



## Word Charts

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|  |      |        |  |  |  |
|  | Râga | Râphad |  |  |  |

## Prepositions

|                |                                       |                                       |  |                                   |  |
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| links messtup? | ‘ad (עַד)<br>[pronounced<br>7270fahd] | ‘al (עַל)<br>[pronounced<br>8088aHL ] | ‘attâh (עִתָּה)<br>[pronounced<br>gåht-TAWH]<br>?? | ‘îm (עִם)<br>[pronounced<br>geem] |  |
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Do a **Change**:

### 14. נ, final ן (50) nûwn or nun [pronounced noon] Written and spoken n

- 14<sup>th</sup> letter; used for the number 50.
- Particle of entreaty:** nâ' (נָא) [pronounced *naw*], which means *please, I pray you, I respectfully implore (ask, or request of) you, I urge you*. It is part of an exhortation or part of an entreaty. It is equivalent to our word *please*, although it often does not sound right when translated that way. I cannot come up with a good one word translation, so I will do what the KJV does, but update it from *I pray thee* to *I respectfully implore [or ask or request] you* or *I urge you, pray thee*. We have an interesting use of the particle of entreaty in Judges 15:3. The woman's father is not begging Samson to *please, please, please* take his other daughter; he is offering her to Samson, and the particle of entreaty recognizes Samson's volition in this matter. The essence of his remark is more *"Take her younger sister, if you would so choose."* **There are combinations with conjunctions and interjections not dealt with below** (see Gesenius p. 523). Strong's #4994 BDB #609. Gen. 13:8 15:5 16:2 18:3 19:7 22:2 24:2 25:30 26:28 27:2 30:14 31:12 32:11 33:10 34:8 37:6, 32 38:16 40:8 44:18 45:4 47:4, 29 50:4 Exodus 3:3, 18 4:13 5:3 10:11, 17 32:32 33:13 Num. 10:31 16:26 Deut. 3:25 4:32 Joshua 2:12 7:19 Judges 1:24 6:17 15:3 1Sam. 2:36 9:6 14:17 15:25 16:15 17:17 19:2 20:29 22:3 23:11 25:8 26:8 27:5 28:8 30:7 2Sam. 1:4 7:2 13:5 14:2 15:7 16:9 17:1 18:19 19:37 20:16 24:2 1Kings 1:12 2:17 8:26 Job 1:11 2:5 6:29 Psalm 7:9 **118:2** Eccles. 2:1

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| nâ' (נָא) [pronounced<br><i>naw</i> ] | <i>now; please, I pray you, I respectfully implore (ask, or request of) you, I urge you</i> | a primitive particle of incitement and entreaty | Strong's #4994<br>BDB #609 |
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Nâ' is used for a submissive and modest request. It is used to express a wish (Job 32:21: **"Oh, that I may not respect any man's person"**); to incite or to urge (Jer. 5:24); it is depreciatory when affixed to the 2<sup>nd</sup> person with a particle of negation (do not, I implore you—see Gen. 33:10 19:18); with the it expresses a wish or request (Psalm 124 129:1 SOS 7:9), a challenge (Jer. 17:15), asking leave (Gen. 18:4), and depreciation with a negation (Gen. 18:32). In many of these examples, we would express this with the addition of the word *let*.

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| ‘îm (אִם) [pronounced<br><i>eem</i> ] | <i>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)</i> | primarily an hypothetical particle | Strong's #518<br>BDB #49 |
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| nâ' (נָא) [pronounced <i>naw</i> ] | <i>now; please, I pray you, I respectfully implore (ask, or request of) you, I urge you</i> | a primitive particle of incitement and entreaty | Strong's #4994<br>BDB #609 |
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Together, 'îm nâ' (אִם נָא) [pronounced *eem-naw*] mean *if indeed, if now*; used in modestly, even timidly, assuming something.<sup>1</sup>

Nâ' is used for a submissive and modest request. It is used to express a wish (Job 32:21: "*Oh, that I may not respect any man's person*"); to incite or to urge (Jer. 5:24); it is depreciatory when affixed to the 2<sup>nd</sup> person with a particle of negation (do not, I implore you—see Gen. 33:10 19:18); with the it expresses a wish or request (Psalm 124 129:1 SOS 7:9), a challenge (Jer. 17:15), asking leave (Gen. 18:4), and depreciation with a negation (Gen. 18:32). In many of these examples, we would express this with the addition of the word *let*.

### 3. **Adjective:** Exodus 12:9

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| nâ' (נָא) [pronounced <i>naw</i> ] | <i>raw</i> | masculine singular adjective | Strong's #4995<br>BDB #609 |
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4. **Proper\_noun/location:** which means ; transliterated . Strong's #4996 BDB #609.

5. **Masculine\_noun:** nô'd (נֹד) [pronounced *nohd*], which means *a skin container*. It does not mean *bottle* as we think, but it was a container for liquid made out of (generally) goat skin. Strong's #4997 BDB #609. Judges 4:19 1Sam. 16:20 Psalm 56:8

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| nô'd (נֹד) [pronounced <i>nohd</i> ] | <i>a skin container, a wineskin generally made from the skin of a goat</i> | masculine singular noun | Strong's #4997<br>BDB #609 |
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6. **Verb:** which means *to be comely, to be befitting, to be desirable, beautiful*. In Niphal and Piel. Strong's #4998 BDB #610.

7. **Adjective:** nâ'veh (נֶאֱוָה) [pronounced *naw-VEH*], which means *comely, seemly, beautiful*. Strong's #5000 BDB #610. Psalm 33:1 147:1

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| nâ'veh (נֶאֱוָה) [pronounced <i>naw-VEH</i> ] | <i>becoming, comely, beautiful; proper, fitting, correct</i> | feminine singular adjective sometimes used as a substantive | Strong's #5000<br>BDB #610 |
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8. **Masculine\_noun:** n<sup>o</sup>ûm (נֹּוּם) [pronounced *n<sup>o</sup>-OOM*], which means *declaration, revelation, utterance, saying, oracle*. This word for *saying* is actually not used too often until now (previously found only in Gen. 22:16 and Num. 14:28). [This word is found almost exclusively in the Qal participle?] It Strong's #5001&5002 BDB #610. Gen. 22:16 Num. 24:3 1Sam. 2:30 23:1 Psalm **110:1** Zech. 12:1

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|---|---|------------------------------|--------------------------------|
| n <sup>o</sup> ûm (נֹּוּם) [pronounced <i>n<sup>o</sup>-OOM</i> ] | <i>declaration, revelation, utterance, saying, oracle</i> | masculine singular construct | Strong's #5001 & 5002 BDB #610 |
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BDB lists this as a masculine noun (Strong's #5002) and Gesenius lists this as the passive participle construct of Strong's #5001. According to Gesenius, this means *to murmur, to speak in a low voice*; especially used of the voice of God. Wigram lists this as the Qal participle and lists both Strong numbers. In either case, we are generally speaking of the voice of God or the Word of God (compare Gen. 22:16 Num. 14:28 Isa. 1:24 3:15 Jer. 1:8 2:19 Ezek. 5:11). There are several hundred passages where this is God speaking; only a few that I found where it was not (2Sam. 23:1 Psalm 36:1 Prov. 30:1).

9. **Verb:** nâ'am (נֶאֱמָה) [pronounced *naw-AHM*], which means *to utter a prophecy, to speak as a prophet*. Strong's #5001 BDB #610.

10. **Verb:** nâ'aph (נֶאֱפָה) [pronounced *naw-AHF*], which means *to commit adultery; figuratively, to commit idolatry*. Qal and Piel. Strong's #5003 BDB #610. Exodus 20:14 Deut. 5:18 Prov. 6:32

<sup>1</sup> H. W. F. Gesenius, *Hebrew-Chaldee Lexicon to the Old Testament*; ©1979 by Baker Books; p. 523.

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| nâ'aph (נֶאֱפַח) [pronounced <i>naw-AHF</i> ] | <i>to commit adultery; figuratively, to commit idolatry</i>   | 3 <sup>rd</sup> person masculine singular, Qal imperfect  | Strong's #5003 BDB #610 |
| nâ'aph (נֶאֱפַח) [pronounced <i>naw-AHF</i> ] | <i>committing adultery; figuratively, committing idolatry</i> | Qal active participle                                     | Strong's #5003 BDB #610 |
| nâ'aph (נֶאֱפַח) [pronounced <i>naw-AHF</i> ] | <i>to commit adultery; figuratively, to commit idolatry</i>   | 3 <sup>rd</sup> person masculine singular, Piel imperfect | Strong's #5003 BDB #610 |

11. **Masculine\_noun:** which means *adultery*. Strong's #5004 BDB #610.  
 12. **Masculine\_noun:** which means *adultery*. Strong's #5005 BDB #610.  
 13. **Verb:** nâ'ats (נֶאָץ) [pronounced *naw-AHTZ*], which means *to abhor, to despise, to spurn, to disgust* and it has a direct object (Psalm 107:11 Prov. 1:30) more often than not (Deut. 32:19 Psalm 10:3 Jer. 14:21). Strong's #5006 BDB #610. Deut. 32:19 Psalm 10:3, 12 1Sam. 2:17 2Sam. 12:14 Prov. 1:30 5:12

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| nâ'ats (נֶאָץ) [pronounced <i>naw-AHTZ</i> ] | <i>to abhor, to despise, to spurn, to reject with contempt and derision; to reject deride [with the purpose of instruction or admonishing]</i> | 3 <sup>rd</sup> person masculine singular, Qal imperfect    | Strong's #5006 BDB #610 |
| nâ'ats (נֶאָץ) [pronounced <i>naw-AHTZ</i> ] | <i>to abhor, to despise, to spurn, to reject, to condemn</i>   | 3 <sup>rd</sup> person plural, Piel perfect                 | Strong's #5006 BDB #610 |
| nâ'ats (נֶאָץ) [pronounced <i>naw-AHTZ</i> ] | <i>to be abhorred, to be despised, to be spurned, to be rejected</i>   | 3 <sup>rd</sup> person masculine singular, Hiphil imperfect | Strong's #5006 BDB #610 |
| nâ'ats (נֶאָץ) [pronounced <i>naw-AHTZ</i> ] | <i>condemned, rejected, abhorred, despised, spurned</i>  | Hithpoel participle   | Strong's #5006 BDB #610 |

14. **Feminine\_noun:** which means *contempt, contumely*. (Listed twice in BDB?). Strong's #5007 BDB #611.  
 15. **Verb:** which means *to groan*. Strong's #5008 BDB #611.  
 16. **Feminine\_singular\_noun:** n<sup>e</sup>âqâh (נֶאֱקָה) [pronounced *n<sup>e</sup>aw-KAW*], which means *a crying out; the groaning, a groan*. This word is only found Judges 2:18 Exodus 2:24 6:5 Ezek. 30:24.\* Strong's #5009 BDB #611. Exodus 2:24 6:5 Judges 2:18

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| n <sup>e</sup> âqâh (נֶאֱקָה) [pronounced <i>n<sup>e</sup>aw-KAW</i> ] | <i>a crying out; the groaning, a groan</i> | feminine singular noun | Strong's #5009 BDB #611 |
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17. **Verb:** nâ'ar (נֶאָר) [pronounced *naw-AHR*], which means *to abhor, to reject, to spurn*. Only in Piel and meaning derived from context. Strong's #5010 BDB #611. Psalm 89:39

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| nâ'ar (נֶאָר) [pronounced <i>naw-AHR</i> ] | <i>to abhor, to reject, to spurn; to renounce</i> | 2 <sup>nd</sup> person masculine singular, Piel perfect | Strong's #5010 BDB #611 |
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18. **Proper\_noun\_location:** Nob (נוֹב) [pronounced *noh<sup>b</sup>v*], which means *to proclaim; prophet; and is transliterated Nob*. Strong's #5011 BDB #611. 1Sam. 21:1 22:9

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| Nob (נוֹב) [pronounced <i>noh<sup>b</sup>v</i> ] | <i>to proclaim; prophet; and is transliterated Nob</i> | Proper noun; location | Strong's #5011 BDB #611 |
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19. **Verb:** which means *to call, to proclaim, to name*. Strong's #none BDB #611.  
 20. **Noun:** nâbîy' (נָבִי') [pronounced *naw<sup>b</sup>-VEE*], which means *spokesman, speaker, prophet*. The term *nâbîy'* is found in Gen. 20:7 Exodus 7:1 Num. 11:29 12:6 Deut. 13:1, 3, 5 18:15, 18, 20, 22 34:10 Judges 6:8 1Sam. 3:20. BDB translates *nâbîy'* as *spokesman, speaker, prophet*. In other words, what we view as *prophecy* is incidental to the meaning of both the verb and the noun. And, there is nothing by way of inference, either in context or in the previous usage of the noun cognate that which indicates that these men are speaking in tongues or in some sort of ecstatic state with verbal accompaniment. Strong's #5030 BDB #611. Gen. 20:7 Exodus 7:1 Deut. 34:10 Judges 6:7 1Sam. 3:20 9:9 19:20 22:5 28:6 2Sam. 7:2 12:25 (15:27) 24:11 1Kings 1:8 1Chron. 16:22 Psalm 51 inscription 105:15

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| nâbîy' (נָבִיא) [pronounced <i>naw<sup>b</sup>-VEE</i> ] | <i>prophet [true or false]; spokesman, speaker; one who speaks for God</i> | masculine singular noun with the definite article | Strong's #5030<br>BDB #611 |
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Barnes: [A prophet is] he who speaks by God, of God, and to God, who declares to people not merely things future, but also things past and present, that are not obvious to the sense or the reason.<sup>2</sup>

21. **Proper\_noun:** N<sup>o</sup>bôw (נֶבֹּוּ) [pronounced *nehb-OH*], which means, *prophet*; transliterated *Nebo*. Not properly placed in this dictionary. Strong's #5015 BDB #612. Deut. 34:1

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| N <sup>o</sup> bôw (נֶבֹּוּ) [pronounced <i>nehb-OH</i> ] | <i>prophet; transliterated Nebo</i> | proper singular noun | Strong's #5015<br>BDB #612 |
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BDB<sup>3</sup> on uses of Nebo in Scripture:

- 1) a Babylonian deity who presided over learning and letters; corresponds to Greek Hermes, Latin Mercury, and Egyptian Thoth (noun proper masculine)
  - 2) a city in Moab and at one time assigned to Reuben; probably located on or near Mount Nebo (noun proper locative)
  - 3) a city in Judah (maybe Benjamin) from which the families of some exiles, who returned from Babylon with Zerubbabel, originally came (noun proper locative)
  - 4) the mountain where Moses died; located east of the Jordan opposite Jericho; site uncertain (noun proper locative).
22. **Verb:** nâbâ' (נָבֵא) [pronounced *naw<sup>b</sup>-VAW*], which means *to prophesy, to speak divine viewpoint*. It is found in the Niphal (passive) stem and in the Hithpael (intensive reflexive) stem. In 1Sam. 10:5, nâbâ' is in the Hithpael, indicating that they are speaking to one another. There is no real reason to see this as ecstatic or a gibberish or even as them listing groups of events about to occur. They are simply speaking animatedly (intensive) amongst one another (reflexive) divine viewpoint. In other words, they are simply speaking in a very animated about divine viewpoint or Bible doctrine. Num. 11:25 is one of the rare instances where the Hithpael (the reflexive of the Piel) acts more as a passive voice;<sup>4</sup> furthermore, this is the first occurrence of this verb in the Old Testament (it is found in Num. 11:26–27, scattered parsimoniously in some of the historical books, such as in 1Sam. 10:11, 13 1Kings 22:10 2Chron. 18:7, 9; and this word occurs most frequently in Jeremiah and Ezekiel—almost 75 times). The upshot of this is we do not have a precedence in terms of the use of this verb. However, its noun cognate, nâbîy' (נָבִיא) [pronounced *naw<sup>b</sup>-VEE*] has already when found in Gen. 20:7 and Exodus 7:1. In Genesis, God tells Abimelech that Abram is a prophet, although Abram had not, up until that time, cited any future events which were to come to pass; and in Exodus 7:1, there was an analogy set up. God's plan was for Him to speak to Moses and for Moses to communicate God's will to Pharaoh, as God's prophet. However, since Moses was suffering from a terrific case of shyness, God said, "I will make you God to Pharaoh and your brother Aaron will be your prophet." In these two instances, even though there would be some prophecy involved in what Aaron would tell Pharaoh, the thrust of what is being said is divine viewpoint. A prophet is a person who is speaking to man from God; a prophet is a man who speaks from God and communicates divine viewpoint to man; a prophet represents God to man (just as a priest primarily represents man before God). People get carried away and overemphasize the prophetic nature of what is being said. Prophecy is involved because God is omniscient—He knows the end from the beginning—so obviously anything spoken directly from God will contain elements of what we consider prophesy, simply because the future to God is no different than the past. Time applies to us, because we are in time; God is not confined by time. Furthermore, BDB translates nâbîy' as *spokesman, speaker, prophet*. In other words, what we view as *prophesy* is incidental to the meaning of both the verb and the noun. And, there is nothing by way of inference, either in context or in the previous usage of the noun cognate that which indicates that these men are speaking in tongues or in some

<sup>2</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Gen. 20:7.

<sup>3</sup> *The Brown-Driver-Briggs Hebrew and English Lexicon*; courtesy of e-sword; Strong's #5015.

<sup>4</sup> See Zodhiates *The Complete Word Study Old Testament*, p. 2275.

sort of ecstatic state with verbal accompaniment. Verb: Strong's #5012 BDB #612. [Noun: Strong's #5030 BDB #611] Num. **11:25** 1Sam. **10:5**, 6, 11 18:10 19:20

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| nâbâ' (נָבֵא) [pronounced <i>naw<sup>b</sup>-VAW</i> ] | <i>to prophesy, to speak divine viewpoint; to express religious ecstasy; to instruct in religion; used of true, false, and heathen prophets</i> | 3 <sup>rd</sup> person masculine singular, Niphal imperfect   | Strong's #5012 BDB #612 |
| nâbâ' (נָבֵא) [pronounced <i>naw<sup>b</sup>-VAW</i> ] | <i>to prophesy, to speak divine viewpoint; to speak in an ecstatic state or frenzy; speaker can be true, false or heathen prophet</i>           | 3 <sup>rd</sup> person masculine singular, Hithpael imperfect | Strong's #5012 BDB #612 |
| nâbâ' (נָבֵא) [pronounced <i>naw<sup>b</sup>-VAW</i> ] | <i>to prophesy, to speak divine viewpoint; to speak by divine power; to receive [and to pass on by speaking] prophecy</i>                       | 3 <sup>rd</sup> person masculine singular, Niphal imperfect   | Strong's #5012 BDB #612 |

This is not a word which requires us to assume that there is ecstasy, raving, or frenzy involved; the one speaking might be animated, but not necessarily out of his gourd. I included those definitions only because they were found in BDB. However, in the case of Saul, we may reasonably assume that there was some lack of control on his part.

23. **Feminine\_noun:** which means *prophecy*. Late (2Chronicles and Nehemiah). Can refer to specific and genuine (2Chron. 15:8), as well as to false prophecy (Neh. 6:12). It also refers to prophetic writing (2Chron. 9:29). Strong's #5016 BDB #612.
24. **Feminine\_singular\_noun:** nēbîy'âh (נְבִי'אָה) [pronounced *neb-vee-YAW*], which means *prophetess; wife of a prophet*; used of true and false prophets. Strong's #5031 BDB #612. Exodus 15:20 Judges 4:4

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| nēbîy'âh (נְבִי'אָה) [pronounced <i>neb-vee-YAW</i> ] | <i>prophetess; wife of a prophet; used of true and false prophets</i> | feminine singular noun | Strong's #5031 BDB #612 |
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25. **Verb:** nâbab (נָבַב) [pronounced *naw-BAHB*], which means *to hollow out*. It is only found in Exodus 27:8 38:7 Job 11:12 Jer. 52:21.\* My thinking is that this is a man who is *empty-headed* rather than a person who has been struck with *ennui* (that is, feels empty inside due to boredom or tedium). Barnes points out that the Hebrew means *hollowed out, empty*; so the metaphorical meaning would be *empty, foolish, insincere, hypocritical*. Strong's #5014 BDB #612. Exodus 27:8 Job 11:12

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|---|---|--|-------------------------|
| nâbab (נָבַב) [pronounced <i>naw-BAHB</i> ] | <i>to hollow out</i>                    | 3 <sup>rd</sup> person masculine singular, Qal imperfect | Strong's #5014 BDB #612 |
| nâbab (נָבַב) [pronounced <i>naw-BAHB</i> ] | <i>hollowed out, being hollowed out</i> | Qal passive participle                                   | Strong's #5014 BDB #612 |

26. **Masculine\_proper\_noun:** which is transliterated *Nebuchadnezzar*. Strong's #5019 BDB #613.
27. **Verb:** which means *to bark*. Used of dogs. Strong's #5024 BDB #613.
28. **Verb:** nâbaṭ (נָבַט) [pronounced *naw<sup>b</sup>-VAHT*], which means, *to look intently at, to examine carefully; to rest one's eyes upon [something]; to look, to behold*; metaphorically, *to bear patiently*. When God asked Abraham to look into the sky to count the stars, the word used was nâbaṭ. When Lot's wife looked behind to see Sodom, it was not a quick glance, but a look of longing—nâbaṭ. Here, in Zech. 12:10, the Israelites are caused to look carefully at something; they examine something with great care and intent. This verb generally occurs in the Hiphil, Isa. 5:30 being the only exception, where it is found in the Piel. Strong's #5027 BDB #613. Gen. 15:5 19:17, 26 Exodus 3:6 33:8 Num. 21:9 1Sam. 2:32 16:7 17:42 24:8 Psalm 10:14 **33:13** 34:5 142:4 Prov. 4:25 Zech. **12:10**

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| nâbat (נָבַט) [pronounced <i>naw<sup>b</sup>-VAHT</i> ] | <i>to look intently at, to examine carefully; to rest one's eyes upon [something]; to look, to behold; metaphorically, to regard, to consider; to bear patiently</i> | 3 <sup>rd</sup> person masculine singular, Hiphil imperfect | Strong's #5027 BDB #613 |
| nâbat (נָבַט) [pronounced <i>naw<sup>b</sup>-VAHT</i> ] | <i>to look</i>   | 3 <sup>rd</sup> person masculine singular, Piel imperfect   | Strong's #5027 BDB #613 |

29. **Masculine\_noun:** which means *expectation*. Strong's #4007 BDB #613.  
 30. **Masculine\_proper\_noun:** which means ; transliterated . Strong's #5028 BDB #614.  
 31. **Gentilic\_adjective:** N<sup>e</sup>bâyôwth (נְבַיֹּוֹת) [pronounced *nehb-aw-YOHTH*], which means *fruitfulness; heights*; transliterated *Nebajoth, Nebaioth, Nebayoth; Nabataeans, Nabateans*. Strong's #5032 BDB #614. Gen. 25:13 28:9 36:3

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| N <sup>e</sup> bâyôwth (נְבַיֹּוֹת) [pronounced <i>nehb-aw-YOUTH</i> ] | <i>fruitfulness; heights; transliterated Nebajoth, Nebaioth, Nebayoth; Nabataeans, Nabateans</i> | proper noun; gentilic singular adjective | Strong's #5032 BDB #614 |
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This is an odd word indeed, as it appears to apply to just one man in this passage; but it also refers to those descended from him who have a capitol city at Petra.

32. **Masculine\_noun:** which means *spring*. Strong's #5033 BDB #614  
 33. **Masculine\_noun1:** nêbel (נֶבֶל) [pronounced *NA<sup>Y</sup><sup>B</sup>-vef*], which means *skin-bottle, skin, earthen jar, pitcher, container*. According to Gesenius, this refers to a vessel of any sort used for liquids. Also spelled with a short e. Strong's #5035 BDB #614. 1Sam. 1:24 10:3 25:18 2Sam. 16:1

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| nêbel (נֶבֶל) [pronounced <i>NA<sup>Y</sup><sup>B</sup>-vef</i> ] | <i>skin-bottle, skin, flask, vessel, earthen jar, pitcher, container; musical instrument (lyre, harp)</i> | masculine singular construct; 1 <sup>st</sup> meaning | Strong's #5035 BDB #614 |
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34. **Masculine\_noun:** nêbel (נֶבֶל) [pronounced *NA<sup>Y</sup><sup>B</sup>-vef*], which mean means *a portable harp, lute, guitar*. Some kind of musical instrument. Also spelled with a short e. This is sort of a lyre with ten strings and it is in the shape of an earthen wine bottle (this was taken from Barnes Notes, p. 25 in 1Sam. 10 and not used yet). Strong's #5035 BDB #614. 1Sam. 10:5 2Sam. 6:5 1Chron. 16:5 Psalm 57:8

|   |                                      |   |                         |
|---|--------------------------------------|---|-------------------------|
| nêbel (נֶבֶל) [pronounced <i>NA<sup>Y</sup><sup>B</sup>-vef</i> ] | <i>a portable harp, lute, guitar</i> | masculine singular noun with the definite article | Strong's #5035 BDB #614 |
|---|--------------------------------------|---|-------------------------|

35. **Verb2:** which means *to be senseless, foolish*. See below. Strong's #5034 BDB #614.  
 36. **Adjective:** nâbâl (נָבֵל) [pronounced *naw<sup>b</sup>-VAWL*], which means *stupid, foolish, fool, foolish with regard to spiritual matters; foolishly impious*. (Deut. 32:6,21 Psalm 14:1 30:8 2Sam. 3:33). Keil and Delitzsch say it is *one who thinks madly and acts impiously*. These people are then described. They are nâbâl (נָבֵל) [pronounced *na<sup>b</sup>-VAL*], which is reasonably translated *foolish* as long as this is understood in the sense of *having no spiritual understanding*. This is being *foolish in all matters related to spirituality*. The completely lack spiritual discernment. This is such an insult to the Israelite, who has been entrusted with God's Word and has seen the great acts of God. This is being bitch-slapped by God. It is a terrific insult. Strong's #5036 BDB #614. Deut. 32:6, 21 2Sam. 3:33 13:13 Job 2:10

|   |  |                              |                         |
|---|--|------------------------------|-------------------------|
| nâbâl (נָבֵל) [pronounced <i>naw<sup>b</sup>-VAWL</i> ] | <i>stupid, foolish, fool, foolish with regard to spiritual matters, having no spiritual understanding; foolishly impious</i> | masculine singular adjective | Strong's #5036 BDB #614 |
|---|--|------------------------------|-------------------------|

This is a person with no authority other than his own; that he can see no one higher than himself in this life, and for that reason, is a fool. In relation to man, he lacks authority orientation; in relation to God, he has no spiritual understanding or discernment. This is not a matter of being born foolish, but choosing it.



37. **Masculine\_proper\_noun:** Nâbâl (נָבֵל) [pronounced *naw<sup>b</sup>-VAWL*], which means *fool* and is transliterated *Nabal*. Why isn't this BDB #633? Strong's #5037 BDB #615. 1Sam. 25:3 27:3 2Sam. 2:2

|   |  |                                |                         |
|---|--|--------------------------------|-------------------------|
| Nâbâl (נָבֵל) [pronounced <i>naw<sup>b</sup>-BAWL</i> ] | <i>foolish, stupid; impious, wicked; and is transliterated Nabal</i> | masculine singular proper noun | Strong's #5037 BDB #615 |
|---|--|--------------------------------|-------------------------|

38. **Feminine\_noun:** n<sup>eb</sup>bâlâh (נִבְלָה) [pronounced *n<sup>eb</sup>vaw-LAW*], which means *senseless deed, vile act, disgraceful thing*. The KJV often renders this *folly*, but that is too tame for its application to rape and incest (Gen. 34:7 2Sam. 13:12). This term is also used of a woman who tries to pass herself off as a virgin at the outset of a marriage, when she is not (Deut. 22:21). The NIV Study Bible describes it as *an expression of outrage at the willful perversion of what is right and natural*.<sup>5</sup> See also Joshua 7:15 Judges 19:23–24 20:6, 10 Job 42:8 Isa. 9:17 32:6 Jer. 29:23.\* Strong's #5039 BDB #615. Gen. 34:7 Deut. 22:21 Joshua 7:15 Judges 19:23, 24 20:6 1Sam. 25:25 2Sam. 13:12

|  |  |                        |                         |
|--|--|------------------------|-------------------------|
| n <sup>eb</sup> bâlâh (נִבְלָה) [pronounced <i>n<sup>eb</sup>vaw-LAW</i> ] | <i>deceit, deceitful act, senseless deed, vile act, disgraceful thing; punishment for a vile or shameful act</i> | feminine singular noun | Strong's #5039 BDB #615 |
|--|--|------------------------|-------------------------|

The KJV often renders this *folly*, but that is too tame for its application to rape and incest (Gen. 34:7 2Sam. 13:12). This term is also used of a woman who tries to pass herself off as a virgin at the outset of a marriage, when she is not (Deut. 22:21).

39. **Feminine\_noun:** which means *immodesty, shamelessness*. Strong's #5039 BDB #615.

40. **Verb:** nâbêl (נָבֵל) [pronounced *naw<sup>B</sup>-VAIL*], which means *to sink down, to drop down, to languish, to wither and fall, to fade*. Being more specific, ❶ In relation to leaves and flowers, it means *to become withered, faded* (Psalm 1:3 Isa. 1:30 Ezek. 47:12); ❷ it is used figuratively of men—*to fall down, to faint, to lose strength* (Ex. 18:18 Psalm 18:46 Isa. 24:4); ❸ it means *to be foolish, to act foolishly*; that is, withering and decay are applied to folly and impiety, just as strength is applied to virtue and piety (Prov. 30:32). The Piel provides a couple more meanings. Nâb<sup>b</sup>vêl (נָבַל) [pronounced *naw<sup>b</sup>-VAIL*] is found mostly in the Qal and generally should be translated *fade* (Psalm 1:3 Isa. 1:30 24:4 28:1 Jer. 8:13). The Piel of this verb means *to look upon as foolish, esteem as foolish, to lightly esteem*. Strong's #5034 BDB #614#615. Exodus 18:18 Deut. 32:15 2Sam. 22:46 Job 14:18

|   |  |  |                                |
|---|--|--|--------------------------------|
| nâbêl (נָבֵל) [pronounced <i>naw<sup>B</sup>-VAIL</i> ] | <i>to sink down, to drop down, to languish, to wear out, to wither and fall, to fade; to be senseless, to be foolish</i> | 3 <sup>rd</sup> person masculine singular, Qal imperfect | Strong's #5034 BDB #614 & #615 |
|---|--|--|--------------------------------|

Being more specific, ❶ In relation to leaves and flowers, it means *to become withered, faded* (Psalm 1:3 Isa. 1:30 Ezek. 47:12); ❷ it is used figuratively of men—*to fall down, to faint, to lose strength* (Ex. 18:18 Psalm 18:46 Isa. 24:4); ❸ it means *to be foolish, to act foolishly*; that is, withering and decay are applied to folly and impiety, just as strength is applied to virtue and piety (Prov. 30:32).

|   |  |   |                             |
|---|--|---|-----------------------------|
| nâbêl (נָבֵל) [pronounced <i>naw<sup>B</sup>-VAIL</i> ] | <i>to regard or treat as foolish; to treat with contempt</i> | 3 <sup>rd</sup> person masculine singular, Piel imperfect | Strong's #5034 BDB #614#615 |
|---|--|---|-----------------------------|

41. **Feminine\_singular\_noun:** n<sup>eb</sup>bêlâh (נִבְלָה) [pronounced *n<sup>eb</sup>-vay-LAW*], which means *corpse, carcass; body*. Strong's #5038 BDB #615. Deut. 21:23 Joshua 8:29

|   |                              |                        |                         |
|---|------------------------------|------------------------|-------------------------|
| n <sup>eb</sup> bêlâh (נִבְלָה) [pronounced <i>n<sup>eb</sup>-vay-LAW</i> ] | <i>corpse, carcass; body</i> | feminine singular noun | Strong's #5038 BDB #615 |
|---|------------------------------|------------------------|-------------------------|

42. **Proper\_noun/location:** which means ; transliterated . Strong's #5041 BDB #615.

43. **Verb:** nâba' (נָבַע) [pronounced *naw<sup>b</sup>-VAHG*], which means *to pour out, to gush out, to gush forth, to flow,*

<sup>5</sup> The NIV Study Bible; ©1995 by The Zondervan Corporation; p. 355.

*to spring, to bubble up.* It is used figuratively several times in Scripture to the gushing out of speech. Strong's #5042 BDB #615. Psalm 19:2 59:7 Prov. 1:23

|   |  |   |                         |
|---|--|---|-------------------------|
| nâba <sup>c</sup> (נָבַח) [pronounced <i>naw<sup>b</sup>-VAHG</i> ] | <i>to flow</i>   | 3 <sup>rd</sup> person masculine plural, Qal imperfect    | Strong's #5042 BDB #615 |
| nâba <sup>c</sup> (נָבַח) [pronounced <i>naw<sup>b</sup>-VAHG</i> ] | <i>to pour out, to gush out, to gush forth, to flow, to spring, to bubble up</i> | 3 <sup>rd</sup> person masculine plural, Hiphil imperfect | Strong's #5042 BDB #615 |

Barnes: The word nâba<sup>c</sup> means properly *to boil forth; to gush out, to flow*; and then, to pour forth copiously, or in a running stream, as a fountain does. Hence, the word means also to pour out "words" - words that flow freely - words of folly, abuse, or reproach. Pro 15:2, "the mouth of fools pours out (or, belches or babbles) foolishness." Pro 15:28, "the mouth of the wicked pour out evil things," that is, "gushes over" with wicked things - as a fountain overflows. In this place, the word means that the enemies of David who were in pursuit of his life, poured out reproaches and threatenings like a gushing fountain.<sup>6</sup>

44. **Masculine\_noun:** which means *spring of water*.

45. **Verb:**

46. **Masculine\_noun:** negeb (נֶגֶב) [pronounced *ne-GHE<sup>B</sup>V*] is a very well defined portion of Israel and, in this case, is best translated *south-country*; it often is rendered *Negev* or *Negeb*; and it can mean *south, southward*. The word originally meant *south* (Gen. 13:14) and became the general designation for this portion of the promised land (Gen. 12:9 13:1, 3 20:1). The NIV (p. 412) tells me that this word means *dry*, but I can find no evidence of that. Strong's #5045 BDB #616. Gen. 12:9 13:1, 14 20:1 24:62 28:14 Exodus 26:18 27:9 Num. 13:17 Deut. 1:7 34:3 Joshua 15:1 Judges 1:9, 15 1Sam. 14:5 20:41 27:10 30:1 2Sam. 24:7 1Kings 7:25, 39

|  |   |   |                         |
|--|---|---|-------------------------|
| Negeb (נֶגֶב) [pronounced <i>ne-GHE<sup>B</sup>V</i> ] | <i>south, south-country; southern portion of Judah, southern district of Palestine; often transliterated Negev or Negeb</i> | masculine singular noun with the definite article | Strong's #5045 BDB #616 |
| negeb (נֶגֶב) [pronounced <i>ne-GHE<sup>B</sup>V</i> ] | <i>south, southward, toward the south; south-country; often transliterated Negev or Negeb</i>                               | masculine singular noun with the directional hê   | Strong's #5045 BDB #616 |

47. **Verb:** nâgad (נָגַד) [pronounced *naw-GAHD*], which means *to make conspicuous, to make known, to expound, to explain, to declare, to inform, to confess, to make it pitifully obvious that*. This verb is found only in the Hiphil and the Hophal. In all of these cases, something is being revealed to someone else, usually verbally. Since it is a clear, unequivocal revelation, that is how I have rendered it here. In all of these cases, something is being revealed to someone else, usually verbally. With the negative, the subject keeps this information under his hat. Strong's #5046 BDB #616. (Perhaps more work on this?) The Doctrine of Fasting (Isa. 58:1) Gen. 3:11 9:22 12:18 14:13 21:26 22:20 24:23, 28, 49 26:32 27:42 29:12, 15 31:20, 22 32:5, 29 37:5, 16 38:13 41:24, 25 42:29 43:6 44:24 45:13 46:31 47:1 48:2 49:1 Exodus 4:27 16:22 19:3, 9 Deut. 4:13 5:5 17:4, 9 30:18 Joshua 2:14, 20 7:19 9:24 Judges 4:12 9:7, 47 13:10 14:2, 12, 13 16:6, 10 Ruth 2:11, 19b 1Sam. 3:13, 15, 18 4:13 8:8 9:6, 18 10:15 11:9 15:12 17:31 18:20 19:2, 19 20:9 22:21 23:1, 7 24:1 25:8 27:4, 11 2Sam. 1:4 4:10 6:12 7:11 12:18 13:4 14:33 15:13, 28 17:17 18:10, 11, 21 19:1, 6, 8 21:11 24:13 1Kings 1:20, 51 2:29, 39 Job 1:15 11:6 12:7 15:18 17:5 21:31 Psalm 19:1 51:15 52 inscription 64:9 142:2 147:19

<sup>6</sup> Albert Barnes, *Barnes' Notes; 1Samuel to Esther*; F. C. Cook, editor; reprinted 1996 by Baker Books; p. 148; slightly edited.



|                                     |   |   |                         |
|-------------------------------------|---|---|-------------------------|
| nâgad (נָגַד) [pronounced naw-GAHD] | <i>to make conspicuous, to make known, to expound, to explain, to declare, to inform, to confess, to make it pitifully obvious that</i> | 3 <sup>rd</sup> person masculine singular, Hiphil imperfect     | Strong's #5046 BDB #616 |
| nâgad (נָגַד) [pronounced naw-GAHD] | <i>tell, make conspicuous, make known, expound, explain, declare, inform, confess, make it pitifully obvious that</i>                   | 2 <sup>nd</sup> person masculine singular, Hiphil imperative    | Strong's #5046 BDB #616 |
| nâgad (נָגַד) [pronounced naw-GAHD] | <i>making conspicuous, making known, expounding, explaining, declaring, informing, confessing, making it pitifully obvious that</i>     | Hiphil participle   | Strong's #5046 BDB #616 |
| nâgad (נָגַד) [pronounced naw-GAHD] | <i>a messenger, one who makes known, an informant; one who expounds [explains, declares]</i>  | masculine singular, Hiphil participle with the definite article | Strong's #5046 BDB #616 |
| nâgad (נָגַד) [pronounced naw-GAHD] | <i>to be made conspicuous, to be made known, to be expounded, to be explained, to be declared, to be informed</i>                       | 3 <sup>rd</sup> person masculine singular, Hophal imperfect     | Strong's #5046 BDB #616 |

The Hophal is the passive of the Hiphil (causative stem) and the rarest of the seven stems. There is never a hint of reflexive in this stem and the agent of the verb is often not given in the immediate context. Most grammar books call it simply the causative passive stem.

48. **Substantive/adverb/preposition:** neged (נָגַד) [pronounced *NEH-ged*], which means *what is conspicuous* when it is a substantive and, as a preposition, *in front of, in the sight of, opposite to, before* (in the sense of being *in front of*). Strong's #5048 BDB #617. Gen. 2:18 31:32, 37 47:15 Exodus 10:10 19:2 Deut. 32:52 Job 4:16 10:17 Psalm 78:12 Joshua 6:5 8:11, 33 Ruth 4:4a 1Sam. 12:3 15:30 16:6 2Sam. 12:12 22:13 1Kings 8:22 1Chron. 8:32 Psalm 23:5 44:15 51:3 52:9 89:36 Prov. 4:25

|  |   |             |                         |
|--|---|-------------|-------------------------|
| neged (נָגַד) [pronounced <i>NEH-ged</i> ] | <i>what is conspicuous</i> when it is a substantive and, as a preposition, <i>in front of, in the sight of, opposite to, before</i> (in the sense of being <i>in front of</i> ) | preposition | Strong's #5048 BDB #617 |
|--|---|-------------|-------------------------|

49. **Compound:** Gen. 2:18

|   |   |   |                         |
|---|---|---|-------------------------|
| kaph or k <sup>e</sup> (כ) [pronounced k <sup>e</sup> ] | <i>like, as, just as; according to; about, approximately; combined with an infinitive, it can also take on the meaning as, often, when, as soon as</i>                          | preposition of comparison or approximation                            | No Strong's # BDB #453  |
| neged (נָגַד) [pronounced <i>NEH-ged</i> ]              | <i>what is conspicuous</i> when it is a substantive and, as a preposition, <i>in front of, in the sight of, opposite to, before</i> (in the sense of being <i>in front of</i> ) | preposition with the 3 <sup>rd</sup> person masculine singular suffix | Strong's #5048 BDB #617 |

With the kaph preposition, neged means *over-against, opposite one another, corresponding*.

50. **Compound\_preposition:** lâmed + neged (ל נגד) [pronounced *NEH-ged*], which means *what is conspicuous* when it is a substantive and, as a preposition, *in front of, in the sight of, opposite to*. With the lâmed prefixed preposition, it means *in front of, before, in the sight of, in the presence of*. With this in mind, this could be rendered *before me* in Job 10:17. This is rendered *standing over against him* (Young, Rotherham), *standing opposite him* (NASB), *standing in front of him* (NIV), and *stood opposite him* (NKJV). Strong's #5048 BDB #617. Gen. 33:12 Joshua 5:13 2Sam. 22:23 Psalm 54:3

|   |   |   |                            |
|---|---|---|----------------------------|
| lâmed (ל) [pronounced <i>l'</i> ]           | <i>to, for, towards, in regards to</i>  | directional/relational/<br>possessive preposition | No Strong's #<br>BDB #510  |
| neged (נגד) [pronounced<br><i>NEH-ged</i> ] | <i>what is conspicuous</i> when it is a substantive and, as a preposition, <i>in front of, in the sight of, opposite to, before</i> (in the sense of being <i>in front of</i> ) | preposition                                       | Strong's #5048<br>BDB #617 |

Together, the lâmed preposition and neged mean *in front of, before [someone], in the sight of, in the presence of; standing opposite, standing in front of*.

51. **Compound\_preposition:** min + neged (מ נגד) [pronounced *NEH-ged*], which means *what is conspicuous* when it is a substantive and, as a preposition, *in front of, in the sight of, opposite to*. With min, this means *in front of, from before*. Strong's #5048 BDB #617. Gen. 21:16 Judges 9:17 20:34 2Sam. 18:13 Psalm 10:5

|   |   |                           |                            |
|---|---|---------------------------|----------------------------|
| min (מ) [pronounced<br><i>min</i> ]         | <i>from, off, out from, out of, away from, on account of, since, than, more than</i>  | preposition of separation | Strong's #4480<br>BDB #577 |
| neged (נגד) [pronounced<br><i>NEH-ged</i> ] | <i>what is conspicuous</i> when it is a substantive and, as a preposition, <i>in front of, in the sight of, opposite to, before</i> (in the sense of being <i>in front of</i> ) | preposition               | Strong's #5048<br>BDB #617 |

Literally, these words mean *from before, from in front of, away from and opposite to*. Together, these words mean *from in front of, in front of, from before; a far off; in the presence of, before; from the front of; in front of, over against, opposite [to]; against; in opposition to*. When followed by the lâmed preposition, these prepositions often mean *against*.

Without an object, min neged means *some way (s) off, from [at] a distance, a ways off; off; aloof*.

52. **Masculine\_noun:** nâgîyd (נָגִיד) [pronounced *naw-GEED*], which means *prince, crown-prince, leader, ruler, noble*. Gordon leans toward *king-designate* or *crown-prince*. This word comes from the original concept of a leader and ruler and then is applied to the virtues which become a prince. This word comes from a substantive (also, adverb and preposition) which means *what is conspicuous, what is right in front of you* (**Strong's #5048 BDB #617**); and the meaning here is derived from that; the one who is pre-eminent, the one which stands right out front—that one is the leader or prince or ruler. Strong's #5057 BDB #617. [**Synonym:** nâdîy<sup>b</sup>v (נָדִיב) [pronounced *naw-DEE<sup>b</sup>V*] (**Strong's #5081 BDB #622**), which means *voluntary, willing, spontaneous, ready, giving spontaneously and liberally, generous, noble* (which, in the Oriental mind, is closely connected to the concepts of giving and liberality, and is a reference to character), *nobility of race or station*. Their meanings are the same, but proceed in the opposite order: with nâgîy<sup>b</sup>v, you are a ruler, and therefore should exhibit certain qualities; with nâdîy<sup>b</sup>v, you have leadership qualities and often, therefore, become a leader]. 1Sam. 9:16 13:14 25:30 2Sam. 5:2 7:8 1Kings 1:35 1Chron. 5:1b–2 12:27 Job (12:21) Prov. 8:6

|   |   |                         |                            |
|---|---|-------------------------|----------------------------|
| nâgîyd (נָגִיד) [pronounced <i>naw-GEED</i> ]                         | <i>prince, crown-prince, leader, ruler, noble</i>   | masculine singular noun | Strong's #5057<br>BDB #617 |
| n <sup>e</sup> gîydîym (נִגְיָדִים) [pronounced <i>neh-geed-EEM</i> ] | <i>princely things, noble concepts, excellent concepts; nobility [or race or station]</i> | masculine plural noun   | Strong's #5057<br>BDB #617 |

53. **Verb:** nâgah (נָגַח) [pronounced *naw-GAH*], which means *to shine*. (in the Qal) and *to enlighten* (in the Hiphil). Strong's #5050 BDB #618. 2Sam. 22:29 Job 18:5

|  |  |   |                            |
|--|--|---|----------------------------|
| nâgah (נָגַח) [pronounced <i>naw-GAH</i> ] | <i>to shine</i>                        | 3 <sup>rd</sup> person masculine singular, Qal imperfect    | Strong's #5050<br>BDB #618 |
| nâgah (נָגַח) [pronounced <i>naw-GAH</i> ] | <i>to cause to shine; to enlighten</i> | 3 <sup>rd</sup> person masculine singular, Hiphil imperfect | Strong's #5050<br>BDB #618 |

54. **Feminine noun:** nôgahh (נֹגַחַח) [pronounced *NOH-gah*], which means *brightness*. Strong's #5051 BDB #618. 2Sam. 22:13 23:4 Prov. 4:18

|   |                   |                         |                            |
|---|-------------------|-------------------------|----------------------------|
| nôgahh (נֹגַחַח) [pronounced <i>NOH-gah</i> ] | <i>brightness</i> | feminine singular noun: | Strong's #5051<br>BDB #618 |
|---|-------------------|-------------------------|----------------------------|

55. **Feminine noun:** negôhâh (נֶגְוָה) [pronounced *nehg-oh-HAW*], which means *brightness*; figuratively used for prosperity. Strong's #5054 BDB #618.

56. **Masculine proper noun:** Nôgahh (נֹגַחַח) [pronounced *NOH-gah*], which means *brightness, shining; prosperity* transliterated *Nogah*. Strong's #5052 BDB #618. 1Sam. 14:6

|   |  |                                 |                            |
|---|--|---------------------------------|----------------------------|
| Nôgahh (נֹגַחַח) [pronounced <i>NOH-gah</i> ] | <i>brightness, shining; prosperity</i> transliterated <i>Nogah</i> | masculine singular, proper noun | Strong's #5052<br>BDB #618 |
|---|--|---------------------------------|----------------------------|

57. **Verb:** nâgach (נָגַחַ) [pronounced *naw-GAHKH*], which means, *to push, to thrust, to gore, to strike with the horn* [used of horned animals]. In the Piel, it is used of a victor prostrating nations before him (see Deut. 33:17 1Kings 22:11 Psalm 44:5). This word is used of animals goring a person in Exodus 21:28, 31–32. Its Piel meaning is pretty much the same as its Qal meaning in Ezek. 34:21 Dan. 8:4. Interestingly enough, the word for *push* we have seen before also related to animals. In the early portion of the Law, in Exodus 21:28–32, which deals with the goring by an ox, the word for *gore* is the same as the word here for *push*. Where this verse reads that it will push people together, this means that Israel will be pushed out of the land as a group throughout the world. We find this same word in Psalm 44:5. Strong's #5055 BDB #618. Exodus 21:28 Deut. 33:17 Psalm 44:5

|  |  |  |                            |
|--|--|--|----------------------------|
| nâgach (נָגַחַ) [pronounced <i>naw-GAHKH</i> ] | <i>to push, to thrust, to gore, to strike with the horn</i> [used of horned animals] | 3 <sup>rd</sup> person masculine singular, Qal imperfect | Strong's #5055<br>BDB #618 |
|--|--|--|----------------------------|

|  |                                |   |                            |
|--|--------------------------------|---|----------------------------|
| nâgach (נָגַחַ) [pronounced <i>naw-GAHKH</i> ] | <i>to push, to thrust [at]</i> | 3 <sup>rd</sup> person masculine singular, Piel imperfect | Strong's #5055<br>BDB #618 |
|--|--------------------------------|---|----------------------------|

|  |  |   |                            |
|--|--|---|----------------------------|
| nâgach (נָגַחַ) [pronounced <i>naw-GAHKH</i> ] | <i>to engage in thrusting; to wage war</i> | 3 <sup>rd</sup> person masculine singular, Hithpaël imperfect | Strong's #5055<br>BDB #618 |
|--|--|---|----------------------------|

58. **Adjective:** naggâch (נִגְגַּחַ) [pronounced *nahg-GAWKH*], which means, *accustomed [apt] to goring, addicted to goring; vicious*. Strong's #5056 BDB #618. Exodus 21:29 \*\*\*\*\*

|   |  |           |                            |
|---|--|-----------|----------------------------|
| naggâch (נִגְגַּחַ) [pronounced <i>nahg-GAWKH</i> ] | <i>accustomed [apt] to goring, addicted to goring; vicious, predilection [predisposition] for goring</i> | adjective | Strong's #5056<br>BDB #618 |
|---|--|-----------|----------------------------|

59. **Masculine noun:** which means *sickle*. Strong's #4038 BDB #618.

60. **Verb:** nâgan (נָגַן) [pronounced *naw-GAHN*], which means *to touch, to play a stringed instrument, to strike strings*. Strong's #5059 BDB #618. **Only found in Piel.** 1Sam. 16:16 18:10 19:9 Psalm 33:3 (54 inscription) 68:25

|   |  |   |                         |
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| nâgan (נָגַן) [pronounced <i>naw-GAHN</i> ] | <i>to touch, to play a stringed instrument, to strike strings</i>  | 3 <sup>rd</sup> person masculine singular, Qal imperfect  | Strong's #5059 BDB #618 |
| nâgan (נָגַן) [pronounced <i>naw-GAHN</i> ] | <i>to touch, to play a stringed instrument, to strike strings</i>  | masculine plural, Qal active participle                   | Strong's #5059 BDB #618 |
| nâgan (נָגַן) [pronounced <i>naw-GAHN</i> ] | <i>to touch, to play a stringed instrument, to strike strings</i>  | 3 <sup>rd</sup> person masculine singular, Piel imperfect | Strong's #5059 BDB #618 |
| nâgan (נָגַן) [pronounced <i>naw-GAHN</i> ] | <i>those who play stringed instruments, ones that strike strings of a stringed instrument; minstrels, musician</i> | masculine plural, Piel participle                         | Strong's #5059 BDB #618 |

61. **Feminine\_noun:** n°gîynâh (הַנִּינָה) [pronounced *n°gee-NAW*], which means *music from stringed instruments; a stringed instrument; a song or psalm [especially arranged for stringed instruments]*. Strong's #5058 BDB #618. Psalm **54 inscription** 55 inscription **61 inscription**

|   |   |                        |                         |
|---|---|------------------------|-------------------------|
| n°gîynâh (הַנִּינָה) [pronounced <i>n°gee-NAW</i> ] | <i>music from stringed instruments; a stringed instrument; a song or psalm [especially arranged for stringed instruments]; a song of derision</i> | feminine singular noun | Strong's #5058 BDB #618 |
|---|---|------------------------|-------------------------|

62. **Feminine\_noun:** which means *a mocking, derisive song*. Strong's #4485 BDB #618.

63. **Verb:** nâga' (נָגַע) [pronounced *naw-GAHÇ*], which means *to touch, to reach out and touch*. This verb is very similar to another verb which means *to strike down, to kill*; this verb is not quite as strong, but there is a potential for harm indicated. Whereas the similar verb generally means *to strike someone down so that they die*; this can mean to simply *strike someone down*. In the **Niphal** (the passive stem), it means *to be stricken down, to be defeated*; and in Joshua 8:15, it means *to feign defeat*. The subsequent bêtth preposition can refer either to the means of touching someone or to that person who is touched (nâga' is often followed by a preposition). The **Pual** is the passive of the **Piel** (intensive) stem. The **Piel** means *to strike, to strike down, to be stricken down [by God]*. The passive means *to be stricken down, to be beaten down, to be struck down by God*. Strong's #5060 BDB #619. Gen. 3:3 20:6 26:11, 29 32:24 Exodus 4:25 12:22 19:12 29:37 30:29 Joshua 8:15 9:19 Judges 6:21 20:34, 41 Ruth 2:8 1Sam. 4:2 6:9 10:26 14:9 2Sam. 5:8 14:10 23:7 1Kings 5:27 6:27 1Chron. 16:22 Job 1:11, 19 2:5 5:19 6:7 19:21 20:6 Psalm 32:6 73:5, 14 Prov. 6:29

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| nâga' (נָגַע) [pronounced <i>naw-GAHÇ</i> ] | <i>to touch, to reach into; to violate, to injure; to come to a person; to strike</i>                 | 3 <sup>rd</sup> person masculine singular, Qal imperfect  | Strong's #5060 BDB #619 |
| nâga' (נָגַע) [pronounced <i>naw-GAHÇ</i> ] | <i>touch, reach into; violate, injure; come to a person; strike</i>                                   | 2 <sup>nd</sup> person masculine singular, Qal imperative | Strong's #5060 BDB #619 |
| nâga' (נָגַע) [pronounced <i>naw-GAHÇ</i> ] | <i>the one touching, the person reaching into; whoever is violating, injuring; coming to a person</i> | Qal active participle with the definite article           | Strong's #5060 BDB #619 |

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| nâga' (נָגַע) [pronounced naw-GAHḤ] | <i>is touching, is reaching [to, into]; is violating, is injuring; is coming to a thing or person; is striking</i>   | Qal active participle                                       | Strong's #5060<br>BDB #619 |
| nâga' (נָגַע) [pronounced naw-GAHḤ] | <i>to be touched; to be violated [injured]; to be stricken</i>   | 3 <sup>rd</sup> person masculine singular, Niphal imperfect | Strong's #5060<br>BDB #619 |
| nâga' (נָגַע) [pronounced naw-GAHḤ] | <i>to cause to touch, to cause to touch [the ground—i.e., to destroy], to touch, to reach [to anything—when followed by a lamed], to come to [when followed by 'el], to attain to [when followed by a lamed]</i> | 2 <sup>nd</sup> person masculine plural, Hiphil imperfect   | Strong's #5060<br>BDB #619 |
| nâga' (נָגַע) [pronounced naw-GAHḤ] | <i>being caused to touch, caused to reach [to anything]; coming to, attaining</i>  | Hiphil participle   | Strong's #5060<br>BDB #619 |
| nâga' (נָגַע) [pronounced naw-GAHḤ] | <i>to strike, to inflict harm [often a judgment from God]; possibly to plague</i>  | 3 <sup>rd</sup> person masculine singular, Piel imperfect   | Strong's #5060<br>BDB #619 |
| nâga' (נָגַע) [pronounced naw-GAHḤ] | <i>to be touched; to be violated [injured]; to be stricken</i>   | 3 <sup>rd</sup> person masculine singular, Pual imperfect   | Strong's #5060<br>BDB #619 |

64. **Masculine\_noun:** nega' (נֶגַע) [pronounced NEH-gahḡ], which means *bruise, injury, wound; swelling, eruption [on the skin]; mark [from a plague]*. It is better understood when viewed between its two verbs nâga' (נָגַע) [pronounced naw-GAHḤ], which means *to touch* and nâgaph (נָגַף) [pronounced naw-GAHF] which means *to strike, to hit*. With the close association of these words, *bruised area* might be a more literal translation, as though it is the result of being slugged. However, it is used consistently throughout Leviticus 13 and 14 for a diseased area, that we will stick with that rendering. It should be pointed out that it is translated *plague* by the KJV, being found in Gen. 12:17 and Exodus 11:1 (its only two appearances prior to Leviticus). *Wound, injury, bruise* are also good renderings of this word. V. 2 pretty much defines what it is we are speaking of in terms of both the disease and the word nega' (which reads: a swelling or an eruption or a spot on the skin of his body) Strong's #5061 BDB #619. Gen. 12:17 Exodus 11:1 Lev. 13:3 Deut. 17:8 21:5 2Sam. 7:14 1Kings 8:37 Prov. 6:33

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| nega' (נֶגַע) [pronounced NEH-gahḡ] | <i>bruise, injury, wound; swelling, eruption [on the skin]; mark [from a plague]; stripes [from beating]</i> | masculine singular noun | Strong's #5061<br>BDB #619 |
|-------------------------------------|--|-------------------------|----------------------------|

65. **Verb:** nâgaph (נָגַף) [pronounced naw-GAHF] which means *to strike, to strike down, to hit*. The Niphal means *to be struck down, to be smitten, to be hit*. It is the passive stem so the subject receives the action of the verb. This word is often used when the subject defeats the object in battle. Strong's #5062 BDB #619. (Lev. Exodus?) Exodus 12:23, 27 21:22 32:35 Deut. 1:42 Judges 20:32, 35, 39 1Sam. 4:2, 3, 10 7:10 25:38 26:10 2Sam. 2:17 10:15 12:15 18:7 1Kings 8:33 Psalm 89:23 Prov. 3:23

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| nâgaph (נָגַף) [pronounced naw-GAHF] | <i>to strike, to strike down, to hit</i> | 3 <sup>rd</sup> person masculine singular, Qal imperfect | Strong's #5062<br>BDB #619 |
| nâgaph (נָגַף) [pronounced naw-GAHF] | <i>striking (down), hitting, smiting</i> | Qal active participle                                    | Strong's #5062<br>BDB #619 |

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| nâgaph (נָגַף) [pronounced <i>naw-GAHF</i> ]   | <i>to be struck down, to be smitten, to be hit; [possibly] beaten, wounded</i>                              | 3 <sup>rd</sup> person masculine singular, Niphal imperfect   | Strong's #5062 BDB #619 |
| nâgaph (נָגַף) [pronounced <i>naw-GAHF</i> ]   | <i>to stumble</i>   | 3 <sup>rd</sup> person masculine singular, Hithpael imperfect   | Strong's #5062 BDB #619 |
| 66. <b>Masculine_noun:</b> negeph (נֶגֶף) [pronounced <i>NEH-geht</i> ], which means <i>a blow, a striking; a plague [fatal]; the infliction of a disease</i> . Strong's #5063 BDB #620. Exodus 12:13 30:12  |   |   |                         |
| negeph (נֶגֶף) [pronounced <i>NEH-geht</i> ]   | <i>a blow, a striking; a plague [fatal]; the infliction of a disease</i>                                    | masculine singular noun   | Strong's #5063 BDB #620 |
| 67. <b>Feminine_noun:</b> maggêphâh (מַגֵּפָה) [pronounced <i>mahg-gay-FAW</i> ], which means <i>a blow, a slaughter, plague, pestilence</i> . Strong's #4046 BDB #620. Exodus 9:14 1Sam. 4:17 6:4 2Sam. 17:9 18:7 24:21 Psalm 106:29  |   |   |                         |
| maggêphâh (מַגֵּפָה) [pronounced <i>mahg-gay-FAW</i> ]   | <i>a blow, a slaughter, plague, pestilence</i>  | feminine singular noun  | Strong's #4046 BDB #620 |
| 68. <b>Verb:</b> nâgar (נָגַר) [pronounced <i>naw-GAHR</i> ], which means <i>to pour out, to push down; to deliver over [to the power of something else], to flow, to run</i> . In the Niphal, it means <i>to be poured out, to be spilled, to vanish</i> ; the latter being a figurative use of the verb (i.e., when you pour water out on the ground, it vanishes rather quickly. Strong's #5064 BDB #620. 2Sam. 14:14 Job 20:28 Psalm 63:10 |   |   |                         |
| nâgar (נָגַר) [pronounced <i>naw-GAHR</i> ]  | <i>to pour out, to push down; to deliver over [to the power of something else]</i>                          | 3 <sup>rd</sup> person masculine plural, Hiphil imperfect with the 3 <sup>rd</sup> person masculine singular suffix | Strong's #5064 BDB #620 |
| nâgar (נָגַר) [pronounced <i>naw-GAHR</i> ]  | <i>to be poured out, to flow; to be stretched out [used of the hand]</i>                                    | 3 <sup>rd</sup> person masculine singular, Niphal imperfect   | Strong's #5064 BDB #620 |
| nâgar (נָגַר) [pronounced <i>naw-GAHR</i> ]  | <i>to be poured out, to be poured down</i>  | 3 <sup>rd</sup> person masculine singular, Hophal imperfect   | Strong's #5064 BDB #620 |
| 69. <b>Verb:</b> nâgas (נָגַשׁ) [pronounced <i>naw-GAS</i> ] means <i>to exact, require, demand</i> ; the participle of this verb was used for the <i>taskmasters</i> of Exodus, referring to the Egyptian slave drivers. This could also be rendered <i>oppressor, driver, exactor, ruler, tyrant</i> . Strong's #5065 BDB #620. The Doctrine of Fasting (Isa. 58:3) Exodus 3:7 5:6 Deut. 15:2 1Sam. <b>13:6</b> Job 3:18                     |   |   |                         |
| nâgas (נָגַשׁ) [pronounced <i>naw-GAS</i> ]  | <i>to exact, require, demand</i>  | 3 <sup>rd</sup> person masculine singular, Qal perfect  | Strong's #5065 BDB #620 |
| nâgas (נָגַשׁ) [pronounced <i>naw-GAS</i> ]  | <i>taskmasters, slave drivers; exactors; ruler, tyrant</i>  | masculine plural, Qal active participle   | Strong's #5065 BDB #620 |
| As a participle, it refers to the taskmasters of Egypt (Ex. 3:7). This can also mean <i>ruler, tyrant</i> (Isa. 3:12 14:2 60:17 Zech. 10:4).   |   |   |                         |
| nâgas (נָגַשׁ) [pronounced <i>naw-GAS</i> ]  | <i>to be pressed, harassed, to press or harass one another, to be harassed with toil, to be wearied out</i> | 3 <sup>rd</sup> person masculine singular, Niphal perfect   | Strong's #5065 BDB #620 |

Unless I mention this, you would not realize that this is the same word used *to impel, to urge, to drive* a slave to work (Isa. 58:3). As a participle, it refers to the taskmasters of Egypt (Ex. 3:7). It also can mean *to urge a debtor [to pay]; to demand tribute* (Deut. 15:2–3). Thirdly, this means *to reign over, to rule* as a participle, it means *ruler, tyrant* (Isa. 3:12 14:2 60:17 Zech. 10:4).

In the Niphal, this means *to be hard-pressed, to be oppressed* (1Sam. 13:6 14:24); as well as *to be treated harshly* (Isa. 53:7); and *to tyrannize one another* (Isa. 3:5). Frankly, I am not comfortable with this menagerie of meanings and will feel better when I am able to tie them together.

70. **Verb:** nâgash (נָגַשׁ) [pronounced *naw-GASH*], which means *to come near, to draw near, to approach, to come hither* in the Qal stem; and *to bring near, to bring hither, to be brought* in the Hiphil. In the Niphal, which is the passive. It appears have the almost identical meaning of qârav. The priests will be brought near, or drawn near. The Niphal is often used in worship. Strong's #5066 BDB #620. Gen. 18:23 19:9 27:21, 22 29:10 33:3, 5 43:19 44:18 45:4 48:10 Exodus 19:15, 22 20:21 21:6 24:2 28:43 30:20 32:6 Lev. 2:8 Deut. 20:2 21:5 Joshua 3:9 8:11 14:6 Judges 6:19 20:(22)23 1Sam. 7:10 9:18 13:9 14:18 15:32 17:16, 40 23:9 28:25 30:7, 21 2Sam. 1:15 3:34 13:11 17:29 1Kings 4:21

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| nâgash (נָגַשׁ)<br>[pronounced <i>naw-GASH</i> ] | <i>to come near, to draw near, to approach, to come hither</i>                                 | 3 <sup>rd</sup> person masculine singular, Qal imperfect                           | Strong's #5066<br>BDB #620 |
| nâgash (נָגַשׁ)<br>[pronounced <i>naw-GASH</i> ] | <i>come near, draw near, approach, come hither</i>   | 2 <sup>nd</sup> person masculine singular, Qal imperative                          | Strong's #5066<br>BDB #620 |
| nâgash (נָגַשׁ)<br>[pronounced <i>naw-GASH</i> ] | <i>to bring near, to bring here; to approach</i> [all with intensity of emotions of intention] | 3 <sup>rd</sup> person masculine singular, Piel imperfect                          | Strong's #5066<br>BDB #620 |
| nâgash (נָגַשׁ)<br>[pronounced <i>naw-GASH</i> ] | <i>to bring near, to bring here; to cause to draw near, to cause to approach</i>               | 3 <sup>rd</sup> person masculine singular, Hiphil imperfect                        | Strong's #5066<br>BDB #620 |
| nâgash (נָגַשׁ)<br>[pronounced <i>naw-GASH</i> ] | <i>those bringing near (or here); the ones causing to draw near, those causing to approach</i> | masculine plural, Hiphil participle  | Strong's #5066<br>BDB #620 |
| nâgash (נָגַשׁ)<br>[pronounced <i>naw-GASH</i> ] | <i>bring near, bring here</i>  | 2 <sup>nd</sup> person masculine plural, Hiphil imperative (with a voluntative hê) | Strong's #5066<br>BDB #620 |
| nâgash (נָגַשׁ)<br>[pronounced <i>naw-GASH</i> ] | <i>to draw near, to be brought near</i>  | 3 <sup>rd</sup> person masculine singular, Niphal imperfect                        | Strong's #5066<br>BDB #620 |
| nâgash (נָגַשׁ)<br>[pronounced <i>naw-GASH</i> ] | <i>the ones drawing near, those being brought near</i>   | masculine plural, Niphal participle  | Strong's #5066<br>BDB #620 |
| nâgash (נָגַשׁ)<br>[pronounced <i>naw-GASH</i> ] | <i>to be bring near, to be brought; to be offered</i>  | 3 <sup>rd</sup> person masculine singular, Hophal imperfect                        | Strong's #5066<br>BDB #620 |
| nâgash (נָגַשׁ)<br>[pronounced <i>naw-GASH</i> ] | <i>to draw near, to bring here</i>   | 3 <sup>rd</sup> person masculine singular, Hithpael imperfect                      | Strong's #5066<br>BDB #620 |

71. **Verb:** which means *to drive away, to thrust aside*. Strong's #5077 BDB #621.

72. **Verb:** nâdab (נָדַב) [pronounced *naw-DAHB<sup>v</sup>*], which means (without an object): *to volunteer [oneself], to be willing to; to be generous;* (with an object) *to willingly offer; to incite, to urge, to drive; to impel; to offer up*. BDB gives several other meanings, among them *to incite, impel, volunteer, to offer free-will offerings*.



Without a direction object, we could probably render this as *freely volunteer*. I could probably study this more where it is found. Strong's #5068 BDB #621. Exodus 25:2 Judges 5:2, 9

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| nâdab (נָדַב) [pronounced <i>naw-DAHB<sup>v</sup></i> ] | (without an object): <i>to volunteer [oneself], to be willing to; to be generous; (with an object) to willingly offer; to incite, to urge, to drive; to impel; to offer up</i>                                   | 3 <sup>rd</sup> person masculine singular, Qal imperfect | Strong's #5068 BDB #621 |
| nâdab (נָדַב) [pronounced <i>naw-DAHB<sup>v</sup></i> ] | (without an object): <i>to volunteer [oneself], to be willing to, to offer oneself freely; to impel oneself; (with an object) to willingly offer, to give generously [willingly, spontaneously]; to offer up</i> | Hithpael infinitive construct                            | Strong's #5068 BDB #621 |
| nâdab (נָדַב) [pronounced <i>naw-DAHB<sup>v</sup></i> ] | <i>volunteers, those freely offering themselves; those who give generously [willingly, spontaneously]; those offering up</i>   | masculine plural, Hithpael participle                    | Strong's #5068 BDB #621 |

73. **Masculine proper noun:** Nâdâb (נָדַב) [pronounced *naw-DAWB*], which means *liberal, generous*; transliterated *Nadab*. Strong's #5070 BDB #621. Exodus 6:23 24:1 28:1

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| Nâdâb (נָדַב) [pronounced <i>naw-DAWB</i> ] | <i>liberal, generous</i> ; transliterated <i>Nadab</i> | masculine singular proper noun | Strong's #5070 BDB #621 |
|---|--|--------------------------------|-------------------------|

74. **Feminine noun:** n<sup>e</sup>dâbâh (הִנְדְּבָהּ) [pronounced *n<sup>e</sup>-DAW<sup>b</sup>-VAW*], which means *freewill, readiness of mind [to give], freely, with a willing mind, willing to volunteer; a spontaneous offering, a freewill sacrifice; largeness, abundance*. Strong's #5071 BDB #621. Deut. 16:10 Psalm 54:6 68:9 110:3

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| n <sup>e</sup> dâbâh (הִנְדְּבָהּ) [pronounced <i>n<sup>e</sup>-DAW<sup>b</sup>-VAW</i> ] | <i>freewill, readiness of mind [to give], freely, with a willing mind, willing to volunteer; a spontaneous offering, a freewill sacrifice; largeness, abundance</i> | feminine singular noun | Strong's #5071 BDB #621 |
|---|---|------------------------|-------------------------|

75. **Adjective/Masculine noun:** nâdîyb (נִדְיָב) [pronounced *naw-DEE<sup>B</sup>V*], which means *a noble [person], a noble race [or station]; a prince*. ❶ *voluntary, willing, spontaneous, ready* (Ex. 35:5, 22 2Chron. 28:21 Psalm 51:14); ❷ *giving spontaneously and liberally* (Prov. 19:6); ❸ *generous, noble* (which, in the Oriental mind, is closely connected to the concepts of giving and liberality, and is a reference to character) (Isa. 32:5, 8 Prov. 17:7); ❹ *nobility of race or station* and therefore, often translated *prince(s)* (Job 34:18 Psalm 107:40 113:8). Strong's #5081 BDB #622. [This has a synonym, nâgîyd (נִגְיָד) [pronounced *naw-GEED*] (**Strong's #5057 BDB #617**), whose meaning is the same, but proceeds in the opposite order. This word comes from the original concept of a leader and ruler and then is applied to the virtues which become a prince.] 1Sam. 2:8 2Sam. (8:14) Job **12:21 21:28** Psalm **47:9 (51:12) 118:8** Prov. 8:16

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| nâdîyb (נִדְיָב) [pronounced <i>naw-DEE<sup>B</sup>V</i> ] | <i>a noble [person], a noble race [or station]; a prince; an aristocrat</i> | masculine singular noun (also used as an adjective) | Strong's #5081 BDB #622 |
|--|---|---|-------------------------|

James Rickard: “Nobles” is the Adjective, NADIB, נָדִיב that means, “willing, generous, or noble” It is derived from the notion of one who is ready to give generously. As a noun it refers to those of noble birth, (i.e., we have been born again into the Royal Family of God.) The word often denotes an attitude of the heart which consents or agrees (often readily and cheerfully) to a course of action. In many other places, the term describes an individual as one of excellent moral character, so this is speaking about having Divine norms and standards in the heart of your soul based on God’s Word being resident within your soul.<sup>7</sup>

There is another word often rendered *prince* or *leader*, and that is nâgîyd (נָגִיד) [pronounced *naw-GEED*], which focuses more on the virtues of a prince. Strong’s #5057 BDB #617. Our word looks more at the richness of a noble person. *Aristocracy* might be a good rendering of the noun.

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| nâdîyb (נָדִיב)<br>[pronounced <i>naw-DEE<sup>BV</sup></i> ] | <i>voluntary, willing spontaneous, ready; giving spontaneously and liberally; generous; noble; nobility of race or station</i> | masculine singular adjective (also used as a noun) | Strong’s #5081<br>BDB #622 |
|--|--|--|----------------------------|

Nâdîyb means ❶ *voluntary, willing, spontaneous, ready* (Ex. 35:5, 22 2Chron. 28:21 Psalm 51:14); ❷ *giving spontaneously and liberally* (Prov. 19:6); ❸ *generous, noble* (which, in the Oriental mind, is closely connected to the concepts of giving and liberality, and is a reference to character) (Isa. 32:5, 8 Prov. 17:7); ❹ *nobility of race or station* and therefore, often translated *prince(s)* (Job 34:18 Psalm 107:40 113:8). Therefore, these men are placed with the *liberal rich* and the *princes* of their periphery.

76. **Feminine\_noun:** nedîybâh (נְדִיבָה) [pronounced *nehd-ee-BAW*], which means *nobility, nobleness; a noble and happy condition*. Strong’s #5082 BDB #622. Psalm 51:12

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| nedîybâh (נְדִיבָה)<br>[pronounced <i>nehd-ee-BAW</i> ] | <i>nobility, nobleness; a noble and happy condition</i> | feminine singular noun | Strong’s #5082<br>BDB #622 |
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77. **Verb:** nâdad (נָדַד) [pronounced *naw-DAHD*], which means *to move; to move oneself, to wander about, to stray; to retreat, to flee, to depart; to fly [away], to flutter; to remove, to put away; to abominate*. In the Hiphil, this means *to chase away*. Strong’s #5074 BDB #622. Gen. 21:40 2Sam. 23:6 Job 18:18 20:8 Psalm 55:7 64:8 68:12

|   |   |   |                            |
|---|---|---|----------------------------|
| nâdad (נָדַד) [pronounced <i>naw-DAHD</i> ] | <i>to move; to move oneself, to wander about, to stray; to retreat, to flee, to depart; to fly [away], to flutter; to remove, to put away; to abominate</i> | 3 <sup>rd</sup> person masculine plural, Qal imperfect      | Strong’s #5074<br>BDB #622 |
| nâdad (נָדַד) [pronounced <i>naw-DAHD</i> ] | <i>to flee away; to fly away; to be chased</i>  | 3 <sup>rd</sup> person masculine plural, Poal imperfect     | Strong’s #5074<br>BDB #622 |
| nâdad (נָדַד) [pronounced <i>naw-DAHD</i> ] | <i>to chase away, to put to flight; to cast out</i>   | 3 <sup>rd</sup> person masculine plural, Hiphil imperfect   | Strong’s #5074<br>BDB #622 |
| nâdad (נָדַד) [pronounced <i>naw-DAHD</i> ] | <i>to be chased away; to be cast out; to flee away</i>  | 3 <sup>rd</sup> person masculine plural, Hophal imperfect   | Strong’s #5074<br>BDB #622 |
| nâdad (נָדַד) [pronounced <i>naw-DAHD</i> ] | <i>chased away; being cast out; fleeing away</i>  | Hophal participle   | Strong’s #5074<br>BDB #622 |
| nâdad (נָדַד) [pronounced <i>naw-DAHD</i> ] | <i>to flee [away]</i>   | 3 <sup>rd</sup> person masculine plural, Hithpoel imperfect | Strong’s #5074<br>BDB #622 |

78. **Masculine\_noun:** What Job’s night is filled with is a word found only in this verse; but it is closely related

<sup>7</sup> From <http://gracedoctrine.org/proverbs-chapter-8-2/> accessed November 18, 2015.

to the verb nâdad (נָדַד) [pronounced *naw-DAHD*], which means *retreat, flee, depart, stray, wander, flutter*. Therefore, *tossing and turning* is a reasonable rendering. Noun: Strong's #5076 BDB #622. Job 7:4

79. **Feminine\_noun:** nîdâh (נִידָה) [pronounced *nîd-DAWH*] and it means *impurity*, as in *abhorrent, shunned*<sup>8</sup> and this is a word associated with menstruation (see Lev. 15:19–20, 24–26 Ezek. 18:6) and we could translate it *menstruation*, but not everywhere (e.g., Lev. 20:21) and **only** by implication. BDB gives as the primary English equivalent *impurity* and Strong's renders this *rejection*, and (by implication) *impurity*. The key to the meaning is the verb from whence this word is derived. Therefore *impurity* or *rejection because of impurity* would be the proper way to render this word. Nâdach (נָדַח) [pronounced *naw-DAHKH*] means *to drive away, to banish, to expel* (Deut. 30:4 2Sam. 14:13–14 Job 6:13 Jer. 49:5). Obviously the woman is not being banished, nor is she expelled, except that ceremonially she is banished or separated. Menstruation is implied and a separation or ceremonial removal is implied. Strong's #5080 (v) Strong's #5079 BDB #622. Lev. 12:2 Num. 19:9 See **The Doctrine of Nîdâh**

80. **Masculine\_noun:** nêd (נֵד) [pronounced *nade*], which means *a heap (of waters); piled up, a heap; like a big wave*. According to Rotherham (p. 543), this should be a *skin-bottle* in Psalm 33:7 (a different word, apparently). Strong's #5067 BDB #622. Exodus 15:8 Joshua 3:13 Psalm 33:7

|                                     |  |                         |                            |
|-------------------------------------|--|-------------------------|----------------------------|
| nêd (נֵד) [pronounced <i>nade</i> ] | <i>a heap (of waters); piled up, a heap; like a big wave</i> | masculine singular noun | Strong's #5067<br>BDB #622 |
|-------------------------------------|--|-------------------------|----------------------------|

81. **Verb:** which means *to put away, to exclude*. Piel. Strong's #5077 BDB #622.

82. **Masculine\_noun:** which means *gift*. Strong's #5078 BDB #622.

83. **Verb:** nâdach (נָדַח) [pronounced *naw-DAHKH*], which means *to be banished, to be cast away [cast down], compelled, driven away; thrust [away, aside]*. The Niphal is the passive stem and it means specifically to *compel, to be drawn away*. The Niphal perfect is also found in Deut. 19:5 30:17 Job 6:13 Jer. 40:12 43:5 49:5 (\*listing of all Niphal perf) This same word is found in the Hiphil in Deut. 13:5, 10, where it speaks of a false prophet drawing away, or seducing or compelling the people to worship the creature rather than the Creator. Strong's #5080 BDB #623. Deut. 4:19 20:19 22:1 2Sam. 14:13, 14 15:14 Job 13:25 Psalm 62:4 Prov. 7:21

|  |   |   |                            |
|--|---|---|----------------------------|
| nâdach (נָדַח)<br>[pronounced <i>naw-DAHKH</i> ] | <i>to banish, to cast away [aside, down], to compel, to drive away; to thrust [forth, away, aside], to expel; to impel</i>  | 3 <sup>rd</sup> person masculine singular, Qal imperfect    | Strong's #5080<br>BDB #623 |
| nâdach (נָדַח)<br>[pronounced <i>naw-DAHKH</i> ] | <i>to be banished, to be cast away [cast down], to be compelled, to be driven away [expelled]; to be thrust [out, away, aside]; to be drawn away, to be seduced</i> | 3 <sup>rd</sup> person masculine singular, Niphal imperfect | Strong's #5080<br>BDB #623 |
| nâdach (נָדַח)<br>[pronounced <i>naw-DAHKH</i> ] | <i>one who is banished, the one cast away [cast down], the one who is expelled [driven away] the one thrust [away, aside]</i>                                       | masculine singular, Niphal participle                       | Strong's #5080<br>BDB #623 |
| nâdach (נָדַח)<br>[pronounced <i>naw-DAHKH</i> ] | <i>to be thrust into; to be driven onward; thrust (as a participle)</i>   | 3 <sup>rd</sup> person masculine singular, Pual imperfect   | Strong's #5080<br>BDB #623 |
| nâdach (נָדַח)<br>[pronounced <i>naw-DAHKH</i> ] | <i>to thrust [out, away, aside], to expel; to move to impel; to banish; to draw away, to seduce; to bring down; to draw down</i>                                    | 3 <sup>rd</sup> person masculine singular, Hiphil imperfect | Strong's #5080<br>BDB #623 |

<sup>8</sup> From whence we get the often used KJV rendering *separation*

|   |   |   |                            |
|---|---|---|----------------------------|
| nâdach (נָדַח)<br>[pronounced naw-<br>DAHKH]  | <i>to be chased, to be hunted; as a<br/>participle: chased, hunted; to be<br/>driven up and down</i>  | 3 <sup>rd</sup> person masculine<br>singular, Hophal<br>imperfect | Strong's #5080<br>BDB #623 |
| 84. <b>Masculine_noun:</b> which means <i>a thing to draw aside, an enticement</i> . Strong's #4065 BDB #623.   |   |   |                            |
| 85. <b>Masculine_noun1:</b> which means <i>a gift</i> . Strong's #5083 BDB #623.  |   |   |                            |
| 86. <b>Masculine_noun2:</b> which means <i>a sheath</i> . Strong's #5084 BDB #623.  |   |   |                            |
| 87. <b>Verb:</b> nâdaph (נָדַף) [pronounced naw-DAHf], which means <i>to dispel, to drive, to drive away [about]; to blow away; to put to flight; to conquer</i> . Strong's #5086 BDB #623. Psalm 68:2  |   |   |                            |
| nâdaph (נָדַף)<br>[pronounced naw-DAHf]   | <i>to dispel, to drive, to drive away<br/>[about]; to blow away; to put to<br/>flight; to conquer</i>   | 3 <sup>rd</sup> person masculine<br>singular, Qal imperfect       | Strong's #5086<br>BDB #623 |
| nâdaph (נָדַף)<br>[pronounced naw-DAHf]   | <i>to be dispelled, to be driven<br/>away [about]; to be blown away;<br/>to be put to flight; to be<br/>conquered</i>   | 3 <sup>rd</sup> person masculine<br>singular, Niphal<br>imperfect | Strong's #5086<br>BDB #623 |
| 88. <b>Verb:</b> nâdar (נָדַר) [pronounced naw-DAHR], which means <i>to vow, to make a promise, to make a commitment, to give a word of assurance concerning a matter, to give one's personal and honorable guarantee, to make a solemn oath or pledge to do or not to do a thing</i> . Jacob, after his dream of the ladder reaching to heaven, made a private vow to God (Gen. 28:20). Israel as a nation, made a vow to God in Num. 21:2. Jephthah, while filled with the Holy Spirit, made a vow to God (Judges 11:29–30). Hannah, before God and Eli the priest, made a vow concerning her son Samuel in 1Sam. 1:9–11. Vows are primarily made to God (Deut. 23:23 2Sam. 15:7 Psalm 133:2) and may or may not be public. The majority of the vows named in the Bible tend to be made in private. There appears to be no more or less of a binding affect whether these vows are made in public or private. Strong's #5087 BDB #623. Gen. 28:20 31:13 Num. 30:2 1Sam. 1:11 2Sam. 15:7 Psalm 132:2 |   |   |                            |
| nâdar (נָדַר) [pronounced<br>naw-DAHR]  | <i>to vow, to make a promise, to<br/>make a commitment, to give a<br/>word of assurance concerning a<br/>matter, to give one's personal<br/>and honorable guarantee, to<br/>make a solemn oath or pledge to<br/>do or not to do a thing</i> | 3 <sup>rd</sup> person masculine<br>singular, Qal imperfect       | Strong's #5087<br>BDB #623 |
| 89. <b>Masculine_noun:</b> nêder (נֵדֶר) [pronounced NAY-der], which means <i>vow, the giving of one's word of assurance, a personal guarantee, a promise, a commitment</i> . Strong's #5088 BDB #623. Gen. 28:20 31:13 Num. 30:2 Judges 11:39 1Sam. 1:11, 21 2Sam. 15:7, 8 Psalm 56:12 61:5 Prov. 7:14   |   |   |                            |
| nêder (נֵדֶר) [pronounced<br>NAY-der]   | <i>a vow, a promise, a personal<br/>guarantee, the giving of one's<br/>word of assurance, a<br/>commitment</i>  | masculine singular noun   | Strong's #5088<br>BDB #623 |
| 90. <b>Verb1:</b> nâhag (נָהַג) [pronounced naw-HAHG], which means <i>to pant, to urge on a course, to drive [animals] along, to lead [a flock], to drive away, to lead [anyone], to lead away [as a captive]</i> . It also has <i>to pant, to act [with wisdom]</i> , which makes little sense. In the Piel, means <i>to drive away, to lead on, to guide</i> . Strong's #5090 BDB #624. Gen. 31:18, 26 Exodus 3:1 10:13 14:25 Deut. 4:27 1Sam. 23:5 2Sam. 6:3 Eccles. 2:3   |   |   |                            |
| nâhag (נָהַג) [pronounced<br>naw-HAHG]  | <i>to bring, to lead, to urge on a<br/>course, to drive [animals] along,<br/>to drive away, to lead away [as a<br/>captive]</i>   | 3 <sup>rd</sup> person masculine<br>singular, Qal imperfect       | Strong's #5090<br>BDB #624 |

|                                     |  |   |                         |
|-------------------------------------|--|---|-------------------------|
| nâhag (נָהַג) [pronounced naw-HAHG] | <i>bringing, leading, urging on a course, driving [animals] along, driving away, leading away [as a captive]</i> | Qal active participle                                     | Strong's #5090 BDB #624 |
| nâhag (נָהַג) [pronounced naw-HAHG] | <i>to drive away, to cause to drive away; to lead on [off], to guide</i>   | 3 <sup>rd</sup> person masculine singular, Piel imperfect | Strong's #5090 BDB #624 |

91. **Masculine\_noun:** which means *driving, charioteering*. Strong's #4491 BDB #624.

92. **Verb2:** nâhag (נָהַג) [pronounced naw-HAHG], which is found only in the Piel, and it means *to wail, to lament*. Strong's #5090 BDB #624.

93. **Verb:** nâhâh (נָהָה) [pronounced naw-HAW], which means *to groan; to wail, to lament*. It is an onomatopoetic word. Although JPS calls the meaning of this verb into question (it does disagree with the Septuagint), it is found also in Ezek. 32:18 and Micah 2:4 and it clearly means the same thing. There are also several cognates which are in agreement with this meaning. Strong's #5091 BDB #624. 1Sam. 7:2

|                                    |   |   |                         |
|------------------------------------|---|---|-------------------------|
| nâhâh (נָהָה) [pronounced naw-HAW] | <i>to groan; to wail, to lament</i>                               | 3 <sup>rd</sup> person masculine singular, Qal imperfect    | Strong's #5091 BDB #624 |
| nâhâh (נָהָה) [pronounced naw-HAW] | <i>to wail, to lament; to mourn, to be in a state of mourning</i> | 3 <sup>rd</sup> person masculine singular, Niphal imperfect | Strong's #5091 BDB #624 |

Nâhâh is an onomatopoetic word. Although JPS calls the meaning of this verb into question (it does disagree with the Septuagint), it is found also in Ezek. 32:18 and Micah 2:4 and it clearly means the same thing. There are also several cognates which are in agreement with this meaning.

94. **Masculine\_noun:** which means *wailing, lamentation, moaning*. Strong's #5092 BDB #624.

95. **Feminine\_noun:** which means *wailing, lamentation, moaning*. Strong's #5093 BDB #624.

96. **Masculine\_noun:** which means *wailing*. Strong's #5204 BDB #624.

97. **Verb:** nâhal (נָהַל) [pronounced naw-HAHL], which means *to lead, to guide to a watering place; to guard, to provide for, to sustain*. Except for Gen. 33:14, this is always found in the Piel. Strong's #5095 BDB #624. Gen. 33:14 47:17 Exodus 15:13 Psalm 23:2 78:26

|                                     |  |   |                         |
|-------------------------------------|--|---|-------------------------|
| nâhal (נָהַל) [pronounced naw-HAHL] | <i>to lead, to guide to a watering place; to guard, to provide for, to sustain</i> | 3 <sup>rd</sup> person masculine singular, Piel imperfect with a 1 <sup>st</sup> person singular suffix | Strong's #5095 BDB #624 |
| nâhal (נָהַל) [pronounced naw-HAHL] | <i>to go on, to lead on</i>  | 3 <sup>rd</sup> person masculine singular, Hithpael imperfect   | Strong's #5095 BDB #624 |

98. **Masculine\_noun:** which means *pasture, watering place*. Strong's #5097 BDB #625.

99. **Proper\_noun\_location:** Nahălîl (נַחְלִיל) [pronounced nah-huh-LOHL], which means *pasture, watering place; transliterated Nahalol*. Same as Strong's #5097. Strong's #5096 BDB #625. Judges 1:30

|   |  |                                |                         |
|---|--|--------------------------------|-------------------------|
| Nahălîl (נַחְלִיל)<br>[pronounced nah-huh-LOHL] | <i>pasture, watering place; transliterated Nahalol</i> | proper singular noun; location | Strong's #5096 BDB #625 |
|---|--|--------------------------------|-------------------------|

100. **Verb:** nâham (נָהַם) [pronounced naw-HAHM], which means *to growl [of a lion], to groan [of a sufferer]; roaring [of the sea]*. Strong's #5098 BDB #625. Prov. 5:11

|  |   |  |                         |
|--|---|--|-------------------------|
| nâham (נָהַם)<br>[pronounced naw-HAHM] | <i>to growl [of a lion], to groan [of a sufferer]; roaring [of the sea]</i> | 3 <sup>rd</sup> person masculine singular, Qal imperfect | Strong's #5098 BDB #625 |
|--|---|--|-------------------------|

101. **Masculine\_noun:** which means *growling of a lion*. Strong's #5099 BDB #625.

102. **Feminine\_noun:** which means *growling, groaning*. Strong's #5100 BDB #625.

103. **Verb:** which means *to bray, to cry*. Strong's #5101 BDB #625.

104. **Verb1:** which means *to flow, to stream*. Strong's #5102 BDB #625.

|                                     |                           |   |                         |
|-------------------------------------|---------------------------|---|-------------------------|
| nâhar (נָהַר) [pronounced naw-HAHR] | <i>to flow, to stream</i> | 3 <sup>rd</sup> person plural, Qal perfect, pausal form | Strong's #5102 BDB #625 |
|-------------------------------------|---------------------------|---|-------------------------|

This verb is a homonym with the Hebrew verb that means *to shine, to beam*. Strong's #5102 BDB #626. There is ample cognatic evidence for both sets of meanings. See below.

105. **Masculine\_noun:** nâhâr (נָהַר) [pronounced naw-HAWR], which means *stream, river*. This is the most common word for *river* in the Hebrew; although the KJV also translates it *floods* as well. Strong's #5104 BDB #625. Gen. 2:10 15:18 31:21 36:37 Exodus 7:19 23:31 Deut. 1:7 8:5 Judges 3:8 2Sam. 8:3 1Kings 4:21 Job 20:17 Psalm 24:2 46:5 89:25

|   |                                       |   |                         |
|---|---------------------------------------|---|-------------------------|
| nâhâr (נָהַר) [pronounced naw-HAWR]   | <i>stream, river</i>                  | masculine singular noun with the definite article | Strong's #5104 BDB #625 |
| n <sup>e</sup> harôwth (תּוֹרְהָוּת) [pronounced n <sup>e</sup> -haw-ROHTH] | <i>rivers, streams; flood, floods</i> | feminine plural noun with the definite article    | Strong's #5104 BDB #625 |

106. **Verb2:** nâhar (נָהַר) [pronounced naw-HAHR], which means *to shine, to beam*. Strong's #5102 BDB #626. Psalm 34:5

|                                     |   |   |                         |
|-------------------------------------|---|---|-------------------------|
| nâhar (נָהַר) [pronounced naw-HAHR] | <i>to shine, to beam, to be radiant</i> | 3 <sup>rd</sup> person plural, Qal perfect, pausal form | Strong's #5102 BDB #626 |
|-------------------------------------|---|---|-------------------------|

This verb is a homonym with the Hebrew verb that means *to flow, to stream*. Strong's #5102 BDB #625. There is ample cognatic evidence for both. See above.

107. **Feminine\_noun:** nehârâh (נְהָרָה) [pronounced neh-haw-RAW], which means *daylight, light*. Strong's #5105 BDB #626. Job 3:4\*

|  |                        |                        |                         |
|--|------------------------|------------------------|-------------------------|
| nehârâh (נְהָרָה) [pronounced neh-haw-RAW] | <i>daylight, light</i> | feminine singular noun | Strong's #5105 BDB #626 |
|--|------------------------|------------------------|-------------------------|

This word only occurs in Job 3:4, but there is a verbal cognate with a similar meaning.

108. **Feminine plural of a noun:** which occurs only here, and therefore its meaning is known primarily by context. Various translators suggest *dens* (NASB, Owen), *flowings* (Young), *shelters* (NIV), *hollows*. BDB suggests that we think of a cave with light coming down into it (as the word is very similar to the verb for *shine, beam*—Strong's #5102 BDB #626). Barnes suggests that these are hiding places cut out by the torrents, and obviously not useable during the rainy season. Keil and Delitzsch reject the translation *light holes* or *holes with openings to the light*, but agree with Barnes that these are more mountain ravines hollowed out by the torrents. Strong's #4492 BDB #626. Judges 6:2\*

109. **Verb:** nûw' (נֹוּ) [pronounced noo], which means *to stand in opposition to, to take a stand against (such that the aims, position, desire, etc. of the other person is hindered, nullified, or restrained)*. This verb is only found in Num. 30:5, 8, 11 32:7, 9 Psalm 33:10 141:5. The verb Strong's #5106 BDB #626. Num. 14:34 (see also Strong's #8569) Psalm 33:10

110. **Feminine\_noun:** t'nûw'âh (תְּנוּוֹ'אָה) [pronounced t'noo-AH]. It is only found here and in Job 33:10. Obviously, it is hard to determine its meaning based upon the context of two passages. Luckily, we have a verb with the same base: nûw' (נֹוּ) [pronounced noo] and this verb is only found in Num. 30:5, 8, 11 32:7, 9 Psalm 33:10 141:5. Recall how some verbs could affix a tâw (ת) [pronounced taw] to the beginning in order to form a related noun. The additional âh at the end of a word was the feminine gender. The verb means *to stand in opposition to, to take a stand against (such that the aims, position, desire, etc. of the other person is hindered, nullified, or restrained)*. This is merely the corresponding noun. Strong's #8569 BDB #626. Num. 14:34 (verb is Strong's #5106)

111. **Verb:** nûwb (נוּב) [pronounced new<sup>b</sup>v], which means *to sprout, to germinate; to increase, to be increased;*

to bear fruit. Strong's #5107 BDB #626. Psalm 42:10 Prov. 10:31

|  |   |   |                         |
|--|---|---|-------------------------|
| nûwb (בּוּנָה) [pronounced new <sup>b</sup> v] | to sprout, to germinate; to increase, to be increased; to bear fruit      | 3 <sup>rd</sup> person masculine singular, Qal imperfect        | Strong's #5107 BDB #626 |
| nûwb (בּוּנָה) [pronounced new <sup>b</sup> v] | to make flourish [figuratively]; to cause to sprout [germinate; increase] | 3 <sup>rd</sup> person masculine singular, Piel/Pilel imperfect | Strong's #5107 BDB #626 |

Owen has Pilel; Gesenius has Piel.

112. **Masculine\_noun:** which means *fruit*. Strong's #5108 BDB #626.

113. **Feminine\_noun:** t<sup>e</sup>nûw<sup>b</sup>vâh (תְּנוּבָה) [pronounced t'noo-VAW], which means *fruit, produce*. Strong's #8570 BDB #626. Judges 9:11

114. **Verb:** nûwd (דָּוָה) [pronounced nood], which means *to wander about, to be moved; to be agitated; to remove; to flee* (Prov. 26:2 Jer. 49:30 50:3); *to mourn, to commiserate, to show sympathy, to pity* (Job 2:11 42:11 Psalm 69:20 Isa. 51:19) Strong's #5110 BDB #626. Gen. 4:12 Job 2:11 (16:5) Psalm (64:8)

|                                 |   |   |                         |
|---------------------------------|---|---|-------------------------|
| nûwd (דָּוָה) [pronounced nood] | to wander about, to be moved; to be agitated; to remove; to flee, to take flight (Prov. 26:2 Jer. 49:30 50:3); to mourn, to commiserate, to show sympathy, to pity (Job 2:11 42:11 Psalm 69:20 Isa. 51:19) when followed by the lâmed preposition | 3 <sup>rd</sup> person masculine singular, Qal imperfect      | Strong's #5110 BDB #626 |
| nûwd (דָּוָה) [pronounced nood] | a wanderer, a fugitive, one who is agitated; to remove; a mourner, one who grieves  | masculine singular, Qal active participle                     | Strong's #5110 BDB #626 |
| nûwd (דָּוָה) [pronounced nood] | to cause to wander [about, aimlessly]; to expel; to agitate; to wag, nod or move the head   | 3 <sup>rd</sup> person masculine singular, Hiphil imperfect   | Strong's #5110 BDB #626 |
| nûwd (דָּוָה) [pronounced nood] | shaken out, thrust out  | Hophal participle   | Strong's #5110 BDB #626 |
| nûwd (דָּוָה) [pronounced nood] | to be moved [to and fro]; to move oneself [to and fro]; to sway, to totter, to be agitated; to move the head; to lament, to bemoan oneself  | 3 <sup>rd</sup> person masculine singular, Hithpael imperfect | Strong's #5110 BDB #626 |

115. **Masculine\_noun:** nôwd (דָּוָה) [pronounced nohd], which means *wandering*. Strong's #5112 BDB #627. Gen. 4:16 Psalm 56:8

|                                 |           |                         |                                 |
|---------------------------------|-----------|-------------------------|---------------------------------|
| nôwd (דָּוָה) [pronounced nohd] | wandering | masculine singular noun | Strong's #5112 & #5113 BDB #627 |
|---------------------------------|-----------|-------------------------|---------------------------------|

This word is only found in one other place: Gen. 4:16, where it is often transliterated as *Nod*, the place where Cain was sent to wander. *Nod* is Strong's #5113 BDB #627.

116. **Masculine\_noun:** which means *quivering motion*. Strong's #5205 BDB #627. Job 16:5\*

117. **Masculine\_noun:** which means *a shaking, a wagging*. Strong's #4493 BDB #627.

118. **Verb1:** which means *to beautify, to be beautiful*. Other second, but dubious meanings. Strong's #5115 BDB #627. See below:

119. **Masculine\_noun1:** nâveh (נֶבִּי) [pronounced naw-VEH], and it means *abode of a shepherd, abode of a*



*shepherd's flocks, habitation* (the main translation in the KJV). It is used for the *habitation* of a nation (Psalm 79:7 Prov. 3:33 Isa. 32:18). It's first use is in Exodus 15:13 (which is the only time it is found in the Pentateuch). For right now, let's go with *area [or region] of habitation*. Used in poetry. **This might well-deserve a doctrinal study.** Strong's #5116 BDB #627. 1Sam. (19:19) 2Sam. 7:8 15:25 Job 5:3, 24 18:15

|                                    |   |   |                         |
|------------------------------------|---|---|-------------------------|
| nâveh (נָוֶה) [pronounced naw-VEH] | <i>inhabiting, dwelling, abiding; as a substantive: a seat; a habitation or an area [or region] of habitation [for man, God, shepherds, shepherd's flocks]; meadow, pasture</i> | masculine singular adjective; masculine singular noun   | Strong's #5116 BDB #627 |
| nâvâh (נָוָה) [pronounced naw-VAW] | <i>inhabiting, becoming; as a substantive: a seat; an abode [habitation] [for women, shepherds, animals, God]; a pasture; one who inhabits [a place]</i>                        | feminine singular adjective; also used as a substantive | Strong's #5116 BDB #627 |

120. **Verb2:** nâvâh (נָוָה) [pronounced naw-VAW], which means *to dwell, to abide*. Strong's #5115 BDB #627. Exodus 15:2

|                                    |  |   |                         |
|------------------------------------|--|---|-------------------------|
| nâvâh (נָוָה) [pronounced naw-VAW] | <i>to dwell, to abide; to sit down; to rest; to keep at home</i> | 3 <sup>rd</sup> person masculine singular, Qal imperfect    | Strong's #5115 BDB #627 |
| nâvâh (נָוָה) [pronounced naw-VAW] | <i>to adorn [with praises]; to celebrate</i>                     | 3 <sup>rd</sup> person masculine singular, Hiphil imperfect | Strong's #5115 BDB #627 |
| nâvâh (נָוָה) [pronounced naw-VAW] | <i>to rest</i>   | 3 <sup>rd</sup> person masculine singular, Hophal imperfect | Strong's #5115 BDB #627 |

121. **Adjective2:** nâveh (נָוֶה) [pronounced naw-VEH], which means *dwelling, abiding*. **See two words below.** Strong's #5116 BDB #627. 1Sam. (19:19)

|                                    |                          |           |                         |
|------------------------------------|--------------------------|-----------|-------------------------|
| nâveh (נָוֶה) [pronounced naw-VEH] | <i>dwelling, abiding</i> | adjective | Strong's #5116 BDB #627 |
|------------------------------------|--------------------------|-----------|-------------------------|

122. **Masculine\_noun:** Exodus 15:13 Prov. 3:33

|                                    |  |                         |                         |
|------------------------------------|--|-------------------------|-------------------------|
| nâveh (נָוֶה) [pronounced naw-VEH] | <i>abode, dwelling place, habitation</i> | masculine singular noun | Strong's #5116 BDB #627 |
|------------------------------------|--|-------------------------|-------------------------|

123. **Feminine\_noun2:** nâvâh (נָוָה) [pronounced naw-VAW], which means *pasture, meadow*. **See below.** Strong's #5116 BDB #627. 1Sam. (19:19)

|                                    |  |                           |                         |
|------------------------------------|--|---------------------------|-------------------------|
| nâvâh (נָוָה) [pronounced naw-VAW] | <i>pastures, meadows; obviously a pleasant piece of land</i> | feminine plural construct | Strong's #5116 BDB #627 |
|------------------------------------|--|---------------------------|-------------------------|

124. **Feminine\_noun:** nâ'âh (נְאִי) [pronounced naw-AW], which means *pastures, meadows; obviously a pleasant piece of land*. BDB considers this word to be equivalent to Strong's #5116 and the New Englishman's Hebrew Concordance, Gesenius and Strong consider them to be different words. **See above.** Strong's #4999 BDB #627. 1Sam. (19:19) Psalm 23:2 83:12

|                                   |  |                           |                         |
|-----------------------------------|--|---------------------------|-------------------------|
| nâ'âh (נְאִי) [pronounced naw-AW] | <i>pastures, meadows; obviously a pleasant piece of land</i> | feminine plural construct | Strong's #4999 BDB #627 |
|-----------------------------------|--|---------------------------|-------------------------|

125. **Location:** nâvôyth (נָוִיִּת) [pronounced naw-VOYTH], which means *pasture, meadow; habitation of a shepherd; and is transliterated Naioth*. **Several different spellings** Strong's #5121 BDB #627. 1Sam. 19:17 20:1

|   |  |                       |                            |
|---|--|-----------------------|----------------------------|
| nâvôyth (נָוִיִּת) [pronounced <i>naw-VOYTH</i> ] | <i>pasture, meadow; habitation of a shepherd; and is transliterated Naioth</i> | proper noun; location | Strong's #5121<br>BDB #627 |
|---|--|-----------------------|----------------------------|

First of all, this proper noun occurs only in this context (chapters 19–20). It is spelled in at least 3 different ways in this context. In the spelling above, we have the very uncharacteristic cholem followed by a yohd. Whereas, one can easily put together the very modern and common Jewish sound oy from these two, it is unusual in the ancient Hebrew (off the top of my head, I don't know of another occurrence of these two letters together in this order as a diphthong). With regards to its possible meanings: it does not match any of those nouns exactly. BDB calls it *abode of the prophets* (more as a designation rather than a definition or Hebrew equivalent). With reference to the English transliteration: Hebrew words do not string this many vowels together.

126. **Verb:** nûwach (נָוַח) [pronounced *NOO-ahkh*], which means *rest, cause to rest, to be at rest, set down, lay down, deposit, leave*. In the Hiphil, this means *to deposit, to set down, to cause to rest*. This is not the word used for God *resting* after his 6 days of restoration, but it is first used for the ark coming to rest on Mount Ararat (Gen. 8:4). It is often used of God causing men and nations to be at rest (at peace, essentially) (Ex. 33:14 Joshua 22:4 23:1 2Sam. 7:1 Lam. 5:5). In the voluntative Hiphil imperative, it means *permit me to rest, allow me to rest, permission to rest*. This is not ingratiating, but more of a recognition of the man's authority over him. It is the recruit saying, *permission to speak freely, sir*. Strong's #5117 (and #3240) BDB #628. The Doctrine of Tongues (Isa. 28:12) (See synonym **Strong's #8252**). Gen. 2:15 8:4 19:16 39:16 42:33 Exodus 10:14 16:23, 24, 33 17:11 20:11 23:12 32:10 Num. 32:15 Deut. 3:20 5:14 12:10 Joshua 1:13 3:13 4:3, 8 21:44 22:4 23:1 Judges 2:23 6:18, 20 16:26 1Sam. 6:18 10:25 25:9 2Sam. 7:1, 11 16:11, 21 20:3 21:10 1Kings 5:4 7:47 8:9 1Chron. 16:21 Job 3:13, 26 Psalm 105:14 Eccles. 2:18

|  |  |  |                                     |
|--|--|--|-------------------------------------|
| nûwach (נָוַח) [pronounced <i>NOO-ahkh</i> ] | <i>rest, cause to rest, to be at rest, set down, lay down, deposit, leave</i>  | 3 <sup>rd</sup> person masculine singular, Qal imperfect                             | Strong's #5117 (and #3240) BDB #628 |
| nûwach (נָוַח) [pronounced <i>NOO-ahkh</i> ] | <i>to deposit, to set down; to cause to rest [to set down]; to let remain, to leave; to depart from; to abandon; to permit</i> | 3 <sup>rd</sup> person masculine singular, Hiphil imperfect                          | Strong's #5117 (and #3240) BDB #628 |
| nûwach (נָוַח) [pronounced <i>NOO-ahkh</i> ] | <i>set down; leave, depart from, abandon; permit to rest, allow to rest, permission to rest</i>                                | 2 <sup>nd</sup> person masculine singular, Hiphil imperative (with a voluntative hê) | Strong's #5117 (and #3240) BDB #628 |
| nûwach (נָוַח) [pronounced <i>NOO-ahkh</i> ] | <i>to obtain rest, be granted rest; to be left, be placed; open space (substantive)</i>  | 3 <sup>rd</sup> person masculine singular, Hophal imperfect                          | Strong's #5117 (and #3240) BDB #628 |

127. **Feminine noun:** nachath (נַחַת) [pronounced *NAH-khahth*], which means *tranquility, quietness, rest*. Strong's #5183 BDB #629. Job 17:16

128. **Masculine proper noun:** Nôach (נֹחַ) [pronounced *NOH-ahkh*], which means *rest, repose; consolation; transliterated Noah*. Strong's #5146 BDB #629. Gen. 5:29 6:8 7:1 8:1 9:1 10:1

|  |   |                                |                            |
|--|---|--------------------------------|----------------------------|
| Nôach (נֹחַ) [pronounced <i>NOH-ahkh</i> ] | <i>rest, repose; consolation; transliterated Noah</i> | masculine singular proper noun | Strong's #5146<br>BDB #629 |
|--|---|--------------------------------|----------------------------|

129. **Masculine noun:** nîychôach (נִיחֹחַ) [pronounced *nee-KHOH-ahkh*], which means *tranquilizing, soothing, quieting; sweet, pleasant*. Unfortunately, it does not occur apart from rêyach and is found nowhere in the Bible but in the Pentateuch (only once in Genesis, twice in Numbers and not at all in Deuteronomy) and in Ezekiel 6:13 16:19 20:28, 41. It is said to mean *tranquilizing, soothing, quieting* by BDB and this would be a better rendering than *sweet or pleasing*. The reason for this is that each sacrifice of an animal speaks of the death of our Lord Jesus Christ and the judgement for our sins by God the Father on the cross. This

cannot be a *pleasing, pleasant or sweet* odor to God; however, because it does speak of our Lord's efficacious work on our behalf, it is a *tranquilizing and quieting smell*. Rather than looking down upon our sins and evil nature and wanting to judge us for this, God is tranquilized and quieted by this odor. Strong #5207 BDB #629. Gen. 8:21 Exodus 29:18

|  |  |  |                            |
|--|--|--|----------------------------|
| nîychôach (נִיחֹחַ)<br>[pronounced <i>nee-KHOH-ahkh</i> ]  | <i>tranquilizing, soothing, quieting;<br/>sweet, pleasant</i>                                      | masculine singular noun<br>with the definite article       | Strong #5207<br>BDB #629   |
| 130. <b>Feminine_noun:</b> which means <i>a giving of rest, perhaps the making of a holiday</i> . Strong's #2010 BDB #629.   |  |  |                            |
| 131. <b>Masculine_noun:</b> mânôwach (מָנוַח) [pronounced <i>maw-NOH-wahkh</i> ], which means <i>rest, a condition or state of rest, a place of rest</i> . Strong's #4494 BDB #629. Gen. 8:9 Ruth 3:1 1Chron. 6:31 Job 17:16   |  |  |                            |
| mânôwach (מָנוַח)<br>[pronounced <i>maw-NOH-wahkh</i> ]  | <i>rest, a condition or state of rest,<br/>a place of rest</i>                                     | masculine singular noun                                    | Strong's #4494<br>BDB #629 |
| 132. <b>Feminine_noun:</b> m <sup>e</sup> nûwchâh (מְנוּחָה) [pronounced <i>m<sup>e</sup>-noo-KHAH</i> ], which means <i>rest, resting place, place of rest, quietness</i> . Strong's #4496 BDB #629. The Doctrine of Tongues (Isa. 28:12) Gen. 49:15 Judges 20:43 Ruth 1:9 2Sam. 14:17 1Kings 8:56 Psalm 23:2 95:11 132:8 |  |  |                            |
| m <sup>e</sup> nûwchâh (מְנוּחָה)<br>[pronounced <i>m<sup>e</sup>-noo-KHAH</i> ]   | <i>rest, a condition of rest; a<br/>resting place, place of rest;<br/>quietness; an habitation</i> | feminine plural noun                                       | Strong's #4496<br>BDB #629 |
| 133. <b>Proper_noun/location:</b> Mânachath (מָנַחַת) [pronounced <i>maw-NAHKH-ahth</i> ], which means <i>rest; transliterated Manahath</i> . Strong's #4506 BDB #630.   |  |  |                            |
| Mânachath (מָנַחַת)<br>[pronounced <i>maw-NAHKH-ahth</i> ]   | <i>rest; transliterated Manahath</i>   | proper singular<br>noun/location                           | Strong's #4506<br>BDB #630 |
| 134. <b>Gentilic_adjective:</b> which means <i>resting place, settlement, transliterated .</i> Of foregoing. Strong's #4506&2680? BDB #630.  |  |  |                            |
| 135. <b>Masculine_proper_noun:</b> which means <i>resting place?</i> ; transliterated . Strong's #4506 BDB #630.   |  |  |                            |
| 136. <b>Verb:</b> nûwṭ (נוּט) [pronounced <i>noof</i> ], which means <i>to be moved, to shake, to quake; to suspend, to hang, to dangle</i> . This verb is found only here. Strong's #5120 BDB #630. Psalm 99:1  |  |  |                            |
| nûwṭ (נוּט) [pronounced<br><i>noof</i> ]   | <i>to be moved, to shake, to quake;<br/>to suspend, to hang, to dangle</i>                         | 3 <sup>rd</sup> person feminine<br>singular, Qal imperfect | Strong's #5120<br>BDB #630 |

This verb occurs only here, and it has no cognates. Therefore, what was done was, this was given a meaning, possibly, to be in parallel with the first verb in this sentence. However, the Arabic equivalent to nûwṭ means *to hang, to suspend*. An Arabic cognate is used of *a bag hanging down or being suspended*.<sup>9</sup> To David, perhaps, and surely to those who translated this word into the Greek over 2000 years ago had no idea what it means for the earth *to be suspended* or for the earth *to hang* in the air. Therefore, they had to make do with what they could comprehend. We understand the idea of the earth being suspended in space, so we can now give this verb its correct translation.

137. **Verb:** which means *to be drowsy, to slumber*. Strong's #5123 BDB #630.  
 138. **Feminine\_noun:** which means *somnolence*. Strong's #5124 BDB #630.  
 139. **Feminine\_noun:** t<sup>e</sup>nûwmâh (תְּנוּמָה) [pronounced *tehn-oo-MAW*], which means *slumber, slumbering, sleep; being asleep*; often related to indolence. Strong's #8572 BDB #630. Psalm 132:4 Prov. 6:4

<sup>9</sup> The Brown-Driver-Briggs Hebrew and English Lexicon; Hendrickson Publishers; ©1996; p. 630.

|  |   |                        |                            |
|--|---|------------------------|----------------------------|
| ṭ <sup>e</sup> nûwmâh (תַּמּוּמָה)<br>[pronounced ṭ <sup>e</sup> n-oo-MAW] | <i>sleep, slumber, being asleep, slumbering; often related to indolence</i> | feminine singular noun | Strong's #8572<br>BDB #630 |
|--|---|------------------------|----------------------------|

140. **Proper\_noun/location:** which means *slumber, sleepy-town*; transliterated . Strong's #3241 BDB #630.

141. **Verb:** which means *to propagate, to increase*. Strong's #5125 BDB #630.

142. **Masculine\_proper\_noun:** Nûwn (נוּן) [pronounced *noon*], which means *to propagate, to increase; posterity; fish*; transliterated *Nun*. Strong's #5126 BDB #630. Exodus 33:11 Deut. 1:38 34:9 Judges 2:8

|                                       |   |                                |                            |
|---------------------------------------|---|--------------------------------|----------------------------|
| Nûwn (נוּן) [pronounced <i>noon</i> ] | <i>to propagate, to increase; posterity; fish; transliterated Nun</i> | masculine singular proper noun | Strong's #5126<br>BDB #630 |
|---------------------------------------|---|--------------------------------|----------------------------|

143. **Masculine\_noun:** nîyn (יָיִן) [pronounced *neen*], which means *offspring, posterity, progeny; son*. The KJV always renders this *son*, although it only occurs three times in Scripture (Gen. 21:23 Isa. 14:22). Young renders this *continuator*. Always found with **neked**. Strong's #5209 BDB #630. Gen. 21:23 Job 18:19

|  |   |                         |                            |
|--|---|-------------------------|----------------------------|
| nîyn (יָיִן) [pronounced <i>neen</i> ] | <i>offspring, posterity, progeny; son</i> | masculine singular noun | Strong's #5209<br>BDB #630 |
|--|---|-------------------------|----------------------------|

144. **Verb:** nûwç (נוּחַ) [pronounced *noose*], which means *to flee, to flee from, to escape, to depart, to hasten quickly [away]*. In the Hiphil, it means *to put to flight, to cause to flee*. Strong's #5127 BDB #630. [Synonym: **Strong's #1272** BDB #137]. Gen. 14:10 19:20 39:12 Exodus 4:3 9:20 14:25, 27 21:13 Lev. 26:36 Deut. 4:42 34:7 Joshua 7:4 8:6, 15, 20 10:16 Judges 1:6 4:15 7:21 9:21 20:32 1Sam. 4:10, 16 17:24, 51 19:8 30:17 31:1 2Sam. 1:4 3:29 17:2 18:17 19:3, 8 23:11 24:13 1Kings 2:28 Psalm 60:4 68:1 114:3

|   |  |  |                            |
|---|--|--|----------------------------|
| nûwç (נוּחַ) [pronounced <i>noose</i> ] | <i>to flee, to flee from, to escape, to depart, to retreat, to hasten quickly [away]</i> | 3 <sup>rd</sup> person masculine singular, Qal imperfect | Strong's #5127<br>BDB #630 |
|---|--|--|----------------------------|

|   |  |                       |                            |
|---|--|-----------------------|----------------------------|
| nûwç (נוּחַ) [pronounced <i>noose</i> ] | <i>fleeing [from], escaping, departing, retreating, hastening quickly [away]</i> | Qal active participle | Strong's #5127<br>BDB #630 |
|---|--|-----------------------|----------------------------|

|   |                              |  |                            |
|---|------------------------------|--|----------------------------|
| nûwç (נוּחַ) [pronounced <i>noose</i> ] | <i>to impel; to drive at</i> | 3 <sup>rd</sup> person masculine singular, Polel (BDB) [or Pilel—Gesenius] imperfect | Strong's #5127<br>BDB #630 |
|---|------------------------------|--|----------------------------|

I may want to reexamine this stem when I come to it.

|   |  |  |                            |
|---|--|--|----------------------------|
| nûwç (נוּחַ) [pronounced <i>noose</i> ] | <i>to flee, to flee from, to escape, to take flight; to take oneself to flight</i> | 3 <sup>rd</sup> person masculine singular, Hithpolel (BDB) [or Hithpalel—Gesenius] imperfect | Strong's #5127<br>BDB #630 |
|---|--|--|----------------------------|

|   |   |   |                            |
|---|---|---|----------------------------|
| nûwç (נוּחַ) [pronounced <i>noose</i> ] | <i>to cause to flee, to put to flight; to cause to disappear [hide]; to take something away by flight and to put it in safety</i> | 3 <sup>rd</sup> person masculine singular, Hiphil imperfect | Strong's #5127<br>BDB #630 |
|---|---|---|----------------------------|

145. **Masculine\_substantive:** mânôwç (מַנּוּחַ) [pronounced *maw-NOHS*], which means *fleeing, flight, a place of escape, refuge*. Strong's #4498 BDB #631. Lev. 26:36 2Sam. 22:3 Job 11:20 Psalm 59:16 142:4

|   |  |                         |                            |
|---|--|-------------------------|----------------------------|
| mânôwç (מַנּוּחַ)<br>[pronounced <i>maw-NOHSS</i> ] | <i>flight, a place of escape, refuge</i> | masculine singular noun | Strong's #4498<br>BDB #631 |
|---|--|-------------------------|----------------------------|

146. **Feminine\_noun:** m<sup>e</sup>nûwçâh (מַנּוּחָה) [pronounced *m<sup>e</sup>noo-SAW*], which means *flight, a place of escape,*

*refuge*. Feminine form of above. Strong's #4498 BDB #631.

|   |  |                         |                            |
|---|--|-------------------------|----------------------------|
| m <sup>e</sup> nûwçâh (מְנוּחָה)<br>[pronounced <i>m<sup>e</sup>noo-SAW</i> ] | <i>flight, a place of escape, refuge</i> | masculine singular noun | Strong's #4498<br>BDB #631 |
|---|--|-------------------------|----------------------------|

147. **Verb:** nûwa' (נוּוָּא) [pronounced *NOO-ahg*], which means *to sway, to quiver, to wave, to tremble, to shake, to totter*. Strong's #5128 BDB #631. Exodus 20:18 Judges 9:9 1Sam. 1:13 Psalm 59:11, 15 Prov. 5:6

|  |   |   |                            |
|--|---|---|----------------------------|
| nûwa' (נוּוָּא) [pronounced <i>NOO-ahg</i> ] | <i>to wave, to quiver, to vibrate, to swing, to stagger, to tremble, to be unstable; to totter, go tottering; to move to and fro; sometimes used of the blind</i> | 3 <sup>rd</sup> person masculine singular, Qal imperfect    | Strong's #5128<br>BDB #631 |
| nûwa' (נוּוָּא) [pronounced <i>NOO-ahg</i> ] | <i>one who moves to and fro, a wanderer, fugitive, vagabond, one who moves about unsteadily</i>   | masculine singular, Qal active participle                   | Strong's #5128<br>BDB #631 |
| nûwa' (נוּוָּא) [pronounced <i>NOO-ahg</i> ] | <i>to be shaken</i>   | 3 <sup>rd</sup> person masculine singular, Niphal imperfect | Strong's #5128<br>BDB #631 |
| nûwa' (נוּוָּא) [pronounced <i>NOO-ahg</i> ] | <i>to move to and fro, to wag [the head in derision]; to shake, to disturb; to cause to stagger; to cause to totter; to cause to wander</i>                       | 3 <sup>rd</sup> person masculine singular, Hiphil imperfect | Strong's #5128<br>BDB #631 |

148. **Proper noun/location:** Strong's #5269 BDB #631

149. **Feminine proper noun:** which means ; transliterated . Strong's #5270 BDB #631.

150. **Masculine noun:** man<sup>e</sup>an<sup>e</sup>îym (מַנְעַנְעִים) [pronounced *mahn<sup>e</sup>-gahn-GEEM*], which means *sistra, castanets, rattles*. An instrument which is shaken. Strong's #4517 BDB #631. 2Sam. 6:5

|  |   |                       |                            |
|--|---|-----------------------|----------------------------|
| man <sup>e</sup> an <sup>e</sup> îym (מַנְעַנְעִים)<br>[pronounced <i>mahn<sup>e</sup>-gahn-GEEM</i> ] | <i>sistra, castanets, rattles; a percussive instrument which is shaken in order to make music</i> | masculine plural noun | Strong's #4517<br>BDB #631 |
|--|---|-----------------------|----------------------------|

151. **Verb:** nûwph (נוּוַּף) [pronounced *noof*], which means *to move to and fro, to vacillate; to vibrate, to swing to and fro; to wave; to wander; to agitate (the hand or with the hand), to shake*. The Num, Deut and Joshua references could be to the verb above; otherwise, I screwed them up. According to BDB, the technical use of this word is that priest would take an offering and lift it up toward the altar and then move it away, back to himself, as it were, to represent that this is being offered to Yahweh and Yahweh has given it back to them. So, in this verse, Aaron presents the Levites to Yahweh, but then receives them back as a present to himself and his sons. Strong's #5130 BDB #631. Exodus 29:24, 27 Num. 8:11 Deut. 27:5 Joshua **8:31 more could be done** (see also Strong's #8573) Psalm 68:9 Prov. 7:17

|   |  |   |                            |
|---|--|---|----------------------------|
| nûwph (נוּוַּף) [pronounced <i>noof</i> ] | <i>to wave up and down; to agitate; to sprinkle; possibly to perfume</i>                       | 3 <sup>rd</sup> person masculine singular, Qal imperfect    | Strong's #5130<br>BDB #631 |
| nûwph (נוּוַּף) [pronounced <i>noof</i> ] | <i>to wave, to shake [e.g., the hand to beckon someone]; to scatter, to shake forth [rain]</i> | 3 <sup>rd</sup> person masculine singular, Hiphil imperfect | Strong's #5130<br>BDB #631 |
| nûwph (נוּוַּף) [pronounced <i>noof</i> ] | <i>to be shaken; to be agitated, to be scattered</i>   | 3 <sup>rd</sup> person masculine singular, Hophal imperfect | Strong's #5130<br>BDB #631 |

|                                  |                                      |  |                         |
|----------------------------------|--------------------------------------|--|-------------------------|
| nûwph (נוּפַח) [pronounced noof] | to shake [the hand against anything] | 3 <sup>rd</sup> person masculine singular, Pilel imperfect | Strong's #5130 BDB #631 |
|----------------------------------|--------------------------------------|--|-------------------------|

152. **Feminine\_noun1:** nâphâh (נָפַח) [pronounced naw-FAW], which means *borders, coast, region; height*. It BDB gives it the translation *height*, Gesenius, *a lofty place, a sieve*. Owen neatly sidesteps this and translates this as a proper noun, *Naphoth-dor*. Strong's #5299 BDB #632. In Joshua 17:11 in the Hebrew, we read nâpheth (נָפֶת) [pronounced naw-FETH], and this word is found nowhere else in Scripture. Strong's #5316 BDB #632. However, there is another Hebrew word, nâphâh (נָפַח) [pronounced naw-FAW], found in several forms in several passages (e.g., Joshua 11:2 12:23 1Kings 4:11). Since this word is found twice already in the book of Joshua, it is not a stretch to think that it might be found again. You can see how very similar the letters tâv (ת) and hê (ה) are; given that the vowel points were added almost two thousand years later and given the fact that Joshua could be one of the more corrupt books (particularly in this second section of the book), it is likely that what we have in our Bibles is a mistake a copyist made due to working with a poor original. Strong's #5299 BDB #632. Joshua 11:2 17:11 1Kings 4:11

|                                     |                                       |                        |                         |
|-------------------------------------|---------------------------------------|------------------------|-------------------------|
| nâphâh (נָפַח) [pronounced naw-FAW] | <i>borders, coast, region; height</i> | feminine singular noun | Strong's #5299 BDB #632 |
|-------------------------------------|---------------------------------------|------------------------|-------------------------|

This word occurs four times in the KJV and is given four different translations: *borders, coast, region* (these three times nâphâh is combined with the proper noun Dor); and *sieve* (Isa. 30:28). Some simply take those 3 times and understand this to refer to a particular place.

153. **Feminine\_noun:** t<sup>e</sup>nûwphâh (תְּנוּפְחָה) [pronounced t'noo-PHAWH], which means *wave-offering; a swinging, brandishing [of God's hand, weapons]*. This word is obviously closely related to nûwph. Often, in the Hebrew, a noun is formed from the verb by adding an âh ending. Here, it is preceded by a t as well. This is the offering which the priest brings toward the altar and then takes it away, signifying that the offering is given to God and then received back to them. Strong's #8573 BDB #632. (see also Strong's #5130) Exodus 29:24 Num. 8:11

|   |  |                        |                         |
|---|--|------------------------|-------------------------|
| t <sup>e</sup> nûwphâh (תְּנוּפְחָה) [pronounced t'noo-PHAWH] | <i>wave-offering; a swinging, brandishing [of God's hand, weapons]</i> | feminine singular noun | Strong's #8573 BDB #632 |
|---|--|------------------------|-------------------------|

154. **Masculine\_noun:** which means *elevation, height*. Strong's #5131 BDB #632.

155. **Feminine\_noun2:** which means *height*. Strong's #5299 BDB #632. See above.

156. **Feminine\_noun:** which means *height*. Strong's #5316 BDB #632.

157. **Verb:** which means *to suckle, to nurse*. Strong's #5134 BDB #632.

158. **Verb:** which means *to give light, to shine*. Strong's #none BDB #632.

159. **Masculine\_noun1:** nêr (נֵר) [pronounced nair], which means *lamp*. Strong's #5216 BDB #632. Exodus 25:37 27:20 30:7 1Sam. 3:3 2Sam. 21:17 22:29 1Kings 7:49 Job 8:6 21:17 Psalm 132:17 Prov. 6:23

|                             |   |                         |                         |
|-----------------------------|---|-------------------------|-------------------------|
| nêr (נֵר) [pronounced nair] | <i>[bright] light; luminary; lamp; brightness; figuratively, cheerfulness</i> | masculine singular noun | Strong's #5216 BDB #632 |
|-----------------------------|---|-------------------------|-------------------------|

This is also spelled nîr (נִיר) [pronounced near]; nêyr (נֵייר) [pronounced nair]; nir (נִיר) [pronounced nir]; and nêrâh (נֵרָה) [pronounced nay-RAW].

160. **Masculine\_proper\_noun2:** Nêr (נֵר) [pronounced nair], which means *lamp* and is transliterated *Ner*. Strong's #5369 BDB #633. 1Sam. 14:50 26:5 2Sam. 2:8 1Kings 2:5

|                             |  |                       |                         |
|-----------------------------|--|-----------------------|-------------------------|
| Nêr (נֵר) [pronounced nair] | <i>lamp; light and is transliterated Ner</i> | masculine proper noun | Strong's #5369 BDB #633 |
|-----------------------------|--|-----------------------|-------------------------|

161. **Masculine\_noun1:** nîr (נִיר) [pronounced neer], which means *lamp*. **See above.** Strong's #5216 BDB #633. Put all references **above**.

162. **Feminine\_noun:** m<sup>e</sup>nôwrâh (מְנוּרָה) [pronounced m<sup>e</sup>-noh-RAW], which means *lampstand, candlestick*. The word is transliterated *menorah*, and it is a lampstand with seven branches. Strong's #4501 BDB #633.



Exodus 25:31 26:35 30:27 31:8 1Sam. (3:3) 1Kings 7:48

|   |   |   |                            |
|---|---|---|----------------------------|
| m <sup>e</sup> nôwrâh/m <sup>e</sup> nôrâh<br>(מְנוֹרָה/מְנוֹרָה)<br>[pronounced m <sup>e</sup> -noh-<br>RAW] | lampstand, candlestick;<br>transliterated menorah | feminine plural noun with<br>the definite article | Strong's #4501<br>BDB #633 |
|---|---|---|----------------------------|

163. **Verb:** which means *to be sick*. Strong's #5136 BDB #633.164. **Verb1:** nâzâh (נָזַח) [pronounced naw-ZAW], which means *to spurt, to spatter, to sprinkle*. Strong's #5137 BDB #633. Exodus 29:21

|                                       |  |   |                            |
|---------------------------------------|--|---|----------------------------|
| nâzâh (נָזַח) [pronounced<br>naw-ZAW] | <i>to spurt, to spatter, to sprinkle</i> | 2 <sup>nd</sup> person masculine<br>singular, Qal perfect | Strong's #5137<br>BDB #633 |
|---------------------------------------|--|---|----------------------------|

This verb is found 24 times in the Old Testament; 22 of those times in the Torah.

|                                       |   |  |                            |
|---------------------------------------|---|--|----------------------------|
| nâzâh (נָזַח) [pronounced<br>naw-ZAW] | <i>to cause to spurt, to make<br/>spatter, to make sprinkle</i> | 2 <sup>nd</sup> person masculine<br>singular, Hiphil perfect | Strong's #5137<br>BDB #633 |
|---------------------------------------|---|--|----------------------------|

165. **Verb2:** nâzâh (נָזַח) [pronounced naw-ZAW], which means *to spring, to leap*. Dubious. Strong's #5137 BDB #633.166. **Verb:** nâzal (נָזַל) [pronounced naw-ZAHL] means *to drip, to distill, to flow, to trickle; to melt; to run[down]; to descend*. The first word used for *rivers of water* in Psalm 78:15 is the masculine plural, Qal active participle of nâzal (נָזַל); this is a word used for the waters of the Nile in Exodus 15:8. So the water is flowing out of this rock like a river. We will render it *flowing waters*. Strong's #5140 BDB #633. Exodus 15:8 Deut. 32:2 Judges 5:5 Psalm 78:16, 44 147:18

|  |  |  |                            |
|--|--|--|----------------------------|
| nâzal (נָזַל) [pronounced<br>naw-ZAHL] | <i>to drip, to distill, to flow, to<br/>trickle; to melt; to run [down]; to<br/>descend</i>          | 3 <sup>rd</sup> person plural, Qal<br>perfect    | Strong's #5140<br>BDB #633 |
| nâzal (נָזַל) [pronounced<br>naw-ZAHL] | <i>steams, floods, flowing [running]<br/>waters; that which is flowing</i>                           | masculine plural, Qal<br>active participle       | Strong's #5140<br>BDB #633 |
| nâzal (נָזַל) [pronounced<br>naw-ZAHL] | <i>to cause to drip [distill, flow,<br/>trickle]; to cause to melt [to run<br/>down, to descend]</i> | 3 <sup>rd</sup> person plural, Hiphil<br>perfect | Strong's #5140<br>BDB #633 |

167. **Masculine\_noun:** nezem (נֶזֶם) [pronounced NEH-zem], which means *ring, earring, nose ring, seal ring*. It is always gold but not necessarily an earring. Nezem is definitely a nose ring in Gen. 24:47, a seal ring for Isa. 3:21 and possibly earrings or nose rings in most of the other passages. Strong's #5141 BDB #633. Gen. 24:22 35:4 Exodus 32:2 Judges 8:24, 26

|                                       |  |                         |                            |
|---------------------------------------|--|-------------------------|----------------------------|
| nezem (נֶזֶם) [pronounced<br>NEH-zem] | <i>ring, earring, nose ring, seal ring</i> | masculine singular noun | Strong's #5141<br>BDB #633 |
|---------------------------------------|--|-------------------------|----------------------------|

168. **Masculine\_noun:** which means *injury, damage*. Strong's #5143 BDB #634.169. **Verb:** nâzar (נָזַר) [pronounced naw-ZAHR] and it is translated *to take the vows of a Nazarite, to live as a Nazarite*; and more simply *to separate, to consecrate* (Lev. 15:31 22:2 Num. 6:2–3, 5–6, 12 Ezek. 14:7 Hos. 9:10 Zech. 7:3). It is only found eight times in the Old Testament; it appears to simply mean *to separate*; to quote from Rotherham's footnote on p. 148: *i.e., when abstinence becomes duty by reason of the following disabilities*. Strong's #5144 BDB #634. Lev. 22:2 Num. 6:2 The **Doctrine of the Nazirite** (Judges 13:5)170. **Masculine\_noun:** nêzer (נֶזֶר) [pronounced NAY-zer] and it appears to have three related meanings: *crown, dedication or consecration, Nazariteship*. This is a reference to being set apart to God, to being separated from all else, to being dedicated to holy service—the crown is that which is a symbol of the consecration and dedication. One who becomes a Nazirite is one whose life is dedicated wholly to God, although he is not born a Levite or of the seed of Aaron. Strong's #5145 BDB #634. Exodus 29:6 Lev. 21:12 (see Strong's #5139 & #5144 above) 2Sam. 1:10 Psalm 89:39 132:10



|                                    |  |                         |                            |
|------------------------------------|--|-------------------------|----------------------------|
| nêzer (נֵזֶר) [pronounced NAY-zer] | <i>crown; dedication, consecration; Nazariteship</i> | masculine singular noun | Strong's #5145<br>BDB #634 |
|------------------------------------|--|-------------------------|----------------------------|

171. **Masculine\_noun:** nâzîyr (נָזִיר) [pronounced *naw-ZEER*] and we have seen this word thrice previously in Scripture: Gen. 49:26 Lev. 25:5, 11. Nazirite is a transliteration. A related verb is nêzer (נָזַר) [pronounced *nay-ZER*] [Strong's #4145 BDB #634], which means *crown, consecration, Nazariteship*. These are words which began with a common meanings and Yahweh coined them to mean *Nazirite, to become a Nazirite*. Strong's #5139 BDB #634. Gen. 49:26 Num. 6:2 The **Doctrine of the Nazirite** (Judges 13:5; given in greater detail in the doctrine)

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|---|--|-------------------------|----------------------------|
| nâzîyr (נָזִיר) [pronounced <i>naw-ZEER</i> ] | <i>consecrated one; devoted one, transliterated Nazirite; also: untrimmed (vine), separated, set apart from; distinguished</i> | masculine singular noun | Strong's #5139<br>BDB #634 |
|---|--|-------------------------|----------------------------|

There is a connection between these various renderings. It is a crown which separates one man entirely from every other man; the crown is on the head and the Nazirites crown is his hair, which is untrimmed, like the vines during the Sabbath Year.

In Gen. 49:26, we are given the renderings *distinguished* (NASB), *him that was separate* (KJV), *who was set apart from* (NRSV), and *separate* (Young's); and it is almost ignored, but footnoted as *the one separated from* in the NIV. Whereas most translations transliterate this word, the Septuagint translated it *to separate* (obviously, that is the English translation of the Greek). In Lev. 25:5, 11, this word is translated *untrimmed vines* (NASB), *separated thing* (Young's) *undressed vine* (KJV), *untended vines* (NIV), and *unpruned vine* (NRSV). The connection here is that this is like a Nazirite with unshorn hair.

172. **Verb:** which means *to be a Nazirite, to live as a Nazirite*. Hiphil only. Strong's #5144 BDB #634.

173. **Masculine\_plural\_noun:** which means *consecrated or anointed ones, princes*. Strong's #4502 BDB #634.

174. **Verb:** nâchâh (נָחַח) [pronounced *naw-KHAH*], which means *to lead, to guide*. Other meanings: *to lead forth, to lead back*. There doesn't appear to be a difference between the Qal and the Hiphil meanings? I was expecting this to mean *to lead away into slavery*, however, that is not the case. It is *to lead into a path of blessing*. The Hiphil is causative, indicating that God caused the Israelites to be led by Moses. This verb either has a neutral meaning (Gen. 24:26 2Kings 18:11) or it is a very positive leading (Psalm 77:20 Prov. 11:3 Isa. 58:11). It is therefore unreasonable to suppose it means *to lead back to their former boundaries*; or, *to lead into slavery* in Job 12:23; it more likely has a positive connotation. Strong's #5148 BDB #634. Gen. 24:27, 48 Exodus 13:17, 22 15:13 32:33 The Doctrine of Fasting (Isa. 58:11) Job 12:23 Psalm 23:3 60:9 61:2 73:24 78:53 (54) Prov. 6:22

|  |   |   |                            |
|--|---|---|----------------------------|
| nâchâh (נָחַח) [pronounced <i>naw-KHAH</i> ] | <i>to lead [forth, back], to bring</i>                        | 3 <sup>rd</sup> person masculine singular, Qal imperfect with the 1 <sup>st</sup> person singular suffix    | Strong's #5148<br>BDB #634 |
| nâchâh (נָחַח) [pronounced <i>naw-KHAH</i> ] | <i>lead [forth, back], bring</i>                              | 2 <sup>nd</sup> person masculine singular, Qal imperative   | Strong's #5148<br>BDB #634 |
| nâchâh (נָחַח) [pronounced <i>naw-KHAH</i> ] | <i>to lead, to guide; to cause to lead, to cause to guide</i> | 3 <sup>rd</sup> person masculine singular, Hiphil imperfect with the 1 <sup>st</sup> person singular suffix | Strong's #5148<br>BDB #634 |

175. **Feminine\_noun:** nachălâh (נַחְלָה) [pronounced *nah-khuh-LAW*], which means *inheritance, possession, property, heritage*. Strong's #5159 BDB #635. Gen. 31:14 48:6 Exodus 15:17 Deut. 4:20 20:16 21:23 Joshua 13:6 Judges 2:6 18:1 1Sam. 10:1 26:19 2Sam. 14:16 20:1, 19 21:3 1Kings 8:36, 51 1Chron. 16:18 Job 20:29 Psalm 2:8 33:12 47:4 136:22 106:5

|   |  |  |                            |
|---|--|--|----------------------------|
| nachălâh (נַחֲלָה)<br>[pronounced <i>nah-khuh-LAW</i> ] | <i>inheritance, possession,<br/>property, heritage</i> | feminine singular noun<br>with the 2 <sup>nd</sup> person<br>masculine singular suffix | Strong's #5159<br>BDB #635 |
|---|--|--|----------------------------|

176. **Verb:** nâchal (נָחַל) [pronounced *naw-KHAHL*], which means, *to inherit, to get (take or receive) as a possession; to possess (as wealth or glory)*. In the Piel, it means *to cause something to be inherited, to distribute*. In the Hiphil, it means *to give as a possession, to cause to inherit*; in the Qal it means *to get or to take as a possession, to inherit*. However, the Hophal is the passive of the Hiphil, the causative stem. Therefore, Job *has been caused to receive [as a possession], or caused to inherit*. Strong's #5157 BDB #635. Exodus 23:30 32:13 Deut. 1:38 3:28 21:16 32:8 Joshua 1:6 13:32 14:1 1Sam. 2:8 Job 7:3 Prov. 3:35 8:21

|  |  |  |                            |
|--|--|--|----------------------------|
| nâchal (נָחַל)<br>[pronounced <i>naw-KHAHL</i> ] | <i>to inherit, to get (take or receive)<br/>as a possession; to possess (as<br/>wealth or glory)</i> | 3 <sup>rd</sup> person masculine<br>singular, Qal imperfect    | Strong's #5157<br>BDB #635 |
| nâchal (נָחַל)<br>[pronounced <i>naw-KHAHL</i> ] | <i>to give (as a possession); to<br/>distribute</i>  | 3 <sup>rd</sup> person masculine<br>singular, Piel imperfect   | Strong's #5157<br>BDB #635 |
| nâchal (נָחַל)<br>[pronounced <i>naw-KHAHL</i> ] | <i>to give (as a possession), to<br/>cause to inherit; to distribute</i>                             | 3 <sup>rd</sup> person masculine<br>singular, Hiphil imperfect | Strong's #5157<br>BDB #635 |

James Rickard: "Endow" is the Verb NACHAL, נָחַל, that means, "to receive, to take property as a permanent possession, to take possession of, or to inherit" It is used extensively regarding the giving of the promised land of Canaan to Israel. In the Hiphil Infinitive it is a causative verb and means, "to cause to take possession" which the Lord did as He gave Israel possession of the land, Deut 1:38; 3:28.<sup>10</sup>

|  |  |   |                            |
|--|--|---|----------------------------|
| nâchal (נָחַל)<br>[pronounced <i>naw-KHAHL</i> ] | <i>to be made to inherit, to acquire<br/>(but by compulsion and<br/>unwillingly)</i> | 3 <sup>rd</sup> person masculine<br>singular, Hophal<br>imperfect   | Strong's #5157<br>BDB #635 |
| nâchal (נָחַל)<br>[pronounced <i>naw-KHAHL</i> ] | <i>to receive (as one's possession);<br/>to possess (as wealth or glory)</i>         | 3 <sup>rd</sup> person masculine<br>singular, Hithpael<br>imperfect | Strong's #5157<br>BDB #635 |

This verb is apparently a synonym for a verb which means *to flow* (not found in the Old Testament, although its cognates are).

177. **Feminine\_noun:** which meaning is unknown. Psalm 5:1. Strong's #5155 BDB #636.

178. **Masculine\_noun1:** nachal (נָחַל) [pronounced *NAHKH-al*], which means *brook, torrent*. We then view this as a pleasant lazy stream of water, perhaps two to ten feet across, meandering along. Nachal refers to a torrent of rushing water through a narrow channel. Today, probably more often than then, it could be a river which is only found during the rainy season. Since a torrent or a river tends to run through a valley area, this word is also used to refer to the valley that a river might run through. Now, it is quite obvious that a brook is much different from a torrent. No one would think twice about attempting to cross over a lazy brook; however, a torrent is quite a different matter. The same word is used for both because the Kishon River could be either. *Valley* is a reasonable rendering in Gen. 26:17 Job 21:33. Strong's #5158 BDB #636. Gen. 26:17 32:23 Deut. 1:24 2:13, 16 3:8 4:48 8:7 21:4 Judges 4:7, 13 1Sam. 15:5 17:40 30:9 2Sam. 15:23 22:5 23:30 24:5 1Kings 2:37 8:65 Job 6:15 20:17 21:33 Psalm 110:7 Eccles. 1:7

|   |  |                         |                            |
|---|--|-------------------------|----------------------------|
| nachal (נָחַל)<br>[pronounced <i>NAHKH-al</i> ] | <i>brook, torrent, river, stream;<br/>valley</i> | masculine singular noun | Strong's #5158<br>BDB #636 |
|---|--|-------------------------|----------------------------|

<sup>10</sup> From <http://gracedoctrine.org/proverbs-chapter-8-2/> accessed November 19, 2015.

|  |   |   |                            |
|--|---|---|----------------------------|
| n <sup>e</sup> châlîym (נַחֲלִיִּם)<br>[pronounced <i>ne-khawl-EEM</i> ] | <i>brooks, torrents, rivers, streams; valleys</i> | masculine plural noun with the definite article | Strong's #5158<br>BDB #636 |
|--|---|---|----------------------------|

179. **Masculine\_noun2:** nachal (נַחַל) [pronounced *NAHKH-al*], which perhaps means *palm tree*. Num. 24:6. Strong's #5158 BDB #636. Homonym for above.
180. **Proper\_noun/location:** which means ; transliterated . Strong's #5160 BDB #636.
181. **Gentilic\_adjective:** which means , transliterated . Strong's #5161 BDB #636.
182. **Verb:** nâcham (נָחַם) [pronounced *naw-KHAHM*], which means *to be sorry, to be moved to pity, to have compassion, to be sorry, to suffer grief*. It is found in the Niphal and the Piel. In the masculine plural Piel it means *comforters*. The KJV often translates this *repent* (Gen. 6:7 Exodus 32:12 1Sam. 15:11), but the meaning gets lost with that Old English word. In the imperative, this should be rendered, *have compassion*. In Job 2:11, it should be rendered *to comfort*. I believe the relationship between the two apparently disparate meanings are that one refers to feeling sorry because you did something and you want to change it; and the other refers to a friend who feels sorry and you want to change him (through comforting him). In the Piel, this is consistently rendered *comfort*. For a little historical perspective on this word, it was generally translated *repent* in the Old Testament (it is also rendered *to comfort*). For those who still use a KJV, you will notice that it does not say the LORD repented but that *it repented the LORD*. Somehow, this linguistic sham was supposed to help maintain God's immutability. However, a complete understanding of the meaning of the word (along with the concept of anthropopathisms) clears up this problem and allows us to correctly translate this verb and subject. Strong's #5162 BDB #636. Gen. 5:29 6:6, 7 24:67 37:34 38:12 50:21 Exodus 13:17 32:12, 14 Judges **2:18** 21:6 1Sam. 15:11 22:4 2Sam. 12:24 24:16 Job 2:11 16:2 21:34 Psalm 23:4 90:13 106:45 110:4 missing the Pual below

|  |   |  |                            |
|--|---|--|----------------------------|
| nâcham (נָחַם)<br>[pronounced <i>naw-KHAHM</i> ] | <i>to comfort, to console, to have compassion, to show compassion</i>   | 3 <sup>rd</sup> person masculine singular, Piel perfect      | Strong's #5162<br>BDB #636 |
| nâcham (נָחַם)<br>[pronounced <i>naw-KHAHM</i> ] | <i>to cause to comfort, to cause to console, to have compassion, to show compassion</i>   | 3 <sup>rd</sup> person masculine singular, Hiphil perfect    | Strong's #5162<br>BDB #636 |
| nâcham (נָחַם)<br>[pronounced <i>naw-KHAHM</i> ] | <i>to be sorry, to be moved to pity, to lament, to grieve, to have compassion, to pity, to suffer grief, to rue; to repent, to regret; to comfort [console] oneself, be comforted, to comfort oneself, ease oneself</i> | 3 <sup>rd</sup> person masculine singular, Niphal imperfect  | Strong's #5162<br>BDB #636 |
| nâcham (נָחַם)<br>[pronounced <i>naw-KHAHM</i> ] | <i>be sorry, be moved to pity, lament, grieve, have compassion, pity, suffer grief, rue; repent, regret; comfort [console] oneself, comforted, comfort oneself, ease oneself</i>  | 2 <sup>nd</sup> person masculine singular, Niphal imperative | Strong's #5162<br>BDB #636 |
| nâcham (נָחַם)<br>[pronounced <i>naw-KHAHM</i> ] | <i>to be comforted, to be consoled</i>  | 3 <sup>rd</sup> person masculine singular, Pual imperfect    | Strong's #5162<br>BDB #636 |

|  |   |   |                            |
|--|---|---|----------------------------|
| nâcham (נָחַם)<br>[pronounced <i>naw-KHAHM</i> ] | <i>to be sorry, have compassion; to rue, repent of; to comfort oneself, be comforted; to ease oneself</i>       | 3 <sup>rd</sup> person masculine singular, Hithpael imperfect | Strong's #5162<br>BDB #636 |
| nâcham (נָחַם)<br>[pronounced <i>naw-KHAHM</i> ] | <i>being sorry, having compassion; ruing, repenting of; comforting oneself, being comforted; easing oneself</i> | Hithpael participle   | Strong's #5162<br>BDB #636 |

Scofield: In the O.T., "repentance" is the English word used to translate the Hebrew *nacham*, *to be eased or comforted*. It is used of both God and man. Notwithstanding the literal meaning of *nacham* it is evident, from a study of all the passages, that the sacred writers use it in the sense of *metanoia* in the N.T., meaning a *change of mind*. See Mt. 3:2; acts 17:30, *note*. As in the N.T., such change of mind is often accompanied by contrition and self-judgment. When applied to God, the word is used phenomenally, according to O.T. custom. God seems to change His mind. The phenomena are such as, in the case of a man, would indicate a change of mind.<sup>11</sup>

183. **Masculine\_proper\_noun:** Strong's #5163 BDB #637.
184. **Masculine\_noun:** which means *sorrow, repentance*. Hosea 13:14. Strong's #5164 BDB #637.
185. **Masculine\_proper\_noun:** which means *comfort*; transliterated . Strong's #5151 BDB #637.
186. **Masculine\_noun:** which means *comfort, compassion*. Strong's #5150 BDB #637.
187. **Masculine\_proper\_noun:** which means *comforts*; transliterated . Strong's #5167 BDB #637.
188. **Feminine\_noun:** which means *comfort*. Strong's #5165 BDB #637.
189. **Masculine\_proper\_noun:** which means *comforter*; transliterated . Strong's #4505 BDB #637.
190. **Masculine\_plural\_noun:** which means *comforts, consolations, solace*. Psalm 94:19 Isa. 66:11 Jer. 16:7.\* Strong's #8575 BDB #637. [see below]
191. **Masculine\_proper\_noun:** which means ; transliterated . Strong's #8576 BDB #637.
192. **Feminine\_plural\_noun:** tan<sup>e</sup>chûwmôwth (תַּנְחֻמֹּת) [pronounced *tan<sup>e</sup>-khoo-MOHTH*], which means *consolation, comfort, solace*. Job 15:11 21:2.\* Strong's #8575 BDB #637. [see above] Job 15:11 21:1
193. **Verb:** nâchats (נָחַץ) [pronounced *naw-KHAHTZ*], which means *to urge on, to press on*. Supposedly equivalent to lâchats (לָחַץ) [pronounced *law-KHAHTZ*] (Strong's # BDB #). Strong's #5169 BDB #637. 1Sam. 21:8.\*

|  |                                |                        |                            |
|--|--------------------------------|------------------------|----------------------------|
| nâchats (נָחַץ)<br>[pronounced <i>naw-KHAHTZ</i> ] | <i>to urge on, to press on</i> | Qal imperfect          | Strong's #5169<br>BDB #637 |
| nâchats (נָחַץ)<br>[pronounced <i>naw-KHAHTZ</i> ] | <i>urgent, pressing, hasty</i> | Qal passive participle | Strong's #5169<br>BDB #637 |

194. **Masculine\_noun:** which means *a snorting*. Strong's #5170 BDB #637.
195. **Feminine\_noun:** which means *a snorting*. Strong's #5170 BDB #637.
196. **Masculine\_proper\_noun:** Nâchôwr (נָחוֹר) [pronounced *naw-KHOHR*], which means *snorting [of a horse]; hoarse, dry hot*; transliterated *Nahor*. Strong's #5152 BDB #637. Gen. 11:22 22:20 24:10, 15 29:5 31:53

|  |   |                                |                            |
|--|---|--------------------------------|----------------------------|
| Nâchôwr (נָחוֹר)<br>[pronounced <i>naw-KHOHR</i> ] | <i>snorting [of a horse]; hoarse, dry hot</i> ; transliterated <i>Nahor</i> | masculine singular proper noun | Strong's #5152<br>BDB #637 |
|--|---|--------------------------------|----------------------------|

197. **Masculine\_noun:** which means *nostril*. Strong's #5156 BDB #638.
198. **Masculine\_proper\_noun:** Nach<sup>e</sup>ray (נַחֲרַי) [pronounced *nahkh-RAY*], which means *shorter*; transliterated

<sup>11</sup> The New Scofield Reference Bible; Dr. C.I. Scofield; ©1967 New York-Oxford University Press; p. 970.

*Naharai*. Strong's #5171 BDB #638. 2Sam. 23:37 1Chron. 11:39

|   |  |                                |                            |
|---|--|--------------------------------|----------------------------|
| Nach <sup>e</sup> ray (נַחְרַי)<br>[pronounced <i>nahkh-RAY</i> ] | <i>snorter</i> ; transliterated <i>Naharai</i> | masculine singular proper noun | Strong's #5171<br>BDB #638 |
|---|--|--------------------------------|----------------------------|

Spelled Nach<sup>a</sup>ray (נַחְרַי) [pronounced *nahkh-aw-RAY*] in 2Sam. 23:37.

199. **Masculine\_noun1:** nâchâsh (נָחָשׁ) [pronounced *naw-KHAWSH*], which means *serpent*. Strong's #5175 BDB #638. Gen. 3:1 49:17 Exodus 4:3 7:15 Lev. (19:26) Num. 21:6 1Sam. (11:1)

|   |   |   |                            |
|---|---|---|----------------------------|
| nâchâsh (נָחָשׁ)<br>[pronounced <i>naw-KHAWSH</i> ] | <i>serpent, snake; image (of serpent); fleeing serpent (mythological)</i> | masculine singular noun with the definite article | Strong's #5175<br>BDB #638 |
|---|---|---|----------------------------|

200. **Masculine\_proper\_noun2:** Nâchâsh (נָחָשׁ) [pronounced *naw-KHAWSH*], which means *serpent* and is transliterated *Nahash*. According to Gnana Robinson, his name means *serpent* in the Sanscrit as well. Strong's #5176 BDB #638. 1Sam. 11:1 2Sam. 10:2 17:25

|   |  |                       |                            |
|---|--|-----------------------|----------------------------|
| Nâchâsh (נָחָשׁ)<br>[pronounced <i>naw-KHAWSH</i> ] | <i>serpent</i> and is transliterated <i>Nahash</i> | masculine proper noun | Strong's #5176<br>BDB #638 |
|---|--|-----------------------|----------------------------|

201. **Masculine\_proper\_noun:** Strong's #5904 BDB #638.

202. **Masculine\_proper\_noun:** Nach<sup>e</sup>shôwn (נַחֲשׁוֹן) [pronounced *nahkh-SHOWN*], which means *enchanter*; transliterated *Nahshon, Nachshon*. Strong's #5177 BDB #638. Exodus 6:23

|   |  |                                |                            |
|---|--|--------------------------------|----------------------------|
| Nach <sup>e</sup> shôwn (נַחֲשׁוֹן)<br>[pronounced <i>nahkh-SHOWN</i> ] | <i>enchanter</i> ; transliterated <i>Nahshon, Nachshon</i> | masculine singular proper noun | Strong's #5177<br>BDB #638 |
|---|--|--------------------------------|----------------------------|

203. **Verb:** nâchash (נָחַשׁ) [pronounced *naw-KHAHSH*], which means *to practice divination, to divine; to observe signs or omens; to communicate with demons; to whisper*. The word for serpent is nâchâsh (נָחָשׁ) [pronounced *naw-KHAWSH*] and the word for *practicing divination* is nâchash (נָחַשׁ) [pronounced *naw-KHAHSH*], whose root word means *to whisper*, and what is involved is casting spells, communicating with demons, and diving information which is not ours to divine. We have already seen this word several times in Gen. 30:27 44:5, 15; and the word for serpent goes back, of course, to Gen. 3:1–2, 4. The verb is first used by Laban, which told him that he had been blessed because of Jacob. In Gen. 44, we find that this is a term used by Joseph to indicate that he knew a stolen cup was in the saddle of Benjamin. Therefore, this certainly means searching for those things which are hidden from the naked eye through demonic means. It is an onomatopoetic word—the sound of the word is an imitation of the sound of the snake and the sound of the one *whispering*. Serpent = Strong's #5175 Practice divination = Strong's #5172 BDB #638. Gen. 30:27 44:5 Lev. 19:26 Num. (21:6)

|   |   |   |                            |
|---|---|---|----------------------------|
| nâchash (נָחַשׁ)<br>[pronounced <i>naw-KHAHSH</i> ] | <i>to practice divination, to divine; to observe signs or omens; to communicate with demons; to whisper</i> | 3 <sup>rd</sup> person masculine singular, Piel imperfect | Strong's #5172<br>BDB #638 |
|---|---|---|----------------------------|

The full set of BDB meanings are: *to practice divination, divine, observe signs, learn by experience, diligently observe, practice fortunetelling, take as an omen*. However, that is for the word in general; and for the Piel stem, they only offer, *to practice divination; to observe the signs or omens*. I should mention that we only find the Piel in Scripture; but those other meanings ought to explain the differences in the translation of Gen. 30:27.

204. **Masculine\_noun:** which means *divination, enchantment*. Strong's #5173 BDB #638.

205. **Feminine\_noun:** n<sup>e</sup>chesheth (נְחֶשֶׁת) [pronounced *n<sup>e</sup>-KHOSH-sheth*], which simply means *copper, bronze*. Owen lists the exact same spellings as both fem. and masc. BDB seems to do the same. I am going with feminine for all the *th* endings. Strong's #5178 BDB #638. Gen. 4:22 Exodus 25:3 26:11 27:2 30:18 31:4 Judges 16:21 1Sam. 17:5, 38 2Sam. 3:34 8:8 21:16 1Kings 4:13 7:14 8:64 1Chron. 15:19

|   |   |                         |                            |
|---|---|-------------------------|----------------------------|
| n <sup>e</sup> chôsheth (נְשֹׁתָה)<br>[pronounced n <sup>e</sup> -KHOH-sheth] | <i>copper, bronze, brass; that which is made of brass or copper—money, fetter, bonds, leg irons</i> | masculine singular noun | Strong's #5178<br>BDB #638 |
|---|---|-------------------------|----------------------------|

Both Owen and BDB seem to spell this word the same for the masculine and feminine forms. It is identified as masculine in 2Sam. 8:8 by Owen and as masculine in general by BDB. However, the *th* ending generally indicates a feminine ending, so I am somewhat perplexed here.

206. **Adjective:** which means *of bronze*. Strong's #5153 BDB #639.

207. **Feminine\_noun:** n<sup>e</sup>chûwshâh (הַשׁוּחָה) [pronounced n<sup>e</sup>-khoo-SHAW], which means *copper, bronze*. Strong's #5154 BDB #639. 2Sam. 22:35 Job 20:24

|   |                       |                        |                            |
|---|-----------------------|------------------------|----------------------------|
| n <sup>e</sup> chûwshâh (הַשׁוּחָה)<br>[pronounced n <sup>e</sup> -khoo-SHAW] | <i>copper, bronze</i> | feminine singular noun | Strong's #5154<br>BDB #639 |
|---|-----------------------|------------------------|----------------------------|

208. **Feminine\_proper\_noun:** which means ; transliterated . Strong's #5179 BDB #639.

209. **Masculine\_proper\_noun:** which means ; transliterated . Strong's #5180 BDB #639.

210. **Feminine\_noun2:** which means *lust, harlotry*. Strong's #5178 BDB #639.

211. **Verb:** nâchath (נָחַת) [pronounced naw-KHAHTH], which means *to go down, to descend*. Strong's #5181 BDB #639. 2Sam. 22:35 Job 21:13

|  |   |   |                            |
|--|---|---|----------------------------|
| nâchath (נָחַת)<br>[pronounced naw-KHAHTH] | <i>to go down, to descend; to oppose</i>  | 3 <sup>rd</sup> person masculine singular, Qal imperfect    | Strong's #5181<br>BDB #639 |
| nâchath (נָחַת)<br>[pronounced naw-KHAHTH] | <i>to come down into, to rain down upon; to pierce, to penetrate</i>  | 3 <sup>rd</sup> person masculine singular, Niphal imperfect | Strong's #5181<br>BDB #639 |
| nâchath (נָחַת)<br>[pronounced naw-KHAHTH] | <i>to cause to descend, to press down, to stretch or bend (a bow); to smooth out [furrows] [spoken of rain]</i> | 3 <sup>rd</sup> person masculine singular, Piel imperfect   | Strong's #5181<br>BDB #639 |
| nâchath (נָחַת)<br>[pronounced naw-KHAHTH] | <i>to prostrate; to bring down; to lead down</i>  | 3 <sup>rd</sup> person masculine singular, Hiphil imperfect | Strong's #5181<br>BDB #639 |

212. **Masculine\_noun2:** nachath (נָחַת) [pronounced NAH-khahth], which means *descent*. Strong's #5183 BDB #639.

213. **Adjective:** which means *descending*. Strong's #5185 BDB #639.

214. **Masculine\_proper\_noun:** which means ; transliterated . Strong's #5184 BDB #639. No idea how these are different.

215. **Masculine\_proper\_noun3:** Nachath (נָחַת) [pronounced NAH-khahth], which means *rest; descent; transliterated, Nahath*. Strong's #5184 BDB #639. Gen. 36:13 1Chron. 6:25–27

|  |  |                                |                            |
|--|--|--------------------------------|----------------------------|
| Nachath (נָחַת)<br>[pronounced NAH-khahth] | <i>rest; descent; transliterated, Nahath</i> | masculine singular proper noun | Strong's #5184<br>BDB #639 |
|--|--|--------------------------------|----------------------------|

216. **Verb:** nâṭâh (נָטָה) [pronounced naw-TAWH], which means *to stretch out, to spread out, to bow, to extend*. It means ❶ *to stretch out, to extend, to stretch, to unfold, to spread something out* (e.g., the flocks over the land); ❷ *to incline, to bow*; ❸ *to turn, to turn away, to turn* (to one's side); ❹ *to go away*. I don't have much confidence in that last meaning. This verb is often used of God stretching forth His Own hand against man (Isa. 23:11 Ezek. 6:14); however, it can also speak of knowledge stretching out its hand to man (Prov. 1:24). This can also be used in a neutral way (Isa. 43:12 Jer. 10:12). The key appears to be the

preposition which follows—and in this context (Job 15:25), it is *unto* and not *against*. The Hiphil meanings are not substantially different from the Qal. It simply means *to cause to turn aside*. We might modernize the term somewhat to mean *to derail*. Strong's #5186 BDB #639. Gen. 12:8 24:14 26:25 33:19 35:21 38:1, 16 39:21 49:15 Exodus 6:6 7:5, 19 8:5, 6 9:22, 23 10:12, 13 14:16, 21 15:12 23:2, 6 33:7 Deut. 4:34 5:15 16:19 Joshua 8:18 24:23 Judges 4:11 9:3 16:30 19:8 1Sam. 8:3 14:7 (16:11) 2Sam. 2:19, 21 3:27 **6:10** 16:22 19:14 21:10 22:10 1Kings 2:28 8:42, 58 1Chron. 15:1 16:1 Job 15:25, 29 Psalm 44:18 62:3 **73:2** 104:2 136:12 Prov. 1:24 2:2 4:5, 20 5:1, 13 7:21 Zech. 12:1

|                                     |  |   |                         |
|-------------------------------------|--|---|-------------------------|
| nâṭâh (נָטָה) [pronounced naw-TAWH] | <i>to stretch out, to spread out, to reach out; to pitch [a tent]; to bow, to extend, to incline, to turn [aside]; to veer off; to hold out, to extend</i>   | 3 <sup>rd</sup> person masculine singular, Qal perfect      | Strong's #5186 BDB #639 |
| nâṭâh (נָטָה) [pronounced naw-TAWH] | <i>stretch out, spread out, reach out; pitch [a tent]; bow, extend, incline, turn; veer off</i>  | 2 <sup>nd</sup> person masculine singular, Qal imperative   | Strong's #5186 BDB #639 |
| nâṭâh (נָטָה) [pronounced naw-TAWH] | <i>stretched out, spread out, bowing [out], being extend, inclining [to one side]; turning, being turned</i>   | Qal passive participle                                      | Strong's #5186 BDB #639 |
| nâṭâh (נָטָה) [pronounced naw-TAWH] | <i>to be stretched out, to spread itself out [e.g., a river], to elongate itself [e.g., a shadow]</i>  | 3 <sup>rd</sup> person masculine singular, Niphal imperfect | Strong's #5186 BDB #639 |
| nâṭâh (נָטָה) [pronounced naw-TAWH] | <i>to extend, to stretch out, to spread out, to [cause to] reach out to; to expand; to incline downwards; to turn, to turn away [aside, to one side]; to push away, to thrust [away, aside], to repel, to deflect; to decline; to seduce</i> | 3 <sup>rd</sup> person masculine singular, Hiphil imperfect | Strong's #5186 BDB #639 |

The meanings above come from BDB and Gesenius. Translators for 2Sam. 19:14 add *touched* (ERV), *won over* (HCSB), *swayed* (JPCT, The Scriptures 1998+); most of the King James-related versions went with *bowed*.

The BDB Hiphil meanings for this verb are given as *to stretch out; to spread out; to turn, incline, influence, bend down, hold out, extend, thrust aside, thrust away*.

|  |  |  |                         |
|--|--|--|-------------------------|
| nâṭâh (נָטָה) [pronounced naw-TAWH]        | <i>extend, stretch out, spread out, [cause to] reach out to; expand; incline [downwards]; turn, turn away [aside, to one side]; push away, repel, deflect; decline; seduce</i> | 2 <sup>nd</sup> person masculine singular, Hiphil imperative | Strong's #5186 BDB #639 |
| nâṭâh (נָטָה) [pronounced naw-TAWH]        | <i>to stretch out, to spread out, to reach out; to pitch [a tent]; to bow, to extend, to incline, to turn</i>  | 3 <sup>rd</sup> person masculine singular, Qal perfect       | Strong's #5186 BDB #639 |
| ʾachărêy (אַחֲרָי) [pronounced ah-kuh-RAY] | <i>behind, after; following; after that, afterwards; hinder parts</i>  | preposition; plural form                                     | Strong's #310 BDB #29   |



These two words are translated *supported* by Owens.

217. **Adverb:** maṭṭâh (מַטָּח) [pronounced MAHT-taw], which means, *downward (s), below, beneath; under [an age]*. Strong's #4295 BDB #641. Exodus 26:24

|  |   |                    |                            |
|--|---|--------------------|----------------------------|
| maṭṭâh (מַטָּח)<br>[pronounced MAHT-taw] | <i>downward (s), below, beneath;<br/>under [an age]</i> | adverb of location | Strong's #4295<br>BDB #641 |
|--|---|--------------------|----------------------------|

218. **Combo:** Exodus 26:24 27:5 28:27

|  |   |                                       |                            |
|--|---|---------------------------------------|----------------------------|
| min (מִן) [pronounced<br>mihn]           | <i>from, away from, out from, out of<br/>from, off, on account of, since,<br/>above, than, so that not, beyond,<br/>more than</i> | preposition of separation             | Strong's #4480<br>BDB #577 |
| lâmed (ל) [pronounced l <sup>e</sup> ]   | <i>to, for, towards, in regards to</i>  | directional/relational<br>preposition | No Strong's #<br>BDB #510  |
| maṭṭâh (מַטָּח)<br>[pronounced MAHT-taw] | <i>downward (s), below, beneath;<br/>under [an age]</i>   | adverb of location                    | Strong's #4295<br>BDB #641 |

Back in Exodus 26:14, we have these two prepositions and an adverb that means *upward*.

This is variously translated, *[from] beneath, below, at the bottom*.

219. **Masculine\_noun:** maṭṭeh (מַטֶּה) [pronounced mah-TEH], which means *staff, branch, tribe*. The connection is obvious—a staff is made from a branch and the tribe is like the branch from a tree. Strong's #4294 BDB #641. (Synonym: **Strong's #7626 BDB #986**) Gen. 38:18 Exodus 4:2 7:12 8:5 9:23 10:13 14:16 17:5, 9 31:2 Joshua 14:1 1Sam. 14:27 1Kings 7:14 8:1 1Chron. 12:31 Psalm 105:16 110:2

|   |   |                                 |                            |
|---|---|---------------------------------|----------------------------|
| maṭṭeh (מַטֶּה)<br>[pronounced mah-TEH] | <i>staff, branch, scepter, rod;<br/>branch; tribe</i> | masculine singular<br>construct | Strong's #4294<br>BDB #641 |
|---|---|---------------------------------|----------------------------|

220. **Feminine\_noun:** miṭṭâh (מִטָּח) [pronounced mit-TAW], which means *couch, bed*. Strong's #4296 BDB #641. Gen. 47:31 48:2 49:33 Exodus 8:3 1Sam. 19:13 28:23 2Sam. 3:31

|   |  |   |                            |
|---|--|---|----------------------------|
| miṭṭâh (מִטָּח)<br>[pronounced mit-TAW] | <i>couch, bed; an open casket, a<br/>bier, a stretcher on which the<br/>dead are carried</i> | feminine singular noun<br>with the definite article | Strong's #4296<br>BDB #641 |
|---|--|---|----------------------------|

221. **Feminine\_noun:** which means *a spreading, an outspreading*. Strong's #4298 BDB #642.

222. **Masculine\_noun:** which means *that which is perverted*. Strong's #4297 BDB #642.

223. **Verb:** nâṭal (נָטַל) [pronounced naw-TAHL], which means *to lift, to bear, to carry*. Strong's #5190 BDB #642. 2Sam. 24:12

|  |   |  |                            |
|--|---|--|----------------------------|
| nâṭal (נָטַל) [pronounced<br>naw-TAHL] | <i>to lift [over, up, upon], to bear, to<br/>carry; to set up</i>           | 3 <sup>rd</sup> person masculine<br>singular, Qal imperfect  | Strong's #5190<br>BDB #642 |
| nâṭal (נָטַל) [pronounced<br>naw-TAHL] | <i>lifting [over, up, upon], one<br/>bearing [up], carrying; setting up</i> | Qal active participle  | Strong's #5190<br>BDB #642 |
| nâṭal (נָטַל) [pronounced<br>naw-TAHL] | <i>to bear up</i>   | 3 <sup>rd</sup> person masculine<br>singular, Piel imperfect | Strong's #5190<br>BDB #642 |

**Masculine\_noun:** which means *burden, weight*. Strong's #5192 BDB #642.

224. **Adjective:** laden. Strong's #5187 BDB #642.

225. **Verb:** nâṭa' (נָטַע) [pronounced naw-TAHG] and it generally means *to set upright; to plant; to place; to fix, to fasten [with a nail]; to pitch [a tent], to set up; figuratively to establish*. However, it also means, figuratively, *to establish*. (See Exodus 15:17 Deut. 11:15 Ezra 36:36 Psalm 44:3) We use it in a similar fashion today. "Young man, let's just plant yourself right there in that chair until I determine what to do with you." Strong's #5193 BDB #642. Gen. 2:8 9:20 21:33 Exodus 15:17 Deut. 16:21 20:6 2Sam. 7:10 Psalm 44:2 Eccles. 2:4

|                                      |  |   |                         |
|--------------------------------------|--|---|-------------------------|
| nāṭa' (נָטַע) [pronounced naw-TAHG'] | to set upright; to plant; to place; to fix, to fasten [with a nail]; to pitch [a tent], to set up; figuratively to establish | 3 <sup>rd</sup> person masculine singular, Qal imperfect    | Strong's #5193 BDB #642 |
| nāṭa' (נָטַע) [pronounced naw-TAHG'] | to be set upright; to be planted; to be placed; to set be up; figuratively to be established                                 | 3 <sup>rd</sup> person masculine singular, Niphal imperfect | Strong's #5193 BDB #642 |

226. **Masculine\_noun:** What it is like is a *plantation, a planting*. Strong's #5194 BDB #642. Job 14:9  
 227. **Masculine\_noun:** which means a *plant*. Strong's #5195 BDB #642.  
 228. **Masculine\_noun:** which means a *place of planting, the act of planting*. Strong's #4302 BDB #642.  
 229. **Verb:** nāṭaph (נָטַף) [pronounced naw-TAHF], which means *to drop, to fall in drops, to drip*. Strong's #5197 BDB #642. Judges 5:4 Psalm 68:8 Prov. 5:3

|                                      |   |  |                         |
|--------------------------------------|---|--|-------------------------|
| nāṭaph (נָטַף) [pronounced naw-TAHF] | to drop, to fall in drops, to drip                    | 3 <sup>rd</sup> person plural, Qal perfect; pausal form    | Strong's #5197 BDB #642 |
| nāṭaph (נָטַף) [pronounced naw-TAHF] | to cause to drop down, to drop; to speak, to prophesy | 3 <sup>rd</sup> person plural, Hiphil perfect; pausal form | Strong's #5197 BDB #642 |

230. **Masculine\_noun:** nāṭâph (נָטַף) [pronounced naw-TAWF], which means *drop*. Strong's #5198 BDB #643.  
 231. **Masculine\_noun:** nāṭâph (נָטַף) [pronounced naw-TAWF], which means *an odoriferous gum, [drops of] stacte*. Strong's #5198 BDB #643. Exodus 30:34 \*\*

|                                      |   |                         |                         |
|--------------------------------------|---|-------------------------|-------------------------|
| nāṭâph (נָטַף) [pronounced naw-TAWF] | an odoriferous gum, [drops of] stacte, an aromatic gum resin of a shrub used in incense | masculine singular noun | Strong's #5198 BDB #643 |
|--------------------------------------|---|-------------------------|-------------------------|

232. **Feminine\_noun:** The word translated *pendants* is found only in Judges 8:26 and in Isa. 3:19\*. It is closely related to the verb for *drop or drip* (Strong's #5197 BDB #642), and it means *drop*. They are always found in the plural, which doesn't mean much, given the context, but Gesenius insists they mean *earrings* made out of pearls (which looks like drops). This makes more sense than *pendant*. Barnes concurs. Strong's #5188 BDB #643. Judges 8:26  
 233. **Proper\_noun\_location:** which means *a dropping, a dripping*; and is transliterated . Strong's #5199  
 234. **Gentilic\_adjective:** Nēṭôwphâthîy (נֶטֹּוֹפְחָתִי) [pronounced net-oh-FAW-thee], which means *a dropping; distillation; transliterated Netophathite*. Strong's #5200 BDB #643. 2Sam. 23:28, 29 1Chron. 11:30

|   |   |                             |                         |
|---|---|-----------------------------|-------------------------|
| Nēṭôwphâthîy (נֶטֹּוֹפְחָתִי) [pronounced net-oh-AW-thee] | a dropping; distillation; transliterated Netophathite | Gentilic singular adjective | Strong's #5200 BDB #643 |
|---|---|-----------------------------|-------------------------|

235. **Verb:** nāṭar (נָטַר) [pronounced naw-TAHR], which means *to keep, to maintain; to guard*. Strong's #5201 BDB #643. Psalm 103:9

|                                     |                                |  |                         |
|-------------------------------------|--------------------------------|--|-------------------------|
| nāṭar (נָטַר) [pronounced naw-TAHR] | to keep, to maintain; to guard | 3 <sup>rd</sup> person masculine singular, Qal imperfect | Strong's #5201 BDB #643 |
|-------------------------------------|--------------------------------|--|-------------------------|

236. **Verb:** nāṭash (נָטַשׁ) [pronounced naw-TAHSH], which means *to leave, to forsake, to permit*. Gesenius offers the meaning *to spread out, to disperse*, primarily for this passage (1Sam. 4:2), although it does appear as though the Niphal stem means *to spread out* in some passages (e.g., Judges 15:9 2Sam. 5:18 Isa. 16:8). *To allow to: to leave [forsake], to let go of, to let alone* in the sense of *to disperse, to be spread out, to let run wild* Gordon mentions the alternatives of *clashed, fluctuated, deployed*. A lengthy discussion of its alternate meaning to be found in 1Sam. 4:2. Strong's #5203 BDB #643. Judges 6:13 1Sam. 4:2 10:2 12:22 17:20 30:16 2Sam. 5:18 Prov. 1:8 6:20

|                                       |                                 |  |                         |
|---------------------------------------|---------------------------------|--|-------------------------|
| nāṭash (נָטַשׁ) [pronounced naw-TASH] | to leave, to forsake; to permit | 3 <sup>rd</sup> person masculine singular, Qal imperfect | Strong's #5203 BDB #643 |
|---------------------------------------|---------------------------------|--|-------------------------|

|  |  |   |                            |
|--|--|---|----------------------------|
| nâṭash (נָטַשׁ)<br>[pronounced <i>naw-TASH</i> ] | <i>to allow to; to leave [forsake], to let go of, to let alone in the sense of to disperse, to be spread out, to let run wild</i>                | 3 <sup>rd</sup> person masculine singular, Qal imperfect    | Strong's #5203<br>BDB #643 |
| nâṭash (נָטַשׁ)<br>[pronounced <i>naw-TASH</i> ] | <i>to be sent away, to be left [forsaken, deserted]; to be let go, to be dispersed, to be spread out, to be left to run wild; to be loosened</i> | 3 <sup>rd</sup> person masculine singular, Niphal imperfect | Strong's #5203<br>BDB #643 |

For some words, I have to, in part, scrap what I find in BDB and in Gesenius, and begin from scratch. There were so many meanings for this word (Gesenius lists 8 sets of Qal meanings alone) that I went back, looked at all of the passages where this word is found, and then tried to determine a smaller set of meanings which would work. The original use of this verb seems to be *to allow to* (Gen. 31:28), but it appears to have taken on a similar but different set of meanings in later literature.

|  |  |   |                            |
|--|--|---|----------------------------|
| nâṭash (נָטַשׁ)<br>[pronounced <i>naw-TASH</i> ] | <i>to be left [forsaken], to be let go of, to be let alone</i> | 3 <sup>rd</sup> person masculine singular, Pual imperfect | Strong's #5203<br>BDB #643 |
|--|--|---|----------------------------|

237. **Feminine\_noun:** maṭṭârâh (מַטָּרָה) [pronounced *maht-taw-RAW*], which means *a guard, ward, prison; a target, a mark*. It appears as though Jeremiah and Nehemiah used this noun consistently for *prison* or *prison gate* while it is found twice used as a *target* in Job and 1Samuel. Strong's #4307 BDB #643. 1Sam. 20:20 Job 16:12b–13

|  |  |                        |                            |
|--|--|------------------------|----------------------------|
| maṭṭârâh (מַטָּרָה)<br>[pronounced <i>maht-taw-RAW</i> ] | <i>a guard, ward, prison; a target, a mark</i> | feminine singular noun | Strong's #4307<br>BDB #643 |
|--|--|------------------------|----------------------------|

238. **Verb:** nâṭash (נָטַשׁ) [pronounced *naw-TASH*], which means *to leave, to let alone, to let lie fallow; to entrust to; to forsake (abandon), to permit*. Strong's #5203 BDB #643. Exodus 23:11 1Sam. 10:2 1Kings 8:57

|  |  |   |                            |
|--|--|---|----------------------------|
| nâṭash (נָטַשׁ)<br>[pronounced <i>naw-TASH</i> ] | <i>to leave, to let alone, to let lie fallow; to entrust to; to forsake (abandon), to permit</i> | 3 <sup>rd</sup> person masculine singular, Qal imperfect    | Strong's #5203<br>BDB #643 |
| nâṭash (נָטַשׁ)<br>[pronounced <i>naw-TASH</i> ] | <i>to be forsaken; to be loosened, be loose; to be let go, spread abroad</i>                     | 3 <sup>rd</sup> person masculine singular, Niphal imperfect | Strong's #5203<br>BDB #643 |
| nâṭash (נָטַשׁ)<br>[pronounced <i>naw-TASH</i> ] | <i>to be abandoned, be deserted</i>  | 3 <sup>rd</sup> person masculine singular, Pual imperfect   | Strong's #5203<br>BDB #643 |

239. **Feminine\_noun:** which means *a twig, a tendril of vine*. Strong's #5189 BDB #644.

240. **Adjective:** which means *raw [used of flesh?]*. Strong's #4994 BDB #644.

241. **Noun\_location:** Nîyn<sup>e</sup>vêh (נִינְוֵה) [pronounced *nee-nehv-AY*], which means, *abode of Ninus*; transliterated *Nineveh*. Strong's #5210 BDB #644. Gen. 10:11

|  |   |                               |                            |
|--|---|-------------------------------|----------------------------|
| Nîyn <sup>e</sup> vêh (נִינְוֵה)<br>[pronounced <i>nee-nehv-AY</i> ] | <i>abode of Ninus</i> ; transliterated <i>Nineveh</i> | proper noun singular location | Strong's #5210<br>BDB #644 |
|--|---|-------------------------------|----------------------------|

242. **Proper\_noun:** 1<sup>st</sup> month. Strong's #5212 BDB #644.

243. **Verb1:** which means *to break up, to freshly till*. Strong's #5214 BDB #644.

244. **Masculine\_noun2:** which means *tillable, untilled, fallow ground*. Strong's #5215 BDB #644.

245. **Masculine\_noun:** mânôwr (מָנוֹר) [pronounced *maw-NOHR*], which means *beam, probably round*. Strong's #4500 BDB #644. 1Sam. 17:7 2Sam. 21:19 1Chron. 11:23

|   |                             |                         |                            |
|---|-----------------------------|-------------------------|----------------------------|
| mânôwr (מִנְוֹר)<br>[pronounced <i>maw-NOHR</i> ] | <i>beam, probably round</i> | masculine singular noun | Strong's #4500<br>BDB #644 |
|---|-----------------------------|-------------------------|----------------------------|

246. **Verb:** which means *to strike, to scourge*. Strong's #5217 BDB #644.

247. **Adjective:** which means *stricken, scourged*. Strong's #5218 BDB #644.

248. **Feminine\_noun:** n<sup>e</sup>kô'th (נֶחָת) [pronounced *nehk-OATH*], which means *spice; gum, tragacanth gum*. Strong's #5219 BDB #644. Gen. 37:25 43:11

|  |                                   |                        |                            |
|--|-----------------------------------|------------------------|----------------------------|
| n <sup>e</sup> kô'th (נֶחָת)<br>[pronounced <i>nehk-OATH</i> ] | <i>spice; gum, tragacanth gum</i> | feminine singular noun | Strong's #5219<br>BDB #644 |
|--|-----------------------------------|------------------------|----------------------------|

249. **Masculine\_noun:** naked (נָדָן) [pronounced *NEH-keh'd*], which means *progeny, posterity; grandson*. Bullinger says that it should be *grandson*. It is found in the same three passages as **nîyn**. Strong's #5220 BDB #645. Gen. 21:23 Job 18:19

|  |                                     |                         |                            |
|--|-------------------------------------|-------------------------|----------------------------|
| naked (נָדָן) [pronounced <i>NEH-keh'd</i> ] | <i>progeny, posterity; grandson</i> | masculine singular noun | Strong's #5220<br>BDB #645 |
|--|-------------------------------------|-------------------------|----------------------------|

250. **Verb:** nâkâh (נָכָה) [pronounced *naw-KAWH*], which means *to smite, to assault, to hit, to strike*. Because nâkâch is not found in the Qal, the Hiphil does not necessarily connote causative action. It is often translated *smite* in the KJV (a very good rendering, by the way); but in more modern language, it means *strike, assault, hit*. Often there are fatal repercussions; when the *soul* is struck, this is equivalent to intentional manslaughter. In the Hophal, it means *to receive a blow, to be wounded, to be beaten, to be fatally wounded, to be killed, to be slain, to be attacked and captured, to be struck with a disease*. Strong #5221 BDB #645. Gen. 4:15 8:21 14:5, 15 19:11 32:8 36:35 37:21 Exodus 2:11, 12 3:20 5:14 7:17, 20 8:16, 17 9:15, 25, 31 12:12 17:5 21:12, 18 22:2 Lev. 24:17 Num. 35:16 Deut. 1:4 2:33 3:3 4:46 20:13 21:1 27:24 34:30 Joshua 7:3 8:21, 24 10:10, 20 12:1 20:3 Judges 1:4, 10, 12 15:15 20:39 1Sam. 2:14 4:2, 8 5:6, 9, 12 6:19 11:11 13:3 14:14 15:3 17:9 18:6, 11 19:5, 8 20:33 22:19 23:2 24:5 26:8 27:9 29:5 30:1 31:2 2Sam. 1:1 5:8 8:1 12:9 13:28 14:6, 7 15:14 17:2 18:11 20:10 21:2 23:10, (21) 24:10, 17 Job 1:15 2:7 13:4 16:10 Psalm 105:33 136:10

|   |  |   |                          |
|---|--|---|--------------------------|
| nâkâh (נָכָה) [pronounced <i>naw-KAWH</i> ] | <i>to smite, to assault, to hit, to strike, to strike [something or someone] down, to defeat, to conquer, to subjugate</i> | 3 <sup>rd</sup> person masculine singular, Hiphil imperfect | Strong #5221<br>BDB #645 |
|---|--|---|--------------------------|

All BDB definitions for the Hiphil are *to smite, strike, beat, scourge, clap, applaud, give a thrust; to smite, kill, slay (man or beast); to smite, attack, attack and destroy, conquer, subjugate, ravage; to smite, chastise, send judgment upon, punish, destroy*.

|   |  |  |                          |
|---|--|--|--------------------------|
| nâkâh (נָכָה) [pronounced <i>naw-KAWH</i> ] | <i>smite, assault, hit, strike [something or someone] down, defeat, conquer, subjugate</i>           | 2 <sup>nd</sup> person masculine singular, Hiphil imperative | Strong #5221<br>BDB #645 |
| nâkâh (נָכָה) [pronounced <i>naw-KAWH</i> ] | <i>the one striking [assaulting, hitting]; striking, hitting; defeating, conquering, subjugating</i> | Hiphil participle  | Strong #5221<br>BDB #645 |
| nâkâh (נָכָה) [pronounced <i>naw-KAWH</i> ] | <i>to be struck, to be assaulted, to be hit, to be struck down</i>                                   | 3 <sup>rd</sup> person masculine singular, Niphal imperfect  | Strong #5221<br>BDB #645 |
| nâkâh (נָכָה) [pronounced <i>naw-KAWH</i> ] | <i>to be struck, to be assaulted, to be hit, to be struck down</i>                                   | 3 <sup>rd</sup> person masculine singular, Pual imperfect    | Strong #5221<br>BDB #645 |

|                                     |  |   |                          |
|-------------------------------------|--|---|--------------------------|
| nâkâh (נָכַח) [pronounced naw-KAWH] | to receive a blow, to be beaten, to be [fatally] wounded [killed, slain]; to be attacked and captured, to be struck with a disease [man or animal]; to be blighted [plant]         | 3 <sup>rd</sup> person masculine singular, Hophal imperfect | Strong #5221<br>BDB #645 |
| nâkâh (נָכַח) [pronounced naw-KAWH] | are beaten; those receiving blows, the ones who are [fatally] wounded [killed, slain]; being attacked and captured, being struck with a disease [man or animal]; blighted [plants] | masculine plural, Hophal participle                         | Strong #5221<br>BDB #645 |

251. **Adjective:** nâkeh (נָכַח) [pronounced naw-KEH], which means *stricken; physically stricken: crippled, lame, maimed; figuratively stricken: contrite, dejected*. Strong's #5223 BDB #656. 2Sam. 4:4 9:3

|                                    |  |  |                            |
|------------------------------------|--|--|----------------------------|
| nâkeh (נָכַח) [pronounced naw-KEH] | stricken; physically stricken: crippled, lame, maimed; figuratively stricken: contrite, dejected | masculine singular adjective; construct form | Strong's #5223<br>BDB #656 |
|------------------------------------|--|--|----------------------------|

252. **Adjective:** which means *stricken ones*. Plural of above; probably a scribal error. Strong's #5222 BDB #645.

253. **Masculine\_noun:** which means *a blow*. Strong's #4347? BDB #645.

254. **Feminine\_singular\_noun:** makkâh (מַכָּה) [pronounced mahk-KAW], which means *a blow, a wounding, a wound, a slaughter, a beating, a scourging*. The KJV translates the word makkâh (מַכָּה) [pronounced mahk-KAWH] as *plague, slaughter, stroke, or wounds*. However, this is not the word found in the book of Exodus; in fact, its first use is in Lev. 26:21. The only English words which I can find which seem to be apt are *mauling, scourging, beating, striking, striking down*. However, I cannot seem to lay hold of a word which would consistently work for Lev. 26:21 Num. 11:33 Deut. 25:3 Joshua 10:10 and Esther 9:5. The word *slaughter* works great in this passage and many others—it just does not work consistently. The verbal cognate of makkâh is fairly consistently translated *smite* in the Authorized version, although I have usually translated it *strike*, updating the word ever so slightly. Strong's #4347 BDB #646. Num. 11:33 Deut. 28:59 29:22 Joshua 10:10 1Sam. 4:8, 10 6:19 14:14 19:8 23:5 Psalm 64:7

|                                       |  |  |                            |
|---------------------------------------|--|--|----------------------------|
| makkâh (מַכָּה) [pronounced mahk-KAW] | a blow, a wounding, a wound, a slaughter, a beating, a scourging | feminine singular noun with the definite article | Strong's #4347<br>BDB #646 |
|---------------------------------------|--|--|----------------------------|

255. **Masculine\_proper\_noun:** transliterated *Necho*. King of Egypt. Strong's #5224 BDB #647.

256. **Masculine\_proper\_noun:** which means ; transliterated . See Strong's #5225 BDB #467. Strong's #3592,5225 BDB #647.

257. **Verb:** which means *to be in front of*. Strong's #none BDB #647.

258. **Substantive/preposition/adverb:** nōkach (נֹכַח) [pronounced NOH-kahkh], which means *front, in front of, opposite to, towards the front of, on behalf of*. In this Judges 18:6, this word is rendered variously as *before, under the eye of, over-against*; some translators render this in such a way as to completely obfuscate their translation of this word. Not sure about #5226 Strong's #5227 BDB #647. Gen. 30:38 Exodus 14:2 26:35 Judges 18:6 Prov. 4:25 5:21

|                                       |  |                                  |                            |
|---------------------------------------|--|----------------------------------|----------------------------|
| nōkach (נֹכַח) [pronounced NOH-kahkh] | front, in front of, towards the front of, before, in the sight of, opposite to; on behalf of | substantive (preposition/adverb) | Strong's #5227<br>BDB #647 |
| al                                    |  |                                  |                            |

|                                       |  |                                  |                         |
|---------------------------------------|--|----------------------------------|-------------------------|
| nôkach (נֹכַח) [pronounced NOH-kahkh] | <i>front, in front of, opposite to, towards the front of, on behalf of</i> | substantive (preposition/adverb) | Strong's #5227 BDB #647 |
|---------------------------------------|--|----------------------------------|-------------------------|

Together, they mean *toward, towards [something]; toward the face (or front) of something*.

|  |  |                                    |                         |
|--|--|------------------------------------|-------------------------|
| lâmed (ל) [pronounced l <sup>e</sup> ] | <i>to, for, towards, in regards to</i>                                     | directional/relational preposition | No Strong's # BDB #510  |
| nôkach (נֹכַח) [pronounced NOH-kahkh]  | <i>front, in front of, opposite to, towards the front of, on behalf of</i> | substantive (preposition/adverb)   | Strong's #5227 BDB #647 |

With the lâmed preposition, this acts as an adverb and means *towards what is opposite; straight before oneself; before; for; on behalf of*.

|                                       |  |                                  |                         |
|---------------------------------------|--|----------------------------------|-------------------------|
| Gal                                   |  |                                  |                         |
| nôkach (נֹכַח) [pronounced NOH-kahkh] | <i>front, in front of, opposite to, towards the front of, on behalf of</i> | substantive (preposition/adverb) | Strong's #5227 BDB #647 |

Together mean *unto, even to; over against*.

259. **Adjective/substantive:** nakoach (נָכוֹחַ) [pronounced naw-KOH-ahkh], which means *straight, right, straightness; upright, just; straightforward*. #5229 is the feminine. Strong's #5228–5229 BDB #647. 2Sam. 15:3 Prov. 8:9

|   |   |  |                                 |
|---|---|--|---------------------------------|
| nakoach (נָכוֹחַ) [pronounced naw-KOH-ahkh] | <i>straight, right, straightness; upright, just; straightforward; to be in front of</i> | masculine plural adjective/substantive | Strong's #5228 & #5229 BDB #647 |
|---|---|--|---------------------------------|

The NET Bible: Heb "front of." Describing the sayings as "right in front" means they are open, obvious, and clear, as opposed to words that might be twisted or perverse. The parallel word "upright" means "straight, smooth, right." Wisdom's teachings are in plain view and intelligible for those who find knowledge.<sup>12</sup>

260. **Verb:** nâkal (נָכַל) [pronounced naw-KHAHL], which means *to act craftily, to act in a deceitful or fraudulent manner*. BDB gives its meanings as *to be crafty, deceitful, knavish*; it simply means *to conspire [against]*. Barnes gives this as dealing with someone in a *fraudulent or deceitful manner*. Strong's #5230 BDB #647. Gen. 37:18 Psalm 105:25

|                                      |  |   |                         |
|--------------------------------------|--|---|-------------------------|
| nâkal (נָכַל) [pronounced naw-KHAHL] | <i>to deceive, to be deceitful, to act in a deceitful or fraudulent manner; to beguile</i> | 3 <sup>rd</sup> person masculine singular, Qal imperfect    | Strong's #5230 BDB #647 |
| nâkal (נָכַל) [pronounced naw-KHAHL] | <i>to act in a deceitful or fraudulent manner; to beguile</i>                              | 3 <sup>rd</sup> person masculine singular, Piel imperfect   | Strong's #5230 BDB #647 |
| nâkal (נָכַל) [pronounced naw-KHAHL] | <i>to act in a deceitful or fraudulent manner; to conspire [plot] against</i>              | 3 <sup>rd</sup> person masculine plural, Hithpael imperfect | Strong's #5230 BDB #647 |

This word only occurs 4 times in Scripture, and in 3 different stems, so it is difficult to determine a precise meaning for it. However, the meanings above fit reasonably into those 4 passages.

261. **Masculine\_noun:** which means *wiliness, craft, knavery*. See above and revise meanings. Strong's #5231 BDB #647.

<sup>12</sup> From <https://bible.org/netbible/index.htm?pro8.htm> (footnote); accessed November 1, 2015.



262. **Masculine\_noun:** which means *knave*. See verb above; possibly *conspirator, a fraud, a deceitful person*. Strong's #3596 BDB #647.
263. **Plural\_masculine\_noun:** which means *riches, treasures*. Strong's #5233 BDB #647.
264. **Verb1:** nâkar (נָכַר) [pronounced *naw-KAHR*], which means *to regard, to recognize, to acknowledge*. This word is not found in the Qal. In the Hiphil, it means *to contemplate, to behold, to recognize, to acknowledge, to be acquainted with, to know, to know how, to care for*. Some translators render it *discern, distinguish*. **This word may bear some serious research.** Strong's #5234 BDB #647. [This word is a homonym with **Strong's #5234 BDB #649**]. Gen. 27:23 31:32 37:32, 33 38:25, 26 42:7,8 Deut. 16:19 21:17 Judges 18:3 Ruth 2:10, 19a 3:14 2Sam. 3:36 Job 2:12 4:16 7:10 21:29 26:17 Psalm 103:16 142:4

|   |  |  |                         |
|---|--|--|-------------------------|
| nâkar (נָכַר) [pronounced <i>naw-KAHR</i> ] | <i>to regard, to recognize, to acknowledge; to discern, to distinguish</i>   | 3 <sup>rd</sup> person masculine singular, Qal imperfect     | Strong's #5234 BDB #647 |
| nâkar (נָכַר) [pronounced <i>naw-KAHR</i> ] | <i>to contemplate, to behold, to recognize, to acknowledge, to be acquainted with, to know, to know how, to care for</i>   | 3 <sup>rd</sup> person masculine singular, Hiphil imperfect  | Strong's #5234 BDB #647 |
| nâkar (נָכַר) [pronounced <i>naw-KAHR</i> ] | <i>regard, observe, pay attention to, pay regard to, notice, recognise (as formerly known), perceive, be willing to recognize or acknowledge, acknowledge with honour, be acquainted with, contemplate, behold, recognize, know, know how, care for; point out</i> | 2 <sup>nd</sup> person masculine singular, Hiphil imperative | Strong's #5234 BDB #647 |

This is a homonym with Strong's #5234 BDB #649, and needs a more careful examination.

265. **Feminine\_noun:** which means *a look, an expression*. Strong's #1971 BDB #648.
266. **Masculine\_noun:** which means *an acquaintance, a friend*. Strong's #4378 BDB #648.
267. **Masculine\_noun:** which means *misfortune, calamity*. Strong's #5235 BDB #648.
268. **Masculine\_noun:** nêkâr (נֶכֶד) [pronounced *nay-KAHR*], which means *foreign, that which is foreign, foreignness, alien, that which is alien; foreign gods*. Strong's #5236 BDB #648. Gen. 17:12 35:2 Exodus 12:43 Judges 10:16 1Sam. 7:3 2Sam. 22:45

|  |  |   |                         |
|--|--|---|-------------------------|
| nêkâr (נֶכֶד) [pronounced <i>nay-KAHR</i> ]                              | <i>foreign, that which is foreign, foreignness, alien, that which is alien; foreign gods</i>   | masculine singular noun with the definite article | Strong's #5236 BDB #648 |
| nôkêrîy (נֹכְרִי) [pronounced <i>nawck<sup>e</sup>-REE or nohk-REE</i> ] | <i>foreign, alien, stranger; strange; foreign woman, a harlot; of another family; metaphorically, unknown, unfamiliar; new, unheard of</i> | masculine singular adjective                      | Strong's #5237 BDB #648 |

This has that odd vowel games-hartuf (ô as in cost) that looks exactly like a qâmats (â as in car).

270. **Verb2:** nâkar (נָכַר) [pronounced *naw-KAHR*] and it means *misconstrue, misinterpret [the situation]*. Strong's #5234 BDB #649. [This word is a homonym with **Strong's #5234 BDB #647**]. Gen. 42:7



Deut. 1:17 32:27 1Sam. 23:7

|                                     |  |   |                         |
|-------------------------------------|--|---|-------------------------|
| nâkar (נָכַר) [pronounced naw-KAHR] | properly: <i>to be foreign, to be strange; to estrange, to alienate; not to know, to be ignorant of; to contemplate, to look at something [as though strange and unfamiliar]</i>   | 3 <sup>rd</sup> person masculine singular, Piel imperfect     | Strong's #5234 BDB #649 |
| nâkar (נָכַר) [pronounced naw-KAHR] | properly: <i>to be foreign, to be strange; to contemplate, to behold; to have respect, to be partial; to recognize, to acknowledge; to be acquainted with; to know, to know how, to know the difference between; to care for</i> | 3 <sup>rd</sup> person masculine singular, Hiphil imperfect   | Strong's #5234 BDB #649 |
| nâkar (נָכַר) [pronounced naw-KAHR] | properly: <i>to be foreign, to be strange; to make onself strange, to make oneself unknown; to dissimulate, to feign; to be known</i>  | 3 <sup>rd</sup> person masculine singular, Niphal imperfect   | Strong's #5234 BDB #649 |
| nâkar (נָכַר) [pronounced naw-KAHR] | properly: <i>to be foreign, to be strange; to be known, to be recognized; to dissimulate, to feign</i>   | 3 <sup>rd</sup> person masculine singular, Hithpael imperfect | Strong's #5234 BDB #649 |

This word is a homonym with Strong's #5234 BDB #647, and bears closer examination. The bottom 3 meanings may also be meanings for the homonym.

271. **Feminine\_noun:** which means *treasure*. Strong's #5238 BDB #649.

272. **Verb:** which means *to obtain, to attain*. Strong's #5239 BDB #649.

273. **Masculine\_noun:** which means *gain, acquisition*. Job 15:29.\* Strong's #4512 BDB #649. Job 15:29

274. **Feminine\_noun:** nemâlâh (נֶמְלָאָה) [pronounced *nehm-aw-LAW*], which means *ant*. Strong's #5244 BDB #649. Prov. 6:6

|   |            |                        |                         |
|---|------------|------------------------|-------------------------|
| nemâlâh (נֶמְלָאָה)<br>[pronounced <i>nehm-aw-LAW</i> ] | <i>ant</i> | feminine singular noun | Strong's #5244 BDB #649 |
|---|------------|------------------------|-------------------------|

275. **Masculine\_noun:** which means *leopard*. Strong's #5246 BDB #649.

276. **Masculine\_proper\_noun:** Nim<sup>ê</sup>rôd (נִמְרֹד) [pronounced *nihm-ROAD*], which means *rebellion; valliant; transliterated Nimrod*. Strong's #5248 BDB #650. Gen. 10:8

|  |   |                                |                         |
|--|---|--------------------------------|-------------------------|
| Nim <sup>ê</sup> rôd (נִמְרֹד)<br>[pronounced <i>nihm-ROAD</i> ] | <i>rebellion; valliant; transliterated Nimrod</i> | masculine singular proper noun | Strong's #5248 BDB #650 |
|--|---|--------------------------------|-------------------------|

There is an alternate spelling for this name.

277. **Masculine\_proper\_noun:** which means and is transliterated *Namessthei*. Strong's #5250 BDB #650.

278. **Verb:** nâçag (נָצַח) [pronounced *naw-SAHG*], which means *to depart (Qal); to remove (Hiphil); to be turned away (Hophal)*. Found twice in Deuteronomy, once in Proverbs and in the prophets. BDB lists this as equivalent to Strong's #5472 BDB #690. However, this belongs here, as Strong's #5253 BDB #650.

279. **Verb:** nâçâh (נָצַח) [pronounced *naw-SAWH*], a word which means *to test, to try*. This is a great word whose meaning is determined by the subject and the object. Our English equivalent is quite similar. As a teacher,

I *test* my students; this is perfectly legitimate. However, when my students *test* me, this is something entirely different. God tested this man of grace at Massah. However, their testing of Him was uncalled for. “**You will not put Y<sup>e</sup>howah your God to the test, as you tested at Massah.**” (Deut. 6:16). The Piel perfect of nâçâh (נָחַח) [pronounced *naw-SAW*], which means *to test, to try, to attempt, to try to do a thing*. Strong’s #5254 BDB #650. Gen. 22:1 Exodus 15:25 16:4 17:2 20:20 Deut. 4:34 17:7 33:8 Judges 2:22 3:4 1Sam. 17:39 Job 4:2 Psalm 95:8 106:14 Eccles. 2:1

|   |   |   |                         |
|---|---|---|-------------------------|
| nâçâh (נָחַח) [pronounced <i>naw-SAWH</i> ] | <i>to test, to try</i>  | 3 <sup>rd</sup> person masculine plural, Qal imperfect  | Strong’s #5254 BDB #650 |
| nâçâh (נָחַח) [pronounced <i>naw-SAWH</i> ] | <i>to test, to try, to prove, to tempt, to assay, put to the proof or test; to try to do a thing; to practice doing a thing</i> | 3 <sup>rd</sup> person masculine plural, Piel imperfect | Strong’s #5254 BDB #650 |

280. **Noun:** Maççâh (מַצָּח) [pronounced *mahs-SAW*], and it means *trial, testing*; this word is used relatively few times in the Old Testament (9 times), and most of those times it is a proper noun (Ex. 17:7 Deut. 6:16 9:22). Strong’s #4531 and 4532 BDB #650. and 588 Job 9:23

281. **Proper\_noun\_location:** which means *testing, trial*; and is transliterated *Massah*. Strong’s #4532 BDB #650.

282. **Verb:** nâçach (נָחַח) [pronounced *naw-SACHKH*], which means *to pull out, to tear away; to drive into exile*. Strong’s #5255 BDB #650. Psalm 52:5 Prov. 2:22

|  |   |   |                         |
|--|---|---|-------------------------|
| nâçach (נָחַח) [pronounced <i>naw-SACHKH</i> ] | <i>to pull out, to pluck up; to root out; to tear away; to drive into exile</i>                           | 3 <sup>rd</sup> person masculine singular, Qal imperfect    | Strong’s #5255 BDB #650 |
| nâçach (נָחַח) [pronounced <i>naw-SACHKH</i> ] | <i>to be pulled out, to be torn away, to be plucked up; to be rooted up; to be expelled [from a land]</i> | 3 <sup>rd</sup> person masculine singular, Niphal imperfect | Strong’s #5255 BDB #650 |

283. **Verb:** nâçak<sup>e</sup> (נָחַק) [pronounced *naw-SAHK*], which means *to pour, to pour out, to make a libation; to cast [metal images]; to anoint [a king]*. Strong’s #5258 BDB #650. Gen. 35:14 Exodus 25:29 30:9 2Sam. 23:16 1Chron. 18:11 Psalm 2:6 Prov. 8:23

|  |  |   |                         |
|--|--|---|-------------------------|
| nâçak <sup>e</sup> (נָחַק) [pronounced <i>naw-SAHK</i> ] | <i>to pour, to pour out, to make a libation; to cast [metal images]; to anoint [a king]</i>              | 3 <sup>rd</sup> person masculine singular, Qal imperfect    | Strong’s #5258 BDB #650 |
| nâçak <sup>e</sup> (נָחַק) [pronounced <i>naw-SAHK</i> ] | <i>to be anointed; to be poured out</i>  | 3 <sup>rd</sup> person masculine singular, Niphal imperfect | Strong’s #5258 BDB #650 |
| nâçak <sup>e</sup> (נָחַק) [pronounced <i>naw-SAHK</i> ] | <i>to make a libation, to make a drink offering; to pour, to pour out</i>                                | 3 <sup>rd</sup> person masculine singular, Piel imperfect   | Strong’s #5258 BDB #650 |
| nâçak <sup>e</sup> (נָחַק) [pronounced <i>naw-SAHK</i> ] | <i>to pour, to pour out, to make a libation; to cause to pour out, to cause to make a drink offering</i> | 3 <sup>rd</sup> person masculine singular, Hiphil imperfect | Strong’s #5258 BDB #650 |
| nâçak <sup>e</sup> (נָחַק) [pronounced <i>naw-SAHK</i> ] | <i>to be poured out, to be anointed</i>  | 3 <sup>rd</sup> person masculine singular, Hophal imperfect | Strong’s #5258 BDB #650 |

284. **Verb:** mālal (מָלַל) [pronounced *maw-LAHL*], which means, *to speak, to utter to say*. It 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* seems to be a better rendering (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* (נַמַּל) [pronounced *naw-MAHL*]. Strong's #5243 BDB #576. Psalm 90:6 **Find this under the m's—it will be there in full**

285. **Masculine\_noun:** *nesek*<sup>e</sup> (נֶסֶק) [pronounced *NEH-sehk*], which means *a drink offering, a libation, something poured out; molten images*. Strong's #5262 BDB #651. Gen. 35:14 Exodus 29:40 30:9

|  |   |                      |                            |
|--|---|----------------------|----------------------------|
| Râchêl (רַחֵל)<br>[pronounced <i>raw-KHALE</i> ] | ewe and is transliterated <i>Rachel</i> | feminine proper noun | Strong's #7354<br>BDB #932 |
|--|---|----------------------|----------------------------|

Wenstrom: *Rachel means, "ewe" meaning the female of the sheep, especially of the mature.*<sup>13</sup>

was this a screw up? Should I have the plural of this word? Backups were no help.

|  |  |                         |                            |
|--|--|-------------------------|----------------------------|
| <i>nesek</i> <sup>e</sup> (נֶסֶק)<br>[pronounced <i>NEH-sehk</i> ] | <i>a drink offering, a libation, something poured out; molten images</i> | masculine singular noun | Strong's #5262<br>BDB #651 |
|--|--|-------------------------|----------------------------|

This is also spelled *nêsek*<sup>e</sup> (נֶסֶק) [pronounced *NAY-sehk*].

286. **Masculine\_noun:** which means *libation, wine of a drink offering; a molten image*. Strong's #5257 BDB #651.

287. **Feminine\_noun:** *maççêkâh* (מַצְעָכָה) [pronounced *mahs-say-KAW*], which means *molten metal, metal image, molten image, libation*. The NIV Study Bible suggests that this is a metal cast idol, with a cheaper metal as the bulk of the object, coated with silver.<sup>14</sup> Now it appears as though there is only one idol which is being made, as the end of v. 4 is in the masculine singular. However, as we have seen, the end of v. 4 probably belongs at the end of v. 3, which would solve this problem. Therefore we would be looking at two different idols. In Judges 18:14, it also appears as though they are two different images. Strong's #4541 BDB #651. [Also, see **Strong's #6459** BDB #820]. If this word seems familiar to you, we covered the word in the previous chapter. Both BDB and the *New Englishman's Hebrew Concordance to the Old Testament* treat them as separate words. Gesenius treats it as one word with two divergent meanings. Notice that this is identical to the word below. Exodus 32:4 Judges 17:3 18:14 Psalm 106:19

|  |  |                        |                            |
|--|--|------------------------|----------------------------|
| <i>maççêkâh</i> (מַצְעָכָה)<br>[pronounced <i>mahs-say-KAW</i> ] | <i>molten metal, metal image, molten image, libation</i> | feminine singular noun | Strong's #4541<br>BDB #651 |
|--|--|------------------------|----------------------------|

The homonym for this word means *a weaving, that which has been woven, some woven [thing]*. However, the verb for this noun means *to pour, to pour out* and therefore *to cast*. The idea is that the gold was melted down and either poured into a mold or heated to a point where it fused and could be shaped.

288. **Verb2:** which means *to weave*. Strong's #5259 BDB #651.

289. **Feminine\_noun:** which means *woven stuff, web; a covering*. Identical to noun above. Strong's #4541 BDB #651.

290. **Feminine\_noun:** *maççêkâh* *maççêkâh* (מַצְעָכָה) [pronounced *mahs-say-KAW*], which means *weaving, seb, that which has been woven, some woven* [used as a covering]. Strong's #4541 BDB #651. This is found only in Isa. 25:7 28:20 (and maybe in Isa. 30:1). In this verse, the word is *maççâketh* (מַצְעָכֶת) [pronounced *mahs-SAW-keth*], which is given as a *weaving* of unfinished cloth. Strong's #4545 BDB #651. Whereas, these could be different words, their primary difference is the last letter and the vowel points (added centuries after Scripture was written). We are probably dealing here with some partially woven cloth which is woven in with Samson's hair (we get this more from v. 14 than this verse). Judges 16:13b

291. **Verb3:** which means *to set, to install*. Strong's #5258 BDB #651.

<sup>13</sup> From [https://www.gracenotes.info/bible\\_studies/genesis.pdf](https://www.gracenotes.info/bible_studies/genesis.pdf) (p. ) accessed August 10, 2017.

<sup>14</sup> *The NIV Study Bible*; ©1995 by The Zondervan Corporation; p. 352.

292. **Masculine\_noun:** nâçîyk<sup>e</sup> (נָצִיךְ) [pronounced *naw-SEEK<sup>e</sup>*], which could be rendered *prince*, although this is not the normal word that we use for *prince* (it is found only in Deut. 32:38 Joshua 13:21 Psalm 83:11 Ezek. 32:30 Daniel 11:8 Micah 5:4). It is that first passage which is troubling, as it is often rendered *drink-offering*. In the book of Daniel, it is rendered *molten image*. The key is the verb, which, although BDB says that it means *to set, to install*; it really means *to appoint* and the noun means *appointed one*. Strong's #5257 BDB #651. [Synonym: **Strong's #5387** BDB #672]. Deut. 32:38 Joshua 13:21 Psalm 83:11
293. **Verb:** nâçaç (נָצַח) [pronounced *naw-SAHÇ*], which means *to be lifted up, to be displayed, to be high, to be conspicuous*. Strong's #5264 BDB #651. Psalm 60:4

|   |  |  |                         |
|---|--|--|-------------------------|
| nâçaç (נָצַח) [pronounced <i>naw-SAHÇ</i> ] | <i>to be lifted up, to be displayed, to be high, to be conspicuous</i> | Hithpoel (BDB) [Hithpael in Gesenius] infinitive construct | Strong's #5264 BDB #651 |
|---|--|--|-------------------------|

294. **Masculine\_noun:** nêç (נֵֿצַח) [pronounced *nace*], which means *banner, flag, standard, ensign, guide-on; pole, column; signal, sign*. When Moses took the brass serpent and put it atop a pole, that *pole* was a *nêç* (Num. 21:8–9). We first encountered this word in Exodus 17:15 where it means Y<sup>e</sup>howah *my banner*. Isaiah used this word most often (Isa. 5:26 11:10, 12 13:2 18:3 Jer. 4:6, 21 50:2 51:12 etc.). I would think that Thieme would translate this a *guide-on*. Strong's #5251 BDB #651. Exodus 17:15 Num. 26:10 Psalm 60:4

|  |   |                         |                         |
|--|---|-------------------------|-------------------------|
| nêç (נֵֿצַח) [pronounced <i>nace</i> ] | <i>banner, flag, standard, ensign, guide-on; pole, column; signal, sign</i> | masculine singular noun | Strong's #5251 BDB #651 |
|--|---|-------------------------|-------------------------|

This is something which is *lifted up, a thing to be seen from afar off*.

295. A proper noun: Strong's #3071 BDB #651 Exodus 17:15\*

|   |   |   |                         |
|---|---|---|-------------------------|
| YHWH (יהוה)<br>[pronunciation is possibly <i>yhoh-WAH</i> ] | transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>      | proper noun   | Strong's #3068 BDB #217 |
| nêç (נֵֿצַח) [pronounced <i>nace</i> ]                      | <i>banner, flag, standard, ensign, guide-on; pole, column; signal, sign</i> | masculine singular noun with the 1 <sup>st</sup> person singular suffix | Strong's #5251 BDB #651 |

This is something which is *lifted up, a thing to be seen from afar off*.

These two words are taken together to be the proper noun *Yehowah-nicciy, Jehovah-nissi*; that is, Y<sup>e</sup>howah *is my banner*. Strong's #3071 BDB #651.

296. **Verb:** nâça' (נָצַח) [pronounced *naw-SAHÇ*], which means *to pull up [stakes], to pull out, to break camp and move out, to set out, to journey, to march, to depart*. It denotes the pulling up the stakes of a tent. In Judges 16:14, Samson is merely pulling the pin out of his braided hair. The verb used in Psalm 78:26 is one which denotes pulling up the stakes of a tent and moving out. This is in the Hiphil stem, so the winds are caused to pull up stakes and journey through the heavens. In the Hiphil stem, this means *to guide, to lead, to cause to set out*. So the winds are caused to pull up stakes and journey through the heavens. In the Niphal, it means *to pluck up, to remove*. Strong's #5265 BDB #652. Gen. 11:1 12:9 13:11 20:1 33:12, 17 35:5 37:17 46:1 Exodus 12:37 13:20 14:10, 14 15:22 16:1 17:1 19:2 Deut. 1:7, 19, 40 2:1, 24 Joshua 3:1, 3 Judges 16:3, 14 18:11 1Kings 5:17 Job 4:21 19:10 Psalm 78:26, 52

|   |   |  |                         |
|---|---|--|-------------------------|
| nâça' (נָצַח) [pronounced <i>naw-SAHÇ</i> ] | <i>to pull up [stakes], to pull out, to break camp and move out, to set out, to journey, to march, to depart; to bend a bow</i> | 3 <sup>rd</sup> person masculine singular, Qal imperfect | Strong's #5265 BDB #652 |
|---|---|--|-------------------------|

|                                     |  |   |                            |
|-------------------------------------|--|---|----------------------------|
| nâṣa' (נָסַע) [pronounced naw-SAHṢ] | <i>pulling up [stakes], pulling out, breaking camp and moving out, setting out, making a journey, marching, departing; bending a bow</i>   | Qal active participle                                       | Strong's #5265<br>BDB #652 |
| nâṣa' (נָסַע) [pronounced naw-SAHṢ] | <i>pull up [stakes], pull out, break camp and move out, set out, journey, march, depart; bend a bow</i>  | 2 <sup>nd</sup> person masculine singular, Qal imperative   | Strong's #5265<br>BDB #652 |
| nâṣa' (נָסַע) [pronounced naw-SAHṢ] | <i>to be pulled up [stakes], to be removed; to be plucked up</i>   | 3 <sup>rd</sup> person masculine singular, Niphal imperfect | Strong's #5265<br>BDB #652 |
| nâṣa' (נָסַע) [pronounced naw-SAHṢ] | <i>to cause to set out [move out, depart, go], to cause a camp to move out; to lead out; to cause to spring up; to take away [remove, pluck up], to quarry [hew out, cut out] [stones]</i> | 3 <sup>rd</sup> person masculine singular, Hiphil imperfect | Strong's #5265<br>BDB #652 |

297. **Masculine\_noun:** maṣṣa' (מָסַע) [pronounced mahs-SAH], which means, *a pulling up [of stakes]; breaking camp; setting out; travels, journeys, journeying; stages*. BDB describes it as the pulling up (of the tent and tent spikes), breaking camp and setting out. You certainly recognize the familiar term *Mecca*. Strong's #4550 BDB #652. Gen. 13:3 Exodus 17:1 Num. 33:1

|   |  |   |                            |
|---|--|---|----------------------------|
| maṣṣa' (מָסַע)<br>[pronounced mahs-SAH] | <i>a pulling up [of stakes]; breaking camp; setting out; travels, journeys, journeying; stages</i> | masculine plural noun with the 3 <sup>rd</sup> person masculine singular suffix | Strong's #4550<br>BDB #652 |
|---|--|---|----------------------------|

You may recognize the similar term *Mecca*.

298. **Masculine\_noun1:** maṣṣâ' (מָסַע) [pronounced mahs-SAWṢ], which means *a quarry, a quarrying; a breaking out [of stones]*. Strong's #4551 BDB #652. 1Kings 6:7\*

|  |  |                          |                            |
|--|--|--------------------------|----------------------------|
| maṣṣâ' (מָסַע)<br>[pronounced mahs-SAWṢ] | <i>a quarry, a quarrying; a breaking out [of stones]</i> | masculine singular noun1 | Strong's #4551<br>BDB #652 |
|--|--|--------------------------|----------------------------|

299. **Verb:** which means *to throw, to puncture, to wound*. Strong's #none BDB #652.

300. **Masculine\_noun2:** which means *missile, dart*. Strong's #4551 BDB #652.

|  |                                       |                          |                            |
|--|---------------------------------------|--------------------------|----------------------------|
| maṣṣâ' (מָסַע)<br>[pronounced mahs-SAWṢ] | <i>a dart, missile; arrow; weapon</i> | masculine singular noun2 | Strong's #4551<br>BDB #652 |
|--|---------------------------------------|--------------------------|----------------------------|

301. **Masculine\_proper\_noun:** which means *Assyrian god* and is transliterated . Strong's #5268 BDB #652.

302. **Proper\_noun\_location:** which means ; and is transliterated . Strong's #5272 BDB #652.

303. **Verb:** nâ'al (נָאָל) [pronounced naw-AHL or naw-GAHL], which means *to bar, bolt or lock*. Strong's #5274 BDB #653. Judges 3:23–24 2Sam. 13:17

|                                     |                             |  |                           |
|-------------------------------------|-----------------------------|--|---------------------------|
| nâ'al (נָאָל) [pronounced naw-GAHL] | <i>to bar, bolt or lock</i> | 3 <sup>rd</sup> person masculine singular, Qal perfect | Strong's #5274<br>DB #653 |
|-------------------------------------|-----------------------------|--|---------------------------|

This is a homonym; the other verb means *to furnish with sandals, to give shoes [to a person]*.

304. **Feminine\_noun:** na'al (נָאָל) [pronounced NAH-gahl], which means *sandal, shoe; a shoe thong, a shoe latchet; a pair of shoes; metaphorically for something of little value*. Strong's #5275 BDB #653. Gen. 14:23

Exodus 3:5 12:11 1Kings 2:5 Psalm 60:8

|                                     |   |                        |                            |
|-------------------------------------|---|------------------------|----------------------------|
| na'al (נָעַל) [pronounced NAH-ǵahl] | sandal, shoe; a shoe thong, a shoe latchet; a pair of shoes; metaphorically for something of little value | feminine singular noun | Strong's #5275<br>BDB #653 |
|-------------------------------------|---|------------------------|----------------------------|

A different spelling in Joshua 9:5.

305. **Verb:** which means *to furnish with sandals, to give one shoes*. Strong's #5274 BDB #653.
306. **Masculine\_noun:** which means *bolt, lock*. Strong's #4514 BDB #653.
307. **Masculine\_noun:** The word translated *sandels, shoes, bars* is a word found only once in the Old Testament. The core letters of this word (נ ל ע ן) match the core letters of the word for *sandal*; however, the word for bolt begins with נ, as does this word; therefore, this is most likely a house door bolt. Furthermore, there were no iron or brass fastenings on the shoes or sandals of the people of that time. As Keil and Delitzsch point out,<sup>15</sup> even Goliath, who was clothed from head to foot in brass and iron, did not have brass or iron shoes. Only the Romans later had nails in the soles of their shoes. Strong's #4515 BDB #653. Deut. 33:25
308. **Verb:** nâ'êm (נָעַם) [pronounced naw-ǵAME], which means *to be pleasant, to be delightful, to be attractive*. Strong's #5276 BDB #653. Check Gesenius; do not add too many more definitions. Gen. 15 2Sam. 1:26 Prov. 2:10 9:17

|                                     |  |  |                            |
|-------------------------------------|--|--|----------------------------|
| nâ'êm (נָעַם) [pronounced naw-ǵAME] | to be pleasant, to be delightful, to be attractive; to be lovely | 3 <sup>rd</sup> person masculine singular, Qal imperfect | Strong's #5276<br>BDB #653 |
|-------------------------------------|--|--|----------------------------|

309. **Masculine\_noun:** nō'am (נֹעַם) [pronounced NOH-ǵahm] which means, *kindness, pleasantness, delightfulness, beauty, favour*. The KJV primarily goes with *beauty* (Palm 27:4 90:17 Zech. 11:7, 10) or some form of *pleasantness* (Prov. 3:17 15:26 16:24). Let me temporarily go with *delightfulness* until a better rendering strikes me. Strong's #5278 BDB #653. Psalm 90:17 Prov. 3:17

|                                     |  |                         |                            |
|-------------------------------------|--|-------------------------|----------------------------|
| nō'am (נֹעַם) [pronounced NOH-ǵahm] | kindness, pleasantness, delightfulness, beauty, favour | masculine singular noun | Strong's #5278<br>BDB #653 |
|-------------------------------------|--|-------------------------|----------------------------|

310. **Masculine\_proper\_noun:** which means *pleasant, delight* and is transliterated . Son of Caleb. Strong's #5277 BDB #653.
311. **Adjective:** nâ'îym (נָעִים) [pronounced naw-GEEM], which means *pleasant, agreeable, delightful; pleasures; generous*. Strong's #5273 BDB #653. 2Sam. 1:23 23:1 Psalm 133:1 147:1

|                                       |  |                              |                            |
|---------------------------------------|--|------------------------------|----------------------------|
| nâ'îym (נָעִים) [pronounced naw-GEEM] | pleasant, agreeable, delightful; pleasures; sweet; generous; lovely, beautiful | masculine singular adjective | Strong's #5273<br>BDB #653 |
|---------------------------------------|--|------------------------------|----------------------------|

This word also means *singing, sweet sounding, musical*.

312. **Feminine\_proper\_noun:** Na'āmâh (נָעֻמָּה) [pronounced nah-ǵuhm-AW], which means *lovleiness; pleasant, delightful* and is transliterated *Naamah*. Twin sister of Tubal Cain. Strong's #5279 BDB #653. Gen. 4:22

|   |   |                               |                            |
|---|---|-------------------------------|----------------------------|
| Na'āmâh (נָעֻמָּה) [pronounced nah-ǵuhm-AW] | lovleiness; pleasant, delightful and is transliterated Naamah | feminine singular proper noun | Strong's #5279<br>BDB #653 |
|---|---|-------------------------------|----------------------------|

313. **Proper\_noun/location:** which means ; transliterated . Strong's #5279 BDB #654.
314. **Feminine\_proper\_noun:** which means ; transliterated . Strong's #5281 BDB #654.
315. **Masculine\_noun1:** which means *pleasantness*. Strong's #5282 BDB #654.
316. **Masculine\_proper\_noun:** Na'āmân (נָעֻמָּן) [pronounced nah-ǵuhm-AWN], which means *pleasantness*; transliterated *Naaman*. Strong's #5283 BDB #654. Gen. 46:21

<sup>15</sup> Keil & Delitzsch's *Commentary on the Old Testament*; ©1966 Hendrickson Publishers, Inc.; Vol. I, p. 1018.



|   |   |                                   |                            |
|---|---|-----------------------------------|----------------------------|
| Na'āmān (נַאֲמָן)<br>[pronounced <i>nah-guh-AWN</i> ] | <i>pleasantness</i> ; transliterated<br><i>Naaman</i> | masculine singular<br>proper noun | Strong's #5283<br>BDB #654 |
|---|---|-----------------------------------|----------------------------|

317. **Gentilic\_adjective:** which means , transliterated . Strong's #5280 BDB #654.

318. **Gentilic\_adjective:** Na'āmāthîy (נַאֲמָתִי) [pronounced *nah-guh-maw-THEE*], which means *pleasantness, delight*; an inhabitant of Naamah; and is transliterated *Naamathite*. This word is found only in the book of Job (Job 2:11 11:1 20:1 42:9).\* The closest word that we have to this is Naamah, found in Gen. 4:17 5:32 (a descendant of Cain); found also as a wife of Solomon (1Kings 14:21, 31); and also found as a city as part of Judah's inheritance. However, there is no indication that any of these uses has anything to do with Zophar. The latter city might be named after Zophar or one of his descendants. Keil and Delitzsch claim that na'āmāthîy means *pleasantness*. Strong's #5284 BDB #654. Job 2:11 11:1

|   |   |  |                            |
|---|---|--|----------------------------|
| Na'āmāthîy (נַאֲמָתִי)<br>[pronounced <i>nah-guh-maw-THEE</i> ] | <i>pleasantness, delight</i> ; an<br>inhabitant of Naamah; and is<br>transliterated <i>Naamathite</i> | gentilic singular adjective<br>with the definite article | Strong's #5284<br>BDB #654 |
|---|---|--|----------------------------|

319. **Masculine\_plural\_noun:** which means *delicacies, dainties*. Strong's #4516 BDB #654.

320. **Verb2:** which means *to speak in a low, gentle voice; a note, melody*. Strong's #none BDB #654.

321. **Adjective2:** which means *singing, sweetly*. See above. Strong's #5273 BDB #654.

|   |   |                                 |                            |
|---|---|---------------------------------|----------------------------|
| nā'îym (נִאֲיִם)<br>[pronounced <i>naw-GEEM</i> ] | <i>singing, sweet sounding, musical</i> | masculine singular<br>adjective | Strong's #5273<br>BDB #654 |
|---|---|---------------------------------|----------------------------|

322. **Verb:** which means *to prick, to stick, to thrust in, to wedge in*. Strong's #none BDB #654.

323. **Masculine\_noun:** which means *thorn bush*. Strong's #5285 BDB #654.

324. **Verb1:** nā'ar (נָאָר) [pronounced *naw-ĠAHR*], which means *to growl*. Strong's #5286 BDB #654.

325. **Verb2:** nā'ar (נָאָר) [pronounced *naw-ĠAHR*], which means *to shake, to shake out, to shake off*. The picture here is to get a locust caught in your hair and you shake your head and it falls out. You would have no idea that this is what the verb means. The KJV, NRSV and Owens render this *overthrew*, as does the NASB (which footnotes the correct rendering); the NIV, REB and NAB render this *swept* (which isn't bad); and the NJB renders this *drowned*. Strong's #5287 BDB #654. Exodus 14:27 Judges 16:20 1Sam. 1:24 Psalm 136:15

|  |   |   |                            |
|--|---|---|----------------------------|
| nā'ar (נָאָר) [pronounced<br><i>naw-ĠAHR</i> ] | <i>to shake, to shake out, to shake<br/>off</i> | 3 <sup>rd</sup> person masculine<br>singular, Qal imperfect         | Strong's #5287<br>BDB #654 |
| nā'ar (נָאָר) [pronounced<br><i>naw-ĠAHR</i> ] | <i>to be shaken, to shake oneself</i>           | 3 <sup>rd</sup> person masculine<br>singular, Niphal<br>imperfect   | Strong's #5287<br>BDB #654 |
| nā'ar (נָאָר) [pronounced<br><i>naw-ĠAHR</i> ] | <i>to shake out, to shake off</i>               | 3 <sup>rd</sup> person masculine<br>singular, Piel imperfect        | Strong's #5287<br>BDB #654 |
| nā'ar (נָאָר) [pronounced<br><i>naw-ĠAHR</i> ] | <i>to shake oneself</i>                         | 3 <sup>rd</sup> person masculine<br>singular, Hithpael<br>imperfect | Strong's #5287<br>BDB #654 |

326. **Masculine\_noun:** which means *a shaking*. Strong's #5288 BDB #654.

327. **Feminine\_noun:** n<sup>e</sup>ōreth (נֶוֶרֶת) [pronounced *n<sup>e</sup>GOH-reth*], which is generally rendered *tow*, which means nothing the most readers. *Tow* is the short and coarse fibers of flax prior to the flax being spun. Being put into a flame immediately disintegrates it. It means *tow [as shaken off from the flax when it has been beaten]*. Strong's #5296 BDB #654. Judges 16:9b

328. **Verb3:** nā'ar (נָאָר) [pronounced *naw-ĠAHR*], which means *to be young, to be a youth*. This is not found in Strong's, BDB or in Gesenius. However, BDB suggests that such a verb exists, without giving it a meaning. The reason that language scholars are not quick to give this word a meaning is that the word for *child* is a



very ancient word, which goes back to the Sanscrit. In 1Sam. 1:24, it is unclear whether this is a masculine singular noun (pausal form) or a verb. Strong's #none BDB #654. 1Sam. 1:24

|                                     |                            |  |                         |
|-------------------------------------|----------------------------|--|-------------------------|
| nā'ar (נָאֵר) [pronounced naw-ĠAHR] | to be young, to be a youth | 3 <sup>rd</sup> person masculine singular, Qal perfect | Strong's #none BDB #654 |
|-------------------------------------|----------------------------|--|-------------------------|

Since this verb is not found anywhere else in the Old Testament (insofar as I know), some understand this to be a repetition of nā'ar above, but in the pausal form. This verb has homonyms which mean *to growl*; *to shake*, *to shake out*.

329. **Masculine\_noun:** na'ar (נָעַר) [pronounced NAH-ġahr], which means *boy, youth, young man, lad, personal attendant*. The plural is na'arîym (נָעָרִים) [pronounced nah-ġah-REEM], originally meant *young men*. It is applied to infants in Exodus 2:6 Judges 13:5, 7 or to a youth in Gen. 34:19 41:12. It can also refer to a *slave* or a *servant*, as in Gen. 24:2 2Kings 5:20, or to a *personal attendant* (Judges 19:2). This is much like the word *boy* in our language, which, in the South, was applied both to young men and to slaves and later to descendants of slaves. It is unclear in this context as to whether we are referring to *young men* to *servants* or to *slaves*. As we have seen, this word has a wide variety of applications, even in these first few chapters of Samuel. It is used of Samuel when he is about 2 or 3 years of age (1Sam. 22, 24, 25, 27); it is used of Samuel when he is slightly older and growing (1Sam. 2:11, 18, 21, 26); and it is used of Samuel as probably a teenager or preteen in this chapter (vv. 1, 8). The same word is used of the servant to the priests (1Sam. 2:13, 15) and of Samuel's genetic sons, who were probably full-grown and possibly in their 40's (1Sam. 2:17). The closest word which we have to this is the word *boy*. In relationship to a father, this could be used up until a man is 40 or older. It was used in the South often for their male slaves, apart from the consideration of age; and it was used in a derogative fashion for Afro-Americans throughout the United States, although predominantly in the South. It seems as though I recall that the word *nigger* was originally not a derogatory term (I believe that this was mentioned on a television show that I saw). In looking at this word, its pronunciation, and knowing the strong predilection in the south (and elsewhere) towards Christianity, it would seem reasonable that this might be the origin of that term. The pronunciation is similar and the meaning corresponds exactly between its usage here 300 years ago and its usage in the 1700 and 1800's (this ditty is not found in any of those passages). Strong's #5288 & 5289 BDB #654. Gen. 14:23 18:7 19:4 21:11 22:3 25:27 34:19 37:2 41:12 43:8 44:22 48:16 Exodus 2:6 10:9 24:5 33:11 Judges 7:10 8:20 13:8 17:7 Ruth 2:5, 22 1Sam. 1:22 2:11, 13, 17, 18, 21 3:1, 8 4:21 9:3, 22 14:1 16:11 17:33 20:21 21:2 25:5 26:22 30:13 2Sam. 1:5 9:9 12:16 13:17 14:21 16:1, 2 17:18 18:5, 15 19:17 20:11 1Kings 3:7 1Chron. 12:28 Job 1:15 Psalm 148:12 Prov. 1:4 7:7

|                                     |   |   |                                 |
|-------------------------------------|---|---|---------------------------------|
| na'ar (נָעַר) [pronounced NAH-ġahr] | boy, youth, young man, lad; personal attendant; slave-boy | masculine singular noun with the definite article | Strong's #5288 & #5289 BDB #654 |
|-------------------------------------|---|---|---------------------------------|

330. **Proper\_noun:** Nepheg (נֶפֶג) [pronounced neh-FEHG], which means *a root, a sprout*; transliterated *Nepheg*. Check position. Strong's #5298 BDB #655. 2Sam. 5:15

|                                      |   |                                 |                         |
|--------------------------------------|---|---------------------------------|-------------------------|
| Nepheg (נֶפֶג) [pronounced neh-FEHG] | a root, a sprout; weak, slacked; transliterated <i>Nepheg</i> | masculine singular, proper noun | Strong's #5298 BDB #655 |
|--------------------------------------|---|---------------------------------|-------------------------|

331. **Masculine\_noun:** which means *youth, early life*. Strong's #5290 BDB #655.

332. **Feminine\_noun2:** na'ārâh (נָעֲרָה) [pronounced nah-ġar-AWH] means *girl, damsel, miss, young woman, woman of marriageable age*; it can refer to a prostitute (Amos 2:7), an engaged girl (Deut. 22:25, 27), a little girl (2Kings 5:2) or a mistress (Judges 19:3–6). It refers to female attendants or maids only when in the plural (Gen. 24:61 Exodus 2:5 Prov. 9:3). This is an unmarried woman. Strong's #5291 BDB #655. (Also see Strong's #1330 BDB #143) Gen. 24:14 34:3 Exodus 2:5 Deut. 22:15, 23 Judges 19:3 21:11 Ruth 2:6, 22 4:12 1Sam. 9:11 25:42 1Kings 1:2 Prov. 9:3

|  |  |                        |                         |
|--|--|------------------------|-------------------------|
| na'ārâh (נָעֲרָה) [pronounced nah-ġar-AWH] | girl, damsel, miss, young woman, woman of marriageable age | feminine singular noun | Strong's #5291 BDB #655 |
|--|--|------------------------|-------------------------|

Na'ārâh can refer to a prostitute (Amos 2:7), an engaged girl (Deut. 22:25, 27), a little girl (2Kings 5:2) or a mistress (Judges 19:3–6). It refers to female attendants or maids only when in the plural (Gen. 24:61 Exodus 2:5 Prov. 9:3). This is essentially an unmarried woman.

|  |  |   |                            |
|--|--|---|----------------------------|
| na'ārâh (נָאֲרָא)<br>[pronounced <i>nah-ġar-AWH</i> ]  | <i>female attendants, maids; girls, young women, women of marriageable age</i>   | feminine plural noun  | Strong's #5291<br>BDB #655 |
| 333. <b>Masculine plural noun:</b> n <sup>ē</sup> ûrîym (נְרוּעִים) [pronounced <i>n<sup>ē</sup>ġoo-REEM</i> ], which means <i>childhood, youth</i> (it is always found in the plural, so we might render it <i>youthful years</i> ); <i>adolescence</i> . Strong's #5271 BDB #655. Gen. 8:21 46:34 1Sam. 12:2 17:33 19:7 Job 13:26 Psalm 103:5 Prov. 5:18 |  |   |                            |
| n <sup>ē</sup> ûrîym (נְרוּעִים)<br>[pronounced <i>n<sup>ē</sup>ġoo-REEM</i> ]   | <i>childhood, youth</i> (it is always found in the plural, so we might render it <i>youthful years</i> ); <i>adolescence</i>                                       | masculine plural noun with a 1 <sup>st</sup> person singular suffix | Strong's #5271<br>BDB #655 |
| 334. <b>Feminine plural noun:</b> n <sup>ē</sup> ûwîrîym (נְרוּעִים) [pronounced <i>neh-ġoo-REEM</i> ], which means <i>childhood, adolescence; youth</i> . Strong's #5271 BDB #655. Prov. 2:17   |  |   |                            |
| n <sup>ē</sup> ûwîrîym (נְרוּעִים)<br>[pronounced <i>neh-ġoo-REEM</i> ]  | <i>childhood, adolescence; youth</i>   | feminine plural noun  | Strong's #5271<br>BDB #655 |
| 335. <b>Proper noun/location:</b> which means <i>girl, damsel</i> ; transliterated . Strong's #5292 BDB #655.  |  |   |                            |
| 336. <b>Feminine proper noun:</b> which means ; transliterated . Strong's #5292 BDB #655.  |  |   |                            |
| 337. <b>Masculine proper noun:</b> Na'āray (נֶאֱרָי) [pronounced <i>nah-ġuh-RAY</i> ], which means <i>youthful</i> ; transliterated <i>Naarai</i> . Strong's #5293 BDB #655. 1Chron. 11:37   |  |   |                            |
| Na'āray (נֶאֱרָי)<br>[pronounced <i>nah-ġuh-RAY</i> ]  | <i>youthful</i> ; transliterated <i>Naarai</i>   | masculine singular proper noun                                      | Strong's #5293<br>BDB #655 |
| 338. <b>Masculine proper noun:</b> which means ; transliterated . Strong's #5294 BDB #655.   |  |   |                            |
| 339. <b>Proper noun/location:</b> which means ; transliterated . Strong's #5295 BDB #655.  |  |   |                            |
| 340. <b>Masculine proper noun:</b> Nepheg (נֶפֶג) [pronounced <i>NEH-fehg</i> ], which means <i>sprout, to spring forth</i> ; transliterated <i>Nepheg</i> . Strong's #5298 BDB #655. Exodus 6:21  |  |   |                            |
| Nepheg (נֶפֶג)<br>[pronounced <i>NEH-fehg</i> ]  | <i>sprout, to spring forth</i> ; transliterated <i>Nepheg</i>  | masculine singular proper noun                                      | Strong's #5298<br>BDB #655 |
| 341. <b>Verb:</b> nâphach (נָפַח) [pronounced <i>naw-FAHKH</i> ], which means <i>to breath [out], to blow</i> . Strong's #5301 BDB #655. Gen. 2:7 Job 20:26  |  |   |                            |
| nâphach (נָפַח)<br>[pronounced <i>naw-FAHKH</i> ]  | <i>to breath [out], to blow</i>  | 3 <sup>rd</sup> person masculine singular, Qal imperfect            | Strong's #5301<br>BDB #655 |
| This also means <i>to disperse, to cast away [by blowing on something]</i> when followed by the bēyth preposition.   |  |   |                            |
| nâphach (נָפַח)<br>[pronounced <i>naw-FAHKH</i> ]  | <i>to be blown [out, away, on]</i>   | 3 <sup>rd</sup> person masculine singular, Pual imperfect           | Strong's #5301<br>BDB #655 |
| nâphach (נָפַח)<br>[pronounced <i>naw-FAHKH</i> ]  | <i>to cause to breath [out]; to cause to sigh, to extort signs; metaphorically to torment; to blow away [in the sense of valuing a person lightly]; to despise</i> | 3 <sup>rd</sup> person masculine singular, Hiphil imperfect         | Strong's #5301<br>BDB #655 |

342. **Masculine\_noun:** mappâch (מַפָּח) [pronounced *mahp-PAWKH*], which means *a breathing out* (or so we think). Strong's #4646 BDB #656. Job 11:20
343. **Masculine\_noun:** which means *bellows*. Strong's #4647 BDB #656.
344. **Masculine\_noun:** which means *apple tree, apple (from its aromatic scent)*. Strong's #8598 BDB #656.
345. **Masculine\_noun:** nîphek (נִפֶּהֶק) [pronounced *NOH-fehk*], which means *glisten, shiny; perhaps a garnet, an emerald, turquoise, ruby, or carbuncle; a precious stone which Tyre got by trade*. Strong's #5306 BDB #656. Exodus 28:18

|  |  |                         |                            |
|--|--|-------------------------|----------------------------|
| nîphek (נִפֶּהֶק)<br>[pronounced <i>NOH-fehk</i> ] | <i>glisten, shiny; perhaps a garnet, an emerald, turquoise, ruby, or carbuncle; a precious stone which Tyre got by trade</i> | masculine singular noun | Strong's #5306<br>BDB #656 |
|--|--|-------------------------|----------------------------|

346. **Verb:** nâphal (נָפַל) [pronounced *naw-FAHL*], which means *to fall, to lie, to die a violent death, to be brought down, to settle, to sleep deeply*. This word is used, in the Hiphil, to mean, among other things, *to cast lots* (1Chron. 26:14 Neh. 10:34 11:1 Esther 9:24 Job 6:27 Psalm 22:18 Isa. 34:17). This is **not** the word used for *casting lots* in Joel 3:3 or in Obad. 1:11. This word is given two pages in BDB and means *to fall, to lie, to die a violent death, to be brought down, to settle, to sleep deeply, to prostrate oneself before another, to go to ruin*. This woman has possibly lain with another man. Therefore, God will bring her thigh to fall, to be brought down. I don't know exactly what is meant by this, since this word has such a varied and wide application. It appears to have the meaning *allotted to, apportioned* in Joshua 13:6, however, it means *cause her to fall*. The various translators, in Job 13:2, render this *inferior* (KJV, NASB, NJB, NRSV, Owen), *fall short* (REB, NAB, Rotherham), *stand back behind* (Keil and Delitzsch) and *fallen* (the ever literal Young).

What is likely referred to is the choosing of the land for each tribe by the casting of lots, something which will be discussed in more detail later. In the masculine plural, Qal active participle, this verb refers to *the fallen ones*. The meaning of this verb depends a great deal upon the subject and the context. Strong's #5307 BDB #656. Gen. 2:21 4:5 14:10 15:12 17:3 24:64 25:18 33:3 43:18 44:14 45:14 46:29 49:17 50:1 Exodus 15:16 19:21 21:18 32:28 Num. 5:21 6:12 Deut. 22:4, 8 Joshua 6:5 7:10 11:7 13:6 17:5 23:4, 14 Judges 2:19 3:25 5:27 7:13 8:10 18:1 19:26, 27 Ruth 3:18 1Sam. 3:19 4:10, 18 5:3 (10:20) 14:13, 42 17:32 18:25 19:24 20:41 25:23 26:12 28:20 **29:3** 31:1 2Sam. 1:2 14:4, 11 17:9 19:18 20:8, 15 21:9 22:39 24:14 Job 1:15 1Kings 1:52 8:56 1Chron. 5:22 **12:19** Job 1:15–16 6:27 11:20 12:3 13:4, 11 21:45 Psalm 7:15 10:10 55:4 57:6 73:18 78:27, 55 106:26 118:13 Prov. 1:14 7:26

|   |   |  |                            |
|---|---|--|----------------------------|
| nâphal (נָפַל)<br>[pronounced <i>naw-FAHL</i> ] | <i>to fall, to lie, to die a violent death, to be brought down, to settle, to sleep deeply; to desert</i> | 3 <sup>rd</sup> person masculine singular, Qal imperfect | Strong's #5307<br>BDB #656 |
|---|---|--|----------------------------|

Extended Qal meanings: *to fall [to the ground, in battle], to die, to die a violent death; a man felled [by sickness]; [a building] falling down [in decay]; about to fall, about to come to ruin; [a fetus] falling out [or, being born, being aborted]; to fall away [used of members of a body]; [a face being] cast down [in sorrow], to fall down, to come down [from heaven], to descend; [sleep, terror, calamity] to fall upon [anyone]; to throw oneself, to cast oneself; to rush upon; to fall prostrate, to prostrate oneself; to fall upon someone [in affection]; to fall upon [an enemy], to attack; to alight [from a beast or chariot], to let oneself down; to encamp [as an army]; [a prayer] to fall before [someone for consideration, to be heard]; to fall away, to desert, to defect.*<sup>16</sup> I hope that the relationship is clear between the basic meaning, *to fall*, and the extended understanding of this verb.

This verb used to mean *to desert, to defect* in 1Sam. 29:3 1Chron. 12:19 Jer. 37:13 38:19.

|   |   |                       |                            |
|---|---|-----------------------|----------------------------|
| nâphal (נָפַל)<br>[pronounced <i>naw-FAHL</i> ] | <i>falling, lying; is dying a violent death, being brought down</i> | Qal active participle | Strong's #5307<br>BDB #656 |
|---|---|-----------------------|----------------------------|

<sup>16</sup> Taken from H. W. F. Gesenius, *Hebrew-Chaldee Lexicon to the Old Testament*; ©1979 by Baker Books; p. 557.

|   |  |   |                            |
|---|--|---|----------------------------|
| nâphal (נָפַל)<br>[pronounced <i>naw-FAHL</i> ] | <i>the one falling, the one lying; he who has died a violent death, the one who is brought down</i>  | Qal active participle with the definite article           | Strong's #5307<br>BDB #656 |
| nâphal (נָפַל)<br>[pronounced <i>naw-FAHL</i> ] | <i>those falling, those lying; those who have died a violent death, ones who are brought down</i>  | masculine plural, Qal active participle                   | Strong's #5307<br>BDB #656 |
| nâphal (נָפַל)<br>[pronounced <i>naw-FAHL</i> ] | <i>to cast lots, to cause to fall, to be brought down; to let drop; to cause to fail; to lay down a request [petition] [before anyone]</i> | 3 <sup>rd</sup> person masculine plural, Hiphil imperfect | Strong's #5307<br>BDB #656 |

BDB list of Hiphil meanings: *to cause to fall, fell, throw down, knock out, lay prostrate; to overthrow; to make the lot fall, assign by lot, apportion by lot; to let drop, cause to fail (figuratively); to cause to fall.*

|   |  |   |                            |
|---|--|---|----------------------------|
| nâphal (נָפַל)<br>[pronounced <i>naw-FAHL</i> ] | <i>to prostrate oneself; to rush upon, to attack</i> | 3 <sup>rd</sup> person masculine plural, Hithpael imperfect | Strong's #5307<br>BDB #656 |
| nâphal (נָפַל)<br>[pronounced <i>naw-FAHL</i> ] | <i>to fall</i>                                       | 3 <sup>rd</sup> person masculine plural, Pilel imperfect    | Strong's #5307<br>BDB #656 |

347. **Masculine\_singular\_noun:** nêphel (נֶפֶל) [pronounced *NAY-fel*], which means *miscarriage, untimely birth, abortion; premature birth*. This word is found only in Job 3:16 Psalm 58:9 Eccl. 6:3.\* The verbal cognate can mean *to fall and die*; so this translation makes perfect sense in its linguistic context. However, *untimely birth* can imply *premature birth* and not necessarily *aborted*. Strong's #5309 BDB #658. Job 3:16

|  |   |                         |                            |
|--|---|-------------------------|----------------------------|
| nêphel (נֶפֶל)<br>[pronounced <i>NAY-fel</i> ] | <i>miscarriage, untimely birth, abortion; premature birth</i> | masculine singular noun | Strong's #5309<br>BDB #658 |
|--|---|-------------------------|----------------------------|

348. **Masculine\_noun:** which means *refuse, hanging parts*. Strong's #4651 BDB #658.

349. **Feminine\_noun:** which means *ruin [of a city]*. Strong's #4654 BDB #658.

350. **Feminine\_noun:** which means *carcass, ruin, overthrow*. Strong's #4658 BDB #658.

351. **Noun:** Nêphîlîym (נִפְלִיִּים) [pronounced *nêf-eel-EEM*] which means *giants; fallen ones*; and is transliterated *Nephilim*. In the three places where this word is found (Num. 13:33 Gen. 6:4\*), it could just as easily be rendered *giants* and there would be no loss of meaning. Strong's #5303 BDB #658. Gen. 6:4 Num. 13:33

#### The Doctrine of Anakim

|   |  |  |                            |
|---|--|--|----------------------------|
| Nêphîlîym (נִפְלִיִּים)<br>[pronounced <i>nêf-eel-EEM</i> ] | <i>giants; fallen ones; and is transliterated Nephilim</i> | masculine singular proper noun with the definite article | Strong's #5303<br>BDB #658 |
|---|--|--|----------------------------|

**Verb:** nâphats (נָפַט) [pronounced *naw-FATS*] which means *to shatter*. **See below.** Strong's #5310 BDB #658.

352. **Masculine\_noun:** which means *driving storm*. Strong's #5311 BDB #658.

353. **Masculine\_noun:** which means *a shattering*. Strong's #4660 BDB #658.

354. **Masculine\_noun:** which means *a war club*. Strong's #6441 BDB #659.

355. **Verb:** nâphats (נָפַט) [pronounced *naw-FATS*], which means *to dispersed, to be scattered*. Strong's #5310 BDB #658 & #659. Gen. 9:19 1Sam. 13:11 1Kings 5:9 Psalm 2:9

|  |  |  |                                   |
|--|--|--|-----------------------------------|
| nâphats (נָפַט)<br>[pronounced <i>naw-FATS</i> ] | <i>to break, to smash into pieces; to scatter, to disperse; to disperse themselves, to be scattered or dispersed</i> | 3 <sup>rd</sup> person masculine singular, Qal perfect | Strong's #5310<br>BDB #658 & #659 |
|--|--|--|-----------------------------------|

At first glance, I thought that these definitions were for two different verbs. However, when something is smashed into pieces, the pieces are scattered or dispersed.

|  |   |  |                                   |
|--|---|--|-----------------------------------|
| nâphats (נָפַץ)<br>[pronounced <i>naw-FATS</i> ] | <i>to break, to smash into pieces;<br/>to scatter, to disperse [a people]</i> | 3 <sup>rd</sup> person masculine<br>singular, Piel perfect | Strong's #5310<br>BDB #658 & #659 |
| nâphats (נָפַץ)<br>[pronounced <i>naw-FATS</i> ] | <i>to be broken in pieces, to be<br/>thrown down</i>                          | 3 <sup>rd</sup> person masculine<br>singular, Pual perfect | Strong's #5310<br>BDB #658 & #659 |

356. **Feminine\_noun:** nephesh (נֶפֶשׁ) [pronounced *NEH-fesh*], which means *soul, life, living being, desire*. This word occurs around 800 times in the Old Testament. Since volition is a part of the soul, this word is tied occasionally to *volition*. Strong's #5315 BDB #659. Gen. 1:20 2:7 9:4, 5 12:5 14:21 17:14 19:17 23:8 27:4 32:30 34:3 35:18 36:6 37:21 42:21 44:30 46:15 48:6 Exodus 1:5 4:19 12:4, 15 15:9 16:16 21:23 23:9 30:12, 15 31:14 Deut. 4:9, 15 21:14 22:26 Joshua 10:28 23:11 Ruth 4:15 Judges 5:18 9:17 18:25 1Sam. 1:10 17:55 19:5 20:1 22:2 23:15 24:11 25:26 26:21 28:9 30:6 2Sam. 1:9 14:7 16:11 17:8 18:13 19:5 23:17 1Kings 1:12 2:4 3:11 8:48 1Chron. 11:19 Job 2:4 3:20 16:4 18:4 Psalm 7:2 23:3 34:2 41:2 54:3 55:18 56:6 57:1 59:3 62:1, 5 63:1 103:1 105:22 106:15 142:4 Prov. 1:18, 19 2:10 3:22 6:16 7:23 8:36 10:3 Eccles. 2:24

|  |   |  |                            |
|--|---|--|----------------------------|
| nephesh (נֶפֶשׁ)<br>[pronounced <i>NEH-fesh</i> ]              | <i>soul, life, living being; breath;<br/>mind; desire, volition; will</i> | feminine singular noun<br>with the 3 <sup>rd</sup> person<br>masculine singular suffix | Strong's #5315<br>BDB #659 |
| nephâshôwth (נִפְשׁוֹת)<br>[pronounced <i>NEH-faw-shohth</i> ] | <i>souls, lives, living beings,<br/>desire, volition; will</i>            | feminine plural noun with<br>the 3 <sup>rd</sup> person masculine<br>singular suffix   | Strong's #5315<br>BDB #659 |

357. **Combo:** Gen. 46:15

|   |   |   |                            |
|---|---|---|----------------------------|
| kôl (כָּל) [pronounced<br><i>kohl</i> ]           | <i>every, each, all of, all; any of,<br/>any</i>                          | masculine singular<br>construct not followed by<br>a definite article | Strong's #3605<br>BDB #481 |
| nephesh (נֶפֶשׁ)<br>[pronounced <i>NEH-fesh</i> ] | <i>soul, life, living being; breath;<br/>mind; desire, volition; will</i> | feminine singular<br>construct  | Strong's #5315<br>BDB #659 |

Owens translates this *altogether*. I have translated this *in all, in total*.

358. **Verb:** nâphash (נָפַח) [pronounced *naw-FAHSH*], which means *to breath, to take a breath, to refresh oneself; to cease from working*. Strong's #5314 BDB #661. Exodus 23:12 31:17 2Sam. 16:14

|   |   |  |                            |
|---|---|--|----------------------------|
| nâphash (נָפַח)<br>[pronounced <i>naw-FAHSH</i> ] | <i>to breath, to take a breath, to<br/>refresh oneself; to cease from<br/>working</i> | 3 <sup>rd</sup> person masculine<br>plural, Niphal imperfect | Strong's #5314<br>BDB #661 |
|---|---|--|----------------------------|

359. **Masculine\_proper\_noun:** Nâphîysh (נָפִישׁ) [pronounced *naw-FEESH*], which means *refreshed, refreshment; transliterated Naphish, Nafish*. Strong's #5305 BDB #661. Gen. 25:15

|  |   |   |                            |
|--|---|---|----------------------------|
| Nâphîysh (נָפִישׁ)<br>[pronounced <i>naw-FEESH</i> ] | <i>refreshed, refreshment;<br/>transliterated Naphish, Nafish</i> | masculine singular<br>proper noun; used for a<br>tribe and for an<br>individual | Strong's #5305<br>BDB #661 |
|--|---|---|----------------------------|

360. **Masculine\_noun:** nôpheth (נֹפֶת) [pronounced *NOH-feth*], which means *honey, dripping, flowing honey, dripping honey from the comb; a honeycomb; a dropping down*. This word is only found in Psalm 19:10 Prov. 5:3 24:13 27:7 SOS 4:11. Strong's #5317 BDB #661. Psalm 19:10 Prov. 5:3

|  |   |                         |                            |
|--|---|-------------------------|----------------------------|
| nôpheth (נֹפֶת)<br>[pronounced <i>NOH-feth</i> ] | <i>honey, dripping, flowing honey,<br/>dripping honey from the comb; a<br/>honeycomb; a dropping down</i> | masculine singular noun | Strong's #5317<br>BDB #661 |
|--|---|-------------------------|----------------------------|

361. **Proper\_noun/location:** Naph<sup>e</sup>tuchîym (נַפְתּוּחִים) [pronounced *nahf-too-KHEEM*], which means *openings; transliterated Naphtuhim*. Strong's #5320 BDB #661. Gen. 10:13

|  |  |                                |                            |
|--|--|--------------------------------|----------------------------|
| Naph <sup>et</sup> tuchîym (נַפְתּוּחִים)<br>[pronounced <i>nahf-too-<br/>CHEM</i> ] | <i>openings</i> ; transliterated<br><i>Naphtuhim</i> | proper noun/location<br>plural | Strong's #5320<br>BDB #661 |
|--|--|--------------------------------|----------------------------|

362. **Verb:** which means *to fly*. Strong's #5323 BDB #661.

363. **Verb:** nâtsab (נָצַב) [pronounced *naw-TSAH<sup>B</sup>V*], which means *to station oneself, to take one's stand, to stand up, to set something upright, to erect*. This is not found in the Qal stem. In the Niphal, the passive stem, it means *to be stationed, to be left standing, to station oneself, to take one's stand*. In the Hophal, it means *to be placed, to be set, to be planted, to be fixed, to be settled*. Strong's #5324 BDB #662. Doctrine of matstsâbâh, mûtstsâb, matstsêbâh, matstsebeh, mitstsâbâh, matstsâb, n<sup>et</sup>tsîyb, and nâtsab Gen. 18:2 21:28 24:13, 42 28:12, 13 33:20 35:14 37:7 45:1 Exodus 5:20 7:15 15:8 17:9 18:14 33:8 Deut. 32:8 Joshua 6:26 Judges 9:6 18:16 Ruth 2:5 1Sam. 1:26 4:20 13:21 15:12 19:20 22:6, 9, 17 2Sam. 18:17, 18 1Kings 4:5 5:16 9:23 1Chron. 18:3 Psalm 41:12 Prov. 8:2

|   |   |   |                            |
|---|---|---|----------------------------|
| nâtsab (נָצַב)<br>[pronounced <i>naw-<br/>TSAH<sup>B</sup>V</i> ] | <i>to station oneself, to take one's<br/>stand, to stand up, to set<br/>something upright, to erect; to<br/>fix, to establish</i>   | 3 <sup>rd</sup> person masculine<br>singular, Hiphil imperfect    | Strong's #5324<br>BDB #662 |
| nâtsab (נָצַב)<br>[pronounced <i>naw-<br/>TSAH<sup>B</sup>V</i> ] | <i>to be stationed, to be left<br/>standing, to station oneself, to<br/>take one's stand; to stand [at the<br/>ready, firm], to take an upright<br/>position</i>  | 3 <sup>rd</sup> person masculine<br>singular, Niphal<br>imperfect | Strong's #5324<br>BDB #662 |
| nâtsab (נָצַב)<br>[pronounced <i>naw-<br/>TSAH<sup>B</sup>V</i> ] | <i>those stationed, the ones left<br/>standing, stationing themselves,<br/>who are taking a stand; those<br/>standing [at the ready]; deputies,<br/>prefects; officers; guards; those<br/>who are waiting</i> | masculine plural, Niphal<br>participle                            | Strong's #5324<br>BDB #662 |
| nâtsab (נָצַב)<br>[pronounced <i>naw-<br/>TSAH<sup>B</sup>V</i> ] | <i>stationed, left standing,<br/>stationing oneself, taking one's<br/>stand; standing [at the ready,<br/>firm]</i>  | Niphal participle   | Strong's #5324<br>BDB #662 |

The Niphal is the passive stem, and the definite article combined with the feminine plural causes nâtsab to function as a substantive. It should be rendered *women stationed, women standing, females stationing themselves*; less formally, this could be rendered *females attendants*.

|   |  |   |                            |
|---|--|---|----------------------------|
| nâtsab (נָצַב)<br>[pronounced <i>naw-<br/>TSAH<sup>B</sup>V</i> ] | <i>to be fixed, to be stationary; to<br/>be determined</i>   | 3 <sup>rd</sup> person masculine<br>singular, Hophal<br>imperfect | Strong's #5324<br>BDB #662 |
| nâtsab (נָצַב)<br>[pronounced <i>naw-<br/>TSAH<sup>B</sup>V</i> ] | <i>being fixed [in one place]; being<br/>stationary; having been<br/>determined; standing in place</i> | Hophal participle   | Strong's #5324<br>BDB #662 |

364. **Masculine\_noun:** nitstsâb (נִיטְסָאב) [pronounced *nihts-TSAW<sup>B</sup>V*], which means the *haft, hilt, handle* [of a sword]. It is only found in this verse. Strong's #5325 BDB #662. Judges 3:22\*

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|---|--|-------------------------|----------------------------|
| nitstsâb (נִיטְסָאב)<br>[pronounced <i>nihts-<br/>TSAW<sup>B</sup>V</i> ] | the <i>haft, hilt, handle</i> [of a sword] | masculine singular noun | Strong's #5325<br>BDB #662 |
|---|--|-------------------------|----------------------------|

365. **Masculine\_noun:** n<sup>et</sup>tsîyb (נִיטְסִיב) [pronounced *n<sup>et</sup>TZEE<sup>B</sup>V*], which means *pillar, prefect, garrison, post*.

Interestingly enough, this is the word used for *pillar* when Lot's wife turned into a *pillar* of salt. Strong's #5333 BDB #662. The Doctrine of Matstsâbâh, Mûtstsâb, Matstsêbâh, Matstsebeth, Mitstsâbâh, Matstsâb, N'etsîyb, and Nâtsab Gen. 19:26 1Sam. 10:5 13:3, 4 14:1 2Sam. 8:6, 14 1Kings 4:19 1Chron. 11:16

|  |  |                              |                         |
|--|--|------------------------------|-------------------------|
| n'etsîyb (נִּצֵּיב)<br>[pronounced n <sup>e</sup> TZEE <sup>B</sup> V] | <i>pillar, prefect, garrison, post, outpost; officer, governor</i> | masculine singular construct | Strong's #5333 BDB #662 |
|--|--|------------------------------|-------------------------|

366. **Masculine\_singular\_noun:** matstsâb (מַצֵּב) [pronounced *matz-TZA<sup>B</sup>V*], which means *standing-place, station, garrison, post*. It comes from a verb which means *to stand up, to stand up perpendicular*. Strong's #4673 BDB #662. Doctrine of matstsâ<sup>b</sup>vâh, mûtstsâ<sup>b</sup>v, matstsê<sup>b</sup>vâh, matstse<sup>b</sup>veh, mitstsâ<sup>b</sup>vâh, matstsâ<sup>b</sup>v, n'etsîyb<sup>b</sup>, and nâtsa<sup>b</sup>v Joshua 4:3 1Sam. 13:23 14:1, 4, 6, 11, 15 2Sam. 23:14

|   |  |                              |                         |
|---|--|------------------------------|-------------------------|
| matstsâb (מַצֵּב)<br>[pronounced <i>matz-TZA<sup>B</sup>V</i> ] | <i>standing-place, station, garrison, post</i> | masculine singular construct | Strong's #4673 BDB #662 |
|---|--|------------------------------|-------------------------|

367. **Masculine\_noun:** mûtstsâb (מוֹטְצָב) [pronounced *moots-TSAW<sup>B</sup>V*], which means *a garrison, a station* (of soldiers); it is taken from the verb. BDB defines it as *a palisade, an intrenchment*. This is the same word as we find above, except with different vowel points. According to the New Englishman's Concordance, this occurs only in Isa. 29:3.\* Strong's #4674 BDB #663. Doctrine of matstsâ<sup>b</sup>vâh, mûtstsâ<sup>b</sup>v, matstsê<sup>b</sup>vâh, matstse<sup>b</sup>veh, mitstsâ<sup>b</sup>vâh, matstsâ<sup>b</sup>v, n'etsîyb<sup>b</sup>, and nâtsa<sup>b</sup>v Judges 9:6 (see Strong's #4673 above)

368. **Feminine\_noun:** matstsâbâh (מַצֵּבָה) [pronounced *matz-tzaw-VAH*], which means *guard, watch*. One vowel point is different than below. However, this appears to be the feminine form of the Strong's #4673. Strong's #4675 BDB #663. Doctrine of matstsâ<sup>b</sup>vâh, mûtstsâ<sup>b</sup>v, matstsê<sup>b</sup>vâh, matstse<sup>b</sup>veh, mitstsâ<sup>b</sup>vâh, matstsâ<sup>b</sup>v, n'etsîyb<sup>b</sup>, and nâtsa<sup>b</sup>v 1Sam. 14:12\*

|   |                     |  |                         |
|---|---------------------|--|-------------------------|
| matstsâbâh (מַצֵּבָה)<br>[pronounced <i>matz-tzaw-VAW</i> ] | <i>guard, watch</i> | feminine singular noun<br>(which appears to be almost equivalent to the masculine noun Strong's #4673) | Strong's #4675 BDB #663 |
|---|---------------------|--|-------------------------|

369. **Feminine\_noun:** mitstsâbâh (מִיִּצְבָּה) [pronounced *mitz-tzaw-VAH*], which means *guard, watch*. Zech. 9:8.\* Strong's #4675 BDB #663. Doctrine of matstsâ<sup>b</sup>vâh, mûtstsâ<sup>b</sup>v, matstsê<sup>b</sup>vâh, matstse<sup>b</sup>veh, mitstsâ<sup>b</sup>vâh, matstsâ<sup>b</sup>v, n'etsîyb<sup>b</sup>, and nâtsa<sup>b</sup>v

370. **Feminine\_noun:** matstsêbâh (מַחְצֵבָה) [pronounced *mahtz-tzay<sup>b</sup>-VAWH*] and we find it when a pillar or monument is left to commemorate personal contact with God (Gen. 26:18, 22 35:14); or it can be a pillar commemorating a relationship with idols, which are Satan's demons, as in Exodus 23:24 Deut. 7:5 2Kings 3:2; these pillars can have specific shapes (usually when used of demon images as in Hos. 10:1 Micah 5:13) or not (Gen. 31:13, 45, 51–52). My impression here is that these are generally larger than the *sculpted images* and they are not always *sculpted*. Mostly found in the Torah, Kings and the prophets. The two Strong's numbers are slightly different spellings; however, they are both feminine and probably the exact same word. Strong's #4676 & #4678 BDB #663. Doctrine of matstsâ<sup>b</sup>vâh, mûtstsâ<sup>b</sup>v, matstsê<sup>b</sup>vâh, matstse<sup>b</sup>veh, mitstsâ<sup>b</sup>vâh, matstsâ<sup>b</sup>v, n'etsîyb<sup>b</sup>, and nâtsa<sup>b</sup>v Gen. 28:18 31:13, 45 35:14 Exodus 23:24 Lev. 26:1 Deut. 16:22 2Sam. 18:18

|  |  |                        |                                 |
|--|--|------------------------|---------------------------------|
| matstsêbâh (מַחְצֵבָה)<br>[pronounced <i>mahtz-tzay<sup>b</sup>-VAWH</i> ] | <i>pillar, mastaba, stump; a pillar as a monument, personal memorial with an altar; a sculpted image (s); religious icon (s)</i> | feminine singular noun | Strong's #4676 & #4678 BDB #663 |
|--|--|------------------------|---------------------------------|



|   |  |                        |                                 |
|---|--|------------------------|---------------------------------|
| matstsebeh (מַטְסֵּבֶה)<br>[pronounced <i>matz-tzeh-VEH</i> ] | <i>pillar, mastaba, stump; a pillar as a monument, personal memorial with an altar; a sculpted image (s); religious icon (s)</i> | feminine singular noun | Strong's #4676 & #4678 BDB #663 |
|---|--|------------------------|---------------------------------|

371. **What?** It says Hophal, but then gives a definition as *stock, stump* [of a tree]. Strong's #5324 BDB #663.  
 372. **Verb1:** which means *to fly*. Meaning uncertain. Strong's #5132 BDB #663.  
 373. **Feminine\_noun:** which means *plumage*. Strong's #5133 BDB #663.  
 374. **Verb2&3:** nâtsâh (נָצַח) [pronounced *naw-TSAW*], which means *to contend with, to struggle [strive] with; to wage war against*. Hiphil and Niphal only. Strong's #5327 BDB #663. Exodus 2:13 21:22 2Sam. 14:6 Psalm 60 inscription

|   |   |   |                         |
|---|---|---|-------------------------|
| nâtsâh (נָצַח)<br>[pronounced <i>naw-TSAW</i> ] | <i>to strip off a garment; to draw out a sword; to make a land empty, to despoil it, to strip it of inhabitants; to lay waste, to make desolate</i> | 3 <sup>rd</sup> person masculine singular, Qal imperfect    | Strong's #5327 BDB #663 |
| nâtsâh (נָצַח)<br>[pronounced <i>naw-TSAW</i> ] | <i>to contend with, to struggle [strive] with; to wage war against</i>  | Hiphil infinitive construct                                 | Strong's #5327 BDB #663 |
| nâtsâh (נָצַח)<br>[pronounced <i>naw-TSAW</i> ] | <i>to contend [struggle, strive] with one another; to lay waste [to a land], to strip a land bare in war; to make desolate</i>                      | 3 <sup>rd</sup> person masculine singular, Niphal imperfect | Strong's #5327 BDB #663 |
| nâtsâh (נָצַח)<br>[pronounced <i>naw-TSAW</i> ] | <i>are contending [struggling, striving] with one another; laying waste [to a land], stripping a land bare in war; making desolate</i>              | Niphal participle   | Strong's #5327 BDB #663 |

There are actually two verbs here, with different origins (the two meanings come out in the Niphal only).

375. **Feminine\_noun2:** matstsâh (מַטְסָּא) [pronounced *mahtz-TZAW*], which means *strife, contention, debate*. Strong's #4683 BDB #663. The Doctrine of Fasting (Isa. 58:4)  
 376. **Feminine\_noun:** which means *strife, contention*. Strong's #4695 BDB #663.  
 377. **Verb3:** which means *to fall into ruins*. See above. Strong's #5327 BDB #663.  
 378. **Verb1:** nâtsach (נָצַח) [pronounced *naw-TZAHKH*], a word which means *pre-eminent, enduring*. It refers to a person in a supervisory position (1Chron. 23:4 2Chron. 2:2, 18 34:13). Furthermore, this appears to be a late word, found only in the psalms and in later writings (Chronicles, Ezra, Jeremiah). Often, this position is related to music (1Chron. 15:21 Psalm 4:intro 5:intro 6:intro etc.). This is why we have such varied renderings as *overseer* (Young), *the music leader* (CEV), *choir director* (NASB, NLT), *choirmaster* (Owens), *leader* (NRSV, NEB, NAB) and *chief musician* (Rotherham). Strong's #5329 BDB #663. 1Chron. 154:21 Psalm 8 inscription 10 inscription 19 inscription **20 inscription 21 inscription Psalm 51 inscription 52 inscription 55 inscription 56 inscription 59 inscription 60 inscription 61 inscription 81 inscription**

|  |                            |                   |                         |
|--|----------------------------|-------------------|-------------------------|
| nâtsach (נָצַח)<br>[pronounced <i>naw-TZAHKH</i> ] | <i>perpetual, enduring</i> | Niphal participle | Strong's #5329 BDB #663 |
|--|----------------------------|-------------------|-------------------------|

Although Gesenius adds the definitions *perfect, complete*, this verb occurs only once in the Niphal in Jer. 8:5.

|  |   |   |                            |
|--|---|---|----------------------------|
| nâtsach (נָצַח)<br>[pronounced <i>naw-TZAHKH</i> ] | <i>to be conspicuous, to be eminent; to be over, to oversee [supervise, direct] [workers musicians]; to be in charge; to be chief</i> | Piel infinitive                           | Strong's #5329<br>BDB #663 |
| nâtsach (נָצַח)<br>[pronounced <i>naw-TZAHKH</i> ] | <i>to oversee, to supervise to be; preeminent, to be enduring; the Preeminent One</i>   | Piel participle with the definite article | Strong's #5329<br>BDB #663 |

The Piel participle of nâtsach is given a wide variety of renderings: *overseer* (Young), *the music leader* (CEV), *choir director* (NASB, NLT), *choirmaster* (Owens), *leader* (NRSV, NEB, NAB) and *chief musician* (Rotherham).

379. **Masculine\_substantive:** nâtsach (נָצַח) [pronounced *NAY-tsahkh*], which means *eminence, enduring, everlastingness, perpetuity*; and it is generally rendered *forever*. Strong's #5331 BDB #664. 1Sam. 15:29 2Sam. 2:26 Job 14:20 20:7 Psalm 10:11, 23 52:5 68:16 89:46 103:9

|  |   |                              |                            |
|--|---|------------------------------|----------------------------|
| nâtsach (נָצַח)<br>[pronounced <i>NAY-tsahkh</i> ] | <i>forever, constantly, perpetuity, eternity, enduring; continually</i> | masculine singular construct | Strong's #5331<br>BDB #664 |
|--|---|------------------------------|----------------------------|

Since so many of the translations incorrectly render this word *glory* or *strength*, I should offer some Scripture where this word is consistently and reasonably rendered *forever*: 2Sam. 2:26 Psalm 9:6 77:8 79:5 Jer. 50:39 Amos 1:11. Although both Gesenius and BDB offer a plethora of meanings for this word, the ones given should suffice for Scripture. Perhaps, in relationship to God, we should understand this word to mean *enduring and eternal*. See Gesenius p. 562 in case I want to revise these meanings.

The lâmed preposition and nâtsach together mean *forever*.

380. **Verb:** which means *to sprinkle*. Strong's #unused verb form BDB #664.

381. **Masculine\_noun:** which means *juice of grapes*. Strong's #5332 BDB #664.

382. **Verb:** nâtsal (נָצַל) [pronounced *naw-TSAHL*], which means *to deliver [from], to rescue, to recover*. This verb is not found in the Qal. In the Piel, it means *to strip, to plunder*; in the Niphal, it means *to deliver oneself, to be delivered*; and, in the Hiphil, it means *to snatch away, to deliver, to rescue, to snatch out of danger, to preserve*. With the definite article in the participle, this should be rendered *the one rescuing, the deliverer*. Without the definite article, the participle would probably be better translated *delivering, rescuing*. With the Niphal in Psalm 33:16, we may not have strictly the passive sense, but the idea of the subject acting on his own behalf (Rotherham and God's Word™ both recognized that). Strong's #5337 BDB #664. Gen. 31:9, 16 32:30 37:21 Exodus 2:19 3:8, 22 5:23 6:6 12:27 18:4 33:6 Joshua **2:13 9:26** Judges 8:34 9:17 11:26 18:28 1Sam. 4:8 7:3, 14 10:18b 12:10, 20 14:48 17:35 26:24 30:8, 18 2Sam. 12:7 14:6, 16 19:9 20:6 22:1 23:11 1Chron. 16:35 Psalm 7:1 33:16, 19 34:4 51:14 54:7 56:13 59:1, 2 106:43 142:6 Prov. 2:12 6:3 10:2

|   |   |   |                            |
|---|---|---|----------------------------|
| nâtsal (נָצַל) [pronounced <i>naw-TSAHL</i> ] | <i>to deliver [from], to rescue, to recover</i>   | 3 <sup>rd</sup> person masculine singular, Qal imperfect    | Strong's #5337<br>BDB #664 |
| nâtsal (נָצַל) [pronounced <i>naw-TSAHL</i> ] | <i>to tear oneself away, to deliver oneself; to be torn out or away, be delivered; to be snatched away, to be rescued, to be preserved, to be recovered</i> | 3 <sup>rd</sup> person masculine singular, Niphal imperfect | Strong's #5337<br>BDB #664 |

|   |   |   |                         |
|---|---|---|-------------------------|
| nâtsal (נָצַל) [pronounced <i>naw-TSAHL</i> ] | <i>save yourself, deliver yourself; be torn out or away, be delivered; be snatched away, rescue yourself, preserve yourself, be recovered</i> | 2 <sup>nd</sup> person masculine singular, Niphal imperative  | Strong's #5337 BDB #664 |
| nâtsal (נָצַל) [pronounced <i>naw-TSAHL</i> ] | <i>to strip off, to spoil to deliver</i>  | 3 <sup>rd</sup> person masculine singular, Piel imperfect     | Strong's #5337 BDB #664 |
| nâtsal (נָצַל) [pronounced <i>naw-TSAHL</i> ] | <i>to snatch away, to deliver, to rescue, to snatch out of danger, to preserve, to recover</i>  | 3 <sup>rd</sup> person masculine singular, Hiphil imperfect   | Strong's #5337 BDB #664 |
| nâtsal (נָצַל) [pronounced <i>naw-TSAHL</i> ] | <i>snatch away, deliver, rescue, snatch out of danger, preserve, recover</i>  | 2 <sup>nd</sup> person masculine singular, Hiphil imperative  | Strong's #5337 BDB #664 |
| nâtsal (נָצַל) [pronounced <i>naw-TSAHL</i> ] | <i>deliverer, savior; one to deliver [rescue, to snatch out of danger, to preserve]</i>   | masculine singular, Hiphil participle                         | Strong's #5337 BDB #664 |
| nâtsal (נָצַל) [pronounced <i>naw-TSAHL</i> ] | <i>to be plucked off [out]</i>  | 3 <sup>rd</sup> person masculine singular, Hophal imperfect   | Strong's #5337 BDB #664 |
| nâtsal (נָצַל) [pronounced <i>naw-TSAHL</i> ] | <i>to strip oneself</i>   | 3 <sup>rd</sup> person masculine singular, Hithpael imperfect | Strong's #5337 BDB #664 |

383. **Feminine\_noun:** which means *deliverance*. Strong's #2020 BDB #664.

384. **Verb:** which means *to shine, to sparkle*. Strong's #5340 BDB #665.

385. **Masculine\_noun:** which means *spark*. Isa. 1:31.\* Strong's #5213 BDB #665.

386. **Feminine\_noun:** natstsâh (נִצְחָה) [pronounced *nitz-TZAW*], which means *blossom, flower*. Strong's #5328 BDB #665. Job 15:33

387. **Masculine\_noun:** which means *blossom, flower*. Strong's #5339 BDB #665.

388. **Verb:** which means *to bloom to blossom*. Strong's #5006, 5132 BDB #665.

389. **Masculine\_noun:** nêts (נֶץ) [pronounced *nayts*], which means *blossom; an [unclean] bird of prey [e.g., a hawk or falcon; perhaps an extinct bird]*. Strong's #5322 BDB #665. Gen. 40:10

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|--------------------------------------|---|-------------------------|-------------------------|
| nêts (נֶץ) [pronounced <i>nays</i> ] | <i>blossom; an [unclean] bird of prey [e.g., a hawk or falcon; perhaps an extinct bird]</i> | masculine singular noun | Strong's #5322 BDB #665 |
|--------------------------------------|---|-------------------------|-------------------------|

390. **Verb:** nâtsar (נָצַר) [pronounced *naw-TSAHR*], which means *to keep, to guard, to watch over, to protect*. In Job 7:20, nâtsar is the Qal active participle, so it acts as a substantive (actually, as a vocative). *Protector* or *preserver* would be better renderings than *watcher*, which most translations have. Strong's #5341 BDB #665. Deut. 32:10 Job 7:20 Psalm 12:7 32:7 34:13 61:7 64:1 Prov. 2:8 3:1, 21 4:6, 13 5:2 6:20 7:10

|  |   |   |                         |
|--|---|---|-------------------------|
| nâtsar (נָצַר) [pronounced <i>naw-TSAR</i> ] | <i>to keep, to guard, to watch over, to protect; to observe; to keep secret, to hide; to watch [a city to besiege it]</i> | 3 <sup>rd</sup> person masculine singular, Qal imperfect  | Strong's #5341 BDB #665 |
| nâtsar (נָצַר) [pronounced <i>naw-TSAR</i> ] | <i>besieged; guarded, preserved, protected; hidden</i>  | feminine singular, Qal passive participle; construct form | Strong's #5341 BDB #665 |

|   |                                  |  |                            |
|---|----------------------------------|--|----------------------------|
| nâtsar (נָצַר) [pronounced<br>naw-TSAR] | keep, guard, watch over, protect | 2 <sup>nd</sup> person masculine<br>singular, Qal imperative | Strong's #5341<br>BDB #665 |
| nâtsar (נָצַר) [pronounced<br>naw-TSAR] | guard, watchman                  | masculine singular, Qal<br>participle                        | Strong's #5341<br>BDB #665 |

391. **Adjective:** which means *preserved*. Strong's #5336 BDB #666.

392. **Verb2:** which means *to be bright, to be fresh, to grow green*. Strong's #none BDB #666.

393. **Masculine\_noun:** which means *sprout, shoot*. Strong's #5342 BDB #666.

394. **Verb1:** nâkab (נָכַב) [pronounced naw-KA<sup>B</sup>V], which means *to be called by name*. It has several distinct meanings (like our English word *strike*). It can mean *to pierce* (2Kings 18:21 Isa. 36:6) and it can mean *to curse, to blaspheme* (Num. 23:8 Prov. 11:26); the connection being the cutting through of something or someone. It also means *to expressly designate, expressly name* (Gen. 30:28 Num. 1:17); and here I cannot make a connection (although, when I first read Gen. 30:28, I thought of *cutting a check*; but that doesn't jive there or elsewhere). All three meanings appear to occur an equal number of times (not very many) and they are not confined to any particular stem (although the latter usage is exclusive to the Niphal). [However, we appear to have some disagreement concerning this verb. In this verse it is lacking a letter. Zodhiates, Strong's and the New Englishman's Concordance associates this verb with nâka<sup>bv</sup> (Strong's #5344 BDB #666) whereas Owen and BDB associate this with the word qâ<sup>bva</sup><sup>bv</sup> (קָבַע) [pronounced kaw-<sup>B</sup>VA<sup>B</sup>V] (Strong's #6895 BDB #866). To make matters even more interesting, this word (possibly) reoccurs twice in Lev. 24:16 and they all associate it with nâka<sup>bv</sup> (Strong's #5344 BDB #666) (it is more obvious in that verse). It means *pierce*, and you may be wondering about this, not seeing this word in this verse. Gâqa<sup>bv</sup> is in the Niphal (passive) perfect, meaning that they received the action of the verb. We have seen this verb in Lev. 24:11, 16, when a young man *blasphemed* (or, *pierced*) the name of Yahweh (similar usage in Num. 23:8, 25 Job 3:8 5:3). We will see this word to mean a literal piercing in 2Kings 12:9 18:2. However, here it refers to someone who has been *designated* or *distinguished* or *appointed* to a position. What I would like to find, but cannot, is this word used to bore a hole in the ear of a slave which *earmarked* the slave for lifetime service. That is a different verb entirely (found only in Exodus 21:6). Strong #5344 BDB #666. Gen. 30:28 Lev. 24:11 Num. 1:17 1Chron. 12:31 16:41 Job 3:8 5:3

|   |  |   |                          |
|---|--|---|--------------------------|
| nâkab (נָכַב) [pronounced<br>naw-KA <sup>B</sup> V] | to bore [a hole], to perforate; to<br>thrust through; to separate, to<br>distinguish; to designate, to<br>specify, to call by name; to curse<br>[to pierce with cursing] | 3 <sup>rd</sup> person masculine<br>singular, Qal imperfect       | Strong #5344<br>BDB #666 |
| nâkab (נָכַב) [pronounced<br>naw-KA <sup>B</sup> V] | bore [a hole], perforate; thrust<br>through; separate, distinguish;<br>designate, specify, call by name;<br>curse [to pierce with cursing]                               | 2 <sup>nd</sup> person masculine<br>singular, Qal imperative      | Strong #5344<br>BDB #666 |
| nâkab (נָכַב) [pronounced<br>naw-KA <sup>B</sup> V] | to be called by name, to be<br>designated, to be specified [by<br>name]  | 3 <sup>rd</sup> person masculine<br>singular, Niphal<br>imperfect | Strong #5344<br>BDB #666 |

395. **Masculine\_noun1:** which means *hole, cavity* (technical jeweler's term). Strong's #5345 BDB #666.

396. **Feminine\_noun:** n<sup>e</sup>qêbâh (הִבְקָה) [pronounced n<sup>e</sup>-kay<sup>b</sup>-VAW], which means *female* in contrast to *male*; *woman, female [woman, child animal]*. This is found in such passages as Gen. 1:27 5:2 Lev. 3:1. Strong's #5347 BDB #666. (It is in contrast to Strong's #2145 BDB #271). (Judges 21:11) Gen. 1:27 5:2 6:19 7:3, 16 Deut. 4:16

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|---|---|-------------------------|----------------------------|
| n <sup>e</sup> qêbâh (הִבְקָה)<br>[pronounced n <sup>e</sup> -kay <sup>b</sup> -<br>AW] | female in contrast to male;<br>woman, female [woman, child<br>animal] | feminine singular noun: | Strong's #5347<br>BDB #666 |
|---|---|-------------------------|----------------------------|

397. **Feminine\_noun1:** maqqâbâh (מַקְקָבָה) [pronounced mahk-kaw<sup>b</sup>-VAW], which means *hammer*. Strong's #4717 BDB #271. (Judges 4:21) 1Kings 6:7

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|--|--|---|---------------------------------|
| maqṣābāh (מַקְסָבָה)<br>[pronounced mahk-kaw <sup>b</sup> -VAW]  | hammer; a strenuous warrior  | feminine singular noun                                    | Strong's #4717 & #4718 BDB #666 |
| 398. <b>Feminine_noun2:</b> maqqebeth (מַקְבֶּת) [pronounced mahk-KEH <sup>b</sup> -veh], which means a stone quarry; a hole, excavation. Strong's #4718 BDB #666. Judges 4:21   |  |   |                                 |
| maqqebeth (מַקְבֶּת)<br>[pronounced mahk-KEH <sup>b</sup> -veth]   | a stone quarry; a hole, excavation [of a pit], perforation; a hammer, perforator   | feminine singular noun                                    | Strong's #4718 BDB #666         |
| 399. <b>Verb2:</b> which means to curse. See above. Strong's #5344 BDB #666.   |  |   |                                 |
| 400. <b>Adjective:</b> nâqôd (נֶאֱקָד) [pronounced naw-KODE], which means spotted, speckled; marked with a brand. Strong's #5348 BDB #666. Gen. 30:32 31:8   |  |   |                                 |
| nâqôd (נֶאֱקָד) [pronounced naw-KODE]  | spotted, speckled; marked with a brand   | masculine singular adjective                              | Strong's #5348 BDB #666         |
| 401. <b>Masculine_plural_noun:</b> niqqûddîym (נִקְּדִים) [pronounced nik-kood-DEEM], which means crumbled, in crumbs. Strong's #5350 BDB #666. Joshua 9:5   |  |   |                                 |
| 402. <b>Feminine_noun:</b> which means point, drop. SOS 1:11.* Strong's #5351 BDB #667.  |  |   |                                 |
| 403. <b>Masculine_noun:</b> which means small sheep with abundant wool. Strong's #none BDB #667.   |  |   |                                 |
| 404. <b>Masculine_noun:</b> which means sheep-raiser, sheep-dealer, sheep-tender. 2Kings 3:4 Amos 1:1 (?) 7:14 (?). Strong's #5349 BDB #667.   |  |   |                                 |
| 405. <b>Verb:</b> nâqâh (נֶאֱקָה) [pronounced naw-KAWH], which means although said to mean to clean, to empty, it really means to be acquitted, unpunished, declared free or declared guiltless (Niphal, or passive, stem—Gen. 24:8 Exodus 21:19 Jer. 2:35), and cleansed, acquitted, declared innocent (Piel, or intensive, stem—Ex. 20:7 Psalm 19:12 Joel 3:21). This verb is found in the Qal stem only in Jer. 49:12 (I may have to change the Qal below when I get there). Strong #5352 BDB #667. Gen. 24:8 Exodus 20:7 Num. 5:28 Deut. 5:11 Judges 15:3 1Sam. 26:9 1Kings 2:9 Job 9:28, 10:14 Psalm 19:13 Prov. 6:29 |  |   |                                 |
| nâqâh (נֶאֱקָה) [pronounced naw-KAWH]  | to clean, to be cleansed, to empty   | 3 <sup>rd</sup> person masculine singular, Qal perfect    | Strong #5352 BDB #667           |
| nâqâh (נֶאֱקָה) [pronounced naw-KAWH]  | to be cleansed, to be acquitted, to be declared innocent; to leave unpunished  | 3 <sup>rd</sup> person masculine singular, Piel perfect   | Strong #5352 BDB #667           |
| nâqâh (נֶאֱקָה) [pronounced naw-KAWH]  | to be acquitted, unpunished, declared free or declared guiltless; to be free [from punishment or obligation]; to be cleaned [purged] out | 3 <sup>rd</sup> person masculine singular, Niphal perfect | Strong #5352 BDB #667           |
| 406. <b>Adjective:</b> nâqîy (נֶאֱקִי) [pronounced naw-KEE] and it means acquitted, clean, cleared, free from, unpunished, innocent. In Joshua 2:17, it means free from the obligation to. This word is found in the plural throughout this passage, although I know of no good way of rendering that. Strong's #5355 BDB #667. Gen. 24:41 44:10 Exodus 21:28 23:7 Deut. 21:8 Joshua 2:17 1Sam. 19:5 2Sam. 3:28 14:9 Job 9:23 17:8 Psalm 10:8 15:5 24:4 106:38 Prov. 1:11 6:17   |  |   |                                 |
| nâqîy (נֶאֱקִי) [pronounced naw-KEE]   | acquitted, clean, cleared, free from [guilt, obligations, punishment], unpunished, guiltless, innocent                                   | masculine singular adjective                              | Strong's #5355 BDB #667         |
| 407. <b>Masculine_noun:</b> niqqâyôwn (נִקְּאֵי־וֶן) [pronounced nik-kaw-YOHN], which means freedom from guilt [punishment], innocence, innocency; purity; cleanness [of teeth]. Strong's #5356 BDB #667. Gen. 20:5 Psalm 73:13  |  |   |                                 |

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| niqqâyôwn (נִיקָיוֹן)<br>[pronounced <i>nik-kaw-YOHN</i> ] | <i>freedom from guilt [punishment],<br/>innocence, innocency; purity;<br/>cleanness [of teeth]</i> | masculine singular noun | Strong's #5356<br>BDB #667 |
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408. **Feminine\_noun:** menaqqîyth (מִנְקִיָּת) [pronounced *mehn-ahk-KEETH*], which means, *(sacrificial) bowl, cup, basin*. Strong's #4518 BDB #667. Exodus 25:29

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| menaqqîyth (מִנְקִיָּת)<br>[pronounced <i>mehn-ahk-KEETH</i> ] | <i>(sacrificial) bowl, cup, basin</i> | feminine plural noun with<br>the 3 <sup>rd</sup> person masculine<br>singular suffix | Strong's #4518<br>BDB #667 |
|--|---------------------------------------|--|----------------------------|

409. **Verb:** nâqam (נָקַם) [pronounced *naw-KAHM*], which means *to avenge, to take vengeance*. In the Niphal, it means *to avenge oneself*. In the Hithpael, it means *to avenge oneself, to be desirous of vengeance*. Strong's #5358 BDB #667. Gen. 4:24 Exodus 21:20 Judges 15:7 16:28 1Sam. 14:24 18:25 24:12 Psalm 8:2 44:16 99:8

|  |   |   |                            |
|--|---|---|----------------------------|
| nâqam (נָקַם)<br>[pronounced <i>naw-KAHM</i> ] | <i>to avenge, to take vengeance;<br/>to harbor vengeful feelings; to<br/>punish</i> | 3 <sup>rd</sup> person masculine<br>singular, Qal imperfect | Strong's #5358<br>BDB #667 |
|--|---|---|----------------------------|

|  |   |   |                            |
|--|---|---|----------------------------|
| nâqam (נָקַם)<br>[pronounced <i>naw-KAHM</i> ] | <i>to avenge, to take vengeance,<br/>to avenge [onself]; to be<br/>avenged; to be punished, to<br/>receive punishment</i> | 3 <sup>rd</sup> person masculine<br>singular, Niphal<br>imperfect | Strong's #5358<br>BDB #667 |
|--|---|---|----------------------------|

|  |                                     |  |                            |
|--|-------------------------------------|--|----------------------------|
| nâqam (נָקַם)<br>[pronounced <i>naw-KAHM</i> ] | <i>to avenge, to take vengeance</i> | 1 <sup>st</sup> person singular, Piel<br>perfect | Strong's #5358<br>BDB #667 |
|--|-------------------------------------|--|----------------------------|

|  |  |   |                            |
|--|--|---|----------------------------|
| nâqam (נָקַם)<br>[pronounced <i>naw-KAHM</i> ] | <i>to take vengeance [for blood],<br/>vengeance being taken, to be<br/>avenged; to be punished</i> | 3 <sup>rd</sup> person masculine<br>singular, Hophal<br>imperfect | Strong's #5358<br>BDB #667 |
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| nâqam (נָקַם)<br>[pronounced <i>naw-KAHM</i> ] | <i>to avenge onself; to desire<br/>vengeance</i> | 1 <sup>st</sup> person singular,<br>Hithpael perfect | Strong's #5358<br>BDB #667 |
|--|--|--|----------------------------|

410. **Masculine\_noun:** nâqâm (נָקָם) [pronounced *naw-KAWM*], which means *vengeance*. Strong's #5359 BDB #668. See below; the words appear to be identical.

411. **Feminine\_noun:** nêqâmâh (נֶקָמָה) [pronounced *nêkaw-MAW*], which means *vengeance, revenge, an exacting of vengeance; a desire for revenge*. Strong's #5360 BDB #668. Judges 11:36 2Sam. 4:8 22:48 (plural) Psalm 149:7 Prov. 6:34

|   |   |                        |   |
|---|---|------------------------|---|
| nêqâmâh (נֶקָמָה)<br>[pronounced <i>nêkaw-MAW</i> ] | <i>vengeance, revenge, an<br/>exacting of vengeance; a desire<br/>for revenge</i> | feminine singular noun | Strong's #5360<br>(and #5359)<br>BDB #668 |
|---|---|------------------------|---|

|  |   |                         |   |
|--|---|-------------------------|---|
| nâqâm (נָקָם)<br>[pronounced <i>naw-KAWM</i> ] | <i>vengeance, revenge, an<br/>exacting of vengeance; a desire<br/>for revenge</i> | masculine singular noun | Strong's #5359<br>(and #5360)<br>BDB #668 |
|--|---|-------------------------|---|

412. **Verb:** Strong's #5361 BDB #668.

413. **Verb:** nâqaph (נָקַף) [pronounced *naw-KAHF*], which means *to go around, to compass about, to complete a circuit, to encompass*. BDB gives the meaning *strike off* for a few verses (Job 19:26 Isa. 10:34 29:1) and *go around, compass about, complete a circuit, encompass* for the other occurrences. Re: Job 19:26: Gesenius offers that for Isa. 10:34, it means *to cut down [a tree]*, which might reasonably involve cutting around the trunk of the tree. For this verse, he suggests that it means *destroyed*. Thieme offered *filleted* as the meaning here. However, I think that we can assign a meaning here which is in keeping with its most common usage, and which fits with the context: *to complete a circuit*—in other words, what Job is saying

is, *from dust to dust*—his flesh is completing the circuit of being formed from the ground (ultimately) and refers to his returning his flesh to the ground—his flesh completes a circuit. Because this translation is somewhat different than you expected, I was able to find some translators who rendered this verb similarly. Luther rendered this: *...and shall then be surrounded with this my skin*. Von Hoffman and Young both gave this a similar rendering, and the Targum hints at the meaning which I have assigned to the verb (which is, again, the common, most used understanding of the verb *nâqaph*. Although Keil and Delitzsch point to Isa. 17:6 as the other passage where this verb must be taken to mean *to strike off*, such a rendering of this verb is not required in Isa. 17:6 either. Contextually, such a verb would work in Isa. 17:6, but the idea of making a circuit around the olive tree or going around an olive tree would also work fine in that context. I was very jazzed about this interpretation until I began to ponder, *what is the subject? Who is the 3<sup>rd</sup> person masculine plural?* Strong's #5362 BDB #668. Joshua 6:3 1Kings 7:24 Job 1:5a 19:6, **26**

|   |  |   |                            |
|---|--|---|----------------------------|
| nâqaph (נָקַף)<br>[pronounced <i>naw-KAHF</i> ] | <i>to fasten together; to go together; to go in a circle</i>   | 3 <sup>rd</sup> person masculine singular, Qal imperfect    | Strong's #5362<br>BDB #668 |
| nâqaph (נָקַף)<br>[pronounced <i>naw-KAHF</i> ] | <i>to strike [off] [skin]; to cut down; to destroy</i>   | 3 <sup>rd</sup> person masculine singular, Piel imperfect   | Strong's #5362<br>BDB #668 |
| nâqaph (נָקַף)<br>[pronounced <i>naw-KAHF</i> ] | <i>to go around, to go in a circle, to compass about; to surround, to encompass; to enclose, to make a round, to complete a circuit, to make round, to round [out]</i> | 3 <sup>rd</sup> person masculine singular, Hiphil imperfect | Strong's #5362<br>BDB #668 |
| nâqaph (נָקַף)<br>[pronounced <i>naw-KAHF</i> ] | <i>going around, going in a circle, compassing about; surrounding, encompassing; enclosing, making a round, completing a circuit, making round, rounding [out]</i>     | Hiphil participle   | Strong's #5362<br>BDB #668 |

414. **Masculine\_noun:** Strong's #5363 BDB #668.

415. **Feminine\_noun:** which means *an encircling rope*. Strong's #5364 BDB #669.

416. **Masculine\_noun:** which means *cleft [of a rock]; hole, crevice*. Strong's #5357 BDB #669.

417. **Verb:** nâqar (נָקַר) [pronounced *naw-KAHR*], which means *to bore, to pick, to dig, to bore out, to hollow out, to gouge out*. It is found in the Piel in Num. 16:14 Judges 16:21 Job 30:17; it means *to bore out*. Strong's #5365 BDB #669. Judges 16:21 1Sam. 11:2

|   |   |  |                            |
|---|---|--|----------------------------|
| nâqar (נָקַר) [pronounced <i>naw-KAHR</i> ] | <i>to bore, to pick, to dig, to bore out, to hollow out, to gouge out</i> | 3 <sup>rd</sup> person masculine singular, Qal imperfect | Strong's #5365<br>BDB #669 |
|---|---|--|----------------------------|

418. **Feminine\_noun:** nêqârâh (נֶקֶרֶאָה) [pronounced *nehk-aw-RAW*], which means, *cleft [of a rock]; hole, crevice*. Strong's #5366 BDB #669. Exodus 33:22 \*\*

|   |   |                             |                            |
|---|---|-----------------------------|----------------------------|
| nêqârâh (נֶקֶרֶאָה)<br>[pronounced <i>nehk-aw-RAW</i> ] | <i>cleft [of a rock]; hole, crevice</i> | feminine singular construct | Strong's #5366<br>BDB #669 |
|---|---|-----------------------------|----------------------------|

419. **Verb:** nâqash (נָקַשׁ) [pronounced *naw-KAHSH*], which means *to lay a snare* when followed by the bêyth preposition. It is only found a handful of times in God's Word (1Sam. 29:9 Psalm 9:16 38:12 109:11) and in a different stem and tense in almost every case. It means *to ensnare an animal, like a bird, and bring it down*. Strong's #5367 BDB #669. Deut. 12:30 1Sam. 28:9

|   |                      |  |                            |
|---|----------------------|--|----------------------------|
| nâqash (נָקַשׁ)<br>[pronounced <i>naw-KAHSH</i> ] | <i>to lay snares</i> | 3 <sup>rd</sup> person masculine singular, Qal imperfect | Strong's #5367<br>BDB #669 |
|---|----------------------|--|----------------------------|



|   |  |   |                            |
|---|--|---|----------------------------|
| nâqash (נָקַשׁ)<br>[pronounced naw-<br>KAHSH] | <i>to be snared, to be caught</i>                                | 3 <sup>rd</sup> person masculine<br>singular, Niphal<br>imperfect | Strong's #5367<br>BDB #669 |
| nâqash (נָקַשׁ)<br>[pronounced naw-<br>KAHSH] | <i>to lay a snare; to take away [all<br/>one's goods]</i>        | 3 <sup>rd</sup> person masculine<br>singular, Piel imperfect      | Strong's #5367<br>BDB #669 |
| nâqash (נָקַשׁ)<br>[pronounced naw-<br>KAHSH] | <i>to lay a snare when followed by<br/>the bêyth preposition</i> | Hithpael participle   | Strong's #5367<br>BDB #669 |

420. **Proper noun:** Strong's #5370 BDB #669.

421. **Masculine proper noun:** which means ; transliterated . Strong's #5371 BDB #669.

422. **Masculine noun:** which means *nard*. Strong's #5373 BDB #669.

423. **Verb:** nâsâ' (נָסָא) [pronounced naw-SAW], which means *to lift up, to bear, to carry*. In the participle, it means *bearing, carrying, lifting*. It has several different Qal meanings: It means ❶ *to take up, to lift up, to bear up*; ❷ *to lift up someone's head* (this is used in a favorable way; i.e., it is mused to mean *to make one cheerful or merry*; ❸ *to lift up one's own countenance*, i.e., *to be cheerful, full of confidence*, ❹ *to bear, to carry*, ❺ *to lift up in a balance*, i.e., *to weigh carefully*; ❻ *to bear one's sin or punishment*, ❼ *to lift up the voice* (this can be used in the sense of bemoaning, crying, crying out, rejoicing, *to lift up any with the voice* (a song, an instrument); ❽ *to lift up the soul* (i.e., *to wish for, to desire*); ❾ *to have the heart lifted up* (i.e., they are ready and willing to do something; ❿ *to bear one's sin* (in such a way to expiate the sin, to make atonement for the sin, to pardon the sin). Beginning with p. 568 in Gesenius, #3, there are even more meanings as well. Whether you lift up your voice or lift up a shovel still gives the same basic meaning for nâsâ'; however, it is the connotation which is important. Here, lifting up the voice to sing or lifting up an instrument is all the same thing—it has to do with rejoicing and with happiness, as well as it indicates that there is some leisure time in the person's life who is singing or playing an instrument. In the KJV, this is given 46 renderings in the Authorized version, among them: exact, ease, contain, cast, lade, marry, respect, suffer; it means, as we have seen, *to lift, to take, to bear, to carry*. This verb has four different Piel meanings: ❶ *to lift up, to exalt, to desire anything greatly*; ❷ *to help, to aid, often by gifts*; ❸ *to offer gifts*; ❹ *to take away*. Although we find this used often in the Qal *to lift up* the head or hands; this is not found except for here in the Piel. It is followed by the lamed preposition (*to, for*), which is the part difficult to translate. BDB indicates that nâsâ' generally means *to take, to take away* when followed by a lamed. Strong's #5375 (and Strong's #4984) BDB #669. Gen. 4:7, 13 7:17 13:6 18:1, 24 19:21 21:16, 18 22:4 24:62 27:38 29:1, 11 31:10, 12 32:20 33:1 36:7 37:25 39:7 40:13 42:26 43:29, 34 44:1 45:19, 23 46:5 47:30 50:13, 17 Exodus 6:8 10:13, 17 12:34 14:10 18:22 19:4 20:7 23:1, 21 25:14, 28 27:7 28:12 30:4 32:32 Num. 1:2 31:26 Deut. 1:9, 12 3:27 4:19 5:11 31:25 Joshua 3:13 4:3 6:6 24:19 Judges 2:4 3:18 8:28 1Sam. 2:28 4:4 10:3 14:1, 3 15:25 16:21 17:7, 34 22:18 24:16 25:28 30:4 31:4 2Sam. 2:22 5:12 6:13 14:14 15:24 17:13 18:15, 24 19:42 20:21 23:16, 37 1Kings 1:5 2:26 5:9, 15 8:3 9:11 1Chron. 5:18 10:9 14:2 15:26 Job 2:12 6:2 7:13, 20 13:8, 10, 13 21:3, 12 18:11 Psalm 10:12 15:3 32:5 55:12 63:4 83:2 96:8 99:8 106:26 Prov. 6:35 9:12

|                                       |                                      |   |                            |
|---------------------------------------|--------------------------------------|---|----------------------------|
| nâsâ' (נָסָא) [pronounced<br>naw-SAW] | <i>to lift up, to bear, to carry</i> | 3 <sup>rd</sup> person masculine<br>singular, Qal imperfect | Strong's #5375<br>BDB #669 |
|---------------------------------------|--------------------------------------|---|----------------------------|

Nâsâ' actually has a variety of Qal meanings: It means ❶ *to take up, to lift up, to bear up*; ❷ *to lift up someone's head* (this is used in a favorable way; i.e., it is mused to mean *to make one cheerful or merry*; ❸ *to lift up one's own countenance*, i.e., *to be cheerful, full of confidence*, ❹ *to bear, to carry*, ❺ *to lift up in a balance*, i.e., *to weigh carefully*; ❻ *to bear one's sin or punishment*, ❼ *to lift up the voice* (this can be used in the sense of bemoaning, crying, crying out, rejoicing, *to lift up any with the voice* (a song, an instrument); ❽ *to lift up the soul* (i.e., *to wish for, to desire*); ❾ *to have the heart lifted up* (i.e., they are ready and willing to do something; ❿ *to bear one's sin* (in such a way to expiate the sin, to make atonement for the sin, to pardon the sin). This list does not exhaust the various connotations for nâsâ'. BDB adds the following: *to support, to sustain, to endure; to take, to take away, to carry off, to forgive*.

|                                    |  |   |                            |
|------------------------------------|--|---|----------------------------|
| nâsâ' (נָסָא) [pronounced naw-SAW] | <i>lift up, bear, carry</i>  | 2 <sup>nd</sup> person masculine singular, Qal imperative | Strong's #5375<br>BDB #669 |
| nâsâ' (נָסָא) [pronounced naw-SAW] | <i>lifting up, bearing, carrying; exalting; taking away</i>                            | Qal active participle                                     | Strong's #5375<br>BDB #669 |
| nâsâ' (נָסָא) [pronounced naw-SAW] | <i>those lifting up, bearers, those carrying; the ones exalting; those taking away</i> | masculine plural, Qal active participle                   | Strong's #5375<br>BDB #669 |

Nâsâ' generally means *to take, to take away* when followed by a lâmed.

|                                    |   |   |                            |
|------------------------------------|---|---|----------------------------|
| nâsâ' (נָסָא) [pronounced naw-SAW] | <i>to lift up oneself, to be lifted up, to be elevated, (high); to be carried, to be carried away</i> | 3 <sup>rd</sup> person masculine singular, Niphal imperfect | Strong's #5375<br>BDB #669 |
| nâsâ' (נָסָא) [pronounced naw-SAW] | <i>to lift up, to exalt; to help, to aid; to offer gifts; to take away</i>                            | 3 <sup>rd</sup> person masculine singular, Piel imperfect   | Strong's #5375<br>BDB #669 |

This is also translated *supplied, assisted, furnished* in 1Kings 9:11 for the Piel stem.

|                                    |  |   |   |
|------------------------------------|--|---|---|
| nâsâ' (נָסָא) [pronounced naw-SAW] | <i>to cause to bring, to have brought; to cause to lift up; to cause one to bear guilt; to bear the punishment of sin; to put upon, to apply [something to anything]</i> | 3 <sup>rd</sup> person masculine singular, Hiphil imperfect   | Strong's #5375<br>BDB #669                |
| nâsâ' (נָסָא) [pronounced naw-SAW] | <i>to be lifted up [exalted], to be elevated, (high); to be carried, to be carried away; to lift up [exalt] oneself; to be proud</i>                                     | 3 <sup>rd</sup> person masculine singular, Hithpael imperfect | Strong's #5375<br>(and #4984)<br>BDB #669 |

Strong's #4984 is just the Hithpael participle of nâsâ' (נָסָא) [pronounced naw-SAW], which is what is found here.

424. **Combo:** 2Sam. 20:21

|  |   |  |   |
|--|---|--|---|
| nâsâ' (נָסָא) [pronounced naw-SAW]               | <i>to lift up, to bear, to carry</i>  | 3 <sup>rd</sup> person masculine singular, Qal perfect                           | Strong's #5375<br>(and #4984)<br>BDB #669 |
| yâd (יָד) [pronounced yawd]                      | <i>hand; figuratively for strength, power, control</i>  | feminine singular noun with the 3 <sup>rd</sup> person masculine singular suffix | Strong's #3027<br>BDB #388                |
| b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ] | <i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i> | a preposition of proximity   | No Strong's #<br>BDB #88                  |

*Lifted his hand against* could be understood to mean *rebelled against, revolted against, defied, turned against, opposes*.

425. **Verb:** sôw' (שָׂא) [pronounced soh], which means *to lift up, to bear, to carry*. Strong's #7721 BDB #670. Psalm 89:9

|                              |                                      |                          |  |
|------------------------------|--------------------------------------|--------------------------|--|
| sôw' (שָׂא) [pronounced soh] | <i>to lift up, to bear, to carry</i> | Qal infinitive construct | Strong's #7721<br>(and #5375?)<br>BDB #670 |
|------------------------------|--------------------------------------|--------------------------|--|

This appears to be a form of *nâsâ'* (נָשָׂא) [pronounced *naw-SAW*]. Strong's #5375 BDB #669. BDB suggests the reading נָשָׂא, which means *to roar*. We have most of the same letters, albeit somewhat mixed up, with the addition of *ח*.

426. **Passive\_participle:** *nissê'th* (נִשְׂתָּה) [pronounced *nihs-SAYTH*], which means *a present, a gift; something which is taken up*. Appears to be the feminine singular, passive participle of *nâsâ'* (נָשָׂא) [pronounced *naw-SAW*]. Strong's #5379 BDB #671. 2Sam. 19:42\*

|  |   |  |                            |
|--|---|--|----------------------------|
| <i>nissê'th</i> (נִשְׂתָּה)<br>[pronounced <i>nihs-SAITH</i> ] | <i>a present, a gift; something which is taken up</i> | feminine singular,<br>passive participle | Strong's #5379<br>BDB #671 |
|--|---|--|----------------------------|

427. **Masculine\_noun:** *nâsî'y* (נָשִׂי') [pronounced *naw-SEE*], which means *one lifted up, leaders, chiefs, princes*. Strong's #5387 BDB #672. [Synonym: **Strong's #5257** BDB #651]. Gen. 17:20 23:6 34:2 Exodus 16:22 22:28 Joshua 9:18, 20 13:21 1Kings 8:1 1Chron. 4:38 5:6 possibly misspelled where underlined

|  |  |                         |                            |
|--|--|-------------------------|----------------------------|
| <i>nâsî'y</i> (נָשִׂי')<br>[pronounced <i>naw-SEE</i> ]        | <i>one lifted up, leader, chief, prince</i>                          | masculine singular noun | Strong's #5387<br>BDB #672 |
| <i>nâsî'y</i> (נָשִׂי') [pronounced <i>naw-SEE</i> ]           | <i>one lifted up, leader, chief, prince</i>                          | masculine singular noun | Strong's #5387<br>BDB #672 |
| <i>n°sî'y'im</i> (נָשִׂי'ִים)<br>[pronounced <i>naw-SEEM</i> ] | <i>leaders, princes, chiefs, rulers; clouds, rising mist, vapors</i> | masculine plural noun   | Strong's #5387<br>BDB #672 |

Plural noun has a different meaning.

428. **Feminine\_noun:** which means *what is borne about, what is carried about*. Strong's #5385 BDB #672.  
 429. **Masculine\_noun1:** which means *one who is lifted up, a chief, a prince*. Strong's #5387 BDB #672.  
 430. **Masculine\_noun2:** which means *a rising mist, a vapor*. Strong's #5387 BDB #672.  
 431. **Masculine\_proper\_noun:** *Massâ'* (מַסָּא') [pronounced *mahs-SAW*], which means *a burden, that which is lifted up; an oracle; singing; transliterated*. I have this listed already BDB #601. Strong's #4854 BDB #672.

|  |                                     |   |                            |
|--|-------------------------------------|---|----------------------------|
| <i>Massâ'</i> (מַסָּא')<br>[pronounced <i>mahs-SAW</i> ] | <i>burden, transliterated Massa</i> | proper noun; gentilic<br>singular adjective | Strong's #4854<br>BDB #601 |
|--|-------------------------------------|---|----------------------------|

We seem to have the same proper noun listed here: Strong's #4854 BDB #601. However, there appear to be only two occurrences of this noun in Scripture: Gen. 25:14 1Chron. 1:30.

432. **Masculine\_noun2&3:** *massâ'* (מַסָּא') [pronounced *mahs-SAW*], which means *a bearing, a carrying; load, burden [which is carried]; that which the soul lifts up [desires]; something uttered, a sentence, an oracle, an utterance; singing; a gift*. It can also mean *oracle, utterance* in the sense that, that which is said is a burden on the heart of the person who is saying it. *Massâ'* (מַסָּא') [pronounced *mahs-SAW*] and it is found throughout the Old Testament consistently translated (in the KJV) *burden* (Num. 4:15, 19 2Kings 8:9 Isa. 15:1 17:1). Strong's #4853 BDB #672. Exodus 23:5 Deut. 1:12 2Sam. 15:33 19:35 1Chron. 15:22 Job 7:20 Zech. 12:1

|  |  |                         |                            |
|--|--|-------------------------|----------------------------|
| <i>massâ'</i> (מַסָּא')<br>[pronounced <i>mahs-SAW</i> ] | <i>a bearing, a carrying; load, burden [which is carried]; that which the soul lifts up [desires]; something uttered, a sentence, an oracle, an utterance; singing; a gift</i> | masculine singular noun | Strong's #4853<br>BDB #672 |
|--|--|-------------------------|----------------------------|

The word *burden* comes from a verb, which means *to lift up, to carry, to bear*; therefore, it means, *something lifted up and carried, a load or burden*.<sup>17</sup>

All of the things named here are things which are *lifted up [and carried]*.

433. **Masculine\_noun:** which means *a lifting up*. Strong's #4856 BDB #673.

434. **Feminine\_noun:** which means *the uplifted*. Strong's #4858 BDB #673.

435. **Feminine\_noun:** mas<sup>o</sup>êth (מַשְׁאֵת) [pronounced *mahs-AYTH*], which means *an uprising, an utterance, a burden, a portion; a gift; a contribution, offering, tribute*. Strong's #4864 BDB #673. Gen. 43:34 2Sam. 11:8

|   |  |                             |                            |
|---|--|-----------------------------|----------------------------|
| mas <sup>o</sup> êth (מַשְׁאֵת)<br>[pronounced <i>mahs-AYTH</i> ] | <i>an uprising, an utterance, a burden, a portion; a gift; a contribution, offering, tribute</i> | feminine singular construct | Strong's #4864<br>BDB #673 |
|---|--|-----------------------------|----------------------------|

When this is a *gift*, it often refers to a portion of food.

436. **Masculine\_noun:** sîy' (סִי') [pronounced *see*], which means *elevation, height, loftiness*. It is found only here, but there are enough cognates to insure that this meaning is accurate. Although Keil and Delitzsch render this *aspiration*, the emphasis here is more upon *achievement*. Strong's #7863 BDB #673. Job 20:6\*

437. **Proper\_noun\_location:** Sîy'ôn (צִיּוֹן) [pronounced *see-OHN*], which means *lofty*; transliterated *Sion*. Don't know why this was not here before. Strong's #7865 BDB #763. (The Doctrine of Zion) Deut. 4:48\* (Psalm 133:3)

|  |   |                               |                            |
|--|---|-------------------------------|----------------------------|
| Sîy'ôn (צִיּוֹן)<br>[pronounced <i>see-OHN</i> ] | <i>lofty</i> ; transliterated <i>Sion</i> | proper singular noun location | Strong's #7865<br>BDB #763 |
|--|---|-------------------------------|----------------------------|

This is another name for Mount Hermon.

438. **Feminine\_noun:** s<sup>e</sup>êth (שְׂאֵת) [pronounced *s<sup>e</sup>-AYTH*], which means, ❶ *a raising up, an uprising, a lifting up* (Gen. 4:7 [dubius] Job 41:17), ❷ *eminence, a place rising up on the skin* (Ex. 13:2, 10, 19); ❸ *excellency, majesty* (Gen. 49:3 Job 13:11); and ❹ *a sentence or decree of a judge* (Hab. 1:7—others take this to be pride). Ges. Strong's #7613 BDB #673. Gen. 49:3 Job 13:11 Psalm 62:4

|   |   |                        |                            |
|---|---|------------------------|----------------------------|
| s <sup>e</sup> êth (שְׂאֵת) [pronounced <i>s<sup>e</sup>-AYTH</i> ] | ❶ <i>a raising up, an uprising, a lifting up</i> (Gen. 4:7 [dubius] Job 41:17), ❷ <i>eminence, a place rising up on the skin</i> (Ex. 13:2, 10, 19); ❸ <i>excellency, majesty</i> (Gen. 49:3 Job 13:11); and ❹ <i>a sentence or decree of a judge</i> (Hab. 1:7—others take this to be pride) | feminine singular noun | Strong's #7613<br>BDB #673 |
|---|---|------------------------|----------------------------|

439. **Verb:** nâsag (נָסַג) [pronounced *naw-SAHG*], which means *to reach, to overtake*. Hiphil only. Strong's #5381 BDB #673. Gen. 31:24 44:4 47:9 Exodus 14:9 15:9 1Sam. 14:26 30:8 2Sam. 15:14 Psalm 7:5 Prov. 2:19

|   |   |   |                            |
|---|---|---|----------------------------|
| nâsag (נָסַג) [pronounced <i>naw-SAHG</i> ] | <i>to reach, to attain, to overtake; to cause to reach; to be able to be secure; to have enough</i> | 3 <sup>rd</sup> person masculine singular, Hiphil imperfect | Strong's #5381<br>BDB #673 |
|---|---|---|----------------------------|

440. **Masculine\_noun:** which means *saw*. Isa. 10:15. Strong's #4883 BDB #673.

441. **Verb:** nâshâ' (נָשָׂא) [pronounced *naw-SHAW*], which means *to lend on interest*. In the participle, it means *creditor*. Strong's #5378 BDB #673. 1Sam. 22:2 Psalm 89:22

<sup>17</sup> From *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, Deut. 1:12.

|  |  |   |                            |
|--|--|---|----------------------------|
| nâshâ' (נָשָׂא)<br>[pronounced <i>naw-SHAW</i> ] | <i>to lend on interest; it means creditor as a participle</i>                      | Qal active participle                                       | Strong's #5378<br>BDB #673 |
| nâshâ' (נָשָׂא)<br>[pronounced <i>naw-SHAW</i> ] | <i>to act as a creditor; to exact a payment; to require one to pay what is due</i> | 3 <sup>rd</sup> person masculine singular, Hiphil imperfect | Strong's #5378<br>BDB #673 |

442. **Masculine\_noun:** which means *a lending on interest, an ursury*. Strong's #4855 BDB #673.

443. **Feminine\_noun:** which means *a loan*. Strong's #4859 BDB #673.

444. **Verb:** nâshâ' (נָשָׂא) [pronounced *naw-SHAW*], which means *to beguile, to deceive, to mislead; to lead into error, to cause to go astray; to seduce, to corrupt*. Strong's #5377 BDB #674. Gen. 3:13 1Kings 8:31 Psalm 55:15

|  |   |   |                            |
|--|---|---|----------------------------|
| nâshâ' (נָשָׂא)<br>[pronounced <i>naw-SHAW</i> ] | <i>to beguile, to deceive, to mislead; to lead into error, to cause to go astray; to seduce, to corrupt</i> | 3 <sup>rd</sup> person masculine singular, Hiphil imperfect | Strong's #5377<br>BDB #674 |
|--|---|---|----------------------------|

Followed by נָשָׂא in a pregnant sense; "let death deceive (and rush) on them."

|  |   |   |                            |
|--|---|---|----------------------------|
| nâshâ' (נָשָׂא)<br>[pronounced <i>naw-SHAW</i> ] | <i>to be beguiled, to be deceived, to be misled; to be lead into error, to be caused to go astray; to be seduced, to be corrupted</i> | 3 <sup>rd</sup> person masculine singular, Niphal imperfect | Strong's #5377<br>BDB #674 |
| nâshâ' (נָשָׂא)<br>[pronounced <i>naw-SHAW</i> ] | <i>utterly?; to err, to go astray</i>   | Qal infinitive construct                                    | Strong's #5377<br>BDB #674 |
| nâshâ' (נָשָׂא)<br>[pronounced <i>naw-SHAW</i> ] | <i>to err, to go astray; to seduce, to corrupt</i>  | 3 <sup>rd</sup> person masculine singular, Qal imperfect    | Strong's #5377<br>BDB #674 |

Gesenius and BDB claim that this verb does not occur in the Qal.

445. **Masculine\_noun:** which means *guile, deception*. Strong's #4860 BDB #674.

446. **Feminine\_plural\_noun:** which means *deceptions*. Slight misspelling; see **Strong's #4875 BDB #996** for correct meaning. Strong's #4876 BDB #674.

447. **Verb3:** which means *to forget*. Alternate spelling? Strong's #5382 BDB #674.

448. **Verb:** nâshab (נָשַׁב) [pronounced *naw-SHAH<sup>B</sup>V*], which means *to cause to blow, to disperse, to drive away [by blowing]*. Strong's #5380 BDB #674. Gen. 15:11 Psalm 147:18

|   |  |   |                            |
|---|--|---|----------------------------|
| nâshab (נָשַׁב)<br>[pronounced <i>naw-SHAH<sup>B</sup>V</i> ] | <i>to blow, to blow upon</i>                                     | 3 <sup>rd</sup> person masculine singular, Qal imperfect    | Strong's #5380<br>BDB #674 |
| nâshab (נָשַׁב)<br>[pronounced <i>naw-SHAH<sup>B</sup>V</i> ] | <i>to cause to blow, to disperse, to drive away [by blowing]</i> | 3 <sup>rd</sup> person masculine singular, Hiphil imperfect | Strong's #5380<br>BDB #674 |

449. **Verb1&2:** nâshâh, which has two very different meanings. It means *to lend, to become a creditor*; (Ex. 22:25 Deut. 15:2 24:10–11 2Kings 4:1 Neh. 5:7, 10–11 Psalm 109:11 Isa. 24:2 50:1 Jer. 15:10\*) Strong's #5383 BDB #674; and it means *to forget*. (Gen. 41:51 Job 11:6 39:17 Isa. 44:21 Jer. 23:39 Lam. 3:17\*); Strong's #5382 BDB #674. Exodus 22:25 Deut. 15:2 Job 11:6

|  |   |   |                            |
|--|---|---|----------------------------|
| nâshâh (נָשָׂה)<br>[pronounced <i>naw-SHAW</i> ] | <i>to lend to, to become a creditor</i> | 3 <sup>rd</sup> person masculine singular, Qal perfect    | Strong's #5383<br>BDB #674 |
| nâshâh (נָשָׂה)<br>[pronounced <i>naw-SHAW</i> ] | <i>a creditor, a lender, usurer</i>     | masculine singular, Qal active participle                 | Strong's #5383<br>BDB #674 |
| nâshâh (נָשָׂה)<br>[pronounced <i>naw-SHAW</i> ] | <i>to lend to</i>                       | 3 <sup>rd</sup> person masculine singular, Hiphil perfect | Strong's #5383<br>BDB #674 |

This same verb has a whole other set of meanings (based upon *to forget*).

450. **Masculine\_noun:** which means *debt*. Strong's #5386 BDB #674.

451. **Masculine\_noun:** which means *loan*. Strong's #4874 BDB #674.

452. **Verb2:** nâshâh (נָשָׂה) [pronounced *naw-SHAW*], which means *to forget*. See above. Strong's #5382 BDB #674. Gen. 41:51

|  |   |   |                            |
|--|---|---|----------------------------|
| nâshâh (נָשָׂה)<br>[pronounced <i>naw-SHAW</i> ] | <i>to forget; to desert; to neglect</i>             | 3 <sup>rd</sup> person masculine singular, Qal perfect    | Strong's #5382<br>BDB #674 |
| nâshâh (נָשָׂה)<br>[pronounced <i>naw-SHAW</i> ] | <i>to be forgotten</i>                              | 3 <sup>rd</sup> person masculine singular, Niphal perfect | Strong's #5382<br>BDB #674 |
| nâshâh (נָשָׂה)<br>[pronounced <i>naw-SHAW</i> ] | <i>to cause to forget</i>                           | 3 <sup>rd</sup> person masculine singular, Piel perfect   | Strong's #5382<br>BDB #674 |
| nâshâh (נָשָׂה)<br>[pronounced <i>naw-SHAW</i> ] | <i>to cause to forget, to allow to be forgotten</i> | 3 <sup>rd</sup> person masculine singular, Hiphil perfect | Strong's #5382<br>BDB #674 |

This verb has a whole other set of meanings, based upon the translation *to lend*.

453. **Feminine\_noun:** which means *forgetfulness, oblivion*. Strong's #5388 BDB #674.

454. **Masculine\_proper\_noun:** Yishîyyâhûw (יִשִּׁיְיָהוּ) [pronounced *yish-shee-YAW-hoo*], which means *Yah will lend; transliterated Jesiah or Isshiah*. Strong's #3449 BDB #674. 1Chron. 12:6

|   |  |                                |                            |
|---|--|--------------------------------|----------------------------|
| Yishîyyâhûw (יִשִּׁיְיָהוּ)<br>[pronounced <i>yish-shee-YAW-hoo</i> ] | <i>Yah will lend; transliterated Jesiah or Isshiah</i> | masculine singular proper noun | Strong's #3449<br>BDB #674 |
| Yishîyyâh (יִשִּׁיְיָה)<br>[pronounced <i>yish-shee-YAW</i> ]         | <i>Yah will lend; transliterated Jesiah or Isshiah</i> | masculine singular proper noun | Strong's #3449<br>BDB #674 |

There are two spellings for this proper noun; one with the *û* at the end and one without.

455. **Masculine\_noun:** nâsheh (נֶשֶׁה) [pronounced *naw-SHEH*], which means *vein, nerve in thigh; nerve or tendon passing through the thigh and leg to the ankles*. Strong's #5384 BDB #674. Gen. 32:32\*

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| nâsheh (נֶשֶׁה)<br>[pronounced <i>naw-SHEH</i> ] | <i>vein, nerve in thigh; nerve or tendon passing through the thigh and leg to the ankles</i> | masculine singular noun | Strong's #5384<br>BDB #674 |
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456. **Verb1:** nâshak<sup>e</sup> (נָשַׁךְ) [pronounced *naw-SHAHK<sup>e</sup>*], which means *to bite [off]* (Gen. 49:17 Num. 21:9 Jer. 3:17 Micah 3:5). The connection between this and the following verb is that the tax collector is taking

a bite out of your earnings; the person charging interest is taking a large bite out of your money by charging high interest. Strong's #5391 BDB #675. Gen. 49:17

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| nâshak <sup>e</sup> (נָשַׁק)<br>[pronounced <i>naw-SHAHK<sup>e</sup></i> ] | <i>to bite [off]</i> | 3 <sup>rd</sup> person masculine<br>singular, Qal imperfect | Strong's #5391<br>BDB #675 |
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This verb has a completely different meaning in Deut. 23:19–20, where it means *to charge interest* or *to charge usury (unusually high interest)*.

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| nâshak <sup>e</sup> (נָשַׁק)<br>[pronounced <i>naw-SHAHK<sup>e</sup></i> ] | <i>the one biting [off]</i> | Qal active participle with<br>the definite article           | Strong's #5391<br>BDB #675 |
| nâshak <sup>e</sup> (נָשַׁק)<br>[pronounced <i>naw-SHAHK<sup>e</sup></i> ] | <i>to bite [off]</i>        | 3 <sup>rd</sup> person masculine<br>singular, Piel imperfect | Strong's #5391<br>BDB #675 |

457. **Verb2:** nâshak<sup>e</sup> (נָשַׁק) [pronounced *naw-SHAHK<sup>e</sup>*] either means *to charge interest* or *to charge usury (unusually high interest)* (Deut. 23:19–20); but it also means *to bite off* (Gen. 49:17 Num. 21:9 Jer. 3:17 Micah 3:5). It is found in this verse at the beginning in the Hiphil imperfect (and in the next verse) and at the end of this verse in the Qal imperfect. Strong's #5391 BDB #675. Deut. 23:19(20)

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| nâshak <sup>e</sup> (נָשַׁק)<br>[pronounced <i>naw-SHAHK<sup>e</sup></i> ] | <i>to charge interest or to charge usury (unusually high interest)</i> | 3 <sup>rd</sup> person masculine<br>singular, Qal imperfect | Strong's #5391<br>BDB #675 |
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This verb has a completely different meaning in Gen. 49:17 Num. 21:9 Jer. 3:17 Micah 3:5, where it means *to bite [off]*.

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| nâshak <sup>e</sup> (נָשַׁק)<br>[pronounced <i>naw-SHAHK<sup>e</sup></i> ] | <i>to make to give interest</i> | 3 <sup>rd</sup> person masculine<br>singular, Hiphil imperfect | Strong's #5391<br>BDB #675 |
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458. **Masculine noun:** neshek<sup>e</sup> (נֶשֶׁק) [pronounced *nay-shayk<sup>e</sup>*], which means *something bitten off; interest, usury*. Compare Exodus 22:25 Lev. 25:36–37 Psalm 15:5 Prove. 28:8 Ezek. 18:8, 13, 17 22:12.\* It literally means *something bitten off*. The word usury [pronounced *YOU-zuh-ree*] is an excessive amount of interest; it is over and above what a reasonable interest would be. See Deut. 23:19–20 for discussion. Strong's #5392 BDB #675. Exodus 22:25 Lev. 25:36 Deut. 23:19(20) Psalm 15:5

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| neshek <sup>e</sup> (נֶשֶׁק)<br>[pronounced <i>nay-shayk<sup>e</sup></i> ] | <i>something bitten off; interest, usury</i> | masculine singular noun | Strong's #5392<br>BDB #675 |
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459. **Feminine noun:** which means *chamber*. Strong's #5393 BDB #675.

460. **Verb:** nâshal (נָשַׁל) [pronounced *naw-SHAHL*], which means *to draw away, to put off, to slip off, to fall off, clear away*. In the Piel or Hiphil, it means *to drive out, to cast off*. Strong's #5394 BDB #675. Exodus 3:5 Deut. 7:22 Joshua 5:15

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| nâshal (נָשַׁל)<br>[pronounced <i>naw-SHAHL</i> ] | <i>to draw away, to put off, to slip off, to fall off, clear away</i> | 3 <sup>rd</sup> person masculine<br>singular, Qal imperfect  | Strong's #5394<br>BDB #675 |
| nâshal (נָשַׁל)<br>[pronounced <i>naw-SHAHL</i> ] | <i>draw away, put off, slip off, drop off; fall off, clear away</i>   | 2 <sup>nd</sup> person masculine<br>singular, Qal imperative | Strong's #5394<br>BDB #675 |
| nâshal (נָשַׁל)<br>[pronounced <i>naw-SHAHL</i> ] | <i>to clear out completely; to clear entirely</i>                     | 3 <sup>rd</sup> person masculine<br>singular, Piel imperfect | Strong's #5394<br>BDB #675 |

461. **Verb:** which means *to pant, to breathe*. Strong's #5395 BDB #675.



462. **Feminine\_singular\_substantive:** n<sup>e</sup>shâmâh (נְשָׁמָה) [pronounced n<sup>e</sup>shaw-MAW], which means *breath; spirit; living creature; mind; panting, anger*; with kôl, it means *every breathing thing*. This is not the word for *spirit*, although it is close. Strong's #5397 BDB #675. Gen. 2:7 7:22 Deut. 20:16 Joshua 10:40 11:11, 14 2Sam. 22:16 Job 4:9 Psalm 150:6

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|--|---|---|----------------------------|
| n <sup>e</sup> shâmâh (נְשָׁמָה)<br>[pronounced n <sup>e</sup> shaw-MAW] | <i>breath; spirit; living creature; mind; panting; blast; anger; with kôl, it means every breathing thing</i> | feminine singular substantive with the definite article         | Strong's #5397<br>BDB #675 |
| kôl (כֹּל) [pronounced kohl]   | <i>every, each, all of, all; any of, any</i>  | masculine singular construct not followed by a definite article | Strong's #3605<br>BDB #481 |
| n <sup>e</sup> shâmâh (נְשָׁמָה)<br>[pronounced n <sup>e</sup> shaw-MAW] | <i>breath; spirit; living creature; mind; panting, anger</i>  | feminine singular substantive with the definite article         | Strong's #5397<br>BDB #675 |

With kôl, it means *every breathing thing, every living creature, any living thing [creature]*.

463. **Feminine\_noun:** which means *animal*. Strong's #8580 BDB #675.

464. **Verb:** nâshaph (נָשַׁף) [pronounced naw-SHAHF], which means *to blow*. Strong's #5398 BDB #676. Exodus 15:10

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|--|----------------|--|----------------------------|
| nâshaph (נָשַׁף)<br>[pronounced naw-SHAHF] | <i>to blow</i> | 3 <sup>rd</sup> person masculine singular, Qal imperfect | Strong's #5398<br>BDB #676 |
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465. **Masculine\_substantive:** nesheph (נֶשֶׁף) [pronounced NEH-shef], which literally means *blowing, breathing*; and is sometimes translated *evening, twilight [of the evening or morning]*. It comes from the verb *blow* (Strong's #5398 BDB #676). It is a reference to the gentle breeze which accompany the morning and the evening, and therefore can refer to the morning or evening; here, it stands for the early evening. Strong's #5399 BDB #676. 1Sam. 30:17 Job 3:9 7:4 Prov. 7:9

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|---|---|--|----------------------------|
| nesheph (נֶשֶׁף)<br>[pronounced NEH-shef] | <i>literally blowing, breathing; but translated evening, twilight [of the evening or morning]</i> | masculine singular substantive with the definite article | Strong's #5399<br>BDB #676 |
|---|---|--|----------------------------|

This is a reference to the breeze one encounters either in the early evening or the early morning; therefore, *twilight* is a good rendering, as it could refer to either.

466. **Masculine\_noun:** which means *a bird*. Perhaps an owl with a harsh, strident note? Strong's #3244 BDB #676.

467. **Verb1:** nâshaq (נָשַׁק) [pronounced naw-SHAHK], which means *to kiss, to touch, to have close contact with*. Strong's #5401 BDB #676. Gen. 27:26 29:11, 13 31:28 33:4 41:40 45:15 48:10 50:1 Exodus 4:27 18:7 1Sam. 10:1 20:41 2Sam. 14:33 15:5 19:39 20:9 1Chron. 12:2 Psalm 2:11 78:9 Prov. 7:13

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| nâshaq (נָשַׁק)<br>[pronounced naw-SHAHK] | <i>to kiss, to touch, to have close contact with; to equip, to arm</i> | 3 <sup>rd</sup> person masculine singular, Qal imperfect | Strong's #5401<br>BDB #676 |
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Generally speaking, the meanings *to equip, to arm* are found in the Qal active participle (1Chron. 12:2 2Chron. 17:17 Psalm 78:9). Furthermore, this appears to be a later usage of this verb. The problem is really in Gen. 41:40 (there does not appear to be any difficulty in the other passages where this word is found).

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| nâshaq (נָשַׁק)<br>[pronounced naw-SHAHK] | <i>kissed, touching, having close contact with; armed with, equipped with</i> | Qal active participle | Strong's #5401<br>BDB #676 |
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|---|--|---|----------------------------|
| nâshaq (נָשַׁק)<br>[pronounced <i>naw-SHAHK</i> ] | <i>to kiss, to passionately kiss, to kiss with great emotion; to touch, to have close contact with</i> | 3 <sup>rd</sup> person masculine singular, Piel imperfect   | Strong's #5401<br>BDB #676 |
| nâshaq (נָשַׁק)<br>[pronounced <i>naw-SHAHK</i> ] | <i>to kiss, to touch, to cause to kiss (or touch); to have close contact with; to have</i>             | 3 <sup>rd</sup> person masculine singular, Hiphil imperfect | Strong's #5401<br>BDB #676 |

468. **Feminine\_noun:** which means *a kiss*. Strong's #5390 BDB #676.

469. **Verb2:** nâshaq (נָשַׁק) [pronounced *naw-SHAHK*], a verb which is translated *to equip, to arm* when found in the Qal participle (1Chron. 12:2 2Chron. 17:17 Psalm 78:9\*). However, it consistently means *to kiss* when found elsewhere (Gen. 27:27 31:28 Exodus 4:27 Psalm 2:12). Even BDB has trouble with this. Perhaps we could render this *in close contact with*. See above. Strong's #5401 BDB #676.

470. **Masculine\_noun:** which means *equipment, weapons*. Strong's #5402 BDB #676.

471. **Masculine\_noun:** neshar (נֶשֶׁר) [pronounced *NEH-sheer*], which means *eagles, vultures*. Specifically a vulture is referred to in Micah 1:16, where Yahweh has admonished, "Make yourselves as bald as an eagle"; a reference to the Griffon vulture, whose head appears bald from distance, but is covered with a short, creamy down.<sup>18</sup> There is an ancient proverb quoted in the Talmud, which reads a vulture in Babylon can see a carcass in Palestine. The corresponding Greek word also stands for both types of birds and specifically for the vulture in Matt. 24:28. According to ZPEB, other than naturalists trained in this area, few people today can distinguish between the birds, especially when viewed from a distance. Even as an unclean bird, the eagle is represented generally as a noble creature in the Bible (Ex. 19:4 Jer. 49:22). Strong's #5404 BDB #676. Exodus 19:4 Lev. 11:13 2Sam. 2:23 Psalm 103:5

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|---|-------------------------|-----------------------|----------------------------|
| neshar (נֶשֶׁר)<br>[pronounced <i>NEH-sheer</i> ] | <i>eagles, vultures</i> | masculine plural noun | Strong's #5404<br>BDB #676 |
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472. **Verb:** which means *to be dry, parched*. Strong's #5405 BDB #677.

473. **Masculine\_noun:** which means *letter, writing*. Strong's #5406 BDB #677.

474. **Verb:** which means *to swell forth, to become promised*. Strong's #none BDB #677.

475. **Masculine\_noun:** This is followed by the word for *path, pathway*. Found in Job 18:10? Strong's #5410 BDB #677. Psalm 78:50

476. **Feminine\_noun:** nâthîyb (נֶתִיבָה) [pronounced *naw-THEE<sup>B</sup>V*], which means *path, pathway, footpath, a trodden down path*. Strong's #5410 BDB #677. The Doctrine of Fasting (Isa. 58:12) Judges 5:6 Job 19:8 Psalm 142:3 Prov. 1:15 3:17 7:25 8:2, 20

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| nâthîyb (נֶתִיבָה)<br>[pronounced <i>naw-THEE<sup>B</sup>V</i> ]                            | <i>trodden down, trodden by feet, walked over</i>   | masculine singular adjective | Strong's #5410<br>BDB #677 |
| nâthîyb (נֶתִיבָה)<br>[pronounced <i>naw-THEE<sup>B</sup>V</i> ]                            | <i>path, pathway, footpath, a trodden down path</i> | masculine singular noun      | Strong's #5410<br>BDB #677 |
| n <sup>e</sup> thîybâh (נֶתִיבָה)<br>[pronounced <i>n<sup>e</sup>thee<sup>v</sup>-BAW</i> ] | <i>path, pathway, footpath, a trodden down path</i> | feminine singular noun       | Strong's #5410<br>BDB #677 |

James Rickard: "Paths" this time we have NETHIYBAH, נֶתִיבָה, a feminine noun indicating "a path, pathway, or wake." In the plural here it indicates well-traveled paths or roads, highways, Judges 5:6 and figuratively, it indicates the paths of life, Job 19:8; of ethical and moral guidance, Psa 119:105; 142:3, etc.<sup>19</sup>

<sup>18</sup> ZPEB, Vol. 2, p. 176.

<sup>19</sup> From <http://gracedoctrine.org/proverbs-chapter-8-2/> accessed November 19, 2015.

James Rickard: *I particularly like the analogy of the last definition of this word, “wake” which is the foam and waves left in the water after someone or a boat passes through it. Speaking of God, Job 41:32; Isa 43:16, uses NETHIYBAH this way. Job 41:32, “Behind him he makes a wake to shine; one would think the deep to be gray-haired.”*<sup>20</sup>

477. **Verb:** nâthach (נָתַח) [pronounced *naw-THAHKH*], which means *to cut up, to cut in pieces, to divide by joints*. It is only found in the Piel. Strong's #5408 BDB #677. Exodus 29:17 Judges 19:29 1Sam. 11:7

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|--|---|--|----------------------------|
| nâthach (נָתַח)<br>[pronounced <i>naw-THAHKH</i> ] | <i>to cut up, to cut in pieces, to divide by joints</i> | 3 <sup>rd</sup> person masculine singular, Piel imperfect; with the 3 <sup>rd</sup> person masculine singular suffix | Strong's #5408<br>BDB #677 |
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478. **Masculine noun:** nêthach (נֶתַח) [pronounced *NAY-thahkh*], which means *piece, pieces; fragments*; primarily used for dividing the carcass of a sacrificial animal. This is obviously the noun cognate of nâthach. Strong's #5409 BDB #677. Exodus 29:17 Judges 19:29

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|--|--|-----------------------|----------------------------|
| nêthach (נֶתַח)<br>[pronounced <i>NAY-thahkh</i> ] | <i>piece, pieces; fragments; primarily used for dividing the carcass of a sacrificial animal</i> | masculine plural noun | Strong's #5409<br>BDB #677 |
|--|--|-----------------------|----------------------------|

479. **Verb:** nâthak<sup>e</sup> (נָתַךְ) [pronounced *naw-THAHK*], which means *to pour forth, to pour out, to drop [as rain]*. Strong's #5413 BDB #677. Exodus 9:33 2Sam. 21:10 Job 3:24

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| nâthak <sup>e</sup> (נָתַךְ)<br>[pronounced <i>naw-THAHK</i> ] | <i>to pour forth, to pour out, to drop [as rain]; used metaphorically to pour our anger, to roar [with anger, cursing]</i> | 3 <sup>rd</sup> person masculine singular, Qal imperfect | Strong's #5413<br>BDB #677 |
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| nâthak <sup>e</sup> (נָתַךְ)<br>[pronounced <i>naw-THAHK</i> ] | <i>to be poured [out, forth]; to pour oneself out; metaphorically to pour out one's anger</i> | 3 <sup>rd</sup> person masculine singular, Niphal imperfect | Strong's #5413<br>BDB #677 |
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|--|-----------------------------|---|----------------------------|
| nâthak <sup>e</sup> (נָתַךְ)<br>[pronounced <i>naw-THAHK</i> ] | <i>to pour out, to melt</i> | 3 <sup>rd</sup> person masculine singular, Hiphil imperfect | Strong's #5413<br>BDB #677 |
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|  |                     |   |                            |
|--|---------------------|---|----------------------------|
| nâthak <sup>e</sup> (נָתַךְ)<br>[pronounced <i>naw-THAHK</i> ] | <i>to be melted</i> | 3 <sup>rd</sup> person masculine singular, Hophal imperfect | Strong's #5413<br>BDB #677 |
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480. **Verb:** nâthan (נָתַן) [pronounced *naw-THAHN*], which means *to give, to grant, to place, to put, to set*. In the imperative, it means *give up, set out*. It is translated **84 different ways** in the Authorized version. It is translated *cause, shoot forth, strike, hang up, cast, count, commit, utter*, etc. You should be thinking, what is the connection between any of these verbs? Really, there is none. It can actually mean *give, grant, place, put, set*; context should guide us. This can also mean *to make* (Gen. 17:5 Lev. 19:28 24:20 Lam 1:13). This is why I brought into the translation here the two occurrences of bayin. If this word should have been translated *given* or even *granted*, then it should be followed by the lamed prefixed preposition (*to, for*). However, we have the word bayin, used twice, meaning between. Contextually, God has placed these things between Himself and Israel. In Joshua 20:2, we have it in the imperative mood and is translated as *give* (Young); *set out* (Rotherham); *appoint* (Owen); *designate* (NASB). When followed by an infinitive and an accusative (or the personal pronoun prefix) (as in Job 9:18), it can be rendered *permit*. In this case, it means, literally, *to give to me to return*. The **Niphal** stem and context guiding us to the meaning *is given, is bestowed upon, is entrusted to, is provided for*. With the interrogative mîy (מִי) [pronounced *mee*], it can also be used to express a wish (Ex. 16:3), e.g., *O that, would that some one would,*

<sup>20</sup> From <http://gracedoctrine.org/proverbs-chapter-8-2/> accessed November 19, 2015.

would that there were. (Mîy = Strong's #4310 BDB #566). In Job 13:5, this is how the various translators have dealt with these two words: *oh that* (NASB, Owen, Rotherham, Young). 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*. However, in Job 14:4, since Job answers this question, it is a question. Strong's #5414 BDB #678. Gen. 1:17 3:6 4:12 9:2, 3 12:7 13:15 14:20, 21 15:2, 10 16:3 17:2 18:7 20:6 21:14 23:4, 9 24:7 25:5 26:3 27:17 28:4 29:19 30:4, 14 31:7 32:16 34:8, 9 35:4 38:9, 14, 28 39:4 40:3 41:10, 48 42:25, 30, 37 43:14 45:2 46:18 47:11, 19 48:4 49:20, 21 Exodus 2:9 3:19 5:7, 10, 18 6:4 7:1, 4, 9 9:23 10:23 11:3 12:7 13:5 16:29, 33 18:25 21:4 22:7 23:27 24:12 25:12 26:32 27:5 28:14 29:3, 12 30:6 31:6 32:13 33:1 Lev. 16:46 Num. 5:21 Deut. 1:8, 20, 21 2:5, 29 3:2, 20 4:1, 8, 38 5:16, 22, 29 7:23 16:5, 10, 18 17:2, 15 20:13, 16 21:1, 8, 23 22:29 26:14 31:5, 9 34:4 Joshua 2:12 6:2 7:19 10:18 14:4 20:2, 12 Judges 1:2, 12, 33 7:2 8:25 9:29 11:9 20:13a Ruth 4:11 1Sam. 1:4 2:10 6:8 (10:20) 11:12 12:17, 18 14:10 15:28 17:10 18:8, 19 20:40 21:3 22:7 23:4 24:4, 7 25:8, 27 26:23 27:5 28:17 30:11 2Sam. 3:14 **11:16** 12:8 14:7 16:8 18:11 20:3, 21 21:6, 10 22:14, 48 24:9 1Kings 1:48 2:5, 17, 21, 35 3:5, 25 4:29 5:3 6:19 7:16 8:32 9:6 1Chron. 12:18 16:4 Job 1:21, **22** 2:4 3:20 6:8 9:18, 24 11:5 14:4 Psalm 2:8 8 inscription 15:5 41:2 44:11 46:6 51:16 55:6, 22 61:5 78:66 99:7 105:32 106:15 118:18 146:7 148:6 Prov. 1:4, 20 2:3 3:28 4:2 5:9 6:4, 31 8:1 9:9 10:10, 24 Eccles. 1:13 2:21 Isa. 7:14

|  |  |   |                         |
|--|--|---|-------------------------|
| nâthan (נָתַן) [pronounced naw-THAHN]  | to give, to grant, to place, to put, to set; to make                   | 3 <sup>rd</sup> person masculine singular, Qal imperfect    | Strong's #5414 BDB #678 |
| All of the BDB meanings for the Qal stem of nâthan are as follows: 1) to give, put, set; 1a) (Qal); 1a1) to give, bestow, grant, permit, ascribe, employ, devote, consecrate, dedicate, pay wages, sell, exchange, lend, commit, entrust, give over, deliver up, yield produce, occasion, produce, requite to, report, mention, utter, stretch out, extend; 1a2) to put, set, put on, put upon, set, appoint, assign, designate; 1a3) to make, constitute. |  |   |                         |
| nâthan (נָתַן) [pronounced naw-THAHN]  | give, grant, place, put, set; make; deliver [over, up]; yield          | 2 <sup>nd</sup> person masculine singular, Qal imperative   | Strong's #5414 BDB #678 |
| nâthan (נָתַן) [pronounced naw-THAHN]  | is giving, granting, is placing, putting, setting; is making           | Qal active participle                                       | Strong's #5414 BDB #678 |
| nâthan (נָתַן) [pronounced naw-THAHN]  | the giver, the one granting [placing, putting, setting]; the maker     | Qal active participle with the definite article             | Strong's #5414 BDB #678 |
| nâthan (נָתַן) [pronounced naw-THAHN]  | to be give, to be delivered, to be given forth [as law]; to be made    | 3 <sup>rd</sup> person masculine singular, Niphal imperfect | Strong's #5414 BDB #678 |
| nâthan (נָתַן) [pronounced naw-THAHN]  | is given, being delivered, is given forth [as law]; being made         | Niphal participle   | Strong's #5414 BDB #678 |
| nâthan (נָתַן) [pronounced naw-THAHN]  | to be given, be bestowed, be given up, be delivered up; to be put upon | 3 <sup>rd</sup> person masculine singular, Hophal imperfect | Strong's #5414 BDB #678 |

481. **Compound words:** Mîy + nâthan: see mîy (מִי) [pronounced mee] (Strong's #4310 BDB #566). Job 19:23

482. **Proper masculine noun:** Nâthân (נָתַן) [pronounced naw-THAWN], which means *given; one who is given*; transliterated *Nathan*. Strong's #5416 BDB #681. 2Sam. 5:14 7:2 23:36 1Kings 1:8 4:5 1Chron. 11:38

## Psalms 51 inscription

|  |   |                                    |                            |
|--|---|------------------------------------|----------------------------|
| Nâthân (נָתַן)<br>[pronounced <i>naw-THAWN</i> ] | <i>given; one who is given;</i><br>transliterated <i>Nathan</i> | masculine singular,<br>proper noun | Strong's #5416<br>BDB #681 |
|--|---|------------------------------------|----------------------------|

483. **Masculine\_proper\_noun:** which means ; transliterated . Strong's #5419 BDB #682.

484. **Masculine\_proper\_noun:** which means *those given*; transliterated . Strong's #5411 BDB #682.

485. **Masculine\_proper\_noun:** N<sup>e</sup>than<sup>e</sup>êl (נְתַנְאֵל) [pronounced *n<sup>e</sup>th-ahn<sup>e</sup>-ALE*], which means *give of El [God]*; transliterated *Nethanel, Nethaneel*. Strong's #5417 BDB #682. 1Chron. 15:24

|   |   |                                   |                            |
|---|---|-----------------------------------|----------------------------|
| N <sup>e</sup> than <sup>e</sup> êl (נְתַנְאֵל)<br>[pronounced <i>n<sup>e</sup>th-ahn<sup>e</sup>-ALE</i> ] | <i>give of El [God];</i> transliterated<br><i>Nethanel, Nethaneel</i> | masculine singular<br>proper noun | Strong's #5417<br>BDB #682 |
|---|---|-----------------------------------|----------------------------|

486. **Masculine\_proper\_noun:** which means ; transliterated . Strong's #5418 BDB #682.

487. **Masculine\_noun:** mattân (מַתָּן) [pronounced *maht-TAWN*], which means *gifts, offerings, presents*. Collective noun. Strong's #4976 BDB #682. Gen. 34:12 Exodus 28:38

|   |                                   |                                       |                            |
|---|-----------------------------------|---------------------------------------|----------------------------|
| mattân (מַתָּן)<br>[pronounced <i>maht-TAWN</i> ] | <i>gifts, offerings, presents</i> | masculine singular<br>collective noun | Strong's #4976<br>BDB #682 |
|---|-----------------------------------|---------------------------------------|----------------------------|

488. **Masculine\_proper\_noun:** which means ; transliterated . Strong's #4977 BDB #682.

489. **Feminine\_noun:** mattânâh (מַתָּנָה) [pronounced *maht-taw-NAW*], which means *gift, present; bribe*. Strong's #4979 BDB #682. Gen. 25:6 Deut. 16:17 Psalm 68:18

|  |                             |                                |                            |
|--|-----------------------------|--------------------------------|----------------------------|
| mattânâh (מַתָּנָה)<br>[pronounced <i>maht-taw-NAW</i> ] | <i>gift, present; bribe</i> | feminine singular<br>construct | Strong's #4979<br>BDB #682 |
|--|-----------------------------|--------------------------------|----------------------------|

|  |                                |                      |                            |
|--|--------------------------------|----------------------|----------------------------|
| mattânâh (מַתָּנָה)<br>[pronounced <i>maht-taw-NAW</i> ] | <i>gifts, presents; bribes</i> | feminine plural noun | Strong's #4979<br>BDB #682 |
|--|--------------------------------|----------------------|----------------------------|

490. **Proper\_noun/location:** which means ; transliterated . Strong's #4980 BDB #682.

491. **Feminine\_noun:** which means *gift, reward*. Strong's #4991 BDB #682.

492. **Masculine\_proper\_noun:** which means ; transliterated . Strong's #4983 BDB #682.

493. **Masculine\_proper\_noun:** which means ; transliterated . Strong's #4982 BDB #682.

494. **Masculine\_proper\_noun:** Mattith<sup>e</sup>yâhûw (מַתִּיתִיָּהוּ) [pronounced *maht-tith<sup>e</sup>-YAW-hoo*], which means *gift of Yah [Jehovah]*; transliterated *Mattithiah*. Strong's #4993 BDB #682. 1Chron. 15:18 16:5

|   |   |                                   |                            |
|---|---|-----------------------------------|----------------------------|
| Mattith <sup>e</sup> yâhûw (מַתִּיתִיָּהוּ)<br>[pronounced <i>maht-tith<sup>e</sup>-YAW-hoo</i> ] | <i>gift of Yah [Jehovah];</i><br>transliterated <i>Mattithiah</i> | masculine singular<br>proper noun | Strong's #4993<br>BDB #682 |
|---|---|-----------------------------------|----------------------------|

Also spelled Mattith<sup>e</sup>yâh (מַתִּיתִיָּה) [pronounced *maht-tith<sup>e</sup>-YAW*].

495. **Masculine\_proper\_noun:** which means ; transliterated . Strong's #4992 BDB #683.

496. **Verb:** which means *to tear, to break down*. Strong's #5420 BDB #683.

497. **Verb:** which means *to break, to break down*. Strong's #5421 BDB #683.

498. **Verb:** nâthats (נָתַח) [pronounced *naw-THAHTS*], which means *to pull down, to tear down, to break down, to destroy; to break out*. This is a word generally used of cities, towns and houses. Strong's #5422 BDB #683. Judges 2:2 6:30 9:45 Job 19:10 Psalm 52:5

|  |  |   |                            |
|--|--|---|----------------------------|
| nâthats (נָתַח)<br>[pronounced <i>naw-THAHTS</i> ] | <i>to pull down, to tear down, to<br/>break down, to destroy; to break<br/>out</i> | 3 <sup>rd</sup> person masculine<br>singular, Qal imperfect<br>with the 3 <sup>rd</sup> person<br>masculine singular suffix | Strong's #5422<br>BDB #683 |
|--|--|---|----------------------------|

|   |   |  |                         |
|---|---|--|-------------------------|
| nâthats (נָתַט) [pronounced <i>naw-THAHTS</i> ] | <i>to pull down, to tear down, to break down, to destroy</i>                                    | 3 <sup>rd</sup> person masculine singular, Piel imperfect                | Strong's #5422 BDB #683 |
| nâthats (נָתַט) [pronounced <i>naw-THAHTS</i> ] | <i>to be pulled down, to be torn down, to be broken down, to be destroyed; to be broken out</i> | 3 <sup>rd</sup> person masculine singular, Niphal Pual Hophal, imperfect | Strong's #5422 BDB #683 |

499. **Verb:** nâthaq (נָתַק) [pronounced *naw-THAHK*], which means *to tear up, to tear off; to burst [something] apart; to wound [by tearing]. to pull, to draw, to tear away, to tear apart, to tear off*. In the Niphal, it can mean *to be drawn out of the water, pulled out of the water*. The Piel generally means *to break off*. In the Niphal, this means *to be torn away, to be broken, to be torn out, to be separated, to be drawn away from*. Strong's #5423 BDB #683. The Doctrine of Fasting (Isa. 58:6) Joshua 4:18 8:5, 16 Judges 8:17 16:9b Job 17:11 18:14 Psalm 2:3

|   |   |   |                         |
|---|---|---|-------------------------|
| nâthaq (נָתַק) [pronounced <i>naw-THANK</i> ] | <i>to tear away; [in a military sense] to draw away, to cut off anyone</i>                                  | 3 <sup>rd</sup> person masculine singular, Qal imperfect              | Strong's #5423 BDB #683 |
| nâthaq (נָתַק) [pronounced <i>naw-THANK</i> ] | <i>to be torn away, to be castrated</i>   | Qal passive participle  | Strong's #5423 BDB #683 |
| nâthaq (נָתַק) [pronounced <i>naw-THANK</i> ] | <i>to tear up, to tear off; to burst [something] apart; to wound [by tearing]</i>                           | 1 <sup>st</sup> person plural, Piel imperfect                         | Strong's #5423 BDB #683 |
| nâthaq (נָתַק) [pronounced <i>naw-THANK</i> ] | <i>to separate out, to draw away from, to cut off [from any place]</i>                                      | 3 <sup>rd</sup> person masculine singular, Hiphil imperfect           | Strong's #5423 BDB #683 |
| nâthaq (נָתַק) [pronounced <i>naw-THANK</i> ] | <i>to be torn away, to be broken up, to be torn; to be torn out; to be separated, to be drawn away from</i> | 3 <sup>rd</sup> person masculine singular, Niphal or Hophal imperfect | Strong's #5423 BDB #683 |

500. **Masculine\_noun:** which means *a tearing off; a scab, an eruption of skin*. Strong's #5424 BDB #683.

501. **Verb:** nâthar (נָתַר) [pronounced *naw-THAHR*], which means *to tremble, to palpitate; to fall off, to fall away; to make the noise dry leaves make when falling; to spring up, to start up*. *spring up, start up, to be free, to let loose, to let go, to unfasten*. In this context, Joseph is being loosed from his bonds, giving him his freedom. In Job 6:9 it means *to cause to be loosened, to let go*. Strong's #5425 BDB #684. The Doctrine of Fasting (Isa. 58:6) Job 6:9 Psalm 105:20 146:8 (7)

|   |  |   |                         |
|---|--|---|-------------------------|
| nâthar (נָתַר) [pronounced <i>naw-THAHR</i> ] | <i>to tremble, to palpitate; to fall off, to fall away; to make the noise dry leaves make when falling; to spring up, to start up</i>    | 3 <sup>rd</sup> person masculine singular, Qal imperfect    | Strong's #5425 BDB #684 |
| nâthar (נָתַר) [pronounced <i>naw-THAHR</i> ] | <i>to tremble; to leap</i>   | 3 <sup>rd</sup> person masculine singular, Piel imperfect   | Strong's #5425 BDB #684 |
| nâthar (נָתַר) [pronounced <i>naw-THAHR</i> ] | <i>to cause to tremble; to cause to start; to shake off [a yoke], to unfasten, to loose, to free; to set free, to release, to unbind</i> | 3 <sup>rd</sup> person masculine singular, Hiphil imperfect | Strong's #5425 BDB #684 |

502. **Masculine\_noun:** which means *natron, carbonate of sods, a mineral alkali*. Strong's #5427 BDB #684.

503. **Verb:** which means *to pull, to luck up, to root out*. Strong's #5428 BDB #684.

## 15. o SAW-mekh (60) Written ç and Spoken s

1. **Letter:** o which is the 15<sup>th</sup> Hebrew letter Samekh and it is used as the numeral 60. Strong's #none BDB #684.
2. **Feminine\_noun:** סֵאָה (סֵאָה) [pronounced *seh-AW*], which means *a measure of flour, grain*; transliterated *s<sup>o</sup>ah*. Strong's #5429 BDB #684. Gen. 18:6 1Sam. 25:18

|   |   |                        |                         |
|---|---|------------------------|-------------------------|
| סֵאָה (סֵאָה) [pronounced <i>seh-AW</i> ] | <i>a measure of flour, grain; a particular measure of corn (1/3 ephah?); transliterated seah, s<sup>o</sup>ah</i> | feminine singular noun | Strong's #5429 BDB #684 |
|---|---|------------------------|-------------------------|

3. **Masculine\_noun:** which means *sandal, boot of soldier*. Strong's #5430 BDB #684.
4. **Verb:** which means *to tread, to tramp*. Strong's #5431 BDB #684.
5. **Verb:** which means *to drive away*. Strong's #5432 BDB #684.
6. **Verb:** שָׂבָא (שָׂבָא) [pronounced *saw-BAW*], which means, *to drink [heavily], to imbibe, to consume a lot [of wine]*. Strong's #5433 BDB #684. Deut. 21:20

|  |  |  |                         |
|--|--|--|-------------------------|
| שָׂבָא (שָׂבָא) [pronounced <i>saw-BAW</i> ] | <i>to drink [heavily], to imbibe, to consume a lot [of wine]</i>                       | 3 <sup>rd</sup> person masculine singular, Qal imperfect | Strong's #5433 BDB #684 |
| שָׂבָא (שָׂבָא) [pronounced <i>saw-BAW</i> ] | <i>a drinker, a drunkard, one who imbibes [heavily], a consumer of a lot [of wine]</i> | Qal active participle                                    | Strong's #5433 BDB #684 |

7. **Masculine\_plural\_noun:** which means *drunkards, winos*. Might be a form of the verb? Strong's #5433 BDB #685.
8. **Masculine\_noun:** which means *drink, liquor*. Strong's #5435 BDB #685.
9. **Masculine\_proper\_noun:** שֵׁבָא (שֵׁבָא) [pronounced *sehb-AW*], which means *drink [you], liquor*; transliterated *Seba, Ceba*. Strong's #5434 BDB #685. Gen. 10:7

|  |   |                                |                         |
|--|---|--------------------------------|-------------------------|
| שֵׁבָא (שֵׁבָא) [pronounced <i>sehb-AW</i> ] | <i>drink [you], liquor; transliterated Seba, Ceba</i> | masculine singular proper noun | Strong's #5434 BDB #685 |
|--|---|--------------------------------|-------------------------|

10. **Verb:** שָׂבַב (שָׂבַב) [pronounced *saw<sup>b</sup>-VAH<sup>B</sup>V*], which means *to turn oneself, to go around, to surround, to encompass*; in the Niphal, it means *to turn oneself*; when followed by a lamed preposition, *to be transferred [to someone]*; or *to surround*, when followed by 'al, used in the hostile sense, which is what we have here. We do not have a lamed in 1Sam. 5:8, but it appears to mean *to turn over to, to be transferred to*. In the Hiphil, this means *to transfer over, to cause [something] to be taken to, to turn over to*. **I may want to check to see if I have enough definitions.** Strong's #5437 BDB #685. Gen. 2:11 19:4 37:7 42:23 Exodus 13:18 28:11 Deut. 2:1 32:10 Joshua 6:11 7:9 18:14 Judges 16:2 19:22 20:5 1Sam. 5:8, 9, 10 7:16 15:12 16:11 17:30 18:11 22:17, 22 2Sam. 3:12 14:20, 24 18:15, 30 20:12 22:6 1Kings 2:15 5:3 7:15, 24 8:14 1Chron. 10:14 12:23 16:43 Job 16:12b–13 7:7 Psalm 32:7 55:10 59:6 114:3 118:10 Eccles. 1:6 2:20

|   |  |  |                         |
|---|--|--|-------------------------|
| שָׂבַב (שָׂבַב) [pronounced <i>saw<sup>b</sup>-VAH<sup>B</sup>V</i> ] | <i>to turn oneself, to turn back, to turn around; to approach; to be brought to; to bestow upon; to go [march, walk] around; to go over [a place], to go around; to circle about; to surround, to encompass; to recline; to be turned, to be changed; to be the cause of</i> | 3 <sup>rd</sup> person masculine singular, Qal imperfect | Strong's #5437 BDB #685 |
| שָׂבַב (שָׂבַב) [pronounced <i>saw<sup>b</sup>-VAH<sup>B</sup>V</i> ] | <i>to turn oneself, to go around, to surround, to encompass</i>  | 3 <sup>rd</sup> person plural, Qal imperfect             | Strong's #5437 BDB #685 |



|   |   |   |                            |
|---|---|---|----------------------------|
| çâbab (בָּבַב)<br>[pronounced saw <sup>b</sup> -VAH <sup>B</sup> V] | <i>turning around, going around, surrounding, encompassing, circling around</i>   | Qal active participle                                     | Strong's #5437<br>BDB #685 |
| çâbab (בָּבַב)<br>[pronounced saw <sup>b</sup> -VAH <sup>B</sup> V] | <i>turn yourself around, turn back, approach; be brought to; go [march, walk] around; go over [a place], go around; circle about; surround, encompass</i> | 2 <sup>nd</sup> person masculine singular, Qal imperative | Strong's #5437<br>BDB #685 |

This is a combination of meanings from Gesenius and from BDB. At some point in time, I need to pare these down.

|   |  |  |                            |
|---|--|--|----------------------------|
| çâbab (בָּבַב)<br>[pronounced saw <sup>b</sup> -VAH <sup>B</sup> V] | <i>to turn, to turn oneself, to turn back; to be brought to, to be bestowed upon [when used of things]; to go around, to go over; to surround, to encompass; to sit around, to sit down [at a table]; to be turned, to be changed; to be the cause of anything</i> | 3 <sup>rd</sup> person masculine singular, Qal imperfect | Strong's #5437<br>BDB #685 |
|---|--|--|----------------------------|

The final definition, given here, is found used this way only in this passage. That in and of itself makes it a less likely rendering. The meanings *to surround, to encompass* in a hostile sense might be the usage here, as these are more commonly found (Joshua 6:3 Psalm 22:16 Eccles. 9:14). What David may be saying is, “*It is as though I surrounded them [with a hostile intent].*”

|   |  |   |                                   |
|---|--|---|-----------------------------------|
| çâbab (בָּבַב)<br>[pronounced saw <sup>b</sup> -VAH <sup>B</sup> V] | <i>to be brought round, to turn, to change; to transfer; to march around, to walk around, to go partly around, to circle about, to go on a circuitous march, to make a circuit, to surround, to encompass; to turn over?</i> | 3 <sup>rd</sup> person masculine singular, Hiphil imperfect | Strong's #5437<br>BDB #685        |
| çâbab (בָּבַב)<br>[pronounced saw <sup>b</sup> -VAH <sup>B</sup> V] | <i>to be turned [around, about], to be surrounded, to be encompassed</i>   | 3 <sup>rd</sup> person plural, Hophal imperfect             | Strong's #5437 (& #4142) BDB #685 |
| çâbab (בָּבַב)<br>[pronounced saw <sup>b</sup> -VAH <sup>B</sup> V] | <i>being turned [around, about], being surrounded, to be encompassed</i>   | Hophal participle   | Strong's #5437 (& #4142) BDB #685 |

This additional Strong's # appears to be exclusively associated with the Hophal stem of this verb.

|   |   |   |                            |
|---|---|---|----------------------------|
| çâbab (בָּבַב)<br>[pronounced saw <sup>b</sup> -VAH <sup>B</sup> V] | <i>to turn oneself, to be caused to go around, to be turned around; to surround, to encompass</i> | 3 <sup>rd</sup> person plural, Niphal imperfect | Strong's #5437<br>BDB #685 |
|---|---|---|----------------------------|

There is hostility implied when this is followed by the adverb ‘al (עַל) [pronounced *gahl*].

|   |   |  |                            |
|---|---|--|----------------------------|
| çâbab (בָּבַב)<br>[pronounced saw <sup>b</sup> -VAH <sup>B</sup> V] | <i>to turn about; to change<br/>[transform]</i>   | 3 <sup>rd</sup> person masculine<br>singular, Piel imperfect | Strong's #5437<br>BDB #685 |
| çâbab (בָּבַב)<br>[pronounced saw <sup>b</sup> -VAH <sup>B</sup> V] | <i>to come [go] about [in a<br/>place]; to surround, to<br/>encompass; to assemble<br/>around; to march, go about; to<br/>enclose, to envelop</i> | 3 <sup>rd</sup> person masculine<br>plural, Poel imperfect   | Strong's #5437<br>BDB #685 |

11. **Feminine\_noun:** which means *turn of affairs*. Strong's #5438 BDB #686.

12. **Adverb/preposition\_(and\_substantive):** çâbîb (בִּיב) [pronounced saw<sup>b</sup>-VEE<sup>B</sup>V], which means *around, surrounding, circuit, round about, encircle*. It is affixed to the min preposition of separation *from round about, from every side*. As a substantive, this means *surrounders, those surrounding [us]*. Strong's #5439 BDB #686. Gen. 23:17 41:48 Exodus 7:24 16:13 19:12 25:11, 25 27:17 28:32 29:16 30:3 Deut. 17:14 21:2 Joshua 18:20 21:44 Judges 2:12, 14 7:18 8:34 1Sam. 14:21 26:7 31:9 2Sam. 5:9 24:6 1Kings 3:1 6:5 7:12, 23 1Chron. 6:55 Job 1:10 10:8 18:11 19:10 26:5 Psalm 12:8 34:7 44:13 89:7 Eccles. 1:6

|   |   |   |                            |
|---|---|---|----------------------------|
| çâbîyb (בִּיב)<br>[pronounced saw <sup>b</sup> -VEE <sup>B</sup> V] | <i>those surrounding,<br/>surrounders; places round<br/>about, a circuit; all around; on<br/>every side</i> | substantive                                       | Strong's #5439<br>BDB #686 |
| çâbîyb (בִּיב)<br>[pronounced saw <sup>b</sup> -VEE <sup>B</sup> V] | <i>around, surrounding, circuit,<br/>round about, encircle; all<br/>around; on every side</i>               | adverb/preposition                                | Strong's #5439<br>BDB #686 |
| lâmed (ל) [pronounced l <sup>o</sup> ]                              | <i>to, for, towards, in regards to,<br/>with reference to, as to, with<br/>regards to, belonging to</i>     | directional/relational/<br>possessive preposition | No Strong's #<br>BDB #510  |
| çâbîyb (בִּיב)<br>[pronounced saw <sup>b</sup> -VEE <sup>B</sup> V] | <i>around, surrounding, circuit,<br/>round about, encircle; all<br/>around; on every side</i>               | adverb/preposition                                | Strong's #5439<br>BDB #686 |

Çâbîb plus the lâmed preposition means *around*.

13. **Preposition+adverb:** Gen. 35:5 Judges 2:14 1Sam. 12:11 2Sam. 7:1 1Kings 4:24 5:4 Job 1:10

|   |   |                           |                            |
|---|---|---------------------------|----------------------------|
| min (מִן) [pronounced<br>mihn]                                      | <i>from, away from, out from, out of<br/>from, off, on account of</i> | preposition of separation | Strong's #4480<br>BDB #577 |
| çâbîyb (בִּיב)<br>[pronounced saw <sup>b</sup> -VEE <sup>B</sup> V] | <i>around, surrounding, circuit,<br/>round about, encircle</i>        | adverb                    | Strong's #5439<br>BDB #686 |

The min preposition and çâbîyb mean *from round about, from every side*.

14. **Masculine\_noun:** mêçab (מֶחָב) [pronounced may-SAHB], which means *round thing; surrounding, round about, that which surrounds, that which is round; round table*. Strong's #4524 BDB #687. 1Kings 6:29

|  |  |                         |                            |
|--|--|-------------------------|----------------------------|
| mêçab (מֶחָב)<br>[pronounced may-SAHB] | <i>round thing; surrounding, round<br/>about, that which surrounds, that<br/>which is round; round table</i> | masculine singular noun | Strong's #4524<br>BDB #687 |
|--|--|-------------------------|----------------------------|

|  |   |                       |                            |
|--|---|-----------------------|----------------------------|
| meçibbîym (מִיבִיִּים)<br>[pronounced <i>mehs-ihb-BEEM</i> ] | <i>round things; surroundings, surrounding places; [things which are] round about, that which surrounds, that which is round; round table</i> | masculine plural noun | Strong's #4524<br>BDB #687 |
|--|---|-----------------------|----------------------------|

The feminine plural form is: mesibbôwth (מִיבִיֹּת) [pronounced *mehs-ihb-BOHTH*].

|   |                                 |        |                            |
|---|---------------------------------|--------|----------------------------|
| mêçab (מִיבִי)<br>[pronounced <i>may-SAHB</i> ] | <i>surrounding, round about</i> | adverb | Strong's #4524<br>BDB #687 |
|---|---------------------------------|--------|----------------------------|

15. **Masculine\_noun:** which means *encompassing, surrounding*. Strong's #4141 BDB #687.  
 16. **Verb:** which means *interweave*. Strong's #5440 BDB #687.  
 17. **Masculine\_noun:** ç<sup>e</sup>bâk (צֶבַךְ) [pronounced *sehb-VAWK*], which means *thicket, interwoven branches*. Found only 3 times in the Old Testament. Strong's #5442 BDB #687. Gen. 22:13

|  |                                     |                         |                            |
|--|-------------------------------------|-------------------------|----------------------------|
| ç <sup>e</sup> bâk (צֶבַךְ) [pronounced <i>sehb-VAWK</i> ] | <i>thicket, interwoven branches</i> | masculine singular noun | Strong's #5442<br>BDB #687 |
|--|-------------------------------------|-------------------------|----------------------------|

18. **Masculine\_noun:** which means *thicket*. Strong's #5441 BDB #687.  
 19. **Masculine\_proper\_noun:** Çîbb<sup>e</sup>kay (צִיבְעָקַי) [pronounced *sihb-behk-AH-ee*], which means *weaver; the wood of Jehovah; transliterated Sibbecai, Sbbechai*. Strong's #5444 BDB #687. 2Sam. 21:18 1Chron. 11:29

|  |  |                                |                            |
|--|--|--------------------------------|----------------------------|
| Çîbb <sup>e</sup> kay (צִיבְעָקַי)<br>[pronounced <i>sihb-behk-AH-ee</i> ] | <i>weaver; the wood of Jehovah; transliterated Sibbecai, Sibbechai</i> | masculine singular proper noun | Strong's #5444<br>BDB #687 |
|--|--|--------------------------------|----------------------------|

20. **Verb:** çâbal (צָבַל) [pronounced *saw-BAHL*], which means *to bear [a heavy load]*. Strong's #5445 BDB #687. Gen. 49:15

|   |                               |  |                            |
|---|-------------------------------|--|----------------------------|
| çâbal (צָבַל) [pronounced <i>saw-BAHL</i> ] | <i>to bear [a heavy load]</i> | 3 <sup>rd</sup> person masculine singular, Qal imperfect | Strong's #5445<br>BDB #687 |
|---|-------------------------------|--|----------------------------|

|   |                                    |                 |                            |
|---|------------------------------------|-----------------|----------------------------|
| çâbal (צָבַל) [pronounced <i>saw-BAHL</i> ] | <i>laden [down], bearing a lot</i> | Pual participle | Strong's #5445<br>BDB #687 |
|---|------------------------------------|-----------------|----------------------------|

|   |   |   |                            |
|---|---|---|----------------------------|
| çâbal (צָבַל) [pronounced <i>saw-BAHL</i> ] | <i>to make oneself a burden, drag oneself along</i> | 3 <sup>rd</sup> person masculine singular, Hithpael imperfect | Strong's #5445<br>BDB #687 |
|---|---|---|----------------------------|

21. **Masculine\_noun:** which means *load, burden*. Strong's #5447 BDB #687.  
 22. **Masculine\_noun:** which means *burden*. Strong's #5448 BDB #687.  
 23. **Masculine\_noun:** çabbâl (צָבַל) [pronounced *sahb-BAWL*], which means *a bearer of burdens, a burden-bearer; possibly burden, burdens*. Strong's #5449 BDB #688. 1Kings 5:15

|  |   |                         |                            |
|--|---|-------------------------|----------------------------|
| çabbâl (צָבַל)<br>[pronounced <i>sahb-BAWL</i> ] | <i>a bearer of burdens, a burden-bearer; possibly burden, burdens</i> | masculine singular noun | Strong's #5449<br>BDB #688 |
|--|---|-------------------------|----------------------------|

This masculine form is found primarily in Kings, Chronicles and Nehemiah. The female form is found in the early chapters of Exodus.

24. **Feminine\_noun:** ç<sup>e</sup>bâlâh (צֶבֶלָה) [pronounced *sehb-aw-LAW*], which means *burden, forced labour, compulsory service, burden bearing*. Strong's #5450 BDB #688. Exodus 1:11 2:11 5:4 6:6

|  |  |                        |                            |
|--|--|------------------------|----------------------------|
| ç <sup>e</sup> bâlâh (צֶבֶלָה)<br>[pronounced <i>sehb-aw-LAW</i> ] | <i>burden, forced labour, compulsory service, burden bearing</i> | feminine singular noun | Strong's #5450<br>BDB #688 |
|--|--|------------------------|----------------------------|

BDB has a slightly different vowel pointing which results in a much different pronunciation:  $\text{çib}^{\text{e}}\text{lâh}$  (חִבְלָה) [pronounced *sihb-LAW*]. The spelling listed above is what is **online** and in my e-sword Strong's. The BDB spelling comes from *The Brown-Driver-Briggs Hebrew and English Lexicon*; Hendrickson Publishers; ©1996; p. 688.

|   |   |                                |                            |
|---|---|--------------------------------|----------------------------|
| $\text{çib}^{\text{e}}\text{loth}$ (חִבְלָה)<br>[pronounced <i>sihb-LOHTH</i> ]   | (heavy) burdens, forced labours                             | feminine plural noun           | Strong's #5450<br>BDB #688 |
| 25. <b>Feminine_noun:</b> $\text{çibbôleth}$ (חִבְּוֶלֶת) [pronounced <i>sib-BOH-leth</i> ], which possibly means <i>ear of wheat</i> , but could also mean <i>flowing stream</i> ; it is only found here. Strong's #5451 BDB #688. Judges 12:6         |   |                                |                            |
| 26. <b>Proper_noun/location:</b> which means ; transliterated . Strong's #5453 BDB #688.  |   |                                |                            |
| 27. <b>Proper_noun_Gentilic:</b> $\text{Çab}^{\text{e}}\text{tâh}$ (חַבְּתָה) [pronounced <i>sahb-TAW</i> ], which means <i>striking</i> ; transliterated <i>Sabta, Sabtah</i> . Strong's #5454 BDB #688. Gen. 10:8                                     |   |                                |                            |
| $\text{Çab}^{\text{e}}\text{tâh}$ (חַבְּתָה)<br>[pronounced <i>sahb-TAW</i> ]   | <i>striking</i> ; transliterated <i>Sabta, Sabtah</i>       | proper noun singular gentilic  | Strong's #5454<br>BDB #688 |
| 28. <b>Proper_noun_Gentilic:</b> $\text{Çab}^{\text{e}}\text{t}^{\text{e}}\text{kâ}$ (חַבְּתֵּכָה) [pronounced <i>sahb-tehk-AW</i> ], which means <i>striking</i> , transliterated <i>Sabtecha, Sabtechah</i> . Strong's #5455 BDB #688. Gen. 10:7      |   |                                |                            |
| $\text{Çab}^{\text{e}}\text{t}^{\text{e}}\text{kâ}$ (חַבְּתֵּכָה)<br>[pronounced <i>sahb-tehk-AW</i> ]  | <i>striking</i> , transliterated <i>Sabtecha, Sabtechah</i> | proper singular noun gentilic: | Strong's #5455<br>BDB #688 |
| 29. <b>Verb:</b> which means <i>to prostrate oneself [in worship]</i> . Strong's #5456 BDB #688.  |   |                                |                            |
| 30. <b>Verb:</b> which means <i>to acquire property</i> . Strong's #none BDB #688.  |   |                                |                            |
| 31. <b>Feminine_noun:</b> $\text{ç}^{\text{e}}\text{gullâh}$ (חֶגְלָה) [pronounced <i>seh-gool-LAWH</i> ], which means <i>personal treasure, possession, property, valued property</i> . It Strong's #5459 BDB #688.* Exodus 19:5 Deut. 7:6 Eccles. 2:8 |   |                                |                            |

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|--|---|-----------------------------|----------------------------|
| $\text{ç}^{\text{e}}\text{gullâh}$ (חֶגְלָה)<br>[pronounced <i>seh-gool-LAWH</i> ] | <i>personal treasure, possession, property, valued property</i> | feminine singular construct | Strong's #5459<br>BDB #688 |
|--|---|-----------------------------|----------------------------|

This noun is the feminine passive participle of a verb which means *to shut up, to close up* and is found only five times in the Bible when used as a reference to nation Israel (Ex. 19:5 Deut. 7:6 14:2 20:18 Psalm 135:4).

This adjective is a reference to *personal treasure* which one would *shut up, put away, close up, place under lock and key*, as it were. It is found also in 1Chron. 29:3 Eccles. 2:8 and Mal. 3:17. In all eight places, this can be rendered consistently as *personal treasure*.

32. **Masculine\_noun:** which means *prefect, ruler*. A loan word. Strong's #5461 BDB #688.
33. **Verb:**  $\text{çâgar}$  (סָגַר) [pronounced *saw-GAHR*], which means *shut up, to close up*; however, in the Piel and the Hiphil, it means *to deliver over*. This possibly might mean, in the Hiphil, *to deliver over in order to imprison*. Rotherham gives this as literally, *He closes in upon a man*, which is figurative for imprisonment. In the Hiphil, when it is followed by 'el, it means *to deliver up*. Strong's #5462 BDB #688. Gen. 2:21 7:16 19:6 Exodus 14:3 Deut. 32:30 Joshua 6:1 20:5 Judges 3:22 1Sam. 1:5 17:46 23:7, 10, 20 24:18 **26:8** (Piel) 30:15 2Sam. 18:28 1Kings 6:20 7:49 Job 3:10 11:10 12:14 16:11 Psalm 78:50

|  |                                |  |                            |
|--|--------------------------------|--|----------------------------|
| $\text{çâgar}$ (סָגַר) [pronounced <i>saw-GAHR</i> ] | <i>to shut up, to close up</i> | 3 <sup>rd</sup> person masculine singular, Qal imperfect | Strong's #5462<br>BDB #688 |
| $\text{çâgar}$ (סָגַר) [pronounced <i>saw-GAHR</i> ] | <i>to shut up, to close up</i> | Qal passive participle                                   | Strong's #5462<br>BDB #688 |

In the Qal passive participle, this is given the translation *pure* in the KJV (1Kings 6:20–21 7:49–50 10:21 2Chron. 4:20, 22 9:20); but, perhaps the meaning is *covered up, closed over, overlaid*.

|                                     |  |   |                         |
|-------------------------------------|--|---|-------------------------|
| çâgar (סָגַר) [pronounced saw-GAHR] | <i>to deliver over, to deliver over for imprisonment, to deliver up (when followed by 'el)</i> | 3 <sup>rd</sup> person masculine singular, Hiphil imperfect | Strong's #5462 BDB #688 |
| çâgar (סָגַר) [pronounced saw-GAHR] | <i>to deliver over</i>   | 3 <sup>rd</sup> person masculine singular, Piel imperfect   | Strong's #5462 BDB #688 |

Some may point out that this word means *to shut up, to imprison*; therefore, you may wonder, how do we get *to deliver over from this*? The idea is first, in the Qal, *to shut up, to close up, to imprison*. However, it is also a reference to *delivering someone over to be imprisoned*; finally, it has the extended meaning (in the Piel) *to deliver over*. This word is found in the Piel only 4 times, all in the book of Samuel, and in each case, it means simply *to deliver over, to deliver up*.

|                                     |  |   |                         |
|-------------------------------------|--|---|-------------------------|
| çâgar (סָגַר) [pronounced saw-GAHR] | <i>to be shut up, to be enclosed; to shut oneself up. This verb is often applied to doors or gates</i> | 3 <sup>rd</sup> person masculine singular, Niphal imperfect | Strong's #5462 BDB #688 |
|-------------------------------------|--|---|-------------------------|

34. **Masculine\_noun:** which means, *enclosure, encasement*. Strong's #5458 BDB #689.  
 35. **Masculine\_noun:** which means *cage, prison*. A loan word? Strong's #5474 BDB #689.  
 36. **Masculine\_noun:** maç<sup>e</sup>gêr (מִסְגֵּר) [pronounced mahs<sup>e</sup>-GAYR], which means *locksmith, smith; prison, dungeon*. Strong's #4525 BDB #689. Psalm 142:8

|  |  |                         |                         |
|--|--|-------------------------|-------------------------|
| maç <sup>e</sup> gêr (מִסְגֵּר) [pronounced mahs <sup>e</sup> -GAYR] | <i>locksmith, smith; prison, dungeon</i> | masculine singular noun | Strong's #4525 BDB #689 |
|--|--|-------------------------|-------------------------|

37. **Feminine\_noun:** miç<sup>e</sup>gereth (מִצְרֵת) [pronounced mihs-GHEH-rehth], which means *close places; fortified cities; border, rim, fastness; ornaments on the brazen base of the basins which appear to have been square "shields," on the four sides of the house*. Strong's #4526 BDB #689. Exodus 25:25 2Sam. 22:46 1Kings 7:28

|  |  |                        |                         |
|--|--|------------------------|-------------------------|
| miç <sup>e</sup> gereth (מִצְרֵת) [pronounced mihs-GHEH-rehth] | <i>border, rim, fastness</i>   | feminine singular noun | Strong's #4526 BDB #689 |
| miç <sup>e</sup> gereth (מִצְרֵת) [pronounced mihs-GHEH-rehth] | <i>close places; fortified cities; ornaments on the brazen base of the basins which appear to have been square "shields," on the four sides of the house; panels</i> | feminine plural noun   | Strong's #4526 BDB #689 |

Not entirely sure of the separation between the singular and plural here.

38. **Verb:** which means *to fill with water*. Strong's #none BDB #689.  
 39. **Masculine\_noun:** which means *steady, persistent rain*. Strong's #5464 BDB #690.  
 40. **Masculine\_noun:** which means *stocks*. This is for the feet of criminals. Strong's #5465 BDB #690.  
 41. **Masculine\_locative\_noun:** Sedum (שֶׁדֻּם) [pronounced sehd-OHM], which means *burning*; which is transliterated Sodom. Strong's #5467 BDB #690. Gen. 10:19 13:10 14:2 18:16, 20 19:1

|  |   |                                  |                         |
|--|---|----------------------------------|-------------------------|
| Ç <sup>e</sup> dôm (שֶׁדֻּם) [pronounced sehd-OHM] | <i>burning; which is transliterated Sodom</i> | masculine singular locative noun | Strong's #5467 BDB #690 |
|--|---|----------------------------------|-------------------------|

Also spelled Sedum (שֶׁדֻּם) [pronounced sehd-OHM]. Not sure about this spelling.

42. **Masculine\_noun:** çâdîyn (יָדֵיין) [pronounced saw-DEEN], which means *linen undergarments*. These were the ancient world's equivalent of *underwear*. These are clothes which are worn next to the skin. Strong's #5466 BDB #690. Judges 14:12

43. **Masculine\_plural\_noun:** סֵדָרִים (סֵדָרִים) [pronounced s<sup>e</sup>-daw-REEM], and it means *order, organization, arrangement*; with the negative, *disorder, confusion*. This word is found only here. Strong's #5468 BDB #690. Job 10:22\*
44. **Feminine\_noun:** סֵדֶרֶת (סֵדֶרֶת) [pronounced seh-d-ay-RAW], which means *row, rank [of soldiers]*. Strong's #7713 BDB #690. 1Kings 6:9

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|--|---|------------------------|----------------------------|
| סֵדֶרֶת (סֵדֶרֶת)<br>[pronounced seh-d-ay-RAW]   | <i>row, rank [of soldiers]</i>  | feminine singular noun | Strong's #7713<br>BDB #690 |
| סֵדֶרֶת (סֵדֶרֶת)<br>[pronounced seh-d-ay-ROWTH] | <i>technical building term possibly meaning planks, siding, pillars, studs, rafters</i> | feminine plural noun   | Strong's #7713<br>BDB #690 |

The Pulpit Commentary: *The same word is used of [rows, ranks, lines of] soldiers 2Kings 11:8, 15.*<sup>21</sup>

|  |                                  |                      |                            |
|--|----------------------------------|----------------------|----------------------------|
| סֵדֶרֶת (סֵדֶרֶת)<br>[pronounced seh-d-ay-ROWTH] | <i>rows, ranks [of soldiers]</i> | feminine plural noun | Strong's #7713<br>BDB #690 |
|--|----------------------------------|----------------------|----------------------------|

This same word, in other contexts, means *planks, siding, pillars, studs, rafters*.

45. **Masculine\_singular:** of מִצֵּדָרֹה (מִצֵּדָרֹה) [pronounced mis<sup>e</sup>-d<sup>e</sup>-ROHN], which means *porch, colonnade, vestibule*. Although some translations throw in the word *in* or *into*, that is not found here, so this appears to be what Ehud exits from rather than exits into. The surrounding words in BDB mean *round, row, arrangement*; but none of the Hebrew words are actually close enough to make a connection here. Strong's #4528 BDB #690. Judges 3:23

|   |   |                         |                            |
|---|---|-------------------------|----------------------------|
| of מִצֵּדָרֹה (מִצֵּדָרֹה)<br>[pronounced mis <sup>e</sup> -d <sup>e</sup> -ROHN] | <i>porch, colonnade, vestibule, portico</i> | masculine singular noun | Strong's #4528<br>BDB #690 |
|---|---|-------------------------|----------------------------|

46. **Verb:** which means *to be round*. Strong's #none BDB #690.
47. **Masculine\_noun:** which means *roundness*. Strong's #5469 BDB #690.
48. **Masculine\_noun:** סוּחַר (סוּחַר) [pronounced SOH-hahr], which means *round, roundness, circular*; transliterated *Sohar, Cohar*. Strong's #5470 BDB #690. Gen. 39:20 40:3

|                                       |  |                         |                            |
|---------------------------------------|--|-------------------------|----------------------------|
| סוּחַר (סוּחַר) [pronounced SOH-hahr] | <i>round, roundness, circular; transliterated Sohar, Cohar</i> | masculine singular noun | Strong's #5470<br>BDB #690 |
|---------------------------------------|--|-------------------------|----------------------------|

49. **Verb1:** סוּג (סוּג) [pronounced soog] which means *to move away, to backslide*; in the Niphal, it means *to turn oneself away, to turn back*. Strong's #5472(& #7734) BDB #690. 2Sam. 1:22 Psalm 44:18 78:57 check the strong's numbers

|                               |  |   |                                   |
|-------------------------------|--|---|-----------------------------------|
| סוּג (סוּג) [pronounced soog] | <i>to go away from, to depart; to draw back, to withdraw</i>   | 3 <sup>rd</sup> person masculine singular, Qal perfect    | Strong's #5472 (& #7734) BDB #690 |
| סוּג (סוּג) [pronounced soog] | <i>backslider</i>  | Qal participle  | Strong's #5472 (& #7734) BDB #690 |
| סוּג (סוּג) [pronounced soog] | <i>to turn back [away]; to draw back; to turn oneself away; to withdraw; to be made to draw back; to be turned [driven] back</i> | 3 <sup>rd</sup> person masculine singular, Niphal perfect | Strong's #5472 (& #7734) BDB #690 |

<sup>21</sup> The Pulpit Commentary; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, 1Kings 6:9.

BDB lists this as being equivalent to Strong's #5253, which is given a separate listing by Strong, New Englishman's Hebrew Concordance of the Old Testament, and by Gesenius; therefore, I will go with the latter 3 and list this other listing under BDB #650, although, BDB does not actually have a listing for Strong's #5253 there. This is where it would belong alphabetically.

Strong's #7734 is just an alternative spelling for Strong's #5472 (found in some manuscripts that way in 2Sam. 1:22). The alternate spelling is sūwg (שׁוּג) [pronounced soog].

50. **Masculine\_noun:** which means *a moving back, a moving away*. Strong's #5509 & #7873 BDB #691.
51. **Verb1:** çûg (גּוּג) [pronounced soog], which means *to fence about, to enclose with thorns*. Strong's #5473 & #7735 BDB #691.
52. **Verb:** which means *to make friendly speech, to converse*. Strong's #none BDB #691.
53. **Masculine\_noun:** çôwd (דּוּס) [pronounced sohd], which properly means *a sitting together, an assembly [of friends, judges, of the wicked, of the Godhead]; a deliberation, a council*. In general, it is used to mean *a council, counsel*, because it refers to people sitting around in a group for conversation (Jer. 6:11 15:17). More specifically, its meanings are ❶ *a sitting together, an assembly [of friends, judges, of the wicked, of the Godhead];* ❷ *A deliberation, a council;* ❸ *familiar conversation, familiar acquaintance* (Job 19:19 Prov. 55:15); ❹ *a secret* (Prov. 11:13 20:19 25:9 Amos 3:7). Strong's #5475 BDB #691. Gen. 49:6 Job 15:8 19:19 Psalm 55:14 64:2 83:3 89:7 Prov. 3:32

|                                |   |                              |                         |
|--------------------------------|---|------------------------------|-------------------------|
| çôwd (דּוּס) [pronounced sohd] | <i>a sitting together, an assembly [of friends, judges, of the wicked, of the Godhead]; a deliberation, a council</i> | masculine singular construct | Strong's #5475 BDB #691 |
|--------------------------------|---|------------------------------|-------------------------|

This noun properly means *a couch, a cushion*. In general, it is used to mean *a council, counsel*, because it refers to people sitting around in a group for conversation (Jer. 6:11 15:17). More specifically, its meanings are ❶ *a sitting together, an assembly [of friends, judges, of the wicked, of the Godhead];* ❷ *A deliberation, a counsel;* ❸ *familiar conversation, familiar acquaintance* (Job 19:19 Prov. 55:15); ❹ *a secret* (Prov. 11:13 20:19 25:9 Amos 3:7).

Barnes:<sup>22</sup> The word used here - דּוּס sôd - means properly couch, cushion; and then, a divan, a circle of friends sitting together on couches for familiar conversation, or for counsel.

54. **Masculine\_noun:** çûwth (וּת) [pronounced sooth], which means *clothing, clothes; vesture*. Strong's #5497 BDB #691. Gen. 49:11

|                                |                                   |                         |                         |
|--------------------------------|-----------------------------------|-------------------------|-------------------------|
| çûwth (וּת) [pronounced sooth] | <i>clothing, clothes; vesture</i> | masculine singular noun | Strong's #5497 BDB #691 |
|--------------------------------|-----------------------------------|-------------------------|-------------------------|

55. **Verb:** which means *veil*. Strong's #4533 BDB #691.
56. **Feminine\_noun:** which means *an offal*. Strong's #5478 BDB #691.
57. **Verb:** çûwk<sup>e</sup> (וּק) [pronounced sook], which means *to anoint [oneself, another], to rub on oil [lotion]; to pour when anointing*. My guess is that this would be the application of ancient world perfume/deodorant and possibly oils for the woman. It is found in Deut. 28:40 Ruth 3:3 2Sam. 12:20 14:2 2Chron. 28:15 Dan. 10:3 Micah 6:15\* and appears to have no spiritual significance. Strong's #5480 BDB #691. The Doctrine of Anointing Exodus 30:32 Ruth 3:3 2Sam. 12:20 14:2

|   |   |   |                         |
|---|---|---|-------------------------|
| çûwk <sup>e</sup> (וּק) [pronounced sook] | <i>to anoint [oneself, another], to rub on oil [lotion]; to pour when anointing</i> | 3 <sup>rd</sup> person masculine singular, Qal imperfect    | Strong's #5480 BDB #691 |
| çûwk <sup>e</sup> (וּק) [pronounced sook] | <i>to anoint [oneself, another], to rub on oil [lotion]</i>                         | 3 <sup>rd</sup> person masculine singular, Hiphil imperfect | Strong's #5480 BDB #691 |

58. **Masculine\_noun:** which mean *flask*. Strong's #610 BDB #692.

<sup>22</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Psalm 64:2.



59. **Verb2:** which means *to hedge, to fence about, to shut in*. Strong's #5526 BDB #692. 1Kings 8:7 Job 3:23

|   |   |  |  |
|---|---|--|--|
| çâkak <sup>e</sup> (ךָכַק)<br>[pronounced saw-KAHK] | <i>to hedge, to fence; to shut in; to block; to overshadow; to screen; to protect, to cover over, to shield; to cover; to cover or hide oneself [intransitive use]; to weave, to interweave</i> | 3 <sup>rd</sup> person masculine singular, Qal imperfect | Strong's #5526<br>BDB #692 (& #696 & #697) |
|---|---|--|--|

This verb is also spelled sâkak<sup>e</sup> (שָׂכַק) [pronounced saw-KAHK]. It has 3 or 4 sets of meanings, some of which have been included.

|   |  |   |  |
|---|--|---|--|
| çâkak <sup>e</sup> (ךָכַק)<br>[pronounced saw-KAHK] | <i>to [cause to] fence [in, about, around]; to cause to shut up [in]; to cover, to protect</i> | 3 <sup>rd</sup> person masculine singular, Hiphil imperfect | Strong's #5526<br>BDB #692 (& #696 & #697) |
|---|--|---|--|

60. **Masculine\_noun:** which means *a hedge*. Strong's #4534 BDB #692.

61. **Masculine\_noun:** which means *swallow, swift*. See below. Strong's #5483 BDB #692.

62. **Masculine\_noun:** çûwç (סוּוּ) [pronounced soos], which means *horse, chariot horse; swallow, swift*. Strong's #5483 BDB #692. Gen. 47:17 49:17 Exodus 9:3 14:9 15:1 Deut. 17:16 20:1 Judges 5:22 2Sam. 15:1 1Kings 4:26 Psalm 20:7 32:9 33:17 147:10

|                                |   |                         |                            |
|--------------------------------|---|-------------------------|----------------------------|
| çûwç (סוּוּ) [pronounced soos] | <i>horse, chariot horse; swallow, swift</i> | masculine singular noun | Strong's #5483<br>BDB #692 |
|--------------------------------|---|-------------------------|----------------------------|

This word is taken from an unused root word which means *to skip [jump] [with joy]; to leap [with joy]*.

63. **Feminine\_noun:** which means *mare*. Strong's #5484 BDB #692.

64. **Verb:** çûwph (פּוּ) [pronounced soof], which means *to come to an end, to cease*. Strong's #5486 BDB #692. Psalm 73:19

65. **Masculine\_noun:** which means *end [of a wadi]*. Strong's #5490 BDB #693.

66. **Feminine\_noun:** çûwphâh (פּוּה) [pronounced soo-FAW], which means *hurricane, storm-wind, whirlwind, tempest*. Since Young and Owen both have *hurricane*, I will go with *hurricane*. Strong's #5492 BDB #693. [Synonyms: **Strong's #5591** BDB #704. **Strong's #1534** BDB #165]. Job 21:18 Psalm 83:15 Prov. 1:27 10:25

|   |  |                        |                            |
|---|--|------------------------|----------------------------|
| çûwphâh (פּוּה)<br>[pronounced soo-FAW] | <i>hurricane, storm-wind, whirlwind, tempest</i> | feminine singular noun | Strong's #5492<br>BDB #693 |
|---|--|------------------------|----------------------------|

67. **Masculine\_noun:** çûwph (פּוּ) [pronounced soof], which means *reeds, rushes*. Collective noun. In the KJV, it is translated once or twice as *weeds, flags* and mostly as *Red* (as in the *Red Sea*). Strong's #5488 BDB #692. Exodus 2:3 13:18 Deut. 2:1 Psalm 106:7, 9

|                                |                             |                         |                                 |
|--------------------------------|-----------------------------|-------------------------|---------------------------------|
| çûwph (פּוּ) [pronounced soof] | <i>reed, rush, sea weed</i> | masculine singular noun | Strong's #5488 & #5489 BDB #693 |
|--------------------------------|-----------------------------|-------------------------|---------------------------------|

68. **Location:** Strong's #5489 BDB #693. Exodus 10:19 15:4 23:31 Deut. 1:1, 40 2:1 1Kings 9:27

|                                   |  |                         |                                 |
|-----------------------------------|--|-------------------------|---------------------------------|
| Çûwph (פּוּ)<br>[pronounced soof] | <i>reed, rush, sea weed; transliterated Cuph, Suph</i> | masculine singular noun | Strong's #5488 & #5489 BDB #693 |
|-----------------------------------|--|-------------------------|---------------------------------|

This word is mostly found as *the Sea of Reeds*, also called *The Red Sea*, but more properly, *the Reed Sea*.

Considered to be the weedy sea, and therefore referring to the Arabian Gulf.

James Burton Coffman: *It is now a matter of general information that [~Yam] [~Cuwp] cannot mean either Reed Sea or Red Sea; it actually means End Sea, a proper name for the Indian Ocean which was in general use in the mid-second millennium B.C. when the Pentateuch was written by Moses.*<sup>23</sup> However, I have not read this elsewhere except in Coffman's work.

69. **Proper\_noun/location:** which means ; transliterated . Strong's #5492 BDB #693.

70. **Verb:** שׁוּר (שוּר) [pronounced soor], which means *to turn aside, to depart, to go away*. It generally means *to turn aside*, however, in the Hiphil, it means *to cause to depart, to remove, to take away*. When followed by the preposition min, it means *to turn away from, to shun*. In Job 9:34, this is followed by two prepositions: min and 'al, so it means *to remove from upon, to take away from upon*. Gesenius gives it two classifications of meanings, which are almost contradictory. And there are Hiphil, Hophal and Pilel meanings, which we will cover another time. In Judges 19:11, Owen renders the verb, the voluntative hê and the particle of entreaty as the colloquialism *come now*. Followed by min, this could reasonably be render *escape*. The Hiphil includes two odd meanings *to recall [one's words]; to bring to oneself* which will be covered appropriately at Isa. 31:2 and 2Sam. 6:10. Strong's #5493 (and #5494) BDB #693. The Doctrine of Fasting (Isa. 58:9b–10) Gen. 8:13 19:2 30:32, 35 38:13 41:42 48:17 49:10 Exodus 3:3 8:8, 11 10:17 14:25 23:25 25:15 32:8 33:23 Num. 4:9 Deut. 2:27 4:9 5:32 17:11, 17 21:12 Joshua 1:7 7:13 11:15 24:23 Judges 2:17 **4:18** 9:29 10:16 16:17 18:3 19:11 20:8 1Sam. 1:14 6:3, 12 7:3–4 12:20 15:6, 32 16:14 17:46 18:12, 13 21:6 22:14 28:3, 15 2Sam. 2:21, 22 4:7 5:6 **6:10** 7:15 12:10 16:9 22:23 1Kings 2:31 1Chron. **13:13** Job 1:1 12:20 9:34 12:24 15:30 19:9 21:14 Psalm 34:14 81:6 Prov. 3:7 4:24 5:7 9:4

|                                |  |  |                                     |
|--------------------------------|--|--|-------------------------------------|
| שׁוּר (שוּר) [pronounced soor] | <i>to turn aside, to depart, to go away; to depart from way, to avoid; to remove; to be removed; to come to an end; to deviate</i> | 3 <sup>rd</sup> person masculine singular, Qal imperfect | Strong's #5493 (and #5494) BDB #693 |
|--------------------------------|--|--|-------------------------------------|

This verb can be used of things which are *removed* or *taken away*.<sup>24</sup>

Now, this same word can be used to mean *depart, go away*; so there must be something in the inflection of the voice which identifies which meaning is properly applied. Or, the meaning of this verb may depend upon the object, and whether they are there remaining or in the process of going past something. However, more likely, the key is the preposition which follows, whether *unto* or *from* is used.

This is also spelled sūr (שׁוּר) [pronounced soor].

|                                |  |   |                                     |
|--------------------------------|--|---|-------------------------------------|
| שׁוּר (שוּר) [pronounced soor] | <i>turning aside, departing [from]; avoiding; going away; removing [from]; coming to an end; deviating</i> | Qal active participle                                   | Strong's #5493 (and #5494) BDB #693 |
| שׁוּר (שוּר) [pronounced soor] | <i>turn aside, depart, go away; remove; avoid; deviate</i>   | 2 <sup>nd</sup> person masculine plural, Qal imperative | Strong's #5493 (and #5494) BDB #693 |

<sup>23</sup> From <https://www.studylight.org/commentaries/bcc/1-kings-9.html>; accessed May 4, 2018.

<sup>24</sup> H. W. F. Gesenius, *Hebrew-Chaldee Lexicon to the Old Testament*; ©1979 by Baker Books; p. 582.

Gesenius gives us two sets of meanings for the Qal stem of *çûwr*: ❶ The first set of meanings are *to turn aside, to go away, to depart*, particularly when followed by the preposition *min*. (a) It means *to turn away from, to depart from* when followed by *min*. (b) It means *to turn against* when followed by the *bêyth* preposition. (c) When followed by the accusative and the word *law*, it means *to violate the law*. (d) It can mean *to escape from, to withdraw from* calamity or darkness. (e) This can have an absolute sense, as in someone as *departed from God*; i.e., they have become degenerate. (f) Finally, it can even be used in the sense of *having passed away, taken away* (1Sam. 15:32 1Kings 15:14 22:44 Hosea 4:18). ❷ This second set of meanings come under the heading of *to draw near*, particularly when followed by the preposition *‘al*. It can be used *to turn aside into a house* (2Kings 4:8).

|                                     |   |  |                                     |
|-------------------------------------|---|--|-------------------------------------|
| <i>çûwr</i> (סור) [pronounced soor] | <i>to cause to depart, to remove, to cause to go away; to take away; to turn away from; cause to deviate [from]</i> | 3 <sup>rd</sup> person masculine singular, Hiphil imperfect  | Strong's #5493 (and #5494) BDB #693 |
| <i>çûwr</i> (סור) [pronounced soor] | <i>cause to depart, remove, cause go away; take away; turn away from; deviate [from]</i>                            | 2 <sup>nd</sup> person masculine singular, Hiphil imperative | Strong's #5493 (and #5494) BDB #693 |

All of the Hiphil meanings for this verb are *to cause to turn aside, to cause to depart, to remove, to take away, to put away, to depose; to put aside, to leave undone, to retract, to reject, to abolish*.

|                                     |   |   |                                     |
|-------------------------------------|---|---|-------------------------------------|
| <i>çûwr</i> (סור) [pronounced soor] | <i>to be removed, to be taken away, to be caused to go away</i> | 3 <sup>rd</sup> person masculine singular, Hophal imperfect | Strong's #5493 (and #5494) BDB #693 |
|-------------------------------------|---|---|-------------------------------------|

71. **Noun:** *çârâh* (סר) [pronounced saw-RAWH] and it means *turning aside, defection, rebellion*. This word is only found in Deut. 13:5 19:16 Isa. 1:5 14:6 31:6 59:13 Jer. 28:16 29:32. Strong's #5627 BDB #694. It probably comes from the much more common verb *sûr* (סור) [pronounced soor], which means *to turn aside, to turn away, to depart*. In Deut. 19:6, the last word in the verse is *çârâh* (סר) [pronounced saw-RAWH] and of this word, BDB writes: *defection, used appar. of any moral or legal offence*.<sup>25</sup> The *wrongdoing* here is not a reference to the supposed wrongdoing of the accused, but a reference to the legal wrong doing—the legal offense—made by the witness, as that will be the topic of this passage. This is the turning aside or the turning away from of the legal system devised by God. Strong's #5493?? BDB #693. Deut. 13:5(6) Deut. 19:6 31:29
72. **Masculine proper noun:** which means *spoken of a temple gate* and is probably a gloss; transliterated . Strong's #5495 BDB #694.
73. **Feminine noun:** which means *a turning aside, a defection, apostasy, withdrawal*. Strong's #5627 BDB #694.
74. **Verb:** *çûth* (סוּח) [pronounced sooth], which means, *to persuade, to stimulate, to instigate, to incite*. When followed by a gerund, it is used to incite someone to do something, and that is how it is used here. BDB gives its meanings as *incite, allure, instigate*. However, the meaning seems to be somewhat different in Job 36:16, 18; so we will re-examine this verb at that time. *Persuaded, urged, moved*; however, I am not having any luck with finding a catch-all word which works in all instances. This verb is always found in the Hiphil; however, it's very meaning appears to be causal. Strong's #5496 BDB #694. Joshua 15:18 Judges 1:14 1Sam. 26:19 2Sam. 24:1 Job 1:3b

|                                       |   |   |                         |
|---------------------------------------|---|---|-------------------------|
| <i>çûth</i> (סוּח) [pronounced sooth] | <i>to persuade, to stimulate, to instigate, to incite; to allure, to lure; to drive out, to expel [by discipline]; to lead forth, to set free</i> | 3 <sup>rd</sup> person masculine singular, Hiphil imperfect | Strong's #5496 BDB #694 |
|---------------------------------------|---|---|-------------------------|

<sup>25</sup> The New Brown—Driver—Briggs—Gesenius Hebrew and English Lexicon; ©1979, Hendrickson; p. 694, mine.

This verb is only found in the Hiphil, and it appears to mean, at its core, *to cause to move*; and the array of meanings proceed from that basic meaning.

75. **Verb:** çâchab (חָכַב) [pronounced saw-KHAHB<sup>V</sup>], which means *to drag; to draw out; to tear [or pull] [into pieces]*. Strong's #5498 BDB #694. 2Sam. 17:13

|   |  |  |                         |
|---|--|--|-------------------------|
| çâchab (חָכַב)<br>[pronounced saw-KHAHB <sup>V</sup> ]  | <i>to drag; to draw out; to tear [or pull] [into pieces]</i> | 3 <sup>rd</sup> person masculine singular, Qal imperfect | Strong's #5498 BDB #694 |
| 76. <b>Feminine_noun:</b> which means <i>rag, clout; something pulled or dragged about</i> . Strong's #5499 BDB #695.   |  |  |                         |
| 77. <b>Verb:</b> which means <i>to scrape, to scrape off, to clear away</i> . Piel: <i>to scrape, clean scour</i> . Strong's #5500 BDB #695.  |  |  |                         |
| 78. <b>Masculine_noun:</b> which means <i>offscouring</i> . Strong's #5501 BDB #695.  |  |  |                         |
| 79. <b>Masculine_noun:</b> which means <i>a grain which shoots up of itself in the 2<sup>nd</sup> year</i> . Strong's #7823 BDB #695.   |  |  |                         |
| 80. <b>Verb:</b> which means <i>to prostrate</i> . Strong's #5502 BDB #695.   |  |  |                         |
| 81. <b>Verb:</b> çâchar (חָחַר) [pronounced saw-KHAHR], which means <i>to go around, to go about, to travel [about, in]</i> . Strong's #5503 BDB #695. Gen. 23:16 34:10, 21 37:28 42:34 |  |  |                         |

|  |   |   |                         |
|--|---|---|-------------------------|
| çâchar (חָחַר)<br>[pronounced saw-KHAHR] | <i>to go around, to go about, to travel [about, in]; to trade; to engage in trading</i> | 3 <sup>rd</sup> person masculine singular, Qal imperfect    | Strong's #5503 BDB #695 |
| çâchar (חָחַר)<br>[pronounced saw-KHAHR] | <i>the one going around [about], the traveler [about, in]; merchant, trader</i>         | Qal active participle with the definite article             | Strong's #5503 BDB #695 |
| çâchar (חָחַר)<br>[pronounced saw-KHAHR] | <i>go around, go about, travel [about, in]; trade; engage in trading</i>                | 2 <sup>nd</sup> person masculine plural, Qal imperative     | Strong's #5503 BDB #695 |
| çâchar (חָחַר)<br>[pronounced saw-KHAHR] | <i>to palpitate [violently]; to go around quickly</i>                                   | 3 <sup>rd</sup> person masculine singular, Pilpel imperfect | Strong's #5503 BDB #695 |

82. **Masculine\_noun:** çachar (חָחַר) [pronounced SAHKH-ahr], which means *gain [from merchandise], profit, wealth [resulting from merchandise]; traffic*. Strong's #5504,5505 BDB #695. Prov. 1:14

|  |  |                         |                                 |
|--|--|-------------------------|---------------------------------|
| çachar (חָחַר)<br>[pronounced SAHKH-ahr] | <i>gain [from merchandise], profit, wealth [resulting from merchandise]; traffic</i> | masculine singular noun | Strong's #5504 & #5505 BDB #695 |
|--|--|-------------------------|---------------------------------|

Strong's #5505 is spelled çâchâr (חָחָר) [pronounced SAWKH-awr]; with the same set of meanings.

83. **Feminine\_noun:** which means *merchandise*. Strong's #5506 BDB #695.  
 84. **Feminine\_noun:** which means *buckler*. Strong's #5507 BDB #695.  
 85. **Masculine\_noun:** which means *merchandise*. Strong's #4536 BDB #695.  
 86. **Feminine\_noun:** which means *a stone used [with marble]*. Strong's #5508 BDB #695.  
 87. **Masculine\_proper\_noun:** which means *3<sup>rd</sup> month (May-June)* and is transliterated *Siwan*. Strong's #5510 BDB #695.  
 88. **Masculine\_proper\_noun:** Çîychôn (סִיחֹן) [pronounced see-KHOWN], which means *warrior; tempestuous; and is transliterated Sihon*. Strong's #5511 BDB #695. Deut. 1:4 2:24 3:2 4:46 1Kings 4:19

|  |  |                                |                         |
|--|--|--------------------------------|-------------------------|
| Çîychôn (סִיחֹן)<br>[pronounced see-KHOWN] | <i>warrior; tempestuous; and is transliterated Sihon</i> | masculine singular proper noun | Strong's #5511 BDB #695 |
|--|--|--------------------------------|-------------------------|

89. **Proper\_noun\_location:** sîyn (סִין) [pronounced seen], which means *thorn, clay; and is transliterated Sin (Pelusium)*. Strong's #5512 BDB #695. Exodus 16:1 17:1

|  |   |  |   |
|--|---|--|---|
| Sîyn (סִין) [pronounced seen]  | <i>thorn, clay; and is transliterated Sin (Pelusium)</i>  | proper singular noun location                            | Strong's #5512 BDB #695                 |
| 1) a town in eastern Egypt<br>2) the tract of wilderness between Elim and Sinai.   |   |  |   |
| 90. <b>Proper_noun_location:</b> which means ; and is transliterated Sin. Strong's #5512 BDB #695.   |   |  |   |
| 91. <b>Masculine_proper_noun:</b> Çîynai (יֵינַי) [pronounced see-NAH-ee], which means <i>thorny</i> ; transliterated <i>Sinai</i> . Strong's #5514 BDB #696. Exodus 16:1 19:1 24:16 31:18 Judges 5:5 Psalm 68:8                       |   |  |   |
| Çîynai (יֵינַי) [pronounced see-NAH-ee]  | <i>thorny; transliterated Sinai</i>   | singular proper noun                                     | Strong's #5514 BDB #696                 |
| 92. <b>Gentilic_adjective:</b> Çîynîy (יֵינִי) [pronounced see-NEE], which means <i>thorn; clay; and is transliterated Sinite</i> . Strong's #5513 BDB #696. Gen. 10:17  |   |  |   |
| Çîynîy (יֵינִי) [pronounced see-NEE]   | <i>thorn; clay; and is transliterated Sinite</i>  | gentilic singular adjective with the definite article    | Strong's #5513 BDB #696                 |
| 93. <b>Gentilic_adjective:</b> which means ; and is transliterated . Possibly the Chinese? Plural. Strong's #5515 BDB #696.  |   |  |   |
| 94. <b>Masculine_proper_noun:</b> Çîyçêrâ' (סִיִּי־רָא') [pronounced sees <sup>e</sup> -RAW], which means <i>battle array</i> [according to BDB]; and is transliterated <i>Sisera</i> . Strong's #5516 BDB #696. Judges 4:2 1Sam. 12:9 |   |  |   |
| Çîyçêrâ' (סִיִּי־רָא') [pronounced sees <sup>e</sup> -RAW]   | <i>battle array [according to BDB]; and is transliterated Sisera</i>  | masculine singular, proper noun                          | Strong's #5516 BDB #696                 |
| 95. <b>Masculine_proper_noun:</b> which means <i>not sure</i> and is transliterated . Strong's #5517 BDB #696.   |   |  |   |
| 96. <b>Masculine/feminine_noun:</b> çîyr (רִיִּי) [pronounced seer], which means <i>pot, basin</i> . Strong's #5518 BDB #696. Exodus 16:3 27:3 1Kings 7:45 Psalm 60:8  |   |  |   |
| çîyr (רִיִּי) [pronounced seer]  | <i>pot, basin</i>   | masculine singular noun                                  | Strong's #5518 BDB #696                 |
| There may be two additional spellings.   |   |  |   |
| çîyrîym (מִרְיָם) [pronounced seer-EEM]  | <i>pots, pans; thorns, thistles, briars; thicket, scrub brush; fish hooks</i>   | masculine plural noun                                    | Strong's #5518 BDB #696                 |
| 97. <b>Masculine_noun:</b> which means <i>thorn, hook</i> . Strong's #5518 BDB #696.   |   |  |   |
| 98. <b>Hun?</b> Strong's #5522 BDB #696.   |   |  |   |
| 99. <b>Hun?</b> Strong's #5524 BDB #696.   |   |  |   |
| 100. <b>Masculine_proper_noun:</b> which means <i>not sure</i> and is transliterated . Strong's #5525 BDB #696.  |   |  |   |
| 101. <b>Verb3:</b> çâkak <sup>e</sup> (כָּסַח) [pronounced saw-KAHK], which means <i>to overshadow, to screen to cover</i> . This strong's number is found a plethora of times below. Strong's #5526 BDB #696. Judges 3:24 1Sam. 24:3  |   |  |   |
| çâkak <sup>e</sup> (כָּסַח) [pronounced saw-KAHK]  | <i>to overshadow, to screen; to cover [over]; to cover or hide oneself [intransitive use]; to hedge, to fence; to protect, to shield; to weave, to interweave</i> | 3 <sup>rd</sup> person masculine singular, Qal imperfect | Strong's #5526 BDB #696 (& #692 & #697) |
| This verb is also spelled sâkak <sup>e</sup> (כָּסַח) [pronounced saw-KAHK]. It has 3 or 4 sets of meanings, some of which have been included.   |   |  |   |
| As a participle, it means <i>protector</i> .   |   |  |   |

Full set of BDB definitions:

- 1) (Qal) to hedge, fence about, shut in
- 2) to block, overshadow, screen, stop the approach, shut off, cover
- 2a) (Qal)
- 2a1) to screen, cover
- 2a2) to cover oneself
- 2a3) protector (participle)
- 2b) (Hiphil)
- 2b1) to screen, cover
- 2b2) to cover, defecate (euphemism)
- 3) (Qal) to cover, lay over
- 4) to weave together
- 4a) (Qal) to weave together
- 4b) (Pilpel) to weave, weave together

|   |  |  |   |
|---|--|--|---|
| çâkak <sup>e</sup> (צָכַק)<br>[pronounced saw-KAHK] | <i>to screen, to cover; to defecate;<br/>to fence, to fence around; to<br/>cover, to protect</i> | 3 <sup>rd</sup> person masculine<br>singular, Hiphil imperfect | Strong's #5526<br>BDB #696 (& #692<br>& #697) |
|---|--|--|---|

When *covering one's feet*, this has been thought to mean *to defecate; to urinate [from a squatting position]; to sleep*. Although the second meaning seems least reasonable, the third also makes little sense, as there are a variety of other ways, none very euphemistic, for a person laying down to rest. Only the first meaning seems to make sense, as it is common in many countries to (1) squat in order to defecate and (2) to have a euphemism for this activity.

|   |   |        |   |
|---|---|--------|---|
| çâkak <sup>e</sup> (צָכַק)<br>[pronounced saw-KAHK] | <i>to cover with armor; to arm; to<br/>excite, to arouse?</i> | Pilpel | Strong's #5526<br>BDB #696 (& #692<br>& #697) |
|---|---|--------|---|

102. **Masculine\_noun:** mâçâk<sup>e</sup> (מָצַק) [pronounced maw-SAWK<sup>e</sup>], which means *a covering; a screen; a veil*. Strong's #4539 BDB #697. Exodus 26:36 27:16 2Sam. 17:19 Psalm 105:39

|   |  |                         |                            |
|---|--|-------------------------|----------------------------|
| mâçâk <sup>e</sup> (מָצַק)<br>[pronounced maw-SAWK <sup>e</sup> ] | <i>a covering; a screen; a veil; a<br/>hanging</i> | masculine singular noun | Strong's #4539<br>BDB #697 |
|---|--|-------------------------|----------------------------|

103. **Feminine\_noun:** which means *that with which one is covered, a covering*. Ezek. 28:13.\* Strong's #4540 BDB #697.

104. **Masculine\_noun:** which means *some covered structure*. This is an architectural term. Strong's #4329 BDB #697.

105. **Verb:** which means *to weave together*. Strong's #5526 BDB #697.

|   |   |   |   |
|---|---|---|---|
| çâkak <sup>e</sup> (צָכַק)<br>[pronounced saw-KAHK] | <i>to weave, to interweave; to<br/>hedge, to fence; to protect, to<br/>cover over, to shield; to cover; to<br/>cover or hide oneself [intransitive<br/>use]</i> | 3 <sup>rd</sup> person masculine<br>singular, Qal imperfect | Strong's #5526<br>BDB #697 (& #692<br>& #696) |
|---|---|---|---|

This verb is also spelled sâkak<sup>e</sup> (צָכַק) [pronounced saw-KAHK]. It has 3 or 4 sets of meanings, some of which have been included.

|   |                                    |  |   |
|---|------------------------------------|--|---|
| çâkak <sup>e</sup> (צָכַק)<br>[pronounced saw-KAHK] | <i>to weave, to weave together</i> | 3 <sup>rd</sup> person masculine<br>singular, Pilpel imperfect | Strong's #5526<br>BDB #697 (& #692<br>& #696) |
|---|------------------------------------|--|---|

106. **Masculine\_noun:** which means *throng*. Meaning is dubious. Strong's #5519 BDB #697.

107. **Masculine\_noun:** çôk<sup>e</sup> (צֹהַק) [pronounced sohk], which means *thicket, covered lair*. Strong's #5520 BDB #697. Psalm 10:9



108. **Feminine\_noun:** çukkâh (צֹּכֶה) [pronounced *sook-KAWH*] which means *booth, temporary shelter; cot; lair*; this word refers to several types of temporary dwellings, even more temporary and smaller than tents in most cases. According to BDB, this c'echâd (חֶדָּה) [pronounced *eh-KHAWD*] and it means *one, first*, 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 Strong's #259 BDB #25 an be the thicket, a place where lions would hide (Job 36:29); a rude or temporary shelter, either for a warrior in the battlefield (2Sam. 11:11 1Kings 20:12), for watchers in a vineyard (Isa. 1:8) or a simple shelter from the sun (Jonah 4:5). Throughout Leviticus and Numbers, these are temporary booths where people lived during the harvest feast. Primarily they symbolize our bodies, the temporary dwelling place of our souls. Strong's #5521 BDB #697. Gen. 33:17 Lev. 23:43 Deut. 16:13 2Sam. 11:11 22:12

|   |   |                        |                            |
|---|---|------------------------|----------------------------|
| çukkâh (צֹּכֶה)<br>[pronounced <i>sook-KAWH</i> ] | <i>booth, temporary shelter; cot; lair</i> ; this word refers to several types of temporary dwellings, even more temporary and smaller than tents in most cases | feminine singular noun | Strong's #5521<br>BDB #697 |
|---|---|------------------------|----------------------------|

109. **Proper\_noun\_location:** Sûkkôwth (שֹׁכֶה) [pronounced *sook-KOHTH*], which means *booth, cot, lair*; and is transliterated *Succoth*. Strong's #5523 BDB #697. Gen. 33:17 Exodus 12:37 1Kings 7:46 Psalm 60:6

|  |  |                                |                            |
|--|--|--------------------------------|----------------------------|
| Sûkkôwth (שֹׁכֶה)<br>[pronounced <i>sook-KOHTH</i> ] | <i>booth, cot, lair</i> ; and is transliterated <i>Succoth</i> | proper noun; singular location | Strong's #5523<br>BDB #697 |
|--|--|--------------------------------|----------------------------|

110. **Masculine\_noun:** which means *protector*. Strong's #5526 BDB #697.

111. **Verb (?)**: çâkak (צָכַק) [pronounced *saw-KHAKH*], and it has the following possible renderings: *shroud, cover, overshadow, screen, shelter, spread over, overspread, enshroud*. I don't want to translate this covering because it implies that something is right on top of it, covering it up completely; and *covering* is the translation of another Hebrew word. Ideally, a literal translation should be consistent and it should differentiate between different words. The veil will enshroud the ark completely; however, it will not be close to the ark (as in laying right on top of it) and çâkak is used for the wings of the cherubs which will *screen*, or *overshadow* the mercy seat (lit., this word is *covering*). Çâkak is found used in this way in Exodus 25:20 37:9 1Kings 8:7 Job 40:22. Çâkak can be used in a good, possibly even protective way, as in Exodus 25:20 Ezek. 28:14, in a neutral sense (Ex. 40:3 Lam. 3:44) and it may be used in a negative sense (Job 3:23 Isa. 9:11 19:2). When you look up these passages, you may even have a difficult determining from the English where this verb actually is in the verse, because çâkak is rendered six different ways in the KJV and it only occurs 22 times. And, unfortunately, it is most often rendered *covering*, just as kâphar (כָּפַר) [pronounced *kaw-PHAR*] should be translated *covering* to be literal (it is found in Gen. 6:14), but it is usually translated *atone* (and *cleanse, pardon, purge*). Çâkak is also found used twice *to cover one's feet* (Judges 3:24 1Sam. 24:3). Therefore, what we need is a word which can have a good, neutral and negative connotation; one which does not mean to cover in the sense of being close to and completely enshrouding; therefore, the best English equivalent that I can come up with is *overshadow*. Strong's #5526 (see also 1206) BDB #692, 696, 697 Exodus 40:3 The final verb in Job 10:11, is a rather difficult one; it is the Poel imperfect of çâkak<sup>e</sup> (צָכַק) [pronounced *saw-KAHK<sup>e</sup>*] (Strong's #5526 BDB #692, 696, 697), which is also found in BDB as sâkak<sup>e</sup> (צָכַק) [pronounced *saw-KAHK<sup>e</sup>*] (Strong's #7918<sup>26</sup> BDB #968). I cannot even find this particular word listed in the New Englishman's Hebrew Concordance for Job 10:11. Zodhiates identifies it as Strong's #5526, BDB lists it with the sîyn's on p. 968. We find this rendered *fence* (KJV, Young), *interweave* (Rotherham), *intertwine* (Keil and Delitzsch), *knit* (NIV, NKJV, NRSV, REB, NAB, NASB) and *weave* (NJB). The other meanings for these words found in other passages are quite dissimilar: *pacified, assuaged, appeased* (Strong's #7918) and *covered, hedged, protected* (Strong's #5526). Only under

<sup>26</sup> To make matters even more confusing, Strong's #7918 is actually found on BDB #1013 and given as shâkak<sup>e</sup> (שָׁכַק) [pronounced *shaw-KAHK<sup>e</sup>*].



Strong's #5526, do we find some similar meaning in Isa. 9:11 and 19:2, where the meaning is given as *mingled, joined together*. We will go with *knit* in this passage. Job 3:22 10:11

112. **Proper\_noun/location:** which means ; transliterated . Strong's #5527 BDB #698.

113. **Verb:** çâkal (צָלַל) [pronounced *saw-KAHL*], which means *to be foolish, to be a fool*. Niphal, Piel and Hiphil only. Strong's #5528 BDB #698. Gen. 31:28 1Sam. 13:13 26:21 2Sam. 15:31 24:10

|   |   |   |                         |
|---|---|---|-------------------------|
| çâkal (צָלַל) [pronounced <i>saw-KAHL</i> ] | <i>to make foolish [vain, fruitless], to frustrate [another's counsel, purpose]</i> | 3 <sup>rd</sup> person masculine singular, Piel imperfect   | Strong's #5528 BDB #698 |
| çâkal (צָלַל) [pronounced <i>saw-KAHL</i> ] | <i>to act foolishly, to be foolish, to play the fool</i>                            | 3 <sup>rd</sup> person masculine singular, Hiphil imperfect | Strong's #5528 BDB #698 |
| çâkal (צָלַל) [pronounced <i>saw-KAHL</i> ] | <i>to be foolish, to be a fool, to show oneself to be foolish; to act wickedly</i>  | 2 <sup>nd</sup> person masculine singular, Niphal perfect   | Strong's #5528 BDB #698 |

114. **Masculine\_noun:** sâkâl (צָלַל) [pronounced *saw-KAWL*], which means *a fool; silly, foolish*. Strong's #5530 BDB #698. Eccles. 2:19

|   |                               |                         |                         |
|---|-------------------------------|-------------------------|-------------------------|
| sâkâl (צָלַל) [pronounced <i>saw-KAWL</i> ] | <i>a fool; silly, foolish</i> | masculine singular noun | Strong's #5530 BDB #698 |
|---|-------------------------------|-------------------------|-------------------------|

115. **Feminine\_noun:** sik<sup>e</sup>luwth (תִּלְוָה) [pronounced *sihk-LOOTH*], which means *folly, silliness, foolishness*. Strong's #5531 BDB #698. Eccles. 1:17 2:3, 12

|   |                                      |                        |                         |
|---|--------------------------------------|------------------------|-------------------------|
| sik <sup>e</sup> luwth (תִּלְוָה) [pronounced <i>sihk-LOOTH</i> ] | <i>folly, silliness, foolishness</i> | feminine singular noun | Strong's #5531 BDB #698 |
|---|--------------------------------------|------------------------|-------------------------|

Also spelled çik<sup>e</sup>luwth (צִלְוָה) [pronounced *sihk-LOOTH*]. The verb it comes from means *to be foolish, to be a fool*. This noun is only found here in Ecclesiastes.

Dr. Bob Utley: *The verb form (BDB 698) in Aramaic means "to know," "to be intelligent," or "to cause to understand." This connotation seems to fit the context best (cf. Eccles. 1:17 2:12-13 7:25).*<sup>27</sup>

116. **Verb1:** çâkan (צָקַן) [pronounced *saw-KAHN*], which means *to be profitable, to be beneficial, to be of use, to be of service, to benefit*. This is actually a very difficult word, as Gesenius and BDB give such divergent meanings. However, in the Qal, *to be beneficial, to be profitable, to be of service*, and meanings which will work in every context where this word is found. Also see below. Strong's #5532 BDB #698. 1Kings 1:2 Job 15:3

|   |   |  |                         |
|---|---|--|-------------------------|
| çâkan (צָקַן) [pronounced <i>saw-KAHN</i> ] | <i>to inhabit with, to dwell with; to be profitable, to be beneficial, to be of use, to be of service, to benefit</i> | 3 <sup>rd</sup> person masculine singular, Qal imperfect | Strong's #5532 BDB #698 |
|---|---|--|-------------------------|

When followed by a ל or a לָ, it means *to do a kindness to*. Intransitive meaning: *to profit*.

Gesenius has a paragraph about them being *poor, needy*.

|   |   |  |                         |
|---|---|--|-------------------------|
| çâkan (צָקַן) [pronounced <i>saw-KAHN</i> ] | <i>an associate, a friend; a female friend; an attendant; a nurse</i> | feminine singular, Qal active participle | Strong's #5532 BDB #698 |
|---|---|--|-------------------------|

<sup>27</sup> Dr. Bob Utley, Copyright © 2014 Bible Lessons International; [www.freebiblecommentary.org](http://www.freebiblecommentary.org); from e-sword; Eccles. 2:3.

|  |   |   |                          |
|--|---|---|--------------------------|
| çâkan (סָכַן) [pronounced saw-KAHN]  | <i>to form an acquaintance with; to know; to be used, be wont, exhibit use or habit, show harmony</i> | 3 <sup>rd</sup> person masculine singular, Hiphil imperfect | Strong's #5532 BDB #698  |
| 117. <b>Feminine_plural_noun:</b> miç <sup>e</sup> kênôwth (מִיçְכֶּנֶוֹת) [pronounced <i>mihç-kehn-OATH</i> ], which means <i>treasure, supply, storage, store houses</i> . Strong's #4543 BDB #698. Exodus 1:11 1Kings 9:19  |   |   |                          |
| miç <sup>e</sup> kênôwth (מִיçְכֶּנֶוֹת) [pronounced <i>mihç-kehn-OATH</i> ]   | <i>treasure, supply, storage, store houses</i>  | feminine plural noun  | Strong's #4543 BDB #698  |
| 118. <b>Verb2:</b> which means <i>to incur danger</i> . Strong's #5533 BDB #698.   |   |   |                          |
| çâkan (סָכַן) [pronounced saw-KAHN]  | <i>to be poor; to be needy</i>  | 3 <sup>rd</sup> person masculine singular, Qal imperfect    | Strong's #5533 BDB #698  |
| çâkan (סָכַן) [pronounced saw-KAHN]  | <i>to be endangered, to endanger oneself</i>  | 3 <sup>rd</sup> person masculine singular, Niphal imperfect | Strong's #5533 BDB #698  |
| çâkan (סָכַן) [pronounced saw-KAHN]  | <i>to be impoverished; to be lacking</i>  | 3 <sup>rd</sup> person masculine singular, Pual imperfect   | Strong's #5533 BDB #698  |
| 119. <b>Verb3:</b> which means <i>to be poor, to be in poverty</i> . See above. Strong's #5533 BDB #698.   |   |   |                          |
| 120. <b>Verb1:</b> çâkar (סָכַר) [pronounced saw-KAHR], which means <i>to shut up, to stop up</i> . In the unused Qal, it means <i>to shut</i> . Gen. 8:2 Psalm 63:11 Isa. 19:4.* Strong's #5534 BDB #698. Gen. 8:1 Psalm 63:11  |   |   |                          |
| çâkar (סָכַר) [pronounced saw-KAHR]  | <i>to shut up, to stop up</i>   | 3 <sup>rd</sup> person masculine singular, Niphal imperfect | Strong's #5534 BDB #698  |
| çâkar (סָכַר) [pronounced saw-KAHR]  | <i>to give over, to deliver</i>   | 3 <sup>rd</sup> person masculine singular, Hiphil imperfect | Strong's #5534 BDB #698  |
| 121. <b>Verb2:</b> çâkar (סָכַר) [pronounced saw-KAHR] which means <i>to hire</i> . Ç is erroneously used for a s. Ezra 4:5.* Strong's #7936 BDB #698.   |   |   |                          |
| çâkar (סָכַר) [pronounced saw-KAHR]  | <i>to shut up, to stop up</i>   | 3 <sup>rd</sup> person masculine singular, Niphal imperfect | Strong's #5534? BDB #698 |
| 122. <b>Verb:</b> çâkath (סָכַת) [pronounced saw-KATH], which means <i>to be silent</i> . Deut. 27:9.* Strong's #5535 BDB #698.  |   |   |                          |
| çâkath (סָכַת) [pronounced saw-KATH]   | <i>to the silent, to keep silence; take heed</i>  | 3 <sup>rd</sup> person masculine singular, Hiphil imperfect | Strong's #5535 BDB #698  |
| 123. <b>Masculine_noun:</b> which means . Strong's #5538 BDB #698.   |   |   |                          |
| 124. <b>Verb:</b> which means <i>to weigh</i> . Strong's #5537 BDB #698.   |   |   |                          |
| 125. <b>Verb:</b> The second verb is the 1 <sup>st</sup> person, Piel imperfect voluntative [I don't know what a voluntative is—this comes from Owen and I can't find it in any other grammar book] of a verb which occurs only here and has no cognates to help determine its meaning. Therefore, no one really knows what this means. The same Chaldean word means <i>to grow warm, to glow, to burn</i> . The Arabic equivalent is applied to a horse which beats the earth with his feet and then leaps. Gesenius goes with this meaning, as does the Septuagint; so we will hesitatingly go with the renderings <i>leaped, spring forth</i> . Strong's #5539 BDB #698. Job 6:10 |   |   |                          |
| 126. <b>Masculine_proper_noun:</b> which means ; transliterated . Strong's #5540 BDB #699.   |   |   |                          |
| 127. <b>Verb1:</b> 'âlâh (אָלַח) [pronounced saw-LAW], which means <i>to make light of, to toss aside</i> . Strong's #5541 BDB #699. Psalm (44:8)  |   |   |                          |
| 128. <b>Verb2:</b> 'âlâh (אָלַח) [pronounced saw-LAW], which means <i>to weigh, to balance</i> . Pual of above. Strong's #5541 BDB #699. Psalm (44:8)  |   |   |                          |

129. **Masculine\_proper\_noun:** which means ; transliterated . There are 3 of these. Strong's #5543 BDB #699.
130. **Masculine\_noun:** which means *brier*. Strong's #5544 BDB #699.
131. **Verb:** çâlach (סָלַח) [pronounced *saw-LAHKH*], which means *to forgive, to pardon; to overlook, to not hold responsible for, to not hold to*. It is found throughout the Bible; for instance: Exodus 34:9 Lev. 4 Num. 14:19 15 Psalm 103:3 Isa. 55:7; it appears to be more widely used after the establishment of the Law. I had thought that perhaps it might mean *overlook, not hold responsible for, not hold to*; but it appears primarily to mean *forgive or pardon*. Strong's #5545 BDB #699. (?) Deut. 29:20 1Kings 8:30 Psalm 103:3

|  |   |   |                            |
|--|---|---|----------------------------|
| çâlach (סָלַח)<br>[pronounced <i>saw-LAHKH</i> ] | <i>to forgive, to pardon; to overlook, to not hold responsible for, to not hold to</i>          | 3 <sup>rd</sup> person masculine singular, Qal imperfect    | Strong's #5545<br>BDB #699 |
| çâlach (סָלַח)<br>[pronounced <i>saw-LAHKH</i> ] | <i>to be forgiven, to be pardoned; being overlook, not held responsible for, not holding to</i> | 3 <sup>rd</sup> person masculine singular, Niphal imperfect | Strong's #5545<br>BDB #699 |

132. **Adjective:** Adjective sallâch (סָלַח) [pronounced *sahl-LAWKH*], which means, *ready to forgive, forgiving*. Strong's #5546 BDB #699.
133. **Feminine\_noun:** selîychâh (סֵלִיחָה) [pronounced *sehl-ee-KHAW*], which means, *forgiveness*. Strong's #5547 BDB #699.
134. **Proper\_noun/location:** Çal<sup>e</sup>kâh (סָלְכָה) [pronounced *sahl-KAW*], which means *migration*; transliterated *Salcah, Salchah*. Strong's #5548 BDB #699. Deut. 3:10

|   |  |                               |                            |
|---|--|-------------------------------|----------------------------|
| Çal <sup>e</sup> kâh (סָלְכָה)<br>[pronounced <i>sahl-KAW</i> ] | <i>migration</i> ; transliterated <i>Salcah, Salchah</i> | proper singular noun/location | Strong's #5548<br>BDB #699 |
|---|--|-------------------------------|----------------------------|

BDB: *a town or district at the extreme eastern limit of Bashan and allocated to the tribe of Gad; modern 'Sulkhad' which is 56 miles.*<sup>28</sup>

135. **Verb1:** çâlal (סָלַל) [pronounced *saw-LAHL*], which means *to lift up, to elevate, to exalt; to gather [up]; to cast up; to move to and fro, to waver*. Strong's #5549 BDB #699. Exodus 9:17 Psalm 68:4 Prov. 4:8

|   |   |  |                            |
|---|---|--|----------------------------|
| çâlal (סָלַל) [pronounced <i>saw-LAHL</i> ] | <i>to lift up, to elevate, to exalt; to gather [up]; to cast up; to move to and fro, to waver</i> | 3 <sup>rd</sup> person masculine singular, Qal imperfect | Strong's #5549<br>BDB #699 |
|---|---|--|----------------------------|

Often spoken of things which are high up which move or shake (like palm branches).

|   |   |   |                            |
|---|---|---|----------------------------|
| çâlal (סָלַל) [pronounced <i>saw-LAHL</i> ] | <i>to lift up, to elevate, to exalt, to esteem highly, to prize; often used in a metaphorical sense in the Pilpel</i> | 3 <sup>rd</sup> person masculine singular, Pilpel imperfect   | Strong's #5549<br>BDB #699 |
| çâlal (סָלַל) [pronounced <i>saw-LAHL</i> ] | <i>lift up, elevate, exalt, esteem highly, prize; often used in a metaphorical sense in the Pilpel</i>                | 2 <sup>nd</sup> person masculine singular, Pilpel imperative  | Strong's #5549<br>BDB #699 |
| çâlal (סָלַל) [pronounced <i>saw-LAHL</i> ] | <i>to oppose oneself; to resist; to exalt oneself</i>   | 3 <sup>rd</sup> person masculine singular, Hithpoel imperfect | Strong's #5549<br>BDB #699 |

<sup>28</sup> The Brown-Driver-Briggs Hebrew and English Lexicon; courtesy of e-sword; Strong's #5548.

|                                      |  |  |                            |
|--------------------------------------|--|--|----------------------------|
| çâlal (סָלַל) [pronounced saw-L AHL] | <i>opposing; resisting; exalting oneself</i> | 3 <sup>rd</sup> person masculine singular, Hithpolel imperfect | Strong's #5549<br>BDB #699 |
|--------------------------------------|--|--|----------------------------|

136. **Interjection:** çelâh (סֶלַח) [pronounced seh-LAW], which means *to lift up, to elevate, to exalt [with one's voice], to gather, to cast up [into a heap]*; it is transliterated *Selah*. The verbal cognate is 'âlâh (אָלַח) [pronounced saw-LAW], which means *to lift up and toss aside*. In the Piel stem, it means *to weigh*, which involves lifting up the object and placing it upon the balance. So, even though Gesenius gives the meaning of çelâh as *rest, silence, pause*, it does not necessarily match the meaning of its cognates. My thinking, which is a combination of BDB and Gesenius, is that the voices build up to a crescendo here, and, very likely, it is then followed by silence. This would reconcile the points made by Gesenius and still make this compatible with its cognates.<sup>29</sup> Another possibility is that the instruments *are lifted up* for a musical interlude. Strong's #5542 BDB #699. Job 19:12 Psalm 7:5 32:4 44:8 52:3 54:3 55:7 57:3 59:5 89:4

|                                    |   |              |                            |
|------------------------------------|---|--------------|----------------------------|
| çelâh (סֶלַח) [pronounced seh-LAW] | <i>to lift up, to elevate, to exalt [with one's voice], to gather, to cast up [into a heap]; it is transliterated Selah</i> | interjection | Strong's #5542<br>BDB #699 |
|------------------------------------|---|--------------|----------------------------|

The verbal cognate is 'âlâh (אָלַח) [pronounced gaw-LAW], which means *to lift up and toss aside*. In the Piel stem, it means *to weigh*, which involves lifting up the object and placing it upon the balance. Gesenius gives the meaning of çelâh as *rest, silence, pause*, as çelâh does not necessarily have to match the meaning of its cognates. My thinking, which is a combination of BDB and Gesenius, is that the voices build up to a crescendo here, and, very likely, they are then followed by a vocal (but not necessarily, musical) silence. This would reconcile the points made by Gesenius and still make this compatible with its cognates.<sup>30</sup> Another very reasonable possibility is that the instruments *are lifted up* for a musical interlude. The NLT translation of *Interlude* is very good.

[Musical] Pause [or, musical interlude; lit., *Selah!*] As described in the exegesis, this word çelâh comes from a verb which means *to lift up*. It is reasonable to assume that those who are playing musical instruments are to lift up these instruments and play during a pause in the singing. I believe that this is called the *bridge* in modern music? Keil and Delitzsch suggest: *The music, as Sela directs, here becomes more boisterous; it gives intensity to the strong cry for the judgment of God; and the first unfolding of thought of this Michtam is here brought to a close.*<sup>31</sup>

137. **Feminine noun:** çôwlâh (סוּלְאָה) [pronounced soh-lehl-AW], which means *(military) mound, embankment*. Strong's #5550 BDB #700. 2Sam. 20:15

|   |                                     |                        |                            |
|---|-------------------------------------|------------------------|----------------------------|
| çôwlâh (סוּלְאָה)<br>[pronounced soh-lehl-AW] | <i>(military) mound, embankment</i> | feminine singular noun | Strong's #5550<br>BDB #700 |
|---|-------------------------------------|------------------------|----------------------------|

138. **Masculine noun:** çullâm (סוּלָם) [pronounced sool-LAWM], which means *ladder, staircase; ramp*. Strong's #5551 BDB #700. Gen. 28:12\*

|   |                                |                         |                            |
|---|--------------------------------|-------------------------|----------------------------|
| çullâm (סוּלָם)<br>[pronounced sool-LAWM] | <i>ladder, staircase; ramp</i> | masculine singular noun | Strong's #5551<br>BDB #700 |
|---|--------------------------------|-------------------------|----------------------------|

<sup>29</sup> For more discussion, see H.W.F. Gesenius, *Hebrew-Chaldee Lexicon to the Old Testament*; ©1979 by Baker Books; p. 588.

<sup>30</sup> For more discussion, see H.W.F. Gesenius, *Hebrew-Chaldee Lexicon to the Old Testament*; ©1979 by Baker Books; p. 588.

<sup>31</sup> Keil & Delitzsch, *Commentary on the Old Testament*; ©1966 Hendrickson Publishers, Inc.; Vol. 5, p. 404.

We really do not know what this word means, as it occurs only here. This is similar to the Jewish word for *highway, raised way, public road*. Jacob is describing the best that he can what it is that he sees (like the Apostle John in the book of Revelation). It is possible that what he sees is different than what we know technologically today (although, it is also possible that *staircase* or *ramp* may be good translations of this word.

139. **Feminine\_noun:** מֵעִלָּה (מֵעִלָּה) [pronounced *m<sup>e</sup>sil-LAW*], which means *highway, raised way, public road*. It is not used of a street in the city. In Judges 5:20, it is used metaphorically for the orbits of the stars. Strong's #4546 BDB #700. Judges 5:20 1Sam. 6:12 2Sam. 20:12

|  |  |                        |                            |
|--|--|------------------------|----------------------------|
| מֵעִלָּה (מֵעִלָּה)<br>[pronounced <i>mesial-LAW</i> ] | <i>highway, raised way, public road; metaphorically for orbits, courses [of stars]</i> | feminine singular noun | Strong's #4546<br>BDB #700 |
|--|--|------------------------|----------------------------|

140. **Masculine\_noun:** which means *highway*. Strong's #4547 BDB #700.

141. **Masculine\_noun:** סַל (סַל) [pronounced *sah*], which means *basket*. Strong's #5536 BDB #700. Gen. 40:16 Exodus 29:3

|                                    |               |                         |                            |
|------------------------------------|---------------|-------------------------|----------------------------|
| סַל (סַל) [pronounced <i>sah</i> ] | <i>basket</i> | masculine singular noun | Strong's #5536<br>BDB #700 |
|------------------------------------|---------------|-------------------------|----------------------------|

142. **Masculine\_noun:** סַל (סַל) [pronounced *sah*], which means, *basket*. Wrong spelling here. Strong's #5552 BDB #700. Judges 6:19

143. **Masculine\_noun:** סֶלַע (סֶלַע) means *crag, cliff*. Strong's #5553 BDB #700. Deut. 32:13

144. **Masculine singular noun/Proper\_noun:** סֶלַע (סֶלַע) [pronounced *SEH-lahg*], and it means *rock, cliff, jagged cliff, split, cleft, crag, stone*. Preceded by the definite article, it might refer to a place by this name; and this might just be a description which the Israelites would recognize, given the other boundaries. Strong's #5553 (and #5554 as a proper noun; and #5555 BDB #700. (and #701). Judges 1:36 1Sam. 13:6 14:4 23:25 2Sam. 22:2

|   |  |   |                                     |
|---|--|---|-------------------------------------|
| סֶלַע (סֶלַע) [pronounced <i>SEH-lahg</i> ] | <i>rock, cliff, jagged cliff, split, cleft, crag, stone</i>          | masculine plural noun with the definite article | Strong's #5553<br>BDB #700          |
| סֶלַע (סֶלַע) [pronounced <i>SEH-lahg</i> ] | <i>rock, [jagged] cliff, cleft, crag, stone; transliterated Sela</i> | proper masculine noun with the definite article | Strong's #5553<br>BDB #701 (& #700) |

Here, this appears to be used as a proper noun.

|   |  |   |                            |
|---|--|---|----------------------------|
| סֶלַע (סֶלַע) [pronounced <i>SEH-lahg</i> ] | <i>rock, [jagged] cliff, cleft, crag, stone; transliterated Sela</i> | location; proper masculine noun with the definite article | Strong's #5554<br>BDB #701 |
|---|--|---|----------------------------|

145. **Masculine\_proper\_noun:** Strong's #5556 BDB #701.

146. **Verb:** סָלַף (סָלַף) [pronounced *saw-LAHF*], which means *to pervert, to overturn, to turn upside down; to subvert; to ruin*. Gesenius explains that the primary force of the root of this word is *slipperiness, gliding away, escaping*; therefore, he gives the meaning *to cause to slip, to cause to fail, to give to destruction, to make slippery*. Strong's #5557 BDB #701. Exodus 23:8 Deut. 16:19 Job 12:19

|  |  |   |                            |
|--|--|---|----------------------------|
| סָלַף (סָלַף)<br>[pronounced <i>saw-LAHF</i> ] | <i>to pervert, to overturn, to turn upside down; to subvert; to ruin</i> | 3 <sup>rd</sup> person masculine singular, Piel imperfect | Strong's #5557<br>BDB #701 |
|--|--|---|----------------------------|

147. **Masculine\_noun:** which means *crookedness, crooked dealing*. Strong's #5558 BDB #701.

148. **Verb:** which means *to ascend*. Strong's #5266 BDB #701.

149. **Feminine singular:** סֹלֶת (סֹלֶת) [pronounced *SO-leth*] which means, *flour* or *fine flour*. Strong's #5560 BDB #701. Gen. 18:6 Exodus 29:2, 40 Lev. 1:2 1Kings 4:22

|  |                            |                        |                            |
|--|----------------------------|------------------------|----------------------------|
| סֹלֶת (סֹלֶת)<br>[pronounced <i>SOH-leth</i> ] | <i>flour or fine flour</i> | feminine singular noun | Strong's #5560<br>BDB #701 |
|--|----------------------------|------------------------|----------------------------|

150. **Proper\_noun:** Strong's #5562 BDB #701.

151. **Masculine\_noun:** which means *blossom*. Strong's #5563 BDB #701.

152. **Verb:** סָמַך (סָמַך) [pronounced *saw-MAHK*], which means *to lean, to rest, to support, to place, to lay*

[something upon something else]. In the Niphal, it means *to be propped, supported, to stay oneself, to rest upon*. Strong's #5564 BDB #701. Gen. 27:37 Exodus 29:10 Deut. 34:9 Judges 16:29 Psalm 54:4

|  |   |   |                         |
|--|---|---|-------------------------|
| çâmak <sup>e</sup> (סָמַךְ:) [pronounced saw-MAHK <sup>e</sup> ] | <i>to lean, to rest; to uphold, to support, to sustain, to aid; to place, to lay [something upon something else]; to approach</i> | 3 <sup>rd</sup> person masculine singular, Qal imperfect    | Strong's #5564 BDB #701 |
| çâmak <sup>e</sup> (סָמַךְ:) [pronounced saw-MAHK <sup>e</sup> ] | <i>to lean, to rest, to support, to place, to lay [something upon something else]</i>   | Qal active participle                                       | Strong's #5564 BDB #701 |
| çâmak <sup>e</sup> (סָמַךְ:) [pronounced saw-MAHK <sup>e</sup> ] | <i>to be propped [up or against something], supported, to stay oneself, to rest upon</i>  | 3 <sup>rd</sup> person masculine singular, Niphal imperfect | Strong's #5564 BDB #701 |
| çâmak <sup>e</sup> (סָמַךְ:) [pronounced saw-MAHK <sup>e</sup> ] | <i>to stay, to be refreshed; to rest upon</i>   | 3 <sup>rd</sup> person masculine singular, Piel imperfect   | Strong's #5564 BDB #701 |

153. **Masculine\_noun:** çemel (סֶמֶל) [pronounced SEH-mel], which means, *an image, a statue, a figure of anything, an idol-image*. It is taken from a root that means *to resemble*. Found in Deut. 4:16 2Chron. 33:7, 15 Ezek. 8:3, 5.\* Strong's #5566 BDB #702. Deut. 4:15–18

|                                    |  |                         |                         |
|------------------------------------|--|-------------------------|-------------------------|
| çemel (סֶמֶל) [pronounced SEH-mel] | <i>an image, a statue, a figure of anything, an idol-image, carved work or sculpture</i> | masculine singular noun | Strong's #5566 BDB #702 |
|------------------------------------|--|-------------------------|-------------------------|

154. **Masculine\_noun:** çam (סַחַב) [pronounced sahm], which means, *a spice used in incense; a smell sweet, an aroma; a sweet (spice)*. I don't know the difference between the singular and the plural. Strong's #5561 BDB #702. Exodus 25:6 30:7 31:11

|                               |  |                         |                         |
|-------------------------------|--|-------------------------|-------------------------|
| çam (סַחַב) [pronounced sahm] | <i>a spice used in incense; a smell sweet, an aroma; a sweet (spice)</i> | masculine singular noun | Strong's #5561 BDB #702 |
|-------------------------------|--|-------------------------|-------------------------|

Does the plural suggest a multiplicity of spices?

155. **Proper\_noun:** Kiriath-sannah meaningless, however, we have a couple of words in the Hebrew which are similar—one means *thorn-bush* and the other means *sharp*. See Strong's #5572 or #5673 BDB #702. Joshua 15:49

156. **Masculine\_noun:** s<sup>e</sup>neh (סִנְהָ) [pronounced sehn-EH], which means *bush, thorn bush; possibly a blackberry bush; might be transliterated senneh*. Strong's #5572 BDB #702. Exodus 3:2

|  |   |                         |                         |
|--|---|-------------------------|-------------------------|
| s <sup>e</sup> neh (סִנְהָ) [pronounced sehn-EH] | <i>bush, thorn bush; possibly a blackberry bush; might be transliterated senneh</i> | masculine singular noun | Strong's #5572 BDB #702 |
|--|---|-------------------------|-------------------------|

157. **Proper\_noun\_locale:** çeneh (חֶנֶּה) [pronounced seh-NEH], and it is transliterated *Seneh*. This word does have a clear meaning in the Hebrew; it means *thorny bush, blackberry bush*. Strong's #5573 BDB #702. 1Sam. 14:4\*

|                                     |  |                    |                         |
|-------------------------------------|--|--------------------|-------------------------|
| Çeneh (חֶנֶּה) [pronounced sêh-NEH] | <i>transliterated Seneh; it means thorny bush, bramble bush, blackberry bush</i> | proper noun locale | Strong's #5573 BDB #702 |
|-------------------------------------|--|--------------------|-------------------------|

158. **Proper\_masculine\_noun:** Strong's #5570&5574 BDB #703.

159. **Masculine\_noun:** çan<sup>e</sup>wêrîym (סִוְרִיָּם) [pronounced sahn-vare-EEM], which means *blindness, sudden blindness*. Strong's #5575 BDB #703. Gen. 19:11



|  |                             |                                      |                            |
|--|-----------------------------|--------------------------------------|----------------------------|
| çan°wêrîym (סִירְוִיִּם)<br>[pronounced sahn-vare-<br>EEM] | blindness, sudden blindness | masculine plural<br>(intensive) noun | Strong's #5575<br>BDB #703 |
|--|-----------------------------|--------------------------------------|----------------------------|

160. **Masculine\_proper\_noun:** which means *multiplied brothers*; transliterated *Sennacherib*. Strong's #5576 BDB #703.
161. **Proper\_noun/location:** which means ; transliterated . Strong's #5578 BDB #703.
162. **Masculine\_noun:** which means *fruit stock*. Strong's #5577 BDB #703.
163. **Masculine\_noun:** which means *fin*. Strong's #5579 BDB #703.
164. **Masculine\_noun:** which means *moth*. Strong's #5580 BDB #703.
165. **Masculine\_proper\_noun:** which means ; transliterated . Strong's #5581 BDB #703.
166. **Verb:** çâ'ad (צָאָד) [pronounced saw-ÇAHD], which means *to support, to prop up, to refresh, to sustain, to stay, to assist; to comfort*. Strong's #5582 BDB #703. Gen. 18:5 Judges 19:5 Psalm 20:2 41:3 104:15

|  |   |   |                            |
|--|---|---|----------------------------|
| çâ'ad (צָאָד) [pronounced<br>saw-ÇAHD] | <i>to support, to prop up, to refresh,<br/>to sustain, to stay, to assist; to<br/>comfort</i> | 3 <sup>rd</sup> person masculine<br>singular, Qal imperfect | Strong's #5582<br>BDB #703 |
|--|---|---|----------------------------|

167. **Masculine\_noun:** which means *support*. Strong's #4552 BDB #703.
168. **Verb:** çâ'ah (צָאָה) [pronounced saw-ÇAW], which means *a rushing, raging [storm wind]*. Strong's #5584 BDB #703. Psalm 55:8\*

|                                       |                                       |   |                            |
|---------------------------------------|---------------------------------------|---|----------------------------|
| çâ'ah (צָאָה) [pronounced<br>saw-ÇAW] | <i>a rushing, raging [storm wind]</i> | feminine singular, Qal<br>active participle | Strong's #5584<br>BDB #703 |
|---------------------------------------|---------------------------------------|---|----------------------------|

169. **Masculine\_noun:** which means *cleft; branch*. Strong's #5585 BDB #703.
170. **Feminine\_noun:** which means *bough, branch*. Strong's #5589 BDB #703.
171. **Verb:** which means *to Land of Promise off boughs*. Strong's #5586 BDB #703.
172. **Feminine\_noun:** which means *bough*. Strong's #5634 BDB #703.
173. **Adjective:** which means *divided, half-hearted*. Psalm 119:113.\* Strong's #5588 BDB #704.
174. **Feminine\_noun:** which means *division, divided opinion*. 1Kings 18:21.\* Strong's #5587 BDB #704.
175. **Verb:** which means *to storm, to rage, to stir up*. Strong's #5590 BDB #704.
176. **Masculine\_noun:** çâ'ar (צָאָר) [pronounced SAH-ğahr], which means *tempest, storm, whirlwind; tornado*. This word has several different spellings and the difference in meaning are hard to determine. Strong's #5591 BDB #704. [One of the spellings begins with a çâmek [pronounced SAW-mek] = ç = o. With "sîyn" Strong's #8183 BDB #973; without the "âh" ending = Strong's #8178 BDB #973; with the "ç" with or without "âh" Strong's #5591 BDB #704. Synonyms: **Strong's #1534** BDB #165. **Strong's #5492** BDB #693]. Job 9:17 Psalm 55:8 83:15

|  |   |                         |                            |
|--|---|-------------------------|----------------------------|
| çâ'ar (צָאָר) [pronounced<br>SAH-ğahr]             | <i>tempest, storm, storm-wind;<br/>whirlwind; tornado</i> | masculine singular noun | Strong's #5591<br>BDB #704 |
| ç°a'ârâh (צָאָרָה)<br>[pronounced seh-ÇAW-<br>raw] | <i>tempest, storm, storm-wind;<br/>whirlwind; tornado</i> | feminine singular noun  | Strong's #5591<br>BDB #704 |

There are several variations on the spelling of this noun; and, as far as we know, there does not seem to be a difference between the masculine and feminine versions of it.

177. **Feminine\_noun:** ç°ârâh (צָאָרָה) [pronounced s°-ğaw-RAW], which means *tempest, storm, storm-wind; whirlwind; tornado*. Strong's #5591 BDB #704. (See above) Psalm 148:8

|   |   |                        |                            |
|---|---|------------------------|----------------------------|
| ç°ârâh (צָאָרָה)<br>[pronounced s°-ğaw-<br>RAW] | <i>tempest, storm, storm-wind;<br/>whirlwind; tornado</i> | feminine singular noun | Strong's #5591<br>BDB #704 |
|---|---|------------------------|----------------------------|



There are several variations on the spelling of this noun; and, as far as we know, there does not seem to be a difference between the masculine and feminine versions of it.

178. **Verb:** which means *to feed, to nourish*. Strong's #none BDB #704.

179. **Masculine\_noun:** miç<sup>e</sup>phôw' (מִצָּה) [pronounced *mis<sup>e</sup>-POH*], which means *fodder, feed, provender, animal food*. Strong's #4554 BDB #704. Gen. 24:25 42:27 43:24 Judges 19:19

|   |   |   |                            |
|---|---|---|----------------------------|
| miç <sup>e</sup> phôw' (מִצָּה)<br>[pronounced <i>mis<sup>e</sup>-POH</i> ]   | <i>fodder, feed, provender, animal food</i>                     | masculine singular noun                                     | Strong's #4554<br>BDB #704 |
| 180. <b>Verb:</b> çâphad (צָפַד) [pronounced <i>saw-FAHD</i> ], which means <i>to lament, to grieve, to wail, to bewail</i> . Strong's #5594 BDB #704. Gen. 23:2 50:10 1Sam. 25:1 28:3 2Sam. 1:12 11:26 Zech. 12:10 |   |   |                            |
| çâphad (צָפַד)<br>[pronounced <i>saw-FAHD</i> ]   | <i>to lament, to grieve, to mourn; to wail, to bewail</i>       | 3 <sup>rd</sup> person masculine singular, Qal imperfect    | Strong's #5594<br>BDB #704 |
| çâphad (צָפַד)<br>[pronounced <i>saw-FAHD</i> ]   | <i>mourners, wailers; those who are lamenting (or grieving)</i> | masculine plural, Qal active participle                     | Strong's #5594<br>BDB #704 |
| çâphad (צָפַד)<br>[pronounced <i>saw-FAHD</i> ]   | <i>to be lamented [mourned], to be grieved for</i>              | 3 <sup>rd</sup> person masculine singular, Niphal imperfect | Strong's #5594<br>BDB #704 |

181. **Masculine\_noun:** mîç<sup>e</sup>phêd (מִצָּדָה) [pronounced *miss<sup>e</sup>-FADE*], which means *mourning, wailing, lamenting, grieving*. Strong's #4553 BDB #704. Gen. 50:10 Zech. 12:10

|  |   |                         |                            |
|--|---|-------------------------|----------------------------|
| mîç <sup>e</sup> phêd (מִצָּדָה)<br>[pronounced <i>miss<sup>e</sup>-FADE</i> ] | <i>mourning, wailing, lamenting, grieving</i> | masculine singular noun | Strong's #4553<br>BDB #704 |
|--|---|-------------------------|----------------------------|

182. **Verb:** çâphâh (צָפַח) [pronounced *saw-PHAWH*], which appears to have two distinct meanings. The first is *to snatch away, to sweep away*; the implication being that the object of the verb is consumed or destroyed (Gen. 18:23–24 19:15, 17 Num. 16:26 Psalm 40:14 1Sam. 26:10). This word also means *to join, to add, to augment, to attach to*, as seen in Num. 32:14 Isa. 13:15 30:1 Jer. 7:21. Strong's #5595 BDB #705. Gen. 19:15 Deut. 29:19 32:23 **I've messtup with this verb!!** Gen. 18:23 1Sam. 12:25 26:10 27:1

|  |   |   |                            |
|--|---|---|----------------------------|
| çâphâh (צָפַח)<br>[pronounced <i>saw-PHAWH</i> ] | <i>to scrape, to scrape together, to scrape off; to take away, to sweep away; to destroy; to be destroyed, to perish (intransitive meanings); to add, to augment, to increase</i> | 3 <sup>rd</sup> person masculine singular, Qal imperfect    | Strong's #5595<br>BDB #705 |
| çâphâh (צָפַח)<br>[pronounced <i>saw-PHAWH</i> ] | <i>to heap together, to accumulate</i>  | 3 <sup>rd</sup> person masculine singular, Hiphil imperfect | Strong's #5595<br>BDB #705 |
| çâphâh (צָפַח)<br>[pronounced <i>saw-PHAWH</i> ] | <i>to be taken away, to be swept away, to perish; to be destroyed; to hide away [in one's house]; to be captured</i>  | 3 <sup>rd</sup> person masculine singular, Niphal imperfect | Strong's #5595<br>BDB #705 |

183. **Verb1:** çâphach (צָפַח) [pronounced *saw-FAHKH*], which means *to pour, to pour out; to anoint; to spread out; to add, to join, to attach to*. Strong's #5596 BDB #705. 1Sam. 2:36 **26:19**

|   |   |  |                            |
|---|---|--|----------------------------|
| çâphach (צָפַח)<br>[pronounced <i>saw-FAHKH</i> ] | <i>join, cleave, add together; pour out</i> | 3 <sup>rd</sup> person masculine singular, Qal imperfect | Strong's #5596<br>BDB #705 |
|---|---|--|----------------------------|

|   |  |   |                            |
|---|--|---|----------------------------|
| çâphach (נָפַח)<br>[pronounced saw-FAHKH] | <i>to pour out</i>   | 3 <sup>rd</sup> person masculine singular, Piel imperfect   | Strong's #5596<br>BDB #705 |
| çâphach (נָפַח)<br>[pronounced saw-FAHKH] | <i>to be added, to join oneself, to be attached to</i>                               | 3 <sup>rd</sup> person masculine singular, Niphal imperfect | Strong's #5596<br>BDB #705 |
| çâphach (נָפַח)<br>[pronounced saw-FAHKH] | <i>to be added together, to assemble selves</i>                                      | 3 <sup>rd</sup> person masculine singular, Pual imperfect   | Strong's #5596<br>BDB #705 |
| çâphach (נָפַח)<br>[pronounced saw-FAHKH] | <i>to pour, to pour out; to anoint; to spread out; to add, to join, to attach to</i> | Hithpael infinitive construct                               | Strong's #5596<br>BDB #705 |

This is treated as a homonym by Gesenius; all meanings are found above. It is also possible that there was a confounding of #5595 (נָפַח) and #5596 (נָפַח).

184. **Verb2:** which means *to pour out, to shed*. Strong's #none BDB #705.  
 185. **Masculine\_noun1:** which means *an outpouring*. Strong's #5599 BDB #705.  
 186. **Masculine\_noun2:** câphîyach (נָפַח) [pronounced saw-FEE-ahkh], which means *outpourings, growth from spilled kernels*. Strong's #5599 BDB #705. Job 14:19 (dubious reading)  
 187. **Masculine\_noun:** which means *outpouring, bloodshed*. Strong's #4939 BDB #705.  
 188. **Verb3:** which means *uncertain*. Meaning dubious. Strong's #none BDB #705.  
 189. **Feminine\_noun:** which means *eruption, scab*. Strong's #5597 BDB #705.  
 190. **Feminine\_noun:** which means *eruption, scab*. Lev. 13:6–8.\* Strong's #4556 BDB #705.  
 191. **Piel\_verb:** which means *to cause a scab upon, to strike with a scab*. Strong's #5596 BDB #705.  
 192. **Feminine\_noun:** which means *a long veil [covering an entire person]*. Strong's #4555 BDB #705.  
 193. **Masculine\_noun:** çappîyr (רִיפִי) [pronounced sahp-PEER], which means, *sapphire [stone], lapis lazuli*. Strong's #5601 BDB #705. Exodus 24:10 28:18

|  |                                       |                         |                            |
|--|---------------------------------------|-------------------------|----------------------------|
| çappîyr (רִיפִי)<br>[pronounced sahp-PEER] | <i>sapphire [stone], lapis lazuli</i> | masculine singular noun | Strong's #5601<br>BDB #705 |
|--|---------------------------------------|-------------------------|----------------------------|

194. **Masculine\_noun:** çêphel (לֶפֶס) [pronounced SAY-fell], which means *bowl, dish*. Strong's #5602 BDB #705. Judges 5:23

|   |                   |                         |                            |
|---|-------------------|-------------------------|----------------------------|
| çêphel (לֶפֶס)<br>[pronounced SAY-fell] | <i>bowl, dish</i> | masculine singular noun | Strong's #5602<br>BDB #705 |
|---|-------------------|-------------------------|----------------------------|

195. **Verb:** çâphan (סָפַח) [pronounced saw-FAHN], which means *to cover, to cover in, to panel, to wainscot, to hide, to conceal*. Strong's #5603 & #8226 BDB #706. 1Kings 6:9 7:3, 7

|   |   |  |                                 |
|---|---|--|---------------------------------|
| çâphan (סָפַח)<br>[pronounced saw-FAHN] | <i>to cover, to cover in, to panel, to wainscot, to hide, to conceal; to roof</i> | 3 <sup>rd</sup> person masculine singular, Qal imperfect | Strong's #5603 & #8226 BDB #706 |
|---|---|--|---------------------------------|

This word probably means *roofed* (depending upon the context).

|   |   |                |                                 |
|---|---|----------------|---------------------------------|
| çâphan (סָפַח)<br>[pronounced saw-FAHN] | <i>covered [over], paneled, hidden, concealed; roofed</i> | Qal participle | Strong's #5603 & #8226 BDB #706 |
|---|---|----------------|---------------------------------|

196. **Masculine\_noun:** çippun (סָפַח) [pronounced sihp-POON], which means *ceiling; cover, cover in, panel, wainscoting*. Strong's #5604 BDB #706. 1Kings 6:15

|                                       |   |                         |                            |
|---------------------------------------|---|-------------------------|----------------------------|
| çippun (סָפַח) [pronounced sihp-POON] | <i>ceiling; cover, cover in, panel, wainscoting</i> | masculine singular noun | Strong's #5604<br>BDB #706 |
|---------------------------------------|---|-------------------------|----------------------------|

197. **Feminine\_noun:** which means *vessel, ship*. Strong's #5600 BDB #706.

198. **Masculine\_noun#1:** çaph (סַף) [pronounced *sahf*], which means *basin, goblet, bowl; a spreading out; a threshold, sill; door keeper*. Strong's #5592 BDB #706. Exodus 12:22 2Sam. 17:28 1Kings 7:50

|                                      |   |                         |                         |
|--------------------------------------|---|-------------------------|-------------------------|
| çaph (סַף) [pronounced <i>sahf</i> ] | <i>basin, goblet, bowl; a spreading out; a threshold, sill; door keeper</i> | masculine singular noun | Strong's #5592 BDB #706 |
|--------------------------------------|---|-------------------------|-------------------------|

Keil and Delitzsch say that these are probably *field kettles*.<sup>32</sup>

199. **Masculine\_noun#2:** which means *threshold, sill*. See above. Strong's #5592 BDB #706.

200. **Verb:** which means *to stand at the threshold, to guard the threshold*. Strong's #5605 BDB #706.

201. **Masculine\_proper\_noun:** Çaph (סַף) [pronounced *sahf*], which means *tall; basin, goblet; threshold*; transliterated *Saph*. Two spellings. Strong's #5593&#5598 BDB #706.

|                                      |  |                                |                                 |
|--------------------------------------|--|--------------------------------|---------------------------------|
| Çaph (סַף) [pronounced <i>sahf</i> ] | <i>tall; basin, goblet; threshold; transliterated Saph</i> | masculine singular proper noun | Strong's #5593 & #5598 BDB #706 |
|--------------------------------------|--|--------------------------------|---------------------------------|

The spelling for Strong's #5598 is Çippay (סִפַּי) [pronounced *sihp-PAH-ee*]. Associated with this are the definitions *basin, threshold*. Transliterated *Sippai*.

202. **Verb:** which means *to slap, to clap*. Strong's #5606&#8210 BDB #706.

203. **Masculine\_noun:** çêpher (סֵפֶר) [pronounced *SAY-fur*], which means *missive, book, document, writing, scroll, tablet*. It occurs once in Genesis (Gen. 5:1) and then almost 200 times after that (e.g., Exodus 17:14 24:7 32:32 Num. 5:23 1Kings 11:41). This word does not really emphasize the material from which a scroll, tablet, or book was made, but emphasizes more that it was a *writing receptor*, just as an *engraving tool* emphasizes its function rather than the material from which it is made. Strong's #5612 BDB #706. (In case you are wondering, its verbal cognate is found as early as Gen. 5:1 15:5 41:49; see also Judges 5:14 2Sam. 8:14 for the use of the verb). Exodus 17:14 24:7 32:32 Deut. 17:18 24:1 29:20 Joshua 8:31 18:9 Judges 1:11 1Sam. 10:25 2Sam. 1:18 11:14 Job **19:23** Psalm 56:8 (feminine)

|  |   |                         |                         |
|--|---|-------------------------|-------------------------|
| çêpher (סֵפֶר)<br>[pronounced <i>SAY-fur</i> ]                               | <i>letter, missive, book, document, writing, scroll, tablet, register</i> | masculine singular noun | Strong's #5612 BDB #706 |
| çiph <sup>e</sup> râh (סֵפֶרָה)<br>[pronounced <i>siph<sup>e</sup>-RAW</i> ] | <i>letter, missive, book, document, writing, scroll, tablet, register</i> | feminine singular noun  | Strong's #5612 BDB #706 |

This word emphasizes the content or the use of this object more than the material from which it is made. The feminine noun is found only in Psalm 56:8.

204. **Feminine\_noun:** which means *book*. Strong's #5612 BDB #707.

205. **Verb:** çâphar (סָפַר) [pronounced *saw-FAHR*], which means *to recount, to enumerate, to tell with praise, to celebrate, to recall, to declare, to narrate, to tell or declare something from memory, to declare the facts or particulars of, to tell in a specific order*. In the Qal, it means *to number* (Gen. 15:5 Lev. 15:13 23:16); in the Qal participle, it is often rendered *scribe* (II Sam. 8:17 2Kings 22:9–10), and in the Piel, it means *to recall, to recount, to declare* (Ex. 9:16 Judges 6:13 Job 15:17). This word properly means *to engrave, to cut into a stone*, which, therefore means *to write*. It has come to mean *to recount*. I would not be surprised if the functions of the Scribe (counting the letters and words) lent this meaning of *to count* to çâphar rather than the other way around. Possibly means *a military scribe* in the participle. Strong's #5608 BDB #707. Textual Criticism of the Old Testament Gen. 15:5 16:10 24:66 29:13 32:12 37:9 40:8, 9 41:8, 49 Exodus 9:16 10:2 18:8 24:3 Deut. 16:9 Joshua 2:23 Judges 6:13 7:13 1Sam. 11:5 2Sam. 24:10 1Kings 3:8 8:5 Job 12:7 14:16 15:17 Psalm 2:7 19:1 44:1 56:8 59:12 64:5 73:15, 28 78:3–4 96:3 118:17

<sup>32</sup> Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 2Sam. 17:27–29.

|   |  |   |                            |
|---|--|---|----------------------------|
| çâphar (סָפַר)<br>[pronounced saw-FAHR] | <i>to scratch, to scrape; to polish; to inscribe [letters in a stone]; to number, to count; to take account of, to consider</i>  | 3 <sup>rd</sup> person masculine singular, Qal imperfect    | Strong's #5608<br>BDB #707 |
| çâphar (סָפַר)<br>[pronounced saw-FAHR] | <i>to be counted, to be numbered; to be considered</i>   | 3 <sup>rd</sup> person masculine singular, Niphal imperfect | Strong's #5608<br>BDB #707 |
| çâphar (סָפַר)<br>[pronounced saw-FAHR] | <i>to recount, to enumerate, to tell with praise, to celebrate, to recall, to declare, to narrate, to tell or declare something from memory, to declare the facts or particulars of, to tell in a specific order</i> | 3 <sup>rd</sup> person masculine singular, Piel imperfect   | Strong's #5608<br>BDB #707 |
| çâphar (סָפַר)<br>[pronounced saw-FAHR] | <i>recount, enumerate, tell [with praise], celebrate, recall, declare, narrate, tell or declare something from memory, declare the facts or particulars of, tell in a specific order</i>                             | 2 <sup>nd</sup> person masculine plural, Piel imperative    | Strong's #5608<br>BDB #707 |

206. **Masculine noun [or verb]:** çôphêr (סֹפֵר) [pronounced soh-FAIR], which means *enumerator, secretary, scribe; miliary scribe; general*. Strong's #5608 BDB #708. Judges 5:14 2Sam. 8:17 20:25 1Kings 4:3

|   |  |                         |                            |
|---|--|-------------------------|----------------------------|
| çôphêr (סֹפֵר)<br>[pronounced soh-FAIR] | <i>enumerator, secretary, scribe; learned man; miliary scribe; general</i> | masculine singular noun | Strong's #5608<br>BDB #708 |
|---|--|-------------------------|----------------------------|

BDB lists this word as a noun, and *The Englishman's Hebrew Concordance of the Old Testament* lists it as a verb (as does my KJV+ in e-sword). It is probably a participle of the verb, which acts like a noun.

207. **Masculine\_noun:** ç<sup>e</sup>phâr (סֶפֶר) [pronounced seh-f-AWR], which means *an enumeration, a census*. Strong's #5610 BDB #708.

208. **Proper\_noun/location:** Ç<sup>e</sup>phâr (סֶפֶר) [pronounced seh-f-AWR] which means *an enumeration, a census, a numbering; transliterated Sephar*. Strong's #5611 BDB #708. Gen. 10:30

|   |   |                               |                            |
|---|---|-------------------------------|----------------------------|
| Ç <sup>e</sup> phâr (סֶפֶר)<br>[pronounced seh-f-AWR] | <i>an enumeration, a census, a numbering; transliterated Sephar</i> | proper singular noun/location | Strong's #5611<br>BDB #708 |
|---|---|-------------------------------|----------------------------|

209. **Feminine\_noun:** which means *number*. Strong's #5615 BDB #708.

210. **Masculine\_noun:** miç<sup>e</sup>phâr (מִסְפָּר) [pronounced mis<sup>e</sup>-FAWR] means *number, counted, numerical total; a recounting, a narration*. With the negational construct, it means *innumerable*. In Judges 7:15, where nothing is being counted, it refers to a *recounting of*. The dream is not being *re-numbered*; it is being *recounted*. Strong's #4557 BDB #708. Gen. 34:30 41:49 Exodus 16:16 23:26 Deut. 4:27 Judges 6:5 7:12, 15 1Sam. 6:4, 18 27:7 Job 1:5b 5:9 9:10 14:5 15:20 16:22 21:21 21:33 2Sam. 2:11, 15 21:20 24:2, 9 1Chron. 12:23 16:19 Job 1:5 3:6 Psalm 104:25 147:4 Eccles. 2:3

|   |  |                              |                            |
|---|--|------------------------------|----------------------------|
| miç <sup>e</sup> phâr (מִסְפָּר)<br>[pronounced mis <sup>e</sup> -FAWR] | <i>number, counted, numerical total; a recounting, a narration</i> | masculine singular construct | Strong's #4557<br>BDB #708 |
|---|--|------------------------------|----------------------------|

With the negational construct, it means *innumerable, without number, uncountable*.

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|---|--|------------------------------|----------------------------|
| miç <sup>e</sup> phâr (מִסְפָּר)<br>[pronounced mis <sup>e</sup> -FAWR] | <i>number, counted, numerical total; a recounting, a narration</i> | masculine singular construct | Strong's #4557<br>BDB #708 |
|---|--|------------------------------|----------------------------|

|  |   |   |                            |
|--|---|---|----------------------------|
| kôl (כֹּל) [pronounced kohl]; also kol (כֹּל) [pronounced kol] | <i>all, all things, the whole, totality, the entirety, everything</i> | masculine singular noun without the definite article; with the 3 <sup>rd</sup> person masculine plural suffix | Strong's #3605<br>BDB #481 |
|--|---|---|----------------------------|

With the masculine singular construct of miç<sup>e</sup>phâr (מִצְפָּחַר) [pronounced mis<sup>e</sup>-FAWR] means *number, counted, numerical total*. (Strong's #4557 BDB #708) and since kôl has a masculine plural suffix, this should read: *a number of them all, a numbering of them all or a number of all of them*. To give you an idea as to what other translators have done, we also have: *the number of them all* (KJV, Owen, Rotherham, Young). The idea here is that Job just didn't go and get a bunch of sacrificial animals and start killing them. For the short time I worked in a restaurant, we had this supervisor-manager, who, when too many orders started coming in, just filled the grill with pancakes, as he knew they would be involved in large numbers. He no longer numbered them. This is just the opposite. Job is carefully numbering his sacrifices. In Job 21:23, affixed to this is the masculine singular suffix, which is hard to give a rendering for. You will note that of the more literal translations, nearly everyone rendered this *wholly*. Literally, this might be rendered *all of him, all he, him all, his all, all of his*. We might get away with *each one*.

211. **Masculine\_proper\_noun:** Strong's #4558–4559 BDB #709.  
 212. **Masculine\_proper\_noun:** which means ; transliterated . Strong's #5618 BDB #709.  
 213. **Proper\_noun/location:** which means ; transliterated . Strong's #5614 BDB #709.  
 214. **Proper\_noun/location:** which means ; transliterated . Strong's #5617 BDB #709.  
 215. **Gentilic\_adjective:** which means , transliterated . Strong's #5616 BDB #709.  
 216. **Verb:** çâqal (צָקַל) [pronounced saw-KAHL], which means *to throw stones, to stone, to overwhelm with stones; possibly to heap stones on the dead [as a disgrace]*. In the Piel, this seems to mean *to clear a field of stones* (Isa. 5:2 62:10). In examining the different places where these two words (this and râgam—Strong's #7275) are found, I don't (other than the passages in Isaiah) see a dime's worth of difference between them. Although I would like to say that the second verb simply tells us that they heaped up stones over Achan and company, the other places where this verb is found do not sustain that meaning. I will offer you the opinion of Keil and Delitzsch: [The second clause]...*does not refer to the stoning as a capital punishment, but to the casting of stones upon the bodies after they were dead and had been burned, for the purpose of erecting a heap of stones upon them as a memorial of the disgrace*.<sup>33</sup> In 1Sam. 30:6, this does not seem to be the case. They're both found about twenty times in the Bible. Çâqal is found in Exodus and Isaiah while râgam is found in Leviticus and Numbers, Ezekiel and 2Chronicles. They are both found in Deuteronomy, Joshua, 1Kings. Strong's #5619 BDB #709. Exodus 8:26 17:4 19:13 21:28 Deut. 17:5 21:21 22:24 Joshua 7:25 (with synonym Strong's #7275) 1Sam. 30:6

|                                     |   |   |                            |
|-------------------------------------|---|---|----------------------------|
| çâqal (צָקַל) [pronounced saw-KAHL] | <i>to throw stones, to stone, to overwhelm with stones; possibly to heap stones on the dead [as a disgrace]</i> | 3 <sup>rd</sup> person masculine singular, Qal imperfect    | Strong's #5619<br>BDB #709 |
| çâqal (צָקַל) [pronounced saw-KAHL] | <i>to throw stones, to be stoned [to death], to be overwhelm with stones</i>                                    | 3 <sup>rd</sup> person masculine singular, Niphal imperfect | Strong's #5619<br>BDB #709 |
| çâqal (צָקַל) [pronounced saw-KAHL] | <i>to throw [pelt with] stones, to free [clear away, remove] from stones [a vineyard, a highway]</i>            | 3 <sup>rd</sup> person masculine singular, Piel imperfect   | Strong's #5619<br>BDB #709 |
| çâqal (צָקַל) [pronounced saw-KAHL] | <i>to be stoned [to death]</i>  | 3 <sup>rd</sup> person masculine singular, Pual imperfect   | Strong's #5619<br>BDB #709 |

<sup>33</sup> Keil & Delitzsch's *Commentary on the Old Testament*; ©1966 Hendrickson Publishers, Inc.; Vol. II, p. 61.

217. **Masculine\_noun:** which means *rebel*. Strong's #5621 BDB #709.

218. **Masculine\_proper\_noun:** which means ; transliterated *Sargon*. Strong's #5623 BDB #709.

219. **Masculine\_proper\_noun:** Çered (צֶרֶד) [pronounced *SEH-rehd*], which means *to tremble, trembling, fear*; transliterated *Sered*. Strong's #5624 BDB #710. Gen. 46:14

|   |   |                                   |                            |
|---|---|-----------------------------------|----------------------------|
| Çered (צֶרֶד) [pronounced <i>SEH-rehd</i> ] | <i>to tremble, trembling, fear</i> ;<br>transliterated <i>Sered</i> | masculine singular<br>proper noun | Strong's #5624<br>BDB #710 |
|---|---|-----------------------------------|----------------------------|

220. **Gentilic\_adjective:** which means , transliterated . Strong's #5625 BDB #710.

221. **Verb:** çârach (חָרַח) [pronounced *saw-RAHKH*], which means *to go free, to be unrestrained, to extend, to hang over, to spread (stretch) [over]; to sprawl; to grow luxuriously*. This appears to the verbal cognate of Strong's #5629. Strong's #5628 BDB #710. Exodus 26:12, 13

|  |  |   |                            |
|--|--|---|----------------------------|
| çârach (חָרַח)<br>[pronounced <i>saw-RAHKH</i> ] | <i>to go free, to be unrestrained, to extend, to hang over, to spread (stretch) [over]; to sprawl; to grow luxuriously</i> | 3 <sup>rd</sup> person masculine<br>singular, Qal imperfect | Strong's #5628<br>BDB #710 |
|--|--|---|----------------------------|

|  |   |                       |                            |
|--|---|-----------------------|----------------------------|
| çârach (חָרַח)<br>[pronounced <i>saw-RAHKH</i> ] | <i>being free, being unrestrained, extending, hanging over, spreading (stretching) [over]; sprawling; growing luxuriously</i> | Qal active participle | Strong's #5628<br>BDB #710 |
|--|---|-----------------------|----------------------------|

|  |   |   |                            |
|--|---|---|----------------------------|
| çârach (חָרַח)<br>[pronounced <i>saw-RAHKH</i> ] | <i>to be let loose, to be dismissed; to be gone</i> | 3 <sup>rd</sup> person masculine<br>singular, Niphal<br>imperfect | Strong's #5628<br>BDB #710 |
|--|---|---|----------------------------|

222. **Masculine\_noun:** çerach (חֶרַח) [pronounced *SEH-rakhk*], which means *excess, remnant, overhanging*. Strong's #5629 BDB #710. Exodus 26:12\*

|  |                                     |                         |                            |
|--|-------------------------------------|-------------------------|----------------------------|
| çerach (חֶרַח)<br>[pronounced <i>SEH-rakhk</i> ] | <i>excess, remnant, overhanging</i> | masculine singular noun | Strong's #5629<br>BDB #710 |
|--|-------------------------------------|-------------------------|----------------------------|

223. **Masculine\_noun:** which means *armor*. Strong's #5630 BDB #710.

224. **Masculine\_noun:** çârîyç (סִרְיָץ) [pronounced *saw-REECE*], which means *official, eunuch*. Strong's #5631 BDB #710. Gen. 37:36 39:1 40:2

|  |  |                         |                            |
|--|--|-------------------------|----------------------------|
| çârîyç (סִרְיָץ)<br>[pronounced <i>saw-REECE</i> ] | <i>official, minister of the court; prince; eunuch</i> | masculine singular noun | Strong's #5631<br>BDB #710 |
|--|--|-------------------------|----------------------------|

This word is also spelled without the yodh.

225. **Masculine\_noun:** çeren (סֶרֶן) [pronounced *SEH-ren*], which means *warlord, tyrant, lord, princes, czar, potentate, despot*. Keil and Delitzsch say this is the standing title for Philistine princes and is interchangeable with sârîym (סָרִיִּם) [pronounced *saw-REEM*] (Strong's #8269 **BDB #978**), an equivalence they arrive at by comparing 1Sam. 29:6 with 29:4, 9. One of my sources claims that çeren is only used of heathen rulers, whereas sârîym is used of both Israelites and heathen; however, that is not true in 1Sam. 8:15. These words are so close that it is possible that the Israelites derived their word from the Philistine title; however, we find the Jewish word as far back as early Genesis. This word is best transliterated or rendered by *warlord*. I guessed the pronunciation of the plural. Strong's #5633 BDB #710. Joshua 13:3 Judges 3:3 16:5 1Sam. 5:8 6:4 8:15 1Chron. 12:19

|  |   |                         |                            |
|--|---|-------------------------|----------------------------|
| çeren (סֶרֶן) [pronounced <i>SEH-ren</i> ] | <i>warlord, tyrant, lord, prince, czar, potentate, despot</i> | masculine singular noun | Strong's #5633<br>BDB #710 |
|--|---|-------------------------|----------------------------|

|   |  |                               |                            |
|---|--|-------------------------------|----------------------------|
| çêrânîym (סִרְיָנִים)<br>[pronounced <i>sê-RAW-neem</i> ] | <i>warlords, lords, princes, czars, generals, officers; officials, VIP's</i> | masculine plural<br>construct | Strong's #5633<br>BDB #710 |
|---|--|-------------------------------|----------------------------|



Equivalent to sârîym (סָרִיִּים) [pronounced saw-REEM]. Compare 1Sam. 29:6 with 29:4, 9. Strong's #8269 BDB #978.

226. **Masculine\_noun:** which means, *axle*. Strong's #5633 BDB #710. 1Kings 7:30

|  |                      |                            |                            |
|--|----------------------|----------------------------|----------------------------|
| çeren (עָרֵן) [pronounced SEH-ren]                                     | <i>axle, plate</i>   | masculine singular noun    | Strong's #5633<br>BDB #710 |
| ç <sup>e</sup> rânîym (עָרָנִים) [pronounced s <sup>e</sup> -RAW-neem] | <i>axles, plates</i> | masculine plural construct | Strong's #5633<br>BDB #710 |

227. **Masculine\_noun:** which means *desert-plant [contrasted with a myrtle]*. Strong's #5636 BDB #710.

228. **Verb:** çârar (רָרַר) [pronounced saw-RAHR] which means, *stubborn, rebellious*. However, these are two words which perhaps go together, but they are not synonyms. Çârar is found used strictly as a verb only once in Hos. 4:16 where it is also found in the Qal participle. The KJV reads *Israel slideth back as a backsliding heifer*. I know your thinking; Israel is in for some serious discipline, as there is nothing worse in this world than a backsliding heifer. However, the NASB gives us a clearer picture: *Since Israel is stubborn like a stubborn heifer, can the Lord now pasture them like a lamb in a large field?* This is an animal which is going to do what it wants to do when it wants to do it. Lambs, although not the brightest animals in the world, can be controlled and guided by a good shepherd. Israel, out in the large field of the world, had become *willful, headstrong and uncontrollable*. It is also used in that sense in Prov. 7:11. When Israel, through the Levites, confessed their sins, they said, *"And they gave a stubborn shoulder and stiffened their neck, and would not listen."* (Neh. 9:29b; see Zech. 7:11). Have one of your children walked away from you in a rage and you put your hand on his shoulder and he pulled it forward? That is being *willful and stubborn*. We cannot make a determination of the meaning of this word from its use in Psalm 66:7 68:6, 18 Isa. 1:23 Hos. 9:15. In Isa. 30:1a, although this is often translated, *"Woe to the rebellious children," declares Y<sup>e</sup>howah, "Who execute a plan, but not mine..."* The sense here is not of being rebellious, per se, but *being headstrong, doing what they want to do, stubborn*. *Willful and headstrong* is the sense this word is used in Isa. 65:2. Therefore, a more accurate assessment of this word is *stubborn, willful, headstrong*. This word is often found in conjunction with mârâh (מָרָה) [pronounced maw-RAWH], which means *rebel, rebellious*, (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. for mârâh). Strong's #5637 BDB #710.\* Deut. 21:18 Psalm 68:6 78:8 Prov. 7:11

|                                     |  |  |                            |
|-------------------------------------|--|--|----------------------------|
| çârar (רָרַר) [pronounced saw-RAHR] | <i>to be stubborn, to rebel, to be rebellious</i>                                | 3 <sup>rd</sup> person masculine singular, Qal imperfect | Strong's #5637<br>BDB #710 |
| çârar (רָרַר) [pronounced saw-RAHR] | <i>stubborn, obstinate, rebellious, willful, headstrong [and uncontrollable]</i> | masculine singular, Qal active participle                | Strong's #5637<br>BDB #710 |

229. **Adjective:** which means, *stubborn, resentful*. Strong's #5620 BDB #711.

230. **Masculine\_noun:** which means *winter*. Strong's #5638 BDB #711.

231. **Verb:** which means *to stop up, to shut up; to keep close*. Strong's #5640 BDB #711.

232. **Verb:** çâthar (רָתַר) [pronounced saw-THAHR] and it means *to hide, to cover over*. These are Hiphil meanings. In Deut. 29:29, çâthar is found in the Niphal is the passive stem, meaning that these words received *hiding*. This is information from the future and information which has not been revealed to the hoi polloi. In the feminine plural, Niphal participle, this would mean *the hidden things, the concealed things*—specifically, one's hidden faults, sins and transgressions. The Hiphil does not appear to be much different; it is often used in conjunction with hiding one's face. Strong's #5641 BDB #711. [Synonym: 'âlam (עָלַם) [pronounced aw-LAHM] means *to veil from sight, to conceal*. The difference between these two words is that the first verb describes what is done behind closed doors, in a tent, under a veil—that is, an act which is concealed; and the second word is an act of concealment. **Strong's #5956 BDB #761**]. Gen. 31:49 Exodus 3:6 Num. 5:13 Deut. 29:29 1Sam. 20:2, 5 23:19 26:1 Job 3:10, 23 13:24 14:13 Psalm 19:12 44:24 51:9 54 inscription 55:1, 12 64:2 89:46



|   |                               |   |                            |
|---|-------------------------------|---|----------------------------|
| çâthar (חָתַר)<br>[pronounced saw-THAR] | <i>to hide, to cover over</i> | 3 <sup>rd</sup> person masculine<br>singular, Hiphil imperfect      | Strong's #5641<br>BDB #711 |
| çâthar (חָתַר)<br>[pronounced saw-THAR] | <i>to hide oneself</i>        | 3 <sup>rd</sup> person masculine<br>singular, Hithpael<br>imperfect | Strong's #5641<br>BDB #711 |

In the Hiphil, it is often used in conjunction with eyes or ears, and it can mean *to hide one's eyes from* which means *to disregard*. In hiding the ear, it is similar to our expression *to turn a deaf ear* (Lam. 3:56). Here, it is found in the Hithpael stem (the intensive, reflexive stem). My guess is that this might be a shorthand idiom meaning essentially the same as *turning a deaf ear to* or simply *disregarding*.

|   |  |   |                            |
|---|--|---|----------------------------|
| çâthar (חָתַר)<br>[pronounced saw-THAR] | <i>to be hidden, to lie hid; to be covered over; to hide oneself</i> | 3 <sup>rd</sup> person masculine<br>singular, Niphal<br>imperfect | Strong's #5641<br>BDB #711 |
|---|--|---|----------------------------|

This concept is expanded to times when two people cannot see one another; so this is a word for when two people are *absent from one another*.

233. **Masculine\_noun:** çêther (חֵתֶר) [pronounced SAY-ther], which means *a covering, a hiding place, secrecy, privately*. Strong's #5643 BDB #712. Judges 3:19 1Sam. 19:2 2Sam. 12:12 Job 13:10 Psalm 10:8–9 32:7 61:4 Prov. 9:17

|   |  |                         |                            |
|---|--|-------------------------|----------------------------|
| çêther (חֵתֶר)<br>[pronounced SAY-ther] | <i>a covering, a hiding place; a hiding; something secret [clandestine, hidden], secrecy, privately; a veil, a covering; protection, defense</i> | masculine singular noun | Strong's #5643<br>BDB #712 |
|---|--|-------------------------|----------------------------|

234. **Feminine\_noun:** çêther (חֵתֶר) [pronounced SAY-ther], which means *shelter, protection, cover*. Strong's #5643 BDB #712. Fix spelling. 1Sam. 25:20

|   |                                   |                                 |                            |
|---|-----------------------------------|---------------------------------|----------------------------|
| çêther (חֵתֶר)<br>[pronounced SAY-ther] | <i>shelter, protection, cover</i> | feminine singular<br>counstruct | Strong's #5643<br>BDB #712 |
|---|-----------------------------------|---------------------------------|----------------------------|

235. **Masculine\_proper\_noun:** Strong's #5639 BDB #712.

236. **Masculine\_proper\_noun:** Çith<sup>er</sup>îy (יִתְרִי) [pronounced sixth-REE], which means, *protective, protection of Jehovah*; transliterated *Sithri, Zithri*. Strong's #5644 BDB #712. Exodus 6:22\*

|   |   |                                   |                            |
|---|---|-----------------------------------|----------------------------|
| Çith <sup>er</sup> îy (יִתְרִי)<br>[pronounced sixth-REE] | <i>protective, protection of Jehovah; transliterated Sithri, Zithri</i> | masculine singular<br>proper noun | Strong's #5644<br>BDB #712 |
|---|---|-----------------------------------|----------------------------|

237. **Masculine\_noun:** which means *a place of shelter*. Strong's #4563 BDB #712.

238. **Masculine\_noun:** miç<sup>et</sup>târ (מִיחַטָּר) [pronounced mihs-TAWR], which means *a secret place, a hiding place, the place of an ambush*. Strong's #4565 BDB #712. Psalm 64:4

|   |   |                         |                            |
|---|---|-------------------------|----------------------------|
| miç <sup>et</sup> târ (מִיחַטָּר)<br>[pronounced mihs-TAWR] | <i>a secret place, a hiding place, the place of an ambush</i> | masculine singular noun | Strong's #4565<br>BDB #712 |
|---|---|-------------------------|----------------------------|

239. **Masculine\_noun:** which means *hiding, the act of hiding*. Strong's #4564 BDB #712.

## 16. ע Ayin [pronounced ÇAH-yin] Written ʿ and not pronounced by some and some use a soft g or a guttural g

1. **Letter:** ע Ayin [pronounced ÇAH-yin] Written ʿ and not pronounced by some and some use a soft g or a guttural g (like you are hacking up a loogie). Strong's #none BDB #712.

2. **Masculine\_noun:** ‘āb (אָב) [pronounced *gaw<sup>b</sup>v*], which means *projecting roof, landing*. Meaning is uncertain. Equivalent spelling with Strong's #5645 BDB #728. Perhaps the difference is singular versus plural. Strong's #5646 BDB #712. 1Kings 7:6

|   |  |   |                         |
|---|--|---|-------------------------|
| ‘āb (אָב) [pronounced <i>gaw<sup>b</sup>v</i> ] | <i>threshold, steps [up to a porch]; landing; pitched roof</i> | masculine singular noun; meaning is uncertain | Strong's #5646 BDB #712 |
|---|--|---|-------------------------|

In 1Kings 7:6, this is translated *a canopy* (ESV, Owens); *roof* (Green's literal translation); *thick beams* (Webster).

Spelled the same as Strong's #5645 BDB #728, which means *cloud, dark cloud, cloud-mass, darkness [caused by an overcast sky]; a dark thicket [of woods]*.

3. **Verb:** ‘ābad (אָבַד) [pronounced *gaw<sup>b</sup>-VAHD*], which means *to work, to serve, to labor*. From this verb is built the words for *servant, service (work), and labor*. Strong's #5647 BDB #712. Gen. 2:5, 15 3:23 4:2, 12 14:4 15:13 25:23 27:29, 40 29:15 30:26 31:6 49:15 Exodus 1:13, 14 3:12 4:23 5:18 6:5 7:16 8:1 9:1 10:3, 8, 11 12:31 13:5 14:5, 11 20:5, 9 21:2 23:24, 25 Num. 8:11 Deut. 4:19 5:9, 13 17:3 20:11 21:3, 4 29:26 Joshua 16:10 22:27 24:14 Judges 2:7 9:28 1Sam. 4:9 7:3–4 8:8 11:1 12:10, 20 17:9 26:19 2Sam. 10:19 15:8 16:19 22:44 1Kings 4:21 9:6, 9, 21 Job 21:15 Psalm 2:11 106:36

|   |  |  |                         |
|---|--|--|-------------------------|
| ‘ābad (אָבַד) [pronounced <i>gaw<sup>b</sup>-VAHD</i> ] | <i>to work, to serve, to labor; to be a slave to</i> | 3 <sup>rd</sup> person masculine plural, Qal imperfect | Strong's #5647 BDB #712 |
|---|--|--|-------------------------|

This verb also means: *to serve as subjects; to serve (God); to serve (with Levitical service)*.

|   |  |   |                         |
|---|--|---|-------------------------|
| ‘ābad (אָבַד) [pronounced <i>gaw<sup>b</sup>-VAHD</i> ] | <i>work, serve, labor; be a slave to</i> | 2 <sup>nd</sup> person masculine plural, Qal imperative | Strong's #5647 BDB #712 |
|---|--|---|-------------------------|

|   |   |                       |                         |
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| ‘ābad (אָבַד) [pronounced <i>gaw<sup>b</sup>-VAHD</i> ] | <i>working, serving, laboring; being a slave to</i> | Qal active participle | Strong's #5647 BDB #712 |
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|   |   |   |                         |
|---|---|---|-------------------------|
| ‘ābad (אָבַד) [pronounced <i>gaw<sup>b</sup>-VAHD</i> ] | <i>a worker, one who serves, a laborer; a slave; a tiller [of the soil]; a farmer, a gardener</i> | masculine singular, Qal active participle | Strong's #5647 BDB #712 |
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| ‘ābad (אָבַד) [pronounced <i>gaw<sup>b</sup>-VAHD</i> ] | <i>the ones working (serving, laboring); workers, those who serve, laborers; slaves; tillers [of the soil]; farmers, gardeners</i> | masculine plural, Qal active participle | Strong's #5647 BDB #712 |
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| ‘ābad (אָבַד) [pronounced <i>gaw<sup>b</sup>-VAHD</i> ] | <i>to be worked, to be tilled [as land]; to make oneself a servant; to be served [as a king]</i> | 3 <sup>rd</sup> person masculine singular, Niphal imperfect | Strong's #5647 BDB #712 |
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|---|---|---|-------------------------|
| ‘ābad (אָבַד) [pronounced <i>gaw<sup>b</sup>-VAHD</i> ] | <i>to be worked; to be under very hard bondage [labor, servitude]</i> | 3 <sup>rd</sup> person masculine plural, Pual imperfect | Strong's #5647 BDB #712 |
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|   |  |   |                         |
|---|--|---|-------------------------|
| ‘ābad (אָבַד) [pronounced <i>gaw<sup>b</sup>-VAHD</i> ] | <i>to make [compel, cause] one to labor [work, serve], to make someone a slave, to cause to serve as a servant, to put someone into bondage; to cause weariness [due to hard work], to fatigue</i> | 3 <sup>rd</sup> person masculine plural, Hiphil perfect | Strong's #5647 BDB #712 |
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|   |  |   |                            |
|---|--|---|----------------------------|
| ‘ābad (עָבַד) [pronounced <i>gaw<sup>b</sup>-VAHD</i> ] | <i>making [compelling, causing] one to labor [work, serve], making someone a slave, causing to serve as a servant, putting someone into bondage; causing weariness [due to hard work], fatiguing</i> | Hiphil participle                                       | Strong's #5647<br>BDB #712 |
| ‘ābad (עָבַד) [pronounced <i>gaw<sup>b</sup>-VAHD</i> ] | <i>to be led or enticed to serve [work, labor], to be made [persuaded, incited] to serve</i>   | 3 <sup>rd</sup> person masculine plural, Hophal perfect | Strong's #5647<br>BDB #712 |

4. **Masculine\_noun:** ‘ebed (עָבַד) [pronounced *GE<sup>B</sup>-ved*], which means *slave, servant*. ‘e<sup>b</sup>ved is the most common word for *servant* and we found this word used in 1Sam. 8:14–17. Although ‘e<sup>b</sup>ved clearly means *servant*, it possibly refers to *underlings* as well. This is the word was used throughout the Law in reference to the ethical treatment of a servant (e.g., Exodus 21 Lev. 25). See a full-blown discussion in Joshua 1:1. Strong's #5650 BDB #713. Gen. 9:25 12:16 14:15 18:3 19:2 20:8, 14 21:25 24:2, 35 26:15, (18) 27:37 30:43 32:4 33:5 39:17 40:20 41:10, 12 42:10 43:18, 28 44:7, 10 45:16 46:34 47:3 50:2 Exodus 4:10 5:15 7:10 8:3 9:14 10:1 11:3 12:30, 44 13:3 14:5, 31 20:2, 10 21:2, 7 32:13 Deut. 3:24 5:6, 14 16:11 34:5, 11 Joshua 1:1 24:17 Judges 2:8 1Sam. 3:9 8:14, 17 12:19 (14:40) 16:15, 16 17:8, 9, 32, 58 18:5 19:1, 4 20:7 21:7 22:6 23:10 25:8 26:18 27:5, 12 28:2, 23 29:3 30:13 2Sam. 2:12 6:20 12:18 13:31 14:19 15:2 16:6 17:20 18:7 19:5 20:6 21:15 24:10 1Kings 1:2 2:38 3:6, 15 5:1, 6 8:23, 24 9:22 1Chron. 16:13 Job 1:8 3:19 Psalm 34:22 Eccles. 2:7

|   |   |   |                            |
|---|---|---|----------------------------|
| ‘ebed (עָבַד) [pronounced <i>GE<sup>B</sup>-ved</i> ] | <i>slave, servant; worker; underling; subject</i> | masculine singular noun with a 2 <sup>nd</sup> person masculine singular suffix | Strong's #5650<br>BDB #713 |
|---|---|---|----------------------------|

In today's world, this might be understood to refer to *a worker, an employee*.

|  |   |   |                            |
|--|---|---|----------------------------|
| ‘ebādīym (עֲבָדִים) [pronounced <i>ge<sup>b</sup>-vaw-DEEM</i> ] | <i>slaves, servants; workers; underlings; subjects; slavery, bondage, servitude; this can mean military men, soldiers in the plural</i> | masculine plural noun with the 2 <sup>nd</sup> person masculine singular suffix | Strong's #5650<br>BDB #713 |
|--|---|---|----------------------------|

In today's world, these people would be understood to be *workers, employees, hires*.

5. **Masculine\_proper\_noun:** Strong's #5661 BDB #714.  
 6. **Masculine\_noun:** *work*. Eccles. 9:1.\* Strong's #5652 BDB #714.  
 7. **Masculine\_proper\_noun:** ‘Ōwbêd (עֹבֵד) [pronounced *goh-BAYD*], which means *a slave of, a servant of*; transliterated *Obed*. Strong's #5744 BDB #714. Ruth 4:17a 1Chron. 11:47

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|--|--|--------------------------------|----------------------------|
| ‘Ōwbêd (עֹבֵד) [pronounced <i>goh-BAYD</i> ] | <i>a slave of, a servant of; transliterated Obed</i> | masculine singular proper noun | Strong's #5744<br>BDB #714 |
|--|--|--------------------------------|----------------------------|

8. **Masculine\_proper\_noun:** *a servant of*. Strong's #5654 BDB #714. 2Sam. 6:10 1Chron. 16:5, 38

|   |                           |                         |                            |
|---|---------------------------|-------------------------|----------------------------|
| ‘Ōbêd (עֹבֵד) [pronounced <i>goh-BADE</i> ] | <i>a slave, a servant</i> | masculine singular noun | Strong's #5744<br>BDB #714 |
|---|---------------------------|-------------------------|----------------------------|

|  |  |                       |                          |
|--|--|-----------------------|--------------------------|
| ’Ēdōwm (עֲדֹמִי) [pronounced <i>eh-DOHM</i> ]; also ’Ēdôm (עֲדֹם) [pronounced <i>eh-DOHM</i> ] | <i>reddish; and is transliterated Edom, Edomites</i> | masculine proper noun | Strong's #123<br>BDB #10 |
|--|--|-----------------------|--------------------------|

Together, these two words make up *Obed-edom*, which means *a slave to the Edomite; a servant to Edom*, which is Strong's #5654.

9. **Masculine\_proper\_noun:** *a servant of the king.* Strong's #5663 BDB #715.  
 10. **Masculine\_proper\_noun:** *a servant of [God].* Strong's #5664 BDB #715.  
 11. **Masculine\_proper\_noun:** 'ab<sup>e</sup>dâ (אֲבִדָּה) [pronounced *ahb-DAW*], which means, *a servant of Jehovah; work*; transliterated *Abda*. Strong's #5653 BDB #715. 1Kings 4:6

|  |                                   |                                    |                            |
|--|-----------------------------------|------------------------------------|----------------------------|
| 'ab <sup>e</sup> dâ (אֲבִדָּה)<br>[pronounced <i>ahb-DAW</i> ] | <i>a servant of Jehovah; work</i> | masculine singular,<br>proper noun | Strong's #5653<br>BDB #715 |
|--|-----------------------------------|------------------------------------|----------------------------|

12. **Masculine\_proper\_noun:** Jer. 36:26.\* Strong's #5655 BDB #715.  
 13. **Feminine\_noun:** 'ăbôdâh (עֲבֹדָה) [pronounced *gû<sup>b</sup>-vo-DAWH*], which means, *labour, work, service*. In a more modern vocabulary, we might use *load, cargo, freight, payload*. This can refer to the act of service as well as to that which is lifted or carried by slaves. By application, this could be rendered *slave population, staff* or *slave staff*. It is that which is lifted and carried; however, this refers to the act of service as well as to that which is lifted. The second word means *labor, service* and it is 'ăvôdâh (עֲבֹדָה) [pronounced *gû<sup>b</sup> b-vo-DAWH*] and this is a word used for slavery and bondage (Ex. 1:14 2:23 5:9, 11 6:6); service to the tabernacle or any other worship service (Ex. 12:25 27:19 30:16 36:1) and it used for the work which should not be done during a Sabbath or during another holy day (Num. 28:18, 25). The latter word tends to stand for work which is done for someone else or in service to someone else; and the first word focuses in on the labor or the work involved, whether it is in service to someone or not. Strong's #5656&5647 BDB #715. See **synonyms**. Gen. 29:27 30:26 Exodus 1:14 2:23 5:9 6:6 12:25 13:5 27:19 30:16 Num. 4:32 28:18 Joshua 22:27 1Kings 1Chron. 6:48 Psalm 104:14

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|--|---|------------------------|------------------------------------|
| 'ăbôdâh (עֲבֹדָה)<br>[pronounced <i>gû<sup>b</sup>-vo-DAWH</i> ] | <i>labour, work, service; possibly: bondage; enslavement; service of [to] God</i> | feminine singular noun | Strong's #5656 &<br>#5647 BDB #715 |
|--|---|------------------------|------------------------------------|

14. **Feminine\_noun:** 'ăbûddâh (עֲבֻדָּה) [pronounced *gû<sup>b</sup>vood-DAW*], which means *household, household servants*; this could be rendered *slave population, staff* or *servant and slave staff*. Strong's #5657 BDB #715. Gen. 26:14 Job 1:3

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|--|---|------------------------|----------------------------|
| 'ăbûddâh (עֲבֻדָּה)<br>[pronounced <i>gû<sup>b</sup>vood-DAW</i> ] | <i>household, household servants; this could be rendered slave population, staff or servant and slave staff</i> | feminine singular noun | Strong's #5657<br>BDB #715 |
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15. **Masculine\_proper\_noun:** Strong's #5658 BDB #715.  
 16. **Feminine\_noun:** *servitude, bondage.* Strong's #5659 BDB #715.  
 17. **Masculine\_proper\_noun:** *a servant of Yah.* Strong's #5660 BDB #715.  
 18. **Masculine\_proper\_noun:** *a servant of El.* Strong's #5661 BDB #715.  
 19. **Masculine\_proper\_noun:** 'Ôbad<sup>e</sup>yâh (עֲבָדָה) [pronounced *goh-bahd<sup>e</sup>-YAW*], *a servant of Yah*; transliterated *Obadiah*. Strong's #5662 BDB #715. 1Chron. 12:9

|   |   |                                   |                            |
|---|---|-----------------------------------|----------------------------|
| 'Ôbad <sup>e</sup> yâh (עֲבָדָה)<br>[pronounced <i>goh-bahd<sup>e</sup>-YAW</i> ] | <i>a servant of Yah; transliterated Obadiah</i> | masculine singular<br>proper noun | Strong's #5662<br>BDB #715 |
|---|---|-----------------------------------|----------------------------|

20. **Masculine\_noun:** *work.* Found only in Job 34:25.\* Strong's #4566 BDB #716.  
 21. **Verb:** *to be thick, fat, gross.* Strong's #5666 BDB #716.  
 22. **Masculine\_noun:** 'ăbîy (אֲבִי) [pronounced *guh-VEE*], which means *thickness, depth, width; density*. Strong's #5672 BDB #716. 1Kings 7:26 Job 15:26

|  |   |                         |                            |
|--|---|-------------------------|----------------------------|
| 'ăbîy (אֲבִי) [pronounced <i>guh-VEE</i> ] | <i>thickness, depth, width; density</i> | masculine singular noun | Strong's #5672<br>BDB #716 |
|--|---|-------------------------|----------------------------|

This is also spelled 'ôbîy (עֲבִי) [pronounced *gob-EE*].

23. **Noun:** 'âb (אֶב) [pronounced *gaw<sup>b</sup>V*], which means *thickness*. Exodus 19:9\* is my spelling correct? Is the Strong # correct? Strong's #5645 BDB #716.  
 24. **Masculine\_noun:** ma'âbeh (מֵאֵבֶה) [pronounced *mah-ub-EH*], *clay, loam; compact soil; thickness, compactness*. Strong's #4568 BDB #716. 1Kings 7:46

|   |  |   |                            |
|---|--|---|----------------------------|
| ma'ābeh (מַעֲבֵה)<br>[pronounced mah-ub-EH]   | clay, loam; compact soil;<br>thickness, compactness  | masculine singular<br>proper noun                           | Strong's #4568<br>BDB #716 |
| 25. <b>Masculine_noun:</b> <i>pledge, thing taken in a pledge.</i> Strong's #5667 BDB #716.   |  |   |                            |
| 26. <b>Masculine_noun:</b> <i>weight of a pledge.</i> Strong's #5671 BDB #716.  |  |   |                            |
| 27. <b>Verb:</b> <i>to take a pledge, to give a pledge.</i> Strong's #5670 BDB #716.  |  |   |                            |
| 28. <b>Masculine_proper_noun:</b> 'ōwbâl (לְבוֹעַ) [pronounced gōh-BAWL], which means <i>stripped bare</i> ; transliterated <i>Obal</i> . Strong's #5745 BDB #716. Gen. 10:28   |  |   |                            |
| 'ōwbâl (לְבוֹעַ)<br>[pronounced gōh-BAWL]   | <i>stripped bare</i> ; transliterated <i>Obal</i>  | masculine singular<br>proper noun:                          | Strong's #5745<br>BDB #716 |
| Spelled 'yḇâl (לְבִיעַ) [pronounced gee-BAWL] in 1Chron. 1:22.  |  |   |                            |
| 29. <b>Proper noun mountain:</b> 'ēybâl (לְבִיעַ) [pronounced gay-BAWL], which means, <i>stone, bare mountain</i> ; transliterated, <i>Ebal</i> . Strong's #5858 BDB #716. Gen. 36:23   |  |   |                            |
| 'ēybâl (לְבִיעַ)<br>[pronounced gay-BAWL]   | <i>stone, bare mountain</i> ;<br>transliterated, <i>Ebal</i>   | Proper noun, mountain                                       | Strong's #5858<br>BDB #716 |
| 30. <b>Proper Masculine_noun:</b> ya <sup>eb</sup> vêts (יַעֲבֹצִי) [pronounced yahg'-VAYTZ], which is transliterated <i>Jabez</i> . Strong's #3258 BDB #716. 1Chron. 4:9   |  |   |                            |
| 31. <b>Verb:</b> 'ābar (רָבַע) [pronounced gaw <sup>b</sup> -VAHR], which means <i>to pass over, to pass through, to pass on, to pass, to go over</i> . It is found well over 500 times in the Bible. In Deut. 24:5, the verb translated <i>charge, laid on, or passed over</i> is the 3 <sup>rd</sup> person, Qal imperfect of 'ābar, which means <i>pass over, pass through, pass on</i> . I am even wondering in this context if it might mean that he is not to be passed over with regards to ranking or privilege under these circumstances. That would make more sense and fall in with the context. This is not a precedent meaning that he should not work or become involved in a business during this year. In the <b>Hiphil</b> this word means <i>to set apart, to cause to sound, to pass over, to cause to pass, to put away, to pass through, to conduct, to carry over, to make proclamation, to do away, to take away, to bring, carried, made, have brought</i> . Obviously, that is too many to try to use for one word in one particular stem. The basic idea behind this verb is the idea of <i>to pass over, to cross over</i> [a stream, a shore, etc.]. From this, we can extrapolate the meanings <i>to die, to depart, to go away</i> . The subject of this verb can be man, wind, water, and even tears. The <b>Hiphil</b> is the causative stem; therefore, it means <i>to cause to pass over, to transmit, to send over, to conduct over</i> . Metaphorically, this can mean <i>to pass by sin, to remit, to forgive</i> (2Sam. 12:13 24:10). In the <b>Piel</b> , one of the meanings has to do with the sperm passing through a impregnating the female. Keil and Delitzsch were pretty adamant that this mean <i>pass by</i> rather than <i>pass over</i> in Job 11:16. As a masculine plural <b>Qal participle</b> , it acts as a noun and means <i>those passing through, travelers</i> . Strong's #5674 BDB #716. [Doctrine of the Name Hebrew Gen. 8:1 12:6 15:17 18:5 23:16 30:32 31:21 32:10, 16, 23 33:3 37:28 49:4 Exodus 17:5 30:13 32:27 Num. 22:26 Deut. 2:4, 8, 13, 18, 30 4:14 17:2 24:5 29:12, 16 (Psalm 78:13 81:6 136:14 Joshua 1:11 3:2 4:3, 23 7:7, 15 10:29 18:18 Judges 6:33 10:9 11:20, 29, 32 12:1 19:12, 14 Ruth 2:8 Job 7:21 9:11 11:16 13:13 14:5—change and add the g) Job 17:7 19:8 21:10, 29 Psalm 73:7 148:6] <b>I Need to change the bb into a b (that is, ב to בּ) and pronunciation (or not, as those passages precede my new table approach)</b> except Gen. 18:3 41:46 47:21 Exodus 12:12 13:12 15:16 33:19, 22 Deut. 3:18, 26 4:21 34:4 Judges 2:20 1Sam. 2:24 9:3, 27 13:7 14:4 15:12 16:8 20:36 25:19 26:13 27:2 29:2 30:10 2Sam. 2:8, 15 3:10 12:13 15:18, 23 16:1, 9 17:16, 21 18:9, 23 19:15, 18, 40 20:13 24:5, 10, 20 1Kings 2:37 6:21 9:8 1Chron. 12:15 Psalm 57:1 73:7 89:38 103:16 148:6 Prov. 4:15 7:7 8:29 9:15 10:25 |  |   |                            |
| 'ābar (רָבַע) [pronounced gaw <sup>b</sup> -VAHR]   | <i>to pass over, to pass through, to pass on, to pass, to go over [beyond], to cross, to cross over; to go away, to depart; to violate [a law]</i> | 3 <sup>rd</sup> person masculine<br>singular, Qal imperfect | Strong's #5674<br>BDB #716 |

BDB gives a huge array of meanings: 1) *to pass over or by or through, alienate, bring, carry, do away, take, take away, transgress*; 1a) (Qal); 1a1) *to pass over, cross, cross over, pass over, march over, overflow, go over*; 1a2) *to pass beyond*; 1a3) *to pass through, traverse*; 1a3a) *passers-through (participle)*; 1a3b) *to pass through (the parts of victim in covenant)*; 1a4) *to pass along, pass by, overtake and pass, sweep by*; 1a4a) *passer-by (participle)*; 1a4b) *to be past, be over*; 1a5) *to pass on, go on, pass on before, go in advance of, pass along, travel, advance*; 1a6) *to pass away*; 1a6a) *to emigrate, leave (one's territory)*; 1a6b) *to vanish*; 1a6c) *to perish, cease to exist*; 1a6d) *to become invalid, become obsolete (of law, decree)*; 1a6e) *to be alienated, pass into other hands*.

|   |   |   |                         |
|---|---|---|-------------------------|
| ‘ābar (רָבַע) [pronounced ḡaw <sup>b</sup> -VAHR] | <i>pass over, pass through, pass on, pass, go over [beyond], cross, cross over; go away, depart; violate [a law]</i>  | 2 <sup>nd</sup> person masculine singular, Qal imperative   | Strong's #5674 BDB #716 |
| ‘ābar (רָבַע) [pronounced ḡaw <sup>b</sup> -VAHR] | <i>passing by, passing through; passing over</i>  | Qal active participle                                       | Strong's #5674 BDB #716 |
| ‘ābar (רָבַע) [pronounced ḡaw <sup>b</sup> -VAHR] | <i>those passing by, ones passing through; the ones passing over</i>  | masculine plural, Qal participle                            | Strong's #5674 BDB #716 |
| ‘ābar (רָבַע) [pronounced ḡaw <sup>b</sup> -VAHR] | <i>passer by, one passing through; one passing over</i>   | masculine singular, Qal participle                          | Strong's #5674 BDB #716 |
| ‘ābar (רָבַע) [pronounced ḡaw <sup>b</sup> -VAHR] | <i>to cause [make] to pass over, to cause [allow] to pass through, to bring [over, to]; to transmit, to send over; to pass by sin, to cause to pass away, to cause to take away; to remit, to forgive</i> | 3 <sup>rd</sup> person masculine singular, Hiphil imperfect | Strong's #5674 BDB #716 |

Because there are several Qal meanings, there are several corresponding Hiphil meanings. This word, in the Hiphil, can also mean *to bring; to offer up [as a sacrifice]; to consecrate; to lead away, to take away, to remove; to avert*.

|   |   |   |                         |
|---|---|---|-------------------------|
| ‘ābar (רָבַע) [pronounced ḡaw <sup>b</sup> -VAHR] | <i>cause [make] to pass over, cause [allow] to pass through, bring [over, to]; transmit, send over; pass by sin, cause to pass away, cause to take away; remit, forgive</i> | 2 <sup>nd</sup> person masculine singular, Hiphil imperative  | Strong's #5674 BDB #716 |
| ‘ābar (רָבַע) [pronounced ḡaw <sup>b</sup> -VAHR] | <i>to impregnate; to become pregnant; to cause [make] to cross [pass over]</i>  | 3 <sup>rd</sup> person masculine singular, Piel imperfect     | Strong's #5674 BDB #716 |
| ‘ābar (רָבַע) [pronounced ḡaw <sup>b</sup> -VAHR] | <i>to be passed [crossed] over; to be crossed</i>   | 3 <sup>rd</sup> person masculine singular, Niphal imperfect   | Strong's #5674 BDB #716 |
| ‘ābar (רָבַע) [pronounced ḡaw <sup>b</sup> -VAHR] | <i>to pass over; to pour oneself forth [in wrath], to be angry; to be proud</i>   | 3 <sup>rd</sup> person masculine singular, Hithpael imperfect | Strong's #5674 BDB #716 |

32. **Masculine\_singular\_noun:** ‘ēber (רֶבֶעַ) [pronounced ḡAY<sup>b</sup>-ver], which means *region across, beyond, side*. There are combinations of this word and various prepositions. Strong's #5676 BDB #719. Exodus 25:37

28:26 Num. 22:1 Deut. 4:41 Joshua 1:14 5:1 9:1 12:1, 7 13:7 17:5 1Sam. 14:1, 4 26:13 1Kings 4:24

|  |  |                              |                         |
|--|--|------------------------------|-------------------------|
| ‘êber (עֵבֶר) [pronounced GAY <sup>B</sup> -ver] | <i>region beyond [across]; region on the other side [of a valley, stream, sea]; the opposite region [side]; beyond, side</i> | masculine singular construct | Strong's #5676 BDB #719 |
|--|--|------------------------------|-------------------------|

33. **Preposition/noun combination:** ‘el (אֶל) [pronounced e], followed by ‘êber (עֵבֶר) [pronounced GAY<sup>B</sup>-ver], which means *region across, beyond, side*. Strong's #5676 BDB #719. With a preposition, ‘êber acts like a preposition. Together, these mean *to the region beyond, to the opposite region, towards a region, towards the region opposite one's face*. Joshua 22:11

34. **Preposition/noun combination:** ‘êber (עֵבֶר) [pronounced GAY<sup>B</sup>-ver], which means *region across, beyond, side*. With the bēyth preposition, it means *beyond*. Strong's #5676 BDB #719. (Num. 22:1 Joshua 1:14 5:1 9:1 12:1, 7 13:7 17:5 ??) Deut. 1:1 3:8 Judges 5:17 11:18 1Sam. 31:7

|  |  |                              |                         |
|--|--|------------------------------|-------------------------|
| b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ] | <i>in, into, at, by, near, on, with, before, upon, against, by means of, among, within</i>                                   | a preposition of proximity   | No Strong's # BDB #88   |
| ‘êber (עֵבֶר) [pronounced GAY <sup>B</sup> -ver] | <i>region beyond [across]; region on the other side [of a valley, stream, sea]; the opposite region [side]; beyond, side</i> | masculine singular construct | Strong's #5676 BDB #719 |

The bēyth preposition with the masculine noun ‘êber literally mean *in the opposite region, in the opposite side*; together, they often act as the single preposition *beyond, on the other side of*.

35. **Preposition/noun combination:** 1Kings 7:20

|  |  |                                    |                         |
|--|--|------------------------------------|-------------------------|
| lâmed (ל) [pronounced l <sup>e</sup> ]           | <i>to, for, towards, in regards to</i>   | directional/relational preposition | No Strong's # BDB #510  |
| ‘êber (עֵבֶר) [pronounced GAY <sup>B</sup> -ver] | <i>region beyond [across]; region on the other side [of a valley, stream, sea]; the opposite region [side]; beyond, side</i> | masculine singular noun            | Strong's #5676 BDB #719 |

In 1Kings 7:20, this is translated *beside* (Owens);

36. **Preposition/noun combination:** 2Sam. 10:16 Job 1:19 1Kings 4:12 7:30

|  |  |                              |                         |
|--|--|------------------------------|-------------------------|
| min (מִן) [pronounced mihn]                      | <i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>        | preposition of separation    | Strong's #4480 BDB #577 |
| ‘êber (עֵבֶר) [pronounced GAY <sup>B</sup> -ver] | <i>region beyond [across]; region on the other side [of a valley, stream, sea]; the opposite region [side]; beyond, side</i> | masculine singular construct | Strong's #5676 BDB #719 |

Min ‘êber together act as a preposition and are reasonably translated *from beyond, from the other side, beyond*.

37. **Masculine proper noun:** ‘Êb<sup>er</sup> (עֵבֶר) [pronounced GAY<sup>B</sup>-ver], which is transliterated *Eber*, and is perhaps the eponym of *Hebrew*. Strong's #5677 BDB #720. Doctrine of the Name *Hebrew* Gen. 10:21, 24 11:14



|  |   |                                 |                            |
|--|---|---------------------------------|----------------------------|
| ‘Ēber (עֵבֶר) [pronounced GAY <sup>B</sup> -ver] | one from beyond, the other side, across, region on the other side; and is transliterated Eber, Heber, Hebrew, Eberite | masculine singular, proper noun | Strong's #5677<br>BDB #720 |
|--|---|---------------------------------|----------------------------|

The name denotes a person who came *from the other side of the river* (the Euphrates River).

38. **Adjective/Gentis:** ‘Ib<sup>e</sup>rîy (יִבְרִי) [pronounced ġi<sup>be</sup>-VREE], which means *one from beyond*; and is transliterated *Hebrew, Eberite*. It is poorly transliterated as *Hebrew*. This word, interestingly enough, is found most often in the Law of Moses and in the book of 1Samuel; after this, we will find it thrice in Jeremiah and once in Jonah. We first find this mentioned back in Gen. 14:13 in reference to Abraham, when we discussed it in more detail. Strong's #5680 BDB #720. Gen. 10:21, 24 (11:23) 14:13 39:14 40:15 41:12 Exodus 1:15 2:6, 7, 11, 13 3:18 5:3 9:1 10:3 21:2 1Sam. 4:6 13:3 14:21 29:3

|  |   |                                 |                            |
|--|---|---------------------------------|----------------------------|
| ‘Ēber (עֵבֶר) [pronounced GAY <sup>B</sup> -ver] | one from beyond, the other side, across, region on the other side; and is transliterated Eber, Heber, Hebrew, Eberite | masculine singular, proper noun | Strong's #5677<br>BDB #720 |
|--|---|---------------------------------|----------------------------|

The name denotes a person who came *from the other side of the river* (the Euphrates River).

|   |  |  |                            |
|---|--|--|----------------------------|
| ‘Ib <sup>e</sup> rîy (יִבְרִי) [pronounced ġih <sup>b</sup> -VREE]              | one from beyond; transliterated <i>Hebrew, Eberite</i>                     | proper masculine singular gentilic/noun with the definite article        | Strong's #5680<br>BDB #720 |
| ‘Ib <sup>e</sup> rîym (מִיִּבְרִי) [pronounced ġih <sup>b</sup> -VREEM]         | those from beyond; transliterated <i>Hebrews, Eberites</i>                 | proper masculine plural gentilic/noun with the definite article          | Strong's #5680<br>BDB #720 |
| ‘Ib <sup>e</sup> rîyôwth (תּוֹיִבְרִי) [pronounced ġih <sup>b</sup> -vree-OHTH] | those from beyond; <i>Hebrew women</i> ; transliterated <i>Hebrewesses</i> | proper feminine plural gentilic/noun/adjective with the definite article | Strong's #5680<br>BDB #720 |

39. **Feminine\_noun:** ‘ăbârâh (עֲבָרָה) [pronounced ġub-aw-RAW], which means *ford [shallow portion] [of a river]; region on the other side [of a river, stream, sea]; the opposite region [side]; the opposite side; from the other side; beyond*. Strong's #5679 BDB #720. 2Sam. 15:28 19:18

|   |  |                        |                            |
|---|--|------------------------|----------------------------|
| ‘ăbârâh (עֲבָרָה) [pronounced ġub-aw-RAW] | ford [shallow portion] [of a river]; ferry boat or raft [for crossing a river] | feminine singular noun | Strong's #5679<br>BDB #720 |
|---|--|------------------------|----------------------------|

40. **Feminine\_noun:** ‘ev<sup>e</sup>râh (עֲוָרָה) [pronounced ġe<sup>b</sup>v-RAW], which means *an outburst of anger, overflow of fury, overflowing rage, outpouring of anger; overflow, arrogance, fury; pride, arrogance, haughtiness*. The KJV pretty consistently renders this *wrath*. The idea appears to be that someone stores up this anger, fury and wrath for a long time, and then suddenly lets it all out. Strong's #5678 BDB #720. Gen. 49:7 Job 21:30 Psalm 7:6

|   |   |                        |                            |
|---|---|------------------------|----------------------------|
| ‘ev <sup>e</sup> râh (עֲוָרָה) [pronounced ġe <sup>b</sup> v-RAW] | an outburst of anger, overflow of fury, an outpouring of anger, an overflowing rage, fury, wrath; overflow; pride, arrogance, haughtiness | feminine singular noun | Strong's #5678<br>BDB #720 |
|---|---|------------------------|----------------------------|

41. **Verb:** which means *to be arrogant, to infuriate oneself*. Strong's # BDB #720.

42. **Masculine\_substantive:** ‘ăbûr (עֲבוּר) [pronounced aw-BURR or gaw-BURR], and it means *produce, yield*, and possibly *corn*. Found as a noun only in Joshua 5:11–12. Keil and Delitzsch indicate that this is the *new corn*; i.e., corn from that year, not from the previous. Strong's #5669 BDB #721. Joshua 5:12

43. **Preposition/conjunction:** ba‘ăbûr (בְּעֲבוּר) [pronounced bah-ġu<sup>b</sup>-VOOR], which means *because of, for, that, for the sake of, on account of, in order that*. In relationship to some physical object, it means *beyond*.

With time, it can mean *while*. It is really a combination of a preposition and a preposition which has a separate listing in BDB. Strong's #5668 BDB #721. (Check below to carry this over). Gen. 3:17 8:21 12:13 18:26 21:30 26:24 27:4, 10 46:34 50:10 Exodus 9:14 13:8 19:9 1Sam. 1:6 12:22 23:10 2Sam. 5:12 6:12 7:21 9:1 10:5 12:21, 25 13:2 14:20 18:18 Job 20:2 Psalm 105:45 106:32 132:10

|  |   |   |                            |
|--|---|---|----------------------------|
| ba'ăbûwr (רַבֵּעַ)<br>[pronounced <i>bah-ġu<sup>b</sup>-VOOR</i> ] | <i>because of, for, that, for the sake of, on account of, in order that, so that; while</i> | preposition/conjunction; substantive always found combined with the bēyth preposition | Strong's #5668<br>BDB #721 |
|--|---|---|----------------------------|

Actually a combination of the bēyth preposition (*in, into, at, by, near, on, with, before*) and 'ăbûwr (רַבֵּעַ) [pronounced *ġaw<sup>v</sup>-BOOR*] which means *a passing over, a transition; the cause of a crossing over; the price [of transferring ownership of something]; purpose, objective*. Properly, it is the passive participle of Strong's #5674 BDB #720. BDB and the e-sword KJV+ list it as Strong's #5676 BDB #719 combined with the bēyth preposition. Strong's #5668 BDB #721.

BDB lists Strong's #5676 as meaning *region beyond or across, [the opposite] side*. Most translations suggest that, when this is understood geographically, the combination means *on the other [opposite] side; in the region beyond; across on the other side*.

44. **Preposition combo:** Exodus 20:20 2Sam. 17:14

|  |  |   |                            |
|--|--|---|----------------------------|
| lâmed (ל) [pronounced <i>le</i> ]                                  | <i>to, for, towards, in regards to</i>   | directional/relational preposition  | No Strong's #<br>BDB #510  |
| ba'ăbûwr (רַבֵּעַ)<br>[pronounced <i>bah-ġu<sup>b</sup>-VOOR</i> ] | <i>because of, for, that, for the sake of, on account of, in order that; while</i> | preposition/conjunction; substantive always found combined with the bēyth preposition | Strong's #5668<br>BDB #721 |

Actually a combination of the bēyth preposition (*in, into, at, by, near, on, with, before*) and 'ăbûwr (רַבֵּעַ) [pronounced *ġaw<sup>v</sup>-BOOR*] which means *a passing over, a transition; the cause of a crossing over; the price [of transferring ownership of something]; purpose, objective*. Properly, it is the passive participle of Strong's #5674 BDB #720. BDB and the e-sword KJV+ list it as Strong's #5676 BDB #719 combined with the bēyth preposition. Strong's #5668 BDB #721.

The lâmed preposition, the bēyth preposition and the word 'ăbûwr (רַבֵּעַ) [pronounced *ġaw<sup>v</sup>-BOOR*] together appear to mean *to the intent that, with the intent that; for the intent that, to the end that; in order to*. That final definition came from BDB; the others came from the meanings of these words and the context of 2Sam. 17:14.

45. **Combo:** Gen. 27:10

|  |  |   |                            |
|--|--|---|----------------------------|
| ba'ăbûwr (רַבֵּעַ)<br>[pronounced <i>bah-ġu<sup>b</sup>-VOOR</i> ] | <i>because of, for, that, for the sake of, on account of, in order that; while</i> | preposition/conjunction; substantive always found combined with the bēyth preposition | Strong's #5668<br>BDB #721 |
|--|--|---|----------------------------|

Actually a combination of the bēyth preposition (*in, into, at, by, near, on, with, before*) and 'ăbûwr (רַבֵּעַ) [pronounced *ġaw<sup>v</sup>-BOOR*] which means *a passing over, a transition; the cause of a crossing over; the price [of transferring ownership of something]; purpose, objective*. Properly, it is the passive participle of Strong's #5674 BDB #720. BDB and the e-sword KJV+ list it as Strong's #5676 BDB #719 combined with the bēyth preposition. Strong's #5668 BDB #721.

|  |                                     |                  |                          |
|--|-------------------------------------|------------------|--------------------------|
| 'ăšher (אֲשֶׁר)<br>[pronounced <i>ash-ER</i> ] | <i>that, which, when, who, whom</i> | relative pronoun | Strong's #834<br>BDB #81 |
|--|-------------------------------------|------------------|--------------------------|

These 3 words together probably have a colloquial meaning. Literally, they mean *because which, because that; on account of that*. I have rendered this, *for which*. Gesenius suggests *that, for the purpose that, in order that*.

46. **Preposition/noun combination:** 'êber (עֵבֶר) [pronounced *ĠAY-ber*] which means *region across, beyond,*

side. Strong's #5676 BDB #719. With a mêm, it means *on the opposite side, on the other side from the opposite side, from beyond*. (Num. 22:1 Joshua 1:14 5:1 9:1 12:1, 7 13:7 17:5 ??)

47. There are two prepositions which are put together to begin this verse; the bēyth preposition and the result is the ba'ābur (בַּאבּוּר) [pronounced *bah-ga<sup>b</sup>-vur*] and together they mean *in order that*. See above. Strong's #5668 BDB #721.

48. **Masculine\_noun:** ma'ēbār (מַעְבָּר) [pronounced *mah-guh<sup>B</sup>-VAWR*], which means *ford, crossing, passage*. Strong's #4569 BDB #721. Gen. 32:22 1Sam. 13:23

|   |   |                              |                            |
|---|---|------------------------------|----------------------------|
| ma'ēbār (מַעְבָּר)<br>[pronounced <i>mah-guh<sup>B</sup>-VAWR</i> ] | <i>ford, pass, crossing pass, passage</i> | masculine singular construct | Strong's #4569<br>BDB #721 |
|---|---|------------------------------|----------------------------|

49. **Feminine\_noun:** ma'ēbārâh (מַעְבָּרָה) [pronounced *mahg-baw-RAW*], which means *ford, crossing pass, passage*. Here, it refers to the few places of the Jordan that one could cross over. Strong's #4569 BDB #721. Judges 3:28 1Sam. 14:4

|   |   |                        |                            |
|---|---|------------------------|----------------------------|
| ma'ēbārâh (מַעְבָּרָה)<br>[pronounced <i>mahg-baw-RAW</i> ] | <i>ford, pass, crossing pass, passage</i> | feminine singular noun | Strong's #4569<br>BDB #721 |
|---|---|------------------------|----------------------------|

50. **Verb:** which means *to shrivel, to contract*. Strong's #5685 BDB #721.

51. **Verb:** which means *to wind, to weave*. Strong's #5686 BDB #721.

52. **Adjective:** which means *interwoven, leafy, interwoven foliage*. 721???? Strong's #5687 BDB #821.

53. **Masculine\_noun:** 'ābôthâh/'ābôth (תְּבִיעַ/תּוֹבֵעַ/הֶתְבֵּעַ) [pronounced *gub-ohth-AW/gub-OHTH*], which means *something interwoven [or intertwined]; a cord, rope, bonds; a braid; a wreath; a branch with thick [interwoven] foliage*. Young renders this as *thick rope*. Strong's #5688 BDB #721. Exodus 28:14 Judges 15:13 16:11 Psalm 2:3 118:27

|   |  |                         |                            |
|---|--|-------------------------|----------------------------|
| 'ābôthâh/'ābôth<br>(תְּבִיעַ/תּוֹבֵעַ/הֶתְבֵּעַ)<br>[pronounced <i>gub-ohth-AW/gub-OHTH</i> ] | <i>something interwoven [or intertwined]; a cord, rope, bonds; a braid; a wreath; a branch with thick [interwoven] foliage</i> | masculine singular noun | Strong's #5688<br>BDB #721 |
|---|--|-------------------------|----------------------------|

The word rendered cords, means properly *anything interwoven or interlaced*. Therefore, it means *a cord, a braid, a wreath; and then a branch with thick foliage*.<sup>34</sup>

54. **Verb:** which means *to have an inordinate affection, to lust for*. Strong's #5689 BDB #721.

55. **Masculine\_noun:** which means *sensuous love*. Strong's #5690 BDB #721.

56. **Feminine\_noun:** which means *lustfulness*. Strong's #5691 BDB #721.

57. **Masculine\_noun:** 'ûwgâb (בְּגוּעַ) [pronounced *goo-GAW<sup>B</sup>V*], which means *organ*; but is given several other translations (*tibia, fistula, syrinx, pipe, reed, flute, organ*). Given this name due to its sensual or appealing tones. Strong's #5748 BDB #721. Gen. 4:21 Job 21:12 Psalm 150:4

|  |  |                          |                            |
|--|--|--------------------------|----------------------------|
| 'ûwgâb (בְּגוּעַ)<br>[pronounced <i>goo-GAW<sup>B</sup>V</i> ] | <i>organ; but is given several other translations (tibia, fistula, syrinx, pipe, reed, flute, organ)</i> | masculine singular noun: | Strong's #5748<br>BDB #721 |
|--|--|--------------------------|----------------------------|

This word is probably related to the word *to blow*, which could indicate something similar to a woodwind or horn instrument; however, this *blowing* could also be similar to the air being pumped through pipes as an organ functions. Barnes reasonably rejects the organ as being too recent a musical instrument to be found in the days of Job; and adds that even if such an instrument existed, it would be unlikely used in a family gathering.<sup>35</sup>

58. **Masculine\_noun:** 'ēgel (לְגַל) [pronounced *GAY-ge/*], which means *calf*. Strong's #5695 BDB #722. Exodus 32:4 1Sam. 28:24 Psalm 29:6 106:19

<sup>34</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Psalm 118:27. Definitions also found in BDB and Gesenius.

<sup>35</sup> *Barnes' Notes; Job*, F. C. Cook, editor; reprinted 1996 by Baker Books; p. 351.

|  |  |                                 |                            |
|--|--|---------------------------------|----------------------------|
| ‘ēgel (עֵגֶל) [pronounced ĠAY-gel]   | <i>calf</i>  | masculine singular noun         | Strong's #5695<br>BDB #722 |
| 59. <b>Feminine_noun:</b> ‘eg <sup>l</sup> lâh (עֵגְלָהּ) [pronounced ġeg <sup>e</sup> -LAW], which means <i>heifer</i> . Strong's #5697 BDB #722. Gen. 15:9 1Sam. 16:2  |  |                                 |                            |
| ‘eg <sup>l</sup> lâh (עֵגְלָהּ) [pronounced ġeg <sup>e</sup> -LAW]   | <i>heifer</i>  | feminine singular construct     | Strong's #5697<br>BDB #722 |
| 60. <b>Proper_feminine_noun:</b> ‘Eg <sup>l</sup> lâh (עֵגְלָהּ) [pronounced ġehg <sup>e</sup> -LAW], which means <i>heifer</i> ; transliterated <i>Eglah</i> . Strong's #5698 BDB #722. 2Sam. 3:6   |  |                                 |                            |
| ‘Eg <sup>l</sup> lâh (עֵגְלָהּ) [pronounced ġehg <sup>e</sup> -LAW]  | <i>heifer; chariot; round transliterated Eglah</i>   | proper singular feminine noun   | Strong's #5698<br>BDB #722 |
| 61. <b>Proper_noun/location:</b> which means ; transliterated . Strong's #5697,7992 BDB #722.  |  |                                 |                            |
| 62. <b>Adjective:</b> ‘âgôl (עֲגוֹל) [pronounced ġaw-GOHL], which means <i>round, circular, revolving</i> . Strong's #5696 BDB #722. 1Kings 7:23   |  |                                 |                            |
| ‘âgôl (עֲגוֹל) [pronounced ġaw-GOHL]   | <i>round, circular, revolving</i>  | masculine singular adjective    | Strong's #5696<br>BDB #722 |
| Also spelled ‘âgôwl (עֲגוֹל) [pronounced ġaw-GOHL].  |  |                                 |                            |
| 63. <b>Feminine_noun:</b> ‘âgâlâh (עֲגָלָהּ) [pronounced ġuh-gaw-LAW], which means <i>cart, wagon</i> . Strong's #5699 BDB #722. Gen. 45:19 46:5 1Sam. 6:7 2Sam. 6:3 Psalm 46:9  |  |                                 |                            |
| ‘âgâlâh (עֲגָלָהּ) [pronounced ġuh-gaw-LAW]  | <i>[an ox-] cart, wagon; a chariot, a war vehicle</i>  | feminine singular noun          | Strong's #5699<br>BDB #722 |
| 64. <b>Masculine_noun:</b> which means <i>hoop, ring</i> . Strong's #5694 BDB #722.  |  |                                 |                            |
| 65. <b>Masculine_proper_noun:</b> ‘Eg <sup>l</sup> lôwn (עֵגְלֹון) [pronounced ehg-LOHN], which means <i>calf-like</i> ; transliterated <i>Eglon</i> . Strong's #5700 BDB #722. Judges 3:12  |  |                                 |                            |
| ‘Eg <sup>l</sup> lôwn (עֵגְלֹון) [pronounced ehg-LOHN]   | <i>calf-like; little calf; transliterated Eglon</i>  | masculine singular, proper noun | Strong's #5700<br>BDB #722 |
| 66. <b>Masculine_noun:</b> ma <sup>e</sup> gâl (מַעְגָּל) [pronounced mahġ-GAWL], which means <i>entrenchment, track, rut [wherein a wheel revolves]; a way; a course of action</i> . Strong's #4570 BDB #722. Psalm 23:3 Prov. 4:26 5:6, 21   |  |                                 |                            |
| ma <sup>e</sup> gâl (מַעְגָּל) [pronounced mahġ-GAWL]  | <i>entrenchment, track, rut [wherein a wheel revolves], wagon rampart; a way; a course of action</i>   | masculine singular noun         | Strong's #4570<br>BDB #722 |
| ma <sup>e</sup> gâllâth (מַעְגָּלָת) [pronounced mahġ-gawl-AWTH]   | <i>entrenchments, tracks, ruts [wherein a wheel revolves], wagon ramparts; ways; courses of action</i> | masculine plural noun           | Strong's #4570<br>BDB #722 |
| 67. <b>Feminine_noun:</b> ma <sup>e</sup> gâlâh (מַעְגָּלָהּ) [pronounced mahġ-gaw-LAW], which means <i>a wagon rampart; a fortification [constructed of wagons]</i> . About half of the references are masculine; the other half feminine. Strong's #4570 BDB #722. 1Sam. 17:20 26:5 Prov. 2:9 4:11 |  |                                 |                            |
| ma <sup>e</sup> gâl (מַעְגָּל) [pronounced mahġ-GAWL]  | <i>entrenchment, track, rut [wherein a wheel revolves]; a way, path; a course of action</i>            | masculine singular noun         | Strong's #4570<br>BDB #722 |

|  |   |   |                         |
|--|---|---|-------------------------|
| ma <sup>ʿ</sup> gâlîym (מַגְלִיִּם) [pronounced <i>mahg-gaw-LEEM</i> ] | <i>paths, tracks; entrenchments, ruts [wherein a wheel revolves]; ways, courses of action</i> | masculine plural noun   | Strong's #4570 BDB #722 |
| ma <sup>ʿ</sup> gâlâh (מַגְלָה) [pronounced <i>mahg-gaw-LAW</i> ]      | <i>a wagon rampart, wagon tracks; a fortification [constructed of wagons]</i>                 | feminine singular noun with the definite article and the directional hê | Strong's #4570 BDB #722 |

The masculine form of this word means *entrenchment, track, rut [wherein a wheel revolves]; a way; a course of action*. It is not clear that the masculine and feminine forms have different meanings. The masculine is found in 1Sam. 26:5, 7 Psalm 23:3 65:11 140:5 Prov. 2:9 4:11, 26 Isa. 26:7. The feminine form is found in 1Sam. 17:20 Psalm 17:5 Prov. 2:15, 18 5:6, 21 Isa. 59:8. Strong treats them as the same word; Wigram (*The New Englishman's Hebrew Concordance*) treats them as different words. Seeing as how the same authors (essentially) use both forms of the word, that would indicate to me that these words are cognates, but not necessarily synonyms.

68. **Verb:** which means *to be grieved*. Strong's #5701 BDB #723.
69. **Verb:** ʿâgan (אָגַן) [pronounced *gaw-GAHN*], which means *to shut oneself in, to shut oneself off*. This verb is found only here. It could even have a more exotic meaning, as in *to remain in a state of celibacy*; we are only making guesses. You may wonder, what do we do when there are no cognates, no similar words in other languages? Often, we simply follow the lead of the Septuagint and any other early translation of this passage. Strong's #5702 BDB #723. Ruth 1:13\*
70. **Masculine\_noun:** some kind of bird. Strong's #5693 BDB #723.
71. **Feminine\_noun:** which means *menstruation*. Strong's #5708 BDB #723.
72. **Masculine\_proper\_noun:** ʿIddôw (עִדּוֹ) [pronounced *gihd-DOH*], which means *his witness; timely*; transliterated *Iddo*. Strong's #5714 BDB #723. 1Kings 4:14

|   |   |                                |                         |
|---|---|--------------------------------|-------------------------|
| ʿIddôw (עִדּוֹ) [pronounced <i>gihd-DOH</i> ] | <i>his witness; timely</i> ; transliterated <i>Iddo</i> | masculine singular proper noun | Strong's #5714 BDB #723 |
|---|---|--------------------------------|-------------------------|

This name is also spelled ʿIddôwʾ (עִדּוֹא) [pronounced *gihd-DOH*] and ʿIddîyʾ (עִדִּי) [pronounced *gihd-DEE*].

73. **Verb1:** which means *to pass on, to advance*. Strong's #5710 BDB #723.
74. **Masculine\_noun1:** ʿad (אָד) [pronounced *gahd*], which means *forever, perpetuity, eternity*. Strong's #5703 BDB #723. Gen. (49:26) Job 20:4 Psalm 52:8

|                                     |                                      |                         |                         |
|-------------------------------------|--------------------------------------|-------------------------|-------------------------|
| ʿad (אָד) [pronounced <i>gahd</i> ] | <i>forever, perpetuity, eternity</i> | masculine singular noun | Strong's #5703 BDB #723 |
|-------------------------------------|--------------------------------------|-------------------------|-------------------------|

This is a homonym; it also means *booty, prey* (as a noun) and *as far as, up to, until* as a preposition.

75. **Noun/Prepositional\_compound:** lâʿad (לְאָד) [pronounced *law-GAHD*], which means, literally, *to perpetuity*; and is generally translated *forever*. ʿad = Strong's #5703 BDB #723. The lâmed prefix is Strong's #none BDB #510. Psalm 21:6 89:29 148:6

|                                     |   |   |                         |
|-------------------------------------|---|---|-------------------------|
| lâmed (ל) [pronounced <i>l</i> ʰ]   | <i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i> | directional/relational/possessive preposition | No Strong's # BDB #510  |
| ʿad (אָד) [pronounced <i>gahd</i> ] | <i>forever, perpetuity, eternity</i>  | masculine singular noun                       | Strong's #5703 BDB #723 |

Literally, this means *to forever, to perpetuity*. Together these two words are often rendered *forever*. Owen claims that we have a definite article here as well.

76. **Masculine\_noun2:** ʿad (אָד) [pronounced *gahd*], which means *booty, prey*. Isa. 9:5 33:23. Strong's #5706 BDB #723. Gen. 49:27

|                                     |                    |                          |                            |
|-------------------------------------|--------------------|--------------------------|----------------------------|
| ‘ad (עד) [pronounced <i>gahd</i> ], | <i>booty, prey</i> | masculine singular noun2 | Strong's #5706<br>BDB #723 |
|-------------------------------------|--------------------|--------------------------|----------------------------|

77. **Preposition:** ‘ad (עד) [pronounced *gahd*], which means *as far as, even to, up to, until*. ‘Ad (עד) [pronounced *gahd*] is used in four entirely different ways: (1) it can be a noun which means *perpetuity*, [Strong's #5703] [also see Strong's #5769]; (2) a noun which means *booty, prey*, [Strong's #5706]; (3) a preposition that means **as far as, even to, up to, until, while**, and (4) a conjunction that means *until, until that, to the point that, so that even* [conjunction = Strong's #5704 BDB #724]. Here is a preposition which clearly states that every single person is subject to this ban from the camp. In Psalm 83:17, it is doubled and, surprisingly enough, I was unable to document its meaning in Gesenius or in BDB. We will go with *forever*. **Combined with min under min.** Preposition: Strong's #5704 BDB #723. [See Strong's #2008 for a combination with an adverb]. **I need to spend more time here!** Gen. 3:19 8:5 11:31 12:6 14:6, 14 15:15 19:22 22:5 24:19, 33 25:18 26:33 31:24 32:4 33:3 34:5 35:20 38:1 39:16 41:49 43:25 48:5 49:10, 26 50:10 Exodus 9:7, 18 10:6, 26 11:5 12:6 13:15 14:28 15:16 16:19 17:12 22:9 23:18 24:14 27:5 29:34 33:8, 22 Num. 21:29 (and most of this comes from before that reference) Deut. 1:2 2:5 3:3 4:11, 30, 48 20:20 22:2 30:2 34:1 Joshua 3:1, 15, 17 4:23 7:13 10:20 & 27 (prepositions) Judges 3:26 **4:16** 6:24 7:22 15:8 16:13a 19:25, 30 20:1 1Sam. 1:16, 22 2:5 5:9 7:11, 14 8:8 9:13 11:15 12:2 13:13 14:9, 24 15:3 16:1 17:52 18:4 19:22 20:5 25:22 27:6 29:3 2Sam. 1:12 13:22 14:25 15:24 16:5 18:18 19:7 22:26, 38 23:10 1Kings 2:28 3:1, 2 4:12 5:3 1Chron. 11:8 12:16 [1Chron. 6:32 Job 5:9 (preposition) 8:2 (prep), 21 (prep) 9:10 (prep. Or conj.) 11:7 (prep.) 14:6, 12, 19 20:5, 16 Psalm **10:16** 57:1 73:17 83:17 90:3 103:17 104:5 110:1 118:27 132:5 Prov. 4:18 7:18 8:26 Eccles. 2:3

|                                    |  |                                      |                            |
|------------------------------------|--|--------------------------------------|----------------------------|
| ‘ad (עד) [pronounced <i>gahd</i> ] | <i>as far as, even to, up to, until</i>  | preposition of duration or of limits | Strong's #5704<br>BDB #723 |
| ‘ad (עד) [pronounced <i>gahd</i> ] | <i>as far as, even to, up to, until; while, so long as; to, even to [some certain limit]; even to [unto], unto</i> | preposition of duration or of limits | Strong's #5704<br>BDB #723 |
| ‘ad (עד) [pronounced <i>gahd</i> ] | <i>while; until, so long as; even to; even that, so that</i>   | conjunction                          | Strong's #5704<br>BDB #723 |

All of the BDB definitions are as follows: 1) *as far as, even to, until, up to, while, as far as (preposition)*; 1a) *of space*; 1a1) *as far as, up to, even to*; 1b) *in combination*; 1b1) *from...as far as, both...and (with 'min' - from)*; 1c) *of time*; 1c1) *even to, until, unto, till, during, end*; 1d) *of degree*; 1d1) *even to, to the degree of, even like*; 2) *until, while, to the point that, so that even (conjunction)*. Therefore, I believe that we can get away with the simple translation *to*.

The combination of this preposition and the adjective *gâdôwl* appears to result in a superlative, even though there is no superlative in the Hebrew, per se.

This preposition must have some specialized use with the Qal infinitive construct, but I cannot determine what it is. The translations in 1Sam. 9:13 gave the rendering *until, till*.

|                                    |  |                      |                            |
|------------------------------------|--|----------------------|----------------------------|
| ‘ad (עד) [pronounced <i>gahd</i> ] | <i>within, during; until, even until; to, for, to the end that</i> | Chaldean preposition | Strong's #5704<br>BDB #723 |
| ‘ad (עד) [pronounced <i>gahd</i> ] | <i>while, when meanwhile; until that</i>                           | Chaldean conjunction | Strong's #5704<br>BDB #723 |

78. **Prepositional compound:** Psalm 132:12

|   |   |             |                            |
|---|---|-------------|----------------------------|
| ‘ādêy (עדֵי) [pronounced <i>guh-DAY</i> ] | <i>as far as, even to, up to, until</i> | preposition | Strong's #5704<br>BDB #723 |
|---|---|-------------|----------------------------|

|                                    |  |             |                            |
|------------------------------------|--|-------------|----------------------------|
| ‘ad (עד) [pronounced <i>gahd</i> ] | <i>while, so long as; to, even to [some certain limit]; even to [unto], unto; as far as, even to, up to, until</i> | preposition | Strong's #5704<br>BDB #723 |
|------------------------------------|--|-------------|----------------------------|

These prepositions are probably identical, the first being simply a different form of the second and the first being a form often found in poetry. Together, literally, the repetition of this preposition means *until, until* or *as far as, as far as*. Translators have rendered this repeated preposition *forever, forever more, evermore, continually, for all time, always*.

79. **Prepositional\_compound:** ‘ad (עד) [pronounced *gahd*] which means *as far as, until*. Strong's #5704 BDB #723. This is combined with the adverb ‘ân (אן) [pronounced *awn*], which means *where*; with regards to time it means *to what point*. Strong's #575 BDB #33. With this is the direct hê. All together, this means *how long?* ‘Ad = Strong's #5704 BDB #723. ‘Ân = Strong's #575 BDB #33. Job 18:2
80. **Prepositional\_compound:** ‘ad (עד) [pronounced *gahd*] which means *as far as, until*. Strong's #5704 BDB #723. This is combined with the relative pronoun ‘ăsher (אשר) [pronounced *ash-ER*], which means *that, which, when* or *who*. Strong's #834 BDB #81. Together, they mean *until that, until the time, until that time, until then*; referring generally to past time when used with a perfect tense and future when used with an imperfect tense. Gen. 29:8 Exodus 23:30 32:20 Deut. 2:29 Joshua 1:15 17:14 1Sam. 22:3 2Sam. 17:13

|   |   |                  |                            |
|---|---|------------------|----------------------------|
| ‘ad (עד) [pronounced <i>gahd</i> ]          | <i>as far as, even to, up to, until</i> | preposition      | Strong's #5704<br>BDB #723 |
| ‘ăsher (אשר)<br>[pronounced <i>ash-ER</i> ] | <i>that, which, when, who</i>           | relative pronoun | Strong's #834<br>BDB #81   |

Together, ‘ad + ‘ăsher literally mean *as far as which*; they are correctly translated *until, until that, until the time, until that time, until then*; referring generally to past time when used with a perfect tense and future when used with an imperfect tense.

81. **Prepositional\_compound:** the preposition ‘ad (עד) [pronounced *gahd*] which means *as far as, until*. (Strong's #5704 BDB #723). Combined with bil‘tîy (בלי) [pronounced *bilP-TEE*], which means *without, besides except*. Together, they mean *so long as* when followed by a noun; *until not* when followed by a verb in the perfect tense. (Strong's #1115 BDB #116). Job 14:12
82. **Prepositional\_compound:** Gen. 41:49 49:10

|                                    |  |                                      |                            |
|------------------------------------|--|--------------------------------------|----------------------------|
| ‘ad (עד) [pronounced <i>gahd</i> ] | <i>as far as, even to, up to, until; while, so long as; to, even to [some certain limit]; even to [unto], unto</i> | preposition of duration or of limits | Strong's #5704<br>BDB #723 |
| kîy (כי) [pronounced <i>kee</i> ]  | <i>when, that, for, because</i>  | explanatory conjunction; preposition | Strong's #3588<br>BDB #471 |

Owens and the KJV render these words together as *until*;

83. **Prepositional\_compound:** ‘ad (עד) [pronounced *gahd*] which means *as far as, until*. Strong's #5704 BDB #723. This is combined with the lâmed preposition. I could not find any documentation for this. 1Chron. 12:16, 22 13:5

|                                    |   |                                    |                            |
|------------------------------------|---|------------------------------------|----------------------------|
| ‘ad (עד) [pronounced <i>gahd</i> ] | <i>as far as, even to, up to, until</i>   | preposition                        | Strong's #5704<br>BDB #723 |
| lâmed (ל) [pronounced <i>l</i> ]   | <i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i> | directional/relational preposition | No Strong's #<br>BDB #510  |



In 1Chron. 12:16, this is rendered *to* (ESV, NASB, KJV, LTHB, MKJV, Tanakh, WEB); *at* (God's Word, NAB, NJB, REB); *as far as* (*The Emphasized Bible*). Where this is rendered *at*, the translation invariably reads *...came to David at the stronghold*.

In 1Chron. 12:22, the phrase is rendered *until* (ESV, LTHB, MKJV, NASB, NRSV, Rotherham, Tanakh, Young, WEB).

84. **Prepositional\_compound:** 'ad (עד) [pronounced *gahd*] which means *as far as, until*. Strong's #5704 BDB #723. This is combined with the adverb *hënnâh* (הנה) [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*. Gen. 15:16 1Sam. 1:16

|  |   |             |                            |
|--|---|-------------|----------------------------|
| 'ad (עד) [pronounced <i>gahd</i> ]                   | <i>as far as, even to, up to, until</i> | preposition | Strong's #5704<br>BDB #723 |
| <i>hënnâh</i> (הנה)<br>[pronounced <i>HAYN-naw</i> ] | <i>hither, here</i>                     | adverb      | Strong's #2008<br>BDB #244 |

Together, 'ad + *hënnâh* mean *thus far, hitherto, up until this time*.

85. **Prepositional\_compound:** 1Kings 3:2

|   |   |  |                            |
|---|---|--|----------------------------|
| 'ad (עד) [pronounced <i>gahd</i> ]                      | <i>as far as, even to, up to, until<br/>while, so long as to, even to<br/>[some certain limit] even to<br/>[unto], unto</i> | preposition of duration or<br>of limits            | Strong's #5704<br>BDB #723 |
| <i>yâmîym</i> (יָמִים)<br>[pronounced <i>yaw-MEEM</i> ] | <i>days, a set of days time of life,<br/>lifetime a specific time period, a<br/>year</i>                                    | masculine plural noun<br>with the definite article | Strong's #3117<br>BDB #398 |
| <i>hêm</i> (הֵם) [pronounced <i>haym</i> ]              | <i>those, these [with the definite<br/>article]</i>   | masculine plural<br>demonstrative adjective        | Strong's #1992<br>BDB #241 |

Perhaps this means, *up to that point in time, up to this time in history*. In 1Kings 3:2, the ESV and WEB (and many others) render this *yet*; the NKJV (and many others) *until those days*; the Voice *until then*; the Orthodox Jewish Bible *in those days*; REB *up to that time*; NJB *at that time*.

86. **Prepositional\_compound:** 'ad (עד) [pronounced *gahd*] which means *as far as, until*. Strong's #5704 BDB #723. This is combined with the adverb *kôh* (כֹּה) [pronounced *koh*], which means *thus, here, hence*. Strong's #3541 BDB #462. Together, with regards to space, they mean *as far as here*; and with regards to time, they mean *hitherto*. In Joshua 17:14, we have 'ad 'âsher 'ad kôh and the four are variously translated *since hitherto* (Owen), *hitherto* (Young), *because hitherto* (Rotherham), *since...thus far* (NASB), *forasmuch...hitherto* (KJV), *till now and till then* (BDB), and *inasmuch as...until now* (NKJV). We might render this loosely as *up until this time*. Joshua 17:14

87. **Prepositional\_compound:** 'ad (עד) [pronounced *gahd*] which means *as far as, until*. Strong's #5704 BDB #723. This is followed by *mâthay* (מַתַּי) [pronounced *maw-THAH-ee*], which means *when?* Passages noted at BDB #607. Strong's #4970 BDB #607. Together, they mean *until when, or how long*. Exodus 10:3, 7

|  |   |   |                            |
|--|---|---|----------------------------|
| 'ad (עד) [pronounced <i>gahd</i> ]                         | <i>as far as, even to, up to, until</i> | preposition of duration or<br>of limits         | Strong's #5704<br>BDB #723 |
| <i>mâthay</i> (מַתַּי)<br>[pronounced <i>maw-THAH-ee</i> ] | <i>when, at which time; when?</i>       | interrogative adverb of<br>time; adverb of time | Strong's #4970<br>BDB #607 |

Together, 'ad + *mâthay* mean *until when, how long?*

88. **Prepositional\_compound:**

|  |   |                                      |                            |
|--|---|--------------------------------------|----------------------------|
| ‘ad (עד) [pronounced <i>gahd</i> ]   | <i>as far as, even to, up to, until</i>   | preposition of duration or of limits | Strong's #5704<br>BDB #723 |
| 89. <b>Verb2:</b> which means <i>to ornament, to deck oneself [with ornaments]</i> . Strong's #5710 BDB #725.  |   |                                      |                            |
| 90. <b>Feminine proper noun:</b> ‘Ādāh (עֲדָה) [pronounced <i>gaw-DAW</i> ], which means <i>ornament, decoration</i> ; transliterated <i>Adah</i> . Strong's #5711 BDB #725. Gen. 4:19 36:2  |   |                                      |                            |
| ‘Ādāh (עֲדָה) [pronounced <i>gaw-DAW</i> ]   | <i>ornament, decoration</i> ; transliterated <i>Adah</i>  | feminine singular proper noun        | Strong's #5711<br>BDB #725 |
| 91. <b>Masculine plural noun:</b> ‘ădîy (עֲדִי) [pronounced <i>guh-DEE</i> ], which means <i>to ornament, trappings, to deck oneself [with ornaments]; age; mouth</i> . Strong's #5716 BDB #725. Exodus 33:4 2Sam. 1:25 Psalm 32:9 103:5   |   |                                      |                            |
| ‘ădîy (עֲדִי) [pronounced <i>guh-DEE</i> ]   | <i>ornaments, ornament trappings, ornamentation; accessories; age; mouth</i>                                      | masculine plural collective noun     | Strong's #5716<br>BDB #725 |
| BDB gives the meanings <i>luxury, dainty, delight, finery, delight</i> . I believe that the meanings given above are more accurate.  |   |                                      |                            |
| Everywhere else, this noun means <i>ornaments, trappings, accessories</i> . However, in Psalm 103:5, the meaning is unclear, so the latter two meanings have been assigned to it.  |   |                                      |                            |
| 92. <b>Masculine noun proper:</b> which means <i>an ornament</i> ; transliterated . Strong's #5717 BDB #726.   |   |                                      |                            |
| 93. <b>Masculine proper noun:</b> which means <i>he has ornamented himself</i> ; transliterated . Strong's #5718 BDB #726.   |   |                                      |                            |
| 94. <b>Proper noun/location:</b> which means ; transliterated . Strong's #5723 BDB #726.   |   |                                      |                            |
| 95. <b>Verb:</b> which means <i>to have good fortune, to enjoy wealth?</i> . Strong's #none BDB #726.  |   |                                      |                            |
| 96. <b>Masculine proper noun:</b> ‘Ādîlāy which means <i>to turn aside, to retreat, to take refuge</i> ; transliterated . Strong's #5724 BDB #726.   |   |                                      |                            |
| 97. <b>Masculine proper noun:</b> ‘Ādullām (עֲדֻלָּם) [pronounced <i>guh-d-ool-LAWM</i> ], which means <i>retreat, refuge</i> and is transliterated <i>Adullam</i> . I don't know if the meaning was derived from this incident or whether the meaning preceded this incident. Strong's #5725 BDB #726. 1Sam. 22:1 2Sam. 23:13 1Chron. 11:15 |   |                                      |                            |
| ‘Ādullām (עֲדֻלָּם) [pronounced <i>guh-d-ool-LAWM</i> ]  | <i>retreat, refuge; justice of the people</i> and is transliterated <i>Adullam</i>                                | masculine singular proper noun       | Strong's #5725<br>BDB #726 |
| 98. <b>Gentilic adjective:</b> ‘Ādullāmîy (עֲדֻלָּמִי) [pronounced <i>guh-d-ool-law-MEE</i> ], which means <i>refuges, retreat; justice of the people</i> ; transliterated <i>Adullamite, Adullami</i> ; a native of Adullam. Strong's #5726 BDB #726. Gen. 38:1   |   |                                      |                            |
| ‘Ādullāmîy (עֲדֻלָּמִי) [pronounced <i>guh-d-ool-law-MEE</i> ]   | <i>refuges, retreat; justice of the people</i> ; transliterated <i>Adullamite, Adullami</i> ; a native of Adullam | gentilic singular adjective          | Strong's #5726<br>BDB #726 |
| <b>Masculine noun:</b> ‘ēden (עֵדֶן) [pronounced <i>ĠAY-den</i> ], which means <i>pleasure; luxury, dainty, delight</i> . See below. Strong's #5730 BDB #726.  |   |                                      |                            |
| 99. <b>Verb:</b> which means <i>to luxuriate, to delight in</i> . Hithpael verb. Strong's #5727 BDB #726.  |   |                                      |                            |
| 100. <b>Masculine proper noun:</b> which means <i>luxury, dainty, delight</i> ; transliterated . Strong's #5729 BDB #726.  |   |                                      |                            |
| 101. <b>Masculine proper noun:</b> which means ; transliterated . Strong's #5733–5734 BDB #726.  |   |                                      |                            |
| 102. <b>Feminine noun:</b> ‘ed <sup>n</sup> nāh (עֵדֶן נָה) [pronounced <i>geh-d-NAW</i> ], which means <i>pleasure, sexual delight</i> . Gen. 18:12.* Strong's #5730 BDB #726. Gen. 18:12* (see above)  |   |                                      |                            |
| ‘ed <sup>n</sup> nāh (עֵדֶן נָה) [pronounced <i>geh-d-NAW</i> ]  | <i>pleasure, sexual delight</i>   | feminine singular noun               | Strong's #5730<br>BDB #726 |

There is a masculine and feminine form of this word. The meanings are similar. Some lexicons treat them as the same word; some treat them as different words. They have the same Strong's #.

103. **Masculine proper noun:** 'Ad<sup>e</sup>nach (עֲדֹנַח) [pronounced *gahd<sup>e</sup>-NAHKH*], which means *delight, sexual delight*; transliterated *Adnan, Adnach*. The spelling is disputed. Same Strong's number above. Strong's #5734 BDB #726. 1Chron. 12:20

|  |   |                                   |                            |
|--|---|-----------------------------------|----------------------------|
| 'Ad <sup>e</sup> nach (עֲדֹנַח)<br>[pronounced <i>gahd<sup>e</sup>-NAHKH</i> ] | <i>pleasure, delight, sexual delight</i> ;<br>transliterated <i>Adnan, Adnach</i> | masculine singular<br>proper noun | Strong's #5734<br>BDB #726 |
|--|---|-----------------------------------|----------------------------|

104. **Adjective:** 'ādīyn (אֲדִיָּן) [pronounced *gaw-DEEN*], which means *voluptuous, Babylon personified*. (#5733? See BDB) Strong's #5719 BDB #726. 2Sam. 23:8

|  |  |   |  |
|--|--|---|--|
| 'ādīyn (אֲדִיָּן) [pronounced <i>gaw-DEEN</i> ]        | <i>voluptuous, Babylon personified</i>   | masculine singular<br>adjective with the 3 <sup>rd</sup><br>person masculine<br>singular suffix | Strong's #5719<br>BDB #726                       |
| 'Ādīynôw (אֲדִיָּנוֹ) [pronounced <i>gaw-DEEN-oh</i> ] | <i>voluptuous, Babylon personified</i> ;<br>perhaps a proper noun<br>transliterated <i>Adino</i> | masculine singular<br>proper noun   | Strong's #5722 (= #5719 with suffix)<br>BDB #726 |

105. **Masculine proper noun:** which means *voluptuous*; transliterated . Strong's #5720 BDB #726.

106. **Masculine proper noun:** 'ādīynâ (אֲדִינָא) [pronounced *guh-d-ee-NAW*], which means *slender*; transliterated *Adina*. Strong's #5721 BDB #726. 1Chron. 11:42

|  |  |                                   |                            |
|--|--|-----------------------------------|----------------------------|
| 'ādīynâ (אֲדִינָא) [pronounced <i>guh-d-ee-NAW</i> ] | <i>sledner</i> ; transliterated <i>Adina</i> | masculine singular<br>proper noun | Strong's #5721<br>BDB #726 |
|--|--|-----------------------------------|----------------------------|

107. **Masculine noun:** ma'ădân (מֵאֲדָן) [pronounced *mah-guh-DAWN*], which means *dainty food, delightful*. Plural only. Strong's #4574 BDB #726. 1Sam. 15:32?

|   |   |                       |                            |
|---|---|-----------------------|----------------------------|
| ma'ădân (מֵאֲדָן) [pronounced <i>mah-guh-DAWN</i> ] | <i>dainty food, a delight, delightful</i> | masculine plural noun | Strong's #4574<br>BDB #726 |
|---|---|-----------------------|----------------------------|

108. **Proper noun/territory:** 'Ēden (עֵדֶן) [pronounced *GAY-den*], which means *pleasures*; and is transliterated *Eden*. Strong's #5731 BDB #727. Gen. 2:8 3:23 4:16

|  |  |  |                            |
|--|--|--|----------------------------|
| 'Ēden (עֵדֶן) [pronounced <i>GAY-den</i> ] | <i>pleasures</i> ; and is transliterated <i>Eden</i> | proper singular noun;<br>place/territory | Strong's #5731<br>BDB #727 |
|--|--|--|----------------------------|

109. **Proper noun/territory:** Strong's #5729 BDB #727.

110. **Verb:** 'ādaph (אָדַף) [pronounced *aw-DAF*], which means *to remain over, to be in excess, to have more (a surplus, an excess); to be more*. Strong's #5736 BDB #727. Exodus 16:18, 23 26:12

|  |  |  |                            |
|--|--|--|----------------------------|
| 'ādaph (אָדַף) [pronounced <i>aw-DAF</i> ] | <i>to remain over, to be in excess, to have more (a surplus, an excess); to be more</i>        | 3 <sup>rd</sup> person masculine<br>singular, Qal imperfect    | Strong's #5736<br>BDB #727 |
| 'ādaph (אָדַף) [pronounced <i>aw-DAF</i> ] | <i>remaining over, that which is in excess, having more (a surplus, an excess); being more</i> | Qal active participle  | Strong's #5736<br>BDB #727 |
| 'ādaph (אָדַף) [pronounced <i>aw-DAF</i> ] | <i>to have too much, to be in excess, to have more (a surplus, an excess)</i>                  | 3 <sup>rd</sup> person masculine<br>singular, Hiphil imperfect | Strong's #5736<br>BDB #727 |

111. **Verb1:** 'ădar (אָדַר) [pronounced *gaw-DAHR*], which means *to help*. Probably Aramaic loan word. **See below.** Strong's #5737 BDB #727.

112. **Masculine\_proper\_noun:** 'Ad<sup>er</sup>îy'êl (אֲדִירְיֵאֵל) [pronounced GAHD<sup>e</sup>-ree-ayl], which means *lacking in foolishness* and is transliterated *Adriel*. Strong's #5741 BDB #727. 1Sam. 18:19 2Sam. 21:8

|   |   |   |                            |
|---|---|---|----------------------------|
| 'ad <sup>er</sup> îy'êl (אֲדִירְיֵאֵל)<br>[pronounced GAHD <sup>e</sup> -ree-ayl] | <i>lacking in foolishness</i> and is transliterated <i>Adriel</i> | masculine singular proper singular noun | Strong's #5741<br>BDB #727 |
|---|---|---|----------------------------|

113. **Verb2:** 'âdar (אָדַר) [pronounced gaw-DAHR], which means *to set in order, to arrange; to keep rank; to hoe; to weed; to help?*. Strong's #5737 BDB #727. 1Chron. 12:33

|                                     |   |  |                            |
|-------------------------------------|---|--|----------------------------|
| 'âdar (אָדַר) [pronounced gaw-DAHR] | <i>to set in order, to arrange; to keep rank; to hoe; to weed; to help?</i> | 3 <sup>rd</sup> person masculine singular, Qal imperfect | Strong's #5737<br>BDB #727 |
|-------------------------------------|---|--|----------------------------|

There are several meanings given for this verb, most of which I have listed. BDB actually lists 3 sets of meanings: *to help; to arrange, to hoe; to be lacking, to fail, to be left behind* (the latter meanings are in the Niphal). This is the only verse where we find this verb and *to help* is given as the meaning (which may come from the LXX). Therefore, let us try to understand this verb apart from that meaning. The essential meaning seems to be *to arrange, to set in order*. A military troop which is properly disciplined can show arrangement and order in the way that it marches from point A to point B. A garden can show arrangement and order in the way that it looks when it is finished; hence, the idea that this verb could have come to mean, in some instances, *to garden, to hoe, to arrange a garden*.

114. **Masculine\_noun:** which means *a hoe*. Isa. 7:25.\* Strong's #4576 BDB #727.

115. **Verb3:** 'âdar (אָדַר) [pronounced gaw-DAHR], which means *to be left behind, to remain; to be wanting [lacking]*. Arab: *to remain, to lag behind*. Niphal only. Strong's #5737 BDB #727. 1Sam. 30:19 2Sam. 17:22 1Kings 4:27

|                                     |  |   |                            |
|-------------------------------------|--|---|----------------------------|
| 'âdar (אָדַר) [pronounced gaw-DAHR] | <i>to be left behind, to remain; to be wanting [lacking]</i> | 3 <sup>rd</sup> person masculine singular, Niphal imperfect | Strong's #5737<br>BDB #727 |
| 'âdar (אָדַר) [pronounced gaw-DAHR] | <i>to leave behind; to leave wanting [lacking]</i>           | 3 <sup>rd</sup> person masculine singular, Piel imperfect   | Strong's #5737<br>BDB #727 |

116. **Masculine\_noun1:** 'êder (עֵדֶר) [pronounced GAY-der], which means *flock, herd*. Strong's #5739 BDB #727. Gen. 29:2 30:40 32:16 35:21 Judges 5:16 1Sam. 17:34

|                                    |                    |                         |                            |
|------------------------------------|--------------------|-------------------------|----------------------------|
| 'êder (עֵדֶר) [pronounced GAY-der] | <i>flock, herd</i> | masculine singular noun | Strong's #5739<br>BDB #727 |
|------------------------------------|--------------------|-------------------------|----------------------------|

117. **Masculine\_proper\_noun:** Strong's #5740 BDB #727.

118. **Masculine\_proper\_noun/location:** which means ; transliterated . Strong's #5740 BDB #727.

119. **Masculine\_proper\_noun:** which means ; transliterated . Strong's #5738 BDB #727.

120. **Feminine\_noun:** 'âdâsh (אֲדָשׁ) [pronounced gaw-DAWSH], which means *lentil*. Strong's #5742 BDB #727. Gen. 25:34 2Sam. 17:28 23:11 (1Chron. 11:13)

|   |                |                        |                            |
|---|----------------|------------------------|----------------------------|
| 'âdâsh (אֲדָשׁ)<br>[pronounced gaw-DAWSH]           | <i>lentil</i>  | feminine singular noun | Strong's #5742<br>BDB #727 |
| 'âdâshîym (אֲדָשִׁימ)<br>[pronounced guh-daw-SHEEM] | <i>lentils</i> | feminine plural noun   | Strong's #5742<br>BDB #727 |

121. **Noun/verb?:** which means *hidden place, thicket, wood*. Strong's #none BDB #727.

122. **Masculine\_noun2:** 'âb (אָב) [pronounced gaw<sup>h</sup>v], which means *threshold, steps [up to a porch]; cloud, dark cloud, cloud-mass, darkness [caused by an overcast sky]; a dark thicket [of woods]*. Perhaps the difference between this and Strong's #5646 is plural versus singular? Strong's #5645 BDB #728. Exodus 19:9 Judges 5:4 2Sam. 22:12 23:4 Psalm 147:8

|   |   |                         |                            |
|---|---|-------------------------|----------------------------|
| ‘āb (אָב) [pronounced <i>gaw<sup>b</sup>v</i> ] | <i>cloud, dark cloud, cloud-mass, darkness [caused by an overcast sky]; a dark thicket [of woods]</i> | masculine singular noun | Strong's #5645<br>BDB #728 |
|---|---|-------------------------|----------------------------|

Spelled the same as Strong's #5646 BDB #712, which is an architectural term that possibly means *threshold, steps [up to a porch]; landing; pitched roof*.

123. **Verb:** which means *to becloud, to draw a circle*. Strong's #5743 BDB #728.

124. **Feminine\_noun:** ‘ūggāh (עֲגָה) [pronounced *goog-GAW*], which means *a disc or cake of bread*. Strong's #5692 BDB #728. Gen. 18:6 Exodus 12:30

|   |                                |                        |                            |
|---|--------------------------------|------------------------|----------------------------|
| ‘ūggāh (עֲגָה)<br>[pronounced <i>goog-GAW</i> ] | <i>a disc or cake of bread</i> | feminine singular noun | Strong's #5692<br>BDB #728 |
|---|--------------------------------|------------------------|----------------------------|

125. **Verb:** which means *to bake a cake, to make a cake of*. Strong's #5746 BDB #728.

126. **Masculine\_noun:** which means *a cake*. Strong's #4580 BDB #728.

127. **Masculine\_proper\_noun:** ‘ōwg (עֹוֶג) [pronounced *gohg*], which means *round; long-necked*; transliterated Og. Strong's #5747 BDB #728. Deut. 1:4 3:1 4:47 1Kings 4:19

|  |  |                                |                            |
|--|--|--------------------------------|----------------------------|
| ‘ōwg (עֹוֶג) [pronounced <i>gohg</i> ] | <i>round; long-necked; transliterated Og</i> | masculine singular proper noun | Strong's #5747<br>BDB #728 |
|--|--|--------------------------------|----------------------------|

128. **Verb:** which means *to return, to go about, to repeat, to do again*. Strong's #5749 BDB #728.

129. **Noun/adverb:** ‘ōwd (עֹוֶד) [pronounced *gohd*] (it is also written עֹוֶד), which means *still, yet, again, besides, in addition to, even yet*. It is a word which acts as both an adverb and as a substantive. In both cases, it carries the idea of continuation. As an adverb it means *still, yet, again, besides, in addition to, even yet*; and as a noun it means *continuing, continuation, continuance, persistence*. Strong's #5750 BDB #728. Gen. 4:24 7:4 8:10, 21 9:11 17:5 18:22 19:12 24:20 29:7 30:7 31:14 32:28 35:9 37:5 38:3 43:6 44:14 45:3 46:29 Exodus 2:3 3:15 4:6 9:2 10:29 11:1 14:13 17:4 Deut. 3:26 4:35 5:25 17:13 34:10 Joshua 1:11 2:11 5:1 14:11 Judges 2:14 6:24 7:4 8:20 9:37 11:14 1Sam. 1:18 3:6 7:13 10:22 13:7 16:11 18:8 20:3 23:4 26:21 27:1, 4 28:15 2Sam. 1:9 7:10 14:10 18:14 19:28 21:15 1Kings 1:14 8:59 1Chron. 12:1 Job 1:16 2:3 6:10 8:12, 21 14:7 20:9 Psalm 10:18 83:4 103:16 104:33, 35 146:2 Prov. 9:9

|  |   |  |                            |
|--|---|--|----------------------------|
| ‘ōwd (עֹוֶד) [pronounced <i>gohd</i> ] | <i>a going around; a continuing, a continuance; a repeating</i> | adverb/substantive with a 3 <sup>rd</sup> person masculine singular suffix | Strong's #5750<br>BDB #728 |
|--|---|--|----------------------------|

This is the infinitive absolute of the verb *to go over again, to repeat*.

Gesenius says this is always an adverb. BDB gives meanings for this word as a substantive and Owen lists it as a substantive in Job 2:3.

|  |  |        |                            |
|--|--|--------|----------------------------|
| ‘ōwd (עֹוֶד) [pronounced <i>gohd</i> ] | <i>still, yet, again, again and again, repeatedly, in addition to; continue, continually; more, farther, besides; as yet, even yet</i> | adverb | Strong's #5750<br>BDB #728 |
|--|--|--------|----------------------------|

In Gen. 43:6, this appears to be an adjective that means, *another, an additional*.

|   |                |  |                            |
|---|----------------|--|----------------------------|
| lō' (לֹא אוֹל) [pronounced <i>low</i> ] | <i>not, no</i> | negates the word or action that follows; the absolute negation | Strong's #3808<br>BDB #518 |
|---|----------------|--|----------------------------|

With the negative, this means *never again, no more, not...anymore, not again, no longer*.

|                                      |  |   |                            |
|--------------------------------------|--|---|----------------------------|
| ‘ôwd (וֹד) [pronounced <i>gohd</i> ] | <i>continuing, continuation, continuance, persistence; a going round</i> | masculine plural noun with the 1 <sup>st</sup> person singular suffix | Strong's #5750<br>BDB #728 |
|--------------------------------------|--|---|----------------------------|

Gesenius tells us that this exact same form means *while I yet [live]* in Psalm 104:33.<sup>36</sup>

130. **Preposition\_Adverb combination:** Gen. 25:6 40:13 48:7 2Sam. 3:35 12:22

|  |  |                            |                            |
|--|--|----------------------------|----------------------------|
| b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ] | <i>in, into, at, by, near, on, with, before, against, by means of, among, within</i> | a preposition of proximity | No Strong's #<br>BDB #88   |
| ‘ôwd (וֹד) [pronounced <i>gohd</i> ]                   | <i>still, yet, again, besides, in addition to, even yet</i>                          | adverb                     | Strong's #5750<br>BDB #728 |

With the bēyth preposition, ‘ôwd means *while, while yet, while [it is] still; while [it is] yet, in the time that; within*.

131. **Combo:** Gen. 45:11

|                                      |  |  |                            |
|--------------------------------------|--|--|----------------------------|
| kîy (כִּי) [pronounced <i>kee</i> ]  | <i>for, that, because; when, at that time, which, what time</i>  | explanatory or temporal conjunction; preposition | Strong's #3588<br>BDB #471 |
| ‘ôwd (וֹד) [pronounced <i>gohd</i> ] | <i>still, yet, again, again and again, repeatedly, in addition to; continue, continually; more, farther, besides; as yet, even yet</i> | adverb   | Strong's #5750<br>BDB #728 |

There might be a combined meaning here: *for yet [still], for [there is] yet, there will continue to be*.

132. **Preposition\_Adverb combination:** Gen. 48:15

|                                      |  |                           |                            |
|--------------------------------------|--|---------------------------|----------------------------|
| min (מִן) [pronounced <i>min</i> ]   | <i>from, off, out from, of, out of, away from, on account of, since, than, more than</i> | preposition of separation | Strong's #4480<br>BDB #577 |
| ‘ôwd (וֹד) [pronounced <i>gohd</i> ] | <i>still, yet, again, besides, in addition to, even yet</i>                              | adverb                    | Strong's #5750<br>BDB #728 |

With the min preposition, ‘ôwd means *from as yet, ever since, ever since I was*.

133. **Masculine\_proper\_noun:** Strong's #5752 BDB #729.

134. **Masculine\_noun:** ‘êd (עֵד) [pronounced *gayde*], which means *witness, testimony, solemn testimony, evidence; a statement of truth, something which stands as a testimony or memorial to a fact* (e.g., Gen. 31:48 Deut. 31:19). It is a word used outside the courtroom (Gen. 31:44 Exodus 22:13) and inside as well as in (Deut. 17:6–7, 19:18). This can refer either to the person giving testimony or to the testimony itself. In the plural, it may seem awkward in the English; however, in this verse, this should be rendered *evidences, solemn testimonies*. Strong's #5707 BDB #729. The Doctrine of ‘idôth Gen. 31:44 Exodus 20:16 22:13 23:1 Deut. 5:20 17:6 30:19 1Sam. 12:5 Job 10:17 16:19 Psalm 89:37 Prov. 6:19

|                                      |   |                         |                            |
|--------------------------------------|---|-------------------------|----------------------------|
| ‘êd (עֵד) [pronounced <i>gayde</i> ] | <i>witness, testimony, solemn testimony, evidence; a statement of truth, something which stands as a testimony or memorial to a fact</i> (e.g., Gen. 31:48 Deut. 31:19) | masculine singular noun | Strong's #5707<br>BDB #729 |
|--------------------------------------|---|-------------------------|----------------------------|

135. **Feminine\_noun:** ‘êdâh (עֵדָה) [pronounced *gay-DAW*], which means *witness, testimony*. See plural use

<sup>36</sup> H. W. F. Gesenius, *Hebrew-Chaldee Lexicon to the Old Testament*; ©1979 by Baker Books; p. 611.

below. Strong's #5713 BDB #729. The Doctrine of 'îdôth (singular and plural) Gen. 31:52 Deut. 4:45 Psalm 99:7 (plural)

|  |   |  |                            |
|--|---|--|----------------------------|
| 'êdâh (עֵדָה) [pronounced <i>gay-DAW</i> ]     | witness, testimony  | feminine singular noun                         | Strong's #5713<br>BDB #729 |
| 'îdôth (עֵדוּת) [pronounced <i>gîh-DOHTH</i> ] | testimonies, divine testimonies, charges [from God], words of God, the words of Scripture | feminine plural noun with the definite article | Strong's #5713<br>BDB #730 |

Always found with a suffix and/or a definite article.

Interestingly enough, this word is found almost exclusively in Deuteronomy (3x) and the Psalms (19x; mostly in Psalm 119) (and once in Genesis and once in Joshua).

136. **Verb:** gûwd (דוּעַ) [pronounced *good*], which means *to take as a witness, to call [someone] to witness; to bear witness, to testify, to solemnly affirm; to solemnly admonish [or, enjoin]*. It is found primarily in the Hiphil. I may want to tie these meanings together somehow. Strong's #5749 BDB #729. The Doctrine of 'îdôth Gen. 43:3 Exodus 19:21, 23 Deut. 4:26 1Sam. 8:9 1Kings 2:42 Psalm 20:8 146:9

|  |  |  |                            |
|--|--|--|----------------------------|
| gûwd (דוּעַ) [pronounced <i>good</i> ] | <i>to turn back, to return; to repeat, to do over again; to say again and again; to witness; to exhort</i>   | 3 <sup>rd</sup> person masculine singular, Qal imperfect           | Strong's #5749<br>BDB #729 |
| gûwd (דוּעַ) [pronounced <i>good</i> ] | <i>to surround, to go round; to make go round</i>  | 3 <sup>rd</sup> person masculine singular, Piel imperfect          | Strong's #5749<br>BDB #729 |
| gûwd (דוּעַ) [pronounced <i>good</i> ] | <i>to take as a witness, to call [someone] to witness; to bear witness, to testify, to solemnly affirm; to solemnly admonish [or, enjoin]</i>                                  | 3 <sup>rd</sup> person masculine singular, Hiphil imperfect        | Strong's #5749<br>BDB #729 |
| gûwd (דוּעַ) [pronounced <i>good</i> ] | <i>take as a witness, call [someone] to witness; bear witness, testify, solemnly affirm; solemnly admonish [or, enjoin]; warn, exhort or enjoin solemnly, admonish, charge</i> | 2 <sup>nd</sup> person masculine singular, Hiphil imperative       | Strong's #5749<br>BDB #729 |
| gûwd (דוּעַ) [pronounced <i>good</i> ] | <i>to be declared, to be shown; possibly, to be warned, testified to</i>   | 3 <sup>rd</sup> person masculine singular, Hophal imperfect        | Strong's #5749<br>BDB #729 |
| gûwd (דוּעַ) [pronounced <i>good</i> ] | <i>to restore, to confirm; to relieve</i>  | 3 <sup>rd</sup> person masculine singular, Pilel (Polel) imperfect | Strong's #5749<br>BDB #729 |
| gûwd (דוּעַ) [pronounced <i>good</i> ] | <i>to set oneself up, to stand upright</i>   | 3 <sup>rd</sup> person masculine singular, Hithpalel imperfect     | Strong's #5749<br>BDB #729 |

137. **Feminine plural noun:** 'êdâh (עֵדָה) [pronounced *gay-DAW*], which means *witness, testimony*. **See above.** Strong's #5713 BDB #730.

138. **Feminine noun:** 'êdûwth (עֵדוּת) [pronounced *gay-DOOTH*], which means *a precept, law, revelation, testimony*. This word properly means *that which is borne witness to* and is applied to revealed truth as that *which God bears witness to*. This refers to all that has been revealed as true, whether about man, God's



perfect righteousness, His precepts and His Laws.<sup>37</sup> It is rendered *testimony* most of the time in the KJV, and occasionally, *witness*. This term is used several times in reference to the decalogue (Ex. 31:18 32:15). This, when in conjunction with God's Laws, appears to be a synonym for His Laws or His Word. Strong's #5715 BDB #730. The Doctrine of 'idôth Exodus 16:34 25:16 26:33 27:21 30:6 31:7 32:15 1Kings 2:3 Psalm 19:7 60 inscription

|   |  |  |                         |
|---|--|--|-------------------------|
| ‘êdûwth (עֲדוּת) [pronounced <i>gay-DOOTH</i> ] | <i>a precept, law, revelation, testimony</i> | feminine singular noun with the definite article | Strong's #5715 BDB #730 |
|---|--|--|-------------------------|

139. **Feminine\_noun:** t'êwdâh (תְּעוּדָה) [pronounced t'êgoo-DAW], which means *testimony, attestation*. We find this word only used thrice in Scripture: Ruth 4:7 and Isa. 8:16, 20.\* We might render this here *the manner of official records*. Strong's #8485 BDB #730. Ruth 4:7

140. **Verb:** ‘âvâh (הָוָה) [pronounced *gaw-VAW*], which means *to bend, to twist, to curve, to distort; to act perversely, to sin*. Strong's #5753 BDB #730. 1Sam. 20:30 2Sam. 7:14 24:17 Psalm 106:6 Also see below ↘

|  |  |   |                         |
|--|--|---|-------------------------|
| ‘âvâh (הָוָה) [pronounced <i>gaw-VAW</i> ] | <i>to bend, to twist, to curve, to distort; to act perversely, to sin</i>  | 3 <sup>rd</sup> person masculine singular, Qal imperfect    | Strong's #5753 BDB #730 |
| ‘âvâh (הָוָה) [pronounced <i>gaw-VAW</i> ] | <i>to be bent, to be twist, to be distorted; to writhe; to be bowed; to be depressed; to be perverted</i>                        | feminine singular construct, Niphal participle              | Strong's #5753 BDB #730 |
| ‘âvâh (הָוָה) [pronounced <i>gaw-VAW</i> ] | <i>to pervert, to subvert, to overturn</i>   | 3 <sup>rd</sup> person masculine singular, Piel imperfect   | Strong's #5753 BDB #730 |
| ‘âvâh (הָוָה) [pronounced <i>gaw-VAW</i> ] | <i>to commit iniquity; to do wrong; to make crooked, to make perverted; to act perversely; to cause to bend (twist, distort)</i> | 3 <sup>rd</sup> person masculine singular, Hiphil imperfect | Strong's #5753 BDB #730 |

141. **Feminine\_noun:** which means *distortion, ruin*. Strong's #5773 BDB #730.
142. **Noun plural abstract:** which means *distorting, warping*. Strong's #5773 BDB #730.
143. **Masculine\_noun:** which means *a heap of ruin*. Strong's #5856 BDB #730.
144. **Masculine\_noun:** which means *ruin*. Strong's #4596 BDB #730.
145. **Masculine\_noun:** ‘âvôwn (אָוֹן) [pronounced *gaw-VOHN*], which means *iniquity, crime, offense, transgression, depraved action, guilt, punishment from wrongdoing*. It is pretty consistently rendered *iniquity* in the KJV. If *iniquity* is too old of a term for you, then *trespass, offense, transgression, wrongdoing, or guilt* would be reasonable translations. That appears to be too tame for Gesenius, who uses *depraved action* or *crime* as the translation. It generally came to mean the *guilt for this depraved act*. The least used meaning is *punishment for wrongdoing*. I personally favor choosing between *guilt* or *punishment for wrongdoing*, depending upon the context. When ‘âvôn is used in conjunction with nâsâ, the person spoken of is *bearing the punishment for his iniquity*. (this is also found in Lev. 20:20 22:9 Num. 14:33 Isa. 53:4 Ezek. 23:35, 49 43:20). Strong's #5771 BDB #730. Gen. 4:13 15:16 19:15 44:16 Exodus 20:5 28:38 Deut. 5:9 1Sam. 3:13, 14 (I didn't do this prior to Job 10:6?) 20:1 Job 10:6, 14 11:6 14:17 15:5 19:29 20:8 **(I need to spend more time with this word; I need to differentiate between this word and ‘âshâm (אָשָׁם) [pronounced aw-SHAWM], which is BDB #79 and Strong's #817) 1Sam. 25:24 28:10 2Sam. 3:8 14:9 19:19 22:24 24:10 Psalm 32:2 51:2 59:4 103:3, 10 106:43 Prov. 5:22**

|  |  |   |                         |
|--|--|---|-------------------------|
| ‘âvôwn (אָוֹן) [pronounced <i>gaw-VOHN</i> ] | <i>iniquity, crime, offense, transgression, depraved action, guilt, punishment from wrongdoing</i> | masculine singular noun with the 3 <sup>rd</sup> person masculine plural suffix | Strong's #5771 BDB #730 |
|--|--|---|-------------------------|

<sup>37</sup> Much of this is taken directly from *Barnes' Notes, Volume 4*, F. C. Cook, editor; reprinted 1996 by Baker Books; p. 172.

146. **Verb:** ʿâvâh (עָוָה) [pronounced *gaw-VAW*], which means *to commit iniquity, to do wrong*. ʿâvâh means *to bend, to curve, to twist, to distort; to act perversely, to sin*. In the Niphal, it means *to be distorted, to writhe [with pain and spasms; to be bowed, to be depressed [by calamities]; to be perverse*. In the Piel, it means *to pervert, to subvert, to overturn*. In the Hiphil, it means *to make crooked, to pervert [that which is right], to pervert [one's own way], to act perversely*. Strong's #5753 BDB #731. 2Sam. 19:19 1Kings 8:47 Psalm 106:6 also see above ↗

|  |  |   |                         |
|--|--|---|-------------------------|
| ʿâvâh (עָוָה) [pronounced <i>gaw-VAW</i> ] | <i>to do wrong; to commit iniquity</i> | 3 <sup>rd</sup> person masculine singular, Qal imperfect    | Strong's #5753 BDB #731 |
| ʿâvâh (עָוָה) [pronounced <i>gaw-VAW</i> ] | <i>to do wrong; to commit iniquity</i> | 3 <sup>rd</sup> person masculine singular, Hiphil imperfect | Strong's #5753 BDB #731 |

147. **Verb:** ʿûwz (עוּז) [pronounced *gooz*], which means *to take refuge, to seek refuge, bring refuge*. Strong's #5756 BDB #731. Exodus 9:19

|                                       |   |  |                         |
|---------------------------------------|---|--|-------------------------|
| ʿûwz (עוּז) [pronounced <i>gooz</i> ] | <i>to take refuge, to seek refuge, to bring refuge, to provide refuge</i> | 3 <sup>rd</sup> person masculine singular, Hiphil imperfect  | Strong's #5756 BDB #731 |
| ʿûwz (עוּז) [pronounced <i>gooz</i> ] | <i>take refuge, seek refuge, bring refuge; provide refuge</i>             | 2 <sup>nd</sup> person masculine singular, Hiphil imperative | Strong's #5756 BDB #731 |

148. **Masculine\_noun:** mâ'ôwz (מַעוּז) [pronounced *maw-ĠOHZ*], which means *place of safety, means of safety, place or means of protection, a fortified place, a fortress, a stronghold*. Strong's #4581 BDB #731. Judges 6:26 2Sam. 22:33 Psalm 52:7 60:7 Prov. 10:29

|   |  |                         |                         |
|---|--|-------------------------|-------------------------|
| mâ'ôwz (מַעוּז) [pronounced <i>maw-ĠOHZ</i> ] | <i>place of safety, means of safety, place or means of protection, a fortified place, a fortress, a refuge, a stronghold</i> | masculine singular noun | Strong's #4581 BDB #731 |
|---|--|-------------------------|-------------------------|

149. **Adjective\_gentis:** ʿAvvîym (עַוְיִים) [pronounced *gahv-VEEM*], which means *perverters; transliterated Avvim, Avims, Avites, Avvites*. Strong's #5757 BDB #732. Deut. 2:23

|   |   |   |                         |
|---|---|---|-------------------------|
| ʿAvvîym (עַוְיִים) [pronounced <i>gahv-VEEM</i> ] | <i>perverters; transliterated Avvim, Avims, Avites, Avvites</i> | masculine plural, adjective gentis; with the definite article | Strong's #5757 BDB #732 |
|---|---|---|-------------------------|

150. **Proper\_noun/location:** which means ; transliterated . Strong's #5761 BDB #732.

151. **Proper\_noun/location:** ʿĂvîyth (עֲוִיֶּת) [pronounced *guh-VEETH*], which means *ruins; transliterated Avith*. Strong's #5762 BDB #732. Gen. 36:35

|  |                                    |                               |                         |
|--|------------------------------------|-------------------------------|-------------------------|
| ʿĂvîyth (עֲוִיֶּת) [pronounced <i>guh-EETH</i> ] | <i>ruins; transliterated Avith</i> | proper singular noun/location | Strong's #5762 BDB #732 |
|--|------------------------------------|-------------------------------|-------------------------|

152. **Verb1:** ʿûwl (עוּל) [pronounced *gool*], which means *to nurse, to suck, to suckle; to feed, to nourish*. It means *nursing* in the participle. Strong's #5763 BDB #732. Gen. 33:13 1Sam. 6:7

|                                       |  |  |                         |
|---------------------------------------|--|--|-------------------------|
| ʿûwl (עוּל) [pronounced <i>gool</i> ] | <i>to nurse, to suck, to suckle; to feed, to nourish; are with young</i> | feminine plural, Qal active participle | Strong's #5763 BDB #732 |
|---------------------------------------|--|--|-------------------------|

153. **Masculine\_noun:** which means *sucking child, suckling*. Strong's #5764 BDB #732.

154. **Verb2:** which means *to feed, to nourish*. Apparently not used in Scripture this way? Strong's #5763 BDB #732.

155. **Masculine\_noun1:** ʿăvîyl (עֲוִיִּל) [pronounced *guh-VEEL*], which means *a young boy*. In the plural, this would mean *young children*. I am certain that you do not recall, but we had the exact same word in Job 16:11, and yet we rendered it *unjust, unrighteous one*. Although this word only shows up three times in Scripture (Job 16:11 19:18 21:11), there are ample cognates for each meaning to allow for it to refer to a *young boy* or a *suckling child*; and there are several cognates (in fact, even more so), to allow for this to mean *unjust*

one, *unrighteous one*.<sup>38</sup> And, who knows, Job seems to have been using a lot of homonyms in this chapter—perhaps he is doing that on purpose. Perhaps he is implying that they are *unrighteous* for doing so? Beginning this verse with *gam* makes it more likely that Job is referring to *young children* rather than to the *unrighteous*. Certainly the *unrighteous* would despise Job; but little children? *Even little children*, he tells us here. Strong's #5759 & #5960 BDB #732. Job 19:18 21:11

156. **Masculine\_substantive:** 'âvel (אָוֵל) [pronounced GAW-vel] and it means *unrighteousness, injustice, unjust*. This is the masculine singular of Strong's #5766 BDB #732. Deut. 32:4 Job 11:14 (maybe belongs below?) Psalm 7:3 64:6

|                                    |   |                                |                         |
|------------------------------------|---|--------------------------------|-------------------------|
| 'âvel (אָוֵל) [pronounced GAW-vel] | <i>unrighteousness, injustice, unjust; unjust violence; wickedness, depravity</i> | masculine singular substantive | Strong's #5766 BDB #732 |
|------------------------------------|---|--------------------------------|-------------------------|

I am not sure of the difference between the singular and the plural.

157. **Verb:** which means *to deviate from the right course, to act unjustly*. Strong's #5765 BDB #732.  
 158. **Feminine\_substantive:** 'av'lah (אָוֵלָה) [pronounced gahv'-LAW], which means *injustice; iniquity, unrighteousness*. is generally translated *iniquity* in the KJV, the actual meaning may be closer to *injustice*. Young and Rotherham both go in for two different forms of *perverse*. Gesenius, although listing this as a separate entry, gives the informal definition *wickedness*. BDB reads *injustice, unrighteousness, wrong*. I will go with **injustice** for right now. Note that this is probably translated in your Bible as an adjective or an adverb, however, it is a noun. The subject of this verb is the word *injustice* (which can refer to injustice in terms of violent acts, in just speech or injustice in general—Job 6:29). Strong's #5766 BDB #732. 2Sam. 3:34 7:10 Job 6:29 13:7 15:16

|  |  |                               |                         |
|--|--|-------------------------------|-------------------------|
| 'av'lah (אָוֵלָה) [pronounced gahv'-LAW] | <i>unrighteousness, injustice; iniquity, unjust violence</i> | feminine singular substantive | Strong's #5766 BDB #732 |
|--|--|-------------------------------|-------------------------|

159. **Masculine\_noun2:** 'ăvîyl (אָוִיל) [pronounced gūh-VEEL], which means *unjust, unrighteous*. Used in this way only in Job 16:11 (and possibly 19:18). Strong's #5760 BDB #732. Job 16:11  
 160. **Masculine\_noun:** 'avvâl (אָוֵל) [pronounced gahv-VAWL], which means *unjust, unrighteous one*. This is the probable reading of Job 16:11. Strong's #5767 BDB #732. Job (16:11) 18:21  
 161. **Verb:** which means *to dwell*. Strong's #6030 BDB #732.  
 162. **Masculine\_noun1:** mâ'ôwn (מֹוֹן) [pronounced maw-ŶOHN], which means *dwelling, habitation; refuge*. Strong's #4583 BDB #732. 1Sam. 2:29, 32 Psalm 68:5

|                                      |                                     |                         |                         |
|--------------------------------------|-------------------------------------|-------------------------|-------------------------|
| mâ'ôwn (מֹוֹן) [pronounced maw-ŶOHN] | <i>dwelling, habitation; refuge</i> | masculine singular noun | Strong's #4583 BDB #732 |
|--------------------------------------|-------------------------------------|-------------------------|-------------------------|

163. **Proper\_noun2:** Mâ'ôwn (מֹוֹן) [pronounced maw-ŶOHN], and this is a city mentioned in Judah (Joshua 15:55) and a people found here 1Sam. 23:24, 25 25:2 1Chron. 2:45.\* The 1Sam. passages refer to the city in Judah and the passage in Chronicles refers to a particular person who may or may not be the forerunner of the Maonites. Strong's #4584 BDB #733. See **Strong's #4586**. Judges 10:12 1Sam. 23:24 25:2

|                                      |  |                      |                         |
|--------------------------------------|--|----------------------|-------------------------|
| Mâ'ôwn (מֹוֹן) [pronounced maw-ŶOHN] | <i>dwelling, habitation; transliterated Maon</i> | feminine proper noun | Strong's #4584 BDB #733 |
|--------------------------------------|--|----------------------|-------------------------|

164. **Feminine\_noun:** m'ô'nâh (מֹוֹנָה) [pronounced m'-goh-NAWH] is a den for animals (Job 37:8 38:40 SOS 4:8). In relationship to people, this means *a place of safety and security, a refuge*. Strong's #4585 BDB #733. Deut. 33:27  
 165. **Masculine\_proper\_noun:** which means ; transliterated . Strong's #4587 BDB #733.  
 166. **Feminine\_noun:** which means *dunno*. Strong's #5772 BDB #733.  
 167. **Verb:** 'ûph (אָוֵף) [pronounced gôopf], which means *to flutter*; it is translated both *to fly* (Job 5:7 Isa. 11:14)

<sup>38</sup> Check *The Brown-Driver-Briggs Hebrew and English Lexicon*; Hendrickson Publishers; ©1996; p. 732.

and *to be weary* (Judges 4:21 1Sam. 14:25). However, I think I can explain what the connection is. The actual correct rendering of this verb is *to flutter*; when referring to the wings of the bird, this means *to fly*. When referring to the eyes of a person, this means that they are in the stage of sleep which is the REM period (rapid eye movement); in other words, Sisera was in a deep sleep and he was dreaming. The last verb follows the wâw consecutive and is the 1<sup>st</sup> person plural, Qal imperfect of the onomatopoetic 'ûph (וּפַח) [pronounced *góoph*], which means *to fly away*. Strong's #5774 BDB #733. (See **Strong's #5888 BDB #746**). Gen. 1:20 Deut. 4:17 Judges 4:21 (1Sam. **14:28**) 2Sam. 21:15 22:11 Psalm 55:6 90:10

|   |   |  |                         |
|---|---|--|-------------------------|
| 'ûph (וּפַח) [pronounced <i>góoph</i> ] | <i>to flutter</i> ; it is translated both <i>to fly [away, to]</i> (Job 5:7 Isa. 11:14) and <i>to be in a deep sleep; to be weary</i> (Judges 4:21 1Sam. 14:25 2Sam. 21:15) | 3 <sup>rd</sup> person masculine singular, Qal imperfect | Strong's #5774 BDB #733 |
|---|---|--|-------------------------|

This verb is used figuratively of an army, ships and an arrow. It also means *to vanish quickly, to be transitory*; based upon the idea of a bird being here and then, suddenly, it is gone. This verb also means *to cover [with darkness]* as a bird would cover itself or its young with its feathers. Also *to faint [away]; to fail*.<sup>39</sup>

I believe that these seemingly disparate meanings may be explained as follows: the verb here actually means *to flutter*; so, when speaking of the wings of a bird, the wings *flutter* and the bird *flies*. However, when speaking of a person, their eyes *flutter* when in the REM stage of sleep (rapid eye movement; and the person sleeping is dreaming).

|   |  |   |                         |
|---|--|---|-------------------------|
| 'ûph (וּפַח) [pronounced <i>góoph</i> ] | <i>to cause to fly, to make fly; to light upon</i>                                       | 3 <sup>rd</sup> person masculine singular, Hiphil imperfect | Strong's #5774 BDB #733 |
| 'ûph (וּפַח) [pronounced <i>góoph</i> ] | <i>to fly about, to fly to and fro, to cause to fly [about, to and fro]; to brandish</i> | 3 <sup>rd</sup> person masculine singular, Polel imperfect  | Strong's #5774 BDB #733 |

Called a Pilel in Gesenius.

|   |                               |  |                         |
|---|-------------------------------|--|-------------------------|
| 'ûph (וּפַח) [pronounced <i>góoph</i> ] | <i>to fly away; to vanish</i> | 3 <sup>rd</sup> person masculine singular, Hithpolel imperfect | Strong's #5774 BDB #733 |
|---|-------------------------------|--|-------------------------|

Called a Hithpalel by Gesenius.

168. **Masculine noun:** 'ôwph (וּוּפַח) [pronounced *góhfh*], which means *birds*; used collectively for anything that flies, including bats and flying insects. Strong's #5775 BDB #733. Gen. 1:20 2:19 6:7, 20 7:3 8:17 9:2 40:17 Lev. 11:13 1Sam. 17:44 2Sam. 21:10 1Kings 4:33

|  |   |                                    |                         |
|--|---|------------------------------------|-------------------------|
| 'ôwph (וּוּפַח) [pronounced <i>góhfh</i> ] | <i>birds</i> ; used collectively for anything that flies, including bats and flying insects | masculine singular collective noun | Strong's #5775 BDB #733 |
|--|---|------------------------------------|-------------------------|

169. **Masculine noun:** which means *eyelid*. Strong's #6079 BDB #733. Job 3:9 Psalm 132:4 Prov. 4:25 6:4

|  |   |   |                         |
|--|---|---|-------------------------|
| 'aph <sup>e</sup> aph (אֶפֶה אֶפֶה) [pronounced <i>gahf-GAHF</i> ]                               | <i>eyelid, eyelash; fluttering; of dawn; figuratively for rays of the sun</i> | masculine singular noun   | Strong's #6079 BDB #733 |
| 'aph <sup>e</sup> aphayim (אֶפֶה אֶפֶה יַיִם) [pronounced <i>gahf<sup>e</sup>-gah-fah-YIHM</i> ] | <i>two eyelid (s)</i>   | masculine dual noun with the 1 <sup>st</sup> person singular suffix | Strong's #6079 BDB #733 |

<sup>39</sup> All according to H. W. F. Gesenius, *Hebrew-Chaldee Lexicon to the Old Testament*; ©1979 by Baker Books; p. 614.

|  |   |                       |                            |
|--|---|-----------------------|----------------------------|
| ‘aph <sup>e</sup> aphphîym (אֶפֶפְחִיִּם) [pronounced <i>ġahf-ġahf-PHEEM</i> ] | eyelids; figuratively for rays of the sun | masculine plural noun | Strong's #6079<br>BDB #733 |
|--|---|-----------------------|----------------------------|

170. **Verb2:** which means *to be dark*. Strong's #5774 BDB #734.

171. **Feminine\_noun:** ‘êyphâh (עֵפְהָ) [pronounced *ây-FAW* or *gay-FAW*], and we will go with *obscurity*, although BDB gives its meaning as *darkness*. It is only found in Job 10:22 and Amos 4:13\* with its verbal cognate found only in Job 11:17 (and there is some confusion here). Keil and Delitzsch call this *encircling darkness* but render it *deep darkness*. Barnes says that this is from the word which means *to fly*, and it came to mean *to cover as with wings*; and finally to *that which is shaded or dark*. For this reason, I like **encircling darkness**. Strong's #5890 BDB #734. Job 10:22 (11:17)

172. **Masculine\_proper\_noun:** ‘Êyphâh (עֵפְהָ) [pronounced *ġay-FAW*], which means *gloomy, darkness*; transliterated *Ephah*. Strong's #5891 BDB #734. Gen. 25:4

|   |   |                                |                            |
|---|---|--------------------------------|----------------------------|
| ‘Êyphâh (עֵפְהָ) [pronounced <i>ġay-FAW</i> ] | <i>gloomy, darkness</i> ; transliterated <i>Ephah</i> | masculine singular proper noun | Strong's #5891<br>BDB #734 |
|---|---|--------------------------------|----------------------------|

173. **Masculine\_noun:** which means *gloom*. Isa. 8:23.\* Strong's #4155 BDB #734.

174. **Masculine/feminine\_noun:** The next word is a problem. Owen's lists it as the feminine singular of tâ‘ûphâh (תֹּאֲפָה) [pronounced *taw-uh-FAW* or *taw-guh-FAW*] and he renders it *darkness*. BDB lists it as the feminine of Strong's #4588 BDB #734, and renders it *gloom*. In Gesenius, Strong's #4588 has the meaning *darkness*, and in Strong's, there is the same given meaning; however, neither of them refer to this passage (Strong's #4588 is only found in Isa. 8:22, according to Strong's and to *The New Englishman's Hebrew Concordance*). According to Zodhiates, this is the 2<sup>nd</sup> person masculine singular, Qal imperfect of Strong's #5774, which means, according to BDB *to be dark*; however, that is the meaning given only for this passage; elsewhere, in 30 other passages, it means *to fly*. *The New Englishman's Hebrew Concordance* also so identifies it. My thinking, in looking at the variety of ways of rendering this verse, is that a verb is a rather complex thing to throw in right here, as the next phrase is *like the morning* (masculine singular) *will be* (3rd person feminine singular, Qal imperfect). Literally, that would be rendered, *you will fly like the morning it [she] will be*; or, if you want to give this word its very own meaning, in opposition to the other thirty times it is rendered *to fly*; then you could literally translate this *you will cover with darkness like the morning it will be*; or you could go with Gesenius, and render it *[although now] covered with darkness [soon] shalt thou be as the morning*; which not only adds several words, but takes liberties with the final verb. There are three manuscripts, according to Gesenius, where this word is tē‘ûphâh (תֵּעֲפָה) [pronounced *tē-oo-FAW* or, *tē-goo-FAW*] and means *darkness*. It is close enough in form to one of the words that Job used for darkness at the end of what he said. Recall that was the word ‘êyphâh (עֵפְהָ) [pronounced *ây-FAW* or *gay-FAW*] (Strong's #5890 BDB #734). I am going to give this the rendering *darkness*, and assume that it occurs here and here only, either as a real Hebrew word or even one coined by Zophar, and it is a collective singular, gathering together all the categories of darkness mentioned by Job in the previous verse. It's in the masculine in Isa. 8:22 and the feminine in Job 11:17. Strong's #4588 BDB #734. Job 11:17

175. **Masculine\_proper\_noun:** which means ; transliterated . Strong's #5776 BDB #734.

176. **Verb:** ‘ûwts (עוּץ) [pronounced *oots* or *goots*], and it means *take counsel, plan, discuss*. This verb is found only in the Qal imperative in Judges 19:30 and Isa. 8:10.\* Strong's #5779 BDB #734. Judges 19:30

177. **Masculine\_proper\_noun:** ‘ûwts (עוּץ) [pronounced *goots*], which means *counsel, plan; wooded*; transliterated *Huz, Uz*. Strong's #5780 BDB #734. Gen. 10:23 22:21 36:28 Job 1:1

|   |  |                                |                            |
|---|--|--------------------------------|----------------------------|
| ‘ûwts (עוּץ) [pronounced <i>goots</i> ] | <i>counsel, plan; wooded</i> ; transliterated <i>Huz, Uz</i> | masculine singular proper noun | Strong's #5780<br>BDB #734 |
|---|--|--------------------------------|----------------------------|

178. **Masculine\_proper\_noun:** which means *counsel, plan?*; transliterated . Strong's #3263 BDB #734.

179. **Verb:** which means *to totter*. Dubious. Amos 2:13. Strong's #5781 BDB #734.

180. **Feminine\_noun:** ‘âqâh (אֲקָה) [pronounced *ġaw-KAW*], which means *oppression; pressure; packed in*. Strong's #6125 BDB #734. Psalm 55:3\*

|  |  |                             |                            |
|--|--|-----------------------------|----------------------------|
| ‘âqâh (אֲקָה) [pronounced <i>ġaw-KAW</i> ] | <i>oppression; pressure; packed in</i> | feminine singular construct | Strong's #6125<br>BDB #734 |
|--|--|-----------------------------|----------------------------|

181. **Feminine\_noun:** which means *compression, distress, tribulations*. Dubious. Psalm 66:11. Strong's #4157 BDB #734.
182. **Verb:** 'âvar (אָוַר) [pronounced *gaw-VAHR*] which means *to make blind, to blind, to put the eyes out*. Piel. Strong's #5786 BDB #734. Exodus 23:8 Deut. 16:19

|   |   |   |                         |
|---|---|---|-------------------------|
| 'âvar (אָוַר) [pronounced <i>gaw-VAHR</i> ] | <i>to make blind, to blind, to put the eyes out</i> | 3 <sup>rd</sup> person masculine singular, Piel imperfect | Strong's #5786 BDB #734 |
|---|---|---|-------------------------|

183. **Adjective:** 'ivvêr (אִוְוֵר) [pronounced *gihv-VAIR*], which means *blind [literally or figuratively], blind [men, people]; blindness*. Strong's #5787 BDB #734. Exodus 4:11 2Sam. 5:6 Psalm 146:8

|   |  |   |                          |
|---|--|---|--------------------------|
| 'ivvêr (אִוְוֵר) [pronounced <i>gihv-VAIR</i> ] | <i>blind [literally or figuratively], blind [men, people]; blindness</i> | masculine plural adjective [used here as a substantive] | Strong's #5787 BDB #734. |
|---|--|---|--------------------------|

184. **Masculine\_noun:** ivvârôw (אִוְוָרוֹ) [pronounced *iv-vaw-RONE*] means *blindness*, but it is only used in the Bible for the *incapacity of blindness*. In this context, it is not a reference to having one's sight removed, but behaving as though your sight was removed. Found only here and in Zech. 12:4. The word which means *blindness*, found also in Deut. 28:8 using the same phrasing (there are nearly a half dozen words found in this verse and also in Deut. 28:8). Strong's #5788 BDB #734. Deut. 28:28 Zech. 12:4\*
185. **Feminine\_noun:** which means *blind, blindness*. Used of sacrificial animals. Strong's #5788 BDB #734.
186. **Verb1:** 'ûwr (אוּר) [pronounced *goor*], which means *to rouse onself, to awake*. The Niphal is the passive, so it means *to be awakened, to be roused from sleep*. It is given quite a number of similar renderings in the KJV: *to awake, to raise up, to stir up, to lift up*; BDB gives its primary meanings as *to rouse onself, to awake*. The result is that one is *incited, stirred up, induced, persuaded*. The Hiphil means *to cause one to be awake, to cause one to be stirred up*. Strong's #5782 BDB #734. [Synonym: **Strong's #6974 BDB #884**] Judges 5:12 2Sam. 23:18 1Chron. 5:26 11:11 Job 3:8 8:6 14:12 17:8 Psalm 7:6 44:23 57:8 59:4 73:20 Prov. 10:12

|                                       |   |   |                         |
|---------------------------------------|---|---|-------------------------|
| 'ûwr (אוּר) [pronounced <i>goor</i> ] | <i>to be hot [ardent]; to rouse onself, to awake</i>  | 3 <sup>rd</sup> person masculine singular, Qal imperfect                        | Strong's #5782 BDB #734 |
| 'ûwr (אוּר) [pronounced <i>goor</i> ] | <i>rouse onself, awaken, wake up; be raised up [stirred up or lifted up]; be induced, be persuaded</i>                      | 2 <sup>nd</sup> person masculine singular, Qal imperative with a voluntative hê | Strong's #5782 BDB #734 |
| 'ûwr (אוּר) [pronounced <i>goor</i> ] | <i>to be aroused, to be awakened [stirred up]</i>   | 3 <sup>rd</sup> person masculine singular, Niphal imperfect                     | Strong's #5782 BDB #734 |
| 'ûwr (אוּר) [pronounced <i>goor</i> ] | <i>to awake, to arouse from sleep; to excite; to rouse up one's strength; to raise up [a spear]</i>                         | 3 <sup>rd</sup> person masculine singular, Pilel (Polel) imperfect              | Strong's #5782 BDB #734 |
| 'ûwr (אוּר) [pronounced <i>goor</i> ] | <i>to arouse [awaken]; to cause one to be awakened; to cause one to be stirred up; to cause one to be roused from sleep</i> | 3 <sup>rd</sup> person masculine singular, Hiphil imperfect                     | Strong's #5782 BDB #734 |

This means *to watch over* when followed by 'al (אֵל) [pronounced *gah*].<sup>40</sup>

<sup>40</sup> H. W. F. Gesenius, *Hebrew-Chaldee Lexicon to the Old Testament*; ©1979 by Baker Books; p. 615.



|                                     |   |   |                         |
|-------------------------------------|---|---|-------------------------|
| ʿwr (רוע) [pronounced <i>góor</i> ] | <i>to arouse [awaken]; to cause one to be awakened; to cause one to be stirred up; to cause one to be roused from sleep</i> | 3 <sup>rd</sup> person masculine singular, Piel imperfect     | Strong's #5782 BDB #734 |
| ʿwr (רוע) [pronounced <i>góor</i> ] | <i>to arouse [awaken] oneself; to rise up; to rejoice, to be glad</i>   | 3 <sup>rd</sup> person masculine singular, Hithpael imperfect | Strong's #5782 BDB #734 |

187. **Masculine\_noun:** which means *excitement*. Strong's #5892 BDB #735.

188. **Verb2:** ʿwr (עור) [pronounced *góor*], which means *to be exposed, to be bare, to be naked*. Only BDB meanings below. Strong's #5783 BDB #735.

|                                     |   |  |                         |
|-------------------------------------|---|--|-------------------------|
| ʿwr (רוע) [pronounced <i>góor</i> ] | <i>to be exposed, to be bare, to be naked</i> | 3 <sup>rd</sup> person masculine singular, Qal imperfect | Strong's #5782 BDB #734 |
|-------------------------------------|---|--|-------------------------|

189. **Masculine\_noun:** which means *excitement*. Strong's #5892 BDB #735.

190. **Masculine\_proper\_noun:** ʿEr (רע) [pronounced *gair*], which means *awake*; transliterated *Er*. Strong's #6147 BDB #735. Gen. 38:3 46:12

|                                    |                                 |                                |                         |
|------------------------------------|---------------------------------|--------------------------------|-------------------------|
| ʿEr (רע) [pronounced <i>gair</i> ] | <i>awake; transliterated Er</i> | masculine singular proper noun | Strong's #6147 BDB #735 |
|------------------------------------|---------------------------------|--------------------------------|-------------------------|

191. **Masculine\_proper\_noun:** ʿĒrîy (ירע) [pronounced *gay-REE*], which means *watchful*; transliterated *Eri*. Strong's #6179 BDB #735. Gen. 46:16

|  |                                     |                                |                         |
|--|-------------------------------------|--------------------------------|-------------------------|
| ʿĒrîy (ירע) [pronounced <i>gay-REE</i> ] | <i>watchful; transliterated Eri</i> | masculine singular proper noun | Strong's #6179 BDB #735 |
|--|-------------------------------------|--------------------------------|-------------------------|

I would think this is the Hebrew form of Gary.

192. **Gentilic\_adjective:** which means , transliterated . Strong's #6180 BDB #735.

193. **Masculine\_proper\_noun:** which means ; transliterated . Strong's #6197 BDB #735.

194. **Gentilic\_adjective:** which means , transliterated . Strong's #6198 BDB #735.

195. **Masculine\_proper\_noun:** which means ; transliterated . Strong's #3265 BDB #735.

196. **Verb:** which means *to be exposed, to bare*. Strong's #5793 BDB #735.

197. **Masculine\_noun:** which means *nakedness, pudendum*. Strong's #4589 BDB #735.

198. **Adjective:** ʿêrôm (ערע) [pronounced *gay-ROAM*], which means *naked; exposed*. Strong's #5903 BDB #735. Gen. 3:7

|   |                       |                            |                         |
|---|-----------------------|----------------------------|-------------------------|
| ʿêrôm (ערע) [pronounced <i>gay-ROAM</i> ] | <i>naked; exposed</i> | masculine plural adjective | Strong's #5903 BDB #735 |
|---|-----------------------|----------------------------|-------------------------|

This is also spelled with a yodh: ʿêyrôm (עריע) [pronounced *gay-ROAM*] (the yodh is found here).

|   |                  |                         |                         |
|---|------------------|-------------------------|-------------------------|
| ʿêrôm (ערע) [pronounced <i>gay-ROAM</i> ] | <i>nakedness</i> | masculine singular noun | Strong's #5903 BDB #735 |
|---|------------------|-------------------------|-------------------------|

There is no difference between the spelling of the noun or the adjective.

199. **Adjective:** ʿârôm (ארע) [pronounced *gaw-ROOM*], which means *naked*. Perhaps a secondary form of adjective above. Apart from the vowel points, they appear to be identical. Strong's #6174 BDB #736. The Doctrine of Fasting (Isa. 58:7) Gen. 2:25 1Sam. 19:24 Job 1:21

|   |                    |                              |                         |
|---|--------------------|------------------------------|-------------------------|
| ʿârôm (ארע) [pronounced <i>gaw-ROOM</i> ] | <i>naked, bare</i> | masculine singular adjective | Strong's #6174 BDB #736 |
|---|--------------------|------------------------------|-------------------------|

200. **Masculine\_noun:** which means *a naked thing*. Strong's #4636 BDB #736.

201. **Masculine\_noun:** gôwr (גורע) [pronounced *gohr*], which means *skin, skins, hide*; poetically used of the *body, life*. The phrase *skin for skin* is obviously a proverbial saying; BDB associates it with bartering, saying that



everything has its price. Strong's #5785 BDB #736. Gen. 3:21 Exodus 22:27 25:5 26:14 29:14 Job 2:4 18:13 19:20 27:16

|                                 |  |                         |                         |
|---------------------------------|--|-------------------------|-------------------------|
| gôwr (גֹּוֹר) [pronounced gohr] | skin, skins, hide; poetically used of the body, life | masculine singular noun | Strong's #5785 BDB #736 |
|---------------------------------|--|-------------------------|-------------------------|

202. **Verb:** which means *to lend aid, to come to help, to come to someone's aid*. Strong's #5789 BDB #736.

203. **Masculine\_proper\_noun:** Y<sup>ec</sup>ûwsh (יֹשֻׁשׁ) [pronounced yeh-OOSH], which means *he hurries to aide*; transliterated *Jeush*. Strong's #3266 BDB #736. Gen. 36:5, 14

|  |  |                                |                         |
|--|--|--------------------------------|-------------------------|
| Y <sup>ec</sup> ûwsh (יֹשֻׁשׁ) [pronounced yeh-OOSH] | he hurries to aide; transliterated Jeush | masculine singular proper noun | Strong's #3266 BDB #736 |
|--|--|--------------------------------|-------------------------|

204. **Verb:** ʿâvath (עָוַת) [pronounced gaw-VAHTH], which means *to overthrow, to deal with perversely, to make crooked, to subvert, to falsify, to pervert, to turn upside down; to bend [or pervert] [the cause of anyone]*. (and this is only found nine times in the Piel in eight passages). This verb properly means *to bend, to make crooked*. We will try to confine our renderings to, **to deal perversely, to pervert, to distort**. This can be used in a good sense (Psalm 146:9, where God *turns* the wicked *upside down*; and in a bad sense, as the passage before us—Job 8:3). Rotherham offers *overthrown, wronged, subverted* as possible renderings. We find this same word in Job 8:3 where Bildad asked, [Does God pervert justice, or the Almighty pervert what is right?](#) Strong's #5791 BDB #736. Job 8:3 19:6 Psalm 146:9 Eccles. 1:15

|                                       |   |   |                         |
|---------------------------------------|---|---|-------------------------|
| ʿâvath (עָוַת) [pronounced gaw-VAHTH] | to overthrow, to deal with perversely, to make crooked, to subvert, to falsify, to pervert, to turn upside down; to bend [or pervert] [the cause of anyone] | 3 <sup>rd</sup> person masculine singular, Piel imperfect     | Strong's #5791 BDB #736 |
| ʿâvath (עָוַת) [pronounced gaw-VAHTH] | crooked, bent; perverted; a thing which has been bent   | Pual participle   | Strong's #5791 BDB #736 |
| ʿâvath (עָוַת) [pronounced gaw-VAHTH] | to bow oneself, to bend oneself   | 3 <sup>rd</sup> person masculine singular, Hithpael imperfect | Strong's #5791 BDB #736 |

205. **Feminine\_noun:** which means *subversion*. Lam. 3:59.\* Strong's #5792 BDB #736.

206. **Verb:** which means *to help*. Very dubious. Isa. 50:4.\* Strong's #5790 BDB #736.

207. **Masculine\_noun:** ʿăzâ'zel (עֲזָאֵזֶל) [pronounced az-aw-ZALE], which means *entire removal*. The word for scapegoat is ʿăzâ'zel (עֲזָאֵזֶל) [pronounced az-aw-ZALE] and this word is found only in this chapter of Leviticus (vv. 8, 10, 26). We do not find it in the New Testament or anywhere else in the Old. The words for *goat* and *departure* are combined to make up this word. The Greek translation of the Septuagint confirms this. The sins of Israel will be placed on this goat and it would take their sins far from them. There is a tradition which came about much later that ʿăzâ'zel is the name of a desert demon. There is absolutely nothing in Scripture to support this notion. Recall, this is the only chapter in which this word occurs. Strong's #5799 BDB #736. [It's from Strong's #5795 + #235]. Lev. 16:8

208. **Verb1:** ʿâzab (עָזַב) [pronounced gaw-ZA<sup>BV</sup>], which means *to loosen ones bands; to let go [one from being in bonds]; to leave, to forsake, to desert; to leave off, to cease from [anything]* in the Qal, and *to be forsaken* in the Niphal (or passive) stem. It properly means *to loosen bands, to let go* [a beast from its bonds]. Gesenius explains that it is used metaphorically in Job 10:1, as in "I will let loose my complaint" as if it were on reins; I will no longer restrain it. By contrast, Strong's #7503 means that God has become bored, disinterested, distracted and abandons Israel for that reason. Strong's #5800 means that God deserts Israel in her time of need. This means to let Israel down when she needs God's help the most. Strong's #5800 BDB #736. **(more could be done with this)**. (See synonym **Strong's #7503** BDB #951). The Doctrine of Fasting (Isa. 58:2) Gen. 2:24 24:27 28:15 39:6 44:22 50:8 Exodus 2:20 9:21 23:5 Lev. 26:43 Deut. 29:25 31:6, 16 32:36 Joshua 1:5 8:17 22:3 24:20 Judges 2:12, 21 Ruth 2:20a 1Sam. 8:8 12:10 30:13 2Sam. 5:21 15:16 1Kings 6:13 8:57 9:9 1Chron. 16:37 Job 9:27 10:1 18:4 20:13, 19 31:7 Psalm 10:14 Prov. 2:13, 17 3:3 4:2, 6 9:6 10:17

|  |   |  |                         |
|--|---|--|-------------------------|
| ‘āzab (עָזַב) [pronounced ḡaw-ZA <sup>B</sup> V] | <i>to loosen ones bands; to let go [one from being in bonds]; to leave [forsake, desert]; to leave off, to cease from [anything]</i>                    | 3 <sup>rd</sup> person masculine singular, Qal imperfect         | Strong's #5800 BDB #736 |
| ‘āzab (עָזַב) [pronounced ḡaw-ZA <sup>B</sup> V] | <i>loosen ones bands; let go [one from being in bonds]; leave [forsake, desert]; leave off, cease from [anything]</i>                                   | 2 <sup>nd</sup> person masculine singular, Qal imperative        | Strong's #5800 BDB #736 |
| ‘āzab (עָזַב) [pronounced ḡaw-ZA <sup>B</sup> V] | <i>loosening ones bands; letting go [one from being in bonds]; leaving [forsaking, deserting]; leaving off, ceasing from [anything]</i>                 | Qal active participle  | Strong's #5800 BDB #736 |
| ‘āzab (עָזַב) [pronounced ḡaw-ZA <sup>B</sup> V] | <i>the one loosening bands; the one letting go [one from being in bonds]; the one leaving [forsaking, deserting]; the one who cease from [anything]</i> | feminine singular, Qal active participle                         | Strong's #5800 BDB #736 |
| ‘āzab (עָזַב) [pronounced ḡaw-ZA <sup>B</sup> V] | <i>those loosening bands; those letting go [one from being in bonds]; the ones leaving [forsaking, deserting]; those who cease from [anything]</i>      | masculine plural, Qal active participle                          | Strong's #5800 BDB #736 |
| ‘āzab (עָזַב) [pronounced ḡaw-ZA <sup>B</sup> V] | <i>to be left [forsaken, abandoned, deserted]</i>   | 3 <sup>rd</sup> person masculine singular, Niphal/Pual imperfect | Strong's #5800 BDB #736 |

209. **Feminine\_noun:** which means *forsakenness, desolation*. Strong's #5805 BDB #737.

210. **Feminine\_proper\_noun:** which means ; transliterated . Strong's #5806 BDB #738.

211. **Masculine\_plural\_noun:** which means *wares*. Strong's #5801 BDB #738.

212. **Verb2:** ‘āza<sup>b</sup>v (עָזַב) [pronounced aw-ZA<sup>B</sup>V], which means *to restore, to repair*. Strong's #5800 BDB #738.

213. **Proper\_noun\_location:** ‘azzâh (עֲזָה) [pronounced ḡahz-ZAW], which means and is transliterated Gaza. Strong's #5804 BDB #738. Gen. 10:19 Deut. 2:23 Judges 1:18 1Sam. 6:17 1Kings 4:24

|   |  |                       |                         |
|---|--|-----------------------|-------------------------|
| ‘Azzâh (עֲזָה)<br>[pronounced ḡahz-ZAW] | <i>the strong; transliterated Gaza, Azzah, Aza</i> | proper noun; location | Strong's #5804 BDB #738 |
|---|--|-----------------------|-------------------------|

214. **Gentilic\_adjective:** which is transliterated *Gazaite*. Strong's #5841 BDB #738.

215. **Verb:** ‘āzaz (עָזַז) [pronounced ḡaw-ZAHZ], and it means *to strengthen, to make strong; to make secure; to become strong, to be made strong; to be strong, robust, powerful*. This verb was found for the first time in Judges 3:10 and is mostly found in poetical writing (Psalms, Proverbs, Isaiah and Ecclesiastes). The only other narrative passage where we find this word is Dan. 11:12. Strong's #5810 BDB #738. Judges 3:10 6:2 Psalm 52:7 60:20 89:13 Prov. 7:13 8:28

|                                     |   |  |                         |
|-------------------------------------|---|--|-------------------------|
| ‘āzaz (עָזַז) [pronounced ḡaw-ZAHZ] | <i>to strengthen, to make strong; to make secure; to become strong, to be made strong; to be strong, robust, powerful</i> | 3 <sup>rd</sup> person masculine singular, Qal imperfect | Strong's #5810 BDB #738 |
|-------------------------------------|---|--|-------------------------|

|                                     |   |   |                            |
|-------------------------------------|---|---|----------------------------|
| ‘āzaz (אָזַז) [pronounced gaw-ZAHZ] | <i>to strengthen one's countenance; to put on a shameless look; to cause to strengthen, to cause to make strong</i> | 3 <sup>rd</sup> person masculine singular, Hiphil imperfect | Strong's #5810<br>BDB #738 |
|-------------------------------------|---|---|----------------------------|

216. **Adjective:** ‘az (אָז) [pronounced gahz], and it means *strong, mighty, fierce*. When used alone, it behaves like a noun. Strong's #5794 BDB #738. Gen. 49:3, 7 Exodus 14:21 Judges 14:14 2Sam. 22:18 Psalm 59:3

|                             |                               |   |                            |
|-----------------------------|-------------------------------|---|----------------------------|
| ‘az (אָז) [pronounced gahz] | <i>strong, mighty, fierce</i> | masculine plural adjective; acts as a noun on its own | Strong's #5794<br>BDB #738 |
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217. **Masculine\_noun:** ‘ôz (אֹז) [pronounced gôhz], and it means *strength, might*. It can also mean *firmness, defense, refuge, protection*; and, with the idea that those whom He loves are joined to Him, it can mean *splendor, majesty, glory praise*. **Could this mean authority?** Strong's #5797 BDB #738. Exodus 15:2, 13 Judges 5:21 1Sam. 2:10 2Sam. 6:14 1Chron. 16:11 Psalm 8:2 29:1 59:9, 17 61:3 62:7, 11 63:2 99:4 110:2 118:14 Prov. 10:15

|                             |  |                         |                            |
|-----------------------------|--|-------------------------|----------------------------|
| ‘ôz (אֹז) [pronounced gôhz] | <i>strength, might; firmness, defense, refuge, protection; splendor, majesty, glory praise</i> | masculine singular noun | Strong's #5797<br>BDB #738 |
|-----------------------------|--|-------------------------|----------------------------|

218. **Masculine\_noun:** which means *strength, fierceness, might*. Strong's #5807 BDB #739.

219. **Adjective:** ‘izzûwz (יִצְוּ) [pronounced gihz-ZOOZ], which means *strong, mighty, powerful; used of God*. Strong's #5808 BDB #739. Psalm 24:8

|   |  |                              |                            |
|---|--|------------------------------|----------------------------|
| ‘izzûwz (יִצְוּ) [pronounced gihz-ZOOZ] | <i>strong, mighty, powerful; used of God</i> | masculine singular adjective | Strong's #5808<br>BDB #739 |
|---|--|------------------------------|----------------------------|

|   |   |  |                            |
|---|---|--|----------------------------|
| ‘izzûwz (יִצְוּ) [pronounced gihz-ZOOZ] | <i>strong ones, mighty men; soldiers; those used of God</i> | masculine plural adjective used as a substantive | Strong's #5808<br>BDB #739 |
|---|---|--|----------------------------|

220. **Masculine\_proper\_noun:** which means ; transliterated . Strong's #5811 BDB #739.

221. **Masculine\_proper\_noun:** ‘Uzzâ (עֲזָא) [pronounced gooz-ZAW], which means *strength*; transliterated *Uzza*. Strong's #5798 BDB #739. 2Sam. 6:3, 6

|                                     |                                      |                                |                            |
|-------------------------------------|--------------------------------------|--------------------------------|----------------------------|
| ‘Uzzâ (עֲזָא) [pronounced gooz-ZAW] | <i>strength; transliterated Uzza</i> | masculine proper singular noun | Strong's #5798<br>BDB #739 |
|-------------------------------------|--------------------------------------|--------------------------------|----------------------------|

Also written ‘Uzzâh (עֲזָה) [pronounced gooz-ZAW].

222. **Masculine\_proper\_noun:** Strong's #5819 BDB #739.

223. **Masculine\_proper\_noun:** ‘Āzaz<sup>e</sup>yâhûw (יְהוֹזָבָב) [pronounced gûh-zahz<sup>e</sup>-YAW-hoo], which means *Yah [Jehovah] is mighty*; transliterated *Azaziah*. Strong's #5812 BDB #739. 1Chron. 15:21

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|---|---|--------------------------------|----------------------------|
| ‘Āzaz <sup>e</sup> yâhûw (יְהוֹזָבָב) [pronounced gûh-zahz <sup>e</sup> -YAW-hoo] | <i>Yah [Jehovah] is mighty [strong]; Jehovah has strengthened; transliterated Azaziah</i> | masculine singular proper noun | Strong's #5812<br>BDB #739 |
|---|---|--------------------------------|----------------------------|

224. **Masculine\_proper\_noun:** ‘Uzzîy’êl (עֲזִיזֵאל) [pronounced gooz-zee-ALE], which means *my strength is El, strength of God*; transliterated *Uzziel*. Strong's #5816 BDB #739. Exodus 6:18 1Chron. 15:10

|   |  |                                |                            |
|---|--|--------------------------------|----------------------------|
| ‘Uzzîy’êl (עֲזִיזֵאל) [pronounced gooz-zee-ALE] | <i>my strength is El, strength of God; transliterated Uzziel</i> | masculine singular proper noun | Strong's #5816<br>BDB #739 |
|---|--|--------------------------------|----------------------------|

225. **Gentilic\_adjective:** which means , transliterated . Strong's #5817 BDB #739.

226. **Masculine\_proper\_noun:** which means *my strength is Yah*; transliterated . Strong's #5818 BDB #739.

227. **Masculine\_proper\_noun:** ‘Uzzîyyâ (עֲזִיזְיָא) [pronounced gooz-zee-YAW], which means *my strength is Yah*;

transliterated *Uzzia*. Strong's #5814 BDB #739. 1Chron. 11:44\*

|  |  |                                   |                            |
|--|--|-----------------------------------|----------------------------|
| ‘Ūzzīyyā (זְצִיָּא)<br>[pronounced <i>gooz-zee-YAW</i> ] | <i>my strength is Yah</i> ; transliterated<br><i>Uzzia</i> | masculine singular<br>proper noun | Strong's #5814<br>BDB #739 |
|--|--|-----------------------------------|----------------------------|

228. **Masculine\_proper\_noun**: which means ; transliterated . Strong's #5813 BDB #739.

229. **Masculine\_proper\_noun**: Ya‘āzīy’ēl (יְאִזִּי'ֵל) [pronounced *yah-guh-zee-ALE*], which means *made bold by El [God], embolden by God*; transliterated *Jaaziel*. Strong's #3268 BDB #739. 1Chron. 15:18

|  |  |                                   |                            |
|--|--|-----------------------------------|----------------------------|
| ‘Āzīy’ēl (יְאִזִּי'ֵל)<br>[pronounced <i>guh-zee-ALE</i> ]       | <i>made bold by El [God],<br/>embolden by God</i> ; transliterated<br><i>Aziel</i>   | masculine singular<br>proper noun | Strong's #5815<br>BDB #739 |
| Ya‘āzīy’ēl (יְאִזִּי'ֵל)<br>[pronounced <i>yah-guh-zee-ALE</i> ] | <i>made bold by El [God],<br/>embolden by God</i> ; transliterated<br><i>Jaaziel</i> | masculine singular<br>proper noun | Strong's #3268<br>BDB #739 |

Some think that there is a scribal error here, and that this is equivalent to Strong's #5815 (i.e, the *Ya* really doesn't belong here). Because we have the word *son* and then *and*, obviously, something is messed up here. Whether *son* is a part of the previous name, or whether some name dropped out, or whether some letters got transposed here, we don't know.

230. **Masculine\_proper\_noun**: which means ; transliterated . Strong's #3269 BDB #739.

231. **Masculine\_proper\_noun**: which means ; transliterated . Strong's #5802 BDB #739.

232. **Masculine\_proper\_noun**: which means *Gad is mighty*; transliterated . Strong's #5803 BDB #739.

233. **Masculine\_proper\_noun**: ‘Azēmāvēth (אֶזְמַוֶּתֶּח) [pronounced *gahz<sup>e</sup>-MAW-veth*], which means *strong until death; strong one of death* and is transliterated *Azmaveth*. Strong's #5820 BDB #740. 2Sam. 23:31 1Chron. 11:33 12:3

|  |   |                                   |                            |
|--|---|-----------------------------------|----------------------------|
| ‘Azēmāvēth (אֶזְמַוֶּתֶּח)<br>[pronounced <i>gahz<sup>e</sup>-MAW-veth</i> ] | <i>strong until death; strong one of<br/>death</i> and is transliterated<br><i>Azmaveth</i> | masculine singular<br>proper noun | Strong's #5820<br>BDB #740 |
|--|---|-----------------------------------|----------------------------|

234. **Proper\_noun\_location**: ‘Azēmāvēth (אֶזְמַוֶּתֶּח) [pronounced *gahz<sup>e</sup>-MAW-veth*], which means *strong until death; strong one of death* and is transliterated *Azmaveth*. Strong's #5820 BDB #740.

|  |   |   |                            |
|--|---|---|----------------------------|
| ‘Azēmāvēth (אֶזְמַוֶּתֶּח)<br>[pronounced <i>gahz<sup>e</sup>-MAW-veth</i> ] | <i>strong until death; strong one of<br/>death</i> and is transliterated<br><i>Azmaveth</i> | masculine singular<br>proper noun; location | Strong's #5820<br>BDB #740 |
|--|---|---|----------------------------|

235. **Proper\_noun\_location**: which means *my strength* and is transliterated . Strong's #5821 BDB #740.

236. **Feminine\_noun**: which means *unclean bird of prey*. Strong's #5822 BDB #740.

237. **Verb**: which means *to dig about, to surround, to enclose*. Strong's #5823 BDB #740.

238. **Proper\_noun\_location**: ‘āzēqâh (אֶזְקָח) [pronounced *guh-zay-KAW*], which means *to dig about, to dig a cistern* and is transliterated *Azekah*. Strong's #5825 BDB #740. 1Sam. 17:1

|   |  |                      |                            |
|---|--|----------------------|----------------------------|
| ‘āzēqâh (אֶזְקָח)<br>[pronounced <i>guh-zay-KAW</i> ] | <i>to dig about, to dig a cistern<br/>and is transliterated Azekah</i> | Proper_noun/location | Strong's #5825<br>BDB #740 |
|---|--|----------------------|----------------------------|

239. **Verb**: ‘āzar (אָזַר) [pronounced *gaw-ZAHR*], which means *to help, to aid*. Strong's #5826 BDB #740. Gen. 49:25 Joshua 10:6 1Sam. 7:12 2Sam. 8:5 18:3 21:17 1Kings 1:7 1Chron. 12:1, 17, 19 Psalm 10:14 54:4 56:5 118:7, 13

|  |                                      |   |                            |
|--|--------------------------------------|---|----------------------------|
| ‘āzar (אָזַר) [pronounced<br><i>gaw-ZAHR</i> ] | <i>to help, to aid</i>               | 3 <sup>rd</sup> person masculine<br>singular, Qal imperfect | Strong's #5826<br>BDB #740 |
| ‘āzar (אָזַר) [pronounced<br><i>gaw-ZAHR</i> ] | <i>helper, one who aids; an ally</i> | Qal active participle                                       | Strong's #5826<br>BDB #740 |

|  |  |   |                          |
|--|--|---|--------------------------|
| ‘âzar (אָזַר) [pronounced ġaw-ZAHR]  | <i>to help, to aid</i>                                 | 3 <sup>rd</sup> person masculine singular, Hiphil imperfect | Strong's #5826 BDB #740  |
| ‘âzar (אָזַר) [pronounced ġaw-ZAHR]  | <i>to be helped [especially by God]</i>                | 3 <sup>rd</sup> person masculine singular, Niphal imperfect | Strong's #5826 BDB #740  |
| 240. <b>Masculine substantive:</b> ‘êzer (עֲזֵר) [pronounced ĠAY-zer], which means <i>help, aid</i> . It is consistently translated <i>help</i> in the KJV. the word found in Gen. 2:18, describing the role of the woman in Adam's life and throughout the Psalms (Psalm 22:19 27:9 35:2). Strong's #5828 BDB #740. Gen. 2:18 Exodus 18:4 Judges 5:23 1Sam. 4:1b 7:12 Psalm 33:20 89:19 146:5 |  |   |                          |
| ‘êzer (עֲזֵר) [pronounced ĠAY-zer]   | <i>help, aid</i>                                       | masculine singular substantive                              | Strong's #5828 BDB #740  |
| 241. <b>Proper noun:</b> ‘Êzer (עֶזֶר) [pronounced ĠAY-zer], which means <i>help, aid; treasure</i> ; transliterated <i>Ezer</i> . Strong's #5829 BDB #740.  |  |   |                          |
| ‘Êzer (עֶזֶר) [pronounced ĠAY-zer]   | <i>help, aid; treasure; transliterated Ezer</i>        | masculine singular, proper noun                             | Strong's #5829 BDB #740. |
| 242. <b>Masculine proper noun:</b> which means ; transliterated . Strong's #5827 BDB #740.   |  |   |                          |
| 243. <b>Masculine proper noun:</b> which means ; transliterated . Strong's #5830 BDB #740.   |  |   |                          |
| 244. <b>Feminine substantive:</b> ‘ez <sup>e</sup> râh (הֶעֱזָרָה) [pronounced ġez <sup>e</sup> -RAW], which means <i>help, aid</i> . Strong's #5833 BDB #740. [In examining the passages in the New Englishman's Concordance, I don't really see a difference between the meanings of this and the masculine substantive above]. Judges 5:23 Job 6:13 Psalm 44:26 60:11 63:7                  |  |   |                          |
| ‘ez <sup>e</sup> râh (הֶעֱזָרָה) [pronounced ġez <sup>e</sup> -RAW]  | <i>help, aid, assistance</i>                           | feminine singular substantive                               | Strong's #5833 BDB #740  |
| 245. <b>Proper noun:</b> Strong's #5834 BDB #741.  |  |   |                          |
| 246. <b>Masculine proper noun:</b> which means ; transliterated . Strong's #5809 BDB #741.   |  |   |                          |
| 247. <b>Masculine proper noun:</b> ‘Ăzar <sup>e</sup> êl (אֶזְרָאֵל) [pronounced ġuz-ahr <sup>e</sup> -ALE], which means <i>El has helped</i> ; transliterated . Strong's #5832 BDB #741. 1Chron. 12:6   |  |   |                          |
| ‘Ăzar <sup>e</sup> êl (אֶזְרָאֵל) [pronounced ġuz-ahr <sup>e</sup> -ALE]   | <i>El has helped; transliterated Azarel</i>            | masculine singular proper noun                              | Strong's #5832 BDB #741  |
| 248. <b>Masculine proper noun:</b> which means <i>my help is El</i> ; transliterated . Strong's #5837 BDB #741.  |  |   |                          |
| 249. <b>Masculine proper noun:</b> ‘Ăzar <sup>e</sup> yâhûw (אֶזְרַיָּהוּ) [pronounced ġuz-ahr-YAW-hoo], which means <i>Yah has helped</i> ; transliterated <i>Azariah, Azarjah</i> . Strong's #5838 BDB #741. 1Kings 4:2  |  |   |                          |
| ‘Ăzar <sup>e</sup> yâhûw (אֶזְרַיָּהוּ) [pronounced ġuz-ahr-YAW-hoo]   | <i>Yah has helped; transliterated Azariah, Azarjah</i> | masculine singular proper noun                              | Strong's #5838 BDB #741  |
| This appears to be the formal name. It is also spelled ‘Ăzar <sup>e</sup> yâh (אֶזְרַיָּה) [pronounced ġuz-ahr-YAW].   |  |   |                          |
| 250. <b>Masculine proper noun:</b> which means ; transliterated . Strong's #5836 BDB #741.   |  |   |                          |
| 251. <b>Masculine proper noun:</b> which means ; transliterated . Strong's #5840 BDB #741.   |  |   |                          |
| 252. <b>Proper noun/location:</b> Ya <sup>e</sup> zêr (יָזַעַר) [pronounced yahġ-ZARE], which means <i>helped, helpful</i> ; transliterated <i>Jazer, Jaazer</i> . Strong's #3270 BDB #741. 2Sam. 24:5   |  |   |                          |
| Ya <sup>e</sup> zêr (יָזַעַר) [pronounced yahġ-ZARE]   | <i>helped, helpful; transliterated Jazer, Jaazer</i>   | proper singular noun/location                               | Strong's #3270 BDB #741  |
| This is also spelled Ya‘ăzêr (יָאֲזַעַר) [pronounced yah-ġuh-ZARE].  |  |   |                          |

BDB: [Jazer is] a Levitical city east of the Jordan, in Gilead in the territory of Gad, formerly an Amorite city; site uncertain.<sup>41</sup>

253. **Masculine\_noun:** which means *temple court*. Strong's #none BDB #741.

254. **Feminine\_noun:** which means *enclosure, surrounding ledge*. Strong's #5835 BDB #741.

255. **Masculine\_noun:** which means *stylus, possibly a pen*. Strong's #5842 BDB #741.

256. **Verb:** 'âṭâh (אָטָה) [pronounced aw-TAWH or gaw-TAWH] and it means *to cover, to cover over; to clothe oneself; to envelop, to wrap oneself; to conceal, to wrap up, to roll up; to become languid, to faint, to faint away*. This word is found only 17 times in the Old Testament, generally in the poetry or in the prophets (which are often poetical). It is found only twice in another form of writing (Lev. 13:45 1Sam. 28:14). There are times when adding *oneself* and *with* confuse the meaning more than clarify it, e.g., Jer. 43:12. A suffix can be added to the participle to indicate that something or someone is being covered, as is done in Isa. 22:17. A subject may be affixed by giving the participle gender and number as is done in Psalm 71:13. However, the idea of being wrapped *with* or *in* something does not require a preposition (e.g., 1Sam. 28:14). Therefore, adding the *with* or *in* here is not out of line. We could render this as *covering with light* or *light covering*. Strong's #5844 BDB #741. 1Sam. 28:14 Psalm 89:45 104:2

|                                    |  |   |                         |
|------------------------------------|--|---|-------------------------|
| 'âṭâh (אָטָה) [pronounced gaw-TAW] | <i>to cover, to cover over; to clothe oneself; to envelop, to wrap oneself; to conceal, to wrap up, to roll up; to become languid, to faint, to faint away</i> | 3 <sup>rd</sup> person masculine singular, Qal imperfect    | Strong's #5844 BDB #741 |
| 'âṭâh (אָטָה) [pronounced gaw-TAW] | <i>to [cause to] cover, to cover over; to wrap, to envelop</i>   | 3 <sup>rd</sup> person masculine singular, Hiphil imperfect | Strong's #5844 BDB #741 |

257. **Masculine\_noun:** which means *wrap, mantle*. Strong's #4594 BDB #742.

258. **Verb2:** which means *to grasp*. Strong's #5844 BDB #742.

|                                    |                 |  |                         |
|------------------------------------|-----------------|--|-------------------------|
| 'âṭâh (אָטָה) [pronounced gaw-TAW] | <i>to grasp</i> | 3 <sup>rd</sup> person masculine singular, Qal imperfect (this is a homonym) | Strong's #5844 BDB #741 |
|------------------------------------|-----------------|--|-------------------------|

259. **Masculine\_noun:** which means *bat, locust?* Strong's #5847 BDB #742.

260. **Masculine\_noun:** 'âṭîyn (אֵטִינ) [pronounced gūh-TEEN], which probably means *pail, bucket*. This word only occurs in this verse. According to BDB, this word comes from an unused root, which means *to place olives into a vat, vessel or olive press*. Gesenius, on the other hand, says the unused root means *to lie down around water* and that the Arabic means *a place by water where cattle lie down*. Gesenius tends to think that the *n* should be an *m*, and that this should mean *sides, thigh*. Strong's #5845 BDB #742. Job 21:24

261. **Verb2:** 'âṭaph (אָטָף) [pronounced gaw-TAHF], which means *to cover, to cover over; to be covered, to be clothed, to cover oneself, to envelop oneself; to be wrapped in darkness, to languish, to faint*. This appears to be an Aramaism (there is an identical, but different Hebrew verb). BDB gives 3 verbs with this same spelling (the first probably being a typo); New Englishman's Hebrew Concordance of the Old Testament and Gesenius list this as one verb. Strong's #5848 BDB #742. Gen. 30:42 Psalm 61:2 73:6 142:3

|                                      |  |  |                         |
|--------------------------------------|--|--|-------------------------|
| 'âṭaph (אָטָף) [pronounced gaw-TAHF] | <i>to cover, to cover over; to be covered, to be clothed, to cover oneself, to envelop oneself; to be wrapped in darkness, to languish, to faint</i> | 3 <sup>rd</sup> person masculine singular, Qal imperfect | Strong's #5848 BDB #742 |
|--------------------------------------|--|--|-------------------------|

This actually appears to be two different verbs.

<sup>41</sup> The Brown-Driver-Briggs Hebrew and English Lexicon; courtesy of e-sword; Strong's #3270.

|   |  |   |                            |
|---|--|---|----------------------------|
| ‘āṭaph (אָטַף)<br>[pronounced ḡaw-TAHF] | <i>languishing, fainting</i>   | Qal passive participle  | Strong's #5848<br>BDB #742 |
| ‘āṭaph (אָטַף)<br>[pronounced ḡaw-TAHF] | <i>to be covered, to be cover over;<br/>to be clothed, to cover oneself,<br/>to be enveloped, to envelop<br/>oneself; to be wrapped in<br/>darkness, to languish, to faint</i> | 3 <sup>rd</sup> person masculine<br>singular, Niphal<br>imperfect   | Strong's #5848<br>BDB #742 |
| ‘āṭaph (אָטַף)<br>[pronounced ḡaw-TAHF] | <i>to be wrapped in darkness, to<br/>languish, to be feeble, to faint</i>  | 3 <sup>rd</sup> person masculine<br>singular, Hiphil imperfect      | Strong's #5848<br>BDB #742 |
| ‘āṭaph (אָטַף)<br>[pronounced ḡaw-TAHF] | <i>to envelop oneself; to be<br/>wrapped in darkness, to<br/>languish, to faint [generally used<br/>of soul or spirit]</i>   | 3 <sup>rd</sup> person masculine<br>singular, Hithpael<br>imperfect | Strong's #5848<br>BDB #742 |

262. **Feminine\_noun:** which means *overtunic*. Strong's #4595 BDB #742.

263. **Verb3:** which means *to be feeble, to faint*. Strong's #5848 BDB #742.

264. **Verb1:** ‘āṭar (אָטַר) [pronounced ḡaw-TAHR], which means *to surround [with a crown], to crown*. Strong's #5849 BDB #742. 1Sam. 23:26 Psalm 8:5 103:4

|                                     |   |  |                            |
|-------------------------------------|---|--|----------------------------|
| ‘āṭar (אָטַר) [pronounced ḡaw-TAHR] | <i>to surround; to compass<br/>[about]</i>      | 3 <sup>rd</sup> person masculine<br>singular, Qal imperfect  | Strong's #5849<br>BDB #742 |
| ‘āṭar (אָטַר) [pronounced ḡaw-TAHR] | <i>to surround [with a crown], to<br/>crown</i> | Piel participle with the<br>definite article and the<br>2 <sup>nd</sup> person feminine<br>singular suffix | Strong's #5849<br>BDB #742 |
| ‘āṭar (אָטַר) [pronounced ḡaw-TAHR] | <i>to crown; to distribute crowns</i>           | 3 <sup>rd</sup> person masculine<br>singular, Hiphil imperfect   | Strong's #5849<br>BDB #742 |

265. **Feminine\_noun:** ‘āṭārâh (אָטַרְאָה) [pronounced ḡut-aw-RAW], which means *crown, a diadem, a wreath; an ornament of dignity*. Strong's #5850 BDB #742. 2Sam. 12:30 Psalm 21:3 Prov. 4:9

|  |  |                                |                            |
|--|--|--------------------------------|----------------------------|
| ‘āṭārâh (אָטַרְאָה)<br>[pronounced ḡut-aw-<br>RAW] | <i>crown, a diadem, a wreath; an<br/>ornament of dignity</i> | feminine singular<br>construct | Strong's #5850<br>BDB #742 |
|--|--|--------------------------------|----------------------------|

266. **Verb2:** ‘āṭar (אָטַר) [pronounced ḡaw-TAHR], which means *to crown*. See above. Strong's #5849 BDB #742.

267. **Proper\_noun/location:** which means ; transliterated . Strong's #5852 BDB #743.

268. **Proper\_noun/location:** which means ; transliterated . Strong's #5855 BDB #743.

269. **Proper\_noun/location:** which means ; transliterated . Strong's #5853 BDB #743.

270. **Proper\_noun/location:** which means ; transliterated . Strong's #5854 BDB #743.

271. **Verb:** which means *to sneeze*. Strong's #none BDB #743.

272. **Feminine\_noun:** which means *sneezing*. Strong's #5846 BDB #743.

273. **Proper\_noun:** ‘ay (אֵי) [pronounced ḠAH-ee], which means *heap of ruins*; and is transliterated *Ai, Aija, Aiath, Hai*. It has several alternate spellings. In the Greek, it is *Gai* (Γαί) [pronounced *guy*] and it is said to mean *heap of ruins*, somewhat of an odd name for a city. My thinking is that perhaps it was given this name after it was destroyed, and that name stuck with it. It is always found with the definite article, which becomes a part of the pronunciation. That is *hâ‘ay* (הָאֵי) [pronounced *haw-AH-ee*] (although, I am not too certain as to the emphasis or whether there is a diphthong involved here, making it *haw-Ā*). Strong's #5857 BDB #743. Gen. 12:8 13:3 Joshua 7:2



|                               |  |   |                         |
|-------------------------------|--|---|-------------------------|
| ‘Ay (עַי) [pronounced ĠAH-ee] | <i>heap of ruins; and is transliterated Ai, Aija, Aiath, Hai</i> | proper singular noun; location; with the definite article | Strong's #5857 BDB #743 |
|-------------------------------|--|---|-------------------------|

There are several alternative spellings, which correspond to the different transliterations above.

274. **Proper\_noun/location:** which means ; transliterated . Strong's #5859 BDB #743.

275. **Verb:** which means *to scream, to shriek*. Strong's #5860 BDB #743.

276. **Masculine\_noun:** ‘ayiṭ (עֵיט) [pronounced ĠAH-yihṭ], which means *bird(s) of prey, a rapacious bird (or birds)*. Strong's #5861 BDB #743. Gen. 15:11

|                                    |   |  |                         |
|------------------------------------|---|--|-------------------------|
| ‘ayiṭ (עֵיט) [pronounced ĠAH-yihṭ] | <i>bird(s) of prey, a rapacious bird (or birds)</i> | masculine singular noun; a collective noun like <i>flock</i> | Strong's #5861 BDB #743 |
|------------------------------------|---|--|-------------------------|

277. **Verb:** ‘iyṭ (עֵיט) [pronounced ġeef], which means *to dart greedily (like a bird of prey), to fly upon, to flit upon, to pounce upon*. Strong's #5860 BDB #743. 1Sam. (14:32) 15:19 25:14

|                               |   |  |                         |
|-------------------------------|---|--|-------------------------|
| ‘iyṭ (עֵיט) [pronounced ġeef] | <i>to dart greedily (like a bird of prey), to swoop down, to fly upon, to flit upon, to pounce upon</i> | 3 <sup>rd</sup> person masculine singular, Qal imperfect | Strong's #5860 BDB #743 |
|-------------------------------|---|--|-------------------------|

This is a relatively rare word in Scripture, found only in 1Sam. 14:32 15:19 25:14.

278. **Proper\_noun/location:** which means ; transliterated . Strong's #5862 BDB #743.

279. **Proper\_noun/location:** which means ; transliterated . Strong's #5864 BDB #743.

280. **Proper\_noun/location:** which means ; transliterated . Strong's #5863 BDB #743.

281. **Masculine\_proper\_noun:** Ġîlay (עֵלַי) [pronounced ġee-LAH-ee], which means *most high, exalted; transliterated Ilai*. Strong's #5866 BDB #743. 1Chron. 11:29

|                                       |  |                                |                         |
|---------------------------------------|--|--------------------------------|-------------------------|
| Ġîlay (עֵלַי) [pronounced ġee-LAH-ee] | <i>most high, exalted; transliterated Ilai</i> | masculine singular proper noun | Strong's #5866 BDB #743 |
|---------------------------------------|--|--------------------------------|-------------------------|

282. **Proper\_noun/location:** ‘êylâm (עֵלָם) [pronounced ġay-LAWM], which means *eternity; hidden; transliterated Elam*. Strong's #5867 BDB #743. Gen. 10:22 14:1

|                                      |  |                               |                         |
|--------------------------------------|--|-------------------------------|-------------------------|
| ‘Êylâm (עֵלָם) [pronounced ġay-LAWM] | <i>eternity; hidden; transliterated Elam</i> | proper singular noun/location | Strong's #5867 BDB #743 |
|--------------------------------------|--|-------------------------------|-------------------------|

This is also spelled ‘Ôwlâm (עֹלָם) [pronounced ġoh-LAWM].

283. **Masculine\_proper\_noun:** which means ; transliterated . Strong's #5867 BDB #743.

284. **Feminine\_noun:** ‘ayin (עֵין) [pronounced ĠAH-yin], which means *spring, literal eye(s), spiritual eyes*. It is a word with three different meanings. It means a *spring* in this context (this word very occasionally is a proper noun standing for a particular location; however, it generally means eyes). Its use is determined entirely by context, and both uses are found in the same context continually: *spring* (Gen. 49:12 Exodus 15:27 Num. 33:9); *eyes* (Gen. 49:22 Exodus 15:26 Num. 33:3). The subject of the first sentence of Job 7:8 is the third word, which is the feminine construct of eye. My thinking is that the literal eyes are meant, generally speaking, when found in the dual; mental and spiritual states or more of a poetic (not literal) use are alluded to when this is found in the singular. When the phrase *in my eyes* is used, it means *in my opinion, to my way of thinking, as I see it*. Strong's #5869 (and #5871) BDB #744. (and BDB #745). Gen. 3:5 13:10 16:7 18:1, 3 19:8 20:15, 16 21:11 22:4 23:11 24:13, 29, 30, 63 27:1, 12 28:8 29:17 30:27, 41 31:10, 35 32:5 33:1 34:11, 18 37:25 38:7 39:4, 21 41:37 42:24 43:29 44:21 45:5, 16, 20 46:4 47:19, 25, 29 48:10, 17 49:12, 22 50:4 Exodus 3:21 4:30 7:20 8:26 10:5 11:3 12:26 13:9 14:10 15:27 19:11 21:8, 24 24:17 33:12 Deut. 1:23 3:21, 27 4:3, 6, 25 8:7 16:19 17:2 21:7, 9 34:4, 7 Joshua 3:7? Judges 2:11 6:17, 21 13:1 1Sam. 1:18 2:29, 32 3:2 4:15 11:2 12:3 14:27 15:17 16:7, 12 18:5 20:3 21:13 24:4 25:8 26:21 27:5 29:1, 6 2Sam. 3:19, 36 6:20, 22 7:19 12:11 13:2, 5 14:22 15:25 16:4, 22 17:4 18:4, 24 19:6, 18 20:6 24:3, 22 1Kings 1:20, 48 3:10 8:29, 52 9:3 1Chron. 13:4

Job 3:10 7:8 16:20 Psalm 15:4 32:8 34:15 51:4 54:7 118:23 Prov. 1:17 3:4, 7 4:21 5:21 6:4, 17 7:2 8:28 10:10, 26 Eccles. 1:8 2:10

|   |   |  |                                     |
|---|---|--|-------------------------------------|
| ‘ayin (עַיִן) [pronounced ĠAH-yin]  | spring, fountain; eye, spiritual eyes   | feminine singular noun   | Strong's #5869 (and #5871) BDB #744 |
| All BDB definitions: eye; of physical eye; as showing mental qualities; of mental and spiritual faculties (figuratively); spring, fountain. Gesenius adds the meaning face. Neither source offers well as a translation (and there are words for well in the Hebrew).   |   |  |                                     |
| ‘êynayim (עֵינַיִם) [pronounced ġay-nah-YIM]  | eyes, two eyes, literal eye(s), spiritual eyes; face, appearance, form; surface | feminine dual noun   | Strong's #5869 (and #5871) BDB #744 |
| ‘âyânôwth (עֵינֹת) [pronounced ġuh-yaw-NOHTH]   | fountains, springs; surfaces; eyes  | feminine plural noun   | Strong's #5869 (and #5871) BDB #744 |
| b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]  | in, into, at, by, near, on, with, before, against, by means of, among, within   | a preposition of proximity   | No Strong's # BDB #88               |
| ‘êynayim (עֵינַיִם) [pronounced ġay-nah-YIM]  | eyes, two eyes, literal eye(s), spiritual eyes; face, appearance, form; surface | feminine dual noun with the 1 <sup>st</sup> person singular suffix           | Strong's #5869 (and #5871) BDB #744 |
| ‘êynayim (עֵינַיִם) [pronounced ġay-nah-YIM]  | eyes, two eyes, literal eye(s), spiritual eyes; face, appearance, form; surface | feminine dual noun with the 2 <sup>nd</sup> person masculine singular suffix | Strong's #5869 (and #5871) BDB #744 |
| ‘êynayim (עֵינַיִם) [pronounced ġay-nah-YIM]  | eyes, two eyes, literal eye(s), spiritual eyes; face, appearance, form; surface | feminine dual noun with the 3 <sup>rd</sup> person plural suffix             | Strong's #5869 (and #5871) BDB #744 |
| This phrase is literally <i>in his eyes</i> , but it can be translated <i>in his opinion, in his estimation, in his sight, to his way of thinking, as he sees [it]</i> .  |   |  |                                     |
| This phrase is literally <i>in her eyes</i> , but it can be translated <i>in her opinion, in her estimation, in her sight, to her way of thinking, as she sees [it]</i> .   |   |  |                                     |
| This phrase is literally <i>in their eyes</i> , but it can be translated <i>in their opinion, in their estimation, to their way of thinking, as they see [it]</i> .   |   |  |                                     |
| This phrase is literally <i>in your eyes</i> , but it can be translated <i>in your opinion, in your estimation, to your way of thinking, as you see [it]</i> . The dual and plural forms of this word appear to be identical. Possibly, this could also mean, <i>as you please, as you want, as you desire, whatever you think is right</i> . |   |  |                                     |
| Together, the bēyth preposition and ‘ayin literally mean, <i>in my eyes</i> ; together, they are often used to mean, <i>in my sight; in my opinion, to my way of thinking, as I see it</i> .  |   |  |                                     |
| b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]  | in, into, at, by, near, on, with, before, against, by means of, among, within   | a preposition of proximity   | No Strong's # BDB #88               |
| ‘îynêy (עֵינֵי) [pronounced ġee-NAY]  | eyes, two eyes, literal eye(s), spiritual eyes; face, appearance, form; surface | feminine dual construct  | Strong's #5869 (and #5871) BDB #744 |

Together, the bēyth preposition and the construct form ʿēynêy (עֵינַי) [pronounced *gee-NA Y*], literally mean *in the eyes of*; it can be understood to mean *in the opinion of, in the thinking of, in the estimation of, in the view of; as \_\_\_\_ sees things to be, in the sight of*.

|  |  |                            |                                     |
|--|--|----------------------------|-------------------------------------|
| bē (ב) [pronounced <i>b<sup>eh</sup></i> ]           | <i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>   | a preposition of proximity | No Strong's # BDB #88               |
| ʿēynayim (עֵינַיִם) [pronounced <i>gay-nah-YIM</i> ] | <i>eyes, two eyes, literal eye(s), spiritual eyes; face, appearance, form; surface</i> | feminine plural construct  | Strong's #5869 (and #5871) BDB #744 |

Together, the bēyth preposition and the construct form ʿēynayim (עֵינַיִם) [pronounced *gay-nah-YIM*], literally mean *in the eyes of*; it can be understood to mean *in the opinion of, in the thinking of, in the estimation of, in the view of; as \_\_\_\_ sees things to be, in the sight of*.

|  |  |                                     |                                     |
|--|--|-------------------------------------|-------------------------------------|
| lâmed (ל) [pronounced <i>l<sup>e</sup></i> ]         | <i>to, for, towards, in regards to</i>   | directional/relational preposition  | No Strong's # BDB #510              |
| ʿēynayim (עֵינַיִם) [pronounced <i>gay-nah-YIM</i> ] | <i>eyes, two eyes, literal eye(s), spiritual eyes; face, appearance, form; surface</i> | feminine dual noun; construct state | Strong's #5869 (and #5871) BDB #744 |

The lâmed preposition + ʿayin mean, literally *to [for] [one's] eyes; before [one's] eyes*. The sense is *before any one*.

|  |  |  |                                     |
|--|--|--|-------------------------------------|
| lâmed (ל) [pronounced <i>l<sup>e</sup></i> ]         | <i>to, for, towards, in regards to</i>                                       | directional/relational preposition   | No Strong's # BDB #510              |
| ʿēynayim (עֵינַיִם) [pronounced <i>gay-nah-YIM</i> ] | <i>eyes, literal eye(s), spiritual eyes; face, appearance, form; surface</i> | feminine plural noun with the 2 <sup>nd</sup> person masculine plural suffix | Strong's #5869 (and #5871) BDB #744 |

The lâmed preposition + ʿayin mean, literally *to your eyes, for your eyes*; this means *before your eyes, in your sight*. The whole idea is, the people addressed here have actually seen what is being talked about.

|  |  |   |                                     |
|--|--|---|-------------------------------------|
| lâmed (ל) [pronounced <i>l<sup>e</sup></i> ]         | <i>to, for, towards, in regards to</i>   | directional/relational preposition  | No Strong's # BDB #510              |
| ʿēynayim (עֵינַיִם) [pronounced <i>gay-nah-YIM</i> ] | <i>eyes, two eyes, literal eye(s), spiritual eyes; face, appearance, form; surface</i> | feminine plural construct with the 3 <sup>rd</sup> person masculine plural suffix | Strong's #5869 (and #5871) BDB #744 |

The lâmed preposition + ʿayin mean, literally *to [for] their eyes; before their eyes*. The sense is *before them, in the sight of them, in view of them*.

|  |  |                                    |                                     |
|--|--|------------------------------------|-------------------------------------|
| lâmed (ל) [pronounced <i>l<sup>e</sup></i> ]         | <i>to, for, towards, in regards to</i>   | directional/relational preposition | No Strong's # BDB #510              |
| ʿēynayim (עֵינַיִם) [pronounced <i>gay-nah-YIM</i> ] | <i>eyes, two eyes, literal eye(s), spiritual eyes; face, appearance, form; surface</i> | feminine plural construct          | Strong's #5869 (and #5871) BDB #744 |

The lâmed preposition + ʿayin mean, literally *to [for] [one's] eyes; before [one's] eyes*. The sense is *before any one, in the sight of [someone], in view of [someone]*. This literally means, *to eyes of...*

|   |  |  |   |
|---|--|--|---|
| min (מִן) [pronounced <i>min</i> ]          | <i>from, off, out from, of, out of, away from, on account of, since, than, more than</i> | preposition of separation  | Strong's #4480<br>BDB #577                |
| îynêy (עֵינַי) [pronounced <i>gee-NAY</i> ] | <i>eyes, two eyes, literal eye(s), spiritual eyes; face, appearance, form; surface</i>   | feminine dual noun with the 2 <sup>nd</sup> person masculine singular suffix | Strong's #5869<br>(and #5871)<br>BDB #744 |

Literally, this is *from your [two] eyes, from your eyes*. It may be understood to mean *from your sight, from your eyes* (indicating that it is unknown to the hearer).

286. **Combo:** Prov. 5:21

|  |   |                                     |   |
|--|---|-------------------------------------|---|
| nôkach (נֹכַח) [pronounced <i>NOH-kahkh</i> ]        | <i>front, in front of, towards the front of, before, in the sight of, opposite to; on behalf of</i> | substantive<br>(preposition/adverb) | Strong's #5227<br>BDB #647                |
| ‘êynayim (עֵינַיִם) [pronounced <i>gay-nah-YIM</i> ] | <i>eyes, two eyes, literal eye(s), spiritual eyes; face, appearance, form; surface</i>              | feminine dual construct             | Strong's #5869<br>(and #5871)<br>BDB #744 |

This is variously translated: *before the eyes of, in front of the eyes of, directly before the eyes of, opposite the eyes of*. Less literal translations indicates that this indicates that the subject is *carefully* or *clearly* watching the object.

287. **Verb:** gâvan (גָּוַן) [pronounced *gaw-VAHN*], which means *to eye, to look at; to eye [enviously]; to look [askance] at*. Strong's #5770 BDB #745. 18:9\*

|  |   |                       |                            |
|--|---|-----------------------|----------------------------|
| gâvan (גָּוַן) [pronounced <i>gaw-VAHN</i> ] | <i>to eye, to look at; to eye [enviously]; to look [askance] at</i> | Qal active participle | Strong's #5770<br>BDB #745 |
|--|---|-----------------------|----------------------------|

288. **Feminine\_noun:** which means *spring [of water]*. See above. Strong's #5869 BDB #745.

289. **Proper\_noun/location:** which means ; transliterated . Strong's #5878 BDB #745.

290. **Proper noun (location):** En-hakkore is a transliteration, which means *spring of crying out [or, of calling out]*. *Spring* = Strong's #5869 (& #5871) BDB #745. *Calling out* = Strong's #7121 BDB #894. Together, they make up the proper name Strong's #5875 BDB #745. Judges 15:19

291. **Proper\_noun/location:** which means ; transliterated . Strong's #5883 BDB #745. 2Sam. 17:17 1Kings 1:9

|   |   |   |   |
|---|---|---|---|
| ‘Êyn (עֵינַ) [pronounced <i>gayn</i> ]      | <i>spring, fountain; eye, spiritual eyes</i>  | feminine singular noun  | from Strong's #5869<br>(and #5871) BDB #744 |
| Rôgêl (רֹגֵל) [pronounced <i>row-GAYL</i> ] | From the verb which means, <i>to move the feet, to foot it, to tread, to go about</i> | similar to the 3 <sup>rd</sup> person masculine singular, Qal perfect | from Strong's #7270<br>BDB #920             |

Together ‘Êyn Rôgêl (עֵינַ-רֹגֵל) [pronounced *gayn-row-GAYL*], which means *fountain of the traveler*. Strong's #5883 BDB #744 & #920). This is called the *Fuller's Fountain* in the targum.<sup>42</sup> There was *probably a fountain [there] where fullers cleansed their clothes; and was called Rogel, as Jarchi and Kimchi say, because they used to tread them with their feet when they washed them*.<sup>43</sup>

292. **Proper\_noun/location:** which means ; transliterated . Strong's #5886 BDB #745.

293. **Proper\_noun/location:** which means ; transliterated . Strong's #8179 BDB #745.

294. **Proper\_noun\_location3:** which means *spring*; and is transliterated Gayn. Strong's #5871 BDB #745.

<sup>42</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 2Sam. 17:17.

<sup>43</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Joshua 15:7.

295. **Proper\_noun\_location:** ʿêyn gedîy (עֵין גְּדִי) [pronounced *gayn-GEH-dee*], which means *Spring of the kid*; and is transliterated *Engedi*. Strong's #5872 BDB #745. 1Sam. 23:29 (24:1)

|   |  |                         |                            |
|---|--|-------------------------|----------------------------|
| ʿêyn gedîy (עֵין גְּדִי)<br>[pronounced <i>gayn-GEH-dee</i> ] | <i>Spring of the kid</i> ; and is transliterated <i>Engedi</i> | proper noun; a location | Strong's #5872<br>BDB #745 |
|---|--|-------------------------|----------------------------|

296. **Proper\_noun\_location:** which means *spring of*; and is transliterated . Strong's #5873 BDB #745.

297. **Proper\_noun\_location:** ʿêyn Dôwr (עֵין דּוֹר) [pronounced *gayn-DOHR*], which means *spring [or fountain] of habitation*; and is transliterated *Endor*. Strong's #5874 BDB #745. 1Sam. 28:7

|   |  |                       |                            |
|---|--|-----------------------|----------------------------|
| ʿêyn Dôwr (עֵין דּוֹר)<br>[pronounce <i>gayn-DOHR</i> ] | <i>spring [or fountain] of habitation</i> ; and is transliterated <i>Endor</i> | proper noun; location | Strong's #5874<br>BDB #745 |
|---|--|-----------------------|----------------------------|

This is a combination of Strong's #5869 BDB #733 (*an eye; a face; a fountain, a spring*) and Strong's #1755 BDB #189 (*an age, a generation, a period; an habitation*).

298. **Proper\_noun\_location:** which means *spring of*; and is transliterated . Strong's #5876 BDB #745.

299. **Proper\_noun\_location:** which means *spring of*; and is transliterated . Strong's #5877 BDB #745.

300. **Proper\_noun\_location:** which means *spring of*; and is transliterated . Strong's #5880 BDB #745. Gen. 14:7\*

|   |   |                         |  |
|---|---|-------------------------|--|
| ʿÊyn (עֵין) [pronounced <i>gayn</i> ]   | <i>spring, fountain; eye, spiritual eyes</i>  | feminine singular noun  | from Strong's #5869 (and #5871) BDB #744 |
| mîsh <sup>e</sup> pâṭ (מִשְׁפָּט)<br>[pronounced <i>mîsh<sup>e</sup>-PAWT</i> ] | <i>judgement, justice, a verdict rendered by a judge, a judicial decision, a judicial sentence, a verdict, a judgement of the court</i> | masculine singular noun | Strong's #4941<br>BDB #1048              |

Together, this gives us *the spring of justice [judgment, a judicial verdict]*; which is Strong's #5880 BDB #745.

301. **Proper\_noun\_location:** which means *spring of*; and is transliterated . Strong's #5884 BDB #745.

302. **Proper\_noun\_location:** which means *spring of*; and is transliterated . Strong's #5885 BDB #745.

303. **Proper\_noun\_location:** which means *spring of*; and is transliterated . Strong's #5887 BDB #745.

304. **Proper\_noun\_location:** which means *spring of*; and is transliterated . Strong's #5879 BDB #745.

305. **Proper\_noun\_location:** ʿÊynayim (עֵינַיִם) [pronounced *gay-NAH-yihm*], which means *a double spring, a double fountain*; and is transliterated *Enam, Enajim, Enaim*. Strong's #5879 BDB #745. Gen. 38:14

|  |   |                                  |                            |
|--|---|----------------------------------|----------------------------|
| ʿÊynayim (עֵינַיִם)<br>[pronounced <i>gay-NAH-yihm</i> ] | <i>a double spring, a double fountain; two eyes; and is transliterated <i>Enam, Enajim, Enaim</i></i> | proper singular noun<br>location | Strong's #5879<br>BDB #745 |
|--|---|----------------------------------|----------------------------|

There is an alternate spelling of this word.

306. **Proper\_noun\_location:** which means *spring of*; and is transliterated . Strong's #5881 BDB #745.

307. **Proper\_noun\_location:** which means *spring of*; and is transliterated . Strong's #6044 BDB #745.

308. **Masculine\_noun:** ma<sup>e</sup>yân (מַעְיָן) [pronounced *mahg-YAWN*], which means *spring, fountain; a place irrigated with fountains*. Strong's #4599 BDB #745. Gen. 7:11 8:2 Psalm 114:8 Prov. 5:16 8:24

|   |   |                         |                            |
|---|---|-------------------------|----------------------------|
| ma <sup>e</sup> yân (מַעְיָן)<br>[pronounced <i>mahg-YAWN</i> ] | <i>spring, fountain; a place irrigated with fountains</i> | masculine singular noun | Strong's #4599<br>BDB #745 |
|---|---|-------------------------|----------------------------|

309. **Verb:** ʿûwph (עוּפָה) [pronounced *goof*], *to fly, to fly away, to fly to*. Strong's #5774 BDB #746. Possibly confounded with #5888 below. (See **Strong's #5774 BDB #733**). (1Sam. 14:28)

310. **Verb:** ʿîyph (עִיַּף) [pronounced *geef*], which means *to become weary, to faint*. Zodhiates lists the reference in 1Sam. 14:28 to this, while the New Englishman's Hebrew Concordance references Strong's #5774. The possibilities are: (1) these are the same word and there are two very distinct meanings; (2) there are two

words and the former has two very distinct meanings (one which is equivalent to this word); (3) there are two words and two meanings, but they have been confounded with one another either because they sound and/or look similar. Strong's #5888 BDB #746. 1Sam. 14:28

|   |                                  |  |                            |
|---|----------------------------------|--|----------------------------|
| ʾîyph (עִי־פ) [pronounced <i>geef</i> ] | <i>to become weary, to faint</i> | 3 <sup>rd</sup> person masculine singular, Qal imperfect | Strong's #5888<br>BDB #746 |
|---|----------------------------------|--|----------------------------|

Zodhiates lists this word as Strong's #5888; *The New Englishman's Hebrew Concordance* lists this word as Strong's #5774, claiming that Strong's #5888 occurs only in Jer. 4:31 (and is in complete agreement with Gesenius with regards to these two words). BDB calls them the same word. Strong's #5888 is ʾîyph (עִי־פ) [pronounced *geef*]; Strong's #5774 is ʾûwph (עוֹפ) [pronounced *goof*]. In the original Hebrew, when there were no vowel points, these two words could have sounded alike and it would have been an easy matter to confuse one with the other. There are several possibilities: (1) they could be the same word with two different meanings and Jer. 4:31 is simply an anomaly of the text; (2) they could be two different words such that Strong's #5774 has two different meanings and Strong's #5888 occurs but once in Scripture (this would be the view of *The New Englishman's Hebrew Concordance* and Gesenius); (3) these could be two different words with two separate meanings such that Strong's #5888 was occasionally miscopied and confounded with Strong's #5774 4–5 times (Judges 4:21 1Sam. 14:29, 31 2Sam. 21:15 22:11; Job 11:17 and Ezek. 32:10 is the exception passage). This seems to be BDB's take on this matter. That Strong's #5774 means *to fly* has ample evidence: 25 passages and one unquestionable cognate. Strong's #5888 has only one unquestionable reference in Scripture (BDB lists 5), but it possesses one unquestionable cognate. I am going to treat these as two separate words with two completely separate meanings and assume what we have here is Strong's #5888.

Now let me give you what I believe to be the correct explanation. The original word basically means *to flutter*; so it can take on several meanings: *to fly*, as wings flutter; and *to sleep*, as we have the REM of the eyelids. The closing of the eyelids brings on darkness (to the person who has them closed), allowing for a third meaning (which does exist). In other words, we begin with one word which branches out into three different meanings. An alternate spelling is developed for that word for one meaning, which shows up in Jer. 4:31 and for all instances of its similar word. Although it appeals to my mind to treat these as two separate words, it is most reasonable to assume that they arose from the same root.

311. **Adjective:** ʾâyêph (אֵי־פ) [pronounced *gay-YAYF*], which means *tired, weary, faint, worn out, exhausted, languishing [from toil or thirst]*. Strong's #5889 BDB #746. Gen. 25:29, 30 The Doctrine of Tongues (Isa. 28:12) Judges 8:4 2Sam. 16:14 17:29 Psalm 63:1

|  |   |                              |                            |
|--|---|------------------------------|----------------------------|
| ʾâyêph (אֵי־פ) [pronounced <i>gay-YAYF</i> ] | <i>famished; tired, weary, faint, worn out, exhausted, languishing [from toil or thirst]; knackered</i> | masculine singular adjective | Strong's #5889<br>BDB #746 |
|--|---|------------------------------|----------------------------|

312. **Feminine\_noun:** ʾîyr (עִיר) [pronounced *geer*], which means *encampment, city, town*. This is used in the very widest sense of a group of people, from an encampment, to a village, to a city. Strong's #5892 BDB #746. Gen. 4:17 10:11 11:4 13:12 18:24 19:4, 25 23:10 24:10 26:33 28:19 33:18 34:20 35:5 36:32 41:35, 48 44:4 47:21 Exodus 1:11 9:29 Deut. 1:22 2:34 3:4, 5 4:41 20:10 21:2 22:23 34:3 Joshua 10:2 Judges 1:8, 35 10:4 11:26 1Sam. 1:3 5:9, 18 7:14 15:5 16:4 18:6 20:6 22:19 23:7, 10 27:5 28:3 30:3, 29 31:7 2Sam. 2:1 8:8 15:2 17:13 18:3 19:3 20:6 24:5, 7 1Kings 2:10 3:1 4:13 8:1, 16 9:11, 12 1Chron. 6:56 Psalm 55:9 59:6 60:9 Prov. 1:21

|  |  |                             |                            |
|--|--|-----------------------------|----------------------------|
| ʾîyr (עִיר) [pronounced <i>geer</i> ]          | <i>city, encampment, town; fortified height; a place of walking; a guarded place</i> | feminine singular construct | Strong's #5892<br>BDB #746 |
| ʾârîym (עִירִים) [pronounced <i>gaw-REEM</i> ] | <i>cities, towns, encampments</i>  | feminine plural construct   | Strong's #5892<br>BDB #746 |

313. **Proper\_noun/location:** Strong's #5898 BDB #746.

314. **Proper Masculine\_noun:** Strong's #5904 BDB #746.

315. **Proper\_noun/location:** Strong's #5905 BDB #746.

316. **Proper Masculine\_noun:** Strong's #5893 BDB #746.

317. **Masculine\_noun:** 'ayir (אֵיר) [pronounced GAH-yir], and it means *male ass, male donkey (young and vigorous)*. Strong's #5895 BDB #747. Gen. 32:15 49:11 Judges 10:4

|                                   |   |                       |                         |
|-----------------------------------|---|-----------------------|-------------------------|
| 'ayir (אֵיר) [pronounced GAH-yir] | <i>male ass, male donkey (young and vigorous)</i> | masculine plural noun | Strong's #5895 BDB #747 |
|-----------------------------------|---|-----------------------|-------------------------|

318. **Masculine\_proper\_noun:** 'ġyrâ' (אֲרִיעַ) [pronounced gee-RAW], which means *watchful of a city, watchman; wakefulness; transliterated Ira*. Strong's #5896 BDB #747. 2Sam. 20:26 23:26, 38 1Chron. 11:28, 40

|                                       |  |                                |                         |
|---------------------------------------|--|--------------------------------|-------------------------|
| 'ġyrâ' (אֲרִיעַ) [pronounced gee-RAW] | <i>watchful of a city, watchman; wakefulness; transliterated Ira</i> | masculine singular proper noun | Strong's #5896 BDB #747 |
|---------------------------------------|--|--------------------------------|-------------------------|

319. **Masculine\_proper\_noun:** 'ġyrâd (אֲרִיעַ) [pronounced gee-RAWD], which means *fleet*; and is transliterated *Irad*. Strong's #5897 BDB #747. Gen. 4:18

|                                       |  |                                |                         |
|---------------------------------------|--|--------------------------------|-------------------------|
| 'ġyrâd (אֲרִיעַ) [pronounced ee-RAWD] | <i>fleet; and is transliterated Irad</i> | masculine singular proper noun | Strong's #5897 BDB #747 |
|---------------------------------------|--|--------------------------------|-------------------------|

320. **Masculine\_proper\_noun:** Strong's #5900 BDB #747.

321. **Masculine\_proper\_noun:** 'ġyrâm (אֲרִיעַ) [pronounced gee-RAWM], which means *belonging to a city*; transliterated *Iram*. Strong's #5902 BDB #747. Gen. 36:43

|  |   |                                |                         |
|--|---|--------------------------------|-------------------------|
| 'ġyrâm (אֲרִיעַ) [pronounced gee-RAWM] | <i>belonging to a city; transliterated Iram</i> | masculine singular proper noun | Strong's #5902 BDB #747 |
|--|---|--------------------------------|-------------------------|

322. **Feminine\_noun:** In the Massoretic text, the first constellation is written 'âsh (אֵשׁ) [pronounced awsh] (Strong's #5906 BDB #798), but it is probably a typo<sup>44</sup> or the abbreviated form of the word 'ayish (אֵישׁ) [pronounced AH-yish or GAH-yish], which is a reference to a constellation—possibly the Great Bear. The Arabic equivalent is probably nash and this is a reference to Ursa Major, also known as the Big Dipper, the Wagon or the Plow. The Greek has here instead, Pleiada (Πλειάδα) [pronounced ply-AH-da], which we transliterated Pleiades. Strong's #5906 BDB #747. Job 9:9\*

323. **Masculine\_proper\_noun:** 'Ak<sup>e</sup>bôwr (אֲכַבֹּר) [pronounced gahk-BORE], which means *mouse*; transliterated *Achbor*. Strong's #5907 BDB #747. Gen. 36:38

|  |                                     |                                |                         |
|--|-------------------------------------|--------------------------------|-------------------------|
| 'Ak <sup>e</sup> bôwr (אֲכַבֹּר) [pronounced ahk-BORE] | <i>mouse; transliterated Achbor</i> | masculine singular proper noun | Strong's #5907 BDB #747 |
|--|-------------------------------------|--------------------------------|-------------------------|

324. **Masculine\_noun:** 'ak<sup>e</sup>bâr (אֲכַבֹּר) [pronounced gahk<sup>e</sup>-BAWR], which means *mouse*. This gives new meaning to the proper noun Akbar. Strong's #5909 BDB #747. 1Sam. 6:4

|  |              |                         |                         |
|--|--------------|-------------------------|-------------------------|
| 'ak <sup>e</sup> bâr (אֲכַבֹּר) [pronounced gahk-BAWR] | <i>mouse</i> | masculine singular noun | Strong's #5909 BDB #747 |
|--|--------------|-------------------------|-------------------------|

325. **Masculine\_noun:** *spider*. Strong's #5908 BDB #747.

326. **Proper\_noun/location:** 'Akkôw (אֲכֹו) [pronounced gahk-KOH], which means *to hem in*; transliterated Acco and Accho. Strong's #5910 BDB #747. The Doctrine of the City of Acco

|                                      |  |                       |                         |
|--------------------------------------|--|-----------------------|-------------------------|
| 'Akkôw (אֲכֹו) [pronounced gahk-KOH] | <i>to hem in; transliterated Acco, Accho</i> | proper noun; location | Strong's #5910 BDB #747 |
|--------------------------------------|--|-----------------------|-------------------------|

327. **Proper\_noun:** 'âkân (אֶכָן) [pronounced aw-KAWN or gaw-KAHN]. Strong's #5912 BDB #747. Interestingly enough, it is spelled 'âkâr (אֶכָר) in 1Chron. 2:7, which has the exact same consonants as the words for *trouble*. Strong's #5912 & 5917 BDB #747. Joshua 7:26 1Chron. 2:7

328. **Masculine\_proper\_noun:** Strong's #3275 BDB #747.

329. **Masculine\_noun:** 'ekez (אֶכֶז) [pronounced GEH-keh], which means *anklet, bangle; ankle stocks, a fetter [for a criminal]*. Strong's #5914 BDB #747. Prov. 7:22

<sup>44</sup> this is as per BDB and Owen; I assume their reasoning is the preferred rendering is found once more in Job 38:32.



|                                     |  |                         |                            |
|-------------------------------------|--|-------------------------|----------------------------|
| ‘ekeç (עֶכֶץ) [pronounced ĠEH-kehç] | <i>anklet, bangle; ankle stocks, a fetter [for a criminal]</i> | masculine singular noun | Strong's #5914<br>BDB #747 |
|-------------------------------------|--|-------------------------|----------------------------|

330. **Feminine\_proper\_noun:** ‘Ak<sup>e</sup>çâh (עֶכָּה) [pronounced ġahk<sup>e</sup>-SAW], which means *anklet, bangle; rattle*; and is transliterated *Achsah*. Strong's #5915 BDB #747. Judges 1:12

|   |   |                                |                            |
|---|---|--------------------------------|----------------------------|
| ‘Ak <sup>e</sup> çâh (עֶכָּה) [pronounced ġahk <sup>e</sup> -SAW] | <i>anklet, bangle; rattle; and is transliterated Achsah</i> | feminine singular, proper noun | Strong's #5915<br>BDB #747 |
|---|---|--------------------------------|----------------------------|

331. **Verb:** ‘âkar (רָכַע) [pronounced ġaw-KAHR], which means *to stir up, to disturb, to cause trouble*. Strong's #5916 BDB #747. [Joshua 6:18 7:25 Judges 11:35—fix pronunciation] Gen. 34:30 1Sam. 14:29

|                                     |   |   |                            |
|-------------------------------------|---|---|----------------------------|
| ‘âkar (רָכַע) [pronounced ġaw-KAHR] | <i>to stir up, to disturb, to cause trouble, to afflict, to bring evil upon</i>               | 3 <sup>rd</sup> person masculine singular, Qal perfect    | Strong's #5916<br>BDB #747 |
| ‘âkar (רָכַע) [pronounced ġaw-KAHR] | <i>troubled, disturbed; disturbance, calamity</i>   | Niphal participle   | Strong's #5916<br>BDB #747 |
| ‘âkar (רָכַע) [pronounced ġaw-KAHR] | <i>to be stirred up, to be disturbed, to be afflicted, to have evil brought upon [onself]</i> | 3 <sup>rd</sup> person masculine singular, Niphal perfect | Strong's #5916<br>BDB #747 |

332. **Masculine\_noun:** ‘âkôwr (עוֹר) [pronounced aw-CORE], which means *trouble, disturbance*. Strong's #5911 BDB #747. Joshua 7:25 1Chron. 2:7

333. **Masculine\_proper\_noun:** Strong's #5918 BDB #747.

334. **Masculine\_noun:** *asp, viper*. Strong's #5919 BDB #747.

335. **Verb:** ‘âlâh (הָלַע) [pronounced ġaw-LAWH], which means *to go up, to ascend, to rise, to climb*. Here, in the Qal infinitive construct (in Job 5:26), it would mean *a rising of, a coming up of, an ascending of, a climbing of, a springing up, a shooting forth of*. In the Hiphil, it means *to cause to go up, to lead up, to take up, to bring up*. In the participle, this often can refer to the act of a person, or a person who is identified by his actions. Therefore, this could be rendered, *the one bringing, the one taking, the one leading up*. In the Qal active participle, it means *going up, ascending, climbing*. Strong's #5927 BDB #748. Gen. 2:6 8:20 13:1 17:22 19:15 22:2 24:16 28:12 31:10 32:24, 26 35:1, 3, 13 37:28 38:12, 13 40:10 41:2, 18, 27 44:17, 24 45:9, 25 46:4, 29 49:4 50:5, 6, 14, 24 Exodus 1:10 2:23 3:8 8:3, 5, 6, 7 10:12 12:38 13:18, 19 16:13 17:3, 10 19:3 24:1, 2, 5 25:37 27:20 30:8, 9 32:1, 6 33:1, 3 Deut. 1:21, 28 3:1, 27 5:5 17:8 20:1 34:1 Joshua 2:6 4:19 6:5 7:2,3, 24 8:11, 20, 31 12:7 14:8 19:12 22:12, 23 24:17 26:23 Judges 1:1, 3 2:1 6:3, 21 11:13, 31 13:5, 16 16:5 18:9 19:25, 31 20:38 Ruth 4:1 1Sam. 1:3, 11 2:6, 14, 19 (twice) 6:7, 14, 15, 20, 21 7:1, 8, 10 9:13, 19, 26 10:3, 18b, (20) 12:6 13:5 15:2 17:23 19:15 23:19, 29 (24:1) 25:5 27:8 28:8, 13, 15 29:9 2Sam. 1:25 2:1, 27 5:19 6:15, 18 15:24, 30 17:21 18:33 19:34 20:2 21:13 22:9 23:9 24:18, 19, 22 1Kings 1:35 2:34 3:4 5:13 6:8 8:1, 4 9:15, 16, 21 1Chron. 11:6 13:6 15:28 16:2 Job 1:5b 5:26 (9:7) 20:6 Psalm 24:3 42:9 51:19 104:8

|                                     |   |  |                            |
|-------------------------------------|---|--|----------------------------|
| ‘âlâh (הָלַע) [pronounced ġaw-LAWH] | <i>to go up, to ascend, to come up, to rise, to climb</i> | 3 <sup>rd</sup> person masculine singular, Qal imperfect | Strong's #5927<br>BDB #748 |
|-------------------------------------|---|--|----------------------------|

There appears to be a military component in the use of this verb in some contexts. That is, it sometimes does *not* mean *to go up [in elevation]* or *to go up [in a northerly direction]*, but *to go up against* an enemy in battle or *to go to a specific place in order to position oneself ready for war*.

All of the BDB meanings: *to go up, ascend; to meet, visit, follow, depart, withdraw, retreat; to go up, come up (of animals); to spring up, grow, shoot forth (of vegetation); to go up, go up over, rise (of natural phenomenon); to come up (before God); to go up, go up over, extend (of boundary); to excel, be superior to*.

|                                     |   |   |                            |
|-------------------------------------|---|---|----------------------------|
| ‘âlâh (הָלַע) [pronounced ġaw-LAWH] | <i>go up, ascend, come up, rise, to climb</i> | 2 <sup>nd</sup> person masculine singular, Qal imperative | Strong's #5927<br>BDB #748 |
|-------------------------------------|---|---|----------------------------|

|                                     |   |   |                            |
|-------------------------------------|---|---|----------------------------|
| ‘âlâh (אָלַח) [pronounced ġaw-LAWH] | <i>a rising of, a coming up of, an ascending of, a climbing of, a springing up, a shooting forth of</i> | Qal infinitive construct                                    | Strong's #5927<br>BDB #748 |
| ‘âlâh (אָלַח) [pronounced ġaw-LAWH] | <i>those going up, ascending ones, those coming up, ones climbing up; those leaping</i>                 | masculine plural, Qal active participle                     | Strong's #5927<br>BDB #748 |
| ‘âlâh (אָלַח) [pronounced ġaw-LAWH] | <i>going up, ascending, coming up, climbing</i>   | Qal active participle                                       | Strong's #5927<br>BDB #748 |
| ‘âlâh (אָלַח) [pronounced ġaw-LAWH] | <i>to cause to go up [to ascend], to lead up, to take up, to bring up</i>                               | 3 <sup>rd</sup> person masculine singular, Hiphil imperfect | Strong's #5927<br>BDB #748 |

All of the BDB Hiphil definitions: *to bring up, cause to ascend or climb, cause to go up; to bring up, bring against, take away; to bring up, draw up, train; to cause to ascend; to rouse, stir up (mentally); to offer, bring up (of gifts); to exalt; to cause to ascend, offer.*

|                                     |  |  |                            |
|-------------------------------------|--|--|----------------------------|
| ‘âlâh (אָלַח) [pronounced ġaw-LAWH] | <i>cause to go up, ascend, lead up, take up, bring up</i>  | 2 <sup>nd</sup> person masculine singular, Hiphil imperative | Strong's #5927<br>BDB #748 |
| ‘âlâh (אָלַח) [pronounced ġaw-LAWH] | <i>the one bringing, the one taking, the one leading up</i>  | masculine plural, Hiphil participle                          | Strong's #5927<br>BDB #748 |
| ‘âlâh (אָלַח) [pronounced ġaw-LAWH] | <i>to be made to go up; to be made to depart, to be driven away; to be elevated or exalted [used of God]</i> | 3 <sup>rd</sup> person masculine singular, Niphal imperfect  | Strong's #5927<br>BDB #748 |

336. **Masculine noun:** ‘âleh (אָלַח) [pronounced ġaw-LEH], which means *leaf, leafage*. Strong's #5929 BDB #750. Gen. 3:7 9:11

|                                    |                      |                              |                            |
|------------------------------------|----------------------|------------------------------|----------------------------|
| ‘âleh (אָלַח) [pronounced ġaw-LEH] | <i>leaf, leafage</i> | masculine singular construct | Strong's #5929<br>BDB #750 |
|------------------------------------|----------------------|------------------------------|----------------------------|

337. **Masculine noun:** which means *pestle*. Huh? Prov. 27:22.\* Strong's #5940 BDB #750.

338. **Masculine proper noun:** ‘Êlîy (אֵלִי) [pronounced ġay-LEE], which is transliterated *Eli*. Strong's #5941 BDB #750. 1Sam. 1:3 14:3 1Kings 2:27

|                                    |                                      |                       |                            |
|------------------------------------|--------------------------------------|-----------------------|----------------------------|
| ‘Êlîy (אֵלִי) [pronounced ġay-LEE] | <i>ascension; transliterated Eli</i> | masculine proper noun | Strong's #5941<br>BDB #750 |
|------------------------------------|--------------------------------------|-----------------------|----------------------------|

339. **Feminine noun1:** ‘ôlâh (אָלַח) [pronounced ġo-LAW], which means *burnt offering, ascending offering*. It is a word which is related to the word for *climb, ascend* and it can be consistently rendered *burnt offering*. It is what ascends to God; physically, it is the smoke, but spiritually, it is man reaching to God through the means which God has provided. Strong #5930 BDB #750. **(I need to spend more time on this word).** Gen. 8:20 22:2 Exodus 10:25 18:12 20:24 24:5 29:18 30:9 31:9 32:6 Lev. 1:2 Joshua 22:23 Judges 11:31 13:16 1Sam. 6:14, 15 7:9, 10 **10:8** 13:9 15:22 2Sam. 6:17 24:22, 24 1Kings 3:4 8:64 9:25 1Chron. 6:49 16:1 Job 1:5b Psalm 51:16

|                                   |   |                        |                          |
|-----------------------------------|---|------------------------|--------------------------|
| ‘ôlâh (אָלַח) [pronounced ġo-LAW] | <i>burnt offering, ascending offering</i> | feminine singular noun | Strong #5930<br>BDB #750 |
|-----------------------------------|---|------------------------|--------------------------|

340. **Feminine noun2:** ‘ôlâh (אָלַח) [pronounced ġo-LAW], which means *ascent, stairway*. Exodus 40:26.\* probably a mistake for a different word. Strong's #5930 BDB #751.

341. **Adjective:** ‘illîy (אֵלִי) [pronounced ġihl-LEE], which means *higher, upper*. It is found only here (Joshua 15:19)

and in the parallel passage in Judges 1:15; however, its numerous cognates fix its meaning. Strong's #5942 BDB #751. Joshua 15:19 Judges 1:15

|  |                      |                             |                         |
|--|----------------------|-----------------------------|-------------------------|
| ʿillîy (עֲלִי) [pronounced <i>gihl-LEE</i> ] | <i>higher, upper</i> | feminine singular adjective | Strong's #5942 BDB #751 |
|--|----------------------|-----------------------------|-------------------------|

342. **Feminine\_noun:** ʿălîyâh (הַיֵּלֶע) [pronounced *guh-lee-YAW*], which means *roof-chamber, upper room; cool and secluded roof chamber; a ladder, a way of ascent*. It is an enclosed area built upon a roof. I am envisioning a man's study, or rec room or garage, if you will. That is, he's got the whole house built and then he decides he needs a place just for himself, so he adds on a room on the roof. This comes directly from BDB, which reads: *chamber on roof, cool and secluded*.<sup>45</sup> Strong's #5944 BDB #751. Judges 3:19, 23 (1Sam. 9:24) 2Sam. 18:33 Psalm 104:3, 13—change spelling and pronunciation on all but 1Sam passage)

|   |  |                        |                         |
|---|--|------------------------|-------------------------|
| ʿălîyâh (הַיֵּלֶע) [pronounced <i>guh-lee-YAW</i> ] | <i>roof-chamber, upper room; cool and secluded roof chamber; a ladder, a way of ascent</i> | feminine singular noun | Strong's #5944 BDB #751 |
|---|--|------------------------|-------------------------|

343. **Adjective1:** ʿelʿyôwn (עֲלִיָּוֶן) [pronounced *gelʿ-YOHN*], which means *high, higher, situated in a higher place*. This word is used most often in connection with God (see below). Strong's #5945 BDB #751. Gen. 40:17 1Kings 9:8

|  |   |                              |                         |
|--|---|------------------------------|-------------------------|
| ʿelʿyôwn (עֲלִיָּוֶן) [pronounced <i>gelʿ-YOHN</i> ] | <i>high, higher, situated in a higher place</i> | masculine singular adjective | Strong's #5945 BDB #751 |
|--|---|------------------------------|-------------------------|

344. **Masculine\_noun2:** ʿElʿyôwn (עֲלִיָּוֶן) [pronounced *gelʿ-YOHN*], which means *Most High, highest, Supreme*. The Phœnicians and the Carthaginians used the same word to refer to their gods. Strong's #5945 BDB #751. Gen. 14:18 2Sam. 22:14 Psalm 7:17 57:2 73:11 89:27

|  |  |                         |                         |
|--|--|-------------------------|-------------------------|
| ʿElʿyôwn (עֲלִיָּוֶן) [pronounced <i>gelʿ-YOHN</i> ] | <i>high, higher; Most High, highest, Supreme</i> | masculine singular noun | Strong's #5945 BDB #751 |
|--|--|-------------------------|-------------------------|

345. **Masculine\_noun:** which means *lifting*. Neh. 8:6.\* Strong's #4607 BDB #751.

346. **Masculine\_noun:** maʿălêh (הַלְעָה) [pronounced *mah-ġuh-LEH*], which means *ascent, a trail or road going up; a higher place [summit, stage, platform]; an acclivity, a hill*. Strong's #4608 BDB #751. Judges 1:36 8:13 1Sam. 9:11 2Sam. 15:30

|  |   |                         |                         |
|--|---|-------------------------|-------------------------|
| maʿălêh (הַלְעָה) [pronounced <i>mah-ġuh-LEH</i> ] | <i>ascent, a trail or road going up; a higher place [summit, stage, platform]; an acclivity, a hill</i> | masculine singular noun | Strong's #4608 BDB #751 |
|--|---|-------------------------|-------------------------|

347. **Adverb:** maʿal (לַעַל) [pronounced *MAH-ġahl*], which means *the upper part*. This adverb is only found with prefixes and suffixes, and here means *from above* (with min and lamed). So it is translated by NASB, Young and Rotherham. In Judges 7:13, it means *upside down* (with a lamed). So it is translated by Owen, NASB, and Rotherham; Young and literally from the NASB, we have the rendering *upwards*. With the locative hê at the end, it means *upwards, above*. Strong's #4605 BDB #751. Gen. 6:16 Exodus 20:4 28:27 30:14 Deut. 4:39 5:8 Joshua 3:13 Judges 1:36 7:13 1Sam. 9:2 10:23 1Kings 7:3, 11, 20, 29 8:23 1Chron. 14:2 Job 3:4 Prov. 8:28

|   |   |                                    |                         |
|---|---|------------------------------------|-------------------------|
| maʿal (לַעַל) [pronounced <i>MAH-ġahl</i> ]     | <i>higher, higher part, above, upon, forward</i>                        | adverb                             | Strong's #4605 BDB #751 |
| maʿălâh (הַלְעָה) [pronounced <i>mawġ-LAW</i> ] | <i>higher, upward (s), taller, higher [than]; farther; more, onward</i> | adverb with hê local               | Strong's #4605 BDB #751 |
| lâmed (ל) [pronounced lʰ]                       | <i>to, for, towards, in regards to</i>                                  | directional/relational preposition | No Strong's # BDB #510  |

<sup>45</sup> The New Brown-Driver-Briggs-Gesenius Hebrew-English Lexicon; Hendrickson, ©1979, p. 751.

|   |  |        |                            |
|---|--|--------|----------------------------|
| ma'ălâh (מַעְלָה) [pronounced mawǵ <sup>e</sup> -LAW] | <i>higher, higher part, above, upon, forward</i> | adverb | Strong's #4605<br>BDB #751 |
|---|--|--------|----------------------------|

With the preposition, this means *upwards, over the head; beyond; over [anything]; in a higher degree, exceedingly*.

|                                    |   |                           |                            |
|------------------------------------|---|---------------------------|----------------------------|
| min (מִן) [pronounced mihn]        | <i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i> | preposition of separation | Strong's #4480<br>BDB #577 |
| ma'al (מַעַל) [pronounced MAH-ǵah] | <i>higher, higher part, above, upon, forward</i>  | preposition               | Strong's #4605<br>BDB #751 |

With the preposition, this means *from above, above, upon; near, by*.

348. **Combo:** Exodus 25:20

|   |  |                                    |                            |
|---|--|------------------------------------|----------------------------|
| lâmed (ל) [pronounced l <sup>e</sup> ]                | <i>to, for, towards, in regards to</i>           | directional/relational preposition | No Strong's #<br>BDB #510  |
| ma'ălâh (מַעְלָה) [pronounced mawǵ <sup>e</sup> -LAW] | <i>higher, higher part, above, upon, forward</i> | adverb with the hê local           | Strong's #4605<br>BDB #751 |

With the lâmed preposition this means *upwards, over the head; beyond; over [anything]; in a higher degree, exceedingly*. With the hê local, it can mean *upwards; farther; more*.

349. **Combo:** Gen. 6:16 7:20 Exodus 25:20, 21 26:14 1Kings 7:11, 25 8:7

|   |   |                                    |                            |
|---|---|------------------------------------|----------------------------|
| min (מִן) [pronounced mihn]                           | <i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i> | preposition of separation          | Strong's #4480<br>BDB #577 |
| lâmed (ל) [pronounced l <sup>e</sup> ]                | <i>to, for, towards, in regards to</i>  | directional/relational preposition | No Strong's #<br>BDB #510  |
| ma'ălâh (מַעְלָה) [pronounced mawǵ <sup>e</sup> -LAW] | <i>higher, higher part, above, upon, forward</i>  | adverb with the hê local           | Strong's #4605<br>BDB #751 |

With the lâmed preposition this means *upwards, over the head; beyond; over [anything]; in a higher degree, exceedingly*. With the hê local, it can mean *upwards; farther; more*. Adding the min, the lâmed, the adverb and the hê local together, it means *from above; above*.

350. **Adverb:** mā'ălâh (מַעְלָה) [pronounced mawǵ<sup>e</sup>-LAW], which means *higher, higher part, above, upon, forward*. Probably identical to above, but a different (feminine?) spelling. Could be with the hê local (the difference is a vowel point, which was added much later). Strong's #4605 BDB #751. 1Sam. 16:13 30:25 1Kings 7:31

|   |  |   |                            |
|---|--|---|----------------------------|
| ma'ălâh (מַעְלָה) [pronounced mahǵ <sup>e</sup> -LAW] | <i>higher, higher part, above, upon, forward</i> | adverb; either feminine or with the locative hê | Strong's #4605<br>BDB #751 |
|---|--|---|----------------------------|

Either the feminine form of adverb; or the adverb with the locative hê. This appears to be identical to the masculine form.

351. **Feminine noun:** ma'ălâh (מַעְלָה) [pronounced mah-ǵuh-LAW], which means *what comes up; steps, stair, stories, ascent; degrees; an upper room*. Strong's #4609 BDB #752. 1Chron. 17:17 Psalm 132 inscription

## 133 inscription

|   |  |  |                            |
|---|--|--|----------------------------|
| ma'ālāh (מַעְלָה)<br>[pronounced mah-ġuh-LAW] | what comes up; steps, stair, stories, ascent; degrees; an upper room | feminine plural noun with the definite article | Strong's #4609<br>BDB #752 |
|---|--|--|----------------------------|

352. **Feminine\_noun:** which means *water-course; healing*. Strong's #8585 BDB #752.

353. **Substantive:** 'al (עַל) [pronounced ġahl], which means, as a substantive: *height*, as an adverb: *on high, upwards*. Strong's #5920 BDB #752. Gen. 27:39 2Sam. 23:1

|                             |  |                     |                            |
|-----------------------------|--|---------------------|----------------------------|
| 'al (עַל) [pronounced ġahl] | as a substantive: <i>height</i> , as an adverb: <i>on high, upwards, above</i> | substantive; adverb | Strong's #5920<br>BDB #752 |
|-----------------------------|--|---------------------|----------------------------|

This word is also used of God, meaning *the Highest, the Most High*. Hosea 11:7

354. **Preposition:** 'al (עַל) [pronounced ġahl], which means *upon, beyond, on, against, above, over, by, beside*. When 'al is used in connection with something geographical, particularly *water*; it has the connotation of *contiguity* or *proximity*; so here, it means *by* or *beside*. When used with verse of covering or protecting, it means *above, upon*, even though the articles of clothing may be physically around the person. It can also mean *on the ground of (or upon the basis)* something is done (Deut. 17:11 Psalm 94:20) or, similarly, where the basis conveyed involves the ground; i.e., it involves the cause or the reason or the grounds for something (then, translated *on account of, because of* as in Gen. 20:2 21:12). It basically means *upon*; it is upon this definition that all its other shades of meaning are discerned. When not referring to the relationship between two physical objects, it can be variously rendered as *on the ground of, according to, on account of, on behalf of, concerning, besides, in addition to, together with, beyond, above, over, by on to, towards, to, against, in the matter of, concerning, as regards to*. This is perhaps one of the most versatile prepositions in the Hebrew language. When rendering this, we do not get to just go and blindly pick out a preposition from above, but what should be on our minds is the relationship between the words in context and the idea of *upon*. Gesenius says that 'al, followed by an infinitive, means *although*; however, he only quotes Job 10:7 and there is no infinitive here. Furthermore, when rendering the meaning of this preposition, we cannot just grab any one of these meanings and run with it. Our minds should first focus on the relationship of the words in this context and the concept of *upon*. What follows is *your knowledge*; therefore, it is reasonable to render this, *according to*, and understand that Job is simply referring to revealed divine truth. However, with the verbs 'amad (עָמַד) [pronounced aw-MAHD] [Strong's #5975 BDB #763] and nitsa<sup>b</sup>v (נִצַּב) [pronounced ni-TSAH<sup>B</sup>V] [Strong's #5324 BDB #662], it means *by*. It is even given the renderings *although, notwithstanding, in spite of*, which is how we will understand it here. Strong's #5920, #5921 BDB #752. **(more could be done with this preposition)**. Gen. 1:2 2:5, 16 3:14 6:1 7:3 8:1 9:2 12:17 14:6 15:11 16:5 18:2, 19 19:4, 31 20:3 22:2 24:9, 15, 42 26:7 27:13 28:7, 9 29:2 30:3, 28 31:10, 50 32:11, 31 33:1, 4 34:3, 12 35:5 37:8 38:14 39:4 40:2 41:1, 13 42:6, 37 43:7 44:1 45:1, 20 46:4 47:26 48:2, 6 49:13 50:21 Exodus 1:8 2:3, 14 3:18 4:20 5:3, 8 6:26 7:5 8:3 9:9, 22 10:6, 12, 22 11:1 12:4 13:9 14:2 15:16, 24 16:2 17:1, 3 19:4 20:3 21:14 22:2 23:2, 13 24:6 25:11 26:4 27:2 28:8 29:3 30:4 31:7 32:1, 14 33:4 Lev. 5:13 Num. 6:20 Deut. 1:11 3:12 4:2, 10, 11 11:20 16:3 17:6, 10, 11 20:1 21:5 22:24 31:15 Joshua 2:7 3:16 9:5 10:5 12:2 13:25 14:6 18:5, 14 Judges 3:10, 18 5:15, 19 6:3, 25 9:17, 18, 49 9:22 11:38 16:14b 19:30 Ruth 4:7, 10 1Sam. 1:9, 13 4:1b, 12, 13, 19 5:4, 5, 7 6:12 8:7 9:6 11:2 12:12, 19 13:1 14:4, 10, 13 15:1, 3, 9 16:1 17:5, 20, 32 18:4 19:20 20:8, 24 21:13, 15 22:2 23:9 24:3, 5, 22 25:8, 13, 30, 36 26:1 27:10, 11 29:4 30:6 31:4 2Sam. 1:2, 9 15:2 16:1 18:1 1Kings 5:5 6:32 8:7, 43 1Chron. 5:10 6:32 10:13 Job 1:6 1:8 6:3 (with ref. to Strong's #3651), 16, 27, 28 7:20 9:22 (w/ ref. to Strong's #3651) 10:1, 3, 7 12:14 13:27 14:22 15:27 16:17 17:8, 16 18:20 19:8 21:31 2Sam. 1:18 3:30 4:2 6:7, 25 14:1 17:2, 11 18:1, 11, 18 19:1 20:8 22:11, 28 23:2, 8 24:4, 12 1Kings 1:13, 38 2:4, 18 3:4, 26 4:1, 7, 33 6:1, 8, 32 7:2 8:5 9:5, 26 1Chron. 12:17 13:2 16:21 17:17, 26 18:7 Job 1:6 2:1 3:4 Psalm 2:2 7 inscription, 7, 8 8 inscription 10:14 15:3 21:11 23:2 29:3 32:5 41:3 46 inscription 51:19 52:6 54:3 55:3 56 inscription 57:2 59:3 60 inscription 61 inscription 63:6, 10 62 inscription, 3 64:8 81 inscription 99:2, 8 103:10 105:14 106:7, 17, 22, 32 133:2 142:3, 7 Prov. 1:27 2:11 3:3, 29 6:21 7:3, 14 8:2, 17 9:3, 14 10:12 Eccles. 1:6, 13 2:17 Zech. 12:1, 2, 4, 9, 10

|                                     |  |                                   |                            |
|-------------------------------------|--|-----------------------------------|----------------------------|
| ‘al (עַל) [pronounced <i>gahl</i> ] | <i>upon, beyond, on, against, above, over, by, beside; because of, on account of</i> | preposition of relative proximity | Strong's #5921<br>BDB #752 |
|-------------------------------------|--|-----------------------------------|----------------------------|

When not showing a physical relationship between two things, ‘al can take on a whole host of new meanings: *on the ground of, according to, on account of, on behalf of, concerning, besides, in addition to, together with, beyond, above, over, by on to, towards, to, against, in the matter of, concerning, as regards to*. It is one of the most versatile prepositions in Scripture. This word often follows particular verbs. In the English, we have *helping verbs*; in the Hebrew, there are *helping prepositions*.

|                                     |   |                                   |                            |
|-------------------------------------|---|-----------------------------------|----------------------------|
| ‘al (עַל) [pronounced <i>gahl</i> ] | <i>upon, beyond, on, against, above, over; on the ground of, because of, according to, on account of, on behalf of, with, by, besides, in addition to, to, toward, together with, in the matter of, concerning, as regards to</i> | preposition of relative proximity | Strong's #5921<br>BDB #752 |
|-------------------------------------|---|-----------------------------------|----------------------------|

BDB gives the following meanings for this verb: 1) *upon, on the ground of, according to, on account of, on behalf of, concerning, beside, in addition to, together with, beyond, above, over, by, on to, towards, to, against (preposition)*; 1a) *upon, on the ground of, on the basis of, on account of, because of, therefore, on behalf of, for the sake of, for, with, in spite of, notwithstanding, concerning, in the matter of, as regards*; 1b) *above, beyond, over (of excess)*; 1c) *above, over (of elevation or pre-eminence)*; 1d) *upon, to, over to, unto, in addition to, together with, with (of addition)*; 1e) *over (of suspension or extension)*; 1f) *by, adjoining, next, at, over, around (of contiguity or proximity)*; 1g) *down upon, upon, on, from, up upon, up to, towards, over towards, to, against (with verbs of motion)*; 1h) *to (as a dative)*; 2) *because that, because, notwithstanding, although (conjunction)*.

Gesenius breaks down the prepositional use of ‘al (עַל) [pronounced *gahl*] into 4 categories: (1) It is used much like the Greek preposition ἐπὶ, when one thing is placed *upon, over, on* something else. This can be different things, when one is *over* the other; or it can refer to the top part of something being *over* the bottom part. This can refer to clothing being *on* a person; as well as something which is super-added to another thing. (2) This preposition can be used to express a relationship between two things that are not touching, with the idea of *impending, being high, being suspended over* something else. (3) ‘Al can be used to express *neighborhood* or *continuity*. It can be translated *at, by, near*. (4) Finally, ‘al can denote motion *unto* or *towards* something. One thing can rush *upon, towards, to, against* another thing.

355. **Compound preposition/adverb:** See the preposition kên for ‘al (עַל) [pronounced *gahl*] for being prefixed to the adverb kên (כֵּן) [pronounced *cain*] (kên = Strong's #3651 BDB #485).
356. **Compound preposition:** See min for its being used with min. Strong's #none BDB #577.
357. **Compound preposition/relative pronoun:** See Strong's #834 BDB #81.
358. **Masculine proper noun:** which means *not sure* and is transliterated . Strong's #5933 BDB #759.
359. **Masculine proper noun:** ‘Al<sup>e</sup>vân (עֲלֵוָן) [pronounced *gahl-VAWN*], which means *tall*; and is transliterated *Alvan, Alivan*. Strong's #5935 BDB #759.

|  |   |                                |                            |
|--|---|--------------------------------|----------------------------|
| ‘Al <sup>e</sup> vân (עֲלֵוָן)<br>[pronounced <i>gahl-VAWN</i> ] | <i>tall; and is transliterated Alvan, Alivan, Aljan</i> | masculine singular proper noun | Strong's #5935<br>BDB #759 |
|--|---|--------------------------------|----------------------------|

The wâw is occasionally replaced with a yodh (י).

360. **Verb:** ‘âlaz (עָלַז) [pronounced *gaw-LAHZ*], which means *to exult, to rejoice; to triumph*. Strong's #5937 BDB #759. 2Sam. 1:20 Psalm 68:4 96:12 149:4

|   |   |   |                            |
|---|---|---|----------------------------|
| ‘âlaz (עָלַז) [pronounced <i>gaw-LAHZ</i> ] | <i>to exult, to rejoice; to triumph</i> | 3 <sup>rd</sup> person feminine plural, Qal imperfect | Strong's #5937<br>BDB #759 |
|---|---|---|----------------------------|

361. **Adjective:** which means *exultant, jubilant*. Used as a noun. Strong's #5938 BDB #759.
362. **Adjective:** which means *exultant, jubilant*. Strong's #5947 BDB #759.
363. **Feminine\_noun:** 'ălâṭâh (אֶלְטָאָה) [pronounced *uhl-aw-TAW*], which means *dusk, twilight; darkness; thick darkness*. Strong's #5939 BDB #759. Gen. 15:17

|  |   |                        |                            |
|--|---|------------------------|----------------------------|
| 'ălâṭâh (אֶלְטָאָה)<br>[pronounced <i>uhl-aw-TAW</i> ] | <i>dusk, twilight; darkness; thick darkness</i> | feminine singular noun | Strong's #5939<br>BDB #759 |
|--|---|------------------------|----------------------------|

364. **Verb:** 'âlal (לָלַע) [pronounced *gaw-LAHL*], which means *to satisfy thirst [akin to satisfying lust]; to satisfy one's mind [by doing what is in one's mind, including causing pain to someone or by making sport of them]; to put forth all one's power; to expend one's power [in destroying another]; to act severely towards, to deal ruthlessly with, to act wantonly towards, to satisfy [sexual] thirst*. These are Hithpael meanings when followed by the bēyth preposition. Strong's #5953 BDB #759. Judges 19:25 1Sam. 6:6 **31:4** 1Chron. **10:4**

|   |   |   |                            |
|---|---|---|----------------------------|
| 'âlal (לָלַע) [pronounced <i>gaw-LAHL</i> ] | <i>to drink [after a drought]; to glean; to quench one's thirst; to satisfy one's desire, to gratify oneself; to perform [a work], to do a deed</i>   | 3 <sup>rd</sup> person masculine singular, Qal imperfect  | Strong's #5953<br>BDB #759 |
| 'âlal (לָלַע) [pronounced <i>gaw-LAHL</i> ] | <i>to glean; to entirely destroy a people [figurative use]; to be petulant; to vex, to maltreat</i>   | 3 <sup>rd</sup> person masculine singular, Poel imperfect | Strong's #5953<br>BDB #759 |
| 'âlal (לָלַע) [pronounced <i>gaw-LAHL</i> ] | <i>to satisfy thirst [akin to satisfying lust]; to satisfy one's mind [by doing what is in one's mind, including causing pain to someone or by making sport of them]; to act wantonly towards, to satisfy [sexual] thirst</i> | 3 <sup>rd</sup> person plural, Hithpael perfect           | Strong's #5953<br>BDB #759 |

The original meaning was to have a great thirst and then *to satisfy this thirst*. It had come to mean *to have a great desire or lust and then to satisfy that lust*. When used of man, it means *to satisfy one's lust [by causing pain to or making sport of another]*; when used of God, it means *to satisfy all that is in His mind by doing something*. Gesenius adds the definitions *to put forth all one's power; to expend one's power [in destroying another]*; but I don't know that these are really accurate. They also suggest *to act severely towards, to deal ruthlessly with*, but these definitions really come more from the original meaning *to satisfy one's thirst [lust, desire, thinking]* and then doing whatever one wants to do.

|   |                                  |   |                            |
|---|----------------------------------|---|----------------------------|
| 'âlal (לָלַע) [pronounced <i>gaw-LAHL</i> ] | <i>to complete, to do a deed</i> | 3 <sup>rd</sup> person masculine singular, Hithpoel imperfect | Strong's #5953<br>BDB #759 |
|---|----------------------------------|---|----------------------------|

365. **Feminine\_noun:** 'ôwlêlôwth (עוֹלִילוֹת) [pronounced *goh-lay-LOHTH*], which means *gleaning, second harvesting of, the gathering [of grapes] after the harvesters*. Strong's #5955 BDB #760. Judges 8:2
366. **Verb1:** 'âlal (לָלַע) [pronounced *aw-LAHL* or *gaw-LAHL*], which means *to glean, to harvest; and metaphorically to mock, to cut down*. There are actually three homonyms found in BDB which match this verb. The first means *to cut down, to harvest*; the second means *to act capricious, mischievous, like a child*; and the third means *to insert, to thrust in*. The second use of this verb is not found in Scripture, but there are several cognates which would support its usage in this way. The third use is really found only here; and again, as we saw in the previous verse, that often is the result of tradition rather than careful scholarship. When it comes to the actual, previous translations of this verb, that is a whole other story. In the KJV, it is rendered *defiled, hast done, affecteth, glean, children, is done, have wrought, mocked, wrought wonderfully, abuse, to practice*. This verb is only found 20 times in the Bible! Since the concept of *gleaning, cutting*



down, harvesting is so often found, that is what we will go with. Strong's #5953 BDB #760. Judges 20:45 Job 16:15

367. **Feminine\_noun:** 'ălîylâh (עֲלִי־לָה) [pronounced *al-ee-LAW*], which means *actions, deeds; wanton acts*. It is a difficult word to determine a meaning for. It is used to refer to actions of God in Psalm 9:11; so I will go with the more neutral rendering *actions*. It is followed by the word *words*. My guess is that the phrase *actions of words* is idiomatic for something like *baseless charges*. Strong's #5949 BDB #760. Deut. 22:14 1Sam. 2:3 1Chron. 16:8 Psalm 99:8 103:7

|  |  |  |                            |
|--|--|--|----------------------------|
| 'ălîylâh (עֲלִי־לָה)<br>[pronounced <i>al-ee-LAW</i> ] | <i>actions, deeds, evil or bad deeds [actions, works]; wanton acts</i> | feminine plural noun with a 3 <sup>rd</sup> person masculine singular suffix | Strong's #5949<br>BDB #760 |
|--|--|--|----------------------------|

Since this word is used of God in Psalm 9:11, we may want to go with a more neutral connotation.

|  |  |                           |                            |
|--|--|---------------------------|----------------------------|
| 'ălîylâh (עֲלִי־לָה)<br>[pronounced <i>al-ee-LAW</i> ]                             | <i>actions, deeds, evil or bad deeds [actions, works]; wanton acts</i> | feminine plural construct | Strong's #5949<br>BDB #760 |
| d <sup>b</sup> bârîym (דְּבָרִים)<br>[pronounced <i>daw<sup>b</sup>-vawr-EEM</i> ] | <i>words, sayings, doctrines, commands; things, matters, reports</i>   | masculine plural noun     | Strong's #1697<br>BDB #182 |

Several translators have rendered these two words *baseless charges*.

368. **Feminine\_noun:** which means *deed*. Strong's #5950 BDB #760.  
 369. **Masculine plural noun:** ma'ălîyl (מַעֲלִי־לָה) [pronounced *mah-ġuh-LEEL*], which means *acts, deeds, practices*. It is a nonjudgmental word which can stand for evil practices (1Sam. 25:3 Psalm 28:4 Isa. 3:8 Hos. 9:15) or for good deeds (Psalm 77:12 78:7). However, this word is used much more often in the former sense than in the latter. In Psalm 105:1, this is a reference to all that God had done on behalf of Israel; not only the miracles and wonders of God's acts which took them out of Israel, but everything which preceded that. Strong's #4611 BDB #760. Judges 2:19 1Sam. 25:3 Psalm 78:7 105:1 106:29

|   |                               |   |                            |
|---|-------------------------------|---|----------------------------|
| ma'ălîyl (מַעֲלִי־לָה)<br>[pronounced <i>mah-ġuh-LEEL</i> ] | <i>acts, deeds, practices</i> | masculine plural noun with the 3 <sup>rd</sup> person masculine plural suffix | Strong's #4611<br>BDB #760 |
|---|-------------------------------|---|----------------------------|

370. **Masculine plural noun abstract:** which means *wantonness, capriciousness*. Strong's #8586 BDB #760.  
 371. **Masculine\_noun:** 'ôwlâl (עוֹלָל) [pronounced *ġo-LAWL*], which means *a child* as opposed to an adult; it is sometimes in contrast to nursing children as well (1Sam. 15:3 22:19 Jer. 44:7), although the implication could be young children (Job 3:16 Hosea 13:16 Nahum 3:10). In Jer. 6:11 9:21, it refers to a boy playing in the streets, and in Lam. 4:4, a boy who is begging for bread. It is also used of an unborn child in Job 3:16. Strong's #5768 BDB #760. 1Sam. 15:3 22:19 Job 3:16 Psalm 8:2

|   |  |                         |                            |
|---|--|-------------------------|----------------------------|
| 'ôwlâl (עוֹלָל or עוֹלֵל)<br>[pronounced <i>ġo-LAWL</i> ] | <i>infant; boy; a child as opposed to an adult</i> | masculine singular noun | Strong's #5768<br>BDB #760 |
|---|--|-------------------------|----------------------------|

372. **Verb2:** 'âlal (עָלַל) [pronounced *aw-L AHL* or *gaw-L AHL*], which means *to act like a child, to play the child*. Strong's #5953 BDB #760.  
 373. **Verb3:** 'âlal (עָלַל) [pronounced *aw-L AHL* or *gaw-L AHL*], which means *to insert, to thrust in*. Strong's #5953 BDB #760. Job 16:15  
 374. **Masculine\_noun:** 'ôl (עוֹל) [pronounced *ġohl*], which means *yoke*. Strong's #5923 BDB #760. Gen. 27:40 Deut. 21:3 1Sam. 6:7

|                                      |             |                         |                            |
|--------------------------------------|-------------|-------------------------|----------------------------|
| 'ôl (עוֹל) [pronounced <i>ġohl</i> ] | <i>yoke</i> | masculine singular noun | Strong's #5923<br>BDB #760 |
|--------------------------------------|-------------|-------------------------|----------------------------|

375. **Masculine\_noun:** 'ălîyl (עֲלִי־לָה) [pronounced *guh-LEEL*], which means *furnace, crucible; workshop*. Strong's #5948 BDB #760. Psalm 12:6\*

|  |                             |                         |                            |
|--|-----------------------------|-------------------------|----------------------------|
| ‘ālīyl (עֲלִיַל) [pronounced guh-LEEL] | furnace, crucible; workshop | masculine singular noun | Strong's #5948<br>BDB #760 |
|--|-----------------------------|-------------------------|----------------------------|

376. **Verb1:** ‘ālam (עָלַם) [pronounced gah-LAWM], which means *to hide, to hide from the eyes, to turn away from*. By application, it could also mean *to conceal, to cover over*. In the Hiphil, it is often used in conjunction with eyes or ears, and it can mean *to hide one's eyes from* which means *to disregard*. In hiding the ear, it is similar to our expression *to turn a deaf ear* (Lam. 3:56). Here, it is found in the Hithpael stem (the intensive, reflexive stem). My guess is that this might be a shorthand idiom meaning essentially the same as *turning a deaf ear to* or simply *disregarding*. Strong's #5956 BDB #761. [synonym: çâthar **Strong's #5641 BDB #711**]. Deut. 22:1 1Sam. 12:3 Psalm 10:1

|                                     |  |   |                            |
|-------------------------------------|--|---|----------------------------|
| ‘ālam (עָלַם) [pronounced gaw-LAHM] | secret; hidden   | Qal active participle   | Strong's #5956<br>BDB #761 |
| ‘ālam (עָלַם) [pronounced gaw-LAHM] | to be concealed, to be [lie] hidden; as a participle: concealed, dissemble   | 3 <sup>rd</sup> person masculine singular, Niphal imperfect   | Strong's #5956<br>BDB #761 |
| ‘ālam (עָלַם) [pronounced gaw-LAHM] | to hide [from anyone], to hide from the eyes, to turn away from; to neglect; to ignore; to cover over with words (to chide, to rebuke; the opposite of to throw light upon; to praise) | 3 <sup>rd</sup> person masculine singular, Hiphil imperfect   | Strong's #5956<br>BDB #761 |
| ‘ālam (עָלַם) [pronounced gaw-LAHM] | to hide oneself, to hide one's eyes, to turn oneself away from; to intentionally neglect or ignore   | 3 <sup>rd</sup> person masculine singular, Hithpael imperfect | Strong's #5956<br>BDB #761 |

377. **Feminine\_noun:** ta‘ālūwmâh (תַּעֲלֻמָּה) [pronounced tah-guh-loo-MAW], which means *an hidden thing, something hidden, a secret*. It is only found in Job 11:6 28:11 and Psalm 44:21.\* Strong's #8587 BDB #761. Psalm 44:21

378. **Proper\_noun/location:** which means ; transliterated . Strong's #5960 BDB #761.

379. **Proper\_noun/location:** which means ; transliterated . Strong's #5963 BDB #761.

380. **Masculine\_proper\_noun:** which means ; transliterated . Also a location. Strong's #5964 BDB #761.

381. **Masculine\_proper\_noun:** Ya‘lām (יַעֲלָם) [pronounced yahg-LAWM], which means *concealed; transliterated Jalam, Jaalam*. Strong's #3281 BDB #761. Gen. 36:5, 14

|   |   |                                 |                            |
|---|---|---------------------------------|----------------------------|
| Ya‘lām (יַעֲלָם) [pronounced yahg-LAWM] | concealed; transliterated Jalam, Jaalam | masculine singular proper noun: | Strong's #3281<br>BDB #761 |
|---|---|---------------------------------|----------------------------|

382. **Verb2:** ‘ālam (עָלַם) [pronounced ah-LAWM], which means *to be strong [sexually], to rejuvenate, to be mature [sexually]*. Strong's #none BDB #761.

383. **Masculine\_noun:** ‘elem (עֶלֶם) [pronounced GEH-lem], which means *a young man*. Strong's #5958 BDB #761. 1Sam. 17:56

|                                    |             |                         |                            |
|------------------------------------|-------------|-------------------------|----------------------------|
| ‘elem (עֶלֶם) [pronounced GEH-lem] | a young man | masculine singular noun | Strong's #5958<br>BDB #761 |
|------------------------------------|-------------|-------------------------|----------------------------|

384. **Feminine\_noun:** ‘alēmâh (עַלְמָה) [pronounced gahl<sup>e</sup>-MAW], which means *virgin; girl of marriageable age; [possibly] a newly married woman, a young woman*. Ripe sexually, maid or newly married. Strong's #5959 BDB #761. Exodus 2:8 Isa. 7:14

|   |   |                               |                                    |
|---|---|-------------------------------|------------------------------------|
| <p>‘alēmāh (עַלְמָה)<br/>[pronounced <i>gahl<sup>e</sup>-MAW</i>]</p> | <p><i>virgin; girl of marriageable age; [possibly] a newly married woman, a young woman</i></p> | <p>feminine singular noun</p> | <p>Strong's #5959<br/>BDB #761</p> |
|---|---|-------------------------------|------------------------------------|

385. **Feminine plural noun:** ‘ālāmōwth (עַלְמוֹת) [pronounced *guh-law-MOHTH*], which means *young women; soprano/falsetto singing*. Strong's #5961 BDB #761. 1Chron. 15:20 Psalm 46 inscription

|   |   |                             |                                    |
|---|---|-----------------------------|------------------------------------|
| <p>‘ālāmōwth (עַלְמוֹת)<br/>[pronounced <i>guh-law-MOHTH</i>]</p> | <p><i>young women; soprano/falsetto singing</i></p> | <p>feminine plural noun</p> | <p>Strong's #5961<br/>BDB #761</p> |
|---|---|-----------------------------|------------------------------------|

This is simply the plural form of:

|   |   |                               |                                    |
|---|---|-------------------------------|------------------------------------|
| <p>‘alēmāh (עַלְמָה)<br/>[pronounced <i>gahl<sup>e</sup>-MAW</i>]</p> | <p><i>virgin; girl of marriageable age; [possibly] a newly married woman, a young woman</i></p> | <p>feminine singular noun</p> | <p>Strong's #5959<br/>BDB #761</p> |
|---|---|-------------------------------|------------------------------------|

386. **Noun plural abstract:** ‘ālūwmîym (עַלְמוּמִיּוֹם) [pronounced *uh-loo-MEEM*], which means *youth, youthful age, youthful, vigor*. Strong's #5934 BDB #761. Job 20:11 Psalm 89:45

|   |  |                                |                                    |
|---|--|--------------------------------|------------------------------------|
| <p>‘ālūwmîym (עַלְמוּמִיּוֹם)<br/>[pronounced <i>uh-loo-MEEM</i>]</p> | <p><i>youth, youthful age, youthful, vigor</i></p> | <p>masculine singular noun</p> | <p>Strong's #5934<br/>BDB #761</p> |
|---|--|--------------------------------|------------------------------------|

387. **Verb3:** ‘ālam (עָלַם) [pronounced *ah-LAWM*], which means *to age*. Dubious. Strong's #none BDB #761.

388. **Masculine noun:** ‘ōwlām (עוֹלָם) [pronounced *go-LAWM*], a word indicating *long duration, perpetuity, antiquity, futurity*. It seems to be used as a word outside of time in terms of direction, but it occupies a long period of time. This is usually translated *of old* (Gen. 6:4 Deut. 32:7), *always* (Gen. 6:3), *forever* (Ex. 3:15 12:14), *everlasting* (Gen. 17:7 Exodus 40:15), *perpetual* (Num. 19:21). In Deut. 15:17, it does not mean *forever* per se, but for the entirety of the slave's life. Context seems to determine the direction of the long time. Strong's #5769 (& #5865 in one instance) BDB #761. The Doctrine of Fasting (Isa. 58:12) [The Chaldean equivalent is Strong's #5957]. Gen. 3:22 9:12 17:7, 8 21:33 48:4 49:26 Exodus 12:14 14:13 27:21 28:43 29:9 30:21 31:16 40:15 Deut. 5:29 15:17 Joshua 8:28 1Sam. 27:8 2Sam. 23:5 1Kings 8:13 (personal love) 1Chron. 16:15 Psalm 10:16 24:7 41:12 52:8 61:4 73:12 78:69 104:5, 31 106:48 (I need to spend more time on this word). Prov. 10:25

|  |   |                                |                                    |
|--|---|--------------------------------|------------------------------------|
| <p>‘ōwlām (עוֹלָם)<br/>[pronounced <i>go-LAWM</i>]</p> | <p><i>properly what is hidden [time]; of [in] times past, from ancient time, old, antiquity, long duration, everlasting, eternal, forever, perpetuity; for future time, futurity; of the world, worldly</i></p> | <p>masculine singular noun</p> | <p>Strong's #5769<br/>BDB #761</p> |
|--|---|--------------------------------|------------------------------------|

|   |   |                              |                                    |
|---|---|------------------------------|------------------------------------|
| <p>‘ōwlāmîym (עוֹלָמִיּוֹם)<br/>[pronounced <i>go-lawm-EEM</i>]</p> | <p><i>properly what is hidden [time]; of [in] times past, from ancient time, old, antiquity, long duration, everlasting, eternal, forever, perpetuity; for future time, futurity; of the world, worldly</i></p> | <p>masculine plural noun</p> | <p>Strong's #5769<br/>BDB #761</p> |
|---|---|------------------------------|------------------------------------|

I am not sure the difference between the singular and plural nouns.

389. **Compound preposition:** ‘ōwlām (עוֹלָם) [pronounced *go-LAWM*], a word indicating *long duration, perpetuity, antiquity, futurity*. With the lamed preposition it means *forever* (Eccles. 1:4). Strong's #5769 (& #5865) BDB #761. Gen. 3:22 6:3 Exodus 3:15 19:9 21:6 31:17 32:13 Deut. 5:29 Judges 2:1 2Sam. 7:29 1Kings 1:31 2:33 9:5 1Chron. 16:15 Psalm 12:7 15:5 29:10 33:11 44:8 52:9 55:22 73:26 106:1 110:4 118:1, 29 136:1 148:6 (see this passage for the long phrase) Prov. 10:30 Eccles. 1:4, 10

2:16

|  |   |   |                            |
|--|---|---|----------------------------|
| lâmed (ל) [pronounced l <sup>e</sup> ]     | <i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>                   | directional/relational/possessive preposition | No Strong's #<br>BDB #510  |
| ʿôwlâm (עולם) [pronounced <i>ġo-LAWM</i> ] | <i>long duration, forever, everlasting, eternal, perpetuity, antiquity, futurity; what is hidden, hidden time</i> | masculine singular noun                       | Strong's #5769<br>BDB #761 |

ʿôwlâm together with the lâmed preposition mean *forever, always*.

This is treated as a single word leʿolâm (לעולם) [pronounced *leh-ġoh-LAWM*]; and it means *forever, always*.

Barnes: *Ever* – The word does not here absolutely signify “eternity” (compare Eccles. 3:11 note), but a certainly short period (compare Exodus 21:6): here it might be paraphrased “as long as this world, this present order of things, lasts.”<sup>46</sup>

### 390. Compound\_prep: Exodus 15:18

|   |   |                                    |                            |
|---|---|------------------------------------|----------------------------|
| lâmed (ל) [pronounced l <sup>e</sup> ]                                | <i>to, for, towards, in regards to</i>  | directional/relational preposition | No Strong's #<br>BDB #510  |
| ʿôwlâm (עולם) [pronounced <i>ġo-LAWM</i> ]                            | <i>long duration, forever, everlasting, eternal, perpetuity, antiquity, futurity; what is hidden, hidden time</i> | masculine singular noun            | Strong's #5769<br>BDB #761 |
| w <sup>e</sup> (or v <sup>e</sup> ) (ו or ו) [pronounced <i>weh</i> ] | <i>and, even, then; namely; when; since, that; though</i>   | simple wâw conjunction             | No Strong's #<br>BDB #251  |
| ʿad (עד) [pronounced <i>ġahd</i> ]                                    | <i>progress, duration [of time]; perpetuity of time; eternity</i>   | masculine singular noun            | Strong's #5703<br>BDB #723 |

ʿad (עד) [pronounced *ġahd*] is also used as a preposition, meaning *as far as, even to, up to, until*. Strong's #5704 BDB #723

Together, these words literally mean *for a long duration and perpetuity of time*; but are generally translated *forever and ever*. *To forever and beyond* is a reasonable rendering of this phrase.

391. **Compound\_preposition:** ʿad (עד) [pronounced *ġahd*] which means *as far as, until*. Strong's #5704 BDB #723. It is followed by the masculine singular noun ʿôwlâm (עולם) [pronounced *ġo-LAWM*], a word indicating *long duration, perpetuity, antiquity, futurity* (Strong's #5769 BDB #761). Together, they mean *and from everlasting to everlasting, from eternity past to eternity future or from antiquity to everlasting*. Together, these words have been rendered *to the age* (Young), *unto times age-abiding* (Rotherham), and *forever* (*The Amplified Bible*, Owen, NASB). Gen. 13:15 Exodus 12:24 Joshua 14:5 1Sam. 1:22 2:30 3:13, 14 13:13 20:15 2Sam. 3:28 12:10 22:51 1Kings 2:33 9:3 1Chron. 15:2 Psalm 61:8 106:31 133:3

|  |   |                         |                            |
|--|---|-------------------------|----------------------------|
| ʿad (עד) [pronounced <i>ġahd</i> ]         | <i>as far as, even to, up to, until</i>   | preposition             | Strong's #5704<br>BDB #723 |
| ʿôwlâm (עולם) [pronounced <i>ġo-LAWM</i> ] | <i>long duration, forever, everlasting, eternal, perpetuity, antiquity, futurity; what is hidden, hidden time</i> | masculine singular noun | Strong's #5769<br>BDB #761 |

<sup>46</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Eccles. 1:4.

Together, they mean *and from everlasting to everlasting, from eternity past to eternity future or from antiquity to everlasting, forever; for a lifetime (?)*; *from a point in time to far into the future; to the end of this age.*

### 392. **Compounded:** Psalm 21:4

|  |   |                         |                         |
|--|---|-------------------------|-------------------------|
| ʿowlām (עלם) [pronounced <i>go-LAWM</i> ]                              | <i>long duration, forever, everlasting, eternal, perpetuity, antiquity, futurity; what is hidden, hidden time</i> | masculine singular noun | Strong's #5769 BDB #761 |
| w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ] | <i>and, even, then; namely; when; since, that; though</i>   | simple wâw conjunction  | No Strong's # BDB #251  |
| ʿad (עד) [pronounced <i>gahd</i> ]                                     | <i>progress, duration [of time]; perpetuity of time; eternity</i>   | masculine singular noun | Strong's #5703 BDB #723 |

ʿad (עד) [pronounced *gahd*] is also used as a preposition, meaning *as far as, even to, up to, until*. Strong's #5704 BDB #723

Together, these words literally mean *long duration and perpetuity of time*; but are generally translated *forever and ever*. *Forever and beyond* is a reasonable rendering of this phrase.

### 393. **Compounded with prepositions:** Psalm 148:6

|                                    |   |   |                         |
|------------------------------------|---|---|-------------------------|
| lâmed (ל) [pronounced <i>le</i> ]  | <i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i> | directional/relational/possessive preposition | No Strong's # BDB #510  |
| ʿad (עד) [pronounced <i>gahd</i> ] | <i>forever, perpetuity, eternity</i>  | masculine singular noun                       | Strong's #5703 BDB #723 |

Literally, this means *to forever, to perpetuity*. Owen claims that we have a definite article here as well.

|   |   |   |                         |
|---|---|---|-------------------------|
| lâmed (ל) [pronounced <i>le</i> ]         | <i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>                   | directional/relational/possessive preposition | No Strong's # BDB #510  |
| ʿowlâm (עלם) [pronounced <i>go-LAWM</i> ] | <i>long duration, forever, everlasting, eternal, perpetuity, antiquity, futurity; what is hidden, hidden time</i> | masculine singular noun                       | Strong's #5769 BDB #761 |

Together, these words mean *to eternity to perpetuity; with regards to perpetuity to antiquity*. It is possible that the idea here is that this means *to eternity, with regards to antiquity; to eternity future to eternity past; for the future with reference to the distant past*.

### 394. **Compound:** Prov. 8:23

|   |   |                           |                         |
|---|---|---------------------------|-------------------------|
| min (מן) [pronounced <i>mihn</i> ]        | <i>from, away from, out from, out of from, off, on account of</i>   | preposition of separation | Strong's #4480 BDB #577 |
| ʿowlâm (עלם) [pronounced <i>go-LAWM</i> ] | <i>long duration, forever, everlasting, eternal, perpetuity, antiquity, futurity; what is hidden, hidden time</i> | masculine singular noun   | Strong's #5769 BDB #761 |

This is variously translated *ages ago* (Owen, ESV, The Scriptures 1998); *at the outset of the ages* (Rotherham); *from everlasting* (Green's literal translation, WEB); *from eternity* (VW); *from everlasting* (MKJV, UPDV); *from the eon* (CLV); *at the very first* (CEV); and *in the [very] beginning* (GNB, ERV, CAB).



Wesley: *From the beginning - Before which, there was nothing but a vast eternity.*<sup>47</sup>

James Rickard: “From everlasting” is the Preposition MIN with the Noun OLAM, קָלוֹם that means, “forever, eternity, perpetual, something everlasting, long duration, antiquity, etc.” It often refers to undefined time, such as the distant past of an ancient boundary marker. Therefore, the Word of God existed in eternity past, before the creation of the heavens and the earth.<sup>48</sup>

395. **Compounded twice with a preposition:** In Psalm 90:2, we have ‘ôwlâm (קָלוֹם) [pronounced *ô-LAWM*] (Strong’s #5769 BDB #761), which means *long duration, perpetuity, antiquity, futurity, old, everlasting*; the preposition ‘ad (עַד) [pronounced *ad*], which means *as far as, until* (Strong’s #5704 BDB #723) and then ‘ôwlâm is repeated. This would mean *from everlasting to everlasting, from eternity past to eternity future or from antiquity to everlasting*. I wonder if a case could be made for *from age to age*. In Psalm 104:4, we have ‘ôwlâm followed by the wâw conjunction and the masculine singular of ‘ad (עַד) [pronounced *ôghd*], which means *perpetuity* (see Strong’s #5704 BDB #723). This phrase has been translated *to the age and forever* (Young), *to times age-abiding and beyond* (Rotherham), *forever and ever* (NASB, NJB), *never* (this is with the negation in the NAB, REB, NIV and NRSV), and *forever* (*The Amplified Bible*). Psalm 41:13 (with definite articles) 90:2 103:17

|   |   |                           |                            |
|---|---|---------------------------|----------------------------|
| min (מִן) [pronounced <i>mihn</i> ]   | <i>from, away from, out from, out of from, off, on account of</i>   | preposition of separation | Strong's #4480<br>BDB #577 |
| ‘ôwlâm (קָלוֹם)<br>[pronounced <i>ô-LAWM</i> ]                              | <i>long duration, forever, everlasting, eternal, perpetuity, antiquity, futurity; what is hidden, hidden time</i> | masculine singular noun   | Strong's #5769<br>BDB #761 |
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or וּ)<br>[pronounced <i>weh</i> ] | <i>and, even, then; namely; when; since, that; though</i>   | simple wâw conjunction    | No Strong's #<br>BDB #251  |
| ‘ad (עַד) [pronounced <i>ôghd</i> ]   | <i>as far as, even to, up to, until</i>   | preposition               | Strong's #5704<br>BDB #723 |
| ‘ôwlâm (קָלוֹם)<br>[pronounced <i>ô-LAWM</i> ]                              | <i>long duration, forever, everlasting, eternal, perpetuity, antiquity, futurity; what is hidden, hidden time</i> | masculine singular noun   | Strong's #5769<br>BDB #761 |

Together, these words (going back as far as the *min*) mean *from everlasting to everlasting, from eternity past to eternity future or from antiquity to everlasting*. This phrase has been translated *to the age and forever* (Young), *to times age-abiding and beyond* (Rotherham), *forever and ever* (NASB, NJB), *never* (this is with the negation in the NAB, REB, NIV and NRSV), and *forever* (*The Amplified Bible*).

396. **Verb:** ‘âlam (עָלַם) [pronounced *ô-LAHM*] means *to veil from sight, to conceal*. Strong's #5956 BDB #761. [**Synonym** = çâchar (סָחַר) [pronounced *saw-KHAHR*] and it means *to hide, to conceal*. The difference between these two words is that the first verb describes what is done behind closed doors, in a tent, under a veil—that is, an act which is concealed; and the second word is an act of concealment.] The Doctrine of Fasting (Isa. 58:7) Num. 5:13 Job 6:16—add the *ô* 1Sam. 12:3 Psalm 10:1
397. **Verb:** ‘âlaç (עָלַח) [pronounced *ô-LAHS*], which means *to rejoice, to be merry*. This verb is only found in three places—Job 20:18 39:13 Psalm 7:18. We don't have a great deal of reason other than Gesenius or BDB to take on this meaning. There is no additional cognatic evidence in its support. There is a very similar word for rejoice (Strong's #5970), which could even be a different form of the same word. This would be reasonable. Strong's #5965 BDB #763. Job 20:18 Prov. 7:18

<sup>47</sup> John Wesley; *Explanatory Notes on the Whole Bible*; courtesy of e-sword, Prov. 8:23.

<sup>48</sup> From <http://gracedoctrine.org/proverbs-chapter-8-2/> accessed November 19, 2015.

|   |  |   |                         |
|---|--|---|-------------------------|
| ‘ālaç (עָלוּ) [pronounced <i>gaw-LAHS</i> ] | <i>to rejoice, to be merry</i>   | 3 <sup>rd</sup> person masculine singular, Qal imperfect      | Strong's #5965 BDB #763 |
| ‘ālaç (עָלוּ) [pronounced <i>gaw-LAHS</i> ] | <i>to exult, to flap [wings] joyously [used of an ostrich]; moving about briskly</i> | 3 <sup>rd</sup> person masculine singular, Niphal imperfect   | Strong's #5965 BDB #763 |
| ‘ālaç (עָלוּ) [pronounced <i>gaw-LAHS</i> ] | <i>to delight oneself, to enjoy [together], to rejoice</i>                           | 3 <sup>rd</sup> person masculine singular, Hithpael imperfect | Strong's #5965 BDB #763 |

James Rickard:

- 1) *In his rebuke of Job, Zophar insisted that those who obtain dishonest wealth ultimately do not “enjoy” the result of their effort, Job 20:18.*
- 2) *God cited the ostrich, an unwieldy part of his creation, which, although it can flap its wings, does not fly, Job 39:13. It leaves its eggs exposed and treats its young harshly.*
- 3) *Our verse (Prov. 7:18) where wisdom admonished the young man who spends the night with an adulteress. The adulteress exclaims, “Let us enjoy ourselves,” but her sins lead to death.<sup>49</sup>*

398. **Verb:** which means *drink [of blood]*. What? Job 39:30. Strong's #5966 BDB #763.

399. **Verb:** ‘ālah (עָלָה) [pronounced *gaw-LAHF*], which means *to cover up oneself; to disguise oneself; to faint*. Strong's #5968 BDB #763. Gen. 38:14

|   |   |  |                         |
|---|---|--|-------------------------|
| ‘ālah (עָלָה) [pronounced <i>gaw-LAHF</i> ] | <i>covered, encrusted</i>                                 | Pual participle  | Strong's #5968 BDB #763 |
| ‘ālah (עָלָה) [pronounced <i>gaw-LAHF</i> ] | <i>to cover up oneself; to disguise oneself; to faint</i> | 3 <sup>rd</sup> person feminine singular, Hithpael imperfect | Strong's #5968 BDB #763 |

400. **Verb:** ‘ālat (עָלָה) [pronounced *gah-LAWTS*], which means *to rejoice, to be joyful, to show [exhibit or feel] a triumphant [and lively] joy*. I was confused by the words *exult* and *exalt*; which means we should stick with *rejoice*. Strong's #5970 BDB #763. 1Sam. 2:1b 1Chron. 16:32 Psalm 68:3

|  |  |  |                         |
|--|--|--|-------------------------|
| ‘ālat (עָלָה) [pronounced <i>gah-LAWTS</i> ] | <i>to rejoice, to be joyful, to show [exhibit or feel] a triumphant [and lively] joy</i> | 3 <sup>rd</sup> person masculine singular, Qal perfect | Strong's #5970 BDB #763 |
|--|--|--|-------------------------|

401. **Feminine\_noun:** which means *exultation*. Strong's #5951 BDB #763.

402. **Verb:** which means *to hang, to be suspended, to adhere, to cleave to*. Strong's #none BDB #763.

403. **Feminine\_noun:** which means *leech*. Strong's #5936 BDB #763.

404. **Verb:** ‘āmad (עָמַד) [pronounced *gaw-MAHD*], which means *to take a stand, to stand, to remain, to endure, to withstand*. In the Hiphil, it means *to cause to stand, to station, to set, to place, to decree, to destine*. However, when used with this unusual discoloration, it means that this discoloration *has remained*, it *has taken a stand*. In Joshua 18:5, Owen renders this *will continue* and Rotherham and young both render it *stay*. Strong's #5975 BDB #763. Gen. 18:22 10:17 24:30, 31 45:1 Exodus 8:22 Lev. 13:5 **needs more work; only done for context of Lev. 13; see Gesenius** Gen. 18:8 19:27 29:35 41:1, 3, 17 43:15 45:9 47:7 Exodus 3:5 9:10, 16, 28 14:19 17:6 18:13 20:18 21:21 26:15 32:25 33:9, 10 Deut. 1:38 4:10 5:4, 31 17:12 31:15 Joshua 3:8, 13, 17 10:8, 13, 19 11:13 18:5 20:4 21:44 23:9 30:9 Judges 2:14 3:19 4:20 6:31 16:25 20:28 Ruth 2:7 1Sam. 6:14 9:27 14:9 16:21, 22 17:3 19:3, 20 20:38 26:13 30:9 2Sam. 1:9 15:2, 17 17:17 18:4, 30 20:4, 11, 12 22:34 1Kings 1:2 3:15 7:25 8:11, 14 1Chron. 6:31, 32 15:16 Job 8:15 14:2 Psalm 10:1 19:9 33:9, 11 106:23, 30 147:17 148:6 Eccles. 1:4 2:9

<sup>49</sup> From <http://gracedoctrine.org/proverbs-chapter-7/> accessed October 19, 2015.



|   |  |   |                         |
|---|--|---|-------------------------|
| ‘amad (עמד) [pronounced ġaw-MAHD]   | <i>to take a stand, to stand, to remain, to endure, to withstand; to stop, to cease</i>  | 3 <sup>rd</sup> person masculine singular, Qal imperfect    | Strong's #5975 BDB #763 |
| All Qal meanings given by BDB: 1a1) <i>to stand, take one's stand, be in a standing attitude, stand forth, take a stand, present oneself, attend upon, be or become servant of</i> ; 1a2) <i>to stand still, stop (moving or doing), cease</i> ; 1a3) <i>to tarry, delay, remain, continue, abide, endure, persist, be steadfast</i> ; 1a4) <i>to make a stand, hold one's ground</i> ; 1a5) <i>to stand upright, remain standing, stand up, rise, be erect, be upright</i> ; 1a6) <i>to arise, appear, come on the scene, stand forth, appear, rise up or against</i> ; 1a7) <i>to stand with, take one's stand, be appointed, grow flat, grow insipid</i> . |  |   |                         |
| ‘amad (עמד) [pronounced ġaw-MAHD]   | <i>take a stand, stand, remain, endure, withstand; stop</i>  | 2 <sup>nd</sup> person masculine singular, Qal imperative   | Strong's #5975 BDB #763 |
| ‘amad (עמד) [pronounced ġaw-MAHD]   | <i>taking a stand, standing, is remaining, enduring, withstand; stopping, ceasing</i>  | Qal active participle                                       | Strong's #5975 BDB #763 |
| ‘amad (עמד) [pronounced ġaw-MAHD]   | <i>the one taking a stand, him standing [nearby]; the enduring one; the one waiting, the one remaining</i>   | Qal active participle with the definite article             | Strong's #5975 BDB #763 |
| ‘amad (עמד) [pronounced ġaw-MAHD]   | <i>the one taking a stand, him standing [nearby]; the enduring one; the one waiting, the one remaining</i>   | masculine singular, Qal active participle                   | Strong's #5975 BDB #763 |
| ‘amad (עמד) [pronounced ġaw-MAHD]   | <i>is taking a stand, is standing [nearby], stands; enduring; waiting, is remaining</i>  | Qal active participle                                       | Strong's #5975 BDB #763 |
| ‘amad (עמד) [pronounced ġaw-MAHD]   | <i>those taking a stand, the ones standing [nearby], remaining ones; attendants; are standing, are remaining, are waiting; are enduring; standing, being upright</i>   | masculine plural, Qal active participle                     | Strong's #5975 BDB #763 |
| ‘amad (עמד) [pronounced ġaw-MAHD]   | <i>to cause to stand [firm], to maintain; to station, to cause to set up [place, raise up, erect], to establish, to preserve; to decree, to impose [a law, mandate]; to ordain, to appoint, to destine; to stand still; to present [one] before [a king]</i> | 3 <sup>rd</sup> person masculine singular, Hiphil imperfect | Strong's #5975 BDB #763 |
| ‘amad (עמד) [pronounced ġaw-MAHD]   | <i>to be presented, be caused to stand; to be set, to be placed; to be stood before; to remain</i>   | 3 <sup>rd</sup> person masculine singular, Hiphil imperfect | Strong's #5975 BDB #763 |

405. **Masculine\_noun:** which means *standing-place*. Strong's #5977 BDB #765.

406. **Feminine\_noun:** which means *standing-ground*. Text dubious (Micah 1:11). Strong's #5979 BDB #765.

407. **Masculine\_noun:** 'ammûwd (עֲמֻדָּה) [pronounced *gahm-MOOD*], which means *pillar, column; platform, scaffold*. Strong's #5982 BDB #765. Exodus 13:21 14:19 26:32 27:10 33:9 1Kings 7:2, 3 1Chron. 18:8 Psalm 99:7 Prov. 9:1

|  |   |                         |                            |
|--|---|-------------------------|----------------------------|
| 'ammûwd (עֲמֻדָּה)<br>[pronounced <i>gahm-MOOD</i> ] | <i>pillar, column; platform, scaffold</i> | masculine singular noun | Strong's #5982<br>BDB #765 |
|--|---|-------------------------|----------------------------|

408. **Masculine\_noun:** which means *office, station, post; function, service*. Strong's #4612 BDB #765.

409. **Masculine\_noun:** which means *standing-ground, foothold*. Strong's #4613 BDB #765.

410. **Verb:** which means *to be united, to be associated with; to be kin to*. Strong's #none BDB #765.

411. **Masculine\_noun:** 'âmîyth (עֵמִית) [pronounced *aw-MEETH*] and it means *associate, fellow*. I have translated this *neighbor*, although coming up with an accurate rendering is difficult. This is a person who might be a neighbor, but not necessarily. They may know one another only through this one particular business transaction. The other person is probably a Jew, but not necessarily. It is someone else who also lives in the land. Found only in Leviticus and in Zech. 13:7. Strong's #5997 BDB #765.

412. **Verb:** 'âmal (עָמַל) [pronounced *gaw-MAHL*], which means, *to labor, to toil, to work [hard]*. Strong's #5998 BDB #765. Eccles. 1:3 2:11

|   |  |  |                            |
|---|--|--|----------------------------|
| 'âmal (עָמַל) [pronounced <i>gaw-MAHL</i> ] | <i>to labor, to toil, to work [hard]</i> | 3 <sup>rd</sup> person masculine singular, Qal imperfect | Strong's #5998<br>BDB #765 |
|---|--|--|----------------------------|

This verb is found primarily in the poetry of the Bible (Psalms, Proverbs and Ecclesiastes). It occurs one time in Jonah 4:1 (and just once in Psalm 127:1 and Prov. 16:26) but most of its occurrences are in Ecclesiastes.

413. **Masculine\_noun:** 'âmâl (עָמַל) [pronounced *gaw-MAWL*], which means *intense labor, exhausting toil, exhaustion, miserable work, work and toil so tiring, you just want to cry; misery, travail; production from labor*. It is incorrectly rendered *misery, wickedness, trouble, mischief, perverseness, sorrow, travail, grievousness, grievances* (although, there is a case to be made for this translation in Psalm 10:7). Context determines whatever sort of judgment should be laid upon this word. It is found sparingly in the Law (Gen. 41:51 Num. 23:21 Deut. 26:7 Judges 10:16) and in the prophetic books (Isa. 10:1 53:11 59:4 Jer. 20:18 Habbak. 1:3, 13) and quite often throughout the poetical books (Job through Ecclesiastes). However, it is translated *perverseness, toil, misery, wickedness, trouble, mischief, sorrow, painful, labor, travail, grievousness, grievances*. I am going to go with *wearisome labor* here, but this word could use some more examination. Context will decide whether this refers to *wearisome labor* or simple *exhausting misery* from living. Strong's #5999 BDB #765. Gen. 41:51 Num. 23:21 Judges 10:16 Job 3:10 5:6 7:3 15:35 16:2 Psalm 7:14 10:7, 14 **73:5**, 16 105:44 Eccles. 1:3 2:10

|   |  |                         |                            |
|---|--|-------------------------|----------------------------|
| 'âmâl (עָמַל) [pronounced <i>gaw-MAWL</i> ] | <i>intense labor, exhausting toil, exhaustion, miserable work, work and toil so tiring, you just want to cry; misery, travail; production from labor</i> | masculine singular noun | Strong's #5999<br>BDB #765 |
|---|--|-------------------------|----------------------------|

414. **Masculine\_noun/adjective:** 'âmêl (עָמַל) [pronounced *gaw-MALE*], which means *laborer, worker, workman; miserable, one who is exhausted and/or miserable from labor, sufferer, worn out, burnt out*. It can refer to one who is miserable and tired due to his toil and labor and with just doing what it takes to get through life. It is used here as a substantive, so we could render this *miserable, one who is exhausted and/or miserable from labor, sufferer, labourer, workman, worn out, burnt out*. It is only found in Judges 5:26 Job 3:20 20:22 Prov. 16:26 Eccl. 2:18, 22 3:9 4:8 9:9.\* Strong's #6001 BDB #766. Judges 5:26 Job 3:20 20:22 Eccles. 1:18

|   |   |  |                            |
|---|---|--|----------------------------|
| 'âmêl (עָמַל) [pronounced <i>gaw-MALE</i> ] | <i>laborer, worker, workman; miserable, one who is exhausted and/or miserable from labor, sufferer, worn out, burnt out</i> | masculine plural noun; also used as an adjective | Strong's #6001<br>BDB #766 |
|---|---|--|----------------------------|

|   |   |   |                            |
|---|---|---|----------------------------|
| ‘āmēl (עָמַל) [pronounced <i>gaw-MALE</i> ]   | <i>toiling, working, doing, working until complete misery and exhaustion set in, worn out, tired out, burnt out</i> | masculine singular verbal adjective (also used as a noun)         | Strong's #6001<br>BDB #766 |
| 415. <b>Masculine_proper_noun:</b> ‘Amâlêq (עַמְלֵק) [pronounced <i>gah-maw-LAYK</i> ], which is transliterated <i>Amalek</i> . This can be used as an gentilic adjective. Strong's #6002 BDB #766. Doctrine of the Amalek Gen. 36:12 Exodus 17:8 Judges 3:13 1Sam. 14:48 15:2 28:18 30:18 2Sam. 1:1 8:12 |   |   |                            |
| ‘Amâlêq (עַמְלֵק) [pronounced <i>gah-maw-LAYK</i> ]   | transliterated <i>Amalek</i>  | masculine proper noun; used infrequently as an gentilic adjective | Strong's #6002<br>BDB #766 |
| 416. <b>Gentilic_adjective:</b> ‘āmâlêqîy (עַמְלֵקִי) [pronounced <i>guh-maw-lay-KEE</i> ], which is transliterated <i>Amalekite</i> . Strong's #6003 BDB #766. Gen. 14:7 1Sam. 15:6 27:8   |   |   |                            |
| ‘Āmâlêqîy (עַמְלֵקִי) [pronounced <i>guh-maw-lay-KEE</i> ]  | <i>people of lapping; transliterated Amalekite</i>  | proper noun gentilic with the definite article                    | Strong's #6003<br>BDB #766 |

Although BDB identifies Amalekite as being a descendant of Esau,<sup>50</sup> Esau is not yet born.

417. **Masculine\_noun1:** ‘am (עַם) [pronounced *gahm*], which means *people*. It is not the specific word for *Gentiles* nor is it a word which stands for Israel. We find this word used prior to the formation of Israel (Gen. 11:6 14:16); it is used prophetically of Israel, in both the singular and the plural (Gen. 48:4, 19); and it is used to clearly stand for Israel (Ex. 20:20–21 1Sam. 2:29) and to clearly stand for groups of people who are not Israel (Ex. 21:8). This word can stand for Israel and for Gentiles in the very same context (Deut. 28:9–10). In general, when ‘am is in the singular, it tends to stand for Israel (Isa. 62:12 63:18 Dan. 8:24 12:7) or for a particular non-Israeli people (Ex. 21:8 Deut. 28:32 Ezek. 3:5). In the plural, 99% of the time it stands for Gentile nations (Deut. 4:19, 27 6:14 13:7) or for all nations of the earth (Deut. 7:6 32:8). Once and awhile it stands for Israel (Gen. 28:3 48:4 Judges 5:14 Hos. 10:14). In fact, the last two usages could refer to believers and unbelievers of Israel. It is pretty much equivalent to a *race of men*. Strong's #5971 BDB #766. Gen. 11:5 14:16 17:14 19:4 23:7 25:8, 17 26:10 27:29 28:3 32:7 33:15 34:16 35:6 41:40 42:6 47:21 48:4, 19 49:10, 16 50:20 Exodus 1:9 3:7 4:16 6:7 7:4 8:1 9:1 10:3 11:2 12:27 13:3 14:5 15:13, 14, 16 16:4 17:1 18:1 19:5, 7 20:18 21:8 22:25 23:11 24:2 30:33 31:14 32:1 33:1 Deut. 1:28 2:4, 25 3:1 4:6 5:28 16:18 17:7 20:1, 16 21:8 [Deut. 33:3, 5 Joshua 10:7 11:4 Judges 1:16 2:12 4:13 9:29 Job 12:2 Psalm 33:10—fix pronunciation] 1Sam. 2:13 4:3 12:18 14:2 15:1 17:27 18:5 23:8 26:5 27:12 30:4, 21 31:9 2Sam. 1:4 12:28 13:34 14:13, 15 15:12 16:6 17:2 18:1 19:2 20:12, 15 22:28, 48 23:10 24:2 1Kings 1:39 3:2 4:34 5:7, 16 6:13 8:16, 43 9:7, 20 1Chron. 16:2 Psalm 7:8 56:7 57:9 59:11 62:8 68:7 96:7 99:1 105:1 106:4 110:3 149:4

|  |  |  |                            |
|--|--|--|----------------------------|
| ‘ammîym (עַמִּים) [pronounced <i>gahm-MEEM</i> ] | <i>peoples, nations; tribes [of Israel]; relatives of anyone</i>   | masculine plural collective noun with the definite article   | Strong's #5971<br>BDB #766 |
| ‘am (עַם) [pronounced <i>gahm</i> ]              | <i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i> | masculine singular collective noun with the definite article | Strong's #5971<br>BDB #766 |

<sup>50</sup> The Brown-Driver-Briggs Hebrew and English Lexicon; courtesy of e-sword; Strong's #6003.

This word can stand for Israel and for Gentiles in the very same context (Deut. 28:9–10). In general, when 'am is in the singular, it tends to stand for Israel (Isa. 62:12 63:18 Dan. 8:24 12:7) or for a particular non-Israeli people (Ex. 21:8 Deut. 28:32 Ezek. 3:5). In the plural, 99% of the time it stands for Gentile nations (Deut. 4:19, 27 6:14 13:7) or for all nations of the earth (Deut. 7:6 32:8). Once and awhile it stands for Israel (Gen. 28:3 48:4 Judges 5:14 Hos. 10:14). In fact, the last two usages could refer to believers and unbelievers of Israel. It is pretty much equivalent to a *race of men*.

418. **Preposition:** 'îm (עִם) [pronounced *geem*], which means *with, at, by, near*. BDB allows for the generally concept of fellowship and coupling to be extended to a relationship of equality or resemblance, therefore allowing for the rendering *like, as* in the passages Job 9:26 37:18 40:15 Psalm 28:1 88:3 143:7. Re: Job 9:35: BDB gives the following confusing explanation concerning this passage: *in one's consciousness, whether of knowledge or memory or purpose...not so am I with myself (my consciousness—or conscience—does not tell me that I need dread him)*.<sup>51</sup> You will not find the explanation of Gesenius to be any more satisfying: *"not so (am) I with myself," i.e., my mind is not such within me, so that I should fear*.<sup>52</sup> I am going to get rather free with the second translation and render this as: *because this is how the matter stands: I am not alone*. However, it can also refer to *authorship or origination*, as in Gen. 41:32 1Kings 2:23 Isa. 8:18. Therefore, we can go with *from* in some instances, as we will in Job 10:13. This particular preposition is often found with the verb 'âsâh. Strong's #5973 BDB #767. Gen. 3:6 13:1 18:23 19:19 20:9 21:10, 22 22:5 23:4 24:12, 25, 54, 58 25:11 26:3, 29 27:44 28:15, 20 29:6 30:8 31:2, 32 32:4 33:1 35:4 39:7 40:14 42:38 43:34 46:3 47:29 48:1 50:9 Exodus 3:12 4:12 10:10 13:19 14:6 17:1 18:6 19:9, 24 20:19 21:3 23:1, 5 24:2, 14 33:9 Deut. 4:23 5:2 17:19 20:1 22:23 Joshua 7:2 9:2 22:7 Judges 1:22 (7:7) 8:35 9:6 16:3, 13b 18:3, 22 1Sam. 2:21, 26 3:19 5:7 9:5, 19 10:2, 6 12:24 13:2 14:2, 7, 21 15:6, 25 16:12 17:19 18:12 20:5 22:2 23:19 25:7 26:6 27:1 28:8, 19 29:2, 9 30:22 31:5 2Sam. 2:3, 5 5:10 10:2 13:11 14:17 15:19 17:24 19:16 20:8 22:26, 44 23:5 24:16 1Kings 1:7, 9 2:8 3:6 5:6 8:9, 57 9:27 Job 1:4 3:14 9:26, 35 10:12, 13 13:20 17:2, 3 18:2 21:4 Psalm 23:4 46:7 54 inscription 55:18 73:5, 22, 25 89:13, 38 106:5 Prov. 3:30 10:22 Eccles. 1:11 2:16

|                                     |   |                                      |                            |
|-------------------------------------|---|--------------------------------------|----------------------------|
| 'îm (עִם) [pronounced <i>geem</i> ] | <i>with, at, by, near; like; from</i>   | preposition of nearness and vicinity | Strong's #5973<br>BDB #767 |
| 'îm (עִם) [pronounced <i>geem</i> ] | <i>with, at, by, near; like; from; against; toward; as long as; beside, except; in spite of</i> | preposition of nearness and vicinity | Strong's #5973<br>BDB #767 |

The NET Bible: *The preposition עִם ('îm, "with") may occasionally function in a comparative sense, meaning "together with; even as; like" (e.g., Eccl 1:11; 2:16; 7:11; Job 9:26; 1 Chr 14:10: 20:6; 25:8); see HALOT 839 s.v. עִם 2. When used to describe a common lot, it connotes "together with" (Gen 18:23, 25; 1 Chr 24:5; Job 3:14, 15; 30:1; Ps 26:9; 28:3; 69:29; Isa 38:11), hence "like" (Pss 73:5; 106:6; Eccl 2:16); see BDB 767–68 s.v. עִם 1.e.*<sup>53</sup>

419. Combo: Exodus 17:4

|                                     |  |                                      |                            |
|-------------------------------------|--|--------------------------------------|----------------------------|
| lâmed (ל) [pronounced <i>lê</i> ]   | <i>to, for, towards, in regards to</i> | directional/relational preposition   | No Strong's #<br>BDB #510  |
| 'îm (עִם) [pronounced <i>geem</i> ] | <i>with, at, by, near; like; from</i>  | preposition of nearness and vicinity | Strong's #5973<br>BDB #767 |

Literally, this is *to with, for with*; BDB meanings: *together with, in spite of, notwithstanding*.

420. **Compound preposition:** min (מִן) [pronounced *min*] (*from, off*) is combined with 'îm, to give us 'mê'îm (מִמֶּנִּי)

<sup>51</sup> The Brown-Driver-Briggs Hebrew-English Lexicon; Hendrickson, ©1996, p. 768.

<sup>52</sup> Gesenius' Hebrew-Chaldee Lexicon to the Old Testament; H.W.F. Gesenius, translated by Samuel Prideaux Tregelles, LL.D.; ©1979 by Baker Books, p. 636.

<sup>53</sup> From [https://bible.org/netbible/ecc2\\_notes.htm](https://bible.org/netbible/ecc2_notes.htm) accessed July 18, 2018.

[pronounced *may-GEEM*], and it means *from with, beside, from being with, away from, far from, from the possession of, from the custody of*. Min = Strong's #4480 BDB #577. and 'îm = Strong's #5973 BDB #767. Together, they are BDB# 768. Gen. 13:14 24:27 25:6 26:16 31:31 41:32 44:29 48:12 Exodus 8:12 9:33 10:6 11:8 21:14 22:12 Judges 9:37 Ruth 4:10 1Sam. 1:17, 27 2:33 10:2, 9 14:17 16:13 18:12, 13 20:7 2Sam. 1:2 3:15 7:15 24:21 1Chron. 17:13 Psalm 89:33

|                                     |   |   |                            |
|-------------------------------------|---|---|----------------------------|
| min (מִן) [pronounced <i>mihn</i> ] | <i>from, away from, out from, out of from, off, on account of</i> | preposition of separation   | Strong's #4480<br>BDB #577 |
| 'îm (עִם) [pronounced <i>geem</i> ] | <i>with, at, by, near</i>   | preposition of nearness and vicinity; with the 3 <sup>rd</sup> person masculine singular suffix | Strong's #5973<br>BDB #767 |

Together, these prepositions mean: *from with, beside, from being with, away from, far from, from among, from the possession of, from the custody of, from the house of, from the vicinity of, out of the power of, from the mind of*.

421. **Masculine proper noun:** 'Immânûw'êl (עִמָּנוּאֵל) [pronounced *ghim-maw-noo-ALE*], which means *God with us*; transliterated *Immanuel*. Strong's #6005 BDB #769. Isa. 7:14

|   |   |                                |                            |
|---|---|--------------------------------|----------------------------|
| 'Immânûw'êl (עִמָּנוּאֵל) [pronounced <i>ghim-maw-noo-ALE</i> ] | <i>God with us</i> ; transliterated <i>Immanuel</i> | masculine singular proper noun | Strong's #6005<br>BDB #769 |
|---|---|--------------------------------|----------------------------|

422. **Masculine noun2:** 'am (אָם) [pronounced *ghahm*], which means *kinsman, relatives* [on the father's side]. Strong's #5971 BDB #769. See above.

423. **Feminine noun:** 'ummâh (עִמָּה) [pronounced *ghoom-MAW*], which means *juxtaposition, close by, side by side with, parallel to, along side; over-against; agreeing with, correspond to; close beside; equally with, even as, exactly as; in conjunction with, in communion with*. Strong's #5980 BDB #769. Exodus 25:27 28:27 2Sam. 16:13 1Kings 7:20

|  |   |   |                            |
|--|---|---|----------------------------|
| 'ummâh (עִמָּה) [pronounced <i>ghoom-MAW</i> ] | <i>juxtaposition, close by, side by side with, parallel to, along side; over-against; agreeing with, correspond to; close beside; equally with, even as, exactly as; in conjunction with, in communion with</i> | feminine singular noun but mostly with the force of a preposition | Strong's #5980<br>BDB #769 |
|--|---|---|----------------------------|

This is an unusual noun, inasmuch as it is mostly found in Exodus and Ezekiel.

|  |   |  |                            |
|--|---|--|----------------------------|
| lâmed (ל) [pronounced <i>l</i> °]              | <i>to, for, towards, in regards to</i>  | directional/relational preposition                                     | No Strong's #<br>BDB #510  |
| 'ummâh (עִמָּה) [pronounced <i>ghoom-MAW</i> ] | <i>juxtaposition, close by, side by side with, parallel to, along side; over-against; agreeing with, correspond to; close beside; equally with, even as, exactly as; in conjunction with, in communion with</i> | feminine singular construct but mostly with the force of a preposition | Strong's #5980<br>BDB #769 |

These two together are various translated: .

424. **Combo:** 1Kings 7:20

|  |   |   |                            |
|--|---|---|----------------------------|
| min (מִן) [pronounced <i>mihn</i> ]              | <i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>   | preposition of separation   | Strong's #4480<br>BDB #577 |
| lâmed (ל) [pronounced <i>l</i> °]                | <i>to, for, towards, in regards to</i>  | directional/relational preposition                                | No Strong's #<br>BDB #510  |
| ‘ummâh (עִמָּה)<br>[pronounced <i>goom-MAW</i> ] | <i>juxtaposition, close by, side by side with, parallel to, along side; over-against; agreeing with, correspond to; close beside; equally with, even as, exactly as; in conjunction with, in communion with</i> | feminine singular noun but mostly with the force of a preposition | Strong's #5980<br>BDB #769 |

According to Gesenius,<sup>54</sup> this noun with the two prefixed prepositions means *near*. Owens has *close beside*.

425. **Masculine proper noun:** ‘ammôwn (עֲמוֹן) [pronounced *gahm-MOHN*], which is transliterated *Ammon*. Strong's #5983 BDB #769. Gen. 19:38 Deut. 2:19 3:11 Judges 3:13 1Sam. 11:11 14:47 2Sam. 8:12 10:3 12:9, 26 17:27

|  |  |                            |                            |
|--|--|----------------------------|----------------------------|
| bânîym (בְּנֵי)<br>[pronounced <i>baw-NEEM</i> ]   | <i>sons, descendants; children; people; sometimes rendered men</i> | masculine plural construct | Strong's #1121<br>BDB #119 |
| ‘Ammôwn (עֲמוֹן)<br>[pronounced <i>gahm-MOHN</i> ] | <i>tribal [inbred]; transliterated Ammon</i>                       | masculine proper noun      | Strong's #5983<br>BDB #769 |

This is often transliterated *Bene-Ammon* and is a common designation for this country.

|  |  |                       |                            |
|--|--|-----------------------|----------------------------|
| ‘Ammôwn (עֲמוֹן)<br>[pronounced <i>gahm-MOHN</i> ] | <i>tribal [inbred]; transliterated Ammon</i> | masculine proper noun | Strong's #5983<br>BDB #769 |
|--|--|-----------------------|----------------------------|

426. **Masculine proper noun:** ‘ammôwnîy (עֲמוֹנִי) [pronounced *gahm-moh-NEE*], which means is transliterated *Ammonite*. Strong's #5984 BDB #770. Deut. 2:20 1Sam. 11:1 23:37 1Chron. 11:39

|   |   |  |                                    |
|---|---|--|------------------------------------|
| ‘Ammôwnîy (עֲמוֹנִי)<br>[pronounced <i>gahm-moh-NEE</i> ] | <i>tribal [inbred]; transliterated Ammonite</i> | gentilic adjective with the definite article | Strong's #5984 &<br>#5985 BDB #770 |
|---|---|--|------------------------------------|

427. **Masculine proper noun:** ‘Ammîy’êl (עֲמִי'ֵל) [pronounced *gahm-mee-ALE*], which means *one of the family of God; my kinsman is God; transliterated Ammiel*. Strong's #5988 BDB #770. 2Sam. 9:4 17:27

|   |  |                                |                            |
|---|--|--------------------------------|----------------------------|
| ‘Ammîy’êl (עֲמִי'ֵל)<br>[pronounced <i>gahm-mee-ALE</i> ] | <i>one of the family of God; transliterated Ammiel</i> | masculine singular proper noun | Strong's #5988<br>BDB #770 |
|---|--|--------------------------------|----------------------------|

428. **Masculine proper noun:** ‘ammîyhûwd (עֲמִי'הוּד) [pronounced *gam-mee-HOOD*], which means *my kinsman is majesty [glory]; people of glory [praise, renown]; transliterated Ammihud*. Strong's #5989&5991 BDB #770.

|  |  |                                |                            |
|--|--|--------------------------------|----------------------------|
| ‘ammîyhûwd (עֲמִי'הוּד)<br>[pronounced <i>gam-mee-HOOD</i> ] | <i>my kinsman is majesty [glory]; people of glory [praise, renown]; transliterated Ammihud</i> | masculine singular proper noun | Strong's #5989<br>BDB #770 |
|--|--|--------------------------------|----------------------------|

<sup>54</sup> H. W. F. Gesenius, *Hebrew-Chaldee Lexicon to the Old Testament*; ©1979 by Baker Books; p. 638.

Here, the text actually reads ‘ammîychûwr (אַמִּיִּיחֻוּר) [pronounced *ġam-mee-KHOOR*], which means *people of majesty; one of the family [i.e., a relative]* and it would be transliterated Ammichur. Strong’s #5991 BDB #770.

429. **Masculine\_proper\_noun:** which means *my kinsman has bestowed*; transliterated . Strong’s #5990 BDB #770.

430. **Masculine\_proper\_noun:** ‘Ammîynâdâb (אַמִּיִּינָאֲדָב) [pronounced *ġahm-mee-naw-DAW<sup>B</sup>V*], which means *my kinsman is noble; people of liberality; people of the prince; my people are willing*; transliterated Amminadab. Strong’s #5992 BDB #770. Exodus 6:23 1Chron. **15:10**

|  |   |                                |                         |
|--|---|--------------------------------|-------------------------|
| ‘Ammîynâdâb (אַמִּיִּינָאֲדָב)<br>[pronounced <i>ġahm-mee-naw-DAW<sup>B</sup>V</i> ] | <i>my kinsman is noble; people of liberality; people of the prince; my people are willing; transliterated Amminadab</i> | masculine singular proper noun | Strong’s #5992 BDB #770 |
|--|---|--------------------------------|-------------------------|

431. **Masculine\_proper\_noun:** which means *my kinsman is Shaddai*; transliterated . Strong’s #5996 BDB #770.

432. **Verb2:** which means *to darken, to dim*. I don’t know where verb #1 is. Strong’s #6004 BDB #770.

433. **Verb:** ‘âmaç (אַמַּחַ) [pronounced *ġaw-MAHS*], which means *to carry a burden, to carry a load, to take up, to lift up*; it is especially used for a load which is lifted up onto a horse or mule. ‘Âmaç is the verbal cognate of the adjective which we just had. Strong’s #6006 BDB #770. Gen. 44:13 Psalm 68:19 Zech. 12:3

|   |   |  |                         |
|---|---|--|-------------------------|
| ‘âmaç (אַמַּחַ) [pronounced <i>ġaw-MAHS</i> ] | <i>to carry a burden, to carry a load, to take up, to lift up; it is especially used for a load which is lifted up onto a horse or mule</i> | 3 <sup>rd</sup> person masculine singular, Qal imperfect | Strong’s #6006 BDB #770 |
|---|---|--|-------------------------|

|   |  |   |                         |
|---|--|---|-------------------------|
| ‘âmaç (אַמַּחַ) [pronounced <i>ġaw-MAHS</i> ] | <i>to lay a burden or load upon anyone</i> | 3 <sup>rd</sup> person masculine singular, Hiphil imperfect | Strong’s #6006 BDB #770 |
|---|--|---|-------------------------|

434. **Masculine\_proper\_noun:** which means ; transliterated Amos. Strong’s #5986 BDB #770.

435. **Masculine\_proper\_noun:** which means ; transliterated . Strong’s #6007 BDB #770.

436. **Feminine\_noun/Adjective?:** ma‘âmâçâh (מַאֲמָאֵחַ) [pronounced *mah-ga-maw-SAW*], and this word is found here only, and it means *burdensome*. I mention it, as it does have verbal cognate which is used more often. BDB says feminine noun only. Strong’s #4614 BDB #770. Zech. 12:2

437. **Proper\_noun/location:** which means ; transliterated . Strong’s #6008 BDB #770.

438. **Verb:** which means *to be deep*. Strong’s #6009 BDB #770.

439. **Masculine\_noun:** ‘emeq (עֵמֶק) [pronounced *ĠEH-mek*], which means *valley, vale, lowland, deepening, depth*. Strong’s #6010 BDB #770. Gen. 14:3 37:14 Joshua 7:24 15:7 Judges 1:19 1Sam. 6:13 17:2 21:9 31:7 2Sam. 5:18 18:18 23:13 Psalm 60:6

|   |  |                              |                         |
|---|--|------------------------------|-------------------------|
| ‘emeq (עֵמֶק)<br>[pronounced <i>ĠEH-mek</i> ] | <i>valley, vale, lowland, deepening, depth</i> | masculine singular construct | Strong’s #6010 BDB #770 |
|---|--|------------------------------|-------------------------|

440. **Masculine\_noun:** ‘ômeg (עֹמֶג) [pronounced *ĠOH-mehg*], which means *depth*. Strong’s #6011 BDB #771. Prov. 9:18\*

|   |              |                            |                         |
|---|--------------|----------------------------|-------------------------|
| ‘ômeg (עֹמֶג) [pronounced <i>ĠOH-mehg</i> ] | <i>depth</i> | masculine plural construct | Strong’s #6011 BDB #771 |
|---|--------------|----------------------------|-------------------------|

441. **Adjective:** which means *deep, unfathomable*. Strong’s #6012 BDB #771.

442. **Adjective:** ‘âmôq (אַמֹּק) [pronounced *ġaw-MOHK*] and it means *deep; unsearchable, what cannot be sought out; possibly, what cannot be found*. Strong’s #6013 BDB #771. Job 11:8 Psalm 64:6

|   |  |                              |                         |
|---|--|------------------------------|-------------------------|
| ‘âmôq (אַמֹּק)<br>[pronounced <i>ġaw-MOHK</i> ] | <i>deep; unsearchable, what cannot be sought out; possibly, what cannot be found</i> | masculine singular adjective | Strong’s #6013 BDB #771 |
|---|--|------------------------------|-------------------------|

443. **Masculine\_proper\_noun:** which means *depth*; transliterated . Strong’s #5987 BDB #771.

444. **Masculine\_plural\_noun:** which means *depths*. Strong’s #4615 BDB #771.

445. **Verb1:** which means *to be abundant, to surpass, to overtop*. Strong’s #none BDB #771.



446. **Masculine\_noun1:** 'ômer (עֹמֶר) [pronounced GOH-mer], which means *sheaf, a row of fallen grain*. This is found more often in that song than in the Bible. We find this about a dozen times in Scripture. It means *sheaf or a row of fallen grain*. Strong's #6016 BDB #771. Ruth 2:7
447. **Masculine\_noun2:** 'ômer (עֹמֶר) [pronounced GOH-mer], which means, transliterated *omer* and refers to a *small drinking cup, bowl* and is used as a measure only in Exodus 16. Strong's #6016 BDB #771. Exodus 16:16, 32

|                                    |   |                         |                         |
|------------------------------------|---|-------------------------|-------------------------|
| 'ômer (עֹמֶר) [pronounced GOH-mer] | transliterated <i>omer</i> and refers to a <i>small drinking cup, bowl</i> and is used as a measure only in Exodus. | masculine singular noun | Strong's #6016 BDB #771 |
|------------------------------------|---|-------------------------|-------------------------|

448. **Masculine\_noun:** which means *a sheath, a row of fallen grain*. Strong's #5995 BDB #771.

449. **Verb2:** 'amar (רָמַע) [pronounced gaw-MAHR], which means, *to manipulate, to deal tyrannically with; to treat as a slave*. and, although it is given two different meanings, I think we can narrow it down to *bind, either actually or under tyranny* (the two different text book—BDB—definitions are *bind sheaves* (Psalm 129:7) or *to deal tyrannically with* (Deut. 21:14 24:7). Strong's #6014 BDB #771. Deut. 21:14 24:7

|                                     |  |   |                         |
|-------------------------------------|--|---|-------------------------|
| 'amar (רָמַע) [pronounced gaw-MAHR] | <i>to bind sheaves; to gather</i>                                    | 3 <sup>rd</sup> person masculine singular, Piel imperfect     | Strong's #6014 BDB #771 |
| 'amar (רָמַע) [pronounced gaw-MAHR] | <i>to manipulate, to deal tyrannically with; to treat as a slave</i> | 2 <sup>nd</sup> person masculine singular, Hithpael imperfect | Strong's #6014 BDB #771 |

The difference here what is being bound up, people or sheaves.

450. **Feminine\_proper\_noun:** 'Ămôrâh (הֶרְמַע) [pronounced guhm-oh-RAW], which means *submersion*; and is transliterated *Gomorrhah*. Strong's #6017 BDB #771. Gen. 10:19 13:10 14:2 18:20 19:24

|  |  |                               |                         |
|--|--|-------------------------------|-------------------------|
| 'Ămôrâh (הֶרְמַע) [pronounced guhm-oh-RAW] | <i>submersion</i> ; and is transliterated <i>Gomorrhah</i> | feminine singular proper noun | Strong's #6017 BDB #771 |
|--|--|-------------------------------|-------------------------|

451. **Verb3:** עמר, which means *to live, to worship, to live long*. Strong's #none BDB #771.

452. **Masculine\_proper\_noun:** which means *worship; long life*; transliterated *Omri*. Strong's #6018 BDB #771.

453. **Masculine\_proper\_noun:** 'Am<sup>e</sup>râm (עֲרָמַע) [pronounced ahm-RAWM], which means *high people, exalted people*; transliterated *Amram*. Strong's #6019 BDB #771. Exodus 6:18

|  |  |                                |                         |
|--|--|--------------------------------|-------------------------|
| 'Am <sup>e</sup> râm (עֲרָמַע) [pronounced ahm-RAWM] | <i>high people, exalted people</i> ; transliterated <i>Amram</i> | masculine singular proper noun | Strong's #6019 BDB #771 |
|--|--|--------------------------------|-------------------------|

454. **Gentilic\_adjective:** which means , transliterated . Strong's #6020 BDB #771.

455. **Masculine\_proper\_noun:** 'Ămâsâ' (אֲמָסָא) [pronounced gum-aw-SAW], which means *burden; the people of Jesse*; transliterated *Amasa*. Strong's #6021 BDB #771. 2Sam. 17:25 19:13 20:4 1Kings 2:5

|  |  |                                |                         |
|--|--|--------------------------------|-------------------------|
| 'Ămâsâ' (אֲמָסָא) [pronounced gum-aw-SAW], | <i>burden; the people of Jesse</i> ; transliterated <i>Amasa</i> | masculine singular proper noun | Strong's #6021 BDB #771 |
|--|--|--------------------------------|-------------------------|

456. **Masculine\_proper\_noun:** 'Ămâsay (אֲמָסַי) [pronounced guh-maw-SAH-ee], which means *burdensome*; transliterated . Strong's #6022 BDB #772. 1Chron. 12:18 15:24

|   |   |                                |                         |
|---|---|--------------------------------|-------------------------|
| 'Ămâsay (אֲמָסַי) [pronounced guh-maw-SAH-ee] | <i>burdensome</i> ; transliterated <i>Amasi</i> | masculine singular proper noun | Strong's #6022 BDB #772 |
|---|---|--------------------------------|-------------------------|

457. **Masculine\_proper\_noun:** which means ; transliterated . Probably a textual error for foregoing. Strong's #6023 BDB #772.

458. **Masculine\_noun:** 'ênâb (עֵנָב) [pronounced *gay-NAWB<sup>v</sup>*], which means *grapes*. Strong's #6025 BDB #772. Gen. 40:10 49:11

|   |                  |                         |                            |
|---|------------------|-------------------------|----------------------------|
| 'ênâb (עֵנָב) [pronounced <i>gay-NAWB<sup>v</sup></i> ] | <i>grape (s)</i> | masculine singular noun | Strong's #6025<br>BDB #772 |
|---|------------------|-------------------------|----------------------------|

**Proper\_noun/location:** which means *grapes*; transliterated . Strong's #6025 BDB #772.

459. **Masculine\_proper\_noun:** which means ; transliterated . Strong's #6036 BDB #772.  
 460. **Verb:** which means *to be soft, delicate, dainty*. Strong's #6026 BDB #772.  
 461. **Masculine\_noun:** which means *daintiness, exquisite delight*. Strong's #6027 BDB #772.  
 462. **Adjective:** which means *dainty, delicate, soft*. Strong's #6028 BDB #772.  
 463. **Masculine\_noun:** ta'ânug (תַּאֲנוּג) [pronounced *tah-ghun-OOG*], which means *daintiness, delicate; a luxury, an exquisite delight; pleasant; comfort*. Strong's #8588 BDB #772. Eccles. 2:8

|  |  |                         |                            |
|--|--|-------------------------|----------------------------|
| ta'ânug (תַּאֲנוּג)<br>[pronounced <i>tah-ghun-OOG</i> ] | <i>daintiness, delicate; a luxury, an<br/>exquisite delight; pleasant;<br/>comfort</i> | masculine singular noun | Strong's #8588<br>BDB #772 |
|--|--|-------------------------|----------------------------|

Also spelled ta'ânûwg (תַּאֲנוּוֹג) [pronounced *tah-ghun-OOG*] and ta'ânugâh (תַּאֲנוּגָה) [pronounced *tah-ghun-oog-AW*] (this is the feminine form).

464. **Verb:** 'ânad (אָנַד) [pronounced *gaw-NAHD*], which means *to bind [upon, around oneself], to tie [up]*. Strong's #6029 BDB #772. Prov. 6:21

|   |  |  |                            |
|---|--|--|----------------------------|
| 'ânad (אָנַד) [pronounced <i>gaw-NAHD</i> ] | <i>to bind [upon, around oneself], to<br/>tie [up]</i> | 3 <sup>rd</sup> person masculine<br>singular, Qal imperfect  | Strong's #6029<br>BDB #772 |
| 'ânad (אָנַד) [pronounced <i>gaw-NAHD</i> ] | <i>bind [upon, around oneself], tie<br/>[up]</i>       | 2 <sup>nd</sup> person masculine<br>singular, Qal imperative | Strong's #6029<br>BDB #772 |

465. **Feminine\_noun:** which means *bonds, bands*. Plural. Strong's #4575 BDB #772.

466. **Verb:** 'ânâh (אָנָה) [pronounced *gaw-NAWH*], which means *to answer, to respond*. It is found well over 300 times in the Bible: Gen. 18:27 Exodus 4:1 Deut. 1:14). It is reasonable to render this *answer loudly, speak up [in a public forum], testify*. This word occasionally has a very technical meaning of giving a response in court, as in Deut. 19:18, as well as for a judge giving a sentence (Ex. 23:2). It can be used as a legal term, meaning *to give testimony, to act as a witness, to stand witness against someone in a trial* (Deut. 31:21 Ruth 1:21 2Sam. 1:16 Job 15:6). This is perhaps its rarest usage in Scripture. It means *to lift up one's voice, to begin to speak* as well as *to signify, to imply anything by one's words, to propose*. It appears as though its proper but infrequent meaning is *to sing*. However, it can also mean *to speak loudly and solemnly, to make a loud and/or solemn pronouncement*. The key in this usage seems to be whether or not this is the answer to a question. The key in this usage seems to be (1) in context, this stands alone—it is not the answer to a question, and (2) a negative is associated with 'ânâh. The song is a witness against them in the appeal trial of Satan. The use of the word *answered* often begins a discourse when no particular question was asked (Deut. 26:5 27:14 Isa. 14:10 Zech. 3:4). This word is also used when it would have been apropos to ask a question, but one was not actually asked. The NT equivalent word is used in much the same way (Matt. 17:4, 17 28:5 Mark 9:5 10:51). In the Niphal, it means *to be answered, to be refuted, to be heard and answered*. Strong's #6030 BDB #772. The Doctrine of Fasting (Isa. 58:9a) Gen. 18:27 23:5 24:50 27:37 30:33 31:14 34:13 35:3 40:18 41:16 42:22 45:3 Exodus 4:1 15:21 19:7 20:16 23:2 24:3 32:18 Deut. 1:14 5:20 20:11 21:7 (notice #6031 below). 31:21 Judges 5:29 18:14 19:28 Ruth 1:21 1Sam. 1:15 7:9 9:8, 17 12:3 14:12 16:17 18:7 20:10 21:3, 11 22:9 23:4 25:10 26:6 28:6 29:5 30:22 2Sam. 1:16 13:32 14:18 15:21 19:42 20:20 22:42 1Kings 1:28 2:22 3:27 1Chron. 12:17 Job 1:7 3:2 9:1, 32 13:22 15:2, 6 16:8 19:7, 16 20:3 Psalm 20:1 34:4 55:2, 19 99:6 118:5 132:1 Prov. 1:28

|   |   |  |                               |
|---|---|--|-------------------------------|
| ‘ânâh (אָנָה) [pronounced <i>gaw-NAWH</i> ] | <i>to answer, to respond; to speak loudly, to speak up [in a public forum]; to testify; to sing, to chant, to sing responsively</i> | 3 <sup>rd</sup> person masculine singular, Qal imperfect | Strong's #6030 BDB #772, #777 |
|---|---|--|-------------------------------|

It is reasonable to render this *speak [or, answer] loudly, speak up [in a public forum]*. ‘ânâh occasionally has a very technical meaning of giving a response in court, and could be rendered *testify*. In some contexts, this word can mean *to sing*. One source lists this as Strong's #6030; another as #6031. In Exodus 32:18, this is a Piel infinitive construct. BDB lists this on p. 777.

|   |  |   |                               |
|---|--|---|-------------------------------|
| ‘ânâh (אָנָה) [pronounced <i>gaw-NAWH</i> ] | <i>the one answering (or, responding); the one speaking loudly, the one speaking up [in a public forum]; the one testifying; singing, chanting, singing responsively</i> | Qal active participle with the definite article             | Strong's #6030 BDB #772, #777 |
| ‘ânâh (אָנָה) [pronounced <i>gaw-NAWH</i> ] | <i>to make an answer, to be answered; to receive and answer</i>  | 3 <sup>rd</sup> person masculine singular, Niphal imperfect | Strong's #6030 BDB #772, #777 |

467. **Feminine\_noun:** ‘ôwnâh (אוֹנָה) [pronounced *goh-NAW*], which means, *cohabitation, conjugal rights marriage agreement, marriage duties*. Strong's #5772 BDB #773. Exodus 21:10\*

|  |  |  |                         |
|--|--|--|-------------------------|
| ‘ôwnâh (אוֹנָה) [pronounced <i>goh-NAW</i> ] | <i>cohabitation, conjugal rights marriage agreement, marriage duties</i> | feminine singular noun, with the 3 <sup>rd</sup> person feminine singular suffix | Strong's #5772 BDB #773 |
|--|--|--|-------------------------|

468. **Feminine\_noun:** which means *time*. There is a masculine form too. Strong's #6256 BDB #773.

469. **Proper\_noun/location:** which means ; transliterated . Strong's #6278 BDB #773.

470. **Adverb:** see below.... which means *of time, now, at the time*. Strong's #6258 BDB #773.

471. **Feminine\_substantive:** ‘êth (עֵת) [pronounced *gayth*], which means *time, the right time, the proper time*. Strong's #6256 BDB #773. Gen. 9:11 18:10 21:22 24:11 29:7 31:10 38:1, 27 Exodus 18:21 Deut. 1:9, 16 2:34 3:4 4:14 5:5 Joshua 8:29 10:27 11:10 Judges 3:29 11:26 13:23 21:22 Ruth 2:14a Judges 4:4 1Sam. 4:20 9:16 18:19 20:12 2Sam. 24:15 1Kings 8:65 1Chron. 12:22, 32 Psalm 10:1, 5 21:9 34:1 81:15 105:19 106:3 Prov. 5:19 6:14 8:30

|  |   |  |                         |
|--|---|--|-------------------------|
| ‘êth (עֵת) [pronounced <i>gayth</i> ]                  | <i>time, the right time, the time proper ; opportunity</i>  | feminine singular noun                           | Strong's #6256 BDB #773 |
| b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ] | <i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i> | a preposition of proximity                       | Strong's# none BDB #88  |
| ‘êth (עֵת) [pronounced <i>gayth</i> ]                  | <i>time, the right time, the proper time; opportunity</i>   | feminine singular noun with the definite article | Strong's #6256 BDB #773 |

With the bēyth preposition, this means *at the right time, at the proper time*.

|                                      |  |  |                         |
|--------------------------------------|--|--|-------------------------|
| hîy’ (אֵיה) [pronounced <i>hee</i> ] | <i>she, it; also used as a demonstrative pronoun: that, this (one)</i> | 3 <sup>rd</sup> person feminine singular, personal pronoun; sometimes the verb <i>is</i> , <i>is implied</i> | Strong's #1931 BDB #214 |
|--------------------------------------|--|--|-------------------------|

These three words together seem to mean *at this time, at that time; during this same time, during this same time period*.

|  |  |   |                            |
|--|--|---|----------------------------|
| b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ] | <i>in, into, at, by, near, on, with, before, upon, against, by means of, among, within</i> | a preposition of proximity                                      | Strong's #none<br>BDB #88  |
| kôl (ל) [pronounced kohl]                        | <i>every, each, all of, all; any of, any</i>   | masculine singular construct not followed by a definite article | Strong's #3605<br>BDB #481 |
| ‘êth (ת) [pronounced ‘gayth]                     | <i>time, the right time, the proper time; opportunity</i>                                  | feminine singular noun  | Strong's #6256<br>BDB #773 |

Based upon the best translators, these 3 words together can be translated, *in all times, at all time; at every opportunity*.

472. **Adverb:** ‘attâh (תת) [pronounced ‘gaht-TAWH], which is an adverb of time meaning *now, at this time, already*. When this adverb is used with the imperative, it implies that the time has come for this exhortation or advice to be followed. Strong's #6258 BDB #773. **See kiy for the compound kiy ‘attâh (תת כ) [pronounced kee-‘gaht-TAWH]**. Gen. 19:9 26:22 31:13, 28 32:4 43:10 44:10 46:34 Exodus 5:5 6:1 9:15 18:19 Deut. 2:13 Joshua 1:1 Judges 13:12 1Sam. 8:5 9:6 9:12 12:12 Joshua 3:12 13:7 24:15, 23 1Sam. 2:30 12:2, 16 13:12 15:1 17:29 18:22 25:7 27:1 2Sam. 16:11 17:9 18:3 19:7 20:6 Job 16:19 Psalm 12:5 Prov. 5:19

|                                     |                                   |                |                            |
|-------------------------------------|-----------------------------------|----------------|----------------------------|
| ‘attâh (תת) [pronounced ‘gaht-TAWH] | <i>now, at this time, already</i> | adverb of time | Strong's #6258<br>BDB #773 |
|-------------------------------------|-----------------------------------|----------------|----------------------------|

473. **Combo:** Exodus 9:18

|   |   |   |                            |
|---|---|---|----------------------------|
| kaph or k <sup>e</sup> (כ) [pronounced k <sup>e</sup> ] | <i>like, as, just as; according to, after; about, approximately</i> | preposition of comparison, resemblance or approximation | No Strong's #<br>BDB #453  |
| ‘attâh (תת) [pronounced ‘gaht-TAWH]                     | <i>now, at this time, already</i>                                   | adverb of time  | Strong's #6258<br>BDB #773 |

This preposition and adverb together mean, *about this time, around this time*.

474. **Adverb/conjunction (followed by an imperative or interrogative):** ‘attâh (תת) [pronounced ‘gaht-TAWH], which is an adverb of time meaning *now*. Sometimes, the idea of time is lost when it is used as a word of incitement, especially when followed by an imperative; ditto for interrogative sentences; it can describe a present state with the wâw conjunction and be translated *and so, thus, things being so, therefore*. Literally, it is *and now*. Strong's #6258 BDB #773. Gen. 3:22 11:6 12:19 20:7 21:23 24:49 27:3 30:30 31:30 32:10 37: 41:33 44:30 45:5 47:4 48:5 50:5 Exodus 3:9 4:12 5:18 9:19 10:17 18:11 19:5 32:10 33:5 Deut. 4:1 5:25 Judges 9:16 11:8 13:4, 7 17:3 18:14 1Sam. 2:30 6:7 8:8 9:13 10:19 12:7, 10, 13, 16 18:22 20:29, 31 21:3 23:20 24:20, 21 25:26 26:8 28:22 29:7 2Sam. 2:6 7:8 12:23 13:13, 33 14:15 15:34 17:16 18:3 19:7 24:10 1Kings 1:12 2:9 3:7 5:4 8:25 Psalm 2:10 Prov. 5:7 7:24 8:32

|  |   |                        |                            |
|--|---|------------------------|----------------------------|
| w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced weh] | <i>and, even, then; namely; when; since, that; though</i> | simple wâw conjunction | No Strong's #<br>BDB #251  |
| ‘attâh (תת) [pronounced ‘gaht-TAWH]                            | <i>now, at this time, already</i>                         | adverb of time         | Strong's #6258<br>BDB #773 |

When followed by an imperative or an interrogative, w<sup>e</sup> + the adverb ‘attâh mean *and so, thus, things being so, therefore, now therefore, now then, in conclusion*. Sometimes, the concept of time is lost when this combination is used to incite another.

475. **Masculine proper noun:** 'Attay (אֶתַי) [pronounced *gaht-TAH-ee*], which means *opportune*; transliterated *Attai*. Strong's #6262 BDB #774. 1Chron. 12:10

|   |  |                                |                         |
|---|--|--------------------------------|-------------------------|
| 'Attay (אֶתַי) [pronounced <i>gaht-TAH-ee</i> ] | <i>opportune</i> ; transliterated <i>Attai</i> | masculine singular proper noun | Strong's #6262 BDB #774 |
|---|--|--------------------------------|-------------------------|

476. **Adjective:** which means *timely, ready*. Strong's #6261 BDB #774.

477. **Preposition/conjunction:** ya'an (אֲנִי) [pronounced *yah-GAHN*], which means *on account of, because*. It comes from an unused root which means to *pay attention*. BDB calls it properly a substantive (meaning *purpose, intention*), although it is always found as a preposition or a conjunction, and translated *on account of, because*. Strong's #3282 BDB #774. Gen. 22:16 Lev. 26:43 Deut. 1:36 Judges 2:20 1Sam. 15:23

|   |  |                         |                         |
|---|--|-------------------------|-------------------------|
| ya'an (אֲנִי) [pronounced <i>yah-GAHN</i> ] | <i>because, therefore, because that, in that, on account of (conjunction); because of, on account of (preposition); why (with interrogative pronoun) (preposition)</i> | preposition/conjunction | Strong's #3282 BDB #774 |
|---|--|-------------------------|-------------------------|

478. **Compound preposition:** Gen. 22:16 Deut. 1:36 1Sam. 30:22 1Kings 3:11

|  |                               |                  |                         |
|--|-------------------------------|------------------|-------------------------|
| ya'an (אֲנִי) [pronounced <i>yah-GAHN</i> ]  | <i>on account of; because</i> | preposition      | Strong's #3282 BDB #774 |
| 'asher (אֲשֶׁר) [pronounced <i>uh-SHER</i> ] | <i>that, which, when, who</i> | relative pronoun | Strong's #834 BDB #81   |

Together, ya'an 'asher (אֲשֶׁר אֲנִי) [pronounced *yah-GAHN ash-ER*] mean *because that, because; in that, that*.

479. **Masculine noun:** which means *answer, response*. Strong's #4617 BDB #775.

480. **Conjunction/preposition:** l'ma'an (לְמַעַן) [pronounced *l'-MAH-gahn*], which means *for the sake of, on account of, to the intent of, to the intent that, to the purpose that, in order that*. If we had just the lâmed preposition and the infinitive, this would be covered. However, the use of this preposition emphasizes the cause or purpose of the action. The substantive ma'an (מַעַן) [pronounced *MAH-gahn*] means *purpose, intent*. It is found in Scripture only with the prefixed lâmed. Strong's #4616 BDB #775. Gen. 12:13 18:24 37:22 50:20 Exodus 1:11 4:5 8:10, 22 9:16, 29 10:1 11:7 16:4 20:12 23:12 33:13 Deut. 2:30 3:26 4:1 5:14 9:5 16:20 17:16 20:18 22:6 29:9, 13 Joshua 1:7,8 4:6 11:20 Judges 3:2 1Sam. 15:15 17:28 2Sam. 13:5 1Kings 2:3 8:40 Job 18:4 19:29 Psalm 8:2 23:3 44:26 51:4 68:23 106:8 Prov. 2:20 Zech. 12:7

|  |   |  |                         |
|--|---|--|-------------------------|
| l'ma'an (לְמַעַן) [pronounced <i>l'-MAH-gahn</i> ] | <i>for the sake of, on account of, to the intent of, to the intent that, to the purpose that, in order that, in view of, to the end that; so that</i> | compound preposition and substantive which acts like a preposition | Strong's #4616 BDB #775 |
|--|---|--|-------------------------|

This is the substantive ma'an (מַעַן) [pronounced *MAH-gahn*], which means *purpose, intent*, combined with the lâmed preposition (which is the only way that it is found in Scripture).

From the NET Bible footnote for Psalm 51:4: The Hebrew term l'ma'an (לְמַעַן) [pronounced *l'-MAH-gahn*] normally indicates purpose ("in order that"), but here it introduces a logical consequence of the preceding statement. (Taking the clause as indicating purpose here would yield a theologically preposterous idea - the psalmist purposely sinned so that God's justice might be vindicated!) For other examples of l'ma'an (לְמַעַן) [pronounced *l'-MAH-gahn*] indicating result, see 2 Kings 22:17 Jer 27:15 Amos 2:7.

481. **Compound conjunction:** l'ma'an (לְמַעַן) [pronounced *l'-MAH-gahn*], which means *for the sake of, on account of, to the intent of, to the intent that, to the purpose that, in order that*. This preposition emphasizes the cause or purpose of the action. Strong's #4616 BDB #775. This is followed by the relative pronoun 'asher (אֲשֶׁר) [pronounced *uhsh-ER*], which generally means *that, which, when* or *who*. Strong's #834

BDB #81. Together, when followed by an imperfect, they mean *to the end that*. However, when they are followed by a perfect tense, we will render these words as *because that*. Gen. 18:19 Exodus 10:3 13:9 Deut. 20:18 Joshua 3:4 4:24 11:20 Judges 2:20

|  |   |  |                            |
|--|---|--|----------------------------|
| l <sup>o</sup> ma'an (למען)<br>[pronounced l <sup>o</sup> -MAH-<br>gahn] | <i>for the sake of, on account of, to the intent of, to the intent that, to the purpose that, in order that, in view of, to the end that; so that</i> | compound preposition and substantive which acts like a preposition | Strong's #4616<br>BDB #775 |
|--|---|--|----------------------------|

This is the substantive ma'an (מֵאֵן) [pronounced MAH-gahn], which means *purpose, intent*, combined with the lamed preposition (which is the only way that it is found in Scripture).

|  |  |                  |                          |
|--|--|------------------|--------------------------|
| 'āsher (אֲשֶׁר)<br>[pronounced ash-ER] | <i>that, which, when, who, whom; where</i> | relative pronoun | Strong's #834<br>BDB #81 |
|--|--|------------------|--------------------------|

Together, when followed by an imperfect, they mean *to the end that*. However, when they are followed by a perfect tense, we will render these words as *because that*.

482. **Masculine noun:** 'in<sup>o</sup>yān (עֵינָן) [pronounced ġihn-YAWN], which means *employment, business, occupation, task, job; travail; a bad business, a bad affair, a bad business transaction?*. Strong's #6045 BDB #775. Eccles. 1:13 2:23

|   |   |                         |                            |
|---|---|-------------------------|----------------------------|
| 'in <sup>o</sup> yān (עֵינָן) [pronounced<br>ġihn-YAWN] | <i>employment, business, occupation, task, job; travail</i> | masculine singular noun | Strong's #6045<br>BDB #775 |
|---|---|-------------------------|----------------------------|

Possibly, this means *a bad business, a bad affair, a bad business transaction*.

483. **Verb2:** 'ānāh (אָנָה) [pronounced ġaw-NAW], which means *to humble [humiliate], to mishandle, to afflict; to force; to oppress; to be humiliated; to weaken oneself*. Strong's #6031 BDB #81. Gen. 34:2 Exodus 1:11 Deut. 22:24 2Sam. 13:12 (Piel), 14 (Piel), 22 (Piel) 1Kings 2:26 (Hithpael)

|                                       |   |   |                            |
|---------------------------------------|---|---|----------------------------|
| 'ānāh (אָנָה) [pronounced<br>ġaw-NAW] | <i>to put down, to become low; to be depressed [downcast]; to be afflicted [oppressed]; to stoop; to till the ground; to bring the earth into cultivation</i> | 3 <sup>rd</sup> person masculine singular, Qal imperfect      | Strong's #6031<br>BDB #776 |
| 'ānāh (אָנָה) [pronounced<br>ġaw-NAW] | <i>to be afflicted [humbled, humiliated]; to humble oneself, to bow down, to submit [oneself to another]</i>  | 3 <sup>rd</sup> person masculine singular, Niphal imperfect   | Strong's #6031<br>BDB #776 |
| 'ānāh (אָנָה) [pronounced<br>ġaw-NAW] | <i>to humble [humiliate], to mishandle, to afflict; to force; to oppress [depress]; to be humiliated; to weaken [afflict] oneself [say, with fasting]</i>     | 3 <sup>rd</sup> person masculine singular, Piel imperfect     | Strong's #6031<br>BDB #776 |
| 'ānāh (אָנָה) [pronounced<br>ġaw-NAW] | <i>to be oppressed [afflicted, humbled, humiliate]</i>  | 3 <sup>rd</sup> person masculine singular, Pual imperfect     | Strong's #6031<br>BDB #776 |
| 'ānāh (אָנָה) [pronounced<br>ġaw-NAW] | <i>to afflict, to oppress, to depress</i>   | 3 <sup>rd</sup> person masculine singular, Hiphil imperfect   | Strong's #6031<br>BDB #776 |
| 'ānāh (אָנָה) [pronounced<br>ġaw-NAW] | <i>to humble [humiliate] oneself, to be afflicted; to submit oneself [especially to God]</i>  | 3 <sup>rd</sup> person masculine singular, Hithpael imperfect | Strong's #6031<br>BDB #776 |

This is a homonym and the other set of meanings are very different.

484. **Feminine noun:** ma'ānâh (מַאֲנָה) [pronounced *mah-guh-NAW*], which means *a place for a task, a field for plowing*. Strong's #4618 BDB #776. 1Sam. 14:14

|   |  |                        |                            |
|---|--|------------------------|----------------------------|
| ma'ānâh (מַאֲנָה)<br>[pronounced <i>mah-guh-NAW</i> ] | <i>a place for a task, a field for plowing, a furrow</i> | feminine singular noun | Strong's #4618<br>BDB #776 |
|---|--|------------------------|----------------------------|

This noun is only found in 1Sam. 14:14 Psalm 129:3. A furrow is the trench made when one is preparing the land to be planted. If the text can be accepted as is, we are dealing with half the length of a furrow in a typical section of land. We would expect such an estimation to be made by someone who has plowed fields before. Although we have no record of Jonathan as having done so, his father did; we could surmise that Jonathan at least joined him on occasion in the field.

485. **Verb:** 'ânâh (עָנָה) [pronounced *gaw-NAWH*], which means *to humble, to be grace oriented, to be humbled, to be afflicted*. It is used twelve times for men who have sexually forced themselves upon women (Gen. 34:2 Deut. 22:24, 29 Judges 19:24 20:5 2Sam. 13:12, 14, 22, 32 Lam. 5:11 Ezek. 22:10–11). That means this word is used about seventy times where rape is not involved. In the Piel, this means *to oppress, to depress, to afflict*. It is unfortunately translated *afflict, exercised*. It actually means *to humble, to be grace-oriented, to be humbled* (depending upon the stem), *to afflict* (in the Piel stem). It means that you recognize your significance and position before God and your dependence is upon God. 'Ānâh is a very common word used in two entirely different ways (it also means *to answer*; it is used over 300 times in that manner). This same word is found in reference to afflicting slaves (Gen. 15:13 Exodus 1:11 Psalm 105:18), for afflicting those in war (Num. 24:24) and for God's afflicting those under discipline (1Kings 11:39 2Kings 17:20 Nahum 1:12). In this context it is very clear how this woman was afflicted—her country was just defeated by the Israelites and her parents and brothers (if any) were also just killed. She has been taken by force to become a man's wife who has been a part of those who just destroyed her family and country. It is in this way she was humbled. Strong's #6031 BDB #776. The Doctrine of Fasting (Isa. 58:5, 10) Gen. 15:13 16:6 31:50 Exodus 22:22 Lev. 23:29 Deut. 21:14 Judges 16:5, 6, 19 19:24 20:5 2Sam. 7:10 19:21 1Kings 8:35 Psalm 55:19 **105:18** 132:1 Eccles. 1:13

|   |  |  |                            |
|---|--|--|----------------------------|
| 'ânâh (עָנָה) [pronounced <i>gaw-NAWH</i> ] | <i>to humble, to be grace oriented, to be humbled, to be afflicted</i> | 3 <sup>rd</sup> person masculine singular, Qal imperfect | Strong's #6031<br>BDB #776 |
|---|--|--|----------------------------|

This word is a homonym, the other use also being very common; it means *to answer*. Strong's #6030 BDB #772.

|   |  |   |                            |
|---|--|---|----------------------------|
| 'ânâh (עָנָה) [pronounced <i>gaw-NAWH</i> ] | <i>to humble oneself, to bow down; to be humbled, to be afflicted</i>  | 3 <sup>rd</sup> person masculine singular, Niphal imperfect | Strong's #6031<br>BDB #776 |
| 'ânâh (עָנָה) [pronounced <i>gaw-NAWH</i> ] | <i>to oppress, to depress, to afflict; to persecute; to intimidate; to humble; to deal harshly [with someone]; to harangue [harass, provoke, hassle]</i> | 3 <sup>rd</sup> person masculine singular, Piel imperfect   | Strong's #6031<br>BDB #776 |

I've added a number of meanings to BDB and Gesenius, which help to convey the meaning of the Piel of this verb.

Also, this is a homonym with the verb *to answer* (Strong's #6030 BDB #772)

|   |   |   |                            |
|---|---|---|----------------------------|
| 'ânâh (עָנָה) [pronounced <i>gaw-NAWH</i> ] | <i>to oppress, to depress, to afflict</i> | 3 <sup>rd</sup> person masculine singular, Hiphil imperfect | Strong's #6031<br>BDB #776 |
| 'ânâh (עָנָה) [pronounced <i>gaw-NAWH</i> ] | <i>oppress, depress, afflict</i>          | 3 <sup>rd</sup> person masculine singular, Hiphil imperfect | Strong's #6031<br>BDB #776 |



Although I do not find this in BDB or in Gesenius, this appears also to mean *submit yourself, humble yourself, put yourself under the authority of*.

|   |  |   |                         |
|---|--|---|-------------------------|
| ‘ânâh (עָנָה) [pronounced <i>gaw-NAWH</i> ] | <i>to be oppressed, to be depressed, to be afflicted</i>     | 3 <sup>rd</sup> person masculine singular, Pual imperfect                           | Strong's #6031 BDB #776 |
| ‘ânâh (עָנָה) [pronounced <i>gaw-NAWH</i> ] | <i>oppression, sorrow</i>                                    | Pual infinitive construct with the 3 <sup>rd</sup> person masculine singular suffix | Strong's #6031 BDB #776 |
| ‘ânâh (עָנָה) [pronounced <i>gaw-NAWH</i> ] | <i>to submit oneself, to humble oneself; to be afflicted</i> | 3 <sup>rd</sup> person masculine singular, Hithpael imperfect                       | Strong's #6031 BDB #776 |

486. **Masculine\_noun:** ‘ânâv (עָנָו) [pronounced *gaw-NAWV*] and it means *humble, meek, grace-oriented* and possibly *poor* or *afflicted*. This word is also used to denote grace-orientation, as we noticed when we studied this word before in Num. 12:3. Strong's #6035 BDB #776. Num. 12:3 Psalm 34:2 147:6 Prov. 3:34

|   |  |                         |                         |
|---|--|-------------------------|-------------------------|
| ‘ânâv (עָנָו) [pronounced <i>gaw-NAWV</i> ] | <i>humble, meek, grace-oriented and possibly poor or afflicted</i> | masculine singular noun | Strong's #6035 BDB #776 |
|---|--|-------------------------|-------------------------|

487. **Feminine\_noun:** ‘ânâvâh (עָנָוָה) [pronounced *guh-n-aw-VAW*], which means *grace orientation, humility, meekness*. Strong's #6037(&#6038) BDB #776. 2Sam. 22:36

|   |  |                        |                         |
|---|--|------------------------|-------------------------|
| ‘ânâvâh (עָנָוָה) [pronounced <i>guh-n-aw-VAW</i> ] | <i>grace orientation, graciousness, humility, meekness</i> | feminine singular noun | Strong's #6038 BDB #776 |
|---|--|------------------------|-------------------------|

‘av<sup>e</sup>nâh (עָוָה) [pronounced *gahn-VAW*], appears to be another form of this same noun. Strong's #6037 BDB #776

488. **Feminine\_noun:** which means *affliction*. Strong's #6039 BDB #776.

489. **Adjective:** ‘ânîy (עָנִי) [pronounced *gaw-NEE*], which means *poor, afflicted, humble; those in circumstances of humiliation and poverty*. It is used as a substantive as well. Strong's #6041 BDB #776. The Doctrine of Fasting (Isa. 58:7) Exodus 22:25 2Sam. 22:28 Psalm 10:2, 9, 12, 17 12:5 34:6

|  |   |   |                         |
|--|---|---|-------------------------|
| ‘ânîy (עָנִי) [pronounced <i>gaw-NEE</i> ] | <i>poor, afflicted; humble, grace-oriented; those in circumstances of humiliation and poverty</i> | masculine singular adjective (functions here as a noun) | Strong's #6041 BDB #776 |
|--|---|---|-------------------------|

490. **Masculine\_substantive:** ‘ônîy (עֲנִי) [pronounced *gon-EE*], which means *affliction, poverty, humility, humiliation*. Strong's #6040 BDB #777. Gen. 16:11 29:32 31:42 41:52 Exodus 3:7 4:31 Deut. 16:3 Job 10:15 Psalm 44:24 1Sam. 1:11 2Sam. 16:12

|   |   |                                |                         |
|---|---|--------------------------------|-------------------------|
| ‘ônîy (עֲנִי) [pronounced <i>gon-EE</i> ] | <i>affliction, poverty, humility, humiliation</i> | masculine singular substantive | Strong's #6040 BDB #777 |
|---|---|--------------------------------|-------------------------|

491. **Feminine\_noun:** which means *humiliation*. Strong's #8589 BDB #777.

492. **VerbIV:** ‘ânâh (עָנָה) [pronounced *gaw-NAWH*], which means *to sing*. Go to **Strong's #6030 BDB #772** where it is already incorporated. Strong's #6030 BDB #777.

493. **Masculine\_proper\_noun:** ‘Ānâh (עָנָה) [pronounced *guh-n-AW*], which means *answer; transliterated Anah*. Strong's #6034 BDB #777. **Probably out of order.** Gen. 36:1, 20

|   |                                    |                               |                         |
|---|------------------------------------|-------------------------------|-------------------------|
| ‘Ānâh (עָנָה) [pronounced <i>guh-n-AW</i> ] | <i>answer; transliterated Anah</i> | feminine singular proper noun | Strong's #6034 BDB #777 |
|---|------------------------------------|-------------------------------|-------------------------|

494. **Feminine\_noun:** ‘êz (עֵז) [pronounced *gayz*], which means *she-goat*; in the plural, it can mean *goat's hair*. Strong's #5795 BDB #777. Gen. 15:9 27:9 30:32 31:38 32:13 37:31 38:17 Exodus 12:5 25:4 26:7 1Sam. 16:20 19:13 25:2

|   |   |                        |                            |
|---|---|------------------------|----------------------------|
| ‘êz (עֵז) [pronounced <i>gayz</i> ]             | <i>female goat, she-goat, goat, kid; in the plural, it can mean goats' hair</i> | feminine singular noun | Strong's #5795<br>BDB #777 |
| ‘îzzîym (עִזִּימ) [pronounced <i>ghz-ZEEM</i> ] | <i>female goat; in the plural, it can mean goats' hair</i>                      | feminine plural noun   | Strong's #5795<br>BDB #777 |

495. **Masculine proper noun:** ‘ûnnîy (עֲנִי) [pronounced *goon-NEE*], which means *afflicted*; transliterated Unni. Strong's #6042 BDB #777. 1Chron. 15:18

|  |                                       |                                |                            |
|--|---------------------------------------|--------------------------------|----------------------------|
| ‘ûnnîy (עֲנִי) [pronounced <i>goon-NEE</i> ] | <i>afflicted; transliterated Unni</i> | masculine singular proper noun | Strong's #6042<br>BDB #777 |
|--|---------------------------------------|--------------------------------|----------------------------|

Also spelled ‘ûwnnîy (עוֹנִי) [pronounced *goon-NEE*].

496. **Masculine proper noun:** which means *don't know* and is transliterated . Strong's #6043 BDB #777.

497. **Gentilic adjective:** ‘Ānāmîym (עֲנָמִימ) [pronounced *gun-aw-MEEM*], which means *affliction of the waters*; transliterated *Anamim*. Strong's #6047 BDB #777. Gen. 10:13

|  |  |                                |                            |
|--|--|--------------------------------|----------------------------|
| ‘Ānāmîym (עֲנָמִימ) [pronounced <i>gun-aw-MEEM</i> ] | <i>affliction of the waters; transliterated Anamim</i> | gentilic plural noun/adjective | Strong's #6047<br>BDB #777 |
|--|--|--------------------------------|----------------------------|

498. **Noun:** Strong's #6048 BDB #777.

499. **Verb:** which means *to cover, to present oneself, to appear*. Strong's #none BDB #777.

500. **Masculine noun:** ‘ânân (עָנַן) [pronounced *gaw-NAWN*], which means *cloud* (as a veiling over or covering of heaven). The rest of the time it is in the masculine. This word means *cloud* or *cloud mass*. Strong's #6051 BDB #777. Gen. 9:13 Exodus 13:21 14:19 16:10 19:9, 16 24:15 33:9 Deut. 1:33 4:11 5:22 1Kings 8:10 Job 7:9

|   |  |                         |                            |
|---|--|-------------------------|----------------------------|
| ‘ânân (עָנַן) [pronounced <i>gaw-NAWN</i> ] | <i>cloud (as a veiling over or covering of heaven)</i> | masculine singular noun | Strong's #6051<br>BDB #777 |
|---|--|-------------------------|----------------------------|

501. **Verb1:** which means *to bring clouds*. See below. Piel Gen. 9:14.\* Strong's #6049 BDB #778.

502. **Feminine noun:** ‘ānânâh (עָנָנָה) [pronounced *guh-aw-NAW*], which means *cloud, cloudy*. Feminine of above. Job 3:5.\* Strong's #6053 BDB #778. Job 3:5\*

|   |                      |                        |                            |
|---|----------------------|------------------------|----------------------------|
| ‘ānânâh (עָנָנָה) [pronounced <i>guh-aw-NAW</i> ] | <i>cloud, cloudy</i> | feminine singular noun | Strong's #6053<br>BDB #778 |
|---|----------------------|------------------------|----------------------------|

503. **Verb2:** ‘ānan (עָנַן) [pronounced *gaw-NAHN*] which means, *to bring clouds*. (in the Poel) *to practice astrology*, although it is a tough call. Barnes renders this as *regarders of times*. We should examine where else it is found. Its first occurrence in Gen. 9:14 is likely a mistake and actually the word ‘ânân. This is its actual first appearance in the Bible and it is associated with one who divines the future, but this would not be a synonym but a person in the same category. Deut. 18:10 contains an additional prohibition, linking a person who ‘ānan's with one who interprets omens, a sorcerer, one who casts spells, a medium, a spiritist and one who calls upon the dead. These are all different types of demon activity, indicating that ‘ānan is related but different from those activities. This word is also found in Judges 9:37 2Kings 21:6 2Chron. 33:6 Isa. 2:6 57:3 Jer. 27:9 Micah 5:12. This practice is associated in Isa. 2:6 with influences from the East and is related to the practices of the Philistines at that time. In Jer. 27:9 they are associated with those who foretell the future apart from God. Bowing to translations from before, I will go with Astrologer, recognizing that even if this is the actual sense, I would not classify it with those who produce and read astrology today for entertainment value; however, it is quite similar to those who read and take astrology seriously as a means of foretelling the future. Strong's #6049 BDB #778. Piel Gen. 9:14.\* Lev. 19:26 Deut. 18:14 Judges 9:37

|                                     |  |   |                         |
|-------------------------------------|--|---|-------------------------|
| ‘ānan (אָנַן) [pronounced ġaw-NAHN] | <i>to bring clouds, to gather clouds, to make clouds appear, to produce clouds</i>   | Piel infinitive construct with the 1 <sup>st</sup> person singular suffix | Strong's #6049 BDB #778 |
| ‘ānan (אָנַן) [pronounced ġaw-NAHN] | <i>to act covertly; therefore, to practice the dark [hidden] arts; to practice sorcery [magic, soothsaying, conjuring]; to observe times, practice soothsaying or spiritism or magic or augury or witchcraft</i> | 3 <sup>rd</sup> person masculine singular, Poel imperfect                 | Strong's #6049 BDB #778 |
| ‘ānan (אָנַן) [pronounced ġaw-NAHN] | <i>soothsayer, enchanter, sorceress, diviner, fortuneteller, barbarian, Meonenim</i>   | masculine singular, Poel participle                                       | Strong's #6049 BDB #778 |

504. **Masculine\_proper\_noun:** which means *astrologer*; transliterated . Strong's #6052 BDB #778.

505. **Masculine\_proper\_noun:** which means *astrologer*; transliterated . Strong's #6054 BDB #778.

506. **Masculine\_proper\_noun:** which means ; transliterated . Strong's #6055 BDB #778.

507. **Masculine\_noun:** which means *branches, boughs*. Usually used as a collective noun. Strong's #6058 BDB #778.

508. **Adjective:** which means *full of branches*. Strong's #6058 BDB #778.

509. **Masculine\_noun:** ‘Ānâq (אָנַק) [pronounced ġuh-NAWK], which means *long neck (s)*; and is transliterated *Anak*; and most Bibles render this same word as a proper noun throughout, which BDB indicates is a mistake. They indicate that it should mean *long-neck(s)*. It is a general term referring to the stature of the people who occupied the land and it takes in most of the people who occupied the land of Canaan. We will proceed with that assumption and see if it gets us into any trouble. Strong's #6061 BDB #778. **Doctrine of the Anakim** (more information found there). Deut. 1:28 Judges 1:20

|  |  |                         |                         |
|--|--|-------------------------|-------------------------|
| ‘Ānâq (אָנַק) [pronounced ġuh-NAWK]              | <i>long neck (s); and is transliterated Anak</i> | masculine singular noun | Strong's #6061 BDB #778 |
| ‘Ānâqîym (אָנַקִּיִּם) [pronounced ġuh-nawk-EEM] | <i>long necks; and is transliterated Anakim</i>  | masculine plural noun   | Strong's #6062 BDB #778 |

Most Bibles render this as a proper noun throughout. However, BDB indicates that this is a descriptive noun which attributes height to the people occupying the Land of promise and does not refer to a particular people. However, with the definite article, it is more likely that this refers to a specific people.

510. **Masculine\_noun:** ‘ānâq (אָנַק) [pronounced ġuh-NAWK], which means, *necklace, chains (around the neck), neck chain; pendant [worn around one's neck]; collar*. is found three times in the Bible referring to *chains* worn around one's neck (Judges 8:26 Prov. 1:9 SOS 4:9). Strong's #6060 BDB #778. **The Doctrine of the Anakim** (More information found there) Prov. 1:9

|                                     |   |                          |                         |
|-------------------------------------|---|--------------------------|-------------------------|
| ‘ānâq (אָנַק) [pronounced ġuh-NAWK] | <i>necklace, chains (around the neck), neck chain; pendant [worn around one's neck]; collar</i> | masculine singular noun: | Strong's #6060 BDB #778 |
|-------------------------------------|---|--------------------------|-------------------------|

511. **Verb:** ‘ānaq (אָנַק) [pronounced ġaw-NAHK], which means, *to encircle the neck with a necklace*. It is found only here (twice) and in Psalm 73:6.\* Barnes writes, you will *adorn his neck with thy gifts*.<sup>55</sup> ‘ānaq (אָנַק) [pronounced ġaw-NAHK], which means *to serve as a necklace, to adorn with a neck chain or collar, to lay upon the neck*. The NASB and Owen render these two forms of the verb as *you shall furnish liberally*. Deut. 15:14 reads: *Serving as a necklace, you will adorn [his neck] for him from your flock and from your*

<sup>55</sup> Barnes' Notes, Vol. II, p. 301.

threshing floor and from your wine press which Yehowah your God has blessed you with, you will give to him. Psalm 73:6 reads: *Therefore, pride will adorn them [around their necks]; violence, a garment, covers them.* Strong's #6059 BDB #778. **The Doctrine of the Anakim** Deut. 15:14 Psalm 73:6

512. **Masculine proper noun:** 'Ānêr (אֲנֵר) [pronounced *gaw-NARE*], which means *necklace*; transliterated *Aner*. Strong's #6063 BDB #778. Gen. 14:13

|   |  |                                 |                         |
|---|--|---------------------------------|-------------------------|
| 'Ānêr (אֲנֵר) [pronounced <i>gaw-NARE</i> ] | <i>necklace</i> ; transliterated <i>Aner</i> | masculine singular proper noun: | Strong's #6063 BDB #778 |
|---|--|---------------------------------|-------------------------|

513. **Masculine noun:** which means *indemnity, fine*. Strong's #6066 BDB #778.

514. **Verb:** 'ānash (אָנַשׁ) [pronounced *gaw-NAHSH*], which means *to fine, to impose a fine; to punish; to amerce*. Strong's #6064 BDB #778. Exodus 21:22 Deut. 22:19

|   |  |  |                         |
|---|--|--|-------------------------|
| 'ānash (אָנַשׁ) [pronounced <i>gaw-NASH</i> ] | <i>to fine, to impose a fine; to punish; to condemn, to amerce</i> | 3 <sup>rd</sup> person masculine singular, Qal imperfect | Strong's #6064 BDB #778 |
|---|--|--|-------------------------|

|   |  |   |                         |
|---|--|---|-------------------------|
| 'ānash (אָנַשׁ) [pronounced <i>gaw-NASH</i> ] | <i>to be fined, to receive a fine; to be punished; to be condemned</i> | 3 <sup>rd</sup> person masculine singular, Niphal imperfect | Strong's #6064 BDB #778 |
|---|--|---|-------------------------|

515. **Masculine proper noun:** 'Ānâth (אֲנָת) [pronounced *gawn-AWTH*], which means *answer; indemnity, fine*; transliterated *Anath*. Related to Strong's #1042–43. Strong's #6067 BDB #779. Judges 3:31

|   |   |                                 |                         |
|---|---|---------------------------------|-------------------------|
| 'Ānâth (אֲנָת) [pronounced <i>gawn-AWTH</i> ] | <i>answer; answer [to prayer]; indemnity, fine; transliterated <i>Anath</i></i> | masculine singular, proper noun | Strong's #6067 BDB #779 |
|---|---|---------------------------------|-------------------------|

516. **Proper noun/location:** 'Ānâthôth (אֲנָתוֹת) [pronounced *gun-aw-THOATH*], which means *answers to prayer*; transliterated *Anathoth*. Proper noun as well. Strong's #6068 BDB #779. 1Kings 2:26

|  |  |  |  |
|--|--|--|--|
| 'Ānâthôth (אֲנָתוֹת) [pronounced <i>gun-aw-THOTH</i> ] | <i>answers to prayer; transliterated <i>Anathoth</i></i> | proper singular noun; location and a person's name | Strong's #6068 (plural of Strong's #6067) BDB #779 |
|--|--|--|--|

517. **Gentilic adjective:** 'Ann<sup>e</sup>thôthîy (אֲנָתוֹתִי) [pronounced *gahn-n<sup>e</sup>-thoh-THEE*], which means possibly *affliction; poverty; answer to prayer*; transliterated *Anathoth, Anethothite, Anetothite, Antothite*. Strong's #6069 BDB #779. 2Sam. 23:27 1Chron. 11:28

|  |   |  |                         |
|--|---|--|-------------------------|
| 'Ann <sup>e</sup> thôthîy (אֲנָתוֹתִי) [pronounced <i>gahn-n<sup>e</sup>-thoh-THEE</i> ] | <i>possibly affliction, poverty; answer to prayer; transliterated <i>Anathoth, Anethothite, Anetothite, Antothite</i></i> | gentilic adjective with the definite article | Strong's #6069 BDB #779 |
|--|---|--|-------------------------|

This refers to an inhabitant of Anathoth. There are a couple of slightly different spellings for this proper noun.

518. **Masculine proper noun:** which means ; transliterated . Strong's #6070 BDB #779.

519. **Verb:** which means *to press, to crush*. Strong's #6072 BDB #779.

520. **Masculine noun:** 'âçîyç (אֶצִּיץ) [pronounced *gaw-SEEC*], which means *sweet wine, wine, wine pressed from juice; new wine*. Strong's #6071 BDB #779.

521. **Masculine plural noun:** which means *foilage*. Strong's #6073 BDB #779.

522. **Verb1:** 'āphal (אָפַל) [pronounced *gaw-FAHL*], which means *to swell up*. It is a word found only in Num. 14:44 and Habak. 2:4. It is actually given two different meanings in BDB and treated as two separate words, but that is unnecessary. It comes from the word which means *tumour* (see Deut. 28:27 1Sam. 5:6), which is a swelling up of a diseased portion of the body, an undisciplined, unregulated mass of cells—a cancerous growth. I have render this verb *swelled up [with empty emotion]*. Strong's #6076 BDB #779. Num. 14:44 which means *to swell up*. Strong's #6075 BDB #779.

523. **Proper noun/location:** which means ; transliterated . Strong's #6078 BDB #779.

524. **Masculine noun1:** which means *a mound, a hill*. Strong's #6076 & #6077 BDB #779.

525. **Masculine noun:** 'ôphel (אָפֶל) [pronounced *GOH-fell*], which means *[a visible] growth, tumor, a swelling*

*up, a cancerous growth.* Given that the related verb means *to swell up*, I would think that a tumor which is easy to see would be the more likely meaning. Strong's #6076 BDB #779. 1Sam. 5:6, 9, 12 6:4, (11)

|                                      |  |   |                         |
|--------------------------------------|--|---|-------------------------|
| ‘ôphel (נֶפֶל) [pronounced ĠOH-fell] | [a visible] growth, tumor, a swelling up, a cancerous growth | masculine plural noun with the definite article | Strong's #6076 BDB #779 |
|--------------------------------------|--|---|-------------------------|

526. **Verb2:** which means *to be heedless (?)*. Strong's #6075 BDB #779.

527. **Masculine\_substantive:** ‘âphâr (רָפַעַ) [pronounced ġaw-FAWR], which means *dry earth, dust*. Strong's #6083 BDB #779. Gen. 2:7 3:14, 19 13:16 18:27 26:15 28:14 Exodus 8:16 1Sam. 2:8 16:13 2Sam. 22:43 Job 2:12 14:8 17:16 19:25 Psalm 7:5 44:25 103:14 Prov. 8:26

|                                       |   |                                |                         |
|---------------------------------------|---|--------------------------------|-------------------------|
| ‘âphâr (רָפַעַ) [pronounced ġaw-FAWR] | dry earth, dust, powder, ashes, earth, ground, mortar, rubbish; dry or loose earth; debris; mortar; ore | masculine singular substantive | Strong's #6083 BDB #779 |
|---------------------------------------|---|--------------------------------|-------------------------|

528. **Piel\_verb:** ‘âphar (רָפַעַ) [pronounced ġaw-FAHR], which means *to throw [dust]; to dust with dust; to pulverize*. Strong's #6080 BDB #780. 2Sam. 16:13

|                                       |  |   |                         |
|---------------------------------------|--|---|-------------------------|
| ‘âphar (רָפַעַ) [pronounced ġaw-FAHR] | to throw [dust]; to dust with dust; to pulverize | 3 <sup>rd</sup> person masculine singular, Piel imperfect | Strong's #6080 BDB #780 |
|---------------------------------------|--|---|-------------------------|

529. **Masculine\_noun:** which means *a young hart, a stag*. Strong's #6082 BDB #780.

530. **Masculine\_proper\_noun:** ‘Êpher (רָפַעַ) [pronounced ĠAY-fer], which means *a gazelle, a young hart, a stag; a calf*; transliterated *Epher*. Strong's #6081 BDB #780. Gen. 25:4

|                                      |  |                                |                         |
|--------------------------------------|--|--------------------------------|-------------------------|
| ‘Êpher (רָפַעַ) [pronounced ĠAY-fer] | a gazelle, a young hart, a stag; a calf; transliterated <i>Epher</i> | masculine singular proper noun | Strong's #6081 BDB #780 |
|--------------------------------------|--|--------------------------------|-------------------------|

531. **Proper\_noun/location:** which means ; transliterated . Strong's #6084 BDB #780.

532. **Masculine\_proper\_noun:** which means ; transliterated . See below Strong's #6085 BDB #780.

533. **Masculine\_proper\_noun:** ‘oph<sup>ê</sup>râh (עֹפְרָה) [pronounced ġohph-RAW], which is transliterated *Ophrah*. This is probably a foreign word. Strong's #6084 BDB #780. 1Sam. 13:17b

|  |                              |                     |                         |
|--|------------------------------|---------------------|-------------------------|
| ‘oph <sup>ê</sup> râh (עֹפְרָה) [pronounced ġohph-RAW] | transliterated <i>Ophrah</i> | proper noun, locale | Strong's #6084 BDB #780 |
|--|------------------------------|---------------------|-------------------------|

534. **Masculine\_proper\_noun:** ‘Eph<sup>ê</sup>rôwn (עֹפְרֹן) [pronounced ġef-ROHN], which means *fawn-like*; transliterated *Ephron*. Used as a proper noun and as a location. Strong's #6085 BDB #780. Gen. 23:8 25:9 49:29 50:13

|  |   |                                |                         |
|--|---|--------------------------------|-------------------------|
| ‘Eph <sup>ê</sup> rôwn (עֹפְרֹן) [pronounced ġef-ROHN] | fawn-like; transliterated <i>Ephron</i> | masculine singular proper noun | Strong's #6085 BDB #780 |
|--|---|--------------------------------|-------------------------|

535. **Masculine\_noun:** ‘ôphereth (תְּרָפֶת) [pronounced ġoh-FEH-rehth], which means *lead*. Also written: ‘ôwphereth (תְּרָפֹת) [pronounced ġoh-FEH-rehth]. Strong's #5777 BDB #780. Exodus 15:10

|   |      |                         |                         |
|---|------|-------------------------|-------------------------|
| ‘ôphereth (תְּרָפֶת) [pronounced ġoh-FEH-rehth]; also written ‘ôwphereth (תְּרָפֹת) | lead | masculine singular noun | Strong's #5777 BDB #780 |
|---|------|-------------------------|-------------------------|

536. **Verb1:** ‘âtsab (בָּצַעַ) [pronounced ġaw-TSAH<sup>B</sup>V], which means *to labor, to toil with pain; to suffer, to be grieved; to put in pain, to afflict, to hurt, to pain, to grieve*. It is given eight different meanings in 17 different passages. In the KJV, it is rendered *grieve, displease, hurt, made, vexed, wrest, and worship*. Unfortunately, we cannot separate these verbs simply by their stems. However, their noun cognates are quite helpful. ‘âtsâ<sup>b</sup>v (צַב) [pronounced aw-TSAW<sup>B</sup>V or ġaw-TSAW<sup>B</sup>V] means *images, idols*; it is always found in the plural (1Sam. 31:9 2Sam. 5:21 Psalm 106:36, 38) (Strong's #6091 BDB #781). ‘êtse<sup>b</sup>v (צֶבַע) [pronounced EH-tsay<sup>b</sup>v or GEH-tsay<sup>b</sup>v] can mean *heavy, toilsome labor* (Psalm 127:2 Prov. 5:10 10:22) or *earthen vessel* (Jer. 22:28) (Strong's #6089 BDB #780). There are several other cognates which help to support the fact that ‘âtsa<sup>b</sup>v is a verb with several meanings. It originally meant *to carve*, and it later came



to be used *to fabricate, to fashion* (Job 10:8), on the one hand; and *to inflict pain, to grieve* (Gen. 6:6 34:7 1Kings 1:6 Neh. 8:10), on the other. It can also mean *to toil, to labor, to serve* (Jer. 44:19). Strong's #6087 BDB #780. & 781. Gen. 6:6 34:7 45:5 1Sam. 20:3 2Sam. 19:2 1Kings 1:6 Job 10:8 Psalm 56:5

|   |   |   |                                    |
|---|---|---|------------------------------------|
| ‘ātsab (אָצַב) [pronounced <i>gaw-TSAH<sup>B</sup>V</i> ] | <i>to labor, to toil with pain; to suffer, to be grieved; to put in pain, to afflict, to hurt, to pain, to grieve</i>               | 3 <sup>rd</sup> person masculine singular, Qal imperfect      | Strong's #6087 BDB #780            |
| ‘ātsab (אָצַע) [pronounced <i>gaw-TSAH<sup>B</sup>V</i> ] | <i>to be pained [in pain], to be hurt, to be grieved, to be afflicted</i>   | 3 <sup>rd</sup> person masculine singular, Niphal imperfect   | Strong's #6087 BDB #780            |
| ‘ātsab (אָצַע) [pronounced <i>gaw-TSAH<sup>B</sup>V</i> ] | <i>to form [shape, fashion]; to labor, to toil in pain; to suffer; to put to grief [in pain], to afflict</i>                        | 3 <sup>rd</sup> person masculine singular, Piel imperfect     | Strong's #6087 BDB #780 (see #781) |
| ‘ātsab (אָצַע) [pronounced <i>gaw-TSAH<sup>B</sup>V</i> ] | <i>to labor, to serve, to serve an idol, to sworship; to grieve, to provoke to anger; to fashion, to make images [of something]</i> | 3 <sup>rd</sup> person masculine singular, Hiphil imperfect   | Strong's #6087 BDB #780 (see #781) |
| ‘ātsab (אָצַע) [pronounced <i>gaw-TSAH<sup>B</sup>V</i> ] | <i>to grieve [onself]; to become angry</i>  | 3 <sup>rd</sup> person masculine singular, Hithpael imperfect | Strong's #6087 BDB #780            |

537. **Masculine\_noun1:** ‘ētseb (אָצַע) [pronounced *GEY-tsehb<sup>y</sup>*], which means *pain, hurt, toil; hardship; offense; grief of mind, anger*. Strong's #6089 BDB #780. Gen. 3:16 Prov. 5:10 10:22

|   |  |                         |                         |
|---|--|-------------------------|-------------------------|
| ‘ētseb (אָצַע) [pronounced <i>GEY-tsehb<sup>y</sup></i> ] | <i>[heavy and toilsome] labor; pain, hurt, toil; hardship; offense; grief of mind, anger</i> | masculine singular noun | Strong's #6089 BDB #780 |
|---|--|-------------------------|-------------------------|

This word has a homonym which means *earthen vessel*.

538. **Masculine\_noun1:** which means *pain*. Strong's #6090 BDB #780.

539. **Masculine\_noun:** ‘ātsē<sup>b</sup>v (אָצַב) [pronounced *gaw-TZAY<sup>B</sup>V*], which means *toilers, workers*. Isa. 58:3.\* Although this word only occurs here, the fact that it is in the plural and closely related to a verb which means *to hurt, to pain, to grieve* and to nouns which *pain, toil, hurt*, we can assume that this refers to *slaves* or to *workers*, with an emphasis upon the pain of their toil. Strong's #6092 BDB #780. The Doctrine of Fasting (Isa. 58:3)

540. **Feminine\_noun:** ‘atstsebeth (אָצַע) [pronounced *gahts-TSEH<sup>B</sup>-veth*], which means *pain, hurt, sorrow, injury, wound; sorrow*. and it is translated *sorrows* (Job 9:28 Psalm 16:4 Prov. 10:10 15:13) and *wounds* (Psalm 147:3\*) in the KJV. BDB gives the meanings as *hurt, injury, pain*. We will go with *pain*. Strong's #6094 BDB #781. Job 9:28 Psalm 147:3 Prov. 10:10

|  |  |                        |                         |
|--|--|------------------------|-------------------------|
| ‘atstsebeth (אָצַע) [pronounced <i>gahts-TSEH<sup>B</sup>-veth</i> ] | <i>pain, hurt, sorrow, injury, wound; sorrow</i> | feminine singular noun | Strong's #6094 BDB #781 |
|--|--|------------------------|-------------------------|

541. **Masculine\_noun:** ‘itstsâbôwn (אָצַע) [pronounced *gihts-tsaw-BOHN*], which means *pain, labor, hardship, sorrow, toil*. Strong's #6093 BDB #781. Gen. 3:16 5:29

|  |  |                         |                         |
|--|--|-------------------------|-------------------------|
| ‘itstsâbôwn (אָצַע) [pronounced <i>gihts-tsaw-BOHN</i> ] | <i>pain, labor, hardship, sorrow, toil</i> | masculine singular noun | Strong's #6093 BDB #781 |
|--|--|-------------------------|-------------------------|

542. **Feminine\_noun:** which means *a place of pain*. Strong's #4620 BDB #781.

543. **Piel\_verb2:** ‘ātsa<sup>b</sup>v (אָצַב) [pronounced *gaw-TSAH<sup>B</sup>V*], which means *to shape, to fashion*. The Piel seemed to take on a life of its own. Examine sources before using. Strong's #6087 BDB #781.

|  |                             |  |  |
|--|-----------------------------|--|--|
| ‘ātsa <sup>b</sup> v (אָצַב) [pronounced<br>gaw-TSAH <sup>B</sup> V] | <i>to shape, to fashion</i> | 3 <sup>rd</sup> person masculine<br>singular, Piel imperfect | Strong's #6087<br>BDB #781 (see<br>#780) |
|--|-----------------------------|--|--|

544. **Masculine\_noun2:** which means *a vessel*. Strong's #6089 BDB #781.

|   |                       |                         |                            |
|---|-----------------------|-------------------------|----------------------------|
| ‘ēteb (עֵטֵב) [pronounced<br>GEY-tsehb <sup>Y</sup> ] | <i>earthen vessel</i> | masculine singular noun | Strong's #6089<br>BDB #780 |
|---|-----------------------|-------------------------|----------------------------|

This word has a homonym which means *pain, hurt, toil; hardship; offense; grief of mind, anger*.

545. **Masculine\_noun2:** which means *an idol*. Strong's #6090 BDB #781.

546. **Masculine\_plural\_noun:** ‘ātsabîym (עֵטָבִים) [pronounced *guh-tzah<sup>b</sup>-VEEM*], which means *idols, images of idols*. Strong's #6091 BDB #781. 1Sam. 31:9 2Sam. 5:21

|  |  |   |                            |
|--|--|---|----------------------------|
| ‘ātsabîym (עֵטָבִים)<br>[pronounced <i>guh-tzah<sup>b</sup>-VEEM</i> ] | <i>idols, images of idols, idol-images</i> | masculine plural noun<br>with the 3 <sup>rd</sup> person<br>masculine plural suffix | Strong's #6091<br>BDB #781 |
|--|--|---|----------------------------|

547. **Masculine\_noun:** which means *axe*. Strong's #4621 BDB #781.

548. **Verb1:** which means *to shut*. Strong's #6095 BDB #781.

549. **Masculine\_noun:** ‘êts (עֵץ) [pronounced *gayts*], which means *tree, wood; wooden post, [wooden] stake, gallows; [collectively for] a forest of trees*. In the singular it can be used collectively for an whole host of trees (Gen. 2:16 3:1), in the singular for *wooden post, stake, gallows, wood stake* (Gen. 40:19 Deut. 21:22–23 Joshua 10:26 Esther 8:9); in the plural for *trees felled for building* (1Kings 5:20, 32), in the plural for *lumber* (Gen. 6:14 2Kings 12:13), *sticks or logs for fuel* (Gen. 22:3 Lev. 1:7). One of the reasons that I go into detail like this is that Jehovah's Witnesses will take an iota of the Greek or Hebrew and they will warp the meaning. Strong's #6086 BDB #781. Gen. 1:11 2:9 3:1 6:14 18:4 22:3, 6 23:17 40:19 Exodus 7:19 9:25 10:5 15:24 25:5 26:15 27:1 30:1 31:5 Deut. 4:28 16:21 20:19 21:2 22:6 Joshua 8:29 Judges 9:48 1Sam. 6:14 2Sam. 5:11 6:5 21:10 23:7 24:22 1Kings 4:33 5:6 6:10, 15, 23 9:11 Job 19:10 Psalm 06:12 148:9 Prov. 3:18 Eccles. 2:5, 6

|  |   |                         |                            |
|--|---|-------------------------|----------------------------|
| ‘êts (עֵץ) [pronounced<br><i>gayts</i> ]           | <i>tree, wood; wooden post, [wooden] stake, a staff; gallows; [collectively for] a forest of trees</i>  | masculine singular noun | Strong's #6086<br>BDB #781 |
| ‘êtsîym (עֵצִים)<br>[pronounced <i>gay-TSEEM</i> ] | <i>trees; trees felled for building</i> (1Kings 5:20, 32), <i>lumber</i> (Gen. 6:14 2Kings 12:13), <i>sticks or logs for fuel</i> (Gen. 22:3 Lev. 1:7); <i>vessels of wood [that hold water]</i> (Ex. 7:19) | masculine plural noun   | Strong's #6086<br>BDB #781 |

550. **Feminine collective noun:** which means *trees*. Strong's #6097 BDB #782.

551. **Masculine\_noun:** which means *spine, sacrum*. Strong's #6096 BDB #782.

552. **Proper\_noun:** ‘Ets<sup>e</sup>yôn (עֵצְיוֹן) [pronounced *gehts-YOHN*], which means, *backbone of a man*; transliterated *Ezion Geber, Ezion Gaber*. Strong's #6100 BDB #702. Deut. 6:8 1Kings 9:26

|   |   |  |                                      |
|---|---|--|--------------------------------------|
| ‘Ets <sup>e</sup> yôn (עֵצְיוֹן)<br>[pronounced <i>gehts-YOHN</i> ] | <i>spine, backbone; transliterated Ezion</i>  | proper singular noun                                 | Strong's #6100<br>BDB #702           |
| Geber (גִּבּוֹר) [pronounced<br>GEH <sup>B</sup> -vehr]             | <i>men, as separate from women and children; a male; a male [man]-child; a strong man</i> | masculine singular noun<br>with the definite article | Strong's #1397 (&<br>#1399) BDB #149 |

Altogether, this ‘Ets<sup>e</sup>yôn Geber (גִּבּוֹר עֵצְיוֹן) [pronounced *gehts-YOHN GEH<sup>B</sup>-vehr*] means *backbone of a man*; transliterated *Ezion Geber, Ezion Gaber*. BDB describes this as *the last station during the exodus of the Israelites before they came to the wilderness of Zin; located near Elath at the head of the Gulf of Akaba*.



553. **Verb:** 'âtsel (אָטְסֵל) [pronounced *ġaw-TSEL*], which means *to be sluggish*. This word is found only in this verse. Strong's #6101 BDB #782. Judges 18:9\*
554. **Adjective:** 'âtsêl (אָטְסֵל) [pronounced *ġaw-TSEHL*], which means *slothful, sluggish, lazy; sluggard*. Strong's #6102 BDB #782. Prov. 6:6 10:26

|   |  |                               |                         |
|---|--|-------------------------------|-------------------------|
| 'âtsêl (אָטְסֵל) [pronounced <i>ġaw-TSEHL</i> ] | <i>slothful, sluggish, lazy; sluggard, slacker</i> | masculine singular, adjective | Strong's #6102 BDB #782 |
|---|--|-------------------------------|-------------------------|

The NET Bible: *The sluggard (אָטְסֵל, 'atsel) is the lazy or sluggish person (cf. NCV "lazy person"; NRSV, NLT "lazybones").*<sup>56</sup>

555. **Feminine\_noun:** which means *sluggishness*. Strong's #6103 BDB #782.
556. **Verb1:** 'âtsam (אָטְסָם) [pronounced *ġaw-TZAHM*], which means *to be strong or mighty by virtue of numbers; to become numerous, to be great in size or in number*. Strong's #6105 BDB #782. Gen. 26:16 Exodus 1:7 Psalm 105:24

|   |   |  |                         |
|---|---|--|-------------------------|
| 'âtsam (אָטְסָם) [pronounced <i>ġaw-TZAHM</i> ] | <i>to be strong [mighty, powerful] by virtue of numbers; to become numerous, to be great in size or in number</i> | 3 <sup>rd</sup> person masculine singular, Qal imperfect | Strong's #6105 BDB #782 |
|---|---|--|-------------------------|

|   |  |   |                         |
|---|--|---|-------------------------|
| 'âtsam (אָטְסָם) [pronounced <i>ġaw-TZAHM</i> ] | <i>to be [to make] strong or mighty by virtue of numbers; to become numerous, to be [to make] great in size or in number</i> | 3 <sup>rd</sup> person masculine singular, Hiphil imperfect | Strong's #6105 BDB #782 |
|---|--|---|-------------------------|

557. **Masculine\_noun:** which means *might, bones*. Strong's #6108 BDB #782.
558. **Feminine\_noun:** which means *might*. Isa. 40:29.\* Strong's #6109 BDB #782.
559. **Feminine\_substantive:** 'etsem (אֶתְסֵם) [pronounced *ġeh-TSEM*], which means *bone, substance, self*. However, with the word *day*, it means *self-same* or *in that very same day*. The relationship here is the substance, or the greater portion of the day is what is in view. Re: Job 21:23: According to Gesenius, when followed by a genitive, it means *itself*, and, in the English, would follow that genitive (examples: Gen. 7:13 17:23, 26 Exodus 24:10 Job 21:23). BDB suggests that it be rendered *in full prosperity* but also offers the meaning *remains* and is often used of the dead, as in *remains of the dead*. Such a use in Job 21:23 would be both apropos and poetic. Keil and Delitzsch say that the bone denotes *corporeality, duration, existence, and therefore identity*.<sup>57</sup> Strong's #6106 BDB #782. Gen. 2:23 7:13 17:23 29:14 50:25 Exodus 12:17, 41, 46 13:19 24:10 Deut. 32:48 Joshua 5:11 10:27 Judges 19:29 1Sam. 31:13 2Sam. 5:1 19:12 21:12 Job 2:5 19:20 21:23, 24 Psalm 32:3 34:20 51:8 Prov. 3:8

|  |   |                               |                         |
|--|---|-------------------------------|-------------------------|
| 'etsem (אֶתְסֵם) [pronounced <i>ġeh-TSEM</i> ] | <i>bone, substance, self; self-same, (very) same; corporeality, duration, existence, and therefore identity</i> | feminine singular substantive | Strong's #6106 BDB #782 |
|--|---|-------------------------------|-------------------------|

Perhaps it is the feminine plural which carries with it the meaning of *bones, substance*. So this is found in Exodus 13:19.

560. **Proper\_noun/Location:** Strong's #6107 BDB #783.
561. **Adjective:** 'âtsûwm (אָטְסֻוּם) [pronounced *ġaw-TZOOM*], which means *powerful, strong, robust, mighty; numerous, great*. In the masculine plural form, it would mean *mighty men, numerous ones*. Strong's #6099 BDB #783. Gen. 18:18 Exodus 1:9 Deut. 4:38 Psalm 10:10 Prov. 7:26

<sup>56</sup> From <https://bible.org/netbible/index.htm?pro6.htm> (footnote); accessed September 9, 2015.

<sup>57</sup> Keil & Delitzsch's *Commentary on the Old Testament*; ©1966 Hendrickson Publishers, Inc.; Vol. 4, pp. 467–468.

|  |  |                              |                            |
|--|--|------------------------------|----------------------------|
| ‘âtsûwm (מוֹצֵעַ)<br>[pronounced ġaw-ZOOM] | <i>powerful, strong, robust, mighty; numerous, great</i> | masculine singular adjective | Strong's #6099<br>BDB #783 |
|--|--|------------------------------|----------------------------|

James Rickard: “Numerous” is the Adjective ATSUM, מוֹצֵעַ, that means “strong, mighty or numerous” and is a derivative of the verbal root ATSOM, which means, “to be strong, to be mighty or to be numerous.”<sup>58</sup>

562. **Feminine\_noun:** which means *might*. Strong's #8592 BDB #783. Psalm 68:32\*

|   |   |                        |                            |
|---|---|------------------------|----------------------------|
| ta‘âtsumôwth (תַּעֲצוּמָה)<br>[pronounced tah-ġuh-tsoo-MOHTH] | <i>strength, might [based on a large population]; multitudinous</i> | feminine singular noun | Strong's #8592<br>BDB #783 |
|---|---|------------------------|----------------------------|

I based the meaning of this noun partially upon the verb from which ta‘âtsumôwth (תַּעֲצוּמָה) [pronounced tah-ġuh-tsoo-MOHTH] was derived: ‘âtsam (אָצַם) [pronounced ġaw-TSAHM], which means *to be strong or mighty by virtue of numbers; to become numerous, to be great in size or in number*. This particular verb has 2 or 3 basic meanings, but only this one fits with the context of this psalm. Strong's #6105 BDB #782.

563. **Proper\_noun/location:** Strong's #6111 BDB #783.

564. **Verb2:** ‘âtsam (אָצַם) [pronounced ġaw-TZAHM], which means *to shut the eyes*. See the Qal and Hiphil above. Qal (or Poel?): Isa. 33:15 Piel: Isa. 29:10 Jer. 40:17 Strong's #6105 BDB #783.

|  |   |   |                            |
|--|---|---|----------------------------|
| ‘âtsam (אָצַם)<br>[pronounced ġaw-TZAHM] | <i>to close [one's eyes]; to bind, to tie up; to break; to gnaw bones</i> | 3 <sup>rd</sup> person masculine plural, Piel imperfect                           | Strong's #6105<br>BDB #782 |
| ‘âtsam (אָצַם)<br>[pronounced ġaw-TZAHM] | <i>to close [one's eyes]; to bind, to tie up; to break; to gnaw bones</i> | 3 <sup>rd</sup> person masculine plural, Poel imperfect (some list this as a Qal) | Strong's #6105<br>BDB #782 |

This appears to be a true homonym. However, it is used in one way in the Qal and the Hiphil, and a completely different way in the Piel.

565. **Verb3:** ‘âtsam (אָצַם) [pronounced ġaw-TZAHM], which means *to defend, to protect*. Strong's #6105 BDB #783. Not used.

566. **Feminine\_noun:** which means *defense*. Strong's #6110 BDB #783.

567. **Masculine\_noun:** ‘êtsen (עֶצֶן) [pronounced ĠAY-tsehn], which means *sharp, strong, spear*; possibly a proper noun transliterated *Eznite*. Strong's #6112 BDB #783. 2Sam. 23:8\*

|                                       |   |   |                            |
|---------------------------------------|---|---|----------------------------|
| ‘êtsen (עֶצֶן) [pronounced ĠAY-tsehn] | <i>sharp, strong, spear; possibly a proper noun transliterated Eznite</i> | masculine singular noun; possibly a proper noun | Strong's #6112<br>BDB #783 |
|---------------------------------------|---|---|----------------------------|

568. **Verb:** ‘âtsar (אָצַר) [pronounced ġaw-TSAHR], which means *to confine, to detain, to restrain, to refrain to shut, to surround, to enclose, to hold back, to restrain by rule*. As a passive participle, it means *confined, shut up, restrained, refrained*. The KJV gives the following astonishing array of renderings: *restrained, closed up, shut up, did recover, were able, retained, fast closed up, detain, keep still, withhold himself, stop, slack, prevail, kept, stayed*. Let's tried *confined* and see how it works. How about *exiled*? Strong's #6113 BDB #783. Gen. 16:2 20:18 [Deut. 32:36 Judges 13:15 Job 12:15—fix pronunciation] 1Sam. 9:17 21:5, 7 2Sam. 24:21 1Kings 8:35 1Chron. 12:1 Psalm 106:30

|                                       |   |   |                            |
|---------------------------------------|---|---|----------------------------|
| ‘âtsar (אָצַר) [pronounced ġaw-TSAHR] | <i>to confine, to detain, to restrain, to refrain to shut, to surround, to enclose, to hold back, to restrain by rule</i> | 3 <sup>rd</sup> person feminine singular, Qal imperfect | Strong's #6113<br>BDB #783 |
|---------------------------------------|---|---|----------------------------|

<sup>58</sup> From <http://gracedoctrine.org/proverbs-chapter-7/> accessed October 20, 2015.

|  |  |  |                            |
|--|--|--|----------------------------|
| ‘âtsar (אַסַּר) [pronounced <i>ġaw-TSAR</i> ]  | <i>confined, detained, restrained, exiled</i>  | Qal passive participle                                     | Strong's #6113<br>BDB #783 |
| ‘âtsar (אַסַּר) [pronounced <i>ġaw-TSAHR</i> ] | <i>to shut up; to be confined, to be detained, to be restrained, to be surrounded, to be enclosed; to be gathered together</i> | 3 <sup>rd</sup> person feminine singular, Niphal imperfect | Strong's #6113<br>BDB #783 |

569. **Masculine\_noun:** ‘etser (עֶצֶר) [pronounced *ĠEH-tser*], which means *magistrate, leader, restraint*. The problem is that this occurs in only one passage, this one; therefore, the text is considered dubious. Strong's #6114 BDB #783. Judges 18:7\*

570. **Masculine\_noun:** which means *restrain, coercion*. Strong's #6115 BDB #783.

571. **Feminine\_noun:** ‘âtsârâh (הֶרְצֵעַ) [pronounced *uts-aw-RAW*], which means *solemn assembly; assembly (sacred or festive meeting); assemblage, company, group*. Strong's #6116 BDB #783. Deut. 16:8

|   |  |                        |                            |
|---|--|------------------------|----------------------------|
| ‘âtsârâh (הֶרְצֵעַ)<br>[pronounced <i>ġuts-aw-RAW</i> ] | <i>solemn assembly; assembly (sacred or festive meeting); assemblage, company, group</i> | feminine singular noun | Strong's #6116<br>BDB #783 |
|---|--|------------------------|----------------------------|

Also spelled ‘âtsereth (תֶּרְצֵעַ) [pronounced *ġuhts-EH-rehth*]

572. **Masculine\_noun:** ma‘tsôwr (מַעְצוֹר) [pronounced *mahġ<sup>e</sup>-TZOHR*], which means *restraint, hindrance*. Strong's #4622 BDB #784. 1Sam. 14:6\*

|  |                             |                         |                            |
|--|-----------------------------|-------------------------|----------------------------|
| ma‘tsôwr (מַעְצוֹר)<br>[pronounced <i>mahġ<sup>e</sup>-TZOHR</i> ] | <i>restraint, hindrance</i> | masculine singular noun | Strong's #4622<br>BDB #784 |
|--|-----------------------------|-------------------------|----------------------------|

573. **Masculine\_noun:** which means *restraint, control*. Strong's #4623 BDB #784.

574. **Masculine\_noun:** ‘âqêb (בִּקְעָה) [pronounced *ġaw-KA<sup>B</sup>V*], which means *heel, footprint, hinderpart*, and therefore figuratively for a *rear guard, troops in the rear*. This word is found only 14 times in Scripture and is used only this once by Joshua. Moses never uses the word himself, although it is found four times in Genesis (Gen. 3:15 25:26 49:17, 19). From here, we find it only scattered in Scripture, David being the only author who might have used this word more than once (in the Psalms). Strong's #6119 (and #6120) BDB #784. Gen. 3:15 25:26 (27:36) 49:17 Judges 5:22 Joshua 8:13 Psalm 41:9 56:6 89:51

|   |   |                       |   |
|---|---|-----------------------|---|
| ‘âqêb (בִּקְעָה) [pronounced <i>ġaw-KA<sup>B</sup>V</i> ] | <i>heel, footprint, hinderpart, and therefore figuratively for a rear guard, troops in the rear</i> | masculine plural noun | Strong's #6119<br>(and #6120)<br>BDB #784 |
|---|---|-----------------------|---|

575. **Verb:** ‘âqab (בִּקַּעַת) [pronounced *ġaw-KAHB*], which means *to supplant; to follow at the heel, to assail insidiously, to circumvent, to overreach*. Strong's #6117 BDB #784. Gen. 27:36

|   |   |   |                            |
|---|---|---|----------------------------|
| ‘âqab (בִּקַּעַת) [pronounced <i>ġaw-KAHB</i> ] | <i>to supplant; to follow at the heel, to assail insidiously, to circumvent, to overreach</i> | 3 <sup>rd</sup> person masculine singular, Qal imperfect  | Strong's #6117<br>BDB #784 |
| ‘âqab (בִּקַּעַת) [pronounced <i>ġaw-KAHB</i> ] | <i>to hold back</i>   | 3 <sup>rd</sup> person masculine singular, Piel imperfect | Strong's #6117<br>BDB #784 |

576. **Verbal\_adjective:** which means *overreacher*. Strong's #6120 BDB #784.

577. **Adjective:** ‘âqôb (בִּקְעָה) [pronounced *ġaw-KOHB<sup>v</sup>*], which means *deceitful, sly, insidious; slippery; foot-tracked; steep, hilly*. Strong's #6121 BDB #784.

578. **Adjective:** which means *steep, hilly*. Strong's #6121 BDB #784.

579. **Feminine\_noun:** which means *insidiousness*. Strong's #6122 BDB #784.

580. **Masculine\_noun:** ‘êqeb (בִּקְעָה) [pronounced *AY-keh<sup>b</sup>*], which means *consequence; gain, reward, end*. Usually acts as an adverbial accusative and means *as a consequence of, because [that]*. Strong's #6118 BDB #784. Gen. 22:18 26:5 2Sam. 12:6, 10

|   |  |                         |                            |
|---|--|-------------------------|----------------------------|
| ‘êqeb (עָקֵב) [pronounced AY-keh <b>b</b> ] | <i>consequence; gain, wages, reward, end</i>   | masculine singular noun | Strong's #6118<br>BDB #784 |
| ‘êqeb (עָקֵב) [pronounced AY-keh <b>b</b> ] | <i>as a consequence, consequently, because</i>   | adverb                  | Strong's #6118<br>BDB #784 |
| ‘êqeb (עָקֵב) [pronounced AY-keh <b>b</b> ] | <i>as a reward of, on account of, as a consequence of, because, because that; that</i> | conjunction             | Strong's #6118<br>BDB #784 |

581. **Combination:** Gen. 26:5

|   |  |                  |                            |
|---|--|------------------|----------------------------|
| ‘êqeb (עָקֵב) [pronounced AY-keh <b>b</b> ] | <i>as a reward of, on account of, as a consequence of, because, because that; that</i> | conjunction      | Strong's #6118<br>BDB #784 |
| ’ăsher (אֲשֶׁר) [pronounced uh-SHER]        | <i>that, which, when, who, whom; where</i>   | relative pronoun | Strong's #834<br>BDB #81   |

Together, these mean *because (that), as a consequence of [the fact] that*.

582. **Masculine\_proper\_noun:** Ya‘ăqôb (יַעֲקֹב) [pronounced yah-KHOH<sup>B</sup>V], which means *supplanter; insidious, deceitful; to circumvent* and is transliterated *Jacob*. Strong's #3290 BDB #784. Gen. 25:26 27:6, 36 28:1 29:1 30:1 31:1 32:1 33:1 34:1 35:1 36:6 37:1 42:1 45:25 46:2 47:7 48:2 49:1 50:24 Exodus 1:1 2:24 3:6 6:3 19:3 33:1 Deut. 1:8 34:4 1Sam. 12:8 2Sam. 23:1 1Chron. 16:13 Psalm 24:6 59:13 99:4

|   |   |                       |                            |
|---|---|-----------------------|----------------------------|
| Ya‘ăqôb (יַעֲקֹב) [pronounced yah-ġuh-KOH <sup>B</sup> V] | <i>supplanter; insidious, deceitful; to circumvent; heel; and is transliterated Jacob</i> | masculine proper noun | Strong's #3290<br>BDB #784 |
|---|---|-----------------------|----------------------------|

Gary Everett: Gesenius says the Hebrew name “Jacob” “Ya‘aqob” (יַעֲקֹב) (H3290) means, “taking hold of the heel, supplanter, layer of snares.” Strong says it means, “heel-catcher, supplanter.” Strong says it comes from the primitive root (עָקַב) (H6117), which means, “to seize by the heel, to circumvent.” One Hebrew derivative (עָקַב) (6119) means, “heel, (figuratively) the last of anything.”<sup>59</sup>

583. **Verb:** ‘âqad (עָקַד) [pronounced ġaw-KAHD], which means *to blind, to tie*. Strong's #6123 BDB #785. Gen. 22:5\*

|                                     |                         |  |                            |
|-------------------------------------|-------------------------|--|----------------------------|
| ‘âqad (עָקַד) [pronounced ġaw-KAHD] | <i>to blind, to tie</i> | 3 <sup>rd</sup> person masculine singular, Qal imperfect | Strong's #6123<br>BDB #785 |
|-------------------------------------|-------------------------|--|----------------------------|

584. **Masculine\_noun:** which means *a binding*. Strong's #1044 BDB #785.

585. **Adjective:** ‘âqôd (עָקֹד) [pronounced ġaw-CODE], which means *striped, banded; streaked*. Strong's #6124 BDB #785. Gen. 30:35 31:8

|                                     |                                  |                            |                            |
|-------------------------------------|----------------------------------|----------------------------|----------------------------|
| ‘âqôd (עָקֹד) [pronounced ġaw-CODE] | <i>striped, banded; streaked</i> | masculine plural adjective | Strong's #6124<br>BDB #785 |
|-------------------------------------|----------------------------------|----------------------------|----------------------------|

586. **Masculine\_noun:** ma‘ăqeh (מַעֲקֵה) [pronounced mah-auk-EH], which means *a parapet; a low wall at the edge of a balcony or roof; a battlement*. Strong's #4624 BDB #785. Deut. 22:8\*

|   |   |                         |                            |
|---|---|-------------------------|----------------------------|
| ma‘ăqeh (מַעֲקֵה) [pronounced mah-auk-EH] | <i>a parapet; a low wall at the edge of a balcony or roof; a battlement</i> | masculine singular noun | Strong's #4624<br>BDB #785 |
|---|---|-------------------------|----------------------------|

587. **Verb:** which means *to bend, to twist*. Strong's #6127 BDB #785.

588. **Intensive\_adjective:** ‘ăqal<sup>e</sup>qâl (עָקַל) [pronounced ġuh-kahl<sup>e</sup>-KAWL], which means *crooked, winding; torturous*. Strong's #6128 BDB #785. Judges 5:6

<sup>59</sup> Gary H. Everett Gary Everett's Bible Commentary; ©1981-2013; from e-sword, Gen. 25:26.

|   |   |   |  |
|---|---|---|--|
| ‘ăqal <sup>e</sup> qâl (עָלַל)<br>[pronounced <i>guh-kahl<sup>e</sup>-KAWL</i> ]  | <i>crooked, winding; torturous</i>                    | Intensive adjective   | Strong's #6128<br>BDB #785             |
| 589. <b>Adjective:</b> which means <i>crooked</i> . Strong's #6129 BDB #785.  |   |   |  |
| 590. <b>Masculine proper noun:</b> ‘Ăqân (אֲקָן) [pronounced <i>guh-KAWN</i> ], which means <i>tortuous; sharp-sighted</i> ; transliterated <i>Akan</i> . Strong's #6130 BDB #785. Gen. 36:27   |   |   |  |
| ‘Ăqân (אֲקָן) [pronounced <i>guh-KAWN</i> ]   | <i>tortuous; sharp-sighted; transliterated Akan</i>   | masculine singular proper noun                              | Strong's #6130<br>BDB #785             |
| 591. <b>Masculine noun:</b> which means <i>offshoot, member</i> . Strong's #6133 BDB #785.  |   |   |  |
| 592. <b>Verb:</b> ‘âqar (אָקַר) [pronounced <i>gaw-KAHR</i> ], which means <i>to hamstring [horses]</i> . Strong's #6131 BDB #785. Gen. 49:6 2Sam. 8:4  |   |   |  |
| ‘âqar (אָקַר) [pronounced <i>gaw-KAHR</i> ]   | <i>to pluck up [a plant], to root up</i>              | 3 <sup>rd</sup> person masculine singular, Qal imperfect    | Strong's #6131<br>(#5193?)<br>BDB #785 |
| ‘âqar (אָקַר) [pronounced <i>gaw-KAHR</i> ]   | <i>to be overthrown [as a city]; to be plucked up</i> | 3 <sup>rd</sup> person masculine singular, Niphal imperfect | Strong's #6131<br>(#5193?)<br>BDB #785 |
| ‘âqar (אָקַר) [pronounced <i>gaw-KAHR</i> ]   | <i>to hamstring [horses]</i>                          | 3 <sup>rd</sup> person masculine singular, Piel imperfect   | Strong's #6131<br>BDB #785             |
| 593. <b>Masculine noun:</b> ‘Aq <sup>e</sup> râb (עֲקָרָב) [pronounced <i>ahk<sup>e</sup>-RAW<sup>B</sup>V</i> ], which means <i>scorpion; scourge, knotted whip</i> . Strong's #6137 BDB #785. Judges 1:36                                     |   |   |  |
| ‘Aq <sup>e</sup> râb (עֲקָרָב)<br>[pronounced <i>ahk<sup>e</sup>-RAW<sup>B</sup>V</i> ]   | <i>scorpion; scourge, knotted whip</i>                | masculine singular noun                                     | Strong's #6137<br>BDB #785             |
| 594. <b>Masculine proper noun:</b> ‘eq <sup>e</sup> rôwn (עֲקֶרוֹן) [pronounced <i>gek<sup>e</sup>-ROHN</i> ], which means nothing and is transliterated <i>Ekron</i> . Strong's #6138 BDB #785. The City of Ekron Judges 1:18 1Sam. 5:10 17:52 |   |   |  |
| ‘Eq <sup>e</sup> rôwn (עֲקֶרוֹן)<br>[pronounced <i>gek<sup>e</sup>-ROHN</i> ]   | transliterated <i>Ekron</i>                           | masculine proper noun                                       | Strong's #6138<br>BDB #785             |
| 595. <b>Gentilic adjective:</b> ‘eq <sup>e</sup> rôwnîy (עֲקֶרוֹנִי) [pronounced <i>gek-roh-NEE</i> ], which means <i>Ekronite</i> . Strong's #6139 BDB #785. The City of Ekron 1Sam. 5:10  |   |   |  |
| ‘eq <sup>e</sup> rôwnîy (עֲקֶרוֹנִי)<br>[pronounced <i>gek-roh-NEE</i> ]  | transliterated <i>Ekronite</i>                        | masculine plural, gentilic adjective                        | Strong's #6139<br>BDB #785             |
| 596. <b>Adjective:</b> ‘âqâr (אָקַר) [pronounced <i>gaw-KAWR</i> ], and it means <i>barren, sterile</i> . Strong's #6135 BDB #785. Gen. 11:30 25:21 29:31 Exodus 23:26 Judges 13:2 1Sam. 2:5  |   |   |  |
| ‘âqâr (אָקַר) [pronounced <i>gaw-KAWR</i> ]   | <i>barren, sterile; barrenness, sterility</i>         | feminine singular, adjective/noun                           | Strong's #6135<br>BDB #785             |
| 597. <b>Verb:</b> ‘âqash (אָקַשׁ) [pronounced <i>gaw-CASH</i> ] means <i>to twist, to make crooked</i> ; in the Hiphil, it means <i>to declare one to be twisted or crooked</i> . Strong's #6140 BDB #786. Job 9:20 Prov. 10:9                  |   |   |  |
| ‘âqash (אָקַשׁ)<br>[pronounced <i>gaw-CASH</i> ]  | <i>twisted, crooked, perverse</i>                     | Qal participle  | Strong's #6140<br>BDB #786             |
| ‘âqash (אָקַשׁ)<br>[pronounced <i>gaw-CASH</i> ]  | <i>to be twisted, to be crooked, to be perverse</i>   | 3 <sup>rd</sup> person masculine singular, Niphal imperfect | Strong's #6140<br>BDB #786             |

|                                       |   |   |                         |
|---------------------------------------|---|---|-------------------------|
| ‘âqash (אָקאַש) [pronounced ġaw-CASH] | <i>to declare one to be twisted or crooked</i>                        | 3 <sup>rd</sup> person masculine singular, Hiphil imperfect | Strong's #6140 BDB #786 |
| ‘âqash (אָקאַש) [pronounced ġaw-CASH] | <i>to pervert [one's ways], to twist, to distort, to make crooked</i> | 3 <sup>rd</sup> person masculine singular, Piel imperfect   | Strong's #6140 BDB #786 |
| ‘âqash (אָקאַש) [pronounced ġaw-CASH] | <i>perverting [one's ways], twisting, distorting, making crooked</i>  | Piel participle   | Strong's #6140 BDB #786 |

598. **Adjective:** ‘iqqêsh (אִקְעֵשׁ) [pronounced ik-KAYSH], which means, *twisted, distorted, crooked, perverse, perverted*. Strong's #6141 BDB #786. Deut. 32:5 2Sam. 22:27 Prov. 2:15 8:8

|  |   |  |                         |
|--|---|--|-------------------------|
| ‘iqqêsh (אִקְעֵשׁ) [pronounced ik-KAYSH] | <i>twisted, distorted, crooked, perverse, perverted</i> | masculine singular adjective; can act as a substantive | Strong's #6141 BDB #786 |
|--|---|--|-------------------------|

599. **Masculine proper noun:** ‘Ġqqêsh (אִקְעֵשׁ) [pronounced ġihk-KAYSH], which means *twisted; perverse; transliterated Ikkesht*. Strong's #6142 BDB #786. 2Sam. 23:26 1Chron. 11:28

|  |  |                                |                         |
|--|--|--------------------------------|-------------------------|
| ‘Ġqqêsh (אִקְעֵשׁ) [pronounced ġihk-KAYSH] | <i>twisted; perverse; transliterated Ikkesht</i> | masculine singular proper noun | Strong's #6142 BDB #786 |
|--|--|--------------------------------|-------------------------|

600. **Feminine noun:** ‘iqqeshûwth (אִקְעֵשׁוּוֹת) [pronounced ġihk-kehsh-OOTH], which means *crooked, crookedness, distorted, perverseness*. When used with *mouth*, it means *fraudulent, deceitful speech*. Strong's #6143 BDB #786. Prov. 4:24 6:12

|  |  |                         |                         |
|--|--|-------------------------|-------------------------|
| ‘iqqeshûwth (אִקְעֵשׁוּוֹת) [pronounced ġihk-kehsh-OOTH] | <i>crooked, crookedness, distorted, perverseness</i> | feminine singular noun: | Strong's #6143 BDB #786 |
|--|--|-------------------------|-------------------------|

This word is only found in Prov. 4:24 6:12.

|                                     |   |                         |                         |
|-------------------------------------|---|-------------------------|-------------------------|
| peh (פֶּה) [pronounced <i>peh</i> ] | <i>mouth [of man, animal; as an organ of speech]; opening, orifice [of a river, well, etc.]; edge; extremity, end</i> | masculine singular noun | Strong's #6310 BDB #804 |
|-------------------------------------|---|-------------------------|-------------------------|

When used with *mouth*, it means *fraudulent, deceitful speech*.

601. **Masculine noun:** which means *twisted, crooked place*. Strong's #4625 BDB #786.

602. **Proper noun/location:** which means ; transliterated . Strong's #6144 BDB #786. Deut. 2:9

|                               |   |                                |                                 |
|-------------------------------|---|--------------------------------|---------------------------------|
| ‘Ār (אֶרֶץ) [pronounced ġawr] | <i>enemy, adversary, foe; city; transliterated Ar</i> | masculine singular proper noun | Strong's #6144 & #5892 BDB #786 |
|-------------------------------|---|--------------------------------|---------------------------------|

603. **Masculine noun2:** ‘ar (עֵר) [pronounced ġahr], which means *enemy, adversary; city*. Uncertain here; one translator does not translate this. 1Sam. 28:16 Psalm 139:20.\* Strong's #6145 BDB #786. 1Sam. 28:16

|                               |                                    |                         |                                 |
|-------------------------------|------------------------------------|-------------------------|---------------------------------|
| ‘âr (אֶרֶץ) [pronounced ġawr] | <i>enemy, adversary, foe; city</i> | masculine singular noun | Strong's #6145 & #5892 BDB #786 |
|-------------------------------|------------------------------------|-------------------------|---------------------------------|

604. **Verb1:** ‘ârab (אֶרַב) [pronounced ġaw-RAH<sup>B</sup>V], which means *to mix*. See below. Strong's #none BDB #786.

605. **Verb:** ‘ârab (אֶרַב) [pronounced ġaw-RAH<sup>B</sup>V], which means *to mix, to mingle, to intermingle; to take on a pledge, to give in pledge, to exchange; to be sweet, to be pleasing*. It is listed in BDB as having three different Strong's #'s and four different meanings. As Strong's #6147, it is said to mean *to mix*; but it is not given a reference (it is listed, no doubt, because of the noun cognate which follows (Strong's #6154). The second meaning (Strong's #6148) is given as *to take on a pledge, to give in pledge, to exchange*. The third meanings is *to be sweet, to be pleasing* (Strong's #6149). *The New Englishman's Hebrew Concordance*



does not give the first Strong number and combines the second two. The renderings in the KJV are as follows: *to be sweet* (Psalm 104:34 Prov. 3:24 13:19 Jer. 6:20), *be a surety* (Gen. 43:9 2Kings 18:23 Job 17:3 Psalm 119:122 Prov. 6:1 11:15 17:18 20:16 22:26 Isa. 36:8), *engaged* (Jer. 30:21), *has taken pleasure* (Ezek. 16:37), *to be pleasant (or pleasing)* (Hosea 9:4 Mal. 3:4), *to take a pledge* (2Kings 18:23 Isa. 36:8), *occupy* (Ezek. 27:9, 27), *to undertake* (Isa. 38:14), *to mingle* (Ezra 9:2 Psalm 106:35), *intermeddle* (Prov. 14:10), *meddle* (Prov. 20:19 24:21), *pleasing* (Hos. 9:4), *to mortgage* (Neh. 5:3).<sup>\*</sup> Obviously, this word is a total mess. Gesenius helps us somewhat at this point (what follows is taken, in part, from his work). This word properly means *to mix*. Hence, the use of it to mean **to mingle, to intermingle**. When two people are involved, sometimes an item of value is exchanged or given as a guarantee or as a surety; this item is mingled, you might say; hence, the meaning **given as a guarantee**. The tougher meaning for this word is *sweetness*; Gesenius suggests that this is derived from the notion of a dog-fly sucking blood, but I don't quite see that. Strong's #6148 & 6149 (& 6147) BDB #786–787. Gen. 43:9 44:32 Job 17:3 Psalm 104:34 106:35 Prov. 3:24 6:1

|   |  |  |   |
|---|--|--|---|
| ‘ārab (אַרַב) [pronounced ġaw-RAH <sup>B</sup> V] | <i>to mix, to mingle, to intermingle; to take on a pledge, to give in pledge, to exchange; to be sweet, to be pleasing</i> | 3 <sup>rd</sup> person masculine plural, Qal imperfect | Strong's #6148 & #6149 (& #6147) BDB #786–787 |
|---|--|--|---|

James Rickard: “Surety” is the Hebrew Verb ARAB, אַרַב, pronounced (arav) in the Qal Perfect that means, “to pledge or be a surety or security” for someone or something. The security could be a guarantee of the safety of someone or for the repayment of someone’s debts.<sup>60</sup>

|   |   |   |   |
|---|---|---|---|
| ‘ārab (אַרַב) [pronounced ġaw-RAH <sup>B</sup> V] | <i>to mingle onself, to intermingle</i> | 3 <sup>rd</sup> person masculine plural, Hithpael imperfect | Strong's #6148 & #6149 (& #6147) BDB #786–787 |
|---|---|---|---|

This word is identified variously as two or three different words.

606. **Masculine\_noun1:** ‘ēreb (עֶרֶב) [pronounced ĠAY-rehb], which means *mixture, mixed company, mixed people, heterogeneous body attached to a people*. Also spelled ‘ereb (עֶרֶב) [pronounced ĠEH-rehb]. Strong's #6154 BDB #786.

|  |  |                         |                         |
|--|--|-------------------------|-------------------------|
| ‘ēreb (עֶרֶב) [pronounced ĠAY-rehb]; also spelled ‘ereb (עֶרֶב) [pronounced ĠEH-rehb]. | <i>mixture, mixed company, mixed people, heterogeneous body attached to a people</i> | masculine singular noun | Strong's #6154 BDB #786 |
|--|--|-------------------------|-------------------------|

607. **Masculine\_noun2:** ‘ēreb (עֶרֶב) [pronounced ĠAY-rehb], which means *woof [as mixed or interwoven with warp]*. Lev. 13:48.\* Also spelled ‘ereb (עֶרֶב) [pronounced ĠEH-rehb]. Strong's #6154 BDB #786.

608. **Masculine\_noun:** ‘ārôb (אַרֹב) [pronounced ġaw-ROH<sup>B</sup>V], which means *swarm; a swarm of flies, gnats and/or lice*. ‘ārôb is similar to the word for *mixture* and it comes from a word meaning *incessant, involved motion*. There were probably several kinds of insects here. Strong's #6157 BDB #786. Exodus 8:21 Psalm 78:45 105:31

|   |   |                         |                         |
|---|---|-------------------------|-------------------------|
| ‘ārôb (אַרֹב) [pronounced ġaw-ROH <sup>B</sup> V] | <i>swarm; a swarm [multitude, mass] of flies, gnats and/or lice</i> | masculine singular noun | Strong's #6157 BDB #786 |
|---|---|-------------------------|-------------------------|

‘ārôb is similar to the word for *mixture* and it comes from a word meaning *incessant, involved motion*. There was likely several kinds of insects here.

609. **Verb2:** ‘ārab (אַרַב) [pronounced ġaw-RAH<sup>B</sup>V], which means *to take on a pledge, to give in pledge, to exchange*. See above. Strong's #6148 BDB #786.

610. **Feminine\_noun:** ‘ārubbâh (אַרֻבָּה) [pronounced guh-roob-BAW], which means *thing exchanged, pledge*,

<sup>60</sup> From <http://gracedoctrine.org/proverbs-chapter-6/> accessed September 21, 2015.



token. 1Sam. 17:18 Prov. 17:18.\* Strong's #6161 BDB #786. 1Sam. 17:18

|  |                                       |                        |                            |
|--|---------------------------------------|------------------------|----------------------------|
| ʿarubbâh (עֲרֻבָּה)<br>[pronounced <i>guh-roob-BAW</i> ] | <i>thing exchanged, pledge, token</i> | feminine singular noun | Strong's #6161<br>BDB #786 |
|--|---------------------------------------|------------------------|----------------------------|

611. **Masculine\_noun:** ʿarâbôwn (עֲרָבוֹן) [pronounced *guh-row-BONE*], which means *pledge, something given as security, something given in exchange*. Strong's #6162 BDB #786. Gen. 38:17

|  |   |                         |                            |
|--|---|-------------------------|----------------------------|
| ʿarâbôwn (עֲרָבוֹן)<br>[pronounced <i>guh-row-BONE</i> ] | <i>pledge, something given as security, something given in exchange</i> | masculine singular noun | Strong's #6162<br>BDB #786 |
|--|---|-------------------------|----------------------------|

612. **Masculine\_noun:** which means *articles of exchange, merchandise*. A collective noun. Strong's #4627 BDB #786.

613. **Feminine\_noun:** which means *pledge*. Strong's #8594 BDB #787.

614. **Verb3:** ʿarab (עָרַב) [pronounced *gaw-RAH<sup>B</sup>V*], which means *to be sweet, to be pleasing*. See above. Strong's #6149 BDB #787.

615. **Adjective:** which means *sweet, pleasant*. Strong's #6156 BDB #787.

616. **Verb4:** ʿarab (עָרַב) [pronounced *gaw-RAH<sup>B</sup>V*], which means *to be arid, to be sterile*. Arabic refers to a depression south of the Dead Sea. See above. Strong's #none (related to #6152) BDB #787. Psalm (63 inscription)

617. **Masculine\_noun:** ʿarâb (עֲרָב) [pronounced *guh-RAW<sup>B</sup>V*], which means *desert plateau, steppe*. Strong's #6152 BDB #787.

618. **Masculine\_noun:** which means *steppe-dweller*. Adjective gentilic? Isa. 13:20 Jer. 3:2.\* Strong's #6163 BDB #787.

619. **Masculine\_proper\_noun:** which means *steppe-dwellers*. Transliterated Arab. Collective gentilic. Later refers to entire peninsula of the Arabs. Strong's #6152 BDB #787.

620. **Gentilic\_adjective:** which means *Arabian*. Strong's #6163 BDB #787.

621. **Feminine\_noun:** ʿĀrâbâh (עֲרָבָה) [pronounced *guh-row<sup>B</sup>-VAW*], which means *plain*; transliterated Arabah. It is generally translated *plain*; and with the definite article, it often refers to the valley which runs from the Sea of Chinnereth (the Sea of Galilee) down to the Gulf of Aqaba. Strong's #6160 BDB #787. Deut. 1:1 2:8 3:17 4:49 34:1 Joshua 11:16 1Sam. 23:24 2Sam. 2:29 17:16 1Chron. (11:32) Psalm (63 inscription) 68:4

|   |   |  |                            |
|---|---|--|----------------------------|
| ʿĀrâbâh (or, ʿārâbâh)<br>(עֲרָבָה) [pronounced <i>guh-row<sup>B</sup>-VAW</i> ] | <i>plain; arid, sterile region; a desert; transliterated Arabah with the definite article</i> | sometimes a proper noun; feminine singular noun; with the definite article | Strong's #6160<br>BDB #787 |
|---|---|--|----------------------------|

With the definite article, ʿārâbâh often refers to the valley which runs from the Sea of Chinnereth (the Sea of Galilee) down to the Gulf of Aqaba.

622. **Verb5:** which means *to enter, to go in*. Related to sunset. Strong's #none BDB #787.

623. **Masculine\_noun:** ʿereb (עֶרֶב) [pronounced *GEH-re<sup>B</sup>V*], which means *evening, sunset*. Strong's #6153 BDB #787. Gen. 1:5 8:11 19:1 24:11, 62 29:23 30:16 49:27 Exodus 12:6 16:6 18:13 27:21 29:38 30:8 Deut. 16:4 1Sam. 14:24 20:5 30:17 2Sam. 2:12 1Chron. 16:40 Psalm 55:17 59:6 Prov. 7:9

|  |                        |   |                            |
|--|------------------------|---|----------------------------|
| ʿereb (עֶרֶב) [pronounced <i>GEH-re<sup>B</sup>V</i> ] | <i>evening, sunset</i> | masculine singular noun with the definite article | Strong's #6153<br>BDB #787 |
|--|------------------------|---|----------------------------|

624. **Verb:** ʿarab (עָרַב) [pronounced *gaw-RAH<sup>B</sup>V*], which means *to become evening, to grow dark*. Strong's #6150 BDB #788. Judges 19:9 1Sam. 17:16 finish def's below:

|   |   |                            |                            |
|---|---|----------------------------|----------------------------|
| ʿarab (עָרַב) [pronounced <i>gaw-RAH<sup>B</sup>V</i> ] | <i>to become evening, to grow dark; evening (in the Hiphil infinitive absolute)</i> | Hiphil infinitive absolute | Strong's #6150<br>BDB #788 |
|---|---|----------------------------|----------------------------|

|   |   |                            |                            |
|---|---|----------------------------|----------------------------|
| ‘ārab (אָרַב) [pronounced <i>gaw-RAH<sup>B</sup>V</i> ] | <i>to become evening, to grow dark; evening (in the Hiphil infinitive absolute)</i> | Hiphil infinitive absolute | Strong's #6150<br>BDB #788 |
|---|---|----------------------------|----------------------------|

625. **Masculine\_noun2:** ma‘ārāb (מָאָרָב) [pronounced *mah-guh-RAW<sup>B</sup>V*], which means *west; (merchandise, market)*. I cannot find the homonym in BDB, but it is in New Englishman's Hebrew Concordance of the Old Testament. Strong's #4628 BDB #788. 1Chron. 12:15 Psalm 103:12

|   |                                    |   |                            |
|---|------------------------------------|---|----------------------------|
| ma‘ārāb (מָאָרָב) [pronounced <i>mah-guh-RAW<sup>B</sup>V</i> ] | <i>west; (merchandise, market)</i> | masculine singular noun (this is a homonym) | Strong's #4628<br>BDB #788 |
|---|------------------------------------|---|----------------------------|

626. **Feminine\_noun:** ‘er<sup>o</sup>vāh (הֶרְוָה) [pronounced *ger-VAWH*], which means *nakedness; lewdness, indecency*. It is found twice (Deut. 23:14 24:1) with dābār (דָּבָר) [pronounced *daw-BAWR*], which means *word, saying, doctrine, command*. Together, BDB guesses that they mean *indecency, improper behavior* (see Gen. 9:22–23 42:9 Exodus 20:26 Lev. 18:6); in any case, we cannot tie down a precise meaning for these two words together. It is something which proceeds from the mouth and the context determines its exact parameters. Perhaps this is a way of saying, he has found in her some *nakedness—of whatever*. This would give it a broad interpretation (lack of this phrase elsewhere does not allow us to narrow its meaning down anymore). However this would work just as well in Deut. 23:14. This is found in Gen. 9:22–23 42:9, 12 Exodus 20:26. Why don't I have those listed? Strong's #6172 BDB #788. Exodus 28:42 Deut. 24:1 1Sam. 20:30

|  |  |                        |                            |
|--|--|------------------------|----------------------------|
| ‘er <sup>o</sup> vāh (הֶרְוָה) [pronounced <i>ger-VAWH</i> ] | <i>nudity, nakedness; shame; lewdness, indecency</i> | feminine singular noun | Strong's #6172<br>BDB #788 |
|--|--|------------------------|----------------------------|

BDB definitions: 1) *nakedness, nudity, shame, pudenda*; 1a) *pudenda (implying shameful exposure)*; 1b) *nakedness of a thing, indecency, improper behavior*; 1c) *exposed, undefended (figuratively)*.

627. **Verb6:** ‘āra<sup>b</sup>v (עָרַב) [pronounced *aw-RAH<sup>B</sup>V*], which means *to be black*. Means *crow* in Arabic. Strong's #none BDB #788.

628. **Masculine\_noun:** ‘ōwrêb (בִּרְוֹעַ) [pronounced *goh-RAYB<sup>V</sup>*], which means *raven*. Strong's #6158–6159 BDB #788. Gen. 8:7 Psalm 147:9

|  |              |                         |   |
|--|--------------|-------------------------|---|
| ‘ōwrêb (בִּרְוֹעַ) [pronounced <i>goh-RAYB<sup>V</sup></i> ] | <i>raven</i> | masculine singular noun | Strong's #6158<br>(= #6159)<br>BDB #788 |
|--|--------------|-------------------------|---|

629. **Proper\_noun:** ‘Ōwrêb (עֹרֶב) [pronounced *goh-RAYB*], which means *raven*; transliterated . Strong's #6158–6159 BDB #788.

630. **Feminine\_noun:** which means *poplar*. Strong's #6155 BDB #788.

631. **Verb:** which means *to long for, to bend or incline toward to ascend*. Strong's #6165 BDB #788.

632. **Feminine\_noun:** which means *garden*. Strong's #6170 BDB #788.

633. **Proper\_noun\_location:** ‘ārād (אָרָד) [pronounced *gur-AWD*], which means ; and is transliterated *Arad*. Strong's #6166 BDB #788. Judges 1:16

|  |                            |                       |                            |
|--|----------------------------|-----------------------|----------------------------|
| ‘ārād (אָרָד) [pronounced <i>gur-AWD</i> ] | transliterated <i>Arad</i> | proper noun; location | Strong's #6166<br>BDB #788 |
|--|----------------------------|-----------------------|----------------------------|

634. **Verb:** ‘ārāh (אָרָה) [pronounced *gaw-RAW*], which means *to be bare, be nude, uncover, leave destitute, discover, empty, raze, pour out*. Strong's #6168 BDB #788. Gen. 24:20

|  |   |  |                            |
|--|---|--|----------------------------|
| ‘ārāh (אָרָה) [pronounced <i>gaw-RAW</i> ] | <i>to be bare, be nude, uncover, leave destitute, discover, empty, raze, pour out</i> | 3 <sup>rd</sup> person masculine singular, Qal imperfect | Strong's #6168<br>BDB #788 |
|--|---|--|----------------------------|

|                                    |   |   |                         |
|------------------------------------|---|---|-------------------------|
| ‘ārâh (אָרַע) [pronounced ġaw-RAW] | <i>to make naked, to uncover [bare], to lay bare; to lay bare by emptying [razing], empty; to pour out, to empty a vessel</i>                               | 3 <sup>rd</sup> person masculine singular, Piel imperfect     | Strong's #6168 BDB #788 |
| ‘ārâh (אָרַע) [pronounced ġaw-RAW] | <i>to make naked, strip bare (of sexual offences); to pour out</i>  | 3 <sup>rd</sup> person masculine singular, Hiphil imperfect   | Strong's #6168 BDB #788 |
| ‘ārâh (אָרַע) [pronounced ġaw-RAW] | <i>to be poured out, to be exposed [made naked]</i>   | 3 <sup>rd</sup> person masculine singular, Niphal imperfect   | Strong's #6168 BDB #788 |
| ‘ārâh (אָרַע) [pronounced ġaw-RAW] | <i>to expose oneself, to expose oneself, to make oneself naked; to pour oneself out, to spread oneself; pouring oneself, spreading oneself (participle)</i> | 3 <sup>rd</sup> person masculine singular, Hithpael imperfect | Strong's #6168 BDB #788 |

635. **Feminine\_noun:** which means *bare place*. Strong's #6169 BDB #788.

636. **Feminine\_noun:** ‘er<sup>e</sup>vâh (אָרַע) [pronounced ġer-VAW], which means *nakedness, nudity; indecency, improper behavior; shame, dishonor; pudenda; exposed; figuratively undefended*. I seem to have this word listed twice, here and earlier. BDB #788. Strong's #6172 BDB #788. Gen. 9:22 42:9

|   |  |                        |                         |
|---|--|------------------------|-------------------------|
| ‘er <sup>e</sup> vâh (אָרַע) [pronounced ġer-VAW] | <i>nakedness, nudity; indecency, improper behavior; shame, dishonor; pudenda; exposed; figuratively undefended</i> | feminine singular noun | Strong's #6172 BDB #788 |
|---|--|------------------------|-------------------------|

637. **Feminine\_noun:** which means *nakedness*. Strong's #6181 BDB #789.

638. **Masculine\_noun:** ma‘ar (אָרַע) [pronounced MAH-ġahr], which means, *a naked place, an open space, a bare place; nakedness, pudenda (exposed in punishment)*. a noun that we only find here and appears to be related to *open areas* or to *meadowlands*. Strong's #4626 BDB #789. 1Kings 7:36

|                                     |   |                         |                         |
|-------------------------------------|---|-------------------------|-------------------------|
| ma‘ar (אָרַע) [pronounced MAH-ġahr] | <i>a naked place, an open space, a bare place; nakedness, pudenda (exposed in punishment)</i> | masculine singular noun | Strong's #4626 BDB #789 |
|-------------------------------------|---|-------------------------|-------------------------|

639. **Masculine\_noun:** which means *meadows; open areas*. Could be equivalent to above; different spelling. Strong's #4629 BDB #789. Judges 20:33\*

640. **Proper\_noun\_location:** which means *bare, naked place*; and is transliterated . Strong's #4638 BDB #789.

641. **Masculine\_noun:** ta‘ar (אָרַע) [pronounced TAH-ġahr], which means *razor, sheath*. Also a feminine form in here (Isa. 7:20). Strong's #8593 BDB #789. 1Sam. 17:51 52:2 2Sam. 20:8

|                                     |                                   |                         |                         |
|-------------------------------------|-----------------------------------|-------------------------|-------------------------|
| ta‘ar (אָרַע) [pronounced TAH-ġahr] | <i>razor; sheath, case; sword</i> | masculine singular noun | Strong's #8593 BDB #789 |
|-------------------------------------|-----------------------------------|-------------------------|-------------------------|

642. **Masculine\_noun:** which means *wild ass*. Job 39:5.\* Strong's #6171 BDB #789.

643. **Verb:** ‘arak<sup>e</sup> (אָרַע) [pronounced ġaw-RAK], which means *to prepare, to organize, to set in order, to arrange in order, to set in a row*. The BDB definition is *to set in order, to arrange in order*; Strong's: *to set in a row, to arrange in order*. However, we only have one item here and presumably Aaron's responsibility is to see that the lamp will stay lit, although he may not do the lighting or the changing of the oil personally. The word is first found in Gen. 14:8 when the kings of Sodom and Gomorrah and two other areas *set* their men *up* in the valley for battle. This word is used to describe Abraham *arranging* the wood for the fire upon which he will offer his son Isaac. This verb and its substantive cognate are both found together for the first time in Exodus 40:4 where Moses is to see to the arrangement on the table of shewbread—he is to arrange the

arrangement. We will stay with this rough definition until I can come up with a better word or set of words. A simpler, more modern rendering might be *to prepare, to organize*. Strong's #6186 BDB #789. The Doctrine of 'Ārak<sup>e</sup> [Lev. 24:3 Joshua 2:6 Judges 20:20, 22 Job 13:18—fix pronunciation] Gen. 14:8 22:9 Exodus 27:21 1Sam. 4:2 17:2 2Sam. 10:8 23:5 1Chron. 12:8, **33** Psalm 23:5 89:6 132:17 Prov. 9:2

|   |  |   |                         |
|---|--|---|-------------------------|
| 'ārak <sup>e</sup> (אַרַק) [pronounced ġaw-RAK] | <i>to arrange, to set in order, to place in a row, to place in a particular arrangement or order; to organize</i>              | 3 <sup>rd</sup> person masculine plural, Qal imperfect      | Strong's #6186 BDB #789 |
| 'ārak <sup>e</sup> (אַרַק) [pronounced ġaw-RAK] | <i>being arranged, set in order, placed in a row, being placed in a particular arrangement or order; having been organized</i> | feminine singular, Qal passive participle                   | Strong's #6186 BDB #789 |
| 'ārak <sup>e</sup> (אַרַק) [pronounced ġaw-RAK] | <i>to value, to estimate; to be valuable [valued]; to compare, to be compared; to equal, to be equal</i>                       | 3 <sup>rd</sup> person masculine plural, Qal imperfect      | Strong's #6186 BDB #789 |
| 'ārak <sup>e</sup> (אַרַק) [pronounced ġaw-RAK] | <i>to value, to estimate; to tax</i>   | 3 <sup>rd</sup> person masculine singular, Hiphil imperfect | Strong's #6186 BDB #789 |

The other option is, this word began with a specific meaning which branched out in two directions:

- i. *To arrange [place, set] in order, in a row [an arrangement]* would be the basic meaning of this word.
- ii. When you arrange things together, in some sort of an order, you also are *comparing* them, to some degree; and in comparing them, you place a *value* or *estimate the worth* of the individual things. This would yield the second set of definitions: *to value, to estimate; to be valuable [valued]; to compare, to be compared; to equal, to be equal*.
- iii. When you compare things, then one is often seen as greater or more valuable than another; from this, we have the concept *to be valued, to be estimated as valuable; to be seen as an expert*.

644. **Masculine\_noun:** 'ērek<sup>e</sup> (עֵרֶק) [pronounced Ā-rek<sup>e</sup>], which means *order, row, estimate, arrangement; estimation, evaluation, determination of a value, price; assessment, taxation*. It comes from a verb which means *to arrange, to set in order*. When used with clothing, it refers to a coordinated ensemble, a uniform. We have seen this same word used for *order, row* in Exodus 40:23. It also means *determination of value*. Strong's #6187 BDB #789. Lev. 27:2 Judges 17:10 Psalm 55:13

|   |   |                         |                         |
|---|---|-------------------------|-------------------------|
| 'ērek <sup>e</sup> (עֵרֶק) [pronounced Ā-rek <sup>e</sup> ] | <i>order, row, estimate, arrangement; estimation, evaluation, determination of a value, price; assessment, taxation</i> | masculine singular noun | Strong's #6187 BDB #789 |
|---|---|-------------------------|-------------------------|

645. **Verb:** which means *to value, to tax*. Hiphil of the word above. Strong's #6186 BDB #790.

646. **Masculine\_noun:** which means *arrangement*. Strong's #4633 BDB #790.

647. **Feminine\_noun:** ma'ārekeh (מַעֲרֵכָה) [pronounced mah-ġuh-reh-KEH], which means *row, rank, battle line* and this is often translated *armies* (1Sam. 17:36, 45). We find this word used many times in 1Sam. 4 and 17. Strong's #4630 (which is found nowhere else) is thought to be written mistakenly for this word in 1Sam. 17:23 (more discussion can be found in the exegesis of that passage). Strong's #4634 BDB #790. Judges 6:26 1Sam. 4:2, 12, 16 17:8, 20, 23? 23:3 1Chron. 12:38

|  |   |                        |                         |
|--|---|------------------------|-------------------------|
| ma'ārekeh (מַעֲרֵכָה) [pronounced mah-ġuh-reh-KEH] | <i>row, rank, battle line; this is also translated armies</i> | feminine singular noun | Strong's #4634 BDB #790 |
|--|---|------------------------|-------------------------|

648. **Feminine\_noun:** which means *row, line*. Strong's #4635 BDB #790.

649. **Feminine\_noun:** 'or<sup>l</sup>lâh (הֶלֶרֶעַ) [pronounced *gohr<sup>e</sup>-LAW*], which means *foreskin (uncircumcised); foreskin of a tree [fruit from the tree for the first 3 years]*. Strong's #6190 BDB #790. Gen. 17:11 34:14 Exodus 4:25 1Sam. 18:25 2Sam. 3:14

|  |   |                        |                            |
|--|---|------------------------|----------------------------|
| 'or <sup>l</sup> lâh (הֶלֶרֶעַ)<br>[pronounced <i>gohr<sup>e</sup>-LAW</i> ] | <i>foreskin (uncircumcised);<br/>foreskin of a tree [fruit from<br/>the tree for the first 3 years]</i> | feminine singular noun | Strong's #6190<br>BDB #790 |
|--|---|------------------------|----------------------------|

650. **Verb:** which means *to count as foreskin*. Strong's #6188 BDB #790.

651. **Adjective/noun:** 'ârêl (לִרְעַע) [pronounced *gaw-RAYL*], and, although it is consistently rendered *uncircumcised* in the KJV and elsewhere, it actually means *having foreskins, foreskinned ones*. It is a term of derision. Strong's #6189 BDB #790. Gen. 17:14 Exodus 12:48 Judges 14:3 1Sam. 14:6 31:4 2Sam. 1:20

|  |   |  |                            |
|--|---|--|----------------------------|
| 'ârêl (לִרְעַע) [pronounced<br><i>gaw-RAYL</i> ] | <i>having foreskins, foreskinned<br/>ones; generally rendered<br/>uncircumcised [ones, men]</i> | masculine singular<br>adjective with the<br>definite article | Strong's #6189<br>BDB #790 |
|--|---|--|----------------------------|

*Uncircumcised lips* means *slow, stammering speech*, whose lips are closed, as with a foreskin. *Uncircumcised ears* or an *uncircumcised heart* is a person whose mind cannot be reached with divine precepts (Bible doctrine).

652. **Verb1:** 'âram (מִרְעַע) [pronounced *gaw-RAHM*], which means *to be heaped up*. Strong's #6192 BDB #790. Exodus 15:8

|  |  |   |                            |
|--|--|---|----------------------------|
| 'âram (מִרְעַע) [pronounced<br><i>gaw-RAHM</i> ] | <i>to be heaped up, to be piled up</i> | 3 <sup>rd</sup> person masculine<br>singular, Niphal<br>imperfect | Strong's #6192<br>BDB #790 |
|--|--|---|----------------------------|

**Feminine\_noun:** 'ârêmâh (מִרְעַעָה) [pronounced *uh-ray-MAW*], which means *heap, pile*. This is the first time this verb (?) occurs. Strong's #6194 BDB #790. Ruth 3:7

653. **Verb2:** which means *to strip flesh to the bone*. Strong's #none BDB #790.

654. **Masculine\_noun:** 'ar<sup>e</sup>môwn (וּמִרְעַע) [pronounced *gahr-MOAN*], which means *stripped of bark; a tree or branch stripped of bark; a planed tree*. Gen. 30:37 Ezek. 31:8.\* Strong's #6196 BDB #790. Gen. 30:37

|   |   |                         |                            |
|---|---|-------------------------|----------------------------|
| 'ar <sup>e</sup> môwn (וּמִרְעַע)<br>[pronounced <i>gahr-MOAN</i> ] | <i>stripped of bark; a tree or branch<br/>stripped of bark; a planed tree</i> | masculine singular noun | Strong's #6196<br>BDB #790 |
|---|---|-------------------------|----------------------------|

655. **Verb:** 'ârôm (מִרְעַע) [pronounced *aw-ROHM*], which means *to be shrewd, to be crafty, to be naked, to uncover*. Strong's #6191 BDB #791. 1Sam. 23:22 Psalm 83:2

|   |  |   |                            |
|---|--|---|----------------------------|
| 'ârôm (מִרְעַע) [pronounced<br><i>aw-ROHM</i> ] | <i>to be shrewd, to be crafty, to be<br/>naked, to uncover</i> | 3 <sup>rd</sup> person masculine<br>singular, Qal imperfect | Strong's #6191<br>BDB #791 |
|---|--|---|----------------------------|

656. **Masculine\_noun:** The noun at the end of this verse is a cognate of the adjective 'ârûm (עֲרֹם) [pronounced *aw-ROOM* or *gaw-ROOM*] from above. So, although this is given the more malignant translation *craftiness, subtlety, shrewdness*; we will go with *prudence*. Strong's #6193 BDB #791. Job 5:13\*

657. **Feminine\_noun:** 'or<sup>e</sup>mâh (הֶמְרֵעַ) [pronounced *gor-MAW*], which means *craftiness, guile, cunning; prudence; with bêyth, craftily*. Strong's #6195 BDB #791. Exodus 21:14 Joshua 9:4 Prov. 1:4 8:5, 12

|   |   |                        |                            |
|---|---|------------------------|----------------------------|
| 'or <sup>e</sup> mâh (הֶמְרֵעַ)<br>[pronounced <i>gor-MAW</i> ] | <i>craftiness, guile, cunning;<br/>prudence; with bêyth, craftily</i> | feminine singular noun | Strong's #6195<br>BDB #791 |
|---|---|------------------------|----------------------------|

This word can be used in a good or bad sense.

James Rickard: “*Prudent*” means to be wise in handling practical matters and exercising good judgment or common sense. It is to be careful in regard to your own interests and about your conduct, being circumspective and discreet. Therefore, “*prudence*” means to be careful, using good judgment in any given situation. It implies not only caution, but the capacity for judging in advance the probable results to your actions. The word discretion also suggests prudence but is coupled with self-restraint and sound judgment.<sup>61</sup>

658. **Adjective:** ‘ârûwm (אֹרֹם) [pronounced ġaw-ROOM], which means *crafty, insidious, devious, shrewd; sensible, prudent, forethoughtful, farsighted, insightful, sagacious, prepared*. It is translated in the KJV as *subtle* (Gen. 3:1), *crafty* (Job 5:12 15:5) and *prudent* (Prov. 12:16, 23 13:16 14:8, 15, 18 22:3 27:12).<sup>\*</sup> Although an adjective, this is generally found as a substantive and what we need is a good definition which can be easily interpreted as an admirable trait. Let me suggest *forethoughtful, precognitive, anticipatory, farsighted, sagacious, prepared*. My leanings are towards a person who is both *insightful* and is *farsighted*. This is certainly Satan, who is the most brilliant of all created creatures; yet this could also apply to a man with great *foresight and insight*. This would be just the antithesis of a person who would act on impulse (like Peter of the New Testament). This is the passive participle of Strong’s #6191. Strong’s #6175(&6191) BDB #791. Gen. 3:1 Job 5:12 **15:5**

|   |   |                              |                                   |
|---|---|------------------------------|-----------------------------------|
| ‘ârûwm (אֹרֹם)<br>[pronounced ġaw-ROOM] | <i>crafty, insidious, devious, shrewd; sensible, prudent, forethoughtful, farsighted, insightful, sagacious, prepared</i> | masculine singular adjective | Strong’s #6175 (& #6191) BDB #791 |
|---|---|------------------------------|-----------------------------------|

This defines a person who is both *insightful* and is *farsighted*. This is certainly Satan, who is the most brilliant of all created creatures; yet this could also apply to a man with great *foresight and insight*. This would be just the antithesis of a person who would act on impulse (like Peter of the New Testament). This is the passive participle of Strong’s #6191.

659. **Masculine singular substantive:** ‘ôreph (אֹרֶף) [pronounced ĠO-ref], which means *neck, back of neck*. Strong’s #6203 BDB #791. Gen. 49:8 Exodus 23:27 32:9 33:3 Joshua 7:8 2Sam. 22:41

|  |                                 |                         |                         |
|--|---------------------------------|-------------------------|-------------------------|
| ‘ôreph (אֹרֶף)<br>[pronounced ĠO-rehf] | <i>neck, back of neck; back</i> | masculine singular noun | Strong’s #6203 BDB #791 |
|--|---------------------------------|-------------------------|-------------------------|

To give the neck means to turn away from someone, to turn one’s back (that is, to flee). Hard of neck means obstinate, hard-headed.

660. **Verb:** ‘ârâph (אֹרַף) [pronounced ġaw-RAHF], which means, (1) to break the neck of an animal (Ex. 13:13 34:20) and, (2) to drip, to drop, to ladle out water (Deut. 33:28). The primitive root of this verb means to slope down, to droop down, to bend downwards. It just diverged to two different meanings. We have only had this verb twice before in Exodus 13:13 34:20. This was related to the consecration of the firstborn. Actually, if the firstborn of a donkey has not been redeemed, then the neck of the firstborn donkey is broken. I don’t believe that *beheading* is the sense of this word. Strong’s #6202 BDB #791. Exodus 13:13 Deut. 21:4 32:2

|   |  |  |                         |
|---|--|--|-------------------------|
| ‘ârâph (אֹרַף)<br>[pronounced ġaw-RAHF] | <i>to break the neck of an animal; figuratively to overthrow, to destroy; originally to pluck, to seize, to pull</i> | 3 <sup>rd</sup> person masculine singular, Qal imperfect | Strong’s #6202 BDB #791 |
|---|--|--|-------------------------|

This verb is a homonym; the other meanings are to drip, to drop [down]. This suggests the original meaning probably diverged into two branches. This word is not found very often in the Bible with either meaning.

|   |   |   |                         |
|---|---|---|-------------------------|
| ‘ârâph (אֹרַף)<br>[pronounced ġaw-RAHF] | <i>the one with the broken neck; figuratively the overthrown one, the destroyed one</i> | feminine singular, Qal passive participle with the definite article | Strong’s #6202 BDB #791 |
|---|---|---|-------------------------|

<sup>61</sup> From <http://gracedoctrine.org/proverbs-chapter-8-2/> accessed November 17, 2015.

661. **Verb:** which means *to drip, to drop*. Strong's #6201 BDB #791.

|  |   |  |                            |
|--|---|--|----------------------------|
| ʿāraph (אָרַפַּה)<br>[pronounced <i>ḡaw-RAHF</i> ] | <i>to drip, to drop [down]; used metaphorically of speech</i> | 3 <sup>rd</sup> person masculine singular, Qal imperfect | Strong's #6201<br>BDB #791 |
|--|---|--|----------------------------|

662. **Masculine\_noun:** which means *cloud*. Strong's #6183 BDB #791.

663. **Masculine\_noun:** ʿārāphēl (אֲרָפֶל) [pronounced *ḡur-aw-FEHL*], which means *cloud, heavy or dark cloud, darkness, gross darkness, thick darkness*. Strong's #6205 BDB #791. Exodus 20:21 Deut. 4:11 5:22 2Sam. 22:10 1Kings 8:12

|  |   |                         |                            |
|--|---|-------------------------|----------------------------|
| ʿārāphēl (אֲרָפֶל)<br>[pronounced <i>ḡur-aw-FELL</i> ] | <i>cloud, heavy or dark cloud, darkness, gross darkness, thick darkness</i> | masculine singular noun | Strong's #6205<br>BDB #791 |
|--|---|-------------------------|----------------------------|

664. **Verb:** ʾārats (אָרַעַס) [pronounced *ḡaw-RAHTS*], and it means *to cause to tremble, to tremble, to terrify, to feel dread*. BDB only. Strong's #6206 BDB #791. Deut. 1:29 20:3 Joshua 1:9 Job 13:25 Psalm 10:18 89:7

|   |   |   |                            |
|---|---|---|----------------------------|
| ʾārats (אָרַעַס) [pronounced <i>ḡaw-RAHTS</i> ] | <i>to cause to tremble, to tremble, to terrify, to feel dread</i>                               | 3 <sup>rd</sup> person masculine singular, Qal imperfect    | Strong's #6206<br>BDB #791 |
| ʾārats (אָרַעַס) [pronounced <i>ḡaw-RAHTS</i> ] | <i>to be awesome; to be terrified [by]</i>  | 3 <sup>rd</sup> person masculine singular, Niphal imperfect | Strong's #6206<br>BDB #791 |
| ʾārats (אָרַעַס) [pronounced <i>ḡaw-RAHTS</i> ] | <i>to regard or treat with awe, regard or treat as terrifying; to inspire with awe, terrify</i> | 3 <sup>rd</sup> person masculine singular, Hiphil imperfect | Strong's #6206<br>BDB #791 |

665. **Adjective:** which means *dreadful*. Job 30:6.\* Strong's #6178 BDB #792.

666. **Adjective:** ʾārīyts (אֲרִיץ) [pronounced *ḡaw-REETS*], and it means *terrifying, horrifying, causing fear; very powerful; violent, fierce; awe-inspiring*. This is often used to describe the Chaldeans. They were a terrifying nation to Israel. Strong's #6184 BDB #792. Job 6:23 15:20 Psalm 54:3

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| ʾārīyts (אֲרִיץ) [pronounced <i>ḡaw-REETS</i> ] | <i>terrifying, horrifying, causing fear; very powerful; violent, fierce; awe-inspiring</i> | masculine plural adjective | Strong's #6184<br>BDB #792 |
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667. **Feminine\_noun:** which means *awful shock, crash*. Isa. 10:33.\* Strong's #4637 BDB #792.

668. **Verb:** which means *to gnaw*. Job 30:3.\* Strong's #6207 BDB #792.

669. **Gentilic\_adjective:** ʾArqîy (אֲרֻקִּי) [pronounced *ḡahr-KEE*], which means *gnawing; inhabitant of the city Arka*, and is transliterated *Arkite*. Strong's #6208 BDB #792. Gen. 10:17

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| ʾArqîy (אֲרֻקִּי)<br>[pronounced <i>ḡahr-KEE</i> ] | <i>gnawing; inhabitant of the city Arka, and is transliterated Arkite</i> | gentilic singular noun/adjective | Strong's #6208<br>BDB #792 |
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670. **Feminine\_noun:** m<sup>o</sup>ārâh (מֶֹאֲרָה) [pronounced *m<sup>o</sup>-ḡaw-RAW*], and it means *cave*, and is primarily used as a place to temporarily stay or as a refuge. Strong's #4631 BDB #792. Gen. 19:30 23:9 25:9 49:29, 32 50:13 Judges 6:2 13:6 1Sam. 22:1 24:3 2Sam. 23:13 1Chron. 11:15 Psalm 57 inscription 142 inscription

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| m <sup>o</sup> ārâh (מֶֹאֲרָה)<br>[pronounced <i>m<sup>o</sup>-ḡaw-RAW</i> ] | <i>cave, den, hole</i> | feminine plural noun | Strong's #4631<br>BDB #792 |
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671. **Verb2:** which means *to strip oneself*. Strong's #6209 BDB #792.

672. **Adjective:** ʾārīyrîy (אֲרִירִי) [pronounced *ḡar-e-REE*] which means, often translated *childless*, but it means *bare, stripped, barren*. Gen. 15:2 pretty much establishes this meaning of *childless* (this word is also found in Lev. 20:21 and Jer. 22:30). Strong's #6185 BDB #792. Gen. 15:2 Lev. 20:20

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| ʾārīyrîy (אֲרִירִי)<br>[pronounced <i>ḡar-e-REE</i> ] | <i>often translated childless, but it means bare, stripped, barren</i> | masculine singular adjective | Strong's #6185<br>BDB #792 |
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673. **Adjective:** which means *stripped, destitute*. Strong's #6199 BDB #792.

674. **Masculine\_noun:** which means *juniper?* (Probably a tree or a bush of some sort). Jer. 17:6 48:5.\* Strong's #6176 BDB #792.

675. **Proper\_noun:** ʿĀrôʿêr (אַרְעָר) [pronounced *guh-row-GAIR*], which means *juniper* (or some kind of tree or bush) and is transliterated *Aroer*. The latter pronunciation matching the Greek of the Septuagint (the Septuagint sometimes renders the ayin with a *g* and sometimes without). Strong's #6177 BDB #792. Deut. 2:36 3:12 4:48 Joshua 13:16 1Sam. 30:28 2Sam. 24:5

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| ʿĀrôʿêr (אַרְעָר)<br>[pronounced <i>guh-row-GAIR</i> ] | <i>naked, bare; juniper</i> (or some kind of tree or bush) and is transliterated <i>Aroer</i> | proper singular noun | Strong's #6177<br>BDB #792 |
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676. **Gentilic\_adjective:** ʿĀrôʿîrîy (אַרְעָרִי) [pronounced *guhr-oh-gih-REE*], which means *destitute; inhabitant of Aroer*; transliterated *Aroerite*. Reference to previous noun. Strong's #6200 BDB #793. 1Chron. 11:44\*

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| ʿĀrôʿîrîy (אַרְעָרִי)<br>[pronounced <i>guhr-oh-gih-REE</i> ] | <i>destitute; inhabitant of Aroer</i> ; transliterated <i>Aroerite</i> | gentilic singular adjective with the definite article | Strong's #6200<br>BDB #793 |
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677. **Feminine\_noun:** which means *couch, divine*. Strong's #6210 BDB #793. Deut. 3:11 Psalm 41:3 132:3 Prov. 7:16

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| ʿeres (עֶרֶס) [pronounced <i>GEH-rehs</i> ] | <i>couch, divine, bed [often covered with a hanging curtain]</i> | feminine singular construct | Strong's #6210<br>BDB #793 |
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678. **Verb:** which means *to bear fruit*. Strong's #none BDB #793.

679. **Noun:** ʿeseb (עֶשֶׂב) [pronounced *EH-seb*], which means *herbs, herbage; grass, produce*. However, this is not parsley, poppy seeds or oregano—cattle do not feed upon herbs. This is the produce of the ground which the cattle would eat. *Grass* is okay, but *produce* in this context is better. Strong's #6212 BDB #793. Gen. 1:11 2:5 3:18 9:3 Exodus 9:22 10:12 Deut. 11:15 Psalm 105:35 106:20

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| ʿeseb (עֶשֶׂב) [pronounced <i>EH-seb</i> ] | <i>herbs, herbage; grass, produce; plants [full-grown and in seed]</i> | masculine singular noun | Strong's #6212<br>BDB #793 |
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680. **Verb:** ʾâsâh (אָסָה) [pronounced *gaw-SAWH*] which means *to do, to make, to construct, to fashion, to form, to prepare*. As a participle, it means *doing, making, fashioning, constructing, forming*. Here (Job 4:17) it means *Maker*. In the Qal active participle, it can mean *a doer, a maker, making, doing*. What we would have expected is for this verb to be in the reflexive (the Hithpael), but this verb is not found in the Hithpael. However, that he should make himself strong is implied (it is in the imperative and not in the Niphal—which is the passive stem). The Niphal is the passive stem, meaning that the heavens *were made, constructed or fashioned*. Strong's #6213 BDB #793. The Doctrine of Fasting (Isa. 58:2) Gen. 1:7 2:2 3:1 4:10 5:1 6:6 7:4 8:6 9:6 11:4 12:2, 5 13:4 14:2 16:6 18:17 19:3, 8, 19 20:5, 9 21:1, 22 22:12 24:12, 49 26:10 27:1 28:15 29:22, 26 30:30 31:1, 12, 16 32:10 33:17 34:7 35:1, 3 37:3 38:10 39:3, 9, 22 40:14, 25 41:32 42:18, 20 43:11, 17 44:2 45:17, 21 47:29 50:10 Exodus 1:17 2:4 3:16, 20 4:15 5:8, 9, 16 6:1 7:6 8:7 9:5 10:25 11:10 12:12, 16 13:8 14:4 15:11, 26 16:17 17:4 18:1, 14 19:4 20:4, 6 21:9, 31 22:30 23:11 24:3 25:8, 19, 31, 40 26:1 27:1 28:2, 42 29:1, 38 30:1 31:4, 14, 15 32:1, 4, 8 33:5 Lev. 14:19 Deut. 1:14 2:12 3:2 4:1 5:1, 10 16:1 17:2, 4 20:12, 20 21:9 22:26 31:21 32:6 34:9 Joshua 2:12 4:23 5:10 7:9 9:4, 15 22:23, 26 Judges 1:7, 24 2:17 6:1, 19, 27 8:35 9:16, 27, 33 11:37 13:16 14:10 15:11 16:11 17:6 19:24 Ruth 1:8, 17 2:19a 4:11 1Sam. 1:7, 23 2:35 3:11, 17 5:8 6:2, 7 8:8, 16 10:2, 7, 8 11:7, 13 12:6, 17 13:11, 19 14:6 15:2 17:25, 26 19:5 20:1 22:3 24:4 25:17 26:16, 25 27:11 28:2, 9 29:7 30:23 31:11 2Sam. 2:5 3:8, 25 3:39 7:3 12:5 13:2 13:5, 7 14:15 15:1, 26 16:10 17:6, 23 18:4 19:13, 27 21:3 22:51 23:10 24:10 1Kings 1:5 2:3, 31 3:6 5:8, 16 6:4, 12 7:6 8:32, 45 9:1 1Chron. 14:1 16:12 Job 1:4 4:17 5:9, 12 9:10 10:8, 12 13:20 14:5, 9 15:27 16:3 Psalm 1:3 7:3 33:6 34:14, 16 52:2, 9 56:4 83:9 95:6 99:4 103:6, 10, 21 104:4, 19 106:3, 19 118:6 136:4 148:8 149:2 Prov. 2:14 3:27 6:3, 32 8:26 10:4, 23 Eccles. 1:9 2:2, 3, 8, 17

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| ‘âsâh (עָשָׂה) [pronounced ġaw-SAWH]  | <i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>                        | 3 <sup>rd</sup> person masculine singular, Qal imperfect                                 | Strong's #6213<br>BDB #793 |
| The full set of Qal meanings from BDB: <i>to do, work, make, produce; to do; to work; to deal (with); to act, act with effect, effect; to produce; to prepare; to make (an offering); to attend to, put in order; to observe, celebrate; to acquire (property); to appoint, ordain, institute; to bring about; to use; to spend, pass.</i> It is possible that this ought to be <i>to provide for</i> .   |   |  |                            |
| All of the BDB Qal meanings for this word are: 1a1) <i>to do, work, make, produce</i> ; 1a1a) <i>to do</i> ; 1a1b) <i>to work</i> ; 1a1c) <i>to deal (with)</i> ; 1a1d) <i>to act, act with effect, effect</i> ; 1a2) <i>to make</i> ; 1a2a) <i>to make</i> ; 1a2b) <i>to produce</i> ; 1a2c) <i>to prepare</i> ; 1a2d) <i>to make (an offering)</i> ; 1a2e) <i>to attend to, put in order</i> ; 1a2f) <i>to observe, celebrate</i> ; 1a2g) <i>to acquire (property)</i> ; 1a2h) <i>to appoint, ordain, institute</i> ; 1a2i) <i>to bring about</i> ; 1a2j) <i>to use</i> ; 1a2k) <i>to spend, pass</i> . |   |  |                            |
| ‘âsâh (עָשָׂה) [pronounced ġaw-SAWH]  | <i>do, make, construct, produce, fashion, form, prepare, manufacture</i>  | 2 <sup>nd</sup> person masculine singular, Qal imperative                                | Strong's #6213<br>BDB #793 |
| ‘âsâh (עָשָׂה) [pronounced ġaw-SAWH]  | <i>a doer, a maker, creator, one who constructs [fashions, preparers]</i>   | masculine singular, Qal active participle; with the 1 <sup>st</sup> person plural suffix | Strong's #6213<br>BDB #793 |
| ‘âsâh (עָשָׂה) [pronounced ġaw-SAWH]  | <i>doers, makers, creators, those who construct [fashion, preparer]</i>   | masculine plural, Qal active participle  | Strong's #6213<br>BDB #793 |
| ‘âsâh (עָשָׂה) [pronounced ġaw-SAWH]  | <i>the ones doing, the ones making, constructors, fashioners, preparers</i>   | masculine plural, Qal active participle with the definite article                        | Strong's #6213<br>BDB #793 |
| ‘âsâh (עָשָׂה) [pronounced ġaw-SAWH]  | <i>a doer of, a maker of, a constructor of, a fashion of, a preparer of</i>   | Qal active participle, masculine singular construct                                      | Strong's #6213<br>BDB #793 |
| ‘âsâh (עָשָׂה) [pronounced ġaw-SAWH]  | <i>the one doing, the one making, a constructor, a fashioner, a preparer</i>  | feminine singular, Qal active participle   | Strong's #6213<br>BDB #793 |
| ‘âsâh (עָשָׂה) [pronounced ġaw-SAWH]  | <i>doing, making, manufacturing, constructing, fashioning, forming, preparing; producing</i>  | Qal active participle  | Strong's #6213<br>BDB #793 |
| ‘âsâh (עָשָׂה) [pronounced ġaw-SAWH]  | <i>was done, was made, was manufactured, was constructed, having been fashioned, having been formed, was prepared; was produced</i> | Qal passive participle   | Strong's #6213<br>BDB #793 |

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| ‘âsâh (עָשָׂה) [pronounced <i>ġaw-SAWH</i> ] | <i>to be done [made, produced]; to be offered, to be observed, to be used; was made [constructed, fashioned], to be formed, to be prepared</i> | 3 <sup>rd</sup> person masculine singular, Niphal imperfect | Strong's #6213<br>BDB #793 |
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681. **Masculine\_proper\_noun:** ‘Ăsâh’êl (עֲשֵׂה־אֵל) [pronounced *ġuh-SAW-HALEġuhs-aw-ALE*], which means *God has made*; and is transliterated *Asahel*. Strong's #6214 BDB #795. 2Sam. 2:18 23:24 1Chron. 11:26

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| ‘Ăsâh’êl (עֲשֵׂה־אֵל)<br>[pronounced <i>ġuh-saw-HALE</i> or <i>ġuhs-aw-ALE</i> ] | <i>God has made; transliterated Asahel</i> | masculine proper noun | Strong's #6214<br>BDB #795 |
|--|--|-----------------------|----------------------------|

682. **Masculine\_proper\_noun:** which means ; transliterated . Strong's #6221 BDB #795.

683. **Masculine\_proper\_noun:** ‘Ăsâyâh (עָשָׂה) [pronounced *ġuh-saw-YAW*], which means *Jah has made, made by Jehovah*; transliterated *Asaiah*. Strong's #6222 BDB #795. 1Chron. 15:6

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|--|---|--------------------------------|----------------------------|
| ‘Ăsâyâh (עָשָׂה)<br>[pronounced <i>ġuh-saw-YAW</i> ] | <i>Jah has made, made by Jehovah; transliterated Asaiah</i> | masculine singular proper noun | Strong's #6222<br>BDB #795 |
|--|---|--------------------------------|----------------------------|

684. **Masculine\_proper\_noun:** which means ; transliterated . Strong's #3299 BDB #795.

685. **Masculine\_proper\_noun:** Ya‘ăsiy’êl (יְעֲשֵׂה־אֵל) [pronounced *yah-ġuhs-ee-ALE*], which means *made of God; God is maker*; transliterated *Jasiel, Jaasiel*. Strong's #3300 BDB #795. 1Chron. 11:47\*

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|---|---|--------------------------------|----------------------------|
| Ya‘ăsiy’êl (יְעֲשֵׂה־אֵל)<br>[pronounced <i>yah-ġuhs-ee-ALE</i> ] | <i>made of God; God is maker; whom God comforts; transliterated Jasiel, Jaasiel</i> | masculine singular proper noun | Strong's #3300<br>BDB #795 |
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686. **Masculine\_noun:** ma‘ăseh (מַעֲשֵׂה) [pronounced *mah-ġa-SEH*] and it means *deed, work, production, that which is done*. It is the substantive cognate of ‘âsâh, and it therefore refers to anything that a person makes or does, or to that which has been constructed or made; I have translated it *craftsmanship* in Num. 8:3. Ma‘ăseh has several classes of meanings (1) it is a noun of action of the verb; *that which anyone makes or does*. It is often rendered *business* (Gen. 47:3 Exodus 5:4 1Chron. 23:28) or *a course of action*. It is the opposite of that which is done on the Sabbath (Ezek. 46:1). It can refer to behavior (Ex. 23:24 18:20 Lev. 18:3 Micah 6:16). (2) It can refer to a *deed* or *action* of man or of God (Judges 2:10 Psalm 86:8). (3) It can be a *work* or that which one produces (Psalm 8:7 19:2 103:22). (4) It is that which is produced by labor, e.g., *property, goods* (Isa. 26:12), *fruits, production* (Ex. 23:16 1Sam. 25:2). When exegeting Psalm 33:4, Thieme rendered this as *provision*. Strong's #4639 BDB #795. [slight misspelling in the Hebrew: Gen. 4:29 20:9 40:17 44:15 46:33 Exodus 5:4 18:20 23:12 24:10 27:4 28:6 30:25 32:16 Lev. 18:3 Num. 8:3 Deut. 2:7 3:24 4:28 16:15 Judges 2:7 13:12 1Sam. 8:8 19:4 20:19 25:2 1Kings 7:8, 17, 26 Job 1:10 Psalm 8:6 33:4, 15 62:12 64:9 103:22 106:13 118:17 Eccles. 1:14 2:4, 11, 17] Exodus 26:1, 36

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|--|--|---|----------------------------|
| ma‘ăseh (מַעֲשֵׂה)<br>[pronounced <i>mah-ġa-SEH</i> ]      | <i>deed, act, action, work, production, that which is done; that which is produced [property, goods, crops]; that which anyone makes or does; a course of action; a business</i> | masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix | Strong's #4639<br>BDB #795 |
| ma‘ăsiym (מַעֲשֵׂיִם)<br>[pronounced <i>mah-ġuh-SEEM</i> ] | <i>deeds, works, production, that which is produced or done [crops, property, goods]; profession, occupation</i>   | masculine plural noun with the 3 <sup>rd</sup> person masculine singular suffix   | Strong's #4639<br>BDB #795 |

687. **Combo:** Exodus 26:1

|   |   |                              |                            |
|---|---|------------------------------|----------------------------|
| ma'ăseh (מַעֲשֶׂה)<br>[pronounced mah-ġa-SEH] | deed, act, action, work, production, that which is done; that which is produced [property, goods, crops]; that which anyone makes or does; a course of action; a business | masculine singular construct | Strong's #4639<br>BDB #795 |
| châshab (חָשַׁב)<br>[pronounced khaw-SHAHBʹ]  | thought out, planned, regarded, accounting, counting, determining, calculated, imputed, reckoned  | Qal active participle        | Strong's #2803<br>BDB #362 |

Also *skillfully* (ESV, Owen); *skilled (-ful) workman* (Green's literal translation, WEB).

However, these two words should be considered together; they are variously translated: (*handiwork of*) a designer (CLV); *of quality workmanship* (VW); *the workmanship of a tapestry weaver* (C. Thomson); *of artistic work* (Darby); *the work of a fabricator* (ECB); *a skilled embroiderer* (Niobi Study Bible); *of artful work* (RHB6); *work of a skillful craftsman* (TLV); and *the work of a very skilled craftsman* (ULLB).

688. **Masculine proper noun:** Ma'ăsêyâhûw (מַעֲשֵׂי יָהּ) [pronounced mah-ġuh-say-YAW-hoo], which means *work of Yah [Jehovah]*; transliterated *Maaseiah*. Strong's #4640–4641 BDB #796. 1Chron. 15:18

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|---|---|--------------------------------|---------------------------------|
| Ma'ăsêyâhûw (מַעֲשֵׂי יָהּ)<br>[pronounced mah-ġuh-say-YAW-hoo] | work of Yah [Jehovah]; transliterated <i>Maaseiah</i> | masculine singular proper noun | Strong's #4640 & #4641 BDB #796 |
|---|---|--------------------------------|---------------------------------|

Also spelled Ma'ăsêyâh (מַעֲשֵׂי יָהּ) [pronounced mah-ġuh-say-YAW].

689. **Piel\_verb2:** which means *to press, to squeeze*. Strong's #6213 BDB #796.

690. **Masculine noun:** Êsâv (עֲשָׂו) [pronounced ġay-SAWV], which means, *handled, made, rough handling; hairy*; transliterated *Esau*. Strong's #6215 BDB #796. Gen. 25:25 26:34 27:1 28:5 32:3 33:1 35:1 36:1 Deut. 2:4

|                                     |  |                                |                            |
|-------------------------------------|--|--------------------------------|----------------------------|
| Êsâv (עֲשָׂו) [pronounced ġay-SAWV] | handled, made, rough handling; hairy; transliterated <i>Esau</i> | masculine singular proper noun | Strong's #6215<br>BDB #796 |
|-------------------------------------|--|--------------------------------|----------------------------|

691. **Verb:** âsaq (עָשָׂק) [pronounced ġaw-SAHK], which means *to contend, to strive, to quarrel*. Apparently in Hithpael only. Strong's #6229 BDB #796. Gen. 26:20

|                                     |                                   |   |                            |
|-------------------------------------|-----------------------------------|---|----------------------------|
| âsaq (עָשָׂק) [pronounced ġaw-SAHK] | to contend, to strive, to quarrel | 3 <sup>rd</sup> person masculine singular, Hithpael perfect | Strong's #6229<br>BDB #796 |
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692. **Proper noun/location:** êseq (עֵשֶׂק) [pronounced ĠAY-sehk], which means *strife, contention*; transliterated *Esek*. Strong's #6230 BDB #796. Gen. 26:20

|                                     |  |                                |                            |
|-------------------------------------|--|--------------------------------|----------------------------|
| êseq (עֵשֶׂק) [pronounced ĠAY-sehk] | strife, contention; transliterated <i>Esek</i> | proper singular noun/location: | Strong's #6230<br>BDB #796 |
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693. **Feminine numeral:** 'asârâh (עָשָׂרָה) [pronounced ġah-saw-RAW], which means *ten*. Strong's #6235 BDB #796. Gen. 16:3 18:32 24:10, 22 31:7, 41 32:15, 22 37:9 42:3 45:23 50:22 Exodus 18:21 26:1, 15 27:12 Deut. 1:15 4:13 Judges 1:4 2:8 3:29 4:6 1Sam. 1:8 15:4 17:17 25:5, 38 2Sam. 15:16 18:3, 11, 15 19:43 20:3 1Kings 4:23 5:14 6:3 7:10, 38

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|---|-----|-----------------------------------|----------------------------|
| 'eser (עָשָׂר) [pronounced ĠEH-ser]         | ten | masculine numeral; construct form | Strong's #6235<br>BDB #796 |
| 'asârâh (עָשָׂרָה) [pronounced ġah-saw-RAW] | ten | feminine numeral                  | Strong's #6235<br>BDB #796 |

694. **Masculine/Feminine\_noun:** 'āsâh (אָסַח) [pronounced *gaw-SAWR*], which means *ten; –teen* [resulting in numbers 11–19]. Strong's #6240 BDB #797. Gen. 5:8 7:11 8:4 11:25 14:4, 14 17:20 31:41 35:22 37:2 42:13 46:18 47:28 49:28 Exodus 12:6 16:1 26:7 27:14 28:21 Deut. 1:2, 23 Judges 3:14 2Sam. 2:15, 30 8:13 19:17 1Kings 4:7 6:38 7:1 8:65 1Chron. 12:13 15:10

|   |  |                                  |                         |
|---|--|----------------------------------|-------------------------|
| 'āsâr (אָסַר) [pronounced <i>gaw-SAWR</i> ] | <i>ten; –teen</i> [resulting in numbers 11–19] | masculine/feminine singular noun | Strong's #6240 BDB #797 |
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695. **Verb:** 'āsar (אָסַר) [pronounced *gaw-SAHR*], which means *to tithe, to take a tenth of, to take a tithe of, to decimate*. Strong's #6237 BDB #797. Gen. 28:22 1Sam. 8:16

|   |  |  |                         |
|---|--|--|-------------------------|
| 'āsar (אָסַר) [pronounced <i>gaw-SAHR</i> ] | <i>to take a tenth of, to take a tithe of, to decimate, to tithe</i> | 3 <sup>rd</sup> person masculine singular, Qal imperfect | Strong's #6237 BDB #797 |
|---|--|--|-------------------------|

|   |   |   |                         |
|---|---|---|-------------------------|
| 'āsar (אָסַר) [pronounced <i>gaw-SAHR</i> ] | <i>to give a tenth of, to pay a tithe, to tithe</i> | 3 <sup>rd</sup> person masculine singular, Piel imperfect | Strong's #6237 BDB #797 |
|---|---|---|-------------------------|

|   |   |   |                         |
|---|---|---|-------------------------|
| 'āsar (אָסַר) [pronounced <i>gaw-SAHR</i> ] | <i>to give a tenth of, to pay a tithe, to tithe</i> | 3 <sup>rd</sup> person masculine singular, Hiphil imperfect | Strong's #6237 BDB #797 |
|---|---|---|-------------------------|

696. **Masculine\_noun:** 'āsôr (אָסַר) [pronounced *gaw-SOHR*], which means *a ten, a decade; tenth; ten-stringed harp*. Strong's #6218 BDB #797. Gen. 24:55 Exodus 12:3

|   |  |                         |                         |
|---|--|-------------------------|-------------------------|
| 'āsôr (אָסַר) [pronounced <i>gaw-SOHR</i> ] | <i>a ten, a decade; tenth; ten-stringed harp</i> | masculine singular noun | Strong's #6218 BDB #797 |
|---|--|-------------------------|-------------------------|

Also spelled: 'āsôwr (אָסַר) [pronounced *gaw-SOHR*].

697. **Undeclined\_plural\_noun:** 'es<sup>e</sup>rîym (עֶסְרִיִּם) [pronounced *ges<sup>e</sup>-REEM*], which means *twenty*. Strong's #6242 BDB #797. Gen. 6:3 8:14 11:24 18:31 23:1 31:38 32:14 37:28 Exodus 12:18 26:2, 17 27:10 30:13 Deut. 34:7 Judges 4:3 1Sam. 7:2 14:14 2Sam. 3:20 8:4 18:7 19:17 21:20 1Kings 4:23 5:11 6:2, 16 8:63 9:10, 28 1Chron. 12:28, 30

|  |               |                          |                         |
|--|---------------|--------------------------|-------------------------|
| 'es <sup>e</sup> rîym (עֶסְרִיִּם) [pronounced <i>ges<sup>e</sup>-REEM</i> ] | <i>twenty</i> | plural numeral adjective | Strong's #6242 BDB #797 |
|--|---------------|--------------------------|-------------------------|

698. **Masculine/feminine adjective/numeral ordinal:** 'āshîyrîy (אֶשְׁרִיִּי) [pronounced *guh-shee-REE*], which means *tenth*. Strong's #6224 BDB #798. Gen. 8:5 Exodus 16:36 1Chron. 12:13

|   |              |  |                         |
|---|--------------|--|-------------------------|
| 'āshîyrîy (אֶשְׁרִיִּי) [pronounced <i>guh-shee-REE</i> ] | <i>tenth</i> | masculine singular, numeral ordinal; with the definite article | Strong's #6224 BDB #798 |
|---|--------------|--|-------------------------|

699. **Masculine\_noun:** 'issârôn/'issârôwn (אֶשְׂרֹן/אֶשְׂרֹנָה) [pronounced *ih-saw-ROHN*], which means *tenth part [of an ephah], a tithe*. Strong's #6241 BDB #798. Exodus 29:40

|   |  |                         |                         |
|---|--|-------------------------|-------------------------|
| 'issârôn/'issârôwn (אֶשְׂרֹן/אֶשְׂרֹנָה) [pronounced <i>ih-saw-ROHN</i> ] | <i>tenth part [of an ephah], a tithe</i> | masculine singular noun | Strong's #6241 BDB #798 |
|---|--|-------------------------|-------------------------|

There appear to be some very similar words to it which mean the same thing. This word is found 33 times in Scripture (and only in the Torah).

700. **Masculine\_noun:** ma'āsêr (מַאֲסֵר) [pronounced *mah-guhs-AIR*], which means *tenth part, tithe, payment of a tenth part*. Strong's #4643 BDB #798. Gen. 14:20

|   |   |                         |                         |
|---|---|-------------------------|-------------------------|
| ma'āsêr (מַאֲסֵר) [pronounced <i>mah-guhs-AIR</i> ] | <i>tenth part, tithe, payment of a tenth part</i> | masculine singular noun | Strong's #4643 BDB #798 |
|---|---|-------------------------|-------------------------|

701. **Masculine\_proper\_noun:** which means ; transliterated . Strong's #6220 BDB #798.

702. **Verb:** 'āshên (אָשַׁן) [pronounced *gaw-SHAHN*], which means, *to smoke*; figuratively it means *to fume, to be*

*wroth, to smoulder.* It is found in Exodus 19:18 Psalm 80:4 74:1 104:32 144:5.\* It Strong's #6225 BDB #798. Exodus 19:18 Deut. 29:20

|   |  |   |                            |
|---|--|---|----------------------------|
| ‘āshên (אֲשֵׁן)<br>[pronounced ǵaw-SHAHN] | <i>to smoke; figuratively it means<br/>to fume, to be wroth, to smoulder</i> | 3 <sup>rd</sup> person masculine<br>singular, Qal imperfect | Strong's #6225<br>BDB #798 |
|---|--|---|----------------------------|

703. **Masculine\_noun1:** ‘āshân (אֲשָׁן) [pronounced ǵaw-SHAWN], which means *smoke; vapor, dust; anger.* Strong's #6227 BDB #798. Gen. 15:17 Exodus 19:18 1Sam. 30:30 2Sam. 22:9 Psalm 68:2 Prov. 10:26

|   |                                  |                         |                            |
|---|----------------------------------|-------------------------|----------------------------|
| ‘āshân (אֲשָׁן)<br>[pronounced ǵaw-SHAWN] | <i>smoke; vapor, dust; anger</i> | masculine singular noun | Strong's #6227<br>BDB #798 |
|---|----------------------------------|-------------------------|----------------------------|

704. **Adjective:** ‘āshên (אֲשֵׁן) [pronounced ǵaw-SHANE], which means *smoky, smoking.* Strong's #6226 BDB #798. Exodus 20:18 \*\*

|   |                       |                                 |                            |
|---|-----------------------|---------------------------------|----------------------------|
| ‘āshên (אֲשֵׁן)<br>[pronounced ǵaw-SHANE] | <i>smoky, smoking</i> | masculine singular<br>adjective | Strong's #6226<br>BDB #798 |
|---|-----------------------|---------------------------------|----------------------------|

705. **Proper\_noun/location:** which means ; transliterated . Strong's #6228 BDB #798.

706. **Verb:** ‘āshaq (אֲשָׁק) [pronounced ǵaw-SHAHK] which means *to exploit, to oppress, to wrong, to extort.* Strong's #6231 BDB #798. Lev. 19:13 1Sam. 12:3, 4 1Chron. 16:21 Psalm 103:6 105:14 146:7

|   |  |   |                            |
|---|--|---|----------------------------|
| ‘āshaq (אֲשָׁק)<br>[pronounced ǵaw-SHAHK] | <i>to exploit, to oppress, to<br/>wrong, to extort</i> | 3 <sup>rd</sup> person masculine<br>singular, Qal imperfect | Strong's #6231<br>BDB #798 |
|---|--|---|----------------------------|

|   |   |   |                            |
|---|---|---|----------------------------|
| ‘āshaq (אֲשָׁק)<br>[pronounced ǵaw-SHAHK] | <i>the exploited, the oppressed<br/>ones, those who have been<br/>wronged [extorted from]</i> | masculine plural, Qal<br>passive participle; with<br>the definite article | Strong's #6231<br>BDB #798 |
|---|---|---|----------------------------|

707. **Masculine\_noun:** ‘ōsheq (אֲשֵׁק) [pronounced ǴOH-shek], which means *violence, injury; something taken away by force or fraud, oppression [of the poor], exploitation, extortion, defrauding; anguish.* Strong's #6233 BDB #799. Psalm 62:10 73:8

|  |   |                         |                            |
|--|---|-------------------------|----------------------------|
| ‘ōsheq (אֲשֵׁק)<br>[pronounced ǴOH-shek] | <i>violence, injury; something taken<br/>away by force or fraud,<br/>oppression [of the poor],<br/>exploitation, extortion,<br/>defrauding; anguish</i> | masculine singular noun | Strong's #6233<br>BDB #799 |
|--|---|-------------------------|----------------------------|

708. **Masculine\_proper\_noun:** which means ; transliterated . Strong's #6232 BDB #799.

709. **Feminine\_noun:** which means *oppression, distress.* Strong's #6234 BDB #799.

710. **Masculine\_noun:** which means *oppressor, extortioner.* Strong's #6216 (& #6233) BDB #799.

711. **Noun plural abstract:** which means *oppression, extortion.* Strong's #6217 BDB #799.

712. **Feminine\_noun:** which means *extortionate act.* Strong's #4642 BDB #799.

713. **Verb:** ‘āshar (אָשַׁר) [pronounced ǵaw-SHAHR], which means *to become rich, to be rich.* In the Hiphil, it means *to make rich, to cause one to be rich.* Strong's #6238 BDB #799. Gen. 14:23 1Sam. 2:7 17:25 Prov. 10:4

|   |                                   |   |                            |
|---|-----------------------------------|---|----------------------------|
| ‘āshar (אָשַׁר)<br>[pronounced ǵaw-SHAHR] | <i>to become rich, to be rich</i> | 3 <sup>rd</sup> person masculine<br>singular, Qal imperfect | Strong's #6238<br>BDB #799 |
|---|-----------------------------------|---|----------------------------|

|   |  |   |                            |
|---|--|---|----------------------------|
| ‘āshar (אָשַׁר)<br>[pronounced <i>gaw-SHAHR</i> ] | <i>to make rich [wealthy], to cause one to be rich</i> | 3 <sup>rd</sup> person masculine singular, Hiphil imperfect with a 3 <sup>rd</sup> person masculine singular suffix | Strong's #6238<br>BDB #799 |
|---|--|---|----------------------------|

714. **Masculine\_noun:** ‘ōsher (אָשֶׁר) [pronounced *GOH-sheh*], which means *riches*. Strong's #6239 BDB #799. Gen. 31:16 1Sam. 17:25 1Kings 3:11, 13 Psalm 52:7 Prov. 3:16 8:18

|  |                                 |                         |                            |
|--|---------------------------------|-------------------------|----------------------------|
| ‘ōsher (אָשֶׁר)<br>[pronounced <i>GOH-sheh</i> ] | <i>riches; wealth; property</i> | masculine singular noun | Strong's #6239<br>BDB #799 |
|--|---------------------------------|-------------------------|----------------------------|

715. **Adjective:** ‘āshîyr (אֲשִׁייר) [pronounced *gaw-SHEER*], which means *rich; wealthy*; can be used as a substantive to mean *the rich, the wealth, a rich man*. Strong's #6223 BDB #799. Exodus 30:15 2Sam. 12:1 Prov. 10:15

|  |   |  |                            |
|--|---|--|----------------------------|
| ‘āshîyr (אֲשִׁייר)<br>[pronounced <i>gaw-SHEER</i> ] | <i>rich; wealthy; can be used as a substantive to mean the rich, the wealth, a rich man</i> | masculine singular adjective; can be used as a substantive | Strong's #6223<br>BDB #799 |
|--|---|--|----------------------------|

716. **Verb:** which means *to waste away*. Strong's #6244 BDB #799.

717. **Masculine\_noun2:** which means *moth*. Strong's #6211 BDB #799.

718. **Verb1:** which means *to be smooth, to be shiny, to become rich*. Meaning of word is doubtful, as is word. Jer. 5:28.\* Strong's #6245 BDB #799.

719. **Masculine\_noun:** which means *plate*. This is because the plate is smooth and shiny? SOS 5:14.\* Strong's #6247 BDB #799.

720. **Adjective:** which means *smooth*. Again, this is uncertain, as are its cognates. Ezek. 27:19.\* Strong's #6219 BDB #799.

721. **Verb2:** which means *to think, to fabricate, to manufacture*. See Psalm 40:18(why?). Jer. 5:28 Jonah 1:6.\* Strong's #6245 BDB #799.

722. **Feminine\_noun:** The feminine construct of a word which occurs only here and probably means *thought, reasoning*. It is from a Hebrew verb which occurs very little in Scripture, and given a rather long explanation. The verb means *to shine or to make smooth, to make shiny*; therefore, it means *to manufacture, to fabricate*; this came to mean *to carefully fabricate a thought in the mind*. Gesenius says that this word is found in the singular in most manuscripts, but in the plural in a few manuscripts and some early printed editions; he rejects the plural because he can find that usage nowhere else, even in the Aramaic. [see **Verb:** Strong's #6245 BDB #799]. **Noun:** Strong's #6248 BDB #799. Job 12:5

723. **Feminine\_noun:** ‘esh<sup>e</sup>tônôwth (עֶשְׂתֹּנוּת) [pronounced *gash<sup>e</sup>-toh-NOHTH*], which means *thoughts, ideas; intentions; plans*. Strong's #6250 BDB #799. Psalm 146:4\*

|   |   |                      |                            |
|---|---|----------------------|----------------------------|
| ‘esh <sup>e</sup> tônôwth (עֶשְׂתֹּנוּת)<br>[pronounced <i>gash<sup>e</sup>-toh-NORTH</i> ] | <i>thoughts, ideas; intentions; plans</i> | feminine plural noun | Strong's #6250<br>BDB #799 |
|---|---|----------------------|----------------------------|

Although this noun occurs only here, it comes from a verb which means *to manufacture, to fabricate; to carefully fabricate a thought in the emind*. Therefore, these meanings are reasonable.

724. **Numeral:** ‘ash<sup>e</sup>têy (אֶשְׁתֵּי) [pronounced *gahsh-TAY*], which means *one*. Strong's #6249 BDB #799. Exodus 26:7 Deut. 1:3

|   |                              |         |                            |
|---|------------------------------|---------|----------------------------|
| ‘ash <sup>e</sup> têy (אֶשְׁתֵּי)<br>[pronounced <i>gahsh-TAY</i> ] | <i>one; eleven, eleventh</i> | numeral | Strong's #6249<br>BDB #799 |
|---|------------------------------|---------|----------------------------|

This word appears to be used only in conjunction with Strong's #6240.

725. **Feminine\_proper\_noun:** ‘ashtôreth (אֶשְׁתֹּרֶת) [pronounced *gahsh-TOH-reth*], which is transliterated *Ashtoreth* and is found in 1Kings 11:5, 33 2Kings 23:13. We studied her back in Judges 2:13; suffice it to say that she was a heathen goddess who represented sex and fertility (though not always). Strong's #6253 BDB #800. The **Doctrine of the Goddess Ashtoreth** 1Sam. 7:3

726. **Feminine\_plural\_noun:** which means and is transliterated *Ashteroth*. The New Englishman's Hebrew



Concordance of the Old Testament and Gesenius have this as meaning *flocks, offspring, increase*, as it is translated that way in these passages. Found only in the construct. Found in Deut. 7:13 28:4, 18, 51. Strong's #6251 BDB #800.

727. **Feminine proper noun:** 'Ash<sup>et</sup>târôwth (אֲשֶׁת־תַּרְוֶשֶׁת) [pronounced *gahsh-taw-ROHTH*], which means and is transliterated *Ashtaroth, Ashtartes, Ashtaroths* and is found in Judges 2:13 10:6 1Sam. 7:3–4 12:10 31:10 1Chron. 6:71 (56). These are apparently the figurines which represent the goddess Ashtoreth, although that may not be entirely accurate (see 1Sam. 7:3). BDB lists this as a location. See below. Strong's #6252 BDB #800. The **Doctrine of the Goddess Ashtoreth** (Judges 2:13) Deut. 1:4 Judges 2:13 1Sam. 7:3 12:10 31:10

|   |  |                                      |                            |
|---|--|--------------------------------------|----------------------------|
| 'Ash <sup>et</sup> târôwth (אֲשֶׁת־תַּרְוֶשֶׁת)<br>[pronounced <i>gahsh-taw-ROHTH</i> ] | <i>star; transliterated Ashtaroth, Ashtartes, Ashtaroths</i> | feminine proper noun;<br>plural form | Strong's #6252<br>BDB #800 |
|---|--|--------------------------------------|----------------------------|

728. **Feminine proper noun/location:** 'Ash<sup>et</sup>târôwth (אֲשֶׁת־תַּרְוֶשֶׁת) [pronounced *gahsh-taw-ROHTH*] found in Deut. 1:4 Joshua 9:10 12:4 13:12, 31. Strong's #6252 BDB #800. (The **Doctrine of the Goddess Ashtoreth**)

729. **Proper noun location:** which means ; and is transliterated *Ashtaroth-karnaim*. Gen. 14:5\* Strong's #6255 BDB #800. Gen. 14:5

|   |  |                                      |                            |
|---|--|--------------------------------------|----------------------------|
| 'Ash <sup>et</sup> târôwth (אֲשֶׁת־תַּרְוֶשֶׁת)<br>[pronounced <i>gahsh-taw-ROHTH</i> ] | <i>transliterated Ashtaroth, Ashtartes, Ashtaroths</i>                             | feminine proper noun;<br>plural form | Strong's #6252<br>BDB #800 |
| Qar <sup>e</sup> nayim (קַרְנַיִם)<br>[pronounced <i>ker-nah-yihm</i> ]                 | <i>two horns, both horns, a pair of horns; flashes of lightning, rays of light</i> | feminine dual noun                   | Strong's #7161<br>BDB #901 |

Together, these works make up the location of the Rephaim. Strong's #6255 BDB #800.

730. **Gentilic adjective:** 'Āsh<sup>et</sup>ērâthîy (אֲשֶׁת־רַחֲמַיִם) [pronounced *gush-ter-aw-THEE* or *gush-traw-THEE*], which means *inhabitant of Ashtaroth*, and is transliterated *Ashterathite*. Strong's #6254 BDB #800. 1Chron. 11:44.\*

|   |  |  |                            |
|---|--|--|----------------------------|
| 'Āsh <sup>et</sup> ērâthîy (אֲשֶׁת־רַחֲמַיִם)<br>[pronounced <i>gush-ter-aw-THEE</i> or <i>gush-traw-THEE</i> ] | <i>inhabitant of Ashtaroth, and is transliterated Ashterathite</i> | gentilic singular adjective<br>with the definite article | Strong's #6254<br>BDB #800 |
|---|--|--|----------------------------|

731. **Verb:** 'âthad (אָתַד) [pronounced *gaw-THAHD*], which means, in the Piel, *to make ready*. In the Hithpael, it means *to be ready, to be destined to be something* (when followed by the lâmed). Only found in Job 15:28 (Hithpael) and in Prove. 24:27 (Piel).\* Strong's #6257 BDB #800. Job 15:28

732. **Adjective:** 'âthîyd (אָתִיד) [pronounced *gaw-THEED*], which means, *ready, prepared; skilled*; and, as a substantive, means *those things which have been prepared; those who are prepared; a destiny prepared; skilled men; those with a skill*. It is used as a substantive in Deut. 32:35. Strong's #6264(&6259) BDB #800. Deut. 32:35 Job 3:8 15:24

|  |  |  |                                   |
|--|--|--|-----------------------------------|
| 'âthîyd (אָתִיד)<br>[pronounced <i>gaw-THEED</i> ] | <i>ready, prepared; skilled; and, as a substantive, means those things which have been prepared; those who are prepared; a destiny prepared; skilled men; those with a skill</i> | masculine plural<br>adjective with the<br>definite article | Strong's #6264(&6259)<br>BDB #800 |
|--|--|--|-----------------------------------|

733. **Masculine noun:** 'attûd (אָתֻד) [pronounced *gaht-TOOD*], which means *ram; male goat; chief one*. Strong's #6260 BDB #800. Gen. 31:10

|   |                                  |                         |                            |
|---|----------------------------------|-------------------------|----------------------------|
| 'attûd (אָתֻד) [pronounced <i>gaht-TOOD</i> ] | <i>ram; male goat; chief one</i> | masculine singular noun | Strong's #6260<br>BDB #800 |
|---|----------------------------------|-------------------------|----------------------------|

734. **Masculine proper noun:** which means *nothing* and is transliterated . Strong's #6265 BDB #800.

735. **Proper noun location:** 'ăthhâk<sup>e</sup> (אֶתְחַק) [pronounced *guh-THAWK*], which means *nothing*; and is transliterated *Athach*. Only found in 1Sam. 30:30. Strong's #6269 BDB #800. 1Sam. 30:30\*

|   |                              |                       |                            |
|---|------------------------------|-----------------------|----------------------------|
| 'ăthhâk <sup>e</sup> (אֶתְחַק) [pronounced <i>guh-THAWK</i> ] | transliterated <i>Athach</i> | proper noun; location | Strong's #6269<br>BDB #800 |
|---|------------------------------|-----------------------|----------------------------|

736. **Feminine proper noun:** which means *exalted* and is transliterated *Athaliah*. Maybe we are talking the masculine and feminine combined here? Strong's #6270–71 BDB #800.

737. **Verb:** dubious. *Burned by heat, scorched*. Strong's #6272 BDB #801.

738. **Masculine proper noun:** which means *nothing* and is transliterated . Strong's #6273 BDB #801.

739. **Masculine proper noun:** 'Āth<sup>e</sup>nîy'êl (אֶתְנִי'אֵל) [pronounced *goth-nee-ALE*], which means possibly *lion of God*; *God is might*; and is transliterated *Othniel*. Strong's #6274 BDB #801. Judges 1:13 3:9

|   |  |                                 |                            |
|---|--|---------------------------------|----------------------------|
| 'Āth <sup>e</sup> nîy'êl (אֶתְנִי'אֵל)<br>[pronounced <i>goth-nee-ALE</i> ] | possibly <i>lion of God</i> ; <i>God is might</i> ; and is transliterated <i>Othniel</i> | masculine singular, proper noun | Strong's #6274<br>BDB #801 |
|---|--|---------------------------------|----------------------------|

740. **Verb:** 'āthaq (אֶתַק) [pronounced *gaw-THAHK*], which means *to move, to advance, to advance in years*. This appears at first to be a problem for us. BDB gives its Qal meanings as *to move, to advance [in years]*, and its Hiphil meanings as *to move forward, to proceed, to remove, to transcribe [to move the words from an old manuscript to a new one]*. Gesenius gives similar, but not identical meanings. In the Qal, Gesenius says its means *to be removed, to be transferred, to be stricken with age, to become old, to be manumitted, to be set free*; its Hiphil meanings are given as *to remove away, to take away, to transfer, to transcribe, to take away*. One adjective cognate means *bold, impudent, forward* (Strong's #6277). Another means *shining, handsome, enduring* (the former two are the general accepted meanings and the latter is Gesenius' take on the matter—Strong's #6276). Now, I know that this may seem like a little thing, but there is nothing which requires this verb to mean *to remove*; although it clearly means *to move* (Job 14:18 18:4 32:33). And when we have it used to mean *transcribe*; it is used more in the sense of *moving* words from one manuscript to another rather than the concept of *removing* words. Our meaning of *forward* (as in *bold, aggressive*) appears to have a Hebrew counterpart here; and the adjective is related to the verbal meaning of *to move, to advance*. The other adjectival meaning seems to line up quite well with the idea of *enduring*. Therefore, we can take the meaning of 'āthaq as *to move, to move forward, to advance*; and, in Prov. 25:1, *to transcribe*. Strong's #6275 BDB #801. Gen. 12:8 26:22 Job 14:18 18:4 21:7

|  |   |   |                            |
|--|---|---|----------------------------|
| 'āthaq (אֶתַק)<br>[pronounced <i>gaw-THANK</i> ] | <i>to move, to advance, to advance in years, to be stricken with age, to become old; to be manumitted, to be set free</i> | 3 <sup>rd</sup> person masculine singular, Qal imperfect    | Strong's #6275<br>BDB #801 |
| 'āthaq (אֶתַק)<br>[pronounced <i>gaw-THANK</i> ] | <i>to remove away, to take away; to move forward, proceed, move on; to remove; to transform, to transcribe</i>            | 3 <sup>rd</sup> person masculine singular, Hiphil imperfect | Strong's #6275<br>BDB #801 |

741. **Adjective:** 'āthâq (אֶתַק) [pronounced *gaw-THAWK*], which means *forward, arrogant [of speech]*, at least, according to BDB. Gesenius gives its meanings as *bold, impudent, impudently*. It is actually a relative rare word in Scripture, being found only in 1Sam. 2:3 Psalm 31:19 75:6 94:4.\* Its verbal cognate means *to move, to proceed, to advance, to move forward*. This word generally refers to speech or words which move straight ahead, which proceed with very little thought or restraint; the Arabic equivalent appears to mean *unrestrained*. Strong's #6277 BDB #801. 1Sam. 2:3

|   |  |                              |                            |
|---|--|------------------------------|----------------------------|
| 'āthâq (אֶתַק) [pronounced <i>gaw-THAWK</i> ] | <i>forward, arrogant [of speech]; bold, impudent, at least, according to BDB</i> | masculine singular adjective | Strong's #6277<br>BDB #801 |
|---|--|------------------------------|----------------------------|

742. **Adjective:** 'āthêq (אֶתַק) [pronounced *gaw-THAKE*], which means *valuable, advanced, handed forward; eminent, surpassing; shining; handsome*. Strong's #6276 BDB #801. Prov. 8:18

|  |   |                              |                         |
|--|---|------------------------------|-------------------------|
| ‘āthêq (אֶתֶּק) [pronounced ġaw-THAKE] | <i>valuable, advanced, handed forward; eminent, surpassing; shining; handsome</i> | masculine singular adjective | Strong's #6276 BDB #801 |
|--|---|------------------------------|-------------------------|

743. **Adjective:** which means *eminent, surpassing, choice*. Strong's #6266 BDB #801.

744. **Adjective:** which means *removed, old*. Strong's #6267 BDB #801.

745. **Verb1:** ‘āthar (אָתַר) [pronounced ġaw-THAHR], which means *to pray, to supplicate, to appeal, to petition, to entreaty*. This verb is always directed toward God. Here, in 1Chron. 5:20, it is used in the Niphal, which is the passive voice, meaning that they received an answer from their supplication to God. Young and the NASB render this: *and He was entreated to them*; Rotherham: *and He suffered Himself to be entreated by them*; God's Word renders this: *and he answered their prayers*. Strong's #6279 BDB #801. Gen. 25:21 Exodus 8:8, 9, 29, 30 9:28 10:17, 18 Judges 13:8 2Sam. 21:14 24:25 1Chron. 5:20

|                                      |  |  |                         |
|--------------------------------------|--|--|-------------------------|
| ‘āthar (אָתַר) [pronounced ġaw-THAR] | <i>to pray, to supplicate, to appeal, to petition, to entreaty</i> | 3 <sup>rd</sup> person masculine singular, Qal imperfect | Strong's #6279 BDB #801 |
|--------------------------------------|--|--|-------------------------|

This verb appears to be used by pagans to mean *to burn incense to a god*.

|                                      |  |   |                         |
|--------------------------------------|--|---|-------------------------|
| ‘āthar (אָתַר) [pronounced ġaw-THAR] | <i>to be supplicated, to be petitioned, to be entreated; to let oneself be supplicated; to hear and answer</i> | 3 <sup>rd</sup> person masculine singular, Niphal imperfect | Strong's #6279 BDB #801 |
|--------------------------------------|--|---|-------------------------|

|                                      |   |   |                         |
|--------------------------------------|---|---|-------------------------|
| ‘āthar (אָתַר) [pronounced ġaw-THAR] | <i>to make supplication, to plead; to be entreated for anyone</i> | 3 <sup>rd</sup> person masculine singular, Hiphil imperfect | Strong's #6279 BDB #801 |
|--------------------------------------|---|---|-------------------------|

|                                      |   |  |                         |
|--------------------------------------|---|--|-------------------------|
| ‘āthar (אָתַר) [pronounced ġaw-THAR] | <i>make supplication, plead, entreat; be entreated for anyone</i> | 2 <sup>nd</sup> person masculine singular, Hiphil imperative | Strong's #6279 BDB #801 |
|--------------------------------------|---|--|-------------------------|

746. **Masculine\_noun1:** which means *suppliant, worshiper*. Strong's #6282 BDB #801.

747. **Verb2:** which means *to be abundant*. Strong's #6280 BDB #801.

748. **Feminine\_noun:** which means *abundance*. Strong's #6283 BDB #801.

749. **Proper\_noun\_location:** which means *abundance*; and is transliterated . Strong's #6281 BDB #801.

750. **Masculine\_noun2:** which means *odor*. Strong's #6282 BDB #801.

## 17. פ, final ף Pê [pronounced pay] Written and Spoken p

1. **Letter:** pê פ, ף, or ף [pronounced pay]. the 17<sup>th</sup> letter. Also used as a numeral.

2. **Verb:** which means *to cleave in pieces, to split into pieces*. Strong's #6284 BDB #802.

3. **Feminine\_noun:** pê'âh (פֶּאֱה) [pronounced pay-AWH] and it means *corners, sides*; and specifically is related to the boundaries of a something (Ex. 26:18, 20 38:9 Lev. 19:9); it can also refer to the corners of a non-geographical object (Ex. 25:26 37:13); and even to a portion of one's face (Lev. 13:41 19:27). *Extremity* might be a good all-purpose word which could fulfill these various contexts. Strong's #6285&6311 BDB #802. Exodus 25:26 26:18 27:9 Num. 24:17 Joshua 18:14 double check below

|                                     |  |                        |                                 |
|-------------------------------------|--|------------------------|---------------------------------|
| pê'âh (פֶּאֱה) [pronounced pay-AWH] | <i>corners, sides; and specifically is related to the boundaries of a something; or to the corners of a non-geographical object; or to a portion of one's face</i> | feminine singular noun | Strong's #6285 & #6311 BDB #802 |
|-------------------------------------|--|------------------------|---------------------------------|

4. **Verb:** pâ'ar (פָּאֵר) [pronounced paw-AHR], which means *to adorn; to bestow upon; to beautify, to glorify*. In the Hithpael, it means *to glorify (onself), to boast, to get glory, to be glorified*. Strong's #6286 BDB #802. Exodus 8:9 Judges 7:2 Psalm 149:4

|                                     |  |  |                         |
|-------------------------------------|--|--|-------------------------|
| pā'ar (פָּאַר) [pronounced paw-AHR] | to adorn; to bestow upon; to beautify, to glorify  | 3 <sup>rd</sup> person masculine singular, Piel imperfect      | Strong's #6286 BDB #802 |
| pā'ar (פָּאַר) [pronounced paw-AHR] | to be adorned; to be bestowed upon; to be honored; to glorify oneself; to boast [against someone when followed by a עַל] | 3 <sup>rd</sup> person masculine singular, Hithpael imperfect  | Strong's #6286 BDB #802 |
| pā'ar (פָּאַר) [pronounced paw-AHR] | be adorned; be bestowed upon; be honored; glorify oneself; boast [against someone when followed by a עַל]                | 2 <sup>nd</sup> person masculine singular, Hithpael imperative | Strong's #6286 BDB #802 |

5. **Masculine\_noun:** which means *head-dress, turban*. Strong's #6287 BDB #802.

6. **Noun (feminine):** tîph<sup>ê</sup>ârâh (תִּפְהָאֲרָה) [pronounced tif-aw-RAW], which means *splendor, beauty, ornament; glory, glorying*. (the latter sometimes having a connotation of higher rank). Strong's #8597 BDB #802. Exodus 28:2 Judges 4:9 Psalm 96:6 Prov. 4:9 Zech. 12:7

|   |   |  |                         |
|---|---|--|-------------------------|
| tîph <sup>ê</sup> ârâh (תִּפְהָאֲרָה) [pronounced tif-aw-RAW] | splendor, beauty, ornament; glory, glorying | feminine singular noun with the 2 <sup>nd</sup> person masculine singular suffix | Strong's #8597 BDB #802 |
|---|---|--|-------------------------|

7. **Feminine\_noun:** which means *bough*. Strong's #6288 BDB #802.

8. **Feminine\_noun:** which means *boughs*. Collective noun. Strong's #6288&6333 BDB #802.

9. **Verb:** which means *to go over the boughs(?)*. Strong's #6286 BDB #802.

10. **Masculine\_noun:** which means *a gathering*. Meaning is dubious. Strong's #6289 BDB #802.

11. **Masculine\_noun:** pîyach (פִּיַּחַ) [pronounced PEE-ahkh], which means, *soot, ashes, dirt*. Strong's #6368 BDB #802. Might be in the wrong place for BDB #802. Exodus 9:8

|   |                   |                              |                         |
|---|-------------------|------------------------------|-------------------------|
| pîyach (פִּיַּחַ) [pronounced PEE-ahkh] | soot, ashes, dirt | masculine singular construct | Strong's #6368 BDB #802 |
|---|-------------------|------------------------------|-------------------------|

12. **Proper\_noun\_location:** Pâ'rân (פָּאַרָן) [pronounced paw-RAWN], which means (possibly) *boughs*; and is transliterated *Paran*. Strong's #6290 BDB #803. Gen. 21:21 Deut. 1:1 1Sam. 25:1

|   |  |                      |                         |
|---|--|----------------------|-------------------------|
| Pâ'rân (פָּאַרָן) [pronounced paw-RAWN] | (possibly) <i>boughs; abounding in foliage [or caverns]; and is transliterated Paran</i> | proper noun/location | Strong's #6290 BDB #803 |
|---|--|----------------------|-------------------------|

13. **Feminine\_noun:** which means *early fig*. Strong's #6291 BDB #803.

14. **Verb:** which means *to be thick and soft, to be flaccid*. Strong's #none BDB #803.

15. **Verb:** pîggûwl (פִּגְגֹּוּל) [pronounced pig-GOOL] and it means *to stink, foul, refuse* and is only found in Lev. 7:18 19:7 Isa. 65:4 Ezek. 4:14. There may be some confusion, as I do not find this word in BDB right now, although there is the cognate below (different passages are named for the occurrences of the word below). Strong's #6292 BDB #803. Lev. 19:7

16. **Masculine\_noun:** which means *foul thing, refuse*. Lev. 7:18 19:7 Ezek. 4:14.\* Strong's #6292 BDB #803.

17. **Noun:** This is followed by a word which occurs only here in the Old Testament; however its verbal cognate is pâna' (פָּנֵא) [pronounced paw-NAH or paw-NAHG], and it means *meet, encounter, reach* in the Qal and *to cause to light upon, to make entreaty, to interpose*. It is from this that we derive the meaning of *mark* or *target* for the noun. Without explanation, Rotherham gives us the meaning *your butt*. **Verb:** Strong's #6293 BDB #803. **Noun:** Strong's #4645 BDB #803. Job 7:20\*

18. **Verb:** pâga' (פָּגַעַ) [pronounced paw-GAHG], which means *to fall upon, to meet, to encounter, to reach* in the Qal and *to cause to light upon, to make entreaty, to interpose*. This is a word of subtlety, which can imply violence. Pâga' (פָּגַעַ) [pronounced paw-GAHG], a word which Gesenius and BDB define rather differently. Gesenius gives its primary meanings as *to strike upon, to strike against, to rush against someone [in violence]*; BDB gives the meanings *to meet, to encounter, to reach, to light upon*. When dealing with boundaries, it can mean *reaches to* or *touches* (it can be followed by a bêyth or by

’el—Joshua 19:11,22). What is surprising is that, even though the latter half of Joshua is filled with a list of boundaries, this verb is only used this way in Joshua 16:7 17:10 19:11, 22, 26, 27, 34. It is too many times to be a mistranslation, but it would indicate that the boundaries in the north may have been different than those in the south. That is, in the north, the parcels of land were adjacent, and there would be some cities and areas where a city belonging to one tribe would be a border city for another. This verb is used where people *meet* or *encounter* one another where violence is not the intention or the result (Gen. 23:8 Isa. 64:5). This verb is used *to meet*, *to encounter* when violence would be the result; however, the violence is given with a separate verb (Num. 35:19, 21). Throughout the rest of Scripture, we find this word being used *to strike* (Judges 8:21 15:12 1Sam. 22:18 2Sam. 1:15). It may or may not be followed by a preposition. Although this word can imply violence, it does not necessarily do so (see Job 21:15). This particular verb is often followed by the *bêyth* preposition and it does not necessarily imply a violent confrontation [see Job 21:15] or lack thereof [see Ruth 2:22 1Sam. 22:17–18?]. It can mean *to meet with [someone]* or *to reach to [someone]*. **Check synonym below (#6298).** Strong’s #6293 BDB #803. Gen. 23:8 28:11 32:1 Exodus 5:3 23:4 Joshua 16:7 Judges 8:21 15:12 18:25 Ruth 1:16 2:22 1Sam. 10:5 22:17 2Sam. 1:15 1Kings 2:25, 29 Job 21:15

|  |  |   |                         |
|--|--|---|-------------------------|
| pâga <sup>ʿ</sup> (פגַע) [pronounced paw-GAHG] | <i>to fall upon, to meet, to encounter, to reach; to entreat [by request], to assail [with a petition], to urge; to strike, to kill, to slay; to touch out of boundary; to reach [to anyone]; to strike a covenant [with someone], to make peace</i> | 3 <sup>rd</sup> person masculine singular, Qal imperfect    | Strong’s #6293 BDB #803 |
| pâga <sup>ʿ</sup> (פגַע) [pronounced paw-GAHG] | <i>fall upon, meet, encounter, reach; entreat [by request], assail [with a petition], urge; strike, kill, slay, execute</i>  | 2 <sup>nd</sup> person masculine singular, Qal imperative   | Strong’s #6293 BDB #803 |
| pâga <sup>ʿ</sup> (פגַע) [pronounced paw-GAHG] | <i>to cause (something, someone) to fall upon; to cause to supplicate; to invade; to assail [with prayers], to make intercession</i>   | 3 <sup>rd</sup> person masculine singular, Hiphil imperfect | Strong’s #6293 BDB #803 |
| pâga <sup>ʿ</sup> (פגַע) [pronounced paw-GAHG] | <i>assailant, enemy</i>  | masculine singular, Hiphil participle                       | Strong’s #6293 BDB #803 |

19. **Masculine\_noun:** pēga<sup>ʿ</sup> (פגַע) [pronounced PEH-gahg], which means *occurrence, chance, happening, incident, event*. Strong’s #6294 BDB #803. 1Kings 5:4

|  |   |                         |                         |
|--|---|-------------------------|-------------------------|
| pēga <sup>ʿ</sup> (פגַע) [pronounced PEH-gahg] | <i>occurrence, chance, happening, incident, event</i> | masculine singular noun | Strong’s #6294 BDB #803 |
|--|---|-------------------------|-------------------------|

20. **Masculine\_noun:** which means *thing hit, mark*. Strong’s #4645 BDB #803.

21. **Masculine\_noun:** which means *Asherite*. Num. 1:13 2:27 7:72, 77 10:26.\* This must be a proper noun improperly noted in BDB. Strong’s #6295 BDB #803.

22. **Verb:** pâgar (פגר) [pronounced paw-GAHR], which means *to be exhausted, to lack strength, to be weak, to have become weak, to faint*. Piel verb. Strong’s #6296 BDB #803. 1Sam. 30:10, 21\*

|                                   |   |   |                         |
|-----------------------------------|---|---|-------------------------|
| pâgar (פגר) [pronounced paw-GAHR] | <i>to be exhausted, to lack strength, to be weak, to have become weak, to faint</i> | 3 <sup>rd</sup> person plural, Piel perfect | Strong’s #6296 BDB #803 |
|-----------------------------------|---|---|-------------------------|

23. **Masculine\_noun:** pēger (פגר) [pronounced PEH-ger], which means *corpse, carcass*. Strong’s #6297 BDB #803. Gen. 15:11 1Sam. 17:46

|   |   |                         |                            |
|---|---|-------------------------|----------------------------|
| peger (פֶּגֶר) [pronounced <i>PEH-ger</i> ] | <i>corpse, carcass; monument, stele</i> | masculine singular noun | Strong's #6297<br>BDB #803 |
|---|---|-------------------------|----------------------------|

24. **Verb:** pāgash (פָּגַשׁ) [pronounced *paw-GAHSH*], which means *to meet, to encounter*. Have I confounded this with the similar verb above? It looks as though I did not. Qal: Gen. 32:17 33:8 Exodus 4:24, 27 1Sam. 25:20 2Sam. 2:13 Prov. 17:12 Isa. 34:14 Jer. 41:6. Niphal: Psalm 85:11 Prov. 22:2 29:13. Piel: Job 5:14. Strong's #6298 BDB #803. Gen. 33:8 Exodus 4:24 1Sam. 25:20

|   |  |   |                            |
|---|--|---|----------------------------|
| pāgash (פָּגַשׁ)<br>[pronounced <i>paw-GASH</i> ] | <i>to rush upon [anyone]; to attack; to meet, to encounter</i>                                   | 3 <sup>rd</sup> person masculine singular, Qal imperfect with the 3 <sup>rd</sup> person feminine singular suffix | Strong's #6298<br>BDB #803 |
| pāgash (פָּגַשׁ)<br>[pronounced <i>paw-GASH</i> ] | <i>to meet together, to meet each other, to meet [with anyone]; used in the reciprocal sense</i> | 3 <sup>rd</sup> person masculine singular, Niphal imperfect   | Strong's #6298<br>BDB #803 |
| pāgash (פָּגַשׁ)<br>[pronounced <i>paw-GASH</i> ] | <i>to light upon [anything]; to meet, to encounter</i>   | 3 <sup>rd</sup> person masculine singular, Piel imperfect   | Strong's #6298<br>BDB #803 |

25. **Verb:** pādāh (פָּדָה) [pronounced *paw-DAWH*], which means *to ransom, to purchase, to redeem*; often time, it is used to purchase land, slaves, or to provide enough money so that a person is not killed. Strong's #6299 BDB #804. **more work needs to be done** Exodus 13:13 21:8 Lev. 19:20 Deut. 21:8 1Sam. 14:45 2Sam. 4:9 7:23 1Kings 1:29 Job 5:20 Psalm 34:22 44:26 55:18

|   |   |   |                            |
|---|---|---|----------------------------|
| pādāh (פָּדָה)<br>[pronounced <i>paw-DAWH</i> ] | <i>to ransom, to purchase, to redeem; to let go [set free]; to preserve, to deliver [from danger]</i> | 3 <sup>rd</sup> person masculine singular, Qal imperfect    | Strong's #6299<br>BDB #804 |
| pādāh (פָּדָה)<br>[pronounced <i>paw-DAWH</i> ] | <i>to be ransomed [redeemed, purchased]</i>   | 3 <sup>rd</sup> person masculine singular, Niphal imperfect | Strong's #6299<br>BDB #804 |
| pādāh (פָּדָה)<br>[pronounced <i>paw-DAWH</i> ] | <i>to cause to be ransomed [redeemed, purchased], to allow to be ransomed</i>                         | 3 <sup>rd</sup> person masculine singular, Hiphil imperfect | Strong's #6299<br>BDB #804 |
| pādāh (פָּדָה)<br>[pronounced <i>paw-DAWH</i> ] | <i>redeemed</i>   | Hophal infinitive absolute                                  | Strong's #6299<br>BDB #804 |

26. **Masculine plural abstract:** Strong's #6302 BDB #804.

27. **Masculine proper noun:** which means *ransom*; transliterated . Strong's #6303 BDB #804.

28. **Feminine noun:** peduth/pedûwth (פִּדּוּת/פִּדּוּת) [pronounced *pehd-OOTH*], which means *redemption, a redeeming, ransom; something which has been redeemed; deliverance; distinction, division*. Strong's #6304 BDB #804. Exodus 8:23

|  |  |                        |                            |
|--|--|------------------------|----------------------------|
| peduth/pedûwth<br>(פִּדּוּת/פִּדּוּת) [pronounced <i>pehd-OOTH</i> ] | <i>redemption, a redeeming, ransom; deliverance; distinction, division</i> | feminine singular noun | Strong's #6304<br>BDB #804 |
|--|--|------------------------|----------------------------|

29. **Masculine noun:** pid<sup>e</sup>yôm/pid<sup>e</sup>yôn (פִּדְיוֹם/פִּדְיוֹן) [pronounced *pid-YOME/pid-YONE*] which means *ransom, a redemption, something which has been redeemed*. Strong's #6306 BDB #804. Exodus 21:30

|   |  |                         |                             |
|---|--|-------------------------|-----------------------------|
| pid <sup>e</sup> yôm/pid <sup>e</sup> yôn<br>(פִּדְיוֹם/פִּדְיוֹן) [pronounced <i>pid-YOME/pid-YONE</i> ] | <i>ransom, a redemption, something which has been redeemed</i> | masculine singular noun | Strong's #6306<br>BDB #804. |
|---|--|-------------------------|-----------------------------|

There does not appear to be any appreciable difference between this and its feminine counterpart.

30. **Masculine\_proper\_noun:** which means *God has ransomed*; transliterated . Strong's #6300 BDB #804.
31. **Masculine\_proper\_noun:** which means *the rock has ransomed*; transliterated . Strong's #6301
32. **Masculine\_proper\_noun:** which means *has ransomed*; transliterated . Strong's #6305 BDB #804.
33. **Proper\_noun/location:** Paddân (פַּדָּן) [pronounced *pahd-DAWN*], which means *to extend, a plateau; garden, field*; transliterated *Paddan, Padan*. Strong's #6307 BDB #804. Gen. 25:20 28:2 31:18 33:18 35:9 46:15 48:7

|  |  |   |                            |
|--|--|---|----------------------------|
| Paddân (פַּדָּן)<br>[pronounced <i>pahd-DAWN</i> ] | <i>to extend, a plateau; garden, field</i> ; transliterated <i>Paddan, Padan</i> | proper singular noun/location with the directional hê | Strong's #6307<br>BDB #804 |
|--|--|---|----------------------------|

The directional hê is the *âh* (ה) ending to a noun, usually found after a verb of motion. This is called the *directive hê* or the *he locale*, which often indicates direction and puts somewhat of an adverbial spin on the noun. Essentially, it answers the question *where?* The pronunciation of the word does not change. The directional hê indicates the direction in which something moves. It is often used with the noun *heaven* and the most literal rendering in the English would be *heavenward*. We can also indicate the existence of the hê directional by supplying the prepositions *to* or *toward*.

|  |  |                      |                          |
|--|--|----------------------|--------------------------|
| ʿĀrām (עֲרָם) [pronounced <i>uh-RAWM</i> ] | <i>the highland, high region; exalted</i> ; and is transliterated <i>Aram</i> ; sometimes rendered <i>Syria, Mesopotamia</i> | singular proper noun | Strong's #758<br>BDB #74 |
|--|--|----------------------|--------------------------|

Together, these words refer to the table land of Aram; Paddan or Paddan-Aram, a region of Syria. If there is a directional hê added to Paddan, then this means *to [toward] Paddan-aram*.

34. **Verb:** which means *not sure*. Strong's #6308 BDB #804.
35. **Masculine\_noun:** which means *suet*. Strong's #6309 BDB #804.
36. **Masculine\_noun:** peh (פֶּה) [pronounced *peh*], which means *mouth*. With the word *word* it might be reasonably translated *rendered verdict* (Deut. 17:10). Bullinger, although he is usually sensible and straight on what he covers, says that a sword with two mouths refers to a sword which has killed a lot of people.<sup>62</sup> This simply refers to a sword with two blades or two edges, and accounts for the fact that many translators do not translate the word as *mouth* but as *edge*. Strong's #6310 BDB #804. Gen. 4:11 8:11 24:57 25:28 29:2 41:40 42:27 43:12 44:1 45:12 Exodus 4:10 12:4 13:9 17:1 23:13 28:32 Deut. 1:26 17:6, 10 21:5, 17 34:5 Joshua 1:18 9:2, 14 Judges 1:8 3:16 1Sam. 1:12 12:14 13:21 14:26 15:8 17:35 22:19 2Sam. 1:16 14:3, 19 15:14 18:25 22:9 1Kings 7:31 8:15 1Chron. 16:12 17:5 Job 1:15 3:1 Psalm 34:1 51:15 54:2 55:21 59:7 62:4 63:5 73:9 105:5 133:2 Prov. 2:6 4:5, 24 5:4, 7 6:2 7:24 8:13 10:6

|                                     |   |                              |                            |
|-------------------------------------|---|------------------------------|----------------------------|
| peh (פֶּה) [pronounced <i>peh</i> ] | <i>mouth [of man, animal; as an organ of speech]; opening, orifice [of a river, well, etc.]; edge; extremity, end</i> | masculine singular construct | Strong's #6310<br>BDB #804 |
|-------------------------------------|---|------------------------------|----------------------------|

<sup>62</sup> *Figures of Speech Used in the Bible*; E.W. Bullinger; ©originally 1898; reprinted 1968 Baker Books; p 408.



This word can be used metaphorically for a *spokesman, a messenger, an orator; a commandment, expressed purpose*. In 2Sam. 13:32, this is rendered *command, intent, order, appointment* by translators who are generally very literal in their translation.

|  |  |                            |                            |
|--|--|----------------------------|----------------------------|
| piyyôwth (פִּיּוֹת) [pronounced pee-YOHTH] | 2 [or more] edges; mouths [of man, animal; as an organ of speech]; openings, orifices [of a river, well, etc.] | masculine plural construct | Strong's #6310<br>BDB #804 |
|--|--|----------------------------|----------------------------|

37. **Compounded with a preposition:** peh (פֶּה) [pronounced *peh*], which means *mouth*. With the kaph preposition, it means *according to the commandment of, according to the rate of, at the rate of; according to; like as, like according as, even a; so that; at the rate [proportion] of*. Strong's #6310 BDB #804. 1Chron. 12:23

|   |  |  |                            |
|---|--|--|----------------------------|
| kaph or k <sup>e</sup> (כ) [pronounced k <sup>e</sup> ] | as, like, according to; about, approximately   | preposition of comparison or approximation | No Strong's #<br>BDB #453  |
| peh (פֶּה) [pronounced <i>peh</i> ]                     | mouth [of man, animal; as an organ of speech]; opening, orifice [of a river, well, etc.]; edge; extremity, end | masculine singular construct               | Strong's #6310<br>BDB #804 |

*Peh* with the kaph preposition means *according to the commandment [word] of, according to the rate of, at the rate of; according to; like as, like according as, even a; so that; at the rate [proportion] of*.

38. **Compounded with a preposition:** peh (פֶּה) [pronounced *peh*], which means *mouth*. However, with a preposition, it generally becomes a particle. With lâmed, it means *at the rate of, according to*. Strong's #6310 BDB #804. Gen. 34:26 47:12 Exodus 12:4 16:16 Joshua 18:4 Prov. 8:3

|  |  |                                    |                            |
|--|--|------------------------------------|----------------------------|
| lâmed (ל) [pronounced l <sup>e</sup> ] | to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by                   | directional/relational preposition | No Strong's #<br>BDB #510  |
| peh (פֶּה) [pronounced <i>peh</i> ]    | mouth [of man, animal; as an organ of speech]; opening, orifice [of a river, well, etc.]; edge; extremity, end | masculine singular construct       | Strong's #6310<br>BDB #804 |

Sometimes the lâmed preposition and peh mean *at the rate of, according to*. These words are also translated *with the mouth of, by the edge of, with the*. Literally, this is *to a mouth of; less literally, to the mouths of*.

39. **Combo:** Deut. 34:5

|                                     |  |                                   |                            |
|-------------------------------------|--|-----------------------------------|----------------------------|
| ‘al (עַל) [pronounced <i>gahl</i> ] | upon, beyond, on, against, above, over; on the ground of, because of, according to, on account of, on behalf of, with, by, besides, in addition to, to, toward, together with, in the matter of, concerning, as regards to | preposition of relative proximity | Strong's #5921<br>BDB #752 |
| peh (פֶּה) [pronounced <i>peh</i> ] | mouth [of man, animal; as an organ of speech]; opening, orifice [of a river, well, etc.]; edge; extremity, end   | masculine singular construct      | Strong's #6310<br>BDB #804 |

This combination of words literally means *upon the mouth of, on the mouth of*. These words are translated: *at the bidding of, at the commandment of, according to the word of, according to the mouth of, according to the command of; upon the testimony of; on the basis of; as had said*.

40. **Combo:** Deut. 21:17

|                                     |   |                              |                            |
|-------------------------------------|---|------------------------------|----------------------------|
| peh (פֶּה) [pronounced <i>peh</i> ] | <i>mouth [of man, animal; as an organ of speech]; opening, orifice [of a river, well, etc.]; edge; extremity, end</i> | masculine singular construct | Strong's #6310<br>BDB #804 |
|-------------------------------------|---|------------------------------|----------------------------|

This word can be used metaphorically for a *spokesman, a messenger, an orator; a commandment, expressed purpose*. In 2Sam. 13:32, this is rendered *command, intent, order, appointment* by translators who are generally very literal in their translation.

|  |  |                          |                             |
|--|--|--------------------------|-----------------------------|
| sh <sup>e</sup> nayîm (שְׁנַיִם) [pronounced <i>sh<sup>e</sup>n-AH-yim</i> ] | <i>two, a pair; a second [time]; again; a repetition, a repeating; cognate of a verb which means to repeat</i> | dual numeral substantive | Strong's #8147<br>BDB #1040 |
|--|--|--------------------------|-----------------------------|

The Pulpit Commentary says<sup>63</sup> that this means a *double portion* (literally, it is translated *a mouth of two*). They reference 2Kings 2:9 Zech. 13:8.

41. Noun

42. **Masculine\_noun:** pîyphîyôwth (פִּיפְיֹוֹת) [pronounced *pee-fee-OHTH*], which means *two-edged, sharp, sharp edged*. Strong's #6374 BDB #805. Psalm 149:6

|   |                                      |                       |                            |
|---|--------------------------------------|-----------------------|----------------------------|
| pîyphîyôwth (פִּיפְיֹוֹת) [pronounced <i>pee-fee-OHTH</i> ] | <i>two-edged, sharp, sharp edged</i> | masculine plural noun | Strong's #6374<br>BDB #805 |
|---|--------------------------------------|-----------------------|----------------------------|

There is considerable disagreement as to the spelling of this noun and its meaning. BDB presents it as a form of peh (פֶּה) [pronounced *peh*], which means *mouth; opening; edge*. Strong's #6310 BDB #804.

43. **Adverb:** pōh (פֹּה) [pronounced *poe*], which means *here*. This particular adverb is found surprisingly few times in Scripture (less than a half dozen times, and mostly in conjunction with another prefix). Strong's #6311 BDB #805. Gen. 19:12 22:5 40:15 Deut. 5:3 Judges 4:20 1Sam. 16:11 21:8 23:3 2Sam. 20:4 1Kings 2:30 Psalm 132:14

|                                     |                            |        |                            |
|-------------------------------------|----------------------------|--------|----------------------------|
| pōh (פֹּה) [pronounced <i>poe</i> ] | <i>here, in this place</i> | adverb | Strong's #6311<br>BDB #805 |
|-------------------------------------|----------------------------|--------|----------------------------|

44. **Masculine\_proper\_noun:** Pûw'âh (פֻּוֹאֵה) [pronounced *poo-AW*], which means *a blast; transliterated Pua, Puah, Phuvah*. Strong's #6312 BDB #806. Gen. 46:13

|   |  |                                |                            |
|---|--|--------------------------------|----------------------------|
| Pûw'âh (פֻּוֹאֵה) [pronounced <i>poo-AW</i> ] | <i>a blast; transliterated Pua, Puah, Phuvah</i> | masculine singular proper noun | Strong's #6312<br>BDB #806 |
|---|--|--------------------------------|----------------------------|

The name is also spelled Puvvâh (פֻּוֹוֹאֵה) [pronounced *poov-VAW*].

45. **Gentilic\_adjective:** which means , transliterated . Strong's #6324 BDB #806.

46. **Verb:** pûwg (פֻּוֹג) [pronounced *poog*], which means, *to grow feeble, to be numb, to become rigid*. Strong's #6313 BDB #806. Gen. 45:26

|   |  |  |                            |
|---|--|--|----------------------------|
| pûwg (פֻּוֹג) [pronounced <i>poog</i> ] | <i>to grow feeble, to be numb, to become rigid</i> | 3 <sup>rd</sup> person masculine singular, Qal imperfect | Strong's #6313<br>BDB #806 |
|---|--|--|----------------------------|

<sup>63</sup> *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, Deut. 21:17.

|  |   |   |                         |
|--|---|---|-------------------------|
| pûwg (פּוּג) [pronounced poog]   | to be or become numb  | 3 <sup>rd</sup> person masculine singular, Niphal imperfect | Strong's #6313 BDB #806 |
| 47. <b>Feminine_noun:</b> which means <i>benumbing, cessation</i> . Strong's #6314 BDB #806.   |   |   |                         |
| 48. <b>Feminine_noun:</b> which means <i>benumbing, cessation</i> . Strong's #2014 BDB #806.   |   |   |                         |
| 49. <b>Verb:</b> pûwach (פּוּחַ) [pronounced poo-AHKH], which means <i>to breath [out], to blow, to exhale</i> . Its secondary meanings include <i>to breathe</i> (the subject is <i>day</i> , and the <i>day breathes</i> —i.e., it grows cold); <i>to exhale</i> (the subject is <i>garden</i> and the <i>garden exhales</i> its odors; <i>to blow against</i> (in terms of the fire of God's wrath to be blown against someone; <i>to excite, to inflame</i> (as would occur when one blows upon a fire); <i>to breathe out, to puff out, to utter</i> . Here, BDB says it means <i>to blow against, to snort against</i> . This is very close to the word <i>nûwach</i> , which means <i>to breathe</i> and also refers to one's spirit. Strong's #6315 BDB #806. Psalm 10:5 12:5 Prov. 6:19 |   |   |                         |
| pûwach (פּוּחַ) [pronounced poo-AHKH]  | to breath [out], to blow, to exhale   | 3 <sup>rd</sup> person masculine singular, Qal imperfect    | Strong's #6315 BDB #806 |
| pûwach (פּוּחַ) [pronounced poo-AHKH]  | to blow [through, upon, against, out]; to utter; to pant, to hasten; to rail against, to reproach | 3 <sup>rd</sup> person masculine singular, Hiphil imperfect | Strong's #6315 BDB #806 |
| 50. <b>Masculine_noun:</b> which means <i>soot</i> . Strong's #6268 BDB #806.  |   |   |                         |
| 51. <b>Gentilic_adjective:</b> Phûwṭ (פּוּט) [pronounced fuṭ], which means <i>a bow, transliterated Put, Phut; [probably] Libyans</i> . Strong's #6316 BDB #806. Gen. 10:6   |   |   |                         |
| Phûwṭ (פּוּט) [pronounced uṭ]  | a bow, transliterated Put, Phut; [probably] Libyans   | gentilic singular adjective                                 | Strong's #6316 BDB #806 |
| 52. <b>Masculine_proper_noun:</b> Pûwtîy'êl (פּוּטִי'אֵל) [pronounced poo-tee-ALE], which means <i>afflicted of God, disparaged by God; transliterated Putiel</i> . Strong's #6317 BDB #806. Exodus 6:25   |   |   |                         |
| Pûwtîy'êl (פּוּטִי'אֵל) [pronounced poo-tee-LE]  | afflicted of God, disparaged by God; transliterated Putiel  | masculine singular proper noun                              | Strong's #6317 BDB #806 |
| 53. <b>Masculine_proper_noun:</b> Pôwtîyphar (פּוּטִיפָר) [pronounced poh-tee-FAHR], which means <i>belonging to the sun; transliterated Potiphar</i> . Strong's #6318 BDB #806. Gen. 37:36 39:1   |   |   |                         |
| Pôwtîyphar (פּוּטִיפָר) [pronounced poh-tee-FAHR]  | belonging to the sun; transliterated Potiphar   | masculine singular proper noun                              | Strong's #6318 BDB #806 |
| 54. <b>Masculine_proper_noun:</b> Pôwtîy-pherā' (פּוּטִי-עֶרָא) [pronounced POH-tee-FEH-rahg], which means <i>he whom Ra gave; transliterated Poti-pherah</i> . Strong's #6319 BDB #806. Gen. 41:45 46:20  |   |   |                         |
| Pôwtîy-pherā' (פּוּטִי-עֶרָא) [pronounced POH-tee-FEH-rahg]  | he whom Ra gave; transliterated Poti-pherah   | masculine singular proper noun                              | Strong's #6319 BDB #806 |
| 55. <b>Masculine_noun:</b> which means <i>antimony, stibium</i> . Strong's #6320 BDB #806.   |   |   |                         |
| 56. <b>Masculine_collective_noun:</b> pôl (פֹּל) [pronounced poh], which means <i>a bean, beans</i> . Strong's #6321 BDB #806. 2Sam. 17:28   |   |   |                         |
| pôl (פֹּל) [pronounced poh]  | a bean, beans   | masculine singular collective noun                          | Strong's #6321 BDB #806 |
| 57. <b>Masculine_proper_noun:</b> which means ; transliterated . Strong's #6322 BDB #806.  |   |   |                         |
| 58. <b>Verb1:</b> pûwts (פּוּץ) [pronounced poots], which means <i>to be dispersed, scattered</i> . There is a participial use which I need to add in here. Strong's #6327 BDB #806. Gen. 11:4, 8 49:7 Exodus 5:12 Deut. 4:27 1Sam. 11:11 13:7 14:34 2Sam. 18:8 20:22 22:15 Job 18:11 Psalm 68:1 Prov. 5:16  |   |   |                         |

|                                  |  |   |                         |
|----------------------------------|--|---|-------------------------|
| pûwts (פּוּץ) [pronounced poots] | <i>to break, to dash into pieces; to disperse [sometimes, to disperse themselves; to be dispersed], to scatter; to overflow</i>  | 3 <sup>rd</sup> person masculine singular, Qal imperfect      | Strong's #6327 BDB #806 |
| pûwts (פּוּץ) [pronounced poots] | <i>to be dispersed, to be scattered</i>  | 3 <sup>rd</sup> person masculine singular, Niphal imperfect   | Strong's #6327 BDB #806 |
| pûwts (פּוּץ) [pronounced poots] | <i>dispersed, scattered, being scattered; being broken into pieces</i>   | Niphal participle   | Strong's #6327 BDB #806 |
| pûwts (פּוּץ) [pronounced poots] | <i>to break [smash] into into pieces</i>   | 3 <sup>rd</sup> person masculine singular, Pilel imperfect    | Strong's #6327 BDB #806 |
| pûwts (פּוּץ) [pronounced poots] | <i>to be broken or dash into pieces; to be dashed [smashed] [against something]</i>  | 3 <sup>rd</sup> person masculine singular, Pilpel imperfect   | Strong's #6327 BDB #806 |
| pûwts (פּוּץ) [pronounced poots] | <i>to scatter, to send abroad; to agitate [harass] [anyone]; to pour out [used metaphorically of anger]; to spread oneself abroad; to cause [things] to be scattered [dispersed]</i> | 3 <sup>rd</sup> person masculine singular, Hiphil imperfect   | Strong's #6327 BDB #806 |
| pûwts (פּוּץ) [pronounced poots] | <i>to be broken [dashed] into pieces; to be scattered [like dust]</i>  | 3 <sup>rd</sup> person masculine singular, Hithpael imperfect | Strong's #6327 BDB #806 |

59. **Proper\_noun\_location:** Strong's #6325 BDB #806.

60. **Feminine\_proper\_noun:** Pûw'âh (פּוּאָה) [pronounced poo-ĠAW], which means *splendid*; transliterated *Puah*. Strong's #6326 BDB #806. Exodus 1:15\*

|  |                                      |                               |                         |
|--|--------------------------------------|-------------------------------|-------------------------|
| Pûw'âh (פּוּאָה)<br>[pronounced poo-ĠAW] | <i>splendid; transliterated Puah</i> | feminine singular proper noun | Strong's #6326 BDB #806 |
|--|--------------------------------------|-------------------------------|-------------------------|

61. **Masculine\_noun:** which means *a scatterer, a disperser*. Strong's #4650 BDB #807.

62. **Verb2:** which means *to flow, to overflow*. Strong's #6327 BDB #807.

63. **Verb1:** which means *to reel, to totter*. Strong's #6328 BDB #807.

64. **Feminine\_noun:** pûwqâh (פּוּקָה) [pronounced poo-KAW], which means *tottering, staggering*. Strong's #6330 BDB #807. 1Sam. 25:31\*

|  |   |                        |                         |
|--|---|------------------------|-------------------------|
| pûwqâh (פּוּקָה)<br>[pronounced poo-KAW] | <i>an obstacle in the way, a stumbling block; a tottering, a staggering</i> | feminine singular noun | Strong's #6330 BDB #807 |
|--|---|------------------------|-------------------------|

The verb cognate means *to totter, to stagger*, so a *tottering* or a *staggering* are probably correct renderings.

65. **Masculine\_noun:** which means *tottering, staggering*. Strong's #6375 BDB #807.

66. **Hiphil\_verb2:** pûwq (פּוּק) [pronounced pook], which means *to bring out, to bring forth, to cause to come forth [from anyone], to get, to obtain [from someone], to furnish, to promote; to bring to an end, to let succeed*. Strong's #6329 BDB #807. The Doctrine of Fasting (Isa. 58:10) Prov. 3:13 8:35

|                                |  |   |                         |
|--------------------------------|--|---|-------------------------|
| pûwq (פּוּק) [pronounced pook] | to bring out, to bring forth, to cause to come forth [from anyone], to get, to obtain [from someone], to furnish, to promote; to bring to an end, to let succeed | 3 <sup>rd</sup> person masculine singular, Hiphil imperfect | Strong's #6329 BDB #807 |
|--------------------------------|--|---|-------------------------|

67. **Masculine\_noun:** which means *lot*. Strong's #6332 BDB #807.  
 68. **Verb:** which means *to foam, to ferment, to boil*. Strong's #none BDB #807.  
 69. **Feminine\_noun:** which means *wine-press*. Strong's #6333 BDB #807.  
 70. **Masculine\_proper\_noun:** which means ; transliterated . Strong's #6334 BDB #807.  
 71. **Verb:** which means *to spring about*. Strong's #6335 BDB #807.  
 72. **Gentilic\_adjective:** which means , transliterated . Strong's #6335 BDB #807.  
 73. **Masculine\_noun:** pâûwr (פּוּר) [pronounced paw-ROOR], which means *pot*. This is only found in three passages: Num. 11:8 Judges 6:19 1Sam. 2:14. Strong's #6517 BDB #807. **Ancient Jewish Cooking Vessels** Judges 6:19 1Sam. 2:14

|                                     |     |   |                         |
|-------------------------------------|-----|---|-------------------------|
| pâûwr (פּוּר) [pronounced paw-ROOR] | pot | masculine singular noun with the definite article | Strong's #6517 BDB #807 |
|-------------------------------------|-----|---|-------------------------|

74. **Verb1:** which means *to spring about*. Strong's #6335 BDB #807.  
 75. **Verb2:** which means *to be scattered*. Strong's #6335 BDB #807.  
 76. **Verb1:** which means *to refine*. Hophal. Strong's #6338 BDB #808.  
 77. **Masculine\_noun:** pâz (פַּז) [pronounced pahz], which means *refined, pure gold*. This word is only found in poetry. Strong's #6337 BDB #808. Psalm 19:10 21:3 Prov. 8:19

|                              |                    |                         |                         |
|------------------------------|--------------------|-------------------------|-------------------------|
| pâz (פַּז) [pronounced pahz] | refined, pure gold | masculine singular noun | Strong's #6337 BDB #808 |
|------------------------------|--------------------|-------------------------|-------------------------|

78. **Verb2:** pâzaz (פַּזַּז) [pronounced paw-ZAHZ], which means *to be supple, to be agile, to be light on one's feet*. Strong's #6339 BDB #808. Gen. 49:24 2Sam. 6:16\*

|                                       |  |  |                         |
|---------------------------------------|--|--|-------------------------|
| pâzaz (פַּזַּז) [pronounced paw-ZAHZ] | to be supple, to be agile, to be light on one's feet | 3 <sup>rd</sup> person masculine singular, Qal imperfect | Strong's #6339 BDB #808 |
|---------------------------------------|--|--|-------------------------|

|                                       |                          |   |                         |
|---------------------------------------|--------------------------|---|-------------------------|
| pâzaz (פַּזַּז) [pronounced paw-ZAHZ] | to leap, to show agility | 3 <sup>rd</sup> person masculine singular, Piel imperfect | Strong's #6339 BDB #808 |
|---------------------------------------|--------------------------|---|-------------------------|

Gesenius comments on this verb: This root seems to have almost fallen into disuse among the Hebrews, and by many to have been forgotten, so that the writer of the Chronicles thought it necessary to interpret it in two places by other verbs which were better known.<sup>64</sup>

79. **Verb:** pâzar (פַּזַּר) [pronounced paw-ZAHR], which means *to scatter, to disperse; to bestow liberally*. Strong's #6340 BDB #808. Psalm 89:10 147:16

|                                       |  |  |                         |
|---------------------------------------|--|--|-------------------------|
| pâzar (פַּזַּר) [pronounced paw-ZAHR] | to scatter, to disperse; to bestow liberally | 3 <sup>rd</sup> person masculine singular, Qal imperfect | Strong's #6340 BDB #808 |
|---------------------------------------|--|--|-------------------------|

|                                       |                      |                        |                         |
|---------------------------------------|----------------------|------------------------|-------------------------|
| pâzar (פַּזַּר) [pronounced paw-ZAHR] | scattered, dispersed | Qal passive participle | Strong's #6340 BDB #808 |
|---------------------------------------|----------------------|------------------------|-------------------------|

|                                       |  |   |                         |
|---------------------------------------|--|---|-------------------------|
| pâzar (פַּזַּר) [pronounced paw-ZAHR] | to scatter, to disperse; to bestow liberally | 3 <sup>rd</sup> person masculine singular, Piel imperfect | Strong's #6340 BDB #808 |
|---------------------------------------|--|---|-------------------------|

<sup>64</sup> H. W. F. Gesenius, *Hebrew-Chaldee Lexicon to the Old Testament*; ©1979 by Baker Books; p. 670.

|   |   |   |                         |
|---|---|---|-------------------------|
| pâzar (פָּזַר) [pronounced paw-ZAHR]  | <i>to be scattered, to be dispersed</i>   | 3 <sup>rd</sup> person masculine singular, Niphal imperfect | Strong's #6340 BDB #808 |
| pâzar (פָּזַר) [pronounced paw-ZAHR]  | <i>to be scattered, to be dispersed</i>   | 3 <sup>rd</sup> person masculine singular, Pual imperfect   | Strong's #6340 BDB #808 |
| 80. <b>Verb:</b> pâchad (פָּחַד) [pronounced paw-KHAHD], which means, <i>to fear, to be afraid, to dread, to shake with fear</i> . This is not the word used for revering the Lord. Strong's #6342 BDB #808. Job 3:25 Prov. 3:24  |   |   |                         |
| pâchad (פָּחַד) [pronounced paw-KHAHD]  | <i>to fear, to be afraid, to dread, to shake [tremble] with fear</i>                              | 3 <sup>rd</sup> person masculine singular, Qal imperfect    | Strong's #6342 BDB #808 |
| Although BDB includes the meanings <i>to revere, to be in awe of</i> , this is not the word used in <i>fear</i> of the Lord.  |   |   |                         |
| pâchad (פָּחַד) [pronounced paw-KHAHD]  | <i>to have great fear of, to be strongly afraid, to be in great dread of</i>                      | 3 <sup>rd</sup> person masculine singular, Piel imperfect   | Strong's #6342 BDB #808 |
| pâchad (פָּחַד) [pronounced paw-KHAHD]  | <i>to cause to fear, to make afraid, to cause one to dread, to make one shake with fear</i>       | 3 <sup>rd</sup> person masculine singular, Hiphil imperfect | Strong's #6342 BDB #808 |
| 81. <b>Masculine_noun:</b> pachad (פָּחַד) [pronounced PAH-khahd] means <i>fear, terror, dread, a thing which is feared, that which is feared</i> . Strong's #6343 BDB #808. Gen. 31:42 Exodus 15:16 Deut. 2:25 1Sam. 11:7 1Chron. 14:17 Job 3:25 13:11 15:21 21:9 Psalm 64:1 105:38 Prov. 1:26 3:25  |   |   |                         |
| pachad (פָּחַד) [pronounced PAH-khahd]  | <i>fear, terror, dread, a thing which is feared, that which is feared</i>                         | masculine singular noun                                     | Strong's #6343 BDB #808 |
| 82. <b>Verb:</b> pâchaz (פָּחַז) [pronounced paw-KHAHZ], the meaning of which is given as <i>to be wanton, to be reckless, to be lascivious, to be proud</i> . It is properly used of water, referring to either <i>boiling over</i> or to the fact that it takes the shape of the object that it is placed in. Since this verb and its cognates occur in only Gen. 49:4 Judges 9:4 Zeph. 3:4. The translators know that the reference is negative; it is just that they don't know how to render it for certain. Reuben is the key—he knew what was right and he allowed himself to be influenced by his brothers. Rather than taking the correct stance with regards to Joseph, Reuben was going to go along with his brothers and then come back later and make everything right. Therefore, we will go with the meanings <i>easily influenced, easily bought, easily lead, procured</i> . In other words, these men did not stand for any principles; they were paid and that convinced them. Strong's #6348 BDB #808. Judges 9:4 |   |   |                         |
| 83. <b>Masculine_noun:</b> pacha (פָּחַ) [pronounced pahk-AHZ], which means <i>wantonness, recklessness, unbridled license, frothiness; unstable</i> . Strong's #6349 BDB #808. Gen. 49:4   |   |   |                         |
| pacha (פָּחַ) [pronounced pahk-AHZ]   | <i>wantonness, recklessness, unbridled license, frothiness; unstable</i>                          | masculine singular noun                                     | Strong's #6349 BDB #808 |
| 84. <b>Feminine_noun:</b> which means <i>recklessness, extravagance</i> . Strong's #6350 BDB #808.  |   |   |                         |
| 85. <b>Masculine_noun1:</b> pach (פָּח) [pronounced pahkh], which means <i>a snare, a trap, a bird-trap; a trap [into which one falls or one is taken to destruction]</i> . There is a different plural meaning. Strong's #6341 BDB #809. Joshua 23:13 Psalm 142:3 Prov. 7:23   |   |   |                         |
| pach (פָּח) [pronounced pahkh]  | <i>a snare, a trap, a bird-trap; a trap [into which one falls or one is taken to destruction]</i> | masculine singular noun                                     | Strong's #6341 BDB #809 |

|  |   |  |                                    |
|--|---|--|------------------------------------|
| pachîym (פַּחִיִּים)<br>[pronounced pah-KHEEM]   | snares; lightning [bending like snares]; a serpent; plates of metal   | masculine plural noun  | Strong's #6341<br>BDB #809         |
| 86. <b>Verb:</b> which means <i>to trap, to ensnare</i> . Hiphil. Strong's #6351 BDB #809.   |   |  |                                    |
| 87. <b>Masculine_noun2:</b> which means <i>plate of metal</i> . Strong's #6341 BDB #809.   |   |  |                                    |
| 88. <b>Masculine collective noun:</b> which means <i>coal</i> . Strong's #6352 BDB #809.   |   |  |                                    |
| 89. <b>Masculine_noun:</b> pachath (פַּחַת) [pronounced PAHKH-ahth], which means <i>pit, hole</i> . Strong's #6354 BDB #809. 2Sam. 17:9 18:17  |   |  |                                    |
| pachath (פַּחַת)<br>[pronounced PAHKH-ahth]  | pit, hole   | masculine singular noun<br>with the definite article   | Strong's #6354<br>BDB #809         |
| 90. <b>Feminine_noun:</b> which means <i>boring, eating out</i> . Strong's #6356 BDB #809.   |   |  |                                    |
| 91. <b>Masculine_proper_noun:</b> which means ; transliterated . Strong's #6355 BDB #809.  |   |  |                                    |
| 92. <b>Feminine_noun:</b> piṭḏâh (פִּיטְדָּה) [pronounced piht-DAW], which means <i>topaz, chrysolite</i> . Strong's #6357 BDB #809. Exodus 28:17  |   |  |                                    |
| piṭḏâh (פִּיטְדָּה)<br>[pronounced piht-DAW]   | topaz, chrysolite   | feminine singular noun   | Strong's #6357<br>BDB #809         |
| 93. <b>Masculine_noun:</b> which means <i>forge-hammer</i> . Strong's #6360 BDB #809.  |   |  |                                    |
| 94. <b>Verb:</b> pâṭar (פָּטַר) [pronounced paw-TAHR], which means <i>to split, to cleave; to cause to burst out; to let go free, to let out, to slip away, to depart</i> . Strong's #6362 BDB #809. 1Sam. 19:10   |   |  |                                    |
| pâṭar (פָּטַר) [pronounced paw-TAHR]   | to split, to cleave; to cause to burst out; to let go [set] free, to let out, to remove [oneself], to escape; to slip away, to depart | 3 <sup>rd</sup> person masculine singular, Qal imperfect   | Strong's #6362<br>BDB #809         |
| pâṭar (פָּטַר) [pronounced paw-TAHR]   | to split the lip [i.e., to open the mouth wide], to scorn   | 3 <sup>rd</sup> person masculine singular, Hiphil imperfect  | Strong's #6362<br>BDB #809         |
| 95. <b>Verb:</b> pâṭûwr (פָּטְוּר) [pronounced paw-TOOR], which means, <i>opened</i> . Strong's #6358 & #6362 BDB #809. 1Kings 6:18, 29  |   |  |                                    |
| pâṭûwr (פָּטְוּר)<br>[pronounced paw-TOOR]   | opened  | Qal passive participle of Strong's #6362; used as an adjective; here, a masculine plural construct | Strong's #6358 & #6362<br>BDB #809 |
| 96. <b>Adjective:</b> pâṭîyr (פָּטִיִּיר) [pronounced paw-TEER], which means <i>open, unoccupied; free [to work]</i> . Strong's #6359 BDB #809.  |   |  |                                    |
| 97. <b>Masculine_noun:</b> piṭṛâh (פִּיטְרָה) [pronounced piht-RAW], which means <i>that which separates, that which first opens, firstborn, firstling; opens; fissure</i> . Also spelled peṭer (פֶּטֶר) [pronounced PEH-tehr]. Strong's #6363 BDB #809. Exodus 13:2 |   |  |                                    |
| piṭṛâh (פִּיטְרָה)<br>[pronounced piht-RAW];<br>also spelled peṭer (פֶּטֶר)<br>[pronounced PEH-tehr]   | that which separates, that which first opens, firstborn, firstling; opens; fissure  | masculine singular noun  | Strong's #6363<br>BDB #809         |
| 98. <b>Feminine_noun:</b> which means <i>that which separates, that which first opens</i> . Strong's #6363 BDB #809.   |   |  |                                    |
| 99. <b>Proper_noun/location:</b> which means ; transliterated . Strong's #6364 BDB #809.   |   |  |                                    |
| 100. <b>Proper_noun/location:</b> Pîy Hachirôwth (פִּי תַּחֲרוּת) [pronounced pee-hah-khee-ROWTH], which means <i>mouth of the gorges; place where sedge grows; transliterated Pi-hahiroth, Pi-ha-Chiroth</i> . Strong's #6367 BDB #809. Exodus 14:2, 9              |   |  |                                    |



|  |   |                                 |                         |
|--|---|---------------------------------|-------------------------|
| Pîy Hachirôwth (יַפְ תַּחֲרוֹת)<br>[pronounced <i>pee-hah-khee-ROWTH</i> ]   | <i>mouth of the gorges; place where sedge grows; transliterated Pi-hahiroth, Pi-ha-Chiroth</i>  | proper singular noun/location   | Strong's #6367 BDB #809 |
| 101. <b>Masculine_noun:</b> <i>ruin, disaster.</i> Strong's #6365 BDB #810.  |   |                                 |                         |
| 102. <b>Proper Masculine_noun:</b> Pîykôl (לַיִכּוֹל) [pronounced <i>pee-KOLE</i> ], which means <i>strong; the mouth of all; ruling all;</i> and is transliteration <i>Phichol, Phicol.</i> Strong's #6369 BDB #810. Gen. 21:22 26:26   |   |                                 |                         |
| Pîykôl (לַיִכּוֹל)<br>[pronounced <i>pee-KOLE</i> ]  | <i>strong; the mouth of all; ruling all; and is transliteration Phichol, Phicol</i>             | proper masculine singular noun  | Strong's #6369 BDB #810 |
| 103. <b>Verb:</b> <i>to fill, to make wide.</i> Strong's #6370 BDB #810.   |   |                                 |                         |
| 104. <b>Feminine_noun:</b> pîymâh (מַיִם) [pronounced <i>pee-MAW</i> ], which means <i>fat, superabundance.</i> This word is only found in this verse, and the only reason we make the assumption as to what it means is (1) the context of this verse, and, (2) there is a verb, not found in Scripture, which appears to mean <i>to fill, to make wide, to become full</i> (as per its Arabic equivalent); Gesenius defines the verb as meaning <i>to have the mouth full, to swallow down.</i> Job 15:27*? Strong's #6371 BDB #810. Job 15:27 |   |                                 |                         |
| 105. <b>Masculine_proper_noun:</b> phîyn <sup>e</sup> châç (פְּחִינָה) [pronounced <i>phoon<sup>e</sup>-KHOSS</i> ], which possibly means <i>Negro</i> in Egyptian, and is transliterated <i>Phinehas.</i> There are two of them: the grandson of Aaron and the son of Eli. Strong's #6372 BDB #810. Exodus 6:25 1Sam. 1:3 2:34 14:3 Psalm 106:30  |   |                                 |                         |
| Phîyn <sup>e</sup> châç (פְּחִינָה)<br>[pronounced <i>phoon<sup>e</sup>-KHOSS</i> ]  | <i>which possibly means Negro in Egyptian, a mouth of brass; and is transliterated Phinehas</i> | masculine proper noun           | Strong's #6372 BDB #810 |
| 106. <b>Proper Masculine_noun:</b> Pîynôn (וִינֹן) [pronounced <i>pee-NOHN</i> ], which means <i>darkness;</i> transliterated <i>Pinon.</i> Strong's #6373 BDB #810. Gen. 36:41  |   |                                 |                         |
| Pîynôn (וִינֹן)<br>[pronounced <i>pee-NOHN</i> ]   | <i>darkness; transliterated Pinon</i>   | masculine singular, proper noun | Strong's #6373 BDB #810 |
| 107. <b>Proper_noun:</b> Pîyshôwn (וַיִּשׁוֹן) [pronounced <i>pee-SHOWN</i> ], which means <i>increase; water poured forth, overflowing;</i> and is transliterated <i>Pison, Pishon.</i> Strong's #6376 BDB #810. Gen. 2:11  |   |                                 |                         |
| Pîyshôwn (וַיִּשׁוֹן)<br>[pronounced <i>pee-SHOWN</i> ]  | <i>increase; water poured forth, overflowing; and is transliterated Pison, Pishon</i>           | proper noun; location           | Strong's #6376 BDB #810 |
| 108. <b>Proper Masculine_noun:</b> Strong's #6378 BDB #810.  |   |                                 |                         |
| 109. <b>Masculine_noun:</b> pak <sup>e</sup> (פַּךְ) [pronounced <i>pahk</i> ], which means <i>vial, flask.</i> It is only found three times in Scripture (1Sam. 10:1 2Kings 9:1, 3). Strong's #6378 BDB #810. 1Sam. 10:1  |   |                                 |                         |
| pak <sup>e</sup> (פַּךְ) [pronounced <i>pahk</i> ]   | <i>vial, flask</i>  | masculine singular noun         | Strong's #6378 BDB #810 |

According to Edersheim, this word *indicates a narrow-necked vessel from which the oil would come by drops.*<sup>65</sup> The related verb means *to trickle.*

110. **Verb:** *trickle.* Strong's #6379 BDB #810.

111. **Proper Masculine\_noun:** Strong's #6380 BDB #810.

112. **Masculine singular substantive:** pîyd (פִּיד) [pronounced *peed*] and it means *disaster, calamity, ruin.* According to BDB, this word is found in Job 12:5 21:20 30:24 31:29 Prov. 24:22.\* According to *The New Englishman's Hebrew Concordance* this is found in the latter three passages. According to NEHC, this is the word lapîyd (לַפִּיד) [pronounced *lap-PEED*], which means *a torch, a lamp.* The most ancient translators (Targums, Vulgate, Luther) favored the latter rendering. Keil and Delitzsch said that modern expositors

<sup>65</sup> Alfred Edersheim, *Bible History Old Testament*; ©1995 by Hendrickson Publishers, Inc.; p. 436.

more happily take the former meaning. Strong's #6365 BDB #810. (lapîyd is Strong's #3940 BDB #542) Job 12:5

113. **Proper noun:** phîyn<sup>e</sup>hâç (פִּינְהָץ) [pronounced *peen-KHAWWS*], and BDB gives this as equivalent to Pe-nehasi, which is Egyptian for *Negro*. Strong's #6372 BDB #810. Joshua 6:13
114. **Masculine noun:** pele' (פֶּלֶא) [pronounced *PEH-leh*], which means *wonder, marvel; wonder (extraordinary, hard to understand thing); wonder (of God's acts of judgment and redemption)*. BDB definitions only. Strong's #6382 BDB #810. Exodus 15:11 Psalm 89:5

|   |  |   |                         |
|---|--|---|-------------------------|
| pele' (פֶּלֶא) [pronounced <i>PEH-leh</i> ] | <i>wonder, marvel; wonder (extraordinary, hard to understand thing); wonder (of God's acts of judgment and redemption)</i> | masculine singular noun with the 2 <sup>nd</sup> person masculine singular suffix | Strong's #6382 BDB #810 |
|---|--|---|-------------------------|

115. **Verb:** pâlä' (פָּלַא) [pronounced *paw-LAW*], which means, in the Hiphil imperfect, *to separate* (it is only found in Lev. 27:2 Num. 6:2\*); in the Hiphil perfect, it means *to do that which is extraordinary, to act or to do that which is distinguishing* (Deut. 28:59 2Chron. 26:15 Psalm 31:21 Isa. 28:29\*); it also appears to have that meaning in the Hiphil infinitive (1Chron. 2:9 Isa. 29:14 Joel 2:26\*) and in the Hiphil participle (Judges 13:19\*). It is usually used in the Niphal<sup>66</sup> in conjunction with God performing or doing marvelous and miraculous things (e.g., Exodus 3:20 34:10). In the Hiphil (the causative stem) the KJV usually translates as something occurring *wondrously, marvelously* but here we have the Piel stem (also found in Num. 13:3). Since these two instances are accomplished by man and not God and since there does not appear to be anything miraculous occurring, we will translate this *perform [a wonderful (difficult?)] thing*. It means **to do that which is extraordinary, extraordinary phenomenon (-na is plural), to do that which is unusually difficult**; the standard pansy rendering being *marvels*. In the participle, it means *that which is extraordinary, that which is unusually difficult, wonders, miracles, admirable things*. This is often used to describe God's most unusual works (Ex. 3:20 34:10 Joshua 3:5). In Job 10:16, the emphasis is upon God's omnipotence. God would not just hunt Job like a lion, He would return with His overpowering works to be done against Job. In the participle, this becomes a substantive (Ex. 3:10 Neh. 9:17 Job 37:14) or a predicate nominative (with the implied verb *to be*) (2Sam. 1:26 Psalm 118:23 Prov. 30:18). The greatest difficulty that we have with this verb is that we do not have a corresponding verb in the English, and therefore it requires several words to translate it as a verb. Strong's #6381 BDB #810. **more work needs to be done** Gen. 18:14 Exodus 3:20 Lev. 22:21 Deut. 17:8 28:59 30:11 Joshua 3:5 Judges 6:13 13:19 2Sam. 1:26 1Chron. 16:9 Job 5:9 9:10 10:16 Psalm 105:2 106:7, 21 118:23 136:4 **each different aspect of verb needs to be done below; Niphal and Piel taken directly from BDB!**

|   |   |   |                         |
|---|---|---|-------------------------|
| pâlä' (פָּלַא) [pronounced <i>paw-LAW</i> ] | <i>to do that which is extraordinary [marvelous, incredible], to do that which is unusually difficult [which may or may not be a miracle], to do an extraordinary thing</i> | 3 <sup>rd</sup> person masculine singular, Niphal imperfect | Strong's #6381 BDB #810 |
|---|---|---|-------------------------|

The Niphal also includes the following meanings, if the context does not point to a particular action: *to be beyond one's power, be difficult [nearly impossible] to do; to be difficult to understand; to be wonderful, be extraordinary*.

|   |   |  |                         |
|---|---|--|-------------------------|
| pâlä' (פָּלַא) [pronounced <i>paw-LAW</i> ] | <i>things done wonderfully; therefore, incredible works, miracles, extraordinary acts</i> | feminine plural, Niphal participle with the 2 <sup>nd</sup> person masculine singular suffix | Strong's #6381 BDB #810 |
|---|---|--|-------------------------|

<sup>66</sup> The Niphal is usually the passive stem; however, it can stress the effect of the action of the verb on each individual.

|                                     |   |   |                         |
|-------------------------------------|---|---|-------------------------|
| pâlâ' (פָּלַא) [pronounced paw-LAW] | <i>to separate [an offering]???</i>   | 3 <sup>rd</sup> person masculine singular, Piel imperfect     | Strong's #6381 BDB #810 |
| pâlâ' (פָּלַא) [pronounced paw-LAW] | <i>to do extraordinary or hard or difficult thing; to make wonderful, do wondrously</i> | 3 <sup>rd</sup> person masculine singular, Hiphil imperfect   | Strong's #6381 BDB #810 |
| pâlâ' (פָּלַא) [pronounced paw-LAW] | <i>to show oneself wonderful or marvelous</i>   | 3 <sup>rd</sup> person masculine singular, Hithpael imperfect | Strong's #6381 BDB #810 |

116. **Masculine proper noun:** Pallûw' (פָּלוּ) [pronounced pahl-LOO], which means, *distinguished*; transliterated *Pallu*, *Pharllu*. Strong's #6396 BDB #811. Gen. 46:9 Exodus 6:14

|  |   |                                 |                         |
|--|---|---------------------------------|-------------------------|
| Pallûw' (פָּלוּ) [pronounced pahl-LOO] | <i>distinguished</i> ; transliterated <i>Pallu</i> , <i>Pharllu</i> | masculine singular proper noun: | Strong's #6396 BDB #811 |
|--|---|---------------------------------|-------------------------|

117. **Masculine proper noun:** Pil<sup>e</sup>dâsh (פִּילְדָּשׁ) [pronounced pihl-DAWSH], which means *a flame of fire; steely*; and is transliterated *Pildash*. Strong's #6396 BDB #811. I am confused here. I may need to double-check this. Gen. 22:22

|   |   |                                |                         |
|---|---|--------------------------------|-------------------------|
| Pil <sup>e</sup> dâsh (פִּילְדָּשׁ) [pronounced pihl-DAWSH] | <i>a flame of fire; steely; and is transliterated Pildash</i> | masculine singular proper noun | Strong's #6396 BDB #811 |
|---|---|--------------------------------|-------------------------|

118. **Adjective gentilic:** of previous. Strong's #6394 BDB #811.

119. **Adjective:** phîl<sup>e</sup>y (פִּילְיָ) [pronounced pil-EE], which means *wonderful, incomprehensible, extraordinary*. It is only found here and in Psalm 139:6, where it is a reference to God's knowledge and being too high for the author of the psalm. This comes from the verb, which means *to be surpassing, to be extraordinary*, which is a verb often applied to God. Strong's #6383 BDB #811. Judges 13:18

120. **Masculine proper noun:** Strong's #6411 BDB #811.

121. **Feminine noun:** *a wondrous work*. Job 37:16\*? Strong's #4652 BDB #811.

122. **Verb:** pâlag (פָּלַג) [pronounced paw-LAHG], which means *to divide, to split up*. Strong's #6385 BDB #811. Gen. 10:25 1Chron. 1:19 Psalm 55:9

|                                      |                                      |   |                         |
|--------------------------------------|--------------------------------------|---|-------------------------|
| pâlag (פָּלַג) [pronounced paw-LAHG] | <i>to be divided, to be split up</i> | 3 <sup>rd</sup> person masculine singular, Niphal imperfect | Strong's #6385 BDB #811 |
| pâlag (פָּלַג) [pronounced paw-LAHG] | <i>to divide, to split up</i>        | 2 <sup>nd</sup> person masculine singular, Piel imperative  | Strong's #6385 BDB #811 |

123. **Masculine noun:** peleg (פֶּלֶג) [pronounced PEH-lehg], which means *a [manmade] channel, a canal; a river, a stream; a cleft, a division*. Strong's #6388 BDB #811. Psalm 46:5 Prov. 5:16

|                                      |   |                         |                         |
|--------------------------------------|---|-------------------------|-------------------------|
| peleg (פֶּלֶג) [pronounced PEH-lehg] | <i>a [manmade] channel, a canal; a river, a stream; a cleft, a division</i> | masculine singular noun | Strong's #6388 BDB #811 |
|--------------------------------------|---|-------------------------|-------------------------|

124. **Masculine proper noun:** Peleg (פֶּלֶג) [pronounced PEH-lehg], which means *stream, river*; transliterated *Peleg*. It refers to the son of Eber. It means *to divide*. Strong's #6389 BDB #811. Gen. 10:25 11:16 1Chron. 1:19

|                                      |   |                                |                         |
|--------------------------------------|---|--------------------------------|-------------------------|
| Peleg (פֶּלֶג) [pronounced PEH-lehg] | <i>a [manmade] channel, a canal; a river, a stream; a cleft, a division; transliterated Peleg</i> | proper masculine singular noun | Strong's #6388 BDB #811 |
|--------------------------------------|---|--------------------------------|-------------------------|

125. **Feminine noun:** p<sup>e</sup>laggâh (פֶּלַגְגָּה) [pronounced p<sup>e</sup>lahg-GAW], *stream, division*. This word is found only in Judges 5:15–16 Job 20:17. There are some very similar Hebrew words which mean *streams, channels, canals* (see Strong's #6388); and there is a very similar word which varies only by a vowel point that means *division* (Strong's #6391). It is not unreasonable that this word is used in these two different ways—streams

dividing up a country into smaller territories. Bullinger does not treat this as an additional noun, but as a modifying word. He renders it *flowing* and applies it to both of the nouns in this verse. However, its use in Judges 5 has nothing to do with water and everything to do with *divisions* of the tribe of Reuben. Strong's #6390 BDB #811. Job 20:17

126. **Feminine\_noun:** p<sup>o</sup>lûggâh (פִּלְגָּה) [pronounced p<sup>o</sup>loog-GAW], which means (BDB def's) *division, section*. Strong's #6391 BDB #811. Judges 5:15

|   |  |                           |                            |
|---|--|---------------------------|----------------------------|
| p <sup>o</sup> lûggâh (פִּלְגָּה)<br>[pronounced p <sup>o</sup> loog-GAW] | <i>division, section; possibly a class</i> | feminine plural construct | Strong's #6391<br>BDB #811 |
|---|--|---------------------------|----------------------------|

127. **Feminine\_noun:** Strong's #4653 BDB #811.

128. **Feminine\_noun:** pîylegesh (פִּיִּלְגֶשׁ) [pronounced pee-LEH-gesh], which means *mistress, paramour, illicit lover, live-in lover, concubine*. A concubine, or mistress, was not too unlike a wife in the ancient world. She had fewer rights and privileges. My thinking is, a mistress then was more like a live-in woman today. This is not a Semitic word in origin; however, we do not know its etymology.<sup>67</sup> Strong's #6370 BDB #811. Gen. 22:24 25:6 35:22 36:12 Judges 8:31 19:1 2Sam. 3:7 15:16 16:21 19:5 20:3 21:11 1Chron. 1:32 7:14

|   |  |                        |                            |
|---|--|------------------------|----------------------------|
| pîylegesh (פִּיִּלְגֶשׁ)<br>[pronounced pee-LEH-gesh] | <i>mistress, paramour, illicit lover, live-in lover, concubine</i> | feminine singular noun | Strong's #6370<br>BDB #811 |
|---|--|------------------------|----------------------------|

129. **Feminine\_noun:** *iron, steel*. Strong's #6393 BDB #811.

130. **Proper Masculine\_noun:** Strong's #6394 BDB #811.

131. **Verb:** pâlâh (פָּלַח) [pronounced paw-LAW], which means, *to be separated, to be distinct*. This word is found only in Exodus 8:22 9:4 11:7 33:16 Psalm 4:5 17:7 139:14. It means *distinct, distinguishable, sever, set apart*. In two of those passages, it is possible that there was a mistake made (in Psalm 17:7 139:14—I am guessing here) and mixed the word up with pâlâ' (פָּלַח) [pronounced paw-LAW], which means *doing marvelous works*. Strong's #6395 BDB #811. Exodus 8:22 9:4 11:7 33:16

|                                     |  |   |                            |
|-------------------------------------|--|---|----------------------------|
| pâlâh (פָּלַח) [pronounced paw-LAW] | <i>to be separated, to be distinct, to be distinguished; to be wonderful</i> | 3 <sup>rd</sup> person masculine singular, Niphal imperfect | Strong's #6395<br>BDB #811 |
|-------------------------------------|--|---|----------------------------|

|                                     |   |   |                            |
|-------------------------------------|---|---|----------------------------|
| pâlâh (פָּלַח) [pronounced paw-LAW] | <i>to make separate, to make distinct, to cause to be distinguished; to set apart</i> | 3 <sup>rd</sup> person masculine singular, Hiphil imperfect | Strong's #6395<br>BDB #811 |
|-------------------------------------|---|---|----------------------------|

132. **Pronoun:** pêlônîy (פֶּלֹנִי) [pronounced p<sup>o</sup>loh-NEE], which means *such a one, a certain one*. This is always followed by the adjective 'al<sup>e</sup>mônîy (אֵל מֹנִי) [pronounced ahl-moh-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 #6423 BDB #811. [see Strong's #492 BDB #48]. Ruth 4:1 1Sam. 21:2

|   |                                  |         |                            |
|---|----------------------------------|---------|----------------------------|
| pêlônîy (פֶּלֹנִי)<br>[pronounced p <sup>o</sup> loh-NEE] | <i>such a one, a certain one</i> | pronoun | Strong's #6423<br>BDB #811 |
|---|----------------------------------|---------|----------------------------|

|  |                                |           |                          |
|--|--------------------------------|-----------|--------------------------|
| 'al <sup>e</sup> mônîy (אֵל מֹנִי)<br>[pronounced ahl-moh-NEE] | <i>some one, a certain one</i> | adjective | Strong's #492<br>BDB #48 |
|--|--------------------------------|-----------|--------------------------|

<sup>67</sup> The Zondervan Pictorial Encyclopedia of the Bible; ©1976; Vol. 1, p. 935..

These two words are almost always found together and they have this rhythmic alliteration going on. Together, they mean *a certain [person or place]; a specific [person or place]; such and such*. The person or place is specific and known to the speaker but not to those whom he is speaking to.

133. **Verb:** pâlach (פָּלַח) [pronounced *paw-LAHKH*], which means *to cleave, to cleave open; to plow; to cause to cleave open*. In the Piel, it means *to pierce, to cut up*. Strong's #6398 BDB #812. Job 16:12b–13 Prov. 7:22

|  |   |   |                         |
|--|---|---|-------------------------|
| pâlach (פָּלַח)<br>[pronounced <i>paw-LAKH</i> ] | <i>to cleave, to cleave open; to plow; to cause to cleave open</i>  | 3 <sup>rd</sup> person masculine singular, Qal imperfect  | Strong's #6398 BDB #812 |
| pâlach (פָּלַח)<br>[pronounced <i>paw-LAKH</i> ] | <i>to cleave, to pierce; to cut up; to cause [young ones] to cleave to the womb and break forth, to bring forth</i> | 3 <sup>rd</sup> person masculine singular, Piel imperfect | Strong's #6398 BDB #812 |

134. **Feminine\_noun:** pelach (פֶּלַח) [pronounced *PEH-lahkh*], which means *a piece, a part [cut off], a slice; millstone*. The KJV consistently renders this with the word *piece*. Gesenius calls it either *a piece cut off* or *a mill-stone*. Strong's #6400 BDB #812. Judges 9:53 1Sam. 30:12 2Sam. 11:21

|  |  |                             |                         |
|--|--|-----------------------------|-------------------------|
| pelach (פֶּלַח)<br>[pronounced <i>PEH-lakh</i> ] | <i>a piece, a part [cut off], a slice; millstone</i> | feminine singular construct | Strong's #6400 BDB #812 |
|--|--|-----------------------------|-------------------------|

135. **Masculine\_proper\_noun:** Pal<sup>e</sup>tîy'êl (פַּלְטִי'אֵל) [pronounced *pahl<sup>e</sup>-tee-ALE*], which means *God delivers*; transliterated *Paltiel*. Strong's #6401 BDB #812. 2Sam. 3:15

|   |   |                                |                         |
|---|---|--------------------------------|-------------------------|
| Pal <sup>e</sup> tîy'êl (פַּלְטִי'אֵל)<br>[pronounced <i>pahl<sup>e</sup>-tee-ALE</i> ] | <i>God delivers; transliterated Paltiel</i> | masculine singular proper noun | Strong's #6401 BDB #812 |
|---|---|--------------------------------|-------------------------|

136. **Verb:** pâlaṭ (פָּלַט) [pronounced *paw-LAHT*], which means *to be smooth and sleek, and therefore to slip away or to escape*. In the Piel, this can mean *to slip away altogether, to cause to escape*. Strong's #6403 BDB #812. 2Sam. 22:2, 44 Job 21:10

|  |   |   |                         |
|--|---|---|-------------------------|
| pâlaṭ (פָּלַט) [pronounced <i>paw-LAHT</i> ] | <i>to be smooth and sleek, and therefore to slip away or to escape</i>                                      | 3 <sup>rd</sup> person masculine singular, Qal imperfect    | Strong's #6403 BDB #812 |
| pâlaṭ (פָּלַט) [pronounced <i>paw-LAHT</i> ] | <i>to bring into security; to deliver; to cause to escape; to cast forth; to be delivered; to slip away</i> | 3 <sup>rd</sup> person masculine singular, Piel imperfect   | Strong's #6403 BDB #812 |
| pâlaṭ (פָּלַט) [pronounced <i>paw-LAHT</i> ] | <i>a deliverer; one who causes you to escape</i>  | Piel participle   | Strong's #6403 BDB #812 |
| pâlaṭ (פָּלַט) [pronounced <i>paw-LAHT</i> ] | <i>to bring into security, to bring to safety</i>   | 3 <sup>rd</sup> person masculine singular, Hiphil imperfect | Strong's #6403 BDB #812 |

137. **Masculine\_noun:** pallêṭ (פַּלְלֵט) [pronounced *pahl-LAYT*], which means *deliverance*. Strong's #6405 BDB #812. Psalm 32:7 56:7

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| pallêṭ (פַּלְלֵט) [pronounced <i>pahl-LAYT</i> ] | <i>a deliverance, an escape; a casting forth</i> | masculine singular noun | Strong's #6405 BDB #812 |
|--|--|-------------------------|-------------------------|

In Psalm 56:7, Zodhiates has this as the Piel imperative verb: pâlaṭ (פָּלַט) [pronounced *paw-LAHT*], which means *to be smooth and sleek, and therefore to slip away or to escape*. In the Piel, it means *to slip away altogether, to cause to escape; to cast forth [as in a cow calving]*. Strong's #6403 BDB #812. Owen and the New Englishman's Hebrew Concordance of the Old Testament have this as a masculine noun. Gesenius says that this is the infinitive of the Piel used as a masculine noun (at least for Psalm 32:7).

138. **Masculine\_proper\_noun:** Peleṭ (פֶּלֶט) [pronounced *PEH-lehf*], which means *deliverance; an escape*; and is transliterated *Pelet*. Strong's #6404 BDB #812. 1Chron. 12:3

|  |  |   |                         |
|--|--|---|-------------------------|
| Pelet (פֶּלֶט) [pronounced <i>PEH-lehf</i> ]   | <i>deliverance; an escape; and is transliterated Pelet</i>                                   | masculine singular proper noun                                | Strong's #6404 BDB #812 |
| 139. <b>Masculine noun:</b> pâlîyṭ (פָּלִיט) [pronounced <i>paw-LEET</i> ], which means <i>escaped one, fugitive, refugee</i> . Strong's #6412 BDB #812. Gen. 14:13 Joshua 8:22 Judges 12:4  |  |   |                         |
| pâlîyṭ (פָּלִיט) [pronounced <i>paw-LEET</i> ]   | <i>escaped one, fugitive, refugee</i>  | masculine singular noun with the definite article             | Strong's #6412 BDB #812 |
| 140. <b>Feminine noun:</b> pelêyṭâh (פֶּלְיָטָה) [pronounced <i>pehl-ay-TAW</i> ], which means <i>escape; deliverance; escaped remnant; who or what has escaped</i> . Strong's #6413 BDB #812. Gen. 32:8 45:7 Exodus 10:5 2Sam. 15:14  |  |   |                         |
| pelêyṭâh (פֶּלְיָטָה) [pronounced <i>pehl-ay-TAW</i> ] (there is an alternate spelling)  | <i>escape; deliverance; escaped remnant; who or what has escaped</i>                         | feminine singular noun  | Strong's #6413 BDB #812 |
| 141. <b>Masculine proper noun:</b> Pal <sup>e</sup> ṭîy (פֶּלְטִי) [pronounced <i>pahl-TEE</i> ], which means <i>an escape, a deliverance</i> and is transliterated <i>Palti</i> . Strong's #6406 BDB #812. 1Sam. 25:44  |  |   |                         |
| Pal <sup>e</sup> ṭîy (פֶּלְטִי) [pronounced <i>pahl-TEE</i> ]  | <i>an escape, a deliverance and is transliterated Palti</i>                                  | masculine proper noun   | Strong's #6406 BDB #812 |
| 142. <b>Masculine proper noun:</b> Strong's #6408 BDB #812.  |  |   |                         |
| 143. <b>Masculine proper noun:</b> which means <i>escape?</i> ; transliterated . Strong's #6409 BDB #812.  |  |   |                         |
| 144. <b>Masculine proper noun:</b> which means <i>escape?</i> ; transliterated . Strong's #6410 BDB #812.  |  |   |                         |
| 145. <b>Masculine proper noun:</b> which means ; transliterated . Strong's #3310 BDB #812.   |  |   |                         |
| 146. <b>Gentilic adjective:</b> which means ; transliterated . Strong's #3311 BDB #812.  |  |   |                         |
| 147. <b>Masculine noun:</b> miph <sup>e</sup> lâṭ (מִפְּלֹאֵט) [pronounced <i>mihf-LAWT</i> ], which means <i>escape, place of escape, shelter</i> . Strong's #4655 BDB #812. Psalm 55:8*  |  |   |                         |
| miph <sup>e</sup> lâṭ (מִפְּלֹאֵט) [pronounced <i>mihf-LAWT</i> ]  | <i>escape; place of escape, shelter</i>  | masculine singular noun                                       | Strong's #4655 BDB #812 |
| 148. <b>Verb:</b> which means <i>to be round, to be hemispherical</i> . Strong's #none or #6411 BDB #813.  |  |   |                         |
| 149. <b>Masculine noun:</b> pelek <sup>e</sup> (פֶּלֶק) [pronounced <i>PEH-lehk</i> ], which means <i>the whirl of a spindle, district, circle, circuit; a staff, a crutch</i> . The connection between the first and last definitions is, a <i>crutch</i> or <i>staff</i> might be produced on a spindle? Maybe I should look this up before including it. Strong's #6418 BDB #813. 2Sam. 3:29  |  |   |                         |
| pelek <sup>e</sup> (פֶּלֶק) [pronounced <i>PEH-lehk</i> ]  | <i>the whirl of a spindle, district, circle, circuit; a staff, a crutch</i>                  | masculine singular noun                                       | Strong's #6418 BDB #813 |
| 150. <b>Verb:</b> pâlal (פָּלַל) [pronounced <i>paw-LAHL</i> ], which means, in the Piel <i>to judge</i> and in the Hithpael <i>to pray, to intercede, to make intercession for, to ask for a favorable determination</i> . It means to pass sentence (Gen. 48:11), then to arbitrate, to settle a dispute as an arbitrator (Psalm 106:30 Ezek. 16:52). In the Hithpael, it means <i>to act as mediator</i> , hence <i>to entreat</i> . We find this only in the Piel four times in Scripture: Gen. 48:11 1Sam. 2:25 Psalm 106:30 Ezek. 16:52.* In the Piel, it appears to mean that one has examined the facts, has thought over the situation, and has made a judgment call or a determination based upon this examination of the facts. When one man sins against another, God reviews the facts and makes a determination concerning the outcome. Several translations, as you can observe, when with <i>mediate</i> , which is a reasonable translation here, but does not square with its used in Gen. 48:11 or Psalm 106:30. Neither of these are the common words for <i>judge</i> (as a verb or noun). Strong's #6419 BDB #813. Gen. 20:7 48:11 (Deut. 32:31) 1Sam. 1:10, 12 2:1, 25 7:5 12:19 2Sam. 7:27 1Kings 8:28, 29 Psalm 32:6 106:30 |  |   |                         |
| pâlal (פָּלַל) [pronounced <i>paw-LAHL</i> ]   | <i>to pray, to intercede, to make intercession for, to ask for a favorable determination</i> | 2 <sup>nd</sup> person masculine singular, Hithpael imperfect | Strong's #6419 BDB #813 |

|                                       |  |   |                            |
|---------------------------------------|--|---|----------------------------|
| pâlal (פָּלַל) [pronounced paw-L AHL] | <i>praying, interceding, making intercession for, asking for a favorable determination</i> | Hithpael participle                                       | Strong's #6419<br>BDB #813 |
| pâlal (פָּלַל) [pronounced paw-L AHL] | <i>to judge, to execute judgment; to think, to suppose</i>                                 | 3 <sup>rd</sup> person masculine singular, Piel imperfect | Strong's #6419<br>BDB #813 |

151. **Feminine\_noun:** t<sup>e</sup>phillâh (תְּפִלָּה) [pronounced t<sup>e</sup>-phil-LAWH], which means *prayer, intercession, supplication for any one; prayer or supplication in general; a hymn or inspired song*. This word is consistently rendered *prayer* in the Authorized Version. Surprisingly enough, although this word is found once in Job (Job 16:17), it is not found in the Pentateuch, or in Judges or Joshua; in fact, we first find it in 2Sam. 7:27 (however, the verbal cognate is found several times in the books of Moses). BDB gives its meaning as *prayer*. However, Barnes notes that it means: *intercession, supplication for any one; prayer or supplication in general; a hymn or inspired song*.<sup>68</sup> So, *prayer* is quite an excellent rendering. Noun: Strong's #8605 BDB #813. 2Sam. 7:27 1Kings 8:28 9:3 Job 16:17 Psalm 54:2 55:1 61:1 **90:intro**. (The related verb is found above) 142 inscription

|  |   |                        |                            |
|--|---|------------------------|----------------------------|
| t <sup>e</sup> phillâh (תְּפִלָּה)<br>[pronounced t <sup>e</sup> -phil-LAWH] | <i>prayer, intercession, supplication for any one; prayer or supplication in general; a hymn or inspired song</i> | feminine singular noun | Strong's #8605<br>BDB #813 |
|--|---|------------------------|----------------------------|

152. **Masculine\_proper\_noun:** Strong's #6420 BDB #813.

153. **Masculine\_noun:** pâliyl (פְּלִיִל) [pronounced paw-LEEL], which means, *judges, magistrates*. It is found only in Exodus 21:22 Deut. 32:31 Job 31:11.\* And, although the NRSV indicates that the meaning of this word is uncertain, there is the corresponding verb pâlal (פָּלַל) [pronounced paw-L AHL], which means, in the Piel *to judge* and in the Hithpael *to pray*. We find this only in the Piel four times in Scripture: Gen. 48:11 1Sam. 2:25 Psalm 106:30 Ezek. 16:52.\* Neither of these are the common words for *judge* (as a verb or noun). Strong's #6414(&#6419) BDB #813. Exodus 21:22 Deut. 32:31

|   |                            |                       |                                   |
|---|----------------------------|-----------------------|-----------------------------------|
| pâliyl (פְּלִיִל) [pronounced paw-LEEL] | <i>judges, magistrates</i> | masculine plural noun | Strong's #6414 (&#6419) BDB #813. |
|---|----------------------------|-----------------------|-----------------------------------|

154. **Feminine\_noun:** which means *office of judge*. Strong's #6415 BDB #813.

155. **Adjective:** which means *for a judge, calling for a judgement*. Strong's #6416 BDB #813.

156. **Feminine\_noun:** which means *the rendering of a decision by a judge*. Strong's #6417 BDB #813.

157. **Masculine\_proper\_noun:** which means *has interposed*; transliterated . Strong's #6421 BDB #813.

158. **Masculine\_proper\_noun:** which means ; transliterated . Strong's #654 BDB #813.

159. **Gentilic\_adjective:** P<sup>e</sup>lôwnîy (פְּלוֹנִי) [pronounced pehl-oh-NEE or ploh-NEE], which means *a certain one; separate*; transliterated *Pelonite*. Possibly erroneous. Strong's #6397&#6493? BDB #813. 1Chron. 11:27, 36

|   |   |   |   |
|---|---|---|---|
| P <sup>e</sup> lôwnîy (פְּלוֹנִי)<br>[pronounced pehl-oh-NEE or ploh-NEE] | <i>a certain one; separate; transliterated Pelonite</i> | gentilic singular adjective with the definite article | Strong's #6397 & possibly #6493<br>BDB #813 |
|---|---|---|---|

160. **Masculine\_noun:** which means *balance, scale*. Strong's #6425 BDB #813.

161. **Verb:** pâlaç (פָּלַח) [pronounced paw-LAHÇ], which means, *to weigh [out], to balance; to make level, to make smooth*. Strong's #6424 BDB #814. Psalm 78:50 Prov. 2:26 5:6, 21

|                                      |  |  |                            |
|--------------------------------------|--|--|----------------------------|
| pâlaç (פָּלַח) [pronounced paw-LAHÇ] | <i>to weigh [out], to balance; to make level, to make smooth</i> | 3 <sup>rd</sup> person masculine singular, Piel imperfect  | Strong's #6424<br>BDB #814 |
| pâlaç (פָּלַח) [pronounced paw-LAHÇ] | <i>weigh [out], balance; make level, make smooth</i>             | 2 <sup>nd</sup> person masculine singular, Piel imperative | Strong's #6424<br>BDB #814 |

<sup>68</sup> Barnes' Notes, Vol. IV, book 3, p. 1 (Barnes gets this from Gesenius' *Lexicon*).



|                                      |   |                 |                            |
|--------------------------------------|---|-----------------|----------------------------|
| pâlaç (פָּלַח) [pronounced paw-LAHÇ] | weighs [out], balances; makes level, makes smooth | Piel participle | Strong's #6424<br>BDB #814 |
|--------------------------------------|---|-----------------|----------------------------|

162. **Masculine\_noun:** which means *a swaying, a poisoning*. Strong's #4857 BDB #814.

163. **Verb:** to go with pillars means *shudder* and it occurs only here in the Hithpael (the reflexive intensive). Once the earth is shaken from her place, her pillars shake themselves. Strong's #6426 BDB #814. Job 9:6

164. **Feminine\_noun:** pallâtsûwth (תּוֹצֵלָה) [pronounced pahl-law-tzooth], which means *a trembling, a shuddering*; less literally, *a fright, a horror, a scare*. Job 21:6 Psalm 55:6 Isa. 21:4 Ezek. 7:18.\* Strong's #6427 BDB #814. Job 21:6 Psalm 55:5

|  |  |                         |                            |
|--|--|-------------------------|----------------------------|
| pallâtsûwth (תּוֹצֵלָה)<br>[pronounced pahl-law-tooth] | a trembling, a shuddering; less literally, a fright, a horror, a scare | feminine singular noun: | Strong's #6427<br>BDB #814 |
|--|--|-------------------------|----------------------------|

165. **Feminine\_noun:** which means *a horrid thing*. Strong's #4656 BDB #814.

166. **Feminine\_noun:** which means *a shuddering, a horror*. Jer. 49:16.\* Strong's #8606 BDB #814.

167. **Verb:** which means *the act of mourning, to mourn by rolling in the dirt*. Strong's #6428 BDB #814.

168. **Proper\_noun;location:** Ph<sup>e</sup>lesheth (פְּלֶשֶׁת) [pronounced p<sup>e</sup>-LEH-sheth], which means *land of sojourners [wanderers, temporary residents]; transliterated Palestine, Philistia, Philistines, Palestine*. I could not locate the corresponding Greek noun in any of my Greek dictionaries. Strong's #6429 BDB #814. The Doctrine of the Philistines (Judges 14:4) Exodus 15:14 Psalm 60:8

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|---|--|--------------------------------|----------------------------|
| Ph <sup>e</sup> lesheth (פְּלֶשֶׁת)<br>[pronounced p <sup>e</sup> -LEH-sheth] | land of sojourners [wanderers, temporary residents]; transliterated Palestine, Philistia, Philistines, Palestine | proper singular noun; location | Strong's #6429<br>BDB #814 |
|---|--|--------------------------------|----------------------------|

Whereas the gentilic adjective is found well over 200 times in Hebrew Scripture, this noun is found but eight times.

169. **Adjective-Gentis:** P<sup>e</sup>lish<sup>e</sup>tîy (פְּלִשְׁתִּי) [pronounced p<sup>e</sup>-lish-TEE], and it stands for *Philistine*. We obviously transliterate this *Philistine*. Strong's #6430 BDB #814. [See the corresponding Greek noun in the Septuagint: Strong's #246 Arndt & Gingrich #40]. Gen. 10:14 21:32 26:1 Exodus 13:17 23:31 The Doctrine of the Philistines (Judges 14:4) Judges 3:3 1Sam. 4:1b 13:3 14:19 17:1 19:5 21:9 22:10 23:1 27:1, 7 28:1 29:1 30:16 31:1 2Sam. 1:20 3:18 8:1 19:9 21:12 23:9 1Kings 4:21 1Chron. 11:13 12:19 Psalm 56 inscription

|  |   |  |                            |
|--|---|--|----------------------------|
| P <sup>e</sup> lish <sup>e</sup> tîy (פְּלִשְׁתִּי)<br>[pronounced p <sup>e</sup> -lish-TEE] | land of sojourners [wanderers, temporary residents]; transliterated Philistines | masculine plural gentilic adjective (acts like a proper noun); with the definite article | Strong's #6430<br>BDB #814 |
|--|---|--|----------------------------|

Here, this is spelled P<sup>e</sup>lish<sup>e</sup>tîym (פְּלִשְׁתִּיִּם) [pronounced p<sup>e</sup>-lish-TEEM].

170. **Masculine\_proper\_noun:** Strong's #6431 BDB #814.

171. **Masculine\_noun:** P<sup>e</sup>lêthîy (פְּלִתִּי) [pronounced p<sup>e</sup>-lay-THEE], which means *couriers; messengers*; transliterated Pelethites. Strong's #6432 BDB #814. 2Sam. 8:18 15:18 20:7 1Kings 1:38

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|--|---|---|----------------------------|
| P <sup>e</sup> lêthîy (פְּלִתִּי)<br>[pronounced p <sup>e</sup> -lay-THEE] | a collective noun which means couriers; messengers (which could be its primary meanings); transliterated Pelethites | masculine singular noun; possibly a gentilic adjective used as a proper noun; with the definite article | Strong's #6432<br>BDB #814 |
|--|---|---|----------------------------|

172. **Preposition/depreciating conjunction:** pen (פֶּן) [pronounced pen], which means *lest, peradventure, or else, in order to prevent, or, so that* [plus a negative]. In Strong's Hebrew portion of his Concordance, this

is pên (פֶּן) [pronounced *payn*],<sup>69</sup> unfortunately best translated with the Old English *lest*, *peradventure*, the former of which is so dated that most people are uncomfortable with it. I tend to prefer the more modern *so that* + a negative. It could also be translated simply *else*, or *for the aversion of*, *for the avoidance of*, *so that [you] avoid*, *in order to prevent*. This can be simply rendered or with the negative result of a matter then stated. Strong's #6435 BDB #814. Gen. 3:3, 22 11:4 19:15 24:6 26:7 31:24 32:11 38:11, 23 42:4 44:34 45:11 Exodus 1:10 5:3 13:17 19:21 20:19 23:29 33:3 Deut. 4:9, 16 8:11 20:5 22:9 32:27 Joshua 6:18 Judges 7:2 14:15 15:12 Ruth 4:6 1Sam. 4:9 9:5 13:19 15:6 20:3 27:11 31:4 2Sam. 1:20 12:28 15:14 17:16 20:6 Psalm 2:12 7:2 59:11 Prov. 5:6 9:8

|                                     |  |             |                            |
|-------------------------------------|--|-------------|----------------------------|
| pen (פֶּן) [pronounced <i>pen</i> ] | <i>lest, peradventure, or else, in order to prevent, or, so that [plus a negative]</i> | conjunction | Strong's #6435<br>BDB #814 |
|-------------------------------------|--|-------------|----------------------------|

173. **Masculine\_noun:** which means *some kind of food*. Ezek. 27:17.\* Strong's #6436 BDB #815.

174. **Verb:** pânâh (פָּנָה) [pronounced *paw-NAWH*], which means *to turn, to turn away from, to turn toward, to turn one's face away from, to turn one's face to*. The key to this verb is the face and what the face does. It means *to turn* (in the Qal stem). It can mean *to turn away from*, which is a type of abandonment (Deut. 30:17 Judges 18:20 2Kings 5:12) but it can also mean *to turn toward* (Ex. 16:10 Deut. 31:18). Sometimes, such as this passage, *turning toward* someone indicates favor, blessing, concern and/or regard (Num. 16:15 Judges 6:14 2Kings 13:23). In the Piel stem, it means *prepare*. (Gen. 24:31 Psalm 80:9). The key to this verb is what occurs with the face; *it turns away, it turns toward*. Since this is related to the face, *look [at something]* would be a reasonable rendering. Strong's #6437 BDB #815. Gen. 18:22 24:31, 49, 62 Exodus 2:11 7:23 10:6 14:27 16:10 32:15 Lev. 26:9 Deut. 1:7, 24, 40 2:1, 2 3:1 16:7 31:18 Joshua none Judges 6:14 15:4 19:26 20:40 1Sam. 10:9 13:17 14:47 2Sam. 1:7 2:20 9:8 1Kings 2:3 7:25 8:28 Job 5:1 6:28 8:20 21:5 Psalm 46:5 90:9 Eccles. 2:11

|  |   |   |                            |
|--|---|---|----------------------------|
| pânâh (פָּנָה) [pronounced <i>paw-NAWH</i> ] | <i>to turn, to turn away from, to turn toward, to turn one's face away from, to turn one's face to; to look back [at, after, for]</i> | 3 <sup>rd</sup> person masculine singular, Qal imperfect    | Strong's #6437<br>BDB #815 |
| pânâh (פָּנָה) [pronounced <i>paw-NAWH</i> ] | <i>facing, looking [toward]; turning, turning away from, turning toward, turning one's face away from (or to)</i>                     | Qal active participle                                       | Strong's #6437<br>BDB #815 |
| pânâh (פָּנָה) [pronounced <i>paw-NAWH</i> ] | <i>turn, turn away from, turn toward, turn one's face away from, turn one's face to</i>   | 2 <sup>nd</sup> person masculine singular, Qal imperative   | Strong's #6437<br>BDB #815 |
| pânâh (פָּנָה) [pronounced <i>paw-NAWH</i> ] | <i>to turn away, put out of the way, make clear, clear away</i>   | 3 <sup>rd</sup> person masculine singular, Piel imperfect   | Strong's #6437<br>BDB #815 |
| pânâh (פָּנָה) [pronounced <i>paw-NAWH</i> ] | <i>to turn, to go away from, to flee; to turn the back, to turn oneself [around, back]</i>  | 3 <sup>rd</sup> person masculine singular, Hiphil imperfect | Strong's #6437<br>BDB #815 |
| pânâh (פָּנָה) [pronounced <i>paw-NAWH</i> ] | <i>to turn the back, to turn around; to look in any direction</i>   | 3 <sup>rd</sup> person masculine singular, Hophal imperfect | Strong's #6437<br>BDB #815 |

175. **Masculine\_noun:** pânîym (פָּנִים) [pronounced *paw-NEEM*] is generally in the plural (even though it refers to *one* face, as the face has several features—we similarly use the word *pants* when we are speaking of a singular object). However, we do have an adverbial temporal use of this noun in Joshua 11:10 (and in Gen. 19:21 31:21 38:15 40:7 41:56 46:30 Exodus 3:6 10:28 Deut. 2:12, 20 Judges 1:10, 11, 13); it

<sup>69</sup> BDB and New Englishman's Hebrew Concordance, this is pen (פֶּן) [pronounced *pen*].

means *formerly*. Strong's #6440 BDB #815. [need to be sorted out: Deut. 1:17 9:3 16:19 27:9 30:1 31:18 Joshua 1:5, 14 6:7 10:14 11:10 15:15 Job 8:12 13:10 Psalm 114:7] Gen. 1:2 2:6 4:5 8:13 9:23 30:40 31:2 32:20, 30 33:10 43:3, 31 44:23 48:11 49:30 Exodus 10:10 23:15 25:20 26:9 28:25 33:14 1Sam. 13:12 14:25 21:6 (expanded definition here) 25:35 2Sam. 2:22 3:13 10:9 14:20 17:11 19:4 21:1 1Kings 2:15 7:48 8:14 Job 1:11 Psalm 34:4, 16 51:9 89:14 95:1 105:4 Prov. 6:35 7:13 8:27

|   |  |  |                            |
|---|--|--|----------------------------|
| pânîym (פָּנִים)<br>[pronounced paw-NEEM] | face, faces, countenance;<br>presence; person; surface | masculine plural<br>construct (plural acts like<br>English singular) | Strong's #6440<br>BDB #815 |
|---|--|--|----------------------------|

When found by itself, pânîym, without a preposition preceding it and with a personal possessive pronoun, can be used for doing or saying something to someone, in front of someone or in their presence.

The full set of BDB definitions: 1) face; 1a) face, faces; 1b) presence, person; 1c) face (of seraphim or cherubim); 1d) face (of animals); 1e) face, surface (of ground); 1f) as adverb of loc/temp; 1f1) before and behind, toward, in front of, forward, formerly, from beforetime, before.

|   |          |                        |                            |
|---|----------|------------------------|----------------------------|
| pânîym (פָּנִים)<br>[pronounced paw-NEEM] | formerly | temporal adverbial use | Strong's #6440<br>BDB #815 |
|---|----------|------------------------|----------------------------|

176. **Compound:** Gen. 32:30 Exodus 23:17 2Sam. 14:22

|   |  |  |                            |
|---|--|--|----------------------------|
| 'el (אֵל) [pronounced eh]                 | unto; into, among, in; toward, to;<br>against; concerning, regarding;<br>besides, together with; as to | directional preposition<br>(respect or deference<br>may be implied)  | Strong's #413<br>BDB #39   |
| pânîym (פָּנִים)<br>[pronounced paw-NEEM] | face, faces, countenance;<br>presence; person; surface   | masculine plural<br>construct (plural acts like<br>English singular) | Strong's #6440<br>BDB #815 |

Literally, this means, *unto faces of*; it is translated, *before, in the presence of, into the presence of, upon the surface of*.

|   |  |   |                            |
|---|--|---|----------------------------|
| 'el (אֵל) [pronounced eh]                 | unto; into, among, in; toward, to;<br>against; concerning, regarding;<br>besides, together with; as to | directional preposition<br>(respect or deference<br>may be implied)   | Strong's #413<br>BDB #39   |
| pânîym (פָּנִים)<br>[pronounced paw-NEEM] | face, faces, countenance;<br>presence; person; surface   | masculine plural noun<br>(plural acts like English<br>singular) with the 3 <sup>rd</sup><br>person masculine<br>singular suffix | Strong's #6440<br>BDB #815 |

Together, 'el pânîym (אֵל פָּנִים) [pronounced ehl-paw-NEEM] mean *into his presence, before, in his presence; upon the surface of something*.

177. **Compound:** Exodus 33:11 Deut. 34:10

|   |  |   |                            |
|---|--|---|----------------------------|
| pânîym (פָּנִים)<br>[pronounced paw-NEEM] | face, faces, countenance;<br>presence; person; surface   | masculine plural noun<br>(plural acts like English<br>singular)     | Strong's #6440<br>BDB #815 |
| 'el (אֵל) [pronounced eh]                 | unto; into, among, in; toward, to;<br>against; concerning, regarding;<br>besides, together with; as to | directional preposition<br>(respect or deference<br>may be implied) | Strong's #413<br>BDB #39   |

|   |  |   |                            |
|---|--|---|----------------------------|
| pânîym (פָּנִים)<br>[pronounced paw-NEEM] | <i>face, faces, countenance; presence; person; surface</i> | masculine plural noun (plural acts like English singular) | Strong's #6440<br>BDB #815 |
|---|--|---|----------------------------|

Literally, this means *faces unto faces*; most translate this *face to face*.

178. **Compound:** Deut. 4:37

|  |  |  |                            |
|--|--|--|----------------------------|
| b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ] | <i>in, into, at, by, near, on, with, before, against, by means of, among, within</i> | a preposition of proximity   | No Strong's #<br>BDB #88   |
| pânîym (פָּנִים)<br>[pronounced paw-NEEM]        | <i>face, faces countenance; presence</i>   | masculine plural noun (plural acts like English singular); with the 3 <sup>rd</sup> person masculine singular suffix | Strong's #6440<br>BDB #815 |

No meaning has been assigned to this combination yet.

179. **Compound:** 2Sam. 3:13

|                             |   |  |                            |
|-----------------------------|---|--|----------------------------|
| kîy (כִּי) [pronounced kee] | <i>for, that, because; when, at that time, which, what time</i>   | explanatory or temporal conjunction; preposition | Strong's #3588<br>BDB #471 |
| îm (אִם) [pronounced eem]   | <i>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)</i> | primarily an hypothetical particle               | Strong's #518<br>BDB #49   |

The particle îm (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).

|   |   |  |                            |
|---|---|--|----------------------------|
| lâmed (ל) [pronounced l <sup>e</sup> ]    | <i>to, for, towards, in regards to</i>    | directional/relational preposition                             | No Strong's #<br>BDB #510  |
| pânîym (פָּנִים)<br>[pronounced paw-NEEM] | <i>face, faces, countenance; presence</i> | masculine plural construct (plural acts like English singular) | Strong's #6440<br>BDB #815 |

Together, they mean *upon the face of, before, before the face of, in the presence of, in the sight of, in front of*. When used with God, it can take on the more figurative meaning *in the judgment of*. This can also mean *forwards; the front part* [or, the edge of a sword]. L<sup>e</sup>pânîym (לְפָנֵים) can take on a temporal sense as well: *before, of old, formerly, in the past, in past times*.

These two particles plus pânîym do not have a specific meaning. Few translators rendered them literally; most rendered them as follows: *unless* (ESV, the Message, MKJV, NIV, NKJV, the Tanakh); *except* (KJV, LTHB, Rotherham, WEB, Young); *before* (Douay Rheims). This was taken from 2Sam. 3:13; this grouping may not occur again.

180. **Compound\_direct\_object/noun:** 'eth p<sup>e</sup>nêy (אֶת פְּנֵי) [pronounced eth p<sup>e</sup>NAY], is the combination of 'êth (אֶת) [pronounced ayth], which is the untranslated mark of a direct object. Strong's #853 BDB #84. And the masculine plural noun pânîym (פָּנִים) [pronounced paw-NEEM], which means *face*. Strong's #6440 BDB #815. Together, they mean *before, in presence of*. Gen. 19:13, 27 33:18 Exodus 32:11 Deut. 16:16 1Sam. 1:11, 22 2:17 22:4 Psalm 21:6

|   |  |   |                            |
|---|--|---|----------------------------|
| 'êth (אֵת) [pronounced <i>ayth</i> ]              | generally untranslated;<br>sometimes translated <i>to</i> ,<br><i>toward</i> (s) | mark of a direct object;<br>indicates next word is<br>the object of the verb  | Strong's #853<br>BDB #84   |
| pânîym (פָּנִים)<br>[pronounced <i>paw-NEEM</i> ] | <i>face, faces, countenance</i> ;<br><i>presence</i>                             | masculine plural noun<br>(plural acts like English<br>singular) with the 2 <sup>nd</sup><br>person masculine<br>singular suffix | Strong's #6440<br>BDB #815 |

Pânîym preceded by the generally untranslated 'êth means *before You, in Your presence*. It can simply mean *you, your person*.

Pânîym preceded by the generally untranslated 'êth means *before me, in my presence*. It can simply mean *me, my person*.

|   |  |  |                            |
|---|--|--|----------------------------|
| 'êth (אֵת) [pronounced <i>ayth</i> ]              | generally untranslated;<br>sometimes translated <i>to</i> ,<br><i>toward</i> (s) | mark of a direct object;<br>indicates next word is<br>the object of the verb | Strong's #853<br>BDB #84   |
| pânîym (פָּנִים)<br>[pronounced <i>paw-NEEM</i> ] | <i>face, faces, countenance</i> ;<br><i>presence</i>                             | masculine plural<br>construct (plural acts like<br>English singular)         | Strong's #6440<br>BDB #815 |

Pânîym preceded by the generally untranslated 'êth means *before, in presence of*.

181. **Compound preposition/noun:** b<sup>e</sup>pânay (בְּפָנָי) [pronounced *b<sup>e</sup>paw-NAY*], which literally means *in [the] faces, against [the] faces*. It's meaning is to stand before someone in opposition or to stand up to someone. בּ = Strong's #none BDB #88. פָּנִי = Strong's #6440 BDB #815. Job 16:8

182. **Compound preposition/noun:** Deut. 5:4

|  |  |   |                            |
|--|--|---|----------------------------|
| pânîym (פָּנִים)<br>[pronounced <i>paw-NEEM</i> ]      | <i>face, faces countenance</i> ;<br><i>presence</i>  | masculine plural noun<br>(plural acts like English<br>singular) | Strong's #6440<br>BDB #815 |
| b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ] | <i>in, into, through; at, by, near, on</i> ,<br><i>upon; with, before, against; by</i><br><i>means of; among; within</i> | a preposition of proximity                                      | No Strong's #<br>BDB #88   |
| pânîym (פָּנִים)<br>[pronounced <i>paw-NEEM</i> ]      | <i>face, faces countenance</i> ;<br><i>presence</i>  | masculine plural noun<br>(plural acts like English<br>singular) | Strong's #6440<br>BDB #815 |

This phrase literally means *faces in faces*; it is translated *face to face*.

183. **Compound noun/preposition/noun:** pânîym 'el pânîym (פָּנִים אֶל פָּנִים) [pronounced *paw-NEEM el paw-Neem*], which means, literally *faces to faces*; we would render it *face to face*. Pânîym = Strong's #6440 BDB #815. and 'el = Strong's #413 BDB #39. Judges 6:22

184. **Compound preposition/noun:** the preposition lâmed (*to, for*), and the masculine plural noun pânîym (פָּנִים) [pronounced *paw-NEEM*], which means *faces* (usually referring to one face, however). Together, they mean *in the sight of, in the presence of, before the face of, in front of*. When used with God, it can take on a figurative meaning, e.g., *in the judgment of*. Literally, they mean *to the faces of*. The most simple rendering of this pairing is *before*; however, there is also a temporal meaning of these two used together (particularly when this is *not* found in the construct): *before, formerly, previously*. Lâmed = Strong's #none BDB #510. Pânîym = Strong's #6440 BDB #815. **Note whether it is a noun or a construct!** Gen. 6:11, 13 7:1 10:9 13:9, 10 17:1, 18 18:22 20:15 23:12, 17 24:7, 12, 40 27:7, 20 29:26 30:30, 33 32:3, 16, 17, 20 33:14 34:10, 21 36:31 41:43, 46 43:9, 14, 33 44:14 45:5 46:28 47:2, 6 48:12, 20 50:16, 18 Exodus 4:21 6:12 7:9 8:20 9:10 10:14 11:10 13:21, 22 14:2, 9, 19 16:9 17:5 18:12 19:7 21:1 23:20 25:30 27:21

28:12 29:10 30:6 32:5, 34 33:2 Deut. 1:8, 42 2:10, 31, 33 3:18 4:8, 10 16:11 Judges 1:10 3:2 4:14 6:18 11:9 Ruth 4:7 1Sam. 1:12, 15 3:1 9:9, 12, 15 10:5, 19 14:13 15:33 16:8 17:7, 31 18:13 19:7 20:1 21:7 23:18, 24 25:19 26:19 28:22 29:8 30:20 2Sam. 2:14, 17 3:13 5:20, 24 14:33 15:1 16:19 18:7, 14 19:8, 13 20:8 21:8 24:4 1Kings 1:2, 23, 25 2:4, 26 3:6, 12, 15, 16 6:17, 20 7:49 8:5, 25, 28 9:6 1Chron. 12:17 14:8 16:1 17:13 Job 3:24 21:8 Psalm 19:14 23:5 34 inscription 41:12 51:11 56:13 57:6 61:7 62:8 68:3 96:6 106:23, 46 142:2 Prov. 4:3 8:25, 30 Eccles. 1:16 2:7, 26

|   |   |  |                            |
|---|---|--|----------------------------|
| lâmed (ל) [pronounced <i>le</i> ]                 | <i>to, for, towards, in regards to</i>    | directional/relational preposition                             | No Strong's #<br>BDB #510  |
| pânîym (פָּנִים)<br>[pronounced <i>paw-NEEM</i> ] | <i>face, faces, countenance; presence</i> | masculine plural construct (plural acts like English singular) | Strong's #6440<br>BDB #815 |

Together, they mean *upon the face of, before, before the face of, in the presence of, in the sight of, in front of, which faces*. When used with God, it can take on the more figurative meaning *in the judgment of*. This can also mean *forwards; the front part* [or, the edge of a sword]. L<sup>e</sup>pânîym (לְפָנִים) can take on a temporal sense as well: *before, of old, formerly, in the past, in past times*. Literally, this means *to faces of*.

|   |  |  |                            |
|---|--|--|----------------------------|
| lâmed (ל) [pronounced <i>le</i> ]                 | <i>to, for, towards, in regards to</i>   | directional/relational preposition   | No Strong's #<br>BDB #510  |
| pânîym (פָּנִים)<br>[pronounced <i>paw-NEEM</i> ] | <i>face, faces countenance; presence</i> | masculine plural noun (plural acts like English singular); with the 3 <sup>rd</sup> person masculine plural suffix | Strong's #6440<br>BDB #815 |

Together, they mean *before them, before their faces, in their presence, in their sight, in front of them*.

Together, they mean *before him, before his face, in his presence, in his sight, in front of him*. Literally, this reads *to his faces*.

|   |  |  |                            |
|---|--|--|----------------------------|
| lâmed (ל) [pronounced <i>le</i> ]                 | <i>to, for, towards, in regards to</i>   | directional/relational preposition   | No Strong's #<br>BDB #510  |
| pânîym (פָּנִים)<br>[pronounced <i>paw-NEEM</i> ] | <i>face, faces countenance; presence</i> | masculine plural noun (plural acts like English singular); with the 2 <sup>nd</sup> person masculine singular suffix | Strong's #6440<br>BDB #815 |

Together, they literally translate to, *to your faces*. However, they properly mean *before you, before your face, in your presence, in your sight, in front of you*. When used with God, it can take on the more figurative meaning *in Your judgment*.

|   |  |  |                            |
|---|--|--|----------------------------|
| lâmed (ל) [pronounced <i>le</i> ]                 | <i>to, for, towards, in regards to</i>   | directional/relational preposition   | No Strong's #<br>BDB #510  |
| pânîym (פָּנִים)<br>[pronounced <i>paw-NEEM</i> ] | <i>face, faces countenance; presence</i> | masculine plural noun (plural acts like English singular); with the 1 <sup>st</sup> person plural suffix | Strong's #6440<br>BDB #815 |

Together, they mean *before us, before our faces, in our presence, in our sight, in front of us*.

Literally, this would be translated *to faces of me, to my faces*. Together, these words mean *before me, before my face, in my presence, in my sight, in front of me; before me (in the sense of, before my time), prior to my being here*.

185. **Compound preposition:** Psalm 21:9

|  |   |  |                            |
|--|---|--|----------------------------|
| lâmed (ל) [pronounced <i>l</i> ]               | <i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i> | directional/relational preposition   | No Strong's #<br>BDB #510  |
| 'êth (עַתָּה) [pronounced <i>gayth</i> ]       | <i>time, the right time, the proper time; opportunity</i>                                       | feminine singular construct  | Strong's #6256<br>BDB #773 |
| pânîym (פָּנִים) [pronounced <i>paw-NEEM</i> ] | <i>face, faces countenance; presence</i>  | masculine plural noun (plural acts like English singular); with the 2 <sup>nd</sup> person masculine singular suffix | Strong's #6440<br>BDB #815 |

Often, when we find pânîym associated with a preposition, there is a meaning which is not always the same as its literal rendering. However, here, I was unable to come up with a proper definition from BDB or Gesenius. Literally, this means *to [for] a time of your faces, in regards to a time of your face*. Translators have variously rendered this phrase *when you appear, at the time of your appearing, in [at] the time of your presence, in a time of your anger, in the era of your presence, in your day*. My problem with all of these renderings is they would have rendered this phrase exactly the same had there been the bêtth preposition here rather than the directional/relational lâmed preposition. However, this is somewhat mollified by the use of the word *presence*, which is often the gist of lâmed and pânîym together. Therefore, the most proper meanings, in my estimation, are *when you appear, in [at] the time [era] of your appearing [appearance]*.

186. **Compound preposition/noun:** min preposition, which usually means *from* (Strong's #4480 BDB #577) and the masculine plural construct of the noun pânîym (פָּנִים) [pronounced *paw-NEEM*], which means *faces* (usually referring to one face, however). Strong's #6440 BDB #815. Together, they generally mean *from before your face, out from before your face*. However, together, they can also mean *of the cause*, whether near or remote, and can therefore be rendered *because of, because that*. **Note whether it is a noun or a construct!** Gen. 3:8 6:13 7:7 16:6, 8 27:46 31:35 35:1 36:6 41:31 45:3 47:10 Exodus 1:12 2:15 3:7 4:3 8:24 9:11, 30 10:3 14:19, 25 19:18 23:21, 29 Deut. 1:17 2:12, 25 4:38 5:5 20:19 Judges 2:3, 21 5:5 6:2 1Sam. 7:7 17:24 18:11 21:10 23:26 25:10 31:1 2Sam. 7:9, 23 15:14 23:11 1Kings 1:50 2:7 3:28 5:3 8:11 1Chron. 12:1 Psalm 55:3 57 inscription 60:4 61:3 68:1, 8 89:23

|  |   |  |                            |
|--|---|--|----------------------------|
| min (מִן) [pronounced <i>mihn</i> ]            | <i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i> | preposition of separation                                      | Strong's #4480<br>BDB #577 |
| pânîym (פָּנִים) [pronounced <i>paw-NEEM</i> ] | <i>face, faces, countenance; presence</i>   | masculine plural construct (plural acts like English singular) | Strong's #6440<br>BDB #815 |

Together, min pânîym mean *from before the face of; out from before the face, from the presence of; from behind*. However, together, they can also be a reference to the cause, whether near or remote, and can therefore be rendered *because of, because that; by*. Literally, this means *from faces of*.

|                                     |   |                           |                            |
|-------------------------------------|---|---------------------------|----------------------------|
| min (מִן) [pronounced <i>mihn</i> ] | <i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i> | preposition of separation | Strong's #4480<br>BDB #577 |
|-------------------------------------|---|---------------------------|----------------------------|



|   |                                       |  |                            |
|---|---------------------------------------|--|----------------------------|
| pânîym (פָּנִים)<br>[pronounced paw-NEEM] | face, faces, countenance;<br>presence | masculine plural noun<br>(plural acts like English<br>singular); with the 3 <sup>rd</sup><br>person masculine plural<br>suffix | Strong's #6440<br>BDB #815 |
|---|---------------------------------------|--|----------------------------|

Together, min pânîym and a suffix mean *from before their face, out from before their face, from them, from behind them, from one's presence, before them*. However, together, they can also be a reference to the cause, whether near or remote, and can therefore be rendered *because of them, by them*. Literally, this would be translated, *from their faces*.

Together, min + pânîym and the suffix mean *from before your face, out from before your face, from one's presence, from behind you, before you*. However, together, they can also be a reference to the cause, whether near or remote, and can therefore be rendered *because of, because that; by*. Literally, this is translated, *from your faces*.

Together, min pânîym and a suffix mean *from before his face, out from before his face, from him, from behind him, from one's presence, before him*. However, together, they can also be a reference to the cause, whether near or remote, and can therefore be rendered *because of him, by him*. Literally, this would be translated, *from his faces*.

Together, min pânîym and a suffix mean *from before my face, out from before my face, from me, from behind me, from my presence, before me*. However, together, they can also be a reference to the cause, whether near or remote, and can therefore be rendered *because of me, by me*. Literally, this means *from my faces*.

#### 187. **Compound:** Exodus 19:18

|   |   |  |                            |
|---|---|--|----------------------------|
| min (מִן) [pronounced mihn]               | from, away from, out from, out of<br>from, off, on account of, since,<br>above, than, so that not, beyond,<br>more than | preposition of separation  | Strong's #4480<br>BDB #577 |
| pânîym (פָּנִים)<br>[pronounced paw-NEEM] | face, faces, countenance;<br>presence   | masculine plural<br>construct (plural acts like<br>English singular) | Strong's #6440<br>BDB #815 |
| 'ăsher (אֲשֶׁר)<br>[pronounced ash-ER]    | that, which, when, who, whom;<br>where  | relative pronoun   | Strong's #834<br>BDB #81   |

Literally, this means, *from the faces of which*. This phrase is variously translated, *because* (ESV, LITV, Webster, WEB<sup>70</sup>); *in view of the fact that* (CLV); *from the presence of* (UTV).

#### 188. **Compound:** Gen. 27:29 43:34 Exodus 10:11 Job 2:7

|                              |   |   |                            |
|------------------------------|---|---|----------------------------|
| min (מִן) [pronounced mihn]  | from, away from, out from, out of<br>from, off, on account of, since,<br>above, than, so that not, beyond,<br>more than | preposition of separation   | Strong's #4480<br>BDB #577 |
| 'êth (אֶת) [pronounced ayth] | with, at, near, by, among,<br>directly from   | preposition (which is<br>identical to the sign of<br>the direct object) | Strong's #854<br>BDB #85   |

<sup>70</sup> This was nearly universal.

|   |                                       |  |                            |
|---|---------------------------------------|--|----------------------------|
| pânîym (פָּנִים)<br>[pronounced paw-NEEM] | face, faces, countenance;<br>presence | masculine plural<br>construct (plural acts like<br>English singular) | Strong's #6440<br>BDB #815 |
|---|---------------------------------------|--|----------------------------|

Together, the two prepositions and pânîym mean *from being with, from being before, from the presence of, from with; from among [a person or object]*. I have not investigated these in BDB or in Gesenius, but have come up with them based upon the words used. Literally, this means *from with faces of...*

189. **Compound preposition/noun:** millip<sup>e</sup>nêy (מִלִּפְנֵי) [pronounced mil-lip<sup>e</sup>-NAY], which is the min preposition, followed by the lâmed preposition, all affixed to the plural construct of pânîym (פָּנִים) [pronounced paw-NEEM], which means *faces* (usually referring to one face, however). Together, they mean *from before, from the presence of, a from a position before a person or object, from before a place*. However, this also expresses source or cause, and is also rendered *because of, on account of*. Min (*from, out from*) is Strong's #4480 BDB #577. Lâmed (*to, for*) is Strong's #none BDB #510. Pânîym (*faces*) is Strong's #6440 BDB #815. **Note whether it is a noun or a construct!** Gen. 4:16 41:46 Exodus 23:28 Deut. 17:18 22:17 1Sam. 8:18 18:12 21:6 2Sam. 7:15 1Kings 6:29 8:25, 54 1Chron. 16:33 Eccles. 1:10

|   |  |  |                            |
|---|--|--|----------------------------|
| 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 | preposition of separation  | Strong's #4480<br>BDB #577 |
| lâmed (לִּ) [pronounced l <sup>e</sup> ]  | to, for, towards, in regards to, with reference to, as to, with regards to, belonging to                       | directional/relational<br>preposition                                | No Strong's #<br>BDB #510  |
| pânîym (פָּנִים)<br>[pronounced paw-NEEM] | face, faces, countenance;<br>presence  | masculine plural<br>construct (plural acts like<br>English singular) | Strong's #6440<br>BDB #815 |

Together, the two prepositions and pânîym mean *from before, from the presence of, from a position before a person or object, from before a place*. However, this also expresses source or cause, and is also rendered *because of, on account of*. Literally, this is *from to faces of...*

With the 2<sup>nd</sup> person masculine plural suffix, this means, *from before you*.

190. **Compound preposition:** 1Sam. 26:20

|   |   |  |                            |
|---|---|--|----------------------------|
| 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<br>BDB #577 |
| neged (נֶגֶד) [pronounced NEH-ged]        | what is conspicuous when it is a substantive and, as a preposition, in front of, in the sight of, opposite to, before (in the sense of being in front of) | preposition  | Strong's #5048<br>BDB #617 |
| pânîym (פָּנִים)<br>[pronounced paw-NEEM] | face, faces, countenance;<br>presence   | masculine plural<br>construct (plural acts like<br>English singular) | Strong's #6440<br>BDB #815 |

Although neither BDB nor Gesenius give us these three words together, BDB tells us that min + neged = *from the front of, away from, from before, at a distance from, from before; therefore, we will assume this means from before the presence of, away from the presence of, at a distance from the presence of*.

191. **Compound preposition:** Gen. 4:14 6:7 7:4 8:8 23:3 32:12 1Kings 9:7

|                                     |   |                           |                                   |
|-------------------------------------|---|---------------------------|-----------------------------------|
| min (מִן) [pronounced <i>mihn</i> ] | <i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i> | preposition of separation | Strong's #4480<br>BDB #577        |
| ʿal (עַל) [pronounced <i>ǵahl</i> ] | <i>upon, beyond, on, against, above, over, by, beside</i>   | preposition of proximity  | Strong's #5920,<br>#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*.

|  |   |  |                            |
|--|---|--|----------------------------|
| pânîym (פָּנִים) [pronounced <i>paw-NEEM</i> ] | <i>face, faces, countenance; presence</i> | masculine plural construct (plural acts like English singular) | Strong's #6440<br>BDB #815 |
|--|---|--|----------------------------|

Gesenius suggests that this means *in front of a thing; before a thing*. However, various translators rendered this as *from upon the face [surface] of, from the face [surface] of, on, from over*. This literally means, *from upon faces of*.

|  |   |   |                            |
|--|---|---|----------------------------|
| pânîym (פָּנִים) [pronounced <i>paw-NEEM</i> ] | <i>face, faces, countenance; presence</i> | masculine plural noun (plural acts like English singular) with the 1 <sup>st</sup> person singular suffix | Strong's #6440<br>BDB #815 |
|--|---|---|----------------------------|

Literally, this means, *from upon my faces*; it should be translated, *in front of me, before me; from beside me; from against me; away from my presence (face, sight), out of my presence (face, sight)*.

192. **Compound\_preposition:** This combination is not found in Gesenius or in BDB. 1Sam. 20:15 Job 1:12

|  |   |  |                            |
|--|---|--|----------------------------|
| min (מִן) [pronounced <i>mihn</i> ]            | <i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i> | preposition of separation  | Strong's #4480<br>BDB #577 |
| ʿîm (עִם) [pronounced <i>ǵeem</i> ]            | <i>with, at, by, near</i>   | preposition of nearness and vicinity   | Strong's #5973<br>BDB #767 |
| pânîym (פָּנִים) [pronounced <i>paw-NEEM</i> ] | <i>face, faces, countenance; presence</i>   | masculine plural noun (plural acts like English singular); with the 3 <sup>rd</sup> person masculine plural suffix | Strong's #6440<br>BDB #815 |
| pânîym (פָּנִים) [pronounced <i>paw-NEEM</i> ] | <i>face, faces, countenance; presence</i>   | masculine plural construct (plural acts like English singular)   | Strong's #6440<br>BDB #815 |

Together, these all mean: *from with you, from before you; from being with you, away from you, far from you, from among you, from your possession, from your custody*.

Together, these all mean: *from with you, from before you; from being with you, away from you, far from you, from among you, from your possession, from your custody*.

Together, the two prepositions and pânîym mean *from before, from the presence of, a from a position before a person or object, from before a place*. However, this also expresses source or cause, and is also rendered *because of, on account of*.

193. **Compound preposition:** 'al (עַל) [pronounced *ahl*], which means, primarily, *upon, against, above*. When 'al is used in connection with something geographical, particularly *water*; it has the connotation of *contiguity* or *proximity*; so here, it means *by*. Strong's #5920, #5921 BDB #752. This is followed by the masculine plural construct of pânîym (פָּנִים) [pronounced *paw-NEEM*], which means *face*. This word is in the plural, referring to the several features of the face. With 'al, it means *facing, in front of, before* (as in *preference to*), *in addition to, overlooking*. Also, the idea of *surface* might be involved. Strong's #6440. Gen. 1:2, 20 6:1 8:9 7:3 11:4 16:12 18:16 19:28 23:19 25:9 32:21 49:30 50:1 Exodus 20:3 32:20 33:16, 19 Deut. 5:7 21:16 34:1 Joshua 13:25 18:14 19:11 1Sam. 14:25 15:7 17:49 24:2 25:23 26:1 30:16 2Sam. 2:24 9:6 14:7 15:18 18:8 1Kings 6:3 7:6, 42 8:8, 40 Job 16:14 21:31 Psalm 21:12

|  |   |   |                            |
|--|---|---|----------------------------|
| 'al (עַל) [pronounced <i>gahl</i> ]            | <i>upon, beyond, on, against, above, over, by, beside</i> | preposition of proximity  | Strong's #5921<br>BDB #752 |
| pânîym (פָּנִים) [pronounced <i>paw-NEEM</i> ] | <i>face, faces, countenance; presence</i>                 | masculine plural noun (plural acts like English singular) with the 3 <sup>rd</sup> person masculine singular suffix | Strong's #6440<br>BDB #815 |
| pânîym (פָּנִים) [pronounced <i>paw-NEEM</i> ] | <i>face, faces, countenance; presence</i>                 | masculine plural noun (plural acts like English singular) with the 2 <sup>nd</sup> person masculine plural suffix   | Strong's #6440<br>BDB #815 |
| pânîym (פָּנִים) [pronounced <i>paw-NEEM</i> ] | <i>face, faces, countenance; presence</i>                 | masculine plural noun (plural acts like English singular) with the 1 <sup>st</sup> person singular suffix           | Strong's #6440<br>BDB #815 |

Together, 'âl and pânîym mean *upon their face, against the face of; facing them, in front of them, before* (as in *preference to*) *them, in addition to them, overlooking them*.

Together, 'âl and pânîym mean *upon your face, against the face of; facing you, in front of you, before* (as in *preference to*) *you, in addition to you, overlooking you*. Owens translates this *before your eyes* in Exodus 20:20. Literally, this is translated, *upon your faces*.

Together, 'âl and pânîym mean *upon his face, against the face of; facing him, in front of him, before* (as in *preference to*) *him, in addition to him, overlooking him*.

Together, 'âl and pânîym mean *upon my face, against my face; facing me, in front of me, before* (as in *preference to*) *me, in addition to me, overlooking me*.

|  |   |  |                            |
|--|---|--|----------------------------|
| 'al (עַל) [pronounced <i>gahl</i> ]            | <i>upon, beyond, on, against, above, over, by, beside</i> | preposition of proximity                                       | Strong's #5921<br>BDB #752 |
| pânîym (פָּנִים) [pronounced <i>paw-NEEM</i> ] | <i>face, faces, countenance; presence</i>                 | masculine plural construct (plural acts like English singular) | Strong's #6440<br>BDB #815 |

Together, 'âl and pânîym mean *upon the face of, towards the face of, facing, in front of, before* (as in *preference to*), *in addition to, overlooking; before; east of; on [upon, over] the surface of; above; besides; over-against*. Literally, they would be translated *upon faces of*.

Here, mostly we are looking at *being in opposition to; being against*. These meanings come from the context and the meaning of the preposition; they were not taken out of Gesenius.

194. **Adverb:** penîymâh (פֶּנִּימָה) [pronounced *pehn-EE-maw*], which means *indoors, within, in, towards the inside*;

to wall of the house; a room or court which is opposite the door [thus meeting the eyes of those entering the door]. Strong's #6441 BDB #819. 1Kings 6:18

|  |   |                    |                            |
|--|---|--------------------|----------------------------|
| penîymâh (פְּנִימָה)<br>[pronounced <i>pehn-EE-maw</i> ] | <i>indoors, within, in, towards the inside; to wall of the house; a room or court which is opposite the door [thus meeting the eyes of those entering the door]</i> | adverb of location | Strong's #6441<br>BDB #819 |
|--|---|--------------------|----------------------------|

Although Owens speaks of this having a locative hê; that is a part of the spelling of this word and thus taken into account when its meaning is given.

|  |   |                           |                            |
|--|---|---------------------------|----------------------------|
| min (מִן) [pronounced <i>min</i> ]                       | <i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>  | preposition of separation | Strong's #4480<br>BDB #577 |
| penîymâh (פְּנִימָה)<br>[pronounced <i>pehn-EE-maw</i> ] | <i>indoors, within, in, towards the inside; to wall of the house; a room or court which is opposite the door [thus meeting the eyes of those entering the door]</i> | adverb of location        | Strong's #6441<br>BDB #819 |

Although Owens speaks of this having a locative hê; that is a part of the spelling of this word and thus taken into account when its meaning is given.

Owens translates *from indoors* simply as *indoors*.

195. **Adjective:** p<sup>e</sup>nîymîy (פְּנִימִי) [pronounced *pehn-ee-MEE*], which means *inner, innermost, interior*. Strong's #6442 BDB #819. 1Kings 6:27 7:12

|  |                                   |  |                            |
|--|-----------------------------------|--|----------------------------|
| p <sup>e</sup> nîymîy (פְּנִימִי)<br>[pronounced <i>pehn-ee-MEET</i> ] | <i>inner, innermost, interior</i> | masculine singular adjective with the definite article | Strong's #6442<br>BDB #819 |
|--|-----------------------------------|--|----------------------------|

196. **Adjective:** which means *anterior*. Strong's #3942 or 6440? BDB #819.

197. **Proper noun:** P<sup>e</sup>nîy'êl (פְּנִי'אֵל) [pronounced *pehn-ee-ALE*], which means *facing God*; transliterated *Penuel, Peniel*. Strong's #6439 BDB #819. Gen. 32:30, 31

|  |  |                                |                            |
|--|--|--------------------------------|----------------------------|
| P <sup>e</sup> nîy'êl (פְּנִי'אֵל)<br>[pronounced <i>pehn-ee-ALE</i> ] | <i>facing God</i> ; transliterated <i>Penuel, Peniel</i> | proper singular noun; location | Strong's #6439<br>BDB #819 |
| P <sup>e</sup> nûw'êl (פְּנִו'אֵל)<br>[pronounced <i>pehn-oo-ALE</i> ] | <i>facing God</i> ; transliterated <i>Penuel, Peniel</i> | proper singular noun; location | Strong's #6439<br>BDB #819 |

This is also spelled P<sup>e</sup>nîy'êl (פְּנִי'אֵל) [pronounced *pehn-ee-ALE*] P<sup>e</sup>nûw'êl (פְּנִו'אֵל) [pronounced *pehn-oo-ALE*].

198. **Masculine proper noun:** Y<sup>e</sup>phunneh (יֶפְחֻנֶּה) [pronounced *yef-oon-NEH*], which means *he will be prepared; he will be facing*; transliterated *Jephunneh*. Strong's #3312 BDB #819. Deut. 1:36

|   |   |                                |                            |
|---|---|--------------------------------|----------------------------|
| Y <sup>e</sup> phunneh (יֶפְחֻנֶּה)<br>[pronounced <i>yef-oon-NEH</i> ] | <i>he will be prepared; he will be facing</i> ; transliterated <i>Jephunneh</i> | masculine singular proper noun | Strong's #3312<br>BDB #819 |
|---|---|--------------------------------|----------------------------|

199. **Masculine noun:** pên (פֶּן) [pronounced *payn*], which means *corner*. Found only in Prov. 7:8 Zech. 14:10.\* Strong's #6434 BDB #819. None

200. **Feminine noun:** phînâh (פִּינָה) [pronounced *pin-NAW*], which means *corner*. It is used figuratively for a *chief, ruler*; a man who is a support or a *cornerstone* of a people. Strong's #6438 BDB #819. Exodus 27:2 Judges 20:2 1Sam. 14:38 1Kings 7:34 Job 1:19 Psalm 118:22 Prov. 7:8

|   |  |                           |                            |
|---|--|---------------------------|----------------------------|
| phînnâh (פִּינָה)<br>[pronounced <i>pin-NAW</i> ] | <i>corner, cornerstone;</i><br><i>figuratively for a chief, ruler, a</i><br><i>cornerstone of a people</i> | feminine plural construct | Strong's #6438<br>BDB #819 |
|---|--|---------------------------|----------------------------|

201. **Feminine\_noun:** ph<sup>e</sup>nîynîym (פִּינִינִימ) [pronounced *phēh-nee-NEEM*], which means *precious stones, possibly rubies, pearls, corals*. Plural noun. Strong's #6443 BDB #819. Prov. 3:15 8:11

|   |   |                        |                            |
|---|---|------------------------|----------------------------|
| ph <sup>e</sup> nîynîym (פִּינִינִימ)<br>[pronounced <i>phēh-nee-NEEM</i> ] | <i>precious stones, possibly rubies,</i><br><i>jewels; pearls, corals</i> | feminine singular noun | Strong's #6443<br>BDB #819 |
|---|---|------------------------|----------------------------|

202. **Feminine\_proper\_noun:** P<sup>e</sup>ninnâh (פִּינָה) [pronounced *p<sup>e</sup>n-in-NAW*], which means *not sure* and is transliterated *Peninnah*. Strong's #6444 BDB #819. 1Sam. 1:2

|   |                                |                               |                            |
|---|--------------------------------|-------------------------------|----------------------------|
| P <sup>e</sup> ninnâh (פִּינָה)<br>[pronounced <i>p<sup>e</sup>n-in-NAW</i> ] | transliterated <i>Peninnah</i> | feminine singular proper noun | Strong's #6444<br>BDB #819 |
|---|--------------------------------|-------------------------------|----------------------------|

Barnes tells us the *Peninnah* means *pearl* and that the name has the same significance as the name *Margaret*.<sup>71</sup>

203. **Feminine\_proper\_noun:** Strong's #6444 BDB #819.

204. **Piel\_verb:** which means *to indulge, to pamper*. Strong's #6445 BDB #819.

205. **Verb:** which means *to pass between*. Possibly dubious. Strong's #6448 BDB #819.

206. **Proper\_noun:** Piç<sup>e</sup>gâh (פִּיçָּגָה) [pronounced *pihs-GAW*], which means *cleft*; transliterated *Pisgah*. Strong's #6449 BDB #820. Deut. 3:17 4:49 34:1

|   |   |   |                                 |
|---|---|---|---------------------------------|
| Piç <sup>e</sup> gâh (פִּיçָּגָה)<br>[pronounced <i>pihs-GAW</i> ]    | <i>cleft; transliterated Pisgah</i>   | proper singular noun<br>with the definite article | Strong's #6449<br>BDB #820      |
| 'ash <sup>e</sup> dôth (אֲשֶׁדּוֹת)<br>[pronounced <i>ahsh-DOTH</i> ] | <i>foundation; slopes, mountain</i><br><i>slopes; cliffs; transliterated</i><br><i>Ashdoh</i> | feminine plural noun;<br>possible a proper noun   | Strong's #794 &<br>#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.

|  |                                     |   |                            |
|--|-------------------------------------|---|----------------------------|
| Piç <sup>e</sup> gâh (פִּיçָּגָה)<br>[pronounced <i>pihs-GAW</i> ] | <i>cleft; transliterated Pisgah</i> | proper singular noun<br>with the definite article | Strong's #6449<br>BDB #820 |
|--|-------------------------------------|---|----------------------------|

These words appear to occur together three times: Deut. 3:17 Joshua 12:3 13:20.

207. **Verb1:** pâçach (פָּחַח) [pronounced *paw-SAHKH*], which means *to pass over, to spring over; to spare; to pass by*. Strong's #6452 BDB #820. Exodus 12:13

|   |   |  |                            |
|---|---|--|----------------------------|
| pâçach (פָּחַח)<br>[pronounced <i>paw-SAHKH</i> ] | <i>to pass over, to spring over; to</i><br><i>spare; to pass by</i> | 3 <sup>rd</sup> person masculine<br>singular, Qal imperfect  | Strong's #6452<br>BDB #820 |
| pâçach (פָּחַח)<br>[pronounced <i>paw-SAHKH</i> ] | <i>to skip; to pass over</i>  | 3 <sup>rd</sup> person masculine<br>singular, Piel imperfect | Strong's #6452<br>BDB #820 |

<sup>71</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 1Sam. 1:2.

208. **Masculine\_noun:** Peṣach (פֶּסַח) [pronounced *PEH-sahkh*] which means *Passover; sacrifice of Passover; animal victim of the Passover; festival of the Passover; exemption; offering*. Strong's #6453 BDB #820. Exodus 12:11 Deut. 16:1, 2

Treasury of Scriptural Knowledge: *This word comes from the Hebrew verb pasach, to pass, to leap or skip over.*<sup>72</sup>

209. **Proper\_noun/location:** Tiph<sup>e</sup>sach (תִּפְסַח) [pronounced *tihf-SAHKH*] which means *cross over*; transliterated *Tiphsah, Tiphsach*. Strong's #8607 BDB #820.

BDB: *a place at the northeast limit of Solomon's empire; located on the Euphrates river; a place in the northern kingdom of Israel which king Menahem attacked and where he ripped open all the pregnant women.*<sup>74</sup>

This verb also means *to pass over, to spring over; to spare; to pass by*. The initial idea is roughly the same: *to skip over [something]*; but this verb branched out into two sets of meanings, each with its own cognates. Both BDB and Gesenius differentiate between these two sets of meanings.

212. **Adjective:** piççêach (פִּיֻּעָךְ) [pronounced *pihs-SAY-ahkh*], which means *lame*. Strong's #6455 BDB #820.  
2Sam. 5:6 10:13 19:26

<sup>74</sup> *The Brown-Driver-Briggs Hebrew and English Lexicon*; courtesy of e-sword; Strong's #8607.



|   |             |   |                            |
|---|-------------|---|----------------------------|
| piççêach (פּיִצְּעָח)<br>[pronounced <i>pihs-SAY-ahkh</i> ] | <i>lame</i> | masculine singular<br>adjective [used here as a<br>substantive]; with the<br>definite article | Strong's #6455<br>BDB #820 |
|---|-------------|---|----------------------------|

213. **Verb:** pâçal (פָּצַל) [pronounced *paw-S AHL*], which means *to hew, to hew into shape, to carve [wood or stone]; to quarry*. Strong's #6458 BDB #820. 1Kings 5:18

|  |   |   |                            |
|--|---|---|----------------------------|
| pâçal (פָּצַל) [pronounced<br><i>paw-S AHL</i> ] | <i>to hew, to hew into shape, to<br/>carve [wood or stone]; to quarry</i> | 3 <sup>rd</sup> person masculine<br>singular, Qal imperfect | Strong's #6458<br>BDB #820 |
|--|---|---|----------------------------|

214. **Masculine\_noun:** peçel (פֶּעֶל) [pronounced *PEH-cell*], which means *sculpted image, carved image, graven image, engraved image*. It comes from a verb which means *to hew into a shape*, so *graven image* is a good translation; however, if that is too Old English, then *sculpted image* is more accurate. This word occurs a lot in the time of the judges and in the time of Isaiah, both times of great apostasy in the nation Israel. It is associated with trust in Isa. 42:17 and idolatry in this passage, indicating that this is more than just a mere sculpture. We first find this word in the Ten Commandments in Exodus 20:4. A peçel is an idol which is a carved or engraved image; it can possibly refer to a molten image which would have had the finishing touches put upon it by a chisel.<sup>75</sup> The word found in this verse is listed under a different Strong's number (#6456) but it might just be the plural form of a word which may or may not be Hebrew originally. The NIV Study Bible suggests that this is a carved, wooden image, overlaid with silver.<sup>76</sup> Strong's #6459 BDB #820. [Also see **Strong's #4541** BDB #651]. Exodus 20:4 Lev. 26:1 Deut. 4:15–17 5:8 7:5 Judges 17:3 18:14

|   |   |                         |                            |
|---|---|-------------------------|----------------------------|
| peçel (פֶּעֶל) [pronounced<br><i>PEH-cell</i> ] | <i>sculpted image, carved image,<br/>graven image, engraved image</i> | masculine singular noun | Strong's #6459<br>BDB #820 |
|---|---|-------------------------|----------------------------|

215. **Masculine\_plural\_noun** p<sup>o</sup>çîylîym (פְּצִיִּלִּיִּם) [pronounced *p<sup>o</sup>see-LEEM*], which means *carved images, graven images, idols; sculpted stones; ston<sup>e</sup> quarries; carved stones*. Gesenius suggest that these might be *stone quarries*. (Owen renders this *sculptured stones* as does the NRSV). The REB goes with *carved stones*. Its verb cognate means *to carve, to cut, to hew into a shape*. I would tend to disagree, as Moses tells the Israelites to *burn* the p<sup>o</sup>çîylîym back in Deut. 7:5. Strong's #6456 BDB #820. Judges 3:19

|  |  |  |                            |
|--|--|--|----------------------------|
| p <sup>o</sup> çîylîym (פְּצִיִּלִּיִּם)<br>[pronounced <i>p<sup>o</sup>sée-LEEM</i> ] | <i>carved images, graven images,<br/>idols; sculpted stones; stone<br/>quarries; carved stones</i> | masculine plural noun<br>with the definite article | Strong's #6456<br>BDB #820 |
|--|--|--|----------------------------|

I do not think that this word necessarily needs to refer to *stone* anything, as Moses tells the Israelites to *burn* the p<sup>o</sup>çîylîym back in Deut. 7:5.

216. **Masculine\_noun:** paç (פַּח) [pronounced *pass*], which means *extremity; flat [of hand or foot], palm; of a tunic reaching to the palms and soles*. Strong's #6446 BDB #821. Gen. 37:3 2Sam. 13:18

|   |  |                         |                            |
|---|--|-------------------------|----------------------------|
| paç (פַּח) [pronounced<br><i>pass</i> ] | <i>extremity; flat [of hand or foot],<br/>palm; of a tunic reaching to the<br/>palms and soles</i> | masculine singular noun | Strong's #6446<br>BDB #821 |
|---|--|-------------------------|----------------------------|

217. **Feminine\_noun:** which means *abundance, plenty*. Dubious. Strong's #6451 BDB #821.

218. **Verb:** pâçaç (פָּצָח) [pronounced *paw-SASS*], which means *to cease, to leave off; to disappear, to vanish; to fail; to spread oneself abroad*. Strong's #6461 BDB #821. Psalm 12:1\*

|   |   |   |                            |
|---|---|---|----------------------------|
| pâçaç (פָּצָח) [pronounced<br><i>paw-SASS</i> ] | <i>to cease, to leave off; to<br/>disappear, to vanish; to fail; to<br/>spread oneself abroad</i> | 3 <sup>rd</sup> person plural, Qal<br>perfect | Strong's #6461<br>BDB #821 |
|---|---|---|----------------------------|

<sup>75</sup> I took this from *The Emphasized Bible*, p. 207, who in turn got it from Dr. Benjamin Davies Student's Hebrew Lexicon (Asher, 1872).

<sup>76</sup> *The NIV Study Bible*; ©1995 by The Zondervan Corporation; p. 352.

219. **Masculine\_proper\_noun:** Strong's #6462 BDB #821.
220. **Verb:** which means *to groan*. Strong's #6463 BDB #821.
221. Strong's #660 BDB #821.
222. **Proper\_noun/location:** which means ; transliterated . Strong's #6464 BDB #821.
223. **Masculine\_noun:** ʿeph<sup>ee</sup>eh (נָחָשׁ) [pronounced e<sup>ee</sup>-GEH], which means *a kind of viper*. It is only found here and in Isa. 39:6 59:5.\* Barnes' suggests that this is the most common and venomous of the serpents to be found in Northern Africa and South-western Asia. They are two feet long, about as thick around as a man's arm, had have quick and penetrating poison, known to cause death within 15 minutes. They are beautifully spotted with yellow and brown, and sprinkled over with blackish specks. They have a large mouth and will inhale a large quantity of air, which they eject, which makes a very loud sound.<sup>77</sup> Strong's #660 BDB #821. Job 20:16
224. **Verb:** pā'al (פָּעַל) [pronounced paw-ĠAHL], which is the poetical equivalent of 'âsâh (see Strong's# 6213 BDB# 793), and it means **to do, to make, to construct, to fabricate, to prepare**. Strong's #6466 BDB #821. Exodus 15:17 Deut. 32:27 Job 7:20 11:8 Psalm 7:13, 15 15:2 44:1 59:2 64:2 Prov. 10:29

|                                      |   |  |                         |
|--------------------------------------|---|--|-------------------------|
| pā'al (פָּעַל) [pronounced paw-ĠAHL] | <i>to do, to make, to construct, to fabricate, to prepare</i>     | 3 <sup>rd</sup> person masculine singular, Qal imperfect | Strong's #6466 BDB #821 |
| pā'al (פָּעַל) [pronounced paw-ĠAHL] | <i>doers, makers, those constructing (fabricating, preparing)</i> | masculine plural, Qal active participle                  | Strong's #6466 BDB #821 |

This word is the poetical equivalent of 'âsâh (which means *to do, to make, to construct*). Strong's# 6213 BDB# 793)

225. **Masculine\_noun:** pō'al (פֹּעַל) [pronounced POH-ġahl], which means *work, deed, act, doing; that which is made; acquisition; that which is produced by working (wages)*. The KJV renders this *work* 90% of the time. Strong's #6467 BDB #821. Ruth 2:12 2Sam. 23:20 Psalm 44:1 64:6 95:9

|                                      |   |   |                         |
|--------------------------------------|---|---|-------------------------|
| pō'al (פֹּעַל) [pronounced POH-ġahl] | <i>work, deed, act, doing; that which is made; acquisition; that which is produced by working (wages)</i> | masculine singular noun with the 1 <sup>st</sup> person singular suffix | Strong's #6467 BDB #821 |
|--------------------------------------|---|---|-------------------------|

226. **Feminine\_noun:** p<sup>ee</sup>ullâh (פְּעֻלָּה) [pronounced peh-ool-LAW], which means *work, recompense, wages; occupation; reward*. In the plural, *the pursuits of man*. Strong's #6468 BDB #821. Prov. 10:16

|  |  |                        |                         |
|--|--|------------------------|-------------------------|
| p <sup>ee</sup> ullâh (פְּעֻלָּה) [pronounced peh-ool-LAW] | <i>work, recompense, wages; occupation; reward</i> | feminine singular noun | Strong's #6468 BDB #821 |
|--|--|------------------------|-------------------------|

227. **Masculine\_noun:** miph<sup>ee</sup>âlâh (מִפְעָלָהּ) [pronounced mih<sup>ee</sup>-ġaw-LAW], which means *work, a thing made, deed*. Strong's #4659 BDB #821. Psalm 46:8 Prov. 8:22

|   |                                      |                         |                         |
|---|--------------------------------------|-------------------------|-------------------------|
| miph <sup>ee</sup> âl (מִפְעָלָהּ) [pronounced mih <sup>ee</sup> -ĠAWL]     | <i>work, act; a thing made, deed</i> | masculine singular noun | Strong's #4659 BDB #821 |
| miph <sup>ee</sup> âlâh (מִפְעָלָהּ) [pronounced mih <sup>ee</sup> -ġaw-AW] | <i>work, act; a thing made, deed</i> | feminine plural noun    | Strong's #4659 BDB #821 |

228. **Verb:** which means *to thrust, to impel*. Strong's #6470 BDB #821.

229. **Feminine\_noun:** pa'am (פַּעַם) [pronounced PAH-gahm], which means *beat, foot, anvil, occurrence, time*; obviously a pretty unusual array of meanings. The gender of this noun is a curiosity; I could not find a rule

<sup>77</sup> Quoted and paraphrased from *Barnes' Notes; Job*, F. C. Cook, editor; reprinted 1996 by Baker Books; p. 341.

that would fit it to indicate that it is feminine, although BDB and Gesenius both list it as being feminine (my problem here is that the verb is in the masculine plural). *The New Englishman's Hebrew Concordance* does not list this as either masculine or feminine. Owen lists it as masculine. This appears to mean *steps* (of men or, apparently, of horses). Then connection here is that you have a succession of events which indicates that time is passing. For us and the movies for many years, it was the ticking of a clock. For the ancients, it might be the sound of footsteps or horse clomps or the banging of an anvil. Strong's #6471 BDB #821. Gen. 2:23 18:32 27:36 29:34 30:20 33:3 41:32 43:10 46:30 Exodus 10:17 23:14 25:12 Deut. 1:11 16:16 Joshua 6:3 Judges 5:28 6:39 15:3 16:18, 20 20:30 [I may have to check on the pronunciation and the long â which needs to be a short a in the scriptures (except for 1Samuel and forward)]. 1Sam. 18:11 26:8 2Sam. 17:7 24:3 1Kings 7:4 9:25 Job 19:3 Psalm 57:6 106:43 Prov. 7:12

|   |  |                        |                            |
|---|--|------------------------|----------------------------|
| pa'am (פַּעַם)<br>[pronounced PAH-ġahm] | beat, foot, anvil, occurrence,<br>time, steps; the connotation is<br>the passage of time | feminine singular noun | Strong's #6471<br>BDB #821 |
|---|--|------------------------|----------------------------|

James Rickard: Interestingly, "now" is used twice in this verse, which is PAAM, פַּעַם, a noun in the Hebrew that means, "foot, step or time", where its root means to "thrust, impel or beat persistently." It differs from the more common word for "time", ETH that indicates an event occurring in a particular setting. PAAM then often implies a recurring occasion...PAAM sometimes refers to a person's walk or lifestyle before God, Psa 17:5; 119:133.<sup>78</sup>

The NET Bible: The repetition of the noun "time, step," usually translated "now, this time," signifies here "at one time...at another time" (BDB 822 s.v. פַּעַם 3.e).<sup>79</sup>

|   |  |   |                            |
|---|--|---|----------------------------|
| pa'am (פַּעַם)<br>[pronounced PAH-ġahm] | beat, foot, anvil, occurrence,<br>time, steps; the connotation is<br>the passage of time; possibly<br>now, at this time; finally | feminine singular noun<br>with the definite article | Strong's #6471<br>BDB #821 |
|---|--|---|----------------------------|

Based upon the usage of this word in Gen. 30:20, we might translate it *now, at this time*.

|   |   |                      |                            |
|---|---|----------------------|----------------------------|
| pa'am (פַּעַם)<br>[pronounced PAH-ġahm]                         | two times, two beats, two feet,<br>two occurrences, two steps;<br>the connotation is the passage<br>of time | feminine dual noun   | Strong's #6471<br>BDB #821 |
| p <sup>e</sup> âmîym (פַּעְמִיִּם)<br>[pronounced peh-ġaw-MEEM] | times, beats, feet,<br>occurrences, steps; the<br>connotation is the passage of<br>time                     | feminine plural noun | Strong's #6471<br>BDB #821 |

1Kings 7:4 is an unusual usage of this particular word, as it is generally related to time. The ESV and Owens translate this *tiers*; Green's Literal translation renders this *rows*; and Webster and WEB render this *ranks*. Are the windows set up in such a way as to reveal the time?

### 230. Common phrase: Deut. 1:11 2Sam. 24:3

|   |  |                              |                            |
|---|--|------------------------------|----------------------------|
| mê'âh (מֵאָה)<br>[pronounced may-AW]                            | one hundred, a hundred,<br>hundred   | feminine singular<br>numeral | Strong's #3967<br>BDB #547 |
| p <sup>e</sup> âmîym (פַּעְמִיִּם)<br>[pronounced peh-ġaw-MEEM] | times, beats, feet, occurrences,<br>steps; the connotation is the<br>passage of time | feminine plural noun         | Strong's #6471<br>BDB #821 |

Together, these two words probably mean a *hundredfold*.

<sup>78</sup> From <http://gracedoctrine.org/proverbs-chapter-7/> accessed October 19, 2015.

<sup>79</sup> From <https://bible.org/netbible/index.htm?pro7.htm> (footnote); accessed October 11, 2015.

|  |   |                         |                                  |
|--|---|-------------------------|----------------------------------|
| ʿelep (אֶלֶף) [pronounced EH-lef]                                    | <i>thousand, family, (500?); military unit</i>  | masculine singular noun | Strong's #505 (and #504) BDB #48 |
| p <sup>e</sup> ʾamîym (פְּעָמַיִם) [pronounced <i>peh-ġaw-MEEM</i> ] | <i>times, beats, feet, occurrences, steps; the connotation is the passage of time</i> | feminine plural noun    | Strong's #6471 BDB #821          |

These two words together could probably be reasonably translated as *a thousandfold*.

231. **Common\_phrase:** Exodus 8:32 9:14 2Sam. 17:7

|  |   |  |  |
|--|---|--|--|
| b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ] | <i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i> | a preposition of proximity   | No Strong's # BDB #88                  |
| paʿam (פַּעַם) [pronounced <i>PAH-ġahm</i> ]           | <i>beat, foot, anvil, occurrence, time, steps; the connotation is the passage of time</i>           | feminine singular noun with the definite article                                   | Strong's #6471 BDB #821                |
| zôʾth (זֹאת) [pronounced <i>zoth</i> ]                 | <i>here, this, this one; thus; possibly another</i>   | feminine of singular zeh; demonstrative pronoun, adverb; with the definite article | Strong's #2063 (& 2088, 2090) BDB #260 |

Together, these appear to mean *at this time*.

232. **Common\_phrase:** The phrase, *as time in time* or *as time against time* or *as time with time* means *as usual, as formerly, as in times past, as at other times, previously, as in previous times*. We find this same phrase in Judges 20:30. 1Sam. 3:10 20:25

|   |  |   |                         |
|---|--|---|-------------------------|
| kaph or k <sup>e</sup> (כ) [pronounced <i>k<sup>e</sup></i> ] | <i>like, as, according to; about, approximately</i>  | preposition of comparison, resemblance or approximation | No Strong's # BDB #453  |
| paʿam (פַּעַם) [pronounced <i>PAH-ġahm</i> ]                  | <i>beat, foot, anvil, occurrence, time, steps; the connotation is the passage of time</i>  | feminine plural noun                                    | Strong's #6471 BDB #821 |
| b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]        | <i>in, into, at, by, near, on, with, before, upon, against, by means of, among, within</i> | a preposition of proximity                              | Strong's #none BDB #88  |
| paʿam (פַּעַם) [pronounced <i>PAH-ġahm</i> ]                  | <i>beat, foot, anvil, occurrence, time, steps; the connotation is the passage of time</i>  | feminine plural noun                                    | Strong's #6471 BDB #821 |

The phrase, *as time in time* or *as time against time* or *as time with time* means *as usual, as formerly, as in times past, as at other times, previously, as in previous times, customarily*. We find this same phrase in Judges 20:30.

233. **Combo:** 2Sam. 23:8

|  |   |                            |                         |
|--|---|----------------------------|-------------------------|
| b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ] | <i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i> | a preposition of proximity | No Strong's # BDB #88   |
| paʿam (פַּעַם) [pronounced <i>PAH-ġahm</i> ]           | <i>beat, foot, anvil, occurrence, time, steps; the connotation is the passage of time</i>           | feminine plural noun       | Strong's #6471 BDB #821 |

|   |   |                   |                          |
|---|---|-------------------|--------------------------|
| ʿechâd (אֶחָד)<br>[pronounced eh-KHAWD] | one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone | numeral adjective | Strong's #259<br>BDB #25 |
|---|---|-------------------|--------------------------|

Together, these 3 words probably mean *at one time, at the same time*.

234. **Verb:** pâ'am (פָּאַם) [pronounced paw-ĠAHM], which means *to compel, to impel, to stir*. In the Niphal it means *to be troubled, to be agitated, to be disturbed*. Its root meaning is *to strike, to beat*; as its noun cognate is *anvil*. Because of the noun cognate, I would think that *compel* is a stronger word and more accurate. This is the only time this verb is found in the Qal and it is the only time the Holy Spirit is the subject of the verb (although *spirit* is the subject of the verb in Gen. 41:8 Daniel 2:1, 3). Strong's #6470 BDB #821. Gen. 41:8 Judges **13:25**

|   |  |   |                            |
|---|--|---|----------------------------|
| pâ'am (פָּאַם)<br>[pronounced paw-ĠAHM] | <i>to compel, to impel, to stir</i>                    | 3 <sup>rd</sup> person masculine singular, Qal imperfect      | Strong's #6470<br>BDB #821 |
| pâ'am (פָּאַם)<br>[pronounced paw-ĠAHM] | <i>to be troubled, to be agitated, to be disturbed</i> | 3 <sup>rd</sup> person masculine singular, Niphal imperfect   | Strong's #6470<br>BDB #821 |
| pâ'am (פָּאַם)<br>[pronounced paw-ĠAHM] | <i>to be troubled, to be agitated, to be disturbed</i> | 3 <sup>rd</sup> person masculine singular, Hithpael imperfect | Strong's #6470<br>BDB #821 |

235. **Proper noun/location:** Pâ'ûw (פָּאֹוּ) [pronounced paw-ĠOO], which means *bleating; screaming*; transliterated *Pau, Pai*. Strong's #6464 BDB #821. Gen. 36:39

|                                      |   |                               |                            |
|--------------------------------------|---|-------------------------------|----------------------------|
| Pâ'ûw (פָּאֹוּ) [pronounced paw-ĠOO] | <i>bleating; screaming; transliterated Pau, Pai</i> | proper singular noun/location | Strong's #6464<br>BDB #821 |
|--------------------------------------|---|-------------------------------|----------------------------|

This is also spelled Pâ'îy (פָּאִי) [pronounced paw-ĠEE].

236. **Masculine noun:** pa'âmôn (פָּאַמֹּון) [pronounced pah-ġum-ONE], which means *bell (s)*. Strong's #6472 BDB #822. Exodus 28:33

|  |                 |                       |                            |
|--|-----------------|-----------------------|----------------------------|
| pa'âmôn (פָּאַמֹּון)<br>[pronounced pah-ġum-ONE] | <i>bell (s)</i> | masculine plural noun | Strong's #6472<br>BDB #822 |
|--|-----------------|-----------------------|----------------------------|

237. **Verb:** phâ'ar (פָּאַר) [pronounced faw-ĠAHR], which means *to open wide*. 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. (Psalm 106:28) Job 16:10

238. **Masculine proper noun:** Pa'āray (פָּאַרַי) [pronounced pah-guhr-AH-ee], which means, *yawning, gaping; voracious*; transliterated *Paarai*. Strong's #6474 BDB #822. 2Sam. 23:35\*

|   |  |                                |                            |
|---|--|--------------------------------|----------------------------|
| Pa'āray (פָּאַרַי)<br>[pronounced pah-guhr-AH-ee] | <i>yawning, gaping; voracious; transliterated Paarai</i> | masculine singular proper noun | Strong's #6474<br>BDB #822 |
|---|--|--------------------------------|----------------------------|

239. **Masculine proper noun:** P<sup>e</sup>ôwr (פֶֹּוֹר) [pronounced peh-ĠOHR], which means, *cleft*; transliterated *Peor*. Strong's #6465 BDB #822. Deut. 3:29 4:3

|   |                                   |                                |                            |
|---|-----------------------------------|--------------------------------|----------------------------|
| P <sup>e</sup> ôwr (פֶֹּוֹר)<br>[pronounced peh-ĠOHR] | <i>cleft; transliterated Peor</i> | masculine singular proper noun | Strong's #6465<br>BDB #822 |
|---|-----------------------------------|--------------------------------|----------------------------|

240. **Verb:** pâtsâh (פָּאַסַּח) [pronounced paw-TSAW], which means *to part, to open [a mouth]; to snatch away; to set free; to deliver*. Strong's #6475 BDB #822. Gen. 4:11

|  |  |   |                         |
|--|--|---|-------------------------|
| pâtsâh (פָּצַח) [pronounced paw-TSAW],   | to part, to open [a mouth]; to snatch away; to set free; to deliver  | 3 <sup>rd</sup> person masculine singular, Qal perfect    | Strong's #6475 BDB #822 |
| 241. <b>Verb:</b> which means <i>to cause to break, to cause to burst forth, to break forth with</i> . Strong's #6476 BDB #822.  |  |   |                         |
| 242. <b>Verb:</b> pâtsal (פָּצַל) [pronounced paw-TSAHL], which means <i>to strip off bark; to peel</i> . Strong's #6478 BDB #822. Gen. 30:37  |  |   |                         |
| pâtsal (פָּצַל) [pronounced paw-TSAHL]   | to strip off bark; to peel   | 3 <sup>rd</sup> person masculine singular, Piel imperfect | Strong's #6478 BDB #822 |
| 243. <b>Feminine noun:</b> p <sup>e</sup> tsâlôwth (פָּצַלְוֹת) [pronounced pets-aw-LOHTH], which means <i>peeled spots, peels, strips, stripes</i> . Strong's #6479 BDB #822. Gen. 30:37  |  |   |                         |
| p <sup>e</sup> tsâlôwth (פָּצַלְוֹת) [pronounced pets-aw-LOHTH]  | peeled spots, peels, strips, stripes   | feminine plural noun                                      | Strong's #6479 BDB #822 |
| 244. <b>Verb:</b> pâtsam (פָּצַם) [pronounced paw-TSAHM], which means <i>to split (crack, break) open; to break off; to finish</i> . Strong's #6480 BDB #822. Psalm 60:2*  |  |   |                         |
| pâtsam (פָּצַם) [pronounced paw-TSAHM]   | to split (crack, break) open; to break off; to finish  | 2 <sup>nd</sup> person masculine singular, Qal perfect    | Strong's #6480 BDB #822 |
| 245. <b>Verb:</b> pâtsa' (פָּצַע) [pronounced paw-TSAH], which means <i>bruise, wound, crushed</i> ; it is only found here and in 1Kings 20:37 SOS 5:7. Strong's #6481 BDB #822. There is its noun cognate petsa' (פֶּצַע) [pronounced peh-TSAH], which means <i>wound</i> . Strong's #6482 BDB #822. Deut. 23:1(2)  |  |   |                         |
| 246. <b>Masculine noun:</b> petsa' (פֶּצַע) [pronounced peh-TSAH], which means <i>bruise, wound</i> . Strong's #6482 BDB #822. Gen. 4:23 Exodus 21:25  |  |   |                         |
| petsa' (פֶּצַע) [pronounced peh-TSAH]  | bruise, wound  | masculine singular noun                                   | Strong's #6482 BDB #822 |
| 247. <b>Verb:</b> which means <i>to break</i> . Strong's #6327 BDB #822.   |  |   |                         |
| 248. <b>Masculine proper noun:</b> which is transliterated <i>Aphexin?</i> . Strong's #6483 BDB #823.  |  |   |                         |
| 249. <b>Verb:</b> pâtsar (רָצַפ) [pronounced paw-TSAHR], which means <i>to push, to press, to urge</i> . When followed by the bêyth preposition, it means <i>to press upon, to urge</i> . In the Hiphil, it means <i>to strike</i> [on the mind], and therefore <i>to be dull, to be stubborn</i> . Infinitive is used as a noun meaning <i>stubbornness</i> . Strong's #6484 BDB #823. Gen. 19:3, 9 33:11 Judges 19:7 1Sam. (13:21) 15:23 2Sam. 13:25 |  |   |                         |
| pâtsar (רָצַפ) [pronounced paw-TSAHR]  | properly, to beat, to make blunt; but means, to push, to press, to urge  | 3 <sup>rd</sup> person masculine singular, Qal perfect    | Strong's #6484 BDB #823 |
| This is commonly followed by the bêyth preposition, which indicates the person being <i>pressed</i> or <i>urged</i> .  |  |   |                         |
| pâtsar (פָּצַר) [pronounced paw-TSAHR]   | to strike [on the mind], and therefore to be dull, to be stubborn; defiant; to be insolent [arrogant, presumptive] | Hiphil infinitive construct                               | Strong's #6484 BDB #823 |
| 250. <b>Feminine noun:</b> p <sup>e</sup> tzîyrâh (פֶּצִיִּירָה) [pronounced p <sup>e</sup> tsee-RAW], which means <i>file</i> . The word and/or meaning is dubious. There is no philological ground for stating a meaning. Strong's #6477 BDB #823. 1Sam. 13:21*  |  |   |                         |
| p <sup>e</sup> tzîyrâh (פֶּצִיִּירָה) [pronounced p <sup>e</sup> tsee-RAW]   | file; BDB and Gesenius give the meaning <i>bluntness</i>   | feminine singular noun (with a definite article)          | Strong's #6477 BDB #823 |



251. **Verb:** pāqad (פָּקַד) [pronounced *paw-KAHD*], which means, in the Qal, *to go to a person, to visit, to have personal contact with, to sort out, to visit a person, to commit, to charge to the care of, to fall upon, to attack*. The key is personal contact and the context determines what sort of personal contact is being referred to and whether this should be taken in a positive or a negative sense. In the **Hiphil**, the causative stem, it is translated *appoint, set, make, committed, laid up*. This is a sovereign act by Yahweh to place something on or over someone else. I would go with the more modern *authorize, delegate, designate, or install*. *Authorize* carries with it a causative rather than a direct sense. This is the word that we have used in taking a census; we have translated it *number*. What is being done is that each component part is being *assigned* or matched to a different person, just as each person was numbered in the census. In the Niphal (the passive stem) imperfect here and in the Niphal it is translated *lacking, missing, wanting, appointed, visited*. The basic definition given by BDB is *attend to, visit, muster*. The latter word is also translated *number*. The sub-definitions are (in the Qal): *pay attention to, observe, attend to, seek (with interest or desire), to seek in vain (therefore, to need to miss, to lack), to visit (for different purposes), to appoint and possibly inspect, examine*; (in the Niphal): *to be sought, missed, to be lacking, visited, to be visited upon, to be appointed*. Now, let me tell you what you will never hear from any lexicon: the key to all of these definitions is **personal contact** of some sort. Person A is in contact with person B in order *to bless them, to discipline them, to number them, to appoint them, to look for them (and therefore, find them lacking or missing)*; in the Niphal, the passive stem, this is to be on the receiving end of such visitations. The British have a very similar colloquialism which may help some of you to grasp the meaning: *sort*; as in, *I need to sort him out*. Here, personal contact is required in order to achieve a desired result. The final given definition can be words which seem to be entirely unrelated to one another. To give you some examples (and we will look at only the Niphal): Num. 31:49b reads, "*You servants have taken a sum of the men of war who are in charge and no man of us is missing*." This means that there was no man who was not in personal contact with the census taker. A similar usage is found in Judges 21:3 1Sam. 20:18 2Kings 10:19. In Neh. 7:1, it reads *Now it came to pass when the wall was rebuilt and I had set up the doors, and the gatekeepers and the singers and the Levites were appointed*. What is occurring is that Nehemiah (or his servants) have come into personal contact with the gatekeepers, singers and Levites in order to get a head count and get them appropriately assigned to their duties. Nehemiah is not the subject of the verb here, but those he got into contact with are; therefore, it is in the passive voice. The Hithpael is the reflexive of the Piel; they do this to themselves and it can be intensified. The **Hithpael** definition is *to muster*, which is old English word meaning *to compel [to go to war], to conscript, to enlist, to draft*. Since this is in the reflexive, the tribe of Benjamin is doing this to themselves. But notice how the key is *personal contact*.<sup>80</sup> Strong's #6485 BDB #823. Gen. 21:1 39:4 40:4 41:34 50:24 Exodus 3:16 4:31 13:19 20:5 30:12 32:34 Lev. 26:16 Num. 4:32 Deut. 5:9 20:9 Joshua 10:18 Judges 15:1 20:15 21:9 Ruth 1:1 1Sam. 2:21 **11:8** 14:17 15:2, 4 17:18 **20:6**, 18 25:7, 15 25:21 29:4 2Sam. 2:30 3:8 18:1 24:2, 4 Job 5:24 7:18 Psalm 8:4 59:5 106:4

|   |  |  |                            |
|---|--|--|----------------------------|
| pāqad (פָּקַד)<br>[pronounced <i>paw-KAHD</i> ] | <i>to go to a person, to visit, to have personal contact with, to sort out, to visit a person, to commit; to charge to the care of, to fall upon, to attack, to number, to take a census</i> | 3 <sup>rd</sup> person masculine plural, Qal imperfect | Strong's #6485<br>BDB #823 |
|---|--|--|----------------------------|

This word can be used for the threat of evil (Ex. 20:5 Psalm 59:5) or for the promise of good (Gen. 50:24 Exodus 4:31 Ruth 1:6).<sup>81</sup>

<sup>80</sup> One of the several reasons that I have spent time putting together a lexicon of sorts is that, although the BDB is invaluable in learning the definitions of words, it generally has the several meanings without having some point of commonality given so that, when one looks up a word, three or four seemingly completely different renderings are found, allowing the reader to insert any of these definitions willy nilly into any verse. When one sees the common thread of these definitions, the context then helps to select the most appropriate meaning.

<sup>81</sup> Scripture from Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, Gen. 21:2.



|   |  |   |                            |
|---|--|---|----------------------------|
| pâqad (פָּקַד)<br>[pronounced paw-KAHD] | <i>go to a person, visit, have personal contact with, sort out, visit a person, commit, charge to the care of; fall upon, attack, number, take a census</i>                                | 2 <sup>nd</sup> person masculine plural, Qal imperative       | Strong's #6485<br>BDB #823 |
| pâqad (פָּקַד)<br>[pronounced paw-KAHD] | <i>going to a person, visiting, having personal contact with, sorting out, visiting a person, committing; charging to the care of; falling upon, attacking, numbering, taking a census</i> | Qal active participle   | Strong's #6485<br>BDB #823 |
| pâqad (פָּקַד)<br>[pronounced paw-KAHD] | <i>being visited, having been personally contacted, being sorted out; being fallen upon, being attacked, a numbering of, taking a census</i>   | Qal passive participle  | Strong's #6485<br>BDB #823 |
| pâqad (פָּקַד)<br>[pronounced paw-KAHD] | <i>to set over, to make overseer, to appoint an overseer; to commit, to entrust, to commit for care, to deposit; to appoint, to set, to make</i>   | 3 <sup>rd</sup> person masculine singular, Hiphil imperfect   | Strong's #6485<br>BDB #823 |
| pâqad (פָּקַד)<br>[pronounced paw-KAHD] | <i>to be visited; to be deposited; to be made overseer, be entrusted</i>   | 3 <sup>rd</sup> person masculine singular, Hophal imperfect   | Strong's #6485<br>BDB #823 |
| pâqad (פָּקַד)<br>[pronounced paw-KAHD] | <i>to be numbered; to number</i>   | 3 <sup>rd</sup> person masculine singular, Hithpael imperfect | Strong's #6485<br>BDB #823 |
| pâqad (פָּקַד)<br>[pronounced paw-KAHD] | <i>to be numbered; to number</i>   | 3 <sup>rd</sup> person masculine singular, Hothpael imperfect | Strong's #6485<br>BDB #823 |
| pâqad (פָּקַד)<br>[pronounced paw-KAHD] | <i>to be sought, missed, to be lacking, visited, to be visited upon, to be appointed</i>   | 3 <sup>rd</sup> person masculine singular, Niphal imperfect   | Strong's #6485<br>BDB #823 |

It is very difficult to give pâqad one or two English translations. (1) It can be used in a good sense *to go to* someone or to a place. (a) *to visit*; (b) to go in order to inspect and/or explore; hence *to search*; (c) *to review, to number, to inventory*; also, therefore, *to miss, to find wanting* (in this review or inventory); (d) to go to someone to take care of them; hence, *to look after*; also, *to look to another for help*. (2) Pâqad can be used in a causal sense (generally, then found in the Hiphil): (a) *to set* (someone over anything); (b) *to commit, to charge to the care of*; (c) *to deposit* anywhere. (3) The third set of meanings center around going to someone in a bad sense. Hence: (a) *to fall upon, to attack*; (b) used of God *to chastise* [the wicked]. There are further considerations depending upon the preposition which follows.

252. **Feminine\_substantive:** p<sup>e</sup>quddâh (קֻדָּה) [pronounced p'kood-DAWH] is the noun cognate for pâqad (פָּקַד) [pronounced paw-KAHD], which is translated *appoint, set, make, committed, laid up, authorize, delegate, designate, number or install*. We find p<sup>e</sup>quddâh used to mean *visitation* in Jer. 8:12 10:15 and it appears to be a time when God has particular contact with someone, whether it be a positive or a negative *visitation* (recall the verb is used *to visit and to punish* in Lev. 18:25 Isa. 13:11 26:14; but also it has been used *to visit and to bless or to take care of* in Gen. 50:24–25). What is implied here is direct or personal contact with

God. This is reasonably rendered *case, providence, visitation, oversight*. What appears to be implied in Numb. 4:16 is direct contact with God; so in this context, Eleaszer will have direct contact with the items name; that is, they will be under his *oversight* or under his *visitation*. This is reasonably rendered *case, providence, visitation, oversight*. This can also be rendered *charge, something entrusted to someone, commission, trust, responsibility*, as in Num. 4:16. Strong's #6486 BDB #824. Num. 4:16 Job 10:12

**Spend more time on these last two!**

253. **Masculine plural abstract noun:** which means *musterings, expenses*. Exodus 38:21.\* Strong's #6485 BDB #824.

254. **Masculine\_noun:** pāqîyd (פָּקִיד) [pronounced *paw-KEED*], which means *commissioner, deputy, overseer, officer*. Strong's #6496 BDB #824. Gen. 41:34

|   |  |                         |                            |
|---|--|-------------------------|----------------------------|
| pāqîyd (פָּקִיד)<br>[pronounced <i>paw-KEED</i> ] | <i>commissioner, deputy, overseer,<br/>officer</i> | masculine singular noun | Strong's #6496<br>BDB #824 |
|---|--|-------------------------|----------------------------|

255. **Feminine\_noun:** which means *oversight*. Strong's #6488 BDB #824.

256. **Masculine plural noun:** piqqûwdîym (פִּקּוּדִים) [pronounced *pik-koo-DEEM*], which means *commandments, mandates, precepts*. This word is only found in the psalms. These are rules given by God which may be used to guide one's life. Strong's #6490 BDB #824. Psalm 19:8 103:18

|   |   |   |                            |
|---|---|---|----------------------------|
| piqqûwdîym (פִּקּוּדִים)<br>[pronounced <i>pik-koo-DEEM</i> ] | <i>commandments, mandates,<br/>precepts</i> | masculine plural noun<br>with a 3 <sup>rd</sup> person<br>masculine singular suffix | Strong's #6490<br>BDB #824 |
|---|---|---|----------------------------|

This word is found only in the psalms. In Psalm 103:18, it is spelled with a mem (which, according to Owen and the New Englishman's Hebrew Concordance of the Old Testament, is not a preposition here).

257. **Masculine\_noun:** pîqqâdôwn (פִּקְדוֹן) [pronounced *pik-kaw-DOHN*], which means *deposit, store, supply, reserve; a reserve held in protective storage*. The dagesh in the pe makes it *p* rather than *ph*. The dagesh with the qof doubles the letter. We are given a good idea of its meaning in Gen. 41:36—it is a reference to grain which had been stored under guard, brought by the people to the government of Egypt to be sold back to them in times of famine. In other words, it is something stored for protection which will be needed at another date. A reasonable, but wordy rendering might be *a reserve held in protective storage*. It is also found in Lev. 6:2 and 6:4 Strong's #6487 BDB #824. Gen. 41:36

|  |  |                         |                            |
|--|--|-------------------------|----------------------------|
| pîqqâdôwn (פִּקְדוֹן)<br>[pronounced <i>pik-kaw-DOHN</i> ] | <i>deposit, store, supply, reserve; a<br/>reserve held in protective<br/>storage</i> | masculine singular noun | Strong's #6487<br>BDB #824 |
|--|--|-------------------------|----------------------------|

258. **Masculine\_noun:** miph<sup>e</sup>qâd (מִפְקֵד) [pronounced *mihf-KAWD*], which means *number; census; muster, appointment; appointed place; mandate, command*. Strong's #4662–4663 BDB #824. 2Sam. 24:9

|   |   |                                 |                            |
|---|---|---------------------------------|----------------------------|
| miph <sup>e</sup> qâd (מִפְקֵד)<br>[pronounced <i>mihf-KAWD</i> ] | <i>number; census; muster,<br/>appointment; appointed place;<br/>mandate, command</i> | masculine singular<br>construct | Strong's #4662<br>BDB #824 |
|---|---|---------------------------------|----------------------------|

259. **Proper\_noun:**

|   |   |                                   |                            |
|---|---|-----------------------------------|----------------------------|
| Miph <sup>e</sup> qâd (מִפְקֵד)<br>[pronounced <i>mihf-KAWD</i> ] | <i>number; census; muster,<br/>appointment; appointed place;<br/>mandate,<br/>command; transliterated<br/>Miphkad</i> | masculine singular<br>proper noun | Strong's #4663<br>BDB #824 |
|---|---|-----------------------------------|----------------------------|

One of the gates of Jerusalem. Word is identical to Strong's #4662 BDB #824.

260. **Verb:** pâqach (פָּקַח) [pronounced *paw-KAHKH*], which means *to open [one's eyes and ears]; to restore sight; to enable [someone] to see [things which are hidden from the eyes of mortals]*. Strong's #6491 BDB #824. Gen. 3:5, 7 21:19 Psalm 146:8

|   |   |   |                            |
|---|---|---|----------------------------|
| pâqach (פָּקַח)<br>[pronounced paw-KAHKH] | to open [one's eyes and ears]; to restore sight; to enable [someone] to see [things which are hidden from the eyes of mortals]  | 3 <sup>rd</sup> person masculine singular, Qal imperfect    | Strong's #6491<br>BDB #824 |
| pâqach (פָּקַח)<br>[pronounced paw-KAHKH] | opening [one's eyes and ears]; restoring sight; to enabling [someone] to see [things which are hidden from the eyes of mortals] | Qal active participle                                       | Strong's #6491<br>BDB #824 |
| pâqach (פָּקַח)<br>[pronounced paw-KAHKH] | to be opened; receiving opening   | 3 <sup>rd</sup> person masculine singular, Niphal imperfect | Strong's #6491<br>BDB #824 |

261. **Adjective:** which means *seeing*. Strong's #6493 BDB #824. Exodus 4:11 23:8

|   |  |           |                            |
|---|--|-----------|----------------------------|
| piqqêach (פִּקְקָח)<br>[pronounced pihk-KAY-ahkh] | seeing, clear-sighted; informally, intelligent, wise | adjective | Strong's #6493<br>BDB #824 |
|---|--|-----------|----------------------------|

Owens translates this *the officials* in Exodus 23:8.

262. **Masculine\_noun:** which means *opening [of the eyes]*. Strong's #6495 BDB #824.

263. **Masculine\_plural\_noun:** p<sup>o</sup>qâ'îym (פִּקְעָיִם) [pronounced PEH-kawg-eem], which means an architectural term: *knob-shaped or ball-shaped or gourd-shaped carved wood or metal ornament*. Strong's #6497 BDB #825. 1Kings 6:18 7:24

|   |   |                       |                            |
|---|---|-----------------------|----------------------------|
| p <sup>o</sup> qâ'îym (פִּקְעָיִם)<br>[pronounced PEH-kawg-eem] | an architectural term: knob-shaped or ball-shaped or gourd-shaped carved wood or metal ornament | masculine plural noun | Strong's #6497<br>BDB #825 |
|---|---|-----------------------|----------------------------|

264. **Feminine\_plural\_noun:** which means *gourds*; maybe *wild cucumbers*. Strong's #6498 BDB #825.

265. **Masculine\_noun:** pere' (פֶּרֶה) [pronounced PEH-reh], which means *wild ass; a wild running animal*. Strong's #6501 BDB #825. Gen. 16:12

|                                     |                                 |                         |                            |
|-------------------------------------|---------------------------------|-------------------------|----------------------------|
| pere' (פֶּרֶה) [pronounced PEH-reh] | wild ass; a wild running animal | masculine singular noun | Strong's #6501<br>BDB #825 |
|-------------------------------------|---------------------------------|-------------------------|----------------------------|

Also spelled pereh (פֶּרֶחַ) [pronounced PEH-reh].

266. **Verb1:** pârad (פָּרַד) [pronounced paw-RAHD], which means *to divide, to separate; to be divided, to be separated*. I might be able to tighten down these definitions. Strong's #6504 BDB #825. Gen. 2:10 10:4 13:9 25:23 30:40 Deut. 32:8 Judges 4:10, 11 Ruth 1:17 2Sam. 2:23

|                                      |  |  |                            |
|--------------------------------------|--|--|----------------------------|
| pârad (פָּרַד) [pronounced paw-RAHD] | to divide, to separate; to break off, to break in pieces, to separate by breaking; to expand; to scatter | 3 <sup>rd</sup> person masculine singular, Qal imperfect     | Strong's #6504<br>BDB #825 |
| pârad (פָּרַד) [pronounced paw-RAHD] | dividing, separating, breaking off [forth]; dispersing, scattering, expanding                            | Qal active participle  | Strong's #6504<br>BDB #825 |
| pârad (פָּרַד) [pronounced paw-RAHD] | to divide, to separate; to be divided, to be separated; to separate oneself                              | 3 <sup>rd</sup> person singular, Niphal perfect; pausal form | Strong's #6504<br>BDB #825 |

|                                      |   |   |                         |
|--------------------------------------|---|---|-------------------------|
| pârad (פָּרַד) [pronounced paw-RAHD] | <i>to be separated; to go aside; to go outside</i>  | 3 <sup>rd</sup> person masculine singular, Piel imperfect     | Strong's #6504 BDB #825 |
| pârad (פָּרַד) [pronounced paw-RAHD] | <i>to be divided [separated]; to be singular</i>  | 3 <sup>rd</sup> person masculine singular, Pual imperfect     | Strong's #6504 BDB #825 |
| pârad (פָּרַד) [pronounced paw-RAHD] | <i>to divide, to separate, to make a division; to disperse</i>                            | 3 <sup>rd</sup> person masculine singular, Hiphil imperfect   | Strong's #6504 BDB #825 |
| pârad (פָּרַד) [pronounced paw-RAHD] | <i>to be divided [separated]; to separate oneself; to be put asunder; to be dispersed</i> | 3 <sup>rd</sup> person masculine singular, Hithpael imperfect | Strong's #6504 BDB #825 |

267. **Feminine\_noun:** which means *grain of seed*. Strong's #6507 BDB #825.

268. **Verb2:** which means *to flee, to run away*. Strong's #6514 BDB #825.

269. **Masculine\_noun:** pered (פָּרַד) [pronounced PEH-red], which means *mule*. Strong's #6505 BDB #825. 2Sam. 13:29 18:9 1Chron. 12:40 Psalm 32:9

|                                     |             |   |                         |
|-------------------------------------|-------------|---|-------------------------|
| pered (פָּרַד) [pronounced PEH-red] | <i>mule</i> | masculine plural noun with the definite article | Strong's #6505 BDB #825 |
|-------------------------------------|-------------|---|-------------------------|

270. **Feminine\_noun:** pir<sup>e</sup>dâh (פִּירְדָּה) [pronounced pihr-DAW], which means *mule, she mule; mule ridden upon by a king*. Ridden by a king. Strong's #6506 BDB #825. 1Kings 1:33

|   |   |                        |                         |
|---|---|------------------------|-------------------------|
| pir <sup>e</sup> dâh (פִּירְדָּה) [pronounced pihr-DAW] | <i>mule, she mule; mule ridden upon by a king</i> | feminine singular noun | Strong's #6506 BDB #825 |
|---|---|------------------------|-------------------------|

271. **Masculine\_noun:** pardêç (פָּרְדֵּץ) [pronounced pahr-DAYÇ], which means *preserve, park, forest, orchard, enclosed garden*. Strong's #6508 BDB #825. Eccles. 2:5

|   |   |                         |                         |
|---|---|-------------------------|-------------------------|
| pardêç (פָּרְדֵּץ) [pronounced pahr-DAYÇ] | <i>preserve, park, forest, orchard, enclosed garden</i> | masculine singular noun | Strong's #6508 BDB #825 |
|---|---|-------------------------|-------------------------|

272. **Verb:** pârah (פָּרָה) [pronounced paw-RAW], which means *to bear fruit, to be fruitful; to bear young, to have lots of children*. In the Hiphil, this means *to cause to become fruitful, to make fruitful*. Strong's #6509(6500) BDB #826. Gen. 1:22 8:17 9:1, 7 17:6 26:22 28:3 35:11 41:52 47:27 49:22 Exodus 1:7 23:30 Deut. 29:18 Psalm 105:24

|                                     |   |   |                                   |
|-------------------------------------|---|---|-----------------------------------|
| pârah (פָּרָה) [pronounced paw-RAW] | <i>to bear fruit, to be fruitful; to bear young, to have lots of children</i>     | 3 <sup>rd</sup> person masculine singular, Qal imperfect    | Strong's #6509 (& #6500) BDB #826 |
| pârah (פָּרָה) [pronounced paw-RAW] | <i>bearing fruit, being fruitful; bearing young, having lots of children</i>      | Qal active participle                                       | Strong's #6509 (& #6500) BDB #826 |
| pârah (פָּרָה) [pronounced paw-RAW] | <i>bear fruit, be fruitful; bear young, have lots of children</i>                 | 2 <sup>nd</sup> person masculine singular, Qal imperative   | Strong's #6509 (& #6500) BDB #826 |
| pârah (פָּרָה) [pronounced paw-RAW] | <i>to cause to become fruitful, to make fruitful; to increase with offspring</i>  | 3 <sup>rd</sup> person masculine singular, Hiphil imperfect | Strong's #6509 (& #6500) BDB #826 |
| pârah (פָּרָה) [pronounced paw-RAW] | <i>causing one to become fruitful, making fruitful; increasing with offspring</i> | Hiphil participle   | Strong's #6509 (& #6500) BDB #826 |

This can also be spelled pârah' (פָּרָה') [pronounced paw-RAW]. This spelling is only found in Hosea 13:15. Strong's #6500 BDB #826.

273. **Masculine\_noun:** p<sup>e</sup>rîy (פִּרְיָ) [pronounced p<sup>e</sup>ree], which means *fruit*. Strong's #6529 BDB #826. Gen. 1:11

3:2 4:3 30:2 Exodus 10:15 Deut. 1:25 Psalm 21:10 132:11 148:9 Prov. 1:31 8:19 Eccles. 2:5

|  |   |                              |                         |
|--|---|------------------------------|-------------------------|
| p <sup>er</sup> îy (פִּרְיִי) [pronounced p <sup>er</sup> ree] | fruit, produce (of the ground); fruit, offspring, children, progeny (of the womb); fruit (of one's actions, labor), yield | masculine singular construct | Strong's #6529 BDB #826 |
|--|---|------------------------------|-------------------------|

274. **Masculine\_noun:** which means *structure*. Strong's #6503 BDB #826.

275. **Masculine\_proper\_noun:** which means ; transliterated . Strong's #6513 BDB #826.

276. **Proper\_noun/location:** which means ; transliterated . Strong's #6516 BDB #826.

277. **Masculine\_noun:** pârâz (רָצַ) [pronounced paw-RAWZ], which means either *villages* or *leaders*. Strong's #6518 BDB #826. (Judges 5:7)

278. **Feminine\_noun:** It is also similar to the word which means *country, villages, open region*. Strong's #6519 BDB #826. (Judges 5:7)

279. **Masculine\_noun:** which means *hamlet-dweller*. Strong's #6521 BDB #826.

280. **Masculine\_noun:** p<sup>er</sup>râzôwn (רָצוֹן) [pronounced p<sup>er</sup>raw-ZOHN], which means *rule, dominion; rural expansion; true leadership*. This word is speculated to mean *peasantry* (NASB, Owen), *villages* (Young), *rulers* (Rotherham), *mighty men* (Septuagint) and *village life* (NIV). We might could get away with the rendering *rural expansion*. In examining this in context, I think I will render this as *true leadership*. Strong's #6520 BDB #826. Judges 5:7, 11\*

|   |  |                         |                         |
|---|--|-------------------------|-------------------------|
| p <sup>er</sup> râzôwn (רָצוֹן) [pronounced p <sup>er</sup> raw-ZOHN] | rule, dominion; rural expansion; true leadership | masculine singular noun | Strong's #6520 BDB #826 |
|---|--|-------------------------|-------------------------|

This word is very similar to the masculine noun p<sup>er</sup>râzîy (רָצִי) [pronounced p<sup>er</sup>raw-ZEE], which means *villages, hamlets, country area, country dweller*. (Strong's #6521 BDB #826). It is also similar to the word which means *country, villages, open region* (Strong's #6519 BDB #826). However, it is also similar to the word pârâz (רָצַ) [pronounced paw-RAWZ], which means either *villages* or *leaders*. (Strong's #6518 BDB #826).

281. **Masculine\_noun:** p<sup>er</sup>râzîy (רָצִי) [pronounced p<sup>er</sup>raw-ZEE], which means *country, rural*. It is found only three times in the Old Testament (here and 1Sam. 6:18 Esther 9:19) and each time translated differently in the Authorized Version: *unwalled, country, villages*. It should be translated *country* or *rural*. With the wide application of the word 'ar, the change of the English translation of the word is acceptable. Strong's #6521 BDB #826. The Doctrine of the Perizzites Deut. 3:5 (Judges 5:7) 1Sam. 6:18

|  |  |                         |                         |
|--|--|-------------------------|-------------------------|
| p <sup>er</sup> râzîy (רָצִי) [pronounced pehr-aw-ZEE] | country, rural; open region; unwalled; villager, rural dweller, hamlet-dweller, country folk | masculine singular noun | Strong's #6521 BDB #826 |
|--|--|-------------------------|-------------------------|

This is also spelled p<sup>er</sup>rôzîy (רָצִי) [pronounced pehr-oh-ZEE].

282. **Gentilic\_adjective:** P<sup>er</sup>rizzîy (רָצִי) [pronounced p<sup>er</sup>-ihz-ZEE], which means *belonging to a village; rural population, rustics*; and is transliterated *Perizzite*. Strong's #6522 BDB #827. Gen. 13:7 Doctrine of Perizzites Gen. 15:20 34:30 Exodus 3:8 23:23 33:2 Deut. 20:17 Judges 1:4 1Kings 9:20

|  |  |  |                         |
|--|--|--|-------------------------|
| P <sup>er</sup> rizzîy (רָצִי) [pronounced p <sup>er</sup> -ihz-ZEE] | which possibly means <i>belonging to a village; rural population, rustics</i> ; and is transliterated <i>Perizzite</i> | gentilic adjective with the definite article | Strong's #6522 BDB #827 |
|--|--|--|-------------------------|

I realize that these appear to be almost contradictory definitions: BDB tells us that *Perizzite* means *belonging to a village* and Strong says it means *inhabitants of the open country*.

283. **Verb1:** pârach (רָחַ) [pronounced paw-rahkh], which means *to bud, to sprout, to bloom, to shoot*. This is obviously not a thing that the plant does consciously—it is *caused to bud* or *caused to sprout*. Strong's #6524 BDB #827. Gen. 40:10 Exodus 9:9 Job 14:9

|   |   |   |                            |
|---|---|---|----------------------------|
| pârach (פָּרַח)<br>[pronounced paw-rahkh]   | to bud, to sprout, to bloom, to shoot; to break out [of leprosy]; to fly          | 3 <sup>rd</sup> person masculine singular, Qal imperfect    | Strong's #6524<br>BDB #827 |
| pârach (פָּרַח)<br>[pronounced paw-rahkh]   | budding, sprouting, blooming, shooting up; breaking out                           | Qal active participle                                       | Strong's #6524<br>BDB #827 |
| pârach (פָּרַח)<br>[pronounced paw-rahkh]   | to cause to bud, to make sprout, to cause to bloom, to show buds, to show sprouts | 3 <sup>rd</sup> person masculine singular, Hiphil imperfect | Strong's #6524<br>BDB #827 |
| 284. <b>Proper noun:</b> Pârûwach (פָּרוּחַ) [pronounced paw-ROO-ahkh], which means, blossomed, sprout; transliterated <i>Paruach</i> , <i>Paruah</i> . Strong's #6515 BDB #827. 1Kings 4:17  |   |   |                            |
| Pârûwach (פָּרוּחַ)<br>[pronounced paw-ROO-ahkh]  | blossomed, sprout; transliterated <i>Paruach</i> , <i>Paruah</i>                  | masculine singular, proper noun                             | Strong's #6515<br>BDB #827 |
| 285. <b>Masculine noun:</b> perach (פָּרַח) [pronounced PEH-rahkh], which means bloom, blossom, bud, flower; sprout. Strong's #6525 BDB #827. Exodus 25:31 1Kings 7:26, 49  |   |   |                            |
| perach (פָּרַח)<br>[pronounced PEH-rahkh]   | bloom, blossom, bud, flower; sprout   | masculine singular noun                                     | Strong's #6525<br>BDB #827 |
| 286. <b>Masculine collective noun:</b> which means brood. Strong's #6526 BDB #827.  |   |   |                            |
| 287. <b>Masculine noun:</b> 'eph <sup>o</sup> rôach (עֹפְרוֹאֵךְ) [pronounced ehf-ROW-ahkh], which means young bird; young one. In plural, young ones, young. Strong's #667 BDB #827. Deut. 22:6  |   |   |                            |
| 'eph <sup>o</sup> rôach (עֹפְרוֹאֵךְ)<br>[pronounced ehf-ROW-ahkh]  | young bird; young one   | masculine singular noun                                     | Strong's #667<br>BDB #827  |
| 'eph <sup>o</sup> rôchîym (עֹפְרוֹאֵיִם)<br>[pronounced ehf-ROW-eem]  | young birds; young, young ones  | masculine plural noun                                       | Strong's #667<br>BDB #827  |
| 288. <b>Verb2:</b> which means to break out [in leprosy-type eruptions]. Strong's #6524 BDB #827.   |   |   |                            |
| 289. <b>Verb3:</b> which means to fly. Strong's #6524 BDB #827.   |   |   |                            |
| 290. <b>Masculine noun:</b> which means the broken off [i.e., fallen grapes]. Strong's #6528 BDB #827.  |   |   |                            |
| 291. <b>Masculine noun:</b> perek (פֶּרֶק) [pronounced PEH-rehk], which means harshness, severity, cruelty; crushing; oppression, tyranny. Strong's #6531 BDB #827. Exodus 1:13   |   |   |                            |
| perek (פֶּרֶק) [pronounced PEH-rehk]  | harshness, severity, cruelty; crushing; oppression, tyranny                       | masculine singular noun                                     | Strong's #6531<br>BDB #827 |
| 292. <b>Feminine noun:</b> pôreketh (פֹּתֶכֶת) [pronounced poh-REH-keith], which means curtain, veil. Strong's #6532 BDB #827. Exodus 26:31 30:6  |   |   |                            |
| pôreketh (פֹּתֶכֶת)<br>[pronounced poh-REH-keith]   | curtain, veil   | feminine singular noun                                      | Strong's #6532<br>BDB #827 |
| 293. <b>Verb:</b> which means to tear, to rend, to rip [a garment]. Strong's #6533 BDB #827.  |   |   |                            |
| 294. <b>Masculine proper noun:</b> which means nada and is transliterated . Strong's #6534 BDB #828.  |   |   |                            |
| 295. <b>Masculine proper noun:</b> which means nada and is transliterated . Strong's #6535 BDB #828.  |   |   |                            |
| 296. <b>Masculine proper noun/territory:</b> which is transliterated <i>Persia</i> . Strong's #6539 BDB #828.   |   |   |                            |
| 297. <b>Gentilic adjective:</b> which is transliterated <i>Persian</i> . Strong's #6542 BDB #828.   |   |   |                            |
| 298. <b>Verb:</b> pâra' (פָּרַע) [pronounced paw-RAHS], which means to break in two, to divide. This is an interesting word found mostly in Lev. 11 and Deut. 14 in reference to animal's whose hooves are divided. By application, when something is divided, the purpose is to evenly distribute it. Strong's #6536 BDB #828. The Doctrine of Fasting (Isa. 58:7) |   |   |                            |

299. **Masculine\_noun:** which means *bearded vulture, ossifrage*. We're guessing on the type of bird. Strong's #6538 BDB #828.
300. **Feminine\_noun:** parsâh (הַסָּרָה) [pronounced *pahr-SAW*], which means *hoof [of ruminants, horses]*. Probably a reference to a divided hoof; however, Strong's #6541 BDB #828. Exodus 10:26

|  |                                    |                         |                            |
|--|------------------------------------|-------------------------|----------------------------|
| parsâh (הַסָּרָה)<br>[pronounced <i>pahr-SAW</i> ] | <i>hoof [of ruminants, horses]</i> | feminine singular noun: | Strong's #6541<br>BDB #828 |
|--|------------------------------------|-------------------------|----------------------------|

It appears to be used of horses, who do not have a divided hoof.

301. **Verb1:** which means *to go over the top, to excel*. Strong's #none BDB #828.
302. **Masculine\_noun1:** which means *a leader*. See below. Strong's #6545 BDB #828.
303. **Verb:** pâra' (עָרַף) [pronounced *paw-RAHṢ*], which means *to let go, to let loose, to let alone*. It is found in Prov. 1:25 4:15 8:33 13:18 15:32 29:18 and we have seen this word in Exodus 32:25 and it has to do with the removal of something (this is the only way it will jive with its use in Exodus 5:4 and Prov. 13:18 15:32). In this context, it is the removal of the hood from the head (*head*, by the way, is the literal translation, and not *hair*). This verb is also found in (this is a complete listing) Lev. 10:6 21:10 Num. 5:18 **Judges 5:2** 2Chron. 28:19 Prov. 1:25 4:15 8:33 29:18 Ezek. 24:14. Strong's #6544 BDB #828. Exodus 5:4 32:25 Lev. 13:45 **more work could be done here; does this mean to act like a leader?** Prov. 1:25 4:15 8:33

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|--|---|--|----------------------------|
| pâra' (עָרַף) [pronounced<br><i>paw-RAHṢ</i> ] | <i>to let go, to let loose, to let alone; to unbridle, to let one's reins loose</i> | 3 <sup>rd</sup> person masculine singular, Qal imperfect | Strong's #6544<br>BDB #828 |
|--|---|--|----------------------------|

This verb appears to have a plethora of meanings:

- 1) *to let go of, to let loose of* in the sense of *to remove, to take off, to uncover*;
- 2) *to let go of, to unleash [vengeance]*;
- 3) *to let go of, to take [from oneself] [learning, counsel, doctrine]*;
- 4) *to let go of, to let loose [of someone]; to let the reins loose; to unbridle; to become lawless, unrestrained*.

To be quite frank with you, I am not all that happy with this set of definitions which I have put together; however, I find it to be a superior handling of this verb than I find in Gesenius or in BDB.

|  |   |   |                            |
|--|---|---|----------------------------|
| pâra' (עָרַף) [pronounced<br><i>paw-RAHṢ</i> ] | <i>let go [of], let loose [of], let alone; avoid; unleash, unbridle</i>                                     | 2 <sup>nd</sup> person masculine singular, Qal imperative   | Strong's #6544<br>BDB #828 |
| pâra' (עָרַף) [pronounced<br><i>paw-RAHṢ</i> ] | <i>were let go, letting loose, letting alone; being unrestrained, unbridled, lawless</i>                    | Qal passive participle                                      | Strong's #6544<br>BDB #828 |
| pâra' (עָרַף) [pronounced<br><i>paw-RAHṢ</i> ] | <i>to let go, to let loose [of one's inhibitions, training, morals], to become unbridled, to be lawless</i> | 3 <sup>rd</sup> person masculine singular, Niphal imperfect | Strong's #6544<br>BDB #828 |
| pâra' (עָרַף) [pronounced<br><i>paw-RAHṢ</i> ] | <i>to let go of [someone], to let loose [of someone], to make unbridled, to make lawless</i>                | 3 <sup>rd</sup> person masculine singular, Hiphil imperfect | Strong's #6544<br>BDB #828 |

304. **Proper\_noun/location:** Strong's #6552 BDB #828.
305. **Gentilic\_adjective:** Pir<sup>e</sup>âthôwnîy (פִּירְאֲתוֹנִי) [pronounced *pihr-ḡaw-thoh-NEE*], which means *height; he makes lofty*, transliterated *Pirathonite*. Strong's #6553 BDB #828. 2Sam. 23:30

|  |   |   |                            |
|--|---|---|----------------------------|
| Pir <sup>e</sup> âthôwnîy (פִּירְאֲתוֹנִי)<br>[pronounced <i>pihr-ḡaw-thoh-NEE</i> ] | <i>height; he makes lofty, transliterated Pirathonite</i> | Gentilic singular adjective with the definite article | Strong's #6553<br>BDB #828 |
|--|---|---|----------------------------|

306. **Verb2:** which means *to sprout [as hair on the head]*. Strong's #none BDB #828.



307. **Masculine\_noun2:** The word for *locks* (as in locks of hair) is *pera'* (פֶּרָא) [pronounced *PEH-rah*], which is found in Num. 6:5 Ezek. 44:20 Strong's #6545 BDB #828.
308. **Feminine\_plural\_noun:** *pêrâ'ôwth* (פְּרָאוֹת) [pronounced *pêraw-ŶOATH*], which means *long-haired leaders; warriors [with shaved heads]*. This word is found only here and in Judges 5:2.\* After the construct of *head*, we have the interesting word Strong's. Owens translates this as *from the long-haired heads of*; Young as *from the head of the freedman of*; *The Emphasized Bible* renders this: *with the chief leader [= head of the leadership] of*; NASB: *from the long-haired leaders of*; *The Amplified Bible* translates this *the long-haired heads of*. The word for *locks* (as in locks of hair) is *pera'* (פֶּרָא) [pronounced *PEH-rah*], which is found in Num. 6:5 Ezek. 44:20 (Strong's #6545 BDB #828). BDB, in fact, places Deut. 32:42 under Strong's #6545. Apparently, as it this is one explanation found in BDB,<sup>82</sup> there would be a vow taken by the soldiers, when in war, not to cut their hair. I prefer to think that the men involved were degenerate and one of the exterior signs of degeneracy was their long-hair. In the book of Judges, we are either dealing with men who have made a vow not to cut their hair until victory has been achieved, or with men who have cut all of their hair off (i.e., they let loose of their locks) as a sign of going to war. Strong's #6546 BDB #828. Deut. 32:42 Judges 5:2\*

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|--|--|-----------------------|----------------------------|
| <i>pêrâ'ôwth</i> (פְּרָאוֹת)<br>[pronounced <i>pêraw-ŶOATH</i> ] | <i>long-haired leaders; warriors<br/>[with shaved heads]; military<br/>types</i> | masculine plural noun | Strong's #6546<br>BDB #828 |
|--|--|-----------------------|----------------------------|

The difficulty of this word is related to the difficulty of understanding the verb above (from which it is derived). We may be reasonably certain that this refers to *military types, leaders, warriors*; as *pharaoh* is derived from the same root verb. The word for *pharaoh* was probably the original word; but, since the Pharaoh of Egypt let the Israelites go, a verb was possibly constructed in the common vernacular, so that one might say *He pharaoh-ed me*; i.e., *he let me go*; or, *he pharaoh-ed my hair*; i.e., *he let go of [cut] my hair*. A vow might be taken by soldiers to not cut one's hair; or to begin with one's head shaved (as is done in our military); the word to represent these men who were military types would be *pêrâ'ôwth*, which had the connotation of the removing of one's hair for military service; and at the same time, infer that the rank of such of one was similar to the ranking of pharaoh.

This is, to be sure, all conjecture; however, it is just as reasonable if not more so than anything which I have read in BDB or in Gesenius.

309. **Verb: see above**† *pâra'* (פָּרָא) [pronounced *paw-RAH* or *paw-RAHG*], which is translated variously as *naked, uncover, avenging, avoid, perish, refuseth* (these are translations from the KJV). BDB offers *let go, let alone, let loose*. When we *let loose* of some clothing, we remove that clothing. When we *let loose* of a person, we *avoid* that person; when we *let loose* of a thing, we *refrain from* or we *neglect* that thing. Gesenius, who seems to be better organized than Brown, Driver or Briggs, gives the overall meaning as *to loose, to let go*. Then he gives the various applications: *to remit* (or, *to let loose of*) a penalty (Ezek. 24:14); *to let go of the reigns*, hence, *to be unbridled* (and out of control) (Ex. 32:25); *to overlook, to reject* as counsel (Prov. 1:25 4:15); *to make naked* (i.e., *to let go of one's garments*) (Lev. 13:45 Num. 5:18). However, neither BDB nor Gesenius offer a satisfactory explanation for this passage. Gesenius suggests that here it means *to begin, to go before*, which is fine for the context, but not really satisfactory insofar as the word itself goes. Now there are a lot of related words, some of them referring to *head, hair of the head* and *pâra'* is not really all that different from the word *pharaoh*. Strong's #6544 BDB #828. Judges 5:2
310. **Masculine\_proper\_noun:** *par'ôh* (פָּרֹה) [pronounced *pahr'-ŶOH*], which means and is transliterated *Pharaoh*. In Egyptian, there is a similar noun which means *great house*; in the Hebrew, the similar nouns refers to *hairy head*, referring to one with great age and therefore wisdom and authority. Strong's #6547 BDB #829. Gen. 12:15 37:36 39:1 40:2 41:1 42:15 44:18 45:2, 8 46:5 47:1 50:4 Exodus 1:11 2:5 3:10 4:21 5:1 6:1 7:1 8:1 9:1 10:1 11:1 12:29 13:15 14:3 15:4 18:4 Deut. 34:11 1Sam. 2:27 1Kings 3:1 7:8 9:16

<sup>82</sup> *The New Brown-Driver-Briggs-Gesenius Hebrew-English Lexicon*; Hendrickson, ©1979, p. 828.

|   |  |                                   |                            |
|---|--|-----------------------------------|----------------------------|
| par <sup>e</sup> ôsh (פֶּֿרַֿעַשׁ)<br>[pronounced <i>pahr<sup>e</sup>-GHOSH</i> ] | <i>great house; possibly hair head</i><br>(indicating one of great age and<br>therefore with wisdom and<br>authority); transliterated <i>pharaoh</i> | masculine singular<br>proper noun | Strong's #6547<br>BDB #829 |
|---|--|-----------------------------------|----------------------------|

311. **Masculine\_noun:** par<sup>e</sup>ôsh (פֶּֿרַֿעַשׁ) [pronounced *pahr-GHOSH*], which means *flea*. Strong's #6550 BDB #829. 1Sam. 24:14 26:20

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|---|-------------|-------------------------|----------------------------|
| par <sup>e</sup> ôsh (פֶּֿרַֿעַשׁ)<br>[pronounced <i>pahr<sup>e</sup>-GHOSH</i> ] | <i>flea</i> | masculine singular noun | Strong's #6550<br>BDB #829 |
|---|-------------|-------------------------|----------------------------|

312. **Masculine\_proper\_noun:** Strong's #6551 BDB #829.

313. **Masculine\_proper\_noun:** which means ; transliterated . Strong's #6554 BDB #829.

314. **Verb:** pârats (פָּרַץ) [pronounced *paw-RATS*], which means *to break through, to break over the limits, to break out, to scatter, to disperse*. Job has so much in the way of ancient world wealth that his possessions are breaking forth out of his space. He just doesn't have enough room for all that he owns and part of this superabundance is land. My feeling is that this word is used as an idiom in the ancient world for tremendous wealth; that, or this is an exaggeration by Satan. This is a pent up quantity of water which has suddenly and forcefully burst forth out of its dam. Strong's #6555 BDB #829. Gen. 28:14 30:30 38:29 Exodus 1:12 19:22 1Sam. 3:1 25:10 28:23 2Sam. 5:20 1Chron. 4:38 13:1 Job 1:10 16:14 Psalm 106:29 Prov. 3:10

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|---|--|--|----------------------------|
| pârats (פָּרַץ) [pronounced <i>paw-RATS</i> ] | <i>to break, to break down, to destroy; to break asunder, to scatter, to disperse, to spread abroad; to break forth upon, to produce by breaking through; to act violently; to break through</i><br>[negative volition, a bad attitude, a mindset, or whatever]; <i>to spread, to distribute</i> | 3 <sup>rd</sup> person masculine singular, Qal imperfect     | Strong's #6555<br>BDB #829 |
| pârats (פָּרַץ) [pronounced <i>paw-RATS</i> ] | <i>to be broken, to be scattered (or, dispersed); to be spread abroad, to spread out, to be spread out</i>   | 3 <sup>rd</sup> person masculine singular, Niphal imperfect  | Strong's #6555<br>BDB #829 |
| pârats (פָּרַץ) [pronounced <i>paw-RATS</i> ] | <i>to break off, to separate oneself</i><br>[from anyone]  | 3 <sup>rd</sup> person feminine singular, Hithpael imperfect | Strong's #6555<br>BDB #829 |
| pârats (פָּרַץ) [pronounced <i>paw-RATS</i> ] | <i>to be broken down, to be destroyed</i>  | 3 <sup>rd</sup> person masculine singular, Pual imperfect    | Strong's #6555<br>BDB #829 |

315. **Masculine\_noun:** perets (פֶּֿרֶֿצַֿת) [pronounced *PEH-rets*], which means *a bursting forth, a breach, a break, a rupture [in a wall]*. Because this is used in conjunction with breaking through the wall of an enemy, it figuratively means *a dispersal of [one's enemies], a slaughtering of [one's enemies], an invasion of, a doing of violence to*. Obviously, this is the noun cognate of the previous verb. This word can be used for the *dispersal [of one's enemies], the slaughter of one's enemies* (Judges 21:15 Psalm 144:14), *an eruption, an invasion, violence* (Job 16:14); *a rupture, a breach [of a wall], a break [in a wall]* (1Kings 11:27Isa. 30:13 Amos 4:3 Job 30:14); finally, it can refer to the place in battle which is the most dangerous, as in *standing in the breach* (Ezek. 22:30 Psalm 106:23). Strong's #6556 BDB #829. The Doctrine of Fasting (Isa. 58:12) Gen. 38:29 39:28, 29 Judges 21:15 2Sam. 5:20 Job **16:14** Psalm 106:23

|  |   |   |                            |
|--|---|---|----------------------------|
| perets (פֶּֿרֶֿצַֿת) [pronounced <i>PEH-rets</i> ] | <i>a bursting forth, a breach, a break, a rupture [in a wall], gap; an outburst</i> | masculine singular noun with the definite article | Strong's #6556<br>BDB #829 |
|--|---|---|----------------------------|

316. **Proper\_noun:** A last name as well as used in locations. Gen. 38:29 46:12 2Sam. 6:8 1Chron. 13:11

|  |   |                                |                            |
|--|---|--------------------------------|----------------------------|
| Perets (פֶּרֶץ)<br>[pronounced PEH-rets] | <i>a bursting forth, a breach, a break, a rupture [in a wall], gap; an outburst; transliterated Perez, Pharez</i> | masculine singular proper noun | Strong's #6557<br>BDB #829 |
|--|---|--------------------------------|----------------------------|

317. **Masculine\_noun:** which means *a violent one*. Strong's #6530 BDB #829.

318. **Verb2:** which means *to make a notch, to make a mark by notching*. Strong's #none BDB #829.

319. **Masculine\_plural\_noun:** miph<sup>e</sup>râts (מִפְרָאִים) [pronounced mihf<sup>e</sup>-RAWTS], which means *a break in the shore, a haven, a landing place*. Strong's #4664 BDB #830. Judges 5:17\*

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|--|---|-----------------------|----------------------------|
| miph <sup>e</sup> râts (מִפְרָאִים)<br>[pronounced mihf <sup>e</sup> -RAWTS] | <i>a break in the shore, a haven, a landing place</i> | masculine plural noun | Strong's #4664<br>BDB #830 |
|--|---|-----------------------|----------------------------|

This word found only here, and variously rendered *landing places* (BDB), *creeks* (NASB and Rotherham), *landings* (Owen and Young), and *ports* (NJB).

320. **Verb:** pâraq (קָרַץ) [pronounced paw-RAHK], which means *to tear apart, to tear away, to separate; to break, to break off, to break [or crush bones]; to break away, to liberate, to rescue*. It is often used in the sense of *rescue, redeem*. Strong's #6561 BDB #830. Gen. 27:40 Exodus 32:2, 3 Psalm 7:2 136:24

|                                     |   |  |                            |
|-------------------------------------|---|--|----------------------------|
| pâraq (קָרַץ) [pronounced paw-RAHK] | <i>to tear apart, to tear away, to separate; to break, to break off, to break [or crush bones]; to break away, to liberate, to rescue</i> | 3 <sup>rd</sup> person masculine singular, Qal imperfect       | Strong's #6561<br>BDB #830 |
| pâraq (קָרַץ) [pronounced paw-RAHK] | <i>to tear off, to tear away</i>  | 3 <sup>rd</sup> person masculine singular, Piel imperfect      | Strong's #6561<br>BDB #830 |
| pâraq (קָרַץ) [pronounced paw-RAHK] | <i>tear off, tear away, break off (away)</i>  | 2 <sup>nd</sup> person masculine plural, Piel imperative       | Strong's #6561<br>BDB #830 |
| pâraq (קָרַץ) [pronounced paw-RAHK] | <i>to tear off (away) from oneself, to be broken off, to be broken into pieces</i>  | 3 <sup>rd</sup> person masculine singular, Hithpael imperfect  | Strong's #6561<br>BDB #830 |
| pâraq (קָרַץ) [pronounced paw-RAHK] | <i>tear off (away) from oneself, break off, break into pieces</i>   | 2 <sup>nd</sup> person masculine singular, Hithpael imperative | Strong's #6561<br>BDB #830 |

321. **Masculine\_noun:** which means *a parting of the ways*. Strong's #6563 BDB #830.

322. **Masculine\_noun:** which means *a fragment*. Strong's #6564 BDB #830.

323. **Feminine\_noun:** maph<sup>e</sup>reqeth (מִפְרִיקֶת) [pronounced mahf-REH-keth], which means *neck*. This word is only found here and there are no easily discernable cognates, which brings its meaning into question. However, the context would reasonably allow *neck* as the translation. Strong's #4665 BDB #830. 1Sam. 4:18\*

|   |             |                        |                            |
|---|-------------|------------------------|----------------------------|
| maph <sup>e</sup> reqeth (מִפְרִיקֶת)<br>[pronounced mahf-REH-keth] | <i>neck</i> | feminine singular noun | Strong's #4665<br>BDB #830 |
|---|-------------|------------------------|----------------------------|

This word is only found here and there are no easily discernable cognates, which brings its meaning into question. However, the context would reasonably allow *neck* as the translation.

324. **Verb:** pôwr (פָּוַר) [pronounced puwr], which means *to break, to crush; to violate; to frustrate, to make ineffectual*. Strong's #6331 BDB #830. Psalm 89:33

|                               |  |   |                            |
|-------------------------------|--|---|----------------------------|
| pûwr (פּוּר) [pronounced uwr] | <i>to break, to crush; to violate; to frustrate, to make ineffectual</i> | 1 <sup>st</sup> person singular, Hiphil imperfect | Strong's #6331<br>BDB #830 |
|-------------------------------|--|---|----------------------------|

Gesenius and Strong both list this as its own verb. BDB lumps it in with Strong's #6565, where some of the meanings are the same. I have taken some of the meanings from Strong's #6565 and placed them here.

Taken as a separate verb, this is found in only 3 passages (pûwr will be in bold): Psalm 33:10: **The LORD brings the counsel of the nations to nothing. He makes the thoughts of the peoples to be of no effect** (HNV). Or: **The LORD frustrates the counsel of the nations; He thwarts the plans of the peoples** (HCSB).

Psalm 89:33: ...but I will not **remove** from him my steadfast love or be false to my faithfulness (ESV). But I will not **withdraw** My faithful love from him or betray My faithfulness (HCSB).

Ezek. 17:19: Therefore thus says the Lord GOD: **As I live, surely it is my oath that he despised, and my covenant that he broke. I will return it upon his head** (ESV). Interestingly enough, my unpointed Tanach from the Masoretic text with embedded Strong's Numbers (from e-sword) lists this as Strong's #6331, as does my 1769 King James Version of the Holy Bible (also known as the Authorized Version) with embedded Strong's Numbers (also from e-sword). My King James Version of the Holy Bible (1850 revision) with embedded Strong's Numbers (from e-sword) lists this as Strong's #6565.

As you can see, the use here, in Psalm 89:33 is not easily reconciled with its use in Psalm 33:10 or Ezek. 17:19. The only difference—and this may be significant—is the preposition which follows the verb in Psalm 89:33, which is *from, out from, away from; off*.

325. **Verb1:** pârār (פָּרַר) [pronounced paw-RAHR], which means *to break, to break into pieces, to make void, to make of no effect, to declare void, to bring to nothing, to take away, to avert, to violate (a covenant), to frustrate* in the Hiphil; *to be made ineffective, to be frustrated* in the Hophal; *to be split or divided* in the Hithpoel; and *to divide* in the Poel. I left out *to avert* in the Hiphil. The Pilpel stem is equivalent in meaning to the Piel, but there is a different pattern. Therefore, this would mean *to break into pieces, to shatter, to crush, to crumble into pieces*. [BDB gives this as two different verbs, the second meaning *to split, to divide*; however, there is no reason to split them like that; there is a 3<sup>rd</sup> which has to do with cows and is never used]. Strong's #6565 BDB #830. Gen. 17:14 Judges 21:1 2Sam. 15:34 17:14 Job 5:12 15:4 16:12b Psalm 33:10

|                                      |  |   |                            |
|--------------------------------------|--|---|----------------------------|
| pârār (פָּרַר) [pronounced paw-RAHR] | <i>to break, to break into pieces, to split, to divide; to frustrate; to crack through</i>   | 3 <sup>rd</sup> person masculine singular, Qal imperfect      | Strong's #6565<br>BDB #830 |
| pârār (פָּרַר) [pronounced paw-RAHR] | <i>to break, to make [or, declare] void, to make of no effect, to bring to nothing, to make ineffectual; to take away, to violate (a covenant), to frustrate</i> | 3 <sup>rd</sup> person masculine singular, Hiphil imperfect   | Strong's #6565<br>BDB #830 |
| pârār (פָּרַר) [pronounced paw-RAHR] | <i>to make void, to break; to be broken; to be made ineffective; to be frustrated</i>  | 3 <sup>rd</sup> person masculine singular, Hophal imperfect   | Strong's #6565<br>BDB #830 |
| pârār (פָּרַר) [pronounced paw-RAHR] | <i>to break apart, to divide</i>   | 3 <sup>rd</sup> person masculine singular, Poel imperfect     | Strong's #6565<br>BDB #830 |
| pârār (פָּרַר) [pronounced paw-RAHR] | <i>to be split, to be divided; to be cracked through; to be broken</i>   | 3 <sup>rd</sup> person masculine singular, Hithpoel imperfect | Strong's #6565<br>BDB #830 |

|                                      |          |   |                         |
|--------------------------------------|----------|---|-------------------------|
| pârar (פָּרַר) [pronounced paw-RAHR] | to shake | 3 <sup>rd</sup> person masculine singular, Piipil imperfect | Strong's #6565 BDB #830 |
|--------------------------------------|----------|---|-------------------------|

326. **Masculine\_noun:** par (פָּר) [pronounced *pahr*], which means *bull, [especially a] young bull, steer*. Although this term was often used of a yearling (Ex. 29:1 Lev. 4:3, 14 8:2, 14), it is also used of a 7-year old bull (Judges 6:25). Strong's #6499 BDB #830. Gen. 32:15 Exodus 24:5 29:1, 10 1Sam. 1:24 1Chron. 15:26 Psalm 51:19

|                                      |  |                         |                         |
|--------------------------------------|--|-------------------------|-------------------------|
| par (פָּר) [pronounced <i>pahr</i> ] | bull, [especially a] young bull, steer | masculine singular noun | Strong's #6499 BDB #830 |
|--------------------------------------|--|-------------------------|-------------------------|

Although this term was often used of a yearling (Ex. 29:1 Lev. 4:3, 14 8:2, 14), it is also used of a 7-year old bull (Judges 6:25).

This is also spelled pâr (פָּר) [pronounced *pawr*] in pausal form and with a disjunctive accusative.

327. **Feminine\_noun1:** pârâh (פָּרָה) [pronounced *paw-RAW*], which means *heifer, cow*. This is an interesting word found 25 times in Scripture—21 of those times in three chapters (Gen. 32 Num. 19 1Sam. 6). Strong's #6510 BDB #831. Gen. 32:15 41:2, 18 1Sam. 6:7 Job **21:10**

|                                     |                   |                      |                         |
|-------------------------------------|-------------------|----------------------|-------------------------|
| pârâh (פָּרָה) [pronounced paw-RAW] | heifer, cow, kine | feminine plural noun | Strong's #6510 BDB #831 |
|-------------------------------------|-------------------|----------------------|-------------------------|

328. **Proper feminine noun location2:** pârâh (פָּרָה) [pronounced *paw-RAW*], which is transliterated *Parah?* and means *heifer, cow*. Joshua 18:23.\* Strong's #6511 BDB #831. Joshua 18:23

329. **Verb:** pâras (פָּרַס) [pronounced *faw-RAHS*], which means *to spread out, to disperse. spread, to display*; it is used *to spread out a garment*; and it is used *to display*, insofar as you spread something out so that it can be seen. This is not the same verb used in the phrase *to stretch out your hands*. We have similar phrasing in Psalm 143:1, 5–6; see also Isa. 1:15 25:11 65:2 Lam 1:17 Jer. 4:31 Zech. 2:6. Strong's #6566 BDB #831. Exodus 9:29 25:20 Deut. 22:17 Ruth 3:9b 2Sam. 17:19 1Kings 6:27 8:7, 22 Job 11:13 Psalm 44:20 68:14 105:39

|                                      |   |  |                         |
|--------------------------------------|---|--|-------------------------|
| pâras (פָּרַס) [pronounced paw-RAHS] | to break, to break into pieces; to expand; to spread [out, over], to disperse; to display | 3 <sup>rd</sup> person masculine singular, Qal imperfect | Strong's #6566 BDB #831 |
|--------------------------------------|---|--|-------------------------|

|                                      |  |   |                         |
|--------------------------------------|--|---|-------------------------|
| pâras (פָּרַס) [pronounced paw-RAHS] | breaking into pieces; expanding; spreading [out, over], dispersing; displaying | masculine plural, Qal active participle | Strong's #6566 BDB #831 |
|--------------------------------------|--|---|-------------------------|

|                                      |   |                        |                         |
|--------------------------------------|---|------------------------|-------------------------|
| pâras (פָּרַס) [pronounced paw-RAHS] | being broken into pieces; expanding; being spread out, being dispersed; being displayed | Qal passive participle | Strong's #6566 BDB #831 |
|--------------------------------------|---|------------------------|-------------------------|

|                                      |  |   |                         |
|--------------------------------------|--|---|-------------------------|
| pâras (פָּרַס) [pronounced paw-RAHS] | to be dispersed, to be scattered, to be spread out | 3 <sup>rd</sup> person masculine singular, Niphal imperfect | Strong's #6566 BDB #831 |
|--------------------------------------|--|---|-------------------------|

|                                      |  |                           |                         |
|--------------------------------------|--|---------------------------|-------------------------|
| pâras (פָּרַס) [pronounced paw-RAHS] | to spread out, to disperse, to scatter | Piel infinitive construct | Strong's #6566 BDB #831 |
|--------------------------------------|--|---------------------------|-------------------------|

330. **Masculine\_noun:** which means *a spreading out, a thing which has been spread out*. Strong's #4666 BDB #831.

331. **Verb:** which means *to spread out*. This is the Piel of Strong's #6566. Strong's #6676 BDB #831.

332. **Verb1:** which means *to make clear, to make distinct, to declare*. I think this has been covered previously. Strong's #6567 BDB #831.

333. **Feminine\_noun:** which means *exact statement*. Strong's #6575 BDB #831.

334. **Verb2:** which means *to pierce, to string*. Strong's #6567 BDB #831.

335. **Feminine\_noun:** which means *exact statement*. Strong's #6575 BDB #831.

336. **Verb:** which means *to pierce, to string*. Strong's #6567 BDB #831.

337. **Verb3:** which means *to cause to break out, to cause to burst forth*. Strong's #none BDB #831

338. **Masculine\_noun:** peresh (פֶּרֶשׁ) [pronounced *PEH-rehsh*], which means *fecal matter [from the intestines], excrement, dung*. Strong's #6569 BDB #831. Exodus 29:14

|  |  |                         |                            |
|--|--|-------------------------|----------------------------|
| peresh (פֶּרֶשׁ)<br>[pronounced <i>PEH-rehsh</i> ] | fecal matter [from the intestines],<br>excrement, dung | masculine singular noun | Strong's #6569<br>BDB #831 |
|--|--|-------------------------|----------------------------|

339. **Masculine\_proper\_noun:** which means ; transliterated *Manassite*. Strong's #6570 BDB #831.

340. **Verb4:** which means *one that breaks the ground*. Strong's #none BDB #831.

341. **Masculine\_noun1:** which means *horse, steed*. Strong's #6571 BDB #832.

342. **Masculine\_noun2:** pârâsh (פָּרָשׁ) [pronounced *paw-RAWSH*], which means *horse, steed; horseman*. Strong's #6571 BDB #832. Gen. 50:9 Exodus 14:9 15:19 1Sam. 8:11 13:5 2Sam. 1:6 8:4 1Kings 1:5 4:26 9:19

|   |                        |                         |                            |
|---|------------------------|-------------------------|----------------------------|
| pârâsh (פָּרָשׁ)<br>[pronounced <i>paw-RASH</i> ] | horse, steed; horseman | masculine singular noun | Strong's #6571<br>BDB #832 |
|---|------------------------|-------------------------|----------------------------|

343. **Masculine\_noun:** which means *copy*. A loan word. Ezra 7:11.\* Strong's #6572 BDB #832.

344. **Masculine\_noun:** par<sup>e</sup>sh<sup>e</sup>dôn (פֶּרֶשׁ דֹּן) [pronounced *par-sh<sup>e</sup>DOH*], which means *excrement, feces; waste from the intestines*. It is found only here and the word for *feces* appears to be *peresh* (פֶּרֶשׁ) [pronounced *PER-res*].<sup>83</sup> There are two problems here: (1) although this is given as a masculine noun and the verb is in the masculine singular, the *ah* ending often refers to a feminine noun; and, (2) Gesenius believes that the *h* ending requires this to refer to a *place* where something came out; the something, Gesenius explains, is the *blade* (which is in the masculine singular and nearby); and Gesenius delicately renders this *between his legs*, although I am thinking that Gesenius is thinking *anus*, but he just doesn't want to say that. However, his statement that the verb is far from the noun is patently false.<sup>84</sup> If *peresh* does mean *feces*, then it would not be a long leap to say that this word meant *anus*. However, there is no preposition and there is no sign of the direct object; furthermore, the next mostly likely subject is *sword*, which is a feminine noun; and the next mostly likely subject is therefore *blade*, which is in the masculine singular, but is not used as the subject anywhere else in this verse. Therefore, this is more likely the subject of the verb (which does bring us back to the problem of whether this is really a feminine noun. First mostly likely reading: [And so came out the feces](#). Strong's #6574 BDB #832. Judges 3:22

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|---|--|-------------------------|----------------------------|
| par <sup>e</sup> sh <sup>e</sup> dôn (פֶּרֶשׁ דֹּן)<br>[pronounced <i>par-sh<sup>e</sup>-DOHN</i> ] | excrement, feces; waste from<br>the intestines | masculine singular noun | Strong's #6574<br>BDB #832 |
|---|--|-------------------------|----------------------------|

345. **Masculine\_proper\_noun:** Strong's #6577 BDB #832.

346. **Masculine\_proper\_noun:** Ph<sup>e</sup>rât (פְּרָת) [pronounced *f<sup>e</sup>-RAWT*], which means *to break forth, rushing; transliterated Euphrates*. Strong's #6578 BDB #832. Gen. 2:14 15:18 Deut. 1:7 (2Sam. 8:3)

|   |  |                                   |                            |
|---|--|-----------------------------------|----------------------------|
| Ph <sup>e</sup> rât (פְּרָת)<br>[pronounced <i>f<sup>e</sup>-RAWT</i> ] | to break forth, rushing;<br>transliterated Euphrates | masculine singular<br>proper noun | Strong's #6578<br>BDB #832 |
|---|--|-----------------------------------|----------------------------|

347. **Masculine\_plural\_noun:** which means *nobles*. Loan word from Persians. Esther 1:3 6:9 Daniel 1:3 Strong's #6579 BDB #832.

348. **Verb:** which means *to spread*. Strong's #6581 BDB #832.

349. **Verb:** which means *to march, to step*. Strong's #6585 BDB #832.

350. **Masculine\_noun:** pesa<sup>c</sup> (פֶּסָה) [pronounced *PEH-sahg*], which means *a step, a stride*. Strong's #6587 BDB #832. 1Sam. 20:3\*

|   |                  |                         |                            |
|---|------------------|-------------------------|----------------------------|
| pesa <sup>c</sup> (פֶּסָה) [pronounced<br><i>PEH-sahg</i> ] | a step, a stride | masculine singular noun | Strong's #6587<br>BDB #832 |
|---|------------------|-------------------------|----------------------------|

<sup>83</sup> The Brown-Driver-Briggs Hebrew and English Lexicon; Hendrickson Publishers; ©1996; p. 832.

<sup>84</sup> H.W.F. Gesenius, *Hebrew-Chaldee Lexicon to the Old Testament*; ©1979 by Baker Books; p. 693.

351. **Feminine\_noun:** which means *a stepping-region of body, hip or buttock*. 2Sam. 10:4 1Chron. 19:4.\* Strong's #4667 BDB #832.
352. **Verb:** which means *to part, to open wide*. Strong's #6589 BDB #832.
353. **Masculine\_noun:** which means *folly*. Strong's #6580 BDB #832.
354. **Piel\_verb:** which means *to tear in pieces*. Strong's #6582 BDB #832.
355. **Verb:** pāshaṭ (פָּשַׁט) [pronounced paw-SHAHT], which means *to remove one's clothing, to flay, to remove the skin*; in war, it is used to indicate a vicious attack, along the lines of flaying the skin off an animal. It means *to spread out [in hostile array]*; as well as *to flay*. BDB gives the meanings *to strip off, to make a dash, to make a raid*. In the KJV, they translate different verbs *fell upon*; and the NKJV tries to fix this by rendering these two different verbs as *raided*. Strong tells us that this comes from the ancient root *to spread out* (i.e., to deploy in a hostile array) and therefore *to strip, to flay, to plunder, to unclothe*. This verbs use in terms of an army coming and *spreading* itself out in a hostile array can be found in Judges 9:33, 44 1Sam. 27:8. The relationship to removing one's clothing is that when clothing is put on, it is bound together and when it is removed, it is *spread out*. This word can also be used *to flay* a victim; that is, the remove their skin (Lev. 1:6 2Chron. 29:34 35:11). In the Hiphil, this means *to cause someone to strip off their garments, to flay [a victim]*. Strong's #6584 BDB #832. Gen. 37:23 Judges **9:33**, 44 20:37 1Sam. 18:4 19:24 23:27 27:8 30:1 31:8, 9 2Sam. 23:10 1Chron. 10:9 14:9 Job **1:17** 19:9

|  |   |   |                         |
|--|---|---|-------------------------|
| pāshaṭ (פָּשַׁט)<br>[pronounced paw-SHAHT] | <i>to spread out; to strip, to plunder, to unclothe; to flay, to remove the skin</i> ; in war, means, <i>to raid, to invade, to make a vicious attack</i> ; along the lines of flaying the skin off an animal | 3 <sup>rd</sup> person masculine singular, Qal imperfect      | Strong's #6584 BDB #832 |
| pāshaṭ (פָּשַׁט)<br>[pronounced paw-SHAHT] | <i>to strip, to strip off; to plunder, to spoil; to flay, to remove the skin</i>  | 3 <sup>rd</sup> person masculine singular, Piel imperfect     | Strong's #6584 BDB #832 |
| pāshaṭ (פָּשַׁט)<br>[pronounced paw-SHAHT] | <i>to cause someone to strip off their garments, to strip off; to flay [a victim]</i>   | 3 <sup>rd</sup> person masculine singular, Hiphil imperfect   | Strong's #6584 BDB #832 |
| pāshaṭ (פָּשַׁט)<br>[pronounced paw-HAHT]  | <i>to remove one's clothing, to remove some of one's own clothing</i>   | 3 <sup>rd</sup> person masculine singular, Hithpael imperfect | Strong's #6584 BDB #832 |

The Hithpael is the reflexive of the Piel (intensive stem). So this is some that he does to himself (and therefore, pāshaṭ simply means *to remove one's own clothing* or *to remove some of one's own clothing*).

356. **Verb:** pasha' (פָּשַׁע) [pronounced paw-SHAHĖ], which means *to rebel, to revolt, to transgress*. Strong's #6586 BDB #833. 1Kings 8:50 Psalm 51:13

|  |   |   |                         |
|--|---|---|-------------------------|
| pasha' (פָּשַׁע)<br>[pronounced paw-SHAHĖ] | <i>to fall away; to break away; to rebel, to revolt; to transgress, to sin</i>                              | 3 <sup>rd</sup> person masculine singular, Qal imperfect    | Strong's #6586 BDB #833 |
| pasha' (פָּשַׁע)<br>[pronounced paw-SHAHĖ] | <i>rebels, transgressors; sinners</i>   | masculine plural, Qal participle                            | Strong's #6586 BDB #833 |
| pasha' (פָּשַׁע)<br>[pronounced paw-SHAHĖ] | <i>to be rebelled [revolted] against; to be at odds with one another; to be discordant with one another</i> | 3 <sup>rd</sup> person masculine singular, Niphal imperfect | Strong's #6586 BDB #833 |

Definitions for Niphal my impression from Gesenius.



357. **Masculine\_noun:** pesha' (פֶּשַׁע) [pronounced *PEH-shahg'*], which means *violation, infraction, disobedience, insubordination, rebellion, transgression, trespass*. It is pretty uniformly rendered *transgression* throughout the KJV, with a few exceptions of *trespass* and *rebellion*. Strong's #6588 BDB #833. The Doctrine of Fasting (Isa. 58:1) Gen. 31:36 50:17 Exodus 22:9 23:21 Joshua 24:19 (? Not 23) 24:11 25:28 1Kings 8:50 Job 8:4 Psalm 19:13 32:1, 5 51:1 59:3 89:32 103:12 Prov. 10:12, 19

|   |   |   |                            |
|---|---|---|----------------------------|
| pesha' (פֶּשַׁע)<br>[pronounced <i>PEH-shahg'</i> ] | <i>violation, infraction, disobedience, insubordination, rebellion, transgression, trespass</i> | masculine plural noun with the 1 <sup>st</sup> person plural suffix | Strong's #6588<br>BDB #833 |
|---|---|---|----------------------------|

I am not sure about the difference between the singular and the plural.

358. **Masculine\_noun:** which means *solution, interpretation*. Loan word. Eccles. 8:1.\* Strong's #6592 BDB #833.

359. **Masculine\_noun:** pish<sup>e</sup>teh (פִּישׁ־תֵּה) [pronounced *pish<sup>e</sup>-TEH*], which means *flax, linen, cotton*. Flax is a plant grown in Palestine from which linen is made. BDB spells this somewhat differently. Feminine in Isa. 19:9. Strong's #6593 BDB #833. Deut. 22:11 Judges 15:14

|  |                            |                         |                            |
|--|----------------------------|-------------------------|----------------------------|
| pish <sup>e</sup> teh (פִּישׁ־תֵּה)<br>[pronounced <i>pish<sup>e</sup>-THE</i> ] | <i>flax, linen, cotton</i> | masculine singular noun | Strong's #6593<br>BDB #833 |
|--|----------------------------|-------------------------|----------------------------|

360. **Feminine\_noun:** pishtâh (פִּישׁ־תָּה) [pronounced *pihsh-TAW*], which means *flax [the plant]; flax used for the wick of a lamp*. Strong's #6594 BDB #834. Exodus 9:31

|   |   |  |                            |
|---|---|--|----------------------------|
| pishtâh (פִּישׁ־תָּה)<br>[pronounced <i>pihsh<sup>e</sup>-TAW</i> ] | <i>flax [the plant]; flax used for the wick of a lamp</i> | feminine singular noun with the definite article | Strong's #6594<br>BDB #834 |
|---|---|--|----------------------------|

361. **Feminine\_noun:** pôth/pôthâh (תֵּה/תָּה) [pronounced *pohth/poh-THAWH*], which means *sockets, hinges* [equivalent to modern door hinges]; *secret parts* [meaning dubious]. Strong's #6596 BDB #834. 1Kings 7:50

|   |  |  |                            |
|---|--|--|----------------------------|
| pôth/pôthâh (תֵּה/תָּה)<br>[pronounced <i>pohth/poh-THAWH</i> ] | <i>sockets, hinges</i> [equivalent to modern door hinges]; <i>secret parts</i> [meaning dubious] | feminine plural noun with the definite article | Strong's #6596<br>BDB #834 |
|---|--|--|----------------------------|

362. **Masculine\_noun:** which means *a portion [of food]*. Strong's #6598 BDB #834.

363. **Masculine\_noun:** which means *edict, decree*. Strong's #6599 BDB #834.

364. **Feminine\_noun:** p<sup>e</sup>thayyûwth (תִּיּוּת) [pronounced *perth-ah-YOOTH*], which means, *simplicity, naivete*. Strong's #6615 BDB #834. Prov. 9:13\*

|  |  |                        |                            |
|--|--|------------------------|----------------------------|
| p <sup>e</sup> thayyûwth (תִּיּוּת)<br>[pronounced <i>perth-ah-YOOTH</i> ] | <i>simplicity, naivete; foolish, foolishness</i> | feminine singular noun | Strong's #6615<br>BDB #834 |
|--|--|------------------------|----------------------------|

365. **Verb1:** pâthâh (תָּפַח) [pronounced *paw-THAW*], which means *to be spacious, wise, to be open*. I wonder if this is a form of #6605? Strong's #6601 BDB #834. Gen. 9:27 29:31 30:22 42:27 Exodus 21:33 1Kings 8:29

|  |  |  |                            |
|--|--|--|----------------------------|
| pâthâh (תָּפַח)<br>[pronounced <i>paw-THAW</i> ] | <i>to spread out, to open; to be open; to be open and ingenuous in mind [like children and young people]</i> | 3 <sup>rd</sup> person masculine singular, Qal imperfect | Strong's #6601<br>BDB #834 |
|--|--|--|----------------------------|

There also appears to be a homonym for pâthâh, which means *to entice, to beguile, to deceive, to delude*. There may be a connection here, where the idea is, your mind is so open, that you are deceived or beguiled. This could also be a slightly different form of the verb pâthach (Strong's #6605 BDB #834 & #836), which can also mean *to open*, but it has a host of additional meanings as well. BDB lists these as separate verbs; Gesenius lists the meanings under the same verb, but in two sets of meanings (which overlap, to make things more confusing).



|   |  |   |                            |
|---|--|---|----------------------------|
| pâthâh (פָּתָח)<br>[pronounced paw-THAW]  | <i>being spread out, being opened; having been opened and ingenuous in mind [like children and young people]</i>                           | Qal passive participle                                      | Strong's #6601<br>BDB #834 |
| pâthâh (פָּתָח)<br>[pronounced paw-THAW]  | <i>to make spacious, to cause to be open</i>   | 3 <sup>rd</sup> person masculine singular, Hiphil imperfect | Strong's #6601<br>BDB #834 |
| 366. <b>Adjective:</b> pethîy (פֶּתִי) [pronounced PEH-thee], which means <i>simple, easily-led, foolish</i> ; or, possibly, <i>open-minded, receptive, suggestible</i> . After looking at a few of the passages where this is found, I will go with the latter meaning. Strong's #6612 BDB #834. Psalm 33:7 Prov. 1:4, 22 7:7 8:5 9:4, 5, (13), 16 |  |   |                            |
| pethîy (פֶּתִי) [pronounced PEH-thee]   | <i>simplicity, naivete (feminine noun); simple, easily-led, foolish; open-minded, receptive, suggestible (feminine singular adjective)</i> | masculine singular adjective, acting as a noun              | Strong's #6612<br>BDB #834 |
| pethîy (פֶּתִי) [pronounced PEH-thee]   | <i>simple, easily-led, foolish; or, possibly, open-minded; receptive ones</i>  | masculine plural adjective                                  | Strong's #6612<br>BDB #834 |

Clarke says these are the ones who have been seduced and deceived.<sup>85</sup>

This word is found 15 times in Proverbs, 3 times in the Psalms and once in Ezekiel.

367. **Feminine noun:** which means *simplicity*. Strong's #6612 BDB #834.

368. **Verb2:** pâthâh (פָּתָח) [pronounced paw-THAW], which means *to entice, to beguile, to deceive, to delude*. It appears to be a rather difficult verb to deal with. BDB gives its means variously as *to be simple, to be open minded, to be enticed, to be deceived* (Qal stem); *to be enticed into, to be deceived* (Niphal); *to persuade, to entice, to seduce, to deceive* (Piel); and *to be deceived, to be persuaded* (Pual). The KJV gives as wide a variety of meanings to this word, even allowing for the participle to be rendered *silly ones* and *flattereth*. I think that we could live with *to entice* (through whatever means are necessary), *to beguile*. Barnes suggests that the verb is applied to one whose lips or mouth is open and is, therefore, *open-hearted, ingenuous* (not ingenious), *unsuspicious*; one who is easily influenced by others.<sup>86</sup> I think that we could get away with *one who has been deceived* and possibly *self-deluded one*. Strong's #6601 BDB #834. Exodus 22:16 Judges 14:15 2Sam. 3:25 Job 5:2 Psalm 78:35 Prov. 1:10

|  |   |  |                            |
|--|---|--|----------------------------|
| pâthâh (פָּתָח)<br>[pronounced paw-THAW]   | <i>to entice, to beguile, to deceive, to delude</i> | 3 <sup>rd</sup> person masculine singular, Qal imperfect | Strong's #6601<br>BDB #834 |
| There also appears to be a homonym for pâthâh, which means <i>to spread out, to open, to be open [and ingenuous]</i> . There may be a connection here, where the idea is, your mind is so open, that you are deceived or beguiled. This could also be a slightly different form of the verb pâthach (Strong's #6605 BDB #834 & #836), which can also mean <i>to open</i> , but it has a host of additional meanings as well. BDB lists these as separate verbs; Gesenius lists the meanings under the same verb, but in two sets of meanings (which overlap, to make things more confusing). |   |  |                            |
| pâthâh (פָּתָח)<br>[pronounced paw-THAW]   | <i>simple, foolish; beguiled, deceived, deluded</i> | Qal passive participle (check if this doesn't fit)       | Strong's #6601<br>BDB #834 |

<sup>85</sup> Adam Clarke, *Commentary on the Bible*; from e-Sword, Prov. 1:22.

<sup>86</sup> Barnes' Notes, Baker Books, ©1996; Vol. III, p. 157.

|  |  |   |                            |
|--|--|---|----------------------------|
| pâthâh (פָּתָח)<br>[pronounced paw-THAW] | <i>to let oneself be persuaded<br/>[enticed, beguiled, deceived,<br/>deluded]</i>                                | 3 <sup>rd</sup> person masculine<br>singular, Niphal<br>imperfect | Strong's #6601<br>BDB #834 |
| pâthâh (פָּתָח)<br>[pronounced paw-THAW] | <i>to persuade [anyone]; to beguile<br/>[with words], to deceive [delude]<br/>[anyone]; to entice, to seduce</i> | 3 <sup>rd</sup> person masculine<br>singular, Piel imperfect      | Strong's #6601<br>BDB #834 |
| pâthâh (פָּתָח)<br>[pronounced paw-THAW] | <i>to let oneself be persuaded<br/>[enticed, beguiled, deceived,<br/>deluded]</i>                                | 3 <sup>rd</sup> person masculine<br>singular, Pual imperfect      | Strong's #6601<br>BDB #834 |

369. **Masculine proper noun:** Yepheth (יֶפֶתֿ) [pronounced YEH-fehth], which means *open, spacious; simple foolish, beguiled*; and transliterated *Japheth*. Strong's #3315 BDB #834. Gen. 5:32 6:10 7:13 9:18 10:1

|  |   |                                   |                            |
|--|---|-----------------------------------|----------------------------|
| Yepheth (יֶפֶתֿ)<br>[pronounced YEH-fehth] | <i>open, spacious; simple foolish,<br/>beguiled; and transliterated<br/>Japheth</i> | masculine singular<br>proper noun | Strong's #3315<br>BDB #834 |
|--|---|-----------------------------------|----------------------------|

370. **Masculine proper noun:** which means ; and transliterated . Strong's #6602 BDB #834.

371. **Proper noun/location:** which means ; transliterated . Strong's #6604 BDB #834.

372. **Verb:** pâthach (פָּתַח) [pronounced paw-THAHKH], which appears to be a true homonym. Its first meaning is *to open* (Gen. 8:6 Joshua 10:22). In the Piel, this can mean *to engrave* (Ex. 28:9 2Chron. 3:7); but it can also mean *to loosen* (Job 12:18 38:31 Psalm 116:16). This latter meaning tends to be found in poetry. Strong's #6605 BDB #834 & #836. The Doctrine of Fasting (Isa. 58:6) Gen. 7:11 8:6 24:32 41:56 43:21 44:11 Exodus 2:6 Deut. 20:11 Joshua 8:17 Judges 3:25 1Sam. 3:15 1Kings 7:36 Job 3:1 Psalm 51:15 105:20, 41 106:17 118:19

|   |  |   |  |
|---|--|---|--|
| pâthach (פָּתַח)<br>[pronounced paw-THAHKH] | <i>to open, to open up; to let<br/>loose [as in, to draw (a<br/>sword)]; to begin, to lead in</i>  | 3 <sup>rd</sup> person feminine<br>singular, Qal imperfect          | Strong's #6605<br>BDB #834 (&<br>#836) |
| pâthach (פָּתַח)<br>[pronounced paw-THAHKH] | <i>being opened, opening up;<br/>letting loose [as in, to draw (a<br/>sword)]; having begun, being<br/>lead in</i>                                 | Qal passive participle  | Strong's #6605<br>BDB #834 (&<br>#836) |
| pâthach (פָּתַח)<br>[pronounced paw-THAHKH] | <i>to be opened, to open up<br/>onself; to be loosed, to be set<br/>free</i>   | 3 <sup>rd</sup> person feminine<br>singular, Niphal<br>imperfect    | Strong's #6605<br>BDB #834 (&<br>#836) |
| pâthach (פָּתַח)<br>[pronounced paw-THAHKH] | <i>to free; to loosen; to open, to<br/>open onself; to open the<br/>ground, to plow; to open wood<br/>[to engrave, to carve]</i>                   | 3 <sup>rd</sup> person masculine<br>singular, Piel imperfect        | Strong's #6605<br>BDB #834 (&<br>#836) |
| pâthach (פָּתַח)<br>[pronounced paw-THAHKH] | <i>to free oneself; to loosen<br/>onself</i>   | 3 <sup>rd</sup> person masculine<br>singular, Hithpael<br>imperfect | Strong's #6605<br>BDB #834 (&<br>#836) |
| pâthach (פָּתַח)<br>[pronounced paw-THAHKH] | <i>to open, to open onself up, to<br/>be opened; to open the<br/>ground [with a plough], to<br/>plough; to engrave, to carve;<br/>to let loose</i> | 3 <sup>rd</sup> person feminine<br>singular, Qal imperfect          | Strong's #6605<br>BDB #836 (&<br>#834) |

I placed this definition down at BDB #836. See below for another set of meanings.

373. **Masculine\_noun:** pethach (פֶּתַח) [pronounced *PEH-thahkh*], which means *opening, doorway, entrance, gate* [for a tent, house, or city]; metaphorically, *gate [of hope, of the mouth]*. Strong's #6607 BDB #835. Gen. 4:7 6:16 18:1 19:6 38:14 43:19 Exodus 12:22 26:36 29:4 33:8 Deut. 22:21 Judges 4:20 19:26, 27 1Sam. 2:22 2Sam. 10:8 1Kings 6:8 7:5 Psalm 24:7 Prov. 1:21 5:8 8:3, 34 9:14

|   |   |                              |                            |
|---|---|------------------------------|----------------------------|
| pethach (פֶּתַח)<br>[pronounced <i>PEH-thahkh</i> ] | <i>opening, doorway, entrance, gate</i> [for a tent, house, or city]; metaphorically, <i>gate [of hope, of the mouth]</i> | masculine singular construct | Strong's #6607<br>BDB #835 |
|---|---|------------------------------|----------------------------|

374. **Masculine\_noun:** which means *an opening, an unfolding*. Strong's #6608 BDB #836.

375. **Masculine\_noun:** which means *an opening*. Strong's #6610 BDB #836.

376. **Feminine\_noun:** p<sup>e</sup>thiychôwth (פְּתִיחֹוֹת) [pronounced *pehth-ee-KHOHTH*], which means *swords, drawn swords*. Strong's #6609 BDB #836. Psalm 55:21\*

|   |                             |                      |                            |
|---|-----------------------------|----------------------|----------------------------|
| p <sup>e</sup> thiychôwth (פְּתִיחֹוֹת)<br>[pronounced <i>perth-ee-KHOHTH</i> ] | <i>swords, drawn swords</i> | feminine plural noun | Strong's #6609<br>BDB #836 |
|---|-----------------------------|----------------------|----------------------------|

377. **Masculine\_proper\_noun:** which means *a drawn sword*; transliterated . Strong's #6611 BDB #836.

378. **Proper\_noun:** Yiph<sup>e</sup>tâch (יִפְתָּח) [pronounced *yif-TAWHKH*], which means *he [God] opens* and is transliterated *Jephthah*. Strong's #3316 BDB #836. Judges 11:1 1Sam. 12:11

|  |   |                       |                            |
|--|---|-----------------------|----------------------------|
| Yiph <sup>e</sup> tâch (יִפְתָּח)<br>[pronounced <i>yif-TAWHKH</i> ] | <i>he [God] opens</i> and is transliterated <i>Jephthah</i> | proper masculine noun | Strong's #3316<br>BDB #836 |
|--|---|-----------------------|----------------------------|

379. **Proper\_noun/location:** which means *God opens*; transliterated . Strong's #3317 BDB #836.

380. **Masculine\_noun:** which means *an opening, an utterance*. Strong's #4669 BDB #836.

381. **Masculine\_noun:** maph<sup>e</sup>têach (מַפְתָּח) [pronounced *mahf-TAY-ahkh*], which means, literally, *opener*, as its verb cognate means *to open*. We may render this word *key*. Strong's #4668 BDB #836. Judges 3:25

|  |   |                         |                            |
|--|---|-------------------------|----------------------------|
| maph <sup>e</sup> têach (מַפְתָּח)<br>[pronounced <i>mahf-TAY-ahkh</i> ] | literally, <i>opener</i> , as its verb cognate means <i>to open</i> | masculine singular noun | Strong's #4668<br>BDB #836 |
|--|---|-------------------------|----------------------------|

382. **Piel\_verb:** which means *to engrave*. **See below.** Strong's #6605 BDB #836.

383. **Proper\_noun/location:** which means *key?*; transliterated . Strong's #5318 BDB #836.

384. **Verb2:** pâthach (פָּתַח) [pronounced *paw-THAHKH*], which means *to engrave; to bore, to penetrate*. Strong's #6605 BDB #836. Exodus 28:9, 11

|   |                             |   |                                     |
|---|-----------------------------|---|-------------------------------------|
| pâthach (פָּתַח)<br>[pronounced <i>paw-THAHKH</i> ] | <i>to engrave, to carve</i> | 3 <sup>rd</sup> person masculine singular, Piel imperfect | Strong's #6605<br>BDB #834 (& #836) |
|---|-----------------------------|---|-------------------------------------|

|   |                                 |   |                                     |
|---|---------------------------------|---|-------------------------------------|
| pâthach (פָּתַח)<br>[pronounced <i>paw-THAHKH</i> ] | <i>to be engraved; engraved</i> | 3 <sup>rd</sup> person masculine singular, Pual imperfect | Strong's #6605<br>BDB #834 (& #836) |
|---|---------------------------------|---|-------------------------------------|

385. **Masculine\_noun:** pittuach (פִּתּוּחַ) [pronounced *piht-TOO-ahkh*], which means *carved work, engraving; statue*. Strong's #6603 BDB #836. Exodus 28:10 1Kings 6:29

|  |                                       |                         |                            |
|--|---------------------------------------|-------------------------|----------------------------|
| pittuach (פִּתּוּחַ)<br>[pronounced <i>piht-TOO-ahkh</i> ] | <i>carved work, engraving; statue</i> | masculine singular noun | Strong's #6603<br>BDB #836 |
|--|---------------------------------------|-------------------------|----------------------------|

Also spelled pittûwach (פִּתּוּחַ) [pronounced *piht-TOO-ahkh*].

386. **Masculine\_noun:** which means *rich robe*. Strong's #6614 BDB #836.

387. **Verb:** pâthal (פָּתַל) [pronounced *paw-THAHL*], which means, *to be twist; to wrestle*. Therefore, we can render this *the twisted ones*, or simply, *the twisted*. Strong's #6617 BDB #836. Gen. 30:8 2Sam. 22:27

Job 5:13 (I wonder if this is related to *snakes* below). Prov. 8:8

|   |   |   |                            |
|---|---|---|----------------------------|
| pâthal (פָּתַל)<br>[pronounced paw-THAHL] | <i>to be twisted; to wrestle; to be crafty, to be deceitful</i> | 3 <sup>rd</sup> person masculine singular, Niphal imperfect | Strong's #6617<br>BDB #836 |
| pâthal (פָּתַל)<br>[pronounced paw-THAHL] | <i>twisted, crafty, deceitful, perverse; wrestled</i>           | Niphal participle   | Strong's #6617<br>BDB #836 |

The NET Bible: *The verb פָּתַל (patal) means "to twist." In the Niphal it means "to wrestle" (to twist oneself). It was used in Gen 30:8 for the naming of Naphtali, with the motivation for the name from this verb: "with great struggling." Here it describes speech that is twisted. It is a synonym for the next word, which means "twisted; crooked; perverse."*<sup>87</sup>

Clarke: *[Niphal participle meanings:] tortuous, involved, or difficult.*<sup>88</sup>

|   |   |   |                            |
|---|---|---|----------------------------|
| pâthal (פָּתַל)<br>[pronounced paw-THAHL] | <i>to be twisted; to twist oneself; to act perversely; to act deceitfully</i> | 3 <sup>rd</sup> person masculine singular, Hithpaël imperfect | Strong's #6617<br>BDB #836 |
|---|---|---|----------------------------|

388. **Masculine\_noun:** pâthîyl (פָּתִיִל) [pronounced paw-THEEL], which means, *cord, thread; lace; line, ribbon, wire*. Strong's #6616 BDB #836. Gen. 38:18 Exodus 28:28 Judges 16:9b

|  |   |                         |                            |
|--|---|-------------------------|----------------------------|
| pâthîyl (פָּתִיִל)<br>[pronounced paw-THEEL] | <i>cord, thread; lace; line, ribbon, wire</i> | masculine singular noun | Strong's #6616<br>BDB #836 |
|--|---|-------------------------|----------------------------|

389. **Adjective:** which means *torturous*. Strong's #6618 BDB #836.

390. **Masculine\_plural\_noun:** naph<sup>ê</sup>tûwlîym (נִפְתָּלִים) [pronounced *nahf-too-LEEM*], which means *striving, contentions; battles; wrestlings*. Strong's #5319 BDB #836. Gen. 30:8\*

|   |   |                            |                            |
|---|---|----------------------------|----------------------------|
| naph <sup>ê</sup> tûwlîym (נִפְתָּלִים)<br>[pronounced <i>nahf-too-LEEM</i> ] | <i>striving, contentions; battles; wrestlings</i> | masculine plural construct | Strong's #5319<br>BDB #836 |
|---|---|----------------------------|----------------------------|

391. **Masculine\_proper\_noun:** Naph<sup>ê</sup>tâlîy (נִפְתָּלִי) [pronounced *nahf<sup>ê</sup>-taw-LEE*], which means *cord, thread; twisted; transliterated Naphtali*. Strong's #5321 BDB #836. Gen. 30:8 35:25 46:24 49:21 Exodus 1:4 Deut. 34:2 Judges 1:33 4:6 1Kings 4:15 7:14 1Chron. 12:34 Psalm 68:27

|  |   |                                |                            |
|--|---|--------------------------------|----------------------------|
| Naph <sup>ê</sup> tâlîy (נִפְתָּלִי)<br>[pronounced <i>nahf<sup>ê</sup>-taw-EE</i> ] | <i>wrestling; possibly cord, thread; twisted; transliterated Naphtali</i> | masculine singular proper noun | Strong's #5321<br>BDB #836 |
|--|---|--------------------------------|----------------------------|

392. **Proper\_noun/location:** Pîthôm (פִּתּוֹם) [pronounced *pee-THOHM*], which means *city of justice; transliterated Pithom*. Strong's #6619 BDB #836. Exodus 1:11\*

|  |   |                               |                            |
|--|---|-------------------------------|----------------------------|
| Pîthôm (פִּתּוֹם)<br>[pronounced <i>pee-THOM</i> ] | <i>city of justice; transliterated Pithom</i> | proper singular noun/location | Strong's #6619<br>BDB #836 |
|--|---|-------------------------------|----------------------------|

393. **Masculine\_noun:** pethen (פֶּתֶן) [pronounced *PEH-then*]; these are *poisonous snakes*, likely *asps* (*Egyptian cobras*). Even though their name lacks an s, it is almost an onomatopoeic name. Strong's #6620 BDB #837. Deut. 32:33 Job 20:14

394. **Masculine\_noun:** miph<sup>ê</sup>tân (מִפְתָּן) [pronounced *mif-TAWN*], which means *threshold*. Strong's #4670 BDB #837. 1Sam. 5:4

<sup>87</sup> From <https://bible.org/netbible/index.htm?pro8.htm> (footnote); accessed November 1, 2015.

<sup>88</sup> Adam Clarke, *Commentary on the Bible*; from e-Sword, Prov. 8:8.

|  |  |  |                            |
|--|--|--|----------------------------|
| miph <sup>ə</sup> tân (מִפְתָּן)<br>[pronounced <i>mif-TAWN</i> ]  | <i>threshold</i>   | masculine singular noun<br>with the definite article     | Strong's #4670<br>BDB #837 |
| 395. <b>Substantive:</b> petha <sup>ʿ</sup> (עֶתְהָ) [pronounced <i>PEH-thahg</i> ], which means <i>suddenly, suddenness, in an instant</i> . Strong's #6621 BDB #837. Prov. 6:15                              |  |  |                            |
| petha <sup>ʿ</sup> (עֶתְהָ)<br>[pronounced <i>PEH-thahg</i> ]  | <i>suddenly, suddenness, in an instant</i>                                   | adverb, substantive                                      | Strong's #6621<br>BDB #837 |
| 396. <b>Adverb/substantive:</b> pith <sup>ə</sup> ôm (פִּיתֹם) [pronounced <i>pihth-OHM</i> ], which means <i>suddenness, suddenly; in a moment</i> . Strong's #6597 BDB #837. Psalm 64:4 Prov. 3:25 6:15 7:22 |  |  |                            |
| pith <sup>ə</sup> ôm (פִּיתֹם)<br>[pronounced <i>pihth-OHM</i> ]   | <i>suddenness, suddenly; in a moment, in an instant; at that instant</i>     | adverb/substantive                                       | Strong's #6597<br>BDB #837 |
| 397. <b>Verb:</b> pâthar (פָּתַר) [pronounced <i>paw-THAHR</i> ], which means <i>to interpret [a dream]; to explain [a dream]</i> . Strong's #6622 BDB #837. Gen. 40:8, 16 41:8, 12, 15                        |  |  |                            |
| pâthar (פָּתַר)<br>[pronounced <i>paw-THAR</i> ]   | <i>to interpret [a dream]; to explain [a dream]</i>                          | 3 <sup>rd</sup> person masculine singular, Qal imperfect | Strong's #6622<br>BDB #837 |
| pâthar (פָּתַר)<br>[pronounced <i>paw-THAR</i> ]   | <i>interpreting [a dream]; explaining [a dream]; interpreter [of dreams]</i> | Qal active participle                                    | Strong's #6622<br>BDB #837 |
| 398. <b>Masculine_noun:</b> pith <sup>ə</sup> rôwn (פִּיתְרֹן) [pronounced <i>pihth-RONE</i> ], which means <i>interpretation</i> . Strong's #6623 BDB #837. Gen. 40:5 41:11                                   |  |  |                            |
| pith <sup>ə</sup> rôwn (פִּיתְרֹן)<br>[pronounced <i>pihth-RONE</i> ]  | <i>interpretation, meaning</i>   | masculine singular noun                                  | Strong's #6623<br>BDB #837 |

There is another, very similar spelling.

399. **Proper\_noun/location:** which means ; transliterated . Strong's #6624 BDB #837.  
 400. **Gentilic\_adjective:** Path<sup>ə</sup>ruciym (פַּתְרֻסִּים) [pronounced *pahth-roo-SEEM*], which means *region of the south; in habitants of Pathros* transliterated *Pathrusim, Pathrusites*. Strong's #6625 BDB #837. Gen. 10:14

|   |  |  |                            |
|---|--|--|----------------------------|
| Path <sup>ə</sup> ruciym (פַּתְרֻסִּים)<br>[pronounced <i>path-roo-SEEM</i> ]   | <i>region of the south; in habitants of Pathros</i> transliterated <i>Pathrusim, Pathrusites</i> | gentilic plural noun/adjective                         | Strong's #6625<br>BDB #837 |
| 401. <b>Masculine_noun:</b> which means <i>copy</i> . Strong's #6572 BDB #837.  |  |  |                            |
| 402. <b>Verb1?:</b> tsûwr (צוּר) [pronounced <i>tsoor</i> ], which means <i>to break up, to crumble</i> . Strong's #6696 BDB #837. Deut. 2:9 20:12, 19 2Sam. 11:1 1Kings 7:15 |  |  |                            |
| tsûwr (צוּר) [pronounced <i>tsoor</i> ]   | <i>to bind, to besiege, to confine (shut up, cramp, enclose)</i>                                 | 3 <sup>rd</sup> person masculine plural, Qal imperfect | Strong's #6696<br>BDB #837 |

Tsûwr has 2 other sets of meanings: *to show hostility toward, to be an adversary to, to treat as a foe; and to form, to fashion, to delineate*.

403. **Feminine\_noun:** path (פַּת) [pronounced *pahth*], which means *a fragment, a morsel, a piece [of bread]*. Strong's #6595 BDB #837. Gen. 18:5 Judges 19:5 Ruth 1:14a 1Sam. 2:36 28:22 2Sam. 12:3 Psalm 147:17

|  |   |                             |                            |
|--|---|-----------------------------|----------------------------|
| path (פַּת) [pronounced <i>pahth</i> ] | <i>a fragment, a morsel, a piece [of bread]</i> | feminine singular construct | Strong's #6595<br>BDB #837 |
|--|---|-----------------------------|----------------------------|

404. **Masculine\_noun:** which means *fragment, morsel, piece [of bread]*. Strong's #6595 BDB #837.

## 18. צ, final γ Tsâdêy [pronounced *tsaw-DAY*] (90) Written pronounced *ts*

1. ז, final ץ Tsâdêy [pronounced *tsaw-DAY*]; 18<sup>th</sup> letter in the Hebrew alphabet; used for the numeral 90.
2. **Masculine\_plural\_noun:** a kind of a lotus. Strong's #6628 BDB #838.
3. **Collective\_feminine\_noun:** tsô'n (צֹהַן) [pronounced *tzohn*], which means *small cattle, sheep and goats, flock, flocks*. This is a collective noun which stands for a group of things. *Flock* is a good translation which conveys that. Strong's #6629 BDB #838. Gen. 4:2 12:16 13:5 20:14 21:27 24:35 26:14 27:9 29:2 30:31 31:4, 38 32:5 33:13 34:28 37:2, 12 38:12 45:10 46:32 47:1, 3 50:8 Exodus 2:16 3:1 9:3 10:9 12:21 20:24 22:1 Deut. 16:1 1Sam. 8:17 14:32 15:9 16:11 17:15 24:3 25:2 27:9 30:20 2Sam. 7:8 12:2 17:29 24:17 1Kings 1:9 4:23 8:5, 63 1Chron. 12:40 Job 1:3 21:11 Psalm 95:7 Eccles. 2:7

|  |   |                                   |                         |
|--|---|-----------------------------------|-------------------------|
| tsô'n (צֹהַן) [pronounced <i>tzohn</i> ] | <i>small cattle, sheep and goats, flock, flocks</i> | feminine singular collective noun | Strong's #6629 BDB #838 |
|--|---|-----------------------------------|-------------------------|

Also spelled ts<sup>o</sup>ôwn (צֹוֹן) [pronounced *tseh-OWN*].

4. **Verb:** tsâbâ' (צָבָא) [pronounced *tzaw-VAW*], which means *to assemble [by troops or in groups], to go forth [in war], to wage war, to serve*. This is an interesting verb which occurs a dozen times or so, but not where we would expect it to (Joshua or Judges). This verb is used in relation to women serving at the Tent of Jehovah in Exodus 38:8 (twice) 1Sam. 2:22. It is used for the Levites assistance in serving the Tent of Jehovah in Num. 4:23 8:24. On the other hand, this word is used clearly for warring with one's enemies in Num. 31:7, 42. This word is also used for the assembling of one's troops for war in 2Kings 25:19 Jer. 52:25. In Isa. 29:7–8 31:4 Zech. 14:12, it could be taken to either mean *the assembling of troops or the waging of war*. Given this information, we should take this to mean *to assemble [men or women for some type of service]*. It can be extrapolated to mean *to serve [in war or at the Tent of Meeting]*, depending upon the context. Strong's #6633 BDB #838. 1Sam. **2:22**

|  |   |  |                         |
|--|---|--|-------------------------|
| tsâbâ' (צָבָא) [pronounced <i>tzaw-VAW</i> ] | <i>to assemble [by troops or in groups], to go forth [in war], to wage war, to serve</i>                                      | feminine plural, Qal active participle                   | Strong's #6633 BDB #838 |
| tsâbâ' (צָבָא) [pronounced <i>tzaw-VAW</i> ] | <i>to cause to assemble [by troops or in groups], to cause to go forth [in war], to wage war, to cause [or make] to serve</i> | 3 <sup>rd</sup> person masculine singular, Qal imperfect | Strong's #6633 BDB #838 |

5. **Masculine\_noun:** tsâbâ' (צָבָא) [pronounced *tsaw<sup>b</sup>-VAW*], which means *army, war, or warfare*. It is usually translated *hosts* in the KJV, which often is sort of a pansy translation, as you do not realize that we are speaking of *war and warfare* when you hear the word *host*. Most people seem to think that we are speaking of a band of angels carrying harps and singing sweet hymns. However, the picture is more of a huge army of angels ready to do battle. This can refer to an organized group or (better) organized groups. This same word is used for Israel's captivity and exile under Babylonia. When found in Job, this word should be rendered *warfare*, and it is figuratively used for a wretched, miserable condition of life (see Job 7:1 10:17 Isa. 40:2 Dan. 10:1). Strong's #6635 BDB #838. Gen. 2:1 21:22 26:26 6:26 Exodus 7:4 Num. 1:3 33:1 4:19 Deut. 17:3 Joshua 5:14 22:12 Judges 4:2 1Sam. 1:3 12:9 14:50 17:55 26:5 28:1 2Sam. 2:8 17:25 19:13 20:23 1Kings 1:19 2:5, 32 4:4 1Chron. 7:11 12:8 Job 7:1 10:17 14:14 Psalm 33:6 44:9 68:11

|  |   |   |                         |
|--|---|---|-------------------------|
| tsâbâ' (צָבָא) [pronounced <i>tsaw<sup>b</sup>-VAW</i> ] | <i>army, war, or warfare</i>  | masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix | Strong's #6635 BDB #838 |
| tsâbâ' (צָבָא) [pronounced <i>tsaw<sup>b</sup>-VAW</i> ] | <i>that which goes forth, army, war, warfare, host; army, host; host (of organized army); host (of angels); of sun, moon, and stars; of whole creation; war, warfare, service, go out to war; service</i> | masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix | Strong's #6635 BDB #838 |

See below for proper noun usage of this word. I may want to develop the plural meanings.

6. **Masculine\_proper\_noun:** ts<sup>eb</sup>bâ'ôwth (צבאות) [pronounced tz<sup>eb</sup>-<sup>b</sup>vaw-OHTH], which means *armies, wars*. is simply the plural of tsâbâ'. It is actually not given a separate listing in BDB. As a part of the above work, a use of this word is given in a title for God and some take that as a proper noun. There is no difference in the spelling between the plural noun and the *title* use; it is listed under a subheading of tsâbâ' as a *technical* use of the word, so to speak. Owen simply lists it as a proper noun, and references tsâbâ' even though, again, there is no separate *proper noun* listing for this word in BDB. Now, in terms of meaning, there really is no change—it means *Jehovah of the Armies*. About the only difference that we might notice in the English is that we might capitalize *armies*, because it is used in a title for God. [Now, in case you want to interpret this as *Y<sup>ehowah</sup> of the Sabbath*, the word *Sabbath* is shâbbath (שבת) [pronounced shahb-BATH]. The two words both have the bēyth and the same tâv at the end, but they have a different beginning and ts<sup>eb</sup>bâ'ôwth as an additional wâw at the end as well (this is a part of the plural form). And if this were just one isolated passage, we might make a case that one should be the other. However, both of these words are found in abundance throughout Scripture, correctly pointed and spelled, and those different from one another. *Shâbbath* = Strong's #7676 BDB #992]. Strong's #6635 BDB #838. Exodus 12:17 Deut. 20:9 1Sam. 1:3 4:4 15:2 17:45 2Sam. 6:18 7:8 1Kings 2:5 Psalm 59:5 89:8 103:21 148:2

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|---|----------------------------|---|----------------------------|
| ts <sup>eb</sup> bâ'ôwth (צבאות)<br>[pronounced tz <sup>eb</sup> -vaw-OHTH] | <i>armies, hosts; wars</i> | masculine plural noun,<br>simply the plural of<br>Strong's #6635, but<br>often used in titles | Strong's #6635<br>BDB #838 |
|---|----------------------------|---|----------------------------|

7. **Masculine\_noun1:** *litter*. Strong's #6632 BDB #839.  
 8. **Masculine\_noun2:** *lizard* (as unclean). Strong's #6632 BDB #839.  
 9. **Masculine\_proper\_noun:** tsô<sup>b</sup>vê<sup>b</sup>vâh (צובב) [pronounced tsoh-vay-VAW], which is transliterated *Zobebah*. Strong's #6637 BDB #839. 1Chron. 4:8  
 10. **Verb:** *to swell up*. Strong's #6638 BDB #839.  
 11. **Adjective:** *swollen, swelling*. Strong's #6639 BDB #839.  
 12. **Masculine\_noun1:** ts<sup>eb</sup>bîy (צבי) [pronounced ts<sup>eb</sup>-VEE], which means *beauty, glory, honor; roebuck, gazelle*. Strong's #6643 BDB #840. 2Sam. 1:19 2:18 1Kings 4:23 1Chron. 12:8 Prov. 6:5

|   |   |  |                            |
|---|---|--|----------------------------|
| ts <sup>eb</sup> bîy (צבי) [pronounced ts <sup>eb</sup> -VEE] | <i>glory, splendor, honor; beauty; roebuck, gazelle</i> | masculine singular noun<br>with the definite article | Strong's #6643<br>BDB #840 |
|---|---|--|----------------------------|

Treasury of Scriptural Knowledge: *Tzevee, in Arabic zaby, Chaldee and Syriac tavya, denotes the gazelle or antelope, so called from its stately beauty, as the word imports. In size it is smaller than the roe, of an elegant form, and its motions are light and graceful. It bounds seemingly without effort, and runs with such swiftness that few creatures can exceed it – 2Sam. 2:18. Its fine eyes are so much celebrated as even to become a proverb; and its flesh is much esteemed for food among eastern nations, having a sweet, musky taste, which is highly agreeable to their palates – 1Kings 4:23. If to these circumstances we add, that they are gregarious, and common all over the East, whereas the roe is either not known at all, or else very rare in these countries, little doubt can remain that the gazelle and not the roe is intended by the original word.*<sup>89</sup>

13. **Masculine\_noun2:** which means *gazelle*. See above. Strong's #6643 BDB #840.  
 14. **Feminine\_noun:** which means *gazelle*. Strong's #6646 BDB #840.  
 15. **Verb:** It is reasonably assumed that he *passed* the food to her; this verb is found only here and has no nearby cognates (Strong's #6642 BDB #840). Ruth 2:14b  
 16. **Proper\_noun/location:** Ts<sup>eb</sup>bôyiyim (צבאים) [pronounced tsehb-oh-yih-YIM], which means *gazelles*; transliterated *Zeboim, Zeboiim*. Strong's #6636 BDB #840. Gen. 10:19 14:2

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|--|---|--------------------------------|----------------------------|
| Ts <sup>eb</sup> bôyiyim (צבאים)<br>[pronounced tsehb-oh-ih-YIM] | <i>gazelles; transliterated Zeboim, Zeboiim</i> | plural proper<br>noun/location | Strong's #6636<br>BDB #840 |
|--|---|--------------------------------|----------------------------|

<sup>89</sup> *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880; from E-sword, Deut. 15:22.

There are several different spellings of this noun, and the one above is what we find in Gen. 10:19; but it is not listed among the 3 other spellings by Strong.

17. **Masculine\_noun:** tseba' (טְּבָא) [pronounced TSEH<sup>b</sup>-vahg], which means *finger-dyed material*; and is translated *finger-work* (Young), *dyed stuffs* (Owen), *dyed work* (NASB) or *divers coloured rainment* (Rotherham). This word is found only in this verse, but is closely tied to the word for *variegated* or *colored* and to the word for *finger*. For this reason, it is variously rendered as *finger-work* (Young), *dyed stuffs* (Owen), *dyed work* (NASB) or *divers coloured rainment* (Rotherham). We will render this *finger-dyed material*. Freeman goes into some detail on this material, claiming that it was colored either from dye or from embroidery, both of which had been in existence in Egypt for some time. Strong's #6648 BDB #840. Judges 5:30\*

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|--|---|-----------------------|----------------------------|
| tseba' (טְּבָא) [pronounced TSEH <sup>b</sup> -vahg] | <i>finger-dyed material</i> ; and is translated <i>finger-work</i> (Young), <i>dyed stuffs</i> (Owen), <i>dyed work</i> (NASB) or <i>divers coloured rainment</i> (Rotherham) | masculine plural noun | Strong's #6648<br>BDB #840 |
|--|---|-----------------------|----------------------------|

18. **Adjective:** which means *colored, variegated*. Strong's #6641 BDB #840.

19. **Feminine\_noun:** 'ets'ba' (עֵטְבָא) [pronounced etz<sup>e</sup>-BAHG], which means *finger, forefinger, finger used for dipping*. Strong's #676 BDB #840. The Doctrine of Fasting (Isa. 58:9b–10) Exodus 8:19 29:12 31:18 2Sam. 21:20 Prov. 6:13 7:3

|  |   |                        |                           |
|--|---|------------------------|---------------------------|
| 'ets'ba' (עֵטְבָא) [pronounced etz <sup>e</sup> -BAHG]             | <i>finger, forefinger, finger used for dipping; toes</i>                            | feminine singular noun | Strong's #676<br>BDB #840 |
| 'ets'ba'ôwth (עֵטְבָאוֹת) [pronounced etz <sup>e</sup> -bah-ŶOHTH] | <i>fingers [of the hand], forefingers; a measurement [across the fingers]; toes</i> | feminine plural noun   | Strong's #676<br>BDB #840 |

20. **Verb3:** which means *to limp*. The meaning is guessed at. Strong's #none BDB #840.

21. **Masculine\_proper\_noun:** Tsib'ôwn (צִיבְוֹן) [pronounced tsihb-ŶOHN], which means *colored, dyed; speckled; transliterated Zibeon*. Strong's #6649 BDB #840. Gen. 36:2

|   |   |                                |                            |
|---|---|--------------------------------|----------------------------|
| Tsib'ôwn (צִיבְוֹן) [pronounced tsihb-ŶOHN] | <i>colored, dyed; speckled; transliterated Zibeon</i> | masculine singular proper noun | Strong's #6649<br>BDB #840 |
|---|---|--------------------------------|----------------------------|

22. **Masculine\_proper\_noun:** ts'ôb'îym (צִבְיִם) [pronounced tz<sup>e</sup>-voh-GEEM], which possibly means *hyenas* and is transliterated *Zeboim*. Strong's #6650 BDB #840. 1Sam. 13:18

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|--|---|--|----------------------------|
| ts'ôb'îym (צִבְיִם) [pronounced tz <sup>e</sup> -voh-GEEM] | which possibly means <i>hyenas</i> (according to BDB) and is transliterated <i>Zeboim</i> | proper noun locale (with the definite article) | Strong's #6650<br>BDB #840 |
|--|---|--|----------------------------|

23. **Verb:** tsâbar (צָבַר) [pronounced tsaw-BAHR], which means *to heap up, to lay up, to pile up; to gather [together], to aggregate [grain, corn; dust; silver]*. Strong's #6651 BDB #840. Gen. 41:35 Exodus 8:13

|                                       |  |  |                             |
|---------------------------------------|--|--|-----------------------------|
| tsâbar (צָבַר) [pronounced tsaw-BAHR] | <i>to heap up, to lay up, to pile up; to gather [together], to aggregate [grain, corn; dust; silver]</i> | 3 <sup>rd</sup> person masculine plural, Qal imperfect | Strong's #6651<br>BDB #840. |
|---------------------------------------|--|--|-----------------------------|

24. **Masculine\_noun:** which means *a heap*. Strong's #6652 BDB #840.

25. **Masculine\_plural\_noun:** which means *bundles of grain*. Strong's #6653 BDB #841.

26. **Verb:** which means *to turn away, to shun, to alienate*. Strong's #none BDB #841.

27. **Masculine\_noun:** tsad (צֶדֶק) [pronounced tzahd], which means *side*. With the min preposition, it means *at the side of*. Strong's #6654 BDB #841. Gen. 6:16 Exodus 25:32 26:13 30:4 Deut. 31:26 Joshua 3:16 Judges 2:3 Ruth 1:14b 1Sam. 6:8 20:20 2Sam. 2:16



|  |                           |                         |                            |
|--|---------------------------|-------------------------|----------------------------|
| tsad (צַד) [pronounced <i>tzahd</i> ]              | <i>side</i>               | masculine singular noun | Strong's #6654<br>BDB #841 |
| tsadîym (צַדִּיִּם) [pronounced <i>tzahd-EEM</i> ] | <i>sides; adversaries</i> | masculine plural noun   | Strong's #6654<br>BDB #841 |

28. **Noun+preposition:** Judges 2:3

|                                       |   |   |                            |
|---------------------------------------|---|---|----------------------------|
| lâmed (ל) [pronounced <i>le</i> ]     | <i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i> | directional/relational/possessive preposition | No Strong's #<br>BDB #510  |
| tsad (צַד) [pronounced <i>tzahd</i> ] | <i>sides; adversaries</i>   | masculine plural noun                         | Strong's #6654<br>BDB #841 |

The phrase *to [for] sides* is rather unclear here. Some interpret this as *they will be to you [as thorns] in your sides*. Others loosely render this *they will be to you [those] belonging to your adversaries*.

29. **Noun+preposition:** Exodus 25:32 1Sam. 6:8 20:25 23:26 2Sam. 13:34

|                                       |   |                           |                            |
|---------------------------------------|---|---------------------------|----------------------------|
| min (מִן) [pronounced <i>mihn</i> ]   | <i>from, away from, out from, out of from, off, on account of</i> | preposition of separation | Strong's #4480<br>BDB #577 |
| tsad (צַד) [pronounced <i>tzahd</i> ] | <i>side</i>   | masculine singular noun   | Strong's #6654<br>BDB #841 |

The phrase *from a side* means *at the side of, to the side of, on the side of, beside*.

30. **Noun+preposition:**

|                                       |   |                          |                            |
|---------------------------------------|---|--------------------------|----------------------------|
| ‘al (עַל) [pronounced <i>gahl</i> ]   | <i>upon, beyond, on, against, above, over, by, beside</i> | preposition of proximity | Strong's #5921<br>BDB #752 |
| tsad (צַד) [pronounced <i>tzahd</i> ] | <i>side</i>   | masculine singular noun  | Strong's #6654<br>BDB #841 |

The phrase *upon [or against a side]* means *at the side of, against the side, along the side*. This would be used of a mother carrying a child on her side.

31. **Verb1:** tsâdâh (צַדָּה) [pronounced *tzaw-DAW*], which means *to lie in wait*. Strong's #6658 BDB #841.

32. **Feminine\_noun:** which means *lying-in-wait*. Strong's #6660 BDB #841.

33. **Verb2:** tsâdâh (צַדָּה) [pronounced *tzaw-DAW*], which means *to chase; to desolate, to destroy, lay waste; to hunt, to lie in wait*. Strong's #6658 BDB #841. Exodus 21:13 1Sam. 24:11

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|---|--|---|----------------------------|
| tsâdâh (צַדָּה) [pronounced <i>tzaw-DAW</i> ] | <i>to lie in wait for; to hunt, to chase; to lay desolate, to destroy, to lay waste; to hunt</i> | 3 <sup>rd</sup> person masculine singular, Qal imperfect    | Strong's #6658<br>BDB #841 |
| tsâdâh (צַדָּה) [pronounced <i>tzaw-DAW</i> ] | <i>to be laid desolate, to be destroyed, to be laid waste to; to be hunted</i>                   | 3 <sup>rd</sup> person masculine singular, Niphal imperfect | Strong's #6658<br>BDB #841 |

34. **Verb:** which means *to speak the truth, to favour, to endow*. Strong's #6722 BDB #841.

35. **Masculine\_substantive:** tsedeq (צֶדֶק) [pronounced *TZEH-dehk*], which means *righteousness, rightness, vindication*. Strong's #6664 BDB #841. The Doctrine of Fasting (Isa. 58:2) Deut. 1:16 16:18 Job 6:29 8:3 Psalm 7:8 15:2 23:3 51:19 52:3 96:13 118:19 Prov. 1:3 2:9 8:8

|   |  |                                |                            |
|---|--|--------------------------------|----------------------------|
| tsedeq (צֶדֶק) [pronounced <i>TZEH-dehk</i> ] | <i>justice, rightness, straightness; what is right and just; righteousness, rightness, vindication</i> | masculine singular substantive | Strong's #6664<br>BDB #841 |
|---|--|--------------------------------|----------------------------|

BDB gives the definition set: 1) *justice, rightness, righteousness*; 1a) *what is right or just or normal, rightness, justness (of weights and measures)*; 1b) *righteousness (in government)*; 1b1) *of judges, rulers, kings*; 1b2) *of law*; 1b3) *of Davidic king, Messiah*; 1b4) *of Jerusalem as seat of just government*; 1b5) *of God's attribute*; 1c) *righteousness, justice (in case or cause)*; 1d) *rightness (in speech)*; 1e) *righteousness (as ethically right)*; 1f) *righteousness (as vindicated), justification (in controversy), deliverance, victory, prosperity*; 1f1) *of God as covenant-keeping in redemption*; 1f2) *in name of Messianic king*; 1f3) *of people enjoying salvation*; 1f4) *of Cyrus*. Gesenius adds *liberation, welfare, felicity*.

36. **Masculine\_proper\_noun:** which means *righteousness, justified*; transliterated . Strong's #3072 BDB #842.

37. **Feminine\_noun:** ts<sup>e</sup>dâqâh (צדקה) [pronounced ts<sup>e</sup>daw-KAW], which means *righteousness, executed righteousness and justice, righteous vindication*. In the plural, this means *righteousnesses, executed righteousnesses and justice, righteous acts, righteous vindication*. Strong's #6666 BDB #842. Gen. 15:6 18:19 30:33 Judges 5:11 1Sam. 12:7 26:23 2Sam. 19:28 22:21 1Kings 3:6 8:32 Psalm 33:5 51:14 89:16 99:4 103:6 106:3 Prov. 8:18 10:2

|  |  |                        |                            |
|--|--|------------------------|----------------------------|
| ts <sup>e</sup> dâqâh (צדקה)<br>[pronounced ts <sup>e</sup> daw-KAW] | <i>rectitude, right; justice; righteousness, executed righteousness and justice, righteous vindication</i> | feminine singular noun | Strong's #6666<br>BDB #842 |
| ts <sup>e</sup> dâqâh (צדקה)<br>[pronounced ts <sup>e</sup> daw-KAW] | <i>righteousnesses, executed righteousnesses and justice, righteous acts, righteous vindication</i>        | feminine plural noun   | Strong's #6666<br>BDB #842 |

38. **Verb:** tsâdaq (צדק) [pronounced tsaw-DAHK], and it means *to be righteous, to be just, to be justified; to have a just cause; to be in the right; to be vindicated; to conduct oneself with integrity*. It can also mean *to have a just cause, to speak the truth, to be vindicated*. Strong's #6663 BDB #842. Gen. 38:26 44:16 Exodus 23:7 2Sam. 15:4 1Kings 8:32 Job 4:17 9:2, 15, 20 11:2 13:18 15:14 Psalm 19:9 51:4

|  |   |   |                            |
|--|---|---|----------------------------|
| tsâdaq (צדק)<br>[pronounced tsaw-DAHK] | <i>to be righteous, to be just, to be justified; to have a just cause; to be in the right; to be vindicated; to conduct oneself with integrity</i>  | 2 <sup>nd</sup> person masculine singular, Qal imperfect    | Strong's #6663<br>BDB #842 |
| tsâdaq (צדק)<br>[pronounced tsaw-DAHK] | <i>to be made righteous, to be declared just, to be justified; to be vindicated [from wrongdoing]</i>   | 3 <sup>rd</sup> person masculine singular, Niphal imperfect | Strong's #6663<br>BDB #842 |
| tsâdaq (צדק)<br>[pronounced tsaw-DAHK] | <i>to justify; to make one appear righteous, to make [declare] someone righteous; to absolve, to acquit; to make a [righteous] cause prevail</i>  | 3 <sup>rd</sup> person masculine singular, Piel imperfect   | Strong's #6663<br>BDB #842 |
| tsâdaq (צדק)<br>[pronounced tsaw-DAHK] | <i>to do or bring to justice (in administrating the law); to declare righteous [just, innocent]; to justify; to vindicate the cause [of someone]; to make [someone] righteous (just); to turn to (toward) righteousness and integrity</i> | 3 <sup>rd</sup> person masculine singular, Hiphil imperfect | Strong's #6663<br>BDB #842 |

|  |  |   |                            |
|--|--|---|----------------------------|
| tsâdaq (צַדִּיק)<br>[pronounced tsaw-DAHK] | <i>to justify oneself; to declare oneself to be righteous; to clear oneself; to purge oneself [from suspicion]</i> | 3 <sup>rd</sup> person masculine singular, Hithpael imperfect | Strong's #6663<br>BDB #842 |
|--|--|---|----------------------------|

39. **Adjective:** tsaddîyq (צַדִּיק) [pronounced tsahd-DEEK], which means *just, righteous, justified*. This adjective is used of man and God. I use the latter English translation when referring to man, as it is a reference to someone who has been saved or justified (Gen. 6:9 18:23). This word can also refer to a nation with a pivot of believers (Gen. 20:4). It can also refer to a state which is not absolute, but relative, meaning someone who is spiritually mature or more correct or more righteous (Gen. 9:6 1Kings 2:32). When used as a substantive, it would mean *righteous ones, justified ones*. When used of God, this means *absolute or perfect righteousness*. Strong's #6662 BDB #843. Gen. 6:9 7:1 18:23 20:4 Exodus 9:27 23:7 Deut. 4:8 16:19 32:4 1Sam. 24:17 2Sam. 4:11 23:3 1Kings 2:32 8:32 Job 17:9 Psalm 7:8 32:11 33:1 34:15, 19 52:6 55:22 64:10 68:3 118:15 142:7 Prov. 2:20 4:18 9:9 10:3, 24

|   |  |   |                            |
|---|--|---|----------------------------|
| tsaddîyq (צַדִּיק)<br>[pronounced tsahd-DEEK] | <i>just, righteous, justified, vindicated; absolute or perfect righteousness [if applied to God]</i> | masculine singular adjective, often used as a substantive | Strong's #6662<br>BDB #843 |
|---|--|---|----------------------------|

|   |  |   |                            |
|---|--|---|----------------------------|
| tsaddîyqîym (צַדִּיקִים)<br>[pronounced tsahd-dee-KEEM] | <i>just ones, righteous ones, justified ones; [those who have been] vindicated</i> | masculine plural adjective, often used as a substantive | Strong's #6662<br>BDB #843 |
|---|--|---|----------------------------|

40. **Masculine\_proper\_noun:** Tsâdôq (צַדִּיק) [pronounced tzaw-DOHK], which means *just, righteous*; transliterated *Zadok*. Usually spelled צַדִּיק in Strong's #6659 BDB #843. 2Sam. 8:17 16:24 17:15 18:19 19:11 20:25 1Kings 1:8 2:35 4:2 1Chron. **12:28** 16:39

|  |  |                                |                            |
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| Tsâdôwq or Tsâdôwq<br>(צַדִּיק or צַדִּיק)<br>[pronounced tzaw-DOHK] | <i>just, righteous; transliterated Zadok</i> | masculine singular proper noun | Strong's #6659<br>BDB #843 |
|--|--|--------------------------------|----------------------------|

41. **Masculine\_proper\_noun:** which means *Yah is righteousness*; transliterated . Strong's #6667 BDB #843.

42. **Masculine\_noun:** tsôhar (צֹהַר) [pronounced TZOH-hahr], which means *light; windows; midday, noon, noontide* [in the dual]. Strong's #6672 BDB #843. Gen. 6:16 43:16 The Doctrine of Fasting (Isa. 58:10) 2Sam. 4:5 Job 11:17 Psalm 55:17

|  |   |  |                            |
|--|---|--|----------------------------|
| tsôhar (צֹהַר)<br>[pronounced TZOH-hahr] | <i>light, daylight; window; opening</i> | feminine singular noun with the definite article | Strong's #6672<br>BDB #843 |
|--|---|--|----------------------------|

Although some suggest this means a *roof*, that seems less likely to me, given the other meanings.

|   |   |   |                            |
|---|---|---|----------------------------|
| tsâh°rayim (צֹהַרִּים)<br>[pronounced TZAW-ho-rah-YIHM] | <i>midday, noon, noontide; metaphorically for very great happiness (Job 11:17 Psalm 37:6)</i> | masculine dual noun with the definite article | Strong's #6672<br>BDB #843 |
|---|---|---|----------------------------|

43. **Feminine\_noun2:** which means *roof*. Probably. Strong's #5672 BDB #844.

44. **Masculine\_noun:** which means *fresh oil*. Strong's #3323 BDB #844.

45. **Verb:** which means *to press out oil*. Job 24:11.\* Strong's #6671/5671 BDB #844.

46. **Masculine\_proper\_noun:** yits°hâr (צִיֵּהָר) [pronounced yihts-HAWR], which means *shining oil*; transliterated *Izhar*. Strong's #3324 BDB #844. Exodus 6:18

|  |  |                                |                            |
|--|--|--------------------------------|----------------------------|
| yits°hâr (צִיֵּהָר)<br>[pronounced yihts-HAWR] | <i>shining oil; transliterated Izhar</i> | masculine singular proper noun | Strong's #3324<br>BDB #844 |
|--|--|--------------------------------|----------------------------|

47. **Verb:** which means *to be foul, to be polluted*. Strong's #none BDB #844.
48. **Feminine\_noun:** which means *human excrement*. Ezra 4:12. Strong's #6627 BDB #844.
49. **Feminine\_noun:** which means *filth*. Strong's #6675 BDB #844.
50. **Adjective:** which means *filthy*. Strong's #6674 BDB #844.
51. **Masculine\_proper\_noun:** Tsôwbâh (זִבְחָ) [pronounced *tzoh<sup>b</sup>-VAW*], which is transliterated *Zobah*. Also tsôw<sup>b</sup>vâ' (צִוְאָ) [pronounced *tzoh<sup>b</sup>-VAW*]. Some relationship to Strong's #2578. Strong's #6678 BDB #844. 1Sam. 14:47 2Sam. 8:3 23:36 10:6 Psalm 60 inscription

|   |                             |                        |                            |
|---|-----------------------------|------------------------|----------------------------|
| Tsôwbâh (זִבְחָ)<br>[pronounced <i>tzoh<sup>b</sup>-VAW</i> ] | transliterated <i>Zobah</i> | Proper noun, territory | Strong's #6678<br>BDB #844 |
|---|-----------------------------|------------------------|----------------------------|

52. **Verb1:** which means *to hunt*. Strong's #6679 BDB #844. Gen. 27:3 Prov. 6:26

|  |   |  |                            |
|--|---|--|----------------------------|
| tsîyd (צִיד) [pronounced<br><i>tseed</i> ] | <i>to hunt; to catch birds; to lay<br/>snares; to stalk</i>           | 3 <sup>rd</sup> person masculine<br>singular, Qal imperfect                              | Strong's #6679<br>BDB #845 |
| tsîyd (צִיד) [pronounced<br><i>tseed</i> ] | <i>hunt; take</i>   | 2 <sup>nd</sup> person masculine<br>singular, Qal imperative;<br>with the voluntative hê | Strong's #6679<br>BDB #845 |
| tsîyd (צִיד) [pronounced<br><i>tseed</i> ] | <i>to hunt [eagerly, keenly,<br/>enthusiastically]; to lay snares</i> | 3 <sup>rd</sup> person masculine<br>singular, Pilel (Gesenius)<br>Poel (BDB) imperfect   | Strong's #6679<br>BDB #845 |
| tsîyd (צִיד) [pronounced<br><i>tseed</i> ] | <i>to take provision, to furnish<br/>oneself with food (or game)</i>  | 3 <sup>rd</sup> person masculine<br>singular, Hithpael<br>imperfect                      | Strong's #6679<br>BDB #845 |

53. **Masculine\_noun1:** which means *hunting, game*. Strong's #6718 BDB #844. Gen. 10:9 25:28 25:27 27:3 Psalm 132:15

|   |   |  |                            |
|---|---|--|----------------------------|
| tsayid (צִיד) [pronounced<br><i>TSAH-yihd</i> ] | <i>hunting; game [prey] hunted;<br/>provisions [especially for a<br/>journey], food</i> | masculine singular noun<br>with the 3 <sup>rd</sup> person<br>feminine singular suffix | Strong's #6718<br>BDB #845 |
|---|---|--|----------------------------|

The NET Bible: *The word for "game," "venison" is here the same Hebrew word as "hunter" in the last verse. Here it is a metonymy, referring to that which the hunter kills.*<sup>90</sup>

54. **Masculine\_noun:** which means *hunter*. Strong's #6719 BDB #844.
55. **Feminine\_noun:** m<sup>e</sup>tsâd (צִדָּה) [pronounced *m<sup>e</sup>-TSAWD*], which means *the top or summit [of a mountain]; a fortress, a mountain castle; a stronghold; a secure hiding place*. This can refer both to *where* hunters to go to seek their prey and to *where* prey might flee to as a safe retreat from those hunting them. Strong's #4679 BDB #844. Judges 6:2 1Sam. 23:14, 29 (24:1) 1Chron. 12:8, 16

|  |  |                        |                            |
|--|--|------------------------|----------------------------|
| m <sup>e</sup> tsâd (צִדָּה)<br>[pronounced <i>m<sup>e</sup>-TSAWD</i> ] | <i>the top or summit [of a<br/>mountain]; a fortress, a mountain<br/>castle; a stronghold; secure<br/>hiding place</i> | feminine singular noun | Strong's #4679<br>BDB #844 |
|--|--|------------------------|----------------------------|

This can refer both to *where* hunters to go to seek their prey and to *where* prey might flee to as a safe retreat from those hunting them.

56. **Masculine\_noun:** mâtsôwd (מִצְוֶה) [pronounced *maw-TZOHD*], which means *siege works, hunting implement, net*. It is found in Prov. 12:12 Eccles. 7:26 9:14. In Job 19:6, it is mâtsûwd (מִצְוֶה) [pronounced *maw-TZOOD*]. It appears that the meaning as *stronghold* or *siege works* is dubious, due to the problems of the text in Eccles. 9:14. Therefore, we can probably go with *net* and feel comfortable. I have actually

<sup>90</sup> From <http://bible.org/netbible/index.htm?gen25.htm> (footnote) accessed February 22, 2013.

oversimplified the problem with this word. Strong's #4685 BDB #844. [Masada (1Sam. 24)]

|  |  |   |                            |
|--|--|---|----------------------------|
| mâtsôwd (מִצּוֹד)<br>[pronounced <i>maw-TZOHD</i> ]  | <i>net; capture; fortress, castle, stronghold; defense</i>   | masculine singular noun                                       | Strong's #4685<br>BDB #845 |
| 57. <b>Masculine_noun1:</b> mâtsûwd (מִצּוֹד) [pronounced <i>maw-TZOOD</i> ], which means <i>net, prey</i> . Strong's #4686 BDB #845. [Masada (1Sam. 24)] 2Sam. 22:2 Job 19:6  |  |   |                            |
| mâtsûwd (מִצּוֹד)<br>[pronounced <i>maw-TZOOD</i> ]  | <i>net; capture; fortress, castle, stronghold; defense</i>   | masculine singular noun                                       | Strong's #4686<br>BDB #845 |
| 58. <b>Feminine_noun2:</b> m <sup>e</sup> tsôwdâh (מִצּוֹדָה) [pronounced <i>m<sup>e</sup>tzoh-DAW</i> ], which means <i>net, capture; fastness; castle, defense, stronghold</i> . Recheck. Strong's #4685 BDB #845. [Masada (1Sam. 24)] 1Chron. 11:5  |  |   |                            |
| m <sup>e</sup> tsôwdâh (מִצּוֹדָה)<br>[pronounced <i>m<sup>e</sup>tzoh-DAW</i> ]   | <i>net, capture; fastness; castle, defense, stronghold</i>   | feminine singular noun  | Strong's #4685<br>BDB #845 |
| 59. <b>Feminine_noun:</b> m <sup>e</sup> tsûwdâh (מִצּוֹדָה) [pronounced <i>m<sup>e</sup>tzoo-DAW</i> ], which means <i>fortress, stronghold, top of a mountain; capture, prey, hunted; snare, net</i> . This word may be transliterated <i>Masada</i> . Strong's #4686 BDB #845. Masada (1Sam. 24) 1Sam. 22:4 24:22 2Sam. 5:7 23:14 1Chron. 11:16   |  |   |                            |
| m <sup>e</sup> tsûwdâh (מִצּוֹדָה)<br>[pronounced <i>m<sup>e</sup>tzoo-DAW</i> ]   | <i>fortress, stronghold, top of a mountain; capture, prey, hunted; snare, net; transliterated Masada</i> | feminine singular noun  | Strong's #4686<br>BDB #845 |
| 60. <b>Masculine_noun:</b> which means <i>provisions, food</i> . Strong's #6718 BDB #845.  |  |   |                            |
| 61. <b>Noun:</b> tseydah (צֵידָה) [pronounced <i>TSAY-dah</i> ], which means <i>provisions [taken on a journey]</i> . We find this word in Gen. 27:3 42:25 45:21 Exodus 12:39 Joshua 1:11 9:11 Judges 7:* 20:10 1Sam. 22:10 Psalm 78:25* Does this have a masculine form? Strong's #6720 BDB #845. Gen. 45:21 Exodus 12:39 Joshua 1:11 1Sam. 22:10 Psalm 78:25   |  |   |                            |
| tseydah (צֵידָה)<br>[pronounced <i>TSAY-dah</i> ]  | <i>provisions [taken on a journey]</i>   | feminine singular noun  | Strong's #6720<br>BDB #845 |
| 62. <b>Verb:</b> tsîyd (צִיד) [pronounced <i>tseed</i> ], which means <i>to hunt. supply oneself with provisions, to take as provisions</i> . Strong's #6679 BDB #845. Gen. 27:5, 33 Joshua 9:4, 12  |  |   |                            |
| tsîyd (צִיד) [pronounced <i>tseed</i> ]  | <i>to hunt</i>   | 3 <sup>rd</sup> person masculine singular, Qal imperfect      | Strong's #6679<br>BDB #845 |
| tsîyd (צִיד) [pronounced <i>tseed</i> ]  | <i>the one hunting, the hunter, the hunter of...</i>   | Qal active participle with the definite article               | Strong's #6679<br>BDB #845 |
| tsîyd (צִיד) [pronounced <i>tseed</i> ]  | <i>to hunt (eagerly, keenly, with enthusiasm)</i>  | 3 <sup>rd</sup> person masculine singular, Poel imperfect     | Strong's #6679<br>BDB #845 |
| tsîyd (צִיד) [pronounced <i>tseed</i> ]  | <i>to take provision</i>   | 3 <sup>rd</sup> person masculine singular, Hithpoel imperfect | Strong's #6679<br>BDB #845 |
| 63. <b>Piel_Verb:</b> tsâvâh (צָוָה) [pronounced <i>tsaw-VAW</i> ], which means <i>to commission, to mandate, to lay charge upon, to give charge to, charge, command, order; to instruct</i> [as in, giving an order]. This is a verb found only in the Piel. In Judges 13:14 and in Deut. 4:23, it refers to that which God commanded someone <i>not to do</i> . Strong's #6680 BDB #845. [Lev. 25:21 Deut. 4:23 31:14 34:9 Joshua 1:9 11:15 Judges 13:14 Ruth 1:15 (3:5) Psalm 33:9 change W to V—maybe not?] Gen. 2:16 3:11 6:22 7:5 12:20 18:19 21:4 26:11 27:8 28:1 32:4 42:25 44:1 45:19 47:11 49:29 50:2 Exodus 1:22 4:28 5:6 6:13 7:2, 6 12:28 16:16 18:23 19:7 23:15 25:22 27:20 29:36 31:6 32:8 Deut. 1:3 2:4 3:18, 28 4:2, 5, 13 5:12 17:3 20:17 Judges 2:20 1Sam. 2:29 13:14 17:20 18:22 20:29 21:2 25:30 2Sam. 4:11 13:28 14:8, 19 17:14 18:5 21:14 24:19 1Kings 1:35 2:1 5:6, 17 8:58 9:4 1Chron. 15:15 16:15 Psalm 7:6 133:3 44:4 148:5 |  |   |                            |

|   |   |   |                         |
|---|---|---|-------------------------|
| tsâvâh (צָוָה) [pronounced tsaw-VAW]  | to commission, to mandate, to appoint; to ordain; to lay charge upon, to give charge to, to charge [command, order]; to instruct [as in, giving an order]   | 3 <sup>rd</sup> person masculine singular, Piel imperfect, 3 <sup>rd</sup> person masculine singular suffix | Strong's #6680 BDB #845 |
| The full list of BDB meanings for the Piel stem: <i>to lay charge upon; to give charge to, give command to; to give charge unto; to give charge over, appoint; to give charge, command; to charge, command; to charge, commission; to command, appoint, ordain (of divine act)</i> . Gesenius adds, <i>to commission</i> . In Gen. 50:16, this is translated <i>to send a messenger [r]</i> (ESV, Green, KJV, Owens, Webster, WEB). |   |   |                         |
| tsâvâh (צָוָה) [pronounced tsaw-VAW]  | commission, mandate, appoint; ordain; lay charge upon, give charge to, charge [command, order]; instruct [as in, giving an order]                           | 2 <sup>nd</sup> person masculine singular, Piel imperative  | Strong's #6680 BDB #845 |
| tsâvâh (צָוָה) [pronounced tsaw-VAW]  | commanding, commissioning, mandating, appointing; ordaining; laying charge upon, giving charge to, charging, ordering; instructing [as in, giving an order] | Piel participle   | Strong's #6680 BDB #845 |
| tsâvâh (צָוָה) [pronounced tsaw-VAW]  | to be commanded [mandated, appointed]; to be commissioned, to be ordained   | 3 <sup>rd</sup> person masculine singular, Pual imperfect, 3 <sup>rd</sup> person masculine singular suffix | Strong's #6680 BDB #845 |

64. **Masculine noun:** which means *sign post, monument*. Strong's #6725 BDB #846

65. **Feminine noun:** mits<sup>e</sup>vâh (מִצְוָה) [pronounced mits<sup>e</sup>-VAH], which means *prohibition, commandment, precept, that which is forbidden, constraint, proscription, countermand*. Strong's #4687 BDB #846. Gen. 26:5 Exodus 15:26 16:28 20:6 24:12 Deut. 4:2, 40 5:10, 31 17:20 Judges 2:17 1Sam. 13:13 1Kings 2:3, 43 3:14 6:12 8:58 9:6 Psalm 19:8 89:31 Prov. 2:1 3:1 4:4 6:20, 23 7:1 10:8

|   |  |                             |                         |
|---|--|-----------------------------|-------------------------|
| mits <sup>e</sup> vâh (מִצְוָה) [pronounced mits <sup>e</sup> -VAH]   | prohibition, precept, that which is forbidden, constraint, proscription, countermand; commandment                | feminine singular construct | Strong's #4687 BDB #846 |
| mits <sup>e</sup> ôwth (מִצְוֹת) [pronounced mits <sup>e</sup> -OHTH] | prohibitions, precepts, those things which are forbidden, constraints, proscriptions, countermands; commandments | feminine plural noun        | Strong's #4687 BDB #846 |

66. **Masculine singular noun:** tsav (צַו) [pronounced tsahv], which means *precept, command, commandment*. This word only occurs in this passage and in Hosea 5:11, so its meaning is uncertain. Strong's #6673 BDB #846. The Doctrine of Tongues (Isa. 28:11)

67. **Verb:** which means *to cry aloud*. Strong's #6681 BDB #846.

68. **Feminine noun:** which means *outcry [when in distress, grief]*. Strong's #6682 BDB #846.

69. **Feminine noun:** which means *ocean deep*. Isa. 44:27.\* Strong's #6683 BDB #846.

70. **Feminine noun:** m<sup>e</sup>tsûwlâw ( ) [pronounced m<sup>e</sup>ts-OO-law], which means *depth, deep; the deep sea*. Strong's #4688 BDB #846. Exodus 15:5 Psalm 68:22

|  |                                  |                           |                            |
|--|----------------------------------|---------------------------|----------------------------|
| m <sup>e</sup> tsôlâh (מְלֶאֱחַ)<br>[pronounced <i>mets-oh-LAW</i> ] | <i>depth, deep; the deep sea</i> | feminine plural construct | Strong's #4688<br>BDB #846 |
|--|----------------------------------|---------------------------|----------------------------|

This word is also spelled m<sup>e</sup>tsôwlâh (מְלֹאֲחַ) [pronounced *mets-oh-LAW*]; m<sup>e</sup>tsûwlâh (מְלֹאֲחַ) [pronounced *mets-oo-LAW*]; m<sup>e</sup>tsulâh (מְלֶאֱחַ) [pronounced *mets-oo-LAW*].

71. **Feminine\_noun:** which means *basin, hollow, valley-bottom, shadow*. Dubious. Zech. 1:8.\* Strong's #4699 BDB #847.

72. **Verb:** tsûwm (צוּם) [pronounced *tzoom*], which means *to abstain from food, to fast*. Surprisingly enough, this word is not found anywhere in the Law of Moses, and makes its first appearance in Judges 20:26 when the tribe of Benjamin was all but wiped out. Here we find the word again, making its second appearance in Scripture, still during the time of the judges. Although this verb is found 21 times in Scripture, this amounts to a total of 12 incidents, some incidents whose spiritual merit is questionable. Strong's #6684 BDB #847. The Doctrine of Fasting (intro and Isa. 58:3) 1Sam. 7:6 31:13 2Sam. 1:12 12:16, 23

|   |                                      |  |                            |
|---|--------------------------------------|--|----------------------------|
| tsûwm (צוּם) [pronounced <i>tzoom</i> ] | <i>to abstain from food, to fast</i> | 3 <sup>rd</sup> person masculine plural, Qal imperfect | Strong's #6684<br>BDB #847 |
|---|--------------------------------------|--|----------------------------|

73. **Masculine\_noun:** tsôwm (צוּם) [pronounced *tzohm*], which means *a fast, a fasting, fasting*. This word occurs 23 times in the Old Testament. Strong's #6685 BDB #847. The Doctrine of Fasting 2Sam. 12:16

|   |                                   |                         |                            |
|---|-----------------------------------|-------------------------|----------------------------|
| tsôwm (צוּם) [pronounced <i>tzohm</i> ] | <i>a fast, a fasting, fasting</i> | masculine singular noun | Strong's #6685<br>BDB #847 |
|---|-----------------------------------|-------------------------|----------------------------|

74. **Masculine\_plural\_noun:** which means *things formed, images [of cherubim]*. 2Chron. 3:10.\* Strong's #6816 BDB #847.

75. **Verb:** which means *to flow, to overflow, to float*. Strong's #6687 BDB #847.

76. **Masculine\_noun:** tsûwph (צוּף) [pronounced *tzooft*], which means *honeycomb*. This is obviously an onomatopoetic word—it sounds like a glop of honey dripping to the ground. We only find this word in Psalm 19:10 Prov. 16:24.\* Strong's #6688 BDB #847. Psalm 19:10.

77. **Proper\_masculine\_noun:** tsûwph (צוּף) [pronounced *tzooft*], which means *honeycomb*; and is transliterated Zuph. Strong's #6689 BDB #847. 1Sam. 1:1 1Chron. 6:25–27

|   |   |                                |                            |
|---|---|--------------------------------|----------------------------|
| tsûwph (צוּף) [pronounced <i>tzooft</i> ] | <i>honeycomb</i> ; and is transliterated Zuph | Proper singular masculine noun | Strong's #6689<br>BDB #847 |
|---|---|--------------------------------|----------------------------|

78. **Adjective\_gentilic:** tsôwphay (צוּפֵי) [pronounced *tzoh-PHAH-ee*], which is taken to be the gentilic adjective of Zuph; however, that would seem unlikely, since we also have *son of* in this context. In any case, it is given the same Strong's number as Zuph. Strong's #6689 BDB #847. 1Chron. 6:22–24, 25–27

79. **Feminine\_noun:** which means *out-flow*. Strong's #6824 BDB #847.

80. **Verb1:** tsîyts (צִיץ) [pronounced *tzeets*], which means *to blossom, to flourish*. It also means *to shine, to sparkle*. Could it have something to do with *to break forth, to come out, to cast aside*? Strong's #6731 BDB #847. ????? Psalm 90:6 103:15

|   |                                |  |                            |
|---|--------------------------------|--|----------------------------|
| tsûwts (צוּץ) [pronounced <i>tzoots</i> ] | <i>to blossom, to flourish</i> | 3 <sup>rd</sup> person masculine singular, Qal imperfect | Strong's #6731<br>BDB #847 |
|---|--------------------------------|--|----------------------------|

81. **Masculine\_noun:** tsîyts (צִיץ) [pronounced *tzeetz*], which means *blossom, flower; a shiny thing [e.g., the plate of gold worn by the High Priest]; a wing*. Strong's #6731 BDB #847. Exodus 28:36 1Kings 6:18 Psalm 103:15

|   |   |                         |                            |
|---|---|-------------------------|----------------------------|
| tsîyts (צִיץ) [pronounced <i>tseets</i> ] | <i>blossom, flower; a shiny thing [e.g., the plate of gold worn by the High Priest], tiara, turban; feather, wing</i> | masculine singular noun | Strong's #6731<br>BDB #847 |
|---|---|-------------------------|----------------------------|

Also spelled tsits (צִיץ) [pronounced *tseets*].



|   |  |  |                            |
|---|--|--|----------------------------|
| tsitstsîym (טִצִּטְסִיִּם)<br>[pronounced <i>tseets-TSEEM</i> ]   | <i>blossoms, flowers</i>                                       | masculine plural noun                                    | Strong's #6731<br>BDB #847 |
| 82. <b>Verb2:</b> tsûwts (צוּץ) [pronounced <i>tzoots</i> ], which means <i>to gaze, to peep</i> . SOS 2:9.* See verb1 above. Strong's #6692 BDB #847. Psalm 132:18   |  |  |                            |
| tsûwts (צוּץ)<br>[pronounced <i>tzoots</i> ]  | <i>to blossom, to flourish; to shine, to sparkle, to gleam</i> | 3 <sup>rd</sup> person masculine singular, Qal imperfect | Strong's #6692<br>BDB #847 |
| 83. <b>Verb:</b> tsûq (צוּק) [pronounced <i>tzook</i> ], which is a verb, when found in the Hiphil (as here), means <i>to cause distress, to cause to be oppressed</i> . We will find it in Deut. 28:53, 55 and 57. Strong's #6693 BDB #847. Deut. 28:53 Judges 14:17   |  |  |                            |
| 84. <b>Masculine_noun:</b> tsôwq (קוּץ) [pronounced <i>tsohk</i> ], which means <i>constraint, distress; anguish</i> . Also see below. Strong's #6695 BDB #848.   |  |  |                            |
| 85. <b>Feminine_noun:</b> tsûqâh (קוּצָה) [pronounced <i>tsoo-KAW</i> ], which means <i>pressure, distress</i> . Also see above. Strong's #6695 BDB #848. Prov. 1:27  |  |  |                            |
| tsûqâh (קוּצָה)<br>[pronounced <i>tsoo-KAW</i> ]  | <i>pressure, distress</i>                                      | feminine singular noun                                   | Strong's #6695<br>BDB #848 |
| 86. <b>Masculine_noun:</b> mûwtsaq (מִצָּח) [pronounced <i>mootz-AHK</i> ], which means <i>constraint, distress</i> . Strong's #4164 BDB #848.  |  |  |                            |
| mûwtsaq (מִצָּח)<br>[pronounced <i>moo-TZAHK</i> ]  | <i>constraint, distress</i>                                    | masculine singular noun                                  | Strong's #4164<br>BDB #848 |
| 87. <b>Masculine_noun:</b> mâtsôwq (מִצּוֹץ) [pronounced <i>maw-TZOHK</i> ], which means <i>stress, distress</i> . It is found in the three aforementioned verses, as well as 1Sam. 22:2 Psalm 119:43 Jer. 19:9* Strong's #4689 BDB #848. Deut. 28:53 1Sam. 22:2 I may want to examine the definitions  |  |  |                            |
| mâtsôwq (מִצּוֹץ)<br>[pronounced <i>maw-TZOHK</i> ]   | <i>stress, distress</i>  | masculine singular noun                                  | Strong's #4689<br>BDB #848 |
| 88. <b>Feminine_noun:</b> m <sup>e</sup> tsûwqâh (מִצּוֹצָה) [pronounced <i>m<sup>e</sup>tzoo-KAW</i> ], which means <i>distress, straits, stress</i> . Strong's #4691 BDB #848. Job 15:24  |  |  |                            |
| 89. <b>Verb2:</b> which means <i>to pour out, to melt</i> . Strong's #6694 BDB #848.  |  |  |                            |
| 90. <b>Masculine_noun:</b> mâtsûwq (מִצּוֹק) [pronounced <i>maw-TZOOK</i> ], which means <i>molten support, pillar</i> . Gesenius concurs, translating this word <i>column</i> . We only find this word in 1Sam. 2:8 and 14:5 (you won't find it in the English). In 1Sam. 14:5, it is used figuratively for an abrupt, high rock, which is like a column. The closest word to this means <i>distress</i> (Strong's #4689). Strong's #4690 BDB #848. 1Sam. 2:8 14:5 |  |  |                            |
| mâtsûwq (מִצּוֹק)<br>[pronounced <i>maw-TZOOK</i> ]   | <i>molten support, pillar, peak</i>                            | masculine singular noun                                  | Strong's #4690<br>BDB #848 |
| We only find this word in 1Sam. 2:8 and 14:5 (you won't find it in the English). In 1Sam. 14:5, it is used figuratively for an abrupt, high rock, which is like a column. The closest word to this means <i>distress</i> (Strong's #4689).  |  |  |                            |
| 91. <b>Masculine_noun:</b> tsavvâ'riym (מִצְרָיִם) [pronounced <i>tzahv-vawr-EEM</i> ], which means <i>neck, back of neck</i> . Strong's #6677 BDB #848. Gen. 27:16, 40 33:4 45:14 46:29 Judges 5:30 Job 15:26  |  |  |                            |
| tsavvâ'r (מִצְרָיִם)<br>[pronounced <i>tzahv-VAWR</i> ]   | <i>neck, back of neck</i>                                      | masculine singular construct                             | Strong's #6677<br>BDB #848 |

There are three alternate spellings.



|   |                           |                               |                            |
|---|---------------------------|-------------------------------|----------------------------|
| tsavvâ'îym (סִירְאִיִּם)<br>[pronounced <i>tzahv-vawr-EEM</i> ] | <i>neck, back of neck</i> | masculine plural<br>construct | Strong's #6677<br>BDB #848 |
|---|---------------------------|-------------------------------|----------------------------|

There are likely several alternative spellings for the plural.

92. **Masculine\_noun:** tsavvâr (רֶוַח) [pronounced *tsahv-VAWR*], which means *neck; back of neck*. Strong's #6677 BDB #848. Why this???? Gen. 41:42

|  |                           |                         |                            |
|--|---------------------------|-------------------------|----------------------------|
| tsavvâr (רֶוַח)<br>[pronounced <i>tsahv-VAWR</i> ] | <i>neck; back of neck</i> | masculine singular noun | Strong's #6677<br>BDB #848 |
|--|---------------------------|-------------------------|----------------------------|

There are 3 other alternate spellings of this noun; at least one of which appears to be feminine.

93. **Verb2?:** tsûwr (רוּצ) [pronounced *tzoor*], which means *to bind together; to press [with a siege], to besiege [a city]; to urge, to press upon [anyone in pursuit]; to cut, to divide; to form*. Strong's #6696 BDB #848. Exodus 32:4 1Sam. 23:8 2Sam. 20:15

|   |   |   |                            |
|---|---|---|----------------------------|
| tsûwr (רוּצ) [pronounced <i>tzoor</i> ] | <i>to bind together; to press [with a siege], to besiege [a city]; to urge, to press upon [anyone in pursuit]; to cut, to divide; to form</i> | 3 <sup>rd</sup> person masculine<br>plural, Qal imperfect | Strong's #6696<br>BDB #848 |
|---|---|---|----------------------------|

94. **Masculine\_noun:** mâtsôwr (רֹצֵחַ) [pronounced *maw-TSOHR*], which means *distress; siege, besieged; a mound; a bulwark, citadel; entrenchment, rampart*. Strong's #4692 BDB #848. Deut. 20:19, 20 Psalm 60:9

|  |   |                         |                            |
|--|---|-------------------------|----------------------------|
| mâtsôwr (רֹצֵחַ)<br>[pronounced <i>maw-TSOHR</i> ] | <i>distress; siege, besieged; a mound; a bulwark, citadel; entrenchment, rampart; fortification</i> | masculine singular noun | Strong's #4692<br>BDB #848 |
|--|---|-------------------------|----------------------------|

95. **Feminine\_noun:** which means *siege-works, rampart*. Strong's #4694 BDB #849.

96. **Verb II&III&IV:** tsûwr (רוּצ) [pronounced *tsoor*], whose meanings are given variously as *to confine, to bind, to besiege, to shut in, to incite against, to show hostility to, to treat as an enemy, to fashion, to delineate*. Because of the noun cognates (see Strong's #4692 and 4694), it definitely means *to besiege*. Strong's #6696 BDB #848. BDB #849. Exodus 23:22 Deut. 2:19 Judges 9:31

|   |   |   |                                   |
|---|---|---|-----------------------------------|
| tsûwr (רוּצ) [pronounced <i>tzoor</i> ] | <i>to show hostility to, to treat as an enemy, to be an adversary to, to treat as a foe</i> | 3 <sup>rd</sup> person masculine<br>singular, Qal imperfect | Strong's #6696<br>BDB #848 & #849 |
|---|---|---|-----------------------------------|

There are several related meanings, which are treated as homonyms; and there is a masculine noun with this same spelling as well.

|   |   |  |                                   |
|---|---|--|-----------------------------------|
| tsûwr (רוּצ) [pronounced <i>tzoor</i> ] | <i>being hostile towards, those treating as an enemy, adversaries, foes</i> | masculine plural, Qal<br>active participle | Strong's #6696<br>BDB #848 & #849 |
|---|---|--|-----------------------------------|

97. **Feminine\_noun:** which means *form, fashion*. Strong's #6699 BDB #849.

98. **Masculine\_noun:** which means *image*. Strong's #6736 BDB #849.

99. **Masculine\_noun:** tsûwr (רוּצ) [pronounced *tzoor*] means *rock, cliff*. Strong's #6697 BDB #849. Exodus 17:6 33:21 Deut. 32:13 1Sam. 2:2 24:2 2Sam. 21:10 22:3 23:3 Job 18:4 Psalm 61:2 62:2, 7 73:26 95:1 105:41 114:8

|   |   |                         |                            |
|---|---|-------------------------|----------------------------|
| tsûwr (רוּצ) [pronounced <i>tzoor</i> ] | <i>rock, pebble; cliff; edge, sharpness; form</i> | masculine singular noun | Strong's #6697<br>BDB #849 |
|---|---|-------------------------|----------------------------|

These disparate meanings come from its verb cognate, which has 5 different meanings.

100. **Adjective:** which means *parched*. Strong's #6704 BDB #850.
101. **Verb:** which means *to be dazzling, to be polished*. Strong's #6705 BDB #850.
102. **Adjective:** which means *dazzling, glowing, clear*. Strong's #6703 BDB #850.
103. **Masculine\_noun:** which means *shining, glaring surface*. Strong's #6706 BDB #850.
104. **Masculine\_proper\_noun:** Tsîybâ' (תִּיבָא') [pronounced *tsee-BAW*], which means *statue, post; strength; transliterated Ziba*. The meaning is disputed. This might not be in the correct order. Strong's #6717 BDB #850. 2Sam. 9:2 16:1 19:17

|   |  |                                   |                            |
|---|--|-----------------------------------|----------------------------|
| Tsîybâ' (תִּיבָא')<br>[pronounced <i>tsee-BAW</i> ] | <i>statue, post; strength;<br/>transliterated Ziba</i> | masculine singular<br>proper noun | Strong's #6717<br>BDB #850 |
|---|--|-----------------------------------|----------------------------|

105. **Feminine\_noun:** ts<sup>e</sup>chîychâh (תִּיחָה) [pronounced *ts<sup>e</sup>h-khee-KHAW*], which means *scorched [parched] land, an arid region*. Strong's #6707 BDB #850. Psalm 68:6\*

|  |   |                        |                            |
|--|---|------------------------|----------------------------|
| ts <sup>e</sup> chîychâh (תִּיחָה)<br>[pronounced <i>ts<sup>e</sup>h-khee-KHAW</i> ] | <i>scorched [parched] land, an arid<br/>region [area]</i> | feminine singular noun | Strong's #6707<br>BDB #850 |
|--|---|------------------------|----------------------------|

106. **Feminine\_noun:** tsach<sup>e</sup>tsâchâh (תִּצַּח) [pronounced *tzahkh<sup>e</sup>-tzaw-KHAW*], which means *scorched region*. This particular noun is only found here and its cognate evidence is not overwhelming, but it is reasonable. Its cognate verb can mean *to shine upon*, which can result in a shiny surface or in a parched and dry surface. Isa. 58:11.\* Strong's #6710 BDB #850. The Doctrine of Fasting (Isa. 58:11)
107. **Feminine\_noun:** which means *stench*. Strong's #6709 BDB #850.
108. **Verb:** tsâchaq (צַחַק) [pronounced *tsaw-KHAHKH*], which means *to laugh; to mock; to play*. Strong's #6711 BDB #850. Gen. 17:17 18:12 19:14 21:5, 9 26:8 39:14 Exodus 32:6

|   |                                   |   |                            |
|---|-----------------------------------|---|----------------------------|
| tsâchaq (צַחַק)<br>[pronounced <i>tsaw-KHAHKH</i> ] | <i>to laugh; to mock; to play</i> | 3 <sup>rd</sup> person masculine<br>singular, Qal imperfect | Strong's #6711<br>BDB #850 |
|---|-----------------------------------|---|----------------------------|

When followed by the lâmed preposition, this means *with [someone]*.

|   |  |  |                            |
|---|--|--|----------------------------|
| tsâchaq (צַחַק)<br>[pronounced <i>tsaw-KHAHKH</i> ] | <i>to jest; to make sport of; to toy<br/>with; to make a toy of; to play; to<br/>laugh with, to reveal intimacy<br/>with shared humor; possibly to<br/>laughingly enjoy sexual intimacy<br/>with; possibly to insult</i> | 3 <sup>rd</sup> person masculine<br>singular, Piel imperfect | Strong's #6711<br>BDB #850 |
| tsâchaq (צַחַק)<br>[pronounced <i>tsaw-KHAHKH</i> ] | <i>jesting; making sport of; toying<br/>with; making a toy of; playing;<br/>laughing with, revealing intimacy<br/>with shared humor</i>  | Piel participle  | Strong's #6711<br>BDB #850 |

The final couple of definitions are based upon the wording of Gen. 26:8.

When followed by the bêt preposition, this means emphatically *to mock, to make fun of [someone]*.

109. **Masculine\_noun:** ts<sup>e</sup>chôq (צַחֶק) [pronounced *tsekhk-OAK*], which means *laughter, sport, laughingstock*. Strong's #6712 BDB #850. Gen. 21:6

|   |                                       |                         |                            |
|---|---------------------------------------|-------------------------|----------------------------|
| ts <sup>e</sup> chôq (צַחֶק)<br>[pronounced <i>tsekhk-OAK</i> ] | <i>laughter, sport, laughingstock</i> | masculine singular noun | Strong's #6712<br>BDB #850 |
|---|---------------------------------------|-------------------------|----------------------------|

110. **Masculine\_proper\_noun:** Yis<sup>e</sup>châq (יִצְחָק) [pronounced *yihs<sup>e</sup>-KHAWK*], which means *he laughs; laughing; transliterated Isaac*. Is it related to Strong's #3446. Strong's #3327&#3446 BDB #850. Gen. 17:19 21:3 24:4 25:5 26:1 27:1 28:1 31:18, 42 32:9 35:12 46:1 48:15 49:31 50:24 Exodus 2:24 3:6 6:3 32:13 33:1 Deut. 1:8 34:4 1Chron. 16:16 Psalm 105:9

|  |  |                                   |                                    |
|--|--|-----------------------------------|------------------------------------|
| Yis <sup>e</sup> châq (יִשְׁחָק)<br>[pronounced <i>yihse</i> -<br><i>KHAWK</i> ] | <i>he laughs; laughing;</i><br>transliterated <i>Isaac</i> | masculine singular<br>proper noun | Strong's #3327 &<br>#3446 BDB #850 |
|--|--|-----------------------------------|------------------------------------|

Here spelled Yits<sup>e</sup>châq (יִצְחָק) [pronounced *yihys*<sup>e</sup>-*KHAWK*].

This is also spelled Yits<sup>e</sup>châq (יִצְחָק) [pronounced *yihys*<sup>e</sup>-*KHAWK*]. When you hear about manuscript discrepancies in the Old Testament, many of them simply involve alternate spellings.

111. **Masculine\_noun:** Strong's #6713 BDB #850.

112. **Adjective:** found in Judges 5:10 [its noun cognate is found in Ezek. 27:18, differing only in vowel points—Strong's #6715]. It means *tawny, reddish-gray*. Young and the NIV have *white* instead; the NASB has both. One commentator, whose name I can't recall, but whose comments were generally worthless, spoke of all white asses; whereas Keil and Delitzsch, whose opinions I respect, claim that no such animal exists and that these were donkeys spotted with white (although, they claim the word means *dazzling white*). James Freeman, whom I generally trust, says that these were white asses, and therefore quite expensive and ridden on only by the very wealthy. And certainly, another possibility is that they could have been a very light tan. We do not have enough references to this word to tie it down any better than that. Strong's #6713 BDB #850. Judges 5:10

113. **Masculine\_proper\_noun:** Tsôchar (צֹחַר) [pronounced *TSOH-khahr*], which means *reddish-gray, tawny*; transliterated *Zohar*. Strong's #6714 BDB #850. Gen. 23:8 25:9 46:10 Exodus 6:15

|   |  |                                   |                            |
|---|--|-----------------------------------|----------------------------|
| Tsôchar (צֹחַר)<br>[pronounced <i>TSOH-</i><br><i>khahr</i> ] | <i>reddish-gray, tawny;</i><br>transliterated <i>Zohar</i> | masculine singular<br>proper noun | Strong's #6714<br>BDB #850 |
|---|--|-----------------------------------|----------------------------|

114. **Verb:** which means *to dry up*. Strong's #none BDB #850.

115. **Adjective:** tsâchôr (צָחֹר) [pronounced *tsaw-KHOHR*], which means *white, tawny*. Strong's #6715 BDB #850. Judges 5:10\*

|   |   |                                |                            |
|---|---|--------------------------------|----------------------------|
| tsâchôr (צָחֹר)<br>[pronounced <i>tsaw-</i><br><i>KHOHR</i> ] | <i>white, tawny; possibly light-</i><br><i>colored or reddish brown with</i><br><i>lighter spots?</i> | masculine plural,<br>adjective | Strong's #6715<br>BDB #850 |
|---|---|--------------------------------|----------------------------|

116. **Masculine\_noun1:** which means *ship*. Strong's #6716 BDB #850.

117. **Masculine\_noun2:** which means *wild beast, desert dweller*. Strong's #6728 BDB #850.

118. **Proper\_noun/location:** Tsîydôwn (צִידוֹן) [pronounced *tsee-DOHN*], which means *hunting, fishing, catching fish*; transliterated *Sidon* or *Zidon*. It is found in Gen. 10:15, 19 49:13 Joshua 11:8 19:28 Judges 1:31 10:6 18:28 2Sam. 24:6 1Kings 17:9 1Chron. 1:13 Isa. 23:2 4:12 Jer. 25:22 27:3, 47:4 Ezek. 27:8 28:21–22 Joel 3:4 (4:4) Zech. 9:2. Strong's #6721 BDB #851. **The Doctrine of the Sidonians—Old Testament** (Judges 18:7) Gen. 10:15, 19 49:13 Judges 1:31 2Sam. 24:6

|   |  |                       |                            |
|---|--|-----------------------|----------------------------|
| Tsîydôwn (צִידוֹן)<br>[pronounced <i>tsee-</i><br><i>DOHN</i> ] | <i>hunting, fishing, catching fish;</i><br>transliterated <i>Sidon</i> or <i>Zidon</i> | proper noun; location | Strong's #6721<br>BDB #851 |
|---|--|-----------------------|----------------------------|

119. **Proper\_noun/gentilic\_adjective:** Tsîydônîy (צִידוֹנִי) [pronounced *tsee-doh-NEE*], which means *hunting, fishing, catching fish*; translated *inhabitants of Sidon*; transliterated *Sidonians*. This is found in Deut. 3:9 Joshua 13:4, 6 Judges 3:3 10:12 18:7 1Kings 5:6 (20) 11:5, 33 16:31 2Kings 23:13 1Chron. 22:6 Ezra 3:7 Ezek. 32:30. Strong's #6722 BDB #851. **The Doctrine of the Sidonians—Old Testament** Deut. 3:9 (4:48) (Judges 18:7) Judges 3:3 1Kings 5:6

|   |  |   |                            |
|---|--|---|----------------------------|
| Tsîydônîy (צִידוֹנִי)<br>[pronounced <i>tsee-doh-</i><br><i>NEE</i> ] | <i>hunting, fishing, catching fish;</i><br>translated <i>inhabitants of Sidon</i> ;<br>transliterated <i>Sidonians</i> | proper noun/gentilic;<br>singular adjective | Strong's #6722<br>BDB #851 |
|---|--|---|----------------------------|

120. **Feminine\_noun:** tsîyyâh (צִיָּיָה) [pronounced *tzee-YAWH*], which means *dry, dry place, aridity, drought*. This is a word found in Job (24:19 30:3) and in the Psalms (63:1 78:17 105:41 107:35) and in some of the prophets, but never in any book previous to Job (i.e., with respect to the English ordering of the Old

Testament). Strong's #6723 BDB #851. Psalm 63:1 78:17

|   |                                  |                        |                         |
|---|----------------------------------|------------------------|-------------------------|
| tsîyyâh (צִיָּה) [pronounced tzeë-YAWH] | dry, dry place, aridity, drought | feminine singular noun | Strong's #6723 BDB #851 |
|---|----------------------------------|------------------------|-------------------------|

121. **Masculine\_noun:** tsâyôwn (צִיּוֹן) [pronounced tzaw-YOHN], which means *dryness, dry, parched ground*. Strong's #6724 BDB #851. 2Sam. 5:7 Psalm (133:3) 146:10

|  |   |   |                         |
|--|---|---|-------------------------|
| Tsâyôwn (צִיּוֹן) [pronounced tzaw-YOHN] | dry, parched ground; and is transliterated Zion | feminine singular, Proper noun/location | Strong's #6726 BDB #851 |
|--|---|---|-------------------------|

122. **Proper\_noun\_location:** Tsîyyôwn (צִיּוֹן) [pronounced tzee-YOHN], which means *dry, parched ground* (in the Hebrew), and is transliterated *Zion*. ZPEB suggests that it means *to protect*, from the ancient Semitic root word tzîyn (צִיַן), which I could not confirm that with BDB or with Gesenius. ZPEB gives a whole host of additional possible meanings, e.g., *structure, ridge, brook*.<sup>91</sup> However, since this was probably a name which was given by the Jebusites, its actual meaning has probably been lost to us, and is highly unlikely to be found in the Hebrew language. Strong's #6726 BDB #851. The Doctrine of Zion Deut. (4:48) 1Kings 8:1 Psalm 2:6 20:2 51:18 99:2 110:2 133:3

|   |   |                      |                         |
|---|---|----------------------|-------------------------|
| Tsîyyôwn (צִיּוֹן) [pronounced tzee-YOHN] | dry, parched ground; and is transliterated Zion | Proper noun/location | Strong's #6726 BDB #851 |
|---|---|----------------------|-------------------------|

123. **Masculine\_noun:** which means *wings*. Meaning is dubious. Strong's #6731 BDB #851.

124. **Feminine\_noun:** tsîytsîth (תְּצִיִּת) [pronounced tsee-TSEETH], which means *tassel, lock, feather, flower; forelock of the hair; borders; the fringed edges*. Strong's #6734 BDB #851. (Deut. 22:12)

125. **Verb:** which means *to become, to attain to, to go*. Strong's #none BDB #851.

126. **Masculine\_noun:** tsîyr (צִיר) [pronounced tseer], which means *messenger, ambassador*. The second word is given in BDB as As you can see, the words differ in the last letter, which could be a dā'leth (ד) or a rêysh (ר). Both meanings seem to be apropos, although I find the former to be the most logical. However, other translations have translated that word as *pretending to be ambassadors (The Amplified Bible); set out as envoys or traveled as envoys (NASB); made as if they had been ambassadors (KJV); feign to be ambassadors (Young)*. Owen, the NRSV and *The Emphasized Bible* translate this as I have. (See Strong's #6679 above). Strong's #6737 BDB #851. Joshua 9:4

127. **Verb2:** which means *to turn, to revolve*. Strong's #none BDB #852.

128. **Masculine\_noun3:** which means *pivot [of a door], hinge*. Strong's #6735 BDB #852.

129. **Masculine\_noun4:** tsîyr (צִיר) [pronounced tzeer], which means *labor pains, pangs [of childbirth]*. Strong's #6735 BDB #852. 1Sam. 4:19

|                                 |                                    |                       |                         |
|---------------------------------|------------------------------------|-----------------------|-------------------------|
| tsîyr (צִיר) [pronounced tzeer] | labor pains, pangs [of childbirth] | masculine plural noun | Strong's #6735 BDB #852 |
|---------------------------------|------------------------------------|-----------------------|-------------------------|

This is a homonym with two additional meanings: *ambassador* (probably the mistake of one letter); *pivot [of a door], hinge*.

130. **Verb:** tsâlâw (צֹלָה) [pronounced tzaw-LAW], which means *to roast [animal flesh]*. This rare word is only found in 1Sam. 2:15 Isa. 44:16, 19.\* Strong's #6740 BDB #852. 1Sam. 2:15

|                                      |                         |                          |                         |
|--------------------------------------|-------------------------|--------------------------|-------------------------|
| tsâlâw (צֹלָה) [pronounced tzaw-LAW] | to roast [animal flesh] | Qal infinitive construct | Strong's #6740 BDB #852 |
|--------------------------------------|-------------------------|--------------------------|-------------------------|

131. **Adjective:** tsâlîy (צֹלִי) [pronounced tsaw-LEE], which means *roasted, roast*. Strong's #6748 BDB #852. Exodus 12:8, 9

<sup>91</sup> *The Zondervan Pictorial Encyclopedia of the Bible*; Merrill Tenney, ed., Zondervan Publishing House, ©1976; Vol. 5, p. 1063. These additional meanings are primarily Arabic roots.

|                                       |                |   |                         |
|---------------------------------------|----------------|---|-------------------------|
| tsâlîy (צִלִּי) [pronounced tsaw-LEE] | roasted, roast | Used as a masculine noun or as an adjective; construct form | Strong's #6748 BDB #852 |
|---------------------------------------|----------------|---|-------------------------|

132. **Verb1&2:** tsâlach (צִלַּח) [pronounced tsaw-LAHCH], which means *to come upon, to rush upon, to prosper, to be prosperous*. These two seemingly divergent meanings are related by the fact that when some people advance in life, they are prospering. Tsâlach (צִלַּח) [pronounced tsaw-LAHCH]; it is also given as tsâlêach (צִלְעַח) [pronounced tsaw-LAY-ahkh], which, according to the lexicons (BDB and Gesenius), means *to penetrate, to rush, to advance, to come upon, to attack, to fall upon, to be successful, to prosper; it means to penetrate then advance*. This almost appears to be one of those words that you simply close your eyes, reach into a hat, and then take out the meaning that you like. However, it is not that way. When followed by the preposition 'al (עַל) [pronounced a] (Strong's #5921 BDB #752), it means *to come upon, to fall upon, to rush upon*. Context then determines the nuances of meaning. Most of the time, it simply means *to be prosperous, to be successful*. The relationship is: the result of falling upon someone is a successful attack. In the Hiphil, it means *to make successful, to prosper, to accomplish prosperously, to finish well*. Barnes likens this more to a fire which *breaks out and spreads*, as the word is so used in Amos 5:6. Strong's #6743 BDB #852. Gen. 24:21, 40, 42 39:2 Num. 14:41 Joshua 1:8 Judges 14:6 **15:14** 18:5 1Sam. **10:6**, 10 11:6 16:13 18:10 2Sam. 19:17

|   |   |  |                         |
|---|---|--|-------------------------|
| tsâlach (צִלַּח)<br>[pronounced tsaw-LAHCH] | <i>to come upon, to rush upon, to prosper, to be prosperous</i> | 3 <sup>rd</sup> person masculine singular, Qal imperfect | Strong's #6743 BDB #852 |
|---|---|--|-------------------------|

Tsâlach means *to go over, to go through* [a river, for instance] when followed by an accusative. *To prosper, to be prosperous* generally followed by a lâmed preposition; *to come upon, to rush upon* generally followed by the prepositions 'al or 'el. Barnes likens this verb more to a fire which *breaks out and spreads*, as the word is so used in Amos 5:6.

|   |  |   |                         |
|---|--|---|-------------------------|
| tsâlach (צִלַּח)<br>[pronounced tsaw-LAHCH] | <i>to make successful, to prosper, to make prosperous; to accomplish prosperity, to finish well, to be successful; to bring to a successful [conclusion]</i> | 3 <sup>rd</sup> person masculine singular, Hiphil imperfect | Strong's #6743 BDB #852 |
| tsâlach (צִלַּח)<br>[pronounced tsaw-LAHCH] | <i>making successful [prosper], accomplishing prosperity, finishing well, being successful; bringing to a successful [conclusion]</i>                        | Hiphil participle   | Strong's #6743 BDB #852 |

133. **Not\_sure:** which means *flat dish*. Strong's #none BDB #852.

134. **Feminine\_noun:** tsêlâchâh (צִלְחָה) [pronounced tzay-law-KHAW], which means *a pot for cooking, a pan* and is only found in 2Chron. 35:13. Strong's #6745 BDB #852. **Ancient Jewish Cooking Vessels**

135. **Feminine\_noun:** which means *dish*. Strong's #6747 BDB #852.

136. **Feminine\_noun:** which means *jar*. Strong's #6746 BDB #852.

137. **Verb1:** tzâlal (צָלַל) [pronounced tzaw-LAHL] and it means *to buzz, to tingle, to quiver*. This word is found in 1Sam. 3:11 2Kings 21:12 Jer. 19:3 Habak. 3:16.\* There are at least 2 other verbs which are homonyms. Strong's #6750 BDB #852. Deut. (28:42) 1Sam. 3:11

|                                       |                                      |   |                         |
|---------------------------------------|--------------------------------------|---|-------------------------|
| tzâlal (צָלַל) [pronounced tzaw-LAHL] | <i>to buzz, to tingle, to quiver</i> | 3 <sup>rd</sup> person feminine singular, Qal imperfect | Strong's #6750 BDB #852 |
|---------------------------------------|--------------------------------------|---|-------------------------|

138. **Masculine\_noun1:** tzêlâtzâl (צִלְצָל) [pronounced tzê-law-TZAWL] and it is given the various meanings *buzzing, whirring; the sound of the wings of locusts; locusts*. It is a reference mostly to the sound of the wings of the locusts when they are en masse. It is found in 2Sam. 6:5 Job 41:7 Psalm 150:5 Isa. 18:1.\* It is the onomatopoeic word. Strong's #6767 BDB #852. It is found in 2Sam. 6:5 Job 41:7 Psalm 150:5

Isa. 18:1.\* The corresponding verb is *tzâlal* (לָלַץ) [pronounced *tzaw-L AHL*] and it means *to buzz, to tingle, to quiver*. Strong's #6750 BDB #852. This word is found in 1Sam. 3:11 2Kings 21:12 Jer. 19:3 Habak. 3:16.\* Deut. 28:42

|  |  |                         |                            |
|--|--|-------------------------|----------------------------|
| <i>tzêlâtzâl</i> (לָלַץ)<br>[pronounced <i>tzê-law-TZAWL</i> ] | <i>buzzing, whirring; the sound of the wings of locusts; locusts</i> | masculine singular noun | Strong's #6767<br>BDB #852 |
|--|--|-------------------------|----------------------------|

This is obviously an onomatopoetic word, the word itself mimicking the sound of the locusts. The plural version of this noun apparently refers to a musical instrument.

139. **Masculine\_noun2:** which means *spear*. Strong's #6767 BDB #852.

140. **Masculine\_noun3:** which means *whirring locust*. Strong's #6767 BDB #852.

141. **Masculine\_plural\_noun:** *tzêl'tzêlîym* (לָלַץִּים) [pronounced *tzêl'-tzê-LEEM*] which means *musical instrument (cymbals?)*. Strong's #6767 BDB #852. 2Sam. 6:5 Psalm 150:5

|  |   |                       |                            |
|--|---|-----------------------|----------------------------|
| <i>tzêl'tzêlîym</i> (לָלַץִּים)<br>[pronounced <i>tzêl'-tzê-LEEM</i> ] | <i>musical instrument (cymbals?); possibly fish spears (which make a clinking noise?)</i> | masculine plural noun | Strong's #6767<br>BDB #852 |
|--|---|-----------------------|----------------------------|

The singular version of this noun refers to the *buzzing* or *whirring* of locusts, and sometimes to the locusts themselves. In the Bible, the plural version, as we have here, refers either to musical instruments or to things which make a clinking or clanging noise.

142. **Feminine\_noun:** which means *bell*. Strong's #4698 BDB #853.

143. **Feminine\_dual\_noun:** *mêtsilêtayim* (מִצְלֵי־יָמַיִם) [pronounced *mêts-ihl-TAH-yihm*], which means *cymbals*. Strong's #4700 BDB #853. 1Chron. 16:5

|   |                            |  |                            |
|---|----------------------------|--|----------------------------|
| <i>mêtsilêtayim</i> (מִצְלֵי־יָמַיִם)<br>[pronounced <i>mêts-ihl-TAH-yihm</i> ] | <i>[a pair of] cymbals</i> | feminine dual noun (only found as a dual noun) with the definite article | Strong's #4700<br>BDB #853 |
|---|----------------------------|--|----------------------------|

144. **Verb2:** *tsâlal* (לָלַץ) [pronounced *tzaw-L AHL*], which means *to sink, to be submerged*. Strong's #6749 BDB #853. Exodus 15:10

|   |                                 |  |                            |
|---|---------------------------------|--|----------------------------|
| <i>tsâlal</i> (לָלַץ) [pronounced <i>tzaw-L AHL</i> ] | <i>to sink, to be submerged</i> | 3 <sup>rd</sup> person masculine singular, Qal imperfect | Strong's #6750<br>BDB #852 |
|---|---------------------------------|--|----------------------------|

145. **Verb3:** *tzâlal* (לָלַץ) [pronounced *tzaw-L AHL*], which means *to be dark, to grow dark*. Strong's #6751 BDB #853.

|   |                                 |  |                            |
|---|---------------------------------|--|----------------------------|
| <i>tzâlal</i> (לָלַץ) [pronounced <i>tzaw-L AHL</i> ] | <i>to be dark, to grow dark</i> | 3 <sup>rd</sup> person masculine singular, Qal imperfect | Strong's #6750<br>BDB #852 |
|---|---------------------------------|--|----------------------------|

146. **Feminine\_noun:** which means *bell*. Strong's #4698 BDB #853.

147. **Feminine\_dual\_noun:** *mêtsêleth* (מִצְלֵי־יָמַיִם) [pronounced *mêts-Ā-leth*], which means *cymbals*. Strong's #4700 BDB #853. 1Chron. 13:8

|  |                            |                    |                            |
|--|----------------------------|--------------------|----------------------------|
| <i>mêtsêleth</i> (מִצְלֵי־יָמַיִם)<br>[pronounced <i>mêts-Ā-leth</i> ] | <i>[a pair of] cymbals</i> | feminine dual noun | Strong's #4700<br>BDB #853 |
|--|----------------------------|--------------------|----------------------------|

148. **Verb2:** which means *to sink, to be submerged*. Strong's #6749 BDB #853.

149. **Verb3:** which means *to be dark, to grow [become] dark*. Strong's #6751 BDB #853.

150. **Masculine\_noun:** *tsêl* (לָלַץ) [pronounced *tzale*] and it means *shadow* (and all the words similar to it are somehow related to the concept of a shadow). We find a similar word in Gen. 1:26–27, when God creates us in His shadow-image. However, this particular word is only **previously** found in Gen. 19:8. In that passage, *shadow* was related to protection, preservation and responsibility. As has been so many times pointed out, we can often employ the first usage of a word in Scripture to ascertain its general meaning and implications. The degenerate peoples of Sodom had come to Lot to rape and ravish the male strangers which had come to Lot and were now under the *shadow* of his roof. What is being said here is whatever protection and preservation which was afforded these peoples had now been removed. Strong's #6738 (and

#6751) BDB #853. Gen. 19:8 Num. 14:9 Job 17:7 Psalm 57:1 63:7

|                                       |   |                         |                            |
|---------------------------------------|---|-------------------------|----------------------------|
| tsêl (צֶל) [pronounced <i>tzale</i> ] | <i>shadow; shade; metaphorically, when combined with a word like roof, it means protection, shelter, care</i> | masculine singular noun | Strong's #6738<br>BDB #853 |
|---------------------------------------|---|-------------------------|----------------------------|

This can refer to something which is fleeting or transient as well.

151. **Feminine\_proper\_noun:** Tsillâh (צִלָּה) [pronounced *tsihl-LAW*], which means *shade [transitory?], shadow [protection?]*; and is transliterated *Zillah*. Strong's #6741 BDB #853. Gen. 4:19

|  |  |                               |                            |
|--|--|-------------------------------|----------------------------|
| Tsillâh (צִלָּה)<br>[pronounced <i>tsihl-LAW</i> ] | <i>shade [transitory?], shadow [protection?]; and is transliterated Zillah</i> | feminine singular proper noun | Strong's #6741<br>BDB #853 |
|--|--|-------------------------------|----------------------------|

152. **Masculine\_proper\_noun:** Tsill<sup>e</sup>thay (צִלְתַּי) [pronounced *tzihl-l<sup>e</sup>th-AH-ee*], which means *dark; transliterated Zillethai*. Strong's #6769 BDB #853. 1Chron. 12:20

|  |                                       |                                |                            |
|--|---------------------------------------|--------------------------------|----------------------------|
| Tsill <sup>e</sup> thay (צִלְתַּי)<br>[pronounced <i>tzihl-l<sup>e</sup>th-AH-ee</i> ] | <i>dark; transliterated Zillethai</i> | masculine singular proper noun | Strong's #6769<br>BDB #853 |
|--|---------------------------------------|--------------------------------|----------------------------|

153. **Masculine\_noun:** tsal<sup>e</sup>mâveth (צֶלְמָוֶת) [pronounced *tzal-MAW-veth*], which means *deep darkness, death-shadow, deep shadow*. The KJV consistently renders this *shadow of death*, as it is a compound word made up of *shadow* and *death*. It can characterize extreme danger (Psalm 23:4 44:20 Jer. 2:6), distress (Psalm 107:10, 14 Jer. 13:16) and could perhaps signify the world of the dead (Job 10:11). The Bible uses this word *death shadow* a great deal and it is often used to denote the world of departed spirits of fallen man and disobedient angels. Job is the first author in the Old Testament to use this word (Job 3:5) and he uses this more extensively in the Old Testament than any other author (ten times). This word properly refers to the abode of the dead. Strong's #6757 BDB #853. Job 3:5 10:21–22 16:16 Psalm 23:4 44:19

|  |   |                         |                            |
|--|---|-------------------------|----------------------------|
| tsal <sup>e</sup> mâveth (צֶלְמָוֶת)<br>[pronounced <i>tzal-MAW-veth</i> ] | <i>deep darkness, death-shadow, deep shadow</i> | masculine singular noun | Strong's #6757<br>BDB #853 |
|--|---|-------------------------|----------------------------|

Barnes: *The Hebrew word צֶלְמָוֶת tsalmâveth is exceedingly musical and poetical. It is derived from צֶל tsêl, "a shadow," and מָוֶת mâveth, "death;" and is used to denote the deepest darkness...[This word] used to denote the abode of departed spirits, described by Job as "a land of darkness, as darkness itself; of the shadow of death without any order, and where the light is as darkness;" (Job 10:21-22).*<sup>92</sup>

From the NET Bible: The translation of צֶלְמָוֶת (tsalmavet, "shadow of death") has been traditionally understood to indicate a dark, death shadow (supported in the LXX), but many scholars think it may not represent the best etymological analysis of the word. The word may be connected to an Arabic word which means "to be dark," and an Akkadian word meaning "black." It would then have to be repointed throughout its uses to צֶלְמָוֶת (tsalmut) forming an abstract ending. It would then simply mean "darkness" rather than "shadow of death." Or the word can be understood as an idiomatic expression meaning "gloom" that is deeper than כְּחֹשֶׁךְ (khoshekh; see HALOT 1029 s.v. צֶלְמָוֶת). Since "darkness" has already been used in the line, the two together could possibly form a nominal hendiadys: "Let the deepest darkness...." There is a significant amount of literature on this; one may begin with W. L. Michel, "SLMWT, 'Deep Darkness' or 'Shadow of Death'?" BR 29 (1984): 5-20.<sup>93</sup>

154. **Masculine\_noun:** which means *death-shadow, deep shadow*. Forms of word above? Strong's #6738 BDB #853.

155. **Feminine\_proper\_noun:** which means *darkness; gives shade; turns to me; transliterated* . Strong's #6753 BDB #853.

<sup>92</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Job 3:5.

<sup>93</sup> From <http://bible.org/netbible/index.htm?job3.htm> accessed June 1, 2013.

156. **Verb4:** (צלל) which means *to bake unleavened bread*. It possibly has something to do with unleavened bread. Strong's #none BDB #853.
157. **Masculine singular** construct of a word found only here and guessed to mean *a round loaf*. The verbal cognates (Strong's #6749–51) are of no help to us here. Keil and Delitzsch go into great detail as to what it doesn't necessarily mean, but they have no strong conclusions either.<sup>94</sup> Strong's #6742 BDB #853. Judges 7:13
158. **Verb:** which means *to cut off [an ear or nose]*. Strong's #none BDB #853.
159. **Masculine\_noun:** tselem (צלם) [pronounced *TSEH-lem*], which means *image, likeness, resemblance, semblance; mere, empty*. Strong's #6754 BDB #853. Gen. 1:26 5:3 9:6 1Sam. 6:5, 11 Psalm 73:20 Prov. (3:18)

|   |   |                         |                            |
|---|---|-------------------------|----------------------------|
| tselem (צלם)<br>[pronounced <i>TSEH-lem</i> ] | <i>image, likeness, resemblance,<br/>shadow-image, semblance;<br/>mere, empty</i> | masculine singular noun | Strong's #6754<br>BDB #853 |
|---|---|-------------------------|----------------------------|

160. **Proper\_noun:** Tsal<sup>e</sup>môwn (צלמון) [pronounced *tsahl<sup>e</sup>-MOHN*], which means *shady; to cut off; transliterated Zalmon, Tsalmon*. Strong's #6756 BDB #854. 2Sam. 23:28 Psalm 68:14

|   |  |                                   |                            |
|---|--|-----------------------------------|----------------------------|
| Tsal <sup>e</sup> môwn (צלמון)<br>[pronounced <i>tsahl<sup>e</sup>-MOHN</i> ] | <i>shady; to cut off; transliterated<br/>Zalmon, Tsalmon</i> | proper masculine<br>singular noun | Strong's #6756<br>BDB #854 |
|---|--|-----------------------------------|----------------------------|

161. **Masculine\_proper\_noun:** which means *to cut off; transliterated* . Strong's #6756 BDB #854.
162. **Proper\_noun/location:** which means ; transliterated . Strong's #6757 BDB #854.
163. **Masculine\_proper\_noun:** which means ; transliterated . Strong's #6759 BDB #854.
164. **Verb:** which means *to decline, to deviate, to curve*. Strong's #none BDB #854.
165. **Feminine\_noun:** tsâlê<sup>c</sup> (צלע) [pronounced *TSAY-lawg*], which means *rib, side; plank, board; leaves [of a door]*. Strong's #6763 BDB #854. Gen. 2:21 Exodus 25:12, 14 26:20 27:7 30:4 2Sam. 16:13 1Kings 6:8 7:3 Job 18:12

|  |  |                      |                            |
|--|--|----------------------|----------------------------|
| tsâlê <sup>c</sup> (צלע) [pronounced<br><i>TSAY-lawg</i> ] | <i>rib, side; plank, board; leaves [of<br/>a door]</i> | feminine plural noun | Strong's #6763<br>BDB #854 |
|--|--|----------------------|----------------------------|

There are two different spellings of this word.

BDB full set of definitions: *side, rib, beam: rib (of man); rib (of hill, ridge, etc); side-chambers or cells (of temple structure); rib, plank, board (of cedar or fir); leaves (of door); side (of ark)*.

Perhaps in the plural, this means *side [rooms], side chambers; annexed rooms*.

166. **Masculine\_proper\_noun:** Tsêla<sup>c</sup> (צלע) [pronounced *TZAY-lahg*], which is transliterated *Zelah*. We find this word in Joshua 18:28 and 2Sam. 21:14.\* *Selah* means *rib, side*, which word is found in Gen. 2:21–22. Might be equivalent to the proper noun in 1Sam. 10:2. Strong's #6762 BDB #854. Joshua 18:28 (1Sam. 10:2) 2Sam. 21:14

|  |  |  |                            |
|--|--|--|----------------------------|
| Tsêla <sup>c</sup> (צלע) [pronounced<br><i>TZAY-lahg</i> ] | <i>rib, side; limping, stumbling;<br/>transliterated Zela, Zelah</i> | masculine proper noun;<br>found in Joshua 18:28<br>2Sam. 21:14 | Strong's #6762<br>BDB #854 |
|--|--|--|----------------------------|

This could be equivalent to *Zelzah* in Benjamin, in 1Sam. 10:2. Strong's #6766 BDB #854.

167. **Verb:** tsâla<sup>c</sup> (צלע) [pronounced *tsaw-LAHG*], which means *to limp; to be lame*. Qal only. Strong's #6760 BDB #854. Gen. 32:31\*

|  |                            |                       |                            |
|--|----------------------------|-----------------------|----------------------------|
| tsâla <sup>c</sup> (צלע) [pronounced<br><i>tsaw-LAHG</i> ] | <i>limping; being lame</i> | Qal active participle | Strong's #6760<br>BDB #854 |
|--|----------------------------|-----------------------|----------------------------|

168. **Masculine\_noun:** tsela<sup>c</sup> (צלע) [pronounced *TZEH-lawg*], which means *a limping, a stumbling*. The KJV

<sup>94</sup> Keil & Delitzsch's *Commentary on the Old Testament*; ©1966 Hendrickson Publishers, Inc.; Vol. II, p. 250.



renders this as a *halting*. Strong's #6761 BDB #854. (Job 18:12)

169. **Masculine\_proper\_noun:** which means ; transliterated . Strong's #6764 BDB #854.

170. **Masculine\_proper\_noun:** which means ; transliterated . Strong's #6765 BDB #854.

171. **Masculine\_proper\_noun:** Tsel<sup>e</sup>tsach (צֶלַח) [pronounced *tzel<sup>e</sup>-TZAHKH*], which means *stumbling greatly*; and is transliterated *Zelzah*. The Septuagint renders this *leaping mightily* or *exulting greatly*. This could just as reasonably mean *stumbling greatly*. Strong's #6766 BDB #854. 1Sam. 10:2\*

|   |   |                                 |                            |
|---|---|---------------------------------|----------------------------|
| Tsel <sup>e</sup> tsach (צֶלַח)<br>[pronounced <i>tzel<sup>e</sup>-TZAHKH</i> ] | possibly <i>stumbling greatly</i> ; is transliterated <i>Zelzah</i> | masculine proper noun; location | Strong's #6766<br>BDB #854 |
|---|---|---------------------------------|----------------------------|

Assigning that particular meaning is really quite a stretch and is probably unwarranted.

172. **Proper\_noun:** Tselek (צֶלַק) [pronounced *TSEH-lehk*], which means *fissure*; and is transliterated *Zelek*. Strong's #6768 BDB #854. 2Sam. 23:37 1Chron. 11:39

|  |   |                                |                            |
|--|---|--------------------------------|----------------------------|
| Tselek (צֶלַק)<br>[pronounced <i>TSEH-lehk</i> ] | <i>fissure</i> ; and is transliterated <i>Zelek</i> | masculine singular proper noun | Strong's #6768<br>BDB #854 |
|--|---|--------------------------------|----------------------------|

173. **Verb:** tzâmê' (צָמַח) [pronounced *tzaw-MAY*], which means *to thirst, to be thirsty*; [metaphorically] *to desire, to strongly desire, to desire eagerly*. Strong's #6770 BDB #854. Exodus 17:3 Judges 4:19 15:18 Psalm 63:1

|   |  |  |                            |
|---|--|--|----------------------------|
| tzâmê' (צָמַח)<br>[pronounced <i>tzaw-MAY</i> ] | <i>to thirst, to be thirsty</i> ; [metaphorically] <i>to desire, to strongly desire, to desire eagerly</i> | 3 <sup>rd</sup> person masculine singular, Qal imperfect | Strong's #6770<br>BDB #854 |
|---|--|--|----------------------------|

174. **Masculine\_noun:** tsâmâ' (צָמַח) [pronounced *tsaw-MAW*], which means, *thirst* (literally or figuratively). Strong's #6772 BDB #854. Exodus 17:3

|   |   |                         |                            |
|---|---|-------------------------|----------------------------|
| tsâmâ' (צָמַח)<br>[pronounced <i>tsaw-MAW</i> ] | <i>thirst</i> (literally or figuratively) | masculine singular noun | Strong's #6772<br>BDB #854 |
|---|---|-------------------------|----------------------------|

175. **Adjective:** tsâmê' (צָמַח) [pronounced *tsaw-MAY*], which means,. Strong's #6771 BDB #854. Deut. 29:19 2Sam. 17:29

|   |   |                              |                            |
|---|---|------------------------------|----------------------------|
| tsâmê' (צָמַח)<br>[pronounced <i>tsaw-MAY</i> ] | <i>thirsty, parched</i> ; when preceded by the definite article, it means <i>the state of being thirsty; in a parched condition</i> | masculine singular adjective | Strong's #6771<br>BDB #854 |
|---|---|------------------------------|----------------------------|

176. **Feminine\_noun:** which means *parched condition*. Strong's #6773 BDB #854.

177. **Masculine\_noun:** which means *thirsty ground*. Strong's #6774 BDB #855.

178. **Verb:** tsâmad (צָמַד) [pronounced *tzaw-MAHD*], which means *to bind, to join, to fasten*. Strong's #6775 BDB #855. 2Sam. 20:8 Psalm 106:28

|  |                                    |   |                            |
|--|------------------------------------|---|----------------------------|
| tsâmad (צָמַד)<br>[pronounced <i>tzaw-MAHD</i> ] | <i>to bind, to join, to fasten</i> | 3 <sup>rd</sup> person masculine plural, Niphal imperfect | Strong's #6775<br>BDB #855 |
|--|------------------------------------|---|----------------------------|

|  |  |   |                            |
|--|--|---|----------------------------|
| tsâmad (צָמַד)<br>[pronounced <i>tzaw-MAHD</i> ] | <i>to be bound, to be joined, to be fastened</i> | 3 <sup>rd</sup> person masculine plural, Pual imperfect | Strong's #6775<br>BDB #855 |
|--|--|---|----------------------------|

|  |                                |                 |                            |
|--|--------------------------------|-----------------|----------------------------|
| tsâmad (צָמַד)<br>[pronounced <i>tzaw-MAHD</i> ] | <i>bound, joined, fastened</i> | Pual participle | Strong's #6775<br>BDB #855 |
|--|--------------------------------|-----------------|----------------------------|

|  |   |   |                            |
|--|---|---|----------------------------|
| tsâmad (צָמַד)<br>[pronounced <i>tzaw-MAHD</i> ] | <i>to combine, to fit together, to hitch up</i> | 3 <sup>rd</sup> person masculine plural, Hiphil imperfect | Strong's #6775<br>BDB #855 |
|--|---|---|----------------------------|

179. **Masculine\_noun:** tsemed (צֶמֶד) [pronounced TZEH-med], which means *a couple, a pair*. Strong's #6776 BDB #855. 1Sam. 11:7 14:14 2Sam. 16:1 Job 1:3

|   |                                    |                              |                            |
|---|------------------------------------|------------------------------|----------------------------|
| tsemed (צֶמֶד)<br>[pronounced TZEH-med] | <i>a couple, a pair; a yoke of</i> | masculine singular construct | Strong's #6776<br>BDB #855 |
|---|------------------------------------|------------------------------|----------------------------|

180. **Masculine\_noun1-2:** tsâmîyd (צִמְיָד) [pronounced tsaw-MEED], which means *a bracelet; cover [covering] [of a vessel]*. Strong's #6781 BDB #855. Gen. 24:22

|   |   |                         |                            |
|---|---|-------------------------|----------------------------|
| tsâmîyd (צִמְיָד)<br>[pronounced tsaw-MEED] | <i>a bracelet; cover [covering] [of a vessel]</i> | masculine singular noun | Strong's #6781<br>BDB #855 |
|---|---|-------------------------|----------------------------|

181. **Verb:** tsâmach (צָמַח) [pronounced tsaw-MAHKH], which means *to sprout, to spring up, to spring forth*. It means *to grow* when used of a man's hair or beard (Lev. 13:37 1Chron. 19:5). It is used of plants and trees (Eccl. 2:6) and even of a man's hair or beard (Lev. 13:37 1Chron. 19:5). Strong's #6779 BDB #855. Gen. 2:5, 9 3:18 41:6 Exodus 10:5 Judges 16:22 2Sam. 10:5 23:5 Psalm 104:14 132:17 The Doctrine of Fasting (Isa. 58:8)

|  |   |   |                            |
|--|---|---|----------------------------|
| tsâmach (צָמַח)<br>[pronounced tsaw-MAHKH] | <i>to sprout, to spring up, to spring forth</i>   | 3 <sup>rd</sup> person masculine singular, Qal imperfect    | Strong's #6779<br>BDB #855 |
| tsâmach (צָמַח)<br>[pronounced tsaw-MAHKH] | <i>sprouting, springing up, springing forth</i>   | Qal active participle                                       | Strong's #6779<br>BDB #855 |
| tsâmach (צָמַח)<br>[pronounced tsaw-MAHKH] | <i>the one sprouted, the one springing up, the one springing forth</i>  | Qal active participle with the definite article             | Strong's #6779<br>BDB #855 |
| tsâmach (צָמַח)<br>[pronounced tsaw-MAHKH] | <i>sprouted, springing up, springing forth</i>  | feminine plural, Qal active participle                      | Strong's #6779<br>BDB #855 |
| tsâmach (צָמַח)<br>[pronounced tsaw-MAHKH] | <i>to grow; to sprout, to spring up, to spring forth [often used of a man's hair and beard in the Piel]</i>                     | 3 <sup>rd</sup> person masculine singular, Piel imperfect   | Strong's #6779<br>BDB #855 |
| tsâmach (צָמַח)<br>[pronounced tsaw-MAHKH] | <i>to cause [make] to sprout [up, forth]; metaphorically: to cause righteousness [or, deliverance] to exist or to spring up</i> | 3 <sup>rd</sup> person masculine singular, Hiphil imperfect | Strong's #6779<br>BDB #855 |

Perhaps the idea is *to bring something into existence* or *to bring something to fruition*.

182. **Masculine\_noun:** tsemach (צֶמַח) [pronounced TSEH-mahkh], which means *a sprout, a growth; things which sprout from the ground; [the process of] growth, vegetation*. Strong's #6780 BDB #855. Gen. 19:25

|  |   |   |                            |
|--|---|---|----------------------------|
| tsemach (צֶמַח)<br>[pronounced TSEH-mahkh] | <i>a sprout, a growth; things which sprout from the ground; [the process of] growth, vegetation</i> | masculine singular noun; used as a collective | Strong's #6780<br>BDB #855 |
|--|---|---|----------------------------|

183. **Verb:** which means *to draw together, to bandage a wound, to be compact*. Strong's #none BDB #855.

184. **Feminine\_noun:** which means *a woman's veil*. Strong's #6777 BDB #855.

185. **Masculine\_noun:** tsammîym (צִמְיָם) [pronounced tzam-MEEM], which means *a snare, a trap*. BDB calls the meaning doubtful and the word is found only in Job 5:5 18:9.\* It appears as though it is a typo in Job 5:5 and correctly rendered in Job 18:9. Strong's #6782 BDB #855. Job 5:5 18:9

186. **Verb:** which means *to dry up, to shrivel*. Strong's #6784 BDB #855.

187. **Masculine\_noun:** tsammûwq (צַמּוּךְ) [pronounced *tsahm-MOOK*], which means *a bunch of raisins, dried grapes*. This is only found in the plural? Strong's #6778 BDB #856. 1Sam. 25:18 30:12 2Sam. 16:1 1Chron. 12:40

|   |   |  |                            |
|---|---|--|----------------------------|
| tsammûwq (צַמּוּךְ)<br>[pronounced <i>tsahm-MOOK</i> ]            | <i>a bunch of raisins, a dried grape</i>  | masculine singular noun<br>if this is found in the<br>singular | Strong's #6778<br>BDB #856 |
| tsimmûwqîym (צִמּוּךְִיַּם)<br>[pronounced <i>tzim-moo-KEEM</i> ] | <i>raisin clusters, a bunch of<br/>raisins, clusters of dried grapes;<br/>cakes of grapes</i> | masculine plural noun  | Strong's #6778<br>BDB #856 |

188. **Masculine\_noun:** tsemer (צֶמֶר) [pronounced *TSEH-mer*], which means *wool [from sheep, in clothing]; whiteness*. Strong's #6785 BDB #856. Deut. 22:11 Psalm 147:16

|   |  |                         |                            |
|---|--|-------------------------|----------------------------|
| tsemer (צֶמֶר)<br>[pronounced <i>TSEH-mer</i> ] | <i>wool [from sheep, in clothing];<br/>metaphorically: whiteness</i> | masculine singular noun | Strong's #6785<br>BDB #856 |
|---|--|-------------------------|----------------------------|

189. **Feminine\_noun:** which means *tree-top*. Strong's #6788 BDB #856.

190. **Gentilic\_adjective:** Ts<sup>e</sup>mmârîy (צִמְרִי) [pronounced *tsehm-aw-REE*], which means *double woolens*, transliterated *Zemarite*. Strong's #6786 BDB #856. Gen. 10:18

|   |  |  |                            |
|---|--|--|----------------------------|
| Ts <sup>e</sup> mmârîy (צִמְרִי)<br>[pronounced <i>tsehm-aw-REE</i> ] | <i>double woolens, transliterated<br/>Zemarite</i> | gentilic singular adjective<br>with the definite article | Strong's #6786<br>BDB #856 |
|---|--|--|----------------------------|

191. **Proper\_noun/location:** which means ; transliterated . Strong's #6787 BDB #856.

192. **Verb:** tsâmath (צַמַּח) [pronounced *tzaw-MAATH*], which means *to bring to silence; to be silent, to leave off speaking; to cut off, to destroy. to put an end to, to exterminate*; in the passive stem: *to be annihilated, to be exterminated*. Strong's #6789 BDB #856. 2Sam. 22:41 Job 6:17 Psalm 54:5 73:27

|  |   |   |                            |
|--|---|---|----------------------------|
| tsâmath (צַמַּח)<br>[pronounced <i>tzaw-MATH</i> ] | <i>to bring to silence; to be silent, to<br/>leave off speaking; to cut off, to<br/>destroy</i>   | 3 <sup>rd</sup> person masculine<br>singular, Qal imperfect                               | Strong's #6789<br>BDB #856 |
| tsâmath (צַמַּח)<br>[pronounced <i>tzaw-MATH</i> ] | <i>to bring to silence; to be silent, to<br/>leave off speaking; to cut off, to<br/>destroy [or causal forms of these<br/>meanings]</i> | 3 <sup>rd</sup> person masculine<br>singular, Hiphil imperfect                            | Strong's #6789<br>BDB #856 |
| tsâmath (צַמַּח)<br>[pronounced <i>tzaw-MATH</i> ] | <i>to be extinguished; to be<br/>silenced; to be exterminated<br/>[annihilated, destroyed, cut off]</i>                                 | 3 <sup>rd</sup> person masculine<br>singular, Nipahl<br>imperfect                         | Strong's #6789<br>BDB #856 |
| tsâmath (צַמַּח)<br>[pronounced <i>tzaw-MATH</i> ] | <i>to put an end to</i>   | 3 <sup>rd</sup> person masculine<br>singular, Piel imperfect<br><b>no meanings in Ges</b> | Strong's #6789<br>BDB #856 |
| tsâmath (צַמַּח)<br>[pronounced <i>tzaw-MATH</i> ] | <i>to be exterminated, to be<br/>annihilated</i>  | 3 <sup>rd</sup> person masculine<br>singular, Pilel imperfect                             | Strong's #6789<br>BDB #856 |

193. **Masculine\_noun:** which means *flocks*. Strong's #6792 BDB #856.

194. **Verb:** tsânach (נָחַ) [pronounced *tsaw-NAHKH*], which means *to descend, to let oneself down, to go down [into]*. Strong's #6795 BDB #856. Joshua 15:18 Judges 1:14 4:21

|   |   |  |                            |
|---|---|--|----------------------------|
| tsânach (נָחַ)<br>[pronounced <i>tsaw-NAHKH</i> ] | <i>to descend, to let oneself down,<br/>to go down [into]</i> | 3 <sup>rd</sup> person feminine<br>singular, Qal imperfect | Strong's #6795<br>BDB #856 |
|---|---|--|----------------------------|

195. **Verb:** tsânam (נָחַם) [pronounced *tsaw-NAHM*], which means *to dry up, to harden*. Strong's #6798

BDB #856. Gen. 41:23

|  |                              |  |                            |
|--|------------------------------|--|----------------------------|
| tsânam (צָנַם)<br>[pronounced tsaw-NAHM] | to dry up, to harden         | 3 <sup>rd</sup> person masculine singular, Qal imperfect | Strong's #6798<br>BDB #856 |
| tsânam (צָנַם)<br>[pronounced tsaw-NAHM] | dried up, hardened, withered | Qal passive participle                                   | Strong's #6798<br>BDB #856 |

196. **Masculine\_noun:** which means *thorn, barb*. Strong's #6791 BDB #856.197. **Feminine\_noun:** which means *hook, barb*. Strong's #6793 BDB #856.198. **Masculine\_noun:** which means *thorn, prick*. Strong's #6796 BDB #856.199. **Feminine\_noun1:** which means *coolness*. Strong's #6793 BDB #856.200. **Feminine\_noun2:** tsinnâh (צִנָּה) [pronounced tzin-NAW], which means *large shield*. Strong's #6793 BDB #857. 1Sam. 17:7 1Chron. 12:8

|   |              |  |                            |
|---|--------------|--|----------------------------|
| tsinnâh (צִנָּה)<br>[pronounced tzin-NAW] | large shield | feminine singular noun with the definite article | Strong's #6793<br>BDB #857 |
|---|--------------|--|----------------------------|

201. **Feminine\_noun:** tsin<sup>e</sup>seneth (תְּצִנֶּנֶת) [pronounced tzin-TZEH-neth], which means *jar, vessel, pot; receptacle*. It is only found in Exodus 16:33\* and probably was not a cooking vessel. Strong's #6803 BDB #857. Exodus 16:33

|   |                              |                        |                            |
|---|------------------------------|------------------------|----------------------------|
| tsin <sup>e</sup> seneth (תְּצִנֶּנֶת)<br>[pronounced tzin-TZEH-neth] | jar, vessel, pot; receptacle | feminine singular noun | Strong's #6803<br>BDB #857 |
|---|------------------------------|------------------------|----------------------------|

202. **Verb:** which means *to be modest, to be humble*. Strong's #6800 BDB #857.203. **Adjective:** *modest*. Strong's #6800? BDB #857.204. **Verb:** which means *to wrap, to wind up together*. Strong's #6801 BDB #857.205. **Masculine\_noun:** which means *turban*. Strong's #6797 BDB #857.206. **Feminine\_noun:** which means *a winding (like of a turban?)*. Strong's #6802 BDB #857.207. **Feminine\_noun:** mits<sup>e</sup>nepheth (מִצְנֶפֶת) [pronounced mits-neh-FETH], which means *turban (of a high priest), diadem, mitre*. Strong's #4701 BDB #857. Exodus 28:4 29:6

|   |  |  |                            |
|---|--|--|----------------------------|
| mits <sup>e</sup> nepheth (מִצְנֶפֶת)<br>[pronounced mits-neh-FETH] | turban (of a high priest), diadem, mitre | feminine singular noun with the definite article | Strong's #4701<br>BDB #857 |
|---|--|--|----------------------------|

208. **Verb:** which means *to shut up, to shut in, to hedge about*. Strong's #none BDB #857.209. **Masculine\_noun:** which means *pillory*. Strong's #6729 BDB #857.210. **Masculine\_noun:** tsinnûwr (צִנּוּר) [pronounced tsihn-NOOR], which means *pipe, spout, conduit, water conduit*. Strong's #6794 BDB #857. 2Sam. 5:8

|   |                                     |   |                            |
|---|-------------------------------------|---|----------------------------|
| tsinnûwr (צִנּוּר)<br>[pronounced tsihn-NOOR] | pipe, spout, conduit, water conduit | masculine singular noun with the definite article | Strong's #6794<br>BDB #857 |
|---|-------------------------------------|---|----------------------------|

211. **Masculine collective noun:** which means *pipes (feeding lamps with oil)*. Strong's #6804 BDB #857.212. **Verb:** tsâ'ad (צָעַד) [pronounced tzaw-ĠAHD], which means *to step, to march; to mount up*. In the Hiphil, it means *to cause to march, to make march*. Strong's #6805 BDB #857. Gen. 49:22 Judges 5:4 2Sam. 6:13 Job 18:14 Psalm 68:7 Prov. 7:8

|                                       |   |  |                            |
|---------------------------------------|---|--|----------------------------|
| tsâ'ad (צָעַד) [pronounced tzaw-ĠAHD] | to step, to go on slowly; to march; to mount up [slowly]; to cause to go up | 3 <sup>rd</sup> person masculine singular, Qal imperfect | Strong's #6805<br>BDB #857 |
|---------------------------------------|---|--|----------------------------|

Preacher's Complete Homiletical Commentary: *went, moved leisurely, sauntered*.<sup>95</sup>

|   |  |   |                         |
|---|--|---|-------------------------|
| tsā'ad (צָעַד) [pronounced <i>tzaw-ĠAHD</i> ] | <i>to cause someone to step, to cause one to quicken their steps; to chase; to persecute</i> | Hiphil infinitive construct with the 2 <sup>nd</sup> person masculine singular suffix | Strong's #6805 BDB #857 |
|---|--|---|-------------------------|

213. **Masculine\_noun:** tsa'ad (צָעַד) [pronounced *TZAH-ġahd*], which means *a step, pace*; figuratively: *steps of life*. Strong's #6806 BDB #857. 2Sam. 6:13 22:37 Prov. 4:12 5:5

|  |  |                         |                         |
|--|--|-------------------------|-------------------------|
| tsa'ad (צָעַד) [pronounced <i>TZAH-ġahd</i> ]                        | <i>a step, pace</i> ; figuratively: <i>steps of life</i>         | masculine singular noun | Strong's #6806 BDB #857 |
| ts <sup>e</sup> ādîym (צָעִדִּים) [pronounced <i>tseh-ġawd-EEM</i> ] | <i>steps, paces</i> ; figuratively for <i>the course of life</i> | masculine plural noun   | Strong's #6806 BDB #857 |

I am not completely sure of the plural spelling.

214. **Feminine\_noun:** ts<sup>e</sup>ādâh (צָעָה) [pronounced *ts<sup>e</sup>h-ġaw-DAW*], which means *marching, steps*. Strong's #6807 BDB #857. 2Sam. 5:24

|   |                        |                        |                         |
|---|------------------------|------------------------|-------------------------|
| ts <sup>e</sup> ādâh (צָעָה) [pronounced <i>ts<sup>e</sup>h-ġaw-DAW</i> ] | <i>marching, steps</i> | feminine singular noun | Strong's #6807 BDB #857 |
|---|------------------------|------------------------|-------------------------|

This word is only found in two parallel passages, so its meaning is rather difficult to ascertain. However, its cognates all are related to *marching, stepping, or walking*; actually or metaphorically.

215. **Masculine\_noun:** tsa'ad (צָעַד) [pronounced *TZAH-ġahd*], which means *a step*. Tsa'ad can be used figuratively for one's course of life, walk through life or fortune. Strong's #4703 BDB #857. Job 18:7

216. **Feminine\_noun:** ts<sup>e</sup>ādâh (צָעָה) [pronounced *ts<sup>e</sup>h-ġaw-DAW*], which means *armlet, band clasping upper arm*. Plural only? 2Kings 11:12 Isa. 3:20 Strong's #6807 BDB #857.

217. **Feminine\_noun:** 'ets<sup>e</sup>ādâh (עֲצָעָה) [pronounced *ehts-ġaw-DAW*], which means *leg chain [iron]; armlet, bracelet*. Strong's #685 BDB #858. 2Sam. 1:10

|  |   |                        |                        |
|--|---|------------------------|------------------------|
| 'ets <sup>e</sup> ādâh (עֲצָעָה) [pronounced <i>ehts-ġaw-DAW</i> ] | <i>leg chain [iron]; armlet, bracelet</i> | feminine singular noun | Strong's #685 BDB #858 |
|--|---|------------------------|------------------------|

Context usually makes it quite clear whether this is an *armlet, anklet* or *leg chain*.

218. **Verb:** which means *to stoop, to bend, to incline*. Strong's #6808 BDB #858.

219. **Verb:** which means *to wander, to travel*. Strong's #6813 BDB #858.

220. **Proper\_noun/location:** which means *to wander, to travel*; transliterated . Strong's #6814 BDB #858.

221. **Proper\_noun/location:** Tsa'ānannîym (צֹאֲנַנִּים) [pronounced *tsah-guh-nahn-NEEM*], which means *removals, things removed*; transliterated *Zaannannim, Zaanaim*. There are two spellings of this proper noun. Strong's #6815 BDB #858. Judges 4:11

|  |  |  |                         |
|--|--|--|-------------------------|
| Tsa'ānannîym (צֹאֲנַנִּים) [pronounced <i>tsah-guh-nahn-NEEM</i> ] | <i>removals, things removed; wanderers</i> ; transliterated <i>Zaannannim, Zaanaim</i> | masculine plural, proper noun/location | Strong's #6815 BDB #858 |
|--|--|--|-------------------------|

There are two spellings of this proper noun.

<sup>95</sup> From <http://www.studylight.org/commentaries/phc/view.cgi?bk=19&ch=7> accessed October 22, 2015.

The translation *oaks of the wanderers* is given by Easton; but not suggested by BDB or Gesenius. Furthermore, we do not have a construct here, but a preposition instead. For this reason, I believe that *Zaanaïm* should be seen as a proper noun, referring to a city or an area; and the *oak in Zaanaïm* as a specific location in that area or city.

222. **Proper\_noun/location:** Strong's #6815 BDB #658.

223. **Masculine\_noun:** tsâ'îyph (צִיפָּה) [pronounced *tsaw-GEEF*], which means *[a woman's] veil; a wrapper, a shawl*. Strong's #6809 BDB #858. Gen. 24:65 38:14

|  |   |                         |                            |
|--|---|-------------------------|----------------------------|
| tsâ'îyph (צִיפָּה)<br>[pronounced <i>tsaw-GEEF</i> ] | <i>[a woman's] veil; a wrapper, a shawl</i> | masculine singular noun | Strong's #6809<br>BDB #858 |
|--|---|-------------------------|----------------------------|

224. **Verb:** tsâ'âq (צָעַק) [pronounced *tsaw-GAHK*], which means *to cry, to cry out, to call, to summon*. In the Niphal, it means *to be called, to be summoned, to be drafted*. Strong's #6817 BDB #858. Gen. 4:10 27:34 41:55 Exodus 5:8, 15 Exodus 8:12 14:10, 15 15:25 17:4 22:23, 27 Deut. 22:24 Judges 4:3 10:17 12:1 1Sam. 10:17 13:4 Job 19:7 Psalm 34:17

|   |   |   |                            |
|---|---|---|----------------------------|
| tsâ'âq (צָעַק) [pronounced <i>tsaw-GAHK</i> ] | <i>to cry, to cry out [for help; when in distress], to call, to summon; to make an outcry</i> | 3 <sup>rd</sup> person masculine plural, Qal imperfect    | Strong's #6817<br>BDB #858 |
| tsâ'âq (צָעַק) [pronounced <i>tsaw-GAHK</i> ] | <i>crying [out], calling [out], summoning</i>   | Qal active participle                                     | Strong's #6817<br>BDB #858 |
| tsâ'âq (צָעַק) [pronounced <i>tsaw-GAHK</i> ] | <i>those crying [out], the ones calling [out], those summoning</i>                            | masculine plural, Qal active participle                   | Strong's #6817<br>BDB #858 |
| tsâ'âq (צָעַק) [pronounced <i>tsaw-GAHK</i> ] | <i>to be called, to be summoned, to be drafted</i>  | 3 <sup>rd</sup> person masculine plural, Niphal imperfect | Strong's #6817<br>BDB #858 |

225. **Feminine\_noun:** ts<sup>e</sup>âqâh (צֹעָקָה) [pronounced *tz<sup>e</sup>-gaw-KAW*], which means *outcry, cry, a crying out*. Strong's #6818 BDB #858. Gen. 18:21 19:13 27:33 Exodus 3:7 11:6 12:30 22:23 1Sam. 4:14 9:16

|   |                                  |  |                            |
|---|----------------------------------|--|----------------------------|
| ts <sup>e</sup> âqâh (צֹעָקָה)<br>[pronounced <i>tz<sup>e</sup>-gaw-KAW</i> ] | <i>outcry, cry, a crying out</i> | feminine singular noun with the definite article | Strong's #6818<br>BDB #858 |
|---|----------------------------------|--|----------------------------|

226. **Verb:** tsâ'ar (צָר) [pronounced *tsaw-AHR* ortsaw-GAHR], which means *to be insignificant, to become insignificant, to be small, to be despicable*. Strong's #6819 BDB #858. Job 14:21

227. **Proper\_noun/location:** Tsô'ar (צֹר) [pronounced *TSOH-gahr*], which means *to be small, to be insignificant; transliterated Zoar*. Strong's #6820 BDB #858. Gen. 13:10 14:2 19:22 Deut. 34:3

|   |  |                               |                            |
|---|--|-------------------------------|----------------------------|
| Tsô'ar (צֹר) [pronounced <i>TSOH-gahr</i> ] | <i>to be small, to be insignificant; transliterated Zoar</i> | proper singular noun/location | Strong's #6820<br>BDB #858 |
|---|--|-------------------------------|----------------------------|

228. **Adjective:** tsâ'îyr (רִיעַץ) [pronounced *tzaw-GEER*], which means *little, insignificant, young, youngest, least*. Strong's #6810 BDB #859. Gen. 19:31 25:23 29:26 43:33 48:14 1Sam. 9:21 Psalm 68:27

|  |  |                             |                            |
|--|--|-----------------------------|----------------------------|
| tsâ'îyr (רִיעַץ)<br>[pronounced <i>tzaw-GEER</i> ] | <i>little, insignificant, young, youngest, least</i> | feminine singular adjective | Strong's #6810<br>BDB #859 |
|--|--|-----------------------------|----------------------------|

229. **Proper-Noun/location:** Strong's #6811 BDB #859.

230. **Feminine\_noun:** ts<sup>e</sup>îyrâh (רִיעָה) [pronounced *tseh-ee-RAW*], which means *youth*. Strong's #6812 BDB #859. Gen. 43:33\*

|  |              |                        |                            |
|--|--------------|------------------------|----------------------------|
| ts <sup>e</sup> îyrâh (רִיעָה)<br>[pronounced <i>tseh-ee-RAW</i> ] | <i>youth</i> | feminine singular noun | Strong's #6812<br>BDB #859 |
|--|--------------|------------------------|----------------------------|

231. **Masculine\_proper\_noun:** which means ; transliterated . Strong's #6686 BDB #859.
232. **Proper\_noun/location:** which means ; transliterated . Strong's #6730 BDB #859.
233. **Masculine\_noun:** mits<sup>ê</sup>âr (מִצְעָר) [pronounced *mihts-GAWR*], which means *smallness, little, few; a small thing, a little while*. Strong's #4705 BDB #859. Gen. 19:20

|   |  |                         |                            |
|---|--|-------------------------|----------------------------|
| mits <sup>ê</sup> âr (מִצְעָר)<br>[pronounced <i>mihts-GAWR</i> ] | <i>smallness, little, few; a small thing, a little while</i> | masculine singular noun | Strong's #4705<br>BDB #859 |
|---|--|-------------------------|----------------------------|

234. **Masculine\_proper\_noun:** which means *small thing*; transliterated . Strong's #4706 BDB #859.
235. **Verb:** which means *to draw together, to contract*. Strong's #6821 BDB #859.
236. **Verb:** tsâphâh (צָפַח) [pronounced *tsaw-FAW*], which means *to look out, to view, to look about, to spy, to keep watch*. It has several important sub-meanings (see Gesenius). The Piel is the intensive stem, meaning that Eli is watching with great concern. In the Piel, it means *to overlay with gold or silver* (the Arabic equivalent means *to shine, to be bright*, which explains that Piel meaning). Strong's #6822 BDB #859. **The Cities of Mizpeh** Gen. 31:49 1Sam. 4:13 14:16 2Sam. 13:34 18:24 Job 15:22

|  |  |   |                            |
|--|--|---|----------------------------|
| tsâphâh (צָפַח)<br>[pronounced <i>tsaw-FAW</i> ] | <i>to look out, to view, to look about, to spy, to keep watch</i>  | 3 <sup>rd</sup> person masculine plural, Qal imperfect    | Strong's #6822<br>BDB #859 |
| tsâphâh (צָפַח)<br>[pronounced <i>tsaw-FAW</i> ] | <i>the one keeping watch; the look-out, the spy, the watcher, the watchman</i>                                       | Qal active participle with the definite article           | Strong's #6822<br>BDB #859 |
| tsâphâh (צָפַח)<br>[pronounced <i>tsaw-FAW</i> ] | <i>look-out, spy, watcher, watchman</i>  | masculine singular, Qal active participle                 | Strong's #6822<br>BDB #859 |
| tsâphâh (צָפַח)<br>[pronounced <i>tsaw-FAW</i> ] | <i>look outs, spies, watchers, watchmen</i>  | masculine plural, Qal active participle                   | Strong's #6822<br>BDB #859 |
| tsâphâh (צָפַח)<br>[pronounced <i>tsaw-FAW</i> ] | <i>to watch or to look out [with great concern], to [carefully, intently] look about, to [faithfully] keep watch</i> | 3 <sup>rd</sup> person masculine singular, Piel imperfect | Strong's #6822<br>BDB #859 |

237. **Proper\_noun:** Ts<sup>ê</sup>phôw (צֹפֹה) [pronounced *tsehf-OH*], which means *watch-tower*; and is transliterated *Zepho*. Strong's #6825 BDB #859. Gen. 36:11

|   |   |                      |                            |
|---|---|----------------------|----------------------------|
| Ts <sup>ê</sup> phôw (צֹפֹה)<br>[pronounced <i>tsehf-OH</i> ] | <i>watch-tower; and is transliterated Zepho</i> | proper singular noun | Strong's #6825<br>BDB #859 |
|---|---|----------------------|----------------------------|

This is also spelled Ts<sup>ê</sup>phîy (צָפִי) [pronounced *tsehf-EE*].

238. **Feminine\_noun:** which means *lookout post, watchtower*. Strong's #6836 BDB #859.
239. **Masculine\_proper\_noun:** Tsiph<sup>ê</sup>yôwn (צִיפְיוֹן) [pronounced *tsihf-YONE*], which means *watchtower*; transliterated *Ziphion, Tsifphion*. Strong's #6837&1189&6827 BDB #859. Gen. 46:16\*

|  |  |                                |  |
|--|--|--------------------------------|--|
| Tsiph <sup>ê</sup> yôwn (צִיפְיוֹן)<br>[pronounced <i>tsihf-YONE</i> ] | <i>watchtower; transliterated Ziphion, Tsifphion</i> | masculine singular proper noun | Strong's #6837 & #1189 & #6827<br>BDB #859 |
|--|--|--------------------------------|--|

I do not know why BDB lists the other Strong's #'s, as this proper noun is only found here in Gen. 46:16. Perhaps an equivalent name shows up elsewhere.

240. **Adjective\_gentis:** which means , and is transliterated . Strong's #6831 BDB #859.
241. **Masculine\_noun:** mits<sup>ê</sup>peh (מִצְפֶּה) [pronounced *mitz<sup>ê</sup>-PEH*], which means *watchtower, lookout point, outlook point*. This noun is only found in Isa. 21:8 2Chron. 20:24 Strong's #4707 BDB #859. **The Cities of Mizpeh**
242. **Proper\_noun:** Mits<sup>ê</sup>pâh (מִצְפָּה) [pronounced *mitz<sup>ê</sup>-PAW*], which means *outlook point, watchtower*. ZPEB lists as man as six different *Mizpah*'s, three of them west of the Jordan. This would not be unusual, given



the name. One of the important things to a city as a line of defense is knowing ahead of time if they might be under attack. With a watchtower or a lookout point, they can see their enemies approaching. There were probably many areas and sites known as Mizpah. This could be just as easily rendered *land of the lookout post*. Strong's #4708&#4709) BDB #859. Gen. 31:49 Joshua 11:3 1Sam. (4:13) 7:5 22:3

|  |   |  |                                      |
|--|---|--|--------------------------------------|
| Mits <sup>e</sup> pâh (מִצְפָּה)<br>pronounced <i>mitz<sup>e</sup>-PAW</i> | <i>outlook point, watchtower;</i><br><i>transliterated Mizpah</i> | proper noun with the<br>definite article | Strong's #4708 (&<br>#4709) BDB #859 |
|--|---|--|--------------------------------------|

This is equivalent to the proper noun Mits<sup>e</sup>pâh (מִצְפָּה) [pronounced *mitz<sup>e</sup>-PAW*], which is transliterated *Mizpah*.

|  |   |             |                                      |
|--|---|-------------|--------------------------------------|
| Mits <sup>e</sup> pêh (מִצְפֶּה)<br>pronounced <i>mitz<sup>e</sup>-PAY</i> | <i>outlook point, watchtower;</i><br><i>transliterated Mizpeh</i> | proper noun | Strong's #4708 (&<br>#4709) BDB #859 |
|--|---|-------------|--------------------------------------|

243. **Verb:** tsâphâh (צָפַה) [pronounced *tsaw-FAW*], which means *to lay out [over], to cover over; to make an overlay; to plate; to stud*. Strong's #6823 BDB #860. Exodus 25:11 26:29, 32 27:2 30:3 1Kings 6:15

|  |  |  |                            |
|--|--|--|----------------------------|
| tsâphâh (צָפַה)<br>[pronounced <i>tsaw-FAW</i> ] | <i>to lay out [over], to cover over; to</i><br><i>make an overlay; to plate; to</i><br><i>stud</i> | 3 <sup>rd</sup> person masculine<br>singular, Piel perfect | Strong's #6823<br>BDB #860 |
|--|--|--|----------------------------|

|  |  |  |                            |
|--|--|--|----------------------------|
| tsâphâh (צָפַה)<br>[pronounced <i>tsaw-FAW</i> ] | <i>to be laid out [over], to be</i><br><i>covered over; to be overlain; to</i><br><i>be plated</i> | 3 <sup>rd</sup> person masculine<br>singular, Pual perfect | Strong's #6823<br>BDB #860 |
|--|--|--|----------------------------|

|  |  |                                      |                            |
|--|--|--------------------------------------|----------------------------|
| tsâphâh (צָפַה)<br>[pronounced <i>tsaw-FAW</i> ] | <i>being laid out [over], being</i><br><i>covered over; being overlain;</i><br><i>being plated</i> | masculine plural, Pual<br>participle | Strong's #6823<br>BDB #860 |
|--|--|--------------------------------------|----------------------------|

244. **Masculine\_noun:** which means *metal plating*. Strong's #6826 BDB #860.

245. **Feminine\_noun:** which means *rug, carpet*. Strong's #6844 BDB #860.

246. **Feminine\_noun:** which means *plated capital [of a pillar]*. Strong's #6858 BDB #860.

247. **Feminine\_noun:** tsapachath (צַפַּחַת) [pronounced *tzahp-PAH-khahth*], which means *jar, jug [flat or broad shape], cruse [for holding water]*. Strong's #6835 BDB #860. 1Sam. 26:11

|   |  |                        |                            |
|---|--|------------------------|----------------------------|
| tsapachath (צַפַּחַת)<br>[pronounced <i>tzahp-PAH-</i><br><i>khahth</i> ] | <i>jar, jug [flat or broad shape],</i><br><i>cruse [for holding water]</i> | feminine singular noun | Strong's #6835<br>BDB #860 |
|---|--|------------------------|----------------------------|

248. **Feminine\_noun:** tsappîychith (צַפִּיחִית) [pronounced *tsap-pee-KHEETH*], which means, *flat thin cake, wafer*. Strong's #6838 BDB #860. Exodus 16:31\*

|  |                              |                        |                            |
|--|------------------------------|------------------------|----------------------------|
| tsappîychith (צַפִּיחִית)<br>[pronounced <i>tsap-pee-</i><br><i>KHEETH</i> ] | <i>flat thin cake, wafer</i> | feminine singular noun | Strong's #6838<br>BDB #860 |
|--|------------------------------|------------------------|----------------------------|

249. **Masculine\_proper\_noun:** which means *don't know* and is transliterated . Strong's #6690 BDB #860.

250. **Verb:** tsâphan (צָפַן) [pronounced *tsaw-FAHN*], which means *to lay up [in storage]; to hide, to conceal, to store (as treasure), to treasure up*. This is generally used in a very positive sense, as in Prov. 2:7a: [He \[God\] stores up sound wisdom for the upright](#). Psalm 31:19a: [How great is Your goodness, which You have stored up for those who revere You](#). (see also SOS 7:13). The work which God has done in Job and the prosperity which God has laid upon Job has been stored up in God's heart—it is out of sight from his associates. This is generally used in a very positive sense, and here it refers to those that God has protected, concealed, and hidden. [For in the day of trouble, He will conceal me in His tent; in the secret place of His tent, He will hide me; \[then\], He will lift me up on a rock](#) (Psalm 27:5). [Hide me from the secret counsel of evildoers, and from the tumult of those who do iniquity](#) (Psalm 64:2). Strong's #6845 BDB #860. Exodus 2:2, Job 10:13 14:13 15:20 17:4 20:26 21:19 Psalm 10:8 56:6 83:3 Prov. 1:11 2:1, 6 7:1 10:14



|   |   |   |                            |
|---|---|---|----------------------------|
| tsâphan (צָפַן)<br>[pronounced tsaw-FAHN] | to hide, to conceal; to lurk; to lay up [in storage], to store (as treasure), to treasure up; to restrain | 3 <sup>rd</sup> person masculine singular, Qal imperfect    | Strong's #6845<br>BDB #860 |
| tsâphan (צָפַן)<br>[pronounced tsaw-FAHN] | to be hidden [concealed]; to be laid up [in storage], to be stored (as treasure); to be destined          | 3 <sup>rd</sup> person masculine singular, Niphal imperfect | Strong's #6845<br>BDB #860 |
| tsâphan (צָפַן)<br>[pronounced tsaw-FAHN] | to hide, to hide from discovery; to lie in wait   | 3 <sup>rd</sup> person masculine singular, Hiphil imperfect | Strong's #6845<br>BDB #860 |

251. **Masculine\_noun:** which means *treasure*. Strong's #6840 BDB #860.

252. **Feminine\_singular\_noun:** tsâphôwn (צָפוֹן) [pronounced tsaw-FOHN], which mean *north*. Strong's #6828 BDB #860. Gen. 13:14 28:14 Exodus 14:2 26:20 27:11 Deut. 3:27 Joshua 8:11 24:30 Judges 2:9 7:1 (12:1) 1Kings 7:25 Psalm 89:12 Eccles. 1:6

|   |   |                        |                            |
|---|---|------------------------|----------------------------|
| tsâphôwn (צָפוֹן)<br>[pronounced tsaw-FOHN] | north, northern, northward;<br>north wind | feminine singular noun | Strong's #6828<br>BDB #860 |
|---|---|------------------------|----------------------------|

When preceded by min and followed by a lâmed, it means *northward, north* of any place.

With the directional hê, this means *northward*.

253. **Feminine\_noun:** tsâphôwnâh (צָפוֹנָה) [pronounced tsaw-foh-NAW], which is very similar to the simple word for north, which is tsâphôwn (צָפוֹן) [pronounced tsaw-FOHN], which simply means *north*. The *New Englishman's Hebrew Concordance* does not differentiate between these two words, nor does BDB, Gesenius or Strong. However, Gesenius notes that with the âh ending, this word means *northward*. This appears to be nothing more than the *he locale* (to be covered later in Judges 12:9). Strong's #6828 BDB #860. Deut. 2:3 Judges 12:1 1Kings 7:25

|  |  |   |                            |
|--|--|---|----------------------------|
| tsâphôwnâh (צָפוֹנָה)<br>[pronounced tsaw-foh-NAW] | north, northward, towards the<br>north | feminine singular noun<br>with the directional hê | Strong's #6828<br>BDB #860 |
|--|--|---|----------------------------|

254. **Adjective:** which means *northern, northernmost*. Strong's #6838 BDB #861.

255. **Masculine\_noun:** which means *northern one, northerner, invader from the north*. Identical to above. Strong's #6838 BDB #861.

256. **Proper\_noun/location:** tsâphôwn (צָפוֹן) [pronounced tsaw-FOHN], which means *north, northern*; transliterated . Strong's #6829 BDB #861.

257. **Masculine\_proper\_noun:** which means *northern, north*; transliterated . Strong's #6846 BDB #861.

258. **Masculine\_noun:** which means *hidden treasure, treasure*. Strong's #4710 BDB #861.

259. **Masculine\_proper\_noun:** Tsâph<sup>e</sup>nath-Pa<sup>e</sup>nêach (צָפְנָת-פָּאנֵאךְ) [pronounced tsof-NAH-th-pahg-NAY-ahkh], which means *the God speaks and He lives; treasury of the glorious rest*; transliterated *Zaphnath-paaneah, Tsophnath-Paneach*. Strong's #6847 BDB #861. Gen. 41:45\*

|  |  |                                   |                            |
|--|--|-----------------------------------|----------------------------|
| Tsâph <sup>e</sup> nath-Pa <sup>e</sup> nêach<br>(צָפְנָת-פָּאנֵאךְ) [pronounced<br>tsof-NATH-pahg-NAY-ahkh] | the God speaks and He lives;<br>treasury of the glorious rest;<br>transliterated Zaphnath-<br>paaneah, Tsophnath-Paneach | masculine singular<br>proper noun | Strong's #6847<br>BDB #861 |
|--|--|-----------------------------------|----------------------------|

260. **Verb1:** which means *to hiss*. Strong's #none BDB #861.

261. **Masculine\_noun:** which means *poisonous serpent, poisonous snake*. Onomatopoeic. Strong's #6848 BDB #861.

262. **Masculine\_noun:** which means *poisonous serpent, poisonous snake*. different spelling from above. Onomatopoeic. Strong's #6848 BDB #861.

263. **Verb2:** which means *to excrete, to take a dump*. Strong's #none BDB #861.
264. **Masculine\_noun:** which means *dung [of cattle]*. Strong's #6832 BDB #861.
265. **Feminine\_noun:** which means *offshoot*. Strong's #6849 BDB #861.
266. **Verb:** tsâp̄heph (צַפֵּה) [pronounced *tsaw-FAHF*], which means *to chirp, to peep*. This onomatopoetic word is used of birds (Isa. 10:14) and of the ventriloquist demon (Isa. 8:19 29:4). Here, it should be rendered *the chirpers or the chirping ones*. Thieme says that this means *speaking in a high, falsetto voice*.<sup>96</sup> Strong's #6850 BDB #861. The Doctrine of Tongues (Isa. 8:19)
267. **Feminine\_noun:** which means *willow, kind of a willow*. Strong's #6851 BDB #861.
268. **Verb1:** which means *to return, to depart; to put to the test*. Meaning is very uncertain. Strong's #6852 BDB #861.
269. **Verb:** which means *to peep, to twitter, to whistle*. Onomatopoetic word. Strong's #6852 BDB #861.
270. **Feminine\_noun:** tsippôwr (צִפּוֹר) [pronounced *tsihp-POOR*], which means *small bird, sparrow; bird [singular, collective sense]; fowl, birds*. Strong's #6833 BDB #861. Gen. 7:14 15:10 Deut. 4:17 22:6 Psalm 148:10 Prov. 6:5 7:23

|   |  |                        |                            |
|---|--|------------------------|----------------------------|
| tsippôwr (צִפּוֹר)<br>[pronounced <i>tsihp-POOR</i> ] | <i>small bird, sparrow; bird [singular, collective sense]; fowl, birds</i> | feminine singular noun | Strong's #6833<br>BDB #861 |
|---|--|------------------------|----------------------------|

271. **Masculine\_proper\_noun:** Tsippôwr (צִפּוֹר) [pronounced *tsihp-POOR*], which means *bird, sparrow* and is transliterated . Father of Balak, king of Moab. Strong's #6834 BDB #862.
272. **Feminine\_proper\_noun:** Tsippôrâh (צִפּוֹרָה) [pronounced *tsihp-poh-RAW*], which means *bird* and is transliterated *Zipporah*. Wife of Moses. Strong's #6855 BDB #862. Exodus 2:21 4:25 18:2

|   |   |                               |                            |
|---|---|-------------------------------|----------------------------|
| Tsippôrâh (צִפּוֹרָה)<br>[pronounced <i>tsihp-poh-RAW</i> ] | <i>bird, lady-bird and is transliterated Zipporah, Tzipporah, Tsipporah</i> | feminine singular proper noun | Strong's #6855<br>BDB #862 |
|---|---|-------------------------------|----------------------------|

273. **Feminine\_noun:** which means *plait, chaplet, coronet, diadem*. Strong's #6843 BDB #862.
274. **Masculine\_noun:** tsippôren (צִפּוֹרֵן) [pronounced *tsip-POH-ren*], which means *nail [of a finger]; stylus-point, finger-nail; with the point of a diamond*. Strong's #6856 BDB #862. Deut. 21:12

|  |   |                         |                            |
|--|---|-------------------------|----------------------------|
| tsippôren (צִפּוֹרֵן)<br>[pronounced <i>tsip-POH-ren</i> ] | <i>nail [of a finger]; stylus-point, finger-nail; with the point of a diamond</i> | masculine singular noun | Strong's #6856<br>BDB #862 |
|--|---|-------------------------|----------------------------|

275. **Masculine\_noun:** which means *male goat, he-goat [for a sin offering]*. Late. Strong's #6842 BDB #862.

276. **Masculine\_proper\_noun:** Tsôwphar (צִפּוֹר) [pronounced *tsoh-FAHR*], which means *sparrow; departing; goat; and is transliterated Zophar*. Job's third friend. Strong's #6691 BDB #862. Job 2:11

|  |   |                                |                            |
|--|---|--------------------------------|----------------------------|
| Tsôwphar (צִפּוֹר)<br>[pronounced <i>tsoh-FAHR</i> ] | <i>sparrow; departing; goat; and is transliterated Zophar</i> | masculine singular proper noun | Strong's #6691<br>BDB #862 |
|--|---|--------------------------------|----------------------------|

277. **Feminine\_noun:** ts<sup>e</sup>phar<sup>e</sup>dêa' (צִפְרָה) [pronounced *ts<sup>e</sup>-fahr<sup>e</sup>-DAY-ahg*], which means *frogs [collective]; hoppers; leapers*. Strong's #6854 BDB #862. Exodus 8:2 Psalm 105:30

|  |   |  |                            |
|--|---|--|----------------------------|
| ts <sup>e</sup> phar <sup>e</sup> dêa' (צִפְרָה)<br>[pronounced <i>ts<sup>e</sup>-fahr<sup>e</sup>-DAY-ahg</i> ] | <i>frogs [collective]; hoppers; leapers</i> | feminine plural noun; often used in the collective sense in the singular | Strong's #6854<br>BDB #862 |
|--|---|--|----------------------------|

278. **Proper\_noun\_location:** Ts<sup>e</sup>phâth (צִפְתָּ) [pronounced *ts<sup>e</sup>-f-AWTH*], which means *watchtower; and is transliterated Zephath*. Canaanite city. Strong's #6857 BDB #862. Judges 1:17

|   |   |                       |                            |
|---|---|-----------------------|----------------------------|
| Ts <sup>e</sup> phâth (צִפְתָּ)<br>[pronounced <i>ts<sup>e</sup>-f-AWTH</i> ] | <i>watchtower; transliterated Zephath</i> | proper noun; location | Strong's #6857<br>BDB #862 |
|---|---|-----------------------|----------------------------|

<sup>96</sup> R.B. Thieme, Jr., *Tongues*; ©1974, p. 50.

279. **Proper\_noun\_location:** which means ; and is transliterated . In Judah. Strong's #6859 BDB #862.
280. **Proper\_noun\_location:** tsiq<sup>e</sup>lag (צִיִּקְלָג) [pronounced *tzihk<sup>e</sup>-LAHG*], which means *nothing*; and is transliterated *Ziklag*. Philistine city given to David. There are several alternative spellings. Strong's #6860 BDB #862. 1Sam. 27:6 30:1, 26 2Sam. 1:1 1Chron. 12:1, 20

|   |                              |                       |                            |
|---|------------------------------|-----------------------|----------------------------|
| Tsiq <sup>e</sup> lag (צִיִּקְלָג)<br>[pronounced <i>tzihk<sup>e</sup>-LAHG</i> ] | transliterated <i>Ziklag</i> | Proper noun; location | Strong's #6860<br>BDB #862 |
|---|------------------------------|-----------------------|----------------------------|

281. **Masculine\_noun:** which means *garment*. Doubtful word. Strong's #6861 BDB #862.
282. **Proper\_noun\_location:** which means ; and is transliterated . In Naphtali. Strong's #6863 BDB #862.
283. **Proper\_noun\_location1:** Tsôr (צֹר) [pronounced *tsohr*], which means *rock; knife*; and is transliterated *Tyre* or *Tyrus*. Phœnician city. Strong's #6865 BDB #862. 2Sam. 5:11 24:7 1Kings 5:1 7:13 9:11

|                                       |  |                                |                            |
|---------------------------------------|--|--------------------------------|----------------------------|
| Tsôr (צֹר) [pronounced <i>tsohr</i> ] | <i>rock; knife</i> ; and is transliterated <i>Tyre</i> or <i>Tyrus</i> | proper singular noun; location | Strong's #6865<br>BDB #862 |
|---------------------------------------|--|--------------------------------|----------------------------|

Also spelled Tsôwr (צוֹר) [pronounced *tsohr*], and is identical to Strong's #6864 (which means *flint, hard pebble; knife*).

284. **Masculine\_noun2:** tsôr (צֹר) [pronounced *tsohr*], which means *flint, knife*. Strong's #6864 BDB #863. Exodus 4:25

|                                       |  |                         |                            |
|---------------------------------------|--|-------------------------|----------------------------|
| tsôr (צֹר) [pronounced <i>tsohr</i> ] | <i>flint, hard pebble, rock; knife</i> | masculine singular noun | Strong's #6864<br>BDB #862 |
|---------------------------------------|--|-------------------------|----------------------------|

Also spelled tsôwr (צוֹר) [pronounced *tsohr*], and is identical to Strong's #6865 (which is transliterated *Tyre, Tyrus*).

285. **Gentilic\_adjective:** Tsôrîy (צֹרִי) [pronounced *tsoh-REE*], which means, *to distress*; reference to *an inhabitant of Tyre, Syrian, a Tsorite*; transliterated *Tyrian*. Strong's #6876 BDB #863. 1Kings 7:14

|  |  |                             |                            |
|--|--|-----------------------------|----------------------------|
| Tsôrîy (צֹרִי) [pronounced <i>tsoh-REE</i> ] | <i>to distress</i> ; reference to <i>an inhabitant of Tyre, Syrian, a Tsorite</i> ; transliterated <i>Tyrian</i> | gentilic singular adjective | Strong's #6876<br>BDB #863 |
|--|--|-----------------------------|----------------------------|

286. **Verb:** which means *to burn, to scorch*. Strong's #6866 BDB #863.
287. **Adjective:** which means *burning, scorching*. Strong's #6867 BDB #863.
288. **Feminine\_noun:** which means *scab, scar*. One of these Strong's is wrong. Strong's #6867 BDB #863.

289. **Proper\_noun\_location:** which means ; and is transliterated . Home of Jeroboam. Strong's #6868 BDB #863.

290. **Masculine\_noun:** which means *of a vein, run blood, bleed; gum from a tree, sap from tree*. Strong's #6869? BDB #863.

291. **Masculine\_noun:** ts<sup>e</sup>rîy (צֵרִי) [pronounced *tsehr-EE*], which means *balsam, a kind of balsam [as merchandise]; medicament; a salve, a resin, gum of mastic-tree*. Strong's #6875 BDB #863. Gen. 37:25 43:11

|   |  |                         |                            |
|---|--|-------------------------|----------------------------|
| ts <sup>e</sup> rîy (צֵרִי) [pronounced <i>tsehr-EE</i> ] | <i>balsam, a kind of balsam [as merchandise]; medicament; a salve, a resin, gum of mastic-tree</i> | masculine singular noun | Strong's #6875<br>BDB #863 |
|---|--|-------------------------|----------------------------|

This is also spelled tsôrîy (צֹרִי) [pronounced *tsohr-EE*].

292. **Masculine\_proper\_noun:** which means and is transliterated . A musician. Strong's #6874 BDB #863.

293. **Feminine\_proper\_noun:** Ts<sup>e</sup>rûwyâh (צֵרוּוְיָהּ) [pronounced *tz<sup>e</sup>roo-YAW*], which means and is transliterated *Zeruiah*. Mother of Abishai, Joab and Asahel. Strong's #6870 BDB #863. 1Sam. 26:6 2Sam. 2:13, 18 8:16 14:1 16:9 17:25 19:21 21:17 1Kings 1:7 2:5 1Chron. 11:6, 12, 39

|  |                                       |                               |                            |
|--|---------------------------------------|-------------------------------|----------------------------|
| Ts <sup>o</sup> rûwyâh (תְּרוּיָחַ)<br>[pronounced <i>tz<sup>o</sup>-roo-YAW</i> ] | <i>balsam; transliterated Zeruiah</i> | feminine singular proper noun | Strong's #6870<br>BDB #863 |
|--|---------------------------------------|-------------------------------|----------------------------|

294. **Verb1:** which means *to cry, to roar, to cry aloud; to bitterly roar?, to utter a roar*. Strong's #6873 BDB #863.

295. **Verb2:** which means *to cleave to the ground, to rend open; sepulchral chamber*. Strong's #6873 BDB #863.

296. **Masculine\_noun:** ts<sup>o</sup>rîyach (צִרְיָח) [pronounced *tz<sup>o</sup>-REE-akh*], which means *underground chamber, excavation, stronghold, basement*. It is only found a handful of times in Scripture (Judges 9:46, 49 1Sam. 13:6\*), so we are making educated guesses about the meaning. Strong's #6877 BDB #863. Judges 9:46, 49 1Sam. 13:6

|   |  |   |                            |
|---|--|---|----------------------------|
| ts <sup>o</sup> rîyach (צִרְיָח)<br>[pronounced <i>tz<sup>o</sup>-REE-akh</i> ] | <i>underground chamber, excavation, stronghold, basement</i> | masculine plural noun (with the definite article) | Strong's #6877<br>BDB #863 |
|---|--|---|----------------------------|

297. **Verb:** which means *to have need of, to be needy*. Strong's #none BDB #863.

298. **Masculine\_noun:** which means *need*. Strong's #6878 BDB #863.

299. **Feminine\_noun:** tsâra'ath (צַרְעָת) [pronounced *tsaw-RAH-ahth*] found primarily here and Lev. 14. Other than its twenty appearances in these two chapters, it is only found in six more places in the Bible (Deut. 24:5 2Kings 5:3, 6–7, 27 2Chron. 19). These words are usually translated *leper, leprous, leprosy; fungus mold*, but this encompasses several *epidermal disorders* and I have so translated it throughout. Strong's #6883 BDB #863

300. **Verb:** tsâra' (עָרַץ) [pronounced *tsah-RAWG*], which means *to have an epidermal disorder [or, skin condition]; to be a leper, to be leprous; to have a bruised area*. found more often throughout the Bible, several times in the next two chapters, and in Exodus 4:6 Num. 5:2 12:10 2Sam. 3:29 2Kings 5:1, 11, 27 7:3, 8 15:5 2Chron. 26:20–21, 23. Even though it is a verb, it occurs only in the Qal and Pual participles and acts like an adjective in most, if not all, of those passages. These words are usually translated *leper, leprous, leprosy*, but this encompasses several *epidermal disorders* and I have so translated it throughout. When found on its own, it is translated *leper*. My guess is that it refers to the disease when accompanied by nega' (נֶגַע) [pronounced *NEH-gah*], which I have translated *bruised area*. I'm not sure I see a difference between the Pual and the Qal. Therefore, I have rendered them identically. Strong's #6879 BDB #863. Exodus 4:6 2Sam. 3:29

|   |   |   |                            |
|---|---|---|----------------------------|
| tsâra' (עָרַץ) [pronounced <i>tsah-RAWG</i> ] | <i>to have an epidermal disorder [or, skin condition]; to be a leper, to be leprous; to have a bruised area</i> | 3 <sup>rd</sup> person masculine singular, Qal imperfect  | Strong's #6879<br>BDB #863 |
| tsâra' (עָרַץ) [pronounced <i>tsah-RAWG</i> ] | <i>an epidermal disorder [or, skin condition]; a leper, leprous; a bruised area</i>                             | Qal active participle                                     | Strong's #6879<br>BDB #863 |
| tsâra' (עָרַץ) [pronounced <i>tsah-RAW</i> ]  | <i>to have an epidermal disorder [or, skin condition]; to have leprosy; to have a bruised area</i>              | 3 <sup>rd</sup> person masculine singular, Pual imperfect | Strong's #6879<br>BDB #863 |
| tsâra' (עָרַץ) [pronounced <i>tsah-RAWG</i> ] | <i>an epidermal disorder [or, skin condition]; a leper, leprous; a bruised area</i>                             | Pual participle   | Strong's #6879<br>BDB #863 |

301. **Feminine\_collective\_noun:** tsir<sup>o</sup>âh (תְּסִירָאֵחַ) [pronounced *tsihr-AW*], which means, *hornets, wasps*. Strong's #6880 BDB #864. Exodus 23:27

|  |                      |  |                            |
|--|----------------------|--|----------------------------|
| tsir'âh (תְּסִירָאָה)<br>[pronounced <i>tsihr-AW</i> ] | hornet (s), wasp (s) | feminine singular<br>collective noun; with the<br>definite article | Strong's #6880<br>BDB #864 |
|--|----------------------|--|----------------------------|

302. **Proper\_noun:** Zareathites or tsârê'âthîy (זָרְעָתִי) [pronounced *tzor--aw-THEE*], found in 1Chron. 2:53), which is Strong's #6882 BDB #864. This is also given as Zorites or tsorê'îy (צֹרִיתִי) [pronounced *txohr-EE*], which is also Strong's #6882 BDB #864. (1Chron. 2:54); and Zorathites, which is the same word as we find in 1Chron. 2:53 (1Chron. 4:2). Judges 18:2
303. **Verb:** tsâraph (צָרַף) [pronounced *tzaw-RAHF*], which means *to smelt, to refine, to assay, to test* [the purity and the genuineness of a metal]. Joseph's purity and genuineness were both being tested here. According to Rotherham, this means *to smelt, to refine, to assay*. According to Barnes, this is more accurately a word which connotes the separating of a metal from the dross; it is the final step in the refining of a metal. As a participle, this means *metal-smith, smelter, refiner, silversmith, goldsmith metal-worker*. The same word is rendered *goldsmith* in Isa. 40:19 and Jer. 10:9. Strong's #6884 BDB #864. Bible Translations Judges 7:4 17:4 2Sam. 22:31 Psalm 12:6 105:19

|   |  |   |                            |
|---|--|---|----------------------------|
| tsâraph (צָרַף)<br>[pronounced <i>tzaw-RAHF</i> ] | <i>to smelt, to refine, to assay, to test</i> [the purity and the genuineness of a metal]                      | 3 <sup>rd</sup> person masculine singular, Qal imperfect    | Strong's #6884<br>BDB #864 |
| tsâraph (צָרַף)<br>[pronounced <i>tzaw-RAHF</i> ] | <i>is smelted, is refined, has been tested</i> [the purity and the genuineness of a metal]; <i>proven true</i> | feminine singular, Qal passive participle                   | Strong's #6884<br>BDB #864 |
| tsâraph (צָרַף)<br>[pronounced <i>tzaw-RAHF</i> ] | <i>metal-smith, smelter, refiner, silversmith, goldsmith metal-worker</i>                                      | masculine singular, Qal participle                          | Strong's #6884<br>BDB #864 |
| tsâraph (צָרַף)<br>[pronounced <i>tzaw-RAHF</i> ] | <i>to be refined, to be tested</i> [the purity and the genuineness of a metal]                                 | 3 <sup>rd</sup> person masculine singular, Niphal imperfect | Strong's #6884<br>BDB #864 |
| tsâraph (צָרַף)<br>[pronounced <i>tzaw-RAHF</i> ] | <i>to refine, to be a refiner</i>  | 3 <sup>rd</sup> person masculine singular, Piel imperfect   | Strong's #6884<br>BDB #864 |
| tsâraph (צָרַף)<br>[pronounced <i>tzaw-RAHF</i> ] | <i>a refiner</i>   | Piel participle   | Strong's #6884<br>BDB #864 |

304. **Masculine collective noun:** which means *goldsmiths*. Strong's #6885 BDB #864.

305. **Verb1&2:** tsârar (צָרַר) [pronounced *tsaw-RAHR*], which means *to bind, to tie up, to be restricted, to be cramped, to lay hold of, to shut up*. It does have a passive meaning although tsârar is not found in the Niphal stem. It also has an intransitive sense: *to be pressed, so be straitened, to be distressed*. In the Pual, it means *to be mended by tying*. In the Hiphil, it means *to press upon, to besiege, to bring into distress, to afflict, to vex*. Strong's #6887 (and #3334) BDB #864. The second meaning is *to show hostility toward, to vex, to oppress, to persecute*. When the verb is used in this second way, we need to have some sort of an object—either an accusative or a dative. It is closely tied to the noun for *adversary, for*—the cognate is tsar (צָר) [pronounced *tsawr*] (Strong's #6887 BDB #865)—therefore, it means *show hostility toward, treat as an enemy*. As a masculine plural participle, it means *oppressors, enemies, persecutors*. Strong's #6887 BDB #865. Gen. 32:7 Exodus 12:34 23:22 Num. 25:17 (2) Joshua 9:4 (1) Judges 2:15 (2) 10:9 (2) 1Sam. 25:29 30:6 2Sam. 20:3 1Kings 8:37 Job 18:7 20:22 (2) Psalm 7:4, 6 8:2 (2) 23:5 Prov. 4:12

|                                       |  |  |                                  |
|---------------------------------------|--|--|----------------------------------|
| tsârar (רָרַצ) [pronounced tsaw-RAHR] | to press, to compress; to bind up, to bind together; to lay hold of; to shut up; to oppress, to persecute, to treat with hostility; intransitive meanings: to be distressed [stressed, in anguish] | 3 <sup>rd</sup> person masculine singular, Qal imperfect; probably a homonym | Strong's #6887 BDB #864 and #865 |
| tsârar (רָרַצ) [pronounced tsaw-AHR]  | to bind, to tie up, to be restricted, to be cramped, to lay hold of, to shut up; to show hostility toward, to treat as an enemy  | 3 <sup>rd</sup> person masculine singular, Qal imperfect                     | Strong's #6887 & #3334 BDB #865  |
| tsârar (רָרַצ) [pronounced tsaw-AHR]  | are bound, are tied up, are restricted, are laid a hold of, are shut up; are shown hostility toward, are treated as an enemy   | Qal passive participle   | Strong's #6887 & #3334 BDB #865  |
| tsârar (רָרַצ) [pronounced tsaw-AHR]  | oppressors, enemies, persecutors, those who are hostile, the ones oppressing   | masculine plural, Qal active participle                                      | Strong's #6887 BDB #865          |
| tsârar (צָרַר) [pronounced tsaw-AHR]  | to be bound together   | 3 <sup>rd</sup> person masculine singular, Pual imperfect                    | Strong's #6887 & #3334 BDB #865  |
| tsârar (צָרַר) [pronounced tsaw-AHR]  | to press upon; to besiege; to bring into distress, to afflict, to cause great problems to  | 3 <sup>rd</sup> person masculine singular, Hiphil imperfect                  | Strong's #6887 & #3334 BDB #865  |

306. **Adjective1:** tsar (צָר) [pronounced tzahr], which means *narrow, tight*. In the singular, it generally seems to mean *distress, tribulation, trouble* (1Sam. 2:32 Job 15:24 Psalm 3:1); in the plural it means *enemies, adversaries, those who would cause distress and trouble* (Gen. 14:20 Deut. 33:27 33:7 Job 19:11). Strong's #6862 BDB #865. Deut. 4:30 Psalm 105:24

307. **Masculine\_noun2:** tsar (צָר) [pronounced tsahr], which means *an adversary, an enemy, distress, affliction*. This noun has three sets of meanings: ❶ *an adversary, an enemy* (except for Num. 10:9, it is found used this way only in poetry—Job 16:9 Deut. 32:27 Psalm 81:15 Lam 1:7 Isa. 9:10—and in the later writings—Esther 7:4 Neh. 9:27; generally in the plural without a definite article). ❷ It also means *distress, affliction* (Psalm 18:7 66:14 106:44 102:3—generally in the singular with a definite article). ❸ *A stone* (Isa. 5:28). These correspond to the slightly different meanings of its verb cognate. BDB lists these under two separate headings, with a third for the adjective. Strong's #6862 BDB #865. Gen. 14:20 Deut. 4:30 Judges 11:7 1Sam. 2:32 13:6 28:15 2Sam. (2:16) 22:7 24:13 1Chron. 12:17 Job 15:24 16:9 Psalm 32:7 44:5, 10 59:16 106:11 **136:24**

|                              |  |                         |                         |
|------------------------------|--|-------------------------|-------------------------|
| tsar (צָר) [pronounced tsar] | an adversary, an enemy; narrow, tight and therefore, distress, affliction, intense distress [caused by an adversary] | masculine singular noun | Strong's #6862 BDB #865 |
|------------------------------|--|-------------------------|-------------------------|

Owen lists this as a masculine singular noun, which matches the spelling of this word in his *Analytical Key*. *The Englishman's Hebrew Concordance of the Old Testament* lists this as the Qal perfect of the verb cognate of tsar.

Generally speaking, when *tsar* means *enemy, adversary*, it is found in poetry, in the plural, and without a definite article. When in prose, in the singular, and with a definite article, it usually means *distress, oppression, affliction*. This word can also mean *hard pebble, flint*.

308. **Feminine\_noun:** tsârâh (תַּרְחָה) [pronounced *tzaw-RAW*], and it means *anguish, adversity, affliction, travail, trouble and distress* in the singular; in the plural it means *troubles, distresses, disasters, afflictions, adversities*. I mention that, as the masculine seems to have a slightly different meaning in the singular as opposed to the plural. Strong's #6869 BDB #865. Gen. 35:3 42:21 1Sam. 1:6 10:19 26:24 1Kings 1:29 Job 5:19 Psalm 46:1 54:7 142:2

|  |   |                        |                            |
|--|---|------------------------|----------------------------|
| tsârâh (תַּרְחָה)<br>[pronounced <i>tzaw-RAW</i> ] | <i>anguish, adversity, affliction, travail, trouble, distress; a female enemy</i> | feminine singular noun | Strong's #6869<br>BDB #865 |
| tsârâh (תַּרְחָה)<br>[pronounced <i>tzaw-RAW</i> ] | <i>troubles, distresses, disasters, afflictions, adversities</i>                  | feminine plural noun   | Strong's #6869<br>BDB #865 |

309. **Verb3:** tsârar (צָרָה) [pronounced *tsaw-RAHR*], which means *to suffer distress*. This is simply the Hiphil of above. Strong's #6887 BDB #685.

310. **Masculine\_noun:** tsêrôr (תְּרֹר) [pronounced *tseh-ROHR*], which means *bundle, parcel, pouch, bag; pebble*.  
**See below:** Strong's #6872 BDB #865. Job 14:17 Prov. 7:20

|  |   |                              |                            |
|--|---|------------------------------|----------------------------|
| tsêrôr (תְּרֹר) [pronounced <i>tseh-ROHR</i> ] | <i>bundle, parcel, pouch, bag; pebble</i> | masculine singular construct | Strong's #6872<br>BDB #865 |
|--|---|------------------------------|----------------------------|

311. **Masculine\_noun:** mêtzar (מֵצָר) [pronounced *may-TSAHR*], which means *distress, pain, straits*. Strong's #4712 BDB #865. Psalm 118:5

|   |                                |   |                            |
|---|--------------------------------|---|----------------------------|
| mêtzar (מֵצָר)<br>[pronounced <i>may-TSAR</i> ] | <i>distress, pain, straits</i> | masculine singular noun with the definite article | Strong's #4712<br>BDB #865 |
|---|--------------------------------|---|----------------------------|

312. **Verb2:** tsârar (צָרָה) [pronounced *tsaw-RAHR*], which means *to show hostility toward, to persecute, to vex*. Already covered above (different BDB #). Strong's #6887 BDB #865. Psalm 10:5

313. **Masculine\_noun3:** tsar (צָר) [pronounced *tsahr*], which means *adversary, foe*. Covered above under **Masculine\_noun2**. Strong's #6862 BDB #865. Job 16:9 19:11

314. **Feminine\_noun:** tzârâh (תַּרְחָה) [pronounced *tsaw-RAW*], which means *distress, anguish, affliction, travail, trouble*. Strong's #6869 BDB #865. 1Sam. 1:6\* (listed separately in BDB even though **it is the same as above**) Psalm 20:1 Prov. 1:27

|  |  |  |                            |
|--|--|--|----------------------------|
| tsârâh (תַּרְחָה)<br>[pronounced <i>tzaw-RAW</i> ] | <i>distress, adversity; anguish, affliction, travail, trouble; possibly, rival, vexer, rival-wife; female adversary, enemy</i> | feminine singular noun with the 3 <sup>rd</sup> person<br>feminine singular suffix | Strong's #6869<br>BDB #865 |
|--|--|--|----------------------------|

Although this verb is found about 70 times in Scripture, this is the only place where it is rendered *rival, rival wife, adversary*. The idea is, what Peninnah is to Hannah transcends rivalry; she is Hannah's constant *anguish and affliction*.

315. **Verb4?:** tsârar (צָרָה) [pronounced *tsaw-RAHR*], which means *to make a rival-wife*. Lev. 18:18 only. Covered above. Strong's #6887 BDB #865.

316. **Verb5?:** tsârar (צָרָה) [pronounced *tsaw-RAHR*], which means *to be sharp*. Possibly a *sharp-edged stone*. Strong's #none BDB #866.

317. **Masculine\_noun:** which means *hard pebble, flint*. See above. Strong's #6862 BDB #866.

318. **Masculine\_noun:** which means *hard horse's hooves*. Strong's #6864 BDB #866.

319. **Masculine\_noun:** which means *knife, knife of flint, flint of sword, blade*. Strong's #6864 BDB #866.

320. **Masculine\_noun:** tsêrôwr (תְּרֹרֶץ) [pronounced *tzer-OHR*], which means *pebble*. Strong's #6872 BDB #866. Gen. 42:35 2Sam. 17:13 Job 14:17

|  |  |                               |                            |
|--|--|-------------------------------|----------------------------|
| ts <sup>e</sup> rôwr (זֶרֶר)<br>[pronounced tzer-OHR]  | bundle, parcel, pouch, bag (as packed); pebble   | masculine proper noun         | Strong's #6872<br>BDB #866 |
| 321. <b>Masculine proper noun:</b> Ts <sup>e</sup> rôwr (זֶרֶר) [pronounced tzer-OHR], which means <i>pebble; to show hostility toward; to bind, to tie up</i> ; and is transliterated <i>Zeror</i> . Strong's #6872 BDB #866. 1Sam. 9:1   |  |                               |                            |
| Ts <sup>e</sup> rôwr (זֶרֶר)<br>[pronounced tzer-OHR]  | pebble; to show hostility toward; to bind, to tie up; and is transliterated <i>Zeror</i> | masculine proper noun         | Strong's #6872<br>BDB #866 |
| 322. <b>Proper noun_location:</b> which means ; and is transliterated . Thought to be corrupt here. Strong's #6886 BDB #866.   |  |                               |                            |
| 323. <b>Masculine proper noun:</b> which means and is transliterated . In Judah. Strong's #6889 BDB #866.  |  |                               |                            |
| 324. <b>Proper noun_location:</b> Tsâr <sup>e</sup> thân (זֶרְתָּן) [pronounced tsaw-reth-AWN], which means <i>their distress</i> ; and is transliterated <i>Zarthan, Zaretan</i> . In the Jordan valley. Somehow related to the noun below? Strong's #6891 BDB #866. 1Kings 4:12 7:46             |  |                               |                            |
| Tsâr <sup>e</sup> thân (זֶרְתָּן)<br>[pronounced tsaw-reth-AWN]  | their distress; and is transliterated <i>Zarthan, Zaretan</i>                            | proper singular noun location | Strong's #6891<br>BDB #866 |
| 325. <b>Proper noun:</b> ts <sup>e</sup> rêrâthâh (זֶרְרָתָה) [pronounced ts <sup>e</sup> ray-RAW-thaw]. It is suggested by the Syriac, Arabic and various manuscripts that the second rêhsh should be a dâleth (the second <i>r</i> should be a <i>d</i> ). Strong's #6888 BDB #866. Judges 7:22* |  |                               |                            |

## 19. ק Kofh or qôwph [pronounced cofe] (100) Written *q* and pronounced *k*

- Letter:**
- Feminine noun:** which means *bird, pelican?*. Strong's #6893 BDB #866.
- Masculine noun:** which means *valted tent, dome*. Strong's #none BDB #866.
- Masculine noun:** which means *a measure of capacity (dry measure); 2 liters?*. Strong's #6894 BDB #866.
- Feminine noun:** which means *large, vaulted tent*. Strong's #6898 BDB #866.
- Verb:** qâbab (קָבַב) [pronounced kaw<sup>b</sup>-VA<sup>b</sup>V], which means, *to curse, to blaspheme*. Check the definitions again; I may have screwed up here. This particular word is found only in Num. 22–25 and nowhere else in the Bible. The word translated *curse* in v. 6 is 'ârar (אָרַר) [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 qâ<sup>b</sup>va<sup>b</sup>v is perhaps the Hebrew equivalent of the Balaam's word for *curse*. Strong's #6895 BDB #866. (see also Strong #5344 BDB #666) Lev. 24:11 (?) Num. 22:11 Job 5:3
- Verb:** which means *to collect, to contain water; to have a disease where fluids are in the body (the lungs?)*. Strong's #none BDB #866.
- Feminine noun:** qêbâh (קֵבֵה) [pronounced kayb-VAWH] and it is found only here, making its meaning rather abstruse. Strong's #6896 BDB #867. However, there is a very similar word, qô<sup>b</sup>vâh (קֹבֵה) [pronounced koeb-VAWH] which possibly means *belly* but it is found only in Num. 25:8. Strong's #6897 BDB #867. However, what I think is the key is the word qâ<sup>b</sup>va<sup>b</sup>v (קָבַב) [pronounced kawb-VAHV], possibly a foreign word for *curse* (Num. 23:8, 27). Strong's #6895 BDB #866. The primary difference between these words (and there is another similar word) is the vowel points (and *curse* ends in a <sup>b</sup>v., not an *h*. I would think that we have a relationship here—the *cursed, inner portion*. This would make sense to us today, as **Christ redeemed us from the curse of the Law, having become a curse for us—for it is written, Cursed is every one who hangs on a tree** (Gal. 3:13 Deut. 21:23). Deut. 18:3
- Feminine noun:** qubbâh (קֻבֵּה) [pronounced koob-BAWH] is said to mean *a large vaulted tent* in BDB. The NASB and *The Amplified Bible* give the alternate rendering *inner rooms*. Strong's #6898 (6895) BDB #866. The word often translated *belly* or *stomach* is qô<sup>b</sup>vâh (קֹבֵה) [pronounced koe<sup>b</sup>-VAWH]. Strong's #6897 (6895) BDB #867. Whereas these words look somewhat different, in the original Hebrew, where there were no vowel points, these were spelled identically (QBH, or קֻבֵּה). Num. 25:8



10. **Verb:** qâbal (קָבַל) [pronounced *kaw-BAHL*], which means *to receive, to take*. Piel verb. Strong's #6901 BDB #867. Exodus 26:5 1Chron. 12:18 Job 2:10

|   |   |   |                         |
|---|---|---|-------------------------|
| qâbal (קָבַל) [pronounced <i>kaw-BAHL</i> ] | <i>to receive, to take, to accept; to choose; to assume</i> | 3 <sup>rd</sup> person masculine singular, Piel imperfect | Strong's #6901 BDB #867 |
|---|---|---|-------------------------|

The Hiphil form of this verb appears to have a completely different meaning.

|   |  |   |                         |
|---|--|---|-------------------------|
| qâbal (קָבַל) [pronounced <i>kaw-BAHL</i> ] | <i>to be opposed to, to stand over against [one another]; to correspond; to receive one another</i>                    | 3 <sup>rd</sup> person masculine singular, Hiphil imperfect | Strong's #6901 BDB #867 |
| qâbal (קָבַל) [pronounced <i>kaw-BAHL</i> ] | <i>being opposed (opposite) to, standing over against [one another]; those corresponding to; receiving one another</i> | feminine plural, Hiphil participle; construct form          | Strong's #6901 BDB #867 |

11. **Masculine\_noun:** which means *something in front, an attacking engine*. Strong's #6904 BDB #867.  
 12. **Masculine\_noun:** which means *being before people, being in front of people, speaking publically*. Strong's #6905 BDB #867.  
 13. **Verb:** which means *to rob*. Dubious. Strong's #6906 BDB #867.  
 14. **Feminine\_noun:** which means *cup, goblet*. Strong's #6907 BDB #867.  
 15. **Verb:** qâbats (קָבַץ) [pronounced *kaw-BATS*], which means *to gather, to grasp with the hand, to seize, to collect* and this is the common word used for the gathering of God's dispersed people. Interestingly enough, unlike one of its synonyms, qâhal, this is not a call to gather; i.e., David, for instance, did not summon his men, they were attracted to him (1Kings 11:24). In the Hithpael, it means *to gather oneself* or *to gather themselves*. The Hithpael is the reflexive Piel. Strong's #6908 BDB #867. Gen. 41:35, 48 Deut. 30:4 Joshua 9:2 10:6 1Sam. 7:5, 6 8:4 22:2 25:1 28:1, 2 29:1 2Sam. 2:25, 30 1Chron. 11:1 13:2 Psalm 41:6 106:47

|  |   |  |                         |
|--|---|--|-------------------------|
| qâbats (קָבַץ) [pronounced <i>kaw-BATS</i> ] | <i>to take, to grasp with the hand; to gather, to collect; to assemble, to congregate</i>   | 3 <sup>rd</sup> person masculine singular, Qal imperfect   | Strong's #6908 BDB #867 |
| qâbats (קָבַץ) [pronounced <i>kaw-BATS</i> ] | <i>to take with the hand, to take hold of, to receive; to collect, to congregate; to gather [to oneself], to draw in, to withdraw</i> | 2 <sup>nd</sup> person masculine singular, Piel imperative with the 1 <sup>st</sup> person plural suffix | Strong's #6908 BDB #867 |
| qâbats (קָבַץ) [pronounced <i>kaw-BATS</i> ] | <i>to be gathered, to be collected, to be congregated, to congregate selves</i>   | 3 <sup>rd</sup> person masculine plural, Niphal imperfect  | Strong's #6908 BDB #867 |
| qâbats (קָבַץ) [pronounced <i>kaw-BATS</i> ] | <i>be gathered, be collected, be congregated, congregate yourselves</i>   | 2 <sup>nd</sup> person masculine plural, Niphal imperative   | Strong's #6908 BDB #867 |
| qâbats (קָבַץ) [pronounced <i>kaw-BATS</i> ] | <i>to be gathered together</i>  | 3 <sup>rd</sup> person masculine plural, Pual participle   | Strong's #6908 BDB #867 |
| qâbats (קָבַץ) [pronounced <i>kaw-BATS</i> ] | <i>to gather selves together, to be gathered together, to be collected</i>  | 3 <sup>rd</sup> person masculine plural, Hithpael imperfect  | Strong's #6908 BDB #867 |

16. **Masculine\_noun:** which means *a heap*. Strong's #6899 BDB #868.  
 17. **Feminine\_noun:** which means *a gathering*. Strong's #8910 BDB #868.

18. **Proper\_noun/location:** Qab<sup>ts</sup>ēl (קַבְצֵ'ֶל) [pronounced *keb-tseh-ALE*], which means *a gathering of Ēl, Ēl gathers*; transliterated *Kabzeel*. Strong's #3343&6909 BDB #868.

|  |   |                                  |                                    |
|--|---|----------------------------------|------------------------------------|
| Qab <sup>ts</sup> ēl (קַבְצֵ'ֶל)<br>[pronounced <i>kehb-tseh-ALE</i> ] | <i>a gathering of Ēl, Ēl gathers</i> ;<br>transliterated <i>Kabzeel</i> | proper singular<br>noun/location | Strong's #3343 &<br>#6909 BDB #868 |
|--|---|----------------------------------|------------------------------------|

There is a slightly different alternative spelling: Y<sup>e</sup>qab<sup>ts</sup>ēl (יְקַבְצֵ'ֶל) [pronounced *yeh-kehb-tseh-ALE*].

19. **Proper\_noun/location:** which means *two heaps*; transliterated . Strong's #6911 BDB #868.  
 20. **Verb:** qâbar (קָבַר) [pronounced *kaw-BAHR*], which means *to bury*. Its noun cognate means *gravel, sepulcher*. Strong's #6912 BDB #868. Gen. 15:15 23:4 25:9 35:8, 19, 29 47:29 48:7 49:29, 31 50:5, 6 Deut. 21:23 34:6 Joshua 24:30 Judges 2:9 1Sam. 25:1 28:3 31:13 2Sam. 2:4 17:23 21:14 1Kings 2:10, 31, 34

|  |  |   |                            |
|--|--|---|----------------------------|
| qâbar (קָבַר) [pronounced<br><i>kaw-BAHR</i> ] | <i>to bury, to heap up a mound</i>                     | 3 <sup>rd</sup> person masculine<br>singular, Qal imperfect       | Strong's #6912<br>BDB #868 |
| qâbar (קָבַר) [pronounced<br><i>kaw-BAHR</i> ] | <i>bury, heap up a mound</i>                           | 2 <sup>nd</sup> person masculine<br>singular, Qal imperative      | Strong's #6912<br>BDB #868 |
| qâbar (קָבַר) [pronounced<br><i>kaw-BAHR</i> ] | <i>is buried, to be buried</i>                         | 3 <sup>rd</sup> person masculine<br>singular, Niphal<br>imperfect | Strong's #6912<br>BDB #868 |
| qâbar (קָבַר) [pronounced<br><i>kaw-BAHR</i> ] | <i>to bury [several bodies], to heap<br/>up mounds</i> | 3 <sup>rd</sup> person masculine<br>singular, Piel imperfect      | Strong's #6912<br>BDB #868 |
| qâbar (קָבַר) [pronounced<br><i>kaw-BAHR</i> ] | <i>to be buried</i>                                    | 3 <sup>rd</sup> person masculine<br>singular, Pual imperfect      | Strong's #6912<br>BDB #868 |

21. **Masculine\_noun:** qeber (קֶבֶר) [pronounced *KEH<sup>b</sup>-VEHR*], which means *grave, sepulcher, tomb; burial place*. There is also a feminine form, which is not the same as the word below. Strong's #6913 BDB #868. The Doctrine of Sheol Gen. 23:4, 6 49:30 50:5, 13 Exodus 14:11 2Sam. 2:32 17:23 19:37 21:14 Job 3:22 17:1

|  |   |                         |                            |
|--|---|-------------------------|----------------------------|
| qeber (קֶבֶר) [pronounced<br><i>KEH<sup>b</sup>-VEHR</i> ] | <i>grave, sepulcher, tomb; burial<br/>place</i> | masculine singular noun | Strong's #6913<br>BDB #868 |
|--|---|-------------------------|----------------------------|

22. **Proper\_noun/location:** Strong's #6914 BDB #869.

23. **Feminine\_noun:** q<sup>eb</sup>bûwrâh (קֶבֶר) [pronounced *k<sup>eb</sup>-voo-RAW*], which means *grave, tomb, sepulcher; burial*. Strong's #6900 BDB #869. The Doctrine of Sheol Gen. 35:19 47:30 Deut. 34:6 1Sam. 10:2

|   |                                       |                                |                            |
|---|---------------------------------------|--------------------------------|----------------------------|
| q <sup>eb</sup> bûwrâh (קֶבֶר)<br>[pronounced <i>k<sup>eb</sup>-voo-RAW</i> ] | <i>grave, tomb, sepulcher; burial</i> | feminine singular<br>construct | Strong's #6900<br>BDB #869 |
|---|---------------------------------------|--------------------------------|----------------------------|

24. **Verb:** qâdad (קָדַד) [pronounced *kaw-DAHD*], which means *to bow down, to worship*. Gesenius also mentions *to cleave*, which does not seem correct. Strong's #6915 BDB #869. Gen. 24:26 43:28 Exodus 4:31 12:27 1Sam. 24:8 28:14 1Kings 1:15

|  |  |   |                            |
|--|--|---|----------------------------|
| qâdad (קָדַד)<br>[pronounced <i>kaw-DAHD</i> ] | <i>to bow down, to worship, to<br/>prostrate oneself [out of honor or<br/>reverence]</i> | 3 <sup>rd</sup> person masculine<br>singular, Qal imperfect | Strong's #6915<br>BDB #869 |
|--|--|---|----------------------------|

25. **Masculine\_noun:** qod<sup>e</sup>qôd (דּוֹקֵדָה) [pronounced *kod<sup>e</sup>-KOHD*], which means *head, crown of head, tope of one's head, hairy part of head*. Strong's #6936 BDB #869. Gen. 49:26 2Sam. 14:25 Job 2:7 Psalm 7:16 68:21

|   |   |                         |                            |
|---|---|-------------------------|----------------------------|
| qod <sup>e</sup> qôd (קֹדֶד)<br>[pronounced kod <sup>e</sup> -<br>KOHD] | head, crown of head, top of<br>one's head, hairy part of head | masculine singular noun | Strong's #6936<br>BDB #869 |
|---|---|-------------------------|----------------------------|

Barnes writes: *More literally, "the top of the hair." The Hebrew word used here for "scalp" means the vertex, the top, the crown, as of the head, where the hair "divides itself;" and the idea is properly, "the dividing of the hair." Gesenius, Lexicon. The allusion is to the top of the head; that is, the blow would descend on the top of the head, producing death.*<sup>97</sup>

26. **Feminine\_noun:** qiddâh (קִידָה) [pronounced kihd-DAW], which means *cassia (bark) (a spice)*. Strong's #6916 BDB #869. Exodus 30:24

|  |                         |                        |                            |
|--|-------------------------|------------------------|----------------------------|
| qiddâh (קִידָה)<br>[pronounced kihd-DAW] | cassia (bark) (a spice) | feminine singular noun | Strong's #6916<br>BDB #869 |
|--|-------------------------|------------------------|----------------------------|

27. **Verb:** which means *to be kindled, to kindle*. Strong's #6919 BDB #869.  
 28. **Feminine\_noun:** which means *fever*. Deut. 28:22 Lev. 26:16.\* Strong's #6920 BDB #869.  
 29. **Masculine\_noun:** which means *fiery glow, sparkle*. Meaning uncertain. Strong's #688 BDB #869.  
 30. **Verb:** which means *to be before, to be in front of*. Strong's #none BDB #869.  
 31. **Masculine\_noun:** qedem (קֶדֶם) [pronounced KEH-dem] and it means *eastward, east, ancient, antiquity, front, aforeside*. The connection between these words is that the beginning of things is thought to be in the east, as that is where the sun rises and that is where civilization began (although east is obviously a relative term). That which is the beginning is also *old, antiquous* and *ancient*. Strong's #6924 BDB #869. Gen. 2:8 3:24 4:16 10:30 11:2 12:8 13:11, 14 25:6 28:14 29:1 Exodus 27:13 Deut. 33:15 Judges 8:11 1Kings 4:30 Job 1:3 Psalm 44:1 55:19 68:33 Prov. 8:23

|                                       |  |             |                                   |
|---------------------------------------|--|-------------|-----------------------------------|
| qêdem (קֶדֶם)<br>[pronounced KAY-dem] | east, antiquity, front, that which<br>is before, aforeside; in front,<br>mount of the East; ancient time,<br>aforeside, ancient, from of old,<br>earliest time; anciently, of old ;<br>beginning, a commencement;<br>eastward, to or toward the east | noun/adverb | Strong's #6924<br>BDB #869 & #870 |
|---------------------------------------|--|-------------|-----------------------------------|

32. **Verb:** qâdam (קָדַם) [pronounced kaw-DAHm], which means *to precede, to go before; to get before; to anticipate; to do before; to rush on; to meet, to go to meet anyone*. It is one of the more interesting words as it is rendered both *to prevent* and *to come*. Contrast 2Sam. 22:6 Job 3:12 30:27 Psalm 18:18 (*prevent*) with Deut. 23:4 Psalm 89:14 Micah 6:6 (*to come before*). In all cases, we are dealing with the Piel stem. The connection between the two seemingly disparate meanings is that when you stand before someone or move in front of them, you are preventing them from moving forward. You are right in their face. This is not necessarily a bad thing, as we are enjoined to do so by the psalmist in this verse. We are to get right in front of God, as it were, right before His face (literally). He cannot go to the left or to the right because we are right there in front of Him. Barnes explains this word as a reference to the provision of God; as meaning *to anticipate, to make arrangements beforehand*. He is standing right before us, not necessarily to prevent us from going anywhere, but anticipating our needs (God did that in eternity past) and making arrangements beforehand for these needs. When a mother is about to give birth and she is assisted by a midwife, they are making preparations before hand for the birth. The midwife is right there in front of the mother giving birth. Strong's #6923 BDB #869. 2Sam. 22:6 Job 3:12 Psalm 59:10 68:25 95:2

<sup>97</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Psalm 68:21.

|  |   |   |                            |
|--|---|---|----------------------------|
| qâdam (קָדַם)<br>[pronounced kaw-<br>DAHM] | <i>to precede, to go before; to get before; to anticipate; to do before; to rush on; to meet, to go to meet anyone; to bring when followed by a bêyth preposition</i> | 3 <sup>rd</sup> person masculine singular, Piel imperfect with a 1 <sup>st</sup> person singular suffix | Strong's #6923<br>BDB #869 |
|--|---|---|----------------------------|

If you use a KJV, *to prevent* is no longer a correct rendering for this verb. At one time, *to prevent* meant *to go before, to precede*; it no longer means this.

33. **Adverb:** qedem (קֶדֶם) [pronounced KAY-dem], which means, *from the front; from the east, eastward, toward the east; front; that which is before; antiquity; beginning; aforetime*. *The Englishman's Concordance of the Old Testament* has it as kedem (קֶדֶם) [pronounced KEH-dem]. In the passage before us, it is actually kêdemâh (קֶדֶם־מָה) [pronounced KAY-deh-maw]. Strong's #6924 BDB #870. Joshua 15:5 1Kings 7:39 Prov. 8:22

|                                       |  |                         |                            |
|---------------------------------------|--|-------------------------|----------------------------|
| qedem (קֶדֶם)<br>[pronounced KAY-dem] | <i>from the front; from the east, eastward, toward the east; front; that which is before; antiquity; beginning; eternity past; aforetime</i> | masculine singular noun | Strong's #6924<br>BDB #870 |
| qedem (קֶדֶם)<br>[pronounced KAY-dem] | <i>anciently, from old, of old; before</i>   | adverb                  | Strong's #6924<br>BDB #870 |

This is also spelled qêdmâh (קֶדְמָה) [pronounced KAYD-maw], which may be the noun and the locative hê. Then it would mean *toward the east, toward the front*.

34. **Feminine\_noun:** which means *antiquity, former state, beginning, before*. Strong's #6927 BDB #870.  
35. **Feminine\_noun:** qid<sup>e</sup>mâh (קִדְמָה) [pronounced kid<sup>e</sup>-MAW], which means *front, East*. Strong's #6926 BDB #870. Gen. 2:14 1Sam. 13:5

|   |   |                                |                            |
|---|---|--------------------------------|----------------------------|
| qid <sup>e</sup> mâh (קִדְמָה)<br>[pronounced kid <sup>e</sup> -MAW]  | <i>front, East, to the east of; beginning, origin</i>         | feminine singular construct    | Strong's #6926<br>BDB #870 |
| 36. <b>Masculine_proper_noun:</b> Qêd <sup>e</sup> mâh (קֶדְמָה) [pronounced KAYD-maw], which means <i>original; precedence</i> ; transliterated <i>Kedemah</i> . Strong's #6929 BDB #870. Gen. 25:15 |   |                                |                            |
| Qêd <sup>e</sup> mâh (קֶדְמָה)<br>[pronounced KAYD-maw]   | <i>original; eastward; precedence; transliterated Kedemah</i> | masculine singular proper noun | Strong's #6929<br>BDB #870 |

37. **Masculine\_noun:** qâdîym (קָדִיִּם) [pronounced kaw-DEEM], which means *East, east wind*. Strong's #6921 BDB #870. Gen. 41:6 Exodus 10:13 14:21

|   |                        |                         |                            |
|---|------------------------|-------------------------|----------------------------|
| qâdîym (קָדִיִּם) or qâdîm (קָדִם)<br>[pronounced kaw-DEEM] | <i>east, east wind</i> | masculine singular noun | Strong's #6921<br>BDB #870 |
|---|------------------------|-------------------------|----------------------------|

38. **Masculine\_plural\_noun:** qâdûwm (קָדוּם) [pronounced kaw-DOOM], which means *onrushing; horrendous storm of a river; ancient*. In the second line, there is another word unique to this verse which is a descriptor of torrent. It falls between several words for *east*, and would indicate a storm out from the east. Owen renders this *onrushing*, NASB *ancient*, Young *most ancient*. Its a plural noun. Strong's #6917 BDB #870. Judges 5:21\*

|  |   |  |                            |
|--|---|--|----------------------------|
| qâdûwm (קָדוּם)<br>[pronounced kaw-DOOM] | <i>onrushing; horrendous storm of a river; ancient; eastern</i> | masculine plural, Qal passive participle | Strong's #6917<br>BDB #870 |
|--|---|--|----------------------------|

This word is probably the passive participle of *to hasten, to flee; to lead; to meet, to confront* (Strong's #6923). This substantive form is found only once in Scripture; the verb is found 26 times in Scripture. This should explain the variety of meanings which has been assigned to this word.

39. **Masculine\_plural\_noun:** Strong's #6917,6923 BDB #870.

40. **Adjective:** which means *eastern*. Strong's #6930 BDB #870.

41. **Adjective:** Qad<sup>e</sup>mônîy (קַדְמוֹנִי) [pronounced *kad<sup>e</sup>-moh-NEE*], which means *former, ancient, eastern*. Strong's #6931 BDB #870. Gen. 15:18 1Sam. 24:13 Job 18:20

|   |   |   |                            |
|---|---|---|----------------------------|
| Qad <sup>e</sup> mônîy (קַדְמוֹנִי)<br>[pronounced <i>kad<sup>e</sup>-moh-NEE</i> ] | <i>former, ancient, eastern; transliterated Kadmonite</i> | singular gentilic adjective with the definite article | Strong's #6931<br>BDB #870 |
|---|---|---|----------------------------|

42. **Gentilic\_adjective:** Strong's #6935 BDB #870.

43. **Proper\_noun/location:** Q<sup>e</sup>dēmôth (קְדֵמוֹת) [pronounced *kehd-ay-MOHTH*], which means *beginnings, eastern; transliterated Kedemoth*. Strong's #6932 BDB #870. Deut. 2:26

|  |   |                               |                            |
|--|---|-------------------------------|----------------------------|
| Q <sup>e</sup> dēmôth (קְדֵמוֹת)<br>[pronounced <i>kehd-ay-MOHTH</i> ] | <i>beginnings, eastern; transliterated Kedemoth</i> | proper singular noun/location | Strong's #6932<br>BDB #870 |
|--|---|-------------------------------|----------------------------|

44. **Masculine\_proper\_noun:** which means ; transliterated . Strong's #6934 BDB #870.

45. **Verb:** qârar (קָרַר) [pronounced *kaw-RAHR*], which means *to be dark*. The subjected, mourners, is a Qal participle of a verb which means *to mourn*. As a participle, this verb acts as a substantive. Barnes gives us some insight on this particular word: *The word rendered "those which mourn"... —qâdar (קָדַר) [pronounced kaw-DAHR] means ...to be turbid or foul as a torrent, Job 6:16; hence to go about in filthy garments, like mourners, to mourn. The general sense of the Hebrew word, as in Arabic, is to be squalid, dark, filthy, dusky, obscure; and hence it denotes those who are afflicted, which is its sense here.*<sup>98</sup> In Job 6:16, this literally is *the darkened ones*; it acts as a substantive, referring back to the torrent river beds. I should point out that Barnes does disagree here, and gives the renderings *turbid, muddy, foul*; rather than just *darkened*. However, there are times *darkened* is the simple rendering when the reference is to the sun being obscured, as in Joel 2:10 3:15. I believe the key here is the next phrase. Strong's #6937 BDB #871. [The next couple words are *by reason [or, out from] ice*; which explains why the bottom was darkened. Although most translators place *over them* with the second line, I will leave it with the first, due to the fact that it has a masculine plural suffix. The preposition is 'al (עַל) [pronounced *ahl*] and it means *over, upon, against, because, on the grounds of, on account of*. Strong's #5921 BDB #752.] Job 5:11 6:16

46. **Feminine\_noun:** which means *darkness, gloom*. Strong's #6940 BDB #871.

47. **Adverb:** which means *as mourners*. Strong's #6941 BDB # 871.

48. **Gentilic\_adjective:** Qêdâr (קֵדָר) [pronounced *kay-DAWR*], which means *black, swarthy, black tinted, dark-skinned, transliterated Kedar, Qedar*. Strong's #6938 BDB #871. Gen. 50:13

|  |  |  |                            |
|--|--|--|----------------------------|
| Qêdâr (קֵדָר)<br>[pronounced <i>kay-DAWR</i> ] | <i>black, swarthy, black tinted, dark-skinned, transliterated Kedar, Qedar</i> | proper noun; gentilic singular adjective | Strong's #6938<br>BDB #871 |
|--|--|--|----------------------------|

49. **Masculine\_proper\_noun:** Qid<sup>e</sup>rôwn (קִידְרוֹן) [pronounced *kih-d-ROHN*], which means *dark, obscure; turbid; making black [or sad]; transliterated Kidron*. Strong's #6939 BDB #871. 2Sam. 15:23 1Kings 2:37

|  |  |                                |                            |
|--|--|--------------------------------|----------------------------|
| Qid <sup>e</sup> rôwn (קִידְרוֹן)<br>[pronounced <i>kih-d-ROHN</i> ] | <i>dark, obscure; turbid; making black [or sad]; transliterated Kidron</i> | masculine singular proper noun | Strong's #6939<br>BDB #871 |
|--|--|--------------------------------|----------------------------|

50. **Verb:** which means *to separate, to divide, to withdraw*. Strong's #none BDB #871.

51. **Noun:** qôdesh (קֹדֶשׁ) [pronounced *koh-DESH*], which means *holiness, sacredness, apartness, that which is holy, holy things*. In the singular, it often means *sacred dwelling place, sanctuary, inner room [reserved for spiritual things]*. We are not referring to the furniture of the tabernacle here or the utensils of the various

<sup>98</sup> Barnes' Notes, Baker Books, ©1996; Vol. III, p. 163.

pieces of furniture because this is in the masculine singular. Some Bible render this *holy things*, *holy objects* and some *sanctuary*; however, they were not in charge of the sanctuary, per se, but they were in charge of the most holy item of all, the ark, and that is what this passage references. In Deut. 33:2, we are not referring to *holy ones*, as this is in the singular. Nor is this not *holy one*; this word is not ever correctly translated as *holy one* or *holy ones*. The adjective is used for that translation. This simply means *the myriads of sacredness* or *the myriads of holiness* or, very freely, *the myriads of elect [angels]*. Strong's #6944 BDB #871. Exodus 3:5 12:16 15:11 16:23 22:31 26:33 28:2, 38 29:6, 37 31:10 Num. 7:9 Deut. 33:2 (noun) 1Sam. 21:4, 5 1Kings 6:16 7:50, 51 8:4 Psalm 15:1 29:2 51:11 63:2 48:17 78:54 (noun) 99:9 103:1 106:47 110:3 114:2

|  |   |   |                            |
|--|---|---|----------------------------|
| qôdesh (קֹדֶשׁ)<br>[pronounced koh-DESH] | <i>holiness, sacredness, apartness, that which is holy, a most holy thing; possibly, a sacred [holy, set apart] place</i> | masculine singular noun with the 2 <sup>nd</sup> person masculine singular suffix | Strong's #6944<br>BDB #871 |
|--|---|---|----------------------------|

In the singular, it often means *sacred dwelling place, sanctuary, inner room [reserved for spiritual things]*.

This noun also seems to function as an adjective at times (Lev. 16:4, 32 1Sam. 21:4 1Chron. 16:10).

|   |   |                       |                            |
|---|---|-----------------------|----------------------------|
| qôdâshîym (קֹדָשִׁים)<br>[pronounced koh-daw-SHEEM] | <i>holiness, sacredness, apartness, that which is holy, holy things; holy offerings</i> | masculine plural noun | Strong's #6944<br>BDB #871 |
|---|---|-----------------------|----------------------------|

52. **Combo:** Exodus 29:37 30:10, 29

|   |   |                              |                            |
|---|---|------------------------------|----------------------------|
| qôdesh (קֹדֶשׁ)<br>[pronounced koh-DESH]            | <i>holiness, sacredness, apartness, that which is holy, a most holy thing; possibly, a sacred [holy, set apart] place</i> | masculine singular construct | Strong's #6944<br>BDB #871 |
| qôdâshîym (קֹדָשִׁים)<br>[pronounced koh-daw-SHEEM] | <i>holiness, sacredness, apartness, that which is holy, holy things; holy offerings</i>                                   | masculine plural noun        | Strong's #6944<br>BDB #871 |

The word combined with itself in the plural generally refers to the most sacred portion of the Tabernacle (and Temple) and is translated *Holy of Holies; the Most Holy Place*. This combination may also be translated, *most holy*.

53. **Adjective:** qâdôwsh (קָדוֹשׁ) [pronounced kaw-DOWSH], which means *sacred, holy, set apart, sacrosanct*. Unfortunately, there are not a lot of modern synonyms for this word. *Set apart to God* is wordy, but probably communicates best what is meant. When this adjective stands by itself, it functions like a substantive. It should be rendered *holy ones, set-apart ones, sacred ones, consecrated ones, those set apart to God*. Although here, in Job 15:15, it refers to God's angels, it also can refer to believers (Deut. 33:3 Psalm 106:16). Strong's #6918 BDB #872. [The antonym is Strong's #2490] Exodus 19:6 29:31 Lev. 19:2 Deut. 33:3 Joshua 24:19 1Sam. 2:2 21:5 Job 15:15 Psalm 2:6 34:9 89:18 99:3, 9 106:16 Prov. 9:10

|   |  |   |                            |
|---|--|---|----------------------------|
| qâdôwsh (קָדוֹשׁ)<br>[pronounced kaw-DOWSE] | <i>sacred, holy, set apart, sacrosanct</i>   | masculine singular adjective construct                      | Strong's #6918<br>BDB #872 |
| qâdôwsh (קָדוֹשׁ)<br>[pronounced kaw-DOWSE] | <i>holiness, saint, holy one, set-apart one, sacred one, consecrated one, one set apart to God</i> | masculine singular adjective here, used as a noun construct | Strong's #6918<br>BDB #872 |

|   |   |  |                            |
|---|---|--|----------------------------|
| q <sup>e</sup> dôshîym (קֳדוֹשִׁים)<br>[pronounced kaw-DOWSH] | <i>saints, holy ones, set-apart ones, sacred ones, consecrated ones, those set apart to God; holy [set-apart] things [principles]</i> | masculine plural adjective/noun, with the 3 <sup>rd</sup> person masculine singular suffix | Strong's #6918<br>BDB #872 |
|---|---|--|----------------------------|

54. **Verb:** qâdash (קָדַשׁ) [pronounced kaw-DAHSH], which means *to be [make] pure [clean, holy, separate, sacred]; to consecrate [sanctify, dedicate, hallow, set apart]*. The Hiphil means *to declare something holy, to consecrate [or, set apart to God] [something, e.g., a priest], to regard [something or someone] as holy*. Any of these words are good translations, particularly *consecrate*, however, unless you have been going to church for a long time or speak old English fluently, it doesn't mean much to you. This verb means that something is set apart to God; this something takes on the quality of being sacred, holy, different from that which is tied to the earth. The Hithpael imperative of qâdash means *cause yourselves to be cleansed, purify yourselves, cause yourselves to become consecrated*. The idea is that, people or things are set apart for the service of God, and that these things are then forbidden to be used for profane (or common) purposes. It is also spelled qâdêsh (קָדֵשׁ) [pronounced kaw-DAYSH]. Strong's #6942 BDB #872. The Doctrine of Sanctification Gen. 2:3 Exodus 13:1 19:10, 22 20:8 28:3, 38 29:1, 21, 43 30:29 31:13 Lev. 21:8 Deut. 5:12 22:9 Joshua 3:5 7:13 20:7 Judges 17:3 1Sam. 7:1 16:5 21:5 2Sam. 8:11 1Kings 8:64 9:3, 7 1Chron. 15:12, 13 Job 1:5a

|   |  |   |                            |
|---|--|---|----------------------------|
| qâdash (קָדַשׁ)<br>[pronounced kaw-DAHSH] | <i>to be pure, to be clean; to be holy, to be sacred; to set apart, to consecrate, to sanctify, to dedicate, to hallow</i> | 3 <sup>rd</sup> person masculine singular, Qal imperfect    | Strong's #6942<br>BDB #872 |
| qâdash (קָדַשׁ)<br>[pronounced kaw-DAHSH] | <i>to be regarded as holy; to be consecrated, to receive sanctification; to show oneself holy [or set apart]</i>           | 3 <sup>rd</sup> person masculine singular, Niphal imperfect | Strong's #6942<br>BDB #872 |
| qâdash (קָדַשׁ)<br>[pronounced kaw-DAHSH] | <i>to regard as holy, to declare holy or sacred; to consecrate, to sanctify, to inaugurate with holy rites</i>             | 3 <sup>rd</sup> person masculine singular, Piel imperfect   | Strong's #6942<br>BDB #872 |
| qâdash (קָדַשׁ)<br>[pronounced kaw-DAHSH] | <i>regard as holy, declare holy or sacred; consecrate, sanctify, inaugurate with holy rites</i>                            | 2 <sup>nd</sup> person masculine singular, Piel imperative  | Strong's #6942<br>BDB #872 |
| qâdash (קָדַשׁ)<br>[pronounced kaw-DAHSH] | <i>regarded as holy, declaring holy or sacred; consecrating, sanctifying, inaugurating with holy rites</i>                 | Piel participle   | Strong's #6942<br>BDB #872 |
| qâdash (קָדַשׁ)<br>[pronounced kaw-DAHSH] | <i>to be consecrated, consecrated, dedicated</i>   | 2 <sup>nd</sup> person masculine plural, Pual imperfect     | Strong's #6942<br>BDB #872 |
| qâdash (קָדַשׁ)<br>[pronounced kaw-DAHSH] | <i>to regard [treat] as holy, to declare holy or sacred; to consecrate [to God]</i>  | 3 <sup>rd</sup> person masculine plural, Hiphil imperfect   | Strong's #6942<br>BDB #872 |

|  |   |   |                            |
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| qâdash (קִדַּשׁ)<br>[pronounced kaw-<br>DAHSH] | to cleanse [purify, consecrate,<br>sanctify] oneself; to cause<br>oneself to be [become]<br>cleansed [purified,<br>consecrated, sanctified] | 3 <sup>rd</sup> person masculine<br>singular, Hithpael<br>imperfect | Strong's #6942<br>BDB #872 |
| qâdash (קִדַּשׁ)<br>[pronounced kaw-<br>DAHSH] | cleanse [purify, consecrate,<br>sanctify] yourselves; cause<br>yourselves to be [become]<br>cleansed [purified,<br>consecrated, sanctified] | 2 <sup>nd</sup> person masculine<br>plural, Hithpael<br>imperative  | Strong's #6942<br>BDB #872 |

55. **Proper\_noun:** Qedesh (קִדְשׁ) [pronounced KEH-desh], which means *sanctuary; set apart; transliterated Kedesh*. It obviously comes from the verb *to set apart, to consecrate, to sanctify*. Strong's #6943 BDB #873. The Doctrine of the Three Kedesh's Joshua 20:7 Judges 4:6

|  |  |                                    |                            |
|--|--|------------------------------------|----------------------------|
| Qedesh (קִדְשׁ)<br>[pronounced KEH-desh] | <i>sanctuary; set apart;<br/>transliterated Kedesh</i> | masculine singular,<br>proper noun | Strong's #6943<br>BDB #873 |
|--|--|------------------------------------|----------------------------|

56. **Noun:** qâdêsh (קִדְשָׁה) [pronounced kaw-DAYSH] means *male temple prostitute* (Strong's #6945 BDB #873) and q<sup>e</sup>dêshâh (קִדְשָׁהּ) [pronounced ked-ay-SHAW] means *female temple prostitute*. Strong's #6948 BDB #873. There are some translations which render this *Sodomite*, but it has nothing to do linguistically with Sodom. The *male cult prostitute* is also found in 1Kings 14:24 15:12 23:46 2Kings 23:6 Job 36:14.\* The *female cult prostitute* is found also in Gen. 38:21–22 and Hosea 4:14.\* See below: Deut. 23:17

57. **Masculine\_noun:** which means *male temple prostitute; a Sodomite*. Strong's #6945 BDB #873.

58. **Feminine\_noun:** q<sup>e</sup>dêshâh (קִדְשָׁהּ) [pronounced kehd-ay-SHAW], which means *prostitute, harlot; female temple prostitute*. Strong's #6948 BDB #873. Gen. 38:21

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| q <sup>e</sup> dêshâh (קִדְשָׁהּ)<br>[pronounced kehd-ay-<br>SHAW] | <i>prostitute, harlot; female temple<br/>prostitute, cult prostitute</i> | feminine singular noun | Strong's #6948<br>BDB #873 |
|--|--|------------------------|----------------------------|

59. **Proper\_noun\_location:** Qâdêsh (קִדְשׁ) [pronounced kaw-DAYSH], which means *sacred, holy, set apart*; and is transliterated *Kadesh*. Strong's #6946–6947 BDB #873. Gen. 14:7 16:14 20:1 Deut. 1:2 Psalm 29:8

|   |  |                       |                                      |
|---|--|-----------------------|--------------------------------------|
| Qâdêsh (קִדְשׁ)<br>[pronounced kaw-<br>DAYSH] | <i>sacred, holy, set apart;<br/>sanctuary; transliterated Kadesh,<br/>Kedesh</i> | proper noun; location | Strong's #6946 and<br>#6947 BDB #873 |
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This city is in the extreme southern portion of Judah and is the same as Kadesh-barnea.

60. **Proper\_noun\_location:** Deut. 1:2 2:14

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|---|--|-----------------------|--------------------------------------|
| Qâdêsh (קִדְשׁ)<br>[pronounced kaw-<br>DAYSH] | <i>sacred, holy, set apart;<br/>sanctuary; transliterated Kadesh,<br/>Kedesh</i> | proper noun; location | Strong's #6946 and<br>#6947 BDB #873 |
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| Bar <sup>e</sup> nêa (בְּרִנְיָה)<br>[pronounced bahr-NAY-<br>ag] | <i>desert of a fugitive; transliterated<br/>Barnea</i> | proper noun; location | Strong's #6947<br>BDB #873 |
|---|--|-----------------------|----------------------------|

Together, they mean *holy place in the desert of wandering*; and they are transliterated *Kadesh-barnea; Kadesh of [the] Wilderness of Wandering*.

61. **Masculine\_noun:** mîq<sup>e</sup>ddâsh (מִקְדָּשׁ) [pronounced mik-DAWSH], which means *sanctuary, sacred place*. Immediately, I would think of the tabernacle of God. In fact, this word is used for both the temple and its precincts (1Chron. 22:19 Psalm 74:7 Isa. 63:18) and for the tabernacle and its precincts (Ex. 25:8 Lev. 16:33). Our concern is *has the tabernacle been moved from Shiloh to Shechem; who did that and then who moved it back?* That is, in this book of Joshua, it is clear that the tabernacle is in Shiloh (Joshua 18:1)



and that the tabernacle is still there in the near future from the time of Joshua (Judges 21:19 1Sam. 1:3). The key to understanding this word is that it is used *primarily* to refer to the temple or to the tabernacle, but not exclusively. This word can also mean (or, imply) *asylum* (Isa. 8:14 Ezek. 11:16), as *temples amongst the Hebrews, as amongst the Greeks, had the right of asylum...* (compare 1 Ki. 1:50; 2:28).<sup>99</sup> Personally, I would feel better if I could find an early use of this word which did not refer directly to the temple or to the tabernacle, which we find in Num. 18:29, where we refer to a thing which is holy or set apart. This is consistently rendered *sanctuary* in the KJV from Exodus to 2Chronicles. Strong's #4720 BDB #874. Exodus 15:17 25:8 Joshua **24:26** Psalm 68:35 73:17 96:6

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|--|--|---|----------------------------|
| mîq <sup>o</sup> ddâsh (מִקְדָּשׁ)<br>[pronounced <i>mik-DAWSH</i> ]   | <i>sanctuary, sacred place;</i><br>possibly a synonym for the<br><i>Tabernacle of God</i>  | masculine plural noun<br>with the 2 <sup>nd</sup> person<br>masculine singular suffix | Strong's #4720<br>BDB #874 |
| 62. <b>Verb:</b> which means <i>to be blunt, to be dull</i> . Strong's #6949 BDB #874.   |  |   |                            |
| 63. <b>Masculine_noun:</b> which means <i>bluntness, dullness</i> . Strong's #5356 BDB #874.   |  |   |                            |
| 64. <b>Masculine_noun:</b> qâhâl (קָהַל) [pronounced <i>kaw-HAWL</i> ], which means <i>an organized assembly, a called convocation</i> ; this is not just a crowd of people milling about, but people who were assembled for a reason. Strong's #6951 BDB #874. (see also Strong's #5712). Gen. 28:3 35:11 48:4 49:6 Exodus 12:6 16:3 Num. 14:5 Deut. 5:22 Judges 20:2 1Sam. 17:47 1Kings 7:14 8:22 1Chron. 13:2 Psalm 89:5 149:1 Prov. 5:14   |  |   |                            |
| qâhâl (קָהַל) [pronounced <i>kaw-HAWL</i> ]  | <i>an organized assembly, a called convocation</i> ; this is not just a crowd, but people who were assembled for a reason          | masculine singular noun   | Strong's #6951<br>BDB #874 |
| 65. <b>Verb:</b> qâhal (קָהַל) [pronounced <i>kaw-HAHL</i> ], which means <i>to assemble, to call together, to summon an assembly [for war, judgement or a religious purpose]</i> . It is only found in the Niphal and the Hiphil. Barnes: <i>Gather together the parties for trial; or rather call the individual into court for trial. The word means properly to call together, to convoke, as a people; and is used to denote the custom of assembling the people for a trial—or, as we would say, to “call the court,” which is now the office of a crier</i> (Job 11:10). Strong's #6950 BDB #874. Exodus 32:1 Deut. 4:10 31:12, 28 Joshua 18:1 22:12 Judges 20:1 1Kings 8:1, 2 1Chron. 13:4 Job 11:10 (Eccles. 1:1) |  |   |                            |
| qâhal (קָהַל) [pronounced <i>kaw-HAHL</i> ]  | <i>to assemble, to be assembled, to be called together, to be summoned an assembly [for war, judgement or a religious purpose]</i> | 3 <sup>rd</sup> person masculine singular, Niphal imperfect                           | Strong's #6950<br>BDB #874 |
| qâhal (קָהַל) [pronounced <i>kaw-HAHL</i> ]  | <i>to assemble, to call together, to summon an assembly [for war, judgement or a religious purpose]</i>                            | 3 <sup>rd</sup> person masculine singular, Hiphil imperfect                           | Strong's #6950<br>BDB #874 |
| qâhal (קָהַל) [pronounced <i>kaw-HAHL</i> ]  | <i>gather [up, together], assemble, call together, summon an assembly [for war, judgement or a religious purpose]</i>              | 2 <sup>nd</sup> person masculine singular, Hiphil imperative                          | Strong's #6950<br>BDB #874 |
| 66. <b>Verb:</b> qâhal (קָהַל) [pronounced <i>kaw-HAHL</i> ], which means <i>to assemble, to be assembled</i> . Strong's #7035 BDB #874. 2Sam. 20:14   |  |   |                            |
| qâhal (קָהַל) [pronounced <i>kaw-HAHL</i> ]  | <i>to assemble, to be assembled</i>  | 3 <sup>rd</sup> person masculine plural, Niphal imperfect                             | Strong's #7035<br>BDB #874 |

<sup>99</sup> H.W.F. Gesenius, *Hebrew-Chaldee Lexicon to the Old Testament*; ©1979 by Baker Books; p. 503.

This word is incorrectly spelled in all my e-sword references.

- |                                     |   |   |                         |
|-------------------------------------|---|---|-------------------------|
| qâhal (קָהַל) [pronounced kaw-HAHL] | to assemble, to call for an assembly, to summon a gathering | 3 <sup>rd</sup> person masculine plural, Hiphil imperfect | Strong's #7035 BDB #874 |
|-------------------------------------|---|---|-------------------------|
67. **Feminine noun:** q<sup>e</sup>hillâh (קְהִלָּה) [pronounced k<sup>e</sup>hil-LAW], which means *assembly, congregation*. Deut. 33:4 1Sam. 19:20 (see Strong's #3862 BDB #530) Neh. 5:7.\* Strong's #6952 BDB #875. 1Sam. 19:20
68. **Masculine noun:** qôheleth (קֹהֶלֶת) [pronounced ko-HEH-leth], which means *collector (of sentences), preacher, public speaker, lecturer, speaker in an assembly*, transliterated, *Qoheleth*. BDB & Strong's only. Strong's #6953 BDB #875. Eccles. 1:1

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|--|--|-------------------------|----------------------------|
| qôheleth (קֹהֶלֶת)<br>[pronounced ko-HEH-leth] | collector (of sentences),<br>preacher, public speaker,<br>lecturer, speaker in an<br>assembly, transliterated,<br>Qoheleth | masculine singular noun | Strong's #6953<br>BDB #875 |
|--|--|-------------------------|----------------------------|

69. **Proper noun/location:** which means *assembly*; transliterated . Strong's #6954 BDB #875.
70. **Masculine noun:** which means *assembly, choirs*. Strong's #4721 BDB #875. Psalm 68:26

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| maq <sup>e</sup> hêlôwth (מַקְהֵלֹוֹת)<br>[pronounced mahk <sup>e</sup> -hay-LOHTH] | assemblies, congregations<br>[particularly, those which praise<br>God], choirs | feminine plural noun | Strong's #4721<br>BDB #875 |
|---|--|----------------------|----------------------------|

Although this word occurs only here, we have the masculine plural form in Psalm 26:12 and this word has enough cognates to insure the accuracy of this translation.

71. **Proper noun/location:** which means *place of assembly*; transliterated . Strong's #4722 BDB #875.
72. **Masculine proper noun:** Q<sup>e</sup>hâth (קְהָת) [pronounced k<sup>eh</sup>-HAWTH], which means *to ally oneself, allied; assembly*; transliterated *Kohath*. Strong's #6955 BDB #875. Gen. 46:11 Exodus 6:16, 18 1Chron. 15:5

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|--|--|-----------------------------------|----------------------------|
| Q <sup>e</sup> hâth (קְהָת)<br>[pronounced k <sup>eh</sup> -HAWTH] | to ally oneself, allied; assembly;<br>transliterated <i>Kehath, Kohath,</i><br><i>Qehath</i> | masculine singular<br>proper noun | Strong's #6955<br>BDB #875 |
|--|--|-----------------------------------|----------------------------|

73. **Gentilic adjective:** which means , transliterated . Strong's #6956 BDB #875.
74. **Masculine noun:** qôw<sup>b</sup>vâ<sup>c</sup> (קוֹוָבָע) [pronounced KOH<sup>B</sup>-vawg], which means *helmet*. Strong's #6959 BDB #875. 1Sam. 17:38

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| qôw <sup>b</sup> vâ <sup>c</sup> (קוֹוָבָע)<br>[pronounced KŌH <sup>B</sup> -vawg] | helmet | masculine singular noun | Strong's #6959<br>BDB #875 |
|--|--------|-------------------------|----------------------------|

75. **Proper noun/territory:** miq<sup>e</sup>veh (מִיקְוֵה) [pronounced mihk-VEH], which means, *expectation, confidence, hope, ground of hope, things hoped for, outcome; a collection, a collected mass, a congregation*. Strong's #4723 BDB #875.

|  |  |                        |                            |
|--|--|------------------------|----------------------------|
| miq <sup>e</sup> veh (מִיקְוֵה)<br>[pronounced mihk-VEH] | expectation, confidence, hope,<br>ground of hope, things hoped<br>for, outcome; a collection, a<br>collected mass, a congregation;<br>transliterated | proper noun; territory | Strong's #4723<br>BDB #875 |
|--|--|------------------------|----------------------------|

76. **Verb1:** qâvâh (קָוָה) [pronounced kaw-VAW], which means *to wait for, to wait expectantly for, to look for*. The connotation of this verb is generally a good one; that is, whatever is being waited on or waited for is truly expected (see Psalm 25:3 27:14 37:9 40:1). Qâvâh may also mean *to collect* in the Niphal (Gen. 1:9 Jer. 3:17). In the Piel, this means *to eagerly look for, to wait for eagerly*. Strong's #6960 BDB #875. (for *wait*) [see below for Strong's #6960 BDB #876. (to collect)]. Gen. 49:18 Job 3:9 7:2 17:13 Psalm 52:9

56:6

|                                    |   |   |                            |
|------------------------------------|---|---|----------------------------|
| qâvâh (קָוָה) [pronounced kaw-VAW] | properly <i>to twist, to bind</i> ; therefore <i>to be strong, robust</i> (the twisting or binding giving great strength); <i>to expect, to await</i> (which perhaps comes from <i>enduring, remaining</i> , a type of strength?) | 3 <sup>rd</sup> person masculine singular, Qal imperfect    | Strong's #6960<br>BDB #876 |
| qâvâh (קָוָה) [pronounced kaw-VAW] | <i>to wait for, to wait expectantly for, to look for, to lie in wait for</i>  | 3 <sup>rd</sup> person plural, Piel perfect                 | Strong's #6960<br>BDB #876 |
| qâvâh (קָוָה) [pronounced kaw-VAW] | <i>to be gathered together; to be bound or wound together, to expect [one another]</i>  | 3 <sup>rd</sup> person masculine singular, Niphal imperfect | Strong's #6960<br>BDB #876 |

77. **Masculine\_noun:** qav (קָו) [pronounced kahv], which means *line, cord; measuring line*. Strong's #6957 BDB #876. 1Kings 7:23 Psalm 19:4a

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|--|-----------------------------------|-------------------------|----------------------------|
| qav (קָו) [pronounced kahv] (spelled with both a long and short a) | <i>line, cord; measuring line</i> | masculine singular noun | Strong's #6957<br>BDB #876 |
|--|-----------------------------------|-------------------------|----------------------------|

78. **Masculine\_noun:** which means *might*. Strong's #6979 BDB #876.

79. **Masculine\_noun:** miq<sup>e</sup>veh (מִקְוֶה) [pronounced mihk-VEH], which means, *expectation, confidence, hope, ground of hope, things hoped for, outcome; a collection, a collected mass, a congregation*. Strong's #4723 BDB #876. Gen. 1:10 Exodus 7:19

|  |   |                         |                            |
|--|---|-------------------------|----------------------------|
| miq <sup>e</sup> veh (מִקְוֶה) [pronounced mihk-VEH] | <i>expectation, confidence, hope, ground of hope, things hoped for, outcome; a collection, a collected mass, a congregation</i> | masculine singular noun | Strong's #4723<br>BDB #876 |
|--|---|-------------------------|----------------------------|

There are 3 spellings for this noun: miqve מִקְוֶה / miqveh מִקְוֶה / miqvêh מִקְוֶה

80. **Feminine\_substantive1:** tîq<sup>e</sup>vâh (תִּקְוָה) [pronounced tik<sup>e</sup>-VAW] and it usually means *hope, expectation, that which is waited for, that which is expectantly looked for*. Here, it is a *cord*; at least, according to BDB and Gesenius. However, since we do not have a reason beyond tradition to render this *cord*, I am going to render it *hope-cord* as it is rendered *hope* or *expectation* 30+ times in Scripture (Ruth 1:12 Job 4:6 Psalm 9:18). We will find this word by itself in Joshua 2:21, also rendered *cord* by most translators. In any case, their *hope* is tied (no pun intended) to this *thread of scarlet*; which goes hand-in-hand with the parallels which I have drawn. Strong's #8615 BDB #876. Joshua 2:18

81. **Feminine\_substantive2:** tîq<sup>e</sup>vâh (תִּקְוָה) [pronounced tik<sup>e</sup>-VAW], which means *hope, expectation, confidence; that which is waited for, that which is expectantly looked for; an outcome hoped for; the basis or ground for hope*. It can mean *cord* (Joshua 2:18, 21), *an outcome hoped for* (Job 8:13 17:15 Prov. 10:28 Ezek. 19:5); or *the basis or ground for hope* (Job 4:6 Psalm 71:5). Strong's #8615 BDB #876. Job 6:8 7:6 11:18 14:7 14:19 17:15 19:10 Psalm 62:5 Prov. 10:28

|  |  |                               |                            |
|--|--|-------------------------------|----------------------------|
| tîq <sup>e</sup> vâh (תִּקְוָה) [pronounced tik <sup>e</sup> -VAW] | <i>hope, expectation, confidence; that which is waited for, that which is expectantly looked for; an outcome hoped for; the basis or ground for hope</i> | feminine singular substantive | Strong's #8615<br>BDB #876 |
|--|--|-------------------------------|----------------------------|

82. **Verb2:** qâvâh (קָה) [pronounced kaw-VAW], which means *to collect*. Strong's #6960 BDB #876.

83. **Masculine\_noun:** which means *a collection, a collected mass*. Strong's #4723 BDB #876.

84. **Feminine\_noun:** which means *reservoir*. Isa. 22:11.\* Strong's #4724 BDB #876.

85. **Verb:** qûṭ (קִט) [pronounced kooṭ], which means *to loath, to nauseate, to be disgusted with*. However, this

occurs very few times in the Old Testament. It is found in the Qal perfect in Ezek. 16:47, the Niphal in Ezek. 6:9 20:43 26:31 and in the Hithpoel in Psalm 119:158 139:21. [However, in the Qal, in Job 8:14, this makes little or no sense—a passive meaning might, where the confidence of a godless man is *loathed*. Furthermore, generally following this verb, we would find the *bêyth* preposition, which is not here. BDB suggests an intransitive use of the verb, giving its meaning as *break, snap*; but this is the account for its use in this one place. Gesenius gives this verb a second meaning, in this passage only, as *to cut off*, from an Arabic word. Dr. Good (as often quoted by Barnes) says that this first portion of the verse has never been understood and translates it *thus shall his support rot away*. Noyes: *whose expectation shall come to naught*. Keil and Delitzsch were no help here. Barnes goes along with Dr. Good, and gives the sense that something *rots and becomes putrid* causing that something to be *vile and loathsome*. Barnes: *The figure is continued from the image of the paper-reed and the flag, which soon decay; and the idea is, that as such weeds grow offensive and putrid in stagnant water, so shall it be with the hope of the hypocrite.*<sup>100</sup> For some reason, several translations render this as a noun, *thread, gossamer* or *gossamer thread* (NRSV, NAB, NEB, NJB, REB, TEV). NASB goes with *is fragile*, *The Amplified Bible* and the KJV go with *to break off, to cut off*, and Rotherham and Young both go with the passive use of *loathsome*. Contextually, the *gossamer thread* sounds good; however, I don't know where they get this translation from.] In Job 10:1, this word it is also given as the Qal perfect of *nâqat* (נָקַת) [pronounced *naw-KAHT*], in which case this is the only place that we find this verb (if that is the case, there are several cognates and the meaning generally given is *cut off*. Gesenius lists the meaning *to loathe*, and points out that only the Qal perfect of this word is found here and all of the rest of the roots are found in *qûṭ*. (Strong's #5354 BDB #876). Rather than find a new meaning, let's just go with *to loathe*. Strong's #6962 (see also Strong's #5354) BDB #876. Job 8:14 10:1 Psalm 95:10

|                                      |  |  |                         |
|--------------------------------------|--|--|-------------------------|
| qûṭ (טוּק) [pronounced <i>koof</i> ] | <i>to loath, to nauseate, to be disgusted with</i> | 1 <sup>st</sup> person singular, Qal imperfect | Strong's #6962 BDB #876 |
|--------------------------------------|--|--|-------------------------|

Generally followed by the *bêyth* preposition.

|                                      |  |  |                         |
|--------------------------------------|--|--|-------------------------|
| qûṭ (טוּק) [pronounced <i>koof</i> ] | <i>to loath, to detest; to feel loathing against self; to nauseate, to be disgusted with</i> | 3 <sup>rd</sup> person masculine singular, Niphal imperfect    | Strong's #6962 BDB #876 |
| qûṭ (טוּק) [pronounced <i>koof</i> ] | <i>to loath, to loath oneself; to nauseate, to be disgusted with</i>                         | 3 <sup>rd</sup> person masculine singular, Hithpalel imperfect | Strong's #6962 BDB #876 |

86. **Verb:** which means *to snap, to break*. Possibly dubious. Strong's #6962 BDB #876.

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|--------------------------------------|-----------|--|-------------------------|
| qûṭ (טוּק) [pronounced <i>koof</i> ] | <i>to</i> | 1 <sup>st</sup> person singular, Qal imperfect | Strong's #6962 BDB #876 |
|--------------------------------------|-----------|--|-------------------------|

87. **Masculine noun:** qôwl (לוֹק) [pronounced *kohl*], which means *sound, voice*. Strong's #6963 BDB #876. Gen. 3:8 4:10 16:2 21:12, 16 26:5 27:8 29:11 30:6 39:14 45:2 Exodus 3:18 4:1 5:2 9:23 15:26 18:19 19:16 20:18 23:21 24:3 28:35 32:17 Deut. 1:34, 45 4:12 5:22 21:18 Judges 2:2 5:11 13:9 18:3 1Sam. 1:13 2:25 4:6, 14 7:10 12:1, 17 15:1 19:6 24:16 25:35 26:17 28:10 [singular or plural in chapter 28?] 30:4 2Sam. 3:32 12:18 13:14 15:10, 23 19:4, 35 22:7 1Kings 1:40 8:55 1Chron. 15:16 Job 2:12 3:18 15:21 21:12 Psalm 19:4a 29:3 44:16 46:6 55:3 64:1 95:7 103:20 106:25 118:15 142:1 Prov. 1:20 2:3 5:13 8:1

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|---|--|-------------------------|-------------------------|
| qôwl (לוֹק) [pronounced <i>kohl</i> ]         | <i>sound, voice, noise; loud noise, thundering</i>     | masculine singular noun | Strong's #6963 BDB #876 |
| qôlôt (תְּלוֹק) [pronounced <i>kohl-OHT</i> ] | <i>sounds, voices, noise; loud noises, thunderings</i> | masculine plural noun   | Strong's #6963 BDB #876 |

88. **Word combo:** Not sure if we will find this construction used elsewhere. Deut. 5:28

<sup>100</sup> Barnes' Notes, Baker Books, ©1996; Vol. III, p. 202.

|   |   |   |                            |
|---|---|---|----------------------------|
| qôwl (לוֹק) [pronounced kohl]   | <i>sound, voice, noise; loud noise, thundering</i>                            | masculine singular construct  | Strong's #6963<br>BDB #876 |
| d <sup>e</sup> bârîym (דְּבָרִים) [pronounced daw <sup>b</sup> -vawr-EEM] | <i>words, sayings, doctrines, commands; things, matters, affairs; reports</i> | masculine plural noun with the 2 <sup>nd</sup> person masculine plural suffix | Strong's #1697<br>BDB #182 |

Literally, this is translated, *a sound of your words, the voice of your words*. Possibly, this means, *what you said*.

|   |   |                              |                            |
|---|---|------------------------------|----------------------------|
| qôwl (לוֹק) [pronounced kohl]   | <i>sound, voice, noise; loud noise, thundering</i>                            | masculine singular construct | Strong's #6963<br>BDB #876 |
| d <sup>e</sup> bârîym (דְּבָרִים) [pronounced daw <sup>b</sup> -vawr-EEM] | <i>words, sayings, doctrines, commands; things, matters, affairs; reports</i> | masculine plural construct   | Strong's #1697<br>BDB #182 |

Possibly, this could mean *what was said*. Literally, this reads, *the sound of the words of; a voice of the words of*.

89. **Verb:** qûwm (קוּם) [pronounced koom], which means, in the Qal stem, *to stand, to rise up* (Gen. 37:7 Exodus 33:10 Prov. 28:12). It also means *to establish a vow, to cause a vow to stand, to confirm or to fulfill a vow* (Num. 24:17 30:4 Jer. 44:29). In the Hiphil stem it means, *to cause to raise up, to cause to stand, to establish, to fulfill, to cause to stand, to perform a testimony, a vow, a commandment, a promise* (Gen. 6:18 17:7 26:3 Num. 30:14). In the Hiphil, it is translated variously as *support and give assent* (*The Amplified Bible*), *confirm* (KJV, NASB, Owen), *uphold* (RSV, NIV), *establish* (*The Emphasized Bible*, Young). In Psalm 78:5, we find it rendered *established* (Owen), *raiseth up* (Young) and *set up* (*The Emphasized Bible*). These are all good renderings of this word. Qûwm, in the Hiphil infinitive construct, as in Deut. 29:13, can be translated as our infinitive when preceded by the inseparable lâmed preposition; however, this is not the case here. The infinitive is rarely translated strictly as a verb with a subject and an object, but that is how it is used here, which gives its used great emphasis. As a masculine plural, Qal active participle, this should be rendered *withstanders, those rising up [against, those standing [against]*. We may understand it to mean *adversaries*. It is said here (where? Job 1:20?) that Job *arose* or *got up*. According to Barnes, this does not mean that Job was sitting and now he is standing, but that this word indicates that he is about to do something or that he is about to begin to do something. This has nothing to do with moving to a higher elevation or with going north on a map. Barak is told to *rise up and to take a stand*. I do not know exactly how to take into account the voluntative hê in Psalm 10:12, but this imperative simply means *stand up, take a stand, rise up, arise*. Strong's #6965 BDB #877. The Doctrine of Fasting (Isa. 58:12) Gen. 4:8 6:18 9:9 13:17 17:7 18:16 19:1, 14 21:18 22:3 23:3 24:10 25:34 26:3 27:19, 31 28:1 31:13, 17 32:22 35:1, 3 37:7 38:8, 19 41:30 43:8, 13 44:4 46:5 49:9 Exodus 1:8 2:16 6:4 10:23 12:30, 31 15:7 21:19 24:13 26:30 32:1, 6, 25 33:8 Deut. 2:13 9:5, 12 16:22 17:8 22:4, 26 27:26 29:13 31:16 33:11 34:10 Joshua 2:11 3:16 4:9 7:10, 12–13 8:19 Judges Intro 2:10, 16 3:15 4:14 7:19 9:32, 33 18:8 19:5, 27 20:5 Ruth 4:5, 7 1Sam. 1:9, 23 2:35 3:6, 12 4:15 9:3, 26 13:14, 15 15:11, 13 16:12 17:35 18:27 20:25 21:10 22:8, 13 23:4 24:4 25:1 26:2 27:2 28:23 31:12 2Sam. 2:14 3:10 7:12, 25 12:17 14:7 15:9 17:1, 21 18:31, 32 22:39, 40 23:1, 10 24:11, 18 1Kings 1:49 2:4, 19 3:12 6:12 7:21 8:20 9:4 Job 1:20 8:15 (9:7) 11:17 15:29 16:8 19:8 Psalm 7:6 10:12 24:3 41:8, 10 44:5, 26 54:3 59:1 78:5 Prov. 6:9

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|--------------------------------|---|---|----------------------------|
| qûwm (קוּם) koom [pronounced ] | <i>to stand, to rise up, to get up; to establish, to establish a vow, to cause a vow to stand, to confirm or to fulfill a vow</i> | 3 <sup>rd</sup> person masculine singular, Qal imperfect          | Strong's #6965<br>BDB #877 |
| qûwm (קוּם) [pronounced koom]  | <i>those standing, the ones rising up, the ones getting up; the ones establishing [themselves]</i>                                | masculine plural, Qal active participle with the definite article | Strong's #6965<br>BDB #877 |

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| qûwm (קוּם) [pronounced koom] | <i>stand, rise up, arise, get up</i>   | 2 <sup>nd</sup> person masculine singular, Qal imperative                | Strong's #6965 BDB #877 |
| qûwm (קוּם) [pronounced koom] | <i>to fulfill; to confirm, to make valid, to ratify, to establish; to impose, to cause something to be imposed; to preserve alive</i>          | 3 <sup>rd</sup> person masculine singular, Piel imperfect                | Strong's #6965 BDB #877 |
| qûwm (קוּם) [pronounced koom] | <i>fulfill; confirm, ratify, make valid; establish; impose; preserve alive</i>   | 2 <sup>nd</sup> person masculine singular, Piel imperfect                | Strong's #6965 BDB #877 |
| qûwm (קוּם) [pronounced koom] | <i>to cause to raise up, to cause to stand, to establish, to fulfill; to uphold, to perform [a testimony, a vow, a commandment, a promise]</i> | 3 <sup>rd</sup> person masculine singular, Hiphil imperfect              | Strong's #6965 BDB #877 |
| qûwm (קוּם) [pronounced koom] | <i>cause to raise up, cause to stand, establish, fulfill; uphold, perform [a testimony, a vow, a commandment, a promise]</i>                   | 2 <sup>nd</sup> person masculine singular, Hiphil imperative             | Strong's #6965 BDB #877 |
| qûwm (קוּם) [pronounced koom] | <i>raising up, causing to raise up [stand]; establishing; fulfilling; upholding; performing [a testimony, a vow, a commandment, a promise]</i> | Hiphil participle  | Strong's #6965 BDB #877 |
| qûwm (קוּם) [pronounced koom] | <i>to rise up, to cause oneself to stand</i>   | 3 <sup>rd</sup> person masculine singular, Hithpoel (Hithpael) imperfect | Strong's #6965 BDB #877 |
| qûwm (קוּם) [pronounced koom] | <i>to be raised up, to be caused to stand</i>  | 3 <sup>rd</sup> person masculine singular, Hophal imperfect              | Strong's #6965 BDB #877 |

90. **Feminine\_noun:** qôwmâh (קוֹמָה) [pronounced koh-MAW], which means *stature of a man, tallness, height*. Strong's #6967 BDB #879. Gen. 6:15 Exodus 25:10 27:1 30:2 1Sam. 16:7 28:20 1Kings 6:2 7:2

|                                      |   |  |                         |
|--------------------------------------|---|--|-------------------------|
| qôwmâh (קוֹמָה) [pronounced koh-MAW] | <i>stature of a man, tallness, height</i> | feminine singular noun with the 3 <sup>rd</sup> person masculine singular suffix | Strong's #6967 BDB #879 |
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91. **Feminine\_noun:** qâmâh (קָמָה) [pronounced kaw-MAW], which means *standing grain, standing corn, stalks of grain prior to maturity and prior to harvesting*. Strong's #7054 BDB #879. Exodus 22:6 Deut. 16:9 Judges 15:5

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|------------------------------------|---|--|-------------------------|
| qâmâh (קָמָה) [pronounced kaw-MAW] | <i>standing grain, standing corn, stalks of grain prior to maturity and prior to harvesting</i> | feminine singular noun with the definite article | Strong's #7054 BDB #879 |
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92. **Masculine\_noun:** which means *adversary; uprising, insurgent*. Strong's #7009 BDB #879.  
 93. **Feminine\_noun:** which means *a rising up*. Strong's #7012 BDB #879.  
 94. **Feminine\_noun:** which means *uprightness*. Used as an adverb. Strong's #6968 BDB #879.  
 95. **Masculine\_noun:** yeqûwm (יִקוּם) [pronounced YEHK-oom], which means *living substance, that which stands or exists, whatever is living on the earth; existence*. Strong's #3351 BDB #879. Gen. 7:4

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|--|--|---|----------------------------|
| yeqûwm (יֶקוּם)<br>[pronounced YEHK-oom]   | <i>living substance, that which stands or exists, whatever is living on the earth; existence</i>   | masculine singular noun   | Strong's #3351<br>BDB #879 |
| 96. <b>Feminine_noun:</b> which means <i>standing, power to stand</i> . Strong's #8617 BDB #879.   |  |   |                            |
| 97. <b>Masculine_noun:</b> mâqôwm (מָקוֹם) [pronounced <i>maw-KOHM</i> ], which means <i>place</i> ; for a soldier, it may mean where he is <i>stationed</i> ; it might be where the ark is <i>situated</i> or <i>placed</i> ; for people in general, it would be their <i>place of abode</i> (which could be their house or their town). Strong's #4725 BDB #879. The Doctrine of Inspiration Gen. 1:9 12:6 13:3 18:24 19:12 20:11 21:31 22:3 24:23 26:7 28:11 29:3 30:25 31:55 32:2 33:17 35:7 36:40 38:21 39:20 40:3 Exodus 3:5 16:29 17:7 18:23 20:24 21:13 23:20 29:31 33:21 Deut. 1:31 16:2 17:8 21:19 Joshua 1:3 Judges 2:5 11:19 18:10 19:13 1Sam. 2:20 3:2 5:3, 11 7:16 9:22 14:46 20:19 21:2 23:22 26:5, 13 27:5 29:4 30:31 2Sam. 2:16 7:10 16:27? 15:19 17:9 19:39 1Kings 4:28 5:9 8:6 Job 2:11 9:6 14:18 16:18 18:4, 21 20:9 Psalm 24:3 44:19 103:22 Eccles. 1:5 |  |   |                            |
| mâqôwm (מָקוֹם)<br>[pronounced <i>maw-KOHM</i> ]   | <i>place, situated; for a soldier, it may mean where he is stationed; for people in general, it would be their place of abode (which could be their house or their town)</i> | masculine singular noun<br>with the 3 <sup>rd</sup> person<br>masculine plural suffix | Strong's #4725<br>BDB #879 |
| 98. <b>Proper_masculine_noun:</b> Strong's #3359 BDB #880.   |  |   |                            |
| 99. <b>Masculine_proper_noun:</b> which means <i>may kinship establish</i> ; transliterated . Strong's #3360 BDB #880.   |  |   |                            |
| 100. <b>Proper_noun/location:</b> Yoq <sup>e</sup> m <sup>e</sup> âm (יֹקֶמֶם) [pronounced <i>yok-meh-AWM</i> ], which means <i>gathered by the people, a people will be raised; let the people be established</i> ; transliterated <i>Jokmeam</i> . Strong's #3361 BDB #880. 1Kings 4:12  |  |   |                            |
| Yoq <sup>e</sup> m <sup>e</sup> âm (יֹקֶמֶם)<br>[pronounced <i>yok-meh-AWM</i> ]   | <i>gathered by the people, a people will be raised; let the people be established; transliterated Jokmeam</i>  | proper singular<br>noun/location  | Strong's #3361<br>BDB #880 |
| 101. <b>Gentilic_adjective:</b> which means , transliterated . Strong's #6970 BDB #880.  |  |   |                            |
| 102. <b>Masculine_noun:</b> which means <i>ape</i> . Strong's #6971 BDB #880.  |  |   |                            |
| 103. <b>Feminine_noun:</b> t <sup>e</sup> qûwphâh (תִּקְוֵפָה) [pronounced <i>t<sup>e</sup>koo-FAW</i> ], which means <i>a circuit, an orbit, a course, a revolution, a coming round; a coming about, a return</i> [as one might speak of the seasons or a year]. Barnes gives the meanings <i>a coming about, a return</i> , as the seasons or the year would be spoken of. Strong's #8622 BDB #880. 1Sam. 1:20 Psalm 19:6  |  |   |                            |
| t <sup>e</sup> qûwphâh (תִּקְוֵפָה)<br>[pronounced <i>t<sup>e</sup>koo-FAW</i> ]   | <i>a circuit, an orbit, a course, a revolution, a coming round; a coming about, a return [of the seasons or of a year]</i>   | feminine plural construct   | Strong's #8622<br>BDB #880 |
| 104. <b>Verb1:</b> qûwts (קוּץ) [pronounced <i>koots</i> ], which means <i>to loath, to abhor [due to an undercurrent of dread], to feel a sickening dread</i> . Strong's #6973 BDB #880. Gen. 27:46 Exodus 1:12 Prov. 3:10  |  |   |                            |
| qûwts (קוּץ) [pronounced<br><i>koots</i> ]   | <i>to be weary of something; to loath, to abhor [due to an undercurrent of dread], to feel a sickening dread; to be weary [of something]</i>                                 | 3 <sup>rd</sup> person masculine<br>singular, Qal imperfect                           | Strong's #6973<br>BDB #880 |
| qûwts (קוּץ) [pronounced<br><i>koots</i> ]   | <i>to cause loathing, to make someone abhor; to cause a sickening dread, to cause great fear</i>   | 3 <sup>rd</sup> person masculine<br>singular, Hiphil imperfect                        | Strong's #6973<br>BDB #880 |

105. **Masculine\_noun:** qôwts (קוֹץ) [pronounced *kohts*], which means *thorns*; used collectively for *thorn bushes, thorns, briars*. Strong's #6975 BDB #881. Gen. 3:18 Exodus 22:6 Judges 8:7 2Sam. 23:6 Psalm 118:12

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|---|--|-------------------------|-------------------------|
| qôwts (קוֹץ) [pronounced <i>kohls</i> ] | <i>thorn; used collectively for thorn bushes, thorns, briars</i> | masculine singular noun | Strong's #6975 BDB #881 |
|---|--|-------------------------|-------------------------|

106. **Proper\_masculine\_noun:** Strong's #6976 BDB #881.

107. **Feminine\_noun:** which means *locks of hair*. Plural. Strong's #6977 BDB #881.

108. **Verb:** which means *to bore, to dig*. Strong's #6979 BDB #881.

109. **Masculine\_noun:** which means *spring, fountain; source of monstrous blood; flow of blood; figuratively of eye*. Strong's #4726 BDB #881. Psalm 68:26 Prov. 5:18 10:11

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|--|--|------------------------------|-------------------------|
| mâqôwr (מִקְוֶה) [pronounced <i>maw-KOHR</i> ] | <i>spring, fountain; source of monstrous blood; flow of blood; figuratively of eye</i> | masculine singular construct | Strong's #4726 BDB #881 |
|--|--|------------------------------|-------------------------|

110. **Verb:** which means *to turn, to twist*. Strong's #none BDB #881.

111. **Masculine\_noun:** which means *thread, film*. Strong's #6980 BDB #881.

112. **Verb:** which means *to lay bait, to lure*. Strong's #6983 BDB #881.

113. **Masculine\_proper\_noun:** Qûwshâyâhûw (קוּשָׁיָהוּ) [pronounced *koo-shaw-YAW-hoo*], which means *entrapped of [by] Yah [Jehovah]; bow of Jehovah; transliterated Kushaiah*. Possibly equivalent to *Kush* or to *Kushi*. Taken from the passive participle of Strong's #6983 and combined with Strong's #3050. Strong's #6984 BDB #881. 1Chron. 15:17

|   |   |                                |                         |
|---|---|--------------------------------|-------------------------|
| Qûwshâyâhûw (קוּשָׁיָהוּ) [pronounced <i>koo-shaw-YAW-hoo</i> ] | <i>entrapped of [by] Yah [Jehovah]; bow of Jehovah; transliterated Kushaiah</i> | masculine singular proper noun | Strong's #6984 BDB #881 |
|---|---|--------------------------------|-------------------------|

Possibly equivalent to *Kush* or to *Kushi*. Taken from the passive participle of Strong's #6983 and combined with Strong's #3050.

114. **Masculine\_noun:** qeṭe<sup>b</sup>v (קֶטֶב) [pronounced *KEH-te<sup>b</sup>*], which means *destruction*. We only find this word in two or three other places. Psalm 91:6 reads: *Of the pestilence that stalks in darkness or of the destruction that lays waste at noon*. Isa. 28:2: "Observe, a strong and mighty one is to Y<sup>e</sup>howah as a storm of hail, a tempest of *destruction*. Like a storm of mighty overflowing waters, He has cast it down to the earth with His hand." Finally, we have what is likely the same word (it differs by a vowel point) in Hos. 13:14: *I will ransom them from the power of Sheol; I will redeem them from death. O Death, where are your thorns? O Sheol, I will be your destruction. Repentance will be hid from My eyes*. Strong's #6986 (& 6987) BDB #881. Deut. 32:24

115. **Verb:** qâṭal (קָטַל) [pronounced *kaw-TAHL*], which means *to slay*, and it is found only in this passage, Job 24:14 and Psalm 139:19.\* We have a similar verb in the Chaldean, with a slight change in the vowel pointing (Strong's #6992 BDB #1111). Strong's #6991 BDB #881. Job 13:15

116. **Masculine\_noun:** which means *slaughter*. Strong's #6993 BDB #881.

117. **Verb:** qâṭôn (קָטַן) [pronounced *kaw-TOHN*], which means *to be small, to be little, to be insignificant, to be of little worth*. Strong's #6994 BDB #881. Gen. 32:10 2Sam. 7:19

|   |  |   |                         |
|---|--|---|-------------------------|
| qâṭôn (קָטַן) [pronounced <i>kaw-TOHN</i> ] | <i>to be small, to be little, to be insignificant, to be of little worth</i> | 3 <sup>rd</sup> person feminine singular, Qal imperfect | Strong's #6994 BDB #881 |
|---|--|---|-------------------------|

118. **Adjective:** qâṭân (קָטַן) [pronounced *kaw-TAWN*], which means *small, young, unimportant*. Strong's #6996 BDB #881. Gen. 9:24 19:11 27:15 42:13, 15 44:12 48:19 Exodus 18:22 Deut. 1:17 Judges 15:2 1Sam. 9:21 14:49 16:11 2Sam. 9:12 12:3 8:64 1Kings 2:20 3:7 Job 3:19

|   |   |  |                         |
|---|---|--|-------------------------|
| qâṭân (קָטַן) [pronounced <i>kaw-TAWN</i> ] | <i>small, young, unimportant, insignificant</i> | feminine singular adjective; with the definite article | Strong's #6996 BDB #881 |
|---|---|--|-------------------------|

119. **Masculine\_proper\_noun:** which means *the small*; transliterated . Strong's #6997 BDB #882.

120. **Adjective:** qâṭôn (קָטַן) [pronounced *kaw-TOHN*], which means *small, insignificant*; a word particularly used



for *youth, younger*. Strong's #6996 BDB #882. Gen. 1:16 29:16 43:29 44:2, 20 Joshua 15:17 (for Judges 1:13) Judges 1:13 1Sam. 2:19 5:9 9:21 15:17 17:14 20:2 22:15 25:36 30:2 1Chron. 12:14

|  |   |                              |                         |
|--|---|------------------------------|-------------------------|
| qâṭôn (קָטוֹן) [pronounced <i>kaw-TOHN</i> ] | <i>small, insignificant, unimportant; lesser; a word particularly used for youth, younger</i> | masculine singular adjective | Strong's #6996 BDB #882 |
|--|---|------------------------------|-------------------------|

Also spelled qâṭân (קָטָן) [pronounced *kaw-TAWN*].

121. **Masculine\_noun:** which means *little finger*. Strong's #6995 BDB #882.  
 122. **Verb:** which means *to pluck off, to pluck*. It is in the Niphal (passive) stem. Strong's #6998 BDB #882. Job 8:12  
 123. **Masculine\_noun:** qîyṭôwr (קִיטוֹר) [pronounced *kee-TOHR*], which means *clouds, dark clouds [which precede a storm]; vapor; thick smoke*. This word is used to refer to the dark clouds of a storm. Strong's #7008 BDB #882. Gen. 19:28 Psalm 148:8

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|---|---|-------------------------|-------------------------|
| qîyṭôwr (קִיטוֹר) [pronounced <i>kee-TOHR</i> ] | <i>clouds, dark clouds [which precede a storm]; dark overcast sky; vapor; thick smoke</i> | masculine singular noun | Strong's #7008 BDB #882 |
|---|---|-------------------------|-------------------------|

124. **Masculine\_noun:** which means *smoke of a sacrifice*. Strong's #6988 BDB #882.  
 125. **Feminine\_proper\_noun:** Qêṭwrâh (קְטוּרָה) [pronounced *keht-oo-RAW*], which means *perfume; incense, smoke of sacrifice; transliterated Keturah*. Strong's #6989 BDB #882. Gen. 25:1

|   |   |                               |                         |
|---|---|-------------------------------|-------------------------|
| Qêṭwrâh (קְטוּרָה) [pronounced <i>keht-oo-RAW</i> ] | <i>perfume; incense, smoke of sacrifice; transliterated Keturah</i> | feminine singular proper noun | Strong's #6989 BDB #882 |
|---|---|-------------------------------|-------------------------|

126. **Feminine\_noun:** qêṭôreth (קְטוֹרֶת) [pronounced *kêht-OH-reth*], which means *incense, smoke (or, odor) [from a burning sacrifice]*. Strong's 7004 BDB #882. Exodus 25:6 30:1 31:8 Num. 7:32 1Sam. 2:28 1Chron. 6:49

|   |   |                        |                        |
|---|---|------------------------|------------------------|
| qêṭôreth (קְטוֹרֶת) [pronounced <i>kêht-OH-reth</i> ] | <i>incense, smoke (or, odor) [from a burning sacrifice]</i> | feminine singular noun | Strong's 7004 BDB #882 |
|---|---|------------------------|------------------------|

127. **Verb:** qâṭar (קָטַר) [pronounced *kaw-TAHR*], which means *to burn incense, to make sacrifices smoke*. Strong's #6999 BDB #882. Exodus 29:13 30:7 1Sam. 2:15, 16, 28 1Kings 3:3 9:25 1Chron. 6:49

|   |  |   |                         |
|---|--|---|-------------------------|
| qâṭar (קָטַר) [pronounced <i>kaw-TAHR</i> ] | <i>to burn [or offer] incense, to offer up an odor; to make sacrifices smoke</i> | 3 <sup>rd</sup> person masculine plural, Piel imperfect | Strong's #6999 BDB #882 |
|---|--|---|-------------------------|

This word is usually, but not always, associated with idolatrous worship.

|   |                |                 |                         |
|---|----------------|-----------------|-------------------------|
| qâṭar (קָטַר) [pronounced <i>kaw-TAHR</i> ] | <i>incense</i> | Pual participle | Strong's #6999 BDB #882 |
|---|----------------|-----------------|-------------------------|

|  |   |   |                         |
|--|---|---|-------------------------|
| qâṭar (קָטַר) [pronounced <i>kaw-TAR</i> ] | <i>to cause (incense) to burn, to make smoke, that is, to turn into fragrance by fire, to make smoke upon (especially as an act of worship)</i> | 3 <sup>rd</sup> person masculine singular, Hiphil imperfect | Strong's #6999 BDB #882 |
|--|---|---|-------------------------|

In other words, whatever is burned is caused to smoke. It might not really catch fire and burn, but it can be caused to decompose, the smoke being a sign of that chemical decomposition.

|                                     |  |   |                         |
|-------------------------------------|--|---|-------------------------|
| qâṭar (קָטַר) [pronounced kaw-TAHR] | <i>burning incense, making sacrifices smoke</i>  | Hiphil participle   | Strong's #6999 BDB #882 |
| qâṭar (קָטַר) [pronounced kaw-TAHR] | <i>to be burned as incense; [as a participle: incense]</i>   | 3 <sup>rd</sup> person masculine plural, Hophal imperfect   | Strong's #6999 BDB #882 |
| qâṭar (קָטַר) [pronounced kaw-TAR]  | <i>to burn (incense), to smoke, that is, turn into fragrance by fire (especially as an act of worship)</i> | 3 <sup>rd</sup> person masculine singular, Qal imperfect    | Strong's #6999 BDB #882 |
| qâṭar (קָטַר) [pronounced kaw-TAR]  | <i>to make sacrifices smoke, to sacrifice (especially as an act of worship)</i>                            | 3 <sup>rd</sup> person masculine singular, Piel imperfect   | Strong's #6999 BDB #882 |
| qâṭar (קָטַר) [pronounced kaw-TAR]  | <i>to smoke a sacrifice (especially as an act of worship)</i>  | 3 <sup>rd</sup> person masculine singular, Pual imperfect   | Strong's #6999 BDB #882 |
| qâṭar (קָטַר) [pronounced kaw-TAR]  | <i>to be made to smoke (especially as an act of worship)</i>   | 3 <sup>rd</sup> person masculine singular, Hophal imperfect | Strong's #6999 BDB #882 |
| qâṭar (קָטַר) [pronounced kaw-TAR]  | <i>incense</i>   | masculine singular noun                                     | Strong's #6999 BDB #882 |
| qâṭar (קָטַר) [pronounced kaw-TAR]  | <i>incense-altar</i>   | feminine singular noun                                      | Strong's #6999 BDB #882 |

I messtup here; #773 should be #882; the rest is okay.

128. **Proper noun/location:** Qit̕rôwn (קִטְרוֹן) [pronounced kiht-ROHN], which means *incense*; transliterated *Kitron*. Probably equivalent to below. Strong's #7003 BDB #883. Judges 1:30

|   |                                       |                                |                         |
|---|---------------------------------------|--------------------------------|-------------------------|
| Qit̕rôwn (קִטְרוֹן)<br>[pronounced kiht-ROHN] | <i>incense; transliterated Kitron</i> | proper singular noun; location | Strong's #7003 BDB #883 |
|---|---------------------------------------|--------------------------------|-------------------------|

129. **Proper noun\_location:** which means ; transliterated . Probably equivalent to above. Strong's #7005 BDB #883.

130. **Feminine noun:** which means *incense*. Strong's #7002 BDB #883.

131. **Masculine noun:** miq̕ṭâr (מִקְטָר) [pronounced mihk-TAWR], which means *place of sacrificial smoke, altar, hearth, incens*. Strong's #4729 BDB #883. Exodus 30:1\*

|   |  |                              |                         |
|---|--|------------------------------|-------------------------|
| miq̕ṭâr (מִקְטָר)<br>[pronounced mihk-TAWR] | <i>place of sacrificial smoke, altar, hearth, incens</i> | masculine singular construct | Strong's #4729 BDB #883 |
|---|--|------------------------------|-------------------------|

132. **Masculine noun1:** which means *incense*. Strong's #6999 BDB #883.

133. **Feminine noun:** which means *censer*. Strong's #4730 BDB #883.

134. **Feminine noun2:** which means *incense-altar*. Strong's #6999 BDB #883.

135. **Verb:** which means *shut in, enclose*. It is a dubious word. Strong's #7000 BDB #883.

136. **Verb:** which means *to vomit up, to spue out, to disgorge*. Strong's #6958 BDB #883.

137. **Masculine noun:** which means *that which is vomited up, vomit*. Strong's #6892 BDB #883.

138. **Verb:** qôw' (קָו') [pronounced koh], which means *to vomit*. Strong's #6958 (& #7006) BDB #883. Job 20:15

139. **Verb:** which means *to fit together, to fabricate*. Strong's #none BDB #883.

140. **Masculine noun:** qayin (קַיִן) [pronounced KAH-yin], which means *spear*. Strong's #7013 BDB #883. 2Sam. 21:16

|                                    |              |                         |                         |
|------------------------------------|--------------|-------------------------|-------------------------|
| qayin (קַיִן) [pronounced KAH-yin] | <i>spear</i> | masculine singular noun | Strong's #7013 BDB #883 |
|------------------------------------|--------------|-------------------------|-------------------------|

141. **Masculine\_proper\_noun:** Qayin (קַיִן) [pronounced *KAH-yin*], which means *spear*; transliterated *Cain*; *Kenite*. Used as a gentile and as a location. No idea why this is separated from BDB #884 below. Strong's #7014 BDB #883. Gen. 4:1, 5

|  |  |   |                             |
|--|--|---|-----------------------------|
| Qayin (קַיִן) [pronounced <i>KAH-yin</i> ] | <i>spear</i> ; to acquire and is transliterated <i>Cain</i> , <i>Qayin</i> , <i>Kain</i> ; <i>Kenite</i> | masculine singular, proper noun (BDB #884); also used as a gentile adjective (BDB #883) | Strong's #7014 BDB #883–884 |
|--|--|---|-----------------------------|

142. **Proper\_noun/location:** which means *to acquire*; transliterated . Strong's #7016 BDB #884.

143. **Masculine\_proper\_noun3:** Qayin (קַיִן) [pronounced *KAH-yin*], which means *spear*; *to acquire*; transliterated *Cain*. No idea why this is given separately from BDB #883 above. BDB strictly uses this for the Cain of Gen. 4. Strong's #7014 BDB #884.

|  |   |                                 |                         |
|--|---|---------------------------------|-------------------------|
| Qayin (קַיִן) [pronounced <i>KAH-yin</i> ] | <i>spear</i> ; to acquire and is transliterated <i>Cain</i> , <i>Kain</i> | masculine singular, proper noun | Strong's #7014 BDB #884 |
|--|---|---------------------------------|-------------------------|

144. **Gentile\_adjective:** In the Hebrew, Kenite in the Adjective-gentile is Qêynîy (קֵינִי) [pronounced *kay-NEE*] (Strong's #7017 BDB #884) and, as a proper noun is Qayin (קַיִן) [pronounced *KAH-yin*] (Strong's #7014 BDB #884), which you may or may not recognize as being the Hebrew for *Cain*. The latter word is transliterated *Cain* in Gen. 4, *Kain* in Joshua 15:57 (referring to a city), and *Kenite* in Num. 24:22 and Judges 4:11. The adjective-gentile is found everywhere else. Strong's #7017 BDB #884. Doctrine of the Kenites Gen. 15:19 Judges 1:16 1Sam. 15:6 27:10 30:29

|  |  |   |                         |
|--|--|---|-------------------------|
| Qêynîy (קֵינִי) [pronounced <i>kay-NEE</i> ] | to acquire and is transliterated <i>Kenite</i> | gentile adjective with the definite article | Strong's #7017 BDB #884 |
|--|--|---|-------------------------|

Also spelled Qîynîy (קִינִי) [pronounced *kee-NEE*].

145. **Proper\_noun:** Qêynân (קֵינָן) [pronounced *kay-NAWN*], which means *possession*; and transliterated *Kenan*, *Cainan*. Strong's #7018 BDB #884. Gen. 5:9

|   |   |                      |                         |
|---|---|----------------------|-------------------------|
| Qêynân (קֵינָן) [pronounced <i>kay-NAWN</i> ] | <i>possession</i> ; and transliterated <i>Kenan</i> , <i>Cainan</i> | proper singular noun | Strong's #7018 BDB #884 |
|---|---|----------------------|-------------------------|

146. **Feminine\_noun2:** qîynâh (קִינָה) [pronounced *kee-NAW*], which means *a mournful song, a lamentation, an elegy, a dirge*. Strong's #7015 BDB #884. 2Sam. 1:17

|  |  |                        |                         |
|--|--|------------------------|-------------------------|
| qîynâh (קִינָה) [pronounced <i>kee-NAW</i> ] | <i>a mournful song, a lamentation, an elegy, a dirge</i> | feminine singular noun | Strong's #7015 BDB #884 |
|--|--|------------------------|-------------------------|

147. **Verb:** qûwn (קוּן) [pronounced *koon*], which means *to sing, to chant; to wail, to lament*. Strong's #6969 BDB #884.

|                                       |  |  |                         |
|---------------------------------------|--|--|-------------------------|
| qûwn (קוּן) [pronounced <i>koon</i> ] | <i>to sing, to chant; to wail, to lament</i> | 3 <sup>rd</sup> person masculine singular, Qal imperfect | Strong's #6969 BDB #884 |
|---------------------------------------|--|--|-------------------------|

Also spelled qîyn (קִין) [pronounced *keen*].

|                                       |   |  |                         |
|---------------------------------------|---|--|-------------------------|
| qûwn (קוּן) [pronounced <i>koon</i> ] | <i>to sing a mourning song, to lament</i> | 3 <sup>rd</sup> person masculine singular, Polel imperfect | Strong's #6969 BDB #884 |
|---------------------------------------|---|--|-------------------------|

148. **Hiphil\_verb1:** qîyts (קִיץ) [pronounced *keets*]<sup>101</sup>, which means *to be aroused out of sleep, to be aroused from the slumber of death, to be awakened*. This verb is found only in the Hiphil. Strong's #6974 BDB #884. [Synonym: **Strong's #5782 BDB #734**] 1Sam. 26:12 Job 14:12 Psalm 44:23 59:5 73:20 Prov. 6:22

<sup>101</sup> This is spelled differently in the *New Englishman's Concordance* and by Gesenius; and it is spelled like this in Owens, BDB and by Langenscheidt.

|  |  |  |                         |
|--|--|--|-------------------------|
| qîyts (קִיץ) [pronounced keets] <sup>102</sup> | <i>to be aroused out of sleep, to be aroused from the slumber of death, to be awakened</i> | 2 <sup>nd</sup> person masculine singular, Hiphil imperative with the voluntative hê | Strong's #6974 BDB #884 |
|--|--|--|-------------------------|

Also spelled qûwts (קִוץ) [pronounced koots].

149. **Verb:** which means *to be hot, to be vehement, to be vehemently hot*. Strong's #none BDB #884.  
 150. **Masculine\_noun:** which means *summer, summer-fruit*. Strong's #6972 BDB #884.  
 151. **Masculine\_noun:** qayitz (קַיִץ) [pronounced KAH-yits], which means *summer; harvest of fruits; summer-fruit, fruits, ripe fruit*. Strong's #7019 BDB #884. Gen. 8:22 2Sam. 16:1 Psalm 32:4 Prov. 6:8 10:5

|                                      |  |                         |                         |
|--------------------------------------|--|-------------------------|-------------------------|
| qayitz (קַיִץ) [pronounced KAH-yits] | <i>summer; harvest of fruits; summer-fruit, fruits, ripe fruit</i> | masculine singular noun | Strong's #7019 BDB #884 |
|--------------------------------------|--|-------------------------|-------------------------|

152. **Masculine\_noun:** which means *a plant*. Strong's #7021 BDB #884.  
 153. **Masculine\_noun:** qîyr (קִיר) [pronounced keer], which means *the wall [of a city], a wall; a side*. Strong's #7023 BDB #885. Exodus 30:3 1Sam. 18:11 19:10 20:25 25:22 2Sam. 5:11 1Kings 4:33 6:15 Psalm 62:3

|                               |   |   |                         |
|-------------------------------|---|---|-------------------------|
| qîyr (קִיר) [pronounced keer] | <i>the wall [of a city], a wall; a place fortified with a wall [i.e., a fortress]; a side</i> | masculine singular noun with the definite article | Strong's #7023 BDB #885 |
|-------------------------------|---|---|-------------------------|

154. **Masculine\_proper\_noun:** Qîysh (קִישׁ) [pronounced keesh], which is transliterated *Kish*. Strong's #7027 BDB #885. 1Sam. 9:1 14:51 2Sam. 21:14 1Chron. 12:1

|                                  |                                  |                       |                         |
|----------------------------------|----------------------------------|-----------------------|-------------------------|
| Qîysh (קִישׁ) [pronounced keesh] | <i>bent; transliterated Kish</i> | masculine proper noun | Strong's #7027 BDB #885 |
|----------------------------------|----------------------------------|-----------------------|-------------------------|

From BDB:

- 1) a Benjamite of the family of Matri, father of king Saul
- 2) an ancestor of Mordecai
- 3) son of Gibeon and brother of Abdon, Zur, Baal, Ner, Nadab, Gedor, Ahio, Zechariah, and Mikloth; uncle of Kish the father of king Saul
- 4) a Merarite Levite, son of Mahli and grandson of Merari the progenitor of the family
- 5) a Merarite Levite, son of Abdi in the time of king Hezekiah of Judah

155. **Proper\_noun:** qîyshôwn (קִישׁוֹן) [pronounced kee-SHOWN], which means *winding, curving, twisted; torturous* transliterated *Kishon*. ZPEB says it means *curving*, but I could not confirm that in my Hebrew Lexicon. Strong's #7028 BDB #885. Judges 4:7

|  |  |                                 |                         |
|--|--|---------------------------------|-------------------------|
| qîyshôwn (קִישׁוֹן) [pronounced kee-SHOWN] | <i>winding, curving, twisted; torturous</i> transliterated <i>Kishon</i> | masculine singular, proper noun | Strong's #7028 BDB #885 |
|--|--|---------------------------------|-------------------------|

156. **Verb1:** which means *to roast, to parch*. Strong's #7033 BDB #885.  
 157. **Masculine\_noun:** qâlîy (קָלִי) [pronounced kaw-LEE], which means *roasted corn, roasted grain*. It was some sort of a prepared food which is found a half dozen times in Scripture. According to Freeman, this was prepared from grains of wheat which were not completely ripe. They could be roasted in a pan or on an iron plate; sometimes the stalks were tied together and the grain portion was held over a fire (I imagine, quite carefully). It was eaten with or without bread. See Freeman's p. 128 for more information. Strong's #7039 BDB #885. Ruth 1:14b 1Sam. 17:17 25:18

|                                    |                                    |                         |                         |
|------------------------------------|------------------------------------|-------------------------|-------------------------|
| qâlîy (קָלִי) [pronounced kaw-LEE] | <i>roasted corn, roasted grain</i> | masculine singular noun | Strong's #7039 BDB #885 |
|------------------------------------|------------------------------------|-------------------------|-------------------------|

<sup>102</sup> This is spelled differently in the *New Englishman's Concordance* and by Gesenius; and it is spelled like this in Owens, BDB and by Langenscheidt.

158. **Niphal\_verb2:** qâlâh (קָלַח) [pronounced *kaw-LAW*], which means *to be lightly esteemed, to be diminished; to be despised, to be contemned; to be swift*. Strong's #7034 BDB #885. 1Sam. 18:23

|  |   |  |                         |
|--|---|--|-------------------------|
| qâlâh (קָלַח) [pronounced <i>kaw-LAW</i> ] | <i>to be lightly esteemed, to be diminished; to be despised, to be contemned; to be swift</i> | 3 <sup>rd</sup> person masculine singular, Qal imperfect | Strong's #7034 BDB #885 |
| qâlâh (קָלַח) [pronounced <i>kaw-LAW</i> ] | <i>to be lightly esteemed, to be of little account; to be swift</i>                           | Niphal participle  | Strong's #7034 BDB #885 |

159. **Masculine\_noun:** qâlôwn (קָלוֹן) [pronounced *kaw-LOHN*], which means *shame; ignominy (of nation); dishonour, disgrace (personal)*. It is generally rendered *shame* in the KJV. I don't think that we are dealing with the idea of *shame* because of guilt here, but *shame* due to Job's financial and physical condition. Job is ashamed of how he appears to his friends. It appears as though God has just chosen to crush him. Let's see if I can illustrate that. If you were thrown in jail, unjustly, and endured all of the humiliation and suffering pertaining to your time in jail, you might feel shame to speak to those whom you love, despite being innocent, because you will appear guilty no matter what you do or what you say. Job is *filled* with *shame* before his friends. Strong's #7036 BDB #885. Job 10:15 Prov. 3:35 6:33 9:7

|   |  |                         |                         |
|---|--|-------------------------|-------------------------|
| qâlôwn (קָלוֹן) [pronounced <i>kaw-LOHN</i> ] | <i>shame; ignominy (of nation); dishonour, disgrace (personal)</i> | masculine singular noun | Strong's #7036 BDB #885 |
|---|--|-------------------------|-------------------------|

160. **Feminine\_noun:** qallachath (קַלַּחַת) [pronounced *kal-lah-KHAHTH*], which means *pan; caldron*. This word is only found in 1Sam. 2:14 and Micah 3:3. The verbal cognate of this means *to roast, to fry*. BDB renders this *caldron*. Strong's #7037 BDB #886. **Ancient Jewish Cooking Vessels** 1Sam. 2:14

|   |                     |  |                         |
|---|---------------------|--|-------------------------|
| qallachath (קַלַּחַת) [pronounced <i>kāl-lah-KHAHTH</i> ] | <i>pan; caldron</i> | feminine singular noun with the definite article | Strong's #7037 BDB #886 |
|---|---------------------|--|-------------------------|

161. **Masculine\_noun:** miq<sup>el</sup>lât (מִקְלָט) [pronounced *mik-LAWT*], which means *refuge, asylum*. To differentiate this from the other several words also rendered *refuge*, we will render this *asylum*. This word is used exclusively in Num. 35, Joshua 20 and 21 and 1Chron. 6 to refer to these cities. We do not find this particular word used in conjunction with anything else. Strong's #4733 BDB #886. Num. 35:intro Joshua 20:2

162. **Verb2:** which means *to be stunted*. It says *overgrown* or *stunted*. Strong's #7038 BDB #886.

163. **Masculine\_proper\_noun:** which means ; transliterated . Strong's #7042 BDB #886.

164. **Masculine\_proper\_noun:** which means ; transliterated . Strong's #7041 BDB #886.

165. **Verb:** qâlal (קָלַל) [pronounced *kaw-LAL*] and it means *to treat something lightly, in a trifling manner* in the Niphal (1Sam. 18:22 Isa. 49:6); *to curse, to despise, to be accursed* in the Piel (Lev. 20:9 Deut. 23:4), Pual (Job 24:18 Isa. 65:20). Qâlal means *to be light*, and figuratively, it has three uses in the Qal stem: ❶ *to be diminished* (note the passive meaning); ❷ *to be despised, to be contemned* (again, a passive meaning); ❸ *to be swift, to be fleet* (this verb is rarely so used). The connection is simple; you may treat something as unimportant; and when that is intensified, you curse it. However, in the Qal stem, *swift, moving quickly, moving aside* seem to be the meaning (Gen. 8:8 2Sam. 1:23 Job 7:6). In the Hiphil, it means *to make light, to lighten, to treat with contempt, to bring contempt, to bring dishonor [on someone]*. The Hiphil is a mixture of these meanings (Ex. 18:22 Isa. 23:9 Jonah 1:5). I include several passages so that you can see in many cases the same author will use this word in several ways. In Job 3:1, this is translated variously as *to make light of* (Owen), *revileth* (Young) and *cursed* (Rotherham). Rotherham offers us the additional meanings *to belittle, to revile*. Strong's #7043 BDB #886. [Antonym = Strong's #3513 BDB #457]. Gen. 8:8, 21 12:3 16:4 Exodus 18:22 21:17 22:28 Lev. 24:11 Joshua 24:9 Judges 9:27 1Sam. 2:30 3:13 6:5 13:43 18:23 2Sam. 1:23 6:22 16:5, 7 19:21, 43 1Kings 2:8 Job 3:1 7:6 Psalm 62:4

|                                    |  |   |                            |
|------------------------------------|--|---|----------------------------|
| qâlal (קָלַל) [pronounced kaw-LAL] | ❶ <i>to be diminished</i> (note the passive meaning); ❷ <i>to be despised, to be contemned</i> (again, a passive meaning); ❸ <i>to be light, to be trifling, to be of little account</i> ; ❹ <i>to be swift, to be fleet</i> ; ❺ <i>to be lightly esteemed</i> | 3 <sup>rd</sup> person masculine singular, Qal imperfect      | Strong's #7043<br>BDB #886 |
| qâlal (קָלַל) [pronounced kaw-LAL] | <i>to be a trivial matter; to be light; to be of little account, to be lightly esteemed; to be despised; to be swift; to show oneself to be swift</i>  | 3 <sup>rd</sup> person masculine singular, Niphal imperfect   | Strong's #7043<br>BDB #886 |
| qâlal (קָלַל) [pronounced kaw-LAL] | <i>to be made light; to lighten; to be a minor (trivial) matter; to treat with contempt, to bring contempt or dishonor</i>   | 3 <sup>rd</sup> person masculine singular, Hiphil imperfect   | Strong's #7043<br>BDB #886 |
| qâlal (קָלַל) [pronounced kaw-LAL] | <i>to curse, to revile, to execrate; to see as despicable; to make despicable; to curse oneself; to bring a curse upon oneself; to revile</i>  | 3 <sup>rd</sup> person masculine singular, Piel imperfect     | Strong's #7043<br>BDB #886 |
| qâlal (קָלַל) [pronounced kaw-LAL] | <i>cursing, execrating; seeing as despicable; making despicable</i>  | Piel participle   | Strong's #7043<br>BDB #886 |
| qâlal (קָלַל) [pronounced kaw-LAL] | <i>to be accursed [cursed]; participle: one who is accursed</i>  | 3 <sup>rd</sup> person masculine singular, Pual imperfect     | Strong's #7043<br>BDB #886 |
| qâlal (קָלַל) [pronounced kaw-LAL] | <i>to make light, to lighten; to reckon lightly; to despise, to treat with contempt, to bring to contempt</i>  | 3 <sup>rd</sup> person masculine singular, Hiphil imperfect   | Strong's #7043<br>BDB #886 |
| qâlal (קָלַל) [pronounced kaw-LAL] | <i>to move to and fro, to shake (together); to smooth, to polish; to sharpen</i>   | 3 <sup>rd</sup> person masculine singular, Pilpel imperfect   | Strong's #7043<br>BDB #886 |
| qâlal (קָלַל) [pronounced kaw-LAL] | <i>to be moved (to and fro); to be shaken together; to shake oneself</i>   | 3 <sup>rd</sup> person masculine singular, Hithpael imperfect | Strong's #7043<br>BDB #886 |

The final two meanings are probably incorrect; see the notes below: [Information from the emendations of the Sopherim are inserted at this point in 1Sam. 3:13]. Does this note apply to the Piel above???

166. **Adjective:** qal (קָל) [pronounced kahl], which means *light, swift, quick, fleet*. Strong's #7031 BDB #886. 2Sam. 2:18

|                             |                                   |                              |                            |
|-----------------------------|-----------------------------------|------------------------------|----------------------------|
| qal (קָל) [pronounced kahl] | <i>light, swift, quick, fleet</i> | masculine singular adjective | Strong's #7031<br>BDB #886 |
| qal (קָל) [pronounced kahl] | <i>quickly, swiftly</i>           | adverb                       | Strong's #7031<br>BDB #886 |

167. **Masculine\_noun:** which means *lightness, frivolity*. Strong's #6963 BDB #887.
168. **Adjective:** which means *burnished*. Strong's #7044 BDB #887.
169. **Feminine\_singular\_noun:** q<sup>l</sup>lâlâh (קָלַלְהָ) [pronounced *k<sup>e</sup>-law-LAWH*], which means *cursing; vilification, execration, imprecation*. Q<sup>l</sup>lâlâh seems to be onomatopoeic, as in almost a taunt to go with the cursing. I saw the pronunciation in Strong's, which just didn't look right to me; and then went to my *New Englishman's Hebrew Concordance* and found a different pronunciation altogether. Although it is obvious that we do not know how these words were pronounced exactly, as the vowel points were added thousands of years later and since we have so few tape recordings or CD's from that era, the pronunciations given by both references were quite different. The word means *cursing*. Strong's #7045 BDB #887. Gen. 27:12 Deut. 21:23 28:15 Joshua 8:34 2Sam. 16:12 1Kings 2:8

|  |   |                        |                            |
|--|---|------------------------|----------------------------|
| q <sup>l</sup> lâlâh (קָלַלְהָ)<br>[pronounced <i>k<sup>e</sup>-law-LAWH</i> ] | <i>cursing; vilification, execration, imprecation</i> | feminine singular noun | Strong's #7045<br>BDB #887 |
|--|---|------------------------|----------------------------|

Q<sup>l</sup>lâlâh is onomatopoeic, as in almost a taunt to go with the cursing. I saw the pronunciation in Strong's, which just didn't look right to me; and then went to my *New Englishman's Hebrew Concordance* and found a different pronunciation altogether. Although it is obvious that we do not know how these words were pronounced exactly, as the vowel points were added thousands of years later and since we have so few tape recordings or CD's from that era, the pronunciations given by both references were quite different.

170. **Masculine\_proper\_noun:** which means ; transliterated . Strong's #7040 BDB #887.
171. **Masculine\_noun:** which means *a disgrace*. Strong's #7022 BDB #887.
172. **Verb:** which means *to mock, to scoff*. Strong's #7046 BDB #887.
173. **Masculine\_noun:** qeleç (קֶלֶץ) [pronounced *KEH-lehs*], which means *derision*. Strong's #7047 BDB #887. Psalm 44:13
174. **Feminine\_noun:** which means *derision*. Strong's #7048 BDB #887.
175. **Verb1:** qâla' (קָלַעַ) [pronounced *kaw-LAHG*], which means *to sling, to hurl forth, to throw*. Piel and Qal have the same meanings. Strong's #7049 BDB #887. Judges 20:16 1Sam. 25:29

|  |   |   |                            |
|--|---|---|----------------------------|
| qâla' (קָלַעַ) [pronounced <i>kaw-LAHG</i> ] | <i>to sling, to hurl forth, to throw</i>          | 3 <sup>rd</sup> person masculine singular, Qal imperfect  | Strong's #7049<br>BDB #887 |
| qâla' (קָלַעַ) [pronounced <i>kaw-LAHG</i> ] | <i>slinging, slinger; hurling forth, throwing</i> | Qal active participle                                     | Strong's #7049<br>BDB #887 |
| qâla' (קָלַעַ) [pronounced <i>kaw-LAHG</i> ] | <i>to sling, to hurl forth, to throw</i>          | 3 <sup>rd</sup> person masculine singular, Piel imperfect | Strong's #7049<br>BDB #887 |

176. **Masculine\_noun1:** qela' (קֶלַעַ) [pronounced *KEH-lahg*], which means *a sling*. Strong's #7050 BDB #887. Exodus 27:9 1Sam. 17:40 25:29

|  |   |                         |                            |
|--|---|-------------------------|----------------------------|
| qela' (קֶלַעַ) [pronounced <i>KEH-lahg</i> ] | <i>a sling; sling stones; curtain, drape, hanging</i> | masculine singular noun | Strong's #7050<br>BDB #887 |
|--|---|-------------------------|----------------------------|

177. **Masculine\_noun:** which means *a slinger*. Strong's #7051 BDB #887.
178. **Masculine\_noun2:** which means *a curtain, a hanging*. Always in the masculine plural. Strong's #7050 BDB #887. 1Kings 6:34

|  |  |                       |                            |
|--|--|-----------------------|----------------------------|
| q <sup>l</sup> lâ'îym (קָלַעִיַם)<br>[pronounced <i>KEH-lahg-eem</i> ] | <i>curtains, hangings, drapes, draperies</i> | masculine plural noun | Strong's #7050<br>BDB #887 |
|--|--|-----------------------|----------------------------|

179. **Verb2:** qâla' (קָלַעַ) [pronounced *kaw-LAHG*], which means *to carve*. Strong's #7049 BDB #887. 1Kings 6:29

|  |                 |  |                            |
|--|-----------------|--|----------------------------|
| (קָלַעַ) [pronounced <i>kaw-LAHG</i> ] | <i>to carve</i> | 3 <sup>rd</sup> person masculine singular, Qal imperfect | Strong's #7049<br>BDB #887 |
|--|-----------------|--|----------------------------|

180. **Feminine\_noun:** miqla'ath (מִקְלָאֶת) [pronounced *mihk-LAH-gath*], which means *a carving, a sculpture*;

possibly a *bas relief*. Strong's #4734 BDB #887. 1Kings 6:18, 29 7:31

|  |   |                        |                            |
|--|---|------------------------|----------------------------|
| miqla'ath (מִקְלָאֶת)<br>[pronounced <i>mihk-LAH-gahth</i> ] | a carving, a sculpture, a figure;<br>possibly a <i>bas relief</i> | feminine singular noun | Strong's #4734<br>BDB #887 |
|--|---|------------------------|----------------------------|

181. **Masculine\_noun:** qil<sup>e</sup>shôwn (קִילְשׁוֹן) [pronounced *ki<sup>e</sup>-SHOHN*], possibly means a *fine point*. I Sam. 13:21.\* Strong's #7053 BDB #887. 1Sam. 13:21\*

|  |              |                         |                            |
|--|--------------|-------------------------|----------------------------|
| qil <sup>e</sup> shôwn (קִילְשׁוֹן)<br>[pronounced <i>ki<sup>e</sup>-SHOHN</i> ] | a fine point | masculine singular noun | Strong's #7053<br>BDB #887 |
|--|--------------|-------------------------|----------------------------|

182. **Masculine\_proper\_noun:** Q<sup>e</sup>mûw'êl (קֵמֹוֶעַל) [pronounced *kehm-oo-ALE*], which means *raised of God, God has raised up; God has established [him]; God's mound*; transliterated *Kemuel, Camuel*. Strong's #7055 BDB #887. Gen. 22:21

|   |  |                                |                            |
|---|--|--------------------------------|----------------------------|
| Q <sup>e</sup> mûw'êl (קֵמֹוֶעַל)<br>[pronounced <i>kehm-oo-ALE</i> ] | raised of God, God has raised up; God has established [him]; God's mound; transliterated <i>Kemuel, Camuel</i> | masculine singular proper noun | Strong's #7055<br>BDB #887 |
|---|--|--------------------------------|----------------------------|

183. **Verb:** which means *to crush, to grind*. Strong's #none BDB #887

184. **Masculine\_noun:** qemach (קֶמַח) [pronounced *KEH-mahkh*], which means *flour, meal*. The word is found only 14 times in Scripture and only once in the sacrifices (Num. 15:5). When the Angel of Jehovah came to Sarah and Abraham, Abraham asked Sarah to make bread cakes from this *flour*; this was when the Angel announced to Abraham (and to Sarah, who was hiding behind a tent flap) that they would have a child the following year, causing Sarah to laugh within herself. This particular word for flour is also used by Gideon to make unleavened bread for the Angel of God when Gideon had been chosen to deliver Israel (Judges 6:19). Strong's #7058 BDB #887. Gen. 18:6 1Sam. 1:24 28:24 2Sam. 17:28 1Kings 4:22 1Chron. 12:40

|  |             |                         |                            |
|--|-------------|-------------------------|----------------------------|
| kemach (קֶמַח)<br>[pronounced <i>KEH-mahkh</i> ] | flour, meal | masculine singular noun | Strong's #7058<br>BDB #887 |
|--|-------------|-------------------------|----------------------------|

185. **Verb:** qâmatî (קָמַטִי) [pronounced *kaw-MAHT*], which means *to seize, to snatch, to grasp, to seize firmly with the hands*. Found only in Job 16:8 22:16.\* The reason this meaning was settled upon was there are three similar words, but not cognates, which have to do with the hand, or grasping with the hand. It also seems to be related to an Arabic word which means *to bind*. Obviously, by the variety of translations, there is no complete agreement on this. However, this particular meaning works with both passages. Strong's #7059 BDB #888. Job 16:8

186. **Verb:** which means *to be decayed*. Strong's #7060 BDB #888.

187. **Verb:** which means *to enclose with the hand, to grasp*. Strong's #7061 BDB #888.

188. **Masculine\_noun:** qômets (קֹמֶט) [pronounced *KOH-mets*], which means *a closed hand, a fist; a handful*. Strong's #7062 BDB #888. Gen. 41:47

|   |                                  |                         |                            |
|---|----------------------------------|-------------------------|----------------------------|
| qômets (קֹמֶט)<br>[pronounced <i>KOH-mets</i> ] | a closed hand, a fist; a handful | masculine singular noun | Strong's #7062<br>BDB #888 |
|---|----------------------------------|-------------------------|----------------------------|

|   |          |                       |                            |
|---|----------|-----------------------|----------------------------|
| q <sup>e</sup> mâtsîym (קֹמֶטִים)<br>[pronounced <i>keh-MAW-tseem</i> ] | handfuls | masculine plural noun | Strong's #7062<br>BDB #888 |
|---|----------|-----------------------|----------------------------|

189. **Masculine collective noun:** which means *thistles, nettles*. Strong's #7057 BDB #888.

190. **Feminine\_noun:** qin<sup>e</sup>âh (קִינְאָה) [pronounced *kin-AWH*], which means, *passion; zeal, jealousy, ardour, envy*. Allow me to suggest the rendering *passion*. As long as this is understood in more of the legal sense (e.g., a crime of passion) as opposed to the sexual connotation, this would be a very accurate translation which could replace these other terms. It means *passion*, if one understands this apart from any sexual connotation. An artist is passionate about his art; a dedicated teacher is passionate about his subject



matter; a classical musician shows a passion for his music. Strong's #7068 BDB #888. Deut. 29:20 Job 5:2 Prov. 6:34

|   |  |                        |                            |
|---|--|------------------------|----------------------------|
| qin <sup>o</sup> âh (קִנְאָה)<br>[pronounced kin-AWH] | passion; zeal, jealousy, ardour,<br>envy | feminine singular noun | Strong's #7068<br>BDB #888 |
|---|--|------------------------|----------------------------|

191. **Verb:** qânâ' (קָנָא) [pronounced kaw-NAW], which means *to be jealous, to be envious, to become intensely red or black from dye*. It is found only in the Piel and Hiphil. The verb for *jealous* is in the Hiphil; therefore it is rendered *caused to become jealous, stirred up to jealousy, provoked to jealousy*. Strong's #7065 BDB #888. Gen. 26:14 30:1 37:11 2Sam. 21:2 Psalm 73:3 106:16 Prov. 3:31

|                                    |  |  |                            |
|------------------------------------|--|--|----------------------------|
| qânâ' (קָנָא) [pronounced kaw-NAW] | caused to become jealous,<br>stirred up to jealousy,<br>provoked to jealousy | 3 <sup>rd</sup> person masculine<br>plural, Hiphil imperfect | Strong's #7065<br>BDB #888 |
|------------------------------------|--|--|----------------------------|

|                                    |   |  |                            |
|------------------------------------|---|--|----------------------------|
| qânâ' (קָנָא) [pronounced kaw-NAW] | to be jealous, to be envious; to<br>be zealous for; to excite<br>jealous anger; to become<br>intensely red or black from<br>dye | 3 <sup>rd</sup> person masculine<br>plural, Piel imperfect | Strong's #7065<br>BDB #888 |
|------------------------------------|---|--|----------------------------|

192. **Adjective:** qannâ' (קָנָא) [pronounced kahn-NAW], which means *jealous*. Strong's #7067 BDB #888. Exodus 20:5 Deut. 4:24 5:9

|   |         |                                 |                            |
|---|---------|---------------------------------|----------------------------|
| qannâ' (קָנָא)<br>[pronounced kahn-NAW] | jealous | masculine singular<br>adjective | Strong's #7067<br>BDB #888 |
|---|---------|---------------------------------|----------------------------|

193. **Adjective:** qannôw' (קָנָו) [pronounced kan-NOH], which means *jealous*, and is only used twice in Scripture, (Joshua 24:19 Nahum 1:2 and maybe Deut. 6:15\*) although it is quite similar to a more common adjective, the difference only being the vowel points and one letter. Strong's #7072 BDB #888. Joshua 24:19

194. **Verb:** qânâh (קָנָה) [pronounced kaw-NAWH], which means *to purchase, to redeem, to buy, to get, to acquire*. In Gen. 1:19, when God is called a *possessor* of heaven and earth (the Qal participle of qânâh), He possesses these because He bought them. This adds new meaning to the verse *"I have gotten a man [from] the Lord."* (Gen. 4:1b), which is totally incorrect. It should read: *"I have purchased a man—the Lord."* There was blood, there was pain—she endured the first labor and no one knew exactly what was occurring. She felt as though she had brought forth the Redeemer in all her pain and blood. Although the woman was wrong in what had occurred, she did understand that there was a purchasing which took place with blood and pain which was related to the Redeemer, Who would come through her. Strong's #7069 BDB #888. +somewhere Gen. 4:1 14:19 25:10 33:19 39:1 47:19, 20 49:30 50:13 Exodus 15:16 20:2 Deut. 32:6 Ruth 4:4a 2Sam. 12:3 24:21, 24 Job (1:3) Psalm 78:54 Prov. 1:5 4:5 8:22 Eccles. 2:7

|                                     |   |   |                            |
|-------------------------------------|---|---|----------------------------|
| qânâh (קָנָה) [pronounced kaw-NAWH] | to get, acquire, obtain; [of<br>God] to found, to originate, to<br>create; to possess; to redeem<br>[His people]; [of Eve] to<br>acquire; to acquire<br>[knowledge, wisdom]; to buy<br>[purchase, redeem] | 3 <sup>rd</sup> person masculine<br>singular, Qal imperfect | Strong's #7069<br>BDB #888 |
|-------------------------------------|---|---|----------------------------|

There is a far greater emphasis on this verb in the realm of *possessing, buying or purchasing* than there is in the realm of *creating*. There are some scholars who would eliminate the meanings *to found, to originate, to create*. However, the NET Bible believes this to be simply another set of meanings (not unheard of in the Hebrew).

The NET Bible: *There are two roots קָנָה (qanah) in Hebrew, one meaning “to possess,” and the other meaning “to create.” The earlier English versions did not know of the second root, but suspected in certain places that a meaning like that was necessary (e.g., Gen 4:1; 14:19; Deut 32:6). Ugaritic confirmed that it was indeed another root. The older versions have the translation “possess” because otherwise it sounds like God lacked wisdom and therefore created it at the beginning. They wanted to avoid saying that wisdom was not eternal. Arius liked the idea of Christ as the wisdom of God and so chose the translation “create.” Athanasius translated it, “constituted me as the head of creation.” The verb occurs twelve times in Proverbs with the meaning of “to acquire”; but the Greek and the Syriac versions have the meaning “create.” Although the idea is that wisdom existed before creation, the parallel ideas in these verses (“appointed,” “given birth”) argue for the translation of “create” or “establish” (R. N. Whybray, “Proverbs 8:22-31 and Its Supposed Prototypes,” VT 15 [1965]: 504-14; and W. A. Irwin, “Where Will Wisdom Be Found?” JBL 80 [1961]: 133-42).*<sup>103</sup>

|                                     |  |   |                         |
|-------------------------------------|--|---|-------------------------|
| qânâh (קָנָה) [pronounced kaw-NAWH] | get, acquire, obtain; possess; acquire [knowledge, wisdom]; buy [purchase, redeem] | 2 <sup>nd</sup> person masculine singular, Qal imperative   | Strong's #7069 BDB #888 |
| qânâh (קָנָה) [pronounced kaw-NAWH] | redeemer, purchaser, possessor   | masculine singular, Qal active participle                   | Strong's #7069 BDB #888 |
| qânâh (קָנָה) [pronounced kaw-NAWH] | to be acquired; to be bought [purchased, redeemed]                                 | 3 <sup>rd</sup> person masculine singular, Niphal imperfect | Strong's #7069 BDB #888 |
| qânâh (קָנָה) [pronounced kaw-NAWH] | to cause to possess; to cause to buy [purchase, redeem]                            | 3 <sup>rd</sup> person masculine singular, Hiphil imperfect | Strong's #7069 BDB #888 |

195. **Masculine\_noun:** qin<sup>e</sup>yân (קִינָן) [pronounced kin<sup>e</sup>-YAWN], which means *acquisition, possession; getting, substance, purchase, riches, goods*. BDB gives its meaning as *a thing got or acquired, acquisition*. When God created the earth and all that is in it, He set the process in motion, so that, through the reproduction of His creatures, He has acquired a great deal. It is like the rancher who begins with a few head of cattle and they multiply into a thousand head of cattle; the rancher acquires them through the breeding of his own cattle. I think that we will go with **acquisition, possession**. This is one of the many examples where we seem something as plural, but the Hebrews expressed it as a singular (similarly, there are words like face, which we express in the singular and the Hebrews saw as plural). Strong's #7075 BDB #889. Gen. 31:18 34:23 36:6 Joshua 14:4 Job 1:3 Psalm 104:24 105:21 Prov. 4:7

|   |  |                         |                         |
|---|--|-------------------------|-------------------------|
| qin <sup>e</sup> yân (קִינָן) [pronounced kin <sup>e</sup> -YAWN] | acquisition, possession; getting, substance, purchase, riches, goods | masculine singular noun | Strong's #7075 BDB #889 |
|---|--|-------------------------|-------------------------|

196. **Masculine\_(collective)\_noun:** mîq<sup>e</sup>neh (מִקְנֶה) [pronounced mik-NEH], which means *cattle, livestock (specifically sheep, cows and goats)*. Strong's #4735 BDB #889. Gen. 4:20 13:2 26:14 29:7 30:29 31:9 33:17 34:5, 23 36:6, 7 46:6, 32 47:6, 16 (49:32) Exodus 9:3 10:26 12:38 17:3 Deut. 3:19 Judges 6:5 18:21 1Sam. 23:5 30:20 Job 1:3 Eccles. 2:7 The Doctrine of mîq<sup>e</sup>neh (Job 1:3)

|   |   |   |                         |
|---|---|---|-------------------------|
| mîq <sup>e</sup> neh (מִקְנֶה) [pronounced mik-NEH] | cattle, livestock (specifically sheep, cows and goats); herds, flocks | masculine singular (collective) plural noun | Strong's #4735 BDB #889 |
|---|---|---|-------------------------|

<sup>103</sup> From <https://bible.org/netbible/index.htm?pro8.htm> (footnote); accessed November 3, 2015.

This noun is built on the verb qânâh (קָנָה) [pronounced kaw-NAWH] which means, *to get, acquire, obtain; [of God] to found, to originate, to create; to possess; to redeem [His people]; [of Eve] to acquire; to acquire [knowledge, wisdom]; to buy [purchase, redeem]*. Strong's #7069 BDB #888. Furthermore, wealth in the ancient world was defined by the number of animals a person had, so such a word could reasonably come to mean *wealth, possessions, acquisition, substance*.

197. **Feminine\_noun:** miq<sup>e</sup>nâh (מִקְנָה) [pronounced mihk-NAW], which means *a purchase, a buying; a document of purchase; cost, price, a purchase-price*. Strong's #4736 BDB #889. Gen. 17:12 23:18 49:32 Exodus 12:44

|   |  |                        |                            |
|---|--|------------------------|----------------------------|
| miq <sup>e</sup> nâh (מִקְנָה)<br>[pronounced mihk-NAW] | <i>a purchase, a buying; a document of purchase; cost, price, a purchase-price; that which is purchased; a possession [gained by purchase]</i> | feminine singular noun | Strong's #4736<br>BDB #889 |
|---|--|------------------------|----------------------------|

198. **Masculine\_proper\_noun:** Miq<sup>e</sup>nâyâhûw (מִקְנֵי־יָהוּוּ) [pronounced mihk<sup>e</sup>-nay-YAW-hoo], which means *possession of Yah [Jehovah]; transliterated Mikne'iah*. Strong's #4737 BDB #889.

|   |  |                                |                            |
|---|--|--------------------------------|----------------------------|
| Miq <sup>e</sup> nâyâhûw (מִקְנֵי־יָהוּוּ)<br>[pronounced mihk <sup>e</sup> -nay-YAW-hoo] | <i>possession of Yah [Jehovah]; transliterated Mikne'iah</i> | masculine singular proper noun | Strong's #4737<br>BDB #889 |
|---|--|--------------------------------|----------------------------|

Also spelled Miq<sup>e</sup>nâyâh (מִקְנֵי־יָהוּ) [pronounced mihk<sup>e</sup>-nay-YAW].

199. **Masculine\_noun:** qâneh (קָנֶה) [pronounced kaw-NEH] which means *a stalk, a reed*. Strong's #7070 BDB #889. Exodus 25:31 Psalm 68:30 Gen. 41:5 Exodus 25:32 30:23

|                                    |  |                         |                            |
|------------------------------------|--|-------------------------|----------------------------|
| qâneh (קָנֶה) [pronounced kaw-NEH] | <i>a stalk [of corn], a reed, bone, balances; water-plant, calamus (aromatic reed); derived meanings: measuring-rod; reed (as unit of measure - 6 cubits); beam (of scales - for scales themselves); shaft or branches [of Lampstand]; higher bone of an arm, shoulder-joint</i> | masculine singular noun | Strong's #7070<br>BDB #889 |
|------------------------------------|--|-------------------------|----------------------------|

200. **Masculine\_proper\_noun:** Q<sup>e</sup>naz (קִנָּז) [pronounced k<sup>e</sup>NAHZ], which means possibly *side, flank*; is transliterated *Kenaz*. Scripture: Gen. 36:11, 15, 42 Joshua 15:17 Judges 1:13 3:9, 11 1Chron. 1:36, 53 4:13, 15.\* Strong's #7073 BDB #889. Gen. 36:11 Judges 1:13 1Chron. 4:13

|  |  |                                 |                            |
|--|--|---------------------------------|----------------------------|
| Q <sup>e</sup> naz (קִנָּז) [pronounced k <sup>e</sup> NAHZ] | <i>hunter; possibly side, flank; is transliterated Kenaf</i> | masculine singular, proper noun | Strong's #7073<br>BDB #889 |
|--|--|---------------------------------|----------------------------|

201. **Adjective\_gentilic:** Q<sup>e</sup>nizzîy (קִנִּזִּי) [pronounced k<sup>e</sup>ni-ZEE], which means, *descendant of Kenaz*; and is transliterated *Kenizzite*. Found only in Gen. 15:19 Num. 32:12 Joshua 14:6, 14.\* Strong's #7074 BDB #889. Gen. 15:18 1Chron. 4:13

|   |   |   |                            |
|---|---|---|----------------------------|
| Q <sup>e</sup> nizzîy (קִנִּזִּי)<br>[pronounced k <sup>e</sup> ni-ZEE] | <i>descendant of Kenaz; and is transliterated Kenizzite</i> | singular gentilic adjective with the definite article | Strong's #7074<br>BDB #889 |
|---|---|---|----------------------------|

202. **Masculine\_noun:** qinnâmôwn (קִנְאָמֹון) [pronounced keen-naw-MOHN], which means *cinnamon; fragrant bark used as a spice*. Strong's #7076 BDB #890. Exodus 30:23 Prov. 7:17

|  |  |                         |                            |
|--|--|-------------------------|----------------------------|
| qinnâmôwn (קִנְאָמֹון)<br>[pronounced keen-naw-MOHN] | <i>cinnamon; fragrant bark used as a spice</i> | masculine singular noun | Strong's #7076<br>BDB #890 |
|--|--|-------------------------|----------------------------|

Barnes: *The Hebrew word is identical with the English. The spice imported by the Phoenician traders from the further East, probably from Ceylon, has kept its name through all changes of language.*<sup>104</sup>

203. **Masculine\_noun:** qên (קֵן) [pronounced *cane*], which means *nest*, metaphorically *abode*; possibly *cells*, *chambers*, *rooms*. This word is found 13 times in the Old Testament; and the KJV translates it *nest* 12 of those times (for instance, Num. 24:21 Deut. 22:6 Job 29:18 Jer. 49:16). The implication is that these will be places designed for animal inhabitation. Strong's #7064 BDB #890. Gen. 6:14 Deut. 22:6

|                                     |  |                       |                            |
|-------------------------------------|--|-----------------------|----------------------------|
| qên (קֵן) [pronounced <i>cane</i> ] | <i>nest</i> , metaphorically<br><i>abode</i> ; possibly <i>cells</i> , <i>chambers</i> ,<br><i>rooms</i> | masculine plural noun | Strong's #7064<br>BDB #890 |
|-------------------------------------|--|-----------------------|----------------------------|

This word is found 13 times in the Old Testament; and the KJV translates it *nest* 12 of those times (for instance, Num. 24:21 Deut. 22:6 Job 29:18 Jer. 49:16). The implication is that these will be places designed for animal inhabitation.

204. **Verb:** which means *to make a nest*, *to nest*. Strong's #7077 BDB #890.
205. **Masculine\_noun:** qenets (קֵנֶטִים) [pronounced *KEH-nets*], which means *a snare*, *a net*. Strong's #7078 BDB #890. Job 18:2
206. **Verb:** which means *to assign*, *to distribute*, *to divide*. Strong's #none BDB #890.
207. **Verb:** qâçam (קָאָם) [pronounced *kaw-SAHM*], which means *to divine*, *to determine by divination*, *to practice divination*; *to contact the spirits of the dead* [this can be real or faked]. We render this *diviners*, *the ones divining* when found as a masculine plural, Qal active participle. One who practices divination (in Deut. 18:10) comes from two Hebrew words, the Qal active participle of qâçam (קָאָם) [pronounced *kaw-SAHM*] followed by its noun cognate. I don't know why BDB lists the noun first here. Strong's #7080 BDB #890. From the Doctrine of Divination (more details are there). Joshua 13:22 1Sam. 6:2 28:8

|   |  |   |                            |
|---|--|---|----------------------------|
| qâçam (קָאָם) [pronounced <i>kaw-SAHM</i> ] | <i>to divine</i> , <i>to determine by divination</i> , <i>to practice divination</i> ;<br><i>to contact the spirits of the dead</i><br>[this can be real or faked] | 3 <sup>rd</sup> person masculine<br>singular, Qal imperfect | Strong's #7080<br>BDB #890 |
|---|--|---|----------------------------|

|   |   |  |                            |
|---|---|--|----------------------------|
| qâçam (קָאָם) [pronounced <i>kaw-SAHM</i> ] | <i>diviners</i> , <i>the ones divining</i> , <i>those practicing divination</i> | masculine plural, Qal<br>active participle | Strong's #7080<br>BDB #890 |
|---|---|--|----------------------------|

208. **Masculine\_noun:** qeçem (קֵעֵם) [pronounced *KEH-sem*], which means *divination*. It is a word usually associated with an apostate prophet foretelling the future, as well as (in this context) bringing curses and blessings upon other entities. We see this word used in a negative sense in Deut. 19:10 1Sam. 15:23 2Kings 17:17 and in a neutral or positive sense in this passage and in Prov. 16:10. In this passage, it is more named from the standpoint of Balak, the heathen king. Balaam is a prophet of God, not some guy who just hung out his shingle for a buck. Balak doesn't really recognize any sort of difference between Balaam and any other religious guy (it is like confusing Billy Graham with the Pope). For some, such a confusion is preposterous; and to others, they are both big religious guys or something. Balak means no disrespect by calling Balaam a *diviner*; he just doesn't know. This can be used in good sense, such as an oracle from a king's lips (Prov. 16:10). Strong's #7081 BDB #890. Num. 22:7 1Sam. 15:23

|   |                   |                         |                            |
|---|-------------------|-------------------------|----------------------------|
| qeçem (קֵעֵם)<br>[pronounced <i>KEH-sem</i> ] | <i>divination</i> | masculine singular noun | Strong's #7081<br>BDB #890 |
|---|-------------------|-------------------------|----------------------------|

- 209.
210. **Masculine\_noun:** which means *divination*. Strong's #4738 BDB #890.
211. **Verb:** which means *to strip off*. Only in the Poel? Strong's #7082 BDB #890.
212. **Masculine\_proper\_noun:** q<sup>ec</sup>ylâh (קֵעֵלָה) [pronounced *k<sup>e</sup>-gee-LAW*], which means *not sure* and is transliterated *Keilah*. Strong's #7084 BDB #890. 1Sam. 23:1

<sup>104</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Prov. 7:17.

|  |   |                       |                            |
|--|---|-----------------------|----------------------------|
| q <sup>e</sup> îylâh (קֵּיִלָּה)<br>[pronounced k <sup>e</sup> -gee-LAW] | <i>an inclosing, a citadel</i> (this is uncertain); transliterated Keilah | masculine proper noun | Strong's #7084<br>BDB #890 |
|--|---|-----------------------|----------------------------|

213. **Masculine\_noun:** which means *incision, imprinting, tattoo*. Strong's #7085 BDB #891.

214. **Feminine\_noun:** q<sup>e</sup>ârâh (קֶרַעַךְ) [pronounced keh-ġaw-RAW], which means, *dish, platter; bowl*. Strong's #7086 BDB #891. Exodus 25:29

|  |                                   |                        |                            |
|--|-----------------------------------|------------------------|----------------------------|
| q <sup>e</sup> ârâh (קֶרַעַךְ)<br>[pronounced keh-ġaw-RAW] | <i>dish, plate, platter; bowl</i> | feminine singular noun | Strong's #7086<br>BDB #891 |
|--|-----------------------------------|------------------------|----------------------------|

This word first occurs in Exodus 25:29 and is only found in Exodus and Numbers.

215. **Feminine\_noun:** which means *depression, hollow*. Strong's #d8258 BDB #891.

216. **Verb:** qâphâ' (קָפַחַ) [pronounced kaw-FAW] which means *to thicken [as unracked wine, curdled milk, clouded sky, frozen water], to condense, to congeal*. Strong's #7087 BDB #891. Exodus 15:8

|   |   |   |                            |
|---|---|---|----------------------------|
| qâphâ' (קָפַחַ)<br>[pronounced kaw-FAW] | <i>to thicken [as unracked wine, curdled milk, clouded sky, frozen water], to condense, to congeal</i>                                    | 3 <sup>rd</sup> person plural, Qal perfect    | Strong's #7087<br>BDB #891 |
| qâphâ' (קָפַחַ)<br>[pronounced kaw-FAW] | <i>to make thicken [as unracked wine, curdled milk, clouded sky, frozen water], to cause to condense [congeal]</i>                        | 3 <sup>rd</sup> person plural, Hiphil perfect | Strong's #7087<br>BDB #891 |
| qâphâ' (קָפַחַ)<br>[pronounced kaw-FAW] | <i>something which has been thicken [as unracked wine, curdled milk, clouded sky, frozen water], what has been condensed or congealed</i> | masculine singular noun                       | Strong's #7087<br>BDB #891 |

217. **Masculine\_noun:** which means *congelation, jelling*. Strong's #3368 and #7087 BDB #891.

218. **Verb:** which means *to gather together*. Piel verb. Strong's #7088 BDB #891.

219. **Masculine\_noun:** which means *porcupine*. Strong's #7090 BDB #891.

220. **Feminine\_noun:** which means *a shuddering*. Strong's #7089 BDB #891.

221. **Verb:** which means *to leap, to spring*. Strong's #none BDB #891.

222. **Feminine\_noun:** which means *arrow-snake*. Strong's #7091 BDB #891.

223. **Verb:** which means *to draw together, to shut, to collect*. Strong's #7092 BDB #891.

224. **Verb:** which means *to cut off, to shear*. Strong's #7094 BDB #891.

225. **Masculine\_noun:** qetseb (קֶצֶב) [pronounced KEH-tsehb], which means *a cut, a shape, an extremity; form; base*. Strong's #7095 BDB #891. 1Kings 6:25 7:37

|  |   |                         |                            |
|--|---|-------------------------|----------------------------|
| qetseb (קֶצֶב)<br>[pronounced KEH-tsehb] | <i>a cut, a shape, an extremity; form; base</i> | masculine singular noun | Strong's #7095<br>BDB #891 |
|--|---|-------------------------|----------------------------|

226. **Verb:** which means *to cut off*. Strong's #7096 BDB #891.

227. **Masculine\_noun:** qâtseh (קָצֵה) [pronounced kaw-TSEH], which means *end, extremity*. With regards to a city, *outskirts* is a good rendering. Listed twice on this page with different vowel pointing. Strong's #7097 BDB #892. Gen. 19:4 23:8 Exodus 13:20 16:35 19:12 26:28 Deut. 4:32 (Joshua 3:2, 15 9:16 13:27) 18:16 Judges 6:21 7:11 Ruth 3:7 1Sam. 9:27 14:2, 27 Psalm 19:6 46:9

|   |   |                              |                            |
|---|---|------------------------------|----------------------------|
| qâtseh (קָצֵה)<br>[pronounced kaw-TSEH] | <i>end, extremity, border, outskirts; the whole [which includes the extremities]; at the end of [a certain time]; the sum</i> | masculine singular construct | Strong's #7097<br>BDB #892 |
|---|---|------------------------------|----------------------------|

228. **Masculine noun with preposition:** qâtseh (קֶצֶה) [pronounced *kaw-TSEH*], which means *end, extremity*. With the min preposition, it means *at the end of, after*. Strong's #7097 BDB #892. Gen. 8:3 47:2, 21 Joshua 15:1 18:15 (both with min) 2Sam. 24:8 (with min) 1Kings 9:10 Psalm 46:9 (with 'ad) 61:2 (min)

|   |  |                              |                            |
|---|--|------------------------------|----------------------------|
| min (מִן) [pronounced <i>min</i> ]              | <i>from, off, out from, of, out of, away from, on account of, since, than, more than</i> | preposition of separation    | Strong's #4480<br>BDB #577 |
| qâtseh (קֶצֶה)<br>[pronounced <i>kaw-TSEH</i> ] | <i>end, extremity, outskirts; the whole, the sum</i>                                     | masculine singular construct | Strong's #7097<br>BDB #892 |

With the min preposition, it means *from the end of; at the end of; after*.

|   |  |                              |                            |
|---|--|------------------------------|----------------------------|
| 'ad (עַד) [pronounced <i>gahd</i> ]             | <i>as far as, even to, up to, until</i>              | preposition                  | Strong's #5704<br>BDB #723 |
| qâtseh (קֶצֶה)<br>[pronounced <i>kaw-TSEH</i> ] | <i>end, extremity, outskirts; the whole, the sum</i> | masculine singular construct | Strong's #7097<br>BDB #892 |

This is rendered variously as *to the end of...*, *unto the end of...*, and less literally as *all over, throughout, to an end all over...*, *over all*.

229. **Combo:** Exodus 26:28

|   |   |   |                            |
|---|---|---|----------------------------|
| min (מִן) [pronounced <i>mihn</i> ]             | <i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>         | preposition of separation                                     | Strong's #4480<br>BDB #577 |
| qâtseh (קֶצֶה)<br>[pronounced <i>kaw-TSEH</i> ] | <i>end, extremity, border, outskirts; the whole [which includes the extremities]; at the end of [a certain time]; the sum</i> | masculine singular noun with the definite article             | Strong's #7097<br>BDB #892 |
| 'el (אֶל) [pronounced <i>ehl</i> ]              | <i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>                       | directional preposition (respect or deference may be implied) | Strong's #413<br>BDB #39   |
| qâtseh (קֶצֶה)<br>[pronounced <i>kaw-TSEH</i> ] | <i>end, extremity, border, outskirts; the whole [which includes the extremities]; at the end of [a certain time]; the sum</i> | masculine singular noun with the definite article             | Strong's #7097<br>BDB #892 |

This phrase is variously translated: *from end to end, the full length of, from the one side to the other side, from one corner to the other, from one end to the other*. The first translation is the one most often found.

230. **Feminine noun:** qâtsâh (קֶצֶה) [pronounced *kaw-TSAW*], which means *end, extremity, the uttermost part [tip]; from the whole of, from among*. Strong's #7098 BDB #892. Exodus 25:18, 19 26:4 27:4 28:7 Judges 18:2 1Kings 6:24

|  |  |  |                            |
|--|--|--|----------------------------|
| qâtsâh (קֶצֶה)<br>[pronounced <i>kaw-TSAW</i> ]                  | <i>end, extremity, the uttermost part [tip]; from the whole of, from among</i> | feminine singular noun (sometimes masculine) | Strong's #7098<br>BDB #892 |
| q <sup>e</sup> tsôwth (קֶצֶה)<br>[pronounced <i>kaw-TSOHTH</i> ] | <i>end (s), extremities, the uttermost parts [tips]</i>                        | feminine plural construct                    | Strong's #7098<br>BDB #892 |

*End of the earth* can refer to the most remote people.

Not sure if there is any appreciable difference from Strong's #7097 BDB #892.

231. **Masculine\_noun:** which means *end, boundary*. Psalm 43:10 65:5 Isa. 26:15.\* Strong's #7099 BDB #892.

232. **Feminine\_noun:** which means *end*. Neh. 7:70 Dan. 1:2, 5, 15, 18.\* Strong's #7117 BDB #892.

233. **Masculine\_noun:** qâtsîyn (קָצִיִן) [pronounced *kaw-TSEEN*], which means *captain, ruler, prince*. It is similar to the words meaning *end, extremity* and it might mean that the buck stops here. This word has only been used one time previously and that in Joshua 10:24 of his high ranking generals. Therefore, this is not necessarily, at least at this time, a word for a man with complete and total authority. In using this word, the men of Gilead are making it clear to Jephthah that they would like him to lead the troops in battle—period. There is nothing else implied after that. Strong's #7101 BDB #892. Judges 11:6 (11:9) Prov. 6:7

|   |                               |                         |                            |
|---|-------------------------------|-------------------------|----------------------------|
| qâtsîyn (קָצִיִן)<br>[pronounced <i>kaw-TSEEN</i> ] | <i>captain, ruler, prince</i> | masculine singular noun | Strong's #7101<br>BDB #892 |
|---|-------------------------------|-------------------------|----------------------------|

234. **Masculine\_noun:** which means *black cummin*. Strong's #7100 BDB #892.

235. **Verb:** which means *to scrape, to scrape off*. Strong's #7106 BDB #892.

236. **Feminine\_noun:** which means *cassia (a powdered bark like cinnamon)*. Strong's #7102 BDB #893.

237. **Feminine\_noun:** which means *scraping tool (used to fashion idols)*. Strong's #4741 BDB #893.

238. **Masculine\_noun:** which means *place of corner-structure, corner buttress*. Strong's #4740 BDB #893.

239. **Verb:** which means *to be cornered, or to set in a corner*. Strong's #7102 (& #4742) BDB #893.

240. **Masculine\_noun:** m<sup>e</sup>quts<sup>e</sup>âh (מִקְצָעִי) [pronounced *mehk-oots-GAW*], which means, *place of corner structure, corner buttress, inner corner-buttress; corner post*. Strong's #4742 BDB #893. Exodus 26:23

|   |   |                            |                            |
|---|---|----------------------------|----------------------------|
| m <sup>e</sup> quts <sup>e</sup> âh (מִקְצָעִי)<br>[pronounced <i>mehk-oots-GAW</i> ] | <i>place of corner structure, corner buttress, inner corner-buttress; corner post</i> | masculine plural construct | Strong's #4742<br>BDB #893 |
|---|---|----------------------------|----------------------------|

241. **Verb:** qâtsaph (קָצַף) [pronounced *kaw-TSAF*], which means *to be wroth, to be angry, to be in a rage*. Strong's #7107 BDB #893. Gen. 40:2 41:10 Exodus 16:20 Deut. 1:34 9:19 1Sam. 29:4 Psalm 106:32

|  |  |   |                            |
|--|--|---|----------------------------|
| qâtsaph (קָצַף)<br>[pronounced <i>kaw-TSAF</i> ] | <i>to be wroth, to be angry, to be in a rage</i> | 3 <sup>rd</sup> person masculine plural, Qal imperfect    | Strong's #7107<br>BDB #893 |
| qâtsaph (קָצַף)<br>[pronounced <i>kaw-TSAF</i> ] | <i>to provoke, to provoke to wrath</i>           | 3 <sup>rd</sup> person masculine plural, Hiphil imperfect | Strong's #7107<br>BDB #893 |

In the Greek of Psalm 106:32, we have the direct object *Him* (or, *him*). The lexicons do not give us a definition for the intransitive use of this verb. The Hiphil is the causative stem, so we might settle on *they sowed contention, they were antagonistic, they were insolent, they were exasperating and embittering, they were infuriating*.

|  |                                   |   |                            |
|--|-----------------------------------|---|----------------------------|
| qâtsaph (קָצַף)<br>[pronounced <i>kaw-TSAF</i> ] | <i>to put oneself into a rage</i> | 3 <sup>rd</sup> person masculine plural, Hithpael imperfect | Strong's #7107<br>BDB #893 |
|--|-----------------------------------|---|----------------------------|

242. **Masculine\_noun1:** which means *wrath*. Strong's #7110 BDB #893.

243. **Feminine\_noun:** which means *a snapping, a splintering*. Strong's #7111 BDB #893.

244. **Masculine\_noun2:** which means *a splinter*. Strong's #7110 BDB #893.

245. **Verb:** qâtsats (קָצַט) [pronounced *kaw-TSAHTS*], which means *to cut off, to amputate; to divide; to cut away, to cut loose*. Prior to this, this particular word has only been found in Exodus 39:3 and Deut. 25:12; it is only found a dozen times in Scripture. Strong's #7112(& #7113) BDB #893. Judges 1:6, 7 2Sam. 4:12 Psalm 46:9

|  |  |  |                                   |
|--|--|--|-----------------------------------|
| qâtsats (קָצַט)<br>[pronounced <i>kaw-TSAHTS</i> ] | <i>to cut off; to cut away, to cut loose</i> | 3 <sup>rd</sup> person masculine plural, Qal imperfect | Strong's #7112 (& #7113) BDB #893 |
|--|--|--|-----------------------------------|



|  |   |   |                                   |
|--|---|---|-----------------------------------|
| qâtsats (q̄ṣṣ) [pronounced kaw-TSAHTS] | <i>to cut off, to amputate; to divide, to cut up; to cut away, to cut loose</i> | 3 <sup>rd</sup> person masculine plural, Piel imperfect | Strong's #7112 (& #7113) BDB #893 |
| qâtsats (q̄ṣṣ) [pronounced kaw-TSAHTS] | <i>to be cut off, to have something amputated</i>                               | 3 <sup>rd</sup> person masculine plural, Pual imperfect | Strong's #7112 (& #7113) BDB #893 |

246. **Masculine\_noun:** qêts (q̄ṣ) [pronounced kayts], which means *end* (usually of time). Strong's #7093 BDB #893. Gen. 4:3 6:13 8:6 16:3 Judges 11:39 2Sam. 14:26 15:7 Job 18:2

|                               |   |                         |                         |
|-------------------------------|---|-------------------------|-------------------------|
| qêts (q̄ṣ) [pronounced kayts] | <i>end</i> [usually of time]; <i>end</i> [of space] | masculine singular noun | Strong's #7093 BDB #893 |
|-------------------------------|---|-------------------------|-------------------------|

247. **Combo:** Gen. 16:3 41:1 Exodus 12:41 1Kings 2:39

|                               |  |                           |                         |
|-------------------------------|--|---------------------------|-------------------------|
| min (mīn) [pronounced min]    | <i>from, off, out from, of, out of, away from, on account of, since, than, more than</i> | preposition of separation | Strong's #4480 BDB #577 |
| qêts (q̄ṣ) [pronounced kayts] | <i>end</i> [usually of time]; <i>end, extremity</i> [of space]                           | masculine singular noun   | Strong's #7093 BDB #893 |

With min, qêts means *at the end of, after*.

248. **Proper noun locative:** Strong's #7104 BDB #894.

249. **Adjective:** qîytsôwn (q̄yṣ'wn) [pronounced kee-TSONE], which means, *at the end, the outmost, outer*. Strong's #7020 BDB #894. Exodus 26:4

|   |                                       |   |                         |
|---|---------------------------------------|---|-------------------------|
| qîytsôwn (q̄yṣ'wn) [pronounced kee-TSONE] | <i>at the end, the outmost, outer</i> | feminine singular adjective with the definite article | Strong's #7020 BDB #894 |
|---|---------------------------------------|---|-------------------------|

250. **Verb:** qâtsar (q̄ṣar) [pronounced kaw-TSAHR], which means *to be short, to come short of, to cut off [with regards to grain], to reap, to harvest*. When this word is used of a hand, e.g., as a *hand being shortened*, it is a reference to powerlessness or lack of strength. When the subject is *spirit*, as we have here, it refers to one's patience wearing thin, being short of spirit is equivalent to being impatient. Strong's #7114 BDB #894. Judges 10:16 16:16 21:4 1Sam. 6:13 8:12 Psalm 89:45 Prov. 10:27

|                                      |   |   |                         |
|--------------------------------------|---|---|-------------------------|
| qâtsar (q̄ṣar) [pronounced kaw-TSAR] | <i>to be short, to come short of, to cut off [with regards to grain], to reap, to harvest; to be impatient [vexed, grieved]</i> | 3 <sup>rd</sup> person masculine singular, Qal imperfect    | Strong's #7114 BDB #894 |
| qâtsar (q̄ṣar) [pronounced kaw-TSAR] | <i>to shorten, to cut short, to abbreviate</i>  | 3 <sup>rd</sup> person masculine singular, Piel imperfect   | Strong's #7114 BDB #894 |
| qâtsar (q̄ṣar) [pronounced kaw-TSAR] | <i>to cause to be cut short; to shorten, to cut short, to abbreviate</i>  | 3 <sup>rd</sup> person masculine singular, Hiphil imperfect | Strong's #7114 BDB #894 |

251. **Adjective:** qâtsêr (q̄ṣar) [pronounced kaw-TSAIR] is one of those adjectives with almost as many meanings as occurrences in the Old Testament. However, all of the meanings are related. The official meaning given by BDB is *short*, but this does not appear to work well with the five passages wherein this word is found (2Kings 19:26 Job 14:1 Prov. 14:17, 29 Isa. 37:27). *Short of hand* is used to represent a lack of military power in 2Kings and Isaiah. *Short of nostrils* represents one who is quickly and easily angered. *Short of days* does not refer here to the end of daylight savings time, but rather to the relatively few of days that we spend here on this earth. Strong's #7116 BDB #894. Job 14:1

252. **Masculine\_noun:** qôtser (q̄ṣar) [pronounced KOH-tser], which means *impatience, anguish, shortness*.



Strong's #7115 BDB #894. Exodus 6:9.\*

|   |                                       |                         |                            |
|---|---------------------------------------|-------------------------|----------------------------|
| qôtser (קֹצֵר) [pronounced<br>KOH-tser] | <i>impatience, anguish, shortness</i> | masculine singular noun | Strong's #7115<br>BDB #894 |
|---|---------------------------------------|-------------------------|----------------------------|

253. **Verb2:** qâtsar (קָצַר) [pronounced *kaw-TSAHR*], *to reap, to harvest*. **See above.** Strong's #7114 BDB #894.

254. **Masculine\_noun1:** qâtsîyr (קִצִּיר) [pronounced *kaw-TZEER*], *harvesting, harvest*. Strong's #7105 BDB #894. Gen. 8:22 30:14 45:6 Exodus 23:15 1Sam. 6:13 8:12 12:17 2Sam. 21:9 23:13 Prov. 6:8 10:5

|   |   |                                 |                            |
|---|---|---------------------------------|----------------------------|
| qâtsîyr (קִצִּיר)<br>[pronounced <i>kaw-TZEER</i> ] | <i>harvesting, harvest;<br/>process of harvesting;<br/>crop, what is harvested<br/>or reaped; time of<br/>harvest</i> | masculine singular<br>construct | Strong's #7105<br>BDB #894 |
|---|---|---------------------------------|----------------------------|

255. **Masculine\_noun2:** qâtsîyr (קִצִּיר) [pronounced *kaw-TZEER*], which is a collective plural for *boughs* or *branches*. That is, it is in the singular, but refers to that which is plural. The reason for the disagreement in the translation is that this same word is primarily used for *harvest, harvesting, that which is harvested*. It is given the meaning of *branches* only in Job. Strong's #7105 BDB #894. Job 14:9 **18:16**

256. **Verb1:** qârâ' (אָרָא) [pronounced *kaw-RAW*] which simply means *to call, to proclaim, to read, to call to, to assemble, to summon*. This word is found approximately 800 times in God's Word. It often means *to name* something (Gen. 21:31 25:30) or to call something into being, so to speak. To all the Jews, this will be a holy convocation. When followed by a lâmed, as it is here, it means *to give a name to*. In the Niphal, which is the passive stem, it means *to be called, to be named, to be read aloud, to be recited*. The gist here is that he will be well-known. Strong's #7121 BDB #894. The Doctrine of Fasting (Isa. 58:1, 5, 9a, 12) Gen. 1:5 2:19, 23 3:9 4:17 5:2 11:9 12:8 13:4 16:11 17:5, 15 19:5 20:8 21:3, 12, 31, 33 22:11 24:57 25:25 26:9 27:1 28:1 29:32 30:6 31:4 32:2 33:17 35:7, 10 38:3 39:14 41:8, 14 45:1 46:33 47:29 48:16 49:1 50:11 Exodus 1:18 2:7, 20 3:4 4:27 7:11 8:8 9:27 10:16 12:21 15:23 16:31 17:7 19:3 24:7, 16 31:2 32:5 33:7, 19 Lev. 23:21 Deut. 2:11 3:9, 13 4:7 5:1 17:19 20:10 31:7 Joshua 7:26 21:9 22:1, 34 Judges 1:17 6:31 14:15 18:12 Ruth 4:11, 14, 17 1Sam. 1:20 3:4 4:21 6:2 7:12 9:9, 13, 24, 26 12:17 15:12 16:3 17:8 19:7 20:37 22:11 23:28 24:8 26:14, 20 28:15 2Sam. 1:7 6:2 12:24 13:17 14:33 15:2, 11 17:5 18:18, 25 20:16 21:2 22:4 1Kings 1:9, 28, 32, 41 2:36 7:21 8:43 9:13 1Chron. 6:65 16:8 Job 1:4 13:22 Psalm 34:6 55:16 56:9 57:2 61:2 99:6 105:1, 16 118:5 Prov. 1:21 2:3 7:4 8:1, 4 9:3, 18 Isa. 7:14

|   |   |   |                            |
|---|---|---|----------------------------|
| qârâ' (אָרָא) [pronounced<br><i>kaw-RAW</i> ] | <i>to call, to proclaim, to read,<br/>to call to, to call out to, to<br/>assemble, to summon; to<br/>call, to name [when<br/>followed by a lâmed]</i> | 3 <sup>rd</sup> person masculine<br>singular, Qal imperfect | Strong's #7121<br>BDB #894 |
|---|---|---|----------------------------|

When followed by a lâmed, as it is here, it means *to give a name to*.

When this is followed by the bêyth preposition, and then the name of God (in whatever form), it means *to celebrate, to praise God; to implore His aid*.<sup>105</sup> Let me suggest that the speaker is doing both the work of an evangelist and of a teacher when this phrasing is found.

When followed by the bêyth preposition and then an audience, this possibly means, *to read*.

This is a homonym; the other qârâ' means *to encounter, to befall, to meet, to assemble*.

<sup>105</sup> H. W. F. Gesenius, *Hebrew-Chaldee Lexicon to the Old Testament*; ©1979 by Baker Books; p. 740.

|                                    |   |   |                         |
|------------------------------------|---|---|-------------------------|
| qârâ' (אָרָא) [pronounced kaw-RAW] | call, proclaim, read, call to, call out to, assemble, summon  | 2 <sup>nd</sup> person masculine singular, Qal imperative   | Strong's #7121 BDB #894 |
| qârâ' (אָרָא) [pronounced kaw-RAW] | the called ones, the assembled [summoned] ones; the chosen ones; those who have been invited; guests                      | masculine plural, Qal passive participle                    | Strong's #7121 BDB #894 |
| qârâ' (אָרָא) [pronounced kaw-RAW] | to be named; to be called, to be proclaimed; to be called together [assembled, summoned]; to be read aloud, to be recited | 3 <sup>rd</sup> person masculine singular, Niphal imperfect | Strong's #7121 BDB #894 |
| qârâ' (אָרָא) [pronounced kaw-RAW] | to be called, to be chosen; to be named   | 3 <sup>rd</sup> person masculine singular, Pual imperfect   | Strong's #7121 BDB #894 |

257. **Verb2:** qârâ' (אָרָא) [pronounced kaw-RAW], which means *to encounter, to befall, to meet*. There is a second meaning of this word: it means *to assemble for the purpose of encountering God for the purpose of exegeting His Word, or learning His will*. Here (Deut. 31:29), evil is the subject of the verb and evil encounters or befalls them. In Deut. 29:7, it refers to the two kings assembling against the Israelites for the purpose of war. It is often used in the negative sense (but not in all instances). Strong's #7122 & 7125 BDB #896. Gen. 14:17 15:10 18:2 19:1 24:17 29:13 32:6 33:3 42:4, 38 46:29 49:1 Exodus 1:10 4:14 5:3, 20 7:15 14:27 18:7 19:17 Num. 24:1 Deut. 1:44 2:32 3:1 22:6 31:29 Joshua 8:14 11:20 Judges 4:18 14:5 19:3 1Sam. 4:1b, 2 9:13, 14 13:10 17:2, 21, 55 21:1 23:28 25:20, 32 30:21 2Sam. 6:20 15:32 16:1 18:6, 9 19:15 20:1 1Kings 2:8 Job 13:22 Psalm 59:4 Prov. 7:10

|                                    |   |   |                                 |
|------------------------------------|---|---|---------------------------------|
| qârâ' (אָרָא) [pronounced kaw-RAW] | to encounter, to befall, to meet; to assemble [for the purpose of encountering God or exegeting His Word]; to come, to assemble | 3 <sup>rd</sup> person masculine singular, Qal imperfect    | Strong's #7122 & #7125 BDB #896 |
| qârâ' (אָרָא) [pronounced kaw-RAW] | to meet; to meet unexpectedly; to have been met, to have encountered  | 3 <sup>rd</sup> person masculine singular, Niphal imperfect | Strong's #7122 & #7125 BDB #896 |
| qârâ' (אָרָא) [pronounced kaw-RAW] | to cause to encounter, to cause to meet; to make assemble [for the purpose of encountering God or exegeting His Word]           | 3 <sup>rd</sup> person masculine singular, Hiphil imperfect | Strong's #7122 & #7125 BDB #896 |

This is a homonym; the other qârâ' means *to call, to proclaim, to read, to assemble*.

This is also spelled qîr'âh (קִירְאָה) [pronounced keer-AW], which is the spelling in this passage.

258. **Masculine noun:** qôrê' (קֹרֶא) [pronounced koh-REH], which means *partridge*. Strong's #7124 BDB #896. 1Sam. 26:20

|                                    |           |                         |                         |
|------------------------------------|-----------|-------------------------|-------------------------|
| qôrê' (קֹרֶא) [pronounced koh-REH] | partridge | masculine singular noun | Strong's #7124 BDB #896 |
|------------------------------------|-----------|-------------------------|-------------------------|

259. **Adjective:** qârîy' (קָרִיא) [pronounced kaw-REE] is found only here and in Num. 16:2 26:9. The corresponding verb is qârâ' (אָרָא) [pronounced kaw-RAW] which we find many times throughout the Bible; it means *to read, to proclaim, to summon, to call*. In order to differentiate this from the words *called*, and

*elected*, we will translate the adjective *summoned* [by popular demand]. It is an organic process where these are practically self-proclaimed leaders and men of reknown who stand before their tribe and are popularly affirmed. The word translated *famous* in the KJV is qârîy' (קָרִי) [pronounced *kah-REE*] is only found in Num. 1:16 16:2 26:2. It comes from the two-meaning verb which we have studied: qârâ' (קָרָא) [pronounced *kaw-RAW*], which means *call, proclaim, read*. This is a reference to *the called ones, the proclaimed ones*—those who were chosen by popular demand; *the elected ones* is an good rendering if you bear in mind this refers to a democratic choice (which, in the Bible, is not necessarily good). Thieme renders this as *chosen by popular demand* and I will follow his lead. Strong's #7148 BDB #896. Num. 1:16 16:2 26:9

260. **Masculine\_noun:** mîq'râ' (מִקְרָא) [pronounced *mik-RAW*] and we need to look at Neh. 8:8 to understand this word. During the time of Mōses, they understood the meaning of the word. Subsequently, the meaning is not fully contained in the passages where this word occurs (Ex. 12:16 Lev. 23:2–4, 7–8, 21, 24, 27, 35–37 Num. 10:2 28:18, 25–26 29:1, 7, 12 Isa. 1:13 4:5). From the those passages we understand that there is a gathering of some sort. However, in Neh. 8:8 the meaning is fully revealed. *And all the people gathered as one man at the square which was in front of the Water Gate, and they asked Ezra the scribe to bring the book of the law of Moses which Yahweh had spoken to Israel. Then Ezra the priest brought the law before the assembly of men, women, and all who listened with understanding, on the first day of the seventh month. And he read from it before the square which was in front of the Water gate from early morning until midday, in the presence of men and women, those who could understand; and all the people were attentive to the Book of the Law. And Ezra stood at a wooden podium which they had constructed for this [lit., the] purpose...and Ezra opened the book in the sight of all the people for he was standing above all the people; and when he opened it, all the people stood up. Then Ezra blessed Yahweh the great God. And all the people answered, "Amen Amen!" while lifting up their hands; then they bowed low and worshiped the Lord with faces to the ground...and they read from the book, from the Law of God, exegeting to give sense so that they understood the reading* (Neh. 8:1–8). Our word, mîq'râ' is that last word. The verbal cognate is qârâ' (קָרָא) [pronounced *kaw-RAW*] which means *to encounter*. Obviously, the translation, *convocation, assembly* does not fully convey what is meant. Mîkrâ' means *an assembly for the purpose of encountering God through the exegeting of His Word*. Qârâ' means *to befall, to encounter, to come upon, to come out against*. Qârav means to approach in a positive sense and qârâ' means to have been overtaken or approached in a negative way. Strong's #7122, #7125 (qârâ') BDB #896. Lev. 10:19, 4744 (mîq'râ') Lev. 23:2
261. **Masculine\_noun:** mîk'râ (מִקְרָא) [pronounced *mihk-RAW*], which means *convocation, assembly; an assembly for the purpose of encountering God through the exegeting of His Word*. Strong's #4744 BDB #896. Exodus 12:16

|   |   |                         |                            |
|---|---|-------------------------|----------------------------|
| mîk'râ (מִקְרָא)<br>[pronounced <i>mihk-RAW</i> ] | <i>convocation, assembly; an assembly for the purpose of encountering God through the exegeting of His Word</i> | masculine singular noun | Strong's #4744<br>BDB #896 |
|---|---|-------------------------|----------------------------|

262. **Verb:** qârab (בָּרַב) [pronounced *kaw-RA<sup>BV</sup>*], which means *to come near, to approach, to draw near* in the Qal stem; in the Niphal, it means *to bring near, to be brought near*; in the Hiphil, it means *to bring, to come near, to be brought near, to approach*. The vowel points are different in BDB. In the Hiphil, it is often translated *bring, offer*. However, there is no way one can get that meaning from Gen. 12:11 and Exodus 14:10, where the Hiphil perfect clearly means *to be brought near*. At this point, I am going to go out on a limb and **not** translate this word *offer*, as most translators have done throughout the book of Leviticus and Numbers, but retain the meaning *approach [with], come near or brought near*. BDB seems to support this notion by not giving *offering* as one of their primary definitions. Strong #7126 BDB #897. The Doctrine of Rules of Exegesis and Interpretation Gen. 12:11 20:3 37:18 47:29 Exodus 3:5 12:48 14:10, 20 16:9 28:1 29:3 32:19 Lev. 1:2 2:8 27:41 Num. 25:6 Deut. 1:17, 22 2:19 4:11, 27 5:23, 27 20:2 22:14 Joshua 7:14 8:5 Judges 3:17–18 20:23 1Sam. 10:20 14:36 17:48 2Sam. 15:5 20:16, 17 1Kings 2:1, 7 1Chron. 16:1 Psalm 32:9 55:18 Prov. 5:8

|   |  |  |                          |
|---|--|--|--------------------------|
| qârab (בָּרַב) [pronounced <i>kaw-RA<sup>BV</sup></i> ] | <i>to come near, to approach, to draw near</i> | 3 <sup>rd</sup> person masculine singular, Qal imperfect | Strong #7126<br>BDB #897 |
|---|--|--|--------------------------|

|  |  |   |                                  |
|--|--|---|----------------------------------|
| qârab (בָּרַק) [pronounced kaw-RA <sup>B</sup> V]  | come near, approach, draw near   | 2 <sup>nd</sup> person masculine singular, Qal imperative         | Strong #7126 BDB #897            |
| qârab (בָּרַק) [pronounced kaw-RA <sup>B</sup> V]  | to come near, to approach  | 3 <sup>rd</sup> person masculine singular, Niphal imperfect       | Strong #7126 BDB #897            |
| qârab (בָּרַק) [pronounced kaw-RA <sup>B</sup> V]  | to cause to approach; to admit, to receive, to bring [two things] near   | 3 <sup>rd</sup> person masculine singular, Piel imperfect         | Strong #7126 BDB #897            |
| qârab (בָּרַק) [pronounced kaw-RA <sup>B</sup> V]  | to cause to approach, to bring [draw] near, to bring, to offer; to bring together; to cause to withdraw, to remove   | 3 <sup>rd</sup> person masculine singular, Hiphil imperfect       | Strong #7126 BDB #897            |
| qârab (בָּרַק) [pronounced kaw-RA <sup>B</sup> V]  | cause to approach, bring [draw] near, offer, bring together; cause to withdraw, remove   | 2 <sup>nd</sup> person masculine singular, Hiphil imperative      | Strong #7126 BDB #897            |
| 263. <b>Adjective:</b> qârêb (בָּרַק) [pronounced kaw-RAY <sup>B</sup> V], which means <i>approaching, coming near, drawing near</i> . Strong's #7131 BDB #898. Deut. 20:3 1Sam. 17:41 2Sam. 18:25 1Kings 4:27 Psalm 68:30 (?)   |  |   |                                  |
| qârêb (בָּרַק) [pronounced kaw-RAY <sup>B</sup> V]   | approaching, coming near, drawing near   | adjective   | Strong's #7131 BDB #898          |
| 264. <b>Masculine_noun:</b> battle, war, hostile approach. Strong's #7128 BDB #898. 2Sam. 17:11 Psalm 55:18?, 21 68:30   |  |   |                                  |
| qerâb (בָּרַק) [pronounced ker-AW <sup>B</sup> V]  | battle, war, hostile approach  | generally a masculine singular noun; here in feminine plural form | Strong's #7128 BDB #898          |
| 265. <b>Feminine_noun:</b> q <sup>r</sup> râbâh (קִרְבָּה) [pronounced kera <sup>b</sup> -VAW], <i>approach</i> . Strong's #7132 BDB #898. The Doctrine of Fasting (Isa. 58:2) Psalm 68:30 (?) 73:28   |  |   |                                  |
| q <sup>r</sup> râbôwth (קִרְבּוֹת) [pronounced kraw-BOHTH]   | an approach; a drawing near; nearness  | feminine plural noun  | Strong's #7132 (#7138?) BDB #898 |
| 266. <b>Adjective:</b> qârôb (בָּרַק) [pronounced kaw-RO <sup>B</sup> V], which means <i>near [in place or time], contiguous, imminent; near in relation, intimate acquaintance; that which is familiar to us; one who brings aide to another; short, shortness</i> . It is often rendered <i>nigh</i> in the KJV. Strong's #7138 BDB #898. Gen. 19:20 45:10 Exodus 12:4 13:17 32:27 Lev. 25:25 Deut. 4:7 21:3 22:2 <b>32:17</b> Ruth 2:20b 2Sam. 19:42 1Kings 8:46, 59 1Chron. 12:40 Job 17:12 19:14 20:5 Psalm 15:3 34:18 148:14 Prov. 10:14 |  |   |                                  |
| qârôb (בָּרַק) or qârôwb (בוֹרַק) [pronounced kaw-RO <sup>B</sup> V]   | near [in place or time], contiguous, imminent, within a short pace; short, shortness; near in relation, intimate acquaintance; that which is familiar to us; one who brings aide to another; soon, presently | masculine adjective; can be used as a substantive                 | Strong's #7138 BDB #898          |

|   |   |   |                            |
|---|---|---|----------------------------|
| q <sup>e</sup> rôbâh (קִרְבָּה)<br>[pronounced k <sup>e</sup> -roh <sup>b</sup> -<br>VAW] | near [in place or time],<br>contiguous, imminent, within a<br>short pace; short, shortness;<br>near in relation, intimate<br>acquaintance; that which is<br>familiar to us; one who brings<br>aide to another; soon,<br>presently | feminine adjective; can<br>be used as a substantive | Strong's #7138<br>BDB #898 |
|---|---|---|----------------------------|

267. **Noun:** qorbân (קִרְבָּן) [pronounced kor-BAWN], which means *that which is brought near*. Because of the cognate verb, I would rather translate this *an approach, a means of approach*. This word is found almost exclusively in Leviticus and Numbers (the conspicuous exceptions being Ezek. 20:28 40:43). This appears to refer to an animal brought to be offered to God as a blood sacrifice or as a burn offering. This is the animal before it is sacrificed (Lev. 1:3, 10 3:7, 12 Num. 4:28, 32). We could get away with rendering this [animal] offering most of the time and be safe. Although used very little in the Old Testament, this word was taken by the Jews, changed somewhat, and used as a gimmick in New Testament times. It came to mean *given to God* and certain personal items could be declared *corban*, meaning that they did not have to be shared with anyone else. Some errant adult children would not help support their parents because the things that they owned were declared corban and therefore could not be given away to just anybody (which included their parents). Strong's #7133 BDB #898. Num. **28:1 The Doctrine of Devoting to God**
268. **Masculine\_noun:** qereb (קִרֵּב) [pronounced KEH-re<sup>b</sup>v], which means *midst, inward part*. Strong's #7130 BDB #899. Gen. 18:12 41:21 Exodus 12:9 29:13, 17 Deut. 2:14 4:3 22:24 Joshua 1:11 3:2 Psalm 62:4 64:6 103:1

|  |   |                                 |                            |
|--|---|---------------------------------|----------------------------|
| qereb (קִרֵּב) [pronounced<br>KEH-re <sup>b</sup> v] | midst, among, from among [a<br>group of people]; an [actual,<br>physical] inward part; the inner<br>person with respect to thinking<br>and emotion; as a faculty of<br>thinking or emotion; heart,<br>mind, inner being; entrails [of<br>sacrificial animals] | masculine singular<br>construct | Strong's #7130<br>BDB #899 |
|--|---|---------------------------------|----------------------------|

269. **Feminine\_noun:**

270. **Preposition+Masculine\_noun:** qereb (קִרֵּב) [pronounced KEH-re<sup>b</sup>v], which means *midst, inward part*. With the bēyth preposition, it means *in the midst of, among, into the midst of* (after a verb of motion). Strong's #7130 BDB #899. Gen. 24:3 25:22 45:6 48:16 Exodus 3:20 8:22 10:1 17:7 23:21 33:3 Deut. 1:42 4:5 16:11 17:2 21:8 Joshua 4:6 18:7 Judges 1:29, 32 3:3 1Sam. 4:3 16:13 25:37 46:5 1Kings 3:28 Job 20:14 Psalm 51:10 55:4 62:4

|  |   |                            |                            |
|--|---|----------------------------|----------------------------|
| b <sup>e</sup> (ב) [pronounced b <sup>e</sup> h]     | in, into, at, by, near, on, with,<br>before, upon, against, by<br>means of, among, within   | a preposition of proximity | Strong's #none<br>BDB #88  |
| qereb (קִרֵּב) [pronounced<br>KEH-re <sup>b</sup> v] | midst, among, from among [a<br>group of people]; an [actual,<br>physical] inward part; the inner<br>person with respect to thinking<br>and emotion; as a faculty of<br>thinking or emotion; heart,<br>mind, inner being; entrails [of<br>sacrificial animals] | masculine singular noun    | Strong's #7130<br>BDB #899 |

With the bēyth preposition, it means *in the midst of, among, into the midst of* (after a verb of motion).

271. **Combo:** Exodus 31:14 Deut. 4:3, 34 17:7, 15

|  |   |  |                            |
|--|---|--|----------------------------|
| min (מִן) [pronounced <i>min</i> ]                     | <i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>  | preposition of separation  | Strong's #4480<br>BDB #577 |
| qereb (קֶרֶב) [pronounced <i>KEH-re<sup>b</sup>v</i> ] | <i>midst, among, from among [a group of people]; an [actual, physical] inward part; the inner person with respect to thinking and emotion; as a faculty of thinking or emotion; heart, mind, inner being; entrails [of sacrificial animals]</i> | masculine singular noun with the 2 <sup>nd</sup> person<br>masculine singular suffix | Strong's #7130<br>BDB #899 |

This appears to mean, *from among you, from your midst*.

This appears to mean, *from among, from a midst of*.

272. **Masculine\_noun:** qar<sup>e</sup>dôm (קֶרְדֹּם) [pronounced *kahr<sup>e</sup>-DOHM*], which is a double sided hoe; one side can be used for apparently digging or hoeing and the other for chopping wood. An *ax-hoe*. Strong's #7134 BDB #899. Judges 9:48 1Sam. 13:20, 21

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|--|---|--|----------------------------|
| qar <sup>e</sup> dôm (קֶרְדֹּם) [pronounced <i>kahr<sup>e</sup>-DOHM</i> ] | <i>ax-hoe (a double-sided hoe; one side digs and the other cuts wood)</i> | masculine singular noun with a 3 <sup>rd</sup> person<br>masculine singular suffix | Strong's #7134<br>BDB #899 |
|--|---|--|----------------------------|

273. **Verb:** qârâh (קָרָה) [pronounced *kaw-RAWH*], which means *to encounter, to meet, to go to meet; to happen, to befall*. However, in this word is just the slight hint of *chance*; something just *might* happen. There is that tinge of probability which is implied, as we see in its noun cognate, mîq<sup>e</sup>reh (מִקְרֶה) [pronounced *mik<sup>e</sup>-REH*], its meaning, by BDB, is *accident, chance, fortune*. The Niphal imperfect of qârâh (קָרָה) [pronounced *kaw-RAWH*] and means *to encounter, to meet* and not *to come*. Sometimes there is the implication of a *chance* or *accidental meeting*. The Niphal, which is generally the passive stem, and sometimes a stem referring to a continuous sense of action (*being*) refers here to a meeting which was not prearranged. The preposition *to* goes with this verb, but we do not have a reasonable corresponding English verb which allows for that preposition. Colloquially, we could translate this, *And so God happened to run into Balaam* or *God ran into Balaam*. and such a rendering would allow for the preposition and the implication of a meeting which was not prearranged (by Balaam). Strong's #7136 BDB #899. (See Strong's #4745 BDB #899 for noun). Gen. 27:20 42:29 44:29 Exodus 3:18 Num. 11:23 23:4 **more could be done** Ruth 2:3 1Sam. 28:10 2Sam. 1:6 Eccles. 2:14

|   |  |  |                            |
|---|--|--|----------------------------|
| qârâh (קָרָה) [pronounced <i>kaw-RAWH</i> ] | <i>to encounter, to meet, to go to meet [this can be taken in a hostile sense]; to happen, to befall</i> | 3 <sup>rd</sup> person masculine singular, Qal imperfect         | Strong's #7136<br>BDB #899 |
| qârâh (קָרָה) [pronounced <i>kaw-RAWH</i> ] | <i>the encounters, the meetings; the things which happen, what has befallen [him, them]</i>              | feminine plural, Qal active participle with the definite article | Strong's #7136<br>BDB #899 |
| qârâh (קָרָה) [pronounced <i>kaw-RAWH</i> ] | <i>to meet, to be made to meet; to be by chance, to happen</i>   | 3 <sup>rd</sup> person masculine singular, Niphal imperfect      | Strong's #7136<br>BDB #899 |
| qârâh (קָרָה) [pronounced <i>kaw-RAWH</i> ] | <i>to lay beams or joists [to make beams and joists meet one another]; to frame, to build</i>            | 3 <sup>rd</sup> person masculine singular, Piel imperfect        | Strong's #7136<br>BDB #899 |



|                                     |  |   |                         |
|-------------------------------------|--|---|-------------------------|
| qârâh (הָרָה) [pronounced kaw-RAWH] | to cause to meet, to cause to happen; to make opportune, to choose [for oneself] what is opportune or convenient | 3 <sup>rd</sup> person masculine singular, Hiphil imperfect | Strong's #7136 BDB #899 |
|-------------------------------------|--|---|-------------------------|

274. **Noun:** qâreh (הָרָה) [pronounced kaw-RAY or kaw-REH] and it is the noun cognate of qârâh (הָרָה) [pronounced kaw-RAWH], which means *encounter, meet, befall*. Gesenius adds the additional meanings *to choose [for oneself] what is opportune or convenient*. The verb is found throughout Scripture and this particular noun cognate (there is another) is found only here and Lev. 15:16, which reads: “Now if a man has a seminal emission, he will bathe all his body in water and be unclean until evening.” It is in the construct and followed by the word *night*. Whatever it is, it is a chance occurrence at night which causes a soldier to be unclean. My semi-educated opinion would say that a nocturnal emission would be one of several possible accidents which would cause a soldier to become unclean. My feeling is that this word takes in a greater area than that. Noun: Strong's #7137 BDB #899. Deut. 23:10

275. **Masculine\_noun:** *opposition, contrariness*. Strong's #7147 BDB #899.

276. **Masculine\_noun:** mîq<sup>e</sup>reh (הֶרְקֵם) [pronounced mik<sup>e</sup>-REH], which means *accident, chance, fortune, an unforeseen incident, a random occurrence, a fortunate or unfortunate incident*. Strong's #4745 BDB #899. [See Strong's #7136 qârâh (הָרָה) [pronounced kaw-RAWH] meaning *encounter, meet, befall*]. Num. 11:23 Ruth 2:3 1Sam. 6:9 20:26 Eccles. 2:14

|   |  |                         |                         |
|---|--|-------------------------|-------------------------|
| mîq <sup>e</sup> reh (הֶרְקֵם) [pronounced mik <sup>e</sup> -REH] | an accident, a chance event, fortune, an unforeseen incident, a random occurrence, a fortunate or unfortunate incident; fate | masculine singular noun | Strong's #4745 BDB #899 |
|---|--|-------------------------|-------------------------|

From the verb qârâh (הָרָה) [pronounced kaw-RAWH] which means *to encounter, to meet, to befall*.

277. **Feminine\_noun:** qôwrâh (הֲרוֹק) [pronounced koh-RAW], which means *rafter, beam, joist*. Strong's #6982 BDB #900. Gen. 19:8

|                                      |                     |                        |                         |
|--------------------------------------|---------------------|------------------------|-------------------------|
| qôwrâh (הֲרוֹק) [pronounced koh-RAW] | rafter, beam, joist | feminine singular noun | Strong's #6982 BDB #900 |
|--------------------------------------|---------------------|------------------------|-------------------------|

278. **Verb:** qârâh (הָרָה) [pronounced kaw-RAWH], which means *to lay wooden rafters, to furnish with beams, to install rafters*. The noun for *beams* or *rafters* does not have to occur here. The corresponding noun means *rafters, beams*. Strong's #7136 BDB #900. Psalm 104:3

279. **Masculine\_noun:** which means *beam-work*. Strong's #4746 BDB #900.

280. **Feminine\_substantive:** qir<sup>e</sup>yâth (תִּירָה) [pronounced kir-YAWTH], which means *city, town*. It is often used in conjunction with a proper noun. Strong's #7151 BDB #900. The Doctrine of Hebron The City of Kiriath-jearim Deut. 2:36 3:4 Judges 1:10, 11 1Kings 1:41 Prov. 10:15

|  |            |                             |                         |
|--|------------|-----------------------------|-------------------------|
| qir <sup>e</sup> yâth (תִּירָה) [pronounced kir-YAWTH] | city, town | feminine singular construct | Strong's #7151 BDB #900 |
|--|------------|-----------------------------|-------------------------|

|  |                     |                    |                         |
|--|---------------------|--------------------|-------------------------|
| qir <sup>e</sup> yâthayim (תִּירָה) [pronounced kir-yaw-THAHN-yim] | 2 cities, two towns | feminine dual noun | Strong's #7151 BDB #900 |
|--|---------------------|--------------------|-------------------------|

281. **Proper\_noun/location:** Strong's #7156 BDB #900.

282. **Proper\_noun:** Hebron was originally called Kiriath-arba (Joshua 14:15). Kiriath is actually the word qir<sup>e</sup>yâth (תִּירָה) [pronounced kir-YAHTH], which comes from the Hebrew Feminine\_substantive qir<sup>e</sup>yâth (תִּירָה) [pronounced kir-YAWTH], which simply means *city, town*. Strong's #7151 BDB #900. This is followed by the word 'ar<sup>e</sup>bba' (עֲבָרָא) [pronounced ahr<sup>e</sup>-BAHG], which is related to the Hebrew word *to lie in wait, to ambush* (Strong's #693 BDB #70). Strong's #7153 BDB #900. Gen. 23:2 35:27 The Doctrine of Hebron.

|  |            |                             |                         |
|--|------------|-----------------------------|-------------------------|
| Qir <sup>e</sup> yâth (תִּירָה) [pronounced kir-YAWTH] | city, town | feminine singular construct | Strong's #7151 BDB #900 |
|--|------------|-----------------------------|-------------------------|

|  |   |                       |                            |
|--|---|-----------------------|----------------------------|
| ʿArēbbaʿ (עֶרְבָּא)<br>[pronounced <i>ahr<sup>e</sup>-BAHG</i> ] | related to the Hebrew word <i>to lie in wait, to ambush</i> (Strong's #693 BDB #70); or to the numeral <i>four</i> (Strong's #702 BDB #916) | Proper noun; location | Strong's #none<br>BDB #916 |
|--|---|-----------------------|----------------------------|

Together, these are transliterated *Kiriath-arba*, *Kirjatharba* and the word probably means *city of Arba*; *city of the four (giants?)*; *the four-fold city*. Strong's #7153 BDB #900.

283. **Proper\_noun/location:** Strong's #7155 BDB #900.

284. **Masculine\_proper\_noun:** Qir<sup>e</sup>yâth Y<sup>e</sup>ġârîym (קִרְיַת יַעֲרִים) [pronounced *KIR-yahth y<sup>e</sup>ġaw-REEM*], which means *city of the Forests [Wood, Thicket]*; and is transliterated *Kiriath-jearim* (or, *Kiriath-jearim*). It comes from two Hebrew words: qir<sup>e</sup>yâth (קִרְיַת) [pronounced *kir-YAWTH*], which simply means *city, town*. Strong's #7151 BDB #900. The second is the masculine noun yaġar (יַעַר) [pronounced *YAH-gahr*], which means *wood, forest, thicket*. The *im* ending in the Hebrew simply makes this word plural. So, it means *City of the Forests*. Strong's #3293 and #3264 (plural form) BDB #420. Strong's #7157 BDB #900. 1Sam. 6:21 7:1 1Chron. 13:5

|   |   |                       |  |
|---|---|-----------------------|--|
| Qir <sup>e</sup> yâth Y <sup>e</sup> ġârîym (קִרְיַת יַעֲרִים) [pronounced <i>KIR-yahth y<sup>e</sup>ġaw-REEM</i> ] | <i>City of the Forests [Wood, Thicket]</i> ; and is transliterated <i>Kiriath-jearim</i> (or, <i>Kiriath-jearim</i> ) | masculine proper noun | Strong's #3293 and #3264 (plural form)<br>BDB #420<br>Strong's #7157<br>BDB #900 |
|---|---|-----------------------|--|

285. **Proper\_noun/location:** Qir<sup>e</sup>yâth-Çêpher (קִרְיַת סֵפֶר) [pronounced *kir-YAWTH-SAY-fer*], which means *city of the Scribes* and is transliterated *Kiriath-Sêpher*. Strong's #7158 BDB #900. Judges 1:11

|  |   |                             |                            |
|--|---|-----------------------------|----------------------------|
| Qir <sup>e</sup> yâth (קִרְיַת) [pronounced <i>kir-YAWTH</i> ] | <i>city, town</i>                                       | feminine singular construct | Strong's #7151<br>BDB #900 |
| Çêpher (סֵפֶר) [pronounced <i>SAY-fur</i> ]                    | <i>missive, book, document, writing, scroll, tablet</i> | masculine singular noun     | Strong's #5612<br>BDB #706 |

Together, these words are transliterated as *Kiriath-Sepher*, and it means *the City of Scribes*; *the City of Scrolls*; *the City of Writing*; *the City of Books* (Strong's #7158 BDB #900).

286. **Feminine\_noun:** qereth (קֶרֶת) [pronounced *KEH-rehth*], which means *town, city*. Late poetic. Strong's #7176 BDB #900. Prov. 8:3 9:3

|   |                   |                        |                            |
|---|-------------------|------------------------|----------------------------|
| qereth (קֶרֶת) [pronounced <i>KEH-rehth</i> ] | <i>town, city</i> | feminine singular noun | Strong's #7176<br>BDB #900 |
|---|-------------------|------------------------|----------------------------|

287. **Proper\_noun\_location:** which means ; and is transliterated . Strong's #7177 BDB #900.

288. **Proper\_noun\_location:** which means ; and is transliterated . Strong's #7152 BDB #901.

289. **Verb:** which means *to make bald, baldness*. Strong's #7139 BDB #901.

290. **Adjective:** which means *bald, balding*. Strong's #7142 BDB #901.

291. **Feminine\_noun:** which means *baldness, bald spot*. Strong's #7144 BDB #901.

292. **Feminine\_noun:** which means *baldness of the head*. Strong's #7146 BDB #901.

293. **Masculine\_proper\_noun:** which means *bald one* and is transliterated . Strong's #7143 BDB #901.

294. **Masculine\_noun:** qôrach (קָרַח) [pronounced *KOH-rahkh*], which means *ice, hail; bald*. Strong's #7140 BDB #901.

295. **Masculine\_proper\_noun:** Qôrach (קָרַח) [pronounced *KOH-rahkh*], which means *ice, hail; bald* and is transliterated *Korah*. Strong's #7141 BDB #901. Gen. 36:5 Exodus 6:21 Psalm 46 inscription

|   |  |                                |                            |
|---|--|--------------------------------|----------------------------|
| Qôrach (קָרַח) [pronounced <i>KOH-rahkh</i> ] | <i>ice, hail; bald; transliterated Korah</i> | masculine singular proper noun | Strong's #7141<br>BDB #901 |
|---|--|--------------------------------|----------------------------|

296. **Gentilic\_adjective:** Qâr<sup>e</sup>chîym (קֹרְחִיִּם) [pronounced *kohr-KEEM*], which means *sons of Korah son of Levi*; and is transliterated *Korhites*. Strong's #7145 BDB #901. Exodus 6:24 1Chron. 12:6



|  |  |   |                            |
|--|--|---|----------------------------|
| Qâr <sup>e</sup> chîym (יִחְרָק)<br>[pronounced <i>kohr-KEEM</i> ] | <i>these are sons of Korah (son of Levi) or sons of Korach; transliterated Koraheem; Korhites, Korahites, Korathites</i> | plural gentilic adjective with the definite article | Strong's #7145<br>BDB #901 |
|--|--|---|----------------------------|

To account for the o in the transliteration, Seow tells us that, in a closed, unaccented syllable, *ḵ* is almost always [pronounced] *o*.<sup>106</sup> My pronunciation is only by way of a guide; I impose consistency upon a language which is not.

297. **Masculine\_noun:** qerach (יִחְרָק) [pronounced *KEH-rahkh*], which means *frost, ice; hail; crystal; cold*. Strong's #7140 BDB #901. Gen. 31:40 Psalm 147:17

|  |  |                         |                            |
|--|--|-------------------------|----------------------------|
| qerach (יִחְרָק)<br>[pronounced <i>KEH-rahkh</i> ] | <i>frost, ice; hail; crystal; cold</i> | masculine singular noun | Strong's #7140<br>BDB #901 |
|--|--|-------------------------|----------------------------|

This is also spelled qôrach (יִחְרָק) [pronounced *KOH-rahkh*].

The vowel points for this word are slightly different from place to place.

298. **Verb:** which means *to spread, to lay something over*. Strong's #7159 BDB #901.

299. **Feminine\_noun:** qeren (יִרְקָן) [pronounced *KEH-ren*], which means *horn*. This word often refers to one's strength. The origin of this connotation is that the horn refers to the ox, a powerful animal, whose power, in part, is in his horn. Strong's #7161 BDB #901. Gen. 22:13 Exodus 27:2 29:12 30:2, 10 1Sam. 2:1b, 10 16:1 2Sam. 22:3 1Kings 1:39, 50 2:28 Psalm 89:17 118:27 148:14

|  |   |  |                            |
|--|---|--|----------------------------|
| qeren (יִרְקָן) [pronounced <i>KEH-ren</i> ]                             | <i>horn; [used figuratively] of strength; flask (container for oil); horn (as musical instrument); horn (of horn-like projections on the altar); of rays of light; hill</i> | feminine singular noun with the 3 <sup>rd</sup> person masculine singular suffix | Strong's #7161<br>BDB #901 |
| qar <sup>e</sup> nayim (יִרְקָנִים)<br>[pronounced <i>ker-nah-yihm</i> ] | <i>two horns, both horns, a pair of horns; flashes of lightning, rays of light</i>  | feminine dual noun with the 3 <sup>rd</sup> person masculine singular suffix     | Strong's #7161<br>BDB #901 |
| qerîym (יִרְקָנִים)<br>[pronounced <i>keh-REEM</i> ]                     | <i>horns; flashes of lightning, rays of light</i>   | feminine plural noun with the 3 <sup>rd</sup> person masculine singular suffix   | Strong's #7161<br>BDB #901 |

300. **Verb:** which means *to send out rays, to display horns*. Strong's #7160 BDB #902.

301. **Verb:** which means *to bend down, to stoop, to crouch*. Strong's #7164 BDB #902.

302. **Masculine\_noun:** kereç (סִרְקָן) [pronounced *KEH-rehç*], which means *hook, on edge of curtains; knob*. Strong's #7165 BDB #902. Exodus 26:6

|   |   |                            |                            |
|---|---|----------------------------|----------------------------|
| kereç (סִרְקָן) [pronounced <i>KEH-rehç</i> ] | <i>hook, on edge of curtains, clasp; knob</i> | masculine plural construct | Strong's #7165<br>BDB #902 |
|---|---|----------------------------|----------------------------|

303. **Feminine\_noun:** qar<sup>e</sup>çôl (לִסְרָקָן) [pronounced *kahr-SOLE*], which means *ankle*. Strong's #7166 BDB #902. 2Sam. 22:37

|  |              |                        |                            |
|--|--------------|------------------------|----------------------------|
| qar <sup>e</sup> çôl (לִסְרָקָן)<br>[pronounced <i>kahr-SOLE</i> ] | <i>ankle</i> | feminine singular noun | Strong's #7166<br>BDB #902 |
|--|--------------|------------------------|----------------------------|

304. **Verb:** qâra<sup>ʿ</sup> (עָרָק) [pronounced *kaw-RAHÇ*], which means *to tear*. Strong's #7167 BDB #902. Gen. 37:29 44:13 Exodus 28:32 1Sam. 4:12 15:27 28:17 2Sam. 1:2, 11 13:19, 31 15:32 Job 1:20 2:12

<sup>106</sup> Choon-Leong Seow, *A Grammar for Biblical Hebrew (Revised Edition)*; Abingdon Press, Nashville; ©1995, p. 12.

|                                     |   |   |                         |
|-------------------------------------|---|---|-------------------------|
| qâra' (עָרַק) [pronounced kaw-RAHĠ] | <i>to bend, to tear apart; to tear out, to tear away; to cut in pieces [with a knife]; to cut out; to tear with words [i.e. to curse]</i> | 3 <sup>rd</sup> person masculine singular, Qal imperfect    | Strong's #7167 BDB #902 |
| qâra' (עָרַק) [pronounced kaw-RAHĠ] | <i>bent; torn [in pieces]; cut into pieces</i>  | Qal passive participle                                      | Strong's #7167 BDB #902 |
| qâra' (עָרַק) [pronounced kaw-RAHĠ] | <i>to tear, to be born</i>  | 3 <sup>rd</sup> person masculine singular, Niphal imperfect | Strong's #7167 BDB #902 |

305. **Masculine\_noun:** which means *torn piece of garment*. Strong's #7168 BDB #902.

306. **Verb:** qârats (עָרַק) [pronounced kaw-RAHTS], which means *to tear, to cut off; to destruct; to tear [with the teeth], to bite off; to nip, to pinch; to compress [the eyes], to wink; used of a wicked, crafty or malicious man*. Strong's #7169 BDB #902. Prov. 6:13 10:10

|                                       |  |  |                         |
|---------------------------------------|--|--|-------------------------|
| qârats (עָרַק) [pronounced kaw-RAHTS] | <i>to tear, to cut off; to destruct; to tear [with the teeth], to bite off; to nip, to pinch; to compress [the eyes], to wink; used of a wicked, crafty or malicious man</i> | 3 <sup>rd</sup> person masculine singular, Qal imperfect | Strong's #7169 BDB #902 |
|---------------------------------------|--|--|-------------------------|

What appears to tie all these meanings together is, something is being compressed (one's teeth, lips or eyes).

|                                       |  |   |                         |
|---------------------------------------|--|---|-------------------------|
| qârats (עָרַק) [pronounced kaw-RAHTS] | <i>tearing off, cutting off, nipping off; biting; winking</i>  | Qal active participle                                     | Strong's #7169 BDB #902 |
| qârats (עָרַק) [pronounced kaw-RAHTS] | <i>to be torn off, to be cut off, to be nipped off; to be formed; used of a potter taking off a piece of clay of a larger mass</i> | 3 <sup>rd</sup> person masculine singular, Pual imperfect | Strong's #7169 BDB #902 |

307. **Masculine\_noun:** which means *nipping, stinging insect*. Dubious. Strong's #7171 BDB #903.

308. **Masculine\_noun:** qar<sup>e</sup>qa' (עָקַרָה) [pronounced kahr-KAHĠ], which means *floor, bottom; ground*. Strong's #7172 BDB #903. 1Kings 6:15 7:7

|   |                              |                         |                         |
|---|------------------------------|-------------------------|-------------------------|
| qar <sup>e</sup> qa' (עָקַרָה) [pronounced kahr-KAHĠ] | <i>floor, bottom; ground</i> | masculine singular noun | Strong's #7172 BDB #903 |
|---|------------------------------|-------------------------|-------------------------|

309. **Proper\_noun:** Karkor (more correctly, qar<sup>e</sup>qôr (רִקֹר) [pronounced kahr-KOHR], does not sound like an Israelite city and my guess is that we are dealing with troops on the run who return to their own city east of the Jordan. Strong's #7174 BDB #903. I would further guess that this is how the name sounded to the Israelites (if you have noticed that the words in most languages that you don't understand sound very similar). This place may not have had this name, but this was the way it sounded to the average Israelite. Judges 8:10\*

310. **Verb:** which means *to be cold*. Strong's #6979 BDB #903.

311. **Masculine\_noun:** qôr (רֶקֶר) [pronounced kohr], which means *cold*. Strong's #7120 BDB #903. Gen. 8:22\*

|                               |             |                         |                         |
|-------------------------------|-------------|-------------------------|-------------------------|
| qôr (רֶקֶר) [pronounced kohr] | <i>cold</i> | masculine singular noun | Strong's #7120 BDB #903 |
|-------------------------------|-------------|-------------------------|-------------------------|

This word occurs only here and it is a homonym. However, there is a feminine form of this noun which means *cold, coldness*.

312. **Feminine\_noun:** qârâh (קָרָה) [pronounced kaw-RAW], which means *coldness, cold*. Strong's #7135 BDB #903. Psalm 147:17

|  |                       |                        |                            |
|--|-----------------------|------------------------|----------------------------|
| qârâh (קָרָה) [pronounced <i>kaw-RAW</i> ] | <i>coldness, cold</i> | feminine singular noun | Strong's #7135<br>BDB #903 |
|--|-----------------------|------------------------|----------------------------|

My guess is, this word simply stands for *the storm of hail* which comes down or to a *winter storm*; as opposed to meaning simply *cold*. This word occurs in the following passages: Job. 24:7 37:9 Psalm 147:17 Prov. 25:20 Nah. 3:17 and none of these passages could be unequivocally interpreted in that way (apart from Psalm 147:17).

313. **Feminine\_singular\_noun:** m<sup>e</sup>qêrâh (מִקְרָה) [pronounced *m<sup>e</sup>kay-RAW*], which means *coolness, refreshing*. This is the only place where it is found, but there are several cognates from which we can derive its meaning. Strong's #4747 BDB #903. Judges 3:20, 24\*

|  |                             |                        |                            |
|--|-----------------------------|------------------------|----------------------------|
| m <sup>e</sup> qêrâh (מִקְרָה) [pronounced <i>m<sup>e</sup>kay-RAW</i> ] | <i>coolness, refreshing</i> | feminine singular noun | Strong's #4747<br>BDB #903 |
|--|-----------------------------|------------------------|----------------------------|

314. **Verb:** which means *to tear down*. Strong's #6979 BDB #903.

315. **Masculine\_noun:** qeresh (קֶרֶשׁ) [pronounced *KEH-resH*], which means *board, boards; slab; plank; frame*. Strong's #7175 BDB #903. Exodus 26:15

|   |  |                       |                            |
|---|--|-----------------------|----------------------------|
| qeresh (קֶרֶשׁ) [pronounced <i>KEH-resH</i> ] | <i>board, boards; slab; plank; frame</i> | masculine plural noun | Strong's #7175<br>BDB #903 |
|---|--|-----------------------|----------------------------|

316. **Feminine\_noun:** qas<sup>v</sup>âh/qâsâh (קַסְוָה/קַסָּה) [pronounced *kahs-VAW/kaw-SAW*], which means, *jugs, jars, cups*. does not mean *covers* as the KJV has, nor does it mean *basins*, as implied by *The Emphasized Bible*; they are simply *cups* or *jugs* and this word is found only here and in Exodus 25:29 37:16 1Chron. 28:17. Strong's #7184 BDB #903. Exodus 25:29 Num. 4:7

|  |                         |  |                            |
|--|-------------------------|--|----------------------------|
| qas <sup>v</sup> âh/qâsâh (קַסְוָה/קַסָּה) [pronounced <i>kahs-VAW/kaw-SAW</i> ] | <i>jugs, jars, cups</i> | feminine plural noun with the 3 <sup>rd</sup> person masculine singular suffix | Strong's #7184<br>BDB #903 |
|--|-------------------------|--|----------------------------|

317. **Feminine\_noun:** which means *pot, inkhorn*. Strong's #7183 BDB #903.

318. **Feminine\_singular\_noun:** q<sup>e</sup>sîyṭâh (קֶסִיטָה) [pronounced *qess-ee-TAW*], which means, *an ingot; a stamped coin; a silver piece; something weighed out; money of a specific weight*. refers to some unknown measure of money, probably a measure by weight. It is found only in Gen. 33:19 Joshua 24:32 Job 42:11. These two nouns together are translated variously as *a hundred pieces of money* (NASB footnote—actually, *qesitah*, Owen and Rotherham), *a hundred kesitah* (NASB and Young). I should mention that those who translated the REB suggested that this word meant *sheep*. Since there already is a word for *sheep* in the Hebrew language which is used on a regular basis, the idea that this word means *sheep* is highly unlikely. Strong's #7192 BDB #903. Gen. 33:19 Joshua 24:32

|   |  |                         |                            |
|---|--|-------------------------|----------------------------|
| q <sup>e</sup> sîyṭâh (קֶסִיטָה) [pronounced <i>qess-ee-TAW</i> ] | <i>an ingot; a stamped coin; a silver piece; something weighed out; money of a specific weight</i> | feminine singular noun: | Strong's #7192<br>BDB #903 |
|---|--|-------------------------|----------------------------|

319. **Feminine\_noun:** qas<sup>e</sup>qeseth (קַסְקֶסֶת) [pronounced *kas<sup>e</sup>-KEH-seth*], which means *scale of a fish; scale armor*. Strong's #7193 BDB #903. 1Sam. 17:5

|   |                                     |                      |                            |
|---|-------------------------------------|----------------------|----------------------------|
| qas <sup>e</sup> qeseth (קַסְקֶסֶת) [pronounced <i>kas<sup>e</sup>-KEH-seth</i> ] | <i>scale of a fish; scale armor</i> | feminine plural noun | Strong's #7193<br>BDB #903 |
|---|-------------------------------------|----------------------|----------------------------|

320. **Feminine\_noun:** which means *cucumber*. Strong's #7180 BDB #903.

321. **Feminine\_noun:** which means *place or filed of cucumbers*. Strong's #4750 BDB #903.

322. **Verb:** qâshab (קָשַׁב) [pronounced *kaw-SHAH<sup>B</sup>V*], which means *incline, attend to, give attention to, be caused to attend to*. Strong's #7181 BDB #904. 1Sam. 15:22 Job 13:6 Psalm 10:17 55:2 61:1 142:6 Prov. 1:24 2:2 4:1, 20 5:1 7:24

|   |   |   |                            |
|---|---|---|----------------------------|
| qâshab (קָשַׁב)<br>[pronounced kaw-SHAH <sup>ə</sup> V] | <i>to incline, to attend to, to give attention to, to be caused to attend to</i>      | Hiphil infinitive construct   | Strong's #7181<br>BDB #904 |
| qâshab (קָשַׁב)<br>[pronounced kaw-SHAH <sup>ə</sup> V] | <i>inclining, attending to, giving attention to, being caused to pay attention to</i> | Hiphil participle   | Strong's #7181<br>BDB #904 |
| qâshab (קָשַׁב)<br>[pronounced kaw-SHAH <sup>ə</sup> V] | <i>incline, attend to, give attention to, be caused to attend to</i>                  | 2 <sup>nd</sup> person masculine singular, Hiphil imperative; with the voluntative hê | Strong's #7181<br>BDB #904 |

323. **Masculine\_noun:** which means *attentiveness*. Strong's #7182 BDB #904.

324. **Adjective:** which means *attentive*. Strong's #7183 BDB #904.

325. **Adjective:** which means *attentive*. Why does BDB list this separately? Strong's #7183 BDB #904.

326. **Verb:** qâshâh (קָשַׁח) [pronounced kaw-SHAWH] means *harden, be severe, stiffen, to be fierce; to become inflexible, unyielding and self-willed; to become obstinate, stubborn, pig-headed and unalterable*. This verb is used both with the hardening of Pharaoh's heart (Ex. 7:3, only—it is found in Exodus 13:15) and often with *stiffening* the neck (2Kings 17:14 Jer. 7:26). In more modern language, this means *to become inflexible, unyielding and self-willed; to become obstinate, stubborn, pig-headed and unalterable*. **Double-check Qal and add in other definitions.** Strong's #7185 BDB #904. Gen. 35:16 49:7 Exodus 7:3 13:15 Deut. 1:17 2:30 10:16 1Sam. 5:7 2Sam. 19:43 Job 9:4 Psalm 95:8

|   |  |   |                            |
|---|--|---|----------------------------|
| qâshâh (קָשַׁח)<br>[pronounced kaw-SHAWH] | <i>to harden, to be severe, to stiffen, to be fierce; to become inflexible, unyielding and self-willed; to become obstinate, stubborn, pig-headed and unalterable; to be hard [difficult, severe]</i>              | 3 <sup>rd</sup> person masculine singular, Qal imperfect    | Strong's #7185<br>BDB #904 |
| qâshâh (קָשַׁח)<br>[pronounced kaw-SHAWH] | <i>to be harshly treated; to be ill-treated; to be hard-pressed; afflicted with a heavy lot</i>  | 3 <sup>rd</sup> person masculine singular, Niphal imperfect | Strong's #7185<br>BDB #904 |
| qâshâh (קָשַׁח)<br>[pronounced kaw-SHAWH] | <i>to have hard labor in birth</i>   | 3 <sup>rd</sup> person feminine singular, Piel imperfect    | Strong's #7185<br>BDB #904 |
| qâshâh (קָשַׁח)<br>[pronounced kaw-SHAWH] | <i>to [cause to] make hard [stiff], to harden [the neck]; to be obstinate [stubborn, obstinate, stubborn, pig-headed, self-willed]; to make [a yoke] heavy; to make [something] difficult [severe, burdensome]</i> | 3 <sup>rd</sup> person masculine singular, Hiphil imperfect | Strong's #7185<br>BDB #904 |

Often used with one's *heart*. Possibly this means *to cause to strengthen*.

There is a second use of this word which apparently is, *too peel off bark; to turn [in a lathe?]*

327. **Adjective:** qâsheh (קָשֶׁה) [pronounced kaw-SHEH], and it means *hard, severe, difficult, fierce, intense, vehement, stiff, stubborn*. Strong's #7186 BDB #904. Gen. 42:7 Exodus 1:14 6:9 18:26 32:9 33:3 Judges 2:19 4:21, 24 1Sam. 1:15 20:10 25:3 2Sam. 2:17 3:39

|  |  |                |                            |
|--|--|----------------|----------------------------|
| qâsheh (קָשֶׁה)<br>[pronounced kaw-SHEH] | <i>hard, severe, difficult, fierce, intense, vehement, stiff, harsh, hardened, stubborn; heavy; powerful, strong</i> | adjective/noun | Strong's #7186<br>BDB #904 |
|--|--|----------------|----------------------------|

328. **Masculine\_noun:** which means *stubbornness*. Strong's #7190 BDB #904.

329. **Masculine\_noun:** which means *an artistic hair arrangement, turner's work*. Strong's #4748 BDB #904.

330. **Feminine\_noun:** miq<sup>e</sup>shâh (מִקְשָׁה) [pronounced mihk-SHAW], which means, *hammered work, shaped [molded] by hammering*; possibly made from one piece. Uncertain; used only of metals. Strong's #4749 BDB #904. Exodus 25:18

|  |  |                        |                            |
|--|--|------------------------|----------------------------|
| miq <sup>e</sup> shâh (מִקְשָׁה)<br>[pronounced mihk-SHAW] | <i>hammered work, shaped [molded] by hammering; possibly made from one piece</i> | feminine singular noun | Strong's #4749<br>BDB #904 |
|--|--|------------------------|----------------------------|

331. **Verb:** which means *to make hard*. Hiphil. Strong's #7188 BDB #905.

332. **Masculine\_noun:** qesheth (קֶשֶׁת) [pronounced KEH-sheth], which means *bow; bowman, archer; strength, power; rainbow*. Strong's #7198 BDB #905. Gen. 9:13 21:16 27:3 48:22 1Sam. 2:4 18:4 31:3 2Sam. 1:18 22:35 1Chron. 8:40 Psalm 7:12

|  |  |                                  |                            |
|--|--|----------------------------------|----------------------------|
| qesheth (קֶשֶׁת)<br>[pronounced KEH-sheth] | <i>bow; bowman, archer; strength, power; rainbow</i> | masculine/feminine singular noun | Strong's #7198<br>BDB #905 |
|--|--|----------------------------------|----------------------------|

For whatever reason, this is listed as a masculine singular noun in 1Sam. 31:3; however, the identical noun is found as a feminine singular noun in Gen. 21:16 48:22 1Sam. 18:4. My guess is, this is properly a feminine singular noun.

333. **Masculine\_noun:** qôsheṭ (קֹשֶׁט) [pronounced KOH-shehf], which means *truth; bow*. Prov. 22:21—possibly a gloss. Strong's #7189 BDB #905. Psalm 60:4

|  |                   |                         |                            |
|--|-------------------|-------------------------|----------------------------|
| qôsheṭ (קֹשֶׁט)<br>[pronounced KOH-sheetf] | <i>truth; bow</i> | masculine singular noun | Strong's #7189<br>BDB #905 |
|--|-------------------|-------------------------|----------------------------|

This noun is only found in Psalm 60:4 and Prov. 22:21; in the latter passage, it appears to mean *balanced, truthful*. According to BDB, this comes from an unused root which means *to be balanced*.

334. **Verb:** qâshar (קָשַׁר) [pronounced kaw-SHAHR] which means *to bind together, to league together, to conspire*. Strong's #7194 BDB #905. Gen. 30:41, 42 38:28 44:30 1Sam. 18:1 22:8 2Sam. 15:31 Prov. 3:3 6:21 7:3

|   |  |   |                            |
|---|--|---|----------------------------|
| qâshar (קָשַׁר)<br>[pronounced kaw-SHAHR] | <i>to bind; to conspire; a state of being compact and firm [and therefore] robust</i>  | 3 <sup>rd</sup> person masculine singular, Qal perfect    | Strong's #7194<br>BDB #905 |
| qâshar (קָשַׁר)<br>[pronounced kaw-SHAHR] | <i>bind [together], tie, attach; be in league with, conspire; be in a state of being compact and firm [and therefore] robust</i> | 2 <sup>nd</sup> person masculine singular, Qal imperative | Strong's #7194<br>BDB #905 |
| qâshar (קָשַׁר)<br>[pronounced kaw-SHAHR] | <i>conspirators; those who conspire; those who are bound [joined to]; those in a compact</i>                                     | masculine plural, Qal active participle                   | Strong's #7194<br>BDB #905 |
| qâshar (קָשַׁר)<br>[pronounced kaw-SHAHR] | <i>being bound together; being in a conspiracy; strong, firm [and therefore] robust</i>  | Qal passive participle                                    | Strong's #7194<br>BDB #905 |

|   |  |   |                            |
|---|--|---|----------------------------|
| qâshar (קָשַׁר)<br>[pronounced kaw-SHAHR] | <i>was bound, to be bound together; compacted [and therefore] finished</i> | 3 <sup>rd</sup> person feminine singular, Niphal perfect    | Strong's #7194<br>BDB #905 |
| qâshar (קָשַׁר)<br>[pronounced kaw-SHAHR] | <i>to bind together, to bind to oneself</i>                                | 3 <sup>rd</sup> person masculine singular, Piel perfect     | Strong's #7194<br>BDB #905 |
| qâshar (קָשַׁר)<br>[pronounced kaw-SHAHR] | <i>robust, vigorous</i>  | Pual participle   | Strong's #7194<br>BDB #905 |
| qâshar (קָשַׁר)<br>[pronounced kaw-SHAHR] | <i>to conspire</i>   | 3 <sup>rd</sup> person masculine singular, Hithpael perfect | Strong's #7194<br>BDB #905 |

335. **Masculine noun:** qesher (קֶשֶׁר) [pronounced KEH-sheer], which means *conspiracy, treason, unlawful alliance*. Strong's #7195 BDB #905. 2Sam. 15:12

|   |   |                         |                            |
|---|---|-------------------------|----------------------------|
| qesher (קֶשֶׁר)<br>[pronounced KEH-sheer] | <i>conspiracy, treason, unlawful alliance</i> | masculine singular noun | Strong's #7195<br>BDB #905 |
|---|---|-------------------------|----------------------------|

336. **Masculine plural noun:** which means *bands, sashes*. Strong's #7196 BDB #905.

337. **Verb:** which means *to be old, to be dried up*. Strong's #none BDB #905.

338. **Noun:** qash (קֶשֶׁ) [pronounced kahsh], which means *stubble, chaff, that which is flammable(?), worthless and harmless*. Strong's #7179 BDB #905. Exodus 5:12 15:7 Job 13:25

|                                 |   |                         |                            |
|---------------------------------|---|-------------------------|----------------------------|
| qash (קֶשֶׁ) [pronounced kahsh] | <i>stubble, chaff, that which is flammable(?), worthless and harmless</i> | masculine singular noun | Strong's #7179<br>BDB #905 |
|---------------------------------|---|-------------------------|----------------------------|

339. **Verb:** qâshash (קָשַׁשׁ) [pronounced kaw-SHASH], which means *to gather, assemble, collect*. Strong's #7197 BDB #905. Exodus 5:7

|   |   |   |                            |
|---|---|---|----------------------------|
| qâshash (קָשַׁשׁ)<br>[pronounced kaw-SHASH] | <i>to gather, assemble, collect</i>                               | 3 <sup>rd</sup> person masculine singular, Qal imperfect      | Strong's #7197<br>BDB #905 |
| qâshash (קָשַׁשׁ)<br>[pronounced kaw-SHASH] | <i>to gather [assemble, collect] straw, stubble and/or sticks</i> | 3 <sup>rd</sup> person plural, Poel imperfect                 | Strong's #7197<br>BDB #905 |
| qâshash (קָשַׁשׁ)<br>[pronounced kaw-SHASH] | <i>to gather oneself together, to collect oneself</i>             | 3 <sup>rd</sup> person masculine singular, Hithpoel imperfect | Strong's #7197<br>BDB #905 |

340. **Feminine noun:** qesheth (קֶשֶׁת) [pronounced KEH-sheth], which means *bow*. Strong's #7198 BDB #905. Gen. 49:24 1Sam. 18:4 1Chron. 12:2 Job 20:24 Psalm 44:6 46:9

|   |   |  |                            |
|---|---|--|----------------------------|
| qesheth (קֶשֶׁת)<br>pronounced KEH-sheth] | <i>bow; bowmen, archers; rainbow; [used figuratively for] might, strength</i> | feminine singular noun with a 3 <sup>rd</sup> person masculine singular suffix | Strong's #7198<br>BDB #905 |
|---|---|--|----------------------------|

341. **Masculine noun:** qashshâth (קָשֶׁשׂ) [pronounced kahsh-SHAWTH], which means *bowman, archer*. Strong's #7198 BDB #905. Gen. 21:20\*

|  |                       |                         |                            |
|--|-----------------------|-------------------------|----------------------------|
| qashshâth (קָשֶׁשׂ)<br>[pronounced kahsh-SHAWTH] | <i>bowman, archer</i> | masculine singular noun | Strong's #7198<br>BDB #905 |
|--|-----------------------|-------------------------|----------------------------|

## End of ק's

## 20. ר Rêhsh (200) Written and Spoken r

1. **Verb:** râ'âh (רָאָה) [pronounced *raw-AWH*], which means *to see, to look, to look at, to view, to behold; to perceive, to understand, to learn, to know*. In the imperative, it means *look, see, behold, view*. It would be reasonable to render this as *to perceive*. The Niphal is the passive voice, and it means *to appear*. *There seems to me* is the 3<sup>rd</sup> person, masculine singular Niphal perfect of verb râ'âh (רָאָה) [pronounced *raw-AWH*] (which means *to see*), followed by the lamed preposition (*to*) and the 1<sup>st</sup> person suffix. In the imperative, it means *look, see, see here*. There is also a use of this verb which means *to see* [so as to know or so as to learn]. This would not be unlike our colloquialism *listen up!* The Niphal is the passive stem, and we are speaking of *appearances* or what something *seems to be*. In the Niphal, it can mean *appearing*. Whereas, this verb occurs over 1200 times in the Qal, it only occurs less than 100 times in the Hiphil. This means that God *has caused* Abraham to see; in other words, this was a supernatural event. Strong's #7200 BDB #906. Gen. 1:4, 9 2:19 3:6 6:2 7:1 8:5, 8 9:14, 16 11:5 12:1, 7, 12 13:10, 14 16:4, 13 18:1–2 19:1 20:10 21:9 22:4, 8, 14 24:30 26:2, 8, 24, 28 27:1, 27 28:6 29:2 30:1 31:2, 5, 12, 43, 50 32:2 33:1 34:1 35:1, 9 37:4, 14 38:2 39:3, 14 40:6 41:19, 33, 41 42:1 43:3 44:23 45:12, 13 46:29, 30 48:3, 8, 11 49:15 50:11 Exodus 1:16 3:2 4:1, 14, 21 5:19 6:1, 3 7:1 8:15 9:16, 34 10:5, 10 13:7, 17 14:13 16:7, 10, 29 18:14 19:4 20:18 22:10 23:5, 15 25:40 26:30 27:8 31:2 32:1 33:10, 12, 18, 23 Lev. 14:35 Deut. 1:8, 19, 21, 33 2:24 3:21, 24, 25, 27 4:3, 5, 9, 12, 35, 36 5:24 16:4 20:1 21:7 22:1 30:15 31:11 34:1, 4 Joshua 6:2 8:4, 8 22:28 23:4 Judges 1:24 4:22 5:8 6:12, 22 7:17 13:19, 21 16:5 1Sam. 1:11, 22 3:21 9:9 12:17 14:16 15:35 16:1 17:23 18:15 19:3 20:29 21:14 22:9 23:15 24:10, 11 25:17, 35 26:3, 12, 16 28:5 31:5 2Sam. 1:7 6:2 7:2 12:19 13:28 14:24, 30 15:3, 25, 27 16:12 17:17, 18 18:10, 27 20:12 22:11 24:3, 13, 17 1Kings 1:48 3:5 6:18 8:8 9:2, 12 Job 2:13 3:9, 16, 28 7:8 Psalm 33:13 34:8, 12 41:6 52:6 54:7 55:9 59:4, 10 63:2 64:5 95:9 106:5, 44 118:7 142:4 Prov. 6:6 7:7 Eccles. 1:8, 10 2:1, 3, 24

|  |  |  |                         |
|--|--|--|-------------------------|
| râ'âh (רָאָה) [pronounced <i>raw-AWH</i> ]   | <i>to see, to look, to look at, to view, to gaze; to behold; to observe; to perceive, to understand, to learn, to know</i> | 3 <sup>rd</sup> person masculine singular, Qal imperfect | Strong's #7200 BDB #906 |
| The full set of Qal meanings from BDB: <i>to see, perceive; to see, have vision; to look at, see, regard, look after, see after, learn about, observe, watch, look upon, look out, find out; to see, observe, consider, look at, give attention to, discern, distinguish; to look at, gaze at.</i> |  |  |                         |
| râ'âh (רָאָה) [pronounced <i>raw-AWH</i> ]   | <i>look, see, watch; behold, view, see here, listen up; observe</i>  | 2 <sup>nd</sup> person masculine plural, Qal imperative  | Strong's #7200 BDB #906 |
| In the imperative, this can also mean, <i>regard, look after, see after, learn about, observe, watch, look upon, look out, find out; to see, observe, consider, look at, give attention to, discern, distinguish; to look at, gaze at.</i>   |  |  |                         |
| râ'âh (רָאָה) [pronounced <i>raw-AWH</i> ]   | <i>seeing; observing; understanding; a seer, perceiver</i>   | Qal active participle                                    | Strong's #7200 BDB #906 |
| râ'âh (רָאָה) [pronounced <i>raw-AWH</i> ]   | <i>those seeing; the ones observing; those with understanding; seers, those who perceive</i>                               | feminine plural, Qal active participle                   | Strong's #7200 BDB #906 |

|                                    |  |   |                            |
|------------------------------------|--|---|----------------------------|
| râ'âh (רָאָה) [pronounced raw-AWH] | <i>to cause to see, to cause to look; to show; to cause to see [with pleasure]; to cause to know, to cause to learn; to cause to experience [evil or good]</i> | 3 <sup>rd</sup> person masculine singular, Hiphil imperfect   | Strong's #7200<br>BDB #906 |
| râ'âh (רָאָה) [pronounced raw-AWH] | <i>cause to see, cause to look; show; cause to see [with pleasure]; cause to know, cause to learn; cause to experience [evil or good]</i>                      | 2 <sup>nd</sup> person masculine singular, Hiphil imperative  | Strong's #7200<br>BDB #906 |
| râ'âh (רָאָה) [pronounced raw-AWH] | <i>causing to see [to look at]; showing; causing one to know [to learn]; causing to experience [evil or good]</i>  | Hiphil participle   | Strong's #7200<br>BDB #906 |
| râ'âh (רָאָה) [pronounced raw-AWH] | <i>to be seen, to be visible; to let oneself be seen, to appear; to present oneself; to be provided [cared] for (i.e., looked after)</i>                       | 3 <sup>rd</sup> person masculine singular, Niphal imperfect   | Strong's #7200<br>BDB #906 |
| râ'âh (רָאָה) [pronounced raw-AWH] | <i>being seen, being visible to; letting oneself be seen, appearance</i>   | Niphal participle   | Strong's #7200<br>BDB #906 |
| râ'âh (רָאָה) [pronounced raw-AWH] | <i>the one being seen, the one being visible to; letting oneself be seen, the one of appearance</i>  | Niphal participle with the definite article                   | Strong's #7200<br>BDB #906 |
| râ'âh (רָאָה) [pronounced raw-AWH] | <i>to be seen, to be looked at, to be observed</i>   | 3 <sup>rd</sup> person masculine singular, Pual imperfect     | Strong's #7200<br>BDB #906 |
| râ'âh (רָאָה) [pronounced raw-AWH] | <i>to be caused to see, to be caused to look, to be caused to view, to be shown; to be exhibited to</i>  | 3 <sup>rd</sup> person masculine singular, Hophal imperfect   | Strong's #7200<br>BDB #906 |
| râ'âh (רָאָה) [pronounced raw-AWH] | <i>being caused to see, were caused to look, being caused to view, being shown; being exhibited to</i>   | Hophal participle   | Strong's #7200<br>BDB #906 |
| râ'âh (רָאָה) [pronounced raw-AWH] | <i>to see each other, to look at each other, to face, to view each other</i>   | 3 <sup>rd</sup> person masculine singular, Hithpael imperfect | Strong's #7200<br>BDB #906 |

2. **Proper\_noun:** Yir<sup>e</sup>eh (יִרְעָה) [pronounced yihr-eh], which means *he will see*. Strong's #3070 BDB #907. Gen. 22:14\*



|  |   |   |                            |
|--|---|---|----------------------------|
| Yir <sup>e</sup> eh (יִרְעֵה)<br>[pronounced <i>yih-r-eh</i> ]   | <i>he will see</i> ; transliterated <i>Jireh</i> ,<br><i>Yireh</i>                        | proper singular noun,<br>which is the 3 <sup>rd</sup> person<br>masculine singular, Qal<br>imperfect of <i>to see</i> | Strong's #3070<br>BDB #907 |
| YHWH (יְהוָה)<br>[pronunciation is possibly<br><i>yhoh-WAH</i> ] | transliterated variously as<br><i>Jehovah</i> , <i>Yahweh</i> , <i>Y<sup>e</sup>howah</i> | proper noun   | Strong's #3068<br>BDB #217 |
| Yir <sup>e</sup> eh (יִרְעֵה)<br>[pronounced <i>yih-r-eh</i> ]   | <i>he will see</i> ; transliterated <i>Jireh</i> ,<br><i>Yireh</i>                        | proper singular noun,<br>which is the 3 <sup>rd</sup> person<br>masculine singular, Qal<br>imperfect of <i>to see</i> | Strong's #3070<br>BDB #907 |

Together, this means *Y<sup>e</sup>howah sees*; *Y<sup>e</sup>howah will see*. The Strong's # belongs to the entire title.

3. **Adjective:** the masculine singular adjective construct from the verb *to see*; and therefore, means *seeing, appearing, an appearance of, an appearing of*. There is some disagreement here and it is thought that there might be a different word which belonged here. This word is found only here in the OT. Strong's #7202 BDB #909. Job 10:15

4. **Masculine\_noun:** which means *seer; prophetic vision*. Strong's #7203 BDB #909.

|   |                                       |  |                            |
|---|---------------------------------------|--|----------------------------|
| rō <sup>e</sup> eh (רֹעֵה) [pronounced<br><i>row-EH</i> ] | <i>seeing, visions, prophet, seer</i> | active participle of the<br>verb <i>to see</i><br>(Strong's #7200) | Strong's #7203<br>BDB #909 |
|---|---------------------------------------|--|----------------------------|

5. **Feminine\_noun:** which means *a look*. Strong's #7212 BDB #909.

6. **Masculine\_noun:** which means *mirror*. Strong's #7209 BDB #909.

7. **Masculine\_noun:** rō<sup>e</sup>îy (רֹעִי) [pronounced *row-EE*], which means *looking, seeing, sight; vision, appearance; spectacle, example, gazing-stock*. Strong's #7210 BDB #909. Gen. 16:13 24:62 1Sam. 16:12 **this might be spelled differently elsewhere**

|   |   |                         |                            |
|---|---|-------------------------|----------------------------|
| rō <sup>e</sup> îy (רֹעִי) [pronounced<br><i>row-EE</i> ] | <i>looking, seeing, sight; vision,<br/>appearance; spectacle,<br/>example, gazing-stock</i> | masculine singular noun | Strong's #7210<br>BDB #909 |
|---|---|-------------------------|----------------------------|

8. **Feminine\_noun:** mar<sup>e</sup>âh (מַרְאֵה) [pronounced *mahr<sup>e</sup>-AWH*], which means *vision [as a means of revelation]; looking glass, mirror*. That word is in the feminine and is used less often than its masculine counterpart mar<sup>e</sup>eh (מַרְאֵה) [pronounced *mahr<sup>e</sup>--EH*]. In Num. 12:6, we used the word mar<sup>e</sup>âh (מַרְאֵה) [pronounced *mahr<sup>e</sup>-AWH*] (Strong's #4759) and it strictly<sup>107</sup> means *vision*. Strong's #4759 BDB #909. Gen. 46:2 Num. 8:3? 12:6? 1Sam. 3:15

|  |   |                        |                            |
|--|---|------------------------|----------------------------|
| mar <sup>e</sup> âh (מַרְאֵה)<br>[pronounced <i>mahr<sup>e</sup>-AWH</i> ] | <i>vision [as a means of revelation];<br/>looking glass, mirror</i> | feminine singular noun | Strong's #4759<br>BDB #909 |
|--|---|------------------------|----------------------------|

9. **Feminine\_noun:** which means *mirror*. Strong's #4759 BDB #909.

10. **Masculine\_noun:** mar<sup>e</sup>eh (מַרְאֵה) [pronounced *mahr-EH*], which means *the act of seeing, sight, vision; appearance, that which is seen*. I stretched things somewhat here to use the word *blueprint*. See Gen. 46:2 Ezek. 1:1 8:3 40:2 Dan. 10:7–8. Strong's #4758 BDB #909. Gen. 2:9 12:11 24:16 26:7 29:17 39:6 41:2 Exodus 3:3 24:17 Num. 8:3? 12:6? Joshua 22:10 Judges 13:6 1Sam. 16:7 17:42 2Sam. 11:2 14:27 23:21

<sup>107</sup> A slightly different usage is found in Exodus 38:8. This verse gives us an idea as to its meaning. The women did not have the accurate mirrors as we have, but they had metals which was shined to a high gloss and would give them a rough idea as to what they looked like.

|   |   |   |                            |
|---|---|---|----------------------------|
| mar <sup>eh</sup> (מַרְעָה)<br>[pronounced <i>mahr-EH</i> ] | <i>the act of seeing, sight, vision; appearance, that which is seen; fair of form, handsome, attractive</i> | masculine singular noun with a 3 <sup>rd</sup> person masculine singular suffix | Strong's #4758<br>BDB #909 |
|---|---|---|----------------------------|

Perhaps when speaking of a soldier, this refers to a man who looks like a soldier; he appears well-armed, professional and ready (in 2Sam. 23:21).

11. **Masculine proper noun:** R<sup>eh</sup>ûwbên (רְעוּבֵן) [pronounced *roo-BANE*], which means *behold a son*; and is transliterated *Reuben*. Strong's #7205 BDB #910. Gen. 29:32 30:14 35:22 37:21 42:22 46:8 48:5 49:3 Exodus 1:2 6:14 Judges 5:15

|   |  |                                |                            |
|---|--|--------------------------------|----------------------------|
| R <sup>eh</sup> ûwbên (רְעוּבֵן)<br>[pronounced <i>roo-BANE</i> ] | <i>behold a son</i> ; transliterated <i>Reuben</i> | masculine singular proper noun | Strong's #7205<br>BDB #910 |
|---|--|--------------------------------|----------------------------|

12. **Gentilic adjective:** R<sup>eh</sup>ûwbênîy (רְעוּבֵנִי) [pronounced *roo-bay-NEE*] which means *behold a son; one from the tribe [territory] of Reuben*; transliterated *Reubenite*. Strong's #7206 BDB #910. Deut. 3:12 4:43 1Chron. 11:42 12:37

|  |  |  |                            |
|--|--|--|----------------------------|
| R <sup>eh</sup> ûwbênîy (רְעוּבֵנִי)<br>[pronounced <i>roo-bay-NEE</i> ] | <i>behold a son; one from the tribe [or territory] of Reuben</i> ; transliterated <i>Reubenite</i> | gentilic adjective with the definite article | Strong's #7206<br>BDB #910 |
|--|--|--|----------------------------|

13. **Verb:** which means *to rise*. Strong's #7213 BDB #910.

14. **Masculine noun:** r<sup>eh</sup>êm (רֵעֵם) [pronounced *roaim*], which means *fierce untamed wild animal; wild ass [ox, antelope]*. Strong's #7214 BDB #910.

|   |  |                         |                            |
|---|--|-------------------------|----------------------------|
| r <sup>eh</sup> êm (רֵעֵם) [pronounced <i>roaim</i> ] | <i>fierce untamed wild animal; wild ass [ox, antelope]</i> | masculine singular noun | Strong's #7214<br>BDB #910 |
|---|--|-------------------------|----------------------------|

Apparently a fairly common wild animal during Old Testament times.

15. **Feminine proper noun:** R<sup>eh</sup>ûwmâh (רְעוּמָה) [pronounced *reh-oo-MAW*], which means *elevated, lofty; sublime*; and is transliterated *Reumah*. Concubine of Nahor. Strong's #7208 BDB #910. Gen. 22:24\*

|   |   |                               |                            |
|---|---|-------------------------------|----------------------------|
| R <sup>eh</sup> ûwmâh (רְעוּמָה)<br>[pronounced <i>reh-oo-MAW</i> ] | <i>elevated, lofty; sublime</i> ; and is transliterated <i>Reumah</i> | feminine singular proper noun | Strong's #7208<br>BDB #910 |
|---|---|-------------------------------|----------------------------|

16. **Feminine plural noun:** which means *corals*. Strong's #7215 BDB #910.

17. **Masculine noun:** rô'sh (רֹאשׁ) [pronounced *rohsh*], which means *head, top, chief, front, choicest*. It is from an unused root verb that means *shake*, and it generally means *head* as the head is easily shaken. With the word nâsâ' (נָסַא) [pronounced *naw-SAW*] (which means *to lift, carry, take*) it means *to take a head count*. This idiom is reasonable since the word *head* has a variety of meanings (e.g., *top, chief, front, choicest, leading division*). The word for *head* can also mean *chief, top, company, choicest*. It is used for the *division of an army* (Judges 7:16, 20 9:34, 37). In the plural, this can mean *divisions of an army, detachments, companies, bands*. Strong's #7218 BDB #910. Gen. 2:10 3:15 8:5 11:4 28:12 47:31 48:14 49:26 Exodus 6:14 12:2, 9 17:9 18:25 19:20 24:17 26:24 28:32 29:6 30:12, 23 Num. 1:2 31:26 40:13 Deut. 1:13 3:27 5:23 20:9 21:12 33:15 34:1 Joshua 14:1 22:14 Judges 5:26, 30 7:16, 19, 25 8:28 9:34 11:9, 11 1Sam. 1:11 4:12 9:22 13:17 14:45 15:17 17:5 25:39 26:13 28:2 29:4 31:9 2Sam. 1:2 5:24 12:30 14:26 15:30 16:1 18:9 20:21 22:44 23:8 1Kings 2:32 7:16, 17 8:1, 8, 32 1Chron. 8:10 11:6 12:14 16:5, 7 Job 1:17, 20 2:12 12:24 Psalm 7:16 23:5 24:7 110:6 118:22 133:2 Prov. 1:9 4:9 8:2, 23 10:6 Eccles. 2:14

|   |   |                         |                            |
|---|---|-------------------------|----------------------------|
| rô'sh (רֹאשׁ)<br>[pronounced <i>rohsh</i> ] | <i>head [of a man, city, state, nation, place, family, priest], top [of a mountain]; chief, prince, officer; front, choicest, best; first; height [of stars]; sum, census</i> | masculine singular noun | Strong's #7218<br>BDB #910 |
|---|---|-------------------------|----------------------------|

All of the BDB definitions: 1) head, top, summit, upper part, chief, total, sum, height, front, beginning; 1a) head (of man, animals); 1b) top, tip (of mountain); 1c) height (of stars); 1d) chief, head (of man, city, nation, place, family, priest); 1e) head, front, beginning; 1f) chief, choicest, best; 1g) head, division, company, band; 1h) sum.

|   |   |                       |                            |
|---|---|-----------------------|----------------------------|
| rā'shîym (רָאִישִׁים)<br>[pronounced raw-SHEEM] | heads, princes, officers,<br>captains, chiefs; company,<br>band, division | masculine plural noun | Strong's #7218<br>BDB #910 |
|---|---|-----------------------|----------------------------|

BDB's full set of meanings: head, top, summit, upper part, chief, total, sum, height, front, beginning; head (of man, animals); top, tip (of mountain); height (of stars); chief, head (of man, city, nation, place, family, priest); head, front, beginning; chief, choicest, best; head, division, company, band; sum. Gesenius lists 5 sets of meanings, which includes what is first and foremost, the beginning, the commencement.

|  |   |  |                            |
|--|---|--|----------------------------|
| bē (בֶּ) [pronounced b <sup>eh</sup> ] | in, into, through; at, by, near,<br>on, upon; with, before,<br>against; by means of; among;<br>within   | a preposition of proximity                           | No Strong's #<br>BDB #88   |
| rô'sh (רֹאשׁ)<br>[pronounced rohsh]    | head [of a man, city, state,<br>nation, place, family, priest],<br>top [of a mountain]; chief,<br>prince, officer; front, choicest,<br>best; first; height [of stars];<br>sum | masculine singular noun<br>with the definite article | Strong's #7218<br>BDB #910 |

BDB says this means *at first*. It is variously rendered *at first* (none that I could find); *first* (*The Amplified Bible*, NASB, NCV, NKJV, TNIV, and almost all other translations); *the first time* (CEV, God's Word™, NIRV). The NLT ignores this phrase. This is for 1Chron. 16:7.

18. **Feminine\_noun:** which means *beginning-time, early time*. Strong's #7221 BDB #911.  
 19. **Feminine\_noun:** which means *top*. Strong's #7223 BDB #911. Gen. 8:13 25:25 28:19 33:2 38:28 41:20 Exodus 4:8 12:2 Deut. 4:32 2Sam. 20:18 1Chron. 11:6 Eccles. 1:11

|   |   |                                |                            |
|---|---|--------------------------------|----------------------------|
| rî'shônâh (רִישׁוֹנָה)<br>[pronounced ree-show-NAW] | first [in time, in degree], chief,<br>former [in time], past,<br>ancestors, former things;<br>foremost; beginning | feminine singular<br>adjective | Strong's #7223<br>BDB #911 |
|---|---|--------------------------------|----------------------------|

20. **Adjective:** rîshôwn (רִישׁוֹן) [pronounced ree-SHOWN], and it can be rendered *first, chief, former, beginning*. [see below!] Strong's #7223 BDB #911. Gen. 26:1 32:17 40:13 Exodus 12:15 Deut. 16:4 Ruth 3:10 1Sam. 17:30 18:27 19:20 2Sam. 21:9 1Chron. 12:15 18:17 Job 8:8

|   |  |  |                            |
|---|--|--|----------------------------|
| rî'shôwn (רִישׁוֹן)<br>[pronounced ree-SHOWN] | first [in time, in degree, chief,<br>former [in time], ancestors,<br>former things; foremost;<br>beginning; as an adverb:<br>formerly, at first, first | masculine singular<br>adjective; also used as<br>an adverb | Strong's #7223<br>BDB #911 |
| rî'shôwn (רִישׁוֹן)<br>[pronounced ree-SHOWN] | formerly, at first, first  | adverb   | Strong's #7223<br>BDB #911 |

This is identical to the masculine singular adjective of the same Strong's number.

21. **Adjective+prepositions:** rîshôwn (רִישׁוֹן) [pronounced ree-SHOWN], which means *first, chief, former, beginning*. In the feminine with prepositions, its meaning is narrowed further. With bêyth, it means *before, formerly, previously*. With reference to time, it refers to what has passed (when used with kahph) and what is done first (with bêyth); with reference to rank, it can refer to being pre-eminent. Strong's #7223

BDB #911. Gen. 13:4 Deut. 17:7 Joshua 8:5, 33 Judges 20:32 2Sam. 7:10 1Chron. 11:6 Zech. 12:7

|   |  |   |                            |
|---|--|---|----------------------------|
| b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]  | <i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>      | a preposition of proximity                            | No Strong's #<br>BDB #88   |
| rîshônâh (רִשׁוֹנָה)<br>[pronounced ree-show-NAW] | <i>first [in time, in degree, chief, former [in time], ancestors, former things; foremost; beginning</i> | feminine singular adjective with the definite article | Strong's #7223<br>BDB #911 |

With the bēyth preposition, rîshônâh means *first, in front, in the first rank; before, formerly, previously, aforesaid*.

|   |   |  |                            |
|---|---|--|----------------------------|
| kaph or k <sup>e</sup> (כ) [pronounced k <sup>e</sup> ] | <i>as, like, according to; about, approximately</i> | preposition of comparison or approximation | No Strong's #<br>BDB #453  |
| rîshôwn (רִשׁוֹן)<br>[pronounced ree-SHOWN]             | <i>first, chief, former, beginning</i>              | masculine singular adjective               | Strong's #7223<br>BDB #911 |

The kaph preposition and rîshôwn together mean *as at the first, as before*.

22. **Combo:** Gen. 28:19

|   |  |   |                            |
|---|--|---|----------------------------|
| lâmed (ל) [pronounced l <sup>e</sup> ]            | <i>to, for, towards, in regards to</i>   | directional/relational preposition                    | No Strong's #<br>BDB #510  |
| rîshônâh (רִשׁוֹנָה)<br>[pronounced ree-show-NAW] | <i>first [in time, in degree, chief, former [in time], ancestors, former things; foremost; beginning</i> | feminine singular adjective with the definite article | Strong's #7223<br>BDB #911 |

I will translate these two words *at the first, in the beginning, originally*.

23. **Combo:** Eccles. 1:11

|  |  |   |                            |
|--|--|---|----------------------------|
| lâmed (ל) [pronounced l <sup>e</sup> ]             | <i>to, for, towards, in regards to</i>   | directional/relational preposition                    | No Strong's #<br>BDB #510  |
| rîshônâh (רִשׁוֹנָה)<br>[pronounced ree-show-NEEM] | <i>first [in time, in degree, chief, former [in time], ancestors, former things; foremost; beginning</i> | feminine singular adjective with the definite article | Strong's #7223<br>BDB #911 |

I will translate these two words *regarding the former things*. I will see what others do with this phrase.

24. **Adjective + prepositions:** 2Sam. 7:10 1Chron. 15:13

|   |   |  |                           |
|---|---|--|---------------------------|
| kaph or k <sup>e</sup> (כ) [pronounced k <sup>e</sup> ] | <i>like, as, according to; about, approximately</i> | preposition of comparison or approximation | No Strong's #<br>BDB #453 |
| 'âsher (אֲשֶׁר)<br>[pronounced ash-ER]                  | <i>that, which, when, who, whom; where</i>          | relative pronoun                           | Strong's #834<br>BDB #81  |

Together, ka'âsher (כְּאֲשֶׁר) [pronounced kah-uh-SHER] means *as which, as one who, as, like as, just as; because; according to what manner*. Back in 1Sam. 12:8, I rendered this *for example*.

|  |  |   |                            |
|--|--|---|----------------------------|
| b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]       | <i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>      | a preposition of proximity                                  | No Strong's #<br>BDB #88   |
| rî'shônâh (רִשׁוֹנָה)<br>[pronounced ree-show-<br>NAW] | <i>first [in time, in degree, chief, former [in time], ancestors, former things; foremost; beginning</i> | feminine singular<br>adjective with the<br>definite article | Strong's #7223<br>BDB #911 |

With the bēyth preposition, rî'shônâh means *first, in front, in the first rank; before, formerly, previously, aforetime*.

These four words together are rendered *as before, as formerly, as at the first, as in the beginning; as in the past* and more informally as *as they have done, as they used to do*.

25. **Feminine adjective/preposition:** rî'shônâh (רִשׁוֹנָה) [pronounced ree-SHOWN], which means *first, chief, former, beginning*. With the lamed prefixed preposition, it means *at the first, formerly*. See above. Strong's #7223 BDB #911. Judges 18:29 1Chron. 15:13
26. **Adjective:** which means *first*. Jer. 25:1.\* Strong's #7224 BDB #912.
27. **Feminine\_noun:** rê'shîyth (רִישִׁית) [pronounced ray-SHEETH], which means *first fruit, firstling, first of one's kind, beginning, a former state*. We find this in Gen. 1:1 (*In the beginning...*) and it is associated with the first fruits offered in the tabernacle (Lev. 2:12). Strong's #7225 BDB #912. Gen. 1:1 10:10 49:3 Exodus 23:19 Deut. 21:17 1Sam. 2:29 15:21 Psalm 105:36 Prov. 1:7 3:9 4:7 8:22

|   |   |                      |                            |
|---|---|----------------------|----------------------------|
| rê'shîyth (רִישִׁית)<br>[pronounced ray-SHEETH] | <i>first fruit, firstling, first of one's kind, first, chief; a beginning, a former state; former times</i> | feminine plural noun | Strong's #7225<br>BDB #912 |
|---|---|----------------------|----------------------------|

Inexplicably, Owens (upon whom I depend to parse my verbs for me) lists this as a feminine singular construct, which makes little sense because this is a plural noun (always found in the plural form).

Inexplicably, Owens (upon whom I depend to parse my verbs for me) lists this as a feminine singular construct, which makes little sense because (1) this is a plural noun (always found in the plural form) and (2) there is no noun for this to affix itself to as a construct.

This does not have a singular form. There is an aleph thrown in there, but without a corresponding vowel. Gesenius<sup>108</sup> says that aleph was not there originally.

28. **Feminine plural noun:** m<sup>e</sup>ra'ăshôth (מַרְאֲשׁוֹת) [pronounced m<sup>e</sup>rah-uh-SHOOTH], which means *place at the head, head-place*. Strong's #4761#4763 BDB #912. 1Sam. 19:13 26:7

|   |  |  |   |
|---|--|--|---|
| m <sup>e</sup> ra'ăshôth (מַרְאֲשׁוֹת)<br>[pronounced m <sup>e</sup> rah-uh-SHOOTH] | <i>place at the head, at the head of [anyone or anything]; head-place; pillow, bolster [a long, cylindrical pillow or cushion]</i> | feminine plural noun<br>sometimes used as a<br>preposition | Strong's #4763<br>(and #4761)<br>BDB #912 |
|---|--|--|---|

29. **Proper masculine noun:** Strong's #7220 BDB #912.

30. **Gentilic adjective:** Rô'sh (רֹשׁ) [pronounced rohsh] which means *head*; transliterated *Rosh*. Strong's #7220 BDB #912.

|                                    |                                  |                                   |                            |
|------------------------------------|----------------------------------|-----------------------------------|----------------------------|
| Rô'sh (רֹשׁ) [pronounced<br>rohsh] | <i>head; transliterated Rosh</i> | masculine singular<br>proper noun | Strong's #7220<br>BDB #912 |
|------------------------------------|----------------------------------|-----------------------------------|----------------------------|

This is equivalent to Strong's #7219.

31. **Masculine noun2:** rô'sh (רֹשׁ) [pronounced rohsh] and it is translated *gall* in the KJV. It is a bitter and poisonous herb. Let me give you Barnes' description: *It is the name of a plant of intense bitterness, and of*

<sup>108</sup> H. W. F. Gesenius, *Hebrew-Chaldee Lexicon to the Old Testament*; ©1979 by Baker Books; p. 752.

quick growth; and is therefore repeatedly used in conjunction with “wormwood” (cp, Jer. lx. 15; Lam. lii. 19; Amos vi. 12), to express figuratively the nature and effects of sin... The herb is probably the poppy. Hence the “water” (i.e., juice) “of gall” (Jer. viii. 14, xxiii. 15) would be opium. This would explain its employment in the stupefying drink given to criminals at the time of execution (cp. Ps. Lxix. 21; Matt. Xxvii. 34), and the use of the word as synonymous with poison (cp. Xxxii. 33; Job xx. 16).<sup>109</sup> Rô'sh is a bitter and poisonous herb, often translated *gall*, although it is not the same gall which we find in Matt. 27:34, which was probably a bitter herb which was mixed with the cheap wine given to our Lord on the crucifix. Strong's #7219 BDB #912. Deut. 29:18 32:32 Job 20:16

32. **Verb1:** râbab (רָבַב) [pronounced raw<sup>b</sup>-VAH<sup>B</sup>V], and it means *to become many, to become great in number, or to be great in number*. Strong's #7231 BDB #912. Gen. 6:1 18:20 (30:30) 1Sam. 25:10 Psalm 104:24

|   |  |   |                         |
|---|--|---|-------------------------|
| râbab (רָבַב) [pronounced raw <sup>b</sup> -VAH <sup>B</sup> V] | <i>to become many, to become great in number, to be great in number, to increase</i> | 3 <sup>rd</sup> person plural, Qal perfect  | Strong's #7231 BDB #912 |
| râbab (רָבַב) [pronounced raw <sup>b</sup> -VAH <sup>B</sup> V] | <i>to be multiplied into myriads</i>   | 3 <sup>rd</sup> person plural, Pual perfect | Strong's #7231 BDB #912 |

33. **Adjective1:** rab (רַב) [pronounced rah<sup>b</sup>v], which means *many, much, great* (in the sense of *large* or *significant*, not *acclaimed*; Gen. 6:5 7:11 21:34 50:20 Exodus 19:21). Several translations went with *too many*. This is followed by the prefixed preposition lâmed (*to, for, in regard to*) with the second person masculine plural. Literally, we have *much for you [all]*. We might interpret this as *we have had too much of you, we have had enough of you, you have gone on long enough, you are too much* (spoken ironically). We have a similar idiomatic usage in Gen. 45:28 Exodus 9:28. This idiom expresses great dissatisfaction. I realize that does not make a great deal of sense; however, according to BDB, with the min preposition, it means *too much for* (Joshua 19:9 1Kings 19:7; Prov. 26:10 is hopelessly corrupt) or *greater than* (Deut. 7:1, 17 9:12 20:1). Strong's #7227 BDB #912. Gen. 6:5 7:11 13:6 21:34 24:25 25:23 30:43 33:9 36:7 37:34 45:28 50:20 Exodus 1:9 2:23 5:5 9:28 12:38 19:21 23:2, 29 Num. 16:3 Deut. 1:6 2:1 3:19, 26 20:1 Joshua 11:4 19:9 22:3 Judges 7:2, 4 9:40 1Sam. 2:5 12:17 14:6, 19 26:13 2Sam. 3:22 13:34 14:2 15:12 22:17 23:20 24:14 1Kings 2:38 3:8 4:20 5:7 1Chron. 5:22 Job 1:3 16:2 Psalm 19:10, 13 29:3 32:6 34:19 55:12 56:2 62:2 68:11 78:15 103:8 104:24 106:43 110:6 Prov. 7:26 10:21 Eccles. 2:21

|  |   |                              |                         |
|--|---|------------------------------|-------------------------|
| rab (רַב) [pronounced rah <sup>b</sup> v]                | <i>many, much, great</i> (in the sense of <i>large</i> or <i>significant</i> , not <i>acclaimed</i> ); <i>enough</i> ; <i>a multiplication of</i> | masculine singular adjective | Strong's #7227 BDB #912 |
| rab (רַב) [pronounced rah <sup>b</sup> v]                | <i>elder; great man; leader, captain, chief; one who is masterful or skillful</i>   | masculine singular noun      | Strong's #7227 BDB #912 |
| rabbîym (רַבִּיִּם) [pronounced rah <sup>b</sup> v-BEEM] | <i>a multitude, many [men]; great ones, elders; darts, arrows; archers; the many [as in a band of soldiers]</i>                                   | masculine plural noun        | Strong's #7227 BDB #912 |

<sup>109</sup> Barnes' Notes, Vol. II, p. 328.

|  |   |                             |                            |
|--|---|-----------------------------|----------------------------|
| rabbâh (רַבָּה)<br>[pronounced <i>rahb-BAW</i> ] | <i>many, much, great</i> (in the sense of <i>large</i> or <i>significant</i> , not acclaimed) | feminine singular adjective | Strong's #7227<br>BDB #912 |
|--|---|-----------------------------|----------------------------|

The BDB definitions are *much, many, great; much; many; abounding in; more numerous than; abundant, enough; great; strong; greater than; much, exceedingly; [as a masculine noun] captain, chief.*

34. **Combo:** Deut. 2:3 3:26

|   |   |  |                            |
|---|---|--|----------------------------|
| rab (רַב) [pronounced <i>rah<sup>b</sup>v</i> ] | <i>many, much, great</i> (in the sense of <i>large</i> or <i>significant</i> , not acclaimed)       | masculine singular adjective   | Strong's #7227<br>BDB #912 |
| lâmed (ל) [pronounced <i>l<sup>e</sup></i> ]    | <i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i> | directional/relational preposition with the 2 <sup>nd</sup> person masculine plural suffix | No Strong's #<br>BDB #510  |

Literally, we have *much for you [all]*. We might interpret this as *we have had too much of you, we have had enough of you, you have gone on long enough, you are too much* (spoken ironically). We have a similar idiomatic usage in Gen. 45:28 Exodus 9:28. This idiom expresses great dissatisfaction.

35. **Masculine\_noun:** which means *chief*. Strong's #7227 BDB #913.

36. **Proper\_noun/location:** which means *great of population*; transliterated *Rabbah, Rabba*. Strong's #7237 BDB #913. Deut. 3:11 2Sam. 11:1 12:26 17:26

|  |  |                         |                            |
|--|--|-------------------------|----------------------------|
| Rabbâh (רַבָּה)<br>[pronounced <i>rahb-BAW</i> ] | <i>many, much, great</i> (in the sense of <i>large</i> or <i>significant</i> , not acclaimed); transliterated <i>Rabbah, Rabba</i> | a proper, locative noun | Strong's #7237<br>BDB #913 |
|--|--|-------------------------|----------------------------|

37. **Masculine\_substantive\_(or\_adjective):** rôb (רֹב) [pronounced *roh<sup>b</sup>v*], which means *multitude, abundance, greatness*. Gesenius suggests that pârats is the infinitive of it verbal cognate, which, considering the lâmed prefix, makes sense. The verb means *to become much, to be many, to increase*. Here, in 1Chron. 4:38, it would be rendered *to an abundance*. Strong's #7230 BDB #913. Gen. 16:10 27:28 30:30 32:12 48:16 Exodus 15:7 Deut. 1:10 Joshua 9:13 11:4 Judges 6:5 7:12 1Sam. 1:16 2Sam. 17:11 1Kings 1:19 3:8 4:20 7:47 1Chron. 4:38 12:40 (with the lâmed preposition) Psalm 33:16, 17 51:1 52:7 106:7, 45 150:2 Prov. 5:23 7:21 10:19 Eccles. 1:18

|   |  |                                    |                            |
|---|--|------------------------------------|----------------------------|
| rôb (רֹב) [pronounced <i>roh<sup>b</sup>v</i> ] | <i>multitude, much, abundance, greatness; plenty</i> | masculine singular construct       | Strong's #7230<br>BDB #913 |
| lâmed (ל) [pronounced <i>l<sup>e</sup></i> ]    | <i>to, for, towards, in regards to</i>               | directional/relational preposition | No Strong's #<br>BDB #510  |
| rôb (רֹב) [pronounced <i>roh<sup>b</sup>v</i> ] | <i>multitude, abundance, greatness; plenty</i>       | masculine singular construct       | Strong's #7230<br>BDB #913 |

In 1Chron. 4:38, Gesenius suggests that pârats is the infinitive of it verbal cognate, which, considering the lâmed prefix, makes sense. We have the same construction here. The verb means *to become much, to be many, to increase*. Here (1Chron. 4:38 12:40), we might render this, *to increase, to become great in number*; or let me suggest *to an abundance; in great abundance*. In 1Chron. 12:40, ESV, HCSB and NRSV moved this further back into the verse and rendered it *abundant provisions of* (in combination with a previous noun); so did *The Amplified Bible* rendering it *abundant supplies of*; God's Word™ also moved it further back in the verse, rendering it *plenty of*; so did the NASB (*great quantities of*) and NAB (*in great quantity of*). Others have rendered this as follows: *abundantly* (MKJV, NKJV); *in abundance* (HNV, Rotherham, Tanakh, WEB); *abundant* (Owen); *to great plenty* (LTHB).

38. **Feminine\_noun:** r<sup>e</sup>bâbâh (רִבְבָּאָה) [pronounced r<sup>e</sup>b<sup>u</sup>vaw-<sup>B</sup>VAW], which means *multitude, myriad, ten thousand*. Strong's #7233 BDB #914. Gen. 24:60 1Sam. 18:7 21:11 29:5

|   |  |  |                            |
|---|--|--|----------------------------|
| r <sup>e</sup> bâbâh (רִבְבָּאָה)<br>[pronounced r <sup>e</sup> b <sup>u</sup> vaw- <sup>B</sup> VAW] | <i>multitude, myriad, ten thousand</i> | feminine singular noun<br>with a 3 <sup>rd</sup> person<br>masculine singular suffix | Strong's #7233<br>BDB #914 |
|---|--|--|----------------------------|

39. **Feminine\_noun:** ribbôthayim (רִבְבוֹתַיִם) [pronounced rihb-boh-thah-YIHM], which means *twenty thousand*. Strong's #7239 BDB #914. Psalm 68:17

|                                       |                     |                        |                            |
|---------------------------------------|---------------------|------------------------|----------------------------|
| ribbôw (רִבּוֹ) [pronounced rihb-BOH] | <i>ten thousand</i> | feminine singular noun | Strong's #7239<br>BDB #914 |
|---------------------------------------|---------------------|------------------------|----------------------------|

Also spelled ribbôw' (רִבּוֹא') [pronounced rihb-BOH].

|  |                          |                      |                            |
|--|--------------------------|----------------------|----------------------------|
| ribbôthayim (רִבְבוֹתַיִם) [pronounced rihb-boh-thah-YIHM] | <i>twenty thousand</i>   | feminine dual noun   | Strong's #7239<br>BDB #914 |
|  | <i>myriad</i>            | feminine noun        | Strong's #7239<br>BDB #914 |
|  | <i>tens of thousands</i> | feminine plural noun | Strong's #7239<br>BDB #914 |

40. **Masculine\_plural\_noun:** which means *copious showers*. Strong's #7241 BDB #914.  
 41. **Masculine\_proper\_noun:** which is transliterated *Jeroboam*. Strong's #3379 BDB #914.  
 42. **Verb2:** râbab (רִבַּב) [pronounced raw<sup>b</sup>-VAH<sup>B</sup>V] which means *to shoot*. Strong's #7232 BDB #914. Gen. 49:23 Psalm 18:14\*

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| râbab (רִבַּב) [pronounced raw <sup>b</sup> -VAH <sup>B</sup> V] | <i>to shoot</i> | 3 <sup>rd</sup> person plural, Qal perfect | Strong's #7231<br>BDB #912 |
|--|-----------------|--|----------------------------|

This verb is also translated *to become many, to become great in number, to be great in number, to increase*. Strong's #7231 BDB #912.

43. **Masculine\_noun3:** ra<sup>b</sup>v (רַב) [pronounced rah<sup>b</sup>v], which is often translated here *arrows* or *archer*. This word actually has a couple of different meanings, the primary one being *many* (it is an adjective). Therefore, it is reasonable to render this as *His many*, understanding it to refer to a band of soldiers. That the verbal cognate for this means *to shoot* is debatable. In fact, in Scripture, we have this particular word rendered *many* or *the many* or words to that effect nearly 500 times. How many times is this rendered *archer* or *arrows*? Twice—here and in Jer. 50:29. Now, you may wonder why I sometimes beat this Hebrew to death like this. I want you to understand what is really here. The main reason to suppose that Job is talking about being surrounded by archers is tradition. The common meaning for this Hebrew word is *many*, and nothing is lost by taking it in that way and understanding it to refer to *archers, those bearing swords or spears* or to *soldiers* in general. Strong's #7228 BDB #914. Job 16:12b–13
44. **Verb1:** which means *to confine*. Strong's #none BDB #914.
45. **Masculine\_noun:** râbîyd (רִבְיָד) [pronounced raw-BEED], which means *chain, ornament for the neck*. Strong's #7242 BDB #914. Gen. 41:42

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| râbîyd (רִבְיָד) [pronounced raw-BEED] | <i>chain, ornament for the neck</i> | masculine singular construct | Strong's #7242<br>BDB #914 |
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46. **Verb2:** râbad (רִבַּד) [pronounced raw-BAHD], which means *to be spread out [over a bed or couch], to deck, to show patches of color, to become clouded*. Strong's #7234 BDB #914. Prov. 7:16\*

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| râbad (רִבַּד) [pronounced raw-BAHD] | <i>to be spread out [over a bed or couch], to deck, to show patches of color, to become clouded</i> | 1 <sup>st</sup> person singular suffix, Qal perfect | Strong's #7234<br>BDB #914 |
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47. **Masculine\_noun:** mar<sup>e</sup>baddîym (מִרְבַּדִּיִּם) [pronounced mahr-bahd-DEEM], which means *coverings [of*



*tapestry*]; *cushions spread out*. Strong's #4765 BDB #915. Prov. 7:16

|   |   |                       |                         |
|---|---|-----------------------|-------------------------|
| mar <sup>e</sup> baddîym (מִידְבָּרִים) [pronounced <i>mahr-bahd-DEEM</i> ] | <i>coverings [of tapestry]; cushions spread out</i> | masculine plural noun | Strong's #4765 BDB #915 |
|---|---|-----------------------|-------------------------|

48. **Verb:** rābâh (הָבַר) [pronounced *raw<sup>b</sup>-VAWH*], which means *to become much, to become many, to multiply, to increase in population and in whatever else*. In the Piel, it means *to multiply, to increase, to acquire much*. In the Hiphil, it means *to cause to become many, to make much, to multiply, to increase, to enlarge, to cause to greatly increase*. Strong's #7235 BDB #915. Gen. 1:22 3:16 7:17 8:17 9:1 15:1 16:10 17:2 21:20 22:17 26:4 28:3 34:12 35:11 38:12 41:49 43:34 47:27 48:4 Exodus 1:7 7:3 11:9 16:17 30:15 32:13 Deut. 1:10 3:5 17:16 30:5 Joshua 13:1 22:8 Judges 9:29 16:24 20:38 1Sam. 1:12 2:3 7:2 14:30 26:21 2Sam. 1:4 8:8 12:2, 30 18:8 22:36 1Kings 4:29, 30 1Chron. 5:23 8:40 Job 10:17 Psalm 44:12 78:38 Prov. 4:10 6:35 9:11 Eccles. 1:16 2:7

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| rābâh (הָבַר) [pronounced <i>raw<sup>b</sup>-VAWH</i> ] | <i>to become much, to become many, to multiply, to increase in population and in whatever else; to become [or grow] great</i>                       | 3 <sup>rd</sup> person feminine singular, Qal imperfect     | Strong's #7235 BDB #915 |
| rābâh (הָבַר) [pronounced <i>raw<sup>b</sup>-VAWH</i> ] | <i>be (become) much, become many, multiply, increase in population and in whatever else; become [or grow] great</i>                                 | 2 <sup>nd</sup> person masculine singular, Qal imperative   | Strong's #7235 BDB #915 |
| rābâh (הָבַר) [pronounced <i>raw<sup>b</sup>-VAWH</i> ] | <i>to multiply, to increase [in population and in whatever else]; to bring up</i>   | 3 <sup>rd</sup> person feminine singular, Piel imperfect    | Strong's #7235 BDB #915 |
| rābâh (הָבַר) [pronounced <i>raw<sup>b</sup>-VAWH</i> ] | <i>to make [do] much; to multiply, to increase; to give much; to lay much; to have much; to make great; many [as a Hiphil infinitive construct]</i> | 3 <sup>rd</sup> person masculine singular, Hiphil imperfect | Strong's #7235 BDB #915 |
| rābâh (הָבַר) [pronounced <i>raw<sup>b</sup>-VAWH</i> ] | <i>making [do] much; multiplying, increasing; giving much; laying much; having much; making great; many [as a Hiphil infinitive construct]</i>      | Hiphil participle   | Strong's #7235 BDB #915 |

When the Hiphil is followed by an infinitive and gerund—or by a finite verb—it can mean *much*.

The Hiphil infinitive absolute is often used as an adverb: *in doing much, very much, exceedingly great* (the latter two with the adverb *m<sup>e</sup>ôd*).

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| m <sup>e</sup> ôd (דָּאָם) [pronounced <i>m<sup>e</sup>-ODE</i> ] | <i>exceedingly, extremely, greatly, very</i> | adverb | Strong's #3966 BDB #547 |
|---|--|--------|-------------------------|

Together, they are translated *exceedingly much, exceedingly great, a tremendous (incredible) amount; a [staggeringly] large quantity, in great abundance, great many, very many*.

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| rābâh (הָבַר) [pronounced <i>raw<sup>b</sup>-VAWH</i> ] | <i>make [do] much; multiply, increase; give much; lay much; have much; make great; many [as a Hiphil infinitive construct]</i> | 2 <sup>nd</sup> person masculine singular, Hiphil imperative | Strong's #7235 BDB #915 |
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|   |  |  |                         |
|---|--|--|-------------------------|
| râbâh (רָבַח) [pronounced raw <sup>b</sup> -VAWH]   | to make great, to exalt  | 3 <sup>rd</sup> person feminine singular, Pael imperfect | Strong's #7235 BDB #915 |
| 49. <b>Negative_plus_verb:</b> It appears as though râ <sup>b</sup> vâh (רָבַח) [pronounced raw <sup>b</sup> -VAWH], (which means <i>to become much, to become many, to multiply, to increase in population and in whatever else.</i> ) Combined with a negative means <i>to stop [doing whatever]</i> . Strong's #7235 BDB #915. 1Sam. 2:3   |  |  |                         |
| 50. <b>Masculine_noun:</b> 'ar <sup>e</sup> beh (הַרְבֵּה) [pronounced ahr-BEH], which means <i>locust, a locust swarm, a kind of locust</i> . BDB adds some odd definitions: (CLBL); 2a) <i>sudden disappearance (figuratively)</i> ; 2b) <i>insignificance (figuratively)</i> ; 2c) <i>activity (figuratively)</i> . Strong's #697 BDB #916. Exodus 10:4 1Kings 8:37 Psalm 105:34   |  |  |                         |
| 'ar <sup>e</sup> beh (הַרְבֵּה) [pronounced ahr-BEH]  | locust, a locust swarm, a kind of locust; figuratively: sudden disappearance, insignificance, activity | masculine singular noun                                  | Strong's #697 BDB #916  |
| 51. <b>Masculine_noun:</b> which means <i>abundance, increase</i> . Strong's #4766 BDB #916.  |  |  |                         |
| 52. <b>Feminine_noun:</b> which means <i>much</i> . Strong's #4767 BDB #916.  |  |  |                         |
| 53. <b>Feminine_noun:</b> mar <sup>e</sup> biyth (מַרְבִּית) [pronounced mahr <sup>e</sup> -BEETH], which means <i>multitude, magnitude; increase, greatest part, great number; progeny; interest, usury</i> . Strong's #4768 BDB #916. 1Sam. 2:33 1Chron. 12:29  |  |  |                         |
| mar <sup>e</sup> biyth (מַרְבִּית) [pronounced mahr <sup>e</sup> -BEETH]  | multitude, magnitude; increase, greatest part, great number, majority; progeny; interest, usury        | feminine singular construct                              | Strong's #4768 BDB #916 |
| 54. <b>Feminine_noun:</b> which means <i>increase, brood</i> . Strong's #8635 BDB #916.   |  |  |                         |
| 55. <b>Feminine_noun:</b> tarb <sup>i</sup> biyth (תַּרְבִּית) [pronounced tar <sup>b</sup> -beeth] and it is built on the word for <i>increase</i> , and it means <i>usury</i> . Strong's #8636 BDB #916. Lev. 25:36   |  |  |                         |
| 56. <b>Verb2:</b> which means <i>to shoot</i> . Strong's #7235 BDB #916.  |  |  |                         |
| 57. <b>Verb:</b> which means <i>to mix, to stir</i> . Strong's #7246 BDB #916.  |  |  |                         |
| 58. <b>Masculine_noun:</b> 'ar <sup>e</sup> ba' (עֲבָרָא) [pronounced ahr <sup>e</sup> -BAHĠ], which means <i>four</i> . Also in feminine as well. Strong's #702 BDB #916. Gen. 2:10 11:13 14:5, 9 15:13 23:15 31:41 32:6 33:1 46:22 47:24 Exodus 12:6, 40 22:1 25:12, 34 26:2, 32 27:2, 16 28:17 Deut. 3:11 22:12 1Sam. 4:2 22:2 25:13 27:7 30:10 2Sam. 12:6 (15:7) 21:20, 21 1Kings (4:26) 6:1 7:2, 19 8:65 9:28 1Chron. 12:25 Job 1:19 |  |  |                         |
| 'ar <sup>e</sup> ba' (עֲבָרָא) [pronounced ahr <sup>e</sup> -BAHĠ]  | four   | masculine singular noun; numeral                         | Strong's #702 BDB #916  |
| 'ar <sup>e</sup> bâ'âh (הַעֲבָרָא) [pronounced ahr <sup>e</sup> -baw-ĠAW]   | four   | feminine singular noun; numeral                          | Strong's #702 BDB #916  |
| 'ar <sup>e</sup> ba'tayim (פִּתְעֲבָרָא) [pronounced ahr <sup>e</sup> -bah-TAH-yim]   | fourfold, four times   | adverb; dual of Strong's #702                            | Strong's #706 BDB #916  |
| 59. <b>Undeclined_plural_noun:</b> 'ar <sup>e</sup> bâ'îym (מִיעֲבָרָא) [pronounced ar <sup>e</sup> -BAW-ĠEEM], which means <i>forty</i> . Strong's #705 BDB #917. Gen. 5:13 7:4, 12 8:6 18:28 25:20 26:34 32:15 47:28 50:3 Exodus 16:35 24:18 26:19 Deut. 1:3 2:7 Judges 3:11 1Sam. 4:18 17:16 2Sam. 2:10 5:4 15:7 1Kings 2:11 4:26 6:17 7:3 1Chron. 12:37 Psalm 95:10   |  |  |                         |
| 'ar <sup>e</sup> bâ'îym (מִיעֲבָרָא) [pronounced ar <sup>e</sup> -BAW-ĠEEM]   | forty  | undeclinable plural noun                                 | Strong's #705 BDB #917  |
| 60. <b>Piel_Verb:</b> râba' (עֲבַר) [pronounced raw-BAHĠ], which means <i>squared, to square</i> . Strong's #7251 BDB #917. Exodus 27:1 28:16 30:1 1Kings 7:5   |  |  |                         |

|                                     |   |  |                         |
|-------------------------------------|---|--|-------------------------|
| râba' (עָבַר) [pronounced raw-BAHG] | to square                                   | 3 <sup>rd</sup> person masculine singular, Qal imperfect | Strong's #7251 BDB #917 |
| râba' (עָבַר) [pronounced raw-BAHG] | being squared, making square, squaring [up] | Qal passive participle                                   | Strong's #7251 BDB #917 |
| râba' (עָבַר) [pronounced raw-BAHG] | [being] squared                             | Pual passive participle                                  | Strong's #7251 BDB #917 |

This is identical in spelling to Strong's #7250, which means *to lie stretched out, lie down*. The idea may be related to *sprawling out on all fours*.

61. **Masculine\_noun:** reba' (עָבַר) [pronounced re<sup>b</sup>-VAHG], which means *a quarter, a fourth part; a side* [i.e., one of four sides]. In the Aramaic, it means *four sides*. Strong's #7253 BDB #917. Exodus 29:40 1Sam. 9:8

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|--|--|-------------------------|-------------------------|
| reba' (עָבַר) [pronounced re <sup>b</sup> -VAHG] | a quarter, a fourth part; a side [i.e., one of four sides] | masculine singular noun | Strong's #7253 BDB #917 |
|--|--|-------------------------|-------------------------|

62. **Masculine\_noun:** r<sup>e</sup>biy' (יְעִיבָר) [pronounced r<sup>e</sup>-bee-GEETH], which means *a fourth*. Also feminine. Ordinal numeral. Used much more often than two words above. Strong's #7243 BDB #917. Gen. 1:18 2:14 15:15 Exodus 28:20 29:40 2Sam. 3:4 1Kings 6:1, 33 1Chron. 12:10

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|---|----------|--|-------------------------|
| r <sup>e</sup> biy' (יְעִיבָר) [pronounced r <sup>e</sup> -bee-GEETH] | a fourth | masculine singular adjective; numeral; with the definite article | Strong's #7243 BDB #917 |
| r <sup>e</sup> biy' (יְעִיבָר) [pronounced r <sup>e</sup> -bee-GEETH] | a fourth | feminine singular adjective; numeral; with the definite article  | Strong's #7243 BDB #917 |

63. **Adjective:** ribbêym (מִיְעִיבָר) [pronounced rihb-bay-GEETH], which means *pertaining to the fourth (in a series), a fourth [generation]*. Strong's #7256 BDB #918. Exodus 20:5 Deut. 5:9

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| ribbêym (מִיְעִיבָר) [pronounced rihb-bay-GEETH] | pertaining to the fourth (in a series), a fourth [generation] | masculine plural adjective | Strong's #7256 BDB #918 |
|--|---|----------------------------|-------------------------|

64. **Verb2:** which means *to lie stretched out, to lie down*. Strong's #7250 BDB #918.

65. **Masculine\_proper\_noun:** which means ; transliterated . Strong's #7254 BDB #918.

66. **Verb:** râbats (צָבַר) [pronounced raw<sup>b</sup>-VAHTS], which means *to stretch oneself out, to lie down, to recline, to settle upon*. We first saw this verb in Gen. 4:7, when God told Cain that sin was laying at his door. This verb is mostly use for animals lying down and making their lair (Job 11:19 Isa. 13:21 17:2 Ezek. 19:2). In Num. 22:27, it appears in the English if the mule suddenly falls over; however, it suddenly *settles in to rest*. I'll render it in Job 11:19 as "And you will lie down [and settle in]." Strong's #7257 BDB #918. Gen. 29:2 49:9, 14, 25 Exodus 23:5 Deut. 22:6 29:20 Job 11:19 Psalm 23:2

|   |  |   |                         |
|---|--|---|-------------------------|
| râbats (צָבַר) [pronounced raw <sup>b</sup> -VAHTS] | to lie down, to lie in wait; to recline, to stretch oneself out, to settle upon  | 3 <sup>rd</sup> person masculine singular, Qal imperfect  | Strong's #7257 DB #918  |
| râbats (צָבַר) [pronounced raw <sup>b</sup> -VAHTS] | is lying down, lying in wait; reclines, is stretching out, settles upon; sitting | Qal active participle   | Strong's #7257 DB #918  |
| râbats (צָבַר) [pronounced raw <sup>b</sup> -VAHTS] | to make to lie down, to cause to to lie down; to lay [down stones]               | 3 <sup>rd</sup> person masculine singular, Hiphil imperfect with a 1 <sup>st</sup> person singular suffix | Strong's #7257 BDB #918 |

67. **Masculine\_noun:** which means *a place of lying down, a place where one may rest*. Strong's #7258 BDB #918.
68. **Masculine\_noun:** which means *a resting place (for animals, indicating desolation)*. Strong's #4769 BDB #918.
69. **Masculine\_noun:** mar<sup>e</sup>bêq (מַרְבֵּק) [pronounced *mahr<sup>e</sup>-BAYK*], which means *a stall (for animals)*. Strong's #4770 BDB #918. 1Sam. 28:24

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|---|------------------------------|-------------------------|----------------------------|
| mar <sup>e</sup> bêq (מַרְבֵּק)<br>[pronounced <i>mahr<sup>e</sup>-BAYK</i> ] | <i>a stall (for animals)</i> | masculine singular noun | Strong's #4770<br>BDB #918 |
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70. **Feminine\_proper\_noun:** Rib<sup>e</sup>qâh (רִיבְקָה) [pronounced *rihb-KAW*], which means *ensnarer; a noose; fat, fattened; a quarrel appeased*; which is transliterated *Rebekah, Rebekkah, Rebecca*. Strong's #7259 BDB #918. Gen. 22:23 24:15 25:20 26:7 27:5 28:5 29:12 35:8 49:31

|  |   |                               |                            |
|--|---|-------------------------------|----------------------------|
| Rib <sup>e</sup> qâh (רִיבְקָה)<br>[pronounced <i>rihb-KAW</i> ] | <i>ensnarer; a noose; fat, fattened; a quarrel appeased; which is transliterated Rebekah, Rebekkah, Rebecca</i> | feminine singular proper noun | Strong's #7259<br>BDB #918 |
|--|---|-------------------------------|----------------------------|

71. **Masculine\_noun:** rege<sup>b</sup>v (רֶגֶב) [pronounced *REH-ge<sup>B</sup>V*], which means *a clod [of earth]*. Strong's #7263 BDB #918. Job 21:33

72. **Masculine\_noun:** which means *a heap, a mound*. Strong's #68 & #5045 BDB #918.

73. **Masculine\_proper\_noun:** 'Ar<sup>e</sup>gôb (אֲרֻגּוֹב) [pronounced *ahr-GOHB*], which means *heap, region of clods*; transliterated *Argob*. A district or area in Bashan (noun proper locative); one of king Pekah's officers (noun proper masculine). Strong's #709 BDB #918. Deut. 3:4 1Kings 4:13

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|---|--|--|---------------------------|
| 'Ar <sup>e</sup> gôb (אֲרֻגּוֹב)<br>[pronounced <i>ahr-GOHB</i> ] | <i>heap, region of clods; transliterated Argob</i> | masculine singular proper noun; location | Strong's #709<br>BDB #918 |
|---|--|--|---------------------------|

74. **Verb:** râgaz (רָגַז) [pronounced *rawg-GAHZ*], which means *to be agitated, to quiver, to quake, to become excited, perturbed, disquieted*. In the Hiphil, *to become enraged, to be caused to disquieted, to be caused to quake, to provoke*. You will notice quite a difference between the meanings *to be caused to be disquieted* and *to provoke*. The difference is the subject and the verb; here is it found with the direct object God; no matter who it is, there is no *disquieting* of God. In other portions of Scripture, this has God as the subject (1Sam. 28:15 Job 9:6 Isa. 23:11). Strong's #7264 BDB #919. Gen. 45:24 Exodus 15:14 Deut. 2:25 1Sam. 14:15 28:15 2Sam. 7:10 18:33 22:8 Job 12:6 Psalm 99:1

|  |   |   |                            |
|--|---|---|----------------------------|
| râgaz (רָגַז) [pronounced <i>rawg-GAHZ</i> ] | <i>to be agitated, to quiver, to quake, to become excited, perturbed, disquieted; moved with anger, fear, guilt or joy; to fear, to tremble</i>       | 3 <sup>rd</sup> person masculine singular, Qal imperfect      | Strong's #7264<br>BDB #919 |
| râgaz (רָגַז) [pronounced <i>rawg-GAHZ</i> ] | <i>to cause to quake [or be disquieted]; to disturb, to disquiet; to provoke to anger, to irritate, to provoke; to cause to fear, to make tremble</i> | 3 <sup>rd</sup> person masculine singular, Hiphil imperfect   | Strong's #7264<br>BDB #919 |
| râgaz (רָגַז) [pronounced <i>rawg-GAHZ</i> ] | <i>to act with anger, to be tumultuous;</i>   | 3 <sup>rd</sup> person masculine singular, Hithpael imperfect | Strong's #7264<br>BDB #919 |

75. **Masculine\_noun:** rôgez (רֹגֶז) [pronounced *ROW-ghehz*], which means *[great] agitation, excitement, raging; rage; vibrating [trembling] in fear*. Strong's #7267 BDB #919. It also means *great agitation*. It is the verbal cognate which gives us the more precise understanding of this word. Strong's #7267 BDB #919. Job 3:17, 26 14:1

|                                      |  |                         |                            |
|--------------------------------------|--|-------------------------|----------------------------|
| rôgez (רָגַז) [pronounced ROW-ghehz] | [great] agitation, excitement, raging; rage; vibrating [trembling] in fear | masculine singular noun | Strong's #7267<br>BDB #919 |
|--------------------------------------|--|-------------------------|----------------------------|

This is a person who has almost completely given into their old sin nature—their primal rage, if you will—and are on the verge of acting without any self-control or limits. In some passages (like Job 3:26), I don't think that we are dealing with a word which is equivalent to emotional instability, but to physical shaking and tremors instead.

76. **Adjective:** which means *quivering, quaking*. Strong's #7268 BDB #919.
77. **Masculine\_noun:** 'argâz (אֲרָגָז) [pronounced ahr-GAWZ], which means *box, chest, coffer*. At first glance, when looking at this verse alone, this appears to be a synonym for *ark* and is only found in this chapter of 1Samuel. However, in v. 11, it is clear that this is something other than the Ark. Because this word is found only this chapter, speculation has arisen as to whether it is a Semitic word or not and if perhaps it means *bag* or *pouch*. Strong's #712 BDB #919. 1Sam. 6:8, 11

|   |                           |                         |                           |
|---|---------------------------|-------------------------|---------------------------|
| 'argâz (אֲרָגָז)<br>[pronounced ahr-GAWZ] | <i>box, chest, coffer</i> | masculine singular noun | Strong's #712<br>BDB #919 |
|---|---------------------------|-------------------------|---------------------------|

78. **Feminine\_noun:** regel (רֶגֶל) [pronounced REH-gel], which means *foot, feet*. I don't think it means *ankles, legs*. With reference to 1Sam. 17:6: Although many translations have this armor *on the legs*, I don't know that regel can be used that way. It is found numerable times in the Old Testament and rendered almost each and every time *feet*. I think that what we have is armor *above the feet*, which is the same as having armor on the legs or shins. Strong's #7272 BDB #919. Gen. 8:9 18:4 19:2 24:32 29:1 30:30 33:14 41:44 43:24 49:10 Exodus 3:5 4:25 12:11 21:24 24:10 25:26 29:20 30:19 Deut. 2:5 Judges 1:6 3:24 4:10, 19 1Sam. 2:9 14:13 17:6 23:22 24:3 25:24, 41 2Sam. 2:18 9:3 14:25 15:16 19:24, 27 21:20 22:10, 33 1Kings 2:5 5:3 Job 2:7 18:11 Psalm 56:13 99:5 110:1 Prov. 1:15, 16 3:23 4:26 5:5 6:13, 18 7:11

|                                    |   |                        |                            |
|------------------------------------|---|------------------------|----------------------------|
| regel (רֶגֶל) [pronounced REH-gel] | <i>foot, leg; metaphorically step, gait, pace; turn</i> | feminine singular noun | Strong's #7272<br>BDB #919 |
|------------------------------------|---|------------------------|----------------------------|

BDB offers up the following definitions: *foot, leg; of God (anthropomorphic); of seraphim, cherubim, idols, animals, table; according to the pace of (with preposition); three times (feet, paces)*.

|   |   |  |                            |
|---|---|--|----------------------------|
| rag <sup>e</sup> layim (רַגְלַיִם)<br>[pronounced RAHG-lah-yim] | <i>feet, [two] feet, [two] legs; metaphorically for steps taken in one's life</i> | feminine dual noun with the 3 <sup>rd</sup> person masculine singular suffix | Strong's #7272<br>BDB #919 |
| r <sup>e</sup> gâlîym (רַגְלֵי) [pronounced reh-gaw-LEEM]       | <i>feet, legs; metaphorically steps, beats [of the feet], times</i>               | feminine plural noun   | Strong's #7272<br>BDB #919 |

79. **Combo:** Gen. 30:30

|  |   |  |                            |
|--|---|--|----------------------------|
| lâmed (ל) [pronounced l <sup>e</sup> ] | <i>to, for, towards, in regards to</i>                  | directional/relational preposition                                     | No Strong's #<br>BDB #510  |
| regel (רֶגֶל) [pronounced REH-gel]     | <i>foot, leg; metaphorically step, gait, pace; turn</i> | feminine singular noun with the 1 <sup>st</sup> person singular suffix | Strong's #7272<br>BDB #919 |

Owens renders this combination *wherever I turned*. This same idiom is found in Isa. 41:2 (*Who stirred up one from the east whom victory meets at every step? He gives up nations before him, so that he tramples kings underfoot; he makes them like dust with his sword, like driven stubble with his bow.*).

This is also translated *wherever I turned* (CGV, Exp. Bible); *wherever I worked* (the NET Bible); *with my coming* (Kaplan); *since my coming* (NKJV).

Gill: [Or,] *since my coming; or "at my foot" (n); ever since he set foot in his house.*<sup>110</sup>

Poole: [Or,] *Since my coming; Heb. at my foot, i.e. upon my coming; since my feet entered into thy house: or, by my foot, i.e. by my ministry and labour, as this phrase is used.*<sup>111</sup>

Whedon: *Since my coming* — Hebrew, *at my feet; as if the blessings of Jehovah had broken forth and followed Jacob's footsteps wherever he went.*<sup>112</sup>

80. **Verb:** rāgal (לָגַר) [pronounced raw-GAHL], and it means *to move the feet, to foot it, to tread, to go about, to go about as an explorer, to go about as a spy, to go on foot to scope something out.* Strong's #7270 BDB #920. Gen. 42:9 Deut. 1:24 Joshua 2:1 7:2 Judges 18:2 1Sam. 26:4 2Sam. 10:3 15:10 Psalm 15:3

|                                     |  |   |                         |
|-------------------------------------|--|---|-------------------------|
| rāgal (לָגַר) [pronounced raw-GAHL] | <i>to move the feet, to foot it, to tread, to go about; to be a tale-bearer, to slander</i>  | 3 <sup>rd</sup> person masculine singular, Qal perfect      | Strong's #7270 BDB #920 |
| rāgal (לָגַר) [pronounced raw-GAHL] | <i>to teach to walk</i>  | 3 <sup>rd</sup> person masculine singular, Tiphel imperfect | Strong's #7270 BDB #920 |
| rāgal (לָגַר) [pronounced raw-GAHL] | <i>to move the feet, to foot it, to tread, to go about, to go about as an explorer, to go about as a spy, to go on foot to scope something out; to slander</i> | 3 <sup>rd</sup> person masculine singular, Piel perfect     | Strong's #7270 BDB #920 |
| rāgal (לָגַר) [pronounced raw-GAHL] | <i>spies, explorers; those who move about by foot; secret messengers; slanderers</i>   | masculine plural, Piel participle                           | Strong's #7270 BDB #920 |

A more modern take on this word might be *propagandists, revolutionaries, political operatives.*

81. **Adjective:** rag<sup>o</sup>lîy (יֵלֵגַר) [pronounced rahg<sup>o</sup>-LEE], which means *on foot, footmen.* Strong's #7273 BDB #920. Exodus 12:37 Judges 20:2 1Sam. 4:10 5:4 2Sam. 8:4

|  |                                       |                              |                         |
|--|---------------------------------------|------------------------------|-------------------------|
| rag <sup>o</sup> lîy (יֵלֵגַר) [pronounced rahg <sup>o</sup> -LEE] | <i>on foot, footmen; foot soldier</i> | masculine singular adjective | Strong's #7273 BDB #920 |
|--|---------------------------------------|------------------------------|-------------------------|

82. **Feminine plural noun:** which means *place of the feet, feet.* Strong's #4772 BDB #920.

83. **Proper noun location:** Rôg<sup>o</sup>lîym (רֹגֵלִיִּם) [pronounced row-gel-EEM], which means *feet, place for feet; place of fullers* and is transliterated *Rogelim*. Strong's #7274 BDB #920. 2Sam. 17:27 19:31

|   |   |                       |                         |
|---|---|-----------------------|-------------------------|
| Rôg <sup>o</sup> lîym (רֹגֵלִיִּם) [pronounced row-gel-EEM] | <i>feet, place for feet; place of fullers and is transliterated Rogelim</i> | proper noun; location | Strong's #7274 BDB #920 |
|---|---|-----------------------|-------------------------|

BDB says this is a *place in the highlands east of the Jordan.*<sup>113</sup>

84. **Verb:** rāgam (רָגַם) [pronounced raw-GAHL], which means *to execute by stoning.* It is found first in the Bible in Lev. 20:2, 20. Gesenius gives the meanings as *to bring together, to heap up, to pile, to pile up stones, to cast stones, to stone, to colour, to paint* (in the sense of throwing something on paper). In the Bible, this

<sup>110</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Gen. 30:30.

<sup>111</sup> Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, Gen. 30:30.

<sup>112</sup> Whedon's *Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; Gen. 30:30.

<sup>113</sup> *The Brown-Driver-Briggs Hebrew and English Lexicon*; Hendrickson Publishers; ©1996; e-sword, H7274.



appears to only be used to mean *to execute by stoning*. Strong's #7275 BDB #920. (Lev. 2:2 or 20?). Joshua **7:25** (and synonym Strong's #5619)

85. **Feminine\_noun:** which means *heap [of stones]; crowd [of people]*. Evolved meaning? Strong's #7277 BDB #920. Psalm 68:27

|  |   |  |                            |
|--|---|--|----------------------------|
| rig <sup>e</sup> mâh (מַגֵּן)<br>[pronounced <i>rihg<sup>e</sup>-MAW</i> ] | <i>heap [of stones]; crowd [of people]; a band, a company; execution stones; means of execution; means of control</i> | feminine singular noun<br>with the 3 <sup>rd</sup> person<br>masculine plural suffix | Strong's #7277<br>BDB #920 |
|--|---|--|----------------------------|

The meaning of this word is more difficult to ascertain; it is based upon the verb which means *to execute by stoning*. Strong's #7275 BDB #920. Perhaps this means *execution stones* or *means of execution* or *means of control*.

Although the NET Bible® has *in their robe* and the NJB has *in their bright-coloured robes*, I am unable to find any Hebrew words for *robes* or for *garments* which are closer than having one consonant in common. The Greek and Latin render this as *their leaders*; and, again, I cannot find a Hebrew word which means *leader, ruler* which is at all similar to rig<sup>e</sup>mâh (מַגֵּן) [pronounced *rihg<sup>e</sup>-MAW*]. However, I took this word to possibly mean *means of control*, which is not a far distance from *leader, ruler*. At the very least, David does impress us with his extraordinary vocabulary.

86. **Feminine\_noun:** which means *sling*. Strong's #4773 BDB #920.  
 87. **Masculine\_proper\_noun:** which means *friend, stone, heap of stones* and is transliterated. Strong's #7276 BDB #920.  
 88. **Masculine\_proper\_noun:** which means and is transliterated. Strong's #7278 BDB #920.  
 89. **Verb:** râgan (רָגַן) [pronounced *raw-GAHN*], which means *to murmur, to whisper, to backbite, to slander*. Strong's #7279 BDB #920. Deut. 1:27 Psalm 106:25

|   |   |  |                            |
|---|---|--|----------------------------|
| râgan (רָגַן) [pronounced <i>raw-GAHN</i> ] | <i>to murmur, to whisper, to backbite, to slander</i> | 3 <sup>rd</sup> person masculine<br>plural, Niphal imperfect | Strong's #7279<br>BDB #920 |
|---|---|--|----------------------------|

90. **Verb:** râga<sup>c</sup> (רָגַע) [pronounced *raw-GAHG*], and it means *to disturb* in the Qal; possibly *to twinkle* in the Hiphil; *to be at rest or to be in repose* in the Niphal and the Hiphil. This is all according to BDB, and several translations, as is also the idea that in this one place alone, this word in the Qal means *to harden*. When looking up this word in Gesenius, it is like a different world. Their definition: *to terrify, to restrain by threatening, to be afraid, to shrink back, to be still*; in the Niphal, it is said to mean *to be still*; in the Hiphil, it means *to found, to establish, to still, to make still*; in the Hiphil intransitive, it is said to mean *to rest, to dwell quietly*; it can mean *to wink* in the Qal. *To shrink back* (in fear) could be easily applied to the skin tightening back on Job. I really don't see many ways of doing this other than a verse-by-verse study of the occurrences of râgam. It's other occurrence at Prov. 12:19\* needs to be exegeted; there it is probably Strong's #7281 and not #7280. Now, I realize that I probably beat this to death, but there is no reason to translate this word anything but **to rest, to cause to be at rest, to be in a state of peaceful repose**. So, certainly I recognize that this word can mean something different in Job 7:5; however, there is no reason to change its meaning here other than it might sound better. Strong's #7280 BDB #920, #921 Job 7:5

| Râga <sup>c</sup> Chart |   |                   |
|-------------------------|---|-------------------|
| Passage                 | Verse text  | Stem              |
| Job 26:12               | "By His power, He has râga <sup>c</sup> -ed the sea, and by His understanding He has struck down the proud."  | Qal perfect       |
| Isa. 51:15              | "And I am Y <sup>e</sup> howah, your God, râga <sup>c</sup> -ing the sea, when its billows roar; Y <sup>e</sup> howah of Hosts [is] His name." [Jer. 31:35 is very similar] | Qal participle    |
| Jer. 31:35              | "Ho, sword of Y <sup>e</sup> howah, till when will you are removed unto your sheath, râga <sup>c</sup> and cease."  | Niphal imperative |

| Râga' Chart  |  |                   |
|--------------|--|-------------------|
| Passage      | Verse text   | Stem              |
| Isa. 34:14   | And Ziim has met with Alim, and the goat for its companion calls; only there the night owl has râga'-ed and has found for herself a place of rest. | Hiphil perfect    |
| Jer. 50:34   | Their redeemer is strong; Y <sup>e</sup> howah of Armies [is] His name, He thoroughly pleased their cause, so as to cause the land to râga'.       | Hiphil perfect    |
| Jer. 31:2    | Thus said Y <sup>e</sup> howah, "Found grace in the wilderness has a people remaining from the sword; going to cause it to râga'—Israel.           | Hiphil infinitive |
| Deut. 28:65a | And among those nations you will not râga'; in fact, there is no resting-place for the sole of your foot; (Isa. 51:4 Jer. 49:19 50:44 are similar) | Hiphil imperfect  |

91. **Masculine\_noun:** rega' (עָגַר) [pronounced *REH-gahg'*], which means *moment, instant, a wink [of an eye], space, suddenly*. Strong's #7281 BDB #921. Exodus 33:5 Job 7:18 20:5 21:13 Psalm 73:19

|  |   |                                       |                         |
|--|---|---------------------------------------|-------------------------|
| rega' (עָגַר) [pronounced <i>REH-gahg'</i> ] | <i>moment, instant, a wink [of an eye], space, suddenly</i> | masculine singular noun; or an adverb | Strong's #7281 BDB #921 |
|--|---|---------------------------------------|-------------------------|

BDB definitions: 1) a moment (noun masculine); 2) for a moment, at one moment...at another moment (adverb); 3) in a moment (with preposition).

92. **Verb2:** which means *to be at rest, to repose*. Strong's #7280 BDB #921.  
 93. **Adjective:** which means *restful, quiet*. Strong's #7282 BDB #921.  
 94. **Masculine\_noun:** which means *rest*. Poetry. Strong's #4771 BDB #921.  
 95. **Feminine\_noun:** which means *rest, repose*. Poetry. Strong's #4774 BDB #921.  
 96. **Verb3:** which means *to harden; to coagulate, to congeal*. Strong's #7280 BDB #921.  
 97. **Verb:** râgash (רָגַשׁ) [pronounced *raw-GAHSH*], which means *to rage, to be in tumult, to be in commotion*. [The Aramaic equivalent is found in Daniel 6:7, 11, 15, where it means *to assemble; to assemble in a commotion*. Strong's #7284 BDB #1112]. Strong's #7283 BDB #921. Psalm 2:1

|   |   |  |                         |
|---|---|--|-------------------------|
| râgash (רָגַשׁ) [pronounced <i>raw-GASH</i> ] | <i>to rage, to be in tumult, to be in commotion, to gather [in commotion]</i> | 3 <sup>rd</sup> person plural, Qal perfect | Strong's #7283 BDB #921 |
|---|---|--|-------------------------|

98. **Masculine\_noun:** regesh (רֶגֶשׁ) [pronounced *REH-ghesh*], which means *a crowd, in company; a throng*. Strong's #7285 BDB #921. Psalm 55:14 64:2

|  |                                      |                         |                         |
|--|--------------------------------------|-------------------------|-------------------------|
| regesh (רֶגֶשׁ) [pronounced <i>REH-ghesh</i> ] | <i>a crowd, in company; a throng</i> | masculine singular noun | Strong's #7285 BDB #921 |
|--|--------------------------------------|-------------------------|-------------------------|

Barnes: The word used here - הֶרֶגֶשׁ rigshâh - means properly a "noisy crowd, a multitude." The allusion is to such a crowd, such a disorderly and violent rabble, as constituted a mob. He was in danger not only from the secret purposes of the more calm and thoughtful of his enemies who were plotting against him, but from the excited passions of the multitude, and thus his life was in double danger. If he escaped the one, he had no security that he would escape the other.<sup>114</sup>

We also find this word used in Psalm 55:15.

99. **Feminine\_noun:** which means *throng*. Strong's #7285 BDB #921.  
 100. **Verb:** râdad (רָדַד) [pronounced *raw-DAHd*], which means *to beat out; to beat down, to prostrate to the ground, to subdue*. Strong's #7286 BDB #921. 1Kings 6:32

<sup>114</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Psalm 64:2.



|                                     |   |   |                         |
|-------------------------------------|---|---|-------------------------|
| râdad (רָדַד) [pronounced raw-DAHD] | <i>to beat out; to beat down, to prostrate to the ground, to subdue</i> | 3 <sup>rd</sup> person masculine singular, Qal imperfect    | Strong's #7286 BDB #921 |
| râdad (רָדַד) [pronounced raw-DAHD] | <i>to beat out; to extend, to spread out; to overlay with gold</i>      | 3 <sup>rd</sup> person masculine singular, Hiphil imperfect | Strong's #7286 BDB #921 |

101. **Masculine\_noun:** which means *wide wrapper, large veil*. Strong's #7289 BDB #921.
102. **Masculine\_proper\_noun:** which means and is transliterated . 5<sup>th</sup> son of Jesse. Strong's #7288 BDB #921.
103. **Verb:** rādâh (רָדָה) [pronounced raw-DAW], which means *to tread with the feet; to rule, to have dominion over, to subdue; to take possession of*. The imperfect will drop the hê' (ה) and throw in a yohd (י) at the beginning. The vowel points would be different, however; but they were added long after the fact. Both Young and Zodhiates connect the verb of Judges 5:13 to this word. Strong's #7287 BDB #921. Gen. 1:26 Judges 5:13 1Kings 4:24 5:16 9:23 Psalm 110:2

|                                    |   |  |                         |
|------------------------------------|---|--|-------------------------|
| rādâh (רָדָה) [pronounced raw-DAW] | <i>to tread with the feet; to rule, to have dominion over, to subdue; to take possession of</i> | 3 <sup>rd</sup> person masculine singular, Qal imperfect | Strong's #7287 BDB #921 |
|------------------------------------|---|--|-------------------------|

When used with the bēyth preposition, this means *to tread [with the feet]; to rule over, to have dominion over, to subdue*.

|                                    |  |   |                         |
|------------------------------------|--|---|-------------------------|
| rādâh (רָדָה) [pronounced raw-DAW] | <i>treading with the feet; ruling, having dominion over, subduing; taking possession of</i>  | Qal active participle   | Strong's #7287 BDB #921 |
| rādâh (רָדָה) [pronounced raw-DAW] | <i>those treading with the feet; the ones ruling, those having dominion over, the ones who are subduing; the ones taking possession of</i> | masculine plural, Qal active participle with the definite article | Strong's #7287 BDB #921 |
| rādâh (רָדָה) [pronounced raw-DAW] | <i>to cause to rule, to cause [one] to have dominion over, to cause to subdue</i>  | 3 <sup>rd</sup> person masculine singular, Hiphil imperfect       | Strong's #7287 BDB #921 |
| rādâh (רָדָה) [pronounced raw-DAW] | <i>to break up; to tread upon</i>  | 3 <sup>rd</sup> person masculine singular, Piel imperfect         | Strong's #7287 BDB #921 |

104. **Feminine\_noun:** which means *dominion*. Strong's #4783 BDB #922.
105. **Verb:** rādâh (רָדָה) [pronounced raw-DAW], which is found only in Judges 14:9, which means *to scrap out, to draw off, to take out*. Strong's #7287 BDB #922. Its homonym = Strong's #7287 BDB #921. Judges 14:9 did this box by mistake

|                                    |   |  |                         |
|------------------------------------|---|--|-------------------------|
| rādâh (רָדָה) [pronounced raw-DAW] | <i>to scrap out, to draw off, to take out</i> | 3 <sup>rd</sup> person masculine singular, Qal imperfect | Strong's #7287 BDB #922 |
|------------------------------------|---|--|-------------------------|

106. **Verb:** rādām (רָדָם) [pronounced raw-DAHM], which means *to be in a heavy sleep, to fall into a heavy sleep; to be unconscious*. Niphal. Strong's #7290 BDB #922. Judges 4:21 Prov. 10:3

|                                     |  |   |                         |
|-------------------------------------|--|---|-------------------------|
| rādām (רָדָם) [pronounced raw-DAHM] | <i>to be in a heavy sleep, to fall into a heavy sleep; to be unconscious</i>           | 3 <sup>rd</sup> person masculine singular, Niphal imperfect | Strong's #7290 BDB #922 |
| rādām (רָדָם) [pronounced raw-DAHM] | <i>being in a heavy sleep, falling into a heavy sleep, sleeping; being unconscious</i> | Niphal participle   | Strong's #7290 BDB #922 |

107. **Feminine\_noun:** tar<sup>e</sup>ddêmâh (תַּרְדֵּמָה) [pronounced *tahr<sup>e</sup>-day-MAW*], which means *deep sleep*. Strong's #8639 BDB #922. Gen. 2:21 15:12 1Sam. 26:12

|  |                   |                        |                            |
|--|-------------------|------------------------|----------------------------|
| tar <sup>e</sup> ddêmâh (תַּרְדֵּמָה)<br>[pronounced <i>tahr<sup>e</sup>-day-MAW</i> ] | <i>deep sleep</i> | feminine singular noun | Strong's #8639<br>BDB #922 |
|--|-------------------|------------------------|----------------------------|

108. **Proper\_noun\_location:** which means ; and is transliterated *Rhodes*. Strong's #1719? BDB #922.

109. **Gentilic\_adjective:** which is transliterated *Rhodians*. Strong's #1721? BDB #922.

110. **Verb:** rādaph (רָדַף) [pronounced *raw-DAHF*], which means *to pursue, to follow after, to chase with hostile intent*. It is occasionally translated *persecute* because that indicates the mental attitude of those doing the pursuing. Strong's #7291 BDB #922. Gen. 14:14, 15 31:23 35:5 44:4 Exodus 14:4, 8 15:9 Deut. 1:44 16:20 30:7 Judges 1:6 3:28 1Sam. 7:11 17:52 23:25 24:14 25:29 26:18, 20 30:8, 10 2Sam. 2:19 17:1 18:16 20:6, 7 22:38 24:13 Job 13:25 19:22, 28 Psalm 7:1, 2, 5 23:6 34:14 142:6

|   |   |   |                            |
|---|---|---|----------------------------|
| rādaph (רָדַף)<br>[pronounced <i>raw-DAHF</i> ] | <i>to pursue, to follow after; to chase with hostile intent, to persecute</i>                                 | 3 <sup>rd</sup> person masculine singular, Qal imperfect    | Strong's #7291<br>BDB #922 |
| rādaph (רָדַף)<br>[pronounced <i>raw-DAHF</i> ] | <i>pursue, follow after; chase with hostile intent, persecute</i>   | 2 <sup>nd</sup> person masculine singular, Qal imperative   | Strong's #7291<br>BDB #922 |
| rādaph (רָדַף)<br>[pronounced <i>raw-DAHF</i> ] | <i>pursuing, persecuting; pursuer, persecutor</i>   | Qal active participle                                       | Strong's #7291<br>BDB #922 |
| rādaph (רָדַף)<br>[pronounced <i>raw-DAHF</i> ] | <i>to be pursued, to follow after; to be chased with hostile intent, to be persecuted; that which is past</i> | 3 <sup>rd</sup> person masculine singular, Niphal imperfect | Strong's #7291<br>BDB #922 |
| rādaph (רָדַף)<br>[pronounced <i>raw-DAHF</i> ] | <i>pursued, persecuted, driven away, chased away</i>  | 3 <sup>rd</sup> person masculine singular, Niphal imperfect | Strong's #7291<br>BDB #922 |
| rādaph (רָדַף)<br>[pronounced <i>raw-DAHF</i> ] | <i>to pursue, to follow after; to chase with hostile intent, to persecute [only in poetry]</i>                | 3 <sup>rd</sup> person masculine singular, Piel imperfect   | Strong's #7291<br>BDB #922 |

111. **Masculine\_noun:** which means *persecution*. Strong's #4783 BDB #923,

112. **Verb:** rāhab (בָּהַר) [pronounced *raw-HAHB*], which means *to rage against, to act fiercely, to act stormily, to act boisterously, arrogantly, to act insolently; to storm against; to press upon, to urge on; to beset; to tremble, to fear; to make inopportune*. Strong's #7292 BDB #922. Prov. 6:3

|  |   |  |                            |
|--|---|--|----------------------------|
| rāhab (בָּהַר) [pronounced <i>raw-HAHB</i> ] | <i>to rage against, to act fiercely, to act stormily, to act boisterously, arrogantly, to act insolently; to storm against; to press upon, to urge on; to beset; to tremble, to fear; to make inopportune</i> | 3 <sup>rd</sup> person masculine singular, Qal imperfect | Strong's #7292<br>BDB #922 |
|--|---|--|----------------------------|

All of these meanings were culled from BDB and Gesenius; there appear to be too many overall.

|  |  |   |                             |
|--|--|---|-----------------------------|
| rāhab (בָּהַר) [pronounced <i>raw-HAHB</i> ] | <i>rage against, act fiercely towards, act stormily, be boisterous, be arrogant, act insolently; storm against; press upon, urge on; tremble, to fear; to make inopportune</i> | 2 <sup>nd</sup> person masculine singular, Qal imperative | Strong's #7292<br>BDB #9233 |
|--|--|---|-----------------------------|

The NET Bible: Heb “be bold.” The verb בָּהַר (rahav) means “to act stormily; to act boisterously; to act arrogantly.” The idea here is a strong one: storm against (beset, importune) your neighbor. The meaning is that he should be bold and not take no for an answer. Cf. NIV “press your plea”; TEV “beg him to release you.”<sup>115</sup>

James Rickard: “Importune” is the Hebrew Verb RAHAB, בָּהַר, pronounced (rahav), that means, “to assail, or confuse.” This too is used hyperbolically. When a man is caught in a pledge which he cannot repay, wisdom dictates that he immediately press his case with his creditor.<sup>116</sup>

|                                      |   |   |                         |
|--------------------------------------|---|---|-------------------------|
| râhab (בָּהַר) [pronounced raw-HAHB] | to disturb, alarm, awe, confuse, make bold or proud; to render fierce; to make courageous | 3 <sup>rd</sup> person masculine singular, Hiphil imperfect | Strong's #7292 BDB #923 |
|--------------------------------------|---|---|-------------------------|

The Hiphil meanings are not closely related to the Qal meanings; I may have to do a word study here.

113. **Adjective:** which means *proud, defiant*. Strong's #7295 BDB #923.
114. **Masculine noun:** which means *pride, object of pride*. Strong's #7296 BDB #923.
115. The first thing which passes away is their rôha<sup>b</sup> (רֹחַ) [pronounced ROH-ha<sup>b</sup>], a word found only here. However, the verb means *to act boisterously, stormily, arrogantly*; and the adjective means *proud, defiant*. Therefore, the noun would mean *loud (or, verbal) defiance*. Râha<sup>b</sup> (רֹחַ) [pronounced raw-HAH<sup>b</sup>], which is listed as a verb which means *to act boisterously, to act stormily*. It has a corresponding noun and adjective, which have slightly different vowel points. Change the vowel points, which were added long after the time of Christ on earth, and you have *helpers of [the] defiant [or, proud]*. However, there appears to be a strong oral tradition favoring this rendering of Rahab as a proper name. We find this same rendering in Job 9:13 26:12 Psalm 87:4 89:11 Isa. 30:7. So let's examine those passages (see Job 9:13 for chart). What we find is that Rahab is associated primarily with the enemies of God, with the sea, with God's anger and lastly with Egypt. Therefore, Rahab is either a name which is representative of demonic powers or a poetic name for Egypt or Babylon. The third identification is with a sea-monster (except, insofar as, again, being representative of existent demonic powers). Some sources indicate that Rahab is the mythical Babylonian female monsters of chaos. In this context, we must accept this as a reference to well-known myths of that day and time. Some mythology is rooted in the truth of the pre-millennial giants who walked the earth and some is directly related to demons. Here, as the mythical creature who is related to the chaos of the seas, God has her and all of her demon underlings under Him. *But this imagery in the Old Testament is usually transferred from the creation story to the narrative of the redemption of Israel from Egypt, when God again showed His mastery over the sea and other forces opposed to His will; it is the Exodus that is indicated by reference to the smiting of Rahab [in later passages]...From this usage Rahab comes to be employed quite generally as a poetic synonym for Egypt [in Psalm 87:4 and Isa. 30:7].*<sup>117</sup> **Verb:** Strong's #7292 BDB #923. **Noun:** Strong's #7296 BDB #923. Psalm 90:10 **Adj.** Strong's #7295 BDB #923.
116. **Proper noun:** Rahab (בָּהַר) [pronounced RAH-hah<sup>b</sup>], which means *storm, arrogance; a mythical sea creature; emblematic name for Egypt; transliterated Rahab*. Strong's #7293–7294 BDB #923. Job 9:13

|   |  |                                |                                    |
|---|--|--------------------------------|------------------------------------|
| Rahab (בָּהַר) [pronounced RAH-hah <sup>b</sup> ] | storm, arrogance; a mythical sea creature; emblematic name for Egypt; transliterated Rahab | proper masculine singular noun | Strong's #7294 (and 7293) BDB #923 |
|---|--|--------------------------------|------------------------------------|

117. **Masculine noun:** which means *storm, arrogance*. Strong's #7293-7294 BDB #923.

|   |  |                         |                                  |
|---|--|-------------------------|----------------------------------|
| rahav (בָּהַר) [pronounced RAH-hah <sup>b</sup> ] | storm, arrogance; a mythical sea creature; emblematic name for Egypt; transliterated Rahab | masculine singular noun | Strong's #7293 and 7294 BDB #923 |
|---|--|-------------------------|----------------------------------|

<sup>115</sup> From <https://bible.org/netbible/index.htm?pro6.htm> (footnotes); accessed September 8, 2015.

<sup>116</sup> From <http://gracedoctrine.org/proverbs-chapter-6/> accessed September 21, 2015.

<sup>117</sup> *The New Bible Dictionary*; edited by J.D. Douglas; ©1962 by the Inter-Varsity Fellowship; Pub. By Eerdmans Publishing Co.; contributor: F.F. Bruce; p 1074.

118. **Feminine\_noun:** which means *boisterous, raging behavior*. Strong's #4062 BDB #923.  
 119. **Verb:** which means *to raise [dust, a tumult, a conflict]*. Strong's #none BDB #923.  
 120. **Masculine\_proper\_noun:** which means and is transliterated . Strong's #7303 BDB #923.  
 121. **Verb:** which means *to fear*. Dubious. Strong's #7297 BDB #923.  
 122. **Verb1:** which means *to collect, to gather; to be collected, to be congregated*. Strong's #none BDB #923.  
 123. **Masculine\_noun:** rahaṭ (רַהַט) [pronounced RAH-haht], which means *watering trough, hollow; ringlets, curls* (because they are flowing down?). Strong's #7298 BDB #923. Gen. 30:38 Exodus 2:16

|   |  |                         |                         |
|---|--|-------------------------|-------------------------|
| rahaṭ (רַהַט) [pronounced RAH-haht]           | watering trough, hollow; ringlet curl (because they are flowing down?) | masculine singular noun | Strong's #7298 BDB #923 |
| ṣḥâṭîym (סִחְטָיִם) [pronounced reh-haw-TEEM] | watering troughs, ringlets, curls (because they are flowing down?)     | masculine plural noun   | Strong's #7298 BDB #923 |

124. **Verb2:** which means *to flow, to run*. Strong's #none BDB #923.  
 125. **Masculine\_noun:** which means *lock [of hair flowing down]*. Dubious. See above. Strong's #7298 BDB #923.  
 126. **Masculine\_collective\_noun:** which means *rafters, boards*. Strong's #7351 BDB #923.  
 127. **Verb:** rūwd (דֹּוּר) [pronounced rood], which means *to wander [about, restlessly], to roam [ramble]; to inquire after, to seek [by running about]; to follow after*. Strong's #7300 BDB #923. Gen. 27:40 Psalm 55:2

|                                 |  |   |                         |
|---------------------------------|--|---|-------------------------|
| rūwd (דֹּוּר) [pronounced rood] | to wander [about, restlessly], to roam [ramble]; to inquire after, to seek [by running about]; to follow after                     | 3 <sup>rd</sup> person masculine singular, Qal imperfect    | Strong's #7300 BDB #923 |
| rūwd (דֹּוּר) [pronounced rood] | to wander [about, restlessly], to roam [ramble]; to inquire after, to seek [by running about]; to be restless, to show reslessness | 3 <sup>rd</sup> person masculine singular, Hiphil imperfect | Strong's #7300 BDB #923 |

128. **Masculine\_noun:** mârûwd (מַרְוֹד) [pronounced maw-ROOD], which means *restlessness, straying*. It is possible that this could mean *homeless*. Isa. 58:7 Lam. 1:7 3:19.\* Strong's #4788 BDB #924. The Doctrine of Fasting (Isa. 58:7)  
 129. **Verb:** râvâh (רָוַח) [pronounced raw-VAW], which means *to be drunk, to become intoxicated; to drench, to water abundantly, to saturate. drink a lot; to be satisfied with drink*. Several other meanings in other stems. Strong's #7301 BDB #924. Prov. 5:19 7:18

|                                    |   |   |                         |
|------------------------------------|---|---|-------------------------|
| râvâh (רָוַח) [pronounced raw-VAW] | to take one's fill, to drink in, to be satiated with drink  | 3 <sup>rd</sup> person masculine singular, Qal imperfect    | Strong's #7301 BDB #924 |
| râvâh (רָוַח) [pronounced raw-VAW] | to be drunk, to become intoxicated; to drench, to water abundantly, to irrigate; to be irrigated, to saturate | 3 <sup>rd</sup> person masculine singular, Piel imperfect   | Strong's #7301 BDB #924 |
| râvâh (רָוַח) [pronounced raw-VAW] | to water, to saturate; to satiate; to cause to drink  | 3 <sup>rd</sup> person masculine singular, Hiphil imperfect | Strong's #7301 BDB #924 |

130. **Masculine\_noun:** which means *moisture*. Strong's #7377 BDB #924.  
 131. **Adjective:** râwâh (רָוַח) [pronounced raw-WAWH or raw-VAWH], which means *watered, saturated*. Here is BDB's take on this: "apparently of herbage, in proverbial expression for *everything*." This adjective is found only in Deut. 29:19 Isa. 58:11 and Jer. 31:12\*, and in the latter two verses, it is used in a good sense. It is used to mean a *watered* garden, in the sense of blessing and fruitful prosperity. Therefore, I am going to go with *saturation* here, rather than something like *drunkenness*. Strong's #7302 BDB #924. The Doctrine of Fasting (Isa. 58:11) Deut. 29:19

132. **Feminine\_noun:** r<sup>e</sup>vâyâh (רְוַיָּה) [pronounced r<sup>e</sup>vaw-YAW], which means *saturated, running over, an abundance [of drink]; a drinking of one's fill*. Strong's #7310 BDB #924. Psalm 23:5

|  |   |                        |                            |
|--|---|------------------------|----------------------------|
| r <sup>e</sup> vâyâh (רְוַיָּה)<br>[pronounced r <sup>e</sup> vaw-YAW] | <i>saturated, running over, an abundance [of drink]; a drinking of one's fill</i> | feminine singular noun | Strong's #7310<br>BDB #924 |
|--|---|------------------------|----------------------------|

133. **Verb:** which means *to breath, to blow*. Possibly equivalent to Strong's #7304 below. Strong's #none BDB #924.

134. **Feminine\_substantive:** rûwach (רוּחַ) [pronounced ROO-ahkh], which means *wind, breath, spirit, apparition*. Here, it stand for both their *breath* and for the electrical impulses running through their brain. When God removes those, they are dead. Although Barnes quotes a few scholars for Job 6:26 who give different interpretations at this point, *wind* is certainly the best option. Strong's #7307 BDB #924. Gen. 1:2 3:8 6:3, 17 7:15, 22 8:1 26:34 41:8, 38 45:27 Exodus 6:9 10:13 14:21 15:8 28:3 31:3 Deut. 2:30 34:9 Joshua 2:11 Judges 3:10 9:23 14:6 15:19 1Sam. 1:15 10:6 16:13 18:10 19:9 30:12 2Sam. 22:11, 16 23:2 1Chron. 12:18 Job 1:19 4:9, 15 6:26 8:2 9:18 15:2 16:3 17:1 19:17 Psalm 32:2 33:6 34:18 51:10 55:8 103:16 104:29 106:33 142:3 146:4 148:8 Prov. 1:23 Eccles. 1:6 2:11

|   |   |  |                            |
|---|---|--|----------------------------|
| rûwach (רוּחַ)<br>[pronounced ROO-ahkh] | <i>wind, breath, spirit, apparition</i> | feminine singular noun<br>with the 3 <sup>rd</sup> person<br>masculine singular suffix | Strong's #7307<br>BDB #924 |
|---|---|--|----------------------------|

The entire list of BDB meanings: 1) *wind, breath, mind, spirit*; 1a) *breath*; 1b) *wind*; 1b1) *of heaven*; 1b2) *quarter (of wind), side*; 1b3) *breath of air*; 1b4) *air, gas*; 1b5) *vain, empty thing*; 1c) *spirit (as that which breathes quickly in animation or agitation)*; 1c1) *spirit, animation, vivacity, vigour*; 1c2) *courage*; 1c3) *temper, anger*; 1c4) *impatience, patience*; 1c5) *spirit, disposition (as troubled, bitter, discontented)*; 1c6) *disposition (of various kinds), unaccountable or uncontrollable impulse*; 1c7) *prophetic spirit*; 1d) *spirit (of the living, breathing being in man and animals)*; 1d1) *as gift, preserved by God, God's spirit, departing at death, disembodied being*; 1e) *spirit (as seat of emotion)*; 1e1) *desire*; 1e2) *sorrow, trouble*; 1f) *spirit*; 1f1) *as seat or organ of mental acts*; 1f2) *rarely of the will*; 1f3) *as seat especially of moral character*; 1g) *Spirit of God, the third person of the triune God, the Holy Spirit, coequal, coeternal with the Father and the Son*; 1g1) *as inspiring ecstatic state of prophecy*; 1g2) *as impelling prophet to utter instruction or warning*; 1g3) *imparting warlike energy and executive and administrative power*; 1g4) *as endowing men with various gifts*; 1g5) *as energy of life*; 1g6) *as manifest in the Shekinah glory*; 1g7) *never referred to as a depersonalized force*.

135. **Masculine\_noun:** rêyach (רִיחַ) [pronounced RAY-akh], which means *scent, odor, pleasant smell*. this is the only time we find this word in Job, but it is found throughout the Bible, particularly in the Torah and in Song of Solomon. Rêyach (רִיחַ) [pronounced RAY-ahkh]. We find it used primarily with a modifier (Gen. 8:31 Exodus 29:18); however, it does occur apart from a modifier (Gen. 27:27 Exodus 5:21). In Gen. 27:27, it speaks of old, blind Isaac smelling the smell of who he thought was Esau. This odor may have been offensive to some, pleasing to others; and it was quite pleasing to Isaac. In Exodus 5:21, however, the Jews are castigating Moses because he has made their smell displeasing to Pharaoh, a phrase meaning Pharaoh came to be very displeased with the Jews. Because this word can be used in both a positive and negative sense, using *odor, savor* or *fragrance* to translate tend to slant its meaning; *smell* or *scent* are good neutral translations. Strong's #7381 BDB #926. Gen. 8:21 27:27 Exodus 5:21 29:18 Lev. 1:9 Job 14:9

|  |                                    |                         |                            |
|--|------------------------------------|-------------------------|----------------------------|
| rêyach (רִיחַ)<br>[pronounced RAY-akh] | <i>scent, odor, pleasant smell</i> | masculine singular noun | Strong's #7381<br>BDB #926 |
|--|------------------------------------|-------------------------|----------------------------|

136. **Verb:** rûwach (רוּחַ) [pronounced ROO-ahkh], which means *to smell, to perceive an odor*. Hiphil verb. Strong's #7306 BDB #926. Gen. 8:21 27:27 Exodus 30:38 Deut. 4:28 Judges 16:9b 1Sam. (16:23) 26:19

|   |  |  |                            |
|---|--|--|----------------------------|
| rûwach (רוּחַ)<br>[pronounced ROO-ahkh] | <i>to smell, to perceive an odor; to smell [and be delighted in] to smell with pleasure; to delight in</i> | 3 <sup>rd</sup> person masculine<br>singular, Hiphil imperfect | Strong's #7306<br>BDB #926 |
|---|--|--|----------------------------|

This spelling is according to Gesenius, New Englishman's Hebrew Concordance; BDB renders this as *riyach* (רִיחַ) [pronounced *ree-AHKH*].

137. **Verb:** *râwach* (רָוַח) [pronounced *raw-WAHKH*], which means *to breathe, to take a deep breath, to breathe comfortably*. BDB and Gesenius gives us the definition *to be wide, to be spacious*; perhaps, *to have a feeling of spaciousness*; figuratively *to enlarge, to give relief, to be relief*. Possibly equivalent to the unused Qal verb from which we get the word *spirit, breath*; and also possibly equivalent to the Hiphil verb *to smell*, which is Strong's #7306. See explanation below. Strong's #7304 BDB #926. 1Sam. 16:23

|   |  |  |                            |
|---|--|--|----------------------------|
| <i>râwach</i> (רָוַח)<br>[pronounced <i>raw-WAHKH</i> ] | <i>to breathe, to take a deep breath, to comfortably breathe</i> | 3 <sup>rd</sup> person masculine singular, Qal perfect | Strong's #7304<br>BDB #926 |
|---|--|--|----------------------------|

We find *râwach* (רָוַח) [pronounced *raw-WAHKH*] twice in the Qal—here and in Job 32:20. The official definition of this verb is *to be wide, to be spacious*; perhaps, *to have a feeling of spaciousness*; figuratively *to enlarge, to give relief, to be relief*. Actually, BDB defines *râwach* as *be wide, spacious*; and Gesenius defines it as *to be airy*; hence, *to be spacious, ample, loose*. If you examine this word in these two passages, such a translation makes little sense. Notice how similar this is to the word for *spirit* (or *breath*): *rûwach* (רוּחַ) [pronounced *ROO-ahkh*]; the only difference is the vowel points, which were added over a thousand years later. *Rôwach* is based upon an unused Qal verb *rwch* (רוּחַ), which means *to breath*. We have a very similar verb found only in the Hiphil, which is *rûwach*, which is obviously spelled exactly the same as the Hebrew word for *breath, spirit* (as per Gesenius and the New Englishman's Hebrew Concordance; BDB spells it with a *yodh*). Strong's #7306 BDB #926. Furthermore, all of these words are onomatopoeic; they all sound like *breathing*. Therefore, I think that we can comfortably conclude that this verb should be the Qal verb *to breathe, to take a deep breath, to breathe comfortably*, which set of meanings are more in keeping with its cognates and with its context. The Pual form of this verb is found only in Jer. 22:14, and here it means *spacious, having breathing room*.

138. **Masculine\_noun:** *revach* (רֵוַח) [pronounced *REH-vahkh*], which means *space, interval; respite, relief*. This word only occurs in Gen. 32:16 and Esther 4:14. Strong's #7305 BDB #926. Gen. 32:16

|   |   |                         |                            |
|---|---|-------------------------|----------------------------|
| <i>revach</i> (רֵוַח)<br>[pronounced <i>REH-vahkh</i> ] | <i>space, interval; respite, relief</i> | masculine singular noun | Strong's #7305<br>BDB #926 |
|---|---|-------------------------|----------------------------|

139. **Feminine\_noun:** *rêvâchâh* (רֵוַחָהּ) [pronounced *rehv-aw-KHAW*], which means *respite, relief*. Strong's #7309 BDB #926. Exodus 8:15

|   |                        |                        |                            |
|---|------------------------|------------------------|----------------------------|
| <i>rêvâchâh</i> (רֵוַחָהּ)<br>[pronounced <i>rehv-aw-KHAW</i> ] | <i>respite, relief</i> | feminine singular noun | Strong's #7309<br>BDB #926 |
|---|------------------------|------------------------|----------------------------|

There is a masculine form of this word, and it is not clear to me the difference between the masculine and feminine forms.

140. **Verb:** *rûwm* (רוּם) [pronounced *room*], which means *to exalt, to raise, to lift up* and even *to offer up*. In the Hiphil, it means *to lift up, to elevate, to exalt, to take away, to offer sacrifices*. As a masculine plural, Qal active participle, it means *exalted ones, lifted up ones, those who are lifted up*. Strong's #7311 BDB #926. Gen. 7:17 14:22 31:45 39:15 41:44 Exodus 7:20 14:8, 16 15:2 16:20 17:11 29:27 Lev. 2:9 Num. 15:19 Deut. 1:28 2:10 17:20 1Sam. 2:1b, 7, 10 2Sam. 22:28, 47, 48 1Chron. 15:16 Job 17:4 21:22 Psalm 34:3 57:6 61:2 89:13, 17 99:2, 5 110:7 118:16 148:14 Prov. 3:35 6:17

|  |  |  |                            |
|--|--|--|----------------------------|
| <i>rûwm</i> (רוּם) [pronounced <i>room</i> ] | <i>to lift up, to rise, to arise, to raise up, to grow; to be exalted, to become high, to become powerful; to be high and lofty; to be remote, to be in the far distance</i> | 3 <sup>rd</sup> person masculine singular, Qal imperfect | Strong's #7311<br>BDB #926 |
|--|--|--|----------------------------|

|                                  |  |  |                            |
|----------------------------------|--|--|----------------------------|
| רָמוּ (מִרָּם) [pronounced room] | <i>rising up, arising, raising up, growing; being exalted, becoming high, becoming powerful; being high and lofty; being remote, being in the far distance</i>   | Qal active participle  | Strong's #7311<br>BDB #926 |
| רָמוּ (מִרָּם) [pronounced room] | <i>those rising up, the ones arising, those who are growing; ones who are being exalted, those becoming high, those becoming powerful; ones being high and lofty; those being remote, ones being in the far distance</i> | masculine plural, Qal active participle  | Strong's #7311<br>BDB #926 |
| רָמוּ (מִרָּם) [pronounced room] | <i>to raise, to lift up [something], to make high; to elevate, to exalt; to erect, to build a house; to take away; to offer sacrifices</i>   | 3 <sup>rd</sup> person masculine singular, Hiphil imperfect                            | Strong's #7311<br>BDB #926 |
| רָמוּ (מִרָּם) [pronounced room] | <i>are raising, lifts up [something], making high; elevating, exalting; erecting, is building a house; takes away; offers sacrifices</i>   | Hiphil participle  | Strong's #7311<br>BDB #926 |
| רָמוּ (מִרָּם) [pronounced room] | <i>raise, lift up [something], make high; elevate, exalt; erect, build a house; take away; offer sacrifices</i>  | 2 <sup>nd</sup> person masculine singular, Hiphil imperative                           | Strong's #7311<br>BDB #926 |
| רָמוּ (מִרָּם) [pronounced room] | <i>to raise, to lift up, to make high; to build a house; to bring up children; to put in safety; to raise up, to exalt [in victory or with praise]</i>   | 3 <sup>rd</sup> person masculine singular, Polel (Polal?) imperfect (is this passive?) | Strong's #7311<br>BDB #926 |
| רָמוּ (מִרָּם) [pronounced room] | <i>to be raised [up], to be lifted up, to be make high; to be elevated, to be erected, to be offered as a sacrifice; to be taken [off, away]; to be abolished</i>  | 3 <sup>rd</sup> person masculine singular, Hophal imperfect                            | Strong's #7311<br>BDB #926 |
| רָמוּ (מִרָּם) [pronounced room] | <i>to raise (lift) oneself up, to exalt oneself; to magnify oneself</i>  | 3 <sup>rd</sup> person masculine singular, Hithpolel imperfect                         | Strong's #7311<br>BDB #926 |

141. **Masculine\_noun:** which means *height, haughtiness, loftiness*. Strong's #7312 BDB #927.
142. **Adjective:** which means *on high [of direction]*. Strong's #7315 BDB #927.
143. **Masculine\_proper\_noun:** which means *haughty?* and is transliterated . Strong's #7316 BDB #928.
144. **Adverb:** which means *haughtily*. Strong's #7317 BDB #928.
145. **Masculine\_proper\_noun:** which means and is transliterated *Ram*. Strong's #7410 BDB #928.
146. **Feminine\_noun:** Râmâh (רָמָה) [pronounced raw-MAW], which means *height, high place*. We actually only find this noun not used as a proper noun in Ezek. 16. Strong's #7413 BDB #928. (The Doctrine of the High Places) Judges 4:5 (15:17) 1Sam. 1:19 15:34 16:13 19:18 20:1 22:6 25:1 28:3 (Except for Judges 4:5, I may have the Strong's # messtup on the others).

|                                       |   |  |  |
|---------------------------------------|---|--|--|
| râmâh (רָמָה) [pronounced raw-MAW]    | <i>height, high place; possibly shrine; also transliterated Ramah</i> | feminine noun used primarily as a proper noun                          | Strong's #7413 (equivalent to Strong's #7414) BDB #928 |
| Râmâh (רָמָה) [pronounced raw-MAW]    | <i>height, high place; transliterated Ramah</i>                       | feminine noun used primarily as a proper noun; with the directional hê | Strong's #7414 (equivalent to Strong's #7413) BDB #928 |
| Râmâth (רָמָת) [pronounced raw-MAWTH] | <i>height, high place; transliterated Ramah</i>                       | feminine noun used primarily as a proper noun; with the directional hê | Strong's #7414 BDB #928                                |

Also spelled Râmâth (רָמָת) [pronounced raw-MATH] or Râmâh (רָמָה) [pronounced raw-MAW].

147. **Gentile adjective:** which means *height*; and is transliterated *Ramathites*. Strong's #7435 BDB #928.
148. **Feminine proper noun (location):** râmâth (רָמָת) [pronounced raw-MAWTH], which is the construct of the word râmâh (רָמָה) [pronounced raw-MAW], which means *height, high place*. Strong's #7413 BDB #928. *Lehi*, as you recall, means *jawbone*. The two together are often taken as the proper noun Strong's #7437 BDB #928. Ramoth-Lehi: Judges 15:17 Ramoth-negeb: 1Sam. 30:27

|   |  |   |                         |
|---|--|---|-------------------------|
| Râmôwth (רָמוּת) [pronounced raw-MOHTH] | <i>height, high place; transliterated ramath</i>       | feminine construct used primarily as a proper noun in conjunction with another noun | Strong's #7413 BDB #928 |
|   | this means <i>jawbone</i> ; transliterated <i>Lehi</i> |   | Strong's #BDB #         |

What we have here is the plural or the construct form of *Ramah* (Strong's #7413 BDB #928) combined with *Lehi* (Strong's # BDB #) to yield *Ramoth-Lehi* (Strong's #7437 BDB #928).

|  |  |   |                         |
|--|--|---|-------------------------|
| Râmôwth (רָמוּת) [pronounced raw-MOHTH]          | <i>height, high place; transliterated ramath</i>                 | feminine construct used primarily as a proper noun in conjunction with another noun | Strong's #7413 BDB #928 |
| negeb (נֶגֶב) [pronounced ne-GHE <sup>B</sup> V] | <i>south, south-country; often transliterated Negev or Negeb</i> | masculine singular noun   | Strong's #5045 BDB #616 |

Whereas, we might have the name *South Philly* to indicate a particular portion of a city; here, the addition of *negeb* can indicate a different city altogether from Ramah. What we have here is the plural or the construct form of *Ramah* (Strong's #7413 BDB #928) combined with *negeb* (Strong's #5045 BDB #616) to yield *Ramoth-Negeb* (Strong's #7418 BDB #928).

149. **Proper noun/location:** Râmôwth (רָמוּת) [pronounced raw-MOHTH], which means *heights* and is transliterated *Ramôth*. Strong's #7216 BDB #928. Deut. 4:43

|   |   |                               |                         |
|---|---|-------------------------------|-------------------------|
| Râmôwth (רָמוּת) [pronounced raw-MOHTH] | <i>heights and is transliterated Ramôth</i> | proper singular noun/location | Strong's #7216 BDB #928 |
|---|---|-------------------------------|-------------------------|

150. **Proper noun location:** 1Kings 4:13



|  |  |  |                            |
|--|--|--|----------------------------|
| Râmôwth (רָמוֹת)<br>[pronounced raw-MOHTH] | <i>height, high place;</i><br>transliterated <i>ramath</i> | feminine construct used<br>primarily as a proper<br>noun in conjunction with<br>another noun | Strong's #7413<br>BDB #928 |
| Gil'ād (גִּלְעָד)<br>[pronounced gil-GAWD] | <i>rocky region;</i> transliterated<br><i>Gilead</i>       | masculine proper noun  | Strong's #1568<br>BDB #166 |

Together, these make up the proper noun Râmôth gil'ād (רָמוֹת גִּלְעָד), which means *heights of Gilead*; and is transliterated *Ramoth-gilead, Ramoth-gilad*. Strong's #7433 BDB #928.

151. **Proper noun location:** Râmâthayim-Tsôwphîm (רָמַת צוֹפִים) [pronounced raw-maw-THAH-yim-tzoh-FEEM], which means *heights of the Zophim*; and is transliterated *Ramathaim-zophim*. Strong's #7414 & #7436 BDB #928. 1Sam. 1:1\*

|   |  |                                   |                                   |
|---|--|-----------------------------------|-----------------------------------|
| Râmâthayim Tsôwphîm<br>(רָמַת צוֹפִים)<br>[pronounced raw-maw-THAH-yim tzoh-FEEM] | <i>heights of the Zophim;</i> and is<br>transliterated <i>Ramathaim-Zophim</i> | Proper singular noun;<br>location | Strong's #7414 &<br>7436 BDB #928 |
|---|--|-----------------------------------|-----------------------------------|

152. **Feminine noun:** which means *height, lofty stature*. Strong's #7419 BDB #928.

153. **Masculine noun:** which means *extolling praise, a song of praise*. See below Strong's #7318 BDB #928.

154. **Feminine noun:** rôwm<sup>e</sup>mâh (רוֹמָה) [pronounced roh-m<sup>e</sup>m-AW; rohm<sup>e</sup>-MAW], which means *exaltation, celebration; uplifting, arising*. Strong's #7319 (& #7427) BDB #928. Psalm 149:6

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| rôwm <sup>e</sup> mâh (רוֹמָה)<br>[pronounced roh-m <sup>e</sup> m-AW; rohm <sup>e</sup> -MAW] | <i>exaltation, celebration; uplifting,</i><br><i>arising</i> | feminine singular noun | #7319 (possibly<br>equivalent to<br>#7318 & #7427)<br>BDB #928 |
|--|--|------------------------|--|

This appears to be the feminine singular, active participle of râmam (רָמַם) [pronounced raw-MAHM], which means *to be high [lofty, exalted]* Strong's #7426. Owen calls this a masculine plural construct, as he identifies this with Strong's #7318.

155. **Masculine noun:** mârôwm (מָרוֹם) [pronounced maw-ROHM], which means *height, that which is high*. It is used chiefly in poetry and has other related meanings as well. Strong's #4791 BDB #928. The Doctrine of Fasting (Isa. 58:4) Judges 5:18 2Sam. 22:17 Job 16:19 Psalm 7:7 10:5 56:2 68:18 73:8 148:1b Prov. 8:2 9:3, 14

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|--|--|-------------------------|----------------------------|
| mârôwm (מָרוֹם)<br>[pronounced maw-ROHM] | <i>height, that which is high; the</i><br><i>Most High; a lofty fortified place;</i><br><i>high-mindedness, pride;</i><br><i>collectively for leaders, princes</i> | masculine singular noun | Strong's #4791<br>BDB #928 |
|--|--|-------------------------|----------------------------|

156. **Verb:** terûmâh/terûwmâh (תִּרְמוֹהַ/תִּרְמוֹהַ) [pronounced tehr-oo-MAW], which means, *contribution, offering, an offering [of grain, money]*. T<sup>e</sup>rûmâh is related to several words which mean *to lift up, to raise, height*. This word is first used with regards to bringing things to Moses for the purpose of building the tabernacle (Ex. 25, 29, 30). This word is often translated *heave offering* in the KJV because it was lifted up before God (this is the word's relation to *height*) (Ex. 29:28 Lev. 7:34 Num. 31:41). We find this word primarily in Exodus and Numbers, a few times in both Leviticus and Deuteronomy, throughout several other books, and quite often in Ezek. 45 and 48. Most of the passages infer money and it is found in conjunction with the word *tithe*, meaning that it is not a *tithe* (2Chron. 31:12 Mal. 3:8). Although most of the time, t<sup>e</sup>rûmâh refers to an offering to God, it can refer simply money which is given as a bribe (Prov. 29:4). Although I have not examined every passage in which this word occurs, this word could be reasonable translated *contribution* consistently without doing damage to the meaning of the passages. Barnes leans more toward translating this as a *levy*. (p. 254 Vol. 2). Strong's #8641 BDB #929. Exodus 25:2 29:27 30:13 Lev. 1:2 Num. 31:29 2Sam. 1:21

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| terûmâh/terûwmâh<br>(תְּרוּמָה/תְּרוּמָה)<br>[pronounced <i>tehr-oo-MAW</i> ] | <i>contribution, offering, an offering<br/>[of grain, money], heave offering</i> | feminine singular noun | Strong's #8641<br>BDB #929 |
|---|--|------------------------|----------------------------|

Possibly, *the priests' portion, the priests' offering*. Both Owens and ESV use this translation. *Heave offering* is the most common translation.

157. **Feminine\_noun:** which means *what belongs to a contribution, attendant or secondary contribution, subdivision*. Strong's #8642 BDB #929.
158. **Verb:** which means *to overcome*. (To shout?). Strong's #7442? BDB #929.
159. **Verb:** rūwā' (עוּר) [pronounced *roo-AHG*], which means *to shout, to raise a shout, to cry out, to give a blast*. It can be a war-cry shout or an alarm (Judges 7:21 1Sam. 17:52), a sound which signals a war or a march (Num. 10:7, 9), a triumphal shout (Psalm 41:12 Zeph. 3:14), a shout of applause (1Sam. 10:24), a shout in worship or under religious impulse (1Sam. 4:5 Psalm 47:2), or a cry of distress (Isa. 15:4 Micah 4:9). This verb is found primarily in the Hiphil and not in the Qal, so our application of the causal meaning of the Hiphil is to be inferred only inasmuch as the people are caused to shout based upon what is in their souls. In other places where this indicates a shout of victory, a shout of exaltation, etc., this is more clearly understood. Strong's #7321 BDB #929. Joshua 6:5 Judges 15:14 1Sam. 4:5 10:24 Psalm 41:11 47:1 60:8 81:1 95:1

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|---|--|--|----------------------------|
| rūwā' (עוּר) [pronounced <i>roo-AHG</i> ] | <i>to make a loud noise, to shout, to cry out; to be evil, to be envious</i> | 3 <sup>rd</sup> person masculine plural, Qal perfect | Strong's #7321<br>BDB #929 |
|---|--|--|----------------------------|

This verb seems to have the same meanings exactly as Strong's #7489 BDB #

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|---|---|--|----------------------------|
| rūwā' (עוּר) [pronounced <i>roo-AHG</i> ] | <i>to become evil, to be made worse; to suffer evil, to receive injury</i>          | 3 <sup>rd</sup> person masculine singular, Niphal perfect  | Strong's #7321<br>BDB #929 |
| rūwā' (עוּר) [pronounced <i>roo-AHG</i> ] | <i>to shout, to raise a shout, to cry out, to give a blast, are caused to shout</i> | 3 <sup>rd</sup> person masculine plural, Hiphil perfect    | Strong's #7321<br>BDB #929 |
| rūwā' (עוּר) [pronounced <i>roo-AHG</i> ] | <i>to be shouted for joy</i>  | 3 <sup>rd</sup> person masculine plural, Palel perfect     | Strong's #7321<br>BDB #929 |
| rūwā' (עוּר) [pronounced <i>roo-AHG</i> ] | <i>to shout for joy, to cry out loudly in happiness; to cry out in distress</i>     | 3 <sup>rd</sup> person masculine plural, Hithpalel perfect | Strong's #7321<br>BDB #929 |

One of the Hiphil meanings is *to cry out in distress*, and I believe that is the sense of this verb here.

160. **Verbal\_noun?:** rêa' (עָרָה) [pronounced *RAH-ahg*], which means *shouting, roar; noise*. Dubious. Strong's #7452 BDB #929. Exodus 32:17 \*\*\*

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|---|------------------------------|-------------|----------------------------|
| rêa' (עָרָה) [pronounced <i>RAH-ahg</i> ] | <i>shouting, roar; noise</i> | verbal noun | Strong's #7452<br>BDB #929 |
|---|------------------------------|-------------|----------------------------|

Although BDB says that this meaning is dubious, there is a verbal cognate and a feminine noun cognate, which are both fairly common words. The verb, for instance, occurs 45 times in the Old Testament. Therefore, this seems like a reasonable meaning to me.

161. **Feminine\_noun:** t'ûwâh (תְּרוּבָה) [pronounced *t'rû-AWH*], which means *a shout, a cry; a tumult, a loud noise; a joyful noise, rejoicing; a war cry, a cry for battle; the blast [of war, alarm or joy]*. It is found Lev. 23:24 in the Bible here for the first time. In the book of Job, which either predates Leviticus or is coterminous with it, this word is used for a shout of joy (Job 8:21 33:26); however, this word can also be associated with the very loud sounds of battle, as in Jer. 4:19 Amos 1:14 2:2 Zeph. 1:16. As this word

seems to be used in the latter sense most often, it would be reasonable to take it in that sense here. We know that following the rapture, there will be a time of great apostasy and, although it appears as though some areas will enjoy a relatively peaceful state, at least for awhile, many other areas would be involved in war during the tribulation and the instructions given to the Jews alive at that time deal directly with their persecution and fate in battle. I would like to unequivocally state that this involves a trumpet or does not, but there is strong evidence that it might (Lev. 23:24 25:9 Num. 10:5–6 31:6) and that it might not (Joshua 6:5 Ezra 3:11–13 Job 8:21). Therefore, I would have to go with this word referring to a very loud noise, its source derived by context or direct statement. Strong's #8643 BDB #929. Lev. 23:24 Num. 29:1 1Sam. 4:5 2Sam. 6:15 1Chron. 15:28 Psalm 33:3 47:5 89:15 150:5

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|---|---|------------------------|----------------------------|
| t <sup>ʿ</sup> rûw'âh (הַעֲוֹתָ)<br>[pronounced t'ŕū-AWH] | <i>a shout, a cry; a tumult, a loud noise; a joyful noise, rejoicing; a war cry, a cry for battle; the blast [of war, alarm or joy]</i> | feminine singular noun | Strong's #8643<br>BDB #929 |
|---|---|------------------------|----------------------------|

162. **Feminine\_noun:** which means *healing*. Ezek. 47:12. Strong's #8644 BDB #930.

163. **Verb:** rûts (רָץ) [pronounced *roots*], which means *to run*. Strong's #7323 BDB #930. Gen. 18:2, 7 24:17 29:12 33:3 41:14 Joshua 8:19 1Sam. 3:5 4:12 10:23 17:17, 22 20:6 22:17 2Sam. 15:1 18:19 22:30 1Kings 1:5 Job 15:26 16:14 Psalm 59:4 68:31 Prov. 1:15 4:12 6:18

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| rûts (רָץ) [pronounced <i>roots</i> ] | <i>to run, to hasten to; to move quickly [and with purpose]; to rush upon [in a hostile manner]</i>            | 3 <sup>rd</sup> person masculine singular, Qal imperfect                  | Strong's #7323<br>BDB #930 |
| rûts (רָץ) [pronounced <i>roots</i> ] | <i>running, hastening to, moving towards, rushing upon; a runner, one running; those running, ones who run</i> | masculine plural, Qal participle  | Strong's #7323<br>BDB #930 |
| rûts (רָץ) [pronounced <i>roots</i> ] | <i>to run swiftly, to dart</i>   | 3 <sup>rd</sup> person masculine singular, Pilel (Polel in BDB) imperfect | Strong's #7323<br>BDB #930 |
| rûts (רָץ) [pronounced <i>roots</i> ] | <i>to cause to run; to hastily lead up, to cause to hasten; to bring quickly</i>                               | 3 <sup>rd</sup> person masculine singular, Hiphil imperfect               | Strong's #7323<br>BDB #930 |
| rûts (רָץ) [pronounced <i>roots</i> ] | <i>cause to run; hastily lead up, cause to hasten; bring quickly</i>   | 2 <sup>nd</sup> person masculine singular, Hiphil imperative              | Strong's #7323<br>BDB #930 |

I confirmed in the Hebrew text that this is a feminine singular; most of the time I simply take Owen's word for it.

Several literal translations rendered this *hastened to stretch out*, in Psalm 68:31; however, this is based upon the idea the Cush is the subject and *his hand* is the object.

The NET Bible® notes: *The Hebrew reads "causes its hands to run," which must mean "quickly stretches out its hands" (to present tribute).*<sup>118</sup>

164. **Masculine\_noun:** which means *running, race*. Strong's #4793 BDB #930.

165. **Feminine\_noun:** m<sup>ʿ</sup>rûwtsâh (הַצֹּקָה) [pronounced *mer-oo-TSAW*], which means *running, course of life*;

<sup>118</sup> 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.

runner. Strong's #4794 BDB #930. 2Sam. 18:27

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|--|--|------------------------|----------------------------|
| m <sup>e</sup> rûwtsâh (הַצֹּרֵחַ)<br>[pronounced <i>mer-oo-TSAW</i> ] | <i>running, course of life; runner</i> | feminine singular noun | Strong's #4794<br>BDB #930 |
|--|--|------------------------|----------------------------|

166. **Verb:** rûwsh (שׁוּר) [pronounced *roosh*], which means *to be in want, to be needy, to be poor*. Strong's #7326 BDB #930. 1Sam. 18:23 2Sam. 12:1 Psalm 34:10 Prov. 10:4

|  |   |  |                            |
|--|---|--|----------------------------|
| rûwsh (שׁוּר) [pronounced <i>roosh</i> ] | <i>to be in want, to be needy, to be poor</i> | 3 <sup>rd</sup> person masculine singular, Qal imperfect | Strong's #7326<br>BDB #930 |
| rûwsh (שׁוּר) [pronounced <i>roosh</i> ] | <i>to be in want, to be needy, to be poor</i> | Qal active participle                                    | Strong's #7326<br>BDB #930 |

As a Qal active participle, this can be translated *the poor, the needy*.

|  |   |                     |                            |
|--|---|---------------------|----------------------------|
| rûwsh (שׁוּר) [pronounced <i>roosh</i> ] | <i>one impoverishing himself; feigning to be poor</i> | Hithpoel participle | Strong's #7326<br>BDB #930 |
|--|---|---------------------|----------------------------|

167. **Masculine\_noun:** rêysh (שִׁיר) [pronounced *raysh*], which means *poverty*. Strong's #7389 BDB #930. Prov. 5:11 10:15

|  |                |                         |                            |
|--|----------------|-------------------------|----------------------------|
| rêysh (שִׁיר) [pronounced <i>raysh</i> ] | <i>poverty</i> | masculine singular noun | Strong's #7389<br>BDB #930 |
|--|----------------|-------------------------|----------------------------|

There are several spellings of this word.

168. **Verb:** which means *to be lean, to become lean*. Strong's #7329 BDB #930.

169. **Adjective:** which means *lean*. Strong's #7330 BDB #931.

170. **Masculine\_noun:** which means *leanness, wasting*. Strong's #7334 BDB #931

171. **Masculine\_noun:** râzôwn (רָזַן) [pronounced *raw-ZOHN*], which means *leanness, wasting, scantness*. Strong's #7332 BDB #931. Psalm 106:15

|   |  |                         |                            |
|---|--|-------------------------|----------------------------|
| râzôwn (רָזַן)<br>[pronounced <i>raw-ZOHN</i> ] | <i>leanness, wasting, wasting disease, scantness</i> | masculine singular noun | Strong's #7332<br>BDB #931 |
|---|--|-------------------------|----------------------------|

The verbal cognate means *to make thin, to cause to waste away, to destroy*; the idea is that it wastes away and causes great weight loss in the body through disease.

172. **Masculine\_noun:** which means *cry*. Strong's #4797–4798 BDB #931.

173. **Verb:** râzam (רָזַם) [pronounced *raw-ZAHM*], which means *to wink, to flash [the eyes]*. Because this verb is only found here, we can only guess at its meaning. Strong's #7335 BDB #931. Job 15:12\*

174. **Verb:** râzan (רָזַן) [pronounced *raw-ZAHN*], which means *to be weighty, to be judicious, to be commanding; prince, ruler [in the participle]*. This is only found as a participle. Strong's #7336 BDB #931. Judges 5:3 Psalm 2:2 Prov. 8:15

|   |  |   |                            |
|---|--|---|----------------------------|
| râzan (רָזַן) [pronounced <i>raw-ZAHN</i> ] | <i>to be weighty, to be judicious, to be commanding; princes, rulers [in the participle]</i> | masculine plural, Qal active participle | Strong's #7336<br>BDB #931 |
|---|--|---|----------------------------|

This word is only found as a participle.

The NET Bible: *The verb רָזַן (razan) means “to be weighty; to be judicious; to be commanding.” It only occurs in the Qal active participle in the plural as a substantive, meaning “potentates; rulers” (e.g., Ps 1:1-3). Cf. KJV, ASV “princes”; NAB “lawgivers.”*<sup>119</sup>

<sup>119</sup> From <https://bible.org/netbible/index.htm?pro8.htm> (footnote); accessed November 2, 2015.

James Rickard: "Rulers" is the Qal Active Participle Verb RAZAN, רָזַן, that means "to be weighty, be judicious, or be commanding." It occurs only as a participle and is used as a substantive referring to a "dignitary or ruler."<sup>120</sup>

175. **Masculine\_noun:** which means *potentate*. Prov. 14:28.\* Strong's #7333 BDB #931.

176. **Verb:** rāchab (רָחַב) [pronounced raw-KHAH<sup>B</sup>V], which means *to become large, to grow, to be wide*. Strong's #7337 BDB #931. 1Sam. 2:1b 2Sam. 22:37 (Check pronunciation in these two instances)

|  |   |   |                         |
|--|---|---|-------------------------|
| rāchab (רָחַב)<br>[pronounced raw-KHAH <sup>B</sup> V] | <i>to become large, to grow, to be wide [spacious]</i>                          | 3 <sup>rd</sup> person masculine singular, Qal perfect    | Strong's #7337 BDB #931 |
| rāchab (רָחַב)<br>[pronounced raw-KHAH <sup>B</sup> V] | <i>making wide, making spacious; a roomy pasture</i>                            | Niphal participle   | Strong's #7337 BDB #931 |
| rāchab (רָחַב)<br>[pronounced raw-KHAH <sup>B</sup> V] | <i>to make large, to enlarge, to cause to grow [to be wide]; to be expanded</i> | 3 <sup>rd</sup> person masculine singular, Hiphil perfect | Strong's #7337 BDB #931 |

177. **Masculine\_noun:** which means *breadth, broad expanse*. from some reason it reads *not feminine*. Strong's #7338 BDB #931.

178. **Masculine\_noun:** rōchab (רֹחַב) [pronounced ROH-khab<sup>V</sup>], which means *breadth, width, expanse*. Strong's #7341 BDB #931. Gen. 6:15 13:17 Exodus 25:10 26:2 27:1, 12 28:16 30:2 Deut. 3:11 1Kings 4:29 6:2, 6 7:2

|   |                                |   |                         |
|---|--------------------------------|---|-------------------------|
| rōchab (רֹחַב)<br>[pronounced ROH-khab <sup>V</sup> ] | <i>breadth, width, expanse</i> | masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix | Strong's #7341 BDB #931 |
|---|--------------------------------|---|-------------------------|

179. **Adjective:** rāchâb (רָחַבָּ) [pronounced raw-KHA<sup>V</sup>B], which means, *wide, broad, space, roomy*. Strong's #7342 BDB #932. Gen. 34:21 Exodus 3:8 Judges 18:10 1Chron. 4:40 Psalm 104:25

|   |                                  |   |                         |
|---|----------------------------------|---|-------------------------|
| rāchâb (רָחַבָּ)<br>[pronounced raw-KHA <sup>V</sup> B] | <i>wide, broad, space, roomy</i> | feminine singular adjective; construct form | Strong's #7342 BDB #932 |
|---|----------------------------------|---|-------------------------|

180. **Feminine\_proper\_noun:** Rāchâb (רָחַבָּ) [pronounced raw-KHA<sup>V</sup>B], which means *wide, broad, spacious* and is transliterated *Rahab*. Strong's #7343 BDB #932. 1Sam. 10:2

181. **Proper\_noun:** The name Rahab is actually rāchâ<sup>b</sup>v (רָחַבָּ) [pronounced raw-KHAW<sup>B</sup>V], which means *stormy, arrogant, proud, defiant*. Strong's #7343 BDB #932. (see Strong's #7292 BDB #923). Joshua 2:1

182. **Feminine\_noun:** r<sup>e</sup>chôwb (רֹחוֹב) [pronounced r<sup>e</sup>kh-OH<sup>B</sup>V], which means *broad open place, plaza, open square*. Strong's #7339 BDB #932. Gen. 19:2 Judges 19:15 2Sam. 21:12 Psalm 55:11 Prov. 1:20 5:16 7:12

|   |   |  |   |
|---|---|--|---|
| r <sup>e</sup> chôwb (רֹחוֹב)<br>[pronounced r <sup>e</sup> kh-OH <sup>B</sup> V] | <i>broad open place, plaza, open square</i>   | feminine singular noun with the definite article | Strong's #7339 BDB #932                   |
| r <sup>e</sup> chôbôwth (רֹחוֹבוֹת)<br>[pronounced rekh-oh-BOATH]                 | <i>wide places, wide streets, broad open place; markets; courts of justice; public places</i> | feminine plural noun with the definite article   | Strong's #7344 (plural of #7339) BDB #932 |

Jamieson, Fausset and Brown: "wide places" [can refer to] markets, courts of justice, and any public place.<sup>121</sup>

183. **Masculine\_proper\_noun:** R<sup>e</sup>chôwb (רֹחוֹב) [pronounced r<sup>e</sup>kh-OH<sup>B</sup>V], which means *broad, open place* and

<sup>120</sup> From <http://gracedoctrine.org/proverbs-chapter-8-2/> accessed November 18, 2015.

<sup>121</sup> Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, Psalm 55:11.

is transliterated *Rechob*, *Rehob*. Strong's #7340 BDB #932. Judges 1:31 2Sam. 8:3 10:8

|   |  |   |                            |
|---|--|---|----------------------------|
| R <sup>e</sup> chôwb (רְחוֹב)<br>[pronounced <i>r<sup>e</sup>kh-OH<sup>B</sup>V</i> ] | <i>broad, open place</i> and is<br>transliterated <i>Rechob</i> , <i>Rehob</i> | masculine singular<br>proper noun; location | Strong's #7340<br>BDB #932 |
|---|--|---|----------------------------|

Also spelled R<sup>e</sup>chôb (רְחוֹב) [pronounced *r<sup>e</sup>kh-OH<sup>B</sup>V*].

184. **Proper noun location:** R<sup>e</sup>chôbôwth (רְחוֹבוֹת) [pronounced *rekh-oh-BOATH*], which means *wide place, wide streets, broad open place*; and is transliterated *Rehoboth*. Strong's #7344 BDB #932. Gen. 10:11 26:22 36:37

|   |   |                                  |                            |
|---|---|----------------------------------|----------------------------|
| R <sup>e</sup> chôbôwth (רְחוֹבוֹת)<br>[pronounced <i>rekh-oh-BOATH</i> ] | <i>wide place, wide streets, broad open place</i> ; and is transliterated <i>Rehoboth</i> | proper singular noun<br>location | Strong's #7344<br>BDB #932 |
|---|---|----------------------------------|----------------------------|

185. **Masculine proper noun:** which means and is transliterated . Strong's #7345 BDB #932.

186. **Masculine proper noun:** which means *broad open place* and is transliterated *Rehoboam*. This noun is a word play. Strong's #7346 BDB #932.

187. **Masculine noun:** mer<sup>e</sup>châb (מֶרְחָב) [pronounced *mer<sup>e</sup>-KHAWB<sup>V</sup>*], which means *broad or roomy place, wide expanse, large and open area*; [metaphorically] *freedom, liberty, welfare*. These latter meanings refer to having many options in a large area. Mer<sup>e</sup>châb can be used in a negative sense, as a lamb in a large area, insofar as the lamb may stray from the herd (Hosea 4:16). Strong's #4800 BDB #932. 2Sam. 22:20 Psalm 118:5

|   |  |  |                            |
|---|--|--|----------------------------|
| mer <sup>e</sup> châb (מֶרְחָב)<br>[pronounced <i>mer<sup>e</sup>-KHAWB<sup>V</sup></i> ] | <i>broad or roomy place, wide expanse, large and open area</i> ; [metaphorically] <i>freedom, liberty, welfare</i> | masculine singular noun<br>with the definite article | Strong's #4800<br>BDB #932 |
|---|--|--|----------------------------|

These latter meanings refer to having many options in a large area. Mer<sup>e</sup>châb can be used in a negative sense, as a lamb in a large area, insofar as the lamb may stray from the herd (Hosea 4:16).

By the way, we have two unusual nouns in this verse; this particular one is found in two Davidic psalms (Psalm 18:19 31:8).

188. **Masculine noun:** rêcheh (רֶחֶח) [pronounced *ray-KHEH*], which means *handmills; a pair of millstones for grindingband mill, common household utensil*. Strong's #7347 BDB #932. Exodus 11:5

|   |  |                     |                            |
|---|--|---------------------|----------------------------|
| rêcheh (רֶחֶח)<br>[pronounced <i>ray-KHEH</i> ] | <i>handmills; a pair of millstones for grindingband mill, common household utensil</i> | masculine dual noun | Strong's #7347<br>BDB #932 |
|---|--|---------------------|----------------------------|

189. **Feminine noun:** râchêl (רָחֵל) [pronounced *raw-KHALE*], which means *ewe*. Strong's #7353 BDB #932. Gen. 31:38 32:14

|   |             |                      |                            |
|---|-------------|----------------------|----------------------------|
| râchêl (רָחֵל) [pronounced <i>raw-KHALE</i> ] | <i>ewes</i> | feminine plural noun | Strong's #7353<br>BDB #932 |
|---|-------------|----------------------|----------------------------|

190. **Masculine proper noun:** Râchêl (רָחֵל) [pronounced *raw-KHALE*], which means *ewe* and is transliterated *Rachel*. Strong's #7354 BDB #932. Gen. 29:6 30:1 31:4, 14 33:1 35:16 46:19 48:7 1Sam. 10:2

|  |  |                      |                            |
|--|--|----------------------|----------------------------|
| Râchêl (רָחֵל)<br>[pronounced <i>raw-KHALE</i> ] | <i>ewe</i> and is transliterated <i>Rachel</i> | feminine proper noun | Strong's #7354<br>BDB #932 |
|--|--|----------------------|----------------------------|

191. **Verb:** which means *to be soft*. meaning dubious. Strong's #none BDB #933.

192. **Masculine noun:** rechem (רֶחֶם) [pronounced *REH-khem*], which means *womb; inner parts*. This word is consistently translated *womb* (Gen. 20:18 29:31 30:22). Rechem would be the correct medical term for *womb*, whereas beten would be the less precise, but well-understood term for the same [See also Strong's #990 BDB #105]. It's interesting that this word in the Hebrew for *womb* is a masculine word (its synonym is feminine). See below. Strong's #7358 (and #7356) BDB #933. Gen. 20:18 29:31 30:22 Exodus 13:1 Judges 5:30 1Sam. 1:5 Job 3:11 Psalm 110:3



|   |   |  |   |
|---|---|--|---|
| rechem (רֶחֶם)<br>[pronounced <i>REH-khem</i> ]   | womb; inner parts; poetically<br>used to mean a girl, a woman   | masculine singular noun                                      | Strong's #7358<br>(and #7356)<br>BDB #933 |
| 193. <b>Masculine plural noun:</b> rachāmîym (רַחֲמִים) [pronounced <i>rah-khuh-MEEM</i> ], which means <i>tender affections; pity, grace, favor; compassion, mercies</i> . Absolute plural intensive? Strong's #7356 BDB #933. Gen. 43:14, 30 49:25 2Sam. 24:14 1Kings 3:26 8:50 Psalm 51:1 103:4 106:46                   |   |  |   |
| racham (רָחַם)<br>[pronounced <i>RAHK-ahm</i> ]   | womb, bowels, inner parts   | masculine singular noun                                      | Strong's #7356<br>BDB #933                |
| rachāmîym (רַחֲמִים)<br>[pronounced <i>rah-khuh-MEEM</i> ]  | tender affections; pity, grace,<br>favor; compassion, mercies;<br>literally, bowels, inner parts        | masculine plural noun  | Strong's #7356<br>BDB #933                |
| 194. <b>Verb:</b> rācham (רָחַם) [pronounced <i>raw-KHAHM</i> ], which means <i>to love, to cherish, to soothe</i> . In Piel, <i>to have compassion, to behold with tenderest affection</i> . In the Pual, <i>to obtain mercy, to receive compassion</i> . Strong's #7355 BDB #933. Exodus 33:19 1Kings 8:50 Psalm 103:13   |   |  |   |
| rācham (רָחַם)<br>[pronounced <i>raw-KHAHM</i> ]  | to love, to cherish, to soothe  | 3 <sup>rd</sup> person masculine<br>singular, Qal imperfect  | Strong's #7355<br>BDB #933                |
| rācham (רָחַם)<br>[pronounced <i>raw-KHAHM</i> ]  | to have compassion, to be<br>compassionate; to show<br>mercy; to behold with the<br>tenderest affection | 3 <sup>rd</sup> person masculine<br>singular, Piel imperfect | Strong's #7355<br>BDB #933                |
| rācham (רָחַם)<br>[pronounced <i>raw-KHAHM</i> ]  | to obtain mercy, to receive<br>compassion   | 3 <sup>rd</sup> person masculine<br>singular, Pual imperfect | Strong's #7355<br>BDB #933                |
| 195. <b>Adjective:</b> rachûwm (רוּחַם) [pronounced <i>rah-KHOOM</i> ], which means <i>compassionate, merciful</i> . Strong's #7349 BDB #933. Deut. 4:31 Psalm 103:8  |   |  |   |
| rachûwm (רוּחַם)<br>[pronounced <i>rah-KHOOM</i> ]  | compassionate, merciful   | adjective  | Strong's #7349<br>BDB #933                |
| 196. <b>Adjective:</b> which means <i>compassionate women</i> . Lam. 4:10.* Strong's #7362 BDB #933.  |   |  |   |
| 197. <b>Masculine proper noun:</b> which means <i>girl-like</i> and is transliterated . Strong's #7357 BDB #933.  |   |  |   |
| 198. <b>Masculine proper noun:</b> which means <i>compassion; softness, gentleness</i> and is transliterated . Strong's #7348 BDB #933.   |   |  |   |
| 199. <b>Masculine proper noun:</b> y <sup>e</sup> rôchâm (יְרוּחָם) [pronounced <i>y<sup>e</sup>-roh-KHAWM</i> ], which means <i>may he be compassionate</i> ; and is transliterated <i>Jeroham</i> . Strong's #3395 BDB #934. 1Sam. 1:1 1Chron. 6:25–27 8:27 12:7  |   |  |   |
| Y <sup>e</sup> rôchâm (יְרוּחָם)<br>[pronounced <i>y<sup>e</sup>-roh-SHAWM</i> ]  | may he be compassionate; and<br>is transliterated <i>Jeroham</i>  | Masculine singular<br>proper noun                            | Strong's #3395<br>BDB #934                |
| 200. <b>Masculine proper noun:</b> y <sup>e</sup> rach <sup>e</sup> m <sup>e</sup> êl (יְרַחֵם אֵל) [pronounced <i>y<sup>e</sup>-rah<sup>e</sup>-m<sup>e</sup>-AYL</i> ], which means <i>may El have compassion; whom God loves</i> ; and is transliterated <i>Jerahmeel</i> . Strong's #3396 BDB #934.                     |   |  |   |
| Y <sup>e</sup> rach <sup>e</sup> m <sup>e</sup> êl (יְרַחֵם אֵל)<br>[pronounced <i>y<sup>e</sup>-rah<sup>e</sup>-m<sup>e</sup>-AYL</i> ]  | may El [God] have compassion;<br>whom God loves; and is<br>transliterated <i>Jerahmeel</i>              | masculine proper noun  | Strong's #3397<br>BDB #934                |
| 201. <b>Gentilic adjective:</b> y <sup>e</sup> rach <sup>e</sup> m <sup>e</sup> êlîy (יְרַחֵם אֱלִי) [pronounced <i>y<sup>e</sup>-rah<sup>e</sup>-m<sup>e</sup>-ay-LEE</i> ], which means <i>may El [God] have compassion; whom God loves</i> ; and is transliterated <i>Jerahmeelites</i> . According to BDB, the gentilic |   |  |   |

adjective is found much earlier than the proper noun above; as a tribal name perhaps. Strong's #3397 BDB #934. 1Sam. 27:10 30:29

|  |  |   |                            |
|--|--|---|----------------------------|
| Y <sup>e</sup> rach <sup>e</sup> m <sup>e</sup> êlîy<br>(יֵרַחֵם אֱלֹי) [pronounced<br>y <sup>e</sup> r-akh <sup>e</sup> -m <sup>e</sup> ay-LEE] | may El [God] have compassion;<br>whom God loves; and is<br>transliterated Jerahmeelite | gentilic adjective with the<br>definite article | Strong's #3397<br>BDB #934 |
|--|--|---|----------------------------|

202. **Masculine\_noun:** which means *carion-vulture*. Strong's #7360 BDB #934.

203. **Feminine\_noun:** which means *carion-vulture*. Dubious; BDB calls this masculine. Deut. 14:17.\* Strong's #7360 BDB #934.

204. **Masculine\_proper\_noun:** which means *nothing* and is transliterated . Strong's #8647 BDB #934.

205. **Verb:** which means *to grow soft, to relax*. Strong's #7363 BDB #934.

206. **Piel\_verb:** rāchaph (רָחַף) [pronounced raw-KHAHF], which means, *to hover over, to flutter over; to brood over; to move gently [over]; to cherish*. It is a picture of care and protection. This verb only occurs three times in the Old Testament; here, Jer. 23:9 and Gen. 1:2.\* In Gen. 1:2, the picture is of God hovering over the earth. Strong's #7363 BDB #934. Gen. 1:2 Deut. 32:11

|   |  |                                       |                            |
|---|--|---------------------------------------|----------------------------|
| rāchaph (רָחַף)<br>[pronounced raw-<br>KHAHF] | to hover over, to flutter over; to<br>brood over; to move gently<br>[over]; to cherish | feminine singular, Piel<br>participle | Strong's #7363<br>BDB #934 |
|---|--|---------------------------------------|----------------------------|

207. **Verb:** rāchats (רָחַץ) [pronounced raw-KAHTS], which means *to wash, to bathe, to wash off*. Strong's #7364 BDB #934. No home concordance. Gen. 18:4 19:2 24:32 43:24, 31 Exodus 12:5 29:4 30:18 Deut. 21:6 Ruth 3:3 1Sam. 25:41 2Sam. 11:2, 8 12:20 Psalm 73:13

|   |   |   |                            |
|---|---|---|----------------------------|
| rāchats (רָחַץ)<br>[pronounced raw-<br>BAHTS] | to wash, to bathe (oneself), to<br>wash off (away); possibly to<br>declare oneself innocent | 3 <sup>rd</sup> person feminine<br>singular, Qal imperfect          | Strong's #7364<br>BDB #934 |
| rāchats (רָחַץ)<br>[pronounced raw-<br>KAHTS] | washing, bathing (oneself),<br>washing off (away); a female<br>bather (bathing)             | feminine singular, Qal<br>active participle                         | Strong's #7364<br>BDB #934 |
| rāchats (רָחַץ)<br>[pronounced raw-<br>KAHTS] | to be washed  | 3 <sup>rd</sup> person masculine<br>singular, Pual imperfect        | Strong's #7364<br>BDB #934 |
| rāchats (רָחַץ)<br>[pronounced raw-<br>KAHTS] | to wash [bathe] (oneself)   | 3 <sup>rd</sup> person masculine<br>singular, Hithpael<br>imperfect | Strong's #7364<br>BDB #934 |

208. **Masculine\_noun:** rachats (רָחַץ) [pronounced RAHK-ahz], which means *washing; wash pot*. Strong's #7366 BDB #934. Psalm 60:8

|  |                   |                         |                            |
|--|-------------------|-------------------------|----------------------------|
| rachats (רָחַץ)<br>[pronounced RAHK-ahz] | washing; wash pot | masculine singular noun | Strong's #7366<br>BDB #934 |
|--|-------------------|-------------------------|----------------------------|

209. **Feminine\_noun:** which means *washing [of sheep]*. Strong's #7367 BDB #934.

210. **Verb:** rāchaq (רָחַק) [pronounced raw-KHAHK], which means *to thrust away, to repel; to go away far, to be afar off, to be distant, to be remote*. rāchaq (רָחַק) [pronounced raw-KHAHK] means *to become far, to become distant, to be distant, to move a far off from, to abstain from, to send far away*. In the Hiphil, we have a transitive use of this verb (found here): *to remove, to go far off, to place far off*; and there is also the intransitive meaning: *to go away far*. And, in the Hiphil, it means *to put at a distance, to remove, to place far away from oneself*. In the Hiphil infinitive absolute, we have a verb in the active voice with causative action, used as a verbal noun, generally used as a complement of affirmation. God has caused the waters to stand in a heap *afar off*. Young renders this *far*, Rotherham, *a way off*; NASB, *a distance away*. With the adverb and the prepositional phrase to follow, this is rendered: *ye go not very far off from the city* (Young); *do not go very far from the city* (*The Amplified Bible*, NASB, Rotherham). Strong's #7368 BDB #934. Gen. 21:16 44:4 Exodus 23:7 Joshua 3:16 8:4 Job 5:4 11:14 13:21 19:13 21:16



Psalm 55:7 103:12 Prov. 4:24 5:8

|  |  |  |                            |
|--|--|--|----------------------------|
| râchaq (קָחַק)<br>[pronounced raw-KHAHK] | <i>to thrust away, to repel; to go away far, to be afar off, to be distant, to be remote</i>                             | Qal infinitive construct                                     | Strong's #7368<br>BDB #934 |
| râchaq (קָחַק)<br>[pronounced raw-KHAHK] | <i>to be removed, to be placed at a distance; to be repelled</i>   | 3 <sup>rd</sup> person masculine singular, Niphal imperfect  | Strong's #7368<br>BDB #934 |
| râchaq (קָחַק)<br>[pronounced raw-KHAHK] | <i>to move far off; to remove</i>  | 3 <sup>rd</sup> person masculine singular, Piel imperfect    | Strong's #7368<br>BDB #934 |
| râchaq (קָחַק)<br>[pronounced raw-KHAHK] | <i>to remove, to cause to remove; to go far off, to take far off; to go away far</i>                                     | 3 <sup>rd</sup> person masculine singular, Hiphil imperfect  | Strong's #7368<br>BDB #934 |
| râchaq (קָחַק)<br>[pronounced raw-KHAHK] | <i>put far, remove, cause to remove; go far off, take far off; go away far</i>   | 2 <sup>nd</sup> person masculine singular, Hiphil imperative | Strong's #7368<br>BDB #934 |
| râchaq (קָחַק)<br>[pronounced raw-KHAHK] | <i>a removing, a removal, going afar off, going away [from, far]; being a distance from; being removed from [remote]</i> | Hiphil infinitive absolute, acting as an adverb              | Strong's #7368<br>BDB #934 |

211. **Verb:** which means *to remove, to depart*. Psalm 73:27. Used as an adjective. Strong's #7369 BDB #935.

212. **Noun/adjective:** râchôwq (קוֹחַק) [pronounced raw-KHOHK], which means as an adjective, *distant, far*; as a noun, it means *distance* (which can be a reference to time or space). Here, when used as a substantive with the 2<sup>nd</sup> person masculine suffix, it means *Your far-away ones*; Owen renders this one word *those who are far from thee*. I'm not making fun of Owen, as the Greek uses six words to render this one Hebrew word as well. Strong's #7350 BDB #935. Gen. 22:4 37:18 Exodus 2:4 20:18 24:1 Deut. 20:15 Joshua 3:4 Judges 18:7, 28 1Sam. 26:13 2Sam. 7:19 1Kings 8:41 Job 2:12 Psalm 10:1 56 inscription 73:27 Prov. 7:19

|  |  |                           |                            |
|--|--|---------------------------|----------------------------|
| râchôwq (קוֹחַק)<br>[pronounced raw-KHOHK] | <i>distant, far; as a noun, it means distance (which can be a reference to time or space)</i>      | Noun/adjective            | Strong's #7350<br>BDB #935 |
| min (מִן) [pronounced mihn]                | <i>from, off, out from, out of, away from, on account of, since, than, more than, greater than</i> | preposition of separation | Strong's #4480<br>BDB #577 |
| râchôwq (קוֹחַק)<br>[pronounced raw-KHOHK] | <i>distant, far; as a noun, it means distance (which can be a reference to time or space)</i>      | Noun/adjective            | Strong's #7350<br>BDB #935 |

Min + râchôwq mean *from afar off, far away; from an emotive distance*.

213. **Proposition/noun\_combination:** 2Sam. 7:19

|  |  |                                    |                           |
|--|--|------------------------------------|---------------------------|
| lâmed (ל) [pronounced l <sup>o</sup> ] | <i>to, for, towards, in regards to</i> | directional/relational preposition | No Strong's #<br>BDB #510 |
|--|--|------------------------------------|---------------------------|

|                                     |  |                           |                            |
|-------------------------------------|--|---------------------------|----------------------------|
| min (מִן) [pronounced <i>mihn</i> ] | <i>from, off, out from, out of, away from, on account of, since, than, more than</i> | preposition of separation | Strong's #4480<br>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*.<sup>122</sup> We can render the two together as *for from, even from, from*.

|   |   |                |                            |
|---|---|----------------|----------------------------|
| râchôwq (רָחוֹק) [pronounced <i>raw-KHOHK</i> ] | <i>distant, far; as a noun, it means distance (which can be a reference to time or space)</i> | Noun/adjective | Strong's #7350<br>BDB #935 |
|---|---|----------------|----------------------------|

The two prepositions along with râchôwq mean *from afar off, from a great distance; possibly, for a great while to come, for a long time to come, in the far future, far into the future, in the distant future*.

214. **Masculine\_noun:** mer<sup>e</sup>châq (מֶרְחָק) [pronounced *mehr-KHAWK*], which means *distant place, distance, far country, a place far off*. Strong's #4801 BDB #935. 2Sam. 15:17

|   |  |                         |                            |
|---|--|-------------------------|----------------------------|
| mer <sup>e</sup> châq (מֶרְחָק) [pronounced <i>mehr-KHAWK</i> ] | <i>distant place, distance, far country, a place far off</i> | masculine singular noun | Strong's #4801<br>BDB #935 |
|---|--|-------------------------|----------------------------|

215. **Verb:** which means *to keep moving, to stir; to stew, to boil; to creek, to move, to flutter*. Strong's #7370 BDB #935.

216. **Feminine\_noun:** which means *stew-pan, sauce pan*. Strong's #4802 BDB #935.

217. **Verb:** which means *winnowing shovel*. Strong's #7371 BDB #935.

218. **Verb:** *to moisten, to be moist*. Strong's #7372 BDB #936.

219. **Adjective:** A word found once in the Old Testament, variously translated *green, lush, thrive, moist*; BDB gives the meanings *moist, juicy, fresh*. We have a related verb, also found but once in Job 24:8. Strong's #7373 BDB #936. Job 8:16\*

220. **Verb:** râṭâh (רָטָה) [pronounced *raw-TAW*], *to wring out*. Probably dubious. Strong's #3399 BDB #936. Job 16:11

221. **Masculine\_noun:** *trembling, panic*. Strong's #7374 BDB #936.

222. **Verb:** *to grow fresh*. Strong's #7375 BDB #936.

223. **Verb:** *to dash in pieces, to cast away, to reject*. Piel. Strong's #7376 BDB #936.

224. **Verb:** rîyô (רִיָּו) [pronounced *ree<sup>b</sup>v*], which means *to debate, to contend, to dispute; to conduct a case or suit [against someone], to make a complaint [against someone]; to find fault*. This word appears to have legal connotations, which is apropos, as God is the *Judge* of the world. This word properly means *to toss, to grapple*; except, apparently, it is with words that one grapples (notable exception: Exodus 21:18). This word is translated *to strive* (Gen. 26:22 Job 33:13), *to plead* (Psalm 35:1 Jer. 50:34), *to contend* (Neh. 13:11 Micah 6:1), *to debate* (Prov. 25:9 Isa. 27:8), *to chide* (Ex. 17:2 Judges 8:1). This also has a legal meaning, which would be apropos in Job: *to conduct a case or suit against someone; to make a complaint against one*; and, in the abstract, *to find fault with someone*. According to Gesenius, the Hiphil meanings are the same and that the Hiphil is only found in the participle. After *masculine plural*, Owen has a question mark, although I don't know why. With the masculine singular suffix, this would be rendered *those striving [with] Him, those disputing Him*. Strong's #7378 BDB #936. Gen. 26:20 31:36 Exodus 17:2, 7 21:18 Judges 6:31 8:1 11:25 1Sam. 2:10 (15:5) 24:15 25:39 Job 9:3 10:2 13:8, 18 Psalm 103:9 Prov. 3:30

<sup>122</sup> *Dictionary of Foreign Words in English*; John Ayto; Woodsworth Editions Ltd., Hertfordshire; ©1991, p. 302.

|   |   |  |                         |
|---|---|--|-------------------------|
| רִיב (בִּיר) [pronounced ree <sup>b</sup> ] | <i>to strive [physically or with words]; to quarrel, to debate, to contend, to dispute; to conduct a case or suit [against someone], to make a complaint [against someone]; to find fault</i> | 3 <sup>rd</sup> person masculine singular, Qal imperfect | Strong's #7378 BDB #936 |
| רִיב (בִּיר) [pronounced ree <sup>b</sup> ] | <i>those contending [or, striving], disputers; ones conducting a case or suit [against someone], those making a complaint [against someone]; fault finders</i>                                | masculine plural, Hiphil participle                      | Strong's #7378 BDB #936 |

225. **Masculine noun:** רִיב (בִּיר) [pronounced ree<sup>b</sup>] and it means *strife, dispute, controversy, legal contention, forensic cause; an argument used in a public discussion or debate*. These are all the legal disputes which the Jews brought before Moses. Strong's #7379 BDB #936. Gen. 13:7 The Doctrine of Fasting (Isa. 58:4) Exodus 17:7 23:2 Deut. 1:12 17:8 21:5 Judges 12:2 1Sam. 24:15 25:39 2Sam. 22:44 Job 13:6 Psalm 55:9

|   |   |   |                         |
|---|---|---|-------------------------|
| רִיב (בִּיר) [pronounced ree <sup>b</sup> ] | <i>strife, dispute, controversy, legal contention, forensic cause, a suit, a lawsuit; an argument used in a public discussion or debate</i> | masculine singular noun with a 1 <sup>st</sup> person singular suffix | Strong's #7379 BDB #936 |
|---|---|---|-------------------------|

Rîyb can also mean, *litigation, lawsuits*.<sup>123</sup>

226. **Masculine proper noun:** Rîybay (יִבִּיר) [pronounced ree-BAH-ee], which means *whose cause Jehovah pleads, pleading with Jehovah; contentious*; transliterated *Ribai*. Strong's #7380 BDB #937. 2Sam. 23:29 1Chron. 11:31

|  |   |                                |                         |
|--|---|--------------------------------|-------------------------|
| Rîybay (יִבִּיר) [pronounced ree-BAH-ee] | <i>whose cause Jehovah pleads, pleading with Jehovah; contentious; transliterated Ribai</i> | masculine singular proper noun | Strong's #7380 BDB #937 |
|--|---|--------------------------------|-------------------------|

227. **Masculine noun epith.:** Strong's #3377 BDB #937.

228. **Masculine noun:** *opponent, adversary*. Strong's #3401 BDB #937.

229. **Masculine proper noun:** Strong's #3402 BDB #937.

230. **Masculine proper noun:** Y<sup>e</sup>rîybay (יִבִּירִי) [pronounced yer-eeb-Ā], which means *my contentions*; and is transliterated *Jeribai*. Strong's #3403 BDB #937. 1Chron. 11:46\*

|  |  |                                |                         |
|--|--|--------------------------------|-------------------------|
| Y <sup>e</sup> rîybay (יִבִּירִי) [pronounced yer-eeb-Ā] | <i>my contentions; and is transliterated Jeribai</i> | masculine singular proper noun | Strong's #3403 BDB #937 |
|--|--|--------------------------------|-------------------------|

231. **Feminine noun1:** m<sup>e</sup>rîybâh (הִבִּירָה) [pronounced m<sup>e</sup>ree<sup>b</sup>-VAW], which means *strife, contention*. Strong's #4808 BDB #937. Gen. 13:8 See below, as these are identical nouns.

|   |  |                        |                         |
|---|--|------------------------|-------------------------|
| m <sup>e</sup> rîybâh (הִבִּירָה) [pronounced m <sup>e</sup> ree <sup>b</sup> -VAW] | <i>strife, contention, provocation</i> | feminine singular noun | Strong's #4808 BDB #937 |
|---|--|------------------------|-------------------------|

Identical to the proper noun which is transliterated *Meribah*. Strong's #4809 BDB #937.

232. **Proper noun/location2:** M<sup>e</sup>rîybâh (הִבִּירָה) [pronounced m<sup>e</sup>ree<sup>b</sup>-VAW], which means *strife, contention*, and is transliterated *Meribah*. Strong's #4809 BDB #937. Exodus 17:7 Psalm 95:8 106:32

<sup>123</sup> *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, Deut. 1:12.

|   |   |  |                                   |
|---|---|--|-----------------------------------|
| M <sup>e</sup> rîybâh (מְרִיבָה)<br>[pronounced <i>m<sup>e</sup>ree<sup>b</sup>-VAW</i> ] | which means <i>strife, contention, provocation</i> , and is transliterated <i>Meribah</i> . | feminine singular noun; also used as a proper noun | Strong's #4808 and #4809 BDB #937 |
|---|---|--|-----------------------------------|

Strong's #4808 is the feminine singular noun; and Strong's #4809 is the proper noun. They are identical.

233. **Proper\_noun:** Y<sup>e</sup>rubba'al (יֶרֻבְעַל) [pronounced *y<sup>e</sup>-roob-bah-AHL*], which means *let Baal contend with him*; and is transliterated *Jerubbaal*. is supposed to be a transliteration, but it is not correctly transliterated. His name was derived from the verb which Joash used in the previous verse, which meant *to contend, to dispute, to grapple*. The couple Bibles which report that this means *let Baal plead* or *let her plead* miss the context entirely.<sup>124</sup> Strong's #3378 BDB #937. Judges 6:32 1Sam. 12:11

|  |   |                        |                         |
|--|---|------------------------|-------------------------|
| Y <sup>e</sup> rubba'al (יֶרֻבְעַל)<br>[pronounced <i>y<sup>e</sup>-roob-bah-AHL</i> ] | <i>let Baal contend with him</i> ; and is transliterated <i>Jerubbaal</i> | proper noun; masculine | Strong's #3378 BDB #937 |
|--|---|------------------------|-------------------------|

Since there is no *j* in the Hebrew, *Jerubbaal* would be better rendered *Yerubbaal*.

234. **Masculine\_proper\_noun:** Yerûbbesheth (יֶרֻבְשֶׁת) [pronounced *yer-oob-BEH-sheth*], which means, *shame will contend*; transliterated *Jerubbesheth*. This is a variant name of *Jerubbaal* (the other name of Gideon Strong's #3378) substituting the word 'shame' for the name of the pagan god. BDB Definition only. This may be out of order. Strong's #3380 BDB #937. 2Sam. 11:21

|   |   |                                |                         |
|---|---|--------------------------------|-------------------------|
| Yerûbbesheth (יֶרֻבְשֶׁת)<br>[pronounced <i>yer-oob-BEH-sheth</i> ] | " <i>shame will contend</i> "; transliterated <i>Jerubbesheth</i> | masculine singular proper noun | Strong's #3380 BDB #937 |
|---|---|--------------------------------|-------------------------|

235. **Masculine\_proper\_noun:** Strong's #4807 BDB #937.

236. **Masculine\_proper\_noun:** M<sup>e</sup>phîybôsheth (מְפִיבֹשֶׁת) [pronounced *mehf-ee-BOH-shehth*], which means *dispeller of shame; an advocate of shame; exterminating an idol*; transliterated *Mephibosheth*. Strong's #4648 BDB #937. 2Sam. 4:4 9:6 16:1 19:24 21:7

|   |  |                                |                         |
|---|--|--------------------------------|-------------------------|
| M <sup>e</sup> phîybôsheth (מְפִיבֹשֶׁת)<br>[pronounced <i>mehf-ee-BOH-shehth</i> ] | <i>dispeller of shame; an advocate of shame; a shameful thing from the mouth; exterminating an idol</i> ; transliterated <i>Mephibosheth</i> | masculine singular proper noun | Strong's #4648 BDB #937 |
|---|--|--------------------------------|-------------------------|

The alternate form of this proper noun is *Merib-baal*.

237.

238. **Feminine\_noun:** rîyphâh (רִיפָּה) [pronounced *ree-FAW*], which means, *wheat (or corn) grain or fruit* [which is spread out to dry or to pound]. Strong's #7383 BDB #937. 2Sam. 17:19

|  |  |                        |                         |
|--|--|------------------------|-------------------------|
| rîyphâh (רִיפָּה)<br>[pronounced <i>ree-FAW</i> ]; also spelled without the yôhd (י) | <i>wheat (or corn) grain or fruit</i> [which is spread out to dry or to pound] | feminine singular noun | Strong's #7383 BDB #937 |
|--|--|------------------------|-------------------------|

239. **Proper\_noun\_gentilic:** Rîyphath (רִיפָּת) [pronounced *ree-FAHth*], which means, *spoken*; transliterated *Ripahth*. Strong's #7384 BDB #937. Gen. 10:3 (1Chron. 1:6)

|  |   |                      |                         |
|--|---|----------------------|-------------------------|
| Rîyphath (רִיפָּת)<br>[pronounced <i>ree-FAHth</i> ] | <i>spoken</i> ; transliterated <i>Ripahth</i> | proper singular noun | Strong's #7384 BDB #937 |
|--|---|----------------------|-------------------------|

240. **Verb:** rūwq (רָוַק) [pronounced *rouk*], which means, *to empty, to make empty, to make hungry; to pour [out, down]; to empty out*. Hiphil. Strong's #7324 BDB #937. Gen. 14:14 42:35 Delving into Rûwq (Gen. 14:14) Exodus 15:9

<sup>124</sup> That would be the NKJV and the Scofield KJV.

|                              |   |   |                         |
|------------------------------|---|---|-------------------------|
| rûwq (קור) [pronounced rouk] | <i>to empty, to make empty, to make hungry; to pour [out, down]; to empty out</i> | 3 <sup>rd</sup> person masculine singular, Hiphil imperfect | Strong's #7324 BDB #937 |
|------------------------------|---|---|-------------------------|

When this verb is used with a sword, it means *to draw out, to take out, to unsheathe*. In the Hiphil (which is the normal stem for this verb), a causative sense may be applied (*to cause to draw out, to make unsheathe*). See Exodus 15:9 Lev. 26:33 Psalm 35:3 Eze. 5:2, 12 12:14 28:7 30:11.

|                              |   |   |                         |
|------------------------------|---|---|-------------------------|
| rûwq (קור) [pronounced rouk] | <i>emptying, making empty, making hungry; pouring [out, down]; emptying out</i> | Hiphil participle   | Strong's #7324 BDB #937 |
| rûwq (קור) [pronounced rouk] | <i>to be emptied out, to be make empty, to be poured [out, down]</i>            | 3 <sup>rd</sup> person masculine singular, Hophal imperfect | Strong's #7324 BDB #937 |

241. **Adjective:** rêq (קר) [pronounced rake] means *empty, vain, worthless*. Strong's #7386 BDB #938. Gen. 37:24 41:27 Deut. 32:47 Judges 9:4 11:3 2Sam. 6:20

|                            |   |   |                         |
|----------------------------|---|---|-------------------------|
| rêq (קר) [pronounced rake] | <i>empty, vain; worthless; wicked; idle; impoverished, poor</i> | masculine plural adjective with the definite article (here used as a substantive) | Strong's #7386 BDB #938 |
|----------------------------|---|---|-------------------------|

242. **Masculine\_noun:** rîyq (רִיק) [pronounced reek], which means *empty, vain*. Strong's #7385 BDB #938. Psalm 2:1 73:13

|                               |  |                              |                         |
|-------------------------------|--|------------------------------|-------------------------|
| rîyq (רִיק) [pronounced reek] | <i>emptiness, something vain, vanity</i> | masculine singular noun      | Strong's #7385 BDB #938 |
| rîyq (רִיק) [pronounced reek] | <i>empty, vain</i>                       | masculine singular adjective | Strong's #7385 BDB #938 |
| rîyq (רִיק) [pronounced reek] | <i>in vain, fruitlessly</i>              | adverb                       | Strong's #7385 BDB #938 |

243. **Adverb:** rêyqâm (רִיקָם) [pronounced ray-KAWM], which means *empty, empty-handed; in vain, to no purpose; without cause, rashly*. Strong's #7387 BDB #938. Gen. 31:42 Exodus 3:21 23:15 Deut. 16:16 Ruth 3:16 1Sam. 6:3 2Sam. 1:22 Psalm 7:4

|                                       |  |        |                         |
|---------------------------------------|--|--------|-------------------------|
| rêyqâm (רִיקָם) [pronounced ray-KAWM] | <i>empty, empty-handed; in vain, to no purpose; without cause, without purpose, rashly</i> | adverb | Strong's #7387 BDB #938 |
|---------------------------------------|--|--------|-------------------------|

244. **Verb:** which means *to flow [like slime]*. Strong's #7325 BDB #938. None

245. **Masculine\_noun:** rîyr (רִיר) [pronounced reer], which means *saliva, drool, spit*. The next word is remarkable, as we only find it in this verse and in 1Sam. 21:13, where David allows *drool* or *spit* to drip down into his beard. I say that because the word ʾa'am from above shows up in those two verses as well. In other words, this word means *spittle*. Strong's #7388 BDB #938. 1Sam. 21:13 Job 6:6

|                               |                            |                         |                         |
|-------------------------------|----------------------------|-------------------------|-------------------------|
| rîyr (רִיר) [pronounced reer] | <i>saliva, drool, spit</i> | masculine singular noun | Strong's #7388 BDB #938 |
|-------------------------------|----------------------------|-------------------------|-------------------------|

246. **Verb:** râkab (רָכַב) [pronounced raw-KAH<sup>B</sup>V] means *to mount and ride, to ride*. However, we miss some of the significance in this word by such a literal translation. This riding over the high places of the earth in somewhat of a royal procession of honor and of dominance. Those who controlled the high places of the land controlled the land. Isaiah, a great student of Deuteronomy, refers back to this passage in Isa. 58:14. In Zech. 12:4, the participle is used as a noun to describe the person riding the horse by his primary function. This could be rendered *the one riding* or, more simply, *rider*. Strong's #7392 BDB #938. Gen. 24:61 41:43 49:17 Exodus 4:20 15:1 Deut. 32:13 Judges 5:10 1Sam. 25:20 30:17 2Sam. 16:2

18:9 19:26 22:11 1Kings 1:33 Psalm 68:4 Zech. 12:4

|   |   |   |                         |
|---|---|---|-------------------------|
| râkab (רָכַב) [pronounced raw-KAH <sup>B</sup> V] | to mount, to mount and ride [sit], to ride; to ride in a chariot  | 3 <sup>rd</sup> person masculine singular, Qal imperfect    | Strong's #7392 BDB #938 |
| râkab (רָכַב) [pronounced raw-KAH <sup>B</sup> V] | is riding   | Qal active participle                                       | Strong's #7392 BDB #938 |
| râkab (רָכַב) [pronounced raw-KAH <sup>B</sup> V] | the one riding, rider; horsemen   | masculine singular, Qal active participle                   | Strong's #7392 BDB #938 |
| râkab (רָכַב) [pronounced raw-KAH <sup>B</sup> V] | to cause to ride, to cause to [mount and] ride, to cause to draw, pull along; to cause to ride upon; to place in a chariot [cart]; to fasten to [an animal] | 3 <sup>rd</sup> person masculine singular, Hiphil imperfect | Strong's #7392 BDB #938 |

247. **Masculine\_noun:** rekeb (רָכַב) [pronounced REH-khe<sup>b</sup>V], which means *chariot, mill-stone, rider*. Strong's #7393 BDB #939. Gen. 50:9 Exodus 14:6 15:19 Deut. 20:1 24:6 Judges 1:19 4:3 9:53 1Sam. 8:12 2Sam. 8:4 1Kings 1:5 9:19 Psalm 68:17

|   |   |                         |                         |
|---|---|-------------------------|-------------------------|
| rekeb (רָכַב) [pronounced REH-khe <sup>b</sup> V] | riders, cavalry; chariot; horses; the upper millstone [riding on a lower millstone] | masculine singular noun | Strong's #7393 BDB #939 |
|---|---|-------------------------|-------------------------|

Apparently, the Jew saw this chariot as one unit comprised of 3 parts: the chariot, the rider and the horse. This word could refer to any of the 3 or to the unit as a whole.

These may seem like very divergent concepts, however, they are all related to the wheel. A person might refer to his car as *my wheels*; their circular objects would also be given a similar name. It is usually rendered *chariot(s)* (Gen. 50:9 Exodus 14:6–7, 9 Deut. 11:4). My guess is that this could have been a word which had its origins in Egypt. There is another usage which apparently has to do with day to day life in the ancient kitchen, although *millstone* may not be correct (Deut. 24:6 Judges 9:53 2Sam. 11:21). Context makes it easy to distinguish the two divergent meanings.

This may refer to the act of riding?

248. **Feminine\_noun:** which means *the act of riding*. Strong's #7396 BDB #939.

249. **Masculine\_noun:** which means *charioteer, horseman*. Strong's #7395 BDB #939.

250. **Masculine\_noun:** which means *chariot*. Strong's #7398 BDB #939.

251. **Masculine\_proper\_noun:** Rêkâb (רֶכָב) [pronounced ray-KAW<sup>B</sup>V], which means *band of riders; rider*; transliterated *Rechab*. Strong's #7394 BDB #939. 2Sam. 4:2

|  |   |                                |                         |
|--|---|--------------------------------|-------------------------|
| Rêkâb (רֶכָב) [pronounced ray-AW <sup>B</sup> V] | band of riders; horseman, rider; transliterated <i>Rechab</i> | masculine singular proper noun | Strong's #7394 BDB #939 |
|--|---|--------------------------------|-------------------------|

252. **Gentilic\_adjective:** which means *band of riders; rider*, transliterated . Strong's #7394? BDB #939.

253. **Masculine\_noun:** mer<sup>e</sup>kâb (מֶרְכָבָה) [pronounced mehr-KAW<sup>B</sup>], which means, *chariot*, also: *riding seat, covering saddle*. Strong's #4817 BDB #939. 1Kings 4:26

|  |   |                         |                         |
|--|---|-------------------------|-------------------------|
| mer <sup>e</sup> kâb (מֶרְכָבָה) [pronounced mehr-KAW <sup>B</sup> ] | chariot, also: riding seat, covering saddle | masculine singular noun | Strong's #4817 BDB #939 |
|--|---|-------------------------|-------------------------|

254. **Feminine\_noun:** mer<sup>e</sup>kâbâh (מֶרְכָבָהּ) [pronounced mer<sup>e</sup>-kaw<sup>b</sup>-VAW], which means *chariot, war chariot*. A good modern translation might be *army tank*. Strong's #4818 BDB #939. Gen. 41:43 46:29 Exodus 14:25 15:4 1Sam. 8:11 13:5 2Sam. 1:6 15:1 1Kings 5:33

|  |                      |                        |                            |
|--|----------------------|------------------------|----------------------------|
| mer <sup>e</sup> kâbâh (מֶרְכָבָה)<br>[pronounced mer <sup>e</sup> -kaw <sup>b</sup> -VAW] | chariot, war chariot | feminine singular noun | Strong's #4818<br>BDB #939 |
|--|----------------------|------------------------|----------------------------|

255. **Proper\_noun\_location:** Strong's #7397 BDB #939.

256. **Verb:** rākak<sup>e</sup> (רָכַךְ) [pronounced raw-KAHK], which means *to be tender, to be weak, to be soft [delicate]; to be softened, to be weakened; to be contrite [penitent] [in one's mind, soul]; to be timid, fearful*. Strong's #7401 BDB #939. Deut. 20:3 Psalm 55:21

|   |   |   |                            |
|---|---|---|----------------------------|
| rākak <sup>e</sup> (רָכַךְ) [pronounced raw-KAHK] | <i>to be tender, to be weak, to be soft [delicate]; to be softened, to be weakened; to be contrite [penitent] [in one's mind, soul]; to be timid, fearful</i> | 3 <sup>rd</sup> person masculine singular, Qal imperfect    | Strong's #7401<br>BDB #939 |
| rākak <sup>e</sup> (רָכַךְ) [pronounced raw-KAHK] | <i>to be softened</i>   | 3 <sup>rd</sup> person masculine singular, Pual imperfect   | Strong's #7401<br>BDB #939 |
| rākak <sup>e</sup> (רָכַךְ) [pronounced raw-KAHK] | <i>to cause to be weak [soft, delicate, softened, weakened]; to make contrite [penitent] [in one's mind, soul]; to be made timid [fearful]</i>                | 3 <sup>rd</sup> person masculine singular, Hiphil imperfect | Strong's #7401<br>BDB #939 |
| rākak <sup>e</sup> (רָכַךְ) [pronounced raw-KAHK] | <i>to be tender</i>   | 3 <sup>rd</sup> person masculine singular, Niphal imperfect | Strong's #7401<br>BDB #939 |

257. **Adjective:** rak<sup>e</sup> (רַךְ) [pronounced rahkh], and this word means *tender, delicate, soft; infirm; weak, weak of heart, timid*. Strong's #7390 BDB #940. Gen. 18:7 29:17 33:13 (An examination of the word rak<sup>e</sup> (רַךְ) [pronounced rahkh]) Deut. 20:8 28:54 2Sam. 3:39 Prov. 4:3

|  |   |                              |                            |
|--|---|------------------------------|----------------------------|
| rak <sup>e</sup> (רַךְ) [pronounced rahkh] | <i>tender, delicate, soft; infirm; weak, weak of heart, timid</i> | masculine singular adjective | Strong's #7390<br>BDB #940 |
|--|---|------------------------------|----------------------------|

As a substantive, this means soft, gentle words.

258. **Masculine\_noun:** which means *tenderness, delicacy*. Strong's #7391 BDB #940.

259. **Masculine\_noun:** The word translated faintness is found only in this verse, but it is very similar to the adjective for *tender, delicate, soft*. The word here is mōrek<sup>e</sup> (מֹרֵק) [pronounced MOE-rek<sup>e</sup>] and it very likely came from rak<sup>e</sup> (רַךְ) [pronounced rahk<sup>e</sup>] a word found more often (Gen. 18:7 33:13 Deut. 20:8 2Chron. 13:7 Prov. 15:1 25:15). Strong's #4816 BDB #940. Lev. 26:36

260. **Verb:** which means *to go about, from one to another [to trade or to gossip]*. Strong's #7402 BDB #940.

261. **Feminine\_noun:** which means *traffic, merchandise*. Strong's #7404 BDB #940.

262. **Proper\_noun\_location:** Râcâl (רָעַל) [pronounced raw-KAWL], which means *trader?*; and is transliterated *Racal*. Strong's #7403 BDB #940. 1Sam. 30:29\*

|                                     |  |                       |                            |
|-------------------------------------|--|-----------------------|----------------------------|
| Râcâl (רָעַל) [pronounced raw-KAWL] | <i>trader; and is transliterated Racal</i> | Proper noun; location | Strong's #7403<br>BDB #940 |
|-------------------------------------|--|-----------------------|----------------------------|

263. **Masculine\_noun:** which means *slander, tale-bearer, informer*. Strong's #7400 BDB #940.

264. **Feminine\_noun:** which means *place of trade, market place [probably]*. Strong's #4819 BDB #940.

265. **Verb:** râkaç (רָכַץ) [pronounced raw-KAÇ], which means *to bind, to tie*. Strong's #7405 BDB #940. Exodus 28:28 \*\*

|                                    |                        |  |                            |
|------------------------------------|------------------------|--|----------------------------|
| râkaç (רָכַץ) [pronounced raw-KAÇ] | <i>to bind, to tie</i> | 3 <sup>rd</sup> person masculine plural, Qal imperfect | Strong's #7405<br>BDB #940 |
|------------------------------------|------------------------|--|----------------------------|

266. **Masculine\_noun:** which means *roughness of ground*. Word or definition is dubious. Strong's #7407 BDB #940.

267. **Masculine\_noun:** which means *snare, band, a banding together, a league, a conspiracy*. Word or definition dubius. Strong's #7407 BDB #940.
268. **Verb:** rākash (שָׁכַר) [pronounced raw-KAHS], which means *to collect [gather, get], to gather property*. Strong's #7408 BDB #940. Gen. 12:5 31:18 36:6 46:6

|   |   |  |                            |
|---|---|--|----------------------------|
| rākash (שָׁכַר)<br>[pronounced raw-KAHS]  | <i>to acquire, to gain; to collect [gather, get], to gather property</i>  | 3 <sup>rd</sup> person masculine plural, Qal imperfect | Strong's #7408<br>BDB #940 |
| 269. <b>Masculine_collective_noun:</b> rekesheh (שָׁכַר) [pronounced REH-kesh] which means <i>steeds, horses; a relay of animals on a post route (as stored up for that purpose); by implication a courser; dromedary, mule, swift beast</i> . Strong's #7409 BDB #940. 1Kings 4:28 | <i>steeds, horses; a relay of animals on a post route (as stored up for that purpose); by implication a courser; dromedary, mule, swift beast</i> | masculine singular collective noun                     | Strong's #7409<br>BDB #940 |

Clarke: *The word שָׁכַר rechesheh, which we translate thus, is rendered beasts, or beasts of burden, by the Vulgate; mares by the Syriac and Arabic; chariots by the Septuagint; and race-horses by the Chaldee. The original word seems to signify a very swift kind of horse, and race-horse or post-horse is probably its true meaning. To communicate with so many distant provinces, Solomon had need of many animals of this kind.*<sup>125</sup>

Ellicott: *[These are] swift beasts; probably the horses of the royal messengers, as distinguished from the war horses.*<sup>126</sup>

Keil and Delitzsch: שָׁכַר probably denotes a very superior kind of horse, like the German Renner (a courser or race-horse).<sup>127</sup>

270. **Masculine\_noun:** rēkūsh (שֹׁכֵר) [pronounced reh-OOSH], which means *[moveable, transportable] property, goods; possessions*. Strong's #7399 BDB #940. Gen. 12:5 13:6 14:10 15:14 31:18 36:7 46:6

|  |   |                         |                            |
|--|---|-------------------------|----------------------------|
| rēkūsh (שֹׁכֵר)<br>[pronounced reh-OOSH] | <i>that which is acquired; substance, wealth; [moveable, transportable] property, goods; possessions; livestock</i> | masculine singular noun | Strong's #7399<br>BDB #940 |
|--|---|-------------------------|----------------------------|

271. **Verb1:** rāmāh (הָמָה) [pronounced raw-MAW], which means *to cast, to shoot*. With the word bow, BDB suggests *bow-shooters, bowmen*. Strong's #7411 BDB #941. Exodus 15:1 Psalm 78:9

|                                       |   |   |                            |
|---------------------------------------|---|---|----------------------------|
| rāmāh (הָמָה)<br>[pronounced raw-MAW] | <i>to throw; to cast, to shoot</i>      | 3 <sup>rd</sup> person masculine singular, Qal imperfect  | Strong's #7411<br>BDB #941 |
| rāmāh (הָמָה)<br>[pronounced raw-MAW] | <i>bow-shooters, bowmen</i>             | masculine plural, Qal active participle                   | Strong's #7411<br>BDB #941 |
| rāmāh (הָמָה)<br>[pronounced raw-MAW] | <i>to throw down; to cast, to shoot</i> | 3 <sup>rd</sup> person masculine singular, Piel imperfect | Strong's #7411<br>BDB #941 |

272. **Piel\_verb2:** rāmāh (הָמָה) [pronounced raw-MAW], which means *to beguile, to deceive, to mislead, to deal treacherously with, to betray*. It is found only in the Piel. This is a homonym with the same verb which means *to shoot, to cast*. Strong's #7411 BDB #941. Gen. 29:25 Joshua 9:22 1Sam. 19:17 28:10 1Chron. 12:17

<sup>125</sup> Adam Clarke, *Adam Clarke's Commentary on the Bible*; from e-Sword, 1Kings 4:28.

<sup>126</sup> From <http://www.studylight.org/commentaries/ebsc/1-kings-4.html> accessed April 11, 2016.

<sup>127</sup> Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 4:27–28.



|   |   |  |                            |
|---|---|--|----------------------------|
| râmâh (רָמָה)<br>[pronounced raw-MAW]   | to beguile, to deceive, to<br>mislead, to deal treacherously<br>with, to betray                   | 3 <sup>rd</sup> person masculine<br>singular, Piel imperfect | Strong's #7411<br>BDB #941 |
| 273. <b>Feminine_noun1:</b> rēmīyyâh (רִמְיָה) [pronounced r <sup>e</sup> -mee-YAW], which means, a letting down or relaxing of [the hands], indolence, slothful; deception, deceit, fraud. It is rendered by BDB as treachery, deceit. The verbal cognate allows for the rendering misleading, deception. Young and Rotherham both go with <b>deceit</b> , which seems quite reasonable. The KJV generally goes with <i>deceit</i> , although we have a couple of times where it is rendered <i>slothful</i> in Proverbs 12:24, 27. Strong's #7423 BDB #941. Job 13:7 Psalm 32:2 52:2 Prov. 10:4 |   |  |                            |
| rēmīyyâh (רִמְיָה)<br>[pronounced r <sup>e</sup> -mee-YAW]  | a letting down or relaxing of [the<br>hands], indolence, slothful;<br>deception, deceit, fraud    | feminine singular noun                                       | Strong's #7423<br>BDB #941 |
| 274. <b>Masculine_proper_noun:</b> Yirēm <sup>e</sup> yâh (יִרְמְיָה) [pronounced yir <sup>e</sup> m <sup>e</sup> -YAW], which means to loosen (the womb?); Jah will rise; whom Jehovah has appointed transliterated Jeremiah. There is an alternate spelling as well. Strong's #3414 BDB #941. 1Chron. 12:4, 10, 12  |   |  |                            |
| Yirēm <sup>e</sup> yâh (יִרְמְיָה)<br>[pronounced yir <sup>e</sup> -m <sup>e</sup> -YAW]  | to loosen (the womb?); Yah will<br>rise; whom Jehovah has<br>appointed transliterated<br>Jeremiah | masculine singular<br>proper noun                            | Strong's #3414<br>BDB #941 |
| Yirēm <sup>e</sup> yâhûw (יִרְמְיָהוּ)<br>[pronounced yir <sup>e</sup> -m <sup>e</sup> -YAW-hoo]  | to loosen (the womb?); Yah will<br>rise; whom Jehovah has<br>appointed transliterated<br>Jeremiah | masculine singular<br>proper noun                            | Strong's #3414<br>BDB #941 |
| 275. <b>Masculine_proper_noun:</b> which means has been loosened and is transliterated . Strong's #7422 BDB #941.   |   |  |                            |
| 276. <b>Feminine_noun:</b> mirēmâh (מִרְמָה) [pronounced mir <sup>e</sup> -MAW], which means deceit, deception, duplicity, evil cunning, treachery. Strong's #4820 BDB #941. Gen. 27:35 34:13 Job 15:35 Psalm 10:7 24:4 34:13 52:4 55:11, 23  |   |  |                            |
| mirēmâh (מִרְמָה)<br>[pronounced mir <sup>e</sup> -MAW]   | deceit, deception, duplicity, evil<br>cunning, treachery  | feminine singular noun                                       | Strong's #4820<br>BDB #941 |
| 277. <b>Feminine_noun(questionable):</b> b <sup>e</sup> thârēmâh (בְּתַרְמָה) [pronounced bê-thaw-r <sup>e</sup> -MAW], which could mean in treachery, but the form is found only here and does not really fit the passage. This is the reading which is found in the text. Compare Strong's #4820. Much more information to be found in Judges 9:31. Strong's #8549 BDB #941. Judges 9:31  |   |  |                            |
| 278. <b>Feminine_noun:</b> which means deceitfulness. Strong's #8649 BDB #941.  |   |  |                            |
| 279. <b>Feminine_noun2:</b> which means laxness, slackness. Strong's #7423 BDB #941.  |   |  |                            |
| 280. <b>Masculine_noun:</b> rimmôwn (רִמּוֹן) [pronounced rihm-MOHN], which means pomegranate. Strong's #7416 BDB #941. Exodus 28:33 1Kings 7:18, 20  |   |  |                            |
| rimmôwn (רִמּוֹן)<br>[pronounced rihm-MOHN]   | pomegranate; pomegranate tree;<br>ornaments in the temple shaped<br>like pomegranates             | masculine singular noun                                      | Strong's #7417<br>BDB #941 |
| Rimmôwn is also used as a proper noun as the name of a person, a location and a Syrian deity.   |   |  |                            |
| 281. <b>Proper_noun/deity:</b> Rimmôwn (רִמּוֹן) [pronounced rihm-MOHN], which means pomegranate; transliterated Rimmon. Strong's #7417 BDB #942.   |   |  |                            |

|  |   |   |                         |
|--|---|---|-------------------------|
| Rimmôwn (רִמּוֹן) [pronounced <i>rihm-MOHN</i> ] | <i>pomegranate</i> ; transliterated <i>Rimmon</i> | masculine singular proper noun; also refers to a location and to a Syrian deity | Strong's #7417 BDB #942 |
|--|---|---|-------------------------|

282. **Masculine proper noun:** Rimmôwn (רִמּוֹן) [pronounced *rihm-MOHN*], which means *pomegranate*; transliterated *Rimmon*. Strong's #7417 BDB #942. 2Sam. 4:2

|  |   |   |                         |
|--|---|---|-------------------------|
| Rimmôwn (רִמּוֹן) [pronounced <i>rihm-MOHN</i> ] | <i>pomegranate</i> ; transliterated <i>Rimmon</i> | masculine singular proper noun; also refers to a location and to a Syrian deity | Strong's #7417 BDB #942 |
|--|---|---|-------------------------|

283. **Proper noun/location:** Rimmôwn (רִמּוֹן) [pronounced *rihm-MOHN*], which means *pomegranate*; transliterated *Rimmon*. Strong's #7417 BDB #942.

|  |   |   |                         |
|--|---|---|-------------------------|
| Rimmôwn (רִמּוֹן) [pronounced <i>rihm-MOHN</i> ] | <i>pomegranate</i> ; transliterated <i>Rimmon</i> | masculine singular proper noun; also refers to a location and to a Syrian deity | Strong's #7417 BDB #942 |
|--|---|---|-------------------------|

284. **Proper noun/location:** which means ; transliterated . Strong's #7428 BDB #942.

285. **Masculine noun:** romach (רֹמַח) [pronounced *ROH-mahkh*], which means *spear, lance, javelin*. Strong's #7420 BDB #942. Judges 5:8 1Chron. 12:8

|   |                              |                         |                         |
|---|------------------------------|-------------------------|-------------------------|
| romach (רֹמַח) [pronounced <i>ROH-mahkh</i> ] | <i>spear, lance, javelin</i> | masculine singular noun | Strong's #7420 BDB #942 |
|---|------------------------------|-------------------------|-------------------------|

286. **Feminine noun:** which means *herd of [animals]*. Meaning is dubious; this is a foreign word. Strong's #7424 BDB #942.

287. **Masculine proper noun:** which means ; transliterated . Strong's #7425 BDB #942.

288. **Verb1:** râmam (רָמַם) [pronounced *raw-MAHM*], which means *to be high [lofty, exalted]*. Strong's #7426 #7311 in Niphal or Poel?) BDB #942.

289. **Verb2:** which means *to be rotten, to decay*. Does this occur in Scripture? Strong's #7426 BDB #942.

290. **Feminine noun:** rimmâh (רִמָּה) [pronounced *rim-MAW*], which means, *worm (s)*. The Hebrews tended to used this noun in the collective sense, so we would often translate it *worms*, even though it should literally be rendered *worm*. Strong's #7415 BDB #942. Exodus 16:24 Job 12:26

|  |                 |  |                         |
|--|-----------------|--|-------------------------|
| rimmâh (רִמָּה) [pronounced <i>rim-MAW</i> ] | <i>worm (s)</i> | feminine singular noun; often used in the collective sense | Strong's #7415 BDB #942 |
|--|-----------------|--|-------------------------|

291. **Verb:** which means *to be wormy*. Strong's #7426 BDB #942.

292. **Verb:** râmaç (רָמַץ) [pronounced *raw-MAHS*], which means *to tread [with the feet], to trample, to walk over anything*. Strong's #7429 BDB #942. Psalm 7:5

|   |  |  |                         |
|---|--|--|-------------------------|
| râmaç (רָמַץ) [pronounced <i>raw-MAHS</i> ] | <i>to tread [with the feet], to trample, to walk over anything</i> | 3 <sup>rd</sup> person masculine singular, Qal imperfect | Strong's #7429 BDB #942 |
|---|--|--|-------------------------|

|   |  |                       |                         |
|---|--|-----------------------|-------------------------|
| râmaç (רָמַץ) [pronounced <i>raw-MAHS</i> ] | <i>a treader down, one who treads down (or tramples), an oppressor</i> | Qal active participle | Strong's #7429 BDB #942 |
|---|--|-----------------------|-------------------------|

|   |   |   |                         |
|---|---|---|-------------------------|
| râmaç (רָמַץ) [pronounced <i>raw-MAHS</i> ] | <i>to be trod upon, to be trampled, to be walk over</i> | 3 <sup>rd</sup> person masculine singular, Niphal imperfect | Strong's #7429 BDB #942 |
|---|---|---|-------------------------|

293. **Masculine noun:** which means *trampling place, a trampling*. Strong's #4823 BDB #942.

294. **Verb:** râmas (רָמַס) [pronounced *raw-MAHS*], which means, *to creep, move lightly, move about, to glide; to*

*bustle [about]; to be animated, to be active.* I was hoping to find a less creepy word than *creep*, perhaps *bustling, animated, active*. What is good with the word *creep*, is that in it, it carries the implication of *surreptitiously moving about*, which is perhaps also a good, albeit, wordy, rendering. Strong's #7430 BDB #942. Gen. 1:21 7:8, 14 8:17 9:2 Deut. 4:18 Psalm 104:20

|  |  |   |                            |
|--|--|---|----------------------------|
| râmas (רָמַס)<br>[pronounced raw-MAHS] | <i>to creep, move lightly, move about, to glide; to bustle [about]; to be animated, to be active; it carries the implication of surreptitiously moving about.</i>                                  | 3 <sup>rd</sup> person masculine singular, Qal imperfect            | Strong's #7430<br>BDB #942 |
| râmas (רָמַס)<br>[pronounced raw-MAHS] | <i>creeping, moving lightly, moving about, gliding; bustling [about]; being animated, being active; it carries the implication of surreptitiously moving about.</i>                                | Qal active participle   | Strong's #7430<br>BDB #942 |
| râmas (רָמַס)<br>[pronounced raw-MAHS] | <i>the creeping thing, that moves lightly, moving about, that glides [bustles [about]; is animated], the active [thing, creature]; it carries the implication of surreptitiously moving about.</i> | Qal active participle with the definite article                     | Strong's #7430<br>BDB #942 |
| râmas (רָמַס)<br>[pronounced raw-MAHS] | <i>creeping things, that which moves lightly, thing which move about, gliders; to bustlers, active creatures</i>   | feminine singular, Qal active participle; with the definite article | Strong's #7430<br>BDB #942 |

295. **Collective/Masculine\_noun:** remes (רִמְסֵם) [pronounced REH-mes], which means *active life forms, animated and active organisms, lively creatures, animated things, bustling creatures, reptiles*. It is usually rendered *creeping things*. We are dealing with the smaller creatures who have four feet or more and are close to the ground, e.g., lizards, snakes, worms, mice, crabs, etc. Strong's #7431 BDB #943. Gen. 1:24, 25 6:7 7:14 8:17 9:3 1Kings 4:33 Psalm 104:25 148:10

|   |   |                                    |                            |
|---|---|------------------------------------|----------------------------|
| remes (רִמְסֵם)<br>[pronounced REH-mes] | <i>active life forms, animated and active organisms, lively creatures, animated things, bustling creatures, reptiles; sea animals; land animals</i> | collective masculine singular noun | Strong's #7431<br>BDB #943 |
|---|---|------------------------------------|----------------------------|

We are dealing with the smaller creatures who have four feet or more and are close to the ground, e.g., lizards, snakes, worms, mice, crabs, etc. It is used at least once of a sea animal in Psalm 104:25.

296. **Verb:** which means *to rattle*. Strong's #7439 BDB #943.

297. **Verb:** rânân (רָנַן) [pronounced raw-NAHN], which means *to give a ringing cry, to emit a tremulous sound, to vibrate the voice*. In the Piel, it means *to shout for joy, to rejoice*. The listener is enjoined to shout or to sing aloud to God—this is the Hiphil imperative of rânân (רָנֵן) [pronounced raw-NAHN], and it means *to give a ringing cry* either in joy (Isa. 12:6 24:14) or in distress (Lam. 2:19) or in wisdom (Prov. 1:20 8:3). In the Hiphil, the listener is told to cry out aloud, but the Hiphil means that there is motivation involved—that is, they are motivated to sing aloud from their souls. This verb can be followed by various prepositions (**see Gesenius**). Strong's #7442 BDB #943. Psalm 32:11 33:1 51:14 59:16 63:7 81:1 90:14 95:1 96:12 149:4 Prov. 1:20 8:3

|                                     |   |  |                            |
|-------------------------------------|---|--|----------------------------|
| rânân (רָנַן) [pronounced raw-NAHN] | <i>to give a ringing cry, to emit a tremulous sound, to vibrate the voice</i> | 3 <sup>rd</sup> person masculine singular, Qal imperfect | Strong's #7442<br>BDB #943 |
|-------------------------------------|---|--|----------------------------|

The NET Bible: *The cry is a very loud ringing cry that could not be missed. The term רָנַן (ranan) means “to give a ringing cry.” It is often only a shrill sound that might come with a victory in battle, but its use in the psalms for praise shows that it also can have clear verbal content, as it does here. For wisdom to stand in the street and give such a ringing cry would mean that it could be heard by all. It was a proclamation.*<sup>128</sup>

Although these are the meanings given by BDB and Gesenius, this final verb is translated: *shouts* (CEV, JPS 1985); *calls out* (EXP); *cries aloud* (ESV, NEV, NKJV, Young); *cries out* (NET, The Voice); *cries aloud (for joy)* (Wolf).

Rickard: “*She cries out*” is the Qal Imperfect 3fp of RANAN, רָנַן, that means, “to rejoice, to shout for joy.” It underscores that she speaks fervently with conviction, not dispassionately as in a learned discourse.<sup>129</sup>

|                                     |  |   |                         |
|-------------------------------------|--|---|-------------------------|
| rānan (רָנַן) [pronounced raw-NAHN] | to shout for joy, to celebrate with shouting; to celebrate in a loud voice | 1 <sup>st</sup> person singular, Piel imperfect             | Strong's #7442 BDB #943 |
| rānan (רָנַן) [pronounced raw-NAHN] | to cause to shout for joy; to shout for joy, to rejoice                    | 3 <sup>rd</sup> person masculine singular, Hiphil imperfect | Strong's #7442 BDB #943 |

This shout can be a *ringing cry* for joy (Isa. 12:6 24:14); of distress (Lam. 2:19); or of wisdom (Prov. 1:20 8:3).

298. **Masculine\_noun:** rōn (רֹן) [pronounced rohn], which means *a shout; a cry of joy; a ringing cry*. Strong's #7438 BDB #943. Psalm 32:7

|                             |                                      |                         |                         |
|-----------------------------|--------------------------------------|-------------------------|-------------------------|
| rōn (רֹן) [pronounced rohn] | a shout; a cry of joy; a ringing cry | masculine singular noun | Strong's #7438 BDB #943 |
|-----------------------------|--------------------------------------|-------------------------|-------------------------|

299. **Feminine\_noun:** r<sup>e</sup>nānāh (רִנְיָהּ) [pronounced r<sup>e</sup>naw-NAW], which means *joyful singing, shouting for joy, exultation*. It is the kind of shouting that men do after a victory or the close of a harvest. Strong's #7445 BDB #943. Job 3:7 20:5 Psalm 63:5

|   |  |                        |                         |
|---|--|------------------------|-------------------------|
| r <sup>e</sup> nānāh (רִנְיָהּ) [pronounced r <sup>e</sup> naw-NAW] | joyful singing, shouting for joy, exultation | feminine singular noun | Strong's #7445 BDB #943 |
|---|--|------------------------|-------------------------|

300. **Feminine\_noun:** rinnāh (רִנָּהּ) [pronounced rin-NAW], which means *shouting for joy; a mournful cry, wailing; a ringing cry* [in an entreaty or supplication]. Strong's #7440 BDB #943. 1Kings 8:28 Psalm 47:1 61:1 106:44 118:15 142:6

|                                       |  |  |                         |
|---------------------------------------|--|--|-------------------------|
| rinnāh (רִנָּהּ) [pronounced rin-NAW] | shouting for joy; cry, loud cry, a mournful cry, wailing; a ringing cry [in an entreaty or supplication] | feminine singular noun with the 3 <sup>rd</sup> person masculine plural suffix | Strong's #7440 BDB #943 |
|---------------------------------------|--|--|-------------------------|

301. **Proper\_noun/masculine:** Strong's #7441 BDB #943.

302. **Masculine\_plural\_noun:** a bird of *piercing cries*. Strong's #7443 BDB #943.

303. **Proper\_noun/location:** which means ; transliterated . Strong's #7446 BDB #943.

304. **Masculine\_noun:** reṣen (רֶסֶן) [pronounced REH-sehn], which means *something that restrains; bridle, curb, halter; inner part of the mouth, jaw*. Strong's #7448 BDB #943. Psalm 32:9

|                                     |  |                         |                         |
|-------------------------------------|--|-------------------------|-------------------------|
| reṣen (רֶסֶן) [pronounced REH-sehn] | something that restrains; bridle, curb, halter; inner part of the mouth, jaw | masculine singular noun | Strong's #7448 BDB #943 |
|-------------------------------------|--|-------------------------|-------------------------|

305. **Proper\_noun/location:** Reṣen (רֶסֶן) [pronounced REH-sehn], which means *something that restrains; bridle, curb, halter; inner part of the mouth, jaw; transliterated Resen*. Strong's #7449 BDB #944. Gen. 10:12

<sup>128</sup> From <https://bible.org/netbible/index.htm?pro8.htm> (footnote); accessed November 1, 2015.

<sup>129</sup> From <http://gracedoctrine.org/proverbs-chapter-8-2/> accessed November 17, 2015.

|                                     |   |                                |                            |
|-------------------------------------|---|--------------------------------|----------------------------|
| Reçen (רֶעֶן) [pronounced REH-sehn] | <i>something that restrains; bridle, curb, halter; inner part of the mouth, jaw; transliterated Resen</i> | proper singular noun/location: | Strong's #7449<br>BDB #944 |
|-------------------------------------|---|--------------------------------|----------------------------|

306. **Verb:** which means *to moisten*. Strong's #7450 BDB #944.

307. **Masculine\_noun1:** which means *a drop [of dew]*. Strong's #7447 BDB #944.

308. **Masculine\_noun2:** which means *fragment*. Strong's #7447 BDB #944.

309. **Verb:** râ'ab (רָעַב) [pronounced raw-ĠAW<sup>B</sup>V], which means *to hunger, to be hungry*. Strong's #7456 BDB #944. Gen. 41:55 Psalm 34:10 Prov. 6:30 10:3

|   |   |   |                            |
|---|---|---|----------------------------|
| râ'ab (רָעַב) [pronounced raw-ĠAW <sup>B</sup> V] | <i>to hunger, to be hungry</i>                | 3 <sup>rd</sup> person plural, Qal perfect; pausal form     | Strong's #7456<br>BDB #944 |
| râ'ab (רָעַב) [pronounced raw-ĠAW <sup>B</sup> V] | <i>to allow to be hungry, to allow hunger</i> | 3 <sup>rd</sup> person masculine singular, Hiphil imperfect | Strong's #7456<br>BDB #944 |

Could this mean *to make hungry, to cause hunger*?

310. **Masculine\_noun:** râ'âb (רָעַב) [pronounced raw-ĠAW<sup>B</sup>V], which means *famine, hunger; used figuratively for a lack of God's Word*. Strong's #7458 BDB #944. Gen. 12:10 41:27 42:5 43:1 45:6 47:4 Exodus 16:3 2Sam. 21:1 24:13 1Kings 8:37 Psalm 105:16

|   |  |                         |                            |
|---|--|-------------------------|----------------------------|
| râ'âb (רָעַב) [pronounced raw-ĠAW <sup>B</sup> V] | <i>famine, hunger; scarcity of grain; used figuratively for a lack of God's Word</i> | masculine singular noun | Strong's #7458<br>BDB #944 |
|---|--|-------------------------|----------------------------|

311. **Adjective:** râ'êb (רָעַב) [pronounced raw-ĠAY<sup>B</sup>V], which means *hungry, stricken with hunger*. As a masculine plural adjective, it acts like a substantive and means *those who are hungry, the hungry ones, the ravenous, the starving, the hungry*. Verbal adjective Strong's #7457 BDB #944. The Doctrine of Fasting (Isa. 58:7) 1Sam. 2:5 Job 18:12 Psalm 146:7

|   |  |  |                            |
|---|--|--|----------------------------|
| râ'êb (רָעַב) [pronounced raw-ĠAY <sup>B</sup> V] | <i>hungry, stricken with hunger</i>  | masculine singular adjective           | Strong's #7457<br>BDB #944 |
| râ'êb (רָעַב) [pronounced raw-ĠAY <sup>B</sup> V] | <i>those who are hungry, the hungry ones, the ravenous, the starving, the hungry</i> | masculine plural adjective/substantive | Strong's #7457<br>BDB #944 |

312. **Masculine\_noun:** r<sup>e</sup>âbôwn (רָעֹבֹן) [pronounced reh-ġaw-BONE], which means *hunger, lack of food*. Strong's #7459 BDB #944. Gen. 42:19

|  |                                     |                         |                            |
|--|-------------------------------------|-------------------------|----------------------------|
| r <sup>e</sup> âbôwn (רָעֹבֹן) [pronounced reh-ġaw-BONE] | <i>famine, hunger, lack of food</i> | masculine singular noun | Strong's #7459<br>BDB #944 |
|--|-------------------------------------|-------------------------|----------------------------|

313. **Verb:** which means *to tremble, to quake*. Strong's #7460 BDB #944.

314. **Masculine\_noun:** ra'ad (רָעַד) [pronounced RAH-ġahd], which means *fear, trembling*. Strong's #7461 BDB #944. Exodus 15:15 Psalm 55:5

|                                     |                        |                         |                            |
|-------------------------------------|------------------------|-------------------------|----------------------------|
| ra'ad (רָעַד) [pronounced RAH-ġahd] | <i>fear, trembling</i> | masculine singular noun | Strong's #7461<br>BDB #944 |
|-------------------------------------|------------------------|-------------------------|----------------------------|

315. **Feminine\_noun:** r<sup>e</sup>âdâh (רָעַדָּה) [pronounced r<sup>e</sup>-ġaw-DAW], which means *trembling, fear*. Strong's #7461 BDB #944. Psalm 2:11

|   |                        |                        |                            |
|---|------------------------|------------------------|----------------------------|
| r <sup>e</sup> âdâh (רָעַדָּה) [pronounced r <sup>e</sup> -ġaw-DAW] | <i>trembling, fear</i> | feminine singular noun | Strong's #7461<br>BDB #944 |
|---|------------------------|------------------------|----------------------------|

316. **Verb:** râ'âh (רָעָה) [pronounced raw-ĠAWH], which means *to shepherd, to pasture, to tend to graze, to feed*. Young translates this as *rule*, but I don't believe that really is the correct connotation. Strong's #7462 BDB #944. [See also **BDB #946**]. Gen. 4:2 13:7 26:20 29:7, 9 30:31, 36 36:24 37:2, 12, 13 41:2, 18

46:32, 34 47:3 48:15 Exodus 2:17 3:1 1Sam. 16:11 17:15, 34 21:7 25:7 2Sam. 5:2 Job 1:14  
Psalm 2:9 23:1 78:72 Prov. 10:21

|                                     |   |  |                         |
|-------------------------------------|---|--|-------------------------|
| râ'âh (רָעָה) [pronounced raw-ĠAWH] | <i>to shepherd, to pasture, to tend to graze, to feed; to rule?</i>                                     | 3 <sup>rd</sup> person masculine singular, Qal imperfect | Strong's #7462 BDB #944 |
| râ'âh (רָעָה) [pronounced raw-ĠAWH] | <i>shepherd, pasture, tend, graze, feed</i>   | 2 <sup>nd</sup> person masculine plural, Qal imperative  | Strong's #7462 BDB #944 |
| râ'âh (רָעָה) [pronounced raw-ĠAWH] | <i>is shepherding, pasturing, is grazing, feeding, tending to; keeping (in the sense of tending to)</i> | Qal active participle                                    | Strong's #7462 BDB #944 |
| râ'âh (רָעָה) [pronounced raw-ĠAWH] | <i>shepherding, tending [a flock]; a shepherd, herdsman, one who tends sheep</i>                        | masculine singular, Qal active participle                | Strong's #7462 BDB #944 |
| râ'âh (רָעָה) [pronounced raw-ĠAWH] | <i>are shepherding, those tending [a flock]; shepherds, herdsman, those who tend sheep</i>              | masculine plural, Qal active participle                  | Strong's #7462 BDB #944 |

The masculine plural, Qal active participle is used to designate those who are habitually involved in the action of the verb; i.e., *shepherds, herdsman*.

317. **Masculine noun:** rē'y (רֵעַי) [pronounced reh-ĠEE], which means *pasture; pasture-fed; free range*. Strong's #7471 BDB #945. 1Kings 4:23\*

|                                   |   |                         |                         |
|-----------------------------------|---|-------------------------|-------------------------|
| rē'y (רֵעַי) [pronounced reh-ĠEE] | <i>pasture; pasture-fed; free range</i> | masculine singular noun | Strong's #7471 BDB #945 |
|-----------------------------------|---|-------------------------|-------------------------|

318. **Masculine noun:** mir'eh (מֵרְעָה) [pronounced meer-ĠEH], which means *fodder for cattle; feeding place [for wild beasts]; pasturage, pasture*. Strong's #4829 BDB #945. Gen. 47:4

|  |   |                         |                         |
|--|---|-------------------------|-------------------------|
| mir'eh (מֵרְעָה) [pronounced meer-ĠEH] | <i>fodder for cattle; feeding place [for wild beasts]; pasturage, pasture</i> | masculine singular noun | Strong's #4829 BDB #945 |
|--|---|-------------------------|-------------------------|

319. **Feminine noun:** mar'eyth (מֵרְעִית) [pronounced mahr'-ĠEETH], which means *pasture; pasturing, shepherding; and the metonym, flock*. Strong's #4830 BDB #945. Psalm 95:7

|  |  |                        |                         |
|--|--|------------------------|-------------------------|
| mar'eyth (מֵרְעִית) [pronounced mahr'-ĠEETH] | <i>pasture; pasturing, shepherding; and the metonym, flock</i> | feminine singular noun | Strong's #4830 BDB #945 |
|--|--|------------------------|-------------------------|

320. **Verb:** which means *to associate with, to be a neighbor to*. Huh? Maybe the answer is found in its noun cognate which follows. Strong's #7462 BDB #945.

321. **Masculine noun:** rêa' (רֵעַ) [pronounced RAY-ahg], which means *associate, neighbor, colleague, fellow, acquaintance*. It is a person with whom you come into contact. *Associates* or *acquaintances* best conveys the meaning here. They might live next door, you might do business with them, you run into them in a store, a restaurant, etc. It is not necessarily, in this context, a fellow Jew or a fellow believer, a friend or your next-door neighbor, although these could possibly be included. In Job 12:4, we will go with the rendering *associates*. Luke 10:29–37 clears up who a neighbor is for us. This is *not* the word for *friend*; Job cannot bear to look at these men who have verbally torn him limb from limb and call them friends. [I have noticed in 1Sam. 10:11 that along with the wâw suffix (for the 3<sup>rd</sup> person masculine singular suffix), there is also a hê, which makes this spelling much closer to Strong's #7463 (below). There must be some kind of rule involved with the suffix (and we are not dealing with a plural)?]. Strong's #7453 BDB #945. Gen. 11:3, 7 15:10 31:49 38:12 43:33 Exodus 2:13 11:2 18:7 20:16 21:14 32:27 33:11 Lev. 19:13 22:7 Deut. 4:42 5:20 22:24 Judges 6:29 7:13 Ruth 3:14 4:7 1Sam. 10:11 14:20 15:28 20:41 28:17 30:26 2Sam. 2:16



12:11 13:2 16:16, 17 1Kings 4:5 8:31 Job 2:11 12:4 16:20 19:21 Psalm 12:2 15:3 Prov. 3:28 6:1

|  |   |   |                         |
|--|---|---|-------------------------|
| rêa' (עַר) [pronounced RAY-ahg']   | associate, neighbor, colleague; companion, friend; beloved; fellow, acquaintance; fellow citizen; another person; one, another [in a reciprocal phrase] | masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix | Strong's #7453 BDB #945 |
| James Rickard: "Neighbor" is the Hebrew noun REA, עַר, which means, "kinsman, fellow countryman, friend or anyone you know." Here the context is anyone you know as it is linked with ZAR or ZUR, זָר, meaning "stranger, foreigner" in the second half of the verse. <sup>130</sup> |   |   |                         |
| rê'îym (רֵעִים) [pronounced RAY-geem]  | associates, neighbors, colleagues; companions, friends; beloved one; acquaintances; fellow citizens; other people; others [in a reciprocal phrase]      | masculine plural noun with the 3 <sup>rd</sup> person masculine singular suffix   | Strong's #7453 BDB #945 |
| îysh (יֵשׁ) [pronounced eesh]  | a man, a husband; anyone; a certain one; each, each one, everyone   | masculine singular noun (sometimes found where we would use a plural)             | Strong's #376 BDB #35   |
| 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 |
| rêa' (עַר) [pronounced RAY-ahg']   | associate, neighbor, colleague; companion, friend; beloved; fellow, acquaintance; fellow citizen; another person; one, another [in a reciprocal phrase] | masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix | Strong's #7453 BDB #945 |

We might understand this to mean, *each man from the other*. Gen. 31:49.

322. **Masculine\_noun:** rê'eh (רֵעֵךְ) [pronounced ray-GEH], which means, *friend, friend of the king [in the technical sense], companion; confidant*. 2Sam. 15:37 16:16 1Kings 4:5.\* Strong's #7463 BDB #946. 2Sam. 15:37

|                                     |   |                         |                         |
|-------------------------------------|---|-------------------------|-------------------------|
| rê'eh (רֵעֵךְ) [pronounced ray-GEH] | friend, friend of the king [in the technical sense], companion; confidant | masculine singular noun | Strong's #7463 BDB #946 |
|-------------------------------------|---|-------------------------|-------------------------|

323. **Verb:** râ'âh (רָאָה) [pronounced raw-GAW], which means *to be a friend, to be a companion, to be a best man*. We find this used only here in Scripture in the Piel. Elsewhere, in the Qal, it means *to feed, to shepherd*. In fact, BDB, treats it as three separate verbs. Strong's #7462 BDB #946. [See also **BDB #944**]. Judges 14:20

324. **Feminine\_noun:** *companion, attendant*. Strong's #7464 BDB #946.

325. **Feminine\_noun:** *companion*. Strong's #7474 BDB #946.

326. **Feminine\_noun:** *fellow woman*. Strong's #7468 BDB #946.

327. **Proper noun feminine:** rûwth (רוּת) [pronounced rooth]. Strong's #7327 BDB #946. Ruth Introduction.

<sup>130</sup> From <http://gracedoctrine.org/proverbs-chapter-6/> accessed September 21, 2015.

328. **Proper noun masculine:** R<sup>ע</sup>ûw (וּעַר) [pronounced *reh-ḠOO*], which means, (*his*) friend; his shepherd; transliterated *Reu*. Strong's #7466 BDB #946. Gen. 11:18

|  |  |                                |                         |
|--|--|--------------------------------|-------------------------|
| R <sup>ע</sup> ûw (וּעַר) [pronounced <i>reh-ḠOO</i> ] | ( <i>his</i> ) friend; his shepherd; transliterated <i>Reu</i> | proper singular masculine noun | Strong's #7466 BDB #946 |
|--|--|--------------------------------|-------------------------|

329. **Proper noun masculine:** R<sup>ע</sup>ûw'êl (לְאוּעַר) [pronounced *reh-ḡoo-ALE*], which means, friend of God; transliterated *Reuel, Raguel*. Strong's #7467 BDB #946. Gen. 36:4 Exodus 2:18

|  |  |                                 |                         |
|--|--|---------------------------------|-------------------------|
| R <sup>ע</sup> ûw'êl (לְאוּעַר) [pronounced <i>reh-ḡoo-ALE</i> ] | friend of God; transliterated <i>Reuel, Raguel</i> | masculine singular, proper noun | Strong's #7467 BDB #946 |
|--|--|---------------------------------|-------------------------|

330. **Proper noun masculine:** Rê'îy (יַעַר) [pronounced *ray-ḠEE*], which means social, friendly; transliterated *Rei*. Strong's #7472 BDB #946. 1Kings 1:8\*

|  |   |                                |                         |
|--|---|--------------------------------|-------------------------|
| Rê'îy (יַעַר) [pronounced <i>ray-ḠEE</i> ] | social, friendly; transliterated <i>Rei</i> | masculine singular proper noun | Strong's #7472 BDB #946 |
|--|---|--------------------------------|-------------------------|

331. **Masculine noun:** mêtêa' (עֵרַמַּת) [pronounced *may-RAY-ahḡ*], which means friend, companion, confidential friend. Strong's #4828 BDB #946. Gen. 26:26 Judges 14:20 2Sam. 3:8

|  |  |                         |                         |
|--|--|-------------------------|-------------------------|
| mêtêa' (עֵרַמַּת) [pronounced <i>may-RAY-ahḡ</i> ] | friend, companion, confidential friend | masculine singular noun | Strong's #4828 BDB #946 |
|--|--|-------------------------|-------------------------|

332. **Masculine noun:** purpose, aim. Strong's #7454 BDB #946.

333. **Feminine noun:** r<sup>ע</sup>uwth (תּוּעַר) [pronounced *reh-ḠOOTH*], which means, longing, striving; grasping after; a vexation. Strong's #7469 BDB #946. Eccles. 1:14 2:11

|  |  |                        |                         |
|--|--|------------------------|-------------------------|
| r <sup>ע</sup> uwth (תּוּעַר) [pronounced <i>reh-ḠOOTH</i> ] | longing, striving; grasping after; chasing after; a vexation | feminine singular noun | Strong's #7469 BDB #946 |
|--|--|------------------------|-------------------------|

334. **Masculine noun idiom:** ra'ôw'ey (וּוּעַר) [pronounced *rahḡ-YOHN*], which means, longing, striving, desire. Strong's #7475 BDB #946. Eccles. 2:22

|   |                           |                         |                         |
|---|---------------------------|-------------------------|-------------------------|
| ra'ôw'ey (וּוּעַר) [pronounced <i>rahḡ-YOHN</i> ] | longing, striving, desire | masculine singular noun | Strong's #7475 BDB #946 |
|---|---------------------------|-------------------------|-------------------------|

This word is only found 3 times and only in the book of Ecclesiastes.

335. **Verb:** quiver, shake. Nahum 2:3.\* Strong's #7477 BDB #947.

336. **Masculine noun:** reeling. Strong's #7478 BDB #947.

337. **Feminine noun:** veil (probably). Strong's #7479 BDB #947.

338. **Feminine noun:** tar'êlâh (הַלְעֵרַת) [pronounced *tahr-ay-LAW*], which means reeling [from drunkenness], staggering. Strong's #8653 BDB #947. Palm 60:3

|   |  |                        |                         |
|---|--|------------------------|-------------------------|
| tar'êlâh (הַלְעֵרַת) [pronounced <i>tahr-ay-LAW</i> ] | reeling [from drunkenness], staggering | feminine singular noun | Strong's #8653 BDB #947 |
|---|--|------------------------|-------------------------|

339. **Proper noun masculine:** Strong's #7480 BDB #947.

340. **Verb?:** move violently, thunder. Strong's #7485? BDB #947.

341. **Masculine noun:** thunder. Strong's #7482 BDB #947.

342. **Verb:** rā'am (רָעַם) [pronounced *raw-ḠAHM*], which means to thunder, to roar from heaven; to rage, to roar [as the sea; as thunder]; to provoke to anger, to cause to be angered. The Hiphil is generally used of God, but the idea is that He causes the thunder. Strong's #7481 BDB #947. 1Sam. 1:6 2:10 7:10 2Sam. 22:14 Psalm 29:3 96:11



|   |  |   |                         |
|---|--|---|-------------------------|
| râ'am (רָעַם) [pronounced raw-ĠAHM]   | to thunder, to roar from heaven; to rage, to roar [as the sea; as thunder]; to provoke to anger, to cause to be angered                                  | 3 <sup>rd</sup> person masculine singular, Qal imperfect    | Strong's #7481 BDB #947 |
| râ'am (רָעַם) [pronounced raw-ĠAHM]   | to thunder, to roar from heaven; to provoke to anger, to cause to be angered   | 3 <sup>rd</sup> person masculine singular, Hiphil imperfect | Strong's #7481 BDB #947 |
| 343. <b>Feminine_noun:</b> ra <sup>e</sup> mâh (רַמָּה) [pronounced rahġ-MAW], which means, <i>trembling, vibration?</i> Strong's #7483 BDB #947.   |  |   |                         |
| 344. <b>Masculine_proper_noun:</b> Ra <sup>e</sup> mâh (רַמָּה) [pronounced rahġ-MAW], which means <i>trembling, horse mane</i> ; transliterated <i>Raamah</i> . Strong's #7484 BDB #947. Gen. 10:8   |  |   |                         |
| Ra <sup>e</sup> mâh (רַמָּה) [pronounced rahġ-MAW]  | trembling, horse mane; transliterated <i>Raamah</i>  | feminine singular proper noun                               | Strong's #7484 BDB #947 |
| 345. <b>Feminine noun?:</b> <i>thunder?</i> Strong's #7480, 7485 BDB #947.  |  |   |                         |
| 346. <b>Proper_noun/location:</b> Ra'am <sup>e</sup> ġêġ (רַאמִיִּץ) [pronounced rah-ġahm-SAUCE], which means <i>child of the sun</i> ; and is transliterated <i>Ramses, Raamses, Rameses</i> . Strong's #7486 BDB #947. Gen. 47:11 Exodus 1:11 12:37   |  |   |                         |
| Ra'am <sup>e</sup> ġêġ (רַאמִיִּץ) [pronounced rah-ġahm-SAUCE]  | child of the sun; and is transliterated <i>Ramses, Raamses, Rameses</i>  | proper singular noun/location                               | Strong's #7486 BDB #947 |
| There is at least one alternative spelling for this word (see <b>Exodus 1:11</b> ).   |  |   |                         |
| 347. <b>Verb:</b> <i>to be or to grow luxuriant</i> . Strong's #none BDB #947.  |  |   |                         |
| 348. <b>Adjective:</b> ra'ânân (רַאנָן) [pronounced rah-ġuh-NAWN], which means <i>green; luxuriant, fresh</i> . Strong's #7488 BDB #947. Psalm 52:8   |  |   |                         |
| ra'ânân (רַאנָן) [pronounced rah-ġuh-NAWN]  | green; luxuriant, fresh  | masculine singular adjective                                | Strong's #7488 BDB #947 |
| 349. <b>Masculine_noun:</b> rôa' (רָעָה) [pronounced ROW-ġah], <i>badness, evil, bad quality, wilfulness; evil, badness (ethical); sadness</i> . Strong's #7455 BDB #947. Gen. 41:19  |  |   |                         |
| rôa' (רָעָה) [pronounced ROW-ġah]   | badness, evil, bad quality; wilfulness; evil, badness (ethical); sadness   | masculine singular noun                                     | Strong's #7455 BDB #947 |
| 350. <b>Masculine_adjective/noun:</b> ra' (רָעָה) [pronounced rahġ], which means <i>evil, bad</i> . Rotherham suggests <i>calamitous</i> for Joshua 23:15. This is the masculine adjective; the feminine seems to put a softer spin on the meaning. Strong's #7451 BDB #948. Gen. 2:9 3:5 6:5 8:21 13:13 24:50 31:24 38:7 40:7 41:3, 4, 19 44:34 48:16 Exodus 5:19 32:22 33:4 Deut. 1:35 4:25 17:1 21:21 22:14, 24 Joshua 23:15 Judges 2:11 9:23 1Sam. 15:19 17:28 23:9 29:7 30:22 2Sam. 12:9 13:22 14:17 19:35 1Kings 2:44 3:9 5:4 Job 1:1 2:7, 10 21:30 25:3 Psalm 7:3 10:6, 15 23:4 34:13, 14, 16 41:5 51:4 52:3 54:5 56:5 64:5 73:8 Prov. 1:16 2:12 3:7 4:14, 27 5:14 6:14 8:13 Eccles. 1:13 2:17 |  |   |                         |
| ra' (רָעָה) [pronounced rahġ]   | evil, bad, wicked; evil in appearance, deformed; misery, distress, injury; that which is displeasing [disagreeable, grievous, unhappy, unfortunate, sad] | masculine singular adjective/noun                           | Strong's #7451 BDB #948 |

The full set of BDB definitions are: 1) *bad, evil (adjective)*; 1a) *bad, disagreeable, malignant*; 1b) *bad, unpleasant, evil (giving pain, unhappiness, misery)*; 1c) *evil, displeasing*; 1d) *bad (of its kind - land, water, etc)*; 1e) *bad (of value)*; 1f) *worse than, worst (comparison)*; 1g) *sad, unhappy*; 1h) *evil (hurtful)*; 1i) *bad, unkind (vicious in disposition)*; 1j) *bad, evil, wicked (ethically)*; 1j1) *in general, of persons, of thoughts*; 1j2) *deeds, actions*; 2) *evil, distress, misery, injury, calamity (noun masculine)*; 2a) *evil, distress, adversity*; 2b) *evil, injury, wrong*; 2c) *evil (ethical)*; 3) *evil, misery, distress, injury (noun feminine)*; 3a) *evil, misery, distress*; 3b) *evil, injury, wrong*; 3c) *evil (ethical)*.

|  |   |   |                         |
|--|---|---|-------------------------|
| ra'iyim (רַעִיִּים) [pronounced <i>rah-GEEM</i> ]  | evil [men], bad [men], wicked [men]; those who are evil in appearance, those who are deformed   | masculine plural adjective/noun                             | Strong's #7451 BDB #948 |
| <p>351. <b>Feminine adjective/noun:</b> râ'âh (רָעָה) [pronounced <i>raw-GAW</i>], which means <i>evil, misery, distress, disaster, injury, aberration, iniquity, that which is morally reprehensible</i>. In language, as in all real life, defining just what <i>evil</i> is, is difficult and often contradictory. There is the adjective for evil (which could be masculine or feminine), and then, possibly, a masculine noun and a feminine noun. Pretty much all of my sources are in disagreement here, taking several different positions. We will go with BDB on this, and call this use the feminine noun, although Strong's groups all three under the same Strong's number. Strong's #7451 BDB #949. Gen. 6:5 19:19 26:29 28:8 31:52 37:2, 20 39:9 41:3 44:4, 29 50:15, 17, 20 Exodus 10:10 (21:8) 23:2 32:12 Judges 2:15 <b>20:3</b>, 12, 34 1Sam. 2:23 6:9 10:19 12:17 16:14 18:10 19:9 20:7 24:9, 11, 17 25:17, 21 26:18 29:6 2Sam. 3:39 12:11 13:16 15:14 16:8 17:14 18:32 19:7 24:16 1Kings 1:52 2:44 9:9 1Chron. 7:23 Job 2:11 20:12 Psalm 15:3 21:11 34:19 41:1 52:1 55:15 Prov. 1:33 3:29 6:18 Eccles. 2:21</p> |   |   |                         |
| râ'âh (רָעָה) [pronounced <i>raw-GAW</i> ]   | evil, misery, distress, disaster, injury, iniquity, aberration, that which is morally reprehensible   | feminine singular adjective/noun                            | Strong's #7451 BDB #949 |
| <p>352. <b>Feminine noun?:</b> râ'a' (רָעָה) [pronounced <i>raw-GAHG</i>], which means <i>the evil, bad, displeasing, morally reprehensible</i>. Strong's #7489 BDB #949. Might be totally messtup. Num. 11:10 Judges 15:3 Job 8:20 <b>spend more time here!</b> I know that I have covered the masculine (Strong's #7451) and the feminine of the noun cognate somewhere; it seems as though the feminine is a softer version of the masculine. The masculine refers to <i>moral evil</i> while the feminine refers to <i>physical evil</i>. (Like, <i>calamity, distress, mischief, hurt</i>); i.e., the results of the effects <i>moral evil</i>. <b>I have not used the last few sentences yet!</b></p>  |   |   |                         |
| <p>353. <b>Verb:</b> râ'a' (רָעָה) [pronounced <i>raw-GAHG</i>], which means <i>to be evil, to be bad, displeasing, injurious</i>. Originally, this word meant <i>to make a loud noise</i> and various roots refers to <i>crushing or breaking</i>. It came to mean <i>to be evil</i> from the idea of raging and tumultuous, which is the result of having a bad disposition. In the Hiphil, it means <i>to make evil, to do evil, to do ill, to cause to do evil, to cause something injurious to be done</i>. Strong's #7489 BDB #949. Gen. 19:7, 9 (21:11) 31:7 38:10 43:6 44:5 48:17 Exodus 5:22 21:8 Joshua <b>24:15</b>, 20 Judges 19:23 Ruth 1:21 1Sam. 1:8 8:6 18:8 25:34 26:21 2Sam. 19:7 20:6 1Chron. 16:22 Psalm 2:9 15:4 44:2 105:15 106:32 Prov. 4:16</p>  |   |   |                         |
| râ'a' (רָעָה) [pronounced <i>raw-GAHG</i> ]  | to make a loud noise; to be evil [from the idea of raging or being tumultuous]; to be bad, to displease; possibly to be unpleasant and embittering; to break, to shatter; to be worse | 3 <sup>rd</sup> person masculine singular, Qal imperfect    | Strong's #7489 BDB #949 |
| râ'a' (רָעָה) [pronounced <i>raw-GAHG</i> ]  | to make evil, to do evil, to do ill, to cause to do evil, to cause something injurious to be done, to do harm   | 3 <sup>rd</sup> person masculine singular, Hiphil imperfect | Strong's #7489 BDB #949 |

|  |   |   |                            |
|--|---|---|----------------------------|
| râ'a' (רָעָה) [pronounced raw-ĠAHĠ]  | <i>those doing evil, ones doing ill, those causing evil to be done, those causing injury or harm</i>                        | masculine plural, Hiphil participle                                   | Strong's #7489<br>BDB #949 |
| 354. <b>Verb:</b> râ'aph (רָפַח) [pronounced raw-ĠAHF], which means <i>to drop down; to trickle, to drip</i> . Strong's #7491 BDB #950. Prov. 3:20   |   |   |                            |
| râ'aph (רָפַח) [pronounced raw-ĠAHF]   | <i>to drop down; to trickle, to drip</i>  | 3 <sup>rd</sup> person masculine plural, Qal imperfect                | Strong's #7491<br>BDB #950 |
| râ'aph (רָפַח) [pronounced raw-ĠAHF]   | <i>to trickle, to let drop down</i>   | 3 <sup>rd</sup> person masculine plural, Hiphil imperfect             | Strong's #7491<br>BDB #950 |
| 355. <b>Verb:</b> râ'ats (רָצַח) [pronounced raw-ĠAHTS], which means <i>to shatter, to break into pieces; to crush; figuratively to harass</i> . Strong's #7492 BDB #950. Exodus 15:6 Judges 10:8  |   |   |                            |
| râ'ats (רָצַח) [pronounced raw-BAHTS]  | <i>to shatter, to break into pieces; to crush; figuratively to harass</i>   | 3 <sup>rd</sup> person masculine singular, Qal imperfect              | Strong's #7492<br>BDB #950 |
| 356. <b>Verb:</b> râ'ash (רָעַשׁ) [pronounced raw-ĠAHSH], which means <i>to quake, to tremble, to shake; to be moved [shaken]</i> . Strong's #7493 BDB #950. Judges 5:4 2Sam. 22:8 Psalm 46:3 40:2 |   |   |                            |
| râ'ash (רָעַשׁ) [pronounced raw-ĠAHSH]   | <i>to quake, to tremble, to shake; to be moved [shaken]</i>   | 3 <sup>rd</sup> person feminine singular, Qal perfect; pausal form    | Strong's #7493<br>BDB #950 |
| râ'ash (רָעַשׁ) [pronounced raw-ĠAHSH]   | <i>to be quaking, to be trembling, to be shaken, to be moved</i>  | 3 <sup>rd</sup> person feminine singular, Niphal perfect; pausal form | Strong's #7493<br>BDB #950 |
| râ'ash (רָעַשׁ) [pronounced raw-ĠAHSH]   | <i>to move, to shake, to cause to tremble; to terrify; to cause [a horse] to leap</i>                                       | 3 <sup>rd</sup> person feminine singular, Hiphil perfect; pausal form | Strong's #7493<br>BDB #950 |
| 357. <b>Masculine noun:</b> which means <i>a quaking, a shaking</i> . Strong's #7494 BDB #950.   |   |   |                            |
| 358. <b>Verb:</b> râphâ' (רָפָה) [pronounced raw-FAW], which means <i>to heal</i> . Strong's #7495 BDB #950. Gen. 20:17 Exodus 15:26 21:19 1Sam. 6:3 Psalm 41:4 60:2 103:3 147:3                   |   |   |                            |
| râphâ' (רָפָה) [pronounced raw-FAW]  | <i>to heal, to make healthy, to restore to health; figuratively used of nations undergoing suffering (to restore favor)</i> | 3 <sup>rd</sup> person masculine singular, Qal imperfect              | Strong's #7495<br>BDB #950 |
| râphâ' (רָפָה) [pronounced raw-FAW]  | <i>healing, making healthy, restoring to health; figuratively used of nations undergoing suffering (restoring favor)</i>    | Qal active participle   | Strong's #7495<br>BDB #950 |
| râphâ' (רָפָה) [pronounced raw-FAW]  | <i>one who heals, healer, physician</i>   | masculine singular, Qal active participle                             | Strong's #7495<br>BDB #950 |
| râphâ' (רָפָה) [pronounced raw-FAW]  | <i>those who heal, healers, physicians</i>  | masculine plural, Qal active participle with the definite article     | Strong's #7495<br>BDB #950 |

|  |  |   |                            |
|--|--|---|----------------------------|
| râphâ' (רָפָה)<br>[pronounced raw-FAW] | <i>to be healed, to be restored to health; can be used figuratively of healing a nation undergoing suffering, or of people in distress</i> | 3 <sup>rd</sup> person masculine singular, Niphal imperfect | Strong's #7495<br>BDB #950 |
|--|--|---|----------------------------|

In the Niphal, râphâ' is also used of making undrinkable water or saltwater fresh (2Kings 2:22 Ezek. 47:8, 9, 11); of fixing, repairing or restoring broken or damaged pottery (i.e., *to make whole*—Jer. 19:11)

|  |  |   |                            |
|--|--|---|----------------------------|
| râphâ' (רָפָה)<br>[pronounced raw-FAW] | <i>to heal, to have healed; to repair [restore, fix]; used figuratively of a nation undergoing suffering</i> | 3 <sup>rd</sup> person masculine singular, Piel imperfect | Strong's #7495<br>BDB #950 |
| râphâ' (רָפָה)<br>[pronounced raw-FAW] | <i>in order to get healed [or, receive healing]</i>  | Hithpael infinitive                                       | Strong's #7495<br>BDB #950 |

359. **Masculine\_proper\_noun:** Benjamin tribe. Strong's #7498 BDB #951.

360. **Masculine\_proper\_noun:** Saul's line. Strong's #7498 BDB #951.

361. **Masculine\_proper\_noun:** which means ; transliterated . Strong's #7505 BDB #951.

362. **Feminine\_noun:** which means *a remedy, medicine*. Strong's #7499 BDB #951.

363. **Feminine\_noun:** riph<sup>o</sup>ûwth (רִיפְאוּת) [pronounced rihf-OOTH], which means *a healing*. Strong's #7500 BDB #951. Prov. 3:8\*

|  |                          |                        |                            |
|--|--------------------------|------------------------|----------------------------|
| riph <sup>o</sup> ûwth (רִיפְאוּת)<br>[pronounced rihf-OOTH] | <i>a healing, health</i> | feminine singular noun | Strong's #7500<br>BDB #951 |
|--|--------------------------|------------------------|----------------------------|

364. **Masculine\_proper\_noun:** Levite Strong's #7501 BDB #951.

365. **Masculine\_proper\_noun:** which means ; transliterated . Strong's #7509 BDB #951.

366. **Proper\_noun/location:** which means ; transliterated . Strong's #3416 BDB #951.

367. **Masculine\_noun:** mar<sup>e</sup>pê' (מַרְפֵּה) [pronounced mahr-PAY], which means, *a healing, a cure; health, profit, sound (of mind)*. Strong's #4832 BDB #951. Prov. 4:22 6:15

|  |   |                         |                            |
|--|---|-------------------------|----------------------------|
| mar <sup>e</sup> pê' (מַרְפֵּה)<br>[pronounced mahr-PAY] | <i>a healing, a cure; health, profit, sound (of mind)</i> | masculine singular noun | Strong's #4832<br>BDB #951 |
|--|---|-------------------------|----------------------------|

With a negative, it means *incurable, without a remedy*.

368. **Verb:** râphad (רָפַד) [pronounced raw-FAHD], which means *to spread [something out for support or comfort]*. Strong's #7502 BDB #951. Job 17:13

| Râphad                       |                 |  |     |      |           |         |
|------------------------------|-----------------|--|-----|------|-----------|---------|
| Location                     | Morphology      | Passage:   |     |      |           |         |
| Job 17:13                    | Piel perfect    | In darkness, I have <b>râphad’ed</b> my bed.   |     |      |           |         |
| Job 41:30                    | Qal imperfect   | Under him, sharp points of clay; He <b>râphad’s</b> [like?] gold on the mire.  |     |      |           |         |
| SOS 2:5                      | Piel imperative | Sustain me with grape cakes, <b>râphad</b> me with citrons, for I [am] sick.   |     |      |           |         |
| SOS 3:10                     | Noun cognate    | It’s pillars made of silver, its <b>r<sup>e</sup>phîydâh</b> of gold, its seat of purple, its midst lined [in] love... |     |      |           |         |
| Râphad—selected translations |                 |  |     |      |           |         |
|                              | Greek           | KJV  | JPS | NASB | Rotherham | Young’s |

|           |               |           |         |  |                         |            |
|-----------|---------------|-----------|---------|--|-------------------------|------------|
| Job 17:13 | has been made | have made | make    | make [lit., <i>spread out</i> ]        | have spread out         | spread out |
| Job 41:30 | under?        | spreadeth | spreads | spreads out [or, <i>moves across</i> ] | spreadeth out           | spreadeth  |
| SOS 2:5   | sustain       | comfort   | refresh | refresh                                | refresh                 | support    |
| SOS 3:10  | bottom        | bottom    | back    | back [or, <i>support</i> ]             | couch or couch covering | bottom     |

**Conclusion:** As you see, there is more agreement in each individual passage than there is by any particular translation (although Young was relatively consistent). What appears to be the case, is the verb refers to something which is spread out for support (e.g., a bed); and the noun refers to the larger piece of something at the bottom, which is a support. I am not thrilled with this conclusion and would have rather come up with something simpler and of a more widespread usage, but that is all I've got.

369. **Feminine\_noun:** r<sup>e</sup>phîydâh which means *support*. Not really sure. See above. Strong's #7507 BDB #951. SOS 3:10\* (maybe....)

370. **Proper\_noun/location:** rephîydîym (רִפְיֵדִים) [pronounced *ref-ee-DEEM*], which means *rests, stays, resting places*; transliterated *Rephiydiym, Rephidim*. Strong's #7508 BDB #951. Exodus 17:1 19:2 \*\*\*\*\*

|   |   |                               |                         |
|---|---|-------------------------------|-------------------------|
| Rephîydîym (רִפְיֵדִים)<br>[pronounced <i>ref-ee-DEEM</i> ] | <i>rests, stays, resting places</i> ;<br>transliterated <i>Rephiydiym, Rephidim</i> | proper singular noun/location | Strong's #7508 BDB #951 |
|---|---|-------------------------------|-------------------------|

371. **Verb:** râphâh (רָפָה) [pronounced *raw-FAW*], which means *to sink, to relax, to loosen and let drop, to let down, to cast down, to let fall* in the Qal. In the Niphal, it means *to be idle*. In the Hiphil it means *to lose interest in a person or a project and therefore abandon that person or project, to forsake* (it means *leave me alone* in the Hiphil imperative). Gesenius gives the Hithpael meanings as *to show oneself remiss, to be lazy, to lose one's courage*. BDB suggests it means *to shew onself to be slack* (big help, here). Here, the difference of the stems makes a difference in the meaning of the verb. In Judges 19:9, it is rendered *waned* (Owen), *hath fallen* (Young), and *hath sunk down* (Rotherham). Strong's #7503 BDB #951. (See synonym **Strong's #5800** BDB #736). Exodus 4:26 5:8 Deut. 4:31 31:6 Joshua 1:5 18:3 Judges 8:3 11:37 19:9 1Sam. 11:3 15:16 2Sam. 4:1 24:16 Job 7:19 12:21 Psalm 46:10 Prov. 4:13

|  |  |   |                         |
|--|--|---|-------------------------|
| râphâh (רָפָה)<br>[pronounced <i>raw-FAW</i> ] | <i>to sink, to relax, to loosen and let drop, to let down, to cast down, to let fall, to withdraw, to abate</i>  | 3 <sup>rd</sup> person masculine singular, Qal imperfect                      | Strong's #7503 BDB #951 |
| râphâh (רָפָה)<br>[pronounced <i>raw-FAW</i> ] | <i>to let drop, to abandon, to relax, to refrain, to let go [let alone, lose interest] [in a person or project] and abandon [that person or project], to forsake [something]; to be still, to be quiet</i> | 3 <sup>rd</sup> person masculine singular, Hiphil imperfect                   | Strong's #7503 BDB #951 |
| râphâh (רָפָה)<br>[pronounced <i>raw-FAW</i> ] | <i>lose interest [in a person or project] and abandon [that person or project], forsake [something]; let down, stop, desist, leave off; be still, be quiet</i>   | 2 <sup>nd</sup> person masculine singular, Hiphil imperative, apocopated form | Strong's #7503 BDB #951 |

|  |   |   |                            |
|--|---|---|----------------------------|
| râphâh (רָפָה)<br>[pronounced raw-FAW] | <i>to be slack, to be remiss, to be idle</i>  | 3 <sup>rd</sup> person masculine singular, Niphal imperfect | Strong's #7503<br>BDB #951 |
| râphâh (רָפָה)<br>[pronounced raw-FAW] | <i>slackers, idle ones; they are being idle [or slacking off]; being idle, slacking off</i> | masculine plural, Niphal participle                         | Strong's #7503<br>BDB #951 |

372. **Adjective:** râpheh (רָפֵה) [pronounced raw-FEH], which means *slack; remiss; infirm, feeble; hanging down?; discouragement, fear*. Strong's #7504 BDB #952. 2Sam. 17:2

|  |   |  |                            |
|--|---|--|----------------------------|
| râpheh (רָפֵה)<br>[pronounced raw-FEH]         | <i>slack; remiss; infirm, feeble; hanging down?; discouragement, fear</i>                       | masculine singular adjective                 | Strong's #7504<br>BDB #952 |
| râpheh (רָפֵה)<br>[pronounced raw-FEH]         | <i>slack; remiss; infirm, feeble; hanging down?; discouragement, fear</i>                       | masculine singular adjective; construct form | Strong's #7504<br>BDB #952 |
| yâdayim (יָדַיִם)<br>[pronounced yaw-dah-YIHM] | <i>[two] hands; both hands figuratively for strength, power, control of a particular person</i> | feminine dual noun                           | Strong's #3027<br>BDB #388 |

Together, these words mean *weak-handed; both hands hanging down; discouraged, feeble, weak*.

373. **Masculine\_noun:** which means *sinking [into a helpless terror]*. Strong's #7510 BDB #952.

374. **Masculine\_proper\_noun:** Râphâ' (רָפָה') [pronounced raw-FAW], which means *tall, giant; transliterated Rapha*. Strong's #7498 BDB #952. 2Sam. 21:16

|   |  |                                |                            |
|---|--|--------------------------------|----------------------------|
| Râphâ' (רָפָה')<br>[pronounced raw-FAW] | <i>tall, giant; transliterated Rapha</i> | masculine singular proper noun | Strong's #7498<br>BDB #952 |
|---|--|--------------------------------|----------------------------|

This is also spelled Râphâh (רָפָה) [pronounced raw-FAW]. Some translations simply translate this word.

375. **Masculine\_noun:** r<sup>e</sup>pha'îym (רִפְּאִיִּם) [pronounced r<sup>e</sup>faw-EEM] which means *spirits, shades, ghosts [of the dead]; shades living in Hades; flaccid, feeble, weak, languid*. Only in the plural. Identical to below. Strong's #7496 BDB #952. Prov. 2:18 9:18

|   |  |                       |                            |
|---|--|-----------------------|----------------------------|
| r <sup>e</sup> pha'îym (רִפְּאִיִּם)<br>[pronounced r <sup>e</sup> faw-EEM] | <i>spirits, shades, ghosts [of the dead]; shades living in Hades; flaccid, feeble, weak, languid</i> | masculine plural noun | Strong's #7496<br>BDB #952 |
|---|--|-----------------------|----------------------------|

James Rickard: "Dead" is the Noun RAPHAIM, מִיֶּאֱפֵר that means, "dead spirits," cf. Prov 2:18; 21:16, and refers to the corpses in her banquet hall. Occurring eight times in the OT, it refers to "dead spirits" in Sheol, Job 26:5. In most other places, it is nearly equivalent to a proper noun, referring to "the dead", Psa 88:10; Prov 2:18; Isa 14:9; 26:14.<sup>131</sup>

376. **Masculine\_plural\_noun:** R<sup>e</sup>pha'îym (רִפְּאִיִּם) [pronounced r<sup>e</sup>faw-EEM], which means *giants; transliterated Rephaim*. Here, it is in the plural and without a definite article. We first find mention of this word in Gen. 14:5 where it appears to be a proper noun (it is also lacking a definite article and is found in the plural). It occurs next in Gen. 15:20, with a definite article and in the plural. The context of these verses lends itself to its use as a proper noun. However, here, it does not necessarily refer to a particular race, but to the concept of being really large people, like the Anakim. This word is used as opposed to the inflammatory Nephalim, which is specific reference to half-angel half-man beings. Strong's #7496-7497 BDB #952. (this word also means *dead ones*). Gen. 14:5 15:20 Deut. 2:11 3:11 2Sam. 5:18 23:13 1Chron. 11:15

<sup>131</sup> From <http://gracedoctrine.org/proverbs-chapter-9/> accessed December 10, 2015.



|  |   |                              |                              |
|--|---|------------------------------|------------------------------|
| Rêpha'îym (רִפְאִיִּם)<br>[pronounced <i>r<sup>h</sup>aw-EEM</i> ] | <i>giants</i> ; transliterated <i>Rephaim</i> | masculine plural proper noun | Strong's #7496-7497 BDB #952 |
|--|---|------------------------------|------------------------------|

377. **Masculine proper noun:** which means ; transliterated . Strong's #7506 BDB #952.

378. **Masculine proper noun:** which means ; transliterated . Strong's #7509–7520 BDB #952.

379. **Verb:** which means *to stamp, to tread; to foul by stamping [stomping, treading]*. Strong's #7511#7515 BDB #952. Psalm 68:30

|   |   |   |                                   |
|---|---|---|-----------------------------------|
| râphaç (רָפַח)<br>[pronounced <i>raw-FAWS</i> ] | <i>to tread [stomp, trample]; to foul/disturb [water] by stamping [stomping, treading]; to foul with feet</i> | 3 <sup>rd</sup> person masculine singular, Qal imperfect    | Strong's #7511 (& #7515) BDB #952 |
| râphaç (רָפַח)<br>[pronounced <i>raw-FAWS</i> ] | <i>to be foul [by tramping, stomping, treading in]; to be tread [stomped] upon</i>                            | 3 <sup>rd</sup> person masculine singular, Niphal imperfect | Strong's #7511 (& #7515) BDB #952 |
| râphaç (רָפַח)<br>[pronounced <i>raw-FAWS</i> ] | <i>to let oneself be trampled [stomped, tread upon]; to prostrate oneself; to be submissive</i>               | person masculine singular, Hithpael imperfect               | Strong's #7511 (& #7515) BDB #952 |

The NET Bible: *In the Hithpael the verb רָפַח (rafas) means “to stamp oneself down” or “to humble oneself” (cf. KJV, NASB, NIV). BDB 952 s.v. Hithpael suggests “become a suppliant.” G. R. Driver related it to the Akkadian cognate rapasu, “trample,” and interpreted as trampling oneself, swallowing pride, being unremitting in effort (“Some Hebrew Verbs, Nouns, and Pronouns,” JTS 30 [1929]: 374).*<sup>132</sup>

|   |   |  |                                   |
|---|---|--|-----------------------------------|
| râphaç (רָפַח)<br>[pronounced <i>raw-FAWS</i> ] | <i>be humbled, submit yourself; let oneself be trampled [stomped, tread upon]; prostrate yourself; be submissive to</i> | 2 <sup>nd</sup> person masculine singular, Hithpael imperative | Strong's #7511 (& #7515) BDB #952 |
|---|---|--|-----------------------------------|

380. **Masculine noun:** which means *fouled [water] [by stamping]*. Strong's #4833 BDB #952.

381. **Feminine noun:** which means *raft*. Strong's #7513 BDB #952.

382. **Verb:** which means *to shake, to rock*. Strong's #7322 BDB #952.

383. **Verb:** which means *to support oneself, to lean*. Strong's #7514 BDB #952.

384. **Verb:** which means *to talk obscenely; to talk obscenely*. Strong's #none BDB #952.

385. **Masculine noun:** which means *mire*. Strong's #7516 BDB #952.

386. **Masculine noun:** which means *stable, stall*. Strong's #7517 BDB #952.

387. **Verb:** which means *to run*. Strong's #7519 BDB #952.

388. **Verb:** râtsad (רָאָד) [pronounced *raw-TSAHD*], which means *to watch [stealthily; with envious hostility]; to observe insidiously*. Strong's #7520 BDB #952. Psalm 68:16\*

|   |  |   |                         |
|---|--|---|-------------------------|
| râtsad (רָאָד) [pronounced <i>raw-TSAHD</i> ] | <i>to watch [stealthily; with envious hostility]; to observe insidiously</i> | 2 <sup>nd</sup> person masculine plural, Piel imperfect | Strong's #7520 BDB #952 |
|---|--|---|-------------------------|

This verb occurs only here and it has no cognates, making its meaning difficult to ascertain.

389. **Verb:** râtsâh (רָאָה) [pronounced *raw-TSAWH*], which means *to be acceptable, to be pleased with, to enjoy*. Owen indicates that it literally means *to be satisfied with a payment*; however, that does not appear to be the way it is used in the Bible. *To be pleased with* seems to be the primary meaning, as found in Gen. 33:10 Deut. 33:11 Job 34:9 Prov. 16:7. Job 20:10 appears to be the only place where this is found in the **Piel** stem, and Gesenius gives the meaning as *to make anyone well pleased, to ask or to seek someone's favor, to conciliate or reconciles oneself to someone else*. The context here appears to indicate that they

<sup>132</sup> From <https://bible.org/netbible/index.htm?pro6.htm> (footnotes); accessed September 8, 2015.

appropriated their wealth from those whom they made poor and they return it to the poor. Strong's #7521 BDB #953. [Lev. 26:34 33:11 Job 14:6 20:10—two possible grammatical errors] Gen. 33:10 1Sam. 29:4 2Sam. 24:23 Psalm 44:3 51:16 62:4 149:4 Prov. 3:12

|  |   |   |                            |
|--|---|---|----------------------------|
| râtsâh (רָצַח)<br>[pronounced raw-TSAWH] | <i>to accept; to be delighted [with a person or thing], to be pleased with [something]; to receive [graciously], to delight [in someone, something]; to enjoy; to make acceptable; to satisfy, to pay off</i> | 3 <sup>rd</sup> person masculine singular, Qal imperfect      | Strong's #7521<br>BDB #953 |
| râtsâh (רָצַח)<br>[pronounced raw-TSAWH] | <i>to be pleasant, to be agreeable [to anyone]</i>  | Qal passive participle  | Strong's #7521<br>BDB #953 |
| râtsâh (רָצַח)<br>[pronounced raw-TSAWH] | <i>to satisfy, to pay off</i>   | 3 <sup>rd</sup> person masculine singular, Hiphil imperfect   | Strong's #7521<br>BDB #953 |
| râtsâh (רָצַח)<br>[pronounced raw-TSAWH] | <i>to be graciously accepted; to be paid off</i>  | 3 <sup>rd</sup> person masculine singular, Niphal imperfect   | Strong's #7521<br>BDB #953 |
| râtsâh (רָצַח)<br>[pronounced raw-TSAWH] | <i>to make anyone well pleased, to please; to ask [or seek] favor; to reconcile to</i>  | 3 <sup>rd</sup> person masculine singular, Piel imperfect     | Strong's #7521<br>BDB #953 |
| râtsâh (רָצַח)<br>[pronounced raw-TSAWH] | <i>to make oneself pleasing, to ingratiate oneself [to someone else]; to obtain anyone's favor or grace</i>   | 3 <sup>rd</sup> person masculine singular, Hithpael imperfect | Strong's #7521<br>BDB #953 |

390. **Masculine\_noun:** râtsôwn (רָצוֹן)[pronounced raw-TSOWN], which means *own will, free will, favour, accepted, desire, pleasure, delight*. There are actually three sets of meanings for this word: (1) *goodwill and favor*; (2) *acceptance* (of persons or of a sacrifice); and (3) *will, desire, pleasure*. Râtsôwn is given a variety of renderings in the KJV: *self-will, accepted, voluntary will, good will, favor, desire, as they would, pleasure, delight, desire*. The verbal cognate, râtsâh, means *to be acceptable, to be pleased with, to enjoy*. What appears to be involved is *free will, acceptance*, and even *pleasure* on the part of the recipient. This is why the CEV and the JPS both add *to You*, to indicate that the volition of the recipient is a part of this. What seems to be a common thread is the concept of free will and this being a good or a favorable thing. Strong's #7522 BDB #953. The Doctrine of Fasting (Isa. 58:5) Gen. 49:6 Exodus 28:38 Psalm 19:14 51:19 103:21 106:4 Prov. 8:35 10:32

|  |  |                              |                            |
|--|--|------------------------------|----------------------------|
| râtsôwn (רָצוֹן)<br>[pronounced raw-TSOWN] | <i>own will, free will, favour, grace, accepted, acceptable; to be pleased with, to enjoy; desire, pleasure, delight</i> | masculine singular construct | Strong's #7522<br>BDB #953 |
|--|--|------------------------------|----------------------------|

What appears to be involved is *free will, acceptance*, and even *pleasure* on the part of the recipient. This is why some translations follow this word with *to you*, to indicate that the volition of the recipient is a part of this. The common thread is the concept of free will and this being a good or a favorable thing.

391. **Feminine\_proper\_noun/location:** which means *pleasure, beauty*; transliterated . Strong's #8656 BDB #953.

392. **Verb:** râtsach (רָצַח) [pronounced raw-TSAHKH], which means *to murder, to slay*. In the Qal active participle, the proper translation is *murderer* and *manslayer* when the death was unintentional. The Niphal is the passive stem and it refers to the one who was murdered. Strong's #7523 BDB #953. Contradictions in the



Bible (Ex. 20:13) Exodus 20:13 Num. 35:16 Deut. 4:42 5:17 22:26 Joshua 20:5 Judges 20:4  
Psalm 62:3

|  |   |   |                            |
|--|---|---|----------------------------|
| râtsach (רָצַח)<br>[pronounced raw-TSAHKH] | <i>to murder, to kill, to slay<br/>[premeditated, accidental, as a<br/>slayer]; to break, to dash in<br/>pieces</i> | 3 <sup>rd</sup> person masculine<br>singular, Qal imperfect       | Strong's #7523<br>BDB #953 |
| râtsach (רָצַח)<br>[pronounced raw-TSAHKH] | <i>manslayer, intentional killer<br/>(slayer)</i>   | masculine singular, Qal<br>participle                             | Strong's #7523<br>BDB #953 |
| râtsach (רָצַח)<br>[pronounced raw-TSAHKH] | <i>to be killed, to be slain</i>  | 3 <sup>rd</sup> person masculine<br>singular, Niphal<br>imperfect | Strong's #7523<br>BDB #953 |
| râtsach (רָצַח)<br>[pronounced raw-TSAHKH] | <i>to murder, to assassinate; to kill<br/>iteratively, to kill many; to dash<br/>in pieces</i>                      | 3 <sup>rd</sup> person masculine<br>singular, Piel imperfect      | Strong's #7523<br>BDB #953 |
| râtsach (רָצַח)<br>[pronounced raw-TSAHKH] | <i>murderer, assassin</i>   | masculine singular, Piel<br>participle                            | Strong's #7523<br>BDB #953 |
| râtsach (רָצַח)<br>[pronounced raw-TSAHKH] | <i>to be killed [murdered, slain]</i>   | 3 <sup>rd</sup> person masculine<br>singular, Pual imperfect      | Strong's #7523<br>BDB #953 |

393. **Masculine noun:** which means *a shattering*. Strong's #7524 BDB #954.

394. **Masculine proper noun:** which means *a shattering*; transliterated . Strong's #7525 BDB #954.

395. **Masculine proper noun:** which means ; transliterated . Strong's #7526 BDB #954.

396. **Verb:** râtsa' (רָצַע) [pronounced raw-TSAHG], which means, *to bore [through], to pierce*. Strong's #7527 BDB #954. Exodus 21:6

|   |                                     |   |                            |
|---|-------------------------------------|---|----------------------------|
| râtsa' (רָצַע) [pronounced raw-TSAHG]   | <i>to bore [through], to pierce</i> | 3 <sup>rd</sup> person masculine<br>singular, Qal perfect | Strong's #7527<br>BDB #954 |
| 397. <b>Masculine noun:</b> mar <sup>tsêa'</sup> (מַרְצֵא) [pronounced maht-TSAY-ág], which means, <i>a boring instrument, an awl</i> . Strong's #4836 BDB #954. Exodus 21:6 ** |                                     |   |                            |
| mar <sup>tsêa'</sup> (מַרְצֵא)<br>[pronounced maht-TSAY-ág]   | <i>a boring instrument, an awl</i>  | masculine singular noun:                                  | Strong's #4836<br>BDB #954 |

398. **Verb:** which means *to fit together*. Strong's #7528 BDB #954.

399. **Feminine noun:** which means *pavement*. Strong's #7531 BDB #954.

400. **Feminine noun:** which means *pavement*. Strong's #4837 BDB #954.

401. **Feminine noun:** which means *pavement*. Strong's #4837 BDB #954.

402. **Feminine noun:** rits<sup>phâh</sup> (רִצְפָּה) [pronounced rits-PAW], which means *a hot stone [coal], a live coal; a glowing stone*. Strong's #7531<sup>1</sup> BDB #954.

403. **Proper noun/location:** which means *a glowing stone*; transliterated . Strong's #7530 BDB #954.

404. **Feminine proper noun:** Rits<sup>phâh</sup> (רִצְפָּה) [pronounced rits-PAW], which means *a hot stone [coal], a live coal; a glowing stone*; transliterated *Rizpah*. Strong's #7532 BDB #954. 2Sam. 3:7 21:8

|  |  |                                  |                            |
|--|--|----------------------------------|----------------------------|
| Rits <sup>phâh</sup> (רִצְפָּה)<br>[pronounced rits-PAW] | <i>a hot stone [coal], a live coal; a<br/>glowing stone; transliterated<br/>Rizpah</i> | feminine singular proper<br>noun | Strong's #7532<br>BDB #954 |
|--|--|----------------------------------|----------------------------|

405. **Verb:** râtsats (רָצַט) [pronounced raw-TSAHTS], which means *to crush, to bruise, to oppress*. This is a reference to an act of violence which a person in power might be able to get away with. In the Piel, it means

*to break in pieces, to treat with great violence, to oppress with great violence.* As a masculine plural, Qal passive participle, this would mean *those who are crushed, those who are oppressed, the bruised ones, the oppressed ones.* This was the verb used of the woman *crushing* the skull of Abimelech. Strong's #7533 BDB #954. Gen. 25:22 The Doctrine of Fasting (Isa. 58:6) Judges 9:53 10:8 1Sam. 12:3, 4 (2Sam. 22:30) Job 20:19

|   |   |   |                         |
|---|---|---|-------------------------|
| râtsats (רָצַץ) [pronounced raw-TSAHTS] | <i>to crush, to bruise, to oppress; to break [in, down]; to treat violently</i> | 3 <sup>rd</sup> person masculine singular, Qal imperfect      | Strong's #7533 BDB #954 |
| râtsats (רָצַץ) [pronounced raw-TSAHTS] | <i>to be crushed [bruised], to be broken; to be oppressed</i>                   | 3 <sup>rd</sup> person masculine singular, Niphal imperfect   | Strong's #7533 BDB #954 |
| râtsats (רָצַץ) [pronounced raw-TSAHTS] | <i>to crush [break] into pieces, to grievously oppress (figuratively)</i>       | 3 <sup>rd</sup> person masculine singular, Piel imperfect     | Strong's #7533 BDB #954 |
| râtsats (רָצַץ) [pronounced raw-TSAHTS] | <i>to oppress (figuratively); to treat violently</i>                            | 3 <sup>rd</sup> person masculine singular, Poel imperfect     | Strong's #7533 BDB #954 |
| râtsats (רָצַץ) [pronounced raw-TSAHTS] | <i>to crush, to break in pieces; to cause to bruise</i>                         | 3 <sup>rd</sup> person masculine singular, Hiphil imperfect   | Strong's #7533 BDB #954 |
| râtsats (רָצַץ) [pronounced raw-TSAHTS] | <i>to crush [bruise] one another [each other]; to struggle together</i>         | 3 <sup>rd</sup> person masculine singular, Hithpoel imperfect | Strong's #7533 BDB #954 |

406. **Masculine\_noun:** which means *a piece, a bar.* Strong's #7518 BDB #954. Psalm 68:30\*

|                               |                                   |                            |                         |
|-------------------------------|-----------------------------------|----------------------------|-------------------------|
| rats (רָץ) [pronounced rahts] | <i>a piece, a bar; a fragment</i> | masculine plural construct | Strong's #7518 BDB #954 |
|-------------------------------|-----------------------------------|----------------------------|-------------------------|

The meaning of this noun is dubious; it is only found here in this verse

407. **Feminine\_noun:** which means *a crushing, oppression.* Jer. 22:17.\* Strong's #4835 BDB #954.

408. **Verb:** râqêb (רָקַב) [pronounced raw-KAY<sup>B</sup>V], which means *to rot.* Notice that there is the resh (ר) instead of the daleth (ד), and that the bêyth (ב) and the qârâ (ק) are switched. Strong's #7537 BDB #955. Job (19:20) Prov. 10:7

|   |               |  |                         |
|---|---------------|--|-------------------------|
| râqêb (רָקַב) [pronounced raw-KAY <sup>B</sup> V] | <i>to rot</i> | 3 <sup>rd</sup> person masculine singular, Qal imperfect | Strong's #7537 BDB #955 |
|---|---------------|--|-------------------------|

409. **Masculine\_noun:** a rare word used of *rottenness* and *decay*; it is used of the decay of bones and the decay caused by worms. Strong's #7538 BDB #955. Job 13:28

410. **Masculine\_noun:** which means *rottenness, decay.* Job 41:19.\* Strong's #7539 BDB #955.

411. **Verb:** râqad (רָקַד) [pronounced raw-KAHD], which means *to skip about, to leap, to run with leaps and bounds.* It refers to the quaking of Mount Sinai when the law was given. This word can refer to a rather dramatic even, e.g. the quaking of Mount Sinai when the Law was given (Psalm 114:4) as well as to the skipping about of children, as we have here. Strong's #7540 BDB #955. 1Chron. 15:29 Job 21:11 Psalm 29:6 114:4

|                                     |   |  |                         |
|-------------------------------------|---|--|-------------------------|
| râqad (רָקַד) [pronounced raw-KAHD] | <i>to skip about, to leap, to run with leaps and bounds</i> | 3 <sup>rd</sup> person masculine singular, Qal imperfect | Strong's #7540 BDB #955 |
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|  |  |   |                         |
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| râqad (רָקַד) [pronounced raw-KAHD]  | <i>to spring, to dance; to be knocked about [used figuratively of a chariot traveling over rough ground]</i> | 3 <sup>rd</sup> person masculine singular, Piel imperfect   | Strong's #7540 BDB #955 |
| râqad (רָקַד) [pronounced raw-KAHD]  | <i>to cause to leap; to cause to skip; to cause to tremble</i>   | 3 <sup>rd</sup> person masculine singular, Hiphil imperfect | Strong's #7540 BDB #955 |
| 412. <b>Verb:</b> râqach (רָקַח) [pronounced raw-KAHKH], which means <i>to mix, to compound oil or ointment; perfumer; apothecary</i> . Strong's #7543 BDB #955. Exodus 30:25, 32                                  |  |   |                         |
| râqach (רָקַח) [pronounced raw-KAHKH]  | <i>to mix, to compound oil or ointment</i>   | 3 <sup>rd</sup> person masculine singular, Qal imperfect    | Strong's #7543 BDB #955 |
| râqach (רָקַח) [pronounced raw-KAHKH]  | <i>perfumer, perfume mixer, compounder; apothecary</i>   | Qal active participle                                       | Strong's #7543 BDB #955 |
| râqach (רָקַח) [pronounced raw-KAHKH]  | <i>mixed, compounding</i>  | Pual participle   | Strong's #7543 BDB #955 |
| râqach (רָקַח) [pronounced raw-KAHKH]  | <i>to [cause to] mix, to compound oil or ointment</i>  | 3 <sup>rd</sup> person masculine singular, Hiphil imperfect | Strong's #7543 BDB #955 |
| 413. <b>Masculine_noun:</b> which means <i>spice, spiced wine</i> . Strong's #7544 BDB #955.   |  |   |                         |
| 414. <b>Masculine_noun:</b> rôqach (רֹקַח) [pronounced ROH-kahkh], which means <i>a spice mixture, a perfume, an aromatic, confection, ointment</i> . Strong's #7545 BDB #955. Exodus 30:25, 35*                   |  |   |                         |
| rôqach (רֹקַח) [pronounced ROH-kahkh]  | <i>a spice mixture, a perfume, an aromatic, confection, ointment</i>   | masculine singular noun                                     | Strong's #7545 BDB #955 |
| 415. <b>Masculine_noun:</b> which means <i>an ointment maker, a perfumer</i> . Neh. 3:8.* Strong's #7546 BDB #955.   |  |   |                         |
| 416. <b>Feminine_noun:</b> raqqâchâh (רַקְחָה) [pronounced rahk-kaw-KHAW], which means <i>a female perfumer, a female ointment maker</i> . Strong's #7548 BDB #955. 1Sam. 8:13.*                                   |  |   |                         |
| raqqâchâh (רַקְחָה) [pronounced rahk-kaw-KHAW]   | <i>a female perfumer, a female ointment maker</i>  | feminine singular noun                                      | Strong's #7548 BDB #955 |
| 417. <b>Masculine_noun:</b> which means <i>a perfumery</i> . Isa. 57:9.* Strong's #7547 BDB #955.  |  |   |                         |
| 418. <b>Masculine_noun:</b> which means <i>spice, perfume</i> . SOS 5:13.* Strong's #4840 BDB #955.  |  |   |                         |
| 419. <b>Feminine_noun:</b> which means <i>ointment-pot, spice seasoning(?)</i> . Job 41:23.* Strong's #4841 BDB #955.  |  |   |                         |
| 420. <b>Feminine_noun:</b> mir <sup>e</sup> qachath (מִרְקַחַת) [pronounced meer-KAHKH-ahth], which means <i>ointment mixture, an aromatic unguent; an unguent pot</i> . Strong's #4842 BDB #955. Exodus 30:25 *** |  |   |                         |
| mir <sup>e</sup> qachath (מִרְקַחַת) [pronounced meer-KAHKH-ahth]  | <i>ointment mixture, an aromatic unguent; an unguent pot</i>   | feminine singular noun                                      | Strong's #4842 BDB #955 |
| 421. <b>Verb:</b> râqam (רָקַם) [pronounced raw-KAM], and it simply means <i>to variegate, embroider, needlework, weaving in colors</i> . Strong's #7551 BDB #955. Exodus 26:36 27:16 28:39 Lev.??                 |  |   |                         |
| râqam (רָקַם) [pronounced raw-KAM]   | <i>to variegate, to embroider, to do needlework, to weave with colors</i>                                    | 3 <sup>rd</sup> person masculine singular, Qal imperfect    | Strong's #7551 BDB #955 |

|                                       |   |   |                            |
|---------------------------------------|---|---|----------------------------|
| râqam (רָקַם)<br>[pronounced raw-KAM] | <i>variegating, embroidering, doing needlework, weaving with colors</i> | Qal active participle as a substantive                    | Strong's #7551<br>BDB #955 |
| râqam (רָקַם)<br>[pronounced raw-KAM] | <i>to be skillfully done, to be expertly woven</i>                      | 3 <sup>rd</sup> person masculine singular, Pual imperfect | Strong's #7551<br>BDB #955 |

422. **Feminine\_noun:** rik<sup>e</sup>mâh (רִיקְמָה) [pronounced *rihk<sup>e</sup>-MAW*], which means *variegated garment; a woven fabric [of several colors]; something with several colors*. Strong's #7553 BDB #955. Judges 5:30

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|--|--|------------------------|----------------------------|
| rik <sup>e</sup> mâh (רִיקְמָה)<br>[pronounced <i>rihk<sup>e</sup>-MAW</i> ] | <i>variegated garment; a woven fabric [of several colors]; something with several colors</i> | feminine singular noun | Strong's #7553<br>BDB #955 |
|--|--|------------------------|----------------------------|

423. **Masculine\_proper\_noun:** which means *variegated*; transliterated . Strong's #7552 BDB #955.

424. **Verb:** râqa' (רָעַק) [pronounced *raw-KAH* or *raw-KAHG*], which means *to beat, to stamp, to beat out, to spread out, to consolidate, to tread down*. Strong's #7554 BDB #955. 2Sam. 22:43 Psalm 136:6

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|--|---|---|----------------------------|
| râqa' (רָעַק) [pronounced <i>raw-KAḠ</i> ] | <i>to beat, to stamp, to beat out, to spread out, to consolidate, to tread down</i> | 3 <sup>rd</sup> person masculine singular, Qal imperfect    | Strong's #7554<br>BDB #955 |
| râqa' (רָעַק) [pronounced <i>raw-KAḠ</i> ] | <i>to overlay, beat out (for plating)</i>   | 3 <sup>rd</sup> person masculine singular, Piel imperfect   | Strong's #7554<br>BDB #955 |
| râqa' (רָעַק) [pronounced <i>raw-KAḠ</i> ] | <i>beaten out</i>   | Pual participle   | Strong's #7554<br>BDB #955 |
| râqa' (רָעַק) [pronounced <i>raw-KAḠ</i> ] | <i>to spread out [clouds]</i>   | 3 <sup>rd</sup> person masculine singular, Hiphil imperfect | Strong's #7554<br>BDB #955 |

425. **Masculine\_noun:** râqîya' (רָעִיָּא) [pronounced *raw-KEE-aḡ*], which means *atmosphere, extended surface, expanse, the first heaven; extended surface (solid); firmament*. It is that which has been beat down and spread out above the earth and refers to the earth's atmosphere. The related verb is used to overlay something with a thin plate. The precision of this term is amazing. The earth itself is 3960 miles in radius. 99% of the atmosphere is within 100 miles of the surface of the earth. I, with the rudimentary understanding of the earth and its atmosphere, if I had to choose the best noun from the Hebrew for this word, I would have chosen râqîya' myself. The writer of Genesis and the psalmist David, not having the resources and background that I have, chose the same word. The NRSV suggests the word *dome* (Psalm 19:1). Strong's #7549 BDB #956. Gen. 1:6 Psalm 19:1 150:1

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|---|---|-------------------------|----------------------------|
| râqîya' (רָעִיָּא)<br>[pronounced <i>raw-KEE-aḡ</i> ] | <i>atmosphere, extended surface, expanse, the first heaven; extended surface (solid); firmament; that which is spread out like a hemisphere above the earth</i> | masculine singular noun | Strong's #7549<br>BDB #956 |
|---|---|-------------------------|----------------------------|

Although BDB speaks of the Hebrews considering this to be a solid and held up the waters above, I think the idea is, they recognized that there was some sort of reality to the atmosphere; that the atmosphere was not empty. Now, I cannot say whether or not ancient peoples believed that there was some sort of solid like thick saran wrap, above the earth, that held the waters above at bay.

The corresponding verb means *to beat, to stamp, to beat out, to spread out by beating*. This describes, for instance, what a goldsmith might do in order to beat gold into a flat sheet. Strong's #7554 BDB #955.

It is that which has been beat down and spread out above the earth and refers to the earth's atmosphere. The related verb is used to overlay something with a thin plate. The precision of this term is amazing. The earth itself is 3960 miles in radius. 99% of the atmosphere is within 100 miles of the surface of the earth. I, with the rudimentary understanding of the earth and its atmosphere, if I had to choose the best noun from the Hebrew for this word, I would have chosen *râdîya'* myself. The writer of Genesis and the psalmist David, not having the resources and background that I have, chose the same word. The NRSV suggests the word *dome* (Psalm 19:1).

426. **Masculine\_noun:** which means *expansion*. Strong's #7555 BDB #275. What is this doing here?

427. **Adjective:** Gen. 41:19

|                                     |                              |  |                         |
|-------------------------------------|------------------------------|--|-------------------------|
| raq (קֶר) [pronounced <i>rahk</i> ] | <i>thin, lean, emaciated</i> | adjective (identical in spelling to an adverb) | Strong's #7534 BDB #956 |
|-------------------------------------|------------------------------|--|-------------------------|

428. **Adverb:** raq (קֶר) [pronounced *rahk*] means *only, provided, altogether, surely*—it carries with it restrictive force. I am conflicted here as to how to interpret this. Are they expressing a desire or a limitation on their obedience—that is, *as long as God is with you*; or, are expressing a wish or a desire—we *wish only that God is with you*: or, are they acknowledging what they believe to be true—*surely God is with you*? I have gone with the latter rendering and understanding, but I am expressing my other thoughts, as I don't feel 100% positive about this interpretation. The verb which follows is the Qal imperfect of the absolute status quo verb *hâyâh* (הָיָה) [pronounced *haw-YAW*] simply means *to be*. Strong's #1961 BDB #224. Owen's expresses that as though this is a desire upon the part of the tribe leaders: *Only may be Yahweh your God with you as he was with Moses*. Young records this as an observation, as I have: *surely Jehovah thy God is with thee as He hath been with Moses*. Rotherham, the NASB and the NIV also render this as a wish or desire. The KJV and NKJV lean toward that (*only the LORD your God be with you as He was with Moses*). However, Gesenius helps us here and says that this adverb generally implies restrictive force, and may also be rendered *provided*; this gives us probably the best understanding of what they were actually saying. **"We will listen to you, provided that Y<sup>e</sup>howah your God is with you as He was with Moses."** Raq is followed by the negative construct and then the word for word: *dâbâr* (דָּבָר) [pronounced *daw-BAWR*]; literally, what we have is: *only no word*. This is an idiom; a few years prior to my writing these words, the young idiom would have been *certainly this is no biggie*. The adverb raq has restrictive force, as BDB puts it. In Joshua 6:18, it is affixed to the *wâw* conjunction, which I am certain has some affect on its meaning, but BDB and Gesenius do not mention this. Therefore, let me show you how others have rendered this combination: *but* (Owen, *The Amplified Bible*); *and surely* (Young); *and...in any wise* (KJV); *and...by all means* (NKJV); *but in anywise* (Rotherham). Obviously, we have little consensus here. In the less literal translation, I think I will go with *and, in any case*. Let me show you how others have rendered this word in Joshua 11:14: *but* (KJV, NKJV, Owen, *The Amplified Bible*); *only* (Young) *nevertheless* (Rotherham). Strong's #7534 & #7535 BDB #956. Gen. 6:5 14:23 19:8 20:11 24:8 26:29 41:19, 40 47:22 50:8 Exodus 8:9 9:26 10:17 21:19 Num. 20:19 Deut. 2:28, 35 3:11 4:6 10:15 17:16 20:14 Joshua 1:17, 18 6:15, 18 8:2 11:13 13:6 22:5 Judges 3:2 11:34 14:16 19:20 1Sam. 1:13 5:4 1Kings 3:2 8:9, 25 Job 1:12 Psalm 32:6

|                                     |   |  |                                 |
|-------------------------------------|---|--|---------------------------------|
| raq (קֶר) [pronounced <i>rahk</i> ] | <i>only, provided, altogether, surely; in any case; but; nevertheless</i> | adverb of limitation or of restrictive force | Strong's #7534 & #7535 BDB #956 |
|-------------------------------------|---|--|---------------------------------|

It is also a prefix to a sentence to add a limitation to something previously expressed, in which case it is rendered *only*. It is used to emphasize single words, especially adjectives, in which case it can be *only* but also *nought but, nothing but*. After a negative, it can be rendered *save, except*. I used *however* in Exodus 21:19, in order to set up a contrast with the word *acquitted*.

429. **Masculine\_noun:** *râqîyq* (קִּיֶּקֶר) [pronounced *raw-KEEK*], which means *a thin cake, wafer*. Strong's #7550 BDB #956. Exodus 29:2

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|---|---------------------------|-------------------------|-------------------------|
| <i>râqîyq</i> (קִּיֶּקֶר) [pronounced <i>raw-KEEK</i> ] | <i>a thin cake, wafer</i> | masculine singular noun | Strong's #7550 BDB #956 |
|---|---------------------------|-------------------------|-------------------------|

430. **Feminine\_noun:** *raqqâh* (רַקְקָה) [pronounced *rahk-KAW*], which means *temple, side of head*. Strong's #7541

BDB #956. Judges 4:21 5:26

|  |                      |                        |                            |
|--|----------------------|------------------------|----------------------------|
| raqqâh (רַקָּה)<br>[pronounced <i>rahk-KAW</i> ] | temple, side of head | feminine singular noun | Strong's #7541<br>BDB #956 |
|--|----------------------|------------------------|----------------------------|

431. **Verb2:** which means *to spit*. Strong's #7556 BDB #956.432. **Masculine\_noun:** which means *spit, spittle*. Strong's #7536 BDB #956.433. **Masculine\_noun:** which means *permission*. Strong's #7558 BDB #957.434. **Verb:** which means *to inscribe, to note*. Strong's #7559 BDB #957.

435. **Adjective:** rāshâ' (רָשָׁא) [pronounced *raw-SHAWG*], which means *malevolent, lawless, corrupt, criminal*. It is usually translated *wicked, wicked ones*; however, a more up-to-date rendering would be *malevolent ones, lawless ones, criminals, the corrupt*. Rāshâ' can also refer to *the wicked* in terms of a collective whole—a singular noun which stands for a group of people. A good modern rendering would be *the corrupt*. We see this usage in several places: Gen. 18:23, 25 Num. 16:26 Psalm 1:5. Strong's #7563 BDB #957. Gen. 18:23 Exodus 2:13 9:27 23:1 1Sam. 2:9 24:13 2Sam. 4:11 Job 3:17 8:22 9:24 10:3 15:20 16:11 18:5 20:5, 29 21:7, 16, 28 1Kings 8:32 Psalm 7:8 10:2, 12, 15 12:8 32:10 34:21 55:3 73:3, 12 104:35 106:18 Prov. 1:22 3:25 4:14 5:22 9:7 10:3, 6, 16

|   |  |  |                            |
|---|--|--|----------------------------|
| rāshâ' (רָשָׁא)<br>[pronounced <i>raw-SHAWG</i> ] | <i>unrighteous; malevolent, lawless, corrupt, wicked (hostile to God); criminal; guilty [of sin] [against God or man]; having an unrighteous cause</i> | masculine singular adjective; can act like a substantive | Strong's #7563<br>BDB #957 |
|---|--|--|----------------------------|

James Rickard: "Wicked man" is the noun RESHA, עֲשָׂרָה that means, "wicked or criminal." It embodies the character that is opposite the character of God, being in opposition to the just and righteous characteristics of God (see Job 34:10; Psalm 5:4; 84:10).<sup>133</sup>

|  |   |  |                            |
|--|---|--|----------------------------|
| r <sup>e</sup> shâ'îym (רְשָׁאִיִּם)<br>[pronounced <i>r<sup>e</sup>-shaw-GEEM</i> ] | <i>malevolent ones, lawless ones, criminals, the corrupt; wicked, wicked ones</i> | masculine plural adjective (here, it acts like a noun) | Strong's #7563<br>BDB #957 |
|--|---|--|----------------------------|

436. **Masculine\_noun:** resha' (רֶשָׁא) [pronounced *REH-shahg*], which means *malevolent, corrupt, maleficent, wickedness, evil, malfeasance*. Strong's #7562 BDB #957. The Doctrine of Fasting (Isa. 58:4, 6) 1Sam. 24:13 Psalm 10:15 Prov. 4:17 8:7 10:2

|   |   |                         |                            |
|---|---|-------------------------|----------------------------|
| resha' (רֶשָׁא)<br>[pronounced <i>REH-shahg</i> ] | <i>malevolent, corrupt, maleficent, wickedness, evil, malfeasance</i> | masculine singular noun | Strong's #7562<br>BDB #957 |
|---|---|-------------------------|----------------------------|

437. **Verb:** rāsha' (רָשָׂא) [pronounced *raw-SHAHG*], which means, in the Qal, *to be wicked, to act wickedly, to be guilty of acting wickedly*. However, *wicked* is such an old fashioned word. We might want to go with a more modern, but wordy, *behave in a reprehensible manner, to act in malevolence, to commit corrupt acts, to be guilty of same*. In the Hiphil, this word has a judicial edge to it, which helps to define the other use: it means, in the context of rendering judicial decision, *to condemn as guilty* (Ex. 22:9). Strong's #7561 BDB #957. Exodus 22:9 Deut. 25:1 1Sam. 14:47 2Sam. 22:22 1Kings 8:32, 47 Job 9:20, 29 10:1, 7 15:6 Psalm 106:6

|   |   |  |                            |
|---|---|--|----------------------------|
| rāsha' (רָשָׂא)<br>[pronounced <i>raw-SHAHG</i> ] | <i>to act in malevolence, to behave in a reprehensible manner, to commit corrupt acts, to be guilty of same, to be wicked, to act wickedly, to be guilty of acting wickedly</i> | 3 <sup>rd</sup> person masculine singular, Qal imperfect | Strong's #7561<br>BDB #957 |
|---|---|--|----------------------------|

<sup>133</sup> From <http://gracedoctrine.org/proverbs-chapter-9/> accessed December 9, 2015 (slightly edited).

|   |  |   |                            |
|---|--|---|----------------------------|
| râsha' (רָשָׁא)<br>[pronounced raw-SHAHQ] | in the Hiphil, this word has a judicial edge to it, and means <i>to declare guilty, to declare unrighteous, to condemn, to overcome [as the righteous over the wicked];</i> intransitive use: <i>to act unrighteously, to act wickedly</i> | 3 <sup>rd</sup> person masculine singular, Hiphil imperfect | Strong's #7561<br>BDB #957 |
|---|--|---|----------------------------|

438. Rîsh<sup>e</sup>ah (רִשָּׁה) [pronounced *rish*<sup>e</sup>-AWH], which means *malevolence, corrupt nature, reprehensiveness, wickedness*. However, that word has become Old English, and means less to us today. Therefore, let's update this translation with *malevolence, corrupt nature, reprehensiveness*. There is a masculine and feminine side to this which I need to deal with eventually. Strong's #7564 BDB #958. Deut. 9:4 (somewhere I dealt with the #7563?)

439. **Feminine\_noun:** which means *wickedness, malevolence*. Strong's #4849 BDB #958.

440. **Masculine\_noun:** resheph (רֶשֶׁף) [pronounced *REH-shef*] and this is given several related renderings in the KJV: *burning heat, thunderbolts, lightnings, coals, burning coals*. I will go with just *burnings*. Although we have had burnings with fire and burnings with snake bites (not this word), my guess would this would be the burning of a fever due to disease. In Psalm 78:48, this is rendered *thunderbolts, lightning, burning flames, pestilent fevers*. Since most of this poem is set up where we have a repetition of thoughts or a parallel repetition or a similar situation, the first line deals with their animals and a phenomenon of nature, it would make sense that the second line would deal with their animals and a phenomenon of nature. Therefore, *thunderbolts* or *lightning* is perhaps the best rendering in this context. It means *flame, spark, fire-bolt*. Strong's #7565 (8313) BDB #958. Deut. 32:24 Job 5:7 Psalm 78:48

441. **Verb:** which means *to beat down, to shatter*. Poel. Strong's #7567 BDB #958.

442. **Verb:** which means *to boil*. Strong's #7570 BDB #958.

443. **Masculine\_noun:** which means *a boiling*. Strong's #7571 BDB #958.

444. **Verb:** which means *to bind, to attach*. Strong's #7573 BDB #958.

445. **Masculine\_noun:** which means *a kind of broom-shrub, broom plant, retem*. Strong's #7574 BDB #958.

446. **Verb:** which means *to bind*. Strong's #7576 BDB #958.

447. **Feminine\_noun:** rattôwq (רָתוּק) [pronounced *raht-TOKE*], which means *chain*. Strong's #7569 BDB #958. 1Kings 6:21

|  |              |                        |                            |
|--|--------------|------------------------|----------------------------|
| rattôwq (רָתוּק)<br>[pronounced <i>raht-TOKE</i> ] | <i>chain</i> | feminine singular noun | Strong's #7569<br>BDB #958 |
|--|--------------|------------------------|----------------------------|

448. **Masculine\_noun:** which means *trembling*. Strong's #7578 BDB #958.

449. **End**

## 21a. שׁ Sîyn [pronounced seen] (300) Written and Spoken s

1. **Letter:** שׁ 21<sup>st</sup> letter. Strong's #none BDB #959.

2. **Verb:** which means *to leaven?*. Strong's #none BDB #959.

3. **Masculine\_noun:** s<sup>e</sup>ôr (שֶׁאֹר) [pronounced *seh-ORE*], which means *leaven; swelling 9by fermentation); yeast cake*. Strong's #7603 BDB #959. Exodus 12:15 13:7 Deut. 16:4

|   |  |                         |                            |
|---|--|-------------------------|----------------------------|
| s <sup>e</sup> ôr (שֶׁאֹר) [pronounced <i>seh-ORE</i> ] | <i>leaven; swelling by fermentation); yeast cake</i> | masculine singular noun | Strong's #7603<br>BDB #959 |
|---|--|-------------------------|----------------------------|

4. **Verb:** which means *to interweave, to insert*. Strong's #none BDB #959.

5. **Masculine\_noun:** sôwbek (שׁוֹבֵק) [pronounced *SOH-behk*], which means *thick branches, entangled branches, a network [of boughs]*. Strong's #7730 BDB #959. 2Sam. 18:9\*

|   |  |                         |                            |
|---|--|-------------------------|----------------------------|
| sôwbek (שׁוֹבֵק)<br>[pronounced <i>SOH-behk</i> ] | <i>thick branches, entangled branches, a network [of boughs]</i> | masculine singular noun | Strong's #7730<br>BDB #959 |
|---|--|-------------------------|----------------------------|

6. **Masculine\_noun:** sâbâk (שֶׁבַק) [pronounced *saw-BAWK*], which means *network, lattice-work, net, netting;*



*lattice; net-ornament (on pillars); toils (for catching animals).* Strong's #7638 BDB #959. 1Kings 5:17\*

|                                      |   |                         |                         |
|--------------------------------------|---|-------------------------|-------------------------|
| sâbâk (סַבָּק) [pronounced saw-BAWK] | network, lattice-work, net, netting; lattice; net-ornament (on pillars); toils (for catching animals) | masculine singular noun | Strong's #7638 BDB #959 |
|--------------------------------------|---|-------------------------|-------------------------|

7. **Feminine\_noun:** s<sup>ebv</sup>bâkâh (סַבְכָּה) [pronounced s<sup>ebv</sup>-aw-KAW], which means *a lattice work, something woven, a net, a network.* Strong's #7639 BDB #959. 1Kings 7:17 Job 18:8

|   |   |                        |                         |
|---|---|------------------------|-------------------------|
| s <sup>ebv</sup> bâkâh (סַבְכָּה) [pronounced s <sup>ebv</sup> -aw-KAW] | a lattice work, something woven, a net, a network | feminine singular noun | Strong's #7639 BDB #959 |
|---|---|------------------------|-------------------------|

This is a woven something or something put together as a lattice. Context tells us what is being referred to.

8. **Verb:** sâba<sup>c</sup> (עָבַשׁ) [pronounced saw<sup>b</sup>-VAHG], which means *to satisfy, to fill, to satiate.* The contention is that this should be in the Hiphil (the causative stem) rather than the Piel (the intensive stem). As we have seen, the use of the Piel extends back into the times of Moses; the use of the Piel with this verb is only found in one other place—in Ezra 7:19, but that does not automatically place these two sets of writings as contemporary with one another. Strong's #7646 BDB #959. The Doctrine of Fasting (Isa. 58:10, 11) Exodus 16:8 Job 7:4 9:18 19:22 Psalm 59:15 63:5 90:intro. 103:5 104:16 Prov. 1:31 5:10 Eccles. 1:8

|  |  |  |                         |
|--|--|--|-------------------------|
| sâba <sup>c</sup> (עָבַשׁ) [pronounced saw <sup>b</sup> -VAHG] | to satisfy, to satisfy [with food or drink], to fill, to satiate; to saturate [land with rain] | 3 <sup>rd</sup> person masculine singular, Qal imperfect | Strong's #7646 BDB #959 |
| sâba <sup>c</sup> (עָבַשׁ) [pronounced saw <sup>b</sup> -VAHG] | to satisfy, to satisfy [with food or drink], to fill, to satiate                               | Hiphil participle with the definite article              | Strong's #7646 BDB #959 |

This word can also mean *to saturate [the ground]*. In Psalm 103:5, we have a soul which is saturated.

|  |            |   |                         |
|--|------------|---|-------------------------|
| sâba <sup>c</sup> (עָבַשׁ) [pronounced saw <sup>b</sup> -VAHG] | to satisfy | 3 <sup>rd</sup> person masculine singular, Piel imperfect | Strong's #7646 BDB #959 |
|--|------------|---|-------------------------|

9. **Masculine\_noun:** sôba<sup>c</sup> (עֹבַשׁ) [pronounced SOH-bahg], which means, *satiety, the act of being sated, abundance, satiation.* It is the act of being satiated or the act of being sated. Strong's #7648 BDB #959. Exodus 16:3 Ruth 1:18 Psalm 78:25

|  |   |                         |                         |
|--|---|-------------------------|-------------------------|
| sôba <sup>c</sup> (עֹבַשׁ) [pronounced SOH-bahg] | satiety, the act of being sated, abundance, satiation | masculine singular noun | Strong's #7648 BDB #959 |
|--|---|-------------------------|-------------------------|

10. **Feminine\_noun:** *satiety.* Strong's #7653 & 7654 BDB #960.

11. **Masculine\_noun:** sâbâ<sup>c</sup> (עָבַשׂ) [pronounced saw-BAWG], which means, *plenty, abundance [of food]; satiety.* Strong's #7647 BDB #960. Gen. 41:29 Prov. 3:10

|   |  |                         |                         |
|---|--|-------------------------|-------------------------|
| sâbâ <sup>c</sup> (עָבַשׂ) [pronounced aw-BAWG] | plenty, abundance [of food]; satiety; prosperity | masculine singular noun | Strong's #7647 BDB #960 |
|---|--|-------------------------|-------------------------|

12. **Adjective:** sâbêa<sup>c</sup> (עָבַשׁ) [pronounced saw<sup>b</sup>-VAY-ahg], which means *sated, satisfied, surfeited, filled, full of; abounding.* As a masculine plural, this means *those fill with, those who are satiated.* Strong's #7649 BDB #960. Gen. 25:8 35:29 1Sam. 2:5 Job 10:15 14:1

|  |   |                            |                         |
|--|---|----------------------------|-------------------------|
| sâbêa <sup>c</sup> (עָבַשׁ) [pronounced saw <sup>b</sup> -VAY-ahg] | sated, satisfied, surfeited, filled, full of; abounding | adjective                  | Strong's #7649 BDB #960 |
| sâbêa <sup>c</sup> (עָבַשׁ) [pronounced saw <sup>b</sup> -VAY-ahg] | those fill with, those who are satiated                 | masculine plural adjective | Strong's #7649 BDB #960 |



13. **Verb(I):** sâbar (עָבַר) [pronounced sah<sup>b</sup>-VAWR], which means *to inspect, to examine*. Strong's #7563 BDB #960. None
14. **Verb(II—Piel):** sâbar (עָבַר) [pronounced sah<sup>b</sup>-VAWR], which means *to wait, to hope, to wait for, to hope for*. Strong's #7563 BDB #960. Ruth 1:13a
15. **Masculine\_noun:** sêber (עֵבֶר) [pronounced SAY-behr], which means *hope*. Strong's #7664 BDB #960. Psalm 146:5

|  |      |   |                            |
|--|------|---|----------------------------|
| sêber (עֵבֶר)<br>[pronounced SAY-behr] | hope | masculine singular noun<br>with the 3 <sup>rd</sup> person<br>masculine singular suffix | Strong's #7664<br>BDB #960 |
|--|------|---|----------------------------|

16. **Verbs:** sâgâh (שָׂגַח) [pronounced saw-GAW] [= Strong's #7685; found in Job 8:8, 11 Psalm 73:12 92:12\*], which appears to be equivalent to sâgâ' (שָׂגַח) [also pronounced saw-GAW] [= Strong's #7659; found in Job 12:23 36:24\*], which means *to multiply, to increase, to grow, to flourish, to cause to flourish*; and which appears to be equivalent to s<sup>o</sup>gâ' (שָׂגַח) [pronounced s'GAW] [= Strong's #7680, Chaldean; found in Ezra 4:22 Dan. 4:1\*]. These words occur seven times in total, and are variously rendered *to multiply, to increase, to grow*. These words are all obviously related, but it is frustrating to find one word which seems to cover all of the meanings. However, I think **to flourish** should do the trick. Strong's #7685 BDB #960. Job 8:7, 11 Psalm 73:12 Strong's #7679 BDB #960. Job 12:23 Strong's #7680 BDB #960(?)
17. **Adjective:** great. Used of God. Strong's #7689 BDB #960.
18. **Verb:** sâgab (בָּגַשׁ) [pronounced saw-GAH<sup>B</sup>V], which means *to be high, to be lifted up, to be exalted, to be set securely on high*. Strong's #7682 BDB #960. Deut. 2:36 Job 5:11 Psalm 59:1 148:13

|  |   |   |                            |
|--|---|---|----------------------------|
| sâgab (בָּגַשׁ)<br>[pronounced saw-GAH <sup>B</sup> V] | to be high, to be excessively high; to be too high [to capture]; to be high [in terms of great prosperity]  | 3 <sup>rd</sup> person masculine singular, Qal imperfect  | Strong's #7682<br>BDB #960 |
| sâgab (בָּגַשׁ)<br>[pronounced saw-GAH <sup>B</sup> V] | to be high, to be lifted up, to be exalted, to be set securely on high, to be safely protected; to be the Most High; to be hard to understand (lofty thoughts?) | 3 <sup>rd</sup> person masculine singular, Niphal imperfect   | Strong's #7682<br>BDB #960 |
| sâgab (בָּגַשׁ)<br>[pronounced saw-GAH <sup>B</sup> V] | to be set on high, to exalt [lift up] [when in trouble]; to protect safely  | 2 <sup>nd</sup> person masculine singular, Piel imperfect with the 1 <sup>st</sup> person singular suffix | Strong's #7682<br>BDB #960 |
| sâgab (בָּגַשׁ)<br>[pronounced saw-GAH <sup>B</sup> V] | to exalt oneself, to show yourself to be exalted  | 3 <sup>rd</sup> person masculine singular, Hiphil imperfect   | Strong's #7682<br>BDB #960 |

19. **Masculine\_proper\_noun:** exalted. Strong's #7687 BDB #960.
20. **Masculine\_noun:** misgâb (בְּגִשָּׁב) [pronounced mis-GA<sup>B</sup>V], which means *height, secure height, retreat; a high place, a rock; hence a refuge, secure place*. Strong's #4869 BDB #960. 2Sam. 22:3 Psalm 59:9, 16

|   |  |                         |                            |
|---|--|-------------------------|----------------------------|
| misgâb (בְּגִשָּׁב)<br>[pronounced mis-GA <sup>B</sup> V] | height, secure height, retreat; a high place; a stronghold; a rock; hence a refuge, secure place | masculine singular noun | Strong's #4869<br>BDB #960 |
|---|--|-------------------------|----------------------------|

21. **Proper locative noun:** perhaps located in Moab. Jer. 48:1.\* Strong's #4869 BDB #960.
22. **Verb:** to grow, to increase. Strong's #7685 BDB #960.
23. **Piel verb:** to harrow. Strong's #7702 BDB #961.
24. **Masculine\_plural\_noun\_in\_proper/locative\_noun:** Siddîym (סִידִיִּם) [pronounced sihd-DEEM], which

means *field, plain*; transliterated *Siddim*. Strong's #7708 BDB #961. Gen. 14:3

|   |  |   |                            |
|---|--|---|----------------------------|
| Siddîym (שִׁדִּיִּם)<br>[pronounced <i>sihd-DEEM</i> ]  | <i>field, plain</i> ; transliterated <i>Siddim</i>   | proper masculine plural noun; location  | Strong's #7708<br>BDB #961 |
| 25. <b>Masculine_noun:</b> sâday/sâdeh (שָׂדֵי/שָׂדֶה) [pronounced <i>saw-DAH-ee/saw-DEH</i> ], which means <i>field, land; cultivated field; of home of wild beasts; plain (opposed to mountain); land (opposed to sea)</i> . Used less often than below; probably the same word. Strong's #7704 BDB #961.   |  |   |                            |
| 26. <b>Masculine_noun:</b> sâdeh (שָׂדֶה) [pronounced <i>saw-DEH</i> ], which means <i>field, land, open field, open country</i> . Owen renders this <i>country</i> ; however, since this is in the plural construct, it is more properly rendered <i>[the] fields of</i> . Strong's #7704 BDB #961. Gen. 2:5 3:1, 14 4:8 14:7 23:9 24:62 25:9, 27 27:3 29:2 30:14 31:4 32:3 33:19 34:5, 28 36:35 37:7 39:5 41:48 47:20 49:29 50:13 Exodus 1:14 8:13 9:3 10:5, 15 16:25 22:5, 31 23:11 Deut. 5:21 20:19 21:1 22:25 Joshua 24:32 Judges 5:4 20:31 Ruth 1:1 1Sam. 4:2 6:14, 18 8:14 14:14–15, 25 17:44 19:3 20:5, 11 22:7 25:15 27:5, 7 30:11 2Sam. 1:21 11:11 14:6 17:8 18:6 20:12 21:10 23:11 1Kings 2:26 1Chron. 6:56 8:8 Psalm 96:12 103:15 |  |   |                            |
| sâdeh (שָׂדֶה)<br>[pronounced <i>saw-DEH</i> ]  | <i>field, land, country, open field, open country; an unpopulated area</i>                         | masculine singular noun with the definite article                               | Strong's #7704<br>BDB #961 |
| sâdîym (שָׂדִיִּם)<br>[pronounced <i>saw-DEEM</i> ]   | <i>fields, land, country, open country; an estate</i>  | masculine plural noun   | Strong's #7704<br>BDB #961 |
| 27. <b>Masculine_noun:</b> seh (שֶׁה) [pronounced <i>seh</i> ], which means <i>one of a flock, a sheep, a goat</i> . Although the KJV renders this <i>lamb</i> on occasion, that is not a meaning given by BDB or Gesenius. Given passages like Gen. 22:7, 8 Exodus 13:13 Num. 15:11, it would be worthwhile to examine this. A larger doctrine which deals with the various animals used in sacrifices should be pursued. Strong's #7716 BDB #961. Gen. 22:7 30:32 Exodus 12:3 13:13 22:1, 9 Deut. 17:1 22:1 1Sam. 14:34 15:3 17:34 22:19  |  |   |                            |
| seh (שֶׁה) [pronounced <i>seh</i> ]   | <i>one of a flock, a lamb, a sheep, a goat; young sheep, young goats; collectively for a flock</i> | masculine singular noun with a 3 <sup>rd</sup> person masculine singular suffix | Strong's #7716<br>BDB #961 |
| 28. <b>Verb:</b> sâhad (שָׁחַד) [pronounced <i>saw-HAHD</i> ], which means <i>to bear witness, to be an eyewitness</i> . This is an unused root borrowed from the Arabic. It is listed in Gesenius, but not in BDB. Strong's #none BDB #none. (Job 16:19)   |  |   |                            |
| 29. <b>Masculine_noun:</b> sâhêd (שָׁחֵד) [pronounced <i>saw-HAYD</i> ], which means <i>a witness, record</i> . Strong's #7717 BDB #962. Job 16:19*   |  |   |                            |
| 30. <b>Masculine_plural_noun:</b> sahârônîym (שְׁחָרֹנִים) [pronounced <i>sah-huh-roh-NEEM</i> ], which means <i>crescent, moon</i> , which were ornaments for camels, kings and women. Strong's #7720 BDB #962. Judges 8:26  |  |   |                            |
| 31. <b>Verb:</b> which means <i>to swerve, to fall away</i> . Strong's #7750 BDB #962.  |  |   |                            |
| 32. <b>Verb:</b> sûwach (שִׁוַּח) [pronounced <i>SOO-ahkh</i> ], which means <i>to meditate, to muse, to commune, to speak, to complain</i> . Strong's #7742 BDB #962. Gen. 24:63*  |  |   |                            |
| sûwach (שִׁוַּח)<br>[pronounced <i>SOO-ahkh</i> ]   | <i>to meditate, to muse, to commune, to speak, to complain</i>                                     | Qal infinitive construct  | Strong's #7742<br>BDB #962 |

We only find this word here. BDB places this word, without a definition, in p. 962, and also places it as a possible form of the word Strong's #7751 BDB #1001 (on p. 1002). Gesenius suggests<sup>134</sup> that he was out there with friends or out there to tend the herds. Gesenius also mentions other interpretations, e.g., *to take a walk* (especially as this relates to religion).

33. **Masculine\_noun:** which means *one who swerves, a revolter, deeds that swerve*. Strong's #7846 BDB #962.

<sup>134</sup> H. W. F. Gesenius, *Hebrew-Chaldee Lexicon to the Old Testament*; ©1979 by Baker Books; p. 785.

34. **Verb1:** sôwk (סֹוֹק) [pronounced sook], which means *to hedge, to fence up, to fence about*. Strong's #7753 BDB #962. Job 1:10

|                                |  |  |                         |
|--------------------------------|--|--|-------------------------|
| sôwk (סֹוֹק) [pronounced sook] | <i>to hedge, to fence up, to fence about</i> | 3 <sup>rd</sup> person masculine singular, Qal imperfect | Strong's #7753 BDB #962 |
|--------------------------------|--|--|-------------------------|

35. **Feminine\_noun:** sôwkâh (סֹוֹכָה) [pronounced soh-KAW], which means *hedge, branch*. I mention this as, even though this word is only found in this verse and the next (in the feminine), it has a verbal cognate in Job 1:10. Strong's #7754 BDB #962. Judges 9:48
36. **Verb2:** which means *to branch*. Unused. I don't know that there needs to be a separate listing here. Strong's #7753 BDB #962.
37. **Masculine\_noun:** which means *a branch, brushwood*. Strong's #7754 BDB #962.
38. **Feminine\_noun:** sôwkâh (סֹוֹכָה) [pronounced soh-KAW], which means *a branch, brushwood*. This word found only in Judges 9:45. Strong's #7754 BDB #962. The Three Socoh's
39. **Proper\_noun\_location:** sôkôh (סֹוֹכָה) [pronounced soh-KOH], which means *branch, brushwood* and is transliterated *Socoh*. There are several different spellings. Strong's #7755 BDB #962. The Three Socoh's 1Sam. 17:1 1Kings 4:10

|                                       |  |                      |                         |
|---------------------------------------|--|----------------------|-------------------------|
| Sôwkôh (סֹוֹכָה) [pronounced soh-KOH] | <i>bushy, branch, brushwood and is transliterated Socoh, Shocho, Shochoh, Sochoh, Soco</i> | Proper noun/location | Strong's #7755 BDB #962 |
|---------------------------------------|--|----------------------|-------------------------|

There are 3 spellings of this proper noun, including Sôwkô (סֹוֹכֹו). This refers both to a town in the lowlands of Judah and to a town in the mountain district of Judah.<sup>135</sup>

40. **Masculine\_proper\_noun:** which means *branch, brushwood* and is a family of scribes, transliterated. Strong's #7756 BDB #962.
41. **Verb:** sîym (סִיַּם) [pronounced seem], which means *to put, to place, to set, to make*. This is also written sûm (סִוַּם) [pronounced soom]. *To appoint* is also a reasonable rendering under certain circumstances. It also can mean *to render, to make* anyone so (Ex. 4:11 Psalm 39:9). It also can mean *to make, to transform into* (Psalm 104:3). The verb in Psalm 105:27 is translated *wrought* by Owens, *performed* (NASB, NIV, NRSV), *showed* (KJV) and *worked* (NAB, NJB); but it does not mean *perform, show, work* or *wrought*. This one word is given 59 different renderings by the KJV alone. In Job 5:8, this is rendered: *commit* by [Owens, KJV, REB and NRSV], *place* (NASB), *lay* (NIV, NJB), and *would state* (NAB); *Lay* or *place* are both acceptable in this context. However, we have a problem here in Joshua 24:25. We don't have something which can be *placed* or *laid*, and the verb is followed by the lâmed preposition. So it makes little sense to translate this *he placed [or, laid] for them statutes...* An additional meaning of this word is *to make, to render*, particularly when followed by lâmed (used for a genitive) or kaph (used for an accusative). It can be rendered *to make [for]* or *to prepare [for]* when followed by dative (often indicated by the lâmed preposition). In Judges 8:31, we have this translated he *named* him; but this use is different than simply *he named him Bob*. In fact, I can only find this use of the verb in two other places: Neh. 9:7, where God appoints for Abram the name *Abraham*; and then in 2Kings 17:34, where God appoints the name *Israel* for Jacob. The point is that *Abimelech* was not his given name. In the Hiphil, it means *to cause to set up*. Strong's #7760 BDB #962. [What do I think about the translation *displayed*? Probably not—see Job 1:8]. Gen. 2:8 4:15 6:16 9:23 13:16 21:13, 14, 18 22:6 24:2, 33, 47 27:37 28:11 30:35 31:21, 37 32:12 33:2 37:34 40:15 41:42 43:22, 31, 43 44:1, 2 45:7 46:3 47:6, 26, 29 48:17, 20 Exodus 1:11 2:3, 14 3:22 4:11 5:8 8:12 9:5, 21 10:2 14:21 15:25 17:12, 14 18:21 19:7 21:1 22:25 24:6 26:35 28:12 29:6 32:27 33:22 Num. 24:23 Deut. 1:13 4:44 17:14 22:8, 14 32:46 Judges 1:28 8:31, 33 9:24 18:31 19:30 Joshua 7:19 8:2, 12, 28 24:7, 25 Judges 1:28 1Sam. 2:20 7:12 8:5 11:2 15:2 17:40 18:5, 13 19:5 21:6 22:7, 15 25:18 28:2 30:25 31:10 2Sam. 7:10 12:20 13:19, 33 14:3 15:4 17:25 18:1, 3 19:19 23:5, 23 1Kings 2:5, 19 5:9 8:21 9:3 Job 1:8, 10, 17 4:18, 20 5:8 7:20 13:14 17:3, 11 18:2 21:5 Psalm 44:13–14 46:8 52:7 54:3 56:8 78:5, 43 104:3 105:27 147:14 Prov. 8:29 Zech. 12:2

<sup>135</sup> The Brown-Driver-Briggs Hebrew and English Lexicon; courtesy of e-sword; Strong's #7755.

|  |   |   |                         |
|--|---|---|-------------------------|
| sîym (שִׂיַם) [pronounced seem]; also spelled sūwm (שׁוּם) [pronounced soom]   | <i>to put, to place, to set; to make; to appoint</i>              | 3 <sup>rd</sup> person masculine singular, Qal imperfect    | Strong's #7760 BDB #962 |
| All of the BDB meanings: <i>to put, set, lay, put or lay upon, lay (violent) hands on; to set, direct, direct toward; to extend (compassion) (figuratively); to set, ordain, establish, found, appoint, constitute, make, determine, fix; to set, station, put, set in place, plant, fix; to make, make for, transform into, constitute, fashion, work, bring to pass, appoint, give.</i> Gesenius adds: <i>to direct, to turn [in any direction]; to make, to prepare.</i> I have used the translation <i>to designate, to designate.</i> |   |   |                         |
| sîym (שִׂיַם) [pronounced seem]; also spelled sūwm (שׁוּם) [pronounced soom]   | <i>put, place, set; make; appoint</i>                             | 2 <sup>nd</sup> person masculine singular, Qal imperative   | Strong's #7760 BDB #962 |
| sîym (שִׂיַם) [pronounced seem]; also spelled sūwm (שׁוּם) [pronounced soom]   | <i>putting, placing, setting; making; appointing</i>              | Qal active participle                                       | Strong's #7760 BDB #962 |
| sîym (שִׂיַם) [pronounced seem]; also spelled sūwm (שׁוּם) [pronounced soom]   | <i>is put [placed, set]; is make; is appointed</i>                | Qal passive participle                                      | Strong's #7760 BDB #962 |
| sîym (שִׂיַם) [pronounced seem]; also spelled sūwm (שׁוּם) [pronounced soom]   | <i>to put, to set [in place]; to attend; to make [for a sign]</i> | 3 <sup>rd</sup> person masculine singular, Hiphil imperfect | Strong's #7760 BDB #962 |
| sîym (שִׂיַם) [pronounced seem]; also spelled sūwm (שׁוּם) [pronounced soom]   | <i>to be put, to be placed, to be set</i>                         | 3 <sup>rd</sup> person masculine singular, Hophal imperfect | Strong's #7760 BDB #962 |

42. **Feminine\_noun:** which means *a pledge; security; a deposit.* Strong's #8667 BDB #965.

43. **Feminine\_noun:** sūwmâh (שׁוּמָה) [pronounced soom-AW], which means *a token of unluckiness; a scowl.* Strong's #7760 BDB #965. 2Sam. 13:32

|                                       |  |                        |                         |
|---------------------------------------|--|------------------------|-------------------------|
| sūwmâh (שׁוּמָה) [pronounced soom-AW] | <i>a token of unluckiness; a scowl</i> | feminine singular noun | Strong's #7760 BDB #965 |
|---------------------------------------|--|------------------------|-------------------------|

This is a very unusual feminine singular noun. It is listed in the BDB, but not in Gesenius. Although BDB suggests that it is related to Strong's #7740 and #7757, it shares the Strong's # of the verb *to place, to put, to set, to appoint.* This would suggest the meaning of *placed, appointed, set* and perhaps even *planned, a plan.*

Literal translators in 2Sam. 13:32 render this word *appointed, determined, put in place, settled, to become set.*

44. **Verb:** which means *to saw.* Strong's #7787&4883&5493&8323 BDB #965.

45. **Masculine\_noun:** which means *grain.* Not sure. Strong's #7795 BDB #965.

46. **Verb:** sūws (שׁוּשׁ) [pronounced soos], and it means *to leap, to spring [in joy], to leap [for joy]; to rejoice, to be glad, to display great happiness, to display joy.* I believe that we are dealing with a word which is very demonstrative. Strong's #7797 BDB #965. Job 3:22 Psalm 68:3

|   |   |   |                            |
|---|---|---|----------------------------|
| sûws (שׁוּׁ) [pronounced soos]  | <i>to leap, to spring [in joy], to jump [for joy]; to rejoice, to be glad, to display great happiness, to display joy</i>   | 3 <sup>rd</sup> person masculine plural, Qal imperfect      | Strong's #7797<br>BDB #965 |
| 47. <b>Masculine_noun:</b> sâsôwn (שׂשׂוֹן) [pronounced saw-SOHN], which means <i>joy, gladness, happiness, exultation, rejoicing</i> . Strong's #8342 BDB #965. Psalm 51:8, 12 105:43  |   |   |                            |
| sâsôwn (שׂשׂוֹן) [pronounced saw-SOHN]  | <i>joy, gladness, happiness, exultation, rejoicing</i>  | masculine singular noun                                     | Strong's #8342<br>BDB #965 |
| 48. <b>Masculine_noun:</b> which means <i>exultation, rejoicing, joy</i> . Strong's #4885 BDB #965.   |   |   |                            |
| 49. <b>Verb:</b> which means <i>to swim</i> . Strong's #7811 BDB #965.  |   |   |                            |
| 50. <b>Masculine_noun:</b> which means <i>swimming</i> . Strong's #7813 BDB #965.   |   |   |                            |
| 51. <b>Verb:</b> sâchaṭ (שׂחַט) [pronounced saw-KHAHT], which means <i>to squeeze out, to press out</i> . Strong's #7818 BDB #965. Gen. 40:11   |   |   |                            |
| sâchaṭ (שׂחַט) [pronounced saw-KHAHT]   | <i>to squeeze out, to press out</i>   | 3 <sup>rd</sup> person masculine singular, Qal imperfect    | Strong's #7818<br>BDB #965 |
| 52. <b>Adjective:</b> which means <i>paneled, wainscoted, with wood</i> . Meanings uncertain. Strong's #7824 BDB #965.  |   |   |                            |
| 53. <b>Verb:</b> sâchaq (שׂחַק) [pronounced saw-KHAHK], which means <i>to laugh</i> ; by extension, it means <i>to sport, to play, to jest</i> . In the Piel, it means <i>to joke, to jest, to laugh repeatedly, to play, to amuse, to dance</i> . Strong's #7832 BDB #965. Hebrew Word: Sâchaq (שׂחַק) [pronounced saw-KHAHK] (in the Piel Stem) (in Prov. 8:30) Judges 16:25 1Sam. 18:7 2Sam. 2:14 Psalm 52:6 59:8 104:26 Prov. 1:26 8:30 |   |   |                            |
| sâchaq (שׂחַק) [pronounced saw-KHAHK]   | <i>to laugh; by extension, it means to sport, to play, to jest; to mock, to hold in derision</i>  | 3 <sup>rd</sup> person masculine singular, Qal imperfect    | Strong's #7832<br>BDB #965 |
| sâchaq (שׂחַק) [pronounced saw-KHAHK]   | <i>to celebrate [with musical instruments], to rejoice; to joke, to jest, to laugh repeatedly, to entertain, to amuse; to sing, to play [instruments]; to dance</i> | 3 <sup>rd</sup> person masculine singular, Piel imperfect   | Strong's #7832<br>BDB #965 |
| sâchaq (שׂחַק) [pronounced saw-KHAHK]   | <i>celebrating, rejoicing; joking, jesting, laughing, playing [musical instruments]; to dance [to music]</i>  | feminine plural, Piel participle with the definite article  | Strong's #7832<br>BDB #965 |
| Possibly used here to mean <i>to compete</i> (2Sam. 2:14). Perhaps this means <i>to celebrate with musical instruments</i> (2Sam. 6:5)?   |   |   |                            |
| sâchaq (שׂחַק) [pronounced saw-KHAHK]   | <i>to laugh mockingly [in scorn] [repeatedly], to deride</i>  | 3 <sup>rd</sup> person masculine singular, Hiphil imperfect | Strong's #7832<br>BDB #965 |
| 54. <b>Masculine_noun:</b> s <sup>e</sup> chôwq (שׂחֻׁק) [pronounced s <sup>e</sup> KHOHK], which means <i>laughter, mocking, derision; an object of derision; a dupe, a laughingstock; laughter; sport</i> . Strong's #7814 BDB #966. Job 12:4 Prov. 10:23 Eccles. 2:2   |   |   |                            |
| s <sup>e</sup> chôwq (שׂחֻׁק) [pronounced s <sup>e</sup> KHOHK]   | <i>laughter, mocking, derision; an object of derision; a dupe, a laughingstock; laughter; sport</i>   | masculine singular noun                                     | Strong's #7814<br>BDB #966 |

55. **Masculine\_noun:** which means *object of derision*. Strong's #4890 BDB #966.

56. **Verb:** sâṭāh (שָׂטָה) [pronounced saw-TAW], which means *to turn aside, to go aside, to turn, to decline*. Strong's #7847 BDB #966. Prov. 4:15 7:24

|                                     |  |   |                         |
|-------------------------------------|--|---|-------------------------|
| sâṭāh (שָׂטָה) [pronounced saw-TAW] | <i>to turn aside, to go aside, to turn, to decline</i> | 3 <sup>rd</sup> person masculine singular, Qal imperfect  | Strong's #7847 BDB #966 |
| sâṭāh (שָׂטָה) [pronounced saw-TAW] | <i>turn [aside], go aside, decline</i>                 | 2 <sup>nd</sup> person masculine singular, Qal imperative | Strong's #7847 BDB #966 |

This unusual verb is found in Prov. 4:15 7:25, in the book of Numbers and once in the Psalms.

James Rickard: SATAH, שָׂטָה...has a slightly different emphasis than what we saw in NATAH...(to entice, turn aside). NATAH is the enticement to turn away while SATAH is the actual turning away itself. We could say that NATAH is the enticement to enter into sin compared to SATAH which is taking the exit ramp off of the highway you were on and heading toward sin.<sup>136</sup>

Samuel Chandler: satah has a much stronger and more significant meaning than that of mere turning aside; and that it is used of an unruly horse, that champs upon the bit through his fiery impatience; and when applied to a bad man, denotes one impatient of all restraint, of unbridled passions, and that is headstrong and ungovernable in the gratification of them, trampling on all the obligations of religion and virtue. Such...[will not] will cleave to them; they will not harbour the love of, or inclination to them, nor habitually commit them, or encourage the practice of them.<sup>137</sup>

57. **Verb:** sâṭam (שָׂטַם) [pronounced saw-TAHM], which means *to hate; to oppose; to bear a grudge, to retain [or, cherish] animosity, to be against; to lay snares [for someone], to lay a trap, to follow with hostility*. Strong's #7852 BDB #966. Hatred Gen. 27:41 49:23 50:15 Job 16:9 Psalm 55:3

|                                      |   |  |                         |
|--------------------------------------|---|--|-------------------------|
| sâṭam (שָׂטַם) [pronounced saw-TAHM] | <i>to hate; to oppose; to bear a grudge, to retain [or, cherish] animosity, to be against; to lay snares [for someone], to lay a trap, to follow with hostility</i> | 3 <sup>rd</sup> person masculine singular, Qal imperfect | Strong's #7852 BDB #966 |
|--------------------------------------|---|--|-------------------------|

Owens translates this, *harassed [him] sorely* in Gen. 49:23.

58. **Feminine\_noun:** which means *animosity*. Strong's #4895 BDB #966.

59. **Masculine\_noun/Proper\_noun:** Sâṭān (שָׂטָן) [pronounced saw-TAWN], which means *an adversary, an accuser; enemy; one lying in wait; transliterated Satan*. A word, because of being used with the definite article, is not really a proper noun, but is a simple designation for one who is *an adversary*. It means *to lie in wait, an adversary, an accuser*. We find such a usage in Num. 22:22, 32 1Sam. 29:4 1Kings 11:14 (among several other passages). It is often transliterated *Satan*, as though a proper noun, in 1Chron. 21:1 Job 1, 2 Psalm 109:6 Zech. 3:1–2. Satan has opposed God from the very day that he said, "I will be like the Most High." However, by the time we get to 1Chron. 21:1, the definite article is no longer used, as it has become a proper noun designation for the evil one. Strong's #7854 BDB #966. 1Sam. 29:4 2Sam. 19:22 1Kings 5:4 Job 1:6 2:1

|                                      |   |   |                         |
|--------------------------------------|---|---|-------------------------|
| sâṭān (שָׂטָן) [pronounced saw-TAWN] | <i>an adversary, an accuser; enemy; one lying in wait</i> | masculine singular noun (also used as a proper noun); with the definite article | Strong's #7854 BDB #966 |
|--------------------------------------|---|---|-------------------------|

<sup>136</sup> From <http://gracedoctrine.org/proverbs-chapter-7/> accessed October 20, 2015.

<sup>137</sup> From [http://www.preceptaustin.org/proverbs\\_71-27\\_commentary.htm](http://www.preceptaustin.org/proverbs_71-27_commentary.htm) accessed October 24, 2015 (slightly edited).

|                                      |   |  |                         |
|--------------------------------------|---|--|-------------------------|
| Sâṭân (שָׂטָן) [pronounced saw-TAWN] | <i>an adversary, an accuser; enemy; one lying in wait; transliterated Satan</i> | proper masculine noun (also used as a masculine singular noun) | Strong's #7854 BDB #966 |
|--------------------------------------|---|--|-------------------------|

Sâṭân refers to one who is an adversary or an accuser in a court of law (Psalm 109:6–7). Throughout the book of Job, sâṭân is preceded by a definite article.

60. **Verb:** which means *to be an adversary, to act as an adversary*. Strong's #7853 BDB #966.  
 61. **Feminine\_noun:** which means *accusation*. Strong's #7855 BDB #966.  
 62. **Masculine\_proper\_noun:** siṭnâh (הִטְנָה) [pronounced siht-NAW], which means *hostility, adversarial; transliterated Sitnah*. Strong's #7856 BDB #966. Gen. 26:21

|  |   |                                |                         |
|--|---|--------------------------------|-------------------------|
| siṭnâh (הִטְנָה) [pronounced siht-NAW] | <i>hostility, animosity, adversarial; transliterated Sitnah</i> | masculine singular proper noun | Strong's #7856 BDB #966 |
|--|---|--------------------------------|-------------------------|

63. **Verb:** sîy<sup>b</sup>v (יֵשֵׁב) [pronounced see<sup>b</sup>v], which means *to be hoary, to be old, to grow a lot of white hair*. Strong's #7867 BDB #966. 1Sam. 12:2 Job 15:10

|   |  |  |                         |
|---|--|--|-------------------------|
| sîy <sup>b</sup> v (יֵשֵׁב) [pronounced see <sup>b</sup> v] | <i>to be hoary, to be old, to grow a lot of white hair</i> | 1 <sup>st</sup> person singular, Qal perfect | Strong's #7867 BDB #966 |
|---|--|--|-------------------------|

64. **Masculine\_noun:** which means *aged, hoary*. Strong's #7869 BDB #966.  
 65. **Feminine\_noun:** sêybâh (הִבִּישׁ) [pronounced say<sup>b</sup>-VAW], which means *age, old age, gray hair*. Strong's #7872 BDB #966. Gen. 15:15 25:8 42:38 44:29 Judges 8:32 Ruth 4:15 1Kings 2:6

|  |                                |                        |                         |
|--|--------------------------------|------------------------|-------------------------|
| sêybâh (הִבִּישׁ) [pronounced say <sup>b</sup> -VAW] | <i>age, old age, gray hair</i> | feminine singular noun | Strong's #7872 BDB #966 |
|--|--------------------------------|------------------------|-------------------------|

66. **Masculine\_noun:** According to BDB, this plaster is the lime gotten by burning bones and they also render it *whitewash*. It is only found in this passage, Isa. 33:12 and Amos 2:1. Strong's #7875 (the verb is #7874) BDB #966. Deut. 27:2  
 67. **Verb:** which means *to whitewash*. Strong's #7874 BDB #966.  
 68. **Verb:** which means *to speak, to communicate*. Strong's #none BDB #966.  
 69. **Masculine\_noun:** sîyach (שִׁיחַ) [pronounced SEE-ahkh], which means, *complaint, communication, musing, mediation, talk, anxiety, trouble*. Barnes goes into some detail about this word coming from a verb which means *to bring out, to put forth, to produce—as buds, leaves, flowers*; however, this is in relation to words.<sup>138</sup> However, in going through the use of the verb and similarly spelled verbs in BDB, I don't find any such implications. Strong's #7879 BDB #967. **The Doctrine of Sîyach** 1Sam. 1:16 Job 21:4 Psalm 55:2 64:1 104:34 (See above) **142:2**

|                                       |  |   |                         |
|---------------------------------------|--|---|-------------------------|
| sîyach (שִׁיחַ) [pronounced SEE-ahkh] | <i>complaint; concern, voiced concern; communication, declaration, talk; mediation, study, contemplation</i> | masculine singular noun with the 1 <sup>st</sup> person singular suffix | Strong's #7879 BDB #967 |
|---------------------------------------|--|---|-------------------------|

Although we could probably get away with generally rendering sîyach as a *voiced concern*, even that seems a bit too weak for the passages in Job. My thinking would be that this noun (and verb) went through a transformation over the years. In Job's day, sîyach meant *complaint*; however, this became a vocalized concern and then simply a *communication*. Since *communication* works both ways, this also has a more passive sense, where the person receives the communication; in other words, he *studies* or *meditates*.

70. **Feminine\_noun:** sîychâh (שִׁיחָה) [pronounced see-KHAW], which means, *meditation, prayer, complaint, communication*. This word is only found here and in Psalm 119:97, 99. In Psalm 119, there is no way that this means *complaint* or *prayer*. Its verbal cognate means *to communicate*, therefore, some form of communication is involved. However, the psalmist calls God's Law and His testimonies his sîychâh all day long—therefore, it would be reasonable for this to mean *meditation, study, Bible study*—it is God's

<sup>138</sup> Barnes' Notes; Job, F. C. Cook, editor; reprinted 1996 by Baker Books; p. 348.

communication to man. Strong's #7881 BDB #967. The Doctrine of Sîyach Job 15:4

|  |  |  |                            |
|--|--|--|----------------------------|
| sîychâh (סִיחַ)<br>[pronounced see-KHAW] | meditation, study, Bible study;<br>communication | feminine singular noun<br>with the 3 <sup>rd</sup> person<br>masculine singular suffix | Strong's #7881<br>BDB #967 |
|--|--|--|----------------------------|

71. **Verb1:** sîyach (סִיחַ) [pronounced SEE-ahkh], which means, **to communicate**, to declare, to speak of, to talk about; to meditate; and possibly **to complain**; and this word is found primarily in poetry (Judges 5:10 Job 7:11 Psalm 119:15, 23, 27). Strong's #7878 BDB #967. The Doctrine of Sîyach (Judges 5:10 Judges 5:10 Job 7:11 12:8 Psalm 55:17 105:2 (See below) Prov. 6:22

|   |   |   |                            |
|---|---|---|----------------------------|
| sîyach (סִיחַ)<br>[pronounced SEE-ahkh] | to communicate, to declare, to<br>speak of, to talk about; to<br>meditate, to study | 3 <sup>rd</sup> person masculine<br>singular, Qal imperfect | Strong's #7878<br>BDB #967 |
|---|---|---|----------------------------|

Although we could probably get away with generally rendering sîyach as *to voice a concern*, that seems too weak for this verb's cognate in Job. My thinking would be that this verb (and noun) went through a transformation over the years. In Job's day, sîyach meant *to complain*; however, this became *to vocalize a concern* and then simply *to communicate*. Since *communication* works both ways, this also has a more passive sense, where the person receives the communication; in other words, he *studies* or *meditates*.

|   |  |  |                            |
|---|--|--|----------------------------|
| sîyach (סִיחַ)<br>[pronounced SEE-ahkh] | communicate, declare, speak of,<br>talk about; meditate, study | 2 <sup>nd</sup> person masculine<br>plural, Qal imperative | Strong's #7878<br>BDB #967 |
|---|--|--|----------------------------|

72. **Masculine\_noun:** which means *thought*. Strong's #7808 BDB #967.

73. **Masculine\_noun:** sîyach (סִיחַ) [pronounced SEE-ahkh], which means *bush, shrub, plant*. Strong's #7880 BDB #967. Gen. 2:5 21:15

|   |                    |                         |                            |
|---|--------------------|-------------------------|----------------------------|
| sîyach (סִיחַ)<br>[pronounced SEE-ahkh] | bush, shrub, plant | masculine singular noun | Strong's #7880<br>BDB #967 |
|---|--------------------|-------------------------|----------------------------|

74. **Verb2:** which means *to shoot out, to sprout, to grow*. Strong's #none BDB #967.

75. **Verb:** which means *to look out, to hope*. Strong's #none BDB #967.

76. **Masculine\_noun:** which means *celestial appearance, phenomenon*. Strong's #7907 BDB #967.

77. **Feminine\_noun:** which means *watchtowers (?)*. Strong's #7914 BDB #967.

78. **Feminine\_noun:** mas<sup>e</sup>kkîyth (מַסְכֵּי־יָתֵד) [pronounced mah-s'k-KEETH] is a tough word. It is found in only six passages (Lev. 26:1 Num. 33:52 Psalm 73:7 Prov. 18:11 25:11 Ezek. 8:12). BDB gives its meanings as *showpiece, figure, imagination*. In Lev. 26:1, it accompanies with word *stone*, perhaps indicating a stone cut according to one's imagination. In context, it obviously has something to do with idolatry and with stone. According to Gesenius, it means *image, figure* in Lev. 26:1 Ezek. 8:12. It means *imagination, opinion* in Psalm 73:7 Prov. 18:11. The use of this word in Psalm 73:7 and Prov. 18:11 seem to indicate that *thinking* or *imagination* are involved. My educated opinion is that this is a stone sculpted according to one's imagination of the unseen world. In Psalm 73:7, we will guess that it means *imagination*. Strong's #4906 BDB #967. Lev. 26:1 Psalm **73:7**

79. **Masculine\_noun:** which means *knife*. Strong's #7915 BDB #967.

80. **Proper\_noun\_location:** sêkûw (סֶכּוּ) [pronounced say-KOO], which means *lookout point*; and is transliterated *Secu*. Strong's #7906 BDB #967. 1Sam. **19:22\***

|  |   |   |                            |
|--|---|---|----------------------------|
| sêkûw (סֶכּוּ)<br>[pronounced say-KOO] | lookout point; bare hill top;<br>and is transliterated <i>Secu</i> , but<br>perhaps it should be <i>Sephi</i> | proper singular noun<br>singular location | Strong's #7906<br>BDB #967 |
|--|---|---|----------------------------|



According to ZEPB, Lagarde's LXX and B read ἐν τῷ ζέφει, "on the bare hill-top," attesting a possible Hebrew original of פֶּשֶׁת "bare hill." This textual variant is easily possible in Hebrew cursive or square Aramaic script. The Peshitta reads "the end." Other Greek manuscripts and Vulgate support the Masoretic text. A cistern at the site would be a well-known gathering place where information could be secured.<sup>139</sup> I thought that my LXX was β, but perhaps it is not. It reads Σεφί, which is transliterated *Sephi*, which supports ZPEB's point (and perhaps they got the Greek spelling wrong?). This proper noun is found only here; and I am not able to find the supposed Hebrew equivalent (*bare hill*) anywhere.

81. **Verb:** çâkak<sup>e</sup>/sâkak<sup>e</sup> (צַקַּק/שַׁקַּק) [pronounced saw-KAHK<sup>e</sup>], which means, *to weave, to intertwine [like a screen]; to fence in, to make [a fence, hedge]; to protect, to guard; to cover over*. I thought that this was also found in BDB as sâkak<sup>e</sup> (שַׁקַּק) [pronounced saw-KAHK<sup>e</sup>] (Strong's #7918<sup>140</sup> BDB #968), but that appears to be a different word. I cannot even find this particular word listed in the New Englishman's Hebrew Concordance for Job 10:11. Zodhiates identifies it as Strong's #5526, BDB lists it with the sîyn's on p. 968. We find this rendered *fence* (KJV, Young), *interweave* (Rotherham), *intertwine* (Keil and Delitzsch), *knit* (NIV, NKJV, NRSV, REB, NAB, NASB) and *weave* (NJB). The other meanings for these words found in other passages are quite dissimilar: *pacified, assuaged, appeased* (Strong's #7918) and *covered, hedged, protected* (Strong's #5526). Only under Strong's #5526, do we find some similar meaning in Isa. 9:11 and 19:2, where the meaning is given as *mingled, joined together*. We will go with *knit* in this passage. Strong's #5526 BDB #692,696,697. Exodus 25:20 33:22 Job 3:23 10:11

|  |   |  |                                      |
|--|---|--|--------------------------------------|
| çâkak <sup>e</sup> /sâkak <sup>e</sup> (צַקַּק/שַׁקַּק)<br>[pronounced saw-KAHK <sup>e</sup> ] | <i>to weave, to intertwine [like a screen]; to fence in, to make [a fence, hedge]; to protect, to guard; to overshadow, to cover over</i> | 3 <sup>rd</sup> person masculine singular, Qal imperfect | Strong's #5526<br>BDB #692, 696, 697 |
|--|---|--|--------------------------------------|

There are some very confusing aspects to this word. BDB gives two sets of meanings (*to hedge, to fend about* and *to weave together*). However, one can reasonably follow the original meaning to its applications, thus blurring the distinction between the homonyms. The second problem is, there are two spellings for this word; but are they really different words? Strong gives both spelling, but without differentiating between the words; BDB gives both spellings and two sets of definitions (but not tied to a specific spelling).

|  |  |   |                                      |
|--|--|---|--------------------------------------|
| çâkak <sup>e</sup> /sâkak <sup>e</sup> (צַקַּק/שַׁקַּק)<br>[pronounced saw-KAHK <sup>e</sup> ] | <i>protector, guard; fence</i>                       | masculine singular, Qal active participle                   | Strong's #5526<br>BDB #692, 696, 697 |
| çâkak <sup>e</sup> /sâkak <sup>e</sup> (צַקַּק/שַׁקַּק)<br>[pronounced saw-KAHK <sup>e</sup> ] | <i>overshadowing, covering; protecting, guarding</i> | masculine plural, Qal active participle                     | Strong's #5526<br>BDB #692, 696, 697 |
| çâkak <sup>e</sup> /sâkak <sup>e</sup> (צַקַּק/שַׁקַּק)<br>[pronounced saw-KAHK <sup>e</sup> ] | <i>to screen, to cover, to defecate (euphemism)</i>  | 3 <sup>rd</sup> person masculine singular, Hiphil imperfect | Strong's #5526<br>BDB #692, 696, 697 |
| çâkak <sup>e</sup> /sâkak <sup>e</sup> (צַקַּק/שַׁקַּק)<br>[pronounced saw-KAHK <sup>e</sup> ] | <i>to weave (together)</i>                           | 3 <sup>rd</sup> person masculine singular, Pilpel imperfect | Strong's #5526<br>BDB #692, 696, 697 |

82. **Verb2:** which means *to weave*. Strong's #5526 & #7918 BDB #968.

83. **Masculine noun:** which means *booth, pavilion*. Strong's #7900 BDB #968.

84. **Verb3:** which means . Strong's #5526 & #7753 BDB #968.

<sup>139</sup> *The Zondervan Pictorial Encyclopedia of the Bible*; Merrill Tenney, ed., Zondervan Publishing House, ©1976; Vol. 5, p. 328.

<sup>140</sup> To make matters even more confusing, Strong's #7918 is actually found on BDB #1013 and given as shâkak<sup>e</sup> (שַׁקַּק) [pronounced shaw-KAHK<sup>e</sup>].

85. **Feminine\_noun:** which means *hedge*. Strong's #4881 BDB #968.
86. **Verb4:** which means *to pierce, to transfix*. Strong's #5526 BDB #968.
87. **Masculine\_noun:** which means *thorn*. Plural Num. 33:55.\* Strong's #7899 BDB #968.
88. **Feminine\_noun:** which means *barb, spear*. Plural Job 40:31.\* Strong's #7905 BDB #968.
89. **Verb1:** sâkal (שָׁקַל) [pronounced saw-KAHL], which means *to be prudent*. There are problems with determining its exact meaning, it does not mean *to prosper* as it is found in the KJV, the NASB and the NIV. The first time this word is found is in Gen. 3:6 where the woman sees the Tree of Knowledge in the midst of the garden and sees that it would be a tree *to be desired to make wise*. We find this word as a part of the title of several Psalms (Psalm 32, 41, 42, 44, 47, etc.). It is often transliterated *Maschil* or *Maskil*, but it means *giving instruction, to give instructions*. Moses uses this word again in Deut. 32:29 and it is translated *to understand*. All of these examples come from the Hiphil of this verb. What has happened is *they behave wisely as those who have been properly instructed*. It is the word of God which will give them the proper instruction to act wisely. Strong's #7919 BDB #968. [Deut. 29:9 Joshua 1:7 1Sam. 18:5, 14 Psalm (44 inscription)—pronunciation incorrect] Gen. 3:6 48:14 1Sam. 18:5, 14, 30 1Kings 2:3 Psalm 2:10 32:8 41:1 64:9 106:7 (Psalm 142 inscription) Prov. 1:3 10:5, 19

|                                      |  |   |                         |
|--------------------------------------|--|---|-------------------------|
| sâkal (שָׁקַל) [pronounced saw-KAHL] | <i>to look at, to behold; to be prudent, to behave wisely [as one who has been properly instructed]</i>  | 3 <sup>rd</sup> person masculine singular, Qal imperfect    | Strong's #7919 BDB #968 |
| sâkal (שָׁקַל) [pronounced saw-KAHL] | <i>to look at, to attend to, to turn the mind to; to be or become understanding, to be prudent; to be successful, to act prosperously; to instruct, to teach, to make prudent; possibly, to acknowledge, contemplate, consider</i> | 3 <sup>rd</sup> person masculine singular, Hiphil imperfect | Strong's #7919 BDB #968 |

All of the Hiphil meanings, according to BDB, are: *to look at or upon, have insight; to give attention to, consider, ponder, be prudent; to have insight, have comprehension; insight, comprehension (substantive); to cause to consider, give insight, teach; the teachers, the wise; to act circumspectly, act prudently, act wisely; to prosper, have success; to cause to prosper*. Gesenius has: *to look at; to attend to, to turn the mind to; to be [become] understanding or prudent; to be successful; to act prosperously; to make prudent, to teach; to give success*. As a substantive: *intelligence, prudence*.

|                                      |  |   |                         |
|--------------------------------------|--|---|-------------------------|
| sâkal (שָׁקַל) [pronounced saw-KAHL] | <i>looking at, attending to, turning the mind to; being or becoming understanding, being prudent; being successful, acting prosperously; instructing, teaching, making prudent</i> | Hiphil participle   | Strong's #7919 BDB #968 |
| sâkal (שָׁקַל) [pronounced saw-KAHL] | <i>to lay crosswise, to cross (hands)</i>  | 3 <sup>rd</sup> person masculine singular, Piel imperfect | Strong's #7919 BDB #968 |

90. **Masculine\_noun:** sekel (שֵׁקֶל) [pronounced SEH-ke], which means *understanding, prudence, insight*. Sêkel (שֵׁקֶל) [pronounced SAY-ke], is an alternative spelling. Strong's #7922 BDB #968. 1Sam. 25:3 Job 17:4 Prov. 3:4

|   |  |                         |                         |
|---|--|-------------------------|-------------------------|
| sekel (שֵׁקֶל) [pronounced SEH-ke] sêkel (שֵׁקֶל) [pronounced SAY-ke] | <i>understanding, intelligence, prudence, insight; cunning</i> | masculine singular noun | Strong's #7922 BDB #968 |
|---|--|-------------------------|-------------------------|

91. **Masculine\_noun:** mas<sup>e</sup>kîyl (מַשְׂכִּייל) [pronounced mahs<sup>e</sup>-KEEL], which means (according to BDB)

*contemplative poem*, and is found in several of the psalm titles (32, 42, 44, 45, 52–55, 74, 78, 88, 89, and 142, as well as in Psalm 47:8.\* It comes from the verb *sâkal* (שָׂכַל) [pronounced *shaw-KAHL*], which means *to be prudent, to be wise*. We may better render this [*A psalm of*] *wisdom* [or, *instruction*]. Strong's #4905 BDB #968. Psalm 44 inscription 47:7 52 inscription 54 inscription 55 inscription 89 inscription 142 inscription

|   |  |                         |                            |
|---|--|-------------------------|----------------------------|
| mas <sup>e</sup> kîyl (מַסְכִּיֵּל)<br>[pronounced <i>mahs<sup>e</sup>-KEEL</i> ] | <i>an instructive psalm; a contemplative poem; transliterated maskil</i> | masculine singular noun | Strong's #4905<br>BDB #968 |
|---|--|-------------------------|----------------------------|

Gesenius lists this as the Hiphil participle of *sâkal* (שָׂכַל) [pronounced *saw-KAHL*], which means (in the Hiphil) *to look at, to attend to, to turn the mind to; to be understanding, to become understanding, to be prudent; to be successful, to act prosperously; to make prudent, to teach*. In any case, mas<sup>e</sup>kîyl comes from *sâkal*. Strong's #7919 BDB #968.

92. **Verb2:** which means *to lay crosswise*. Piel. Strong's #7919 BDB #968.

93. **Verb:** *sâkar* (שָׂכַר) [pronounced *saw-KAHR*], which means *to hire; to recompense; to bribe*. The Niphal is the passive stem, meaning *to be hired out, to have been hired, to be recompensed*. Strong's #7936 BDB #968. Gen. 30:16 Judges 18:4 1Sam. 2:5 2Sam. 10:6

|  |   |  |                            |
|--|---|--|----------------------------|
| sâkar (שָׂכַר) [pronounced <i>saw-KAHR</i> ] | <i>to hire; to recompense; to bribe</i>                       | 3 <sup>rd</sup> person masculine singular, Qal imperfect | Strong's #7936<br>BDB #968 |
| sâkar (שָׂכַר) [pronounced <i>saw-KAHR</i> ] | <i>to be hired out, to have been hired, to be recompensed</i> | 3 <sup>rd</sup> person plural, Niphal Hithpael perfect   | Strong's #7936<br>BDB #968 |

94. **Masculine\_noun:** which means *hire, wages*. Strong's #7938 BDB #969.

95. **Masculine\_noun:** *sâkâr* (שָׂכָר) [pronounced *saw-KAWR*], which means *remuneration, hire, wages*. Strong's #7939 BDB #969. Gen. 15:1 30:18, 28 Exodus 2:9 1Kings 5:6 Exodus 22:15 1Chron. 7:1

|  |                                  |                         |                            |
|--|----------------------------------|-------------------------|----------------------------|
| sâkâr (שָׂכָר) [pronounced <i>saw-KAWR</i> ] | <i>remuneration, hire, wages</i> | masculine singular noun | Strong's #7939<br>BDB #969 |
|--|----------------------------------|-------------------------|----------------------------|

96. **Masculine\_proper\_noun:** *Sâkâr* (שָׂכָר) [pronounced *saw-KAWR*], which means *wages, recompense; payment of contract; transliterated Sacar, Sakar*. Strong's #7940 BDB #969. 1Chron. 11:35

|  |  |                                |                            |
|--|--|--------------------------------|----------------------------|
| Sâkâr (שָׂכָר) [pronounced <i>saw-KAWR</i> ] | <i>wages, recompense; payment of contract; transliterated Sacar, Sakar</i> | masculine singular proper noun | Strong's #7940<br>BDB #969 |
|--|--|--------------------------------|----------------------------|

97. **Adjective:** *sâkîyr* (שָׂכִיֵּר) [pronounced *saw-KEER*], which means *hired or hireling*. Although *employee* is a good up-to-date rendering, *subordinate* might better communicate Job's inference here. *Hired servant*, which is the word *sâkiyr* (שָׂכִיֵּר) [pronounced *saw-KEER*]. This is actually an adjective which functions as a substantive (see Lev. 22:10 25:40). Strong's #7916 & #7917 BDB #969. Exodus 12:45 22:15 (Lev. or Num.?) Job 7:1

|   |   |                              |                     |
|---|---|------------------------------|---------------------|
| sâkîyr (שָׂכִיֵּר)<br>[pronounced <i>saw-KEER</i> ] | <i>hired or hireling, employee, hired servant, hired laborer; mercenary</i> | masculine singular adjective | & #7917<br>BDB #969 |
|---|---|------------------------------|---------------------|

98. **Feminine\_noun:** mas<sup>e</sup>kôreth (מַסְכֹּרֶת) [pronounced *mahs-KOH-rehth*], which means *wages*. The noun is only found three other times in Scripture (Gen. 29:15 31:7, 41) and it means *wages* [of a servant] or *reward* [for faithfulness to God]. Strong's #4909 BDB #969. Gen. 29:15 31:7 Ruth 2:12

|   |                      |                        |                            |
|---|----------------------|------------------------|----------------------------|
| mas <sup>e</sup> kôreth (מַסְכֹּרֶת)<br>[pronounced <i>mahs-KOH-rehth</i> ] | <i>wages; reward</i> | feminine singular noun | Strong's #4909<br>BDB #969 |
|---|----------------------|------------------------|----------------------------|

99. **Feminine\_noun:** *selâv/selâyv* (שֵׁלָב/שֵׁלַיֵב) [pronounced *sel-AWV*] which means, 1) quail. Thayer and Strong definitions only. Strong's #7958. *s<sup>e</sup>lav* (שֵׁלָב) [pronounced *s<sup>e</sup>lahv*], which means *quail*. Strong's #7958 BDB #969. Exodus 16:13 Psalm 105:40

|   |   |   |                            |
|---|---|---|----------------------------|
| śelâv/śelâyv (שֵׁלָו/שֵׁלַיִב)<br>[pronounced sel-AWV]  | quail; quails   | feminine singular noun;<br>always used in the<br>collective sense | Strong's #7958<br>BDB #969 |
| 100. <b>Masculine_proper_noun:</b> which means ; transliterated . Strong's #8012#8009#8007 BDB #969.  |   |   |                            |
| 101. <b>Masculine_proper_noun:</b> which means ; transliterated . Strong's #8014#8073 BDB #969.   |   |   |                            |
| 102. <b>Verb:</b> which means <i>to kindle, to burn</i> . Strong's #5400 BDB #969.  |   |   |                            |
| 103. <b>Masculine_noun:</b> s <sup>e</sup> mô'î (שִׁמְאִי) [pronounced s <sup>e</sup> MOHL], which means <i>the left, the left hand, the left side; north [when facing east]</i> . Actually, here, in 1Sam. 6:12, Owen calls it a feminine noun, whereas BDB calls it masculine all the time. There are two forms of this noun, the second being s <sup>e</sup> mô'wl (שִׁמְאִיל) [pronounced s <sup>e</sup> MOHL], which is the spelling that we find here. Strong's #8040 BDB #969. Gen. 13:9 14:15 48:13 Exodus 14:22 Deut. 2:27 5:32 17:11 Joshua 23:6 Judges 3:21 16:29 1Sam. 6:12 2Sam. 2:19 16:6 1Kings 7:39 Prov. 3:16 4:27 |   |   |                            |
| s <sup>e</sup> mô'î or s <sup>e</sup> mô'wl (שִׁמְאִי)<br>(שִׁמְאִיל) [pronounced<br>s <sup>e</sup> MOHL]   | [to] the left, the left hand, the left<br>side; north [when facing east]                  | masculine singular noun   | Strong's #8040<br>BDB #969 |
| 104. <b>Verb:</b> sam <sup>e</sup> al (שָׁמַל) [pronounced sahm <sup>e</sup> -AHL], which means <i>to go [turn] to the left; to take the left; to be left-handed, to use the left hand</i> . Strong's #8041 BDB #970. Gen. 13:9 2Sam. 14:19 1Chron. 12:2  |   |   |                            |
| sam <sup>e</sup> al (שָׁמַל)<br>[pronounced sahm <sup>e</sup> -<br>AHL]   | to go [turn] to the left; to take the<br>left; to be left-handed, to use the<br>left hand | 3 <sup>rd</sup> person masculine<br>singular, Hiphil imperfect    | Strong's #8041<br>BDB #970 |
| 105. <b>Adjective:</b> s <sup>e</sup> mâlîy (שִׁמְאִלִּי) [pronounced sehm-aw-LEE], which means <i>left (side), on the left</i> . Strong's #8042 BDB #970. 1Kings 7:21  |   |   |                            |
| s <sup>e</sup> mâlîy (שִׁמְאִלִּי)<br>[pronounced sehm-aw-<br>LEE]  | left (side), on the left  | masculine singular<br>adjective                                   | Strong's #8042<br>BDB #970 |
| In 1Kings 7:21, Owens translates this <i>on the north</i> .   |   |   |                            |
| 106. <b>Verb:</b> sâmach (שָׂמַח) [pronounced saw-MAHKKH], and it means <i>to rejoice, to be glad</i> . Strong's #8055 BDB #970. Exodus 4:14 Deut. 16:11 Judges 9:19 19:3 1Sam. 2:1b 6:13 11:9, 15 19:5 2Sam. 1:20 1Kings 5:7 Job 21:12 Psalm 32:11 33:21 34:2 46:4 63:11 64:10 89:42 90:14 106:5 118:24 Prov. 5:18 10:1  |   |   |                            |
| sâmach (שָׂמַח)<br>[pronounced saw-<br>MAHKKH]  | to rejoice, to be glad, to be<br>joyful, to be merry                                      | 3 <sup>rd</sup> person masculine<br>singular, Qal imperfect       | Strong's #8055<br>BDB #970 |
| sâmach (שָׂמַח)<br>[pronounced saw-<br>MAHKKH]  | rejoice, be glad, be joyful, be<br>merry  | 2 <sup>nd</sup> person masculine<br>singular, Qal imperative      | Strong's #8055<br>BDB #970 |
| sâmach (שָׂמַח)<br>[pronounced saw-<br>MAHKKH]  | to make joyful, to cause one to<br>rejoice, to gladden, to make<br>one happy              | 3 <sup>rd</sup> person masculine<br>singular, Hiphil imperfect    | Strong's #8055<br>BDB #970 |
| sâmach (שָׂמַח)<br>[pronounced saw-<br>MAHKKH]  | to make joyful, to cause one to<br>rejoice, to gladden, to make<br>one happy              | 3 <sup>rd</sup> person masculine<br>singular, Piel imperfect      | Strong's #8055<br>BDB #970 |
| 107. <b>Adjective/verb:</b> sâmêach (שָׂמַח) [pronounced saw-MAY-ahkh], which means <i>glad, joyful, merry; one who rejoices; rejoicing, joyful</i> . Strong's #8056 BDB #970. Deut. 16:15 1Kings 1:40 4:20 8:66 Job 3:22 Prov. 2:14 Eccles. 2:10   |   |   |                            |

|   |  |  |                            |
|---|--|--|----------------------------|
| sâmêach (שָׂמַח)<br>[pronounced saw-MAY-ahkh] | <i>to be glad, to be joyful, to be merry; to find pleasure</i> | 3 <sup>rd</sup> person masculine singular, Qal perfect | Strong's #8056<br>BDB #970 |
|---|--|--|----------------------------|

In Eccles. 2:10, Owen has that this is a verb, which appears to be what is called for by the sentence structure. The BHSE — Biblia Hebraica Stuttgartensia (Enhanced) — lists this as a masculine singular adjective in Eccles. 2:10. BDB lists this only as a verbal adjective.

|   |  |  |                            |
|---|--|--|----------------------------|
| sâmêach (שָׂמַח)<br>[pronounced saw-MAY-ahkh] | <i>glad, joyful, merry; one who rejoices; rejoicing, joyful</i>                        | masculine plural, verbal adjective with the definite article | Strong's #8056<br>BDB #970 |
| sâmêach (שָׂמַח)<br>[pronounced saw-MAY-ahkh] | <i>those who are glad, those who are joyful, ones who are merry; those who rejoice</i> | masculine plural, verbal adjective with the definite article | Strong's #8056<br>BDB #970 |

108. **Feminine\_noun:** sim<sup>e</sup>châh (שִׂמְחָה) [pronounced sim<sup>e</sup>-KHAW], which means *joy, gladness, mirth*. Strong's #8057 BDB #970. Gen. 31:27 1Sam. 18:6 2Sam. 6:12 1Kings 1:40 1Chron. 12:40 Job 20:5 Psalm 51:8 68:3 106:5 Prov. 10:28 Eccles. 2:1, 10

|   |  |                             |                            |
|---|--|-----------------------------|----------------------------|
| sim <sup>e</sup> châh (שִׂמְחָה)<br>[pronounced sim <sup>e</sup> -KHAW] | <i>joy, gladness, mirth, great joy, rejoicing, enjoyment, pleasure</i> | feminine singular construct | Strong's #8057<br>BDB #970 |
|---|--|-----------------------------|----------------------------|

Dr. Bob Utey: *Pleasure (BDB 970) is used in Ecclesiastes in two different senses:*

1. *gaiety, laughter (Eccles. 2:1–2; Eccles. 2:10; Eccles. 7:4), where periods of pleasure briefly dull the mind and heart of humanity's existential existence in a fallen world, but it does not last; it does not satisfy!*
2. *daily pleasure in life's personal relationships and activities (Eccles. 8:15; Eccles. 9:7). Here pleasure is not the goal, but the result of a regular attitude of trust in God (cf. Eccles. 2:26; Eccles. 5:19) and thankfulness about common life experiences (food, drink, family, friends, work, cf. Eccles. 2:24; Eccles. 3:12–13; Eccles. 3:22; Eccles. 5:8; Eccl. 8:15,19; Eccles. 9:7–9).<sup>141</sup>*

109. **Feminine\_noun:** semîykâh (שִׁמְיָכָה) [pronounced sehm-ee-KAW], which means *a rug, a thick coverlet, a blanket, a quilt*. It has the same root as the word for a large over garment (which is Strong's #8071 BDB #971). I would think that *thick blanket* is probably the best rendering. Strong's #8063 BDB #970. Exodus 12:34 Judges 4:18\*

|   |  |  |                            |
|---|--|--|----------------------------|
| semîykâh (שִׁמְיָכָה)<br>[pronounced sehm-ee-KAW] | <i>a rug, a thick coverlet, a blanket, a quilt; wrapper, mantle, covering garment, garments, clothes, raiment, a cloth</i> | feminine singular noun with the definite article | Strong's #8063<br>BDB #970 |
|---|--|--|----------------------------|

In Exodus 12:34, this appears to be something of a knapsack, rucksack made of sturdy cloth that one would carry on one's shoulders.

110. **Feminine\_noun:** sal<sup>e</sup>mâh (שַׁלְמָה) [pronounced sahl<sup>e</sup>-MAW], which means, *mantle, outer garment*; in the plural (as it is found here), it means *[nice] clothes, rainment*. The implication may mean that this is a really nice set of clothes. Strong's #8071 I think this is Strong's #8008 BDB #971. Exodus 22:9, 25, 27 Ruth 3:3 (I've got the other noun here)

|  |  |                        |                            |
|--|--|------------------------|----------------------------|
| sal <sup>e</sup> mâh (שַׁלְמָה)<br>[pronounced sahl <sup>e</sup> -MAW] | <i>mantle, outer garment; in the plural (as it is found here), it means [nice] clothes, rainment</i> | feminine singular noun | Strong's #8008<br>BDB #971 |
|--|--|------------------------|----------------------------|

111. **Feminine\_noun2:** sîm<sup>e</sup>lâh (שִׁמְלָה) [pronounced sim<sup>e</sup>-LAW], which means *garment, clothing, cloth*. In the plural, this means *clothes, clothing, garments*. Strong's #8071 BDB #971. Gen. 9:23 35:2 37:34 41:14

<sup>141</sup> Dr. Bob Utey, Copyright © 2014 Bible Lessons International; [www.freebiblecommentary.org](http://www.freebiblecommentary.org); from e-sword; Eccles. 2:1.

44:13 45:22 Exodus 3:22 12:35 19:10 Deut. 5:10 21:12 22:3, 5 1Sam. 21:9 2Sam. 12:20

|   |   |                        |                            |
|---|---|------------------------|----------------------------|
| sîm <sup>ê</sup> lâh (שִׁמְלָה)<br>[pronounced sim <sup>ê</sup> -LAW] | [covering, outer] garment,<br>mantle, clothing, cloth | feminine singular noun | Strong's #8071<br>BDB #971 |
| s <sup>ê</sup> mâlôth (שִׁמְלֹת)<br>[pronounced smaw-<br>LOTH]        | [covering, outer] garments,<br>clothing, clothes      | feminine plural noun   | Strong's #8071<br>BDB #971 |

112. **Masculine proper noun:** Sam<sup>ê</sup>lâh (שִׁמְלָה) [pronounced sahm-LAW], which means *garment*; transliterated *Samlah*. Strong's #8072 BDB #971. Gen. 36:36

|  |   |                                   |                            |
|--|---|-----------------------------------|----------------------------|
| Sam <sup>ê</sup> lâh (שִׁמְלָה)<br>[pronounced sahm-LAW] | <i>garment</i> ; transliterated <i>Samlah</i> | masculine singular<br>proper noun | Strong's #8072<br>BDB #971 |
|--|---|-----------------------------------|----------------------------|

113. **Verb:** sâhê' (שָׂנֵא) [pronounced saw-NAY] and this verb means *to hate*; in the participle, it is *the ones hating*. The explicit desire is to have no relationship with the other. Strong's #8130 BDB #971. Gen. 24:60 26:27 29:31 37:4 Exodus 1:10 18:21 20:5 23:5 Deut. 4:42 5:9 16:22 21:15 22:13 30:7 Joshua 20:5 2Sam. 5:8 13:15 19:6 22:18 22:41 Psalm 34:21 41:7 44:7, 10 55:12 68:1 83:2 89:23 105:25 106:10, 41 118:7 Prov. 1:22 5:12 6:16 8:13, 36 9:8 Eccles. 2:17

|  |   |   |                            |
|--|---|---|----------------------------|
| sâhê' (שָׂנֵא) [pronounced<br>saw-NAY] | <i>to hate, loath; to be hateful, to<br/>be filled with animosity</i> | 3 <sup>rd</sup> person masculine<br>singular, Qal imperfect | Strong's #8130<br>BDB #971 |
|--|---|---|----------------------------|

ISBE gives the meanings as: *A feeling of strong antagonism and dislike, generally malevolent and prompting to injury (the opposite of love); sometimes born of moral resentment.*<sup>142</sup>

The NET Bible: *The verb translated "hate" has the basic idea of rejecting something spontaneously. For example, "Jacob have I loved, but Esau have I hated" (Mal 1:2b, 3a). It frequently has the idea of disliking or loathing (as English does), but almost always with an additional aspect of rejection. To "hate evil" is not only to dislike it, but to reject it and have nothing to do with it.*<sup>143</sup>

|  |  |   |                            |
|--|--|---|----------------------------|
| sâhê' (שָׂנֵא) [pronounced<br>saw-NAY] | <i>to hate; in the participle, it is<br/>hating, being at enmity,<br/>despising; the ones hating</i>   | Qal active participle   | Strong's #8130<br>BDB #971 |
| sâhê' (שָׂנֵא) [pronounced<br>saw-NAY] | <i>haters, those who are at<br/>enmity, the ones despising;<br/>those who hate</i>                     | masculine plural, Qal<br>active participle                        | Strong's #8130<br>BDB #971 |
| sâhê' (שָׂנֵא) [pronounced<br>saw-NAY] | <i>to hate; in the participle, it is<br/>the ones hating; in the<br/>passive: those being hated by</i> | Qal passive participle  | Strong's #8130<br>BDB #971 |
| sâhê' (שָׂנֵא) [pronounced<br>saw-NAY] | <i>hating ones, the ones hating,<br/>the haters, enemies</i>   | masculine plural, Qal<br>active participle                        | Strong's #8130<br>BDB #971 |
| sâhê' (שָׂנֵא) [pronounced<br>saw-NAY] | <i>to be hated, to receive hatred;<br/>to be an enemy</i>  | 3 <sup>rd</sup> person masculine<br>singular, Niphal<br>imperfect | Strong's #8130<br>BDB #971 |
| sâhê' (שָׂנֵא) [pronounced<br>saw-NAY] | <i>hating, having animosity; the<br/>one hating, the hater; an<br/>enemy</i>                           | Piel participle   | Strong's #8130<br>BDB #971 |

<sup>142</sup> *The International Standard Bible Encyclopedia*; James Orr, Editor; ©1956 Wm. B. Eerdmans Publishing Co.; © by Hendrickson Publishers; from E-Sword; Topic: Hate; Hatred.

<sup>143</sup> From <https://bible.org/netbible/index.htm?pro8.htm> (footnote); accessed November 1, 2015.



|  |   |   |                         |
|--|---|---|-------------------------|
| sânê' (שָׂנֵא) [pronounced saw-NAY]  | <i>hating ones, the ones hating, the haters; enemies</i>  | masculine plural, Piel participle                     | Strong's #8130 BDB #971 |
| 114. <b>Adjective:</b> sânîy' (שָׂנִי) [pronounced saw-NEE], which means <i>hated, disliked; held in aversion</i> . Strong's #8146 BDB #971. Deut. 21:15   |   |   |                         |
| sânîy' (שָׂנִי) [pronounced saw-NEE]   | <i>hated, disliked; held in aversion</i>                  | feminine singular adjective with the definite article | Strong's #8146 BDB #971 |
| 115. <b>Feminine_noun:</b> sin'âh (שִׂנְאָה) [pronounced sihn-AW], which means <i>hate, hating, hatred</i> . Strong's #8135 BDB #971. Hatred Deut. 1:27 2Sam. 13:15 Prov. 10:12  |   |   |                         |
| sin'âh (שִׂנְאָה) [pronounced sihn-AW]   | <i>hate, hating, hatred</i>                               | feminine singular noun                                | Strong's #8135 BDB #971 |
| 116. <b>Proper_noun:</b> S'ênîyr (רִנְיָר) [pronounced sehn-EER], which means <i>snow mountain</i> ; and is transliterated <i>Senir, Shenir</i> . Strong's #8149 BDB #972. Deut. 3:8 (4:48)  |   |   |                         |
| S'ênîyr (רִנְיָר) [pronounced sehn-EER]  | <i>snow mountain; and is transliterated Senir, Shenir</i> | proper singular noun; location                        | Strong's #8149 BDB #972 |
| This is also spelled Sh'ênîyr (רִנְיָר) [pronounced sheen-EER]. This is the Amorite name for Mount Herman.   |   |   |                         |
| 117. <b>Masculine_plural_noun:</b> s'êphîym (שִׁפְיִם) [pronounced s'êgip-PEEM], which means <i>disquieting thoughts, thoughts, agitated thoughts</i> . There are two slightly different spellings for this word (see New Englishman's Hebrew Concordance pp. 880, 1212). The thoughts mentioned by Eliphaz are thoughts which divide and distract the mind; this is not clear, linear thinking, but the kind of thinking which takes one off on tangents. It means <i>disquietings, disconcerting thoughts</i> . These are not the thoughts which are the reflections of a cool, calm and collected thinking process, but thoughts which divide and distract the mind. These are thoughts which are disturbing and disconcerting. <sup>144</sup> Strong's #5587 BDB #972. Job 4:13 20:2 |   |   |                         |
| 118. <b>Masculine_plural_noun:</b> which means <i>disquieting or disconcerting thoughts</i> . Strong's #8312 BDB #972.   |   |   |                         |
| 119. <b>Verb:</b> which means <i>to be hairy</i> . Strong's #none BDB #972.  |   |   |                         |
| 120. <b>Masculine_noun:</b> sê'âr (שֵׂעָר) [pronounced say-ĠAWR], which means <i>hair, hairs; hair brisling up</i> . There is a different form of this word in Isaiah with possibly a slightly different meaning. Strong's #8181 BDB #972. Gen. 25:25 2Sam. 14:26 Psalm 68:21  |   |   |                         |
| sê'âr (שֵׂעָר) [pronounced say-ĠAWR]   | <i>hair, hairs; hair brisling up</i>                      | masculine singular noun                               | Strong's #8181 BDB #972 |
| 121. <b>Feminine_noun:</b> sa'ârâh (הַרְעָה) [pronounced sah-ġuh-RAW], which means <i>hair</i> . Strong's #8185 BDB #972. 1Sam. 14:45 2Sam. 14:11 1Kings 1:52  |   |   |                         |
| sa'ârâh (הַרְעָה) [pronounced sah-ġuh-RAW]   | <i>hair, a single hair</i>                                | feminine singular construct                           | Strong's #8185 BDB #972 |
| 122. <b>Verb:</b> which means <i>to bristle [with horror]</i> . This last verb is listed in three different places on two different pages with several words between them. Sâ'ar (שָׂאָר) [pronounced saw-AHR] is defined as <i>bristle with horror</i> on p. 972; as <i>sweep, whirl away</i> in the middle of p. 973 and as <i>be acquainted</i> at the bottom of p. 973. This is not the word normally given as <i>fear-respect</i> in the Bible. The connection with the various meanings is the high winds cause one to shake from being cold and blown upon; the rendering found in Keil and Delitzsch of <i>shudder</i> is quite reasonable. There is no respect associated with this word; simply fear. Strong's #8175 BDB #972. & 973. Deut. 32:17                              |   |   |                         |
| 123. <b>Masculine_noun:</b> sa'ar (שֵׂעָר) [pronounced SAH-gahr], which means <i>horror, bristling</i> . Strong's #8178 BDB #972. Job 18:20  |   |   |                         |
| 124. <b>Adjective1:</b> sâ'îyr (רִעִיר) [pronounced saw-ĠEER], which means <i>hairy; shaggy</i> . Strong's #8163 BDB #972.   |   |   |                         |

<sup>144</sup> Paraphrased from *Barnes' Notes; Job*, F. C. Cook, editor; reprinted 1996 by Baker Books; p. 335.

Gen. 27:11

|                                       |                             |                              |                         |
|---------------------------------------|-----------------------------|------------------------------|-------------------------|
| sâ'îyr (סַעִיר) [pronounced saw-GEER] | <i>hairy; shaggy; rough</i> | masculine singular adjective | Strong's #8163 BDB #972 |
|---------------------------------------|-----------------------------|------------------------------|-------------------------|

This is also spelled without the yodh.

125. **Masculine\_noun2:** sâ'îyr (סַעִיר) [pronounced saw-GEER] which means *male goat, buck*. Strong's #8163 BDB #972. Gen. 37:31

|                                       |  |                         |                         |
|---------------------------------------|--|-------------------------|-------------------------|
| sâ'îyr (סַעִיר) [pronounced saw-GEER] | <i>he goat; buck; a sacrificial animal; wood demons (carved like goats); a satyr; a demon-possessed goat (like the swine of Matt. 8:30–32)</i> | masculine singular noun | Strong's #8163 BDB #972 |
|---------------------------------------|--|-------------------------|-------------------------|

This is also spelled without the yodh.

126. **Feminine\_noun1:** sh<sup>e</sup>îyrâh (שַׁעִירָה) [pronounced s<sup>e</sup>-gee-RAW], which means *female goat; rough*. Strong's #8156 BDB #972.

127. **Proper\_noun/location:** Sh<sup>e</sup>îyrâh (שַׁעִירָה) [pronounced s<sup>e</sup>-gee-RAW], which means *she-goat; rough; transliterated Seirath*. Strong's #8167 BDB #972. Judges 3:27

|  |  |                               |                         |
|--|--|-------------------------------|-------------------------|
| Sh <sup>e</sup> îyrâh (שַׁעִירָה) [pronounced s <sup>e</sup> -gee-RAW] | <i>she-goat; rough; transliterated Seirath</i> | proper singular noun/location | Strong's #8167 BDB #972 |
|--|--|-------------------------------|-------------------------|

128. **Masculine\_noun3:** which means *satyr, demon*. Strong's #8163 BDB #972.

129. **Feminine\_noun:** s<sup>e</sup>ôrâh (סֹרָה) [pronounced soh-GRAY], which means *barley*. In the plural, it can mean *cooked or measured barley* or it can refer to *barley grains*. Strong's #8184 BDB #972. Exodus 9:31 Judges 7:13 Ruth 1:22 2Sam. 14:30 17:28 21:9 1Kings 4:28 1Chron. 11:13

|  |               |                        |                         |
|--|---------------|------------------------|-------------------------|
| s <sup>e</sup> ôrâh (סֹרָה) [pronounced seh-goh-RAW] | <i>barley</i> | feminine singular noun | Strong's #8184 BDB #972 |
|--|---------------|------------------------|-------------------------|

|  |  |                      |                         |
|--|--|----------------------|-------------------------|
| s <sup>e</sup> ôwrîym (סֹרִימ) [pronounced seh-goh-REEM] | <i>barley grain; barley fields; sheaves of barley, barley harvest; cooked or measured barley</i> | feminine plural noun | Strong's #8184 BDB #972 |
|--|--|----------------------|-------------------------|

130. **Masculine\_proper\_noun:** which means *barley; transliterated* . Strong's #8188 BDB #972.

131. **Proper\_noun:** Sê'îyr (סַעִיר) [pronounced say-GEER], which means *hairy, shaggy; transliterated Seir*. Strong's #8165 BDB #973. Gen. 14:6 32:3 33:14 36:8 Deut. 1:2, 44 2:1 Judges 5:4

|                                       |   |                                 |                         |
|---------------------------------------|---|---------------------------------|-------------------------|
| Sê'îyr (סַעִיר) [pronounced say-GEER] | <i>hairy, shaggy; transliterated Seir</i> | masculine singular, proper noun | Strong's #8165 BDB #973 |
|---------------------------------------|---|---------------------------------|-------------------------|

132. **Verb2:** sâ'ar (סָאָר) [pronounced saw-AHR], which means *to sweep away, to whirl away*. Strong's #8175 BDB #973.

133. **Masculine\_noun:** which means *storm*. Strong's #5591 & #8178 BDB #973.

134. **Feminine\_noun:** s<sup>e</sup>ârâh (סַעֲרָה) [pronounced s<sup>e</sup>-aw-RAW or s<sup>e</sup>-gaw-RAW], which means *tempest, storm*. This word has several different spellings and the difference in meaning are hard to determine. One of the spellings begins with a çâmek [pronounced SAW-mek] = ç = o. Strong's #8183 BDB #973. Job 9:17 Without the "âh" ending = Strong's #8178 BDB #973. [With the "ç" with or without "âh" Strong's #5591 BDB #704]

135. **Feminine\_noun:** sâphâh (סַפָּה) [pronounced saw-FAWH], which means *lip, speech, edge*. Let me go with Rotherham's work: *lip* (1Sam. 1:13 Psalm 22:7); *mouth, speech, language* (Gen. 11:1 Isa. 19:18 33:19); *the border of a garment* (Ex. 28:32); *the boundary of land* (Judges 7:22); *the shoreline or a bank* (Gen. 22:17



41:3 Exodus 14:30).<sup>145</sup> These are all tied together as the edge or brink of something (the lips are the edge of the mouth); and language and dialect comes from this. In this case, I would go with *speech* or *dialect*. It actually has two related, but different meanings: ❶ a person's lip or lips, including that which emanates therefrom; therefore, it means *lip, speech, words, tongue, dialect, language*; and ❷ it can refer to the *lip, edge, border* of a vessel, a garment, of a river, sea or land. Strong's #8193 BDB #973. Gen. 11:1 22:17 41:3, 17 Exodus 2:3 6:12 7:15 14:30 26:4 28:26 Deut. 2:36 4:48 Joshua 12:2 13:9 1Sam. 1:13 1Kings 4:29 7:23 9:26 Job 2:10 12:20 Psalm 12:4 21:2 34:13 51:15 59:7, 12 63:3 81:5 89:34 106:33 Prov. 4:24 5:2, 3 7:21 10:8

|  |  |  |                         |
|--|--|--|-------------------------|
| sâphâh (שָׁפָה)<br>[pronounced saw-FAWH] | <i>lip, tongue; words, speech; dialect, language; edge, brim, border [or, lip] [of something], shore</i> | feminine singular noun with the 3 <sup>rd</sup> person masculine singular suffix | Strong's #8193 BDB #973 |
|--|--|--|-------------------------|

|  |                                  |  |                         |
|--|----------------------------------|--|-------------------------|
| sêphâtayim (שְׁפָתַיִם)<br>[pronounced sêfaw-tah-YIHM] | <i>[two] lips; words; speech</i> | feminine dual noun with the 3 <sup>rd</sup> person masculine singular suffix | Strong's #8193 BDB #973 |
|--|----------------------------------|--|-------------------------|

136. **Masculine\_noun:** sâphâm (שָׁפָם) [pronounced saw-FAWM], which means *moustache*. Strong's #8222 BDB #974. 2Sam. 19:24

|  |                                       |   |                         |
|--|---------------------------------------|---|-------------------------|
| sâphâm (שָׁפָם)<br>[pronounced saw-FAWM] | <i>moustache possibly beard, lips</i> | masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix | Strong's #8222 BDB #974 |
|--|---------------------------------------|---|-------------------------|

137. **Verb2:** which means *to suffice*. I don't know where verb I is. Strong's #5606 BDB #974.

138. **Masculine\_noun:** cêpheq (כֶּפֶהֶק) [pronounced SAY-fehk], which means *sufficiency, plenty*. Although this word is only found here, it appears to have reasonable cognatic support. Strong's #5607 BDB #974. Job 20:22

139. **Verb:** which means *to bind on*. Doubtful? Strong's #8244 BDB #974.

140. **Masculine\_noun:** saq (שָׂק) [pronounced sahk], which means *a [corn] sack, sackcloth [worn by mourners], thick cloth [especially made of hair]*. Strong's #8242 BDB #974. Gen. 37:34 42:25 2Sam. 3:31 (12:16) 21:10

|                              |   |                         |                         |
|------------------------------|---|-------------------------|-------------------------|
| saq (שָׂק) [pronounced sahk] | <i>a [corn] sack, sackcloth [worn by mourners], thick cloth [especially made of hair]</i> | masculine singular noun | Strong's #8242 BDB #974 |
|------------------------------|---|-------------------------|-------------------------|

141. **Verb:** which means *to ogle, to look at anything, to look with envy or hatred*. Piel. Strong's #8265 BDB #974.

142. **Masculine\_proper\_noun:** which means ; transliterated . Strong's #8272 BDB #974.

143. **Verb:** which means *to be intertwined*. Pual. Strong's #8276 BDB #974.

144. **Masculine\_noun:** sârîyg (סָרִיג) [pronounced saw-REEG], which means *branch, shoot, tendril, twig*. Strong's #8299 BDB #974. Gen. 40:10

|  |                                     |                         |                         |
|--|-------------------------------------|-------------------------|-------------------------|
| sârîyg (סָרִיג)<br>[pronounced saw-REEG] | <i>branch, shoot, tendril, twig</i> | masculine singular noun | Strong's #8299 BDB #974 |
|--|-------------------------------------|-------------------------|-------------------------|

145. **Masculine\_proper\_noun:** Sêrûwg (סֶרֶוּג) [pronounced sehr-OOG], which means *branch, descendant; transliterated Sergu*. Strong's #8277 BDB #974. Gen. 10:20

|   |   |                                |                         |
|---|---|--------------------------------|-------------------------|
| Sêrûwg (סֶרֶוּג)<br>[pronounced sehr-OOG] | <i>branch, descendant; transliterated Serug</i> | masculine singular proper noun | Strong's #8277 BDB #974 |
|---|---|--------------------------------|-------------------------|

146. **Verb1:** which means *to escape*. Strong's #8277 BDB #974.

147. **Masculine\_noun:** sârîyd (סָרִיד) [pronounced saw-REED], and it means *survivor, remnant, the one remaining, those who are left*. The KJV usually renders this as some form of the word *remain*, often

<sup>145</sup> The Complete Word Study Old Testament; Dr. S. Zodhiates; p 2377.

*remaining*; and occasionally as *left*. Strong's #8300 BDB #975. Deut. 2:34 3:3 Joshua **8:22** Judges 5:13 Job 18:19 20:21, 26

|   |   |                         |                            |
|---|---|-------------------------|----------------------------|
| sârīyd (סַרְיָד)<br>[pronounced saw-REED] | <i>survivor, remnant, the one remaining, those who are left</i> | masculine singular noun | Strong's #8300<br>BDB #975 |
|---|---|-------------------------|----------------------------|

148. **Location:** Strong's #8301 BDB #975.

149. **Verb2:** which means *to plait, to braid*. Strong's #none BDB #975.

150. **Masculine\_noun:** s<sup>ê</sup>râd (סַרְאָד) [pronounced s'RAWD], which means *plaited work, braided work*. This is because this word's origins are unknown, some even (mistakenly) thinking that it might be a loan word from the Aramaic. Strong's #8278 BDB #975. Exodus 31:10

|  |                                   |   |                            |
|--|-----------------------------------|---|----------------------------|
| s <sup>ê</sup> râd (סַרְאָד) [pronounced s'RAWD] | <i>plaited work, braided work</i> | masculine singular noun with the definite article | Strong's #8278<br>BDB #975 |
|--|-----------------------------------|---|----------------------------|

This word is only found in four passages (Exodus 31:10, 35:19, 39:1, 41), and it is always used in the same way. Because it is always used in conjunction with the word for *clothing, garments, rainment* and only for the clothing in used at the tabernacle, let me suggest that these two words be translated: *clothing of [tabernacle] service, garments of office*.

151. **Masculine\_noun:** which means *a marking tool for wood, a stylus*. Meaning taken from context. Strong's #8279 BDB #975.

152. **Verb1:** sârâh (סַרְאָה) [pronounced saw-RAW], which means *to contend [with]; to persist, to exert oneself, to persevere*. Strong's #8280 BDB #975. Gen. 32:28

|                                      |  |  |                            |
|--------------------------------------|--|--|----------------------------|
| sârâh (סַרְאָה) [pronounced saw-RAW] | <i>to contend [with]; to persist, to exert oneself, to persevere</i> | 3 <sup>rd</sup> person masculine singular, Qal imperfect | Strong's #8280<br>BDB #975 |
|--------------------------------------|--|--|----------------------------|

153. **Masculine\_proper\_noun:** Yis<sup>ê</sup>râ'êl (יִסְרָאֵל) [pronounced yis-raw-ALE], and it is obviously transliterated *Israel*. Strong's #3478 BDB #975. Gen. 32:28 33:20 34:7 35:10 36:31 37:3 42:5 43:6 45:21 46:1 47:27 48:2 49:2 50:2 Exodus 1:1 2:23 3:9 4:22 5:1 6:5 7:2 9:4 10:20 11:7 12:3 13:1 14:2 15:1 16:1 17:1 18:1 19:1 20:22 24:1 25:2 27:20 28:1 29:28 30:12 31:13 32:4 33:5 Deut. 1:1 2:12 3:18 4:1 5:1 17:4 20:3 21:8 22:19 34:8 Joshua 11:16 Judges 1:1 1Sam. 1:17 12:1 13:1, 13 14:12, 21 15:1 16:1 17:2 18:6, 16 19:5 20:12 23:10 24:2 25:1 26:2 27:1 28:1 29:1 30:25 31:1 2Sam. 1:3 12:7, 12 13:12 14:25 15:2 16:3 17:4 18:6 19:8 20:1 21:2 23:1 24:1 1Kings 1:3 2:4 3:28 4:1, 20 5:13 6:1 8:1 9:5 1Chron. 16:3, 13 Psalm 41:13 59:5 73:1 103:7 105:10 106:48 118:2 Prov. 1:1 Eccles. 1:12

|  |   |   |                                 |
|--|---|---|---------------------------------|
| Yis <sup>ê</sup> râ'êl (יִסְרָאֵל)<br>[pronounced yis-raw-ALE] | <i>God prevails; contender; soldier of God; transliterated Israel</i> | masculine proper noun; God-given name to Jacob; and national name for the Jewish people | Strong's #3478 & #3479 BDB #975 |
|--|---|---|---------------------------------|

The NET Bible: *The name Israel means "God fights" (although some interpret the meaning as "he fights [with] God")*. See Gen 32:28.<sup>146</sup> The NIV Study Bible understands his name to mean, *he struggles with God*.<sup>147</sup> See Gen. 32:22–30.

154. A tiny bit about Baal-gad. Joshua 11:17

155. **Gentilic\_adjective:** Yis<sup>ê</sup>râ'êlîy (יִסְרָאֵלִי) [pronounced yish-reh-ay-LEE], which means, *God prevails*; refers to a descendant of Israel, inhabitant of Israel; transliterated *Israelite*. Masculine and feminine (#3482) forms. Strong's #3481 BDB #976. 2Sam. 17:25

<sup>146</sup> From <https://bible.org/netbible/index.htm?gen35.htm> (footnote) accessed January 2, 2015.

<sup>147</sup> *The NIV Study Bible*; ©1995 by The Zondervan Corporation; p. 46 (footnote).

|   |   |   |                         |
|---|---|---|-------------------------|
| Yisʿrēlîy (יִשְׂרָאֵלִי)<br>[pronounced <i>yish-reh-ay-LEE</i> ]  | God prevails; refers to a descendant of Israel (Jacob), inhabitant of nation Israel; transliterated <i>Israelite</i>                | masculine singular gentilic adjective                     | Strong's #3481 BDB #976 |
| 156. <b>Gentilic_adjective:</b> which means , transliterated . Strong's #3482 BDB #976.   |   |   |                         |
| 157. <b>Masculine_proper_noun:</b> Serâyâh (סֵרְאֵיָה) [pronounced <i>sehr-aw-YAW</i> ], which means <i>Jehovah is ruler</i> and is transliterated <i>Seraiah</i> . Strong's #8304 BDB #976. 2Sam. 8:17   |   |   |                         |
| Serâyâh (סֵרְאֵיָה)<br>[pronounced <i>sehr-aw-YAW</i> ]   | <i>Jehovah is ruler</i> and is transliterated <i>Seraiah</i>  | masculine singular proper noun                            | Strong's #8304 BDB #976 |
| 158. <b>Feminine_noun:</b> which means <i>rule, dominion</i> . Isa. 9:5,6.* Strong's #4951 BDB #976.  |   |   |                         |
| 159. <b>Feminine_proper_noun:</b> Serach (סֵרַח) [pronounced <i>SEH-rahkh</i> ], which means <i>the prince breathed; superfluity</i> ; and is transliterated <i>Serah, Sarah, Serach</i> . Strong's #8294 BDB #976. Gen. 46:17  |   |   |                         |
| Serach (סֵרַח)<br>[pronounced <i>SEH-rahkh</i> ]  | <i>the prince breathed; superfluity</i> ; and is transliterated <i>Serah, Sarah, Serach</i>   | feminine singular proper noun                             | Strong's #8294 BDB #976 |
| 160. <b>Verb:</b> sâraṭ (סָרַט) [pronounced <i>saw-RAHT</i> ], which means <i>to incise, to scratch, to lacerate</i> ; this was used by mourners making cuts on their own body to illustrate the extent of their pain and suffering due to the loss of a loved one (Lev. 21:5). Strong's #8295 BDB #976. Zech. 12:3   |   |   |                         |
| 161. <b>Masculine_noun:</b> which means <i>incision</i> . Strong's #8296 BDB #976.  |   |   |                         |
| 162. <b>Feminine_noun:</b> which means <i>incision</i> . Strong's #8296 BDB #976.   |   |   |                         |
| 163. <b>Proper_noun_location:</b> Sirʿyôn (סִירְיֹן) [pronounced <i>sir'-YOHN</i> ], which means ; and is transliterated <i>Sirion</i> . The Sidonian name for Mount Hermon. Strong's #8303 BDB #976. Deut. 3:9 (4:48) Psalm 29:6*  |   |   |                         |
| Sirʿyôn (סִירְיֹן)<br>[pronounced <i>sir'-YOHN</i> ]  | Sidonian name for Hermon; transliterated <i>Sirion</i>  | proper_noun/location                                      | Strong's #8303 BDB #976 |
| 164. <b>Verb:</b> which means <i>to twist; to entangle</i> . Strong's #8308 BDB #976.   |   |   |                         |
| 165. <b>Masculine_noun:</b> sʿrôwkʿ (סֵרְוֶק) [pronounced <i>sehr-OAK</i> ], which means <i>[sandal] thong, latchet of a shoe</i> . It is twisted around the foot. Strong's #8288 BDB #976. Gen. 14:23  |   |   |                         |
| sʿrôwkʿ (סֵרְוֶק)<br>[pronounced <i>sehr-OAK</i> ]  | <i>[sandal] thong, latchet of a shoe</i>  | masculine singular construct                              | Strong's #8288 BDB #976 |
| 166. <b>Masculine_proper_noun:</b> which means and is transliterated . Strong's #8310 BDB #976.   |   |   |                         |
| 167. <b>Verb:</b> which means <i>to extend, to stretch out, to make straight; to dispose, to arrange</i> . Strong's #8311 BDB #976.   |   |   |                         |
| 168. <b>Verb:</b> sâraph (סָרַף) [pronounced <i>saw-RAHF</i> ], which means <i>to suck in, to absorb, to drink in, to swallow down; to absorb or consume [with fire], to burn; to bake [bricks]</i> . It appears as though this means <i>to completely decimate</i> . Strong's #8313 BDB #976. [synonym = Strong's #1197 BDB #128]. Gen. 11:3 38:24 Exodus 12:10 29:14 32:20 Judges 15:6 1Sam. 30:1 31:12 2Sam. 23:7 1Kings 9:16 1Chron. 14:12 Psalm 46:9 Prov. 6:27–28 |   |   |                         |
| sâraph (סָרַף)<br>[pronounced <i>saw-RAHF</i> ]   | <i>to suck in, to absorb, to drink in, to swallow down; to absorb or consume [with fire], to burn; to bake [bricks]; to cremate</i> | 3 <sup>rd</sup> person masculine plural, Qal imperfect    | Strong's #8313 BDB #976 |
| sâraph (סָרַף)<br>[pronounced <i>saw-RAHF</i> ]   | <i>burner; burning</i>  | Piel participle   | Strong's #8313 BDB #976 |
| sâraph (סָרַף)<br>[pronounced <i>saw-RAHF</i> ]   | <i>to be burned [with fire]; to be consumed [by fire]; to be baked</i>  | 3 <sup>rd</sup> person masculine plural, Niphal imperfect | Strong's #8313 BDB #976 |

|                                       |  |   |                         |
|---------------------------------------|--|---|-------------------------|
| sârâph (שָׂרָפ) [pronounced saw-RAHF] | <i>to be burned, to be burnt up</i> [Pual] | 3 <sup>rd</sup> person masculine plural, Pual imperfect | Strong's #8313 BDB #976 |
|---------------------------------------|--|---|-------------------------|

169. **Masculine\_noun:** sârâph (שָׂרָפ) [pronounced saw-RAWF] and this has two or three different meanings. The corresponding verb means *to burn*—sârâph (שָׂרָפ) [pronounced saw-RAHF]. The noun, sârâph, is found only in Num. 21:6, 8 Deut. 8:15 Isa. 6:2, 6 14:29 and 30:6. It appears to have two partially divergent meanings: BDB relates it to beings *mythically conceived with serpents' bodies (serpent-deities); a personification of lightning*.<sup>148</sup> In Isa. 6:2, 6, these would be majestic angelic beings with six wings and human hands and voices. I had hoped that having two different meanings would not be necessary—however, in trying to cause the uses to coincide, they diverged instead. This word unquestionably refers to some kind of animal in Isa. 14:29 30:6 and probably in Deut. 8:15 (it is in the singular in all three verses; and it could be representative of something else in the first passage). In the plural, in Isa. 6:2, 6, we are definitely dealing with angelic beings. A reasonable hypothesis would be that we are referring to some kind of reptile when found in the singular, and some kind of angel in the plural; however, sârâph is in the singular in Deut. 8:15 and that passage refers right back to this passage where it is in the plural—meaning the animal found in Deut. 8:15 and in our passage are the same animal and singular or plural is not the issue. What I would have originally liked to have done is shown that these are demon-possessed snakes; however, the use of the word elsewhere precludes such an interpretation. What we have here instead is two words for roughly the same thing—one referring to snakes in general and the other to venomous snakes, sort of a clarification. Strong's #8314 BDB #977. Num. **21:6**

170. **Masculine\_proper\_noun:** which means and is transliterated . Strong's #8315 BDB #977.

171. **Feminine\_noun:** s'êphâh (שִׁפְהָ) [pronounced sehr-ay-FAW], which means *burning [with fire], setting on fire*. Strong's #8316 BDB #977. Gen. 11:3

|  |   |                        |                         |
|--|---|------------------------|-------------------------|
| s'êphâh (שִׁפְהָ) [pronounced sehr-ay-FAW] | <i>burning [with fire], setting on fire</i> | feminine singular noun | Strong's #8316 BDB #977 |
|--|---|------------------------|-------------------------|

172. **Feminine\_noun:** which means *a burning*. Strong's #4955 BDB #977.

173. **Proper\_noun\_location:** which means ; and is transliterated . Strong's #4956 BDB #977.

174. **Verb1:** which means *to comb; to slit a sheep's ear; to pluck fruit*. Strong's #none BDB #977.

175. **Adjective:** which means *carded, combed*. Strong's #8305 BDB #977.

176. **Verb2:** which means *to shine brightly; to show redness, to become red*. Strong's #none BDB #977.

177. **Adjective1:** which means *sorrel; a ruddy tinge over white*. Strong's #8320 BDB #977.

178. **Masculine\_noun2:** which means *vine-tendrils; clusters*. Strong's #8291 BDB #977.

179. **Masculine\_noun:** sôrêq (קֶרֶשׁ) [pronounced soh-RAKE], which means *a choice vine, a species of vine; a very reddish or purple grape vine*. Strong's #8321 BDB #977. Gen. 49:11

|  |  |                         |                         |
|--|--|-------------------------|-------------------------|
| sôrêq (קֶרֶשׁ) or sôwrêq (קֶרוֹשׁ) [pronounced soh-RAKE] | <i>a choice vine, a species of vine; a very reddish or purple grape vine</i> | masculine singular noun | Strong's #8321 BDB #977 |
|--|--|-------------------------|-------------------------|

The feminine form of this word is sôrêkâh (הֶקֶרֶשׁ) [pronounced soh-ray-KAW].

180. **Proper\_noun\_location:** Mas'êqâh (הֶקֶרֶשׁ) [pronounced mahs-ray-KAW], which means *vine, vineyard of noble vines; and is transliterated Masrekah*. Strong's #4957 BDB #977. Gen. 36:36

|   |  |                               |                         |
|---|--|-------------------------------|-------------------------|
| Mas'êqâh (הֶקֶרֶשׁ) [pronounced mahs-ray-KAW] | <i>vine, vineyard of noble vines; and is transliterated Masrekah</i> | proper singular noun location | Strong's #4957 BDB #977 |
|---|--|-------------------------------|-------------------------|

181. **Verb:** which means *to rise in splendor*. Strong's #none BDB #977.

182. **Masculine\_noun:** sar (רֶשֶׁ) [pronounced sar], which means *chieftain, chief, ruler, official, captain, prince, leader, commander*. This is a term primarily used of soldiers. In the Hebrew, *prince* is sar (רֶשֶׁ) [pronounced sar]; in the plural, it is sârîym (רָשָׁיִם); in the plural construct it is sârêy (רָשָׁיִם); and the plural with the 1<sup>st</sup> person singular suffix

<sup>148</sup> p. 977.

is sâray (שָׂרָי). You will note that in the latter two cases, the difference is in the vowel point. Strong's #8269 BDB #978. (Compare **Strong's #8269 BDB #710**, **Strong's #8199 BDB #1047** and Strong's #4428 BDB #572). Gen. 12:15 21:22 26:26 37:36 39:1, 21 40:2 41:9 47:6 Exodus 1:11 2:14 18:21 Deut. 1:15 20:9 Joshua 5:14 Judges 4:2 5:15 7:25 8:6 1Sam. 8:12 12:9 14:50 17:18 18:13 22:2, 7 26:5 29:3 2Sam. 2:8 10:3 18:1, 5 19:6 23:19 24:2 1Kings 1:19 2:5 4:2 5:16 9:22 1Chron. 11:6 12:21 Job 3:15 Psalm 148:11 Prov. 8:16

|                             |   |                              |                         |
|-----------------------------|---|------------------------------|-------------------------|
| sar (שָׂר) [pronounced sar] | chieftain, chief, ruler, official, captain, prince, leader, commander | masculine singular construct | Strong's #8269 BDB #978 |
|-----------------------------|---|------------------------------|-------------------------|

James Rickard: "Princes" is the plural Noun SAR, שָׂר, that means, "prince, ruler, leader, chief, chieftain, official, captain or official" whether political, military or religious.<sup>149</sup>

183. **Verb:** sârar (רָרַשׁ) [pronounced saw-RAHR], which means *to be prince, to act as a prince; to rule over, to reign, to govern, to hold dominion over*. In the Hithpael, or reflexive, stem, it means *to make oneself a ruler or a prince*. This is not the strongest word for *to rule, to reign over*. It refers to *princes ruling over something* in Prov. 8:16 Isa. 32:1 Hosea 8:4. Strong's #7786&8323 BDB #979. Num. 16:13 Judges 9:22 Prov. 8:16

|                                      |   |  |                                 |
|--------------------------------------|---|--|---------------------------------|
| sârar (רָרַשׁ) [pronounced saw-RAHR] | <i>to be prince, to act as a prince; to rule over, to reign, to govern, to hold dominion over</i> | 3 <sup>rd</sup> person masculine singular, Qal imperfect | Strong's #8323 & #7786 BDB #979 |
|--------------------------------------|---|--|---------------------------------|

James Rickard: "To rule" means exercising an authoritative direction for conduct or procedure; a principle of conduct observed by a person or group; an established standard or habit of behavior; and keeping in proper limits and constraints.<sup>150</sup>

|                                      |  |   |                                 |
|--------------------------------------|--|---|---------------------------------|
| sârar (רָרַשׁ) [pronounced saw-RAHR] | <i>to lord it over someone; to act as a prince; to rule without proper authority</i> | 3 <sup>rd</sup> person masculine singular, Hithpael imperfect | Strong's #8323 & #7786 BDB #979 |
|--------------------------------------|--|---|---------------------------------|

184. **Feminine\_noun:** sârâh (הָרָשׁ) [pronounced saw-RAW], which means *princess, noble woman*. You may recognize as the name of Abraham's wife; it means *princesses*. Strong's #8282 BDB #979. Judges 5:29

|                                     |                       |                      |                         |
|-------------------------------------|-----------------------|----------------------|-------------------------|
| sârâh (הָרָשׁ) [pronounced saw-RAW] | princess, noble woman | feminine plural noun | Strong's #8282 BDB #979 |
|-------------------------------------|-----------------------|----------------------|-------------------------|

185. **Feminine\_proper\_noun:** Sârâh (הָרָשׁ) [pronounced saw-RAW], which means *princess, noble woman*; transliterated Sarah. Strong's #8283 BDB #979. Gen. 17:15 18:6 20:2 21:1 23:1 24:36 25:10 49:31

|                                     |   |                                |                         |
|-------------------------------------|---|--------------------------------|-------------------------|
| Sârâh (הָרָשׁ) [pronounced saw-RAW] | princess, noble woman; transliterated Sarah | proper noun; feminine singular | Strong's #8283 BDB #979 |
|-------------------------------------|---|--------------------------------|-------------------------|

186. **Feminine\_proper\_noun:** Sâray (יָרָשׁ) [pronounced saw-RAYsaw-RAH-ee], which means *princess, noble woman*; transliterated Sarai. Strong's #8297 BDB #979. Gen. 11:29 12:5 16:1 17:15

|   |  |                               |                         |
|---|--|-------------------------------|-------------------------|
| Sâray (יָרָשׁ) [pronounced saw-RAY or saw-RAH-ee] | my prince; my princess, nobility; transliterated Sarai | feminine singular proper noun | Strong's #8297 BDB #979 |
|---|--|-------------------------------|-------------------------|

187. **Verb:** çâtham (חָתַם) [pronounced saw-THAHM], which means *to stop up, to shut out; to keep closed; to obstruct; to hide*. Lam. 3:8.\* Strong's #5640 BDB #979. Gen. 26:15, 18 Psalm 51:6

<sup>149</sup> From <http://gracedoctrine.org/proverbs-chapter-8-2/> accessed November 18, 2015.

<sup>150</sup> From <http://gracedoctrine.org/proverbs-chapter-8-2/> accessed November 18, 2015.

|   |   |   |                            |
|---|---|---|----------------------------|
| çâtham (סָתַם)<br>[pronounced saw-<br>THAHM]  | <i>to stop up, to shut out; to keep closed; to obstruct; to hide</i>    | 3 <sup>rd</sup> person masculine singular, Qal imperfect    | Strong's #5640<br>BDB #979 |
| This is also spelled sâtham (סָתַם) [pronounced saw-THAHM].   |   |   |                            |
| çâtham (סָתַם)<br>[pronounced saw-<br>THAHM]  | <i>hidden, secret [part, area]</i>                                      | Qal passive participle                                      | Strong's #5640<br>BDB #979 |
| çâtham (סָתַם)<br>[pronounced saw-<br>THAHM]  | <i>to be stopped up, to be shut out; to be obstructed; to be hidden</i> | 3 <sup>rd</sup> person masculine singular, Niphal imperfect | Strong's #5640<br>BDB #979 |
| çâtham (סָתַם)<br>[pronounced saw-<br>THAHM]  | <i>to stop up, to shut out; to keep closed; to obstruct; to hide</i>    | 3 <sup>rd</sup> person masculine singular, Piel imperfect   | Strong's #5640<br>BDB #979 |
| 188. <b>Verb:</b> sâthar (סָתַר) [pronounced saw-THAHR], which means <i>to burst out, to break out</i> . This is used of tumors, and we find this word here only. Strong's #8368 BDB #979. 1Sam. 5:9* |   |   |                            |
| sâthar (סָתַר)<br>[pronounced saw-THAR]   | <i>to burst out, to break out</i>                                       | 3 <sup>rd</sup> person masculine plural, Niphal imperfect   | Strong's #8368<br>BDB #979 |

## 21b. שׁ Shîyn [pronounced sheen] (300) Written and Spoken sh

- Letter:** שׁ = sîyn, 21<sup>st</sup> letter, means 300 in post Biblical literature. Strong's #none BDB # 979.
- Relative particle:** she– (–שׁ) [pronounced sheh], which means *who, which, that*. It can be used as a pronoun (*who, which, whom*) or as a conjunction (*that*). Seems to be a synonym with 'âsher. Strong's #834 BDB #979. Gen. 6:3 Judges 5:7 Psalm 133:2 146:3 Eccles. 1:3 2:7

|  |                         |                   |   |
|--|-------------------------|-------------------|---|
| she– (–שׁ) [pronounced sheh] or shel (שֶׁל) [pronounced shehl] | <i>who, which, that</i> | relative particle | Strong's #7945<br>(from #834)<br>BDB #979 |
|--|-------------------------|-------------------|---|

This is spelled shel (שֶׁל) [pronounced shehl], but apparently is shortened further and affixed to a word or set of words. This relative particle appears to be a form of or a synonym of the relative pronoun 'âsher (אֲשֶׁר) [pronounced uhsh-ER], which means *that, which, when, who or how*. Strong's #834 BDB #81. Although BDB says that its usage appears to be confined to later Hebrew and passages with a northern Palestine coloring<sup>151</sup>, it occurs as early as Gen. 6:3.

- Verb:** shâ'ab (שָׁאֵב) [pronounced shaw-AH<sup>B</sup>V], which means *to draw [water]; to take from the surface*. Strong's #7579 BDB #980. Gen. 24:11, 13 1Sam. 7:6 9:11 2Sam. 23:16

|  |   |  |                            |
|--|---|--|----------------------------|
| shâ'ab (שָׁאֵב)<br>[pronounced shaw-<br>AH <sup>B</sup> V] | <i>to draw [water]; to take from the surface</i>  | 3 <sup>rd</sup> person masculine plural, Qal imperfect | Strong's #7579<br>BDB #980 |
| shâ'ab (שָׁאֵב)<br>[pronounced shaw-<br>AH <sup>B</sup> V] | <i>those drawing [water]; water-drawing women</i> | feminine plural, Qal active participle                 | Strong's #7579<br>BDB #980 |

- Masculine noun:** mash<sup>o</sup>âb (מַשְׁאוֹב) [pronounced mahsh<sup>o</sup>-AW<sup>B</sup>V], which means *a drawing place for water; a channel; a place to water cattle*. Plural only. Strong's #4857 BDB #980. Judges 5:11\*

<sup>151</sup> The Brown-Driver-Briggs Hebrew and English Lexicon; Hendrickson Publishers; ©1996; p. 979.

|   |  |   |                            |
|---|--|---|----------------------------|
| mash <sup>ê</sup> âb (מַשְׁאֵב)<br>[pronounced <i>māshê-AW<sup>ê</sup>V</i> ]   | <i>a drawing place for water; a channel; a place to water cattle</i>   | masculine plural noun                                       | Strong's #4857<br>BDB #980 |
| 5. <b>Verb:</b> which means <i>to roar</i> . Strong's #7580 BDB #980.   |  |   |                            |
| 6. <b>Feminine substantive:</b> sh <sup>ê</sup> âgâh (שֹׁאֵגָה) [pronounced <i>sh<sup>ê</sup>aw-GAWH</i> ], which means <i>a human cry of distress; a mournful cry; the roar of a lion</i> . It is the roar of a lion (Job 4:10 Isa. 5:29 Ezek. 19:7 Zech. 11:3) as well as the <i>human cry of distress</i> , <b>mournful cry</b> (Job 3:24 Psalm 22:2 32:3). Strong's #7581 BDB #980. Judges 14:5 Job 3:24 Psalm 32:3   |  |   |                            |
| sh <sup>ê</sup> âgâh (שֹׁאֵגָה)<br>[pronounced <i>sh<sup>ê</sup>aw-GAWH</i> ]   | <i>a human cry of distress; a mournful cry; the roar of a lion</i>   | feminine singular substantive                               | Strong's #7581<br>BDB #980 |
| 7. <b>Verb1:</b> shâ'âh (שָׂאָה) [pronounced <i>shaw-AWH</i> ] and it means <i>to waste, to be in ruins, to be desolate</i> . However, its uses are so varied, that it is hard to pin it down to a particular meaning. BDB and Gesenius below. Strong's #7582 BDB #980. Num. 24:17b   |  |   |                            |
| shâ'âh (שָׂאָה)<br>[pronounced <i>shaw-AW</i> ]   | <i>to crash into ruins, to make a crash; to make a noise; to lay in ruins, to be laid waste</i>  | 3 <sup>rd</sup> person masculine singular, Qal imperfect    | Strong's #7582<br>BDB #981 |
| shâ'âh (שָׂאָה)<br>[pronounced <i>shaw-AW</i> ]   | <i>to be ruined; to crash; to be left (a desolation); to make a noise</i>  | 3 <sup>rd</sup> person masculine singular, Niphal imperfect | Strong's #7582<br>BDB #981 |
| shâ'âh (שָׂאָה)<br>[pronounced <i>shaw-AW</i> ]   | <i>to cause to crash; to cause to be desolated; to lay waste</i>   | 3 <sup>rd</sup> person masculine singular, Hiphil imperfect | Strong's #7582<br>BDB #981 |
| 8. <b>Feminine noun:</b> which means <i>devastating storm</i> . Strong's #7584 BDB #981.  |  |   |                            |
| 9. <b>Feminine noun:</b> which means <i>ruin</i> . Strong's #7591 BDB #981.   |  |   |                            |
| 10. <b>Masculine noun:</b> which means <i>crash, roar, uproar</i> . Strong's #7588 BDB #981.  |  |   |                            |
| 11. <b>Feminine noun:</b> which means <i>devastation</i> . Doubtful word. Strong's #7612 BDB #981.  |  |   |                            |
| 12. <b>Hithpael verb2:</b> shâ'âh (שָׂאָה) [pronounced <i>shaw-AW</i> ], which means <i>to gaze, to contemplate; to study</i> . Strong's #7583 BDB #981. Gen. 24:21*  |  |   |                            |
| shâ'âh (שָׂאָה)<br>[pronounced <i>shaw-AW</i> ]   | <i>to gaze, to contemplate; to study</i>   | Hithpael participle   | Strong's #7583<br>BDB #981 |
| 13. <b>Verb:</b> shâ'al (שָׂאָל) [pronounced <i>shaw-AHL</i> ], which means <i>to ask, to petition, to request, to inquire, to question, to interrogate</i> . When this is followed by a lâmed, the lâmed acts as an identifier of the accusative and together they should be rendered <i>inquire of</i> . The lâmed can also indicate about what the inquiry is being made. In the Hiphil, it means <i>to ask [a favor], to ask for temporary use, to borrow, to lend, to grant, to inquire of</i> . Since the meanings are so different, one would wonder if we don't have an error in the verse. However, we find the same word in the Hiphil meaning the same thing in Exodus 12:36. Keil and Delitzsch object to this use on theological and linguistic grounds. One does not <i>lend</i> his or her son to God for service; nor does one <i>lend</i> himself to service to God. They believe the only support for the rendering <i>to lend</i> is a faulty Septuagint translation. As a masculine plural, Qal active participle, it means <i>the ones asking</i> . Strong's #7592 BDB #981. The Doctrine of Fasting (Isa. 58:2) Gen. 24:47, 57 26:7 32:17, 29 37:15 38:21 40:7 43:7 44:19 Exodus 3:22 11:2 12:35, 36 13:14 18:7 22:14 Deut. 4:32 18:11 Joshua 9:14 Judges 1:1 8:14, 24 13:6 18:5, 15 1Sam. 1:17, 20, 28 2:20 8:8 10:4, 22 12:13, 17 14:37 17:22 19:22 20:6 22:10 23:2 25:5, 8 28:6 30:8, 21 2Sam. 2:1 3:13 8:10 14:18 16:23 20:18 1Kings 2:16, 20, 22 3:5, 10 1Chron. 10:13 Job 21:29 Psalm 2:8 105:40 Eccles. 2:10 |  |   |                            |
| shâ'al (שָׂאָל) [pronounced <i>shaw-AHL</i> ]   | <i>to ask [petition, request, inquire]; to demand [require]; to question, to interrogate; to ask [for a loan]; to consult; to salute</i> | 3 <sup>rd</sup> person masculine singular, Qal imperfect    | Strong's #7592<br>BDB #981 |



|                                       |  |   |                         |
|---------------------------------------|--|---|-------------------------|
| shâ'al (שָׁאֵל) [pronounced shaw-AHL] | <i>ask [petition, request, inquire]; make a request [petition]; demand [require]; question, interrogate; ask [for a loan]; consult; salute</i> | 2 <sup>nd</sup> person masculine singular, Qal imperative   | Strong's #7592 BDB #981 |
| shâ'al (שָׁאֵל) [pronounced shaw-AHL] | <i>asking, petitioning, requesting, inquiring; demanding; questioning, interrogating</i>   | Qal active participle                                       | Strong's #7592 BDB #981 |
| shâ'al (שָׁאֵל) [pronounced shaw-AHL] | <i>asked [petitioned, requested, inquired] of; demanded of; questioned, interrogated; loaned, lent; borrowed from; consulted</i>               | Qal passive participle                                      | Strong's #7592 BDB #981 |
| shâ'al (שָׁאֵל) [pronounced shaw-AHL] | <i>to enquire, enquire carefully; to beg, practice beggary; to question</i>  | 3 <sup>rd</sup> person masculine singular, Piel imperfect   | Strong's #7592 BDB #981 |
| shâ'al (שָׁאֵל) [pronounced shaw-AHL] | <i>to ask [a favor]; to ask for temporary use, to borrow, to lend, to grant; to inquire of</i>   | 3 <sup>rd</sup> person masculine singular, Hiphil imperfect | Strong's #7592 BDB #981 |
| shâ'al (שָׁאֵל) [pronounced shaw-AHL] | <i>to ask for oneself, to ask leave</i>  | 3 <sup>rd</sup> person masculine singular, Niphal imperfect | Strong's #7592 BDB #981 |

14. **Masculine proper noun:** Shâ'ûwl (שָׁאוּל) [pronounced shaw-OOL], which is transliterated *Saul*. Shâ'ûwl means *asked for*, according to Gesenius (the words are relatively close). This has caused some to suppose that Saul was either the firstborn or an only child. That is, his parents prayed for a son and they got Saul. This is a reasonable supposition, as the other word that shâ'ûwl is similar to means *hades*. Two parents are more likely to name their son *[the one] asked for* rather than *hades*. Strong's #7586 BDB #982. Gen. 36:37 46:10 Exodus 6:15 1Sam. 9:2 13:1 15:1 16:1 17:2 19:1 20:25 21:7 22:6 23:7 25:44 26:1 27:1 28:3 29:3 31:2 2Sam. 2:1 7:15 12:7 19:17 21:1 22:1 Psalm 52 inscription 54 inscription 57 inscription 59 inscription

|   |   |  |                         |
|---|---|--|-------------------------|
| Shâ'ûwl (שָׁאוּל) [pronounced shaw-OOL]                       | which is transliterated <i>Saul</i> ; it means <i>asked for</i> | masculine proper noun  | Strong's #7586 BDB #982 |
| sh <sup>o</sup> êlâh (שְׁאֵלָה) [pronounced shay-LAW]         | <i>a petition, a request, a thing asked for</i>                 | feminine singular noun with a 3 <sup>rd</sup> person masculine plural suffix | Strong's #7596 BDB #982 |
| mîsh <sup>o</sup> âlâh (מִשְׁאֵלָה) [pronounced meesh-aw-LAW] | <i>a request, a petition; desire; prayer</i>                    | feminine singular noun   | Strong's #4862 BDB #982 |

17. **Proper feminine noun:** Sh<sup>o</sup>êl (שְׁאֵל) [pronounced sh<sup>o</sup>ehl ], which means a word for the underworld, for the unseen world of souls which have passed away and it is a reference to the underworld for both believers and unbelievers. It is obviously transliterated *Sheol*. *Hades* is the Greek equivalent. Barnes allows for this to stand either for the region of departed spirits or the grave. There are two verbs which are very similar to *Sheol*; one which means *to ask*; and another which means *to hollow out*. Although, it is possible that neither verb is the origin of *Sheol*, the latter verb may refer to a hollow area (so to speak) in the earth. It has



been suggested that the former meaning refers to asking the dead for information, something forbidden by Scripture. Strong's #7585 BDB #982. The Doctrine of Sheol Gen. 37:35 42:38 44:29 Num. 16:33 1Sam. 2:6 2Sam. 22:6 1Kings 2:6 Job 7:9 17:13 Psalm 55:15 89:48 Prov. 1:12 5:5 7:27 9:18

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| Sh <sup>o</sup> l (שְׁחֹל)<br>[pronounced <i>Sh<sup>o</sup>l</i> ] | <i>Hades, hell; underworld, grave; [properly] a hollowed out place; transliterated Sheol</i> | proper singular feminine noun | Strong's #7585<br>BDB #982 |
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Sheol is the underworld, for the unseen world of souls which have passed away and it is a reference to the underworld for both believers and unbelievers

18. **Verb:** shâ'an (שָׁאֵן) [pronounced *shaw-AHN*], which means *to be at ease, to be at peace, to rest securely; to be quiet*. Strong's #7599 BDB #983. Prov. 1:33

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|--|---|--|----------------------------|
| shâ'an (שָׁאֵן)<br>[pronounced <i>shaw-AHN</i> ] | <i>to be at ease, to be at peace, to rest securely; to be quiet</i> | 3 <sup>rd</sup> person plural, Pilel (Palel) perfect | Strong's #7599<br>BDB #983 |
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Owen has Palel; BDB lists this as a Pilel. I assume these are the same tense.

19. **Adjective:** sha'ânân (שְׂאָנָן) [pronounced *shah-uh-NAWN*], which means *at ease, one who is at ease, secure, removed from misfortune*. Strong's #7600 BDB #983. [see **Strong's #7946 BDB #1016**]. Job 12:5 (21:23)

20. **Verb:** shâ'aph (שָׂאֵף) [pronounced *shaw-AHF*], which means *to grasp, to pant; to crush, to trample down*. and this word is listed in BDB with two divergent meanings. On the one hand, BDB lists the meanings *to gasp, to pant* (as a woman in labor); and also *to crush, to trample down* (Isa. 42:14). Gesenius renders this word *to breath hard, to pant* and adds that it is spoken of an enraged person in Isa. 42:14; of a person in haste (Eccl. 1:5), therefore meaning *to hasten*. Gesenius also offers *to catch at with open mouth*, as the air (Jer. 2:24 14:6). Poetically, Gesenius offers that this word is a noose or a trap lying in wait for anyone. Finally, Gesenius claims that *panting after* can also be a reference to thirsting for a person's blood, a metaphor taken from wild beasts (see Psalm 56:2, 3; 57:4 Amos 8:4). This verb is only found in the Qal stem and only in 14 passages, so we might be able to get a grasp of its meaning by looking at each passage:

Job 5:5 (perfect) ...and thirsty ones **shâ'aph-ed** their wealth.

Job 7:2 (imperfect) ...as a slave **shâ'aph's** shade...

Job 36:20 (imperfect) Do not **shâ'aph** the night.

Psalm 56:1–2 (perfect) Be gracious to me, O God, for men have **shâ'aph-ed** me; all day long those opposing me oppress me. My enemies have **shâ'aph-ed** me all day long; for many fight against me proudly.

Psalm 57:3 (participle) He will send from heaven and deliver me. He will put to shame those **shâ'aph-ing** me.

Psalm 119:131 (imperfect) I will open my mouth then I will **shâ'aph**, because I long for Your commandments.

Eccl. 1:5 (participle) And the sun rises and the sun goes down and from its place **shâ'aph-ing** where rising.

Isa. 42:14 (imperfect) I have held my peace for a long time; I have kept still and restrained myself. Like a woman in travail, I will cry out, I will gasp and I will **shâ'aph** now.

From these renderings, I think that it would be safe to say that the root of shâ'aph is *to breath heavily, to pant*; and, by way of application, the many things which breathing heavily might point to. Women breathe heavily when giving birth, men and women breathe heavily in sexual union (implying the meaning *desire*); people breathe heavily while running and after running (see Eccl. 1:5 here). In context of Job 5:5, *desire* is the likely derived meaning. Strong's #7602 BDB #983. Job 5:5 Psalm 56:1, 2 57:3 Eccles. 1:5

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| shâ'aph (שָׂאֵף)<br>[pronounced <i>shaw-AHF</i> ] | <i>to gasp, to pant, to breathe heavily; to run, to hurry, to hasten; to crush, to trample down</i> | 3 <sup>rd</sup> person masculine singular, Qal perfect with a 1 <sup>st</sup> person singular suffix | Strong's #7602<br>BDB #983 |
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| shâ'aph (שָׁאֵף)<br>[pronounced <i>shaw-AHF</i> ] | <i>gasping, panting, breathing [heavily]; hurrying, running, hastening; crushing, trampling down</i> | Qal active participle | Strong's #7602<br>BDB #983 |
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From examining the 14 times this word is used, I think that it would be safe to say that the root of shâ'aph is *to breath heavily, to pant*; and, by way of application, the many things which breathing heavily might point to. Women breathe heavily when giving birth, men and women breathe heavily in sexual union (implying the meaning *desire*); people breathe heavily while running and after running (see Eccl. 1:5 here). In context of Job 5:5, *desire* is the likely derived meaning.

One possible understanding of this verb is that David's pursuers are so close behind him, he can hear them breathing heavily. Another understanding is that, his oppressors are so close that he can hear their heavy breathing.

21. **Verb:** shâ'ar (שָׂאָר) [pronounced *shaw-AHR*], which means, in the Hiphil, *to let remain, to leave over, to leave behind*; in the Niphal, *to remain, to be left over*. In the participle, it means *the ones remaining, those remaining, the leftovers, the survivors, the part remaining, the thing remaining, that which remains*. It is only found in the Niphal and the Hiphil. Strong's #7604 BDB #983. Gen. 7:23 14:10 32:8 47:18 Exodus 8:9 10:5, 12, 19 14:28 Deut. 2:34 3:3, 11 4:27 28:62 Joshua 8:17, 22 11:14 13:1, 12 23:4 Judges 4:16 6:4 Ruth 1:3 1Sam. 5:4 9:24 11:11 14:36 16:11 25:22 2Sam. 14:7 1Chron. 13:2 Job 21:34 Zech. 12:14

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| shâ'ar (שָׂאָר)<br>[pronounced <i>shaw-AHR</i> ] | <i>to be left, to remain</i>  | 3 <sup>rd</sup> person masculine singular, Qal perfect      | Strong's #7604<br>BDB #983 |
| shâ'ar (שָׂאָר)<br>[pronounced <i>shaw-AHR</i> ] | <i>to let remain, to leave over, to leave behind</i>  | 3 <sup>rd</sup> person masculine singular, Hiphil imperfect | Strong's #7604<br>BDB #983 |
| shâ'ar (שָׂאָר)<br>[pronounced <i>shaw-AHR</i> ] | <i>to remain, to be left over</i>   | 3 <sup>rd</sup> person masculine singular, Niphal imperfect | Strong's #7604<br>BDB #983 |
| shâ'ar (שָׂאָר)<br>[pronounced <i>shaw-AHR</i> ] | <i>remaining, being left over</i>   | Niphal participle   | Strong's #7604<br>BDB #983 |
| shâ'ar (שָׂאָר)<br>[pronounced <i>shaw-AHR</i> ] | <i>the ones remaining, those remaining, the leftovers, the survivors, the part remaining, the thing remaining, that which remains</i> | masculine plural, Niphal participle                         | Strong's #7604<br>BDB #983 |
| shâ'ar (שָׂאָר)<br>[pronounced <i>shaw-AHR</i> ] | <i>the remaining one, the one that is left over; the leftover, the surviving</i>  | Niphal participle with the definite article                 | Strong's #7604<br>BDB #983 |

22. **Masculine\_noun:** shê'âr (שֵׂאֵר) [pronounced *shê-AWR*], which means *rest, remainder, residue, remnant*. Strong's #7605 BDB #984. 1Chron. 11:8 16:41

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| shê'âr (שֵׂאֵר) [pronounced <i>shê-AWR</i> ] | <i>rest, remainder, residue, remnant</i> | masculine singular noun | Strong's #7605<br>BDB #984 |
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23. **Feminine\_noun:** shê'êrîyth (שֵׂאֵרִית) [pronounced *shêay-REETH*], which means *rest, residue, remnant, remainder; survivor*. Strong's #7611 BDB #984. Gen. 45:7 2Sam. 14:7 1Chron. 12:38

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| shê'êrîyth (שֵׂאֵרִית)<br>[pronounced <i>shêay-REETH</i> ] | <i>rest, residue, remnant, remainder; survivor</i> | feminine singular construct | Strong's #7611<br>BDB #984 |
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|---|--|----------------------|----------------------------|
| sh <sup>ê</sup> riyth (תִּירָאֵשׁ)<br>[pronounced sh <sup>ê</sup> ay-<br>REETH] | survivors, those remaining; rest,<br>remnant | feminine plural noun | Strong's #7611<br>BDB #984 |
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24. **Masculine\_noun:** sh<sup>ê</sup>er (רָאֵשׁ) [pronounced sh<sup>ê</sup>air], which means *flesh, body; meat; food, as food; for physical power (figuratively); kin, near kin, near kinswoman; flesh relation, blood relation; self*. To understand the relationship, we often refer to our *kin* as being of the same *blood*; they referred to their *kin* as being of the same *flesh*. The unusual word sh<sup>ê</sup>er, which can be found in only the following passages: Exodus 21:10 Lev. 18:6, 12, 13 20:19 21:2 25:49 Num. 27:11 Psalm 73:26 78:20, 27 Prov. 5:11 11:17 Jer. 51:35 Micah 3:2–3. Some marginal references read *remainder* because it is similar to the word sh<sup>ê</sup>ryth (which means *remnant, remainder*). In the passages in Leviticus (but, significantly, **not** in Num. 27:11), this word occurs with the word *flesh*—bâsar (בָּשָׂר) [pronounced baw-SAHR] where sh<sup>ê</sup>er is in the construct state. This is a word which indicates a close relationship; and when used with bâsar, an even closer relationship. However, it is also used for *meat* or *flesh* in the passages in the Psalms. The connection here is that this is a less-used word which is a synonym for *flesh* (for bâsar), and, where we can either see the word *flesh* as describing some sort of meat that we are about to eat or we can see the exact same word as someone who is a close relative (our own *flesh*, if you will), so it was with the Hebrews. Strong's #7607 BDB #984. Exodus 21:10 Lev. 18:6 Psalm 73:26 Prov. 5:11

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| sh <sup>ê</sup> er (רָאֵשׁ) [pronounced<br>sh <sup>ê</sup> air] | <i>flesh, body; meat; food, as food;<br/>for physical power (figuratively);<br/>kin, near kin, near kinswoman;<br/>flesh relation, blood relation; self</i> | masculine singular noun<br>with the 2 <sup>nd</sup> person<br>masculine singular suffix | Strong's #7607<br>BDB #984 |
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25. **Proper\_noun:** Sh<sup>ê</sup>bâ' (אֶבֶט) [pronounced sh<sup>ê</sup>b-VAW], which means *seven; an oath; transliterated Sheba, Sebean*. By examining the groups of people the book of Job mentions might help to place this book in time. Unfortunately, we will get no help from this group of people. (1) The first Sheba mentioned was a son of Raamah, who was a descendant of Cush, son of Ham (Gen. 10:7 1Chron. 1:22). Since we are dealing with a raiding party of Sheba, this takes us at least four generations (and more likely at least five or six) out from the flood. (2) The second Sheba is a son of Joktan, a descendent of Shem (Gen. 10:28 1Chron. 1:9). (3) The third Sheba that we will mention was a son of Jokshan, a descendant of Abraham and Keturah (Gen. 25:3 1Chron. 1:32). I believe that this third Sheba places us too far past the time of Job. ZPEB mentions that the three named here could be one, two or three persons. All three are associated with Arabia; (1) and (3) have brothers with the name of Dedan; (2) and (3) are in the line of Shem.<sup>152</sup> It would be my logical guess that (3) is too far removed in time to be identical to the other two. Furthermore, it would seem strange to mention the same person twice in the same genealogical portion of Scripture, meaning that (1) and (2) would not be one and the same. What all of this means is that using this name to determine the time of Job is a wash, except that it takes us at least four to six generations away from the flood. We find Sabbeans (She<sup>b</sup>va) everywhere from Gen. 10:25 to Ezek. 38:15. This is likely an area in northern Arabia (according to BDB; Barnes identifies Sh<sup>ê</sup>bâ' as being in Southern Arabia and ZPEB calls it southwest Arabia). Strong's #7614 BDB #985. Gen. 10:7, 28 25:3 Job 1:15 6:19

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|---|--|--|----------------------------|
| Sh <sup>ê</sup> bâ' (אֶבֶט)<br>[pronounced sh <sup>ê</sup> b-VAW] | <i>seven; an oath; transliterated<br/>Sheba, Sabæan, Sebean,<br/>Sebæan, Sebæa</i> | feminine singular, proper<br>singular noun | Strong's #7614<br>BDB #985 |
|---|--|--|----------------------------|

26. **Masculine\_plural\_noun:** probably means *splinters*. Strong's #7616 BDB #985.
27. **Masculine\_plural\_noun:** shâbîy<sup>b</sup>v (שִׁבְיָב) [pronounced shaw<sup>b</sup>-VEE<sup>b</sup>V], which probably means *spark, fire flame*. Strong's #7632 BDB #985. Job 18:5
28. **Verb:** shâbâh (הִבֵּשׁ) [pronounced shaw<sup>b</sup>-VAW], which means *to lead away captives, to take captive*. Strong's #7617 BDB #985. Gen. 14:14 31:26 34:29 Exodus 22:10 Deut. 21:10 Judges 5:12 1Sam. 30:1, 3 1Kings 8:46, 47 Psalm 68:18 106:46

<sup>152</sup> Zondervan Pictorial Encyclopedia of the Bible; ©1976; Vol. V, p. 379.

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| shâbâh (שָׁבַח)<br>[pronounced shaw <sup>b</sup> -VAW] | to lead away captives, to take captive   | 3 <sup>rd</sup> person masculine plural, Qal imperfect  | Strong's #7617<br>BDB #985 |
| shâbâh (שָׁבַח)<br>[pronounced shaw <sup>b</sup> -VAW] | their captors, those taking them captive | masculine plural, Qal active participle with a 3 <sup>rd</sup> person masculine plural suffix | Strong's #7617<br>BDB #985 |
| shâbâh (שָׁבַח)<br>[pronounced shaw <sup>b</sup> -VAW] | captives, those taken captive            | feminine plural, Qal passive participle   | Strong's #7617<br>BDB #985 |
| shâbâh (שָׁבַח)<br>[pronounced shaw <sup>b</sup> -VAW] | led away as captives, taken away captive | 3 <sup>rd</sup> person plural, Niphal perfect   | Strong's #7617<br>BDB #985 |

29. **Masculine\_noun:** sh<sup>eb</sup>îy (שִׁבְי) [pronounced sh<sup>eb</sup>-VEE], which means *captives, captivity*. Strong's #7628 BDB #985. Exodus 12:29 Deut. 21:10, 12 Judges 5:12 Psalm 68:18

|   |                     |   |                            |
|---|---------------------|---|----------------------------|
| sh <sup>eb</sup> îy (שִׁבְי) [pronounced sh <sup>eb</sup> -VEE] | captives, captivity | masculine singular noun with the 2 <sup>nd</sup> person masculine singular suffix | Strong's #7628<br>BDB #985 |
|---|---------------------|---|----------------------------|

30. **Adjective:** which means *captive*. Strong's #7628 BDB #985.

31. **Feminine\_noun:** shib<sup>e</sup>yâh (שִׁבְיָהּ) [pronounced shib<sup>e</sup>-YAW] which means, *exiles, captivity, captives; state of captivity*. It does not mean *fortunes*, as it is found in the KJV and the NIV. Strong's #7633 BDB #986. Deut. 21:11 30:3

|  |   |                        |                            |
|--|---|------------------------|----------------------------|
| shib <sup>e</sup> yâh (שִׁבְיָהּ)<br>[pronounced shib <sup>e</sup> -YAW] | exiles, captivity, captives; state of captivity | feminine singular noun | Strong's #7633<br>BDB #986 |
|--|---|------------------------|----------------------------|

32. **Feminine\_noun:** which means *captivity, captives*. Strong's #7622 BDB #986.

33. **Feminine\_noun:** sh<sup>eb</sup>bûw (שִׁבְבֹּוּ) [pronounced shehb-OO], which means *a flame; a gem (from its sparkle), probably the agate; a precious stone [of some kind]*. Strong's #7618 BDB #986. Exodus 28:19

|  |  |                        |                            |
|--|--|------------------------|----------------------------|
| sh <sup>eb</sup> bûw (שִׁבְבֹּוּ)<br>[pronounced shehb-OO] | a flame; a gem (from its sparkle), probably the agate; a precious stone [of some kind] | feminine singular noun | Strong's #7618<br>BDB #986 |
|--|--|------------------------|----------------------------|

34. **Masculine\_proper\_noun:** Shôbîy (שִׁבְי) [pronounced show-BEE], which means *captor; glorious; a precious stone of some kind; transliterated Shobi*. Strong's #7629 BDB #986. 2Sam. 17:27

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|--|---|--------------------------------|----------------------------|
| Shôbîy (שִׁבְי)<br>[pronounced show-BEE] | captor; glorious; a precious stone of some kind; transliterated Shobi | masculine singular proper noun | Strong's #7629<br>BDB #986 |
|--|---|--------------------------------|----------------------------|

35. **Masculine\_proper\_noun:** which means *a precious stone; transliterated* . This appears to be identical to above? Strong's #7630 BDB #986.

36. **Verb1:** which means *to soothe, to still*. Piel verb. See below. Strong's #7623 BDB #986.

37. **Masculine\_proper\_noun:** which means ; transliterated . Strong's #7619 BDB #986.

38. **Proper\_noun/location:** which means ; transliterated . Strong's #8664 BDB #986.

39. **Gentilic\_adjective:** which means , transliterated . Identical to above? Strong's #8664 BDB #986.

40. **Verb2:** shâbach (שָׁבַח) [pronounced shaw<sup>b</sup>-VAHKKH], which means *to laud, to praise*. Not found in Qal. Strong's #7623 BDB #986. Psalm 63:3 106:47 147:12

|   |   |   |                            |
|---|---|---|----------------------------|
| shâbach (שָׁבַח)<br>[pronounced shaw <sup>b</sup> -VAHKH] | <i>to still [the waves]; to praise, to soothe with praises; to pronounce happy; to laud, to praise, to commend, to congratulate</i> | 3 <sup>rd</sup> person masculine singular, Piel imperfect   | Strong's #7623<br>BDB #986 |
| shâbach (שָׁבַח)<br>[pronounced shaw <sup>b</sup> -VAHKH] | <i>to still [the waves]</i>   | Hiphil imperfect  | Strong's #7623<br>BDB #986 |
| shâbach (שָׁבַח)<br>[pronounced shaw <sup>b</sup> -VAHKH] | <i>to still [the waves]; to praise, to soothe with praises; to pronounce happy</i>  | 3 <sup>rd</sup> person masculine plural, Piel imperfect     | Strong's #7623<br>BDB #986 |
| shâbach (שָׁבַח)<br>[pronounced shaw <sup>b</sup> -VAHKH] | <i>to boast in</i>  | 3 <sup>rd</sup> person masculine plural, Hithpael imperfect | Strong's #7623<br>BDB #986 |

41. **Masculine\_proper\_noun:** Strong's #3431 BDB #986
42. **Verb:** which means *to smite, to slay*. Strong's #none BDB #986.
43. **Masculine\_noun:** shêbeṭ (שִׁבְט) [pronounced SHAYB-vef], which means *rod, staff, club, scepter* and figuratively for a *tribe, subdivision of a tribe or family*. Interestingly enough, there are two words which appear to be synonyms, the other which is found everywhere except in the book of Deuteronomy and Judges; shê<sup>b</sup>veṭ is the word behind the English word *tribe* throughout the entire book of the Judges (and Deuteronomy) and it appears to be the word most favored in later Scripture (although it is not exclusively used). The explanation for this double-usage is probably along the lines of, we speak of a portion of a family as a *branch* of that family; not unlike the use of the word *tribe* in the Old Testament. Since our word *branch* performs double duty, there is no reason why this Hebrew word cannot function in a similar way. Strong's #7626 BDB #986. (Synonym: **Strong's #4294 BDB #641**) Gen. 24:15 49:10, 16 Exodus 7:9 21:20 24:4 28:21 Deut. 1:13, 23 3:13 5:23 16:18 Judges 5:14 20:12 **21:17** 1Sam. 2:28 9:21 10:19 15:17 2Sam. 5:1 7:7, 14 15:2 18:14 19:9 20:14 23:21 24:2 1Kings 8:16 Job 21:9 Psalm 2:9 23:4 105:37 Prov. 10:13

|   |   |                              |                            |
|---|---|------------------------------|----------------------------|
| shêbeṭ (שִׁבְט)<br>[pronounced SHAYB <sup>b</sup> -vef] | <i>rod, staff, club; spear; scepter and figuratively for a tribe, subdivision of a tribe or family and for a ruler (scepter-bearer), governor</i> | masculine singular construct | Strong's #7626<br>BDB #986 |
|---|---|------------------------------|----------------------------|

44. **Masculine\_noun:** which means *sceptre*. Strong's #8275 BDB #987.
45. **Masculine\_proper\_noun:** which means ; transliterated . Strong's #7627 BDB #987.
46. **Masculine\_noun:** which means *flowing skirt, train*. Strong's #7640 BDB #987.
47. **Feminine\_noun:** shibbôlîyth (תִּלְבָּשׁ) [pronounced shihb-BOH-leeth], which means, *flowing stream and ears of grain*. It is found in Psalm 69:2, 15 Isa. 27:12 (as well as in Gen. 41:5–7 Ruth 2:2). Strong's #7641 BDB #987. Gen. 41:5 Judges 12:6 Ruth 2:1

|  |  |                      |                            |
|--|--|----------------------|----------------------------|
| shibbôlîyth (תִּלְבָּשׁ)<br>[pronounced shihb-BOH-teeth] | <i>flowing stream or ears of grain</i> | feminine plural noun | Strong's #7641<br>BDB #987 |
|--|--|----------------------|----------------------------|

There are at least two other spellings of this word; this is the spelling from Gen. 41.

48. **Masculine\_noun:** which means *way, path*. Related to flowing along in the stream of life. Strong's #7635 BDB #987.
49. **Masculine\_proper\_noun:** Shôwbâl (לְבוֹשׁ) [pronounced show-BAWL], which means *flowing*; transliterated *Shobal*. Strong's #7732 BDB #987. Gen. 36:20

|   |                                       |                                   |                            |
|---|---------------------------------------|-----------------------------------|----------------------------|
| Shôwbâl (שׁוֹבַל)<br>[pronounced show-<br>BAWL] | <i>flowing; transliterated Shobal</i> | masculine singular<br>proper noun | Strong's #7732<br>BDB #987 |
|---|---------------------------------------|-----------------------------------|----------------------------|

50. **Masculine\_proper\_noun:** which means ; transliterated . Strong's #7644 BDB #987.

51. **Masculine\_proper\_noun:** Sh<sup>e</sup>ban<sup>e</sup>yâhûw (שְׁבַנְיָהוּ) [pronounced sh<sup>e</sup>b-ahn<sup>e</sup>-YAW-hoo], which means *Yah [Jehovah] has grown [prospered], increased by Yah*; transliterated *Shebaniah*. Strong's #7645 BDB #987. 1Chron. 15:24

|   |  |                                   |                            |
|---|--|-----------------------------------|----------------------------|
| Sh <sup>e</sup> ban <sup>e</sup> yâhûw (שְׁבַנְיָהוּ)<br>[pronounced sh <sup>e</sup> b-ahn <sup>e</sup> -<br>YAW-hoo] | <i>Yah [Jehovah] has grown<br/>[prospered], increased by Yah;<br/>transliterated Shebaniah</i> | masculine singular<br>proper noun | Strong's #7645<br>BDB #987 |
|---|--|-----------------------------------|----------------------------|

Also spelled Sh<sup>e</sup>ban<sup>e</sup>yâh (שְׁבַנְיָה) [pronounced sh<sup>e</sup>b-ahn<sup>e</sup>-YAW].

52. **Masculine\_noun:** which means *front band, neck ornament*. Strong's #7636 BDB #987.

53. **Masculine/feminine\_noun:** sheba<sup>c</sup> (שֶׁבַע) [pronounced she<sup>b</sup>-VAHG] means *seven*. Strong's #7651 BDB #987. Gen. 5:7, 24, 26 7:2, 4, 11 8:14 11:21 21:28 23:1 25:17 29:18, 19, 27 31:23 33:3 37:2 41:2, 18 46:25 47:28 50:10 Exodus 2:16 6:16, 20 7:25 12:15, 19 13:6 22:30 23:15 25:37 29:30 Lev. 25:8 Deut. 16:3 1Sam. 2:5 6:1 10:8 11:3 13:8 16:10 31:13 2Sam. 2:11 8:4 21:6, 9 23:39 24:13 1Kings 2:11 6:38 7:17 8:65 1Chron. 12:25, 27 Job 1:2 2:13 Prov. 6:16 9:1

|  |              |                                |                            |
|--|--------------|--------------------------------|----------------------------|
| sheba <sup>c</sup> (שֶׁבַע)<br>[pronounced she <sup>b</sup> -<br>VAHG]                   | <i>seven</i> | numeral masculine<br>construct | Strong's #7651<br>BDB #987 |
| shib <sup>e</sup> âh (שִׁבְעָה)<br>[pronounced shi <sup>b</sup> v <sup>e</sup> -<br>GAW] | <i>seven</i> | numeral feminine<br>construct  | Strong's #7651<br>BDB #987 |

Although Owen lists this as BDB #988, mine begins on p. 987.

54. **Feminine\_proper\_noun:** Shib<sup>e</sup>âh (שִׁבְעָה) [pronounced shihb-GAW], which means, *an oath; seven*. Strong's #7656 BDB #988. Gen. 26:33

|   |  |                                  |                            |
|---|--|----------------------------------|----------------------------|
| Shib <sup>e</sup> âh (שִׁבְעָה)<br>[pronounced shihb-<br>GAW] | <i>an oath; seven; transliterated<br/>Sheba, Shebah, Shiba, Shibah</i> | feminine singular proper<br>noun | Strong's #7656<br>BDB #988 |
|---|--|----------------------------------|----------------------------|

55. **Numeral:** shib<sup>e</sup>îym (שִׁבְעִים) [pronounced shi<sup>b</sup>v-GEEM], which means *seventy*. This word actually occurs about 100 times in the Old Testament, and, according to Gesenius, it is often used as an approximation. Strong's #7657 BDB #988. Gen. 4:24 5:12 11:26 12:4 25:7 46:27 50:3 Exodus 1:5 15:27 24:1 Judges 1:7 1Sam. 6:19 2Sam. 24:15 1Kings 5:15

|   |                |         |                            |
|---|----------------|---------|----------------------------|
| shib <sup>e</sup> îym (שִׁבְעִים)<br>[pronounced shi <sup>b</sup> v-<br>GEEM] | <i>seventy</i> | numeral | Strong's #7657<br>BDB #988 |
|---|----------------|---------|----------------------------|

56. **Adjective/Numeral\_ordinate:** sh<sup>e</sup>bîyîy (שֶׁבִּייעִי) [pronounced sh<sup>e</sup>-bee-EE], which means *seventh*. Both feminine and masculine forms. Strong's #7637 BDB #988. Gen. 2:2 8:4 Exodus 12:15 16:26 20:10 21:2 23:11 24:16 31:15 Deut. 5:14 16:8 2Sam. 12:18 1Kings 8:2 1Chron. 12:11

|   |                |   |                            |
|---|----------------|---|----------------------------|
| sh <sup>e</sup> bîyîy (שֶׁבִּייעִי)<br>[pronounced sh <sup>e</sup> -bee-<br>EE] | <i>seventh</i> | masculine singular<br>adjective; numeral<br>ordinate with the definite<br>article | Strong's #7637<br>BDB #988 |
|---|----------------|---|----------------------------|

57. **Huh?** Job 42:13.\* Strong's #7658 BDB #988.

58. **Feminine\_dual\_noun:** shib<sup>e</sup>âthayim (שִׁבְעָתַיִם) [pronounced shib-ġaw-THAH-yihm], which means *seven-fold, seven times*. Strong's #7659 BDB #988. Gen. 4:14, 24 Psalm 12:6 Prov. 6:31

|  |                                   |                    |                            |
|--|-----------------------------------|--------------------|----------------------------|
| shib <sup>ec</sup> āthayim (שִׁבְעָתַיִם)<br>[pronounced shib-ġaw-THAH-yihm] | seven-fold, seven times [as much] | feminine dual noun | Strong's #7659<br>BDB #988 |
|--|-----------------------------------|--------------------|----------------------------|

59. **Masculine\_noun:** shâbûa<sup>c</sup> (עֶבֶשׂ) [pronounced sha<sup>b</sup>-VOO-ahġ], which means, *seven, period of seven (days or years), heptad, week; Feast of Weeks*. is the Hebrew word for *seven [things]* is and the word for *cease, rest* (because everything is finished) is shâ<sup>b</sup>vath (שָׁבַת) [pronounced shaw(b)-VATH]. Shâbbath (שַׁבָּת) [pronounced shahb-BAWTH] is the Hebrew word for Sabbath, their day of rest once everything had been accomplished or everything had been completed. Strong's #7620 BDB #988. Gen. 29:27 Exodus Or Lev.?? Deut. 16:9

|  |  |                         |                            |
|--|--|-------------------------|----------------------------|
| shâbûa <sup>c</sup> (עֶבֶשׂ)<br>[pronounced sha <sup>b</sup> -VOO-ahġ] | seven, period of seven (days or years), heptad, week; Feast of Weeks | masculine singular noun | Strong's #7620<br>BDB #988 |
|--|--|-------------------------|----------------------------|

There are 3 ways for this word to be spelled: shâbuw<sup>c</sup>âh (עֹבֶשׂ) [pronounced shaw-BOO-ġah]; shâbua<sup>c</sup> (עֶבֶשׂ) [pronounced shaw-BOO-ahġ]; sh<sup>e</sup>bu<sup>c</sup>âh (הֶעֱבֶשׂ) [pronounced shehb-oo-ġAW].

60. **Verb:** shâba<sup>c</sup> (עֶבֶשׂ) [pronounced shaw<sup>b</sup>-VAHġ], which means *to swear, so seven oneself, to imprecate, to curse, to swear an oath, to take a solemn oath, and often to extract an oath (from someone else)*. It is usually found in the Niphal, although its meaning is active. It is very close to the word *seven* and could be translated *to seven oneself, to take an oath seven times, to bind oneself seven times (or, by seven things)*. Shâba<sup>c</sup> (עֶבֶשׂ) [pronounced shaw<sup>b</sup>-VAH] may be recognizable to some because it looks so close the word for Sabbath and seven. It is a verb which literally means *to seven oneself or to bind oneself with seven things*. It is a verb for *swearing to something, binding yourself to something, giving your word on something, even taking an oath*. It is found primarily in the Niphal stem, which is known as the passive stem. However, this is not always the case. Several verbs in the Hebrew (*fought, swore, remained, entered*) are found in the Niphal stem, although their action in the English carries a simple active connotation. Shâba<sup>c</sup> is one of these words—it is found in the Qal stem one time (Ezek. 21:23), approximately 150 times in the Niphal and about 30 times in the Hiphil. In the Niphal perfect, God is the subject and in the Niphal imperfect, man is the subject. Strong's #7650 BDB #989. Gen. 21:23 22:16 24:3, 7, 37 25:33 26:3, 31 31:53 47:31 50:5, 24 13:5, 19 32:13 33:1 Lev.? Num. 5:21 Deut. 1:8, 34 2:14 4:21 6:23 29:13 34:4 Joshua 1:6 2:12 6:26 9:15 15:12 Judges 2:1 21:1 1Sam. 3:14 19:6 20:3, 17, 42 24:21 28:10 30:15 2Sam. 2:9 19:7 21:2, 17 1Kings 1:13 2:8, 42 Psalm 15:4 63:11 95:11 110:4

|   |   |  |                            |
|---|---|--|----------------------------|
| shâba <sup>c</sup> (עֶבֶשׂ)<br>[pronounced shaw <sup>b</sup> -VAHġ] | to swear, to seven oneself, to imprecate, to curse, to swear an oath, to take a solemn oath, and often to extract an oath (from someone else) | 3 <sup>rd</sup> person masculine singular, Piel imperfect    | Strong's #7650<br>BDB #989 |
| shâba <sup>c</sup> (עֶבֶשׂ)<br>[pronounced shaw <sup>b</sup> -VAHġ] | to swear, to imprecate, to curse, to swear an oath, to take a solemn oath, to swear allegiance  | 3 <sup>rd</sup> person masculine singular, Niphal imperfect  | Strong's #7650<br>BDB #989 |
| shâba <sup>c</sup> (עֶבֶשׂ)<br>[pronounced shaw <sup>b</sup> -VAHġ] | swear, imprecate, curse, swear an oath, take a solemn oath, swear allegiance  | 2 <sup>nd</sup> person masculine singular, Niphal imperative | Strong's #7650<br>BDB #989 |
| shâba <sup>c</sup> (עֶבֶשׂ)<br>[pronounced shaw <sup>b</sup> -VAHġ] | to swear, to cause to swear, to bind by an oath; to adjure, to charge solemnly, to extract an oath (from someone else)                        | 3 <sup>rd</sup> person masculine singular, Hiphil imperfect  | Strong's #7650<br>BDB #989 |

61. **Combo:** 2Sam. 19:7



|   |  |  |                            |
|---|--|--|----------------------------|
| shâba' (שָׁבַע)<br>[pronounced shaw <sup>b</sup> -VAHG] | to swear, to imprecate, to curse,<br>to swear an oath, to take a<br>solemn oath, to swear allegiance | 1 <sup>st</sup> person singular,<br>Niphal imperfect | Strong's #7650<br>BDB #989 |
| kîy (כִּי) [pronounced kee]                             | for, that, because; when, at that<br>time, which, what time  | explanatory or temporal<br>conjunction; preposition  | Strong's #3588<br>BDB #471 |

In this case, these two words together seem to mean, *I will guarantee you that...*

62. **Feminine\_noun:** shebû'âh (שֶׁבֻּעָה) [pronounced she<sup>b</sup>-voo-ĠAH], which means *a solemn oath, a curse*. It is not a synonym for 'âlâh (BDB #46); 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). Strong's #7621 BDB #989. (**more work needs to be done here!**) Gen. 24:8 26:3 Lev.? Exodus 22:11 1Sam. 14:26 2Sam. 21:7 1Kings 2:43 1Chron. 16:16 Psalm 105:9

|  |                        |   |                            |
|--|------------------------|---|----------------------------|
| shebû'âh (שֶׁבֻּעָה)<br>[pronounced she <sup>b</sup> -voo-ĠAH] | a solemn oath, a curse | feminine singular noun<br>with the definite article | Strong's #7621<br>BDB #989 |
|--|------------------------|---|----------------------------|

63. **Masculine\_proper\_noun:** Strong's #7652 BDB #989.

64. **Proper\_noun/location:** Sheba' (שֶׁבַע) [pronounced SHEH-bahġ], which means *seven; swearing an oath*; transliterated *Sheba*. Strong's #7652 BDB #989. 2Sam. 20:1

|   |   |                                  |                            |
|---|---|----------------------------------|----------------------------|
| Sheba' (שֶׁבַע)<br>[pronounced SHEH-bahġ] | seven; swearing an oath;<br>transliterated <i>Sheba</i> | proper singular<br>noun/location | Strong's #7652<br>BDB #989 |
|---|---|----------------------------------|----------------------------|

65. **Verb:** shâbats (שָׁבַט) [pronounced shaw-BATS], which means *to weave in chequer or plaited work; to weave in*. Strong's #7660 BDB #990. Exodus 28:20, 39

|  |   |  |                            |
|--|---|--|----------------------------|
| shâbats (שָׁבַט)<br>[pronounced shaw-BATS] | to weave in chequer or plaited<br>work; to weave in | 3 <sup>rd</sup> person masculine<br>singular, Piel imperfect | Strong's #7660<br>BDB #990 |
|--|---|--|----------------------------|

|  |   |                 |                            |
|--|---|-----------------|----------------------------|
| shâbats (שָׁבַט)<br>[pronounced shaw-BATS] | woven, interwoven; plaited;<br>being set in | Pual participle | Strong's #7660<br>BDB #990 |
|--|---|-----------------|----------------------------|

66. **Masculine\_noun:** shâbâts (שָׁבַט) [pronounced shaw-BAWTS], which means *pain, agony; vertigo, giddiness, confusion of the senses*. More info in 2Sam. 1:9. Strong's #7661 BDB #990. 2Sam. 1:9\*

|   |   |                         |                            |
|---|---|-------------------------|----------------------------|
| shâbâts (שָׁבַט)<br>[pronounced shaw-BAWTS] | pain, agony; vertigo, giddiness,<br>confusion of the senses;<br>breastplate, coat of mail | masculine singular noun | Strong's #7661<br>BDB #990 |
|---|---|-------------------------|----------------------------|

This noun is found only here; the only cognate verb has to do with weaving. Therefore, we can only guess at its meaning from the context.

67. **Feminine\_noun:** mish<sup>b</sup>etsâh (מִשְׁבֵּטָה) [pronounced mish-bets-AW], which means *reticulated setting of a gem; checkered work, plaited work*. Strong's #4865 BDB #990. Exodus 28:11

|  |   |                        |                            |
|--|---|------------------------|----------------------------|
| mish <sup>b</sup> etsâh (מִשְׁבֵּטָה)<br>[pronounced mish-bets-AW] | reticulated setting of a gem;<br>checkered work, plaited work | feminine singular noun | Strong's #4865<br>BDB #990 |
|--|---|------------------------|----------------------------|

68. **Masculine\_noun:** tash<sup>b</sup>êts (תַּשְׁבֵּט) [pronounced tash-BATES], which means *embroidered, woven work, checkered material, chequered or plaited work*. Strong's #8665 BDB #990. Exodus 28:4\*



|   |   |   |                                |
|---|---|---|--------------------------------|
| tash <sup>e</sup> bêts (תַּשְׁבֵּט)<br>[pronounced <i>tash-BATES</i> ]  | <i>embroidered, woven work, checkered material, chequered or plaited work</i>   | masculine singular noun                                     | Strong's #8665<br>BDB #990     |
| 69. <b>Masculine_proper_noun:</b> which means ; transliterated . Strong's #7733 BDB #990.   |   |   |                                |
| 70. <b>Masculine_proper_noun:</b> Yish <sup>e</sup> bâq (יִשְׁבָּק) [pronounced <i>yihsh-BAWK</i> ], which means <i>he will leave; he releases</i> ; transliterated <i>Jishbak, Yishbak</i> . Strong's #3435 BDB #990. Gen. 25:2  |   |   |                                |
| Yish <sup>e</sup> bâq (יִשְׁבָּק)<br>[pronounced <i>yihsh-BAWK</i> ]  | <i>he will leave; he releases; transliterated Jishbak, Yishbak</i>  | masculine singular proper noun                              | Strong's #3435<br>BDB #990     |
| 71. <b>Verb:</b> shâbar (שָׁבַר) [pronounced <i>shaw<sup>b</sup>-VAHR</i> ], which means <i>to be broken, to break [one's limbs, mind or heart]; to be torn to pieces; to be broken down, to be destroyed, to perish</i> . In the Piel, it means <i>to shatter, to break into pieces</i> (as in Exodus 32:19). In the Niphal (the passive stem), it means <i>to be broken</i> . Strong's #7665 BDB #990. Gen. 19:9 Exodus 12:46 22:10, 14 23:24 25:25 32:19 1Sam. 4:18 Psalm 10:15 29:5 34:18 46:9 51:17 104:11 105:16, 33 147:3 Prov. 6:15 |   |   |                                |
| shâbar (שָׁבַר)<br>[pronounced <i>shaw<sup>b</sup>-VAHR</i> ]   | <i>to break, to break into pieces; to tear [anyone; to break down, to destroy; to measure off, to define; to buy or sell [corn]</i>   | 3 <sup>rd</sup> person masculine singular, Qal imperfect    | Strong's #7665<br>BDB #990     |
| shâbar (שָׁבַר)<br>[pronounced <i>shaw<sup>b</sup>-VAHR</i> ]   | <i>broken [into pieces]; torn down; broken down; destroyed; measured off, defined</i>   | masculine plural construct, Qal passive participle          | Strong's #7665<br>BDB #990     |
| shâbar (שָׁבַר)<br>[pronounced <i>shaw<sup>b</sup>-VAHR</i> ]   | <i>to cause to break through [the womb]; to cause to break; to buy or sell corn</i>   | 3 <sup>rd</sup> person masculine singular, Hiphil imperfect | Strong's #7665<br>BDB #990     |
| shâbar (שָׁבַר)<br>[pronounced <i>shaw<sup>b</sup>-VAHR</i> ]   | <i>to be broken, to break [one's limbs, mind or heart]; to be torn to pieces; to be broken down, to be destroyed, to perish</i>   | 3 <sup>rd</sup> person feminine singular, Niphal imperfect  | Strong's #7665<br>BDB #990     |
| shâbar (שָׁבַר)<br>[pronounced <i>shaw<sup>b</sup>-VAHR</i> ]   | <i>to break altogether, to thoroughly break, to break into pieces [teeth, statues, altars]</i>  | 3 <sup>rd</sup> person masculine singular, Piel imperfect   | Strong's #7665<br>BDB #990     |
| 72. <b>Masculine_noun:</b> shêber (שֶׁבֶר) [pronounced <i>SHAY-ber</i> ], which means <i>a breaking, fracture, breach [of a wall]; the breaking open [of a dream], an interpretation or solution [of a dream]; destruction (ruin, shattering) [of a kingdom; of men]; a breaking [of the mind], terror; quarries; a crushing [of corn, grain]; corn, grain [which has been crushed or threshed]</i> . Strong's #7667&7668 BDB #991. Gen. 42:1 43:2 44:2 47:14 Psalm 60:2  |   |   |                                |
| shêber (שֶׁבֶר)<br>[pronounced <i>SHAY-ber</i> ]  | <i>a breaking, fracture, breach [of a wall]; the breaking open [of a dream], an interpretation or solution [of a dream]; destruction (ruin, shattering) [of a kingdom; of men]; a breaking [of the mind], terror; quarries; a crushing [of corn, grain]; corn, grain [which has been crushed or threshed]</i> | masculine singular noun                                     | Strong's #7667 & 7668 BDB #991 |

Also spelled sheber (שֶׁבֶר) [pronounced *SHEH-ber*].

73. **Noun:** sh<sup>e</sup>bârîym (שְׁבָרִים) [pronounced *sh<sup>e</sup>-<sup>b</sup>vaw-REEM*], which is either a proper name or it means *the*

*quarries*. It is found no where else in the Bible and BDB groups it with the verb *to crush, to break, to fracture*. Strong's #7671 BDB #991. Joshua 7:5

74. **Masculine\_proper\_noun**: which means *a breaking, a crushing; a breach*; transliterated . Strong's #7669 BDB #991.

75. **Masculine\_noun**: which means *a breaking, a crushing*. Strong's #7670 BDB #991.

76. **Masculine\_noun**: which means *the place of a breach; mouth of the womb*. Strong's #7670 BDB #991.

77. **Masculine\_noun**: mish<sup>b</sup>bârîym (מִיִּרְבָּשׁ) [pronounced *mihsh-bawr-EEM*], which means *waves, breakers [of a sea]*; metaphorically for *calamities, disasters*. Strong's #4867 BDB #991. 2Sam. 22:5

|  |  |                               |                            |
|--|--|-------------------------------|----------------------------|
| mish <sup>b</sup> bârîym (מִיִּרְבָּשׁ)<br>[pronounced <i>mihsh-bawr-EEM</i> ] | waves, breakers [of a sea];<br>metaphorically for calamities,<br>disasters | masculine plural<br>construct | Strong's #4867<br>BDB #991 |
|--|--|-------------------------------|----------------------------|

78. **Masculine\_noun3**: sheber (רָבַשׁ) [pronounced *SHEH-behr*], which means *corn, grain*. See Strong's #7667 above. Strong's #7668 BDB #991. Gen. 42:2

|   |             |                                |                            |
|---|-------------|--------------------------------|----------------------------|
| sheber (רָבַשׁ)<br>[pronounced <i>SHEH-behr</i> ] | corn, grain | masculine singular noun<br>(3) | Strong's #7668<br>BDB #991 |
|---|-------------|--------------------------------|----------------------------|

79. **Verb**: shâbar (רָבַשׁ) [pronounced *shaw<sup>b</sup>-VAHR*], which means *to purchase, to buy [grain]*. Strong's #7666 BDB #991. Gen. 41:56 42:2, 3 43:4 44:25 47:14 Deut. 2:6, 28

|   |                             |   |                            |
|---|-----------------------------|---|----------------------------|
| shâbar (רָבַשׁ)<br>[pronounced <i>shaw<sup>b</sup>-VAHR</i> ] | to purchase, to buy [grain] | 3 <sup>rd</sup> person masculine<br>singular, Qal imperfect | Strong's #7666<br>BDB #991 |
|---|-----------------------------|---|----------------------------|

|   |  |  |                            |
|---|--|--|----------------------------|
| shâbar (רָבַשׁ)<br>[pronounced <i>shaw<sup>b</sup>-VAHR</i> ] | the ones purchasing, those<br>buying [grain] | masculine plural, Qal<br>active participle | Strong's #7666<br>BDB #991 |
|---|--|--|----------------------------|

|   |                       |  |                            |
|---|-----------------------|--|----------------------------|
| shâbar (רָבַשׁ)<br>[pronounced <i>shaw<sup>b</sup>-VAHR</i> ] | purchase, buy [grain] | 2 <sup>nd</sup> person masculine<br>singular, Qal imperative | Strong's #7666<br>BDB #991 |
|---|-----------------------|--|----------------------------|

|   |                 |  |                            |
|---|-----------------|--|----------------------------|
| shâbar (רָבַשׁ)<br>[pronounced <i>shaw<sup>b</sup>-VAHR</i> ] | to sell [grain] | 3 <sup>rd</sup> person masculine<br>singular, Hiphil imperfect | Strong's #7666<br>BDB #991 |
|---|-----------------|--|----------------------------|

|   |   |  |                            |
|---|---|--|----------------------------|
| shâbar (רָבַשׁ)<br>[pronounced <i>shaw<sup>b</sup>-VAHR</i> ] | the seller [vendor, trafficker] [of<br>grain] | Hiphil participle with the<br>definite article | Strong's #7666<br>BDB #991 |
|---|---|--|----------------------------|

80. **Verb**: shâbath (תָּבַשׁ) [pronounced *shaw<sup>b</sup>-VATH*], which means, *to rest, to keep a day of rest, to celebrate the Sabbath day, to cease, to de cease, to rest [because something has been completed]*. You will note how close this is to the word *Sabbath*. In the Hiphil, it means *to cause to rest, to cause a work to cease, to cause to cease, to remove, to take away*. **Why is this listed twice? Here and below?** Strong's #7673 BDB #991. Lev.? Joshua 5:12 22:24 Psalm 8:2

81. **Feminine\_noun**: shebeth (תָּבַשׁ) [pronounced *SHE<sup>B</sup>-veth*], which means *cessation, rest, interruption, loss of time*. Homonym to Strong's #7675 (the infinitive of Strong's #3427). Strong's #7674 BDB #992. Exodus 21:19 (Psalm 133:1)

|  |  |  |                            |
|--|--|--|----------------------------|
| shebeth (תָּבַשׁ)<br>[pronounced <i>SHE<sup>B</sup>-veth</i> ] | cessation, rest, interruption,<br>loss of time | feminine singular noun<br>with the 1 <sup>st</sup> person<br>singular suffix | Strong's #7674<br>BDB #443 |
|--|--|--|----------------------------|

82. **Feminine/Masculine\_noun**: shâbbath (תָּבַשׁ) [pronounced *shawb-BAHTH*], which means *ceasing, resting; desisting*; transliterated *Sabbath*. It is the Hebrew word for Sabbath, their day of rest once everything had

been accomplished or everything had been completed. This is obviously a transliteration, which is a place where meanings are often lost or distorted. This comes from the word *shâvath* (שָׁבַת) [pronounced *shaw-VAHTH*, which means *to cease, to desist*. It is a time when normal life, particularly work, ceases. Strong's #7676 BDB #992. **More work to be done here** Exodus 16:23 20:8 31:13 Lev.? Deut. 5:12 1Sam. (1:3)

|   |  |  |                            |
|---|--|--|----------------------------|
| shâbbath (שָׁבַת)<br>[pronounced <i>shawb-BAHTH</i> ] | <i>ceasing, resting;<br/>desisting; transliterated Sabbath</i> | feminine/masculine<br>singular noun with the<br>definite article | Strong's #7676<br>BDB #992 |
|---|--|--|----------------------------|

83. **Verb:** shâbbath (שָׁבַת) [pronounced *shaw-BAHTH*], which means *to rest, to keep a day of rest, to celebrate the Sabbath; to sit down [still]; to cease, to desist, to leave off, to discontinue*. Strong's #7673 BDB #992. Gen. 2:2, 3 8:22 Exodus 5:5 12:15 16:30 23:12 31:17 Psalm 46:9 89:44

|  |  |   |                                   |
|--|--|---|-----------------------------------|
| shâbbath (שָׁבַת)<br>[pronounced <i>shaw-BAHTH</i> ] | <i>to rest, to keep a day of rest, to<br/>celebrate the Sabbath; to sit<br/>down [still]; to cease, to desist,<br/>to leave off, to discontinue</i>  | 3 <sup>rd</sup> person masculine<br>singular, Qal imperfect       | Strong's #7673<br>BDB #991 & #992 |
| shâbbath (שָׁבַת)<br>[pronounced <i>shaw-BAHTH</i> ] | <i>to cease, to desist, to leave off,<br/>to discontinue</i>   | 3 <sup>rd</sup> person masculine<br>singular, Niphal<br>imperfect | Strong's #7673<br>BDB #992        |
| shâbbath (שָׁבַת)<br>[pronounced <i>shaw-BAHTH</i> ] | <i>to cause to rest, to cause a work<br/>to cease; to sit down [still]; to<br/>cause to cease, to put an end to<br/>something; to exterminate, to<br/>destroy; to cause to fail; to<br/>remove, to take away</i> | 3 <sup>rd</sup> person masculine<br>singular, Hiphil imperfect    | Strong's #7673<br>BDB #992        |

84. **Masculine\_noun:** shabbâthôn (שַׁבְּתָוֶן) [pronounced *shab-baw-THONE*], which means *Sabbath observance, Sabbatism, a rest*. Thayer: 1a) of weekly sabbath; 1b) day of atonement; 1c) sabbatical year; 1d) of Feast of Trumpets; 1e) of the 1st and last days of the Feast of Tabernacles. Strong's #7677 BDB #992. Exodus 16:23 31:15

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|---|--|-------------------------|----------------------------|
| shabbâthôn (שַׁבְּתָוֶן)<br>[pronounced <i>shab-baw-THONE</i> ] | <i>Sabbath observance,<br/>Sabbatism, a day of solemn rest,<br/>rest</i> | masculine singular noun | Strong's #7677<br>BDB #992 |
|---|--|-------------------------|----------------------------|

85. **Masculine\_proper\_noun:** which means ; transliterated . Strong's #7678 BDB #992.

86. **Masculine\_noun:** which means *cessation, annihilation*. Strong's #4868 BDB #992.

87. **Verb:** shâgag (שָׁגַג) [pronounced *shaw-GAHG*], which means *to go astray, to wander, to commit a sin or error*. Qal active participle of shâgag (שָׁגַג) [pronounced *shaw-GAHG*], which means ❶ *to wander, to go astray* (Ezek. 34:6); ❷ *to reel, to become intoxicated* (Prov. 5:14 20:1); ❸ *to err, to transgress inadvertently* (1Sam. 26:21). Strong's #7683 BDB #992. Job 12:16 Psalm (19:12)

88. **Feminine\_noun:** sh'gâgâh (שִׁגְגָּה) [pronounced *sh'gaw-GAWH*], found in this passage for the first time in God's Word. This is a noun which modifies either the word *sin* (Lev. 5:15 Num. 15:27) or a particular sin (Num. 35:11, 15). *Unknowingly* is a good translation, but not exactly fit several passages, such as Num. 35:11, 15 Joshua 20:3, 9. When we speak of unintentional manslaughter (as the passages named do), a good translation is *unwittingly, unintentionally*. However, we should stick with *unknowingly* when dealing with committing sins when we do not realize that they are sins. You may wonder why I have taken this stance when my preference is to go with a consistent and accurate translation whenever possible. This is because when it comes to committing a sin, we intend to commit that sin, whether we recognize that it is a sin or not. Our volition is involved. Some force of evil does not cause us to sin against our own volition. What is unintentional, at times, are the results of the sin. Some people, because of pre-marital sex, become involved in an horrible abusive marriage where both the husband and the wife are unhappy and the children are caused daily grief do to their parent's behavior. At the time of committing sex outside of marriage, their intention was some self-satisfaction, either sexual or emotional; or it was a pay back or a reward. In any

case, the results were unintentional, although the sin which precipitated the results was very intentional (even if the people involved did not realize that pre-marital sex is wrong in all instances). The point that I am trying to make in the translation of this word is that volition should not be removed from the picture in all instances by using the word *unintentional* except with regards to some of the results being unintentional. See Lev. 4:13–14 for support with meaning. BDB #993. Strong's #7684. Lev. 4:2 Joshua 20:3, 9

89. **Verb:** shâgâh (שָׁגַח) [pronounced *shaw-GAWH*] which means *to err, to go astray*; the context of this verse (see Lev. 4:14), it implies that this is an unknown sin; hence the translation. Therefore it means *commit a sin unknowingly*. In the Hiphil, it means *to lead astray, to mislead*. Strong's #7686 BDB #993. Lev. 4:14 1Sam. 26:21 Job 12:16, 23 19:4 Prov. 5:19, 20, 23

|   |   |  |                            |
|---|---|--|----------------------------|
| shâgâh (שָׁגַח)<br>[pronounced <i>shaw-GAWH</i> ] | <i>to wander, to go astray; to err, to transgress; to commit a sin unknowingly; to reel through wine, to be intoxicated</i> | 3 <sup>rd</sup> person masculine singular, Qal imperfect | Strong's #7686<br>BDB #993 |
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Owen translates this *he is lost* in Prov. 5:23.

|   |  |   |                            |
|---|--|---|----------------------------|
| shâgâh (שָׁגַח)<br>[pronounced <i>shaw-GAWH</i> ] | <i>to cause to wander, to cause to go astray; to lead astray, to mislead</i> | 3 <sup>rd</sup> person masculine singular, Hiphil imperfect | Strong's #7686<br>BDB #993 |
|---|--|---|----------------------------|

90. **Feminine\_noun:** which means *error*. Strong's #7691 BDB #993. Psalm 19:12\*

91. **Masculine\_noun:** mish'geh (מִשְׁגֶּחַ) [pronounced *mihsh-GEH*], which means *oversight, mistake*. Strong's #4870 BDB #993. Gen. 43:12

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|---|---------------------------|-------------------------|----------------------------|
| mish'geh (מִשְׁגֶּחַ)<br>[pronounced <i>mihsh-GEH</i> ] | <i>oversight, mistake</i> | masculine singular noun | Strong's #4870<br>BDB #993 |
|---|---------------------------|-------------------------|----------------------------|

92. **Masculine\_proper\_noun:** Shâgêh (שָׁגֵה) [pronounced *shaw-GAY*], which means *erring; transliterated Shage*. Strong's #7681 BDB #993.

|  |                                     |                                |                            |
|--|-------------------------------------|--------------------------------|----------------------------|
| Shâgêh (שָׁגֵה)<br>[pronounced <i>shaw-GAY</i> ] | <i>erring; transliterated Shage</i> | masculine singular proper noun | Strong's #7681<br>BDB #993 |
|--|-------------------------------------|--------------------------------|----------------------------|

This is also spelled Shâgê' (שָׁגֵעַ) [pronounced *shaw-GAY*], in BDB and Strong's, but not in this text.

93. **Hiphil verb:** shâgach (שָׁגַח) [pronounced *shaw-GAHKH*], which means *to gaze, to look at*. Strong's #7688 BDB #993. Psalm 33:14

94. **Noun:** shiggâyôwn (שִׁגְיָוֶן) [pronounced *shig-gaw-YOHN*], which means *to go astray, to reel*; and it is a reference to a wild, passionate song. It is transliterated *Shiggaion*. Strong's #7692 BDB #993. Psalm 7 inscription

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|---|--|-----------------|----------------------------|
| shiggâyôwn (שִׁגְיָוֶן)<br>[pronounced <i>shig-gaw-YOHN</i> ] | <i>to go astray, to reel; and it is a reference to a wild, passionate song; transliterated Shiggaion</i> | Possibly a noun | Strong's #7692<br>BDB #993 |
|---|--|-----------------|----------------------------|

BDB calls this a *doubtful word*. It is found in Psalm 7 inscription and Habak. 3:1 (title).

95. **Verb:** which means *to violate, to ravish*. Strong's #7693 BDB #993.

96. **Feminine\_noun:** which means *queen consort*. Strong's #7694 BDB #993.

97. **Verb:** shâga' (שָׁגַע) [pronounced *shaw-GAH*] means *to rave, to act a madman*. In Deut. 28:34, the verb is in the Pual participle; the Pual is the passive intensive stem. BDB offers *driven to despair* for this rendering. 1Sam. 21:16 2Kings 9:11 Jer. 29:26 Hos. 9:7 Strong's #7696 BDB #993. Deut. 28:34 1Sam. 21:14 Mental Attitude Sins

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|---|--|---|----------------------------|
| shâga' (שגא')<br>[pronounced shaw-<br>GAHĠ]   | <i>to be done with divine fury; to be insane, to be psychotic; to be mad, to be a madman; as a participle, it can mean madman, fanatic</i> | 3 <sup>rd</sup> person masculine singular, Pual imperfect | Strong's #7696<br>BDB #993 |
| The root of this word means <i>to be vigorous, to be brave, to be fierce</i> ; however, the primary understanding appears to be that of any impetuous excitement.   |  |   |                            |
| shâga' (שגא')<br>[pronounced shaw-<br>GAHĠ]   | <i>to be mad, to be a madman</i>   | Hithpael participle                                       | Strong's #7696<br>BDB #993 |
| 98. <b>Masculine_noun:</b> shiggâ'ôwn (שגג'ון) [pronounced shig-gaw-ĠYONE], which means <i>a wild and helpless panic</i> and is found in Deut. 28:28 Zech. 12:4 2Kings 9:20 (an adverb?)* Strong's #7697 BDB #993. Deut. 28:28 Zech. 12:4   |  |   |                            |
| 99. <b>Feminine_noun:</b> sheger (שגרה) [pronounced SHEH-gehr], which means <i>offspring, young [of beasts]</i> . From an unused verb which appears to mean <i>eject</i> . Strong's #7698 BDB #993. Exodus 13:12  |  |   |                            |
| sheger (שגרה)<br>[pronounced SHEH-<br>gehr]   | <i>offspring, young [of beasts]</i>  | feminine singular noun                                    | Strong's #7698<br>BDB #993 |
| 100. <b>Masculine_noun:</b> shêd (שד) [pronounced shayd], which means <i>demons, destroyers</i> . The word for <i>demons</i> here is a borrowed word and found only here and in Psalm 106:37, where this word is closely aligned with child sacrifice. Although BDB calls it possibly a <i>protective spirit</i> , Barnes gives a better concept of the meaning of this word: <i>The application of the word to the false gods points to the trait so deeply graven in all heathen worship, that of regarding the deities as malignant, and needing to be propitiated by human sufferings...render [this word] destroyers.</i> <sup>153</sup> Strong's #7700 BDB #993. Deut. 32:17 Psalm 106:37   |  |   |                            |
| shêd (שד) [pronounced<br>shayd]   | <i>demons, destroyers</i>  | masculine plural noun<br>with the definite article        | Strong's #7700<br>BDB #993 |
| 101. <b>Verb:</b> The subject of the verb is the word <i>tents</i> , a metonym [pronounced MET-ə-nim] for one's family and possessions. This is followed by the lamed preposition and the Qal active participle of shâdad (שדד) [pronounced shaw-DAHD], which means <i>to deal violently with, to despoil, to devastate, to ruin</i> ; as a participle, it refers to one who would commit these acts. A one word rendering of this would not be inclusive enough—this could be <i>a thug, a revolutionary, a criminal, a mugger, a thief</i> . This is someone whose own personal wants or desires, whose political ideology, far outweighs, in his own mind, the sanctity of your home and family. This is the person that if you have a car, a stash of several thousand dollars, or even a \$10 that he wants, then he will trade your life, security and home for that which he wants. If it makes some kind of a political statement, then he will trade your life to make that statement. Strong's #7703 BDB #994. Ruth (1:20) Job 12:6 |  |   |                            |
| 102. <b>Verb:</b> shâdad (שדד) [pronounced shaw-DAHD], which means <i>to be strong, to be powerful; to oppress, to destroy, to lay waste, to deal violently with, to ruin, to despoil, to devastate</i> . Strong's #7703 BDB #994. Judges 5:27 Job 15:21  |  |   |                            |
| shâdad (שדד)<br>[pronounced shaw-<br>DAHD]  | <i>to be strong, to be powerful; to oppress, to destroy, to lay waste, to deal violently with, to ruin, to despoil, to devastate</i>       | 3 <sup>rd</sup> person masculine singular, Qal imperfect  | Strong's #7703<br>BDB #994 |

<sup>153</sup> Barnes' Notes, Vol. II, p. 335.

|  |   |  |                            |
|--|---|--|----------------------------|
| shâdad (שׂדָד)<br>[pronounced shaw-DAHD] | devastator, destroyer,<br>devastated, destroyed, laid<br>waste to                         | Qal passive participle   | Strong's #7703<br>BDB #994 |
| shâdad (שׂדָד)<br>[pronounced shaw-DAHD] | to be destroyed, to be laid waste<br>to, to be devastated                                 | 3 <sup>rd</sup> person masculine<br>singular, Niphal<br>imperfect      | Strong's #7703<br>BDB #994 |
| shâdad (שׂדָד)<br>[pronounced shaw-DAHD] | to destroy, to lay waste, to deal<br>violently with, to ruin, to despoil,<br>to devastate | 3 <sup>rd</sup> person masculine<br>singular, Piel/Poel<br>imperfect   | Strong's #7703<br>BDB #994 |
| shâdad (שׂדָד)<br>[pronounced shaw-DAHD] | to be destroyed, to be laid waste<br>to, to be devastated                                 | 3 <sup>rd</sup> person masculine<br>singular, Pual/Hophal<br>imperfect | Strong's #7703<br>BDB #994 |

103. **Masculine\_noun:** shôd (שׂוֹד or שׂוֹד) [pronounced shohd], which means *havoc, (domestic) violence, devastation, ruin, national disaster [unrest]; intense unrest [street rioting, looting]; general lawlessness; oppression; desolation, destruction*. Strong's #7701 BDB #994. Psalm 12:5 Job 5:21

|   |  |                                 |                            |
|---|--|---------------------------------|----------------------------|
| shôd (שׂוֹד or שׂוֹד)<br>[pronounced showd] | havoc, (domestic) violence,<br>devastation, ruin, national<br>disaster [unrest]; intense unrest<br>[street rioting, looting]; general<br>lawlessness; oppression;<br>desolation, destruction | masculine singular<br>construct | Strong's #7701<br>BDB #994 |
|---|--|---------------------------------|----------------------------|

My feeling is that this would refer to intense national unrest, such as street rioting and looting, and general lawlessness. This works well with Isa. 51:19 Ezek. 45:9 Joel 1:15 Habak. 1:3, and less well with Psalm 12:5 Prov. 24:2. To grasp why it works with one and not another, civil unrest and strife was not as often the cause in the old world for rioting, looting and rape. These things usually accompanied attacks from without.

The homonym means *breast, bosom, teat*. Strong's #7699 BDB #993 & #994.

104. **Verb:** which means *to moisten, to breast [feed?]*. Strong's #none BDB #994.

105. **Masculine\_noun:** shad (שֹׁד) [pronounced shahd], which means *breast*. Strong's #7699 BDB #993 & #994. Gen. 49:25 Ruth (1:20) Job 3:12 (12:6)

|  |                              |                                 |                                   |
|--|------------------------------|---------------------------------|-----------------------------------|
| shôd (שׂוֹד or שׂוֹד)<br>[pronounced showd]        | female breast, bosom, teat   | masculine singular<br>construct | Strong's #7699<br>BDB #993 & #994 |
| shâdayim (שִׁדַּיִם)<br>[pronounced shaw-dah-YIHM] | female breasts, bosom, teats | masculine dual noun             | Strong's #7699<br>BDB #993 & #994 |

The homonym for this word means *havoc, destruction, ruin; lawlessness, oppression; desolation*. Strong's #7701 BDB #994.

106. **Masculine\_proper\_noun:** which is transliterated *Shidah*. It means *Flame?* Strong's #7707 BDB #994.

107. **Feminine\_noun:** shiddâh (שִׁדְּחָה) [pronounced shihd-DAW], which means *wife; mistress of the house; harem; a musical instrument [generally speaking?];* and many suggest that the meaning is unknown. Strong's #7705 BDB #994. Eccles. 2:8

|   |  |                        |                            |
|---|--|------------------------|----------------------------|
| shiddâh (שִׁדְּחָה)<br>[pronounced shihd-DAW] | wife; mistress of the house;<br>harem; a musical instrument<br>[generally speaking?]; and many<br>suggest that the meaning is<br>unknown | feminine singular noun | Strong's #7705<br>BDB #994 |
|---|--|------------------------|----------------------------|

|   |   |                      |                            |
|---|---|----------------------|----------------------------|
| shiddôwth (שִׁדְּוֹת)<br>[pronounced <i>shihd-DOHTH</i> ] | wives; mistresses of the house; harem; musical instruments [in general]; and many suggest that the meaning is unknown | feminine plural noun | Strong's #7705<br>BDB #994 |
|---|---|----------------------|----------------------------|

108. **Masculine\_noun:** Shadday (שִׁדְּי) [pronounced *shahd-DAH-ee*], which means *the many-breasted one*; and is generally translated *Almighty, the Almighty One*. There is reason to believe that this means *the many-breasted one* as the word for *breast* in the Hebrew is *shad* (שֶׁד) [pronounced *shahd*] (Strong's #7699 BDB #994) and there are two or three other words in the Hebrew related to *breast* which have the same root. What is involved here is provision, ability to provide, care and love. However, let me also point out that the word for *to do violence to* is *shâdad* (שִׁדַּד) [pronounced *shah-DAHD*] (Strong's #7703 BDB #994). Therefore, we have the inference of dealing violently; and this would make sense. A mother will provide and protect her own, to the point of committing serious violence, if necessary. God does the same. For those who constantly reject him, for those who put their hands on His people—those are on the receiving end of His violence. This is a most marvelous name for God, revealing two important, yet superficially contradictory, characteristics. Interestingly enough, this name for God occurs 31 times in the book of Job and only 17 more times throughout the rest of Scripture (beginning in Gen. 17:1). Strong's #7706 BDB #994. The Doctrine of the Old Testament Names for God Gen. 17:1 28:3 35:11 43:14 48:3 49:25 Exodus 6:3 Ruth 1:20 Job 5:17 15:25 21:15 Psalm 68:14

|  |  |                         |                            |
|--|--|-------------------------|----------------------------|
| Shadday (שִׁדְּי)<br>[pronounced <i>shahd-DAH-ee</i> ] | <i>the many-breasted one</i> ; and is generally translated <i>Almighty, the Almighty One</i>                   | proper noun             | Strong's #7706<br>BDB #994 |
| ʾĒl (אֵל) [pronounced <i>ALE</i> ]                     | <i>God, god, mighty one, strong, hero</i> ; transliterated <i>El</i>   | masculine singular noun | Strong's #410<br>BDB #42   |
| Shadday (שִׁדְּי)<br>[pronounced <i>shahd-DAH-ee</i> ] | <i>the many-breasted one</i> ; and is generally translated <i>Almighty, the Almighty One; Omnipotent [One]</i> | proper noun             | Strong's #7706<br>BDB #994 |

Together, these two nouns are often transliterated *ʾEl Shaddai*.

The NET Bible: *The name אֵל שִׁדְּי (ʾel shadday, “El Shaddai”) has often been translated “God Almighty,” primarily because Jerome translated it omnipotens (“all powerful”) in the Latin Vulgate. There has been much debate over the meaning of the name. For discussion see W. F. Albright, “The Names Shaddai and Abram,” JBL 54 (1935): 173-210; R. Gordis, “The Biblical Root sdy-sd,” JTS 41 (1940): 34-43; and especially T. N. D. Mettinger, In Search of God, 69-72. Shaddai/El Shaddai is the sovereign king of the world who grants, blesses, and judges. In the Book of Genesis he blesses the patriarchs with fertility and promises numerous descendants. Outside Genesis he both blesses/protects and takes away life/happiness. The patriarchs knew God primarily as El Shaddai (Exod 6:3). While the origin and meaning of this name are uncertain (see discussion below) its significance is clear. The name is used in contexts where God appears as the source of fertility and life.*

The NET Bible continues: *In Gen 17:1-8 he appeared to Abram, introduced himself as El Shaddai, and announced his intention to make the patriarch fruitful. In the role of El Shaddai God repeated these words (now elevated to the status of a decree) to Jacob (35:11). Earlier Isaac had pronounced a blessing on Jacob in which he asked El Shaddai to make Jacob fruitful (28:3). Jacob later prayed that his sons would be treated with mercy when they returned to Egypt with Benjamin (43:14). The fertility theme is not as apparent here, though one must remember that Jacob viewed Benjamin as the sole remaining son of the favored and once-barren Rachel (see 29:31; 30:22-24; 35:16-18). It is quite natural that he would appeal to El Shaddai to preserve Benjamin's life, for it was El Shaddai's miraculous power which made it possible for Rachel to give him sons in the first place.*

The NET Bible continues: *In 48:3 Jacob, prior to blessing Joseph's sons, told him how El Shaddai appeared to him at Bethel (see Gen 28) and promised to make him fruitful. When blessing Joseph on his deathbed Jacob referred to Shaddai (we should probably read "El Shaddai," along with a few Hebrew mss, the Samaritan Pentateuch, the LXX, and Syriac) as the one who provides abundant blessings, including "blessings of the breast and womb" (49:25). (The direct association of the name with "breasts" suggests the name might mean "the one of the breast" [i.e., the one who gives fertility], but the juxtaposition is probably better explained as wordplay. Note the wordplay involving the name and the root שָׁדַד, shadad, "destroy"] in Isa 13:6 and in Joel 1:15.).*

The NET Bible continues: *Outside Genesis the name Shaddai (minus the element "El" ["God"]) is normally used when God is viewed as the sovereign king who blesses/protects or curses/brings judgment. The name appears in the introduction to two of Balaam's oracles (Num 24:4, 16) of blessing upon Israel. Naomi employs the name when accusing the Lord of treating her bitterly by taking the lives of her husband and sons (Ruth 1:20-21). In Ps 68:14; Isa 13:6; and Joel 1:15 Shaddai judges his enemies through warfare, while Ps 91:1 depicts him as the protector of his people. (In Ezek 1:24 and 10:5 the sound of the cherubs' wings is compared to Shaddai's powerful voice. The reference may be to the mighty divine warrior's battle cry which accompanies his angry judgment.).*

The NET Bible concludes: *Finally, the name occurs 31 times in the Book of Job. Job and his "friends" assume that Shaddai is the sovereign king of the world (11:7; 37:23a) who is the source of life (33:4b) and is responsible for maintaining justice (8:3; 34:10-12; 37:23b). He provides abundant blessings, including children (22:17-18; 29:4-6), but he can also discipline, punish, and destroy (5:17; 6:4; 21:20; 23:16). It is not surprising to see the name so often in this book, where the theme of God's justice is primary and even called into question (24:1; 27:2). The most likely proposal is that the name means "God, the one of the mountain" (an Akkadian cognate means "mountain," to which the Hebrew שָׁדַד, shad, "breast" is probably related). For a discussion of proposed derivations see T. N. D. Mettinger, *In Search of God*, 70-71. The name may originally have depicted God as the sovereign judge who, in Canaanite style, ruled from a sacred mountain. Isa 14:13 and Ezek 28:14, 16 associate such a mountain with God, while Ps 48:2 refers to Zion as "Zaphon," the Canaanite Olympus from which the high god El ruled. (In Isa 14 the Canaanite god El may be in view. Note that Isaiah pictures pagan kings as taunting the king of Babylon, suggesting that pagan mythology may provide the background for the language and imagery.).<sup>154</sup>*

109. **Feminine\_noun:** which means *field*. Plural only. Strong's #7709 BDB #995.

110. **Verb:** shâdaph (שָׁדַף) [pronounced *shaw-DAHf*], which means *to scorch, to blight*. Strong's #7710 BDB #995. Gen. 41:6

|  |                             |  |                            |
|--|-----------------------------|--|----------------------------|
| shâdaph (שָׁדַף)<br>[pronounced <i>shaw-DAHf</i> ] | <i>to scorch, to blight</i> | 3 <sup>rd</sup> person masculine singular, Qal imperfect | Strong's #7710<br>BDB #995 |
| shâdaph (שָׁדַף)<br>[pronounced <i>shaw-DAHf</i> ] | <i>scorched, blighted</i>   | feminine plural, Qal passive participle                  | Strong's #7710<br>BDB #995 |

111. **Feminine\_noun:** shêdêphâh (שֶׁדֶפְהָה) [pronounced *shehd-ay-FAW*], which means *blighted thing, blasted thing*. Strong's #7711 BDB #995.

|   |                                      |                        |                            |
|---|--------------------------------------|------------------------|----------------------------|
| shêdêphâh (שֶׁדֶפְהָה)<br>[pronounced <i>shehd-ay-FAW</i> ] | <i>blighted thing, blasted thing</i> | feminine singular noun | Strong's #7711<br>BDB #995 |
|---|--------------------------------------|------------------------|----------------------------|

112. **Masculine\_noun:** shiddâphôwn (שִׁדְדָּפוֹן) [pronounced *shihd-daw-FOHN*], which means *a blight [of crops]; blasted (by the hot, east wind)*. Strong's #7711 BDB #995. 1Kings 8:37

<sup>154</sup> From <https://bible.org/netbible/index.htm?gen44.htm> (footnote); accessed January 17, 2017.



|  |   |   |                            |
|--|---|---|----------------------------|
| shiddâphôwn (שִׁדְּפוֹן)<br>[pronounced <i>shied-daw-FOHN</i> ]  | <i>a blight [of crops]; blasted (by the hot, east wind)</i>   | masculine singular noun                                       | Strong's #7711<br>BDB #995 |
| 113. <b>Masculine_noun:</b> shishshâh (שִׁשְׁשָׁה) [pronounced <i>shish-SHAW</i> ], which means <i>six</i> . Masculine and feminine forms. Strong's #8337 BDB #995. Gen. 7:6 8:13 16:16 30:20 31:41 46:18, 26 Exodus 12:37 14:6 16:26 20:9 21:2 23:10 24:16 25:32 26:22 31:15 Deut. 5:13 16:8 Judges 3:31 1Sam. 13:5, 15 14:2 17:4, 7 23:13 27:2 30:9 2Sam. 2:11 15:18 21:20 1Kings 6:6 1Chron. 12:24 Prov. 6:16   |   |   |                            |
| shêsh (שֵׁשׁ) [pronounced <i>shaysh</i> ]  | <i>six</i>  | masculine form of numeral                                     | Strong's #8337<br>BDB #995 |
| shishshâh (שִׁשְׁשָׁה)<br>[pronounced <i>shish-SHAW</i> ]  | <i>six</i>  | feminine form of numeral                                      | Strong's #8337<br>BDB #995 |
| 114. <b>Masculine/feminine_numeral_ordinal:</b> shishshîy (שִׁשְׁשִׁי) [pronounced <i>shishsh-SHEE</i> ], which means <i>sixth</i> . Strong's #8345 BDB #995. Gen. 1:31 30:19 Exodus 16:5 2Sam. 3:5 1Chron. 12:10  |   |   |                            |
| shishshîy (שִׁשְׁשִׁי)<br>[pronounced <i>shish-SHEE</i> ]  | <i>sixth</i>  | masculine singular numeral ordinal; with the definite article | Strong's #8345<br>BDB #995 |
| shishshîyth (שִׁשְׁשִׁית)<br>[pronounced <i>shish-SHEETH</i> ]   | <i>sixth</i>  | feminine singular numeral ordinal; with the definite article  | Strong's #8345<br>BDB #995 |
| 115. <b>Indeclinable_noun:</b> shishshîym (שִׁשְׁשִׁים) [pronounced <i>shish-SHEEM</i> ], which means <i>sixty</i> . Strong's #8346 BDB #995. Gen. 5:15 25:26 46:26 Deut. 3:4 2Sam. 2:31 1Kings 4:13 6:2 1Chron. 16:38   |   |   |                            |
| shishshîym (שִׁשְׁשִׁים)<br>[pronounced <i>shish-SHEEM</i> ]   | <i>sixty</i>  | indeclinable plural noun                                      | Strong's #8346<br>BDB #995 |
| 116. <b>Piel_verb:</b> which means <i>to give a sixth part of</i> . Strong's #8341 BDB #995.   |   |   |                            |
| 117. <b>Masculine_noun:</b> shôham (שֹׁהַם) [pronounced <i>SHOW-hahm</i> ], which means <i>a precious stone, a gem [probably onyx, sardonyx, chrysoprasus, beryl, malachite]</i> . Identification is dubious. Strong's #7718 BDB #995. Gen. 2:12 Exodus 25:7 28:9, 20  |   |   |                            |
| shôham (שֹׁהַם)<br>[pronounced <i>SHOW-hahm</i> ]  | <i>a precious stone, a gem [probably onyx, sardonyx, chrysoprasus, beryl, malachite]</i>  | masculine singular noun                                       | Strong's #7718<br>BDB #995 |
| 118. <b>Masculine_proper_noun:</b> Levite. 1Chron. 24:27.* Strong's #7719 BDB #996.  |   |   |                            |
| 119. <b>Masculine_proper_noun:</b> Sh <sup>ê</sup> vâ' (שֵׁוְעָ) [pronounced <i>sehv-AW</i> ], which means <i>Jehovah contends; false; transliterated Sheva</i> . Calebite. Strong's #7724 BDB #996. 2Sam. 20:25   |   |   |                            |
| Sh <sup>ê</sup> vâ' (שֵׁוְעָ) [pronounced <i>sehv-AW</i> ]   | <i>Jehovah contends; false; transliterated Sheva</i>  | masculine singular proper noun                                | Strong's #7724<br>BDB #996 |
| 120. <b>Masculine_noun:</b> shâv <sup>ê</sup> (שָׂוְעָ) [pronounced <i>shawv<sup>ê</sup></i> ], which means <i>wickedness, iniquity; destruction, calamity; falsehood, a lie, false report; vanity, emptiness, unsubstantial, worthlessness</i> . It does not mean <i>false</i> . It means <i>vain, empty, worthless</i> . See Gesenius for additional meanings and more stuff, if necessary. It is that which furnishes no support, that which cannot uphold or sustain, and will give away when any trust is placed in it. I may want to examine this word in detail. Strong's #7723 BDB #996. Exodus 20:7 23:1 Deut. 5:11, 20 Job 11:11 15:31 Psalm 24:4 41:6 89:47 |   |   |                            |
| shâv <sup>ê</sup> (שָׂוְעָ) [pronounced <i>shawv</i> ]   | <i>wickedness, iniquity; destruction, calamity; falsehood, a lie, false report; vanity, emptiness, unsubstantial, worthlessness</i> | masculine singular noun with the definite article             | Strong's #7723<br>BDB #996 |

It is that which furnishes no support, that which cannot uphold or sustain, and will give away when any trust is placed in it.

121. **Masculine\_noun:** shôw' (שׁוֹאֵ) [pronounced *show*], which means *destruction, devastation, ruin, ravage, waste*. Psalm 35:17.\* Strong's #7722 BDB #996. Prov.

|  |  |                         |                            |
|--|--|-------------------------|----------------------------|
| shôw' (שׁוֹאֵ) [pronounced <i>show</i> ] | <i>destruction, devastation, ruin, waste</i> | masculine singular noun | Strong's #7722<br>BDB #996 |
|--|--|-------------------------|----------------------------|

122. **Feminine\_noun:** shôw'âh (שׁוֹאֵה) [pronounced *show-AW*], which means *a storm, a tempest; destruction, devastation, ruin, waste; desolation*. Strong's #7722 BDB #996. Psalm 63:9 Prov. 1:27 3:25

|  |  |                        |                            |
|--|--|------------------------|----------------------------|
| shôw'âh (שׁוֹאֵה) [pronounced <i>show-AW</i> ] | <i>a storm, a tempest; destruction, devastation, ruin, waste; desolation</i> | feminine singular noun | Strong's #7722<br>BDB #996 |
|--|--|------------------------|----------------------------|

123. **Feminine\_noun:** m<sup>e</sup>shôw'âh (מְשׁוֹאֵה) [pronounced *m<sup>e</sup>-show-AW*], which means *ruin, desolation*. Job 30:3 38:27 Psalm 73:18 74:3 Zeph. 1:15.\* Strong's assigns it a different number in the plural (**#4876**). BDB claims that there is a slight spelling error (the difference between the plural for this word and the word that we find in this context is a tiny dot inside the shîyn, which doubles the *sh* sound). The corresponding meaning for this word is *deceptions*, which is not apropos for either passage found in the psalms (the two passages in question). Two other explanations: (1) That this was simply the spelling that the word acquired, and that it falls outside the normal Hebrew words for the spelling of the plural. (2) This is a slightly different word, correctly spelled in the psalms, and essentially meaning the same thing (meaning the BDB assigned and then rejected meaning is bogus from the get-go). Strong's #4875 BDB #996. Psalm **73:18**

124. **Feminine\_noun:** *noise*. Strong's #8663 BDB #996.

125. **Verb:** shûwb (שׁוּב) [pronounced *shoo<sup>b</sup>v*]; which means *to return, to turn, to turn back, to reminisce, to restore something, to bring back something, to revive, to recover something, to make restitution*. Primarily we see a man's possession (in this context, his property) returned to him. In fact, the way it reads most of the time is that *he is returned unto his possession*. In the Hiphil stem, it means *to be caused to return, to bring, to be caused to turn back mentally, reminisce, to return something, to restore, to bring back, to regain, to recover, to make restitution, reconsider, think again, or to be caused to return*. Shûwb<sup>b</sup>v (שׁוּבָב) [pronounced *shoo<sup>b</sup>v*] is found over a thousand times in the Old Testament. In the simple Qal stem, it just means *to turn back, to return, to turn around* (Gen. 16:9 Josh. 2:23 Judges 15:19); or, *to turn back mentally, reminisce* (Num. 11:4); however, in the Hiphil (the causative) stem, it can mean *to be caused to return* (2Sam. 19:11 2Chron. 6:25), *to bring* (Gen. 14:16 28:15), *to be caused to turn back mentally, reminisce* (Deut. 30:1) *to return something, to restore, to bring back, to regain, to recover, to make restitution* (Neh. 5:11 Prov. 24:12 Lam. 3:64), *reconsider, think again* (Job 6:29), or *to be caused to return* (Psalm 78:38). The Polel appears to be another construction of the Piel (or intensive) stem. In the participle, this means *the one restoring, the one reviving*. Strong's #7725 BDB #996. The Doctrine of Fasting (Isa. 58:12) Gen. 3:19 8:2 14:7, 16 15:15 16:9 18:10 20:7 21:32 22:5 24:5, 6 26:18 27:44 28:15, 21 29:3 30:31 31:3, 13, 55 32:6, 9 33:16 37:22, 29 38:22 40:13 41:13 42:24, 28 43:2, 10, 12, 13, 18 44:8, 13, 25 48:21 50:5, 14 Exodus 4:7, 19 5:22 13:17 14:2 15:19 19:8 21:34 22:26 23:4 24:14 32:12, 27, 31 33:11 Lev. 25:intro Num. 4:7 11:4 Deut. 1:22, 45 3:20 4:30, 39 5:30 17:16 20:5 22:1 28:68 30:1–3 32:41 10:8 Joshua 2:19 5:2 10:38 14:7 19:12 22:16 23:12 Judges 2:19 5:29 6:18 9:56 11:9, 13, 35 15:19 Ruth 4:15 1Sam. 1:19 3:5 5:3 6:3, 21 7:3, 14 12:3 17:15, 30 18:6 23:23 24:1 25:12, 21 26:21, 23 27:9 29:4 30:12, 19 2Sam. 1:1 3:11, 16 12:23 14:13, 21 15:8, 19, 20, 25, 27 16:3 17:3, 20 18:16 19:9, 14, 15 20:22 22:21, 38 23:10 24:13 1Kings 2:16, 33 8:33, 34 9:6 Job 1:21 6:29 7:7 9:12, 18 10:16 11:10 13:22 14:13 15:13, 22 17:10 20:2, 10, 18 Psalm 7:7 19:7 23:3, 6 44:10 51:12, 13 54:5 56:9 59:6 68:22 78:38 90:2, 13 106:23 132:10 Prov. 1:23 2:19 3:28 Eccles. 1:6, 7

|  |   |  |                            |
|--|---|--|----------------------------|
| shûwb (שׁוּב)<br>[pronounced shoo <sup>b</sup> v]  | to return, to turn, to turn back,<br>to turn away (aside); to<br>reminisce, to restore<br>something, to bring back<br>something, to revive, to<br>recover something, to make<br>restitution   | 3 <sup>rd</sup> person masculine<br>singular, Qal imperfect    | Strong's #7725<br>BDB #996 |
| BDB Qal meanings for this verb: 1a1) to turn back, return; 1a1a) to turn back; 1a1b) to return, come or go back; 1a1c) to return unto, go back, come back; 1a1d) of dying; 1a1e) of human relations (figuratively); 1a1f) of spiritual relations (figuratively); 1a1f1) to turn back (from God), apostatize; 1a1f2) to turn away (of God); 1a1f3) to turn back (to God), repent; 1a1f4) turn back (from evil); 1a1g) of inanimate things; 1a1h) in repetition. |   |  |                            |
| shûwb (שׁוּב)<br>[pronounced shoo <sup>b</sup> v]  | returning, turning [back, away,<br>aside]; reminiscing; restoring<br>something, bringing back<br>something, reviving,<br>recovering something, making<br>restitution  | Qal active participle  | Strong's #7725<br>BDB #996 |
| shûwb (שׁוּב)<br>[pronounced shoo <sup>b</sup> v]  | the returning, the turning, the<br>turning back (away, aside),<br>the reminiscent, the<br>restoration of something, the<br>bringing back something, the<br>revival, the recovering of<br>something, the making of<br>restitution                            | Qal participle with the<br>definite article                    | Strong's #7725<br>BDB #996 |
| shûwb (שׁוּב)<br>[pronounced shoo <sup>b</sup> v]  | those returning, the ones<br>turning [back, away, aside];<br>those reminiscing; those<br>restoring [bringing back]<br>something, the ones reviving,<br>those recovering something,<br>those making restitution  | masculine plural, Qal<br>active participle                     | Strong's #7725<br>BDB #996 |
| shûwb (שׁוּב)<br>[pronounced shoo <sup>b</sup> v]  | return, turn, turn back (away,<br>aside), reminisce, restore<br>something, bring back<br>something, revive, recover<br>something, make restitution  | 2 <sup>nd</sup> person masculine<br>singular, Qal imperative   | Strong's #7725<br>BDB #996 |
| shûwb (שׁוּב)<br>[pronounced shoo <sup>b</sup> v]  | to cause to return, to bring, to<br>be caused to turn back<br>mentally, reminisce, to return<br>something, to restore, to bring<br>back, to send back, to regain,<br>to recover, to make restitution,<br>reconsider, think again, to be<br>caused to return | 3 <sup>rd</sup> person masculine<br>singular, Hiphil imperfect | Strong's #7725<br>BDB #996 |

|   |   |  |                            |
|---|---|--|----------------------------|
| shûwb (בוש)<br>[pronounced shoo <sup>b</sup> v] | causing to return, bringing, being caused to turn back mentally, reminiscing, returning something, restoring, bringing back, sending back, regaining, recovering, making restitution, reconsidering, thinking again, being caused to return | Hiphil participle  | Strong's #7725<br>BDB #996 |
| shûwb (בוש)<br>[pronounced shoo <sup>b</sup> v] | cause to return, bring, be caused to turn back mentally, reminisce, return something, restore, bring back, send back, regain, recover, make restitution, reconsider, think again, be caused to return                                       | 2 <sup>nd</sup> person masculine singular, Hiphil imperative | Strong's #7725<br>BDB #996 |

All of the BDB Hiphil definitions are: *to cause to return, bring back; to bring back, allow to return, put back, draw back, give back, restore, relinquish, give in payment; to bring back, refresh, restore; to bring back, report to, answer; to bring back, make requital, pay (as recompense); to turn back or backward, repel, defeat, repulse, hinder, reject, refuse; to turn away (face), turn toward; to turn against; to bring back to mind; to show a turning away; to reverse, revoke.*

The BDB lists the following definitions: 1d) (Hiphil) *to cause to return, bring back*; 1d1) *to bring back, allow to return, put back, draw back, give back, restore, relinquish, give in payment*; 1d2) *to bring back, refresh, restore*; 1d3) *to bring back, report to, answer*; 1d4) *to bring back, make requital, pay (as recompense)*; 1d5) *to turn back or backward, repel, defeat, repulse, hinder, reject, refuse*; 1d6) *to turn away (face), turn toward*; 1d7) *to turn against*; 1d8) *to bring back to mind*; 1d9) *to show a turning away*; 1d10) *to reverse, revoke.*

|   |  |  |                            |
|---|--|--|----------------------------|
| shûwb (בוש)<br>[pronounced shoo <sup>b</sup> v] | restored   | Pual participle  | Strong's #7725<br>BDB #996 |
| shûwb (בוש)<br>[pronounced shoo <sup>b</sup> v] | to bring back, to convert [to God]; to restore, to refresh; to turn away | 3 <sup>rd</sup> person masculine singular, Polel imperfect | Strong's #7725<br>BDB #996 |

Apparently the Polel as per Owen is equivalent to the Piel of Gesenius (Zodhiates lists this as a Piel imperfect).

|   |  |   |                            |
|---|--|---|----------------------------|
| shûwb (בוש)<br>[pronounced shoo <sup>b</sup> v] | to be brought back; to be restored, to be returned                         | 3 <sup>rd</sup> person masculine singular, Hophal imperfect | Strong's #7725<br>BDB #996 |
| shûwb (בוש)<br>[pronounced shoo <sup>b</sup> v] | that which is brought back; the thing restored, being returned             | Hophal participle with the definite article                 | Strong's #7725<br>BDB #996 |
| shûwb (בוש)<br>[pronounced shoo <sup>b</sup> v] | to be brought back; i.e., rescued, delivered [from power of one's enemies] | 3 <sup>rd</sup> person masculine singular, Pulal imperfect  | Strong's #7725<br>BDB #996 |

### No #997–999

126. **Feminine\_noun:** which means *retirement, withdrawal*. Strong's #7729 BDB #1000.  
 127. **Feminine\_noun:** which means *restoration*. Strong's #7870 BDB #1000.  
 128. **Adjective:** which means *back turning, apostate*. Strong's #7726 BDB #1000.  
 129. **Masculine\_proper\_noun:** Shôwbâb (שׁוֹבָב) [pronounced show-BAW<sup>B</sup>V], which means *rebellious, back turning, recusant, apostate*; transliterated *Shobab*. Strong's #7727 BDB #1000. 2Sam. 5:14

|  |   |  |                                     |
|--|---|--|-------------------------------------|
| Shôwbâb (שׁוּבָב)<br>[pronounced <i>show-BAW<sup>B</sup>V</i> ]  | <i>rebellious, back turning, recusant, apostate; transliterated Shobab</i>  | masculine singular proper noun                           | Strong's #7727<br>BDB #1000         |
| 130. <b>Adjective:</b> which means <i>back turning, apostate</i> . Strong's #7728 BDB #1000.   |   |  |                                     |
| 131. <b>Masculine proper noun:</b> which means ; transliterated . Strong's #3437 BDB #1000.  |   |  |                                     |
| 132. <b>Gentilic adjective:</b> which means ; transliterated . Of foregoing. Strong's #3432 BDB #1000.   |   |  |                                     |
| 133. <b>Masculine proper noun:</b> Yâshâb <sup>ê</sup> âm (יָשָׁבִי) [pronounced <i>yaw-shawb<sup>e</sup>-ĠAWM</i> ], which means <i>the people will return; transliterated Jashobeam</i> . Strong's #3434 BDB #1000. 1Chron. 11:11 12:6   |   |  |                                     |
| Yâshâb <sup>ê</sup> âm (יָשָׁבִי)<br>[pronounced <i>yaw-shawb<sup>e</sup>-ĠAWM</i> ]   | <i>the people will return; transliterated Jashobeam</i>   | masculine singular proper noun                           | Strong's #3434<br>BDB #1000         |
| To account for the o in the transliteration, Seow tells us that, in a closed, unaccented syllable, <i>y</i> is almost always [pronounced] o. <sup>155</sup> My pronunciation is only by way of a guide, to impose consistency upon a language which is not.  |   |  |                                     |
| 134. <b>Masculine proper noun:</b> which means ; transliterated . Strong's #3142 BDB #1000.  |   |  |                                     |
| 135. <b>Feminine noun:</b> meshûbâh (מְשׁוּבָה) [pronounced <i>mehsh-oo-BAW</i> ], which means, <i>defection; turning away, turning back, apostasy, backsliding</i> . Strong's #4878 BDB #1000. Prov. 1:32   |   |  |                                     |
| meshûbâh (מְשׁוּבָה)<br>[pronounced <i>mesh-oo-BAW</i> ]   | <i>defection; turning away, turning back, apostasy, backsliding</i>   | feminine singular noun                                   | Strong's #4878<br>BDB #1000         |
| 136. <b>Feminine noun:</b> t <sup>e</sup> shûwbâh (תְּשׁוּבָה) [pronounced <i>t<sup>e</sup>-shoo<sup>b</sup>-VAW</i> ], which means <i>a return; a replay, an answer</i> . Strong's #8666 BDB #1000. 1Sam. 7:17 2Sam. 11:1 Job 21:34   |   |  |                                     |
| t <sup>e</sup> shûwbâh (תְּשׁוּבָה)<br>[pronounced <i>t<sup>e</sup>-shoo<sup>b</sup>-VAW</i> ]   | <i>a return; a replay, an answer</i>  | feminine singular noun                                   | Strong's #8666<br>BDB #1000         |
| 137. <b>Masculine proper noun:</b> which means <i>a turning back, apostasy?</i> . Strong's #4877 BDB #1000.  |   |  |                                     |
| 138. <b>Feminine noun:</b> which means <i>return, answer</i> . Strong's #8666 BDB #1000.   |   |  |                                     |
| 139. <b>Masculine proper noun:</b> Shôwbâk (שׁוּבָךְ) [pronounced <i>show-BAWK</i> ], which means <i>your bonds, your chains; expansion; transliterated Shobach</i> . Strong's #7731 & #7780 BDB #1000. 2Sam. 10:16  |   |  |                                     |
| Shôwbâk (שׁוּבָךְ)<br>[pronounced <i>show-BAWK</i> ]   | <i>your bonds, your chains; expansion; transliterated Shobach</i>   | masculine singular proper noun                           | Strong's #7731 & #7780<br>BDB #1000 |
| Strong's #7780 is an alternate spelling. There is little agreement on the meaning of Shobach's name; most sources do not reference a meaning.  |   |  |                                     |
| 140. <b>Feminine noun:</b> which means <i>an error</i> . It is only found in this passage and there are a couple of similar words which mean <i>apostate, turning back</i> (see Strong's #7728, 4878). This along with the rendering in the Septuagint is how we determine the meaning of this word. Strong's #4879 BDB #1000. Job 9:4 |   |  |                                     |
| 141. <b>Verb1:</b> shâvâh (שָׁוָה) [pronounced <i>shaw-VAW</i> ], which means <i>to be even, to be smooth, to agree with, to be like, to resemble</i> . BDB only. Strong's #7737 BDB #1000. 2Sam. 22:33 Prov. 3:15 8:11  |   |  |                                     |
| shâvâh (שָׁוָה)<br>[pronounced <i>shaw-VAW</i> ]   | <i>to be even, to be smooth; to be equal (equivalent) to, to be compared to; to agree with, to be suitable; to be like, to resemble</i> | 3 <sup>rd</sup> person masculine singular, Qal imperfect | Strong's #7737<br>BDB #1000         |

<sup>155</sup> Choon-Leong Seow, *A Grammar for Biblical Hebrew (Revised Edition)*; Abingdon Press, Nashville; ©1995, p. 12.

|  |  |  |                             |
|--|--|--|-----------------------------|
| shâvâh (שָׁוָה)<br>[pronounced shaw-VAW] | <i>being equivalent to</i>                                       | Qal active participle  | Strong's #7737<br>BDB #1000 |
| shâvâh (שָׁוָה)<br>[pronounced shaw-VAW] | <i>to level, to smooth; to still</i>                             | 3 <sup>rd</sup> person masculine<br>singular, Piel imperfect     | Strong's #7737<br>BDB #1000 |
| shâvâh (שָׁוָה)<br>[pronounced shaw-VAW] | <i>making level, making smooth;<br/>making [or, being] still</i> | Piel participle  | Strong's #7737<br>BDB #1000 |
| shâvâh (שָׁוָה)<br>[pronounced shaw-VAW] | <i>to make like</i>  | 3 <sup>rd</sup> person masculine<br>singular, Hiphil imperfect   | Strong's #7737<br>BDB #1000 |
| shâvâh (שָׁוָה)<br>[pronounced shaw-VAW] | <i>to be like</i>  | 3 <sup>rd</sup> person masculine<br>singular, Nithpaël imperfect | Strong's #7737<br>BDB #1000 |

Have I ever seen a Nithpaël before?

142. **Masculine\_noun:** which means *level plain*. Strong's #7741 BDB #1001. Gen. 14:5

|   |   |                                  |                             |
|---|---|----------------------------------|-----------------------------|
| Shâvêh (שָׁוֶה)<br>[pronounced shaw-VAY]                          | <i>level plain; transliterated Shaveh</i>   | proper singular<br>noun/location | Strong's #7740<br>BDB #1001 |
| Qir'yâthayim (קִרְיַתַּיִם)<br>[pronounced kir-yaw-<br>THAHN-yim] | <i>2 cities, two towns; transliterated<br/>Kirjathajim, Kirjathayim,<br/>Kiriathaim</i> | feminine dual noun               | Strong's #7151<br>BDB #900  |

Together, these make up the dual cities *Shaveh Kiriathaim*. Together, they mean *plain of the two cities; plain of the double cities*. Strong's #7741 BDB #1001.

143. **Proper\_noun/location:** Shâvêh (שָׁוֶה) [pronounced shaw-VAY], which means *level plain; transliterated Shaveh*. Strong's #7740 BDB #1001. Gen. 14:17\*

|   |  |                                   |                             |
|---|--|-----------------------------------|-----------------------------|
| Shâvêh (שָׁוֶה)<br>[pronounced shaw-VAY]      | <i>level plain; transliterated Shaveh</i>  | proper singular<br>noun/location  | Strong's #7740<br>BDB #1001 |
| Yish'vâh (יִשְׁוָה)<br>[pronounced yihsh-VAW] | <i>he will resemble; he will level;<br/>transliterated Ishuai, Isuah;<br/>Jishvah, Ishvah, Isvah</i> | masculine singular<br>proper noun | Strong's #3438<br>BDB #1001 |

145. **Masculine\_proper\_noun:** Yish'vîy (יִשְׁוִי) [pronounced yish'-VEE], which means *he resembles me; level;* which is transliterated *Jishvi, Ishvi, Ishui, Ishuai, Isui, Jesui*. Ishvi is the same as Ishbosheth (2Sam. 2:8) and Eshbaal (1Chron. 8:33). Strong's #3440 BDB #1001. Gen. 46:17 1Sam. 14:49

|   |   |                       |                             |
|---|---|-----------------------|-----------------------------|
| Yish'vîy (יִשְׁוִי)<br>[pronounced yish'-VEE] | <i>he resembles me; level;<br/>transliterated Jishvi, Ishvi,<br/>Ishui, Ishuai, Isui, Jesui</i> | masculine proper noun | Strong's #3440<br>BDB #1001 |
|---|---|-----------------------|-----------------------------|

146. **Gentilic\_adjective:** which means , transliterated . Of foregoing. Strong's #3441 BDB #1001.

147. **Verb2:** shâvâh (שָׁוָה) [pronounced shaw-VAW], which means *to set, to place*. BDB meanings only. Strong's #7737 BDB #1001. 2Sam. 22:33 Psalm 89:19

|  |                         |   |                             |
|--|-------------------------|---|-----------------------------|
| shâvâh (שָׁוָה)<br>[pronounced shaw-VAW] | <i>to set, to place</i> | 3 <sup>rd</sup> person masculine<br>singular, Qal imperfect | Strong's #7737<br>BDB #1001 |
| shâvâh (שָׁוָה)<br>[pronounced shaw-VAW] | <i>setting</i>          | Qal active participle                                       | Strong's #7737<br>BDB #1001 |

|  |                           |  |                             |
|--|---------------------------|--|-----------------------------|
| shâvâh (שָׂוָה)<br>[pronounced shaw-VAW] | to set, to place, to make | 3 <sup>rd</sup> person masculine<br>singular, Piel imperfect | Strong's #7737<br>BDB #1001 |
|--|---------------------------|--|-----------------------------|

|  |                          |                 |                             |
|--|--------------------------|-----------------|-----------------------------|
| shâvâh (שָׂוָה)<br>[pronounced shaw-VAW] | setting, placing, making | Piel participle | Strong's #7737<br>BDB #1001 |
|--|--------------------------|-----------------|-----------------------------|

148. **Verb:** shûwach (שׁוּחַ) [pronounced shoo-AHKH], which means *to sink down; to be bowed down, to be humble*. Strong's #7743 BDB #1001. Psalm 44:25 Prov. 2:18

|  |  |  |                             |
|--|--|--|-----------------------------|
| shûwach (שׁוּחַ)<br>[pronounced shoo-AHKH] | to sink down, to subside;<br>metaphorically: to be bowed<br>down, to be humble | 3 <sup>rd</sup> person feminine<br>singular, Qal imperfect | Strong's #7743<br>BDB #1001 |
|--|--|--|-----------------------------|

|  |                                |   |                             |
|--|--------------------------------|---|-----------------------------|
| shûwach (שׁוּחַ)<br>[pronounced shoo-AHKH] | to be bowed down, to be humble | 3 <sup>rd</sup> person feminine<br>singular, Hiphil imperfect | Strong's #7743<br>BDB #1001 |
|--|--------------------------------|---|-----------------------------|

149. **Feminine\_noun:** which means *pit*. Strong's #7745 BDB #1001.

150. **Feminine\_noun:** shîychâh (שִׁיחָה) [pronounced shee-KHAW], which means *pit*. Strong's #7882 BDB #1001. Psalm 57:6

|  |            |                        |                             |
|--|------------|------------------------|-----------------------------|
| shîychâh (שִׁיחָה)<br>[pronounced shee-KHAW] | <i>pit</i> | feminine singular noun | Strong's #7882<br>BDB #1001 |
|--|------------|------------------------|-----------------------------|

151. **Feminine\_noun:** shachath (שַׁחַת) [pronounced SHAH-kahth], which means *pit; corruption, grave; death*. It is rendered *pit, corruption* and *grave* in the KJV. This word literally means *pit* (it is used of the pit or the snare designed to capture animals—Psalm 7:15 9:15). It is used for a cistern, in which there is mud (Job 9:31), for an underground prison (Isa. 51:14); for *graves* or *sepulcher's* (Job 17:14 33:18, 30 Psalm 30:10); and it is used in the sense of *going down to the grave* (Job 33:24 Psalm 55:24). The Greek word used to translate this in Job 17:14 is *death*. Gesenius, apparently, said that this word did not have the connotation of *corruption*; however, Luke, under the guidance of the Holy Spirit, gives this word the sense of meaning *corruption* (Acts 2:27 13:35). For this reason, perhaps, Barnes, Schultens and Rosenmüller take it in the sense of *corruption, putrefaction*. Strong's #7845 BDB #1001. The Doctrine of **Sheol** Job 9:31 17:14 Psalm 7:15 55:23 103:4

|  |  |                        |                             |
|--|--|------------------------|-----------------------------|
| shachath (שַׁחַת)<br>[pronounced SHAH-kahth] | <i>pit, cistern; underground<br/>prison; sepulcher, grave;<br/>corruption, destruction; grave;<br/>death</i> | feminine singular noun | Strong's #7845<br>BDB #1001 |
|--|--|------------------------|-----------------------------|

In the ancient world, *the pit* simply referred to either a hole dug in the ground designed to capture animals (Psalm 7:15 9:15); a cistern [which could be filled with mud] (Job 9:31); an underground prison (Isa. 51:14); or to a sepulcher or grave (Job 33:24 Psalm 55:24). By the time of the New Testament, it came to mean *corruption* and was so translated from the Hebrew into the Greek.

152. **Proper\_masculine\_noun:** Shûwach (שׁוּחַ) [pronounced SHOO-ahkh], which means *wealth; pit, ditch*; transliterated *Shuah, Shuach*. The term Shuite is found only in Job 2:11 8:1 18:1 25:1 42:9 and it is spelled in two different ways. It is the adjective genitive of shûwach (שׁוּחַ) [pronounced SHOO-ahk] and this was the name of a son of Abraham and Keturah, whom Abraham married after the death of Sarah. Strong's #7744 BDB #1001. Gen. 25:2 Job 2:11b

|  |   |                                   |                             |
|--|---|-----------------------------------|-----------------------------|
| Shûwach (שׁוּחַ)<br>[pronounced SHOO-ahkh] | <i>wealth; pit, ditch; transliterated<br/>Shuah, Shuach</i> | proper masculine<br>singular noun | Strong's #7744<br>BDB #1001 |
|--|---|-----------------------------------|-----------------------------|

153. **Masculine\_proper\_noun:** which means ; transliterated . Strong's #7746 BDB #1001.

154. **Gentilic\_adjective:** Shûwachîy (שׁוּחִי) [pronounced shoo-KHEE], which means *wealth; a descendant of Shuach*; transliterated *Shuhite*. Strong's #7747 BDB #1001. Job 2:11

|   |   |   |                          |
|---|---|---|--------------------------|
| Shûwchîy (שׁוּחִי) [pronounced <i>shoo-KHEE</i> ] | <i>wealth</i> ; a descendant of Shuach; transliterated <i>Shuhite</i> | gentilic singular adjective with the definite article | Strong's #7747 BDB #1001 |
|---|---|---|--------------------------|

155. **Masculine\_proper\_noun:** which means ; transliterated . Strong's #7748 BDB #1001.

156. **Gentilic\_adjective:** which means , transliterated . Of foregoing. Strong's #7749 BDB #1001.

157. **Verb:** shûwt (שׁוּט) [pronounced *shoof*], which means *to go, to rove about, to quickly go to and fro*. Strong's #7751 BDB #1001. 2Sam. 24:2, 8 Job 1:7b

|  |  |  |                          |
|--|--|--|--------------------------|
| shûwt (שׁוּט) [pronounced <i>shoof</i> ] | <i>to go, to rove about, to quickly go to and fro, to run quickly, to run about, to run to and fro</i> | 3 <sup>rd</sup> person masculine singular, Qal imperfect | Strong's #7751 BDB #1001 |
|--|--|--|--------------------------|

Dr. Good writes, *the word imports, not so much the act of going forwards and backward, as of making a circuit of circumference; of going round about.*<sup>156</sup> Two things are implied by this verb: alacrity and circuit; that is, a circuit is kept to and it is done quickly.

|  |  |   |                          |
|--|--|---|--------------------------|
| shûwt (שׁוּט) [pronounced <i>shoof</i> ] | <i>go, rove about, quickly go to and fro, run quickly, run about, run to and fro</i> | 2 <sup>nd</sup> person masculine singular, Qal imperative | Strong's #7751 BDB #1001 |
|--|--|---|--------------------------|

|  |   |  |                          |
|--|---|--|--------------------------|
| shûwt (שׁוּט) [pronounced <i>shoof</i> ] | <i>to go to and fro, to go eagerly [or quickly] to and fro; running through the earth; running through a book [carefully reading]</i> | 3 <sup>rd</sup> person masculine singular, Polel (Pilel) imperfect | Strong's #7751 BDB #1001 |
|--|---|--|--------------------------|

|  |   |   |                          |
|--|---|---|--------------------------|
| shûwt (שׁוּט) [pronounced <i>shoof</i> ] | <i>to [quickly, eagerly] run to and fro</i> | 3 <sup>rd</sup> person masculine singular, Hithpoel imperfect | Strong's #7751 BDB #1001 |
|--|---|---|--------------------------|

158. **Masculine\_noun:** shôwt (שׁוֹט) [pronounced *shoht*] and it means *scourge, whip*. It literally means *to stir about and beat*. The word *scourge* means *whip*. This is the same word that is used when God scourges men through *calamities and punishment* (Isa. x.26 Job ix.23).<sup>157</sup> Strong's #7752 BDB #1002. Job 5:21 9:23

159. **Masculine\_noun:** which means *scourge*. Strong's #7850 BDB #1002.

160. **Masculine\_noun:** which means *rowing*. Strong's #7885 BDB #1002.

161. **Verb:** which means *to row*. Strong's #7751 BDB #1002.

162. **Masculine\_noun:** which means *oar*. Strong's #4880 BDB #1002.

163. **Verb:** which means *to despise, to treat with contempt*. Strong's #7590 BDB #1002.

164. **Masculine\_noun:** which means *despite, contempt*. Strong's #7589 BDB #1002.

165. **Masculine\_noun:** shûwl (שׁוּל) [pronounced *shool*], which means *hem [of a skirt] [of a robe]; figuratively, of God's train, city as woman, ignominy, defilement*. Strong's #7757 BDB #1002. Exodus 28:33

|  |  |                         |                          |
|--|--|-------------------------|--------------------------|
| shûwl (שׁוּל) [pronounced <i>shool</i> ] | <i>hem [of a skirt] [of a robe]; figuratively, of God's train, city as woman, ignominy, defilement</i> | masculine singular noun | Strong's #7757 BDB #1002 |
|--|--|-------------------------|--------------------------|

166. **Gentilic\_adjective:** which means *skirt, robe*; and is transliterated *Shulammite*. Strong's #7759 BDB #1002.

167. **Masculine\_noun:** which means *garlic*. Strong's #7762 BDB #1002.

168. **Masculine\_proper\_noun:** Shûwnîy (שׁוּנִי) [pronounced *shoo-NEE*], which means *rest, quiet; fortunate*; and is transliterated *Shuni*. Strong's #7764 BDB #1002. Gen. 46:16

<sup>156</sup> Barnes' Notes, Vol. III, p. 102.

<sup>157</sup> Barnes' Notes, Baker Books, ©1996; Vol. III, p. 167.



|  |  |                                |                             |
|--|--|--------------------------------|-----------------------------|
| Shûwnîy (יְנוֹשׁ)<br>[pronounced <i>shoo-NEE</i> ] | <i>rest, quiet; fortunate; and is transliterated Shuni</i> | masculine singular proper noun | Strong's #7764<br>BDB #1002 |
|--|--|--------------------------------|-----------------------------|

169. **Gentilic\_adjective:** which is transliterated . Strong's #7765 BDB #1002.

170. **Proper\_noun\_location:** shûwnêm (שׁוֹנֵם) [pronounced *shoo-NAYM*], which means ; and is transliterated *Shunem*. Strong's #7766 BDB #1002. 1Sam. 28:4

|   |                              |                       |                             |
|---|------------------------------|-----------------------|-----------------------------|
| Shûwnêm (שׁוֹנֵם)<br>[pronounced <i>shoo-NAYM</i> ] | transliterated <i>Shunem</i> | proper noun; location | Strong's #7766<br>BDB #1002 |
|---|------------------------------|-----------------------|-----------------------------|

171. **Gentilic\_adjective:** Shûwnammîyth (תִּימְנוֹשׁ) [pronounced *shoo-nahm-MEETH*], which means, *a female inhabitant of Shunem; Shunem means double resting place; transliterated Shunammite, Shunammitess*. Strong's #7767 BDB #1002. 1Kings 1:3 2:17

|  |  |  |                             |
|--|--|--|-----------------------------|
| Shûwnammîyth (תִּימְנוֹשׁ)<br>[pronounced <i>shoo-nahm-MEETH</i> ] | <i>a female inhabitant of Shunem; Shunem means double resting place; transliterated Shunammite, Shunammitess</i> | feminine singular, gentilic adjective, with the definite article | Strong's #7767<br>BDB #1002 |
|--|--|--|-----------------------------|

172. **Piel\_verb:** shâra' (שָׁרָא) [pronounced *shaw-RAHG*], which means *to call out for help, to cry out for help*. The second portion of Job 19:7 indicates that *help* is not what Job calls for, but for a proper judicial decision. Strong's #7769 (& #7773) BDB #1002. The Doctrine of Fasting (Isa. 58:9a) Job 19:7

173. **Masculine\_noun2:** which means *a cry, perhaps a cry for help or a war-cry*. Strong's #7771 BDB #1003.

174. **Feminine\_noun:** shav<sup>e</sup>âh (שָׁוְאָה) [pronounced *shahv<sup>e</sup>-GAW*], which means *a cry for help*. Interestingly enough, this is the only time this word is found in the book of 1Samuel (it is only found once in Exodus, when the children of Israel cry out to God; it is found once in 2Samuel, several times in the psalms, and twice in the writings of Jeremiah). Strong's #7775 BDB #1003. Exodus 2:23 1Sam. 5:12 2Sam. 22:7 Psalm 34:15

|   |  |                        |                             |
|---|--|------------------------|-----------------------------|
| shav <sup>e</sup> âh (שָׁוְאָה)<br>[pronounced <i>shahv<sup>e</sup>-GAW</i> ] | <i>an outcry, a crying out, a cry for help</i> | feminine singular noun | Strong's #7775<br>BDB #1003 |
|---|--|------------------------|-----------------------------|

175. **Proper\_noun:** which means *to cry out, to call out; and it is transliterated .* Strong's #7772 BDB #1003.

176. **Verb:** shûwph (שָׁוַף) [pronounced *shoof*], which means *to bruise, to crush; [to lie in wait to] to attack, to fall upon*. is found four times in the Old Testament and translated *bruise, break, cover*, in Gen. 3:15 Job 9:17 Psalm 139:11, respectively. BDB gives the meaning as *bruise, to rub off, to grind away*, pointing out that these meanings for Psalm 139:11 are unsuitable. Gesenius gives a different slant on this. He gives the meaning as *to lie in wait for someone in order to attack or to fall upon them*. Strong's #7779 BDB #1003. Gen. 3:15 Job 9:17

|   |   |   |                             |
|---|---|---|-----------------------------|
| shûwph (שָׁוַף)<br>[pronounced <i>shoof</i> ] | <i>to bruise, to crush; [to lie in wait to] to attack, to fall upon</i> | 3 <sup>rd</sup> person masculine singular, Qal imperfect; with the 2 <sup>nd</sup> person masculine singular suffix | Strong's #7779<br>BDB #1003 |
|---|---|---|-----------------------------|

177. **Verb1:** which means *not really certain here*. Strong's #7780 (& #7781) BDB #1003.

178. **Feminine\_noun:** shôwq (שֹׁק) [pronounced *shohk*], which means *leg* (when referring to man, it is the lower portion of the leg—the calf; when referring to a sacrificial animal, it is the upper portion of the leg, or the thigh). Don't ask me why; this is all according to BDB. Strong's #7785 BDB #1003. Exodus 29:22 Judges 15:8 1Sam. 9:24 Psalm 147:10

|   |   |                        |                             |
|---|---|------------------------|-----------------------------|
| shôwq (שׁוֹק)<br>[pronounced <i>shohk</i> ] | <i>leg</i> (when referring to man, it is the lower portion of the leg—the calf; when referring to a sacrificial animal, it is the upper portion of the leg, or the thigh) | feminine singular noun | Strong's #7785<br>BDB #1003 |
|---|---|------------------------|-----------------------------|

179. **Feminine\_noun:** which means *leg, thigh*. Strong's #7785 BDB #1003.

180. **Masculine\_noun:** shûwq (שׁוֹק) [pronounced *shūk*], which means *street*. Strong's #7784 BDB #1003. Prov. 7:8

|  |               |                         |                             |
|--|---------------|-------------------------|-----------------------------|
| shûwq (שׁוֹק)<br>[pronounced <i>shūk</i> ] | <i>street</i> | masculine singular noun | Strong's #7784<br>BDB #1003 |
|--|---------------|-------------------------|-----------------------------|

181. **Verb2:** which means *to be abundant*. Strong's #7783 BDB #1003.

182. **Verb3:** which means *to attract, to impel, to desire, to drive*. Strong's #none BDB #1003.

183. **Feminine\_noun:** teshûwqâh (תִּשְׁוּוֹקָה) [pronounced *tesh-oo-KAW*], which means *desire, craving, longing; a longing [of a woman for a man or a man for a woman]*. Strong's #8669 BDB #1003. Gen. 3:16 4:7

|   |  |                        |                             |
|---|--|------------------------|-----------------------------|
| teshûwqâh (תִּשְׁוּוֹקָה)<br>[pronounced <i>tesh-oo-KAW</i> ] | <i>desire, craving, longing; a longing [of a woman for a man or a man for a woman]</i> | feminine singular noun | Strong's #8669<br>BDB #1003 |
|---|--|------------------------|-----------------------------|

184. **Verb1:** shûwr (שׁוּר) [pronounced *shour*], which means *to travel, to journey*. Strong's #7788 BDB #1003.

185. **Feminine\_noun:** t<sup>e</sup>shûwrah (תִּשְׁוֹרָה) [pronounced *t<sup>e</sup>shoo-RAH*], which means *a gift, a present*. Unfortunately, this occurs only here and there are no cognates. BDB calls the meaning dubious and suggests *a thing brought [on a journey]*. Strong's #8670 BDB #1003. **1Sam. 9:7\***

|  |                          |                        |                             |
|--|--------------------------|------------------------|-----------------------------|
| t <sup>e</sup> shûwrah (תִּשְׁוֹרָה)<br>[pronounced <i>t<sup>e</sup>shoo-RAH</i> ] | <i>a gift, a present</i> | feminine singular noun | Strong's #8670<br>BDB #1003 |
|--|--------------------------|------------------------|-----------------------------|

Unfortunately, this occurs only here and there are no cognates. BDB calls the meaning dubious and suggests *a thing brought [on a journey]*.

186. **Verb2:** shûr (שׁוּר) [pronounced *shour*], which means *to behold, to regard, to observe, to watch*. The idea is that someone is watching over carefully, from whence comes the meaning *to regard*. Strong's #7789 BDB #1003. Job 7:8 17:15 20:9

187. **Noun1:** which is a dubious word in Psalm 92:12. Strong's #7790 BDB #1004.

188. **Masculine\_noun:** which means *watcher; insidious*. See below: Strong's #8324 BDB #1004.

189. **Verb:** shârar (שָׂרַר) [pronounced *shaw-RAHR*], which means *to twist, to twine; to be firm, hard; to press together; to oppress*; in the participle, *adversary, enemy; observer, watcher*. Strong's #8324 BDB #1004. Psalm 54:5 56:2 59:10

|   |  |  |                             |
|---|--|--|-----------------------------|
| shârar (שָׂרַר)<br>[pronounced <i>shaw-RAHR</i> ] | <i>to twist, to twine; to be firm, hard; to press together; to oppress; in the plural participle, adversaries, enemies; [evil] observers, [insidious] watchers</i> | masculine plural, Qal active participle (possibly a Poel participle) | Strong's #8324<br>BDB #1004 |
|---|--|--|-----------------------------|

There are several problems with this word. Owen lists it simply as a masculine plural noun. BDB also lists it as a masculine plural noun, rendering it *[insidious] watcher*. The New Englishman's Hebrew Concordance of the Old Testament and Gesenius both consider this to be a masculine plural, Qal (or possibly Poel) active participle which only occurs in this form in Scripture (the Hebrew Concordance lists the passages Psalm 5:8 54:5 56:2 59:10; BDB adds Psalm 27:10 (11) 92:11(12)). The relative plethora and variety of meanings are due to disagreeing Hebrew scholars, rather than because there are many meanings that we could attach to this word. There appears to be a disagreement as to how this word is spelled, which would of course affect how we read it. The verb as listed by Gesenius and the Hebrew Concordance is found nowhere else. The renderings *[insidious] watcher*, *[evil] observer*; *oppressor*, *adversary*, *enemy* are all apropos to the passages where *shârar* occurs.

190. **Verb:** *shûr* (שׁוּר) [pronounced *shour*], which means *to become raised, to become excited, to leap, to spring*. Strong's #none BDB #1004.

191. **Masculine\_noun:** *shôwr* (שׁוֹר) [pronounced *shohr*], which means *an ox, a bull, a head of cattle*. I guess that I should admit to something, as there are areas where I am painfully inadequate—at reading this, I really did not know the difference between an *ox* or a *bull*. Apparently, *oxen* are a family, taking in such groups as domestic cattle, water buffalo, bison, muskoxen, brahman, yak, and banteng.<sup>158</sup> Certainly, there are several breeds of cattle as well (Hereford, Brahman, Angus, etc.). Some are bred for milk producing and others are bred for their meat. Strong's #7794 BDB #1004. Gen. 32:5 49:6 Exodus 21:28 22:1 23:4 Deut. 5:14 17:1 22:1 1Sam. 12:3 14:34 15:3 22:19 2Sam. 6:13 1Kings 1:25 Job 21:10 Psalm 106:20 Prov. 7:22

|   |  |   |                          |
|---|--|---|--------------------------|
| <i>shôwr</i> (שׁוֹר) [pronounced <i>shohr</i> ] | <i>an ox, a bull, a head of cattle, oxen</i> | masculine singular noun with a 3 <sup>rd</sup> person masculine singular suffix | Strong's #7794 BDB #1004 |
|---|--|---|--------------------------|

192. **Masculine\_noun2:** *shûwr* (שׁוֹר) [pronounced *sher*], which means *a wall*. Strong's #7791 BDB #1004. (Gen. 49:6) 2Sam. 22:30

|  |               |                         |                          |
|--|---------------|-------------------------|--------------------------|
| <i>shûwr</i> (שׁוֹר) [pronounced <i>sher</i> ] | <i>a wall</i> | masculine singular noun | Strong's #7791 BDB #1004 |
|--|---------------|-------------------------|--------------------------|

193. **Proper\_noun\_location:** *Shûwr* (שׁוֹר) [pronounced *sher*], which means *wall, fortification, fortress* and is transliterated *Shur*. Strong's #7793 BDB #1004. Gen. 16:7 20:1 25:18 Exodus 15:22 1Sam. 15:7 27:8

|  |   |                       |                          |
|--|---|-----------------------|--------------------------|
| <i>Shûwr</i> (שׁוֹר) [pronounced <i>sher</i> ] | <i>wall, fortification, fortress and is transliterated Shur</i> | proper noun, location | Strong's #7793 BDB #1004 |
|--|---|-----------------------|--------------------------|

A place southwest of Palestine on the eastern border or within the border of Egypt; the Israelites passed through the wilderness of Shur after crossing the Red Sea

194. **Feminine\_noun:** which means *a row of olives or vines*. Strong's #7791 BDB #1004.

195. **Masculine\_proper\_noun:** *Shav<sup>e</sup>shâ' (שׁוֹשׁוֹ) [pronounced *shahv<sup>e</sup>-SHAW*], which means *joyful; nobility*; transliterated *Shavsha*. Strong's #7798 BDB #1004. 1Chron. 18:16*

|   |   |                                |                          |
|---|---|--------------------------------|--------------------------|
| <i>Shav<sup>e</sup>shâ' (שׁוֹשׁוֹ) [pronounced <i>shahv<sup>e</sup>-SHAW</i>]</i> | <i>joyful; nobility; transliterated Shavsha</i> | masculine singular proper noun | Strong's #7798 BDB #1004 |
|---|---|--------------------------------|--------------------------|

196. **Masculine\_noun:** *shûwshan* (שׁוֹשׁוֹן) [pronounced *shoo-SHAHN*], which means *lily, lily-like flower*. Strong's #7799 BDB #1004. 1Kings 7:19 Psalm 60 inscription

|   |                               |                         |                          |
|---|-------------------------------|-------------------------|--------------------------|
| <i>shûwshan</i> (שׁוֹשׁוֹן) [pronounced <i>shoo-SHAHN</i> ] | <i>lily, lily-like flower</i> | masculine singular noun | Strong's #7799 BDB #1004 |
|---|-------------------------------|-------------------------|--------------------------|

<sup>158</sup> Luckily, I have access to *The World Book Encyclopedia*; ©1983 by World Book, Inc.; Vol. 14, p. 675.

|  |                               |                         |                             |
|--|-------------------------------|-------------------------|-----------------------------|
| shôwshan (שׁוֹשַׁן)<br>[pronounced <i>shoh-SHAHN</i> ]           | <i>lily, lily-like flower</i> | masculine singular noun | Strong's #7799<br>BDB #1004 |
| shôwshannâh (שׁוֹשַׁנָּה)<br>[pronounced <i>shoo-shahn-NAW</i> ] | <i>lily, lily-like flower</i> | feminine singular noun  | Strong's #7799<br>BDB #1004 |

197. **Location:** Strong's #7800 BDB #1004.

198. **Masculine\_proper\_noun:** which means ; transliterated . Strong's #7803 BDB #1004.

199. **Gentilic\_adjective:** which means , transliterated . Strong's #8364 BDB #1004.

200. **Verb:** shâzaph (שָׁצַף) [pronounced *shaw-ZAHFF*], which means *to catch sight of, to look on*. It is a rare verb found only twice in Job and once in Song of Solomon. Strong's #7805 BDB #1004. Job 20:9

201. **Verb:** shâzar (שָׂרַז) [pronounced *shaw-ZAHR*], which means *to twist, to be twisted*. Strong's #7806 BDB #1004. Exodus 26:1, 31 27:9 28:6

|   |                                |   |                             |
|---|--------------------------------|---|-----------------------------|
| shâzar (שָׂרַז)<br>[pronounced <i>shaw-ZAHR</i> ] | <i>to twist, to be twisted</i> | 3 <sup>rd</sup> person masculine singular, Hophal imperfect | Strong's #7806<br>BDB #1004 |
| shâzar (שָׂרַז)<br>[pronounced <i>shaw-ZAHR</i> ] | <i>twisted</i>                 | Hophal participle   | Strong's #7806<br>BDB #1004 |

202. **Verb:** shâchad (שָׁחַד) [pronounced *shaw-KHAHD*], which means *to bribe, to offer a bribe, to give a present*; and it is only found twice in the Old Testament: Job 6:22 and Ezek. 16:33. BDB points out that Isa. 47:11\* probably is this verb. Strong's #7809 BDB #1005. Job 6:22

203. **Masculine\_noun:** shôchad (שֹׁחַד) [pronounced *SHOW-khahd*], which means *a present, a gift; a bribe; bribery*. Strong's #7810 BDB #1005. Exodus 23:8 Deut. 16:19 1Sam. 8:3 Psalm 15:5 Prov. 6:35

|   |  |                         |                             |
|---|--|-------------------------|-----------------------------|
| shôchad (שֹׁחַד)<br>[pronounced <i>SHOW-khahd</i> ] | <i>a present, a gift; a bribe; bribery</i> | masculine singular noun | Strong's #7810<br>BDB #1005 |
| shachad (שָׁחַד)<br>[pronounced <i>SHAH-khahd</i> ] | <i>a present, a gift, a bribe</i>          | masculine singular noun | Strong's #7810<br>BDB #1005 |

204. **Verb:** shâchah (שָׁחָה) [pronounced *shaw-KHAH*], which means *to bow down, to prostrate oneself, to do obeisance to*. The Hithpael is the reflexive stem. This verb is found primarily in the Hithpael and once each in the Hiphil and Qal. Strong's #7812 BDB #1005. Gen. 18:2 19:1 22:5 23:7 24:26 27:29 33:3 37:7, 9 42:6 43:26 47:31 48:12 49:8 Exodus 4:31 11:8 12:27 18:7 20:5 23:23 24:1 32:8 33:10 Deut. 4:19 5:9 17:3 29:26 Joshua 5:14 Judges 2:12 1Sam. 1:3 2:36 15:25, 31 20:41 24:8 25:23 28:14 2Sam. 1:2 9:6 12:20 14:4 15:5, 32 16:4 18:21 1Kings 1:15 2:19 9:6 Job 1:20 Psalm 10:10 29:2 96:9 99:5 106:19

|  |  |   |                             |
|--|--|---|-----------------------------|
| shâchah (שָׁחָה)<br>[pronounced <i>shaw-KHAW</i> ] | <i>to bow oneself down; to sink down; to be depressed</i>  | 3 <sup>rd</sup> person masculine singular, Qal imperfect    | Strong's #7812<br>BDB #1005 |
| shâchah (שָׁחָה)<br>[pronounced <i>shaw-KHAW</i> ] | <i>to depress (figuratively) [the heart]; bow down, to prostrate oneself, to do obeisance to; to honor [with prayers]; to do homage to, to submit to</i> | 3 <sup>rd</sup> person masculine singular, Hiphil imperfect | Strong's #7812<br>BDB #1005 |

|  |  |   |                             |
|--|--|---|-----------------------------|
| shâchah (שָׁחָה)<br>[pronounced <i>shaw-KHAW</i> ] | <i>to bow down, to prostrate oneself, to do obeisance to; to honor [with prayers]; to do homage to, to submit to</i> | 3 <sup>rd</sup> person masculine singular, Hithpael imperfect | Strong's #7812<br>BDB #1005 |
| shâchah (שָׁחָה)<br>[pronounced <i>shaw-KHAW</i> ] | <i>bowing down, prostrating oneself, doing obeisance to; honoring [with prayers]; doing homage to, submitting to</i> | Hithpael participle   | Strong's #7812<br>BDB #1005 |

205. **Feminine\_noun:** which means *a pit*. Strong's #7816 BDB #1005.

206. **Feminine\_noun:** which means *a pit*. Strong's #7825 BDB #1005.

207. **Verb:** shâchach (שָׁחָךְ) [pronounced *shaw-KHAHKH*], which means *to bow, to bow down*. It is found in the Hithpael (which is the reflexive intensive) imperfect, and I have interpreted the reflexive intensive stem to involve personal motivation. It just means that they are *make themselves bow low*; and that it involves motivation, grace-orientation, authority-orientation and doctrine. In this context, this means likely to prostrate oneself completely on the ground, as was the common mode of worship. Strong's #7817 BDB #1005. Judges 7:15 1Sam. 1:3, 19 Psalm 95:6

208. **Adjective:** which means *low, lowly, humble*. Job 22:29.\* Strong's #7807 BDB #1006.

209. **Verb:** shâchat (שָׁחַט) [pronounced *shaw-KHAT*], which means *to slaughter [animals]*. It is used primarily for slaughtering animals for a sacrificial offerings (Gen. 37:31 Exodus 12:6 Lev. 3:2). There are a couple of noteworthy exceptions, however. When Abraham is about to kill Isaac, shâchat is used (Gen. 22:10). God did not *murder* the Exodus generation, He *slaughtered* them in the desert (Num. 14:16). When Elijah has the prophets of Baal killed, they are slaughtered as with a sacrificial knife (1Kings 18:40). We also find it used for humans in Judges 12:6 2Kings 25:7 Isa. 9:8 Jer. 39:6 49:37 52:10 Ezek. 16:21 23:39 40:41–42 Hos. 5:2. This word is also used in two passages in the Qal participle to refer to *beaten* gold (1Kings 10:16–17 2Chron. 9:15–16). There is a distinction between this word and the words for *kill*, *execute* and *murder*. This was not simple manslaughter; although the men were being executed, they were not given much of a trial; and, this was not murder, as these were enemies in war. This is not unlike taking a surrendering group of enemies in war and gunning them down, as you have no provisions for dealing with enemy prisoners. It is simply an act of war which at times must take place. Strong's #7819–7820 BDB #1006. Gen. 22:10 37:31 Exodus 12:6, 21 29:11 Lev. 8:15 Judges 12:6 1Sam. 1:25 14:32

|  |  |   |                                   |
|--|--|---|-----------------------------------|
| shâchat (שָׁחַט)<br>[pronounced <i>shaw-KHAT</i> ] | <i>to slaughter [animals], to ceremonially sacrifice, to kill [with a sacrificial knife]</i> | 3 <sup>rd</sup> person masculine singular, Qal imperfect  | Strong's #7819 and 7820 BDB #1006 |
| shâchat (שָׁחַט)<br>[pronounced <i>shaw-KHAT</i> ] | <i>slaughter [animals], ceremonially sacrifice, kill [with a sacrificial knife]</i>          | 2 <sup>nd</sup> person masculine singular, Qal imperative | Strong's #7819 and 7820 BDB #1006 |

210. **Feminine\_noun:** which means *slaying, the act of slaying*. 2Chron. 30:17.\* Strong's #7821 BDB #1006.

211. **Feminine\_noun:** which means *a slaughter, a slaughtering*. A doubtful word. Hos 5:2.\* Strong's #7819 BDB #1006.

212. **Verb:** which means *to call, to proclaim*. Strong's #none BDB #1006.

213. **Masculine\_noun:** shachal (שָׁחַל) [pronounced *SHAH-khah*], which means *lion, fierce lion*. It's the poetical word for *lion*. Often rendered *fierce lion*. This comes from the verb *to roar*. Bochart is of the opinion that this is a reference to the lion of Syria, which is of a much darker color. Job 4:10 10:16 28:8 Psalm 91:13 Prov. 26:13 Hosea 5:14 13:7\* Strong's #7826 BDB #1006. Job 4:11

214. **Feminine\_noun:** shechêleth (שֶׁחֶלֶת) [pronounced *sheikh-AY-lehth*], which means *the aromatic mussel, onycha, onychaan, an ingredient of the holy incense*. Strong's #7827 BDB #1006. Exodus 30:34\*

|   |   |                        |                             |
|---|---|------------------------|-----------------------------|
| shechêleth (שֶׁחֶלֶת)<br>[pronounced <i>sheikh-AY-lehth</i> ] | <i>the aromatic mussel, onycha, onychaan, an ingredient of the holy incense</i> | feminine singular noun | Strong's #7827<br>BDB #1006 |
|---|---|------------------------|-----------------------------|

215. **Verb:** which means *to be hot, to be inflamed*. Strong's #none BDB #1006.

216. **Masculine\_noun:** shechîyn (שֶׁחִיָּן) [pronounced *shehkh-EEN*], which means *boil, boils [collective], an inflammation, an eruption [of the skin]; exterior sores/growths; black leprosy*. Strong's #7822 BDB #1006. Exodus 9:9 Job 2:7

|   |   |                         |                             |
|---|---|-------------------------|-----------------------------|
| shechîyn (שֶׁחִיָּן)<br>[pronounced <i>shehkh-EEN</i> ] | <i>boil, boils [collective], an inflammation, an eruption [of the skin]; exterior/external sores/growths; black leprosy</i> | masculine singular noun | Strong's #7822<br>BDB #1006 |
|---|---|-------------------------|-----------------------------|

217. **Verb:** which means *to pare, to peel off; to affect with consumption of the lungs*. Strong's #none BDB #1006.

218. **Masculine\_noun:** which means *sea-mew, gull*. Strong's #7828 BDB #1006.

219. **Verb:** which means *to act proudly, to be insolent; to rise, to be elevated*. Strong's #none BDB #1006.

220. **Masculine\_noun:** which means *dignity, pride*. Strong's #7830 BDB #1006.

221. **Verb:** shâchaq (שָׁחַק) [pronounced *shaw-KHAHK*], which means *to rub away, to beat until fine, to pulverize*. This word is used of incense, stones and enemies. Strong's #7833 BDB #1006. Exodus 30:36 2Sam. 22:43

|   |   |  |                             |
|---|---|--|-----------------------------|
| shâchaq (שָׁחַק)<br>[pronounced <i>shaw-KHAHK</i> ] | <i>to rub away, to beat until fine, to pulverize; This word is used of incense, stones and enemies.</i> | 3 <sup>rd</sup> person masculine singular, Qal imperfect | Strong's #7833<br>BDB #1006 |
|---|---|--|-----------------------------|

222. **Masculine\_noun:** shachaq (שָׁחַק) [pronounced *shaw-KHAWK*], which means *dust, fine dust; cloud, thin cloud*. Strong's #7834 BDB #1007. 2Sam. 22:12 Psalm 89:6 Prov. 3:20 8:28

|   |   |   |                             |
|---|---|---|-----------------------------|
| shachaq (שָׁחַק)<br>[pronounced <i>shaw-KHAWK</i> ]                         | <i>dust, fine dust; cloud, thin cloud; metaphorically, the sky, the heaven, the firmament of the heaven</i> | masculine singular noun with the definite article | Strong's #7834<br>BDB #1007 |
| sh <sup>e</sup> châqîym (שָׁחַקִּימ)<br>[pronounced <i>sheh-khawk-EEM</i> ] | <i>clouds, thick clouds; metaphorically, the skies, the heavens, the firmament of the heaven</i>            | masculine plural noun with the definite article   | Strong's #7834<br>BDB #1007 |

Keil and Delitzsch: *We have...translated שָׁחַקִּימ...[with the] poetic name of the firmament, [as] the fine transparent strata of air above the hanging clouds is called.*<sup>159</sup>

Institute of Creation Research: *The word for "clouds" is also the word for "sky," and means "thin vapor." This seems to be a reference to the "waters above the firmament" in the original creation (Genesis 1:7), most likely an extensive canopy of water vapor.*<sup>160</sup>

223. **Verb:** which means *to be black*. Strong's #7835 BDB #1007.

224. **Masculine\_noun:** which means *blackness*. Lam 4:8.\* Strong's #7815 BDB #1007.

225. **Adjective:** which means *black*. Used for skin, hair or horses. Strong's #7838 BDB #1007.

226. **Feminine\_noun:** which means *blackness [of hair]; prime of life; dawn of youth*. Strong's #7839 BDB #1007.

227. **Adjective:** which means *blackish*. Strong's #7840 BDB #1007.

228. **Masculine\_noun:** shachar (שָׁחַר) [pronounced *SHAH-khahr*], which means *dawn, morning; felicity [a dawning after misery]*. Strong's #7837 BDB #1007. Gen. 19:15 32:24 Judges 19:25 1Sam. 9:26 Job 3:9 Psalm 57:8

<sup>159</sup> Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Prov. 8:28–31 (severely edited).

<sup>160</sup> From <http://www.icr.org/books/defenders/3611> accessed November 26, 2015.

|   |  |                         |                             |
|---|--|-------------------------|-----------------------------|
| shachar (שַׁחַר)<br>[pronounced SHAH-khahr] | dawn, morning; felicity [a dawning after misery] | masculine singular noun | Strong's #7837<br>BDB #1007 |
|---|--|-------------------------|-----------------------------|

229. **Verb:** shâchar (שָׁחַר) [pronounced shaw-KHAHR], which means *to seek early, to look for diligently, to diligently seek*. It often has the connotation of seeking someone diligently because you are going to discipline them. However, Strong's #7836 BDB #1007. Job 7:21 8:5 Psalm 63:1 78:34 Contradictions Prov. 1:28 7:15 8:17

|   |   |  |                             |
|---|---|--|-----------------------------|
| shâchar (שָׁחַר)<br>[pronounced shaw-KHAHR] | to break, to break forth [as the dawn]; to break in, to pry in; to seek, to look diligently for | 3 <sup>rd</sup> person masculine singular, Qal imperfect | Strong's #7836<br>BDB #1007 |
|---|---|--|-----------------------------|

Barnes<sup>161</sup> makes this word most clear as he explains that shâchar means to make this your first business of the morning—before you plan on doing anything else. More than time or diligence, the emphasis of shâkar is upon relative importance. “Make this your first order of business because this is the most important thing that you will do.” Barnes quotes several verse in support of this: Job 24:5 Psalm 63:1 78:34 Prov. 7:15 8:17 13:24 Isa. 26:9 Hos. 5:15.

|   |   |  |                             |
|---|---|--|-----------------------------|
| shâchar (שָׁחַר)<br>[pronounced shaw-KHAHR] | to diligently seek, to look for diligently, to seek early; to long after; to turn towards | 1 <sup>st</sup> person singular, Piel imperfect, with the 2 <sup>nd</sup> person masculine singular suffix | Strong's #7836<br>BDB #1007 |
|---|---|--|-----------------------------|

|   |  |                                   |                             |
|---|--|-----------------------------------|-----------------------------|
| shâchar (שָׁחַר)<br>[pronounced shaw-KHAHR] | [those] diligently seeking, the ones looking diligently for, those seeking early; the ones longing after | masculine plural, Piel participle | Strong's #7836<br>BDB #1007 |
|---|--|-----------------------------------|-----------------------------|

230. **Masculine noun:** mish<sup>e</sup>châr (מִשְׁחָר) [pronounced mish<sup>e</sup>-KHAWR], which means *dawn, morning*. Possibly a misspelling and probably equivalent to Strong's #7837 BDB #1007. Strong's #4891 BDB #1007. Psalm 110:3\*

|  |               |                         |                             |
|--|---------------|-------------------------|-----------------------------|
| mish <sup>e</sup> châr (מִשְׁחָר)<br>[pronounced mish <sup>e</sup> -KHAWR] | dawn, morning | masculine singular noun | Strong's #4891<br>BDB #1007 |
|--|---------------|-------------------------|-----------------------------|

Possibly a misspelling and probably equivalent to Strong's #7837 BDB #1007 (which lacks the mem).

231. **Verb:** shâchath (שָׁחַת) [pronounced shaw-KHAHTH], which means *to decay, to go to ruin, to corrupt*. In the Hiphil, it means to cause themselves to fall into spiritual corruption. In the Hiphil, it means *to cause to fall, to cause to fall into spiritual corruption*. Here, in Psalm 78:38, where God is the subject, it is in the Hiphil, so it means *to cause one to go to ruin, to spoil, to ruin, to corrupt, to destroy*. The connection is that when one causes the ruin of a land, they destroy it. The NASB renders this *jeopardize* in Ruth 4:6. Strong's #7843 BDB #1007. Gen. 6:11, 12, 17 9:11 13:10 17:28 19:13, 14 38:9 Exodus 8:24 12:23 21:26 Deut. 4:16, 25 4:25 20:19 31:29 Judges 2:19 6:4 20:21, 35 Ruth 4:6 1Sam. 6:5 13:17 14:15 23:10 26:9, 15 2Sam. 1:14 11:1 20:15, 20 24:16 Psalm 57 inscription 59 inscription 78:38 106:23 Prov. 6:32

|   |   |  |                             |
|---|---|--|-----------------------------|
| shâchath (שָׁחַת)<br>[pronounced shaw-KHAHTH] | to decay, to go to ruin, to corrupt; to destroy | 3 <sup>rd</sup> person masculine singular, Qal perfect | Strong's #7843<br>BDB #1007 |
|---|---|--|-----------------------------|

<sup>161</sup> Barnes' Notes, Baker Books, ©1996; Vol. III, p. 197.

|   |  |   |                             |
|---|--|---|-----------------------------|
| shâchath (שָׁחַת)<br>[pronounced shaw-KHAHTH] | a destroyer  | Hiphil participle with the definite article                 | Strong's #7843<br>BDB #1007 |
| shâchath (שָׁחַת)<br>[pronounced shaw-KHAHTH] | to destroy, to lay waste to, to cause one to go to ruin, to spoil, to ruin; to corrupt [morally], to pervert | 3 <sup>rd</sup> person masculine singular, Hiphil imperfect | Strong's #7843<br>BDB #1007 |
| shâchath (שָׁחַת)<br>[pronounced shaw-KHAHTH] | the one causing one to go to ruin, the one spoiling, ruining, destroying; corrupting [morally], perverting   | masculine singular, Hiphil participle                       | Strong's #7843<br>BDB #1007 |
| shâchath (שָׁחַת)<br>[pronounced shaw-KHAHTH] | those causing one to go to ruin, the ones spoiling, ruining, destroying; corrupting [morally], perverting    | masculine plural, Hiphil participle                         | Strong's #7843<br>BDB #1007 |
| shâchath (שָׁחַת)<br>[pronounced shaw-KHAHTH] | to destroy, to ruin, to lay waste [to]; to spoil, to corrupt; to deal corruptly [with]; to act wickedly      | 3 <sup>rd</sup> person masculine singular, Piel imperfect   | Strong's #7843<br>BDB #1007 |
| shâchath (שָׁחַת)<br>[pronounced shaw-KHAHTH] | spoiled, ruined, corrupted   | Hophal participle   | Strong's #7843<br>BDB #1007 |
| shâchath (שָׁחַת)<br>[pronounced shaw-KHAHTH] | to be corrupted  | 3 <sup>rd</sup> person masculine singular, Hophal imperfect | Strong's #7843<br>BDB #1007 |
| shâchath (שָׁחַת)<br>[pronounced shaw-KHAHTH] | to be corrupted [marred, spoiled, injured, ruined, rotted]; to be lain waste                                 | 3 <sup>rd</sup> person masculine singular, Niphal imperfect | Strong's #7843<br>BDB #1007 |

232. **Noun:** sâkâr (שָׂכָר) [pronounced saw-KAWR] and it means wages, hire, reward, **remuneration**. Strong's #7939 BDB #1007. Deut. 15:18

233. **Masculine noun:** mash<sup>e</sup>chîyth (מַשְׁחִית) [pronounced mahsh-KHEETH], which means ruin, destruction; corruption; trap, snare. Strong's #4889 BDB #1008. Exodus 12:13

|   |  |                         |                             |
|---|--|-------------------------|-----------------------------|
| mash <sup>e</sup> chîyth (מַשְׁחִית)<br>[pronounced mahsh-KHEETH] | ruin, destruction; corruption; trap, snare | masculine singular noun | Strong's #4889<br>BDB #1008 |
|---|--|-------------------------|-----------------------------|

234. **Masculine noun:** which means ruin, destruction. Strong's #4892 BDB #1008.

235. **Masculine noun:** which means disfigurement [of face]; [ritual] corruption. Strong's #4893 BDB #1008.

236. **Feminine noun:** shittîym/shittâh (שִׁטִּימ/שִׁטָּה) [pronounced shiht-TEEM/shiht-TAW], which means acacia wood; acacia trees; sticks of wood. Strong's #7848 BDB #1008. Exodus 25:5 26:15 27:1 30:1

|  |   |   |                             |
|--|---|---|-----------------------------|
| shittîym/shittâh (שִׁטִּימ/שִׁטָּה)<br>[pronounced shiht-TEEM/shiht-TAW] | acacia wood; acacia trees; sticks of wood | feminine plural noun (only found in the plural) | Strong's #7848<br>BDB #1008 |
|--|---|---|-----------------------------|

237. Shittîym (שִׁטִּימ) [pronounced shiht-TEEM] and it is the plural of acacia (a particular kind of tree, only found in the plural in the Bible—Strong's #7848); and it is also used as a proper noun (Shittim—Strong's #7851) for a city near the recently established border of Moab following their loss the the Amorites. The rule of



thumb followed by most translators is this is translated *acacia* when it is combined with the construct of the word for *wood* (Ex. 25–27 30 35–38 Deut. 10:3 Isa. 41:19) and as a proper noun when lacking that word (Num. 33:49 Joshua 2:1 3:1 Joel 3:18 Micah 6:5). See above and below. BDB #1008. Num. 25:1\*

238. **Proper\_noun/Location:** Shittim is a transliterated word which means *acacia trees* and it is across the Jordan from Jericho. Strong's #7851 BDB #1008. Joshua 2:1

239. **Verb:** shâṭach (שָׁטַח) [pronounced *shaw-TAHKH*], and it means *to spread, to spread abroad, to expand*. In this context, this means that God has caused a nation to extend its boundaries. Strong's #7849 BDB #1008. 2Sam. 17:19 Job 12:23

|   |   |   |                             |
|---|---|---|-----------------------------|
| shâṭach (שָׁטַח)<br>[pronounced <i>shaw-TAHKH</i> ] | <i>to spread, to spread abroad, to expand; possibly to scatter, to cover over</i> | 3 <sup>rd</sup> person masculine singular, Qal imperfect  | Strong's #7849<br>BDB #1008 |
| shâṭach (שָׁטַח)<br>[pronounced <i>shaw-TAHKH</i> ] | <i>spreading [out], spreading abroad, expanding</i>                               | Qal active participle                                     | Strong's #7849<br>BDB #1008 |
| shâṭach (שָׁטַח)<br>[pronounced <i>shaw-TAHKH</i> ] | <i>to spread, to spread out [one's arms]</i>                                      | 3 <sup>rd</sup> person masculine singular, Piel imperfect | Strong's #7849<br>BDB #1008 |

240. **Masculine\_noun:** which means *a place for spreading out things [like, for drying figs]*. Two spellings for this noun. Strong's #4894 BDB #1008.

241. **Verb:** shâṭaph (שָׁטַף) [pronounced *shaw-TAHF*], which means *to overflow, to rinse off, to wash off*; its substantive cognate means *flood* (literally or metaphorically). Strong's #7857 BDB #1009. Job 14:19

242. **Masculine\_noun:** sheṭeph (שֶׁטֶף) [pronounced *SHEH-tehf*], which means *an effusion, an outpouring; an inundation, a downpour; a flood*. Can be used both literally and metaphorically. Strong's #7858&#8241 BDB #1009. Psalm 32:6

|  |   |                         |                             |
|--|---|-------------------------|-----------------------------|
| sheṭeph (שֶׁטֶף)<br>[pronounced <i>SHEH-tehf</i> ] | <i>an effusion, an outpouring; an inundation, a downpour; a flood</i> | masculine singular noun | Strong's #7858<br>BDB #1009 |
|--|---|-------------------------|-----------------------------|

This word can be used both literally and metaphorically. There is a slightly different spelling: shêṭeph (שֶׁטֶף) [pronounced *SHAY-tehf*]. There appears to be another alternative spelling, listed by Strong's as a separate word: shetseph (שֶׁטֶף) [pronounced *SHEH-tsehf*] and it appears to be used by Isaiah principally as a paronomasia (Isa. 54:8). Strong's #8241 BDB #1009

243. **Masculine\_noun:** shôṭêr (שׁוֹטֵר) [pronounced *show-TARE*], which means, *official, commissioned officer, officer*. It means *official, officer* who is not the highest in command, but holds a subordinate position. These officers organized the armies of Israel (Joshua 1:10 3:7). This same word is used for the overseers of Israel under Egyptian slavery (Ex. 5:14). Strong's #7860 BDB #1009. Deut. 1:15 16:18 20:5, 8 Joshua 1:10 3:2 (maybe 3:twenty something?) 5:6 Deut. 20:5 Prov. 6:7

|  |   |  |                             |
|--|---|--|-----------------------------|
| shôṭêr (שׁוֹטֵר)<br>[pronounced <i>show-TARE</i> ] | <i>official, commissioned officer, officer; this word refers to an official or an officer who is not the highest in command, but holds a subordinate position</i> | masculine singular noun (this is actually a masculine plural, Qal active participle) | Strong's #7860<br>BDB #1009 |
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244. **Verb:** shâṭar (שָׁטַר) [pronounced *shaw-TAR*] is a verb, but it is found as a participle throughout the Old Testament and therefore used as a noun, first in Exodus 3:6, 10, 14–15, 19 and through to 2Chron. 19:11 26:11 34:13 Prov. 5:7. These would be officers or officials, in this context, associated with the judicial court system. These would be messengers, servants, advisors, secretaries and scribes to the courts. The NKJV translates this as *Acacia Grove*. Strong's #7860 BDB #1009. Deut. 16:18

245. **Masculine\_proper\_noun:** which means *officer, official*; transliterated . Strong's #7861 BDB #1009.

246. **Masculine\_noun:** which means *rule, authority*. Strong's #4896 BDB #1009.

247. **Masculine\_noun:** which means *gift [offered as homage]*. Strong's #7862 BDB #1009. Psalm 68:29

|   |   |                                      |                          |
|---|---|--------------------------------------|--------------------------|
| shây (שַׁי) [pronounced shay]   | <i>gift, present; a gift [offered as homage]</i>  | masculine singular noun; pausal form | Strong's #7862 BDB #1009 |
| 248. <b>Proper_noun/location:</b> which means ; transliterated . Strong's #7866 BDB #1009.  |   |                                      |                          |
| 249. <b>Verb:</b> which means <i>the Rock which begot you, you forgot?</i> . Deut. 32:18* Strong's #7876 BDB #1009.   |   |                                      |                          |
| 250. <b>Masculine_proper_noun:</b> Shîyzâ' (שִׁיזָא') [pronounced shee-ZAW], which means <i>splendor</i> ; transliterated <i>Shiza</i> . In Reuben. Strong's #7877 BDB #1009. 1Chron. 11:42   |   |                                      |                          |
| Shîyzâ' (שִׁיזָא') [pronounced shee-ZAW]  | <i>splendor</i> ; transliterated <i>Shiza</i>   | masculine singular proper noun       | Strong's #7877 BDB #1009 |
| 251. <b>Masculine_proper_noun:</b> Shîychôwr (שִׁיחֹוּר) [pronounced shee-KHOHR], which means <i>dark, turbid</i> ; transliterated <i>Shihor</i> . Strong's #7883 BDB #1009.  |   |                                      |                          |
| Shîychôwr (שִׁיחֹוּר) [pronounced shee-KHOHR]   | <i>dark, turbid</i> ; transliterated <i>Shihor</i> ; refers to canal or river of Egypt; possible to the Brook of Egypt                                  | feminine singular, proper noun       | Strong's #7883 BDB #1009 |
| 252. <b>Masculine_proper_noun:</b> which means ; transliterated . Strong's #7884 BDB #1009.   |   |                                      |                          |
| 253. <b>Proper_noun/location:</b> which means ; transliterated . Strong's #7887–7888 BDB #1009.   |   |                                      |                          |
| 254. <b>Masculine_noun:</b> Shîylôh (שִׁילֹה) [pronounced shee-LOW], which means <i>he whose it is, that which belongs to him; tranquility</i> ; transliterated <i>Shiloh</i> ; possibly a reference to <i>Messiah</i> . Strong's #7886 BDB #1010. Gen. 49:10*  |   |                                      |                          |
| Shîylôh (שִׁילֹה) [pronounced shee-LOW]   | <i>he whose it is, that which belongs to him; tranquility</i> meanings uncertain; transliterated <i>Shiloh</i> ; possibly a reference to <i>Messiah</i> | masculine singular noun              | Strong's #7886 BDB #1010 |
| 255. <b>Masculine_proper_noun:</b> which means ; transliterated . Strong's #7889 BDB #1010.   |   |                                      |                          |
| 256. <b>Masculine_noun:</b> which means <i>urine</i> . Strong's #7890 BDB #1010.  |   |                                      |                          |
| 257. <b>Verb:</b> shâthan (שָׂתַן) [pronounced shaw-THAHN], which means <i>to urinate, to piss</i> . In Hiphil only. Strong's #8366 BDB #1010. 1Sam. 25:22  |   |                                      |                          |
| shâthan (שָׂתַן) [pronounced shaw-THAHN]  | <i>to urinate, to piss</i>  | Hiphil participle                    | Strong's #8366 BDB #1010 |
| 258. <b>Masculine_noun:</b> shîyr (רִישׁ) [pronounced sheer], which means <i>song</i> or, perhaps <i>singing</i> or <i>music</i> . Strong's #7892 BDB #1010. Gen. 31:27 Exodus 15:1 Judges 5:12 2Sam. 22:1 1Kings 4:32 1Chron. 6:31–32 13:8 15:16 Psalm 46 inscription 96 inscription   |   |                                      |                          |
| shîyr (רִישׁ) [pronounced sheer]  | <i>song, singing; music</i>   | masculine singular noun              | Strong's #7892 BDB #1010 |
| 259. <b>Feminine_noun:</b> shîyrâh (רִישָׁה) [pronounced shee-RAW], which means <i>song, singing</i> . Strong's #7892 BDB #1010. Psalm 133 inscription  |   |                                      |                          |
| shîyrâh (רִישָׁה) [pronounced shee-RAW]   | <i>song, singing</i>  | feminine singular noun               | Strong's #7892 BDB #1010 |
| 260. <b>Verb:</b> shîyr (רִישׁ) [pronounced sheer], which means <i>to sing</i> . We first encountered this verb when Moses and the sons of Israel sang a victory song to Jehovah in Exodus 15:1. We will find it many times throughout the psalms (e.g., Psalm 7 title 13:6 33:3 21:13), as well as scattered throughout the Old Testament (1Sam. 18:6 1Chron. 16:9 Eccles. 2:8 Isa. 5:1). Strong's #7891 BDB #1010. Exodus 15:1, 21 Judges 5:1, 3 1Sam. 18:6 1Chron. 15:16 16:9 Psalm 7 inscription 33:3 57:7 59:16 68:25 105:2 106:12 Eccles. 2:8 |   |                                      |                          |

|                                  |   |  |                          |
|----------------------------------|---|--|--------------------------|
| shîyr (שִׁיר) [pronounced sheer] | <i>to sing</i>  | 3 <sup>rd</sup> person masculine plural, Qal imperfect         | Strong's #7891 BDB #1010 |
| shîyr (שִׁיר) [pronounced sheer] | <i>sing</i>   | 2 <sup>nd</sup> person masculine plural, Qal imperative        | Strong's #7891 BDB #1010 |
| shîyr (שִׁיר) [pronounced sheer] | <i>male singers, a male choir; professional male singers; musicians</i>       | masculine plural, Qal active participle                        | Strong's #7891 BDB #1010 |
| shîyr (שִׁיר) [pronounced sheer] | <i>female singers, a female choir; professional female singers; musicians</i> | feminine plural, Qal active participle                         | Strong's #7891 BDB #1010 |
| shîyr (שִׁיר) [pronounced sheer] | <i>to sing</i>  | 3 <sup>rd</sup> person masculine plural, Pilel/Polel imperfect | Strong's #7891 BDB #1010 |
| shîyr (שִׁיר) [pronounced sheer] | <i>singers, choir; professional singers; musicians</i>                        | masculine plural, Pilel/Polel participle                       | Strong's #7891 BDB #1010 |

Given that we have a list of musical instruments to follow, I think the rendering of this participle as *musicians* is apt.

261. **Masculine\_noun:** which means *alabaster*. Strong's #7893 BDB #1010.

262. **Masculine\_noun:** sheshîy/shêsh (שֶׁשׁ־יָשָׁן) [pronounced shesh-EE/shaysh], which means, *something bleached white, byssus, linen, fine linen; alabaster, similar stone, marble*. Strong's #8336 BDB #1010. Exodus 25:4 26:1, 31 27:9

|   |  |                         |                                     |
|---|--|-------------------------|-------------------------------------|
| sheshîy/shêsh (שֶׁשׁ־יָשָׁן) [pronounced shesh-EE/shaysh] | <i>something bleached white, byssus, linen, fine linen; alabaster, similar stone, marble</i> | masculine singular noun | Strong's #8336 BDB #1010 (& #1058?) |
|---|--|-------------------------|-------------------------------------|

263. **Masculine\_proper\_noun:** Shîyshâ' (שִׁישָׁה) [pronounced shee-SHAW], which means *Jehovah contends; whiteness; transliterated Shishaw*. Strong's #7894 BDB #1010.

|  |  |                                |                          |
|--|--|--------------------------------|--------------------------|
| Shîyshâ' (שִׁישָׁה) [pronounced shee-SHAW] | <i>Jehovah contends; whiteness; transliterated Shishaw</i> | masculine singular proper noun | Strong's #7894 BDB #1010 |
|--|--|--------------------------------|--------------------------|

264. **Masculine\_proper\_noun:** which means ; transliterated . Strong's #7895 BDB #1010.

265. **Verb:** shîyth (שִׁיחַ) [pronounced sheeth], which means, according to BDB, *to put, to set, place; to appoint; to arrange, to set in order; to found; to lay snares, to set snares; to station*. The KJV gives such diverse renderings as *lay* (Gen. 48:14, 17 Job 9:33) or *make* (Psalm 21:6 10:1). How this differs from the other Hebrew words which mean roughly the same thing, I don't know. Strong's #7896 BDB #1011. Gen. 3:15 4:25 30:40 41:33 46:4 48:14 Exodus 7:23 10:1 21:22, 30 23:1, 31 33:4 1Sam. 4:20 2Sam. 13:20 19:28 22:12 Job 7:17 10:20 14:13 Psalm 12:5 21:3 62:10 73:9, 28 83:13 104:20 110:1

|                                     |   |  |                          |
|-------------------------------------|---|--|--------------------------|
| shîyth (שִׁיחַ) [pronounced sheeth] | <i>to put, to set, place; to appoint; to arrange, to set in order; to found; to station</i>   | 3 <sup>rd</sup> person masculine singular, Qal imperfect | Strong's #7896 BDB #1011 |
| shîyth (שִׁיחַ) [pronounced sheeth] | <i>having put, being set, having been placed; being appointed; having been arranged, being set in order; being found; being stationed</i> | Qal passive participle                                   | Strong's #7896 BDB #1011 |

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| shîyth (שִׁיִּת) [pronounced <i>sheeth</i> ] | <i>to be imposed upon; to be set upon; to be laid upon</i> | 3 <sup>rd</sup> person masculine singular, Hophal imperfect | Strong's #7896<br>BDB #1011 |
|--|--|---|-----------------------------|

Gesenius tells us that shîyth means ❶ *to set up* that which is supposed to be upright; ❷ *to place* or *to put* something where it properly belongs; *to arrange, to set in order [in an array]*; ❸ *to put* in the sense of *directing* or *turning* in some direction, ❹ *to make* or *to render* when followed by an accusative or an accusative with the lamed or bêyth prepositions; ❺ *to constitute, to appoint [anyone to be a prince]*; ❻ *to found*; ❼ more rarely *to make, to prepare* (for someone) when followed by a dative and even *to give*. My thinking is that with this verb you are placing something or doing something to something to make it the way it is supposed to be. Something should properly be upright, so you set it upright. Something should be turned in a specific direction, so you turn it in that direction.

Quite frankly, this looks like I need to examine this word more completely sometime.

266. **Masculine noun:** shîyth (שִׁיִּת) [pronounced *sheeth*], which means *attire, garment, dress, clothing*. Strong's #7897 BDB #1011. Psalm 73:6 Prov. 7:10

|  |   |                         |                             |
|--|---|-------------------------|-----------------------------|
| shîyth (שִׁיִּת) [pronounced <i>sheeth</i> ] | <i>attire, garment, dress, clothing</i> | masculine singular noun | Strong's #7897<br>BDB #1011 |
|--|---|-------------------------|-----------------------------|

267. **Masculine proper noun:** Shêth (שֵׁת) [pronounced *shayth*] is the third son of Adam through whom came Jesus Christ. Had the name of *Cain* been used in this context, we could have taken it metaphorically as the destruction of all unbelievers. However, the only logical metaphorical use of the word Shêth would be for the believer, as through him came Abraham, Isaac, Jacob, Moses, King David, Jeremiah and Jesus Christ. Therefore, context would dictate that we either have a misprinting or another meaning. In the Chaldean, this means *six*; however, we are too early to be using the Chaldean language. Furthermore, that would make little or no sense. I have explored a couple of possibilities; the misplacement of the dot over the shîyn (making it sîyn), and the mistaken replacement of the last letter, thâv, by similarly formed letters hê or chêyth (or a combination of those) as well as examine the possibility of other vowel points. This led me nowhere. I do not know where the translation *tumult* came from. Strong's #8351 or #8352? (& #7582?) BDB #1011 It is quoted, as you have seen, from several different sources. Shêth also means *buttocks* or *butts* (it is in the singular, although we find it used in the plural in the English). This gives a reasonably graphic description of the unbeliever and the degenerate believer. Strong's #8357 (and 7896?) BDB #1059 The other solution is that this is a form of the verb shâ'âh (שָׂאָה) [pronounced *shaw-AWH*] and it means *to waste, to be in ruins, to be desolate*. However, its uses are so varied, that it is hard to pin it down to a particular meaning. Strong's #7582–7583 BDB #980. Gen. 4: 5:3 Num. 24:17b **I need to do more work on the last couple words!**

|  |  |                                |                             |
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| Shêth (שֵׁת) [pronounced <i>shayth</i> ] | <i>appointed; transliterated Seth, Sheth, Shet</i> | masculine singular proper noun | Strong's #8352<br>BDB #1011 |
|--|--|--------------------------------|-----------------------------|

268. **Masculine noun:** which means *foundation*. Strong's #8356 BDB #1011.

269. **Masculine noun collective:** which means *thorn brushes*. Strong's #7898 BDB #1011.

270. **Verb:** shâkab (שָׁכַב) [pronounced *shaw-KAH<sup>BV</sup>*], which means *to lie down, to lie down [to sleep, to have sexual relations, to die; because of sickness or humiliation]; to relax*. Strong's #7901 BDB #1011. Gen. 19:4, 32 26:10 28:11, 13 30:15 34:2, 7 35:22 39:7, 10 47:30 Exodus 22:16, 27 Lev. 15:24 Deut. 22:22, 23, 29 Joshua 2:1 Judges 5:27 1Sam. 2:22 3:2, 3, 5, 9 2Sam. 4:5 7:12 12:3, 16 13:5, 11 1Kings 1:2, 21 2:10 3:19, 20 Job 3:12 14:12 20:11 21:26 26:5, 7 Psalm 41:8 57:4 Prov. 3:24 6:9, 22 Eccles. 2:23

|   |   |  |                             |
|---|---|--|-----------------------------|
| shâkab (שָׁכַב)<br>[pronounced <i>shaw-KAH<sup>BV</sup></i> ] | <i>to lie down, to lie down [to sleep, to have sexual relations, to die; because of sickness or humiliation], to rest, to sleep; to relax</i> | 3 <sup>rd</sup> person masculine singular, Qal imperfect | Strong's #7901<br>BDB #1011 |
|---|---|--|-----------------------------|

|   |  |   |                             |
|---|--|---|-----------------------------|
| shâkab (שָׁכַב)<br>[pronounced shaw-<br>KAH <sup>BV</sup> ] | <i>lie down, lie down [to sleep, to have sexual relations, to die; because of sickness or humiliation], rest, sleep; relax</i> | 2 <sup>nd</sup> person masculine singular, Qal imperative | Strong's #7901<br>BDB #1011 |
| shâkab (שָׁכַב)<br>[pronounced shaw-<br>KAH <sup>BV</sup> ] | <i>the one lying down [to sleep, to have sexual relations, to die; because of sickness or humiliation]; the one relaxing</i>   | Qal active participle with the definite article           | Strong's #7901<br>BDB #1011 |

This verb can have several different connotations. It can mean *to lie down with the intention of lodging for the night* (Joshua 2:1 2Kings 4:11); *to have sexual relations* (Gen. 30:11, 14 Exodus 22:15); *to lie down in death* (Deut. 31:16 Isa. 14:8 Ezek. 31:18); *lying down due to being diseased* (1Kings 41:9); *to lying down due to humiliation* (Jer. 3:25); *for a nap* (2Sam. 4:7); *lying down for sexual relations* (Gen. 19:33 30:15–16); and there is the figurative use *to relax* (Job 30:17 Eccles. 2:23).

This can be used with an accusative (which would be *my soul* in Psalm 57:4).

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| shâkab (שָׁכַב)<br>[pronounced shaw-<br>KAH <sup>BV</sup> ] | <i>lying down [to sleep, to have sexual relations, to die; because of sickness or humiliation]; relaxing</i> | Qal active participle                                       | Strong's #7901<br>BDB #1011 |
| shâkab (שָׁכַב)<br>[pronounced shaw-<br>KAH <sup>BV</sup> ] | <i>to be lain with, to be ravished, to have sex with, to be raped?</i>                                       | 3 <sup>rd</sup> person masculine singular, Niphal imperfect | Strong's #7901<br>BDB #1011 |
| shâkab (שָׁכַב)<br>[pronounced shaw-<br>KAH <sup>BV</sup> ] | <i>to be lain with, to be ravished, to have sex with, to be raped?</i>                                       | 3 <sup>rd</sup> person masculine singular, Pual imperfect   | Strong's #7901<br>BDB #1011 |
| shâkab (שָׁכַב)<br>[pronounced shaw-<br>KAH <sup>BV</sup> ] | <i>to make [cause] [anyone] lie down, to prostrate; to lay down; to cause to rest; to pour out a vessel</i>  | 3 <sup>rd</sup> person masculine singular, Hiphil imperfect | Strong's #7901<br>BDB #1011 |
| shâkab (שָׁכַב)<br>[pronounced shaw-<br>KAH <sup>BV</sup> ] | <i>to be prostrated; to be laid [down]; to lie [down?] see 2Kings 4:32 Ezek. 32:19, 32</i>                   | 3 <sup>rd</sup> person masculine singular, Hophal imperfect | Strong's #7901<br>BDB #1011 |

271. **Feminine noun:** shekâbâh (שֶׁכַּבָּהּ) [pronounced shek-aw-BAW], which means *act of lying, layer, coating; the act of lying down (sexual relations are implied)*. Strong's #7902 BDB #1012. Exodus 16:13

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| shekâbâh (שֶׁכַּבָּהּ)<br>[pronounced shek-aw-<br>BAW] | <i>act of lying, layer, coating; the act of lying down (sexual relations are implied)</i> | feminine singular noun | Strong's #7902<br>BDB #1012 |
|--|---|------------------------|-----------------------------|

272. **Feminine noun:** which means *copulation*. Strong's #7903 BDB #1012.

273. **Masculine noun:** mishkâb (מִשְׁכָּב) [pronounced mish-KAW<sup>BV</sup>], a word for *bed, couch; bier; laying down, the act of lying down*. Strong's #4904(7901) BDB #1012. [Somewhere] Gen. 49:4 Exodus 8:3 21:18 Judges 21:11 2Sam. 4:5, 7 11:2 13:5 17:28 1Kings 1:47 Psalm 41:3 149:5 Prov. 7:17

|  |   |                              |   |
|--|---|------------------------------|---|
| mishkâb (מִשְׁכָּב)<br>[pronounced mish-<br>AW <sup>BV</sup> ] | <i>bed, couch; bier; laying down, the act of lying down</i> | masculine singular construct | Strong's #4904<br>(from #7901)<br>BDB #1012 |
|--|---|------------------------------|---|

274. **Verb:** which means *roaming stallions (?)*. Strong's #7904 BDB #1013.

275. **Verb:** shâkach (שָׁכַח) [pronounced shaw-KAHKH], which means *to forget; to forget and leave*. Strong's #7911 BDB #1013. Gen. 27:45 40:23 41:30 Deut. 4:9, 23 Judges 3:3 1Sam. 1:11 Job 9:27

19:14 Psalm 10:11–12 44:17, 24 59:11 103:2 106:13, 21 Prov. 2:17 3:1 4:5

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|---|---|---|-----------------------------|
| shâkach (שָׁכַח)<br>[pronounced shaw-<br>KAHKH]   | <i>to forget; to forget and leave;<br/>to forsake, to abandon</i>                               | 3 <sup>rd</sup> person masculine<br>singular, Qal imperfect         | Strong's #7911<br>BDB #1013 |
| I added <i>to forsake, to abandon</i> , which would occur when one discontinues the study of truth. |   |   |                             |
| shâkach (שָׁכַח)<br>[pronounced shaw-<br>KAHKH]   | <i>forgetting; forgetting and<br/>leaving</i>   | Qal active participle   | Strong's #7911<br>BDB #1013 |
| shâkach (שָׁכַח)<br>[pronounced shaw-<br>KAHKH]   | <i>to be forgotten; to be forsaken<br/>or abandoned</i>   | 3 <sup>rd</sup> person masculine<br>singular, Niphal<br>imperfect   | Strong's #7911<br>BDB #1013 |
| shâkach (שָׁכַח)<br>[pronounced shaw-<br>KAHKH]   | <i>forgotten; forsaken;<br/>abandoned</i>   | Niphal participle   | Strong's #7911<br>BDB #1013 |
| shâkach (שָׁכַח)<br>[pronounced shaw-<br>KAHKH]   | <i>to cause to forget; to make<br/>one forget and leave; to cause<br/>to forsake or abandon</i> | 3 <sup>rd</sup> person masculine<br>singular, Piel imperfect        | Strong's #7911<br>BDB #1013 |
| shâkach (שָׁכַח)<br>[pronounced shaw-<br>KAHKH]   | <i>to make or cause to forget; to<br/>cause to forsake, to cause to<br/>abandon</i>             | 3 <sup>rd</sup> person masculine<br>singular, Hiphil imperfect      | Strong's #7911<br>BDB #1013 |
| shâkach (שָׁכַח)<br>[pronounced shaw-<br>KAHKH]   | <i>to be forgotten; to be forsaken<br/>or abandoned</i>   | 3 <sup>rd</sup> person masculine<br>singular, Hithpael<br>imperfect | Strong's #7911<br>BDB #1013 |

276. **Adjective:** which means *forgetting, forgetful*. Strong's #7913 BDB #1013.

277. **Verb:** shâkak (שָׁכַק) [pronounced shaw-KAHK], which means *to subside, to decrease, to abate*. Strong's #7918 BDB #1013. Gen. 8:1

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|---|---|--|-----------------------------|
| shâkak (שָׁכַק)<br>[pronounced shaw-<br>KAHK] | <i>to subside, to decrease, to<br/>abate, to recede</i> | 3 <sup>rd</sup> person masculine<br>plural, Qal imperfect      | Strong's #7918<br>BDB #1013 |
| shâkak (שָׁכַק)<br>[pronounced shaw-<br>KAHK] | <i>to allay</i>   | 3 <sup>rd</sup> person masculine<br>singular, Hiphil imperfect | Strong's #7918<br>BDB #1013 |

278. **Verb:** shâkal (שָׁכַל) [pronounced shaw-KAHL], which means *to be bereaved*. In the Hiphil participle, this refers to a *miscarrying womb* (Hoseah 9:14). Strong's #7921 BDB #1013. Gen. 27:45 31:38 42:36 43:14 Exodus 23:26 1Sam. 15:33 Job 21:10

|   |  |   |                             |
|---|--|---|-----------------------------|
| shâkal (שָׁכַל)<br>[pronounced shaw-<br>KAHL] | <i>to be bereaved [of children], to<br/>be childless</i>   | 3 <sup>rd</sup> person feminine<br>singular, Qal perfect  | Strong's #7921<br>BDB #1013 |
| shâkal (שָׁכַל)<br>[pronounced shaw-<br>KAHL] | <i>to bereave, to make childless,<br/>to cause barrenness; to make<br/>abort, to cause an abortion, to<br/>miscarry; used of a sword<br/>which causes the death of<br/>young men</i> | 3 <sup>rd</sup> person feminine<br>singular, Piel perfect | Strong's #7921<br>BDB #1013 |

|   |   |  |                             |
|---|---|--|-----------------------------|
| shâkal (שָׁכַל)<br>[pronounced shaw-<br>KAHL] | <i>bereavement, making<br/>childless, causing barrenness;<br/>making one abort, causing an<br/>abortion, miscarrying;<br/>barrenness; used of a sword<br/>which causes the death of<br/>young men</i> | feminine singular, Piel<br>participle                          | Strong's #7921<br>BDB #1013 |
| shâkal (שָׁכַל)<br>[pronounced shaw-<br>KAHL] | <i>miscarrying</i>  | 3 <sup>rd</sup> person feminine<br>singular, Hiphil participle | Strong's #7921<br>BDB #1013 |

279. **Masculine\_noun:** which means *a bereavement, a loss of children*. Strong's #7908 BDB #1013.

280. **Adjective:** shakkûwl (שָׁכַל) [pronounced shahk-KOOL], which means, *childless; barren; bereaved [robbed] of children [cubs]*. 2Sam. 17:8 Isa. 49:21.\* Strong's #7909 BDB #1014.

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|--|--|---------------------------------|-----------------------------|
| shakkûwl (שָׁכַל or שָׁכַל)<br>[pronounced shahk-<br>KOOL] | <i>childless; barren; bereaved<br/>[robbed] of children [cubs]</i> | masculine singular<br>adjective | Strong's #7909<br>BDB #1014 |
|--|--|---------------------------------|-----------------------------|

281. **Adjective:** *bereaved, robbed of offspring*. Strong's #7909 BDB #1014.

282. **Masculine plural noun abstract:** *bereavement, childlessness*. Isa. 49:20.\* Strong's #7923 BDB #1014.

283. **Feminine noun abstract:** *barrenness*. 2Kings 2:21.\* Strong's #7921 BDB #1014.

284. **Masculine\_noun:** sh<sup>ê</sup>kem (שֶׁכֶּם) [pronounced sh<sup>ê</sup>kem], which means *shoulder; upper part of back below neck; back; [elevated] track of land*. Strong's #7926 BDB #1014. Gen. 9:23 21:14 24:45 48:22 49:15 Exodus 12:34 1Sam. 9:2 10:9, 23

|  |  |                         |                             |
|--|--|-------------------------|-----------------------------|
| sh <sup>ê</sup> kem (שֶׁכֶּם)<br>[pronounced shek-EHM] | <i>shoulder; upper part of back<br/>below neck; back; [elevated]<br/>track of land</i> | masculine singular noun | Strong's #7926<br>BDB #1014 |
|--|--|-------------------------|-----------------------------|

285. **Feminine\_noun:** feminine form of Strong's #7926 BDB #1014. Strong's #7929 BDB #1014.

|  |  |   |                             |
|--|--|---|-----------------------------|
| shik <sup>ê</sup> mâh (שִׁיחַמָּה)<br>[pronounced shihk-<br>MAW] | <i>shoulder; upper part of back<br/>below neck; back</i> | feminine singular noun<br>(feminine of<br>Strong's #7926) | Strong's #7929<br>BDB #1014 |
|--|--|---|-----------------------------|

286. **Proper\_noun/location:** Shechem (שֶׁכֶּם) [pronounced shekh-EHM], which means *shoulder; upper part of back below neck; back; [elevated] track of land*, transliterated *Shechem*. A district in northern Palestine. Strong's #7927 BDB #1014. Gen. 12:6 33:18 35:4 37:12 Psalm 60:6

|  |   |                                   |                             |
|--|---|-----------------------------------|-----------------------------|
| Sh <sup>ê</sup> kem (שֶׁכֶּם)<br>[pronounced shek-EHM] | <i>shoulder; back; [elevated] track<br/>of land; transliterated Shechem</i> | masculine singular<br>proper noun | Strong's #7927<br>BDB #1014 |
|--|---|-----------------------------------|-----------------------------|

A district in northern Palestine.

287. **Masculine\_proper\_noun:** Shekem (שֶׁכֶּם) [pronounced SHEH-kehm], which means, *back, shoulder*; transliterated *Shechem*. Strong's #7928 BDB #1014. Gen. 33:19 34:2 Num. 26:31 Joshua 17:2 1Chron. 7:19

|   |   |                                   |                             |
|---|---|-----------------------------------|-----------------------------|
| Shekem (שֶׁכֶּם)<br>[pronounced<br>SHEH-kehm] | <i>back, shoulder; transliterated<br/>Shechem</i> | masculine singular<br>proper noun | Strong's #7928<br>BDB #1014 |
|---|---|-----------------------------------|-----------------------------|

288. **Adjective gentilic:** Num. 26:21.\* Strong's #7930 BDB #1014.

289. **Verb:** shâkam (שָׁכַם) [pronounced shaw-KAHM], which means *to start, to rise, to rise early, to make an early start*. This verb was originally used for leading the backs of beasts for a day's journey and came to mean arising early. This verb is found only in the Hiphil. Strong's #7925 BDB #1014. Gen. 19:2, 27 20:8 21:14 22:3 26:31 28:18 31:55 Exodus 8:20 9:13 24:4 32:6 Joshua 3:1 8:14 Judges 6:28 9:33 19:5 1Sam. 1:19 5:3 9:26 15:12 17:16 29:10 2Sam. 15:2 Job 1:5

|   |  |  |                             |
|---|--|--|-----------------------------|
| shâkam ( שָׁכַם )<br>[pronounced shaw-KAHM] | <i>to start, to rise, to rise early, to make an early start; morning (in the Hiphil infinitive absolute)</i> | 3 <sup>rd</sup> person masculine singular, Hiphil imperfect  | Strong's #7925<br>BDB #1014 |
| shâkam ( שָׁכַם )<br>[pronounced shaw-KAHM] | <i>start, rise [up], rise early, make an early start</i>   | 2 <sup>nd</sup> person masculine singular, Hiphil imperative | Strong's #7925<br>BDB #1014 |

290. **Verb:** shâkan ( שָׁכַן ) [pronounced shaw-KAHN], which means *to tabernacle, to pitch a tent; to dwell, to reside, to live in, to domicile at, to settle, to settle down, to encamp*. Strong's #7931 BDB #1014. Gen. 3:24 9:27 14:13 16:12 25:18 26:2 35:22 49:13 Exodus 24:16 25:8 29:45 Num. 9:17 Deut. 16:2 33:12 Joshua 18:1 Judges 5:17 8:11 2Sam. 7:10 1Kings 6:13 8:12 Job 3:5 4:19 15:28 18:15 Psalm 7:5 15:1 55:6 68:6 104:12 Prov. 1:33 2:21 7:11 8:12 10:30

|   |  |   |                             |
|---|--|---|-----------------------------|
| shâkan ( שָׁכַן )<br>[pronounced shaw-KAHN] | <i>to tabernacle, to pitch a tent; to dwell, to reside, to live in, to domicile at, to settle, to settle down, to encamp</i> | 3 <sup>rd</sup> person masculine singular, Qal imperfect    | Strong's #7931<br>BDB #1014 |
| shâkan ( שָׁכַן )<br>[pronounced shaw-KAHN] | <i>dwelling, residing, living; settling [in, down]; encamping; pitching one's tent</i>                                       | Qal active participle                                       | Strong's #7931<br>BDB #1014 |
| shâkan ( שָׁכַן )<br>[pronounced shaw-KAHN] | <i>to lay, to lay down, to set [place, fix or establish]; to cause anyone to dwell, to place [a tent]</i>                    | 3 <sup>rd</sup> person masculine singular, Hiphil imperfect | Strong's #7931<br>BDB #1014 |
| shâkan ( שָׁכַן )<br>[pronounced shaw-KAHN] | <i>to cause to dwell, to make settle down, to establish</i>  | 3 <sup>rd</sup> person masculine singular, Piel imperfect   | Strong's #7931<br>BDB #1014 |

This is the word whose cognate is *tabernacle*, which is a reference is to a *semi-permanent residence*. The idea here is *to dwell in a semi-permanent state with the option of leaving*.

291. **Masculine\_noun:** *dwelling*. Deut. 12:5.\* Strong's #7933 BDB #1015.

292. **Adjective:** shâkên ( שָׁכֵן ) [pronounced shaw-KAYN], which means *inhabitants, neighbors, those living nearby; dwellers*. As a feminine plural with a definite article, it means *neighbor women, women from the neighborhood, female neighbors*. Strong's #7934 BDB #1015. Exodus 3:22 12:4 Deut. 1:7 Ruth 4:17a Psalm 44:13 89:41

|   |  |   |                             |
|---|--|---|-----------------------------|
| shâkên ( שָׁכֵן )<br>[pronounced shaw-KAYN] | <i>inhabitant, neighbor, one living nearby</i>                       | masculine singular adjective used here as a substantive                         | Strong's #7934<br>BDB #1015 |
| shâkên ( שָׁכֵן )<br>[pronounced shaw-KAYN] | <i>inhabitants, neighbors, those living nearby; dwellers</i>         | masculine plural adjective used here as a substantive                           | Strong's #7934<br>BDB #1015 |
| shâkên ( שָׁכֵן )<br>[pronounced shaw-KAYN] | <i>neighbor women, women from the neighborhood, female neighbors</i> | feminine plural adjective with the definite article; used here as a substantive | Strong's #7934<br>BDB #1015 |

293. **Masculine\_noun:** mîsh<sup>e</sup>kân ( מִשְׁכָּן ) [pronounced mish<sup>e</sup>-KAWN], which means *residence, dwelling place, tabernacle, portable sanctuary, tent, abode; semi-permanent structure, semi-permanent tent, temporary dwelling place*. I contrasted these two word early on (Leviticus?) and in Psalm 15:1. Strong's #4908



BDB #1015 (See Strong's #7931 BDB #1014 for verbal cognate; see also Strong's #168 BDB #13). Exodus 26:1 27:9 Lev. 26:11 Num. 24:5 2Sam. 7:6 1Chron. 6:32 (chart comparison) 16:39 Job 18:21 21:28 1Kings (1:39) Psalm (15:1) 46:4 78:60

|   |  |                         |                             |
|---|--|-------------------------|-----------------------------|
| mîsh <sup>e</sup> kân (מִשְׁכָּן)<br>[pronounced <i>mish</i> -<br>KAWN] | <i>residence, dwelling place,<br/>tabernacle, portable sanctuary,<br/>tent, abode; semi-permanent<br/>structure, semi-permanent tent,<br/>temporary dwelling place</i> | masculine singular noun | Strong's #4908<br>BDB #1015 |
|---|--|-------------------------|-----------------------------|

This is the word translated tabernacle throughout the end of Exodus. This is the word used more often for the *tabernacle* of God, as well as for *temporary dwelling place* (2Chron. 29:6 Job 18:21 Jer. 9:19), as found in Exodus 26, 36, 40 Num. 1, 3, 9 (yet, interestingly enough, rarely in Leviticus). The two words occur together in Exodus 40:2 Num. 3:25. The latter word seems to be more of a permanent structure, yet still based on the concept of a tent. It is less than a house, but more than a tent. *Semi-permanent structure, semi-permanent tent, temporary dwelling place* all give a sense as to the meaning of mîsh<sup>e</sup>kân. It is a tent, nonetheless and can be taken up and pitched again (Num. 1:51). This appears to be a semi-permanent structure, like our modern day trailer home in function. You will note that Keil and Delitzsch render this *pavilion*. This threw me for a bit, so I looked it up. The first definition, *a light, usually open building used for shelter, concerts, exhibits, etc.* is what I thought of. However, one of the secondary meanings of this word is *a large and elaborate tent*. This is how we should understand this word. Keil and Delitzsch add: *Even in the present day, a Beduin, as he approaches an encampment, knows the tent of the sheikh immediately; it is denoted by its size, often also by the lances planted at the door, and also, as is easily imagined, by the rich arrangement of cushions and carpets.*<sup>162</sup>

294. **Masculine proper noun:** which means *Yah has taken up abode*; transliterated . Strong's #7935 BDB #1016.

295. **Verb:** shâkar (שָׁכַר) [pronounced *shaw-KAHR*], which means *to become drunk [inebriated], to be drunk*. Strong's #7937 BDB #1016. Gen. 9:21 43:34 1Sam. 1:14 2Sam. 11:13

|   |   |  |                             |
|---|---|--|-----------------------------|
| shâkar (שָׁכַר)<br>[pronounced <i>shaw-KAHR</i> ] | <i>to drink to the full, to drink to<br/>hilarity, to become drunk<br/>[inebriated], to be drunk; to make<br/>oneself drunk; to be merry<br/>(happy) while drinking</i> | 3 <sup>rd</sup> person masculine<br>singular, Qal imperfect        | Strong's #7937<br>BDB #1016 |
| shâkar (שָׁכַר)<br>[pronounced <i>shaw-KAHR</i> ] | <i>to make drunk [inebriated], to<br/>cause one to be drunk</i>   | 3 <sup>rd</sup> person masculine<br>singular, Piel imperfect       | Strong's #7937<br>BDB #1016 |
| shâkar (שָׁכַר)<br>[pronounced <i>shaw-KAHR</i> ] | <i>to cause to be drunk [inebriated],<br/>to make drunk</i>   | 3 <sup>rd</sup> person masculine<br>singular, Hiphil imperfect     | Strong's #7937<br>BDB #1016 |
| shâkar (שָׁכַר)<br>[pronounced <i>shaw-KAHR</i> ] | <i>to become drunk [inebriated], to<br/>be drunk; to behave drunkenly</i>   | 2 <sup>nd</sup> person feminine<br>singular, Hithpael<br>imperfect | Strong's #7937<br>BDB #1016 |

296. **Masculine noun:** shêkâr (שֵׁכָר) [pronounced *shay-KAWR*], which means *strong alcohol, potent liquor, intoxicating drink, strong drink*. Strong's #7941 BDB #1016. 1Sam. 1:15

|   |  |                         |                             |
|---|--|-------------------------|-----------------------------|
| shêkâr (שֵׁכָר)<br>[pronounced <i>shay-KAWR</i> ] | <i>strong alcohol, potent liquor,<br/>intoxicating drink, strong drink</i> | masculine singular noun | Strong's #7941<br>BDB #1016 |
|---|--|-------------------------|-----------------------------|

<sup>162</sup> Keil & Delitzsch's *Commentary on the Old Testament*; ©1966 Hendrickson Publishers, Inc.; Vol. 4, p. 470.

297. **Adjective:** shikkûwr (שִׁכּוּר) [pronounced *shik-KOOR*], which means *drunk, inebriated, stoned, blotto, drunken*. Strong's #7910 BDB #1016. 1Sam. 1:13, 14 25:36

|   |   |                              |                             |
|---|---|------------------------------|-----------------------------|
| shikkûwr (שִׁכּוּר)<br>[pronounced <i>shik-KOOR</i> ] | <i>drunk, inebriated, stoned, blotto, drunken</i> | masculine singular adjective | Strong's #7910<br>BDB #1016 |
|---|---|------------------------------|-----------------------------|

298. **Masculine\_noun:** *drunkenness*. Strong's #7943 BDB #1016.

299. **Proper\_noun/location:** which means *drunkenness?*; transliterated . Strong's #7942 BDB #1016.

300. **Masculine\_noun:** *gift*. Strong's #814 BDB #1016.

301. **Adjective:** shal<sup>o</sup>ânân (שָׁלָאֲנָן) [pronounced *shahl-uh-NAWN*], which is found only here, has no real cognates, and appears to be equivalent to sha'ânân (שָׁאֲנָן) [pronounced *shah-uh-NAWN*], which means *at ease, one who is at ease, secure, removed from misfortune*. Strong's #7600 BDB #983. Strong's #7946 BDB #1016. [Appears to be equivalent to **Strong's #7600 BDB #983**]. Job 21:23\*

302. **Masculine\_noun:** shal (שָׁל) [pronounced *shah*], which means *error, fault*. Strong's #7944 BDB #1016. 2Sam. 6:7

|                                       |                     |                         |                             |
|---------------------------------------|---------------------|-------------------------|-----------------------------|
| shal (שָׁל) [pronounced <i>shah</i> ] | <i>error, fault</i> | masculine singular noun | Strong's #7944<br>BDB #1016 |
|---------------------------------------|---------------------|-------------------------|-----------------------------|

Either the meaning of the word or the fact that we find it here is disputed. There is a verb with divergent meanings that shal is derived from, and one of those meanings is *to wander, to sin from ignorance or inadvertently*. Strong's #7952 BDB #1017 this looks to be in the wrong place? .

303. **Verb:** shâlab (שָׁלַב) [pronounced *shaw-LAHB*], which means, *to be bound, to be joined; to be set equidistance [from one another], equally distant, set in order*. In Pual. Strong's #7947 BDB #1016. Exodus 26:17

|   |  |   |                             |
|---|--|---|-----------------------------|
| shâlab (שָׁלַב)<br>[pronounced <i>shaw-LAHB</i> ] | <i>to be bound, to be joined; to be set equidistance [from one another], equally distant, set in order</i> | 3 <sup>rd</sup> person masculine singular, Piel imperfect | Strong's #7947<br>BDB #1016 |
|---|--|---|-----------------------------|

|   |   |                                  |                             |
|---|---|----------------------------------|-----------------------------|
| shâlab (שָׁלַב)<br>[pronounced <i>shaw-LAHB</i> ] | <i>being bound, being joined; being set equidistance [from one another], those being equally distant, things set in order</i> | feminine plural, Piel participle | Strong's #7947<br>BDB #1016 |
|---|---|----------------------------------|-----------------------------|

304. **Masculine\_plural\_noun:** shâlâb (שָׁלַב) [pronounced *shaw-LAWB<sup>V</sup>*], which means, *a ledge; a raised interval; joints at the corners; ledges, borders; joinings of bases*. Strong's #7948 BDB #1016. 1Kings 8:28

|   |  |                       |                             |
|---|--|-----------------------|-----------------------------|
| shâlâb (שָׁלַב)<br>[pronounced <i>shaw-LAWB<sup>V</sup></i> ] | <i>raised intervals; joints at the corners; ledges, frames, borders; joinings of bases</i> | masculine plural noun | Strong's #7948<br>BDB #1016 |
|---|--|-----------------------|-----------------------------|

305. **Masculine\_noun:** sheleg (שֶׁלֶג) [pronounced *SHE-leg*], which means *snow*. Strong's #7950 BDB #1017. Exodus 4:6 2Sam. 23:20 1Chron. 11:22 Psalm 51:7 147:16 148:8

|  |             |                         |                             |
|--|-------------|-------------------------|-----------------------------|
| sheleg (שֶׁלֶג)<br>[pronounced <i>SHEH-leg</i> ] | <i>snow</i> | masculine singular noun | Strong's #7950<br>BDB #1017 |
|--|-------------|-------------------------|-----------------------------|

306. **Verb:** shâlag (שָׁלַג) [pronounced *shaw-LAHG*], which means *to snow; to cause to snow, to make snow; to be as snow*. Strong's #7949 BDB #1017. Psalm 68:14

|   |   |  |                             |
|---|---|--|-----------------------------|
| shâlag (שָׁלַג)<br>[pronounced <i>shaw-LAHG</i> ] | <i>to snow; to cause to snow, to make snow; to be as snow</i> | 2 <sup>nd</sup> person masculine singular, Hiphil imperfect; apocopated form | Strong's #7949<br>BDB #1017 |
|---|---|--|-----------------------------|

307. **Verb:** shâlâh (שָׁלַח) [pronounced *shaw-LAW*], which means *to be quiet, to be at ease, to be tranquil, carefree, thoughtless, content [due to prosperity]; to prosper*. The KJV also gives the rendering *to prosper*.

It appears at first that we find this verb but five times in the OT: Job 3:26 12:6 Psalm 122:6 Jer. 12:1 Lam. 1:5.\* However, there are several other words with different Strong's #'s which are the same verb. Therefore, this verb is also found in 2Kings 4:28 2Chron. 29:11 Job 27:8 Dan. 3:29 4:4 My first thought would be that this is **contentment partially due to prosperity**. Strong's #7951,7952–7955 BDB #1017. Job 3:26 12:6 21:23

|  |   |  |                                      |
|--|---|--|--------------------------------------|
| shâlâh (שָׁלַח)<br>[pronounced shaw-LAW] | <i>to be quiet, to be at ease, to be tranquil, carefree, thoughtless, content [due to prosperity]; to prosper</i> | 3 <sup>rd</sup> person masculine singular, Qal imperfect | Strong's #7951, #7952–7955 BDB #1017 |
|--|---|--|--------------------------------------|

An alternate spelling is shâlav (שָׁלַו) [pronounced shaw-LAWV].

308. **Masculine\_noun:** *ease, prosperity*. Strong's #7959 BDB #1017.

309. **Masculine\_proper\_noun:** Shêlâh (שֶׁלַח) [pronounced shay-LAW], which means *a petition*; transliterated *Shelah*. Strong's #7956 BDB #1017. Gen. 38:5 46:12

|  |  |                                |                          |
|--|--|--------------------------------|--------------------------|
| Shêlâh (שֶׁלַח)<br>[pronounced shay-LAW] | <i>a petition; transliterated Shelah</i> | masculine singular proper noun | Strong's #7956 BDB #1017 |
|--|--|--------------------------------|--------------------------|

310. **Masculine\_noun:** shelîy (שֶׁלִּי) [pronounced shehl-EE], which means *quiet, quietness; private, privacy; silence, tranquility*. Strong's #7987 BDB #1017. 2Sam. 3:27

|  |   |                         |                          |
|--|---|-------------------------|--------------------------|
| shelîy (שֶׁלִּי) [pronounced shehl-EE] | <i>quiet, quietness; private, privacy; silence, tranquility</i> | masculine singular noun | Strong's #7987 BDB #1017 |
|--|---|-------------------------|--------------------------|

311. **Adjective:** shâlêv (שָׁלֵו) [pronounced shaw-LAYV], which means *safe, secure, living in tranquility and security, quiet, at ease*. It does have a negative connotation in Ezek. 23:42 of being so *at ease and secure* as to be *careless*. Strong's #7961 BDB #1017. 1Chron. 4:40 Job 16:12a 20:20 Psalm 73:12

312. **Feminine\_noun:** shal<sup>e</sup>vâh (שָׁלֵוָה) [pronounced shahl-VAW], which means, *[living in] security (genuine or false); abundance, prosperity; peace, quietness, ease*; all of these can be apparent, but not real. Strong's #7962 BDB #1017. Prov. 1:32

|  |   |                        |                          |
|--|---|------------------------|--------------------------|
| shal <sup>e</sup> vâh (שָׁלֵוָה)<br>[pronounced shahl-VAW] | <i>[living in] security (genuine or false); abundance, prosperity; peace, quietness, ease; all of these can be apparent, but not real; possibly complacency</i> | feminine singular noun | Strong's #7962 BDB #1017 |
|--|---|------------------------|--------------------------|

313. **Verb:** which means *to draw out, to extract*. Strong's #7952, 7953 BDB #1017.

314. **Feminine\_noun:** which means *after-birth*. Strong's #7988 BDB #1017.

315. **Proper\_noun\_locale:** Shilôw (שִׁלּוֹ) [shi-LOH] which means *to be quiet, to be at ease, to be prosperous*; *Shilôw* is transliterated *Shiloh*. Strong's #7887 BDB #1017. 1Sam. 1:3 3:21 14:3 1Kings 2:27

|                            |  |                    |                          |
|----------------------------|--|--------------------|--------------------------|
| Shilôw (שִׁלּוֹ) [shi-LOW] | <i>quiet, relaxed, prosperous; transliterated Shiloh</i> | proper noun locale | Strong's #7887 BDB #1017 |
|----------------------------|--|--------------------|--------------------------|

316. **Gentilic\_adjective:** Strong's #7888, 8023 BDB #1018.

317. **Verb:** shâlach (שָׁלַח) [pronounced shaw-LAHKH], which means *to send, to send for, to send forth, to send away, to dismiss, to deploy*. The idea is that someone issues an order or a request, and this is complied with. It is found in association with hands in the Qal stem in Gen. 3:22 8:9 19:0 22:10, 12 37:22 48:14 Exodus 3:20 4:4, 13 9:15 22:8, 11 24:5, 11 Deut. 25:11 Judges 3:21 5:26 15:15 1Sam. 22:17 24:6, 10 26:9, 11, 23 2Sam. 1:14 15:5 18:12 24:16 1Kings 15:4 2Kings 6:7 Esther 2:21 3:6 6:2 8:7 9:2, 10, 15–16 Neh. 13:21 Job 1:11, 12 2:5 28:9 30:24 Psalm 55:20 125:3 138:7 144:7 SOS 5:4 Jer. 1:9 Ezek. 2:9(?) 10:7 Dan. 11:42. In the Piel: Prov. 31:19–20. In the Piel it means *to send off, to send away, to dismiss, to give over, to cast out, to let go, to set free, to shoot forth [branches], to shoot [an arrow]*. *Shâlach* is used in the sense of *shooting forth branches or roots*, in terms of spreading out and growing, in Psalm 80:11 Jer. 17:8 Ezek. 17:6–7 (these are all instances of the Piel stem). It is obvious that there is no *sending* when it comes to the use of the hand. BDB also gives the meanings *to send to inquire, to*

*commission, to send out on a mission and even to let go, to set free.* It is possible, and I am only theorizing here, that the subject of the verb is not directly involved in the action but commissions someone else to do what they require to be done. Now this is certainly not the case when it comes to *stretching out the hand* but is very likely the case and when formal invitations were delivered to the sisters. It is not unlike our current expression *reach out and touch someone, reach out to*, a fine contemporary rendering. When found in association with hands in the Qal stem, *shâlach* means *to reach forth, to reach out, to put out*. The Pual is the passive of the Piel, which is the *accomplished intensive* stem. We could render this *he was sent forth, he had been sent forth; he has been cast away, cast aside; he has been dismissed; he has been let go, set free*. According to Keil and Delitzsch, the Pual tells us that the subject of the verb is not just *betrayed into* but *driven into* [the net], quoting Judges 5:15 to support their view. Generally speaking, we would render a 3<sup>rd</sup> person masculine plural, Piel participle of *shâlach* as *dismissers, those who set free, those casting out, those giving over, ones sending away*. Strong's #7971 BDB #1018. The Doctrine of Fasting (Isa. 58:6, 9b–10) The Doctrine of the Stretching Forth of the Hands Gen. 3:22, 23 8:7, 9 12:20 18:16 19:10, 13 20:2 21:14 22:10 24:7, 54, 59 25:6 26:27 27:42 28:5, 6 30:24 31:4, 27 32:3, 18, 26 37:13 38:17 41:8, 14 42:4, 16 43:4, 8, 14 44:3 45:7 46:5 48:14 49:21 Exodus 2:5 3:10, 20 4:4, 13, 21, 22 5:1, 2, 22 6:1 7:2, 16 8:1, 2, 21 9:1, 2, 7, 14, 19 10:3, 4, 7 11:1 12:33 14:5 15:7 18:27 21:26 22:5, 8 23:20, 27, 28 24:4, 11 33:2 Deut. 1:22 2:26 21:14 22:7, 29 32:24 34:11 Joshua 8:3, 9 22:6 25:28 Judges 1:8, 25 2:6 3:15, 21 5:15, 26 6:21 15:15 19:25 1Sam. 4:4 5:8, 10 6:3, 6 9:19, 26 11:3, 7 13:2 14:27 15:1 16:1 17:49 18:5 19:11, 17 20:5, 12, 13 21:2 22:11 24:6, 19 25:5 26:4, 11 30:26 31:9 2Sam. 1:14 3:22 11:12 13:7, 16, 17 14:2 15:5 17:16 18:2, 12 19:10, 31 22:15 24:13, 16 1Kings 1:43 2:25 5:1 7:13 8:44, 66 9:7, 13 1Chron. 8:8 12:19 Job 1:4, 5a, 11 2:5 8:4 12:15 14:20 Psalm 44:2 55:20 57:3 59 inscription 81:12 106:15 110:2 Prov. 6:14 9:3 10:26

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| shâlach (שָׁלַח)<br>[pronounced shaw-LAKH] | <i>to send, to send for [forth, away], to dismiss, to deploy, to put forth, to stretch out, to direct, to extend; to reach out</i>                   | 3 <sup>rd</sup> person masculine singular, Qal imperfect; what is sent (messengers, a message) is implied | Strong's #7971<br>BDB #1018 |
| shâlach (שָׁלַח)<br>[pronounced shaw-LAKH] | <i>am sending, sending for [forth, away], dismissing, deploying, putting forth, stretching out, directing, extending; reaching out</i>               | Qal active participle; what is sent (messengers, a message) is implied                                    | Strong's #7971<br>BDB #1018 |
| shâlach (שָׁלַח)<br>[pronounced shaw-LAKH] | <i>the one sending [for, forth, away], the one dismissing, the one deploying, one who puts forth, one who stretches out, one who reaches out</i>     | masculine singular, Qal active participle   | Strong's #7971<br>BDB #1018 |
| shâlach (שָׁלַח)<br>[pronounced shaw-LAKH] | <i>the ones sending [for, forth, away], the ones dismissing, the ones deploying, those who puts forth, those who stretch out, those reaching out</i> | masculine singular, Qal active participle   | Strong's #7971<br>BDB #1018 |
| shâlach (שָׁלַח)<br>[pronounced shaw-LAKH] | <i>being sent [for, forth, away], being dismissed, being deployed, being put forth, being stretched out</i>  | Qal passive participle  | Strong's #7971<br>BDB #1018 |
| shâlach (שָׁלַח)<br>[pronounced shaw-LAKH] | <i>send, send for [forth, away], dismiss, deploy, put forth, stretch out, reach out</i>  | 2 <sup>nd</sup> person masculine singular, Qal imperative   | Strong's #7971<br>BDB #1018 |

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| shâlach (שָׁלַח)<br>[pronounced shaw-LAKH] | <i>to be sent, to be sent off [away], to be dismissed, to be given over, to be cast out, to be let go, to be set free</i>  | 3 <sup>rd</sup> person masculine singular, Niphal perfect  | Strong's #7971<br>BDB #1018 |
| shâlach (שָׁלַח)<br>[pronounced shaw-LAKH] | <i>to send, to send off, to send away, to dismiss, to give over, to cast out, to let go, to set free, to shoot forth [branches], to shoot [an arrow]</i>                                   | 3 <sup>rd</sup> person masculine singular, Piel perfect  | Strong's #7971<br>BDB #1018 |
| shâlach (שָׁלַח)<br>[pronounced shaw-LAKH] | <i>sending [off, away], dismissing, giving over, casting out, letting go, setting free, shooting forth [branches], shooting [an arrow]</i>   | Piel participle  | Strong's #7971<br>BDB #1018 |
| shâlach (שָׁלַח)<br>[pronounced shaw-LAKH] | <i>the one sending [off, away], the one dismissing, the one giving over, one casting out, one letting go, one setting free, the one shooting forth [branches], one shooting [an arrow]</i> | masculine singular, Piel participle  | Strong's #7971<br>BDB #1018 |
| shâlach (שָׁלַח)<br>[pronounced shaw-LAKH] | <i>send, send off, send away [back], dismiss, give over, cast out, let go, set free, shoot forth [branches], shoot [an arrow]</i>  | 2 <sup>nd</sup> person masculine singular, Piel imperative   | Strong's #7971<br>BDB #1018 |
| shâlach (שָׁלַח)<br>[pronounced shaw-LAKH] | <i>he was sent forth, he had been sent forth; he has been cast away, cast aside; he has been dismissed; he has been let go, set free</i>   | 3 <sup>rd</sup> person masculine singular, Pual imperfect  | Strong's #7971<br>BDB #1018 |
| shâlach (שָׁלַח)<br>[pronounced shaw-LAKH] | <i>to send, to cause to send [for, forth, away], to cause one to be dismissed, to deploy</i>   | 3 <sup>rd</sup> person masculine singular, Hiphil imperfect; what is sent (messengers, a message) is implied | Strong's #7971<br>BDB #1018 |
| shâlach (שָׁלַח)<br>[pronounced shaw-LAKH] | <i>sending, causing to send [for, forth, away], causing one to be dismissed, deploying</i>   | Hiphil participle; what is sent (messengers, a message) is implied   | Strong's #7971<br>BDB #1018 |

318. **Masculine\_noun:** which means *missile, weapon; sprout*. Strong's #7973 BDB #1019.

319. **Masculine\_proper\_noun:** Shelach (שָׁלַח) [pronounced SHEH-lahk], which means *sprout*; and is transliterated *Shelah, Shelach, Salah*. Strong's #7974 BDB #1019. Gen. 10:24 11:12

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| Shelach (שָׁלַח)<br>[pronounced SHEH-lahk] | <i>petition; sprout; and is transliterated Shelah, Shelach, Salah</i> | masculine singular proper noun | Strong's #7974<br>BDB #1019 |
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320. **Masculine\_proper\_noun:** which means and is transliterated . Strong's #7977 BDB #1019.

321. **Proper\_noun\_location:** which means ; and is transliterated . Strong's #7978 BDB #1019.
322. **Proper\_noun\_location:** which means ; and is transliterated . Strong's #7975 BDB #1019.
323. **Masculine\_plural\_noun:** shilluachîym (שִׁלּוּחַיִּם) [pronounced *shihl-loo-KHEEM*], which means *a sending away, a parting gift*. Also spelled shillûwchîym (שִׁלּוּחַיִּם) [pronounced *shill-loo-KHEEM*]. Strong's #7964 BDB #1019. Exodus 18:2 1Kings 9:16

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| shilluachîym (שִׁלּוּחַיִּם)<br>[pronounced <i>shill-loo-KHEEM</i> ] | <i>a sending away, a parting gift</i> | masculine plural noun | Strong's #7964<br>BDB #1019 |
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This noun is always found in the plural and it is also spelled shillûwchîym (שִׁלּוּחַיִּם) [pronounced *shill-loo-KHEEM*].

324. **Feminine\_noun:** which means *a shoot, a branch*. Strong's #7976 BDB #1020.
325. **Masculine\_noun:** mish<sup>l</sup>ach (מִשְׁלַח) [pronounced *mish-LAHKH*] which means *an outstretching; a place of letting loose*. It is associated with hand(s) is found in Deut. 12:7, 18 15:10 23:20 28:8, 20 Isa. 11:14 (without hands in Esther 9:12, 22 Isa. 7:25. Strong's #4916 BDB #1020. The Doctrine of the Stretching Forth of the Hands
326. **Masculine\_noun:** which means *an outstretching, a sending*. Slightly different spelling from above. Strong's #4916 BDB #1020.
327. **Feminine\_noun:** which means *a discharge, a deputation*. Strong's #4917 BDB #1020.
328. **Masculine\_noun:** shul<sup>e</sup>chân (שֻׁלְחָן) [pronounced *shool<sup>e</sup>-KHAWN*], which means *a table; a skin or leather mat laid on the ground*. Strong's #7979 BDB #1020. Exodus 25:23 26:35 30:26 31:8 Judges 1:7 1Sam. 20:29 2Sam. 9:7 19:28 1Kings 2:7 4:27 7:48 Psalm 23:5 Prov. 9:2

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| shul <sup>e</sup> chân (שֻׁלְחָן)<br>[pronounced <i>shool<sup>e</sup>-KHAWN</i> ] | <i>a table; a skin or leather mat laid on the ground</i> | masculine singular noun | Strong's #7979<br>BDB #1020 |
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329. **Verb:** shâlaṭ (שָׁלַט) [pronounced *shaw-LAHT*], which means *to domineer, to be a master of, to exercise power over, to dominate, to have mastery, to lord it over*. Strong's #7980 BDB #1020. Eccles. 2:19

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| shâlaṭ (שָׁלַט)<br>[pronounced <i>shaw-LAHT</i> ] | <i>to domineer, to be a master of, to exercise power over, to dominate, to have mastery, to lord it over</i> | 3 <sup>rd</sup> person masculine singular, Qal imperfect | Strong's #7980<br>BDB #1020 |
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There are instances of vocabulary in Ecclesiastes which seems to come from later writings. This is found in Esther and Nehemiah. However, this might be explained, given that Solomon has been doing a lot of reading from the philosophies of foreign writers.

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| shâlaṭ (שָׁלַט)<br>[pronounced <i>shaw-LAHT</i> ] | <i>to give power to; to gain mastery of</i> | 3 <sup>rd</sup> person masculine singular, Hiphil imperfect | Strong's #7980<br>BDB #1020 |
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330. **Adjective:** shallîyṭ (שָׁלִיֹּט) [pronounced *shahl-LEET*], which means *having mastery, domineering; imperious; as a substantive, ruler, governor, master*. Strong's #7989 BDB #1020. Gen. 42:6

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| shallîyṭ (שָׁלִיֹּט)<br>[pronounced <i>shahl-LEET</i> ] | <i>having mastery, domineering; imperious; as a substantive, ruler, governor, master</i> | masculine singular adjective; used here as a substantive; with the definite article | Strong's #7989<br>BDB #1020 |
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331. **Masculine\_noun:** which means *mastery*. Strong's #7983 BDB #1020.

332. **Masculine\_noun:** sheleṭ (שֶׁלֶט) [pronounced *SHEH-leht*], which means *a shield; arms, equipment; quivers, arrows, darts*. Strong's #7982 BDB #1020. 2Sam. 8:7

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| sheleṭ (שֶׁלֶט)<br>[pronounced <i>SHEH-leht</i> ] | <i>a shield; arms, equipment; quivers, arrows, darts</i> | masculine singular noun | Strong's #7982<br>BDB #1020 |
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The different meanings represent differing opinions as to the meaning of this word. However, of the 7 times this word is found in the Old Testament, it could be reasonably rendered *shield* (s) every time (2Sam. 8:7 2Kings 11:10 1Chron. 18:7 2Chron. 23:9 SOS. 4:4 Ezek. 27:11). Furthermore, *shield* is the only meaning offered by BDB and Gesenius.

333. **Verb:** shâlak<sup>e</sup> (שָׁלַךְ) [pronounced *shaw-LAHK<sup>e</sup>*], which means *to throw, to cast, to fling, to throw off, to cast away; to reject; to cast about; to cast down, to overthrow*. It is found only in the Hiphil and the Hophal and, surprisingly enough, is consistently rendered in the KJV. Strong's #7993 BDB #1020. Gen. 21:15 37:20, 22 Exodus 1:22 4:3 7:9, 10 15:25 22:31 32:19 Judges 9:17 1Sam. (10:20) 2Sam. 18:17 20:12, 21, 22 Job 15:33 18:7 Psalm 2:3 51:11 55:22 60:8 147:17

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| shâlak <sup>e</sup> (שָׁלַךְ)<br>[pronounced <i>shaw-LAHK<sup>e</sup></i> ] | <i>to throw, to cast, to fling, to throw off, to cast away [off]; to shed; to reject; to cast about; to cast down, to overthrow</i> | 3 <sup>rd</sup> person masculine singular, Hiphil imperfect  | Strong's #7993<br>BDB #1020 |
| shâlak <sup>e</sup> (שָׁלַךְ)<br>[pronounced <i>shaw-LAHK<sup>e</sup></i> ] | <i>throw, cast, fling, throw off, cast away [off]; shed; reject; cast about; cast down, overthrow</i>                               | 2 <sup>nd</sup> person masculine singular, Hiphil imperative | Strong's #7993<br>BDB #1020 |
| shâlak <sup>e</sup> (שָׁלַךְ)<br>[pronounced <i>shaw-LAHK<sup>e</sup></i> ] | <i>to be thrown, to be cast, to be flung, to be cast away; to be rejected; to be cast down, to be overthrown</i>                    | 3 <sup>rd</sup> person masculine singular, Hophal imperfect  | Strong's #7993<br>BDB #1020 |

334. **Masculine noun:** which means *bird of prey; a cormorant (probably)*. Strong's #7994 BDB #1021.
335. **Feminine noun:** which means *the felling [of a tree]*. Strong's #7995 BDB #1021.
336. **Feminine proper noun:** which means *west side Temple gate* and is transliterated . Strong's #7996 BDB #1021.
337. **Verb:** which means *to draw out*. Strong's #7997 BDB #1021.
338. **Adjective:** shôlâl (שָׁלַל) [pronounced *show-LAWL*], which is rendered *stripped, barefoot, spoil*. According to Keil and Delitzsch, this means stripped of their clothes with violence (Isa. 20:4), and stripped, in particular, of their insignia of power. God leads them half-naked into captivity. God destroys not just their power but their prestige. Strong's #7758 BDB #1021. Job 12:17
339. **Verb:** shâlal (שָׁלַל) [pronounced *shaw-LAHL*], which means *to spoil, to plunder, to loot, to pillage*. Strong's #7997 BDB #1021. Ruth 2:16
340. **Masculine noun:** shâlal (שָׁלַל) [pronounced *shaw-LAWL*], which means *booty, spoil, plunder*; all of which are old King James' words, and, because of the culture that we live in, we might think of it as *recompense* or their *reward* for believing God and carrying out His plan. It is found nearly 100 times in the Bible. It refers to that which was taken directly in war (Gen. 49:27 Exodus 15:9 Judges 8:24–25 Isa. 55:12). Strong's #7998 BDB #1021. Gen. 49:27 Exodus 15:9 Num. 31:12 Deut. 2:35 3:7 20:14 Joshua 8:27 11:14 Judges 5:30 1Sam. 14:30 15:19 30:16, 20 2Sam. 3:22 8:12 12:30 Psalm 68:12 Prov. 1:13

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| shâlal (שָׁלַל) [pronounced <i>shaw-LAWL</i> ] | <i>booty, spoil, plunder, recompense, reward; wealth [taken as spoil]</i> | masculine singular construct | Strong's #7998<br>BDB #1021 |
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341. **Verb:** shâlêm (שָׁלַם) [pronounced *shaw-LAHM*] and it means *to recompense, to repay, to restore, to complete, to make perfect, to requite*. The verb translated *complete, repay, recompense, reward, restore* is a two-edged sword. People are recompensed or rewarded for evil as well as for good. Shâlêm cuts both ways. God rewards those who have done evil to their faces; and He rewards those who have participated in divine good to their faces. In the **Piel**, this means *to make secure, to keep safe, to complete, to finish, to restore, to requite, to recompense*. Strong's #7999 BDB #1022. Gen. 44:4 Exodus 21:34 22:1, 3 Lev. 24:18 Deut. 7:10 20:12 Job 21:31 Judges 1:7 Ruth 2:12 1Sam. 22:19 2Sam. 3:39 12:6 15:7 20:19 1Kings 7:51 9:25 Job 8:6 21:19 Psalm 41:10 56:12 61:8 62:12 Prov. 6:31 7:14

The other set of meanings is below (BDB distinguishes between these sets of meanings and Gesenius does not):

|   |   |   |                             |
|---|---|---|-----------------------------|
| shâlêm (שָׁלֵם)<br>[pronounced shaw-LAHM] | <i>to be whole (sound, safe, uninjured); to be completed (finished) [of a building]; to be at (have) peace (friendship)</i>     | 3 <sup>rd</sup> person masculine singular, Qal imperfect    | Strong's #7999<br>BDB #1022 |
| shâlêm (שָׁלֵם)<br>[pronounced shaw-LAHM] | <i>one in a covenant of peace</i>   | Qal active participle                                       | Strong's #7999<br>BDB #1022 |
| shâlêm (שָׁלֵם)<br>[pronounced shaw-LAHM] | <i>be made whole (sound, safe, uninjured); being completed (finished) [of a building]; being at (having) peace (friendship)</i> | Qal passive participle                                      | Strong's #7999<br>BDB #1022 |
| shâlêm (שָׁלֵם)<br>[pronounced shaw-LAHM] | <i>to make secure, to keep safe; to complete (finish); to make good; to restore, to requite, to recompense (pay)</i>            | 3 <sup>rd</sup> person masculine singular, Piel imperfect   | Strong's #7999<br>BDB #1022 |
| shâlêm (שָׁלֵם)<br>[pronounced shaw-LAHM] | <i>to be performed; to be repaid, to be requited</i>  | 3 <sup>rd</sup> person masculine singular, Pual imperfect   | Strong's #7999<br>BDB #1022 |
| shâlêm (שָׁלֵם)<br>[pronounced shaw-LAHM] | <i>one in a covenant of peace</i>   | Pual participle   | Strong's #7999<br>BDB #1022 |
| shâlêm (שָׁלֵם)<br>[pronounced shaw-LAHM] | <i>to make peace with; to cause to be at peace; to complete, to perform; to make an end of</i>                                  | 3 <sup>rd</sup> person masculine singular, Hiphil imperfect | Strong's #7999<br>BDB #1022 |
| shâlêm (שָׁלֵם)<br>[pronounced shaw-LAHM] | <i>to live in peace</i>   | 3 <sup>rd</sup> person masculine singular, Hophal imperfect | Strong's #7999<br>BDB #1022 |

342. **Masculine\_noun:** shâlôwm (שָׁלוֹם) [pronounced shaw-LOHM], which means *completeness, soundness, welfare, peace, safe, secure, tranquil, undisturbed, unagitated*. Thieme often rendered this *prosperous* or *prosperity*. This is not the only noun cognate for the verb, by the way. Strong's #7965 BDB #1022. Gen. 15:15 26:29 28:21 29:6 (33:18) 37:4, 14 41:16 43:23 44:17 Exodus 4:18 18:7, 23 Deut. 2:26 20:10 29:19 Joshua 10:21 Judges 4:17 6:23 11:13 18:6 18:15 19:20 1Sam. 1:17 9:14 10:4 16:4, 5 17:18 20:7 25:5 29:7 30:21 2Sam. 3:21 8:10 15:9, 27 17:3 18:28 19:24 20:9 1Kings 2:5, 13 4:24 5:12 1Chron. 12:17 Job 5:24 15:21 21:9 Psalm 34:14 41:9 55:18, 20 73:3 147:14 Prov. 3:1

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| shâlôwm (שָׁלוֹם) or<br>shâlôm (שָׁלֵם)<br>[pronounced shaw-LOHM] | <i>completeness, soundness, health and welfare, well, in good health; peace, prosperity, safe, secure, tranquil, undisturbed, unagitated</i> | masculine singular noun | Strong's #7965<br>BDB #1022 |
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343. **Masculine\_noun:** shelem (שֶׁלֶם) [pronounced SHEH-lem], which means *peace-offerings, sacrifice for alliance or friendship*. Strong's #8002 BDB #1023. If you know no other word of Hebrew, you likely know shâlôwm (שָׁלוֹם) [pronounced shaw-LOHM], a word for *peace and prosperity*. Other than the vowel points and the ם, which acts like a vowel, we have the same word, which often means that the meanings are



closely related. Since we find this word used nowhere else except with regards to specific offerings, it is reasonable to translate shelem as peace-offering. However, this word is more encompassing than simple peace with God. It refers to prosperity, as in prosperity from God; to an alliance, as in an alliance with God; to an alliance, as in an alliance with God; and fellowship, because through the blood of our Lord, we have fellowship with God. Peace offering can imply all of that; unfortunately, it rarely does to the average reader. Strong's #8002 BDB #1023. Exodus 20:24 24:5 29:28 32:6 Lev. 3:1 Joshua 8:31 22:23 1Sam. 10:8 11:15 2Sam. 6:17 24:24 1Kings 3:15 8:63, 64 9:25 1Chron. 16:1 Prov. 7:14

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| shelem (שֶׁלֶם)<br>[pronounced SHEH-lem]   | peace-offerings, sacrifice for<br>alliance or friendship   | masculine plural noun<br>with the definite article                | Strong's #8002<br>BDB #1023 |
| 344. <b>Verb:</b> shâlam (שָׁלַם) [pronounced shaw-LAHM], and it means <i>to be whole (sound or safe); to be completed, to be finished; to have peace (or friendship) [with anyone], to be in a covenant of peace, to have a peace treaty with, to be at peace with (Qal meanings), to live in peace with (Hophal), to cause to be at peace with, to make peace with (Hiphil)</i> . Strong's #7999 BDB #1023. Job 5:24 9:4 2Sam. 10:19 Psalm 7:4 |  |   |                             |
| shâlam (שָׁלַם)<br>[pronounced shaw-LAHM]  | <i>to be whole (sound or safe); to be completed, to be finished; to have peace (or friendship) [with anyone], to be in a covenant of peace, to have a peace treaty with, to be at peace with</i> | 3 <sup>rd</sup> person masculine<br>singular, Qal imperfect       | Strong's #7999<br>BDB #1023 |
| shâlam (שָׁלַם)<br>[pronounced shaw-LAHM]  | <i>to complete, to execute, to make an end [to a thing]; to make peace [with anyone]; to consent to a treaty; to make one a friend</i>   | 3 <sup>rd</sup> person masculine<br>singular, Hiphil imperfect    | Strong's #7999<br>BDB #1023 |
| shâlam (שָׁלַם)<br>[pronounced shaw-LAHM]  | <i>to be a friend</i>  | 3 <sup>rd</sup> person masculine<br>singular, Hophal<br>imperfect | Strong's #7999<br>BDB #1023 |
| shâlam (שָׁלַם)<br>[pronounced shaw-LAHM]  | <i>to make secure, to keep safe; to complete, to finish; to restore, to pay [vows], to impart [comfort]; to recompense (reward or pay)</i>   | 3 <sup>rd</sup> person masculine<br>singular, Piel imperfect      | Strong's #7999<br>BDB #1023 |
| shâlam (שָׁלַם)<br>[pronounced shaw-LAHM]  | <i>to be paid, to be performed [a vow]; to be recompensed (paid or rewarded); to live friendly, to be friendly</i>   | 3 <sup>rd</sup> person masculine<br>singular, Pual imperfect      | Strong's #7999<br>BDB #1023 |

345. **Adjective:** shâlêm (שָׁלֵם) [pronounced shaw-LAIM], which means *whole; complete, completed, finished; safe, at peace; cherishing peace and friendship*. Shâlêm (שָׁלֵם) [pronounced shaw-LAME] and it is given the meanings *complete, safe, at peace* in BDB. We first find this adjective used in Gen. 15:16 when the iniquity of the Amorites was not yet *complete*. We saw this word used just recently concerning the *perfect* and just weights that were to be used by the Israelites (Deut. 25:15). These are whole and complete stones, much like the animal sacrifice, which was to be without spot and without blemish. The altar was not to be constructed out of a portion of stone or from a broken piece of rock. Strong's #8003 BDB #1023. Gen. 15:15 33:18 34:21 Deut. 27:6 Joshua 8:31 Ruth 1:12 1Kings 6:7 8:59 1Chron. 12:38

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|---|--|---------------------------------|-----------------------------|
| shâlêm (שָׁלֵם)<br>[pronounced shaw-LAIM] | <i>whole; complete, completed, finished; safe, at peace; cherishing peace and friendship</i> | masculine singular<br>adjective | Strong's #8003<br>BDB #1023 |
|---|--|---------------------------------|-----------------------------|

346. **Proper\_noun/location:** Shâlêm (שָׁלֵם) [pronounced shaw-LAIM], which means *whole; complete, completed, finished; safe, at peace; cherishing peace and friendship*; transliterated Salem. Strong's #8004 BDB #1024. Gen. 33:18

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|---|--|--|-----------------------------|
| Shâlêm (שָׁלֵם)<br>[pronounced shaw-LAIM] | <i>whole; complete, completed,<br/>finished; safe, at peace;<br/>cherishing peace and<br/>friendship; transliterated Salem</i> | masculine singular<br>proper noun/location | Strong's #8004<br>BDB #1024 |
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347. **Masculine\_noun:** which means *recompense*. Strong's #8005 BDB #1024.

348. **Masculine\_proper\_noun:** Shillêm (שִׁלֵּם) [pronounced shihl-LAME], which means *recompense*; transliterated *Shillem*. Strong's #8006 BDB #1024. Gen. 46:24

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|--|---|-----------------------------------|-----------------------------|
| Shillêm (שִׁלֵּם)<br>[pronounced shill-LAME] | <i>recompense; transliterated<br/>Shillem</i> | masculine singular<br>proper noun | Strong's #8006<br>BDB #1024 |
|--|---|-----------------------------------|-----------------------------|

349. **Gentilic\_adjective:** which means , transliterated . Strong's #8016 BDB #1024.

350. **Masculine\_noun:** which means *reward, bribe*. Strong's #8021 BDB #1024.

351. **Masculine\_noun:** which means *requital, retribution, reward, bribe*. Strong's #7966 BDB #1024.

352. **Feminine\_noun:** which means *requital, retribution*. Strong's #8011 BDB #1024.

353. **Masculine\_proper\_noun:** which means ; transliterated . Strong's #7967 BDB #1024.

354. **Masculine\_proper\_noun:** which means ; transliterated . Strong's #7968 BDB #1024.

355. **Masculine\_proper\_noun:** which means ; transliterated . Strong's #4918 BDB #1024.

356. **Masculine\_proper\_noun:** which means ; transliterated . Strong's #4919,4921 BDB #1024.

357. **Masculine\_proper\_noun:** which means ; transliterated . Strong's #4920 BDB #1024.

358. **Feminine\_proper\_noun:** which means ; transliterated . Strong's #4922 BDB #1024.

359. **Proper\_noun:** Sh<sup>l</sup>ômôh (שְׁלֹמֹה) [pronounced sh<sup>l</sup>-oh-MOH], which means *peace, peaceful*; transliterated *Solomon*. Possibly misplaced. Strong's #8010 BDB #1024. 2Sam. 5:14 12:24 1Kings 1:10 2:1 3:1 4:1 5:1 6:1 7:1 8:1 9:1 1Chron. 18:8 Prov. 1:1 10:1

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|--|--|------------------------------------|-----------------------------|
| Sh <sup>l</sup> ômôh (שְׁלֹמֹה)<br>[pronounced sh <sup>l</sup> -oh-MOH or shloh-MOH] | <i>peace, peaceful; transliterated<br/>Solomon</i> | masculine singular,<br>proper noun | Strong's #8010<br>BDB #1024 |
|--|--|------------------------------------|-----------------------------|

360. **Feminine\_proper\_noun:** Strong's #8019 BDB #1025.

361. **Masculine\_proper\_noun:** which means ; transliterated . Strong's #8015 BDB #1025.

362. **Masculine\_proper\_noun:** which means ; transliterated . Strong's #8017 BDB #1025.

363. **Masculine\_proper\_noun:** which means ; transliterated . Strong's #8018 BDB #1025.

364. **Proper\_noun/location:** which means ; transliterated . Strong's #8020 BDB #1025.

365. **Masculine\_proper\_noun:** which means ; transliterated . Strong's #8022 BDB #1025.

366. **Verb:** shâlaph (שָׁלַף) [pronounced shaw-LAHF], which means *to draw out, to draw off*. Strong's #8025 BDB #1025. [Probably includes Strong's #7888, 8023, 8024, which aren't even listed in the Hebrew Concordance]. Judges 3:22 8:10 Ruth 4:7 1Sam. 17:51 31:4 2Sam. 24:9 Job 20:25

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|--|--|---|-----------------------------|
| shâlaph (שָׁלַף)<br>[pronounced shaw-LAHF] | <i>to draw out, to draw off, to<br/>take out</i> | 3 <sup>rd</sup> person masculine<br>singular, Qal imperfect | Strong's #8025<br>BDB #1025 |
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|  |                                       |                       |                             |
|--|---------------------------------------|-----------------------|-----------------------------|
| shâlaph (שָׁלַף)<br>[pronounced shaw-LAHF] | <i>drawing [out, off], taking out</i> | Qal active participle | Strong's #8025<br>BDB #1025 |
|--|---------------------------------------|-----------------------|-----------------------------|

367. **Masculine\_proper\_noun:** Sheleph (שֶׁלֶף) [pronounced SHEH-lehf], which means *a drawing forth [out]*; transliterated *Sheleph*. Strong's #8026 BDB #1025. Gen. 10:26

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|--|--|-----------------------------------|-----------------------------|
| Sheleph (שֶׁלֶף)<br>[pronounced SHEH-lehf] | <i>a drawing forth [out];<br/>transliterated Sheleph</i> | masculine singular<br>proper noun | Strong's #8026<br>BDB #1025 |
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368. **Feminine\_noun:** sh<sup>l</sup>ôwshâh (שְׁלוֹשָׁה) [pronounced sh<sup>l</sup>oh-SHAW], which means *a three, a trio, a triad, a threesome*. Identical to below except feminine. Strong's #7969 BDB #1025. Gen. 6:10 7:13 9:19 18:2 29:2 30:35 40:10 42:17 Exodus 2:2 3:18 5:3 8:27 10:22 15:22 19:15 23:14 25:32 27:1 32:28 Deut. 16:16 17:6 Judges 1:20 1Sam. 1:24 2:21 9:20 10:3 13:2, (5), 17, 21 17:13, 14 20:20 24:1 25:2

26:2 30:12, 13 31:6 2Sam. 2:18 14:27 18:14 20:4 21:1 23:9, (18) 24:13 1Kings 4:32 5:16 6:36 7:4  
1Chron. 11:11 Job 1:2–4 2:11

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| sh <sup>l</sup> ôwshâh (שִׁלּוֹשָׁה)<br>[pronounced <i>shiloh-SHAW</i> ] | <i>a three, a trio, a triad, a threesome</i> | feminine numeral construct | Strong's #7969<br>BDB #1025 |
| sh <sup>l</sup> ôshâh (שִׁלְשָׁה)<br>[pronounced <i>shiloh-SHAW</i> ]    | <i>a three, a trio, a triad, a threesome</i> | feminine numeral construct | Strong's #7969<br>BDB #1025 |

369. **Masculine noun:** shâlôwsh (שָׁלוֹשׁ) [pronounced *shaw-LOWSH*], which means *a three, a trio, a triad*. Identical to above except masculine. Strong's #7969 BDB #1025. Gen. 5:22 6:15 9:28 11:13 14:4 17:25 18:6 38:24 45:22 46:15 Exodus 6:18 7:7 21:11 23:14 Deut. 4:41 1Sam. 2:13 11:8 20:41 2Sam. 2:31 13:38 21:16 23:18 24:12 1Kings 5:16 7:1, 4 9:25 Job 1:2

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| shâlôsh (שָׁלוֹשׁ)<br>[pronounced <i>shaw-LOHSH</i> ] | <i>a three, a trio, a triad, a threesome</i> | numeral; masculine singular noun | Strong's #7969<br>BDB #1025 |
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370. **Piel verb:** shâlash (שָׁלַח) [pronounced *shaw-LASH*], which means *to do a third time, to divide into three parts, to do on the third day*. Investigate the Pual more thoroughly. Strong's #8027 BDB #1026. Gen. 15:9 1Sam. 20:19

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|--|---|---|-----------------------------|
| shâlash (שָׁלַח)<br>[pronounced <i>shaw-LASH</i> ] | <i>to do a third time, to divide into three parts, to do on the third day</i> | 3 <sup>rd</sup> person masculine singular, Piel imperfect | Strong's #8027<br>BDB #1026 |
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| shâlash (שָׁלַח)<br>[pronounced <i>shaw-LASH</i> ] | <i>threefold, of the third year</i> | 3 <sup>rd</sup> person masculine singular, Pual imperfect | Strong's #8027<br>BDB #1026 |
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371. **Masculine/feminine adjective/ordinal numeral:** sh<sup>l</sup>ishîym (שְׁלִישִׁים) [pronounced *sh<sup>l</sup>i-SHEEM*], which means *third*. There are several forms of this ordinal; this is the feminine plural. Strong's #7992 BDB #1026. Gen. 1:13 2:14 6:16 22:4 31:22 32:19 34:25 40:20 42:18 Exodus 19:1, 11 28:19 1Sam. 3:8 17:13 19:21 20:5, 12 30:1 2Sam. 1:2 3:3 18:2 23:18 1Kings 3:18 6:6, 8 1Chron. 12:9

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| sh <sup>l</sup> îyshîy (שְׁלִישִׁי)<br>[pronounced <i>sh<sup>l</sup>i-SHEE</i> ] | <i>third, a third part, a third time; chambers [of the third story]</i> | masculine/feminine adjective/ordinal numeral with the definite article | Strong's #7992<br>BDB #1026 |
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| sh <sup>l</sup> ishîym (שְׁלִישִׁים)<br>[pronounced <i>sh<sup>l</sup>i-SHEEM</i> ] | <i>third, a third part, a third time; chambers [of the third story]</i> | masculine/feminine adjective/ordinal numeral with the definite article | Strong's #7992<br>BDB #1026 |
|--|---|--|-----------------------------|

372. **Adverb:** shil<sup>e</sup>shôwm (שְׁלֹשָׁה יָמִים) [pronounced *shil-SHOHM*], which means *three days ago, the day before yesterday*. Strong's #8032 BDB #1026. Joshua 3:4 4:18 1Sam. 14:21

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| shil <sup>e</sup> shôwm (שְׁלֹשָׁה יָמִים)<br>[pronounced <i>shil-SHOHM</i> ] | <i>three days ago, the day before yesterday</i> | adverb | Strong's #8032<br>BDB #1026 |
|---|---|--------|-----------------------------|

373. **Undeclinable noun:** sh<sup>l</sup>ôwshîym (שְׁלֹשִׁים) [pronounced *sh<sup>l</sup>ow-SHEEM*], which means *thirty*. Strong's #7970 BDB #1026. Gen. 5:3, 5 6:15 11:12 18:30 25:17 32:15 41:46 46:15 47:9 Exodus 6:16, 18 12:40 21:32 26:8 Deut. 2:14 34:8 1Sam. 4:10 9:22 11:8 13:5 2Sam. 5:4 23:13, (18) 1Kings 2:11 4:22 5:13 6:2 7:2 1Chron. 11:11 12:4, 34 15:7

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| sh <sup>l</sup> ôwshîym (שְׁלֹשִׁים)<br>[pronounced <i>sh<sup>l</sup>ow-SHEEM</i> ] | <i>thirty</i> | masculine plural numeral | Strong's #7970<br>BDB #1026 |
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| sh <sup>l</sup> ôshîym (שִׁלְשִׁיִּם)<br>[pronounced sh <sup>l</sup> ow-SHEEM] | thirty | masculine plural numeral | Strong's #7970<br>BDB #1026 |
|--|--------|--------------------------|-----------------------------|

374. **Masculine\_noun1:** shâlîysh (שִׁלְיִשׁ) [pronounced shaw-LEESH], which means *a third part*. Strong's #7991 BDB #1026.

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| shâlîysh (שִׁלְיִשׁ) or<br>shâlîsh (שִׁלְשִׁי)<br>[pronounced shaw-LEESH] | <i>a third part; perhaps a third of an ephah</i> | masculine plural noun | Strong's #7991<br>DB #1026 |
|---|--|-----------------------|----------------------------|

This is also spelled shâlôwsh (שִׁלְוִשׁ) and shâlôsh (שִׁלְשׁ) [pronounced shaw-LOHSH].

There are 3 sets of meanings for this noun.

375. **Masculine\_plural\_noun2:** shâlîysh (שִׁלְיִשׁ) [pronounced shaw-LEESH], which means *three-stringed? Three-barred? Three-cornered?* Perhaps the musical instrument *the triangle*. Strong's #7991 BDB #1026. 1Sam. 18:6

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|---|---|-----------------------|----------------------------|
| shâlîysh (שִׁלְיִשׁ) or<br>shâlîsh (שִׁלְשִׁי)<br>[pronounced shaw-LEESH] | <i>three-stringed, three-stringed instrument: three-barred, three-cornered; perhaps the musical instrument the triangle</i> | masculine plural noun | Strong's #7991<br>DB #1026 |
|---|---|-----------------------|----------------------------|

This is also spelled shâlôwsh (שִׁלְוִשׁ) and shâlôsh (שִׁלְשׁ) [pronounced shaw-LOHSH].

There are 3 sets of meanings for this noun.

376. **Masculine\_noun3:** which means *an adjutant, an officer, a third man*. Strong's #7991 BDB #1026. Exodus 14:7 15:4 2Sam. 23:8 1Kings 9:22 1Chron. 11:11

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|---|--|-------------------------|----------------------------|
| shâlîysh (שִׁלְיִשׁ) or<br>shâlîsh (שִׁלְשִׁי)<br>[pronounced shaw-LEESH]   | <i>an adjutant, an officer, a third man</i>  | masculine singular noun | Strong's #7991<br>DB #1026 |
| shâlîyshîym (שִׁלְיִשִּׁיִּם)<br>[pronounced shaw-leesh-EEM] or shâlîshîy (שִׁלְשִׁיִּי) [pronounced shaw-leesh-EE] | <i>an noble rank of soldiers; 3 captains, 3 highly ranked officers; warriors in a chariot [possibly manned by 3 soldiers?]</i> | masculine plural noun   | Strong's #7991<br>DB #1026 |

This is also spelled shâlôwsh (שִׁלְוִשׁ) and shâlôsh (שִׁלְשׁ) [pronounced shaw-LOHSH].

Although there are 3 sets of meanings for this noun, this seems to be its primary use. This word is very close to the words for 3, 30 and 1/3.

377. **Adjective:** shillêsh (שִׁלְשִׁי) [pronounced shihl-LAYSH], which means *pertaining to the third, a third [generation]*. Strong's #8029 BDB #1026. Gen. 50:23 Exodus 20:5 Deut. 5:9

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|--|--|----------------------------|-----------------------------|
| shillêsh (שִׁלְשִׁי)<br>[pronounced shill-LAYSH] | <i>pertaining to the third, a third [generation]</i> | masculine plural adjective | Strong's #8029<br>BDB #1026 |
|--|--|----------------------------|-----------------------------|

378. **Masculine\_proper\_noun:** which means *pertaining to the third; and is transliterated Shelesh*. Strong's #8028 BDB #1026.

379. **Proper\_noun\_location:** Shâlîshâh (שִׁלְשָׁה) [pronounced shaw-lih-SHAW], which means *the third, the third part; and is transliterated Shalishah*. Strong's #8031 BDB #1027. 1Sam. 9:4

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| Shâlishâh (שָׁלִישׁ)<br>[pronounced <i>shâw-lih-SHAW</i> ] | <i>the third, the third part; and is transliterated Shalishah</i> | proper noun; location | Strong's #8031<br>BDB #1027 |
|--|---|-----------------------|-----------------------------|

380. **Masculine proper noun:** which means *the third, the third part; and is transliterated Shileshah*. Strong's #8030 BDB #1027.

381. **Masculine proper noun:** which means *the third, the third part; and is transliterated* . Strong's #7597 BDB #1027.

382. **Adverb:** shâm (שָׁם) [pronounced *shawm*], which means *there, thither, whither*. Shâm actually has three sets of meanings: ❶ it is a preposition of place and means *there*. When preceded by a relative pronoun, it means *where*. After verbs of motion, it means *to what place, to or toward* [a particular place or point]. ❷ Shâm is also used of time and can be rendered *at that time, then*. ❸ Finally, it is used to mean *therein, in that thing*. However, in poetry, it can point to a spot in which a scene is localized vividly in the imagination.<sup>163</sup> [There's more]. Strong's #8033 BDB #1027. Gen. 2:8, 10 10:14 18:16, 22 3:23 10:14 11:2 12:8 13:3 19:20 20:1 21:17 22:2 23:13 24:5, 6 25:10 26:8, 17 27:9 28:2 29:1, 3 31:13, 46 32:13 33:19 35: 38:2 39:1, 11 40:3 41:12 42:2 43:25 44:14 45:11 46:3 48:7 49:31 50:5, 10 Exodus 8:22 10:26 12:13, 30 15:25, 27 16:33 17:3, 6 19:2 20:21, 33 24:12 25:22 26:33 29:42 30:6 Deut. 1:28, 38 3:21 4:5, 14 5:15 16:2 17:12 21:4 34:4, 5 Joshua 6:22 7:3 22:10 Judges 1:7, 11 17:7 18:10 20:22 1Sam. 1:3 3:3 4:4 5:11 9:10 **10:5** 14:11 17:49 19:3 20:6 21:6 (expanded meaning at this point) 22:1 23:22, 29 (24:1) 26:5 27:5 29:4 30:31 31:12 2Sam. 1:21 6:2 13:38 14:2 15:21 16:14 17:12 18:7 20:1 21:12 23:9 24:25 1Kings 1:14 2:3, 36 3:4 4:28 5:9 6:19 7:8 8:8, 21 9:3, 28 1Chron. 11:4 16:37 Job 1:21 3:17 Psalm 133:3 Prov. 8:27 9:18 Eccles. 1:5

|  |  |                 |                             |
|--|--|-----------------|-----------------------------|
| shâm (שָׁם) [pronounced <i>shawm</i> ] | <i>there; at that time, then; therein, in that thing</i> | adverb of place | Strong's #8033<br>BDB #1027 |
|--|--|-----------------|-----------------------------|

Shâm actually has three sets of meanings: ❶ it is a preposition of place and means *there*. When preceded by a relative pronoun, it means *where*. After verbs of motion, it means *to what place, to or toward* [a particular place or point]. ❷ Shâm is also used of time and can be rendered *at that time, then*. ❸ Finally, it is used to mean *therein, in that thing*.

|  |  |                                |                             |
|--|--|--------------------------------|-----------------------------|
| shâm (שָׁם) [pronounced <i>shawm</i> ] | <i>there; at that time, then; therein, in that thing</i> | adverb with the directional hê | Strong's #8033<br>BDB #1027 |
|--|--|--------------------------------|-----------------------------|

This simply means *there*; hê acts almost like a demonstrative. Owens calls this a locational hê.

|  |                               |                  |                          |
|--|-------------------------------|------------------|--------------------------|
| 'ăsher (אֲשֶׁר)<br>[pronounced <i>ash-ER</i> ] | <i>that, which, when, who</i> | relative pronoun | Strong's #834<br>BDB #81 |
|--|-------------------------------|------------------|--------------------------|

|  |  |        |                             |
|--|--|--------|-----------------------------|
| shâm (שָׁם) [pronounced <i>shawm</i> ] | <i>there; at that time, then; therein, in that thing</i> | adverb | Strong's #8033<br>BDB #1027 |
|--|--|--------|-----------------------------|

|  |  |                                |                             |
|--|--|--------------------------------|-----------------------------|
| shâm (שָׁם) [pronounced <i>shawm</i> ] | <i>there; at that time, then; therein, in that thing</i> | adverb with the directional hê | Strong's #8033<br>BDB #1027 |
|--|--|--------------------------------|-----------------------------|

This simply means *there*; hê acts almost like a demonstrative. Owens calls this a locational hê.

The two words 'ăsher + shâm can be rendered *where, in what place, to what place* when found together in the same phrase. Sometimes, the addition of the verb *to be* might be appropriate to smooth out the phrasing.

The combination 'ăsher + shâm, whether together or not, means *where, in what place, to what place*. Min + shâm mean *from that thing, from whence, out of which; possibly, in which*.

383. **Combination:**

384. **Masculine noun:** shêm (שֵׁם) [pronounced *shame*], which means *name, reputation, character*.

<sup>163</sup> The New Brown-Driver-Briggs-Gesenius Hebrew-English Lexicon; Hendrickson, ©1979, p. 1027.

Strong's #8034 BDB #1027. Gen. 2:11 3:20 4:17 5:2 6:4 10:25 11:4 12:2 13:4 16:1 17:4 19:22 21:3 22:14 24:29 25:1, 13 26:18 27:36 28:19 29:16, 32 30:6 31:48 32:2, 27 33:17 35:8 36:10, 40 38:1 41:45 46:8 48:6 (49:24) 50:11 Exodus 1:1 2:10 3:13 5:23 6:3, 16 9:16 15:3, 23 16:31 17:7 18:3 20:7 23:13 28:9, 21 31:2 33:12 Lev. 24:11 Deut. 3:14 5:11 16:2 21:5 22:14 Judges 1:10, 17 8:31 Ruth 4:11 1Sam. 1:1 8:2 12:21 14:4 17:4 18:30 20:42 21:7 22:20 24:21 25:3 2Sam. 3:7 12:24 13:1 14:7 16:5 17:25 18:18 20:1, 21 22:50 23:8, 18 1Kings 1:47 3:2 4:8, 31 5:3 7:21 8:16 9:3 1Chron. 6:65 12:30 16:2 Job 1:1, 21 Psalm 7:17 23:3 29:2 34:4 41:5 52:9 54:1 61:5 63:4 83:18 99:3 103:1 106:8 118:10 142:7 Prov. 10:7 Isa. 7:14

|                                |  |   |                          |
|--------------------------------|--|---|--------------------------|
| shêm (שֵׁם) [pronounced shame] | <i>name, reputation, character; fame, glory; celebrated; renown; possibly memorial, monument</i> | masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix | Strong's #8034 BDB #1027 |
|--------------------------------|--|---|--------------------------|

385. **Combo:** 2Sam. 20:1

|   |  |   |                          |
|---|--|---|--------------------------|
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh] | <i>and, even, then; namely; when; since, that; though; as well as</i>                            | simple wâw conjunction  | No Strong's # BDB #251   |
| shêm (שֵׁם) [pronounced shame]                                  | <i>name, reputation, character; fame, glory; celebrated; renown; possibly memorial, monument</i> | masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix | Strong's #8034 BDB #1027 |

These two words can be reasonably translated *whose name is, and whose name is*. The verb *to be* is implied.

386. **Masculine proper noun:** Shêm (שֵׁם) [pronounced shame], which means *name, reputation, character*; and is transliterated *Shem*. Strong's #8035 BDB #1028. Gen. 5:32 6:10 7:13 9:18 10:1 11:10

|                                |  |                                |                          |
|--------------------------------|--|--------------------------------|--------------------------|
| Shêm (שֵׁם) [pronounced shame] | <i>name, reputation, character; and is transliterated Shem</i> | masculine singular proper noun | Strong's #8035 BDB #1028 |
|--------------------------------|--|--------------------------------|--------------------------|

387. **Masculine proper noun:** Shem<sup>e</sup>êbêr (שֵׁם־עֵבֶר) [pronounced shem-AY-ber], which means *lofty flight*; transliterated *Schemeber*. Strong's #8038 BDB #1028. Gen. 14:2

|  |   |                                |                          |
|--|---|--------------------------------|--------------------------|
| Shem <sup>e</sup> êbêr (שֵׁם־עֵבֶר) [pronounced shem-AY-ber] | <i>lofty flight; transliterated Schemeber</i> | masculine singular proper noun | Strong's #8038 BDB #1028 |
|--|---|--------------------------------|--------------------------|

388. **Masculine proper noun:** Sh<sup>e</sup>mûw'êl (שֵׁם־מֻוֹ'ֵל) [pronounced sh<sup>e</sup>-moo-ALE], which most say means *his name is El [God] or the name of El [God]*. Wrong! It is transliterated *Samuel*. McGee correctly says it means *heard of God*, which makes more sense, and is a reasonable interpretation of the Hebrew, as *to hear* has the *sîym mem* base. Strong's #8050 BDB #1028. 1Sam. 1:20 3:1 12:11 13:8 15:1 16:1 19:18, 20 25:1 28:3 1Chron. 6:26 11:3 Psalm 99:6

|   |   |                       |                          |
|---|---|-----------------------|--------------------------|
| Sh <sup>e</sup> mûw'êl (שֵׁם־מֻוֹ'ֵל) [pronounced sh <sup>e</sup> -moo-ALE] | <i>which means heard of El [God]; it is transliterated Samuel</i> | proper masculine noun | Strong's #8050 BDB #1028 |
|---|---|-----------------------|--------------------------|

389. **Masculine proper noun:** Strong's #8061 BDB #1029.

390. **Adjective gentilic:** Strong's #8062 BDB #1029.

391. **Masculine proper noun:** Sh<sup>e</sup>mîyrâmôwth (שֵׁם־מִיִּרְאֻמוֹת) [pronounced sh<sup>e</sup>m-ee-raw-MOHTH], which means *a name of heights*; transliterated *Shemiramoht*. Strong's #8070 BDB #1029. 1Chron. 15:18 16:5

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|---|--|--------------------------------|--------------------------|
| Sh <sup>e</sup> mîyrâmôwth (שֵׁם־מִיִּרְאֻמוֹת) [pronounced sh <sup>e</sup> m-ee-raw-MOHTH] | <i>a name of heights; transliterated Shemiramoht</i> | masculine singular proper noun | Strong's #8070 BDB #1029 |
|---|--|--------------------------------|--------------------------|

Also spelled Sh<sup>e</sup>mârîymôwth (שֵׁם־מֵרִיִּמוֹת) [pronounced sh<sup>e</sup>m-aw-ree-MOHTH].

392. **Masculine proper noun:** Strong's #8039 BDB #1029.

393. **Masculine proper noun:** Strong's #8043 BDB #1029.

394. **Masculine proper noun:** Shamgar (שִׁמְגָר) [pronounced shahm<sup>e</sup>-GAHR], which means *sword*;

transliterated *Shamgar*. Strong's #8044 BDB #1029. Judges 3:31

|   |                                      |                                    |                             |
|---|--------------------------------------|------------------------------------|-----------------------------|
| Shamgar (שִׁמְגָר)<br>[pronounced <i>shāhm<sup>e</sup>-GAHR</i> ] | sword; transliterated <i>Shamgar</i> | masculine singular,<br>proper noun | Strong's #8044<br>BDB #1029 |
|---|--------------------------------------|------------------------------------|-----------------------------|

395. **Verb:** *shāmad* (שָׁמַד) [pronounced *shaw-MAHD*] means *to be exterminated, to be destroyed* in the Niphal; *to destroy, to lay waste, to annihilate, to exterminate* in the Hiphil. This word is found only in the Niphal or the Hiphil, so a causal relationship may or may not exist. Strong's #8045 BDB #1029. Gen. 34:30 Deut. 1:27 2:12 4:3, 26 7:23 Joshua 7:12 11:14, 20 23:15 Judges 21:16 1Sam. 24:21 2Sam. 14:7, 11 21:5 22:38 1Chron. 5:25 Psalm 106:23 Zech. 12:9

|  |   |  |                             |
|--|---|--|-----------------------------|
| <i>shāmad</i> (שָׁמַד)<br>[pronounced <i>shaw-MAHD</i> ] | <i>to destroy, to lay waste, to annihilate, to exterminate</i>                      | 3 <sup>rd</sup> person masculine<br>singular, Hiphil<br>imperfect, with the 3 <sup>rd</sup><br>person masculine plural<br>suffix | Strong's #8045<br>BDB #1029 |
| <i>shāmad</i> (שָׁמַד)<br>[pronounced <i>shaw-MAHD</i> ] | <i>to be laid waste to, to be annihilated [destroyed, devastated, exterminated]</i> | 3 <sup>rd</sup> person masculine<br>singular, Niphal<br>imperfect  | Strong's #8045<br>BDB #1029 |

396. **Masculine proper noun:** Strong's #8106 BDB #1029.

397. **Masculine proper noun:** Strong's #8126 BDB #1029.

398. **Adjective gentilic:** Strong's #8126 BDB #1029.

399. **Masculine noun:** *shāmayîm* (שָׁמַיִם) [pronounced *shaw-MAH-yim*], which means *heavens, skies*. This verb is found only in the plural (according to BDB and Gesenius; The New Englishman's Concordance says the dual), and is written The unused singular is *shāmay* (שָׁמַי) [pronounced *shaw-MAH*]. When preceded by the letter *hê* (ה), it means *toward heaven* or *towards the heavens*. Strong's #8064 BDB #1029. Gen. 1:1 2:1 6:7 7:3 8:2 9:2 11:4 14:19 19:24 21:17 22:11 24:3 26:4 27:28 28:12 49:25 Exodus 9:8, 22 10:21 16:4 17:14 20:4 24:10 31:17 32:13 Deut. 1:10 2:25 3:24 4:11, 19 5:8 17:3 Joshua 8:20 Judges 5:4 1Sam. 2:10 17:44 18:9 2Sam. 21:10 22:8 1Kings 8:22 Job 1:16 2:12 Psalm 2:4 8:3 57:3 96:4 103:11 Prov. 3:19 8:27 Eccles. 1:13 2:3

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|---|---|--|-----------------------------|
| <i>shāmayîm</i> (שָׁמַיִם)<br>[pronounced <i>shaw-MAH-yim</i> ] | <i>heaven, heavens, skies; the visible heavens, as in as abode of the stars or as the visible universe, the sky, atmosphere, etc.; Heaven (as the abode of God)</i> | masculine dual noun<br>with the definite article | Strong's #8064<br>BDB #1029 |
|---|---|--|-----------------------------|

When followed by the letter *hê* (ה), it means *to heaven, heavenward, toward heaven* or *towards the heavens*.

400. **Masculine proper noun:** Strong's #8049 BDB #1030.

401. **Verb:** *shāmaṭ* (שָׁמַט) [pronounced *shâ-MAHT*], which means *to release, to let [something] drop; to grant a release, a letting drop of exaction; to cast, to throw down; to fall, to let lie; to desist from anything* and it is found only in this chapter (vv. 1, 2, 9) and in Deut. 31:10.\* V. 2 will explain what it means, meaning that this is possibly a coined word. It is taken from a verb which will be found twice in this chapter, and a handful of times throughout the rest of the Old Testament. Strong's #8059 BDB #1030. *Shâmât* (שָׁמַט) [pronounced *shaw-MAWT*] means *granting this release; letting something drop*. Strong's #8058 BDB #1030. The Doctrine of *Shāmaṭ* Exodus 23:11 Deut. 15:1 2Sam. 6:6 1Chron. 13:9

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|---|--|---|-----------------------------|
| <i>shāmaṭ</i> (שָׁמַט)<br>[pronounced <i>shâ-MAHT</i> ] | <i>to release, to let go [drop]; to throw down; figuratively to let rest, to remit [a debt]; to [temporarily] abandon, to forgo, to relinquish [use, ownership, an obligation]</i> | 3 <sup>rd</sup> person masculine<br>singular, Qal imperfect | Strong's #8058<br>BDB #1030 |
|---|--|---|-----------------------------|

|  |  |   |                             |
|--|--|---|-----------------------------|
| shâmaṭ (שָׁמַט)<br>[pronounced shâ-MAHT] | <i>to cause to let drop, to let drop,<br/>to release; to remit</i> | 3 <sup>rd</sup> person masculine<br>singular, Hiphil imperfect    | Strong's #8058<br>BDB #1030 |
| shâmaṭ (שָׁמַט)<br>[pronounced shâ-MAHT] | <i>to be made to fall down; to be<br/>thrown [cast] down</i>       | 3 <sup>rd</sup> person masculine<br>singular, Niphal<br>imperfect | Strong's #8058<br>BDB #1030 |

402. **Feminine\_noun:** sh<sup>e</sup>miṭâh (שְׁמִיטָה) [pronounced sh<sup>e</sup>-mih-TAW], which means *a letting drop; remittance [or, release] [from a debt]; a suspension [from work]; dropping [of something]; a throwing down [of something]*. Found only in Deut. 15:1-2 31:9-10. Strong's #8059 BDB #1030. Doctrine of Shâmaṭ

403. **Verb:** shâmêm (שָׁמַם) [pronounced shaw-MAIM], which means *to be desolate, deserted; to be appalled, awestruck*. These meanings are not confined to particular stems, but can be found in all stems. Shâmêm (שָׁמַם) [pronounced shaw--MAME] also means *to devastate, to be devastated, to stupefy* (usually used in the passive sense). **All the definitions below are from BDB; Gesenius was not consulted.** Strong's #8074 BDB #1030. Lev. 26:32, 43 Num. 21:30 1Sam. 5:6 2Sam. 13:20 1Kings 9:8 Job 16:7 17:6 18:20 21:5

|   |  |  |                             |
|---|--|--|-----------------------------|
| shâmêm (שָׁמַם)<br>[pronounced shaw-<br>MAIM] | <i>to be desolate, deserted; to be<br/>appalled, awestruck, astonished</i>   | 3 <sup>rd</sup> person masculine<br>singular, Qal imperfect          | Strong's #8074<br>BDB #1030 |
| shâmêm (שָׁמַם)<br>[pronounced shaw-<br>MAIM] | <i>desolate, deserted, made<br/>desolate; laid waste [to];<br/>appalled, awestruck; deflowered</i>                         | Qal active participle  | Strong's #8074<br>BDB #1030 |
| shâmêm (שָׁמַם)<br>[pronounced shaw-<br>MAIM] | <i>to be desolate, deserted; to be<br/>made desolate; to be appalled</i>   | 3 <sup>rd</sup> person masculine<br>singular, Niphal<br>imperfect    | Strong's #8074<br>BDB #1030 |
| shâmêm (שָׁמַם)<br>[pronounced shaw-<br>MAIM] | <i>to be stunned; appalling, causing<br/>horror (as a participle); horror-<br/>causer, appalled (as a<br/>substantive)</i> | 3 <sup>rd</sup> person masculine<br>singular, Polel imperfect        | Strong's #8074<br>BDB #1030 |
| shâmêm (שָׁמַם)<br>[pronounced shaw-<br>MAIM] | <i>to devastate, to ravage; to make<br/>desolate, deserted; to appal, to<br/>show horror</i>                               | 3 <sup>rd</sup> person masculine<br>singular, Hiphil imperfect       | Strong's #8074<br>BDB #1030 |
| shâmêm (שָׁמַם)<br>[pronounced shaw-<br>MAIM] | <i>to be desolated, deserted, to lay<br/>desolate</i>  | 3 <sup>rd</sup> person masculine<br>singular, Hophal<br>imperfect    | Strong's #8074<br>BDB #1030 |
| shâmêm (שָׁמַם)<br>[pronounced shaw-<br>MAIM] | <i>to cause to be desolate; to be<br/>appalled, be astounded; to<br/>cause oneself desolation, cause<br/>oneself ruin</i>  | 3 <sup>rd</sup> person masculine<br>singular, Hithpolel<br>imperfect | Strong's #8074<br>BDB #1030 |

404. **Adjective:** which means *devastated*. Strong's #8076 BDB #1031.

405. **Feminine\_noun:** sh<sup>e</sup>mâmâh/shimâmâh (שְׁמַמָּה/שִׁמַמָּה) [pronounced shem-aw-MAW/she-mahm-AW], which means *desolate, desolation; a devastation, a waste*. Very similar spelling to below; don't know if it is different or not. Strong's #8077 BDB #1031. Exodus 23:29

|   |   |                        |                             |
|---|---|------------------------|-----------------------------|
| sh <sup>e</sup> mâmâh/shimâmâh<br>(שְׁמַמָּה/שִׁמַמָּה)<br>[pronounced shem-aw-<br>MAW/she-mahm-AW] | <i>desolate, desolation; a<br/>devastation, a waste</i> | feminine singular noun | Strong's #8077<br>BDB #1031 |
|---|---|------------------------|-----------------------------|

406. **Masculine\_proper\_noun:** which means ; transliterated . Strong's #8037 BDB #1031.



407. **Feminine\_noun:** shammâh (שָׁמָה) [pronounced *shahm-MAWH*], which means *waste, devastation, destruction; desolation; astonishment; horror*. It is typically translated, in the KJV, *astonishment, waste, desolation* (2Chron. 29:8 Jer. 2:15 49:13). The related verb, shâmêm (שָׁמַם) [pronounced *shaw-MAIM*] has two distinct meanings: *to be desolate* and *to be appalled*. These meanings are not confined to particular stems, but can be found in all stems. Strong's #8074 BDB #1030. This noun also has two similar meanings: *waste, devastation or horror, appalment*. The first is used when the thing described is land or a house (Isa. 5:9 Jer. 2:15 48:9 49:17); however, this would not make any sense when referring to a person(s) or to things (e.g., Jer. 5:30 51:37). Strong's #8047 BDB #1031. Deut. 28:37 Joshua 8:28 Psalm 46:8 73:19

|   |  |                      |                             |
|---|--|----------------------|-----------------------------|
| shammâh (שָׁמָה)<br>[pronounced <i>shahm-MAWH</i> ] | <i>waste, devastation, destruction;<br/>desolation; astonishment; horror</i> | feminine plural noun | Strong's #8047<br>BDB #1031 |
|---|--|----------------------|-----------------------------|

408. **Masculine\_proper\_noun:** Shammâh (שָׁמָה) [pronounced *shahm-MAW*], which means *waste, devastation, appalment* and is transliterated *Shammah*. Strong's #8048 BDB #1031. Gen. 36:13 1Sam. 16:9 17:13 23:11, 25 23:33

|  |   |                       |                             |
|--|---|-----------------------|-----------------------------|
| Shammâh (שָׁמָה)<br>[pronounced <i>shahm-MAW</i> ] | <i>waste, devastation;<br/>astonishment, appalment and<br/>is transliterated <i>Shammah</i></i> | masculine proper noun | Strong's #8048<br>BDB #1031 |
|--|---|-----------------------|-----------------------------|

409. **Masculine\_proper\_noun:** Shammôwth (שָׁמֹוֹת) [pronounced *shahm-MOHTH*], which means *desolations, waste, appalling, devastation* and is transliterated *Shammoth*. Strong's #8054 BDB #1031. 1Chron. 11:27

|  |  |                                   |                             |
|--|--|-----------------------------------|-----------------------------|
| Shammôwth (שָׁמֹוֹת)<br>[pronounced <i>shahm-MOHTH</i> ] | <i>desolations, waste, appalling,<br/>devastation; astonishment; and<br/>is transliterated <i>Shammoth</i></i> | masculine singular<br>proper noun | Strong's #8054<br>BDB #1031 |
|--|--|-----------------------------------|-----------------------------|

410. **Masculine\_proper\_noun:** which means *waste, appalment, devastation* and is transliterated . Strong's #8060 BDB #1031.

411. **Masculine\_noun:** which means *appalment, horror*. Strong's #8078 BDB #1031.

412. **Feminine\_noun:** which means *devastation, waste*. Strong's #4923 BDB #1031.

413. **Verb:** shâmên (שָׁמַן) [pronounced *shaw-MAIN*] and it means *to grow fat*. It is a reference to Israel growing prosperous and arrogant. It is found twice in this verse: the first time with Y<sup>e</sup>shurun as the subject and the second time with the 2<sup>nd</sup> masculine singular subject. This verb is found in the Qal stem in Jer. 5:28 and in the Hiphil stem in Neh. 9:25 Isa. 6:10.\* Strong's #8080 BDB #1031. Deut. 32:15

414. **Adjective:** shâmên (שָׁמַן) [pronounced *shaw-MAYN*], which means *fat, stout, robust*. Apparently, the ancient world and the time of King James had something in common when it came to describing that which was attractive. When someone was fat, that meant that they had prosperity enough to overeat. You will recall the paintings of the women from the 1500–1800's (Rubens and Goya, among others)—they were voluptuous and well-rounded, and that, in the ancient world and into the 1800's, was seen as attractive. Similarly, an animal about to be slaughtered who was large in bulk was considered to be a good thing (as it is today). Why slaughter some bony old thing with no meat? The adjective literally means *fat*; however, it connotes *attractiveness, richness, desirability, abundance, opulence, plentiful, over-sufficient, ample, bountiful, fertile*. Today, there is even the slang word *phat*, which actually means somewhat the same thing. Strong's #8082 BDB #1032. Gen. 49:20 Judges 3:29 1Chron. 4:40

|   |   |  |                             |
|---|---|--|-----------------------------|
| shâmên (שָׁמַן)<br>[pronounced <i>shaw-MAYN</i> ] | <i>fat; fertile, plentiful, opulent,<br/>bountiful; stout, robust; well-fed</i> | masculine singular<br>adjective used as a noun | Strong's #8082<br>BDB #1032 |
|---|---|--|-----------------------------|

This word is used primarily to describe land as being fertile; however, the verb cognate means *to be fat, to make fat*. I don't think that we can apply this to men to mean *brave, ferocious* or anything like that; but *well-fed, stout, big*. This is not an insult, not does this mean that these men are slow and weak (give what follows). Given how this word is used to describe the land (Num. 13:20 1Chron. 4:40 Neh. 9:25, 35 Ezek. 34:14), we must take this as a complimentary term. These are big men who had become prosperous on the backs of the Israelis.

415. **Masculine\_noun:** which means *fat, fertile, place*. Strong's #4924 BDB #1032. [Why is this separate from Strong's #4924 below? Why is this not spelled with an mem?]

416. **Masculine\_noun:** shemen (שמן) [pronounced *SHEH-men*], which means *fat, oil*. Strong's #8081 BDB #1032. [feminine noun in SOS 1:3] Gen. 28:18 35:14 Exodus 25:5 27:20 29:2, 7 30:24 31:11 1Sam. 10:1 16:1 2Sam. 1:21 14:2 1Kings 1:39 5:11 6:23 1Chron. 12:40 Psalm 23:5 55:21 133:2 Prov. 5:3

|   |  |                         |                             |
|---|--|-------------------------|-----------------------------|
| shemen (שמן)<br>[pronounced <i>SHEH-men</i> ] | <i>fat, fatness; oil, olive oil; spiced oil, ointment; oil as staple, medicament or unguent; for anointing; fat (of fruitful land, valleys) (metaphorically)</i> | masculine singular noun | Strong's #8081<br>BDB #1032 |
|   | check Gesenius here  | masculine plural noun   | Strong's #8081<br>BDB #1032 |

417. **Masculine\_noun:** which means *desolate places*. What is this doing here? Strong's #820 BDB #1032.

418. **Masculine\_noun:** mish<sup>e</sup>man (משמן) [pronounced *mish<sup>e</sup>-MAHN*], a word which means *fatness*; however, we would see this word as meaning *choicest*. See Gen. 27:28, 39 Psalm 78:31 Isa. 10:16 17:4 Dan. 11:24\*. Strong's #4924 (& #8080) BDB #1032. Psalm 78:31

419. **Masculine\_noun:** mash<sup>e</sup>mân (משמן) [pronounced *mashsh-MAWN*], which means *fat piece, fatness; olive oil, oil; a luscious tidbit; stout, vigorous; fertile [piece of ground]*. Again, why is this separated from above? Strong's #4924 BDB #1032. Gen. 27:28

|  |  |                         |                             |
|--|--|-------------------------|-----------------------------|
| mash <sup>e</sup> mân (משמן)<br>[pronounced <i>mashsh-MAWN</i> ] | <i>fat piece, fatness; olive oil, oil; a luscious tidbit; choice, choicest; stout, vigorous; fertile [piece of ground]; fertility, richness; abundance</i> | masculine singular noun | Strong's #4924<br>BDB #1032 |
|--|--|-------------------------|-----------------------------|

This is identical to mish<sup>e</sup>man (משמן) [pronounced *mish<sup>e</sup>-MAHN*]. Only the vowel points are different. Strong's #4924 (& #8080) BDB #1032.

420. **Masculine\_proper\_noun:** Mish<sup>e</sup>mannâh (משמן) [pronounced *mish<sup>e</sup>-mahn-NAW*], which means *fatness, fat piece*; transliterated *Mishmannah*. Strong's #4925 BDB #1032. 1Chron. 12:10\*

|   |  |                                |                             |
|---|--|--------------------------------|-----------------------------|
| Mish <sup>e</sup> mannâh (משמן)<br>[pronounced <i>mish<sup>e</sup>-mahn-NAW</i> ] | <i>fatness, fat piece; transliterated Mishmannah</i> | masculine singular proper noun | Strong's #4925<br>BDB #1032 |
|---|--|--------------------------------|-----------------------------|

421. **Feminine\_numeral:** sh<sup>e</sup>mônâh (שמונה) [pronounced *sh<sup>e</sup>moh-NAW*], which means *eight*. Strong's #8083 BDB #1032. Gen. 5:4, 7 14:14 17:12 21:4 22:23 Exodus 26:2 Deut. 2:14 Judges 3:8, 14 1Sam. 4:15 2Sam. 23:8 24:9 1Kings 7:10, 15 1Chron. 12:24, 31

|   |              |                            |                             |
|---|--------------|----------------------------|-----------------------------|
| sh <sup>e</sup> mônâh (שמונה)<br>[pronounced <i>sh<sup>e</sup>moh-NAW</i> ] | <i>eight</i> | feminine singular numeral  | Strong's #8083<br>BDB #1032 |
| sh <sup>e</sup> môneh (שמונה)<br>[pronounced <i>sh<sup>e</sup>moh-NEH</i> ] | <i>eight</i> | masculine singular numeral | Strong's #8083<br>BDB #1032 |

422. **Adjective\_numeral:** sh<sup>e</sup>mîynîy (שְׁמִינִי) [pronounced sh<sup>e</sup>-mee-NEE], which means *eight*. Strong's #8066–8067 BDB #1033. Exodus 22:30 1Kings 6:38 8:66 1Chron. 12:12 Psalm 12

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| sh <sup>e</sup> mîynîy (שְׁמִינִי)<br>[pronounced sh <sup>e</sup> -mee-NEE]        | <i>eight, eighth, eight key; 8<sup>th</sup> octave</i>     | masculine singular adjective numeral; with the definite article | Strong's #8066 & #8067 BDB #1033 |
| sh <sup>e</sup> mîynîyth (שְׁמִינִיַּת)<br>[pronounced sh <sup>e</sup> -mee-NEETH] | <i>eight; eighth key; octave; transliterated sheminith</i> | feminine singular adjective numeral; with the definite article  | Strong's #8066 & #8067 BDB #1033 |

423. **Adjective:** 1Chron. 15:21

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| sh <sup>e</sup> mîynîyth (שְׁמִינִיַּת)<br>[pronounced sh <sup>e</sup> -mee-TEETH] | <i>eight; eighth key; octave</i> | feminine singular adjective numeral; with the definite article | Strong's #8066 & #8067 BDB #1033 |
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Translators either guess at the meaning here or they transliterated this *sheminith*.

424. **Indeclinable\_plural\_noun:** sh<sup>e</sup>mônîym (שְׁמוֹנִיִּם) [pronounced sh<sup>e</sup>-moh-NEEM], which means *eighty*. Strong's #8084 BDB #1033. Gen. 5:25 16:16 35:28 Exodus 7:7 Judges 3:30 1Sam. 22:18 2Sam. 19:32 1Kings 5:15 6:1 1Chron. 15:9

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| sh <sup>e</sup> mônîym (שְׁמוֹנִיִּם)<br>[pronounced sh <sup>e</sup> -moh-NEEM] | <i>eighty</i> | indeclinable plural numeral; adjective | Strong's #8084 BDB #1033 |
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425. **Verb:** shâma' (שָׁמַעַ) [pronounced shaw-MAHĠ], which means *to listen, listen intently, to listen and obey, to listen and act upon, to listen and give heed to, to hearken to, to be attentive to, listen and take heed to, listen and take note of, listen and be cognizant of*. It is the simple word for *listen* and we find it used in that way throughout Scripture (Gen. 3:10 16:11 Psalm 6:8). However, it is also used in the sense of: *to listen intently, to listen and obey, to listen and give heed to, to hearken to, to be attentive to, listen and take heed to, listen and take note of, listen and be cognizant of* (Gen. 3:17 39:10 Exodus 3:18). It is by the context that we can determine whether it is the simple act of listening or the act of listening attentively to and obeying. Unfortunately, the very best single word for the latter meaning is the archaic *hearken*. When followed by the bēyth preposition, the bēyth can point to the object of the action; we might render the bēyth as *to*. In the Qal active participle, this would be *listening, hearkening, hearing, a hearer, a listener*, and a less than literal rendering might be *a witness*. In the Hiphil, it means *to cause to hear, to let hear, to announce, to tell [anything]* (the latter two is when this is followed by an accusative as it is here); or, *to call, to summon*. Strong's #8085 BDB #1033. Gen. 3:8, 17 11:6 14:14 16:2 17:20 18:10 21:6, 17 22:18 23:16 24:30 26:4 27:5, 6, 7 28:7 29:13 30:6 31:1 34:5 35:22 37:6, 17 39:10 41:15 42:2, 23 43:25 45:2, 16 49:2 Exodus 2:15 3:7 4:1 5:2 6:5 7:4 8:15 9:12 11:9 15:14, 26 15:7 18:1, 18 19:5 20:19 22:23 23:13, 21, 22 24:7 28:35 32:17, 18 33:1 Deut. 1:16 2:25 3:26 4:1, 6, 9, 10, 12, 32, 36 5:1, 27 17:4 20:3 21:18 30:2 32:1 34:9 Joshua 1:17 2:10 9:1 22:2 Judges 2:2, 17 5:3 6:10 11:10 13:9, 23 18:25 1Sam. 1:13 (1:20) 2:22 3:9 4:14 8:7, 8, 22 9:33 13:3 14:22 15:1, 4 16:2 17:11, 31 19:6 22:1 23:8, 10 24:9 25:4 26:19 28:18, 22 30:24 31:11 2Sam. 12:18 13:14 14:16 15:2 16:21 17:5, 9 18:5 19:2, 35 20:16, 17 22:7, 45 1Kings 1:11 2:42 3:9, 11 4:34 5:1 6:7 8:28 9:3 1Chron. (6:28) 15:16 16:5 Job 2:11 3:18 5:27 13:6, 13 16:2 21:2 Psalm 10:17 19:3 34:2, 11 51:8 54:2 55:17 59:7 61:1, 5 62:11 64:1 95:7 103:20 106:2, 25 Prov. 1:5, 8, 33 4:1 5:7, 13 7:24 8:6, 32, 34 Eccles. 1:8

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| shâma' (שָׁמַעַ)<br>[pronounced shaw-MAHĠ] | <i>to listen [intently], to hear, to listen and obey, [or, and act upon, give heed to, take note of], to hearken to, to be attentive to, to listen and be cognizant of</i> | 3 <sup>rd</sup> person masculine singular, Qal imperfect | Strong's #8085 BDB #1033 |
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The BDB Qal meanings for *shâmaʿ* are 1a1) to hear (perceive by ear); 1a2) to hear of or concerning; 1a3) to hear (have power to hear); 1a4) to hear with attention or interest, listen to; 1a5) to understand (language); 1a6) to hear (of judicial cases); 1a7) to listen, give heed; 1a7a) to consent, agree; 1a7b) to grant request; 1a8) to listen to, yield to; 1a9) to obey, be obedient.

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| <i>shâmaʿ</i> (שָׁמַע)<br>[pronounced <i>shaw-MAHġ</i> ] | <i>listen [intently], listen up, pay attention; hear [me, my words], listen and obey, [or, listen and act upon, give heed to, take note of], hearken to, be attentive to, listen and be cognizant of</i> | 2 <sup>nd</sup> person masculine singular, Qal imperative   | Strong's #8085<br>BDB #1033 |
| <i>shâmaʿ</i> (שָׁמַע)<br>[pronounced <i>shaw-MAHġ</i> ] | <i>hearing, listening; one who listens [hears]; one paying attention; to listening [and agreeing]</i>  | Qal active participle                                       | Strong's #8085<br>BDB #1033 |
| <i>shâmaʿ</i> (שָׁמַע)<br>[pronounced <i>shaw-MAHġ</i> ] | <i>the hearer, the listener; the one being attentive to; to one taking cognizance of; hearing, listening; being attentive</i>  | Qal active participle with the definite article             | Strong's #8085<br>BDB #1033 |
| <i>shâmaʿ</i> (שָׁמַע)<br>[pronounced <i>shaw-MAHġ</i> ] | <i>to cause to hear, to let hear; to announce, to tell; to call, to summon; to sing; to play [instruments]</i>   | 3 <sup>rd</sup> person masculine singular, Hiphil imperfect | Strong's #8085<br>BDB #1033 |
| <i>shâmaʿ</i> (שָׁמַע)<br>[pronounced <i>shaw-MAHġ</i> ] | <i>to cause to hear, to call, to summon</i>  | 3 <sup>rd</sup> person masculine singular, Piel imperfect   | Strong's #8085<br>BDB #1033 |
| <i>shâmaʿ</i> (שָׁמַע)<br>[pronounced <i>shaw-MAHġ</i> ] | <i>to be heard; to be regarded, to be cared for; to be heard and answered; to render obedience, to obey; to be understood</i>  | 3 <sup>rd</sup> person masculine singular, Niphal imperfect | Strong's #8085<br>BDB #1033 |

**426. Combination:** Gen. 21:11 22:18 Exodus 19:5

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|--|--|--|-----------------------------|
| <i>shâmaʿ</i> (שָׁמַע)<br>[pronounced <i>shaw-MAHġ</i> ]     | <i>listen [intently], hear, listen and obey, [or, and act upon, give heed to, take note of], hearken to, be attentive to, listen and be cognizant of</i> | 2 <sup>nd</sup> person masculine singular, Qal imperative                        | Strong's #8085<br>BDB #1033 |
| <i>b<sup>e</sup></i> (ב) [pronounced <i>b<sup>eh</sup></i> ] | <i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>   | a preposition of proximity   | No Strong's #<br>BDB #88    |
| <i>qôwl</i> (לִוּי) [pronounced <i>kohl</i> ]                | <i>sound, voice, noise; loud noise, thundering</i>   | masculine singular noun with the 2 <sup>nd</sup> person feminine singular suffix | Strong's #6963<br>BDB #876  |

What is suggested here is, one is listening to what another is saying, and to obey him; or, *do as he says*.

**427. Masculine\_noun:** *shêmaʿ* (שְׁמָע) [pronounced *SHAY-mahġ*], which means *a report; a hearing; speech; fame; singing, music; a sound*. I should examine this word in depth to eliminate some of the meanings. Strong's #8088 BDB #1034. Gen. 29:13 Exodus 23:1 Deut. 2:25 Psalm 150:5

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| shêma' (שָׁמַע)<br>[pronounced SHAY-mahg'] | a report; a hearing; speech;<br>fame; singing, music; a sound;<br>news, tidings | masculine singular noun | Strong's #8088<br>BDB #1034 |
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This word is derived from shâma' (שָׁמַע) [pronounced shaw-MAHG], which means *to listen, to hear; to listen and obey; to give heed to; to pay attention to*. Strong's #8085 BDB #1033. Gesenius lists this as one word, but with several meanings; BDB separates this into two words.

428. **Masculine proper noun:** shema' (שָׁמַע) [pronounced sheh-MAHG], which means *to hear* and is transliterated *Shema*. Strong's #8087 BDB #1034. 1Chron. (8:21)
429. **Masculine noun:** which means *hearing, a report*. **See above.** Strong's #8088 BDB #1034.
430. **Masculine noun:** shôma' (שֹׁמָא) [pronounced SHOW-mahg'], which means *fame, reputation, report, news, tidings, notoriety*. This is a very unusual word for Joshua to use for two reasons: (1) it is not found in the writings of Moses; and, (2) it is only found in three other places in Scripture (Joshua 9:9 Esther 9:4 Jer. 6:24\*). It is very unusual for Joshua to use words which are not found all over. However, there is a very similar feminine noun and this has a very common verbal cognate, making it more likely that Joshua used this word. Since these men used this word, and since Joshua wrote the book of Joshua after it all took place, and since we find this word in Esther, my guess would be that it is a loan word. In any case, Joshua first heard the word here, liked it, and used it later in Joshua 6:24 (which he wrote later). (see Strong's #8034 BDB #1027 for synonym). Strong's #8089 BDB #1035. Joshua 6:27 9:9
431. **Proper noun location:** which means *report, fame, reputation;* and is transliterated . Strong's #8090 BDB #1035.
432. **Masculine proper noun:** Shâmâ' (שָׁמַע) [pronounced shaw-MAWG], which means *obedient; report, fame, reputation;* and is transliterated *Shama*. Strong's #8091 BDB #1035. 1Chron. 11:44\*

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|---|--|-----------------------------------|-----------------------------|
| Shâmâ' (שָׁמַע)<br>[pronounced shaw-MAWG] | obedient; report, fame,<br>reputation; and is transliterated<br><i>Shama</i> | masculine singular<br>proper noun | Strong's #8091<br>BDB #1035 |
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433. **Masculine proper noun:** which means *report, fame, reputation?* and is transliterated *Somea, Sama, Saman, Samau*. Strong's #8092 BDB #1035.
434. **Masculine proper noun:** Shim'âh (שִׁמְעָה) [pronounced shihm-GAW], which means *report, fame, reputation* and is transliterated *Shimeah*. Strong's #8092–8093 BDB #1035. 2Sam. 13:3 21:21

|   |  |                                   |                                     |
|---|--|-----------------------------------|-------------------------------------|
| Shim'âh (שִׁמְעָה)<br>[pronounced shim-GAW] | report, fame, reputation and is<br>transliterated <i>Shimeah</i> | masculine singular<br>proper noun | Strong's #8092 &<br>#8093 BDB #1035 |
|---|--|-----------------------------------|-------------------------------------|

Hitchcock gives the alternate meanings *that hears, or obeys; perdition*. The alternate spelling for this proper noun is Shim'â' (שִׁמְעָא) [pronounced shim-GAW]. Strong's #8092.

435. **Masculine proper noun:** Shêmâ'ah (שִׁמְעָה) [pronounced sh'em-aw-GAW], which means *the rumor;* and is transliterated *Shemaah*. Strong's #8094 BDB #1035. 1Chron. 12:3\*

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|--|--|-----------------------------------|-----------------------------|
| Shêmâ'ah (שִׁמְעָה)<br>[pronounced sh'em-aw-GAW] | the rumor; and is transliterated<br><i>Shemaah</i> | masculine singular<br>proper noun | Strong's #8094<br>BDB #1035 |
|--|--|-----------------------------------|-----------------------------|

436. **Feminine proper noun:** which means *whatever* and is transliterated . Strong's #8100 BDB #1035.
437. **Gentilic adjective:** which means *huh*, and is transliterated . Strong's #8101 BDB #1035.
438. **Feminine noun:** sh'mû'âh (שִׁמְעָה) [pronounced sh-moo-GAW], which means *message, tidings, a report; instruction, teaching, doctrine; rumor*. Strong's #8052 BDB #1035. 1Sam. 2:24 4:19 2Sam. 4:4 13:30 1Kings 2:28

|  |  |                        |                             |
|--|--|------------------------|-----------------------------|
| sh'mû'âh (שִׁמְעָה)<br>[pronounced sh-moo-GAW] | message, tidings, a report;<br>news; instruction, teaching,<br>doctrine; rumor | feminine singular noun | Strong's #8052<br>BDB #1035 |
|--|--|------------------------|-----------------------------|

439. **Masculine proper noun:** Shammûwa' (שִׁמְעָה) [pronounced shahm-MOO-ahg'], which means *reknown* and is transliterated *Shammua*. Strong's #8051 BDB #1035. 2Sam. 5:14

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|---|---|--------------------------------|--------------------------|
| Shammûwâ' (שַׁמּוּוֹ) [pronounced <i>shahm-MOO-ahg'</i> ] | <i>reknown</i> and is transliterated <i>Shammua</i> | masculine singular proper noun | Strong's #8051 BDB #1035 |
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440. **Masculine proper noun:** Shim<sup>e</sup>ôwn (שִׁמְעוֹן) [pronounced *shim<sup>e</sup>-GOHN*], which means *hearing, one who hears* and is transliterated *Simeon*. Strong's #8095 BDB #1035. Gen. 29:33 34:25 35:23 42:24 43:23 46:10 48:5 49:5 Exodus 1:2 6:15 Judges 1:3 1Chron. 12:25

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|--|---|-----------------------|--------------------------|
| Shim <sup>e</sup> ôwn (שִׁמְעוֹן) [pronounced <i>shim<sup>e</sup>-GOHN</i> ] | <i>hearing, one who hears</i> and is transliterated <i>Simeon</i> | masculine proper noun | Strong's #8095 BDB #1035 |
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441. **Gentilic adjective:** which means *huh*, and is transliterated . Strong's #8099 BDB #1035.

442. **Masculine proper noun:** Shim<sup>e</sup>îy (שִׁמְעִי) [pronounced *shim<sup>e</sup>-GEE*], which means *hear me* and is transliterated *Shimei*. Strong's #8096 BDB #1035. Exodus 6:17 2Sam. 16:5 19:16 1Kings 1:8 2:8 4:18 1Chron. 8:21

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|---|--|--------------------------------|--------------------------|
| Shim <sup>e</sup> îy (שִׁמְעִי) [pronounced <i>shim<sup>e</sup>-GEE</i> ] | <i>hear me</i> and is transliterated <i>Shimei</i> | masculine singular proper noun | Strong's #8096 BDB #1035 |
|---|--|--------------------------------|--------------------------|

443. **Gentilic adjective:** which means *huh*, and is transliterated . Strong's #8097 BDB #1035.

444. **Masculine proper noun:** Sh<sup>e</sup>ma<sup>e</sup>yâh (שְׁמַעְיָה) [pronounced *sh<sup>e</sup>-mahg<sup>e</sup>-YAW*], which means *Yah has heard; heard by Jehovah*; and is transliterated *Shemaiah*. Strong's #8098 BDB #1035. 1Chron. 15:8

|   |  |                                |                          |
|---|--|--------------------------------|--------------------------|
| Sh <sup>e</sup> ma <sup>e</sup> yâh (שְׁמַעְיָה) [pronounced <i>sh<sup>e</sup>-mahg<sup>e</sup>-YAW</i> ] | <i>Yah has heard; heard by Jehovah</i> ; and is transliterated <i>Shemaiah</i> | masculine singular proper noun | Strong's #8098 BDB #1035 |
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This is also spelled: Sh<sup>e</sup>ma<sup>e</sup>yâhûw (שְׁמַעְיָהוּ) [pronounced *sh<sup>e</sup>-mahg<sup>e</sup>-YAW-hoo*].

445. **Masculine proper noun:** Yish<sup>e</sup>mâ'êl' (יִשְׁמַעְאֵל) [pronounced *yish-maw-GALE*], which means *whom God hears; God is hearing* and is transliterated *Ishmael*. Strong's #3458 BDB #1035. Gen. 16:11, 15 17:18 (21:17) 25:9 28:9 36:3

|  |  |                                |                          |
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| Yish <sup>e</sup> mâ'êl' (יִשְׁמַעְאֵל) [pronounced <i>yish-maw-GALE</i> ] | <i>whom God hears; God is hearing</i> and is transliterated <i>Ishmael</i> | masculine singular proper noun | Strong's #3458 BDB #1035 |
|--|--|--------------------------------|--------------------------|

446. **Gentilic adjective:** Yish<sup>e</sup>mâ'êl'îy (יִשְׁמַעְאֵלִי) [pronounced *yish-maw-gay-LEE*], which means *God will hear*, and is transliterated *Ishmaelite, Ishmaelites, Ishmaeliy*. Strong's #3459 BDB #1035. Gen. 37:25 39:1

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| Yish <sup>e</sup> mâ'êl'îy (יִשְׁמַעְאֵלִי) [pronounced <i>yish-maw-gay-LEE</i> ] | <i>God will hear</i> , and is transliterated <i>Ishmaelite, Ishmaelites, Ishmaeliy</i> | gentilic singular adjective | Strong's #3459 BDB #1035 |
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|  |  |                                      |                          |
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| Yish <sup>e</sup> mâ'êl'îym (יִשְׁמַעְאֵלִיִּם) [pronounced <i>yish-maw-gay-LEEM</i> ] | <i>God will hear</i> , and is transliterated <i>Ishmaelites, Ishmaeliy</i> | masculine plural, gentilic adjective | Strong's #3459 BDB #1035 |
|--|--|--------------------------------------|--------------------------|

447. **Masculine proper noun:** Yish<sup>e</sup>ma<sup>e</sup>râh (יִשְׁמַעְרָה) [pronounced *yish<sup>e</sup>-mahg<sup>e</sup>-RAW*], which means *Jehovah will hear*; transliterated *Ishmaiah*. Strong's #3460 BDB #1036. 1Chron. 12:4\*

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| Yish <sup>e</sup> ma <sup>e</sup> râh (יִשְׁמַעְרָה) [pronounced <i>yish<sup>e</sup>-mahg<sup>e</sup>-RAW</i> ] | <i>Jehovah will hear</i> ; transliterated <i>Ishmaiah</i> | Masculine singular proper noun | Strong's #3460 BDB #1036 |
|---|---|--------------------------------|--------------------------|

448. **Feminine noun:** which means *a causing to hear*. Ezek. 24:26.\* Strong's #2045 BDB #1036.

449. **Masculine noun:** which means *a thing heard*. Isa. 11:3.\* Strong's #4926 BDB #1036.

450. **Masculine proper noun:** Mish<sup>e</sup>mâ' (מִשְׁמָה) [pronounced *mish-MAWG*], which means *a hearing, a thing heard; obedience band* and is transliterated *Mishma*. Strong's #4927 BDB #1036. Gen. 25:14

|  |  |                                |                             |
|--|--|--------------------------------|-----------------------------|
| Mish <sup>e</sup> mā' (מִשְׁמָע)<br>[pronounced <i>mish-MAWṢ</i> ] | <i>a hearing, a thing heard; obedience band and is transliterated Mishma</i> | masculine singular proper noun | Strong's #4927<br>BDB #1036 |
|--|--|--------------------------------|-----------------------------|

451. **Feminine\_noun:** mish<sup>e</sup>ma'ath (מִשְׁמַעַת) [pronounced *mish<sup>e</sup>-MAH-ḡahth*], which means *guard, command, council, bodyguard, obedient band, a body of subjects*. Strong's #4928 BDB #1036. 1Sam. 22:14 2Sam. 23:23 1Chron. 11:25

|  |  |                        |                             |
|--|--|------------------------|-----------------------------|
| mish <sup>e</sup> ma'ath (מִשְׁמַעַת)<br>[pronounced <i>mish<sup>e</sup>-MAH-ḡahth</i> ] | <i>guard, command, council, bodyguard, obedient band, a body of subjects</i> | feminine singular noun | Strong's #4928<br>BDB #1036 |
|--|--|------------------------|-----------------------------|

452. **Masculine\_noun:** which means *whisper, whisper of a word*. What the ear of Eliphaz received was a *whisper*. What he received was less than an audible voice; but he clearly had some kind of religious experience. Gesenius gives this word's meaning as *a sound quickly uttered, a transient sound*. This is only found again in Job 26:14. Strong's #8102 BDB #1036. Job 4:12

453. **Feminine\_noun:** shimtsâh (שִׁמְצָה) [pronounced *shim-TSAW*], which means *scornful whispering (of hostile spectators); shame; whisper, derision*. Strong's #8103 BDB #1036. Exodus 32:25\*

|   |  |                        |                             |
|---|--|------------------------|-----------------------------|
| shimtsâh (שִׁמְצָה)<br>[pronounced <i>shim-TSAW</i> ] | <i>scornful whispering (of hostile spectators); shame; whisper, derision</i> | feminine singular noun | Strong's #8103<br>BDB #1036 |
|---|--|------------------------|-----------------------------|

This word is only found here. Its masculine noun cognate means *to whisper*.

454. **Verb:** shâmar (שָׁמַר) [pronounced *shaw-MAR*], which means, *to keep, to guard, to watch [over], to preserve*. It is used for observing or keeping Yahweh's commandments in Exodus 15:26 Deut. 5:29 Psalm 119:55. It is used for observing certain days as required by Yahweh in Exodus 12:17 23:15. It means to know the law, the precepts, the Word of God, to *observe* it and to *obey* it and to *guard* it. This word occurs approximately 500 times in the Old Testament. Shâmar comes from a primitive root word which means to hedge about with thorns; although it is often translated *keep*, I believe that a better translation would be *to guard, watch, preserve*. In the Niphal—used far less than the Qal stem—it is translated in the Authorized Version *take heed*. Such a rendering has little or no meaning to us today, so I have translated this *take responsibility*. Although the Niphal is generally the passive stem, it is also used to stress the individual effect upon the group. The Niphal has several different meanings, depending upon sentence structure and context; here it would mean *take heed, take care, be careful to*. The Niphal also describes an action in progress, so the verb is accompanied by the word being; in this verse, due to the imperative, I used the addition of *continue to*. This is followed by the lamed prefixed preposition and the 2nd masculine singular suffix. Instead of rendering this *to you* I inserted the word *personal*. Here, God has clearly set the limits in Job 2:6 that whatever Job is to endure, Satan will *preserve* Job's life (although not necessarily the knowledge that he will continue living). This can also be rendered *charge, something entrusted to someone* (Num. 4:16). Here, in the Qal active participle, masculine plural, it is used as a noun to describe the ones keeping guard and it could be rendered *those watching, those guarding*. Strong's #8104 BDB #1036. Gen. 2:15 3:24 4:9 17:9 18:19 24:6 26:5 28:15 30:31 31:24, 29 37:11 41:35 Exodus 10:27 12:17 13:10 15:26 16:28 19:5, 12 20:6 21:29 22:7 23:13, 15, 21 31:13 Lev. 8:35 18:4 Deut. 2:4 4:2, 9, 15 5:1, 10, 12 7:11 8:11 16:1 17:10 24:8 Joshua 1:7, 8 6:18 22:2, 3, 5 24:17 Judges 1:24 2:22 7:19 13:4 1Sam. 1:12 9:24 13:13 17:20 19:2, 11 21:4 25:21 26:15 28:2 30:23 2Sam. 15:16 16:21 18:12 20:3, 10 22:22, 23, 44 23:5 1Kings 2:3 3:6 6:12 8:23, 24, 25 9:4, 6 1Chron. 10:13 12:29 Job 2:6 10:12, 14 13:27 14:16 23:11 Psalm 34:20 41:2 56:6 59 inscription, 9 89:28 99:7 103:18 106:3 146:6, 8 (9) Prov. 2:8 3:26 4:4, 6 5:2 6:22 7:1, 4 8:32 10:17

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| shâmar (שָׁמַר)<br>[pronounced <i>shaw-MAR</i> ] | <i>to keep, to guard, to protect, to watch, to preserve</i> | 3 <sup>rd</sup> person masculine singular, Qal imperfect | Strong's #8104<br>BDB #1036 |
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All of the BDB Qal definitions: *to keep, have charge of; to keep, guard, keep watch and ward, protect, save life; watch, watchman (participle); to watch for, wait for; to watch, observe; to keep, retain, treasure up (in memory); to keep (within bounds), restrain; to observe, celebrate, keep (sabbath or covenant or commands), perform (vow); to keep, preserve, protect; to keep, reserve.*

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|--|---|---|-----------------------------|
| shâmar (שָׁמַר)<br>[pronounced shaw-MAR] | <i>keep, guard, protect, watch, preserve</i>  | 2 <sup>nd</sup> person masculine singular, Qal imperative     | Strong's #8104<br>BDB #1036 |
| shâmar (שָׁמַר)<br>[pronounced shaw-MAR] | <i>a keeper of, a guard of, a watcher of, a preserver of</i>  | masculine singular construct, Qal active participle           | Strong's #8104<br>BDB #1036 |
| shâmar (שָׁמַר)<br>[pronounced shaw-MAR] | <i>keepers, those who guard, watchers, spies; the ones watching [guarding]; preservers</i>  | masculine plural, Qal active participle                       | Strong's #8104<br>BDB #1036 |
| shâmar (שָׁמַר)<br>[pronounced shaw-MAR] | <i>keeping, guarding, protecting, watching, preserving</i>  | Qal active participle   | Strong's #8104<br>BDB #1036 |
| shâmar (שָׁמַר)<br>[pronounced shaw-MAR] | <i>kept, guarded, protected, watched, preserved</i>   | Qal passive participle  | Strong's #8104<br>BDB #1036 |
| shâmar (שָׁמַר)<br>[pronounced shaw-MAR] | <i>to be kept, to be preserved; to be careful; to abstain oneself [from anything]; to beware [of anything]; to care [for something]; to take heed</i> | 3 <sup>rd</sup> person masculine singular, Niphal imperfect   | Strong's #8104<br>BDB #1036 |
| shâmar (שָׁמַר)<br>[pronounced shaw-MAR] | <i>be kept, be preserved; be careful; abstain yourself [from anything]; beware [of anything]; care [for something]; take heed, give heed</i>          | 2 <sup>nd</sup> person masculine singular, Niphal imperative  | Strong's #8104<br>BDB #1036 |
| shâmar (שָׁמַר)<br>[pronounced shaw-MAR] | <i>to keep, to pay heed to</i>  | 3 <sup>rd</sup> person masculine singular, Piel imperfect     | Strong's #8104<br>BDB #1036 |
| shâmar (שָׁמַר)<br>[pronounced shaw-MAR] | <i>to keep oneself from, to guard oneself from, to preserve oneself</i>   | 3 <sup>rd</sup> person masculine singular, Hithpael imperfect | Strong's #8104<br>BDB #1036 |

455. **Masculine\_proper\_noun:** which means and is transliterated Shemer (?). Strong's #8106 BDB #1037.

456. **Feminine\_noun:** which means *guard, watch*. Psalm 141:3.\* Strong's #8108 BDB #1037.

457. **Masculine\_proper\_noun:** which means *guard, watch* and is transliterated Shimer (?). Strong's #7763 BDB #1037.

458. **Masculine\_proper\_noun:** Shim<sup>e</sup>riy (שִׁמְרִי) [pronounced shihm-REE], which means *vigilant, watchman*; and is transliterated Shimri. Strong's #8113 BDB #1037. 1Chron. 11:45

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| Shim <sup>e</sup> riy (שִׁמְרִי)<br>[pronounced shim-REE] | <i>vigilant, watchman; and is transliterated Shimri</i> | masculine singular proper noun | Strong's #8113<br>BDB #1037 |
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459. **Feminine\_noun:** which means *eyelid*. Psalm 77:5.\* Strong's #8109 BDB #1037.

460. **Masculine\_noun:** shimmur (שִׁמּוּר) [pronounced shim-MOOR], which means *a night watch, watching, vigil*. Strong's #8107 BDB #1037. Exodus 12:42



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|---|---|---|-----------------------------|
| shimmur (שִׁמּוּר)<br>[pronounced <i>shim-MOOR</i> ]  | <i>a night watch, watching, vigil; an observation</i>   | masculine singular noun                 | Strong's #8107<br>BDB #1037 |
| 461. <b>Masculine_proper_noun:</b> Sh <sup>e</sup> mar <sup>e</sup> yâh (שִׁמְרִיָּה) [pronounced <i>sh<sup>e</sup>m-ahr<sup>e</sup>-YAW</i> ], which means <i>Yah has kept [guarded or preserved]</i> ; transliterated Shemariah. Strong's #8114 BDB #1037. 1Chron. 12:5   |   |   |                             |
| Sh <sup>e</sup> mar <sup>e</sup> yâh (שִׁמְרִיָּה)<br>[pronounced <i>sh<sup>e</sup>m-ahr<sup>e</sup>-YAW</i> ]  | <i>Yah has kept [guarded or preserved]; transliterated Shemariah</i>  | masculine singular proper noun          | Strong's #8114<br>BDB #1037 |
| 462. <b>Proper_noun_location:</b> which means <i>watching, guarding</i> ; and is transliterated Shimeron (?). Strong's #8111 BDB #1037.   |   |   |                             |
| 463. <b>Gentilic_adjective:</b> which is transliterated <i>Samaritans</i> . Only in the plural. Strong's #8118 BDB #1038.   |   |   |                             |
| 464. <b>Proper_noun_location:</b> Shim <sup>e</sup> rôwn (שִׁמְרוֹן) [pronounced <i>shihm-RONE</i> ], which means <i>confinement, prison; watch</i> ; and is transliterated <i>Shimron</i> . Strong's #8110 BDB #1038.  |   |   |                             |
| Shim <sup>e</sup> rôwn (שִׁמְרוֹן)<br>[pronounced <i>shim-RONE</i> ]  | <i>confinement, prison; watch, guard and is transliterated Shimron</i>  | masculine singular proper noun/location | Strong's #8110<br>BDB #1038 |
| 465. <b>Masculine_proper_noun:</b> Shim <sup>e</sup> rôwn (שִׁמְרוֹן) [pronounced <i>shihm-RONE</i> ], which means <i>watch, guard</i> and is transliterated <i>Shimron</i> . Son of Issachar. Strong's #8110 BDB #1038. Gen. 46:13   |   |   |                             |
| Shim <sup>e</sup> rôwn (שִׁמְרוֹן)<br>[pronounced <i>shim-RONE</i> ]  | <i>watch, guard and is transliterated Shimron</i>   | masculine singular proper noun          | Strong's #8110<br>BDB #1038 |
| 466. <b>Gentilic_adjective:</b> which is transliterated <i>Simrite</i> . Strong's #8117 BDB #1038.  |   |   |                             |
| 467. <b>Feminine_noun:</b> 'ash <sup>e</sup> mûwrâh (הַרְוּמָשָׁה) [pronounced <i>ash-moo-RAW</i> ], which means <i>watch, part of the night, division of time</i> . Strong's #821 BDB #1038. Exodus 14:25 1Sam. 11:11 Psalm 63:6   |   |   |                             |
| 'ash <sup>e</sup> mûwrâh (הַרְוּמָשָׁה)<br>[pronounced <i>ash-moo-RAW</i> ]   | <i>watch, part of the night, period of time; a division of time</i>   | feminine singular noun                  | Strong's #821<br>BDB #1038  |
| 468. <b>Masculine_proper_noun:</b> which means and is transliterated . In Benjamin. Strong's #3461 BDB #1038.   |   |   |                             |
| 469. <b>Masculine_noun:</b> mish <sup>e</sup> mâr (מִשְׁמַר) [pronounced <i>mihsh-MAWR</i> ], which means, <i>place of confinement, prison, guard, jail, guard post, watch, observance, that which is observed, rite</i> . Strong's #4929 BDB #1038. Gen. 40:3 41:10 42:17 Prov. 4:23   |   |   |                             |
| mish <sup>e</sup> mâr (מִשְׁמַר)<br>[pronounced <i>mihsh-MAWR</i> ]   | <i>place of confinement, prison, guard, jail, guard post, watch, observance, that which is observed, rite</i> | masculine singular noun                 | Strong's #4929<br>BDB #1038 |
| 470. <b>Feminine_noun:</b> mish <sup>e</sup> mereth (מִשְׁמֶרֶת) [pronounced <i>mish<sup>e</sup>-MEH-reth</i> ], which means <i>custody, guard, watch; a charge, a responsibility; a keeping; an observance; that which is observed [a rite, a law], a keeping at one's side</i> . It can refer to something which someone has been given charge of or responsibility for. It may be something simple which someone is simply responsible to take care of or to maintain or simply something to keep (Ex. 16:23). Sometimes it is something more ethereal, such as a responsibility (Habak. 2:1 Zech. 3:7). Sometimes it is translated as <i>ordinance</i> or something similar; however, the Law itself, as written form of doctrine, could be considered something that they were given the responsibility for; however, <i>ordinances</i> as a translation evades the meaning. In the feminine, it is a reference to that which is watched ( <i>a charge, a responsibility, a commission</i> ); however, since <i>charge</i> is so old-English, we will use the rendering <i>supervision, direction, management</i> would be relatively good renderings, except for the fact that mish <sup>e</sup> mereth is often preceded by the possessive pronoun <i>his</i> . Better would be <i>delegated authority and commission, holy orders, appointment, conferment, investiture</i> [pronounced <i>in-VES-ti-chur</i> ]. In the feminine, |   |   |                             |

it can be a reference to that which is watched (*a charge, a responsibility, a commission*); in the masculine, it is a reference to those who are doing the watching (Gen. 40:3 41:10 Neh. 4:9). Strong's #4931 BDB #1038. Gen. 26:5 40:3, 4 Exodus 12:6 16:23, 32 Lev. 18:30 Deut. 11:1 Joshua 22:3 Judges 7:19 1Sam. 11:11 22:23 2Sam. 20:3 1Kings 2:3 1Chron. 12:29

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| mish <sup>e</sup> mereth (מִשְׁמֶרֶת)<br>[pronounced <i>mish<sup>e</sup>-MEH-reth</i> ] | <i>custody, guard, watch; a charge, a responsibility; an obligation; a service; a keeping; an observance; that which is observed [a rite, a law]</i> | feminine singular noun | Strong's #4931<br>BDB #1038 |
|---|--|------------------------|-----------------------------|

The complete meanings as given by BDB: *guard, charge, function, obligation, service, watch; guard, watch, house of detention or confinement; keeping, preserving; charge, injunction; office, function (ceremonial)*. Some more updated translations might be: *supervision, direction, management, delegated authority and commission, holy orders, appointment, conferment, investiture*. In the feminine, it can be a reference to that which is watched (*a charge, a responsibility, a commission*); in the masculine, it is a reference to those who are doing the watching (Gen. 40:3 41:10 Neh. 4:9).

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| mish <sup>e</sup> mereth (מִשְׁמֶרֶת)<br>[pronounced <i>mish<sup>e</sup>-MEH-reth</i> ] | <i>custody, guard, watch; a charge, a responsibility; a keeping; an observance; that which is observed [a rite, a law], a keeping at one's side</i> | feminine singular noun | Strong's #4931<br>BDB #1038 |
|---|---|------------------------|-----------------------------|

471. **Verb2:** which means *to be tawny, to be dark in color*. Strong's #none BDB #1038.
472. **Masculine\_noun2:** sh<sup>e</sup>mârîym (שְׁמָרִיִּם) [pronounced *shehm-aw-REEM*], which means *a fine aged wine; lees, dregs*. Only in the plural. Strong's #8105 BDB #1038.
473. **Masculine\_noun3:** which means *diamond*. Strong's #8106 BDB #1038.
474. **Masculine\_noun:** which means *thorns, adamant, flint*. Strong's #8068 BDB #1038.
475. **Proper\_noun\_location:** which means *thorny, sharp, hard*; and is transliterated . Strong's #8069 BDB #1039.
476. **Masculine\_noun:** which means . A Levite. Strong's #8053&8068 BDB #1039.
477. **Feminine\_noun:** shemesh (שֶׁמֶשׁ) [pronounced *SHEH-mehsh*], which means *sun*. Strong's #8121 BDB #1039. Gen. 15:12 19:23 28:11 32:31 37:9 Exodus 16:21 17:12 22:2, 26 Deut. 4:19, 41 16:6 17:3 Joshua 1:4 8:29 23:4 Judges 1:35 5:31 11:18 19:14 1Sam. 6:14 2Sam. 2:24 12:11 23:4 Psalm 89:36 148:3 Eccles. 1:3, 5 2:11

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| shemesh (שֶׁמֶשׁ)<br>[pronounced <i>SHEH-mesh</i> ] | <i>sun; sunrise, sun-rising, east, sun-setting, west (of direction); openly, publically</i> | masculine or feminine singular noun with the definite article | Strong's #8121<br>BDB #1039 |
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478. **Proper\_noun:** Shîm<sup>e</sup>shôwn (שִׁמְשׁוֹן) [pronounced *shim-SHOHN*], which we simply call *Samson*. Rotherham suggests that it means *hero*, although the word that it is closest to is the word for *sun* (Strong's #8121 BDB #1039). This name is variously thought to mean *distinguished hero, solar, like the sun*.<sup>164</sup> The NIV Study Bible suggests that this might even be a reference to the nearby town of Beth Shemesh (which means *House of the sun-god*).<sup>165</sup> I doubt that, given the background information that we have concerning Manoah's wife that she would have named Samson with any intention of indicating a relationship between him and any heathen god. Barnes suggests<sup>166</sup> that this might have something to do with the verb *to minister*, relating Samson to his Nazirite vows; however, the word for *minister* only has one letter in common with *Samson*. In the Greek, the name is spelled Sampsôn (Σαμψών) [pronounced *samp-SOHN*] and our English transliteration is obviously closer to the Greek version. Strong's #8123 BDB #1039. Judges **13:24**

<sup>164</sup> See Joseph Bryant Rotherham's *The Emphasized Bible*; ©1971 by Kregel Publications; p. 275 for references.

<sup>165</sup> *The NIV Study Bible*; ©1995 by The Zondervan Corporation; p. 347.

<sup>166</sup> *Barnes' Notes, Volume 2*, reprinted 1996 by Baker Books; p. 451.

(1Sam. 12:11)

479. **Masculine\_proper\_noun:** which means . Strong's #8125 BDB #1039.480. **Masculine\_proper\_noun:** Shin<sup>o</sup>âb (שִׁנְאָב) [pronounced *shihn-AW<sup>B</sup>V*], which means *splendor of the father*; transliterated *Shinab*. King of Admah Gen. 14:2.\* Strong's #8134 BDB #1039. Gen. 14:2

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| Shin <sup>o</sup> âb (שִׁנְאָב)<br>[pronounced <i>shin-AW<sup>B</sup>V</i> ] | <i>splendor of the father</i> ; transliterated <i>Shinab</i> | masculine singular proper noun | Strong's #8134<br>BDB #1039 |
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481. **Masculine\_proper\_noun:** which means . Uncle of Zerub Strong's #8137 BDB #1039.482. **Masculine\_noun:** 'esh<sup>e</sup>nâb (עֶשְׁנָב) [pronounced *ehsh<sup>e</sup>-NAW<sup>B</sup>V*], which means *window lattice*. Strong's #822 BDB #1039. Judges 5:28\* Prov. 7:6

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| 'esh <sup>e</sup> nâb (עֶשְׁנָב)<br>[pronounced <i>ehsh<sup>e</sup>-NAW<sup>B</sup>V</i> ] | <i>window lattice, casement</i> | masculine singular noun | Strong's #822<br>BDB #1039 |
|--|---------------------------------|-------------------------|----------------------------|

483. **Verb:** shânâh (שָׁנָה) [pronounced *shaw-NAW*], which means *to change, to vary; to transfer to another place; to deform* (in the Piel). The BDB adds that it can mean the withering of a face, naming this passage in particular. Strong's #8138 BDB #1039. Gen. 41:32 1Sam. 21:13 26:8 2Sam. 20:10 Job 14:21 Psalm 34 inscription 89:34

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| shânâh (שָׁנָה)<br>[pronounced <i>shaw-NAW</i> ] | <i>to repeat, to do a second time; to be other, to be diverse; to be changed [particularly for the worst]; to change</i> | 3 <sup>rd</sup> person masculine singular, Qal imperfect    | Strong's #8138<br>BDB #1039 & #1040 |
| shânâh (שָׁנָה)<br>[pronounced <i>shaw-NAW</i> ] | <i>changing, of changing opinion, those who change, changeable</i>   | Qal active participle                                       | Strong's #8138<br>BDB #1039 & #1040 |
| shânâh (שָׁנָה)<br>[pronounced <i>shaw-NAW</i> ] | <i>to be repeated, to be changed</i>   | 3 <sup>rd</sup> person masculine singular, Niphal imperfect | Strong's #8138<br>BDB #1039 & #1040 |
| shânâh (שָׁנָה)<br>[pronounced <i>shaw-NAW</i> ] | <i>to change, to alter, to vary; to transfer to another place; to deform</i>   | 3 <sup>rd</sup> person masculine singular, Piel imperfect   | Strong's #8138<br>BDB #1039 & #1040 |

484. **Feminine\_noun:** shânâh (שָׁנָה) [pronounced *shaw-NAW*], which means *year*. More specifically, this refers to the course of the sun over the period of a year and the change of the four seasons. Strong's #8141 BDB #1040. Gen. 1:14 5:3, 14 6:3 7:6, 11 8:13 9:28 11:10, 13, 20 12:4 14:4 15:13 16:1, 16 17:1, 21 21:5 23:1 25:7, 17 26:12, 34 29:18 31:41 35:28 37:2 41:1, 26, 46 45:6 47:9, 28 50:22 Exodus 6:16 7:7 12:2 16:35 21:2 23:10, 14 29:38 30:10 Deut. 1:3 2:7 16:16 34:7 Judges 2:8 1Sam. 1:7 4:15 7:2, 16 13:1 29:3 2Sam. 1:20 2:10, 11 13:23, 38 14:28 15:7 19:32, 34 21:1 24:13 1Kings 2:11 4:7 6:1, 38 7:1 9:10, 25 Job 3:6 15:20 16:22 Psalm 61:6 95:10 Prov. 3:2 4:10 5:9 9:11 10:27

|   |                  |                        |                             |
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| shânâh (שָׁנָה)<br>[pronounced <i>shaw-NAW</i> ]  | <i>year</i>      | feminine singular noun | Strong's #8141<br>BDB #1040 |
| sh <sup>e</sup> nâthayim (שְׁנַתַּיִם)<br>[pronounced <i>sh<sup>e</sup>-h-naw-thah-yihm</i> ] | <i>two years</i> | feminine dual noun     | Strong's #8141<br>BDB #1040 |
| shânîym (שָׁנִיִּם)<br>[pronounced <i>shaw-NEEM</i> ]   | <i>years</i>     | feminine plural noun   | Strong's #8141<br>BDB #1040 |

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| b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ] | <i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i> | a preposition of proximity | No Strong's #<br>BDB #88    |
| shânâh (שָׁנָה)<br>[pronounced shaw-NAW]         | year  | feminine singular noun     | Strong's #8141<br>BDB #1040 |

Shânâh repeated with the bēyth preposition in between indicates a circle or a return; the idea is, this means *yearly, year by year*. See Deut. 15:20 1Sam. 7:16.

485. **Combo:** Prov. 3:2 4:10

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| shânîym (שָׁנִיִּם)<br>[pronounced shaw-NEEM] | years   | feminine plural construct    | Strong's #8141<br>BDB #1040 |
| chayyîym (חַיִּים)<br>[pronounced khay-YEEM]  | <i>life, lives, living, being alive, having life, immortality, a long life, sustenance, sustaining life; refreshment; being vigorous; prosperity, welfare, happiness, living prosperously</i> | masculine plural substantive | Strong's #2416<br>BDB #313  |

Literally, this means *years of lives* or *years of life*. The concept is a *life of happiness, a life of prosperity, a full life, a refreshing life*. Whereas the phrase earlier refers to quantity of life, this one refers to quality of life.

The NET Bible: *Heb "length of days and years of life" (so NASB, NRSV). The idiom "length of days" refers to a prolonged life and "years of life" signifies a long time full of life, a life worth living (T. T. Perowne, Proverbs, 51). The term "life" refers to earthly felicity combined with spiritual blessedness (BDB 313 s.v. חַיִּים).*<sup>167</sup>

486. **Verb2:** which means *to shine, to be beautiful*. Strong's #none BDB #1040.

487. **Masculine\_noun:** shânîy (שָׁנִי) [pronounced shaw-NEE], which means *crimson, scarlet; scarlet clothing*. Properly, the insect 'coccus ilicis', the dried body of the female yielding colouring matter from which is made the dye used for cloth to colour it scarlet or crimson. Strong's #8144 BDB #1040. Gen. 38:28 Exodus 25:4 26:1 27:16 28:5 2Sam. 1:25

|                                       |   |                         |                             |
|---------------------------------------|---|-------------------------|-----------------------------|
| shânîy (שָׁנִי) [pronounced shaw-NEE] | <i>crimson, scarlet; scarlet clothing</i> | masculine singular noun | Strong's #8144<br>BDB #1040 |
|---------------------------------------|---|-------------------------|-----------------------------|

Properly, the insect 'coccus ilicis', the dried body of the female yielding colouring matter from which is made the dye used for cloth to colour it scarlet or crimson. This came from BDB.

488. **Verb3:** shânâh (שָׁנָה) [pronounced shaw-NAW], which means *to repeat, to do a second time, to do again; to be other, to be diverse; to be changed [usually for the worst]*. Strong's #8138 BDB #1040. **Use above** †

|  |   |  |                             |
|--|---|--|-----------------------------|
| shânâh (שָׁנָה)<br>[pronounced shaw-NAW] | <i>to repeat, to do a second time, to do again; to be other, to be diverse; to be changed [usually for the worst]</i> | 3 <sup>rd</sup> person masculine singular, Qal imperfect | Strong's #8138<br>BDB #1040 |
|--|---|--|-----------------------------|

489. **Dual Feminine\_substantive:** sh<sup>e</sup>tayîm (שְׁתַּיִם) [pronounced sh<sup>e</sup>TAH-yim], which means simply *two, two of, a pair of, a duo of*. Here it means *two things*. With this is the masculine plural suffix, which, despite the fact that it is masculine, refers to Rachel and Leah. It means *they two*; although most render this as *both* or *both of them*. **See below**. Strong's #147 BDB #1040. Gen. 1:16 2:25 4:19 6:18 7:2, 15 9:22 10:25 14:4 17:20 19:1, 15 21:27 22:3, 6 24:22 25:16, 23 27:9, 45 29:16 31:33, 37 32:7 33:1 34:25 35:22 40:2

<sup>167</sup> From <https://bible.org/netbible/index.htm?pro3.htm> accessed January 18, 2015.

41:50 42:13, 37 44:27 46:27 48:1, 13 49:28 Exodus 4:9 12:7 18:3 22:4, 9, 11 25:12, 18 26:19 27:7 28:7 29:1, 3, 13, 38 30:4 31:18 32:15 Deut. 1:23 3:8 4:13 5:22 17:6 21:15, 17 22:23 Ruth 4:11 Judges 3:16 1Sam. 1:2 2:21 3:11 5:4 6:7 10:4 13:1 18:21 27:3 30:4 2Sam. 2:10 4:2 8:2 10:6 13:6 15:27 17:1, 18 18:24 21:8 23:20 1Kings 2:5 3:16, 18 4:7, 26 5:12 6:23 7:15 8:9, 63 9:10 Job 13:20 Psalm 62:11

|   |  |                              |                             |
|---|--|------------------------------|-----------------------------|
| sh <sup>e</sup> nayîm (שְׁנַיִם)<br>[pronounced sh <sup>e</sup> n-AH-yim]   | <i>two, a pair; a second [time]; again; a repetition, a repeating; cognate of a verb which means to repeat</i> | dual numeral substantive     | Strong's #8147<br>BDB #1040 |
| sh <sup>e</sup> nêym (שְׁנַיִם)<br>[pronounced sh <sup>e</sup> -NĀM]        | <i>two, two of, a pair of, a duo of; both of</i>   | dual numeral construct       | Strong's #8147<br>BDB #1040 |
| sh <sup>e</sup> nêy (שְׁנַיִם) [pronounced sh <sup>e</sup> n-Ā]             | <i>two, two of, a pair of, a duo of; both of</i>   | dual numeral construct       | Strong's #8147<br>BDB #1040 |
| sh <sup>e</sup> tayim (שְׁתַּיִם)<br>[pronounced sh <sup>e</sup> t-TAH-yim] | <i>two, a second [time]; again; a repetition, a repeating; cognate of a verb which means to repeat</i>         | feminine numeral substantive | Strong's #8147<br>BDB #1040 |

The reason that this particular substantive seems to be a problem for so many translators is that it is generally found as a construct, so that meaning is well-established. However, this noun is a cognate of the verb *to repeat* which therefore yields a simple and reasonable substantive meaning.

|   |   |                            |                             |
|---|---|----------------------------|-----------------------------|
| sh <sup>e</sup> tayim (שְׁתַּיִם)<br>[pronounced sh <sup>e</sup> t-TAH-yim] | <i>two, two of, a pair of, a duo of</i> | feminine numeral construct | Strong's #8147<br>BDB #1040 |
|---|---|----------------------------|-----------------------------|

Spelled here sh<sup>e</sup>ttêy (שְׁתַּיִם) [pronounced sh<sup>e</sup>ht-TAY].

490. **Masculine\_noun:** sh<sup>e</sup>nayim (שְׁנַיִם) [pronounced sh<sup>e</sup>NAH-yim], which means *two of, a pair of, a duo of*. Identical to above, except masculine gender. **See above.** Strong's #8147 BDB #1040. Exodus 2:13 15:27 22:9 24:4 1Sam. 1:3 2:34 3:11 4:4 9:26 11:11 14:11 20:11 23:18 25:18 28:8 2Sam. 1:1 17:1 1Kings 5:12, 14 1Chron. 12:28

|  |   |  |                             |
|--|---|--|-----------------------------|
| sh <sup>e</sup> nayim (שְׁנַיִם)<br>[pronounced sh <sup>e</sup> NAH-yim] | <i>two (the cardinal number); both, double, twice; second; (the ordinal number); [and with other numbers]: both</i> | masculine plural numeral   | Strong's #8147<br>BDB #1040 |
| sh <sup>e</sup> nayim (שְׁנַיִם)<br>[pronounced sh <sup>e</sup> NAH-yim] | <i>two of, a pair of, both of, a duo of</i>   | masculine plural numeral; construct form   | Strong's #8147<br>BDB #1040 |
| sh <sup>e</sup> nêyhem (שְׁנַיִם)<br>[pronounced sheh-NAY-hehm]          | <i>two of them; both of them; they both; together</i>   | masculine plural numeral with the 3 <sup>rd</sup> person masculine singular suffix | Strong's #8147<br>BDB #1040 |
| sh <sup>e</sup> nêym (שְׁנַיִם)<br>[pronounced sh <sup>e</sup> -NAME]    | <i>two of, a pair of, both of, a duo of</i>   | masculine plural numeral; construct form   | Strong's #8147<br>BDB #1040 |
| ʾâsâr (אַסָּר) [pronounced ǵaw-SAWR]                                     | <i>ten; –teen [resulting in numbers 11–19]</i>  | masculine/feminine singular noun   | Strong's #6240<br>BDB #797  |

These two numerals together mean 12.

491. **Adjective\_numeral\_ordinal:** shênîy (שְׁנִי) [pronounced shey-NEE], which means *second, the second*.

When only two items are named, it can be rendered *[the] other*. Strong's #8145 BDB #1041. Gen. 1:8 2:13 4:19 6:16 7:11 8:14 22:15 30:7 32:19 41:5, 52 47:18 Exodus 1:15 2:13 16:1, 22 25:12, 32 26:4, 20 27:15 28:10 29:19, 39 Ruth 1:4 1Sam. 1:2 2:34 20:27 30:12 2Sam. 4:2 14:29 16:19 1Kings 6:1, 24, 34 7:15, 16 9:2 1Chron. 6:28 8:1 12:9

|  |  |  |                          |
|--|--|--|--------------------------|
| shênîy (שֵׁנִי) [pronounced shay-NEE]      | <i>second, the second; two, both, double, twice; secondly; in addition, again; another. When only two items are named, it can be rendered [the] other, following, next</i> | adjective singular numeral ordinal; masculine form | Strong's #8145 BDB #1041 |
| shênîyth (שֵׁנִית) [pronounced shay-NEETH] | <i>second, the second; two, both, double, twice; secondly; in addition, again; another. When only two items are named, it can be rendered [the] other, following, next</i> | adjective singular numeral ordinal; feminine form  | Strong's #8145 BDB #1041 |

492. **Masculine\_noun:** mish<sup>e</sup>neh (מִשְׁנֶה) [pronounced mish<sup>e</sup>-NEH], which means *double, copy, second*. We found the same noun back in Exodus 16:22 when describing the amount of manna which was to be gathered on Friday in preparation for the Sabbath (Ex. 16:5, 22). This same word is used in Deut. 17:18 for writing a copy of the Mosaic Law. Strong's #4932 BDB #1041. Gen. 41:43 43:12 Exodus 16:5, 22 Deut. 15:18 17:18 1Sam. 8:2 15:9 17:13 23:17 2Sam. 3:3 1Chron. 15:18 16:5

|  |   |   |                          |
|--|---|---|--------------------------|
| mish <sup>e</sup> neh (מִשְׁנֶה) [pronounced mish <sup>e</sup> -NEH]   | <i>double, copy, second, twice [as much]</i>        | masculine singular noun with the definite article | Strong's #4932 BDB #1041 |
| mish <sup>e</sup> nîym (מִשְׁנֵי) [pronounced mish <sup>e</sup> -NEEM] | <i>double, copy, second [rank, order, grouping]</i> | masculine plural noun with the definite article   | Strong's #4932 BDB #1041 |

493. **Masculine\_noun:** shin<sup>e</sup>ân (שִׁינְאֵן) [pronounced shihn-AWN], which means *a repetition, a repeating, an iteration, a myriad*. Strong's #8136 BDB #1041. Psalm 68:17\*

|  |  |                         |                          |
|--|--|-------------------------|--------------------------|
| shin <sup>e</sup> ân (שִׁינְאֵן) [pronounced shin-AWN] | <i>a repetition, a repeating, an iteration, a myriad</i> | masculine singular noun | Strong's #8136 BDB #1041 |
|--|--|-------------------------|--------------------------|

This noun is found only here, and appears to come from the verb *to repeat, to do again; to change, to alter*. Strong's #8138 BDB #1040.

494. **Verb:** shânan (שָׁנַן) [pronounced shaw-NAHN], which means *to whet, to sharpen*. Strong's #8150 BDB #1041. Psalm 64:3 73:21

|  |   |   |                          |
|--|---|---|--------------------------|
| shânan (שָׁנַן) [pronounced shaw-NAHN] | <i>to whet, to sharpen</i>                    | 3 <sup>rd</sup> person plural, Qal perfect      | Strong's #8150 BDB #1041 |
| shânan (שָׁנַן) [pronounced shaw-NAHN] | <i>to be sharpened [of a weapon]</i>          | Qal passive participle                          | Strong's #8150 BDB #1041 |
| shânan (שָׁנַן) [pronounced shaw-NAHN] | <i>to sharpen; to teach incisively</i>        | 3 <sup>rd</sup> person plural, Piel perfect     | Strong's #8150 BDB #1041 |
| shânan (שָׁנַן) [pronounced shaw-NAHN] | <i>to be pierced [through]; to be wounded</i> | 3 <sup>rd</sup> person plural, Hithpoel perfect | Strong's #8150 BDB #1041 |

495. **Feminine\_noun:** shên (שן) [pronounced *shayn*], which means *tooth, a sharp rock*. Strong's #8127 BDB #1042. Gen. 49:12 Exodus 21:24 1Sam. 2:13 14:4, 5 Job 19:20 Psalm 57:4 Prov. 10:26

|   |   |                             |                             |
|---|---|-----------------------------|-----------------------------|
| shên (שן) [pronounced <i>shayn</i> ]                      | <i>tooth [of man, lex talionis, beast], a sharp pointed rock; tine (of fork); ivory [= tooth of an elephant] [as material, of commerce]</i> | feminine singular construct | Strong's #8127<br>BDB #1042 |
| shinnayim (שִׁנַּיִם) [pronounced <i>sheen-nah-yihm</i> ] | <i>teeth [two rows of teeth]</i>  | feminine dual noun          | Strong's #8127<br>BDB #1042 |

According to both BDB and Owen, the noun is masculine here in 1Sam. 14:5, but feminine in v. 4. I don't see a dime's worth of difference between them. They are spelled exactly the same.

496. **Feminine\_proper\_noun:** Shên (שן) [pronounced *shayn*], which means *tooth, sharp rock*; and is transliterated *Shen* and is found only in 1Sam. 7:12.\* Strong's #8129 BDB #1042. 1Sam. 7:12\*

|                                      |  |                      |                             |
|--------------------------------------|--|----------------------|-----------------------------|
| Shên (שן) [pronounced <i>shayn</i> ] | <i>tooth, sharp rock; and is transliterated Shen</i> | feminine proper noun | Strong's #8129<br>BDB #1042 |
|--------------------------------------|--|----------------------|-----------------------------|

497. **Feminine\_noun:** sh<sup>e</sup>nîynâh (שִׁנְיָנָה) [pronounced *sh<sup>e</sup>-nee-NAWH*] and it means *sharp (cutting) word, taunt, gibe; byword*. What Jew has not heard derogatory terms in reference to his race? Strong's #8148 BDB #1042. Deut. 28:37 1Kings 9:7

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|--|--|------------------------|-----------------------------|
| sh <sup>e</sup> nîynâh (שִׁנְיָנָה) [pronounced <i>sh<sup>e</sup>-nee-NAWH</i> ] | <i>sharp (cutting) word, taunt, gibe; byword</i> | feminine singular noun | Strong's #8148<br>BDB #1042 |
|--|--|------------------------|-----------------------------|

498. **Masculine\_plural\_noun:** which means *ivory*. Strong's #8143 BDB #1042.

499. **Verb:** which means *to gird up, to bind*. Strong's #8151 BDB #1042.

500. **Proper\_noun:** Shin<sup>e</sup>âr (שִׁנְעָר) [pronounced *shin<sup>e</sup>-GAWR*], and means *country of two rivers; land of Babylon*; transliterated *Shinar*. Dan. 1:2, which identifies this with the place of exile makes that almost a certainty. Strong's #8152 BDB #1042. Gen. 10:10 11:2 14:1 Joshua 7:21

|  |  |                               |                             |
|--|--|-------------------------------|-----------------------------|
| Shin <sup>e</sup> âr (שִׁנְעָר) [pronounced <i>shin<sup>e</sup>-GAWR</i> ] | <i>country of two rivers; land of Babylon; transliterated Shinar</i> | proper singular noun location | Strong's #8152<br>BDB #1042 |
|--|--|-------------------------------|-----------------------------|

501. **Verb:** shâçâh (שָׁחַח) [pronounced *shaw-SAW*], which means *to plunder, to spoil, to pillage, to loot during war*. In the participle, it means *looter, pillager, plunderer*. Strong's #8154 BDB #1042. Judges 2:14 1Sam. 14:48 23:1 Psalm 44:10

|   |   |   |                             |
|---|---|---|-----------------------------|
| shâçâh (שָׁחַח) [pronounced <i>shaw-SAW</i> ] | <i>to plunder, to spoil, to pillage, to loot during war</i> | 3 <sup>rd</sup> person masculine singular, Qal perfect                          | Strong's #8154<br>BDB #1042 |
| shâçâh (שָׁחַח) [pronounced <i>shaw-SAW</i> ] | <i>plundering, spoiling, pillaging, looting during war</i>  | Qal active participle with the 3 <sup>rd</sup> person masculine singular suffix | Strong's #8154<br>BDB #1042 |

502. **Verb:** shâçaç (שָׁחַץ) [pronounced *shaw-SAHs*], which means *to rob, to steal from; to spoil, to plunder*. Strong's #8155 BDB #1042. Psalm 89:41

|  |  |  |                             |
|--|--|--|-----------------------------|
| shâçaç (שָׁחַץ) [pronounced <i>shaw-SAHs</i> ] | <i>to rob, to steal from; to spoil, to plunder</i> | 3 <sup>rd</sup> person masculine plural, Qal perfect | Strong's #8155<br>BDB #1042 |
|--|--|--|-----------------------------|

503. **Feminine\_noun:** which means *booty, plunder*. Strong's #4933 BDB #1042.

504. **Verb:** shâçaç' (שָׁחַץ') [pronounced *shaw-SAHç*], which means *to divide, to cleave, to tear apart, to tear in pieces*. *To tear in pieces, to tear apart* is the Piel connotation. Strong's #8156 BDB #1042. Judges 14:6 1Sam. 15:53 24:7

|                                       |   |   |                          |
|---------------------------------------|---|---|--------------------------|
| shâça' (שָׂחָ) [pronounced shaw-SAHÇ] | <i>to divide, to cleave, to tear apart, to tear in pieces</i>                           | 3 <sup>rd</sup> person masculine singular, Qal imperfect  | Strong's #8156 BDB #1042 |
| shâça' (שָׂחָ) [pronounced shaw-SAHÇ] | <i>to cleave; to divide, to tear apart, to tear in pieces; to tear apart [verbally]</i> | 3 <sup>rd</sup> person masculine singular, Piel imperfect | Strong's #8156 BDB #1042 |

505. **Masculine\_noun:** which means *cleft*. Strong's #8156 & #8157 BDB #1043.

506. **Verb:** shâçaph (שָׂחַף) [pronounced shaw-SAHF], which means *to hew in pieces*. Strong's #8158 BDB #1043. 1Sam. 15:33

|  |                         |   |                          |
|--|-------------------------|---|--------------------------|
| shâçaph (שָׂחַף) [pronounced shaw-SAHF], | <i>to hew in pieces</i> | 3 <sup>rd</sup> person masculine singular, Piel imperfect | Strong's #8158 BDB #1043 |
|--|-------------------------|---|--------------------------|

507. **Verb:** shâ'âh (שָׂאָה) [pronounced shaw-ÇAW], which means *to gaze at [steadily, with interest]*; however, when followed by the min preposition, it means *to look away from, to turn the eyes from, to avert the eyes from anything* (Job 7:19 14:6 22:4). Strong's #8159 BDB #1043. Gen. 4:4 Exodus 5:9 2Sam. 22:42 Job 7:19 14:6

|                                       |   |  |                          |
|---------------------------------------|---|--|--------------------------|
| shâ'âh (שָׂאָה) [pronounced shaw-ÇAW] | <i>to look, to look around [for help]; to gaze at [steadily, with interest]; to look at [with approval or interest], to regard; to behold</i> | 3 <sup>rd</sup> person masculine singular, Qal imperfect | Strong's #8159 BDB #1043 |
|---------------------------------------|---|--|--------------------------|

Often, key in translating this word is the preposition which follows it.

However, when followed by the min preposition, it means *to look away from, to turn the eyes from, to avert the eyes from anything* (Job 7:19 14:6 22:4)

|                                       |   |   |                          |
|---------------------------------------|---|---|--------------------------|
| shâ'âh (שָׂאָה) [pronounced shaw-ÇAW] | <i>to look, to look around [for help]; to gaze at [steadily, with interest]; to look at [with approval or interest]</i> | 3 <sup>rd</sup> person masculine singular, Hiphil imperfect | Strong's #8159 BDB #1043 |
|---------------------------------------|---|---|--------------------------|

The Hiphil with the min preposition means *to look away from, to turn one's eyes away from*.

|                                       |   |   |                          |
|---------------------------------------|---|---|--------------------------|
| shâ'âh (שָׂאָה) [pronounced shaw-ÇAW] | <i>to look about; to gaze about [in dismay]; to look upon [one another], to look around</i> | 3 <sup>rd</sup> person masculine singular, Hithpael imperfect | Strong's #8159 BDB #1043 |
|---------------------------------------|---|---|--------------------------|

508. **Feminine\_noun:** which means *a stamping [of hooves]*. Strong's #8161 BDB #1043.

509. **Masculine\_noun:** sha'aṭ'ênêz (שֶׂאֶטְעֵנֶז) [pronounced shah-aht-NAZE], which means *mixed stuff, fabric of mixed weave, a kind of cloth forbidden for garments; cloth made by weaving linen and wool together*. Strong's #8162 BDB #1043. Deut. 22:11

|   |  |                         |                          |
|---|--|-------------------------|--------------------------|
| sha'aṭ'ênêz (שֶׂאֶטְעֵנֶז) [pronounced shah-aht-NAZE] | <i>mixed stuff, fabric of mixed weave, a kind of cloth forbidden for garments; cloth made by weaving linen and wool together</i> | masculine singular noun | Strong's #8162 BDB #1043 |
|---|--|-------------------------|--------------------------|

510. **Masculine\_noun:** which means *hollow hand, handful*. Strong's #8168 BDB #1043.

511. **Masculine\_noun:** which means *hollow way*. Strong's #4934 BDB #1043.

512. **Masculine\_noun1:** shûw'âl (שׁוּׁוֹׁאֵל) [pronounced shoo-ÇAWL], which either means *foxes* or *jackals* or both. Strong's #7776 BDB #1043. Judges 15:4 Psalm 63:10



|  |                          |                       |                             |
|--|--------------------------|-----------------------|-----------------------------|
| shûw'âl (שׁוֹאֵל)<br>[pronounced shoo-<br>GAWL] or shû'âl (שׁוֹ)<br>[pronounced shoo-<br>GAWL] | foxes or jackals or both | masculine plural noun | Strong's #7776<br>BDB #1043 |
|--|--------------------------|-----------------------|-----------------------------|

BDB seems to think this refers to *foxes* in Neh. 3:25 and SOS 2:15 and that it refers to *jackals* in Judges 15:4 Psalm 63:11 Ezek. 13:4 Lam. 5:18.

513. **Proper\_noun\_locale2:** Shûw'âl (שׁוֹאֵל) [pronounced shoo-GAWL], which either means *foxes* or *jackals* or both; and is transliterated *Shual*. Also a proper noun for one in Asher. Strong's #7777 BDB #1043. 1Sam. 13:17b

|   |  |                    |                             |
|---|--|--------------------|-----------------------------|
| Shûw'âl (שׁוֹאֵל)<br>[pronounced shoo-<br>GAWL] | it means <i>foxes</i> or <i>jackals</i> ; and is transliterated <i>Shual</i> | proper noun locale | Strong's #7777<br>BDB #1043 |
|---|--|--------------------|-----------------------------|

514. **Proper\_noun\_locale:** Sha'al<sup>b</sup>îym (שְׂעָלְבִיִּם) [pronounced shah-ğah<sup>b</sup>-VEEM], which means *a place of foxes*; and is transliterated *Shaalbim*. Strong's #8169 BDB #1043. Judges 1:35 1Kings 4:9

|   |  |                              |                             |
|---|--|------------------------------|-----------------------------|
| Sha'al <sup>b</sup> îym (שְׂעָלְבִיִּם)<br>[pronounced shah-ğah <sup>b</sup> -<br>BEEM] | <i>a place of foxes, fox holes; and is transliterated Shaalabbin, Shaalbim</i> | proper singular noun; locale | Strong's #8169<br>BDB #1043 |
|---|--|------------------------------|-----------------------------|

Also spelled sha'ālabbîyn (שְׂעָלְבִיִּינִ) [pronounced shah-ğul-ahb-BEEN].

515. **Gentilic\_adjective:** Sha'al<sup>b</sup>ônîy (שְׂעָלְבוֹנִי) [pronounced shah-ğahl-boh-NEE], which means *a haunt of foxes*, and is transliterated *Shaalbonite*. Of previous. Strong's #8170 BDB #1043. 2Sam. 23:32 1Chron. 11:33

|  |  |   |                             |
|--|--|---|-----------------------------|
| Sha'al <sup>b</sup> ônîy (שְׂעָלְבוֹנִי)<br>[pronounced shah-ğahl-<br>boh-NEE] | <i>a haunt of foxes, and is transliterated Shaalbonite</i> | gentilic singular adjective with the definite article | Strong's #8170<br>BDB #1043 |
|--|--|---|-----------------------------|

516. **Proper\_noun\_location:** Sha'elîym (שְׂעָלִיִּם) [pronounced shahğ<sup>e</sup>-LEEM], which means *foxes*; and is transliterated *Shaalim*. Strong's #8171 BDB #1043. 1Sam. 9:4\*

|  |  |                      |                             |
|--|--|----------------------|-----------------------------|
| Sha'elîym (שְׂעָלִיִּם)<br>[pronounced shahğ <sup>e</sup> -<br>LEEM] | <i>foxes, fox holes; and is transliterated Shaalim</i> | Proper_noun/location | Strong's #8171<br>BDB #1043 |
|--|--|----------------------|-----------------------------|

517. **Verb:** shâ'an (שָׂאֵן) [pronounced shaw-ĞAHN], and it means *to lean against, to support oneself against*; it can be used figuratively for *faith*. This verb is only found in the Niphal. Strong's #8172 BDB #1043. Gen. 18:4 Judges 16:26 2Sam. 1:6 Job 8:15 Prov. 3:5

|   |  |   |                             |
|---|--|---|-----------------------------|
| shâ'an (שָׂאֵן)<br>[pronounced shaw-<br>ĞAHN] | <i>to lean [rest] upon [against], to support oneself against; to trust in, to rely upon</i> it can be used figuratively for <i>faith</i> or <i>confidence</i> in someone | 3 <sup>rd</sup> person masculine singular, Niphal imperfect | Strong's #8172<br>BDB #1043 |
|---|--|---|-----------------------------|

This verb is generally found with a preposition of some sort.

518. **Masculine\_noun:** mish<sup>e</sup>ên (מִשְׁעָן) [pronounced mihsh-ĞAYN], which means *support staff, support, staff*. 2 different spellings. Strong's #4937 BDB #1044. 2Sam. 22:19

|  |                                      |                         |                             |
|--|--------------------------------------|-------------------------|-----------------------------|
| mish <sup>e</sup> ên (מִשְׁעָן)<br>[pronounced mihsh-<br>ĞAYN] | <i>support staff, support, staff</i> | masculine singular noun | Strong's #4937<br>BDB #1044 |
|--|--------------------------------------|-------------------------|-----------------------------|

This is also spelled mish<sup>e</sup>ân (מִשְׁעָן) [pronounced mihsh-ĞAWN].

519. **Feminine\_noun:** mish<sup>e</sup>eneth (מִשְׁעָנֶת) [pronounced mish<sup>e</sup>-ĞEH-neth], which means *staff; political support*,

*support staff, support and staff.* 2 spellings (Isa. 3:1 has the oddball spelling). Strong's #4938 BDB #1044. Exodus 21:19 Psalm 23:4

|   |   |  |                          |
|---|---|--|--------------------------|
| mish <sup>ע</sup> eneth/mish <sup>ע</sup> enah<br>(מִשְׁעָנֶת/מִשְׁעָנָה)<br>[pronounced mish <sup>ע</sup> -GEH-neth (nah)] | <i>staff; political support, support staff, support and staff</i> | feminine singular noun with a 2 <sup>nd</sup> person masculine singular suffix | Strong's #4938 BDB #1044 |
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520. **Verb:** which means *to be smeared over, to be blinded.* Strong's #8173 BDB #1044.

521. **Verb:** which means *to sport, to take delight in, to delight.* Strong's #8173 BDB #1044.

522. **Masculine plural noun:** sha<sup>ע</sup>shu<sup>י</sup>ym (שִׂשׁוּיִם) [pronounced shah<sup>ג</sup>-shu-GEEM], which means *delight, enjoyment; object of delight.* Intensive. Strong's #8191 BDB #1044. Prov. 8:30

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| sha <sup>ע</sup> shu <sup>י</sup> ym (שִׂשׁוּיִם)<br>[pronounced shah <sup>ג</sup> -shu-GEEM] | <i>delight, enjoyment; object of delight</i> | masculine plural intensive noun | Strong's #8191 BDB #1044 |
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523. **Masculine proper noun:** which means *nothing* and is transliterated . Strong's #8174 BDB #1044.

524. **Masculine noun:** sha<sup>א</sup>ar (רַעַשׁ) [pronounced SHAH-<sup>ג</sup>ahr], which means *gate.* Strong's #8179 BDB #1044. Gen. 19:1 22:17 23:10 24:60 28:17 34:20 Exodus 20:10 27:16 32:25 Deut. 5:14 16:5 17:2 21:19 22:24 Judges 5:8 [Ruth 3:11—fix pronunciation] 1Sam. 4:18 9:18 17:52 21:13 2Sam. 3:27 15:2 18:4 19:8 23:15 1Kings 8:37 1Chron. 16:42 Psalm 24:7 118:19, 20 Prov. 1:21 8:3

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| sha <sup>א</sup> ar (רַעַשׁ)<br>[pronounced SHAH- <sup>ג</sup> ahr] | <i>gate [control of city can be implied]; area inside front gate; entrance</i> | masculine singular construct | Strong's #8179 BDB #1044 |
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| sha <sup>א</sup> ar (רַעַשׁ)<br>[pronounced SHAH- <sup>ג</sup> ahr] | <i>gates [control of city can be implied]; entrance [through the gates]; gates can be a metonym for cities</i> | masculine plural construct | Strong's #8179 BDB #1044 |
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525. **Masculine noun:** shô<sup>ע</sup>êr (רַעֲשִׁי) [pronounced shoh-<sup>ג</sup>AIR], which means *gatekeeper, doorkeeper, porter.* Strong's #7778 BDB #1045. 2Sam. 18:26 1Chron. 15:18 16:38

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| shô <sup>ע</sup> êr (רַעֲשִׁי)<br>[pronounced shoh- <sup>ג</sup> AIR] | <i>gatekeeper, doorkeeper, porter</i> | masculine plural noun with the definite article | Strong's #7778 BDB #1045 |
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Also spelled shôw<sup>ע</sup>êr (רַעֲשִׁי) [pronounced shoh-<sup>ג</sup>AIR].

526. **Masculine proper noun:** which means *gate?* and is transliterated . Strong's #8187 BDB #1045.

527. **Proper noun location:** sha<sup>א</sup>arayim (יַם שַׁרְיִם) [pronounced shah-<sup>ג</sup>uh-RAH-yim], which possibly means *gate of the sea;* and is transliterated *Shaaraim.* Strong's #8189 BDB #1045. 1Sam. 17:52

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| sha <sup>א</sup> arayim (יַם שַׁרְיִם)<br>[pronounced shah- <sup>ג</sup> uh-RAH-yim] | <i>gate of the sea; and is transliterated Shaaraim</i> | proper singular noun location | Strong's #8189 BDB #1045 |
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528. **Verb:** shâ<sup>א</sup>ar (רַעַשׂ) [pronounced shaw-<sup>ג</sup>AHR], which means *to split open; to reason [out], to calculate, to reckon, to estimate.* Strong's #8176 BDB #1045. Doctrine of the Heart (Prov. 23:7)

529. **Masculine noun:** sha<sup>א</sup>ar (רַעַשׂ) [pronounced SHAH-<sup>ג</sup>ahr], which means *[unit of] measure, 100 measures; –fold.* Strong's #8180 BDB #1045. Gen. 26:12

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| sha <sup>א</sup> ar (רַעַשׂ)<br>[pronounced SHAH- <sup>ג</sup> ahr] | <i>[unit of] measure, 100 measures; –fold</i> | masculine plural noun | Strong's #8180 BDB #1045 |
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530. **Adjective:** which means *horrid, disgusting.* Strong's #8182 BDB #1045.

531. **Feminine noun:** which means *horror, horrible thing.* Various spellings. Strong's #8186 BDB #1045.

532. **Masculine noun:** which means *not sure.* Personal masculine noun. Strong's #8190 BDB #1045. Esther 2:14

533. **Verb:** which means *to sweep bare*. Strong's #8192 BDB #1045.

534. **Feminine\_noun:** shâphâh (שָׁפָה) [pronounced *shaw-FAW*], which means *cheese [strained from whey]; cream*. Dubious meaning or noun. Strong's #8194 BDB #1045. 2Sam. 17:29\*

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| shâphâh (שָׁפָה)<br>[pronounced <i>shaw-FAW</i> ] | <i>cheese [strained from whey];<br/>cream; meaning uncertain; found<br/>only in this verse</i> | feminine plural construct | Strong's #8194<br>BDB #1045 |
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535. **Masculine\_noun1:** s<sup>e</sup>phîy (שֵׁפִי) which means *bareness, smooth or bar [treeless] height*. Strong's #8205 BDB #1046.

536. **Masculine\_proper\_noun:** Sh<sup>e</sup>phôw (שָׁפֹוּ) [pronounced *shehf-OH*], which means *bold*; transliterated *Shepho, Shephi*. Strong's #8195 BDB #1046. Gen. 36:23

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| Sh <sup>e</sup> phôw (שָׁפֹוּ)<br>[pronounced <i>shehf-OH</i> ] | <i>bold; transliterated Shepho,<br/>Shephi</i> | masculine singular<br>proper noun | Strong's #8195<br>BDB #1046 |
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The alternate spelling of this word allows for the transliteration *Shephi*.

537. **Verb:** which means *to set [on a fire]*. Strong's #8239 BDB #1046.

538. **Masculine\_noun:** 'ash<sup>e</sup>pôth (אֶשׁ־פֹּת) [pronounced *ash-POHTH*], which means *dung-heap, refuse heap, shit pile*. It does not mean *ash-heap*. Strong's #830 BDB #1046. 1Sam. 2:8

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| 'ash <sup>e</sup> pôth (אֶשׁ־פֹּת)<br>[pronounced <i>ash-POHTH</i> ] | <i>dung-heap, refuse heap, shit pile</i> | masculine singular noun | Strong's #830<br>BDB #1046 |
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539. **Dual\_masculine\_noun:** mishpâth (מִשְׁפָּת) [pronounced *mish<sup>e</sup>-PAWTH*], which means *fire-places, ash-heaps; sheepfolds; saddlebags*. Strong's #4942 BDB #1046. Gen. 49:14 Judges 5:16

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| mishpâth (מִשְׁפָּת)<br>[pronounced <i>mish<sup>e</sup>-PATH</i> ] | <i>fire-places, ash-heaps;<br/>sheepfolds; saddlebags</i> | masculine dual noun | Strong's #4942<br>BDB #1046 |
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This word found only here and in Gen. 49:14, both poetical portions of God's Word. We are given several guesses as to what this means, including *fire-places, sheepfolds, ash-heaps*. However, I think the key to this word is its dual number and its use in Gen. 49:14: *Issachar is a strong donkey, lying down between the [two whatever's]*. The NASB suggests *saddlebags*, which seems the most logical. Other renderings include *sheepfolds* (or, *saddlebags*) (NASB); *pens* (as in, *sheep pens*) and *folds* (Rotherham); *saddlebags* and *campfires* (NIV); and *folds* and *boundaries* (Young).<sup>168</sup> My thinking is that the saddlebags are removed from the donkeys and used as sort of a makeshift pillow/bed in between which a person might lie for some comfort.

This may be the noun found in Psalm 68:13 (see Strong's #8240 BDB #1052 below).

540. **Verb:** which means *to pour out water, to shed blood*. Strong's #none BDB #1046.

541. **Feminine\_noun:** shiph<sup>e</sup>châh (שִׁפְחָה) [pronounced *shif-KHAW*], which means *maid, maid-servant*. Strong's #8198 BDB #1046. Gen. 12:16 16:1 20:14 24:35 25:12 29:24 30:4 32:5, 22 33:1 35:25 Exodus 11:5 1Sam. 1:18 8:16 25:27 28:21 2Sam. 14:6 17:17 Eccles. 2:7

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| shiph <sup>e</sup> châh (שִׁפְחָה)<br>[pronounced <i>shif-KHAW</i> ]         | <i>maid, maid-servant, household<br/>servant, handmaid, female slave</i>            | feminine singular noun | Strong's #8198<br>BDB #1046 |
| sh <sup>e</sup> phâchôwth (שִׁפְחוֹת)<br>[pronounced <i>shef-awkh-OHTH</i> ] | <i>maidens, maid-servants,<br/>household servants, handmaids,<br/>female slaves</i> | feminine plural noun   | Strong's #8198<br>BDB #1046 |

542. **Feminine\_substantive:** mish<sup>e</sup>pâchâh (מִשְׁפָּחָה) [pronounced *mish-paw-KHAWH*], which means *family, clan, sub-tribe, class (of people), species (of animals), or sort (of things)*. In Joshua 7:17, we might think of this

<sup>168</sup> I need to say something in defense of Young; even though he is not always consistent in his translation, this tends to be in areas where we are dealing with rather difficult words, e.g. this one where no one can unequivocally say what it means.

as being a *sub-tribe*. Strong's #4940 BDB #1046. (?) Gen. 8:19 10:5, 18 12:3 24:38 28:14 36:40 Exodus 6:14 12:21 Joshua 6:23 7:17 Judges 1:25 9:1 Ruth 2:1 1Sam. 9:21 10:21 18:18 20:6 2Sam. 14:7 16:5 Psalm 96:7

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| mish <sup>e</sup> pâchâh (משפחה)<br>[pronounced <i>mish-paw-KHAWH</i> ] | <i>family, clan, tribe, sub-tribe, class (of people), species [genus, kind] [of animals], or sort (of things)</i> | feminine singular construct | Strong's #4940<br>BDB #1046 |
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543. **Verb:** shâphaṭ (שָׁפַט) [pronounced *shaw-FAHT*], which means *to judge, to govern*. This is often found as a masculine plural, Qal active participle, and it is written shôph<sup>e</sup>ṭîym (שׁוֹפְטִיִּם) [pronounced *showf-TEEM*]. The Qal active participle is often used to refer to one's occupation or activity in life; so the proper rendering is *those judging, judges, governors*. These are political rulers who are not necessarily absolute rulers. Shâphaṭ is the most general term for a leader or ruler. Therefore, this could have just as easily have been rendered *governor* and this book could have been called *governors*. We must look beyond our understanding of someone who settles disputes and maintains justice in the land, to one who also liberates or delivers. We first find this word applied to Jehovah God in Gen. 18:25. The Greek word used in the Septuagint is κριται and the Latin word used in the Vulgate is *liber judicum*; in both instances, the emphasis is upon justice, although the Hebrew allows for a wider application. The NIV uses the verb *led*. The Niphal can (1) indicate that the verb is to be used in the passive sense (*to be judged*); however, the Niphal can also (2) refer to an action in a state of progress or development; therefore we add in the word *being*. Finally, the Niphal (3) can express adjectival ideas and, in plural forms, stress the individual effect upon each member of the group. According to Gesenius, shâphaṭ in the Niphal, means *to litigate*. According to BDB, in the Niphal, shâphaṭ means *to enter into controversy, to plead*. Strong's #8199 BDB #1047. Gen. 19:9 The Doctrine of the Responsibilities and Requirements of the Judges Gen. 16:5 18:25 31:53 Exodus 2:14 5:21 18:13 Deut. 1:16 16:18 17:9 21:2 Joshua 8:33 **Judges Intro** 2:16, 18 3:10 4:4 1Sam. 3:13 4:18 7:6, 15 8:1, 2, 20 **12:7** 24:11 2Sam. 7:11 15:4 18:19 1Kings 3:9 7:7 8:32 Job 9:24 12:7 21:22 Psalm 2:10 7:8 10:18 51:4 96:13 148:11 Prov. 8:16

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| shâphaṭ (שָׁפַט)<br>[pronounced <i>shaw-FAHT</i> ] | <i>to judge, to condemn, to punish; to defend [especially the poor and oppressed], to defend [one's cause] and deliver him from his enemies; to rule, to govern</i> | 3 <sup>rd</sup> person masculine singular, Qal imperfect | Strong's #8199<br>BDB #1047 |
| shâphaṭ (שָׁפַט)<br>[pronounced <i>shaw-FAHT</i> ] | <i>judging, governing; a judge, governor</i>  | Qal active participle                                    | Strong's #8199<br>BDB #1047 |
| shâphaṭ (שָׁפַט)<br>[pronounced <i>shaw-FAHT</i> ] | <i>the one judging [governing]; a judge, governor; one set up to temporarily guide and rule Israel</i>  | masculine singular, Qal active participle                | Strong's #8199<br>BDB #1047 |
| shâphaṭ (שָׁפַט)<br>[pronounced <i>shaw-FAHT</i> ] | <i>those judging, the ones judging [governing]; judges, governors</i>   | masculine plural, Qal active participle                  | Strong's #8199<br>BDB #1047 |

James Rickard: "Judge" is the Qal Active Participle Verb of SHAPHAT, שָׁפַט, that means, "to judge, to rule, govern or decide." Here we have both the ruler and the authority. The basic meaning of this verb in the Qal stem is "to make decisions" as a community leader, mainly in disputes between community members. Used as a noun it means "to act like a law-giver or judge or governor."<sup>169</sup>

<sup>169</sup> From <http://gracedoctrine.org/proverbs-chapter-8-2/> accessed November 18, 2015.

Rickard adds this bit of information: *There was no separation of the judicial branch of government from the executive or legislative branch in the ancient Near East. Judging was a function of all kinds and levels of leadership, including the king. The Participle is used of judges in general, who could be various rulers or leaders, but especially those elders or officials who decided cases between God's people. So this verb summarizes the functions of a ruler or leader as judge over others, Ex 2:14; 1 Sam 4:18; 2 Chron 1:10.*<sup>170</sup>

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| shâphaṭ (שָׁפַט)<br>[pronounced shaw-FAHT] | <i>to be judged; to litigate, to contend; to enter into controversy [with], to plead [a case, or with]</i> | 3 <sup>rd</sup> person masculine singular, Niphal imperfect | Strong's #8199<br>BDB #1047 |
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544. **Masculine\_plural\_noun:** shêphâṭîym (שִׁפְחָטִיִּם) [pronounced shê-faw-TEEM], which is a masculine noun, always in the plural, which means *judgements, judicial decisions, judicial renderings, divine decisions based upon God's judicial requirements*. This is a term which is used exclusively for judicial decisions and actions which are made by God or in accordance with His will (Ex. 6:6 7:4 12:12 Num. 33:4 2Chron. 24:24 Prov. 19:29 Ezek. 5:10, 15 11:9 14:21 16:41 25:11 28:22, 26 30:14, 19\*). Strong's #8201 BDB #1048. The Doctrine of the Responsibilities and Requirements of the Judges Exodus 6:6 7:4 12:12 24:3

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| shêphâṭîym (שִׁפְחָטִיִּם)<br>[pronounced shê-faw-TEEM] | <i>judgements, judicial decisions, judicial renderings, divine decisions based upon God's judicial requirements; acts of judgment</i> | masculine plural noun | Strong's #8201<br>BDB #1048 |
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545. **Masculine\_noun:** which means *judgment, act of judgment*. Strong's #8196 BDB #1048.

546. **Masculine\_proper\_noun:** which means *he has judged*; transliterated . Strong's #8202 BDB #1048.

547. **Masculine\_noun:** mîshêpâṭ (מִשְׁפָּט) [pronounced mishê-PAWT], which means *judgment, a verdict [rendered by a judge], a judicial decision, a judicial sentence, a verdict, the judgement of the court; as well as the act of deciding a case, the place where a judgement is rendered*. It can also mean *manner, custom, fashion*. It is a judgement or a verdict rendered by a judge (Ex. 21:31 Ezek. 44:24) (God can be the judge in context). It can also mean the act of deciding a case (Deut. 1:17 Prov. 16:33), or the place where a judgement is rendered (Deut. 25:1 1Kings 7:7). It can also refer to one's legal right, or one's privilege or due (Deut. 18:3 21:17 Jer. 5:28) (I guess words which begin with m's are placed with the second letter?). We might shortcut this in Job 19:7 with the translation *justice*; but the idea is that no proper judgment has been rendered concerning Job and his situation. He is being treated as though he was convicted of something, but there was never a trial and never a proper verdict handed down. Also, it can mean *manner, custom, fashion, kind, place*. and this is very consistently translated *judgement* throughout the KJV, with a several notable exceptions (Gen. 18:25 40:13 Exodus 15:25 21:9 26:30 Lev. 5:10 9:16 Num. 9:3, 14 15:16, 24); one of these notable exceptions being when this word is used as an attribute of God (Job 40:8 Isa. 30:18), in which case, this word should be rendered *just, justice, right, rightness*. Early on in the Old Testament, this word is translated *right, manner, ordinance, fashion, manner of law, ceremonies*; however, following the books of Moses, this is translated almost exclusively *judgment*. There is no evidence that this word means *judge* as found in the NIV. Gesenius has the most organized way of dealing with this: (1) *judgement*; (a) *the act of judging*; (b) *the place of judgment*; (c) *a forensic cause, the setting forth of a cause, to appeal a judgment*; (d) *the sentence of a judge*; (e) *the fault or crime one is judged for*; (2) *a right, that which is just, lawful according to law*; (a) *a law, a statute; a body of laws*; (b) *that which is lawfully due a person, a privilege, a legal privilege, the right of redemption, the right of primogeniture*; (c) *a manner, a custom*; (d) *a fashion, a kind, a plan*. None of these exactly hit the nail on the head; we might go with *laws, responsibilities and privileges* in 1Sam. 10:25. The key to the choice of meaning here is the fact that Job is not the one judging, but he is the one under judgment; therefore, to him, this word means *appeal*. Strong's #4941 BDB #1048. **more work needs to be done** Maybe Ex?? The Doctrine of the Responsibilities and Requirements of the Judges The Doctrine of Fasting (Isa. 58:2) Gen. 18:19, 25 40:13

<sup>170</sup> From <http://gracedoctrine.org/proverbs-chapter-8-2/> accessed November 18, 2015.



Exodus 15:25 21:1, 9 23:6 28:15 29:30 Num. 27:5 Deut. 1:17 4:1 5:1 16:18 17:8 18:3 21:17, 22 32:4  
 Joshua 6:15 Judges 4:5 13:12 18:7 1Sam. **2:13** 8:3, 8, **9**, 11 **10:25** 27:11 30:25 2Sam. 15:2 22:23  
 1Kings 2:3 3:11 4:28 6:12, 38 7:7 8:45, 58 1Chron. 6:32 15:13 16:12 Job 9:15 13:18 19:7 Psalm 7:6  
 10:5 19:9 33:5 89:14 99:4 103:6 105:5 106:3 147:20 Prov. 1:3 2:8 8:20

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| mîshêpât (מִשְׁפָּט)<br>[pronounced <i>mîshê</i> -<br>PAWT] | <i>judgement, justice, a verdict<br/>rendered by a judge, a judicial<br/>decision, a judicial sentence, a<br/>verdict, a judgement of the court</i> | masculine singular noun | Strong's #4941<br>BDB #1048 |
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Gesenius organizes the meanings as follows:

(1) *a judgement*; including:

(a) *the act of judging*; (b) *the place of judgment*; (c) *a forensic cause, the setting forth of a cause, to appeal a judgment*; (d) *the sentence of a judge*; (e) *the fault or crime one is judged for*;

(2) *a right, that which is just, lawful according to law*; which set of meanings would include:

(a) *a law, a statute; a body of laws*; (b) *that which is lawfully due a person, a privilege, a legal privilege, the right of redemption, the right of primogeniture*; (c) *a manner, a custom*; (d) *a fashion, a kind, a plan*.

We could possibly add the meanings for the plural: *laws, responsibilities, privileges*. From the standpoint of the one under judgment, mîshepât could mean *appeal*.

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| mîshêpâtîym (מִשְׁפָּטִים)<br>[pronounced <i>mîshê</i> -paw-<br>TEEM] | <i>laws; judgements; appeals;<br/>responsibilities; privileges;<br/>customs; justice; verdicts<br/>rendered by a judge, judicial<br/>decisions, judicial sentences</i> | masculine plural noun | Strong's #4941<br>BDB #1048 |
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548. **Proper masculine noun:** Shêphaṭyâh (שֵׁפְטָיָה) [pronounced *shêf-ahṭê*-YAW], which means *Yah has judged, Yah has vindicated*; transliterated *Shephatiah*. Strong's #8203 BDB #1049. 2Sam. 3:4 1Chron. 12:5

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| Shêphaṭyâh (שֵׁפְטָיָה)<br>[pronounced <i>shêf-ahṭê</i> -<br>YAW] | <i>Yah is judge; Yah has judged,<br/>Yah has vindicated;<br/>transliterated Shephatiah</i> | masculine singular<br>proper noun | Strong's #8203<br>BDB #1049 |
|---|--|-----------------------------------|-----------------------------|

549. **Masculine proper noun:** which means *judgment*; transliterated . Strong's #8204 BDB #1049.

550. **Verb:** shâphakê (שָׁפַק) [pronounced *shaw-FAHKê*], which means *to pour, to pour out, to shed*. This is the word used for murder in Gen. 9:6a (*"Whoever sheds a man's blood, by man his blood will be shed."* Qal participle; Niphal imperfect; see also Lev. 17:4 2Kings 21:16 Joel 3:19); the word for the *pouring* of the Holy Spirit (Joel 2:28–29 Qal imperfect); and for the *pouring out* of God's fury and wrath (Ezek. 36:18 Hosea 5:10 Zeph. 3:8). This is an interesting word because it helps us to differentiate between the perfect tense (when a man *sheds* another man's blood, that is almost always in the perfect tense—Gen. 9:6 1Kings 2:31; occasionally, it is found in the infinitive—1Sam. 25:31 Ezek. 22:9, 21) and the imperfect tense, which is used for the capital punishment of the person who has shed innocent blood (Gen. 9:6) or is told not to shed innocent blood (i.e., no act has been committed yet; Jer. 7:6). Similarly, the difference between the Qal stem (the normal action of a verb) and the Niphal stem (the passive action of a verb) is also well-illustrated by this verb in Gen. 9:6. Strong's #8210 BDB #1049. Gen. 9:6 37:22 Exodus 4:9 29:12 Deut. 21:7 1Sam. 1:15 7:6 25:31 2Sam. 20:10, 15 1Kings 2:31 Job 16:12b–13 Psalm 62:8 73:2 106:38 142:2 Prov. 1:16 6:17 Zech. 12:10

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| shâphakê (שָׁפַק)<br>[pronounced <i>shaw-<br/>FAHKê</i> ] | <i>to pour, to pour out, to shed;<br/>to heap up [on a mound]</i>               | 3 <sup>rd</sup> person masculine<br>singular, Qal imperfect | Strong's #8210<br>BDB #1049 |
| shâphakê (שָׁפַק)<br>[pronounced <i>shaw-<br/>FAHKê</i> ] | <i>shedding, pouring, pouring<br/>out, a shedder [of blood], a<br/>murderer</i> | Qal active participle                                       | Strong's #8210<br>BDB #1049 |

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|---|---|---|-----------------------------|
| shâphak <sup>e</sup> (שָׁפַק)<br>[pronounced shaw-FAHK <sup>e</sup> ] | <i>to be poured [out], to be shed; metaphorically for, to be profusely expended, to be poured out like blood or water</i> | 3 <sup>rd</sup> person masculine singular, Niphal imperfect   | Strong's #8210<br>BDB #1049 |
| shâphak <sup>e</sup> (שָׁפַק)<br>[pronounced shaw-FAHK <sup>e</sup> ] | <i>to be poured [oiut], to be shed</i>  | 3 <sup>rd</sup> person masculine singular, Pual imperfect     | Strong's #8210<br>BDB #1049 |
| shâphak <sup>e</sup> (שָׁפַק)<br>[pronounced shaw-FAHK <sup>e</sup> ] | <i>to be poured out; to pour out oneself</i>  | 3 <sup>rd</sup> person masculine singular, Hithpael imperfect | Strong's #8210<br>BDB #1049 |

551. **Masculine\_noun:** which means *a place of pouring*. Lev. 4:12.\* Strong's #8211 BDB #1050.

552. **Feminine\_noun:** which means *male organ*. Deut. 23:2.\* Strong's #8212 BDB #1050.

553. **Verb:** shâphêl (שָׁפַח) [pronounced shaw-FAIL], which means *to be depressed, to be or become low; to become low, to be abased*. In the Hiphil, this means *to depress, to [be] cast down, to be brought low, to be made low*. Strong's #8213 BDB #1050. 1Sam. 2:7 2Sam. 22:28, 48 Psalm 147:6

|  |  |   |                             |
|--|--|---|-----------------------------|
| shâphêl (שָׁפַח)<br>[pronounced shaw-FAIL] | <i>to be depressed, to be or become low; to become low, to be abased</i> | 3 <sup>rd</sup> person masculine singular, Qal imperfect    | Strong's #8213<br>BDB #1050 |
| shâphêl (שָׁפַח)<br>[pronounced shaw-FAIL] | <i>to depress, to [be] cast down, to be brought low, to be made low</i>  | 3 <sup>rd</sup> person masculine singular, Hiphil imperfect | Strong's #8213<br>BDB #1050 |
| shâphêl (שָׁפַח)<br>[pronounced shaw-FAIL] | <i>depressing, casting [ed] down, bringing low, making low</i>           | Hiphil participle   | Strong's #8213<br>BDB #1050 |

554. **Masculine\_noun:** shêphel (שֶׁפֶל) [pronounced SHAY-fe], which means *a low state, a low condition*. It is only found here and in Eccles. 10:6. Strong's #8216 BDB #1050. Psalm 136:23

555. **Feminine\_noun:** which means *humiliation*. Strong's #8218 BDB #1050.

556. **Adjective:** shâphâl (שָׁפַל) [pronounced shaw-PHAWL], which means *low (in height); humiliated, lowly, debased, modest*. I believe that this word became a technical word for **grace-oriented types**. Strong's #8217 BDB #1050. 2Sam. 6:22 Job 5:11

|   |  |                              |                             |
|---|--|------------------------------|-----------------------------|
| shâphâl (שָׁפַל)<br>[pronounced shaw-PHAWL] | <i>low (in height); humiliated, lowly, debased, modest</i> | masculine singular adjective | Strong's #8217<br>BDB #1050 |
|---|--|------------------------------|-----------------------------|

It is possible that this later became a technical word for *grace-oriented types*.

557. **Feminine\_singular\_noun:** shêphêlâh (שֶׁפְּהֵלָה) [pronounced shê-fay-LAW], which means *lowland, valley, plain; a strip of land west of the Judæan mountains; a strip of land near the coast of Carmel*; transliterated Shephelah. The Scofield KJV transliterates that word here and in Deut. 1:7, considering it to describe a particular area, whereas the KJV gives it a cacophony of renderings (*low country, low plain, plain, vale, valley*). The NIV renders it as *the western foothills*. The Shephelah is often rendered *valley, plain or lowland. It is bounded on the north by the Valley of Ajalon, on the west by the Maritime Plain, on the east by the Central Plateau, and on the south by Beersheba. It is characterized by low, rounded chalk hills divided by several broad valleys.*<sup>171</sup> Strong's #8219 BDB #1050. Deut. 1:7 Joshua 9:1 15:33 Judges 1:9

<sup>171</sup> The New Scofield Reference Bible; Dr. C.I. Scofield; ©1967 New York-Oxford University Press; p. 217.

|   |  |  |                             |
|---|--|--|-----------------------------|
| sh <sup>e</sup> phêlâh (שֶׁפְּהֵלָה)<br>[pronounced sh <sup>e</sup> -fay-LAW] | lowland, valley, plain; a strip of land west of the Judæan mountains; a strip of land near the coast of Carmel; transliterated Shephelah | feminine singular noun with the definite article | Strong's #8219<br>BDB #1050 |
|---|--|--|-----------------------------|

558. **Feminine\_noun:** which means *sinking*. Strong's #8220 BDB #1050.

559. **Masculine\_proper\_noun:** which means *nothing* and is transliterated . Strong's #8223 BDB #1050.

560. **Proper\_noun\_location:** which means *nothing*; and is transliterated . Strong's #8221 BDB #1050.

561. **Proper\_noun\_location:** Siph<sup>e</sup>môwth (שִׁפְמוֹתַי) [pronounced sih<sup>e</sup>-MOHTH], which means *nothing*; and is transliterated *Siphmoth*. Strong's #8224 BDB #1050. 1Sam. 30:28

|   |                                |                                 |                             |
|---|--------------------------------|---------------------------------|-----------------------------|
| Siph <sup>e</sup> môwth (שִׁפְמוֹתַי)<br>[pronounced sih <sup>e</sup> -MOHTH] | transliterated <i>Siphmoth</i> | proper masculine noun; location | Strong's #8224<br>BDB #1050 |
|---|--------------------------------|---------------------------------|-----------------------------|

I had originally thought that this is one of the very few words which is messed up in the Brown, Driver, Briggs Lexicon and that this word belongs on BDB #974. However, some of the Hebrew manuscripts read *Shipmoth*.<sup>172</sup>

562. **Gentilic\_adjective:** which means and which is transliterated . Strong's #8225 BDB #1050.

563. **Masculine\_noun:** which means *rock-badger, hyrax*. Strong's #8227 BDB #1050.

564. **Masculine\_proper\_noun:** which means *rock-badger, hyrax* and is transliterated . Strong's #8227 BDB #1051.

565. **Masculine\_proper\_noun:** which means and is transliterated . Strong's #3473 BDB #1051.

566. **Verb:** which means *to flow abundantly*. Strong's #none BDB #1051.

567. **Masculine\_noun:** which means *abundance*. Deut. 33:19.\* Strong's #8228 BDB #1051.

568. **Feminine\_noun:** which means *abundance, quantity*. Strong's #8229 BDB #1051.

569. **Masculine\_proper\_noun:** which means *abundance* and is transliterated . Strong's #8230 BDB #1051.

570. **Masculine\_noun:** sh<sup>e</sup>phîyphôn (שֶׁפְּיָפְהוֹן) [pronounced shehf-ee-FONE], which means *a horned snake; possibly an adder, a horned adder*. Strong's #8207 BDB #1051. Gen. 49:17

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|---|---|-------------------------|-----------------------------|
| sh <sup>e</sup> phîyphôn (שֶׁפְּיָפְהוֹן)<br>[pronounced shehf-ee-FONE] | a horned snake; possibly an adder, a horned adder | masculine singular noun | Strong's #8207<br>BDB #1051 |
|---|---|-------------------------|-----------------------------|

571. **Masculine\_proper\_noun:** which means *nothing* and is transliterated . Strong's #8197 BDB #1051.

572. **Gentilic\_adjective:** which is transliterated . Strong's #7781 BDB #1051.

573. **Masculine\_proper\_noun:** which means *nothing* and is transliterated . Strong's #8197 BDB #1051.

574. **Masculine\_proper\_noun:** which means *nothing* and is transliterated . Strong's #8206 BDB #1051.

575. **Verb:** which means *to be beautiful, to be fair, to be comely*. Strong's #8231 BDB #1051.

576. **Masculine\_noun:** shepherd (שֹׁפֵר) [pronounced SHEH-fehr], which means *beauty, goodness, goodliness*. Strong's #8233 BDB #1051. Gen. 49:21\*

|   |                              |                         |                             |
|---|------------------------------|-------------------------|-----------------------------|
| shepherd (שֹׁפֵר)<br>[pronounced SHEH-fehr] | beauty, goodness, goodliness | masculine singular noun | Strong's #8233<br>BDB #1051 |
|---|------------------------------|-------------------------|-----------------------------|

577. **Proper\_noun\_location:** which means *beauty, goodliness*; and is transliterated . Strong's #8234 BDB #1051.

578. **Feminine\_noun:** which means *fairness, cleanness*. Strong's #8235 BDB #1051.

579. **Feminine\_proper\_noun:** Shiph<sup>e</sup>râh (שִׁפְרָה) [pronounced shihf-RAW], which means *fairness, cleanness* and is transliterated *Shiphrah*. Strong's #8236 BDB #1051. Exodus 1:15\*

<sup>172</sup> Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 30:26–29.



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|--|--|-------------------------------|--------------------------|
| Shiph <sup>e</sup> râh (שִׁפְרָה) [pronounced <i>shihf-RAW</i> ] | <i>fair, fairness, clearness</i> and is transliterated <i>Shiphrah</i> | feminine singular proper noun | Strong's #8236 BDB #1051 |
|--|--|-------------------------------|--------------------------|

580. **Proper\_noun\_location:** which means *nothing*; and is transliterated . Strong's #8208 BDB #1051.

581. **Masculine\_noun:** shôwphâr (שׁוֹפָר) [pronounced *shoh-FAWR*], which means *horn*. Both the curved horn of a goat or ram; also the horn used for blowing into. Strong's #7782 BDB #1051. Exodus 19:16 20:18 Judges 3:27 1Sam. 13:3 2Sam. 2:28 15:10 18:16 20:2 1Kings 1:34 1Chron. 15:28 Psalm 47:5 150:3

|   |  |                         |                          |
|---|--|-------------------------|--------------------------|
| shôwphâr (שׁוֹפָר) (also שִׁפְרָה) [pronounced <i>shoh-FAWR</i> ] | <i>horn, trumpet</i> ; transliterated <i>shophar</i> | masculine singular noun | Strong's #7782 BDB #1051 |
|---|--|-------------------------|--------------------------|

582. **Masculine\_noun:** which means *splendor, spread out, royal pavilion, canopy or carpet*. The meaning is doubtful. Strong's #8237 BDB #1051.

583. **Masculine\_noun:** sh<sup>e</sup>phathâyim (שִׁפְתַּיִם) [pronounced *sheh-phah-thaw-YIHM*], which means *stalls, folds; hook-shaped pegs, hooks*. Doubtful word. Strong's #8240 BDB #1052. Psalm 68:13

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|--|---|-------------------------|--------------------------|
| sh <sup>e</sup> phathâyim (שִׁפְתַּיִם) [pronounced <i>sheh-phah-thaw-YIHM</i> ] | <i>stalls, folds; hook-shaped pegs, hooks</i> | masculine singular noun | Strong's #8240 BDB #1052 |
|--|---|-------------------------|--------------------------|

We don't really have any idea what this word means. Its verbal cognate means *to place, to put; to give*. The noun is found in only one other place: Ezek. 40:43 (this is a small portion of his vision of the Millennial Temple): *And the double hooks, one span, were fastened in the house all around; and on the tables was the flesh of the offering.*

So, what we know is: (1) there are two of them; (2) they may have the meaning *that which is placed, that which is put [wherever]*; and (3) it is conceivable that someone could lie down between them.

Gesenius lists this as a masculine noun and Owen as a feminine noun.

BDB suggests that we have the wrong word here in Psalm 68:13, and that this should be Strong's #4942 BDB #1046, a masculine dual noun which means *fire-places, ash heaps, sheepfolds*.

584. **Verb:** shâqad (שָׁקַד) [pronounced *shaw-KAHD*], which means *to be sleepless; to watch; to guard; to wake, to be awake; to be alert; to lie in wait for*. Strong's #8245 BDB #1052. Job 21:32 Prov. 8:34

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|--|---|--|--------------------------|
| shâqad (שָׁקַד) [pronounced <i>shaw-KAHD</i> ] | <i>to be sleepless; to watch; to guard; to wake, to be awake; to be alert; to lie in wait for</i> | 3 <sup>rd</sup> person masculine singular, Qal imperfect | Strong's #8245 BDB #1052 |
|--|---|--|--------------------------|

585. **Masculine\_noun:** shâqêd (שָׁקֵד) [pronounced *shaw-KADE*], which means *almond; almond tree*. Strong's #8247 BDB #1052. Gen. 43:11

|  |                            |                         |                          |
|--|----------------------------|-------------------------|--------------------------|
| shâqêd (שָׁקֵד) [pronounced <i>shaw-KADE</i> ] | <i>almond; almond tree</i> | masculine singular noun | Strong's #8247 BDB #1052 |
|--|----------------------------|-------------------------|--------------------------|

|  |                              |                       |                          |
|--|------------------------------|-----------------------|--------------------------|
| sh <sup>e</sup> qîdîym (שִׁקְדִּיִּם) [pronounced <i>sheh-kihd-EEM</i> ] | <i>almonds; almond trees</i> | masculine plural noun | Strong's #8247 BDB #1052 |
|--|------------------------------|-----------------------|--------------------------|

586. **Verb:** shâqad (שָׁקַד) [pronounced *shaw-KAHD*], which means *to be almond shaped; made/shaped like almonds; cups shaped like almond blossoms*. Huh? Strong's #8246 BDB #1052. Exodus 25:33–34

|  |  |                                   |                          |
|--|--|-----------------------------------|--------------------------|
| shâqad (שָׁקַד) [pronounced <i>shaw-KAHD</i> ] | <i>to be almond shaped; made/shaped like almonds; cups shaped like almond blossoms</i> | masculine plural, Pual participle | Strong's #8246 BDB #1052 |
|--|--|-----------------------------------|--------------------------|

587. **Verb:** shâqâh (שָׁקַח) [pronounced *shaw-KAW*], which means *to water, to irrigate* in the Qal; *to give drink*

*to, to furnish drink, to cause to drink; to water [cattle, land]; to irrigate [land].* Strong's #8248 BDB #1052. Gen. 2:6, 10 19:32 21:19 24:14, 43 29:2, 3, 7 Exodus 2:16, 17 32:20 Judges 4:19 21:24 1Sam. 30:11 2Sam. 23:15 Psalm 60:3 104:11 Eccles. 2:6

|  |                              |   |                             |
|--|------------------------------|---|-----------------------------|
| shâqâh (שָׁקַח)<br>[pronounced shaw-KAW] | <i>to water, to irrigate</i> | 3 <sup>rd</sup> person masculine<br>singular, Qal imperfect | Strong's #8248<br>BDB #1052 |
|--|------------------------------|---|-----------------------------|

I am not sure if the Qal is even used.

|  |  |  |                             |
|--|--|--|-----------------------------|
| shâqâh (שָׁקַח)<br>[pronounced shaw-KAW] | <i>to give drink to, to furnish drink, to cause to drink, to make drink; to water [cattle, land]; to irrigate [land]</i> | 3 <sup>rd</sup> person masculine<br>plural, Hiphil imperfect | Strong's #8248<br>BDB #1052 |
|--|--|--|-----------------------------|

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|--|--|---|-----------------------------|
| shâqâh (שָׁקַח)<br>[pronounced shaw-KAW] | <i>give drink to, furnish drink, cause to drink, make drink; water [cattle, land]; irrigate [land]</i> | 2 <sup>nd</sup> person masculine<br>plural, Hiphil imperative | Strong's #8248<br>BDB #1052 |
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|--|--|---|-----------------------------|
| shâqâh (שָׁקַח)<br>[pronounced shaw-KAW] | <i>to be watered, to be given a drink; to be irrigated</i> | 3 <sup>rd</sup> person masculine<br>singular, Niphal<br>imperfect | Strong's #8248<br>BDB #1052 |
|--|--|---|-----------------------------|

|  |  |  |                             |
|--|--|--|-----------------------------|
| shâqâh (שָׁקַח)<br>[pronounced shaw-KAW] | <i>to be watered, to be moistened; to be made fresh [or, vigorous]</i> | 3 <sup>rd</sup> person masculine<br>singular, Pual imperfect | Strong's #8248<br>BDB #1052 |
|--|--|--|-----------------------------|

588. **Masculine\_noun:** shiqqûwy (שִׁיקּוּי) [pronounced shihk-KOO-ee], which means *drink, refreshment; a moistening*. Strong's #8250 BDB #1052. Prov. 3:8

|   |   |                         |                             |
|---|---|-------------------------|-----------------------------|
| shiqqûwy (שִׁיקּוּי)<br>[pronounced shirk-KOO-ee] | <i>drink, refreshment; a moistening</i> | masculine singular noun | Strong's #8250<br>BDB #1052 |
|---|---|-------------------------|-----------------------------|

589. **Feminine\_noun:** shôqeth (שִׁקְתָּ) [pronounced SHOW-kehth], which means *watering [drinking] trough*. Strong's #8268 BDB #1052. Gen. 24:20 30:38

|   |                                   |   |                             |
|---|-----------------------------------|---|-----------------------------|
| shôqeth (שִׁקְתָּ)<br>[pronounced SHOW-keith] | <i>watering [drinking] trough</i> | feminine singular noun<br>with the definite article | Strong's #8268<br>BDB #1052 |
|---|-----------------------------------|---|-----------------------------|

|  |                                    |   |                             |
|--|------------------------------------|---|-----------------------------|
| shiqăthôwth (שִׁיקְתּוֹת)<br>[pronounced shi-kuh-THOHTH] | <i>watering [drinking] troughs</i> | feminine plural noun with<br>the definite article | Strong's #8268<br>BDB #1052 |
|--|------------------------------------|---|-----------------------------|

590. **Masculine\_noun:** mash<sup>e</sup>qeh (מִשְׁקֵה) [pronounced mahsh-KEH], which means *irrigation, well-watered; drink; drinking vessels; butlership (office of butler); butler, cup-bearer*. Strong's #4945 BDB #1052. Gen. 13:10 40:1 41:9

|  |   |                         |                             |
|--|---|-------------------------|-----------------------------|
| mash <sup>e</sup> qeh (מִשְׁקֵה)<br>[pronounced mahsh-KEH] | <i>irrigation, well-watered; drink; drinking vessels; butlership (office of butler); butler, cup-bearer</i> | masculine singular noun | Strong's #4945<br>BDB #1052 |
|--|---|-------------------------|-----------------------------|

591. **Verb:** shâqaṭ (שָׁקַט) [pronounced shaw-KAHT], which means *to be quiet, to be undisturbed, to be inactive; to rest*. The second verb, in the Qal imperfect, is a continued state: *and I would continue to be quiet. It means to rest, to lie down, to have quiet. It is used of one who is never troubled, harassed, or infested by others, Judg. iii. 11; v 31; viii 28; and of one who has no fear or dread, Ps. lxxvi 9. The meaning is, that he would not only have lain down, but would have been perfectly tranquil.*<sup>173</sup> In the participle, it would mean

<sup>173</sup> Barnes' Notes, Baker Books, ©1996; Vol. III, p. 132.

*quiet.* Strong's #8252 BDB #1052. (See synonym **Strong's #5117 BDB #628**). Joshua (23:1) Judges 5:31 8:28 (12:7) 18:7, 27 Ruth 3:18 Judges 3:11 1Chron. 4:40 Job 3:13, 26 Psalm 83:1

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|---|--|--|-----------------------------|
| shâqat (שָׁקַט)<br>[pronounced shaw-<br>KAHT] | <i>to be quiet, to be undisturbed, to<br/>be inactive; to rest</i> | 3 <sup>rd</sup> person feminine<br>singular, Qal imperfect | Strong's #8252<br>BDB #1052 |
|---|--|--|-----------------------------|

*It means to rest, to lie down, to have quiet. It is used of one who is never troubled, harassed, or infested by others, Judges 3:11 5:31 8:28; and of one who has no fear or dread, Psalm lxxvi 9. The meaning is, that he would not only have lain down, but would have been perfectly tranquil.*<sup>174</sup>

|   |   |   |                             |
|---|---|---|-----------------------------|
| shâqat (שָׁקַט)<br>[pronounced shaw-<br>KAHT] | <i>quiet, resting, undisturbed</i>  | Qal participle  | Strong's #8252<br>BDB #1052 |
| shâqat (שָׁקַט)<br>[pronounced shaw-<br>KAHT] | <i>to cause to be quiet; to make<br/>tranquil; to keep onself quiet; to<br/>show quietness; quietness,<br/>display of quietness; to quiet, be<br/>quiet; to cause quietness, to<br/>pacify, allay</i> | 3 <sup>rd</sup> person feminine<br>singular, Hiphil imperfect | Strong's #8252<br>BDB #1052 |

As a substantive, it can mean *rest, quiet; unmoved*. As an infinitive????

592. **Masculine\_noun:** which means *quietness*. Strong's #8253 BDB #1053.

593. **Verb:** shâqal (שָׁקַל) [pronounced shaw-KAHL], which means *to weigh [out]; to pay out; to grieve*. Strong's #8254 BDB #1053. Gen. 23:16 Exodus 22:17 2Sam. 14:26 18:12

|   |   |   |                             |
|---|---|---|-----------------------------|
| shâqal (שָׁקַל)<br>[pronounced shaw-<br>KAHL] | <i>to weigh [out]; to pay out; to<br/>grieve</i>  | 3 <sup>rd</sup> person masculine<br>singular, Qal imperfect       | Strong's #8254<br>BDB #1053 |
| shâqal (שָׁקַל)<br>[pronounced shaw-<br>KAHL] | <i>weighing [out]; paying out; a<br/>grieving</i> | Qal active participle   | Strong's #8254<br>BDB #1053 |
| shâqal (שָׁקַל)<br>[pronounced shaw-<br>KAHL] | <i>to be weighed [out]</i>                        | 3 <sup>rd</sup> person masculine<br>singular, Niphal<br>imperfect | Strong's #8254<br>BDB #1053 |

594. **Masculine\_noun:** sheqel (שֶׁקֶל) [pronounced SHEH-keh], which means *0.4 ounces* or *11 grams* and is transliterated *shekel*. Given is cognates, this is likely a measure of weight. Strong's #8255 BDB #1053. Gen. 23:15 Exodus 21:32 30:13 1Sam. 9:8 17:5 2Sam. 14:26 24:24

|  |   |                       |                             |
|--|---|-----------------------|-----------------------------|
| sheqel (שֶׁקֶל)<br>[pronounced SHEH-keh] | <i>0.4 ounces</i> or <i>11 grams</i> and<br>is transliterated <i>shekel</i> | masculine plural noun | Strong's #8255<br>BDB #1053 |
|--|---|-----------------------|-----------------------------|

595. **Verb:** is the Qal infinitive absolute of *weigh*. Strong's #8254 BDB #1053. Job 6:2

596. **Masculine\_noun:** which means *heaviness, weight*. Strong's #4946 BDB #1054.

597. **Masculine\_noun:** mish<sup>e</sup>qâl (מִשְׁקָל) [pronounced mish<sup>e</sup>-KAWL], which means *weight*. Strong's #4948 BDB #1054. Gen. 24:22 43:21 1Sam. 17:5 2Sam. 12:30 21:16 1Kings 7:47

|  |   |                                 |                             |
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| mish <sup>e</sup> qâl (מִשְׁקָל)<br>[pronounced mish <sup>e</sup> -<br>KAWL] | <i>weight, heaviness; the act of<br/>weighing</i> | masculine singular<br>construct | Strong's #4948<br>BDB #1054 |
|--|---|---------------------------------|-----------------------------|

598. **Feminine\_noun:** which means *leveling instrument, level*. Strong's #4949 BDB #1054.

<sup>174</sup> Barnes' Notes, Baker Books, ©1996; Vol. III, p. 132.

599. **Feminine\_noun:** which means *sycamore tree*. Strong's #8256 BDB #1054.

600. **Verb:** shâqa' (שָׁקַע) [pronounced *shaw-KAH*] and it means *to sink down, to drown* although it is a relatively rare word in the Old Testament (Job 41:1 Jer. 51:64 Ezek. 32:15 Amos 8:8 9:5). Strong's #8257 BDB #1054. Num. 11:2

601. **Masculine\_noun:** which means *what has settled, what is clarified*. Strong's #4950 (& #8257) BDB #1054.

602. **Verb:** shâqaph (שָׁקַף) [pronounced *shaw-KAHF*], which means *to look out and down, to overhang*. Strong's #8259 BDB #1054. Gen. 18:16 19:28 26:8 Exodus 14:24 Judges 5:28 1Sam. 13:18 2Sam. 6:16 24:20 Prov. 7:6

|  |  |   |                             |
|--|--|---|-----------------------------|
| shâqaph (שָׁקַף)<br>[pronounced <i>shaw-KAHF</i> ] | <i>to look out [forth, down], to lean over and look; to overhang, to hang over</i> | 3 <sup>rd</sup> person masculine singular, Niphal imperfect | Strong's #8259<br>BDB #1054 |
|--|--|---|-----------------------------|

This has a metaphorical sense, as in *calamity impends from the north* (Jer. 6:1).

|  |   |   |                             |
|--|---|---|-----------------------------|
| shâqaph (שָׁקַף)<br>[pronounced <i>shaw-KAHF</i> ] | <i>to look out [forth, down] [from a window], to look down upon</i> | 3 <sup>rd</sup> person masculine plural, Hiphil imperfect | Strong's #8259<br>BDB #1054 |
|--|---|---|-----------------------------|

603. **Masculine\_noun:** sheqeph (שֻׁקֶּפֶת) [pronounced *SHEH-keh*f], which means *a [window] frame; framework, casing of doors, lintel*. Strong's #8260 BDB #1054. 1Kings 7:5

|   |   |                         |                             |
|---|---|-------------------------|-----------------------------|
| sheqeph (שֻׁקֶּפֶת)<br>[pronounced <i>SHEH-keh</i> f] | <i>a [window] frame; framework, casing of doors, lintel</i> | masculine singular noun | Strong's #8260<br>BDB #1054 |
|---|---|-------------------------|-----------------------------|

604. **Masculine\_noun:** shâquph (שָׁקֹף) [pronounced *shaw-KOOF*], which means *[window] frame, casing of windows; beams laid over; an opening [with a beveled jam]*. Strong's #8261 BDB #1054. 1Kings 6:4 7:4

|  |  |                         |                             |
|--|--|-------------------------|-----------------------------|
| shâquph (שָׁקֹף)<br>[pronounced <i>shaw-KOOF</i> ] | <i>[window] frame, casing of windows; beams laid over; an opening [with a beveled jam]</i> | masculine singular noun | Strong's #8261<br>BDB #1054 |
|--|--|-------------------------|-----------------------------|

605. **Masculine\_noun:** mash<sup>o</sup>qôwph (מַשְׁקֹוֹפֶה) [pronounced *mahsh-KOHF*], which means *the lintel of a door, header of a door, overhead portion of the frame for a door*. Strong's #4947 BDB #1054. Exodus 12:7, 22

|   |   |                         |                             |
|---|---|-------------------------|-----------------------------|
| mash <sup>o</sup> qôwph (מַשְׁקֹוֹפֶה)<br>[pronounced <i>mahsh-KOHF</i> ] | <i>the lintel of a door, header of a door, overhead portion of the frame for a door</i> | masculine singular noun | Strong's #4947<br>BDB #1054 |
|---|---|-------------------------|-----------------------------|

606. **Masculine\_noun:** shekets (שֶׁכֶּתֶץ) [pronounced *she-KETZ*] and it is *an abomination, a detestable thing*. Both renders are perfectly good, although the latter for reasons of uniformity and to tie it to its verb cognate would be preferable. Strong's #8263 BDB #1054. Lev. 11:12

607. **Verb:** shâqats (שָׁקַץ) [pronounced *shaw-KATS*] is found only in Lev. 1:11, 13, 43 20:25 Deut. 7:26 Psalm 22:24. It is variously translated as *detest, despised, is an abomination to you*. Any one of these are good translations, the first two being preferred for a more uniform translation as they better fit both the passages in and out of Lev. 11. Strong's #8262 BDB #1055. Lev. 11:12

608. **Masculine\_noun:** which means *a detested thing*. Strong's #8251 BDB #1055.

609. **Verb:** which means *to run, to run about, to rush*. Strong's #8264 BDB #1055.

610. **Masculine\_noun:** which means *a running, a rushing [of locusts]*. Strong's #4944 BDB #1055.

611. **Masculine\_noun:** sheqer (שֶׁקֶר) [pronounced *SHEH-ker*], which means *a deception, a disappointment, a falsehood*. Barnes is even stronger and calls it *a lie*. Strong's #8267 BDB #1055. Exodus 5:9 20:16 23:7 1Sam. 25:21 2Sam. 18:13 Psalm 7:14 33:16 52:3 63:11 Prov. 6:17, 19 10:18

|  |  |                         |                             |
|--|--|-------------------------|-----------------------------|
| sheqer (שֶׁקֶר)<br>[pronounced <i>SHEH-ker</i> ] | <i>a lie, lying words, deception, falsehood; a liar; whatever deceives, fraud, vanity; falsely [absolute used as adverb]</i> | masculine singular noun | Strong's #8267<br>BDB #1055 |
|--|--|-------------------------|-----------------------------|

612. **Verb:** shâkar (שָׁכַר) [pronounced *shaw-KAHR*], which means *to deal falsely, to do falsely, to deceive*. It means *to break [a covenant]* when followed by the bēyth preposition and the word *covenant*. Strong's #8266 BDB #1055. Gen. 21:23 1Sam. 15:29 Psalm 44:17 89:33

|   |   |   |                             |
|---|---|---|-----------------------------|
| shâkar (שָׁכַר)<br>[pronounced <i>shaw-KAHR</i> ] | <i>to lie, to deceive, to deal falsely, to do falsely; to trick, to cheat</i> | 3 <sup>rd</sup> person masculine singular, Qal imperfect  | Strong's #8266<br>BDB #1055 |
| shâkar (שָׁכַר)<br>[pronounced <i>shaw-KAHR</i> ] | <i>to lie, to deceive, to deal falsely, to do falsely</i>                     | 3 <sup>rd</sup> person masculine singular, Piel imperfect | Strong's #8266<br>BDB #1055 |

613. **Masculine\_noun:** which means *a burning heat, parched ground*. Strong's #8273 BDB #1055.

614. **Verb:** which means *to let loose, to set free, to let [it] loose*. Strong's #8281 BDB #1056.

615. **Feminine\_noun:** which means *juice*. Strong's #4952 BDB #1056.

616. **Feminine\_noun:** which means *a lance, a javelin [or weapon of some sort]*. Strong's #8302 BDB #1056.

617. **Masculine\_noun:** shir'êyôwn (שִׁירְיָוֶן) [pronounced *shir'-YOHN*], which means *body armor*. Strong's #8302 BDB #1056. 1Sam. 17:5, 38

|   |                   |                             |                             |
|---|-------------------|-----------------------------|-----------------------------|
| shir'êyôwn (שִׁירְיָוֶן)<br>[pronounced <i>shir'-YOHN</i> ] | <i>body armor</i> | feminine singular construct | Strong's #8302<br>BDB #1056 |
|---|-------------------|-----------------------------|-----------------------------|

618. **Proper\_noun\_location:** which means *nothing*; and is transliterated . Strong's #8287 BDB #1056.

619. **Proper\_noun\_location:** which means *nothing*; and is transliterated . Strong's #8289–8290 BDB #1056.

620. **Masculine\_proper\_noun:** which means *nothing* and is transliterated . Foreign wife of Ezra Strong's #8298 BDB #1056.

621. **Verb:** shârats (שָׂרַץ) [pronounced *shaw-RATS*], which means *to creep [crawl]; to swarm, to infest [with]; to teem [with]; to multiply themselves, to be multiplied*. It is translated *creeping*; however this is used of fish and other aquatic creatures (Gen. 1:21), animals which are on the earth (Gen. 8:17), frogs which breed in the waters (Ex. 8:3), and even for mankind (Gen. 9:7). In all of these passages the key seems to be a population increase, if not an explosion. Gen. 1:21a reads: *And God created the great sea creatures, and every living creature that moves, with which the waters swarmed [or, the waters brought forth abundantly] after their kind...* *Infest* is a good word for this, except that it carries with it a negative connotation and it will be difficult to come up with a similar noun cognate in order to preserve continuity. *Thrive* is an excellent rendering of this, as it does not connote over-population, crowding, or anything negative; and it can be made into the adjective *thriving*. The word *permeate* seems to indicate too much or too concentrated of a population; and the words *teem* and *teeming* are wonderful translations, but they sound a bit archaic. The noun cognate for this verb is the very similar sherets (שֶׂרֶץ) [pronounced *SHEH-rets*] and can be rendered *thriving thing, teeming thing*; although many Bibles go with *swarming thing, creeping thing*. The connotation is an animal in very close contact with the earth in this context due to the preposition (and the nearby Lev. 11:29); however, we cannot infer this in Gen. 1:20–21 because we do not have anything in close contact with the earth. Strong's #8317 BDB #1056. Gen. 1:20 7:21 8:17 9:7 Exodus 1:7 8:3 Psalm 105:30

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|--|--|--|-----------------------------|
| shârats (שָׂרַץ)<br>[pronounced <i>shaw-RATS</i> ] | <i>to creep [crawl]; to swarm, to infest [with]; to abound [teem] [with]; to multiply themselves, to be multiplied</i> | 3 <sup>rd</sup> person masculine singular, Qal perfect | Strong's #8317<br>BDB #1056 |
|--|--|--|-----------------------------|

622. **Masculine\_noun:** sherets (שֶׂרֶץ) [pronounced *SHEH-rehtz*], which means *swarmers, swarming [teeming] things, swarmers, creepers [of insects, small reptiles, aquatic animals]*. A singular collective noun. Strong's #8318 BDB #1056. Gen. 1:20 7:21



|  |   |   |                             |
|--|---|---|-----------------------------|
| sherets (שָׂרֵצִים)<br>[pronounced SHEH-rehtz] | swarmers, swarming [teeming] things, swarmers, creepers [of insects, small reptiles, aquatic animals] | masculine singular noun; a singular collective noun | Strong's #8318<br>BDB #1056 |
|--|---|---|-----------------------------|

623. **Verb:** shâraq (שָׂרַק) [pronounced shaw-RAHK], which means *to hiss [possibly in scorn, or to signal], to whistle, to pipe*. Strong's #8319 BDB #1056. 1Kings 9:8

|   |  |  |                             |
|---|--|--|-----------------------------|
| shâraq (שָׂרַק)<br>[pronounced shaw-RAHK] | to hiss [possibly in scorn, or to signal], to whistle, to pipe | 3 <sup>rd</sup> person masculine singular, Qal imperfect | Strong's #8319<br>BDB #1056 |
|---|--|--|-----------------------------|

Several possibilities come to mind: *to whisper; to make a noise which represents scorn or amazement*.

624. **Feminine\_noun:** which means *hissing, object of derision*. Strong's #8322 BDB #1056.

625. **Feminine\_noun:** sh<sup>er</sup>îyqâh (שִׁירֵיקָה) [pronounced sh<sup>er</sup>ee-KAW], which means *hissing, shrieking, piping, whistling*. It occurs here only, but very likely means *hissing*. Strong's #8292 BDB #1057. [See Strong's #8319 BDB #1056 and Strong's #8322 BDB #1056] Judges 5:16

|   |                                       |                           |                             |
|---|---------------------------------------|---------------------------|-----------------------------|
| sh <sup>er</sup> îyqâh (שִׁירֵיקָה)<br>[pronounced sh <sup>er</sup> ee-KAW] | hissing, shrieking, piping, whistling | feminine plural construct | Strong's #8292<br>BDB #1057 |
|---|---------------------------------------|---------------------------|-----------------------------|

This word is onomatopoeic and is pronounced *shree-KAW*, which indicates the noise of the flocks.

626. **Masculine\_noun:** shôr (רֶשֶׁת) [pronounced shohr], which means *umbilical cord, navel, naval-string*. Strong's #8270 BDB #1057. Prov. 3:8

|                                  |                                     |                         |                             |
|----------------------------------|-------------------------------------|-------------------------|-----------------------------|
| shôr (רֶשֶׁת) [pronounced shohr] | umbilical cord, navel, naval-string | masculine singular noun | Strong's #8270<br>BDB #1057 |
|----------------------------------|-------------------------------------|-------------------------|-----------------------------|

627. **Feminine\_noun:** which means *bracelet*. Strong's #8285 BDB #1057.

628. **Masculine\_proper\_noun:** Shârâr (רָרַשׁ) [pronounced shaw-RAWR], which means *enemy, hostile; transliterated Sharar*. Strong's #8325 BDB #1057. 2Sam. 23:33

|   |                                       |                                |                             |
|---|---------------------------------------|--------------------------------|-----------------------------|
| Shârâr (רָרַשׁ)<br>[pronounced shaw-RAWR] | enemy, hostile; transliterated Sharar | masculine singular proper noun | Strong's #8325<br>BDB #1057 |
|---|---------------------------------------|--------------------------------|-----------------------------|

629. **Masculine\_noun:** which means *sinew, muscle*. Strong's #8306 BDB #1057.

630. **Feminine\_noun:** sherîyrûth (תּוֹרֵיקָה) [pronounced sher-ee-RUTH], which means *firmness, hardness, stubbornness*. Strong's #8307 BDB #1057.

631. **Feminine\_noun:** shar<sup>e</sup>shâh (הַשָּׂרָשׁ) [pronounced shar-SHAW], which means, *chain*. Strong's #8331 BDB #1057. Exodus 28:22\*

|   |       |                           |                             |
|---|-------|---------------------------|-----------------------------|
| shar <sup>e</sup> shâh (הַשָּׂרָשׁ)<br>[pronounced shar-SHAW] | chain | feminine plural construct | Strong's #8331<br>BDB #1057 |
|---|-------|---------------------------|-----------------------------|

632. **Feminine\_noun:** sharsh<sup>e</sup>râh (הַשָּׂרָשִׁי) [pronounced shahr-sher-AW], which means *[a small] chain*. Strong's #8333 BDB #1057. Exodus 28:14 1Kings 7:17

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|--|-----------------|------------------------|-----------------------------|
| sharsh <sup>e</sup> râh (הַשָּׂרָשִׁי)<br>[pronounced shahr-sher-AW] | [a small] chain | feminine singular noun | Strong's #8333<br>BDB #1057 |
|--|-----------------|------------------------|-----------------------------|

633. **Verb:** which means *root, fibre, muscle*. I don't even know if this is a verb. Strong's #none BDB #1057.

634. **Noun:** shôresh (שֹׁרֶשׁ) [pronounced SHOH-res], and it means *root; figuratively: root (of people involving firmness or permanence); root, bottom (as lowest stratum)*. Strong's #8328 BDB #1057. Judges 5:14 Job 13:27 19:28

|  |   |                         |                             |
|--|---|-------------------------|-----------------------------|
| shôresh (שׁוֹרֵשׁ)<br>[pronounced SHOH-resh] | root; figuratively: root (of people involving firmness or permanence); root, bottom (as lowest stratum) | masculine singular noun | Strong's #8328<br>BDB #1057 |
|--|---|-------------------------|-----------------------------|

We often use the expression *that is where we put our roots down*; we are using the word just as the Greeks did.

635. **Piel\_verb:** shârash (שָׁרַשׁ) [pronounced shaw-RAHSH], which means *to root out, to pull up by the roots; to take root*. Although I really like the translation of the Revised English Bible here in Job 5:3 (*uprooted*), apparently, *taking root* is more accurate, as per the same usage of the verb in the Hiphil in Psalm 80:9 Isa. 27:6. *Take root* is the Hiphil participle of Strong's #8327 BDB #1057. Job 5:3 Psalm 52:3

|  |  |   |                             |
|--|--|---|-----------------------------|
| shârash (שָׁרַשׁ)<br>[pronounced shaw-RAHSH] | <i>to root out, to pull up by the roots; to take root</i>                                    | 3 <sup>rd</sup> person masculine singular, Piel imperfect   | Strong's #8327<br>BDB #1057 |
| shârash (שָׁרַשׁ)<br>[pronounced shaw-RAHSH] | <i>to be rooted out, to be pulled up by the roots; to take root</i>                          | 3 <sup>rd</sup> person masculine singular, Pual imperfect   | Strong's #8327<br>BDB #1057 |
| shârash (שָׁרַשׁ)<br>[pronounced shaw-RAHSH] | <i>to take root; to make or produce roots</i>  | 3 <sup>rd</sup> person masculine singular, Poel imperfect   | Strong's #8327<br>BDB #1057 |
| shârash (שָׁרַשׁ)<br>[pronounced shaw-RAHSH] | <i>to take root; to make or produce roots?</i>   | 3 <sup>rd</sup> person masculine singular, Pual imperfect   | Strong's #8327<br>BDB #1057 |
| shârash (שָׁרַשׁ)<br>[pronounced shaw-RAHSH] | <i>to take root; to make or produce roots; metaphorically, to flourish, to be prosperous</i> | 3 <sup>rd</sup> person masculine singular, Hiphil imperfect | Strong's #8327<br>BDB #1057 |

636. **Proper\_masculine\_noun:** Strong's #8329 BDB #1058.

637. **Piel\_Verb:** shârath (שָׂרַת) [pronounced shaw-RAHTH], which means *to serve, to minister*. This verb is found only in the Piel and the masculine plural, Piel participle can mean *ministering ones*. Barnes tells us that this word is used three ways in Scripture: (1) to refer to the service or ministration of both priests and Levites rendered to the Lord (Ex. 28:35, 43); (2) of the ministrations of the Levites as rendered to the priests, to aid them in their Divine service (Num. 3:6); and (3) of any service or ministration in particular rendered to a man of God, such as Joshua's service to Moses (Num. 11:28).<sup>175</sup> Strong's #8334 BDB #1058. Gen. 39:4 40:4 Exodus 24:13 28:35 29:30 30:20 33:11 Deut. 17:12 21:5 1Sam. 2:11, 18 13:17 1Kings 1:4 8:11 1Chron. 6:32 15:2 16:4 Psalm 103:21 104:4

|   |  |   |                             |
|---|--|---|-----------------------------|
| shârath (שָׂרַת)<br>[pronounced shaw-RAHTH] | <i>to serve, to minister; to attend</i>        | 3 <sup>rd</sup> person masculine singular, Piel imperfect | Strong's #8334<br>BDB #1058 |
| shârath (שָׂרַת)<br>[pronounced shaw-RAHTH] | <i>serving, ministering; servant, minister</i> | Piel participle   | Strong's #8334<br>BDB #1058 |

638. **Masculine\_noun:** which means *religious ministry*. Strong's #8335 BDB #1058.

639. **Numeral:** shishshâh/shêsh (שֵׁשׁ/שֵׁשׁ) [pronounced shish-SHAW/shays], which means *six (cardinal number); sixth (ordinal number)*. Strong's #8336–8337 BDB #1058. Exodus 25:33 26:9 28:10

<sup>175</sup> Quoted and paraphrased from *Barnes' Notes; 1Samuel to Esther*; F. C. Cook, editor; reprinted 1996 by Baker Books; p. 9.

|  |  |   |                                   |
|--|--|---|-----------------------------------|
| shishshâh/shêsh<br>(שִׁשְׁשָׁה/שֵׁשׁ) [pronounced<br>shish-SHAW/shays] | six (cardinal number); sixth<br>(ordinal number) | numeral; masculine<br>feminine construct form | Strong's #8336<br>#8337 BDB #1058 |
|--|--|---|-----------------------------------|

640. **Masculine\_noun:** shêsh (שֵׁשׁ) [pronounced shaysh], which means *byssus*, which is apparently *fine*, *Egyptian linen*; *alabaster*, *similar stone*, *marble*. Strong's #8336 BDB #1058. Gen. 41:42 Exodus 38:5

|   |  |                         |                             |
|---|--|-------------------------|-----------------------------|
| shêsh (שֵׁשׁ) [pronounced<br>shaysh]; also spelled<br>sheshîy (שֵׁשִׁי)<br>[pronounced shehsh-EE] | byssus, which is apparently <i>fine</i> ,<br><i>Egyptian linen</i> ; <i>alabaster</i> , <i>similar</i><br><i>stone</i> , <i>marble</i> | masculine singular noun | Strong's #8336<br>BDB #1058 |
|---|--|-------------------------|-----------------------------|

641. **Verb:** which means *to lead on*. Strong's #8339–8340 BDB #1058.

642. **Masculine\_proper\_noun:** which means *not sure* and is transliterated . Strong's #8329 BDB #1058.

643. **Masculine\_proper\_noun:** which means *not sure* and is transliterated . Strong's #8343 BDB #1058.

644. **Masculine\_proper\_noun:** Shêshay (שֵׁשַׁי) [pronounced shay-SHAH-ee], which means *not sure* and is transliterated *Sheshai*. Strong's #8344 BDB #1058. Judges 1:10

|  |                               |                                   |                             |
|--|-------------------------------|-----------------------------------|-----------------------------|
| Shêshay (שֵׁשַׁי)<br>[pronounced shay-<br>SHAH-ee] | transliterated <i>Sheshai</i> | masculine singular<br>proper noun | Strong's #8344<br>BDB #1058 |
|--|-------------------------------|-----------------------------------|-----------------------------|

645. **Proper\_noun\_location:** which means ; and is transliterated . Strong's #8347 BDB #1058.

646. **Masculine\_proper\_noun:** which means *not sure* and is transliterated . Strong's #8348 BDB #1058.

647. **Masculine\_proper\_noun:** which means *not sure* and is transliterated . Strong's #8349 BDB #1059.

648. **Masculine\_noun:** which means *red color*, *vermilion*. Strong's #8350 BDB #1059.

649. **Verb1:** shâthâh (שָׁתָּה) [pronounced shaw-THAW], which means *to drink [actually or metaphorically]; to drink together [at a banquet]*. Strong's #8354 BDB #1059. Gen. 9:21 24:14, 18, 54 25:34 26:30 27:25 30:38 43:34 44:5 Exodus 7:18 15:23 17:1, 6 24:11 32:6 Deut. 2:6 1Sam. 1:9 30:12 2Sam. 11:13 12:3 16:2 19:35 23:16 1Kings 1:25 4:20 1Chron. 11:18 12:39 Job 1:4 Psalm 110:7 Prov. 4:17 5:15 9:5 Eccles. 2:24

|   |   |   |                             |
|---|---|---|-----------------------------|
| shâthâh (שָׁתָּה)<br>[pronounced shaw-<br>THAW] | <i>to drink [actually or<br/>metaphorically]; to drink together<br/>[at a banquet]; to feast; to sit</i>  | 3 <sup>rd</sup> person masculine<br>singular, Qal imperfect       | Strong's #8354<br>BDB #1059 |
| shâthâh (שָׁתָּה)<br>[pronounced shaw-<br>THAW] | <i>drink [actually or metaphorically];<br/>drink together [at a banquet];<br/>feast; sit</i>  | 2 <sup>nd</sup> person masculine<br>singular, Qal imperative      | Strong's #8354<br>BDB #1059 |
| shâthâh (שָׁתָּה)<br>[pronounced shaw-<br>THAW] | <i>drinking [actually or<br/>metaphorically]; drinking<br/>together [at a banquet]; feasting;<br/>sitting</i>                                       | Qal active participle   | Strong's #8354<br>BDB #1059 |
| shâthâh (שָׁתָּה)<br>[pronounced shaw-<br>THAW] | <i>the ones drinking [actually or<br/>metaphorically]; those drinking<br/>together [at a banquet]; the ones<br/>who are feasting; those sitting</i> | masculine plural, Qal<br>active participle                        | Strong's #8354<br>BDB #1059 |
| shâthâh (שָׁתָּה)<br>[pronounced shaw-<br>THAW] | <i>to be drunk</i>  | 3 <sup>rd</sup> person masculine<br>singular, Niphal<br>imperfect | Strong's #8354<br>BDB #1059 |

650. **Masculine\_noun:** which means *drinking*, *drinking bout*. Strong's #8358 BDB #1059.

651. **Feminine\_noun:** which means *drinking [mode or amount]*. Strong's #8360 BDB #1059.

652. **Masculine\_noun:** mishteh (מִשְׁתֶּה) [pronounced mish<sup>e</sup>-TEH], which means *a feast*, *a drink*, *a drinking bout*, *a party*. Strong's #4960 BDB #1059. Gen. 19:3 21:8 26:30 29:22 40:20 1Sam. 25:36 2Sam. 3:20



1Kings 3:15 Job 1:4

|  |  |                         |                             |
|--|--|-------------------------|-----------------------------|
| mishteh (מִשְׁתֶּה)<br>[pronounced <i>mish<sup>e</sup>-TEH</i> ] | <i>a feast, a drink, a drinking bout,<br/>a party, a banquet</i> | masculine singular noun | Strong's #4960<br>BDB #1059 |
|--|--|-------------------------|-----------------------------|

653. **Verb2:** which means *to sit*. Strong's #none BDB #1059.654. **Masculine\_noun:** shêth (שֵׁת) [pronounced *shayth*], which means *seat, buttocks*. Strong's #8357 BDB #1059. 2Sam. 10:4

|   |                       |   |                             |
|---|-----------------------|---|-----------------------------|
| shêth (שֵׁת) [pronounced<br><i>shayth</i> ] | <i>seat, buttocks</i> | masculine plural noun<br>with the 3 <sup>rd</sup> person<br>masculine plural suffix | Strong's #8357<br>BDB #1059 |
|---|-----------------------|---|-----------------------------|

655. **Verb3:** which means *to set the warp*. Strong's #none BDB #1059.656. **Masculine\_noun:** which means *warp, set of threads drawn lengthwise in loom*. Strong's #8359 BDB #1059.657. **Verb:** which means *to transplant*. Strong's #8362 BDB #1060.658. **Masculine\_noun:** which means *a transplanted shoot*. Strong's #8363 BDB #1060.659. **Verb:** which means *to open*. Dubious. Strong's #8365 BDB #1060.660. **Verb:** which means *to be quiet*. Strong's #8367 BDB #1060.661. **Masculine\_proper\_noun:** which means *nada* and is transliterated . Strong's #8369 BDB #1060.662. **Verb:** which means *to set, to appoint*. Use in poetry. Strong's #8371 BDB #1060.

## 22. ת Tâv (or tâw) [pronounced *tawv* or *taw*] (400?) Written and spoken *t*

Attaching this to the beginning of a verb often forms a related noun (?)

- Letter:** ת (*th*) or ת (*t*). Means *400* as well.
- Masculine\_noun:** which means *chamber*. Strong's #8372 BDB #1060.
- Verb:** which means *to long for, to desire*. Strong's #8373 BDB #1060.
- Feminine\_noun:** which means *a longing*. Strong's #8375 BDB #1060.
- Verb:** which means *to loathe, to abhor*. Strong's #8374 BDB #1060.
- Verb:** which means *to mark out, to place a boundary*. Very dubious. Piel only. Strong's #8376 BDB #1060.
- Masculine\_noun:** which means *antelope*. Strong's #8377 BDB #1060.
- Masculine\_noun:** tôw'im (תוֹאִים) [pronounced *toh-IHM*], which means *twins*. Strong's #8380 BDB #1060. Gen. 25:24 38:27

|  |              |                       |                             |
|--|--------------|-----------------------|-----------------------------|
| tôw'im (תוֹאִים)<br>[pronounced <i>toh-IHM</i> ] | <i>twins</i> | masculine plural noun | Strong's #8380<br>BDB #1060 |
|--|--------------|-----------------------|-----------------------------|

9. **Verb:** tâ'am (תָּאֵם) [pronounced *taw-AHM*], which means, *to double, to duplicate, to be doubled; to be coupled together*. Strong's #8382 BDB #1060. Exodus 26:24

|  |   |   |                             |
|--|---|---|-----------------------------|
| tâ'am (תָּאֵם) [pronounced<br><i>taw-AHM</i> ] | <i>to double, to duplicate, to be<br/>doubled; to be coupled together</i> | 3 <sup>rd</sup> person masculine<br>singular, Qal imperfect | Strong's #8382<br>BDB #1060 |
| tâ'am (תָּאֵם) [pronounced<br><i>taw-AHM</i> ] | <i>a doubling, duplicating, being<br/>doubled; being coupled together</i> | masculine plural, Qal<br>active participle                  | Strong's #8382<br>BDB #1060 |

Owen translates this *separate* in Exodus 26:24.

|  |                      |  |                             |
|--|----------------------|--|-----------------------------|
| tâ'am (תָּאֵם) [pronounced<br><i>taw-AHM</i> ] | <i>to bear twins</i> | 3 <sup>rd</sup> person masculine<br>singular, Hiphil imperfect | Strong's #8382<br>BDB #1060 |
|--|----------------------|--|-----------------------------|

10. **Feminine\_noun:** t<sup>e</sup>ênâh (תְּאֵנָה) [pronounced *t<sup>e</sup>h-ay-NAW*], which means *fig tree*. Strong's #8384 BDB #1061. Gen. 3:7 1Kings 4:25 Psalm 105:33

|   |  |  |                             |
|---|--|--|-----------------------------|
| t <sup>e</sup> ênâh (הֵנָּאָה)<br>[pronounced t <sup>e</sup> h-ay-NAW]  | fig, fig tree  | feminine singular noun<br>with the 3 <sup>rd</sup> person<br>masculine plural suffix | Strong's #8384<br>BDB #1061 |
| 11. <b>Proper_noun_location:</b> which means <i>fig tree</i> ; and is transliterated . Strong's #8387? BDB #1061.   |  |  |                             |
| 12. <b>Verb1:</b> tâ'ar (תָּאַר) [pronounced taw-AHR], which apparently means <i>incline</i> (BDB); <i>to be marked out, to describe</i> (Gesenius, Young); <i>goes in another direction</i> (Owen), <i>extended</i> (NASB). This is a word found rarely in Scripture (Qal: Joshua 15:9, 11 18:14, 17; Piel: Isa. 44:13; Pual: Joshua 19:13). Meaning uncertain. Strong's #8388 BDB #1061. Joshua 18:14   |  |  |                             |
| 13. <b>Masculine_noun:</b> tô'ar (רֹאֵר) [pronounced TOH-ahr], which means <i>a striking figure, an eye-catching form</i> or, simply, <i>a form</i> . It is a word used of males (Gen. 39:6 1Kings 1:6), cattle in dreams (Gen. 41:18), children (Judges 8:18) and of women (Gen. 29:17). Generally speaking, it is <i>a form which stands out, which catches your eye, which gets your attention</i> . BDB refers to it as <i>something gazed at</i> . Strong's #8389 BDB #1061. Gen. 29:17 39:6 41:18 Deut. 21:11 Judges 8:18 1Sam. 25:3 28:14 1Kings 1:6 |  |  |                             |
| tô'ar (רֹאֵר) [pronounced TOH-ahr]  | <i>a striking figure, an eye-catching form, a form which stands out, which catches your eye, which gets your attention; a form</i> | masculine singular noun  | Strong's #8389<br>BDB #1061 |
| 14. <b>Verb2:</b> which means <i>to draw in outline</i> . Piel. Strong's #8388 BDB #1061.   |  |  |                             |
| 15. <b>Feminine_noun:</b> têbâh (תֵּבָה) [pronounced tay <sup>b</sup> -VAW], which means <i>an ark, a chest</i> . This is used both of the <i>ark</i> which Noah built (Gen. 6–8) and the <i>ark</i> in which Moses was placed as an infant (Ex. 2:3, 5). Strong's #8392 BDB #1061. (The Ark of God) Gen. 6:14 7:1 8:1 9:10 Exodus 2:3  |  |  |                             |
| têbâh (תֵּבָה) [pronounced tay <sup>b</sup> -VAW]   | <i>an ark, a chest</i>   | feminine singular noun   | Strong's #8392<br>BDB #1061 |
| 16. <b>Proper_noun_location:</b> Tâbôwr (רֹבֵד) [pronounced taw-BOHR], which means <i>mound</i> ; and is transliterated <i>Tabor</i> . A proper name and a location. Strong's #8396 BDB #1061. Judges 4:6 1Sam. 10:3 Psalm 89:12  |  |  |                             |
| Tâbôwr (רֹבֵד)<br>[pronounced taw-BOHR]   | <i>mound</i> ; and is transliterated <i>Tabor</i>  | Proper noun/location   | Strong's #8396<br>BDB #1061 |
| 17. <b>Masculine_noun:</b> teben (תֵּבֶן) [pronounced TE <sup>B</sup> -ven], which means <i>straw, fodder</i> ; possibly <i>chaff for building material</i> . Strong's #8401 BDB #1061. Gen. 24:25 Exodus 5:7 1Kings 4:28 Job 21:18   |  |  |                             |
| teben (תֵּבֶן) [pronounced TE <sup>B</sup> -ven]  | <i>straw, fodder</i> ; possibly <i>chaff for building material</i>   | masculine singular noun  | Strong's #8401<br>BDB #1061 |
| 18. <b>Masculine_noun:</b> which means <i>straw heap</i> . Strong's #4963 BDB #1062.  |  |  |                             |
| 19. <b>Masculine_proper_noun:</b> which means ; transliterated . Strong's #8402 BDB #1062.  |  |  |                             |
| 20. <b>Proper_noun/location:</b> Têbêts (תֵּבֶצֶת) [pronounced tay-BATES], which means, <i>conspicuous</i> ; transliterated <i>Thebez</i> . BDB Definition only. Might be out of order. This is a town near Shechem Strong's #8405 BDB #1062. 2Sam. 11:21   |  |  |                             |
| Têbêts (תֵּבֶצֶת)<br>[pronounced tay-BATES]   | <i>conspicuous</i> ; possibly <i>brightness</i> ; transliterated <i>Thebez</i>   | locative singular noun   | Strong's #8405<br>BDB #1062 |
| 21. <b>Proper Masculine_noun:</b> Tiglath-Pileser. Strong's #8407 BDB #1062.  |  |  |                             |
| 22. <b>Proper_noun/location:</b> Tôgar <sup>e</sup> mâh (תֹּגַרְמָה) [pronounced toh-gar-MAW], which means <i>you will break her</i> ; transliterated <i>Togarmah</i> . Strong's #8425 BDB #1062. Gen. 10:3   |  |  |                             |
| Tôgar <sup>e</sup> mâh (תֹּגַרְמָה)<br>[pronounced toh-gar-MAW]   | <i>you will break her</i> ; transliterated <i>Togarmah</i>   | proper singular noun/location  | Strong's #8425<br>BDB #1062 |

There is an alternative but similar spelling for this name.

23. **Proper\_noun/location:** (תַּמָּר) [pronounced *tahm-MOHR*] which means *palm tree, palm city*; transliterated *Tammar, Tadmār*. Strong's #8412 BDB #1062. 1Kings 9:18

|  |  |                                |                          |
|--|--|--------------------------------|--------------------------|
| (תַּמָּר) [pronounced <i>tahm-MOHR</i> ] which | <i>palm tree, palm city</i> ;<br>transliterated <i>Tammar, Tamar, Tadmār</i> | Proper singular noun/location: | Strong's #8412 BDB #1062 |
|--|--|--------------------------------|--------------------------|

This is also spelled *Tad<sup>e</sup>môr* (תַּדְמוֹר) [pronounced *tahd-MOHR*].

24. **Masculine\_proper\_noun:** *Tid<sup>e</sup>âl* (לִּצְדָּאֵל) [pronounced *tihd-GAWL*], which means *great son*; transliterated *Tidal*. Strong's #8413 BDB #1062. Gen. 14:1

|  |  |                                |                          |
|--|--|--------------------------------|--------------------------|
| <i>Tid<sup>e</sup>âl</i> (לִּצְדָּאֵל)<br>[pronounced <i>tihd-GAWL</i> ] | <i>great son</i> ; transliterated <i>Tidal</i> | masculine proper singular noun | Strong's #8413 BDB #1062 |
|--|--|--------------------------------|--------------------------|

25. **Masculine\_noun:** *tôhûw* (וְהוּא) [pronounced *TOE-hoo*] is the word used in Gen. 1:2—and the earth became<sup>176</sup> *a waste-place*; this word could be rendered *desolate, an empty waste, chaos, trashed*. When a nuclear weapon is detonated, the immediate area becomes *tôhû*. It also means *formlessness, confusion, unreality, nothingness, emptiness*. However, in Job 6:18, the torrent peters off into *nothingness*. Strong's #8414 BDB #1062. Gen. 1:2 Deut. 32:10 1Sam. 12:21 Job 6:18 12:24

|  |   |   |                          |
|--|---|---|--------------------------|
| <i>tôhûw</i> (וְהוּא) [pronounced <i>TOE-hoo</i> ] | <i>desolate, an empty waste, chaos, trashed, formlessness, confusion, unreality, vain, nothingness, emptiness</i> | masculine singular noun with a definite article | Strong's #8414 BDB #1062 |
|--|---|---|--------------------------|

26. **Feminine\_noun:** which means *error*. Strong's #8417 BDB #1062. 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

27. **Feminine\_noun:** *t<sup>e</sup>hôm* (תְּהוֹמִים) [pronounced *t<sup>e</sup>-HOME*] and it means *ocean depths, a surging mass of water, either a sea or a subterranean water-supply*. I will translate it *deep waters*. In the plural, it means *bursts of water*. The same word is used for the *abyss, the primeval oceans, the vast depths*. Strong's #8415 BDB #1062. Gen. 1:2 7:11 9:2 49:25 Exodus 15:5, 8 Deut. 8:7 Psalm 78:15 106:9 148:7 Prov. 3:20 8:24, 27, 28

|  |  |                        |                          |
|--|--|------------------------|--------------------------|
| <i>t<sup>e</sup>hôm</i> (תְּהוֹמִים)<br>[pronounced <i>t<sup>e</sup>-HOHM</i> ]                  | <i>ocean depths, a surging mass of water, deep waters, a sea, a subterranean water-supply, abyss, primeval oceans, the vast depths</i> | feminine singular noun | Strong's #8415 BDB #1062 |
| <i>t<sup>e</sup>hôm<sup>w</sup></i> (תְּהוֹמוֹת)<br>[pronounced <i>t<sup>e</sup>-hohm-OHTH</i> ] | <i>ocean depths, [great] depths, a surging mass of water, bursts of water, deep waters</i>   | feminine plural noun   | Strong's #8415 BDB #1062 |

The NET Bible: *The summary statements just given are now developed in a lengthy treatment of wisdom as the agent of all creation. This verse singles out “watery deeps” (תְּהוֹמוֹת, t<sup>e</sup>homot) in its allusion to creation because the word in Genesis signals the condition of the world at the very beginning, and because in the ancient world this was something no one could control. Chaos was not there first – wisdom was.*<sup>177</sup>

Institute for Creation Research: *“Depths” is the same word as “deep;” this is a reference to the primeval “fountains of the great deep,” which provided the antediluvian water supply before they were “broken up” at the Flood (Genesis 7:11).*<sup>178</sup>

<sup>176</sup> I used the word *become* as God did not create the world *tôhû* (Isa. 45:18). God does not create some mess or some trashed out area.

<sup>177</sup> From <https://bible.org/netbible/index.htm?pro8.htm> (footnote); accessed November 3, 2015.

<sup>178</sup> From <http://www.icr.org/books/defenders/3606> accessed November 26, 2015.

28. **Proper\_noun/territory:** Tûbâl (טֹבַל) [pronounced *too-BAWL*], which means, *you will be brought*; transliterated *Tubal*. Strong's #8422 BDB #1063. Gen. 10:2

|   |   |                                   |                             |
|---|---|-----------------------------------|-----------------------------|
| Tûbâl (טֹבַל) [pronounced <i>too-BAWL</i> ] | <i>you will be brought</i> ;<br>transliterated <i>Tubal</i> | masculine singular<br>proper noun | Strong's #8422<br>BDB #1063 |
|---|---|-----------------------------------|-----------------------------|

This is also spelled Tûwbal (טֹבוֹת) [pronounced *too-BAHL*].

29. **Masculine\_proper\_noun:** Tûwbal-qayin (טֹבַל־קַיִן) [pronounced *too-BAHL-KAH-yihn*], which means *you will be brought of Cain*; transliterated *Tubalcain, Tubal-cain*. Strong's #8423 BDB #1063. Gen. 4:22

|  |   |                                   |                             |
|--|---|-----------------------------------|-----------------------------|
| Tûwbal-qayin (טֹבַל־קַיִן)<br>[pronounced <i>too-BAHL-KAH-yihn</i> ] | <i>you will be brought of Cain</i> ;<br>transliterated <i>Tubalcain, Tubal-cain</i> | masculine singular<br>proper noun | Strong's #8423<br>BDB #1063 |
|--|---|-----------------------------------|-----------------------------|

30. **Masculine\_proper\_noun:** which means ; transliterated . Same word as above. Strong's #8422 BDB #1063.

31. **Masculine\_noun:** which means *mark*. Strong's #8420 BDB #1063.

32. **Feminine\_noun:** which means *boundary*. Strong's #8379 BDB #1063.

33. **Verb:** tâwâh (תָּוַח) [pronounced *taw-WAWH*], which means *to mark a boundary line, to set a limit, to limit; to make a mark, to set a mark*. It is found only here in 1Sam. 21:14 Psalm 78:41 Ezek. 9:4.\* The last verb in Psalm 78:41 is a difficult one, being rendered *provoked* but maybe *pained* (Owens), *limited* (Young), *caused sorrow* but possibly *set the limits* (Rotherham), *pained* (NASB), *vexed* (atypically Old English rendering for the NIV), *incensing* (*The Amplified Bible*) and *limited* (KJV). The problem is that this verb, tâwâh (תָּוַח) [pronounced *taw-WAWH*] occurs only here and in 1Sam. 21:14 and Ezek. 9:4\*, where it is generally rendered *to make a mark*. Strong's #8428 BDB #1063. However, we have several similar words. There is a similar noun which means *mark* (Job 31:35 Ezek. 9:4, 8\*); Strong's #8420 BDB #1063. Another similar noun means *boundary* (Gen. 49:26); Strong's #8379 BDB #1063.<sup>179</sup> What ties all of these things together is the visible boundary or visible mark used to denote something; often a boundary. Therefore, the verb can mean *to make a mark*; but it can also mean *to place boundaries around, to limit*. Strong's #8427 & #8428 BDB #1063. **1Sam. 21:13 Psalm 78:41**

|  |   |  |                                     |
|--|---|--|-------------------------------------|
| tâwâh (תָּוַח) [pronounced <i>taw-WAWH</i> ] | <i>to mark a boundary line, to set a limit, to limit; to make a mark, to set a mark</i> | 3 <sup>rd</sup> person masculine<br>singular, Piel imperfect | Strong's #8427 &<br>#8428 BDB #1063 |
|--|---|--|-------------------------------------|

This is not a homonym, as presented by Strong, but actually two aspects of the same word. It's primary meaning is *to make a mark*, which is substantiated by its substantive cognates. However, often a *mark* is made in order to set or mark a boundary, so it also can mean *to place a boundary around*; from this, we can derive the less concrete meaning *to limit*.

34. **Masculine\_proper\_noun:** tôwach (טֹוַח) [pronounced *TOH-ahkh*], and transliterated *Toah*. It probably means *pain, wound*. Strong's #8430 BDB #1063. 1Chron. 6:25–27

35. **Masculine\_proper\_noun:** Tochûw (טֹחוּ) [pronounced *TOH-khoo*], which means ; and is transliterated *Tohu*. Although Strong's lists it separately, BDB and Gesenius consider it to be equivalent to Strong's #8430 BDB #1063. Strong's #8459 BDB #1063. 1Sam. 1:1 1Chron. 6:25–27 (gentilic adjective?)

|   |                            |                                   |                             |
|---|----------------------------|-----------------------------------|-----------------------------|
| Tochûw (טֹחוּ)<br>[pronounced <i>TOH-khoo</i> ] | transliterated <i>Tohu</i> | Masculine singular<br>proper noun | Strong's #8459<br>BDB #1063 |
|---|----------------------------|-----------------------------------|-----------------------------|

36. **Adjective gentilic:** tôchûw (טֹחוּ) [pronounced *TOH-khoo*]. Although Strong's lists it separately, BDB and Gesenius consider it to be equivalent to Strong's #8430 BDB #1063. Strong's #8459 BDB #1063. 1Chron. 6:25–27

37. **Masculine\_noun:** tâvek<sup>e</sup> (תָּוֶק) [pronounced *taw-VEK<sup>e</sup>*], which means *midst*. It is often preceded by the prefixed bēyth preposition, which means *in*. We find this continually throughout the Pentateuch in connection with Yahweh dwelling in the midst of the Jews in the tabernacle (Ex. 25:8 29:45 Lev. 15:31);

<sup>179</sup> In *Barnes' Notes*, Vol. IV, p. 302, Barnes comes to quite the same conclusion as to the meaning of this word.

we also find this word in Gen. 3:8, when our Lord walked in the midst of the garden. Strong's #8432 BDB #1063. Gen. 1:6 15:10 Exodus 11:4, 23 Lev. 26:12 Deut. 3:16 21:12 22:2 Joshua 4:9 1Sam. 7:3 9:13, 18 15:6 18:10 25:29 2Sam. 1:25 20:12 23:20 Psalm 57:4, 6

|   |                             |                              |                          |
|---|-----------------------------|------------------------------|--------------------------|
| tâvek <sup>e</sup> (תַּבֵּק) [pronounced <i>taw-VEK<sup>E</sup></i> ]   | <i>midst, among, middle</i> | masculine singular construct | Strong's #8432 BDB #1063 |
| 38. <b>Preposition+noun:</b> Gen. 2:9 3:3 9:21 18:24 23:6 35:2 37:7 40:20 41:48 42:5 Exodus 2:5 9:24 12:49 14:16 15:19 24:18 25:8 26:28 29:45 1Sam. 9:14 10:23 2Sam. 6:17 23:11 24:5 1Kings 3:8 6:13 1Chron. 16:1 Job 2:1, 8 Psalm 68:25 Prov. 1:14 5:14 8:20 |                             |                              |                          |

|   |   |                              |                          |
|---|---|------------------------------|--------------------------|
| b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]                | <i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i> | a preposition of proximity   | No Strong's # BDB #88    |
| tâvek <sup>e</sup> (תַּבֵּק) [pronounced <i>taw-VEK<sup>E</sup></i> ] | <i>midst, among, middle</i>   | masculine singular construct | Strong's #8432 BDB #1063 |

With the bēyth preposition, tâvek<sup>e</sup> can mean *in the middle of, in the midst of; into, among*. In the Hebrew, this is spelled תַּבֵּק. With the 1<sup>st</sup> person plural suffix, it means *in our midst*. With the 2<sup>nd</sup> person masculine plural suffix, it can mean *in your midst, among you*. With the 3<sup>rd</sup> person masculine plural suffix, it can mean *in their midst, among them*.

|   |  |  |  |
|---|--|--|--|
| 39. <b>Preposition+noun:</b> Gen. 19:29 Exodus 3:2 7:5 12:31 24:16 28:1 33:11 Deut. 4:12 5:4 1Kings 8:51 Prov. 5:15 |  |  |  |
|---|--|--|--|

|   |  |                              |                          |
|---|--|------------------------------|--------------------------|
| min (מִן) [pronounced <i>mihn</i> ]                                   | <i>from, off, out from, out of, away from, on account of, since, than, more than</i> | preposition of separation    | Strong's #4480 BDB #577  |
| tâvek <sup>e</sup> (תַּבֵּק) [pronounced <i>taw-VEK<sup>E</sup></i> ] | <i>midst, among, middle</i>  | masculine singular construct | Strong's #8432 BDB #1063 |

With the min preposition, this can mean *from the midst [of anything]; out from, out of, from, away from*.

|  |  |  |  |
|--|--|--|--|
| 40. <b>Preposition+noun:</b> 1Kings 6:27 |  |  |  |
|--|--|--|--|

|   |   |   |                          |
|---|---|---|--------------------------|
| ʾel (אֶל) [pronounced <i>el</i> ]                                     | <i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i> | directional preposition (respect or deference may be implied) | Strong's #413 BDB #39    |
| tâvek <sup>e</sup> (תַּבֵּק) [pronounced <i>taw-VEK<sup>E</sup></i> ] | <i>midst, among, middle</i>   | masculine singular construct                                  | Strong's #8432 BDB #1063 |

With the preposition ʾel, this can mean *into the middle of a thing, into the midst of a thing*.

|   |  |  |  |
|---|--|--|--|
| 41. <b>Adjective:</b> tîykôwn (תִּיכֹוֹן) [pronounced <i>tee-KOHN</i> ], and it means <i>middle, central midst</i> . Strong's #8484 BDB #1064. Exodus 26:28 Judges 7:19 1Kings 6:6, 8 |  |  |  |
|---|--|--|--|

|   |                              |   |                          |
|---|------------------------------|---|--------------------------|
| tîykôwn (תִּיכֹוֹן) [pronounced <i>tee-KOHN</i> ] | <i>middle, central midst</i> | feminine singular adjective with the definite article | Strong's #8484 BDB #1064 |
|---|------------------------------|---|--------------------------|

There is a very similar, alternate spelling for this word.

|   |  |  |  |
|---|--|--|--|
| 42. <b>Masculine_noun:</b> which means <i>they that wasted us, they that made us wail</i> . Meaning doubtful and actually word is doubtful. Psalm 137:3.* Strong's #8437 BDB #1064. |  |  |  |
|---|--|--|--|

|   |  |  |  |
|---|--|--|--|
| 43. <b>Feminine_noun:</b> tōpheth (תּוֹפֶת) [pronounced <i>TOH-feth</i> ], which means <i>the act of spitting</i> . <sup>180</sup> The KJV simply |  |  |  |
|---|--|--|--|

<sup>180</sup> For those with an interest, that this is the correct meaning is covered in great detail by Barnes in *Barnes' Notes; Job*, F. C. Cook, editor; reprinted 1996 by Baker Books; p. 299. He spends almost an entire column on it.

transliterates this word. Strong's #8611 BDB #1064. Job 17:6\*

44. **Verb:** תִּוַּר (וּרַת) [pronounced *toor*] means *to spy, to search out, to explore; to go about*. The same word was used when the spies went into the land. The Hiphil: *to make a search, make a reconnaissance*. Strong's #8446 BDB #1064. Num. 15:39 Judges 1:23 Eccles. 1:13 2:3

|  |   |   |                          |
|--|---|---|--------------------------|
| tûwr (וּרַת) [pronounced <i>toor</i> ] | <i>to spy, to search out, to explore; to go about</i> | 3 <sup>rd</sup> person masculine singular, Qal imperfect    | Strong's #8446 BDB #1064 |
| tûwr (וּרַת) [pronounced <i>toor</i> ] | <i>explorer, spies; merchant, trader</i>              | Qal active participle                                       | Strong's #8446 BDB #1064 |
| tûwr (וּרַת) [pronounced <i>toor</i> ] | <i>to make a search, make a reconnaissance</i>        | 3 <sup>rd</sup> person masculine singular, Hiphil imperfect | Strong's #8446 BDB #1064 |

45. **Masculine\_noun:** תֹּוּר (וּרַת) [pronounced *tohr*], which means *circlet, plait, turn (of hair or gold), that which goes in a circle; succession, order; custom, manner, mode*. Strong's #8447–8448 BDB #1064. 1Chron. 17:17

|  |   |                         |                                 |
|--|---|-------------------------|---------------------------------|
| tôwr (וּרַת) [pronounced <i>tohr</i> ] | <i>circlet, plait, turn (of hair or gold), that which goes in a circle; succession, order; custom, manner, mode</i> | masculine singular noun | Strong's #8447 & 8448 BDB #1064 |
|--|---|-------------------------|---------------------------------|

46. **Masculine\_noun:** which means *a searching*. Job 39:8.\* Strong's #3491 BDB #1064.

47. **Verb:** which means *to strike away*. Strong's #8456 BDB #1064.

48. **Feminine\_proper\_noun:** which means ; transliterated . Strong's #8472 BDB #1065.

49. **Masculine\_noun:** תַּחְרָא (אֶרְחַת) [pronounced *tahkh-ahr-AW*], which means *breastplate; a [linen] corselets (which have been found in Egypt); possibly, a coat of mail corselet, habergeon*. Strong's #8473 BDB #1065. Exodus 28:32

|   |   |                         |                          |
|---|---|-------------------------|--------------------------|
| tachrâh (אֶרְחַת) [pronounced <i>tahkh-ahr-AW</i> ] | <i>breastplate; a [linen] corselet (which has been found in Egypt); possibly, a coat of mail, corselet, habergeon</i> | masculine singular noun | Strong's #8473 BDB #1065 |
|---|---|-------------------------|--------------------------|

This word denotes a military garment strongly and thickly woven and covered with mail around the neck and breast. Is this a synonym for *the ephod*?

50. **Masculine\_noun:** תַּחַשׁ (שַׁחַת) [pronounced *TAHKH-ash*], which means *a kind of leather or skin; reference perhaps to the animal yielding the skin—perhaps antelope, badger, dugong, dolphin, or sheep*. Strong's #8476 BDB #1065. Exodus 25:5 26:14

|   |   |                         |                          |
|---|---|-------------------------|--------------------------|
| tachash (שַׁחַת) [pronounced <i>TAHKH-ash</i> ] | <i>a kind of leather or skin; reference perhaps to the animal yielding the skin—perhaps antelope, badger, dugong, dolphin, or sheep</i> | masculine singular noun | Strong's #8476 BDB #1065 |
|---|---|-------------------------|--------------------------|

Yes, BDB suggests *dolphin*; Strong suggests some species of antelope. Owen translates *goats* in Exodus 26:14.

51. **Masculine\_proper\_noun:** תַּחַשׁ (שַׁחַת) [pronounced *TAHKH-ahsh*], which means *dugong, a badger; one that makes haste; one that is silent*; transliterated *Thahash, Tahash, Tachash*. Strong's #8477 BDB #1065. Gen. 22:24\*

|   |  |                                |                          |
|---|--|--------------------------------|--------------------------|
| Thachash (שַׁחַת) [pronounced <i>TAHKH-ahsh</i> ] | <i>dugong, a badger; one that makes haste; one that is silent; transliterated Thahash, Tahash, Tachash</i> | masculine singular proper noun | Strong's #8477 BDB #1065 |
|---|--|--------------------------------|--------------------------|

This is exactly the same word as the one for *badger*.

52. **Preposition:** tachath (תַּחַת) [pronounced *TAH-khahth*], which means *underneath, below, under, beneath*. It means *instead of*; although there is much more to this word than that. Since this is followed by the relative pronoun *which*, we will render this *whereas*. It can also mean *because, because that*. Strong's #8478 BDB #1065. Gen. 2:21 4:25 7:19 16:9 18:4 21:15 22:13 24:2 30:2 35:4 36:33 41:35 44:4, 33 47:29 49:25 50:19 Exodus 10:23 16:29 17:12, 14 18:10 21:20 22:1 23:5 24:4 25:35 26:19 27:5 32:19 Deut. 2:12, 25 3:17 4:11 21:14 28:62 29:30 Joshua 2:14 5:7 6:5 11:3 12:3 Judges 1:7 3:30 7:21 1Sam. 2:20 14:2, 9 21:3 22:6 24:19 25:21 26:21 31:13 2Sam. 2:23 3:12 10:1 16:8 17:25 18:9 19:21 22:10 1Kings 1:30 2:35 3:7 5:1, 3 8:20 1Chron. 5:22 Job 16:4 Psalm 10:7 47:3 106:42 Prov. 1:29 Eccles. 1:3 2:3

|   |  |                                       |                             |
|---|--|---------------------------------------|-----------------------------|
| tachath (תַּחַת)<br>[pronounced <i>TAH-khahth</i> ] | <i>underneath, below, under, beneath; instead of, in lieu of; in the place [in which one stands]; in exchange for; on the basis of</i> | preposition of location or foundation | Strong's #8478<br>BDB #1065 |
|---|--|---------------------------------------|-----------------------------|

Examples of the latter usage: Exodus 16:29 Judges 7:21 1Sam. 14:9 2Sam. 2:23 7:10 1Chron. 17:9 Job 36:16 (given that this preposition has such a specific meaning and that I give it an entirely different spin here, I believe that it would be better to include passages which are in agreement with this other rendering).

All of the BDB definitions: 1) *the under part, beneath, instead of, as, for, for the sake of, flat, unto, where, whereas*; 1a) *the under part (noun masculine)*; 1b) *beneath (adverbial accusative)*; 1c) *under, beneath (preposition)*; 1c1) *at the foot of (idiom)*; 1c2) *sweetness, subjection, woman, being burdened or oppressed (figuratively)*; 1c3) *of subjection or conquest*; 1d) *what is under one, the place in which one stands (noun masculine)*; 1d1) *in one's place, the place in which one stands (idiom with reflexive pronoun)*; 1d2) *in place of, instead of (in transferred sense)*; 1d3) *in place of, in exchange or return for (of things mutually interchanged)*; 1e) *instead of, instead of that (conjunction)*; 1f) *in return for that, because that (conjunction)*; 1g) *in, under, into the place of (after verbs of motion) (in compounds)*; 1h) *from under, from beneath, from under the hand of, from his place, under, beneath*.

53. **Compound prepositions:** 'el (אֶל) [pronounced *e/*], which denotes direction and means *in, into, toward, unto, to, regarding*. Strong's #413 BDB #39. This precedes the preposition tachath (תַּחַת) [pronounced *TAH-khahth*], which means *underneath, below, under, beneath*. Strong's #8478 BDB #1065. Together, they simply mean *under*. Judges 6:19 1Sam. 21:4 1Kings 8:6

|   |  |   |                             |
|---|--|---|-----------------------------|
| 'el (אֶל) [pronounced <i>e/</i> ]                   | <i>in, into, toward, unto, to, regarding, against</i>  | directional preposition (respect or deference may be implied) | Strong's #413<br>BDB #39    |
| tachath (תַּחַת)<br>[pronounced <i>TAH-khahth</i> ] | <i>underneath, below, under, beneath; instead of, in lieu of; in the place [in which one stands]; in exchange for; on the basis of</i> | preposition   | Strong's #8478<br>BDB #1065 |

Together, these two prepositions simply mean *under*.

54. **Compound:** Deut. 4:37

|   |  |  |                             |
|---|--|--|-----------------------------|
| tachath (תַּחַת)<br>[pronounced <i>TAH-khahth</i> ] | <i>underneath, below, under, beneath; instead of, in lieu of; in the place [in which one stands]; in exchange for; on the basis of</i> | preposition                                      | Strong's #8478<br>BDB #1065 |
| kîy (כִּי) [pronounced <i>kee</i> ]                 | <i>for, that, because; when, at that time, which, what time</i>  | explanatory or temporal conjunction; preposition | Strong's #3588<br>BDB #471  |

Translators suggest together, these prepositions mean, *because, for inasmuch*.

55. **Combo:** 1Kings 5:32

56. **Compound\_preposition:** tachath (תַּחַת) [pronounced *TAH-khahth*], which means *underneath, below, under, beneath*. When preceded by the min prefix, it becomes an adverb which means *below, beneath, under*. The two together as a preposition mean *from under, from beneath* and it is used of those that were *under* anything and came out from there. Strong's #8478 BDB #1065. Gen. 1:7 6:17 35:8 Exodus 6:6 17:14 18:10 20:4 30:4 Deut. 4:18, 39 5:8 Judges 3:16 1Kings 4:12 7:24, 29 8:23

|  |  |                           |                             |
|--|--|---------------------------|-----------------------------|
| min (מִן) [pronounced <i>mihn</i> ]              | <i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>                  | preposition of separation | Strong's #4480<br>BDB #577  |
| tachath (תַּחַת) [pronounced <i>TAH-khahth</i> ] | <i>underneath, below, under, beneath; instead of, in lieu of; in the place [in which one stands]; in exchange for; on the basis of</i> | preposition               | Strong's #8478<br>BDB #1065 |

Min + tachath together mean *below, beneath, from under, from beneath* and it is used of those that were *under* anything and came out from there.

57. **Compound\_preposition:** tachath (תַּחַת) [pronounced *TAH-khahth*], which means *underneath, below, under, beneath*. When preceded by the min prefix and followed by a lâmed preposition, it means *below or under* anything. Strong's #8478 BDB #1065. 1Sam. 7:11

|  |  |                                    |                             |
|--|--|------------------------------------|-----------------------------|
| min (מִן) [pronounced <i>mihn</i> ]              | <i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>                  | preposition of separation          | Strong's #4480<br>BDB #577  |
| tachath (תַּחַת) [pronounced <i>TAH-khahth</i> ] | <i>underneath, below, under, beneath; instead of, in lieu of; in the place [in which one stands]; in exchange for; on the basis of</i> | preposition                        | Strong's #8478<br>BDB #1065 |
| lâmed (לִּ) [pronounced <i>l'</i> ]              | <i>to, for, towards, in regards to</i>   | directional/relational preposition | No Strong's #<br>BDB #510   |

Min + tachath + the lâmed preposition together all mean *below, beneath or under* [anything].

58. **Compound:** Deut. 21:14 22:29

|  |  |  |                             |
|--|--|--|-----------------------------|
| tachath (תַּחַת) [pronounced <i>TAH-khahth</i> ] | <i>underneath, below, under, beneath, in the place [in which one stands] [when found in accusative position]</i> | preposition  | Strong's #8478<br>BDB #1065 |
| ʾăsher (אֲשֶׁר) [pronounced <i>uh-SHER</i> ]     | <i>that, which, when, who, whom; where</i>   | relative pronoun; sometimes the verb <i>to be</i> is implied | Strong's #834<br>BDB #81    |

When followed by the relative pronoun, tachath means *whereas, because, because that*.

59. **Adjective:** tach<sup>e</sup>tôwn (תַּחַתוֹן) [pronounced *tahkh-TONE*], which means *lower, lowest, bottom (most)*. Strong's #8481 BDB #1066. 1Kings 5:6 13:17

|   |                                     |                             |                             |
|---|-------------------------------------|-----------------------------|-----------------------------|
| tach <sup>e</sup> tôwn (תַּחַתוֹן) [pronounced <i>tahkh-TONE</i> ]; also tachêtôn | <i>lower, lowest, bottom (most)</i> | feminine singular adjective | Strong's #8481<br>BDB #1066 |
|---|-------------------------------------|-----------------------------|-----------------------------|

60. **Adjective&Substantive:** tach<sup>e</sup>tîy (תַּחַתִּי) [pronounced *tahkh<sup>e</sup>-TEE*], which means *lower, lowest [places], deepest; hidden*. Strong's #8482 BDB #1066. Gen. 6:16 Exodus 19:17 The Doctrine of Sheol



Judges 1:15 Psalm 63:9

|  |  |  |                             |
|--|--|--|-----------------------------|
| tach <sup>e</sup> tîy (תַּחֲתִי)<br>[pronounced <i>tahkh<sup>e</sup>-TEE</i> ] | <i>lower, lowest [places], deepest; hidden</i> | adjective & substantive; feminine plural construct | Strong's #8482<br>BDB #1066 |
|--|--|--|-----------------------------|

61. **Masculine\_proper\_noun:** Strong's #8480 BDB #1066.62. **Masculine\_proper\_noun:** Strong's #8483 BDB #1066. 2Sam. 24:6\*

|   |  |  |                             |
|---|--|--|-----------------------------|
| Tach <sup>e</sup> tîym (תַּחֲתִיִּם)<br>[pronounced <i>tahkh<sup>e</sup>-TEEM</i> ] | <i>lower, lowest [places], deepest; hidden</i> | adjective & substantive; feminine plural construct | Strong's #8482<br>BDB #1066 |
|---|--|--|-----------------------------|

|   |   |                         |                            |
|---|---|-------------------------|----------------------------|
| châdôshîy (חֲדָשִׁי)<br>[pronounced <i>khohd-SHEE</i> ] | <i>new moon, month; monthly; first day of the month</i> | masculine singular noun | Strong's #2320<br>BDB #294 |
|---|---|-------------------------|----------------------------|

Together, these words make up the proper noun: Tach<sup>e</sup>tîym châdôshîy (חֲדָשִׁי תַּחֲתִיִּם) [pronounced *tahkh<sup>e</sup>-TEEM-khohd-SHEE*]. Strong's #8483 BDB #1066.

63. **Masculine\_proper\_noun:** which means ; transliterated . Strong's #8436 BDB #1066.

64. **Masculine\_proper\_noun:** Têymâ' (תֵּימָא') [pronounced *tay-MAW*], which means *desert*; transliterated *Tema*. As has been mentioned before, one of the primary problems with placing the book of Job back too far into time is the use of the proper noun tēymā' (תֵּימָא') [pronounced *tay-MAW*], and the first time we hear of this proper name is as a son of Ishmael (Gen. 25:15). For someone to be known as a Temanite (like Eliphaz), or for a place to be known as then this would have had to occur several generations after Ishmael. Our other options are that this is a different Tema or this name is anachronistic—i.e., it was inserted by a later editor to indicate from what area Eliphaz came. This word is found in 1Chron. 1:30 Isa. 21:14 Jer. 25:23. However, if we take this as the Tema that is found throughout the Bible, then this is an area in the northern part of Edom. Strong's #8485 BDB #1066. Gen. 25:15 Job 6:19

|                   |                                    |  |                             |
|-------------------|------------------------------------|--|-----------------------------|
| Têymâ' (תֵּימָא') | <i>desert; transliterated Tema</i> | masculine singular proper noun; also a location (the land settled by the Tema) | Strong's #8485<br>BDB #1066 |
|-------------------|------------------------------------|--|-----------------------------|

65. **Gentilic\_adjective:** Tîytsîy (תִּי־צִי) [pronounced *tee-TSEE*], which means *you will go forth*, an inhabitant of Tiz; transliterated *Tizite*. Strong's #8591 BDB #1066. 1Chron. 11:45\*

|   |   |                             |                             |
|---|---|-----------------------------|-----------------------------|
| Tîytsîy (תִּי־צִי)<br>[pronounced <i>tee-TSEE</i> ] | <i>you will go forth, an inhabitant of Tiz; transliterated Tizite</i> | gentilic singular adjective | Strong's #8591<br>BDB #1066 |
|---|---|-----------------------------|-----------------------------|

66. **Masculine\_proper\_noun:** which means ; transliterated . Strong's #8493 BDB #1066.

67. **Proper\_noun/location:** Tîyrâç (תִּירָח) [pronounced *tee-RAWSE*], which means *desire*; transliterated *Tiras*. Strong's #8494 BDB #1066. Gen. 10:2

|  |                                     |                               |                             |
|--|-------------------------------------|-------------------------------|-----------------------------|
| Tîyrâç (תִּירָח)<br>[pronounced <i>tee-RAWSE</i> ] | <i>desire; transliterated Tiras</i> | proper singular noun/location | Strong's #8494<br>BDB #1066 |
|--|-------------------------------------|-------------------------------|-----------------------------|

68. **Masculine\_noun:** tayish (טַיִשׁ) [pronounced *TAH-yeesh*], which means *he-goat*. Strong's #8495 BDB #1066. Gen. 30:35 32:14

|  |                |   |                             |
|--|----------------|---|-----------------------------|
| tayish (טַיִשׁ) [pronounced <i>TAH-yeesh</i> ] | <i>he-goat</i> | masculine plural noun with the definite article | Strong's #8495<br>BDB #1066 |
|--|----------------|---|-----------------------------|

69. **Verb:** which means *were led, were assembled*. Meaning dubious. Strong's #8497 BDB #1067.70. **Masculine\_noun:** which means *peacocks*. Strong's #8500 BDB #1067.

71. **Masculine\_noun:** tôk<sup>e</sup> (תֹּכַע) [pronounced *tohke<sup>e</sup>*], which means *injury, oppression oppressor; fraud, deceit; deceitful*. The NIV renders this *threats*, which is apropos to the context of Psalm 10:7. Strong's #8496 BDB #1067. Psalm 10:7 55:11

|  |   |  |                             |
|--|---|--|-----------------------------|
| tôk <sup>e</sup> (תֹּכַע) [pronounced <i>tohk<sup>e</sup></i> ]  | <i>injury, oppression oppressor; fraud, deceit; deceitful</i>                               | masculine singular noun                                | Strong's #8496<br>BDB #1067 |
| 72. <b>Feminine_noun:</b> tekêleth (תֵּלֶת) [pronounced <i>tek-AY-lehth</i> ], which means <i>violet, violet thread, violet fabric, purple stuff</i> . Strong's #8504 BDB #1067. Exodus 25:4 26:1 27:16 28:5   |   |  |                             |
| tekêleth (תֵּלֶת) [pronounced <i>tek-AY-lehth</i> ]  | <i>violet, violet thread, violet fabric, purple stuff; translated blue by KJV</i>           | feminine singular noun                                 | Strong's #8504<br>BDB #1067 |
| 73. <b>Verb:</b> tâkan (יָכַן) [pronounced <i>taw-KAHN</i> ], which means <i>to make even, to level; to weigh; regulate, to measure, to estimate</i> . Strong's #8505 BDB #1067. 1Sam. 2:3   |   |  |                             |
| tâkan (יָכַן) [pronounced <i>taw-KAHN</i> ]  | <i>to make even, to level; to weigh; to regulate, to measure, to estimate</i>               | 3 <sup>rd</sup> person plural, Qal imperfect           | Strong's #8505<br>BDB #1067 |
| tâkan (יָכַן) [pronounced <i>taw-KAHN</i> ]  | <i>to be made even, to be leveled; to be weighed; to be regulated; to be measured</i>       | 3 <sup>rd</sup> person plural, Niphal imperfect        | Strong's #8505<br>BDB #1067 |
| tâkan (יָכַן) [pronounced <i>taw-KAHN</i> ]  | <i>to weigh; to measure; to prove, to examine; to set up, to fix</i>                        | 3 <sup>rd</sup> person plural, Piel imperfect          | Strong's #8505<br>BDB #1067 |
| tâkan (יָכַן) [pronounced <i>taw-KAHN</i> ]  | <i>to be weighed out</i>  | 3 <sup>rd</sup> person plural, Pual imperfect          | Strong's #8505<br>BDB #1067 |
| 74. <b>Masculine_noun:</b> which means <i>measurement</i> . Strong's #8506 BDB #1067.  |   |  |                             |
| 75. <b>Proper_noun/location:</b> which means ; transliterated . Strong's #8507 BDB #1067.  |   |  |                             |
| 76. <b>Feminine_noun:</b> which means <i>measurement, proportion</i> . Strong's #8508 BDB #1067.   |   |  |                             |
| 77. <b>Feminine_noun:</b> mathkôneth/mathkûneth (מִתְכַּוֶּנֶת/מִתְכַּוֶּנֶת) [pronounced <i>math-ko'-neth/math-koo'-neth</i> ], which means <i>number, tally; measurement, tale, proportion</i> . Strong's #4971 BDB #1067. Exodus 5:8 30:32  |   |  |                             |
| mathkôneth/mathkûneth (מִתְכַּוֶּנֶת/מִתְכַּוֶּנֶת) [pronounced <i>math-KO-neth/math-KOO-neth</i> ]  | <i>number, tally; measurement, tale, proportion</i>   | feminine singular construct                            | Strong's #4971<br>BDB #1067 |
| 78. <b>Verb:</b> tâlâ' (תָּלַא) [pronounced <i>taw-LAWH</i> ], which means <i>to hang, to hang to, to cling to</i> . Strong's #8511 BDB #1067. 2Sam. 21:12   |   |  |                             |
| tâlâ' (תָּלַא) [pronounced <i>taw-LAWH</i> ]   | <i>to hang, to hang to, to cling to</i>   | 3 <sup>rd</sup> persons plural, Qal perfect            | Strong's #8511<br>BDB #1067 |
| 79. <b>Verb:</b> tâlâh (תָּלַח) [pronounced <i>taw-LAWH</i> ], which means <i>to hang [up], to suspend; to put to death by hanging; to hang on a stake, to crucify</i> . We have seen this verb used already in Gen. 40:19, 22 41:13 and we find a similar verb in Deut. 28:66. However, in the Torah, this is found only in this passage, here in the Qal perfect and in v. 23 in the Qal passive participle. Although this word is found two dozen times throughout Scripture (e.g., Joshua 8:29 10:26 2Sam. 4:12 21:12 Psalm 137:2 SOS 4:4), nowhere in the Law of Moses are the Israelites ever told to hang anyone for any offense or to hang someone up after being executed for some offense. Strong's #8518 BDB #1067. Gen. 40:19 41:13 Deut. 21:22 2Sam. 4:12 |   |  |                             |
| tâlâh (תָּלַח) [pronounced <i>taw-LAWH</i> ]   | <i>to hang [up], to suspend; to put to death by hanging; to hang on a stake, to crucify</i> | 3 <sup>rd</sup> person masculine plural, Qal imperfect | Strong's #8518<br>BDB #1067 |
| tâlâh (תָּלַח) [pronounced <i>taw-LAWH</i> ]   | <i>hanging [up], suspended</i>  | Qal passive participle                                 | Strong's #8518<br>BDB #1067 |

|                                      |   |   |                          |
|--------------------------------------|---|---|--------------------------|
| tâlâh (תָּלַח) [pronounced taw-LAWH] | to be hung [up], to be suspended; to be put to death by hanging; to be hung on a stake, to be crucified | 3 <sup>rd</sup> person masculine plural, Niphal imperfect | Strong's #8518 BDB #1067 |
| tâlâh (תָּלַח) [pronounced taw-LAWH] | to hang [up], to suspend; to put to death by hanging; to hang on a stake, to crucify                    | 3 <sup>rd</sup> person masculine plural, Piel imperfect   | Strong's #8518 BDB #1067 |

80. **Proper\_noun\_location:** which means ; and is transliterated . Strong's #8515 BDB #1067.

81. **Masculine\_noun:** t'îly (יָלַי) [pronounced tehl-EE], which means *quiver (with its arrows) (hanging from one's shoulder)*. Strong's #8522 BDB #1068. Gen. 27:3

|                                    |  |                         |                          |
|------------------------------------|--|-------------------------|--------------------------|
| t'îly (יָלַי) [pronounced tehl-EE] | quiver (with its arrows) (hanging from one's shoulder) | masculine singular noun | Strong's #8522 BDB #1068 |
|------------------------------------|--|-------------------------|--------------------------|

82. **Proper\_noun\_location:** which means ; and is transliterated . Strong's #3494 BDB #1068.

83. **Masculine\_proper\_noun:** which means *not sure* and is transliterated . Strong's #8520 BDB #1068.

84. **Masculine\_noun:** tâl (תָּל) [pronounced tale], which means *to put, to place, to set*. It also can mean *to make, to transform into*. Strong's #7760 BDB #962. & 965. What Joshua made Ai into was the masculine singular construct of tâl (תָּל) [pronounced tale], which means *mound, ruins, heap*; it can mean the *mound or hill* where a city stood. Although we have seen this word quite a number of times as attached to the names of present mountains and sites, it is only found twice in Joshua, once in Deuteronomy and twice in Jeremiah. The corresponding Arabic word is *tell*. The use of this word would imply that Hazor had been burned to the ground before, which puts us at a later date (assuming that the archeologists are accurate about their dates). Given where Hazor probably is, it would seem more likely that Egypt would have conquered and burn Hazor to the ground prior to the attack of Israel and that Hazor had been rebuilt by the time that Israel invaded the land. However, Joshua does not actually use the word tâl with Hazor, but with the surrounding cities, the ones which he allowed to remain standing. Furthermore, one could argue that because of the destruction of these cities built upon hills and because another city was built upon the ruins of the former city, that tâl came to mean *ruins, heap*, where it first began to simply mean *mound*. Strong's #8510 BDB #1068. Joshua 8:28 11:13

85. **Proper\_noun\_location:** which means ; and is transliterated . Strong's #8512 BDB #1068.

86. **Proper\_noun\_location:** which means ; and is transliterated . Strong's #8521 BDB #1068.

87. **Proper\_noun\_location:** which means ; and is transliterated . Strong's #8528 BDB #1068.

88. **Adjective:** which means *heaped up; exalted, lofty*. Passive participle of the verb below. Strong's #8524 BDB #1068.

89. **Feminine\_noun:** which means *heaps, piles; waving palm-branches; figurative of a woman's locks*. Plural noun. Strong's #8534 BDB #1068.

90. **Verb:** tâlal (תָּלַל) [pronounced taw-LAHL], which means *to deceive, to mock, to trifle [with]*. 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. Strong's #8524 BDB #1068 (and Strong's #2048 BDB #251). Judges 16:10 Job 13:9

91. **Verb:** which means *to break the edge of, to make a breach or gap*. Strong's #none BDB #1068.

92. **Masculine\_noun:** which means *furrow*. Strong's #8525 BDB #1068.

93. **Masculine\_proper\_noun:** Tal<sup>e</sup>may (תַּלְמַי) [pronounced tahl<sup>e</sup>-MAH-ee], which means *not sure* and is transliterated *Talmai*. Strong's #8526 BDB #1068. Judges 1:10 2Sam. 3:3 13:37

|  |  |                                |                          |
|--|--|--------------------------------|--------------------------|
| Tal <sup>e</sup> may (תַּלְמַי) [pronounced tahl <sup>e</sup> -MAH-ee] | furrowed, ridge; transliterated Talmai | masculine singular proper noun | Strong's #8526 BDB #1068 |
|--|--|--------------------------------|--------------------------|

94. **Verb:** which means *possibly to gnaw*. Strong's #none BDB #1068.

95. **Masculine\_noun:** masculine\_noun tôle'â/tôle'âh/tôle'ath (תֹּלַעַת/תֹּלַעַת/תֹּלַעַת) [pronounced to-LAW, to-lay-AW, to-LAH-ath] which means, *maggot, worm, grub; the dye obtained from the worm; red, crimson scarlet [dye, cloth, thread]*. Thayer: 1) worm, scarlet stuff, crimson; 1a) worm — the female 'coccus ilicis';

1b) scarlet stuff, crimson, scarlet; 1b1) the dye made from the dried body of the female of the worm “coccus ilicis”; 2) worm, maggot; 2a) worm, grub; 2b) the worm “coccus ilicis”. Perhaps it is the plural which refers specifically to the worm or grub? Thayer and Strong definitions only. Strong’s #8438 BDB #1068. Exodus 16:20 (F) 25:4 (F) 26:1 (F) 27:16 (F) 28:5 (F)

|  |   |  |                          |
|--|---|--|--------------------------|
| tôlâ'/tôlê'âh/tôla'ath<br>(תֵּלָא/תֵּלְאָה/תֵּלָא'אֶת)<br>[pronounced to-LAW, to-lay-AW, to-LAH-ath] | maggot, worm, grub; the dye obtained from the worm; red, crimson scarlet [dye, cloth, thread] | masculine singular noun; the feminine noun appears to refer to the worm only | Strong's #8438 BDB #1068 |
| tôlâ'/tôlê'âh/tôla'ath<br>(תֵּלָא/תֵּלְאָה/תֵּלָא'אֶת)<br>[pronounced to-LAW, to-lay-AW, to-LAH-ath] | maggot, worm, grub; the dye obtained from the worm; red, crimson scarlet [dye, cloth, thread] | feminine singular noun   | Strong's #8438 BDB #1068 |

96. **Feminine\_noun:** which means *worm*. Strong’s #8438 BDB #1069.

97. **Masculine\_proper\_noun:** Tôwlâ' (עֹלָא) [pronounced toh-LAWG], which means *worm*; transliterated *Tola*. Strong’s #8439 BDB #1069. Gen. 46:13

|   |                                  |                                |                          |
|---|----------------------------------|--------------------------------|--------------------------|
| Tôwlâ' (עֹלָא)<br>[pronounced toh-LAWG] | worm; transliterated <i>Tola</i> | masculine singular proper noun | Strong's #8439 BDB #1069 |
|---|----------------------------------|--------------------------------|--------------------------|

98. **Gentilic\_adjective:** which means , transliterated . Strong’s #8440 BDB #1069.

99. **Pual Verb:** which means *clad in scarlet*. Strong’s #8529 BDB #1069.

100. **Feminine\_plural\_noun:** which means *teeth, gnawers, incisors*. Strong’s #4459 & #4973 BDB #1069.

101. **Feminine\_plural\_noun:** which means *fatal things*. Use poetically for weapons. Strong’s #8530 BDB #1069.

102. **Verb:** tâmahh (תָּמַחַח) [pronounced taw-MAH], which means *to be amazed, astonished, astounded; to be stunned; to be dumbfounded*. Strong’s #8539 BDB #1069. Gen. 43:33

|   |   |   |                          |
|---|---|---|--------------------------|
| tâmahh (תָּמַחַח)<br>[pronounced taw-MAH] | to be amazed, astonished, astounded; to look in amazement; to be stunned; to be dumbfounded | 3 <sup>rd</sup> person masculine singular, Qal imperfect      | Strong's #8539 BDB #1069 |
| tâmahh (תָּמַחַח)<br>[pronounced taw-MAH] | to astonish yourself, be astounded, be astonished at one another                            | 3 <sup>rd</sup> person masculine singular, Hithpael imperfect | Strong's #8539 BDB #1069 |

103. **Masculine\_noun:** timmâhōwn (תִּמְחֹוֹן) [pronounced tim-maw-HONE] refers to *being in a state of bewilderment, stupefaction, dumbfounded astonishment*. It is found only in Deut. 28:28 and Zech. 12:4. which means *bewilderment*. Strong’s #8541 BDB #1069. Deut. 28:28 Zech. 12:4

104. **Masculine\_proper\_noun:** which means ; transliterated . Strong’s #8547 BDB #1069.

105. **Verb:** tâmak<sup>e</sup> (תָּמַק) [pronounced taw-MAHK], which means *to take hold of, to grasp; to obtain, to acquire; to hold fast; to hold up, to support; to take hold of [one another], to hold together, to adhere*. Strong’s #8551 BDB #1069. Gen. 48:17 Exodus 17:12 Psalm 41:12 63:8 Prov. 3:18 4:4 5:5, 22

|  |  |  |                          |
|--|--|--|--------------------------|
| tâmak <sup>e</sup> (תָּמַק)<br>[pronounced taw-MAHK] | to take hold of, to grasp; to obtain, to acquire; to hold fast; to hold up, to support; to take hold of [one another], to hold together, to adhere | 3 <sup>rd</sup> person masculine singular, Qal imperfect | Strong's #8551 BDB #1069 |
|--|--|--|--------------------------|

With the bēyth preposition, tâmak<sup>e</sup> means *to hold up, to support*.

|   |  |   |                             |
|---|--|---|-----------------------------|
| tâmak <sup>e</sup> (תַּמַּק)<br>[pronounced <i>taw-MAHK</i> ] | <i>those taking a hold of, those who are grasping; the ones obtaining, those acquiring; the ones holding fast [holding up, supporting]; those who take a hold of [one another], the ones who hold together, those adhering</i> | masculine plural, Qal active participle                     | Strong's #8551<br>BDB #1069 |
| tâmak <sup>e</sup> (תַּמַּק)<br>[pronounced <i>taw-MAHK</i> ] | <i>to be taken hold of, to be held, to be grasped</i>  | 3 <sup>rd</sup> person masculine singular, Niphal imperfect | Strong's #8551<br>BDB #1069 |

106. **Adverb:** t<sup>e</sup>môwl (לֹמָל) [pronounced *t<sup>e</sup>MOHL*], which means *yesterday*; and is used figuratively for *recently, formerly*. Strong's #8543 and Strong's #865 BDB #1069. Gen. 31:2 Exodus 4:10 5:7 Deut. 4:42 Joshua 3:4 1Sam. 20:27 2Sam. 15:20

|   |   |        |   |
|---|---|--------|---|
| t <sup>e</sup> môwl (לֹמָל)<br>[pronounced <i>t<sup>e</sup>MOHL</i> ]           | <i>yesterday; and is used figuratively for recently, formerly</i> | adverb | Strong's #8543<br>(and #865)<br>BDB #1069 |
| 'eth <sup>e</sup> môwl (אֶת־לֹמָל)<br>[pronounced <i>eth<sup>e</sup>-MOHL</i> ] | <i>yesterday; and is used figuratively for recently, formerly</i> | adverb | Strong's #865 (and #8543)<br>BDB #1069    |
| 'eth <sup>e</sup> mûwl (אֶת־לֹמֻל)<br>[pronounced <i>eth<sup>e</sup>-MUHL</i> ] | <i>yesterday; and is used figuratively for recently, formerly</i> | adverb | Strong's #865 (and #8543)<br>BDB #1069    |

107. **Compound:** 2Sam. 3:17 5:2

|  |   |        |   |
|--|---|--------|---|
| gam (גַּם) [pronounced <i>gahm</i> ]                                   | <i>also, furthermore, in addition to, even, moreover</i>          | adverb | Strong's #1571<br>BDB #168                |
| t <sup>e</sup> môwl (לֹמָל)<br>[pronounced <i>t<sup>e</sup>MOHL</i> ]  | <i>yesterday; and is used figuratively for recently, formerly</i> | adverb | Strong's #8543<br>(and #865)<br>BDB #1069 |
| gam (גַּם) [pronounced <i>gahm</i> ]                                   | <i>also, furthermore, in addition to, even, moreover</i>          | adverb | Strong's #1571<br>BDB #168                |
| shil <sup>e</sup> shôwm (שְׁלֹשֹׁם)<br>[pronounced <i>shil-SHOHM</i> ] | <i>three days ago, the day before yesterday</i>                   | adverb | Strong's #8032<br>BDB #1026               |

Literally, these adverbs read *also yesterday, even three days ago* or *both yesterday and three days ago*. The idea is *formerly, so formerly, so more recently*. The more literal translators in 2Sam. 3:17 render this *in times past* (HNV, MKJV, NASB, NKJV, the Tanakh—1917, WEB); *in the past* (HCSB); *before now* (LTHB); *for some time now* (God's Word™, NLT); *for some time past* (ESV); *all along* (the Tanakh—1985); *for a long time* (NAB); *for a long time now* (NJB); *heretofore* (Young). I think the idea is *recently and persistently* (or, *continuously*). Let me add the translation, *for awhile now*.

108. **Compound:** Exodus 5:14

|   |   |        |   |
|---|---|--------|---|
| gam (גַּם) [pronounced <i>gahm</i> ]                                  | <i>also, furthermore, in addition to, even, moreover</i>          | adverb | Strong's #1571<br>BDB #168                |
| t <sup>e</sup> môwl (לֹמָל)<br>[pronounced <i>t<sup>e</sup>MOHL</i> ] | <i>yesterday; and is used figuratively for recently, formerly</i> | adverb | Strong's #8543<br>(and #865)<br>BDB #1069 |

|                                       |   |   |                            |
|---------------------------------------|---|---|----------------------------|
| gam (גם) [pronounced <i>gahm</i> ]    | <i>also, furthermore, in addition to, even, moreover</i>                            | adverb  | Strong's #1571<br>BDB #168 |
| yôwm (יוֹם) [pronounced <i>yohm</i> ] | <i>day; time; today or this day (with a definite article); possibly immediately</i> | masculine singular noun with the definite article | Strong's #3117<br>BDB #398 |

This is variously translated (in Exodus 5:14): *both yesterday and today* (ARV 2005, CGV, ISV); *formerly as today* (ASB); *as yesterday, so today* (WikiBible).

109. **Compound Adverbs:** the kaph preposition and two adverbs. The first is *t<sup>e</sup>môl* (לְמֹל) [pronounced *t<sup>e</sup>MOHL*], which means *yesterday*; and is used figuratively for *recently, formerly*. Strong's #8543 and Strong's #865 BDB #1069. The second is *shil<sup>e</sup>shôwm* (שָׁלֹשׁ יָמִים) [pronounced *shil-SHOHM*], which means *three days ago, the day before yesterday*. **See alternate spellings above.** Strong's #8032 BDB #1026. Together, they simply mean *as before* (see Gen. 31:2 2Kings 13:5). Gen. 31:2 Exodus 5:7 Joshua 4:18 1Sam. 4:7 14:21 19:7 21:5

|   |   |   |   |
|---|---|---|---|
| kaph or k <sup>e</sup> (כּ) [pronounced <i>k<sup>e</sup></i> ]                | <i>like, as, according to; about, approximately; combined with an infinitive, it can also take on the meaning as, often, when, as soon as</i> | preposition of comparison, resemblance or approximation | No Strong's #<br>BDB #453                 |
| <i>t<sup>e</sup>môwl</i> (לְמֹלָה) [pronounced <i>t<sup>e</sup>MOHL</i> ]     | <i>yesterday; and is used figuratively for recently, formerly</i>   | adverb  | Strong's #8543<br>(and #865)<br>BDB #1069 |
| <i>shil<sup>e</sup>shôwm</i> (שָׁלֹשׁ יָמִים) [pronounced <i>shil-SHOHM</i> ] | <i>three days ago, the day before yesterday</i>   | adverb  | Strong's #8032<br>BDB #1026               |

Together, this preposition and two adverbs mean *as before, previously, formerly, heretofore*.

110. **Compound Adverbs:** two adverbs: the first is *t<sup>e</sup>môl* (לְמֹל) [pronounced *t<sup>e</sup>MOHL*], which means *yesterday*; and is used figuratively for *recently, formerly*. Strong's #8543 and Strong's #865 BDB #1069. The second is *shil<sup>e</sup>shôm* (שָׁלֹשׁ יָמִים) [pronounced *shil-SHOHM*], which means *three days ago, the day before yesterday*. Strong's #8032 BDB #1026. Together, they simply mean *before, previously, afore time, hitherto, heretofore* (see Gen. 31:2 2Kings 13:5). Gen. 31:2 Exodus 5:8 Deut. 4:42 Ruth 2:11 1Sam. 4:7

|   |   |        |   |
|---|---|--------|---|
| <i>t<sup>e</sup>môwl</i> (לְמֹלָה) [pronounced <i>t<sup>e</sup>MOHL</i> ]     | <i>yesterday; and is used figuratively for recently, formerly</i> | adverb | Strong's #8543<br>(and #865)<br>BDB #1069 |
| <i>shil<sup>e</sup>shôwm</i> (שָׁלֹשׁ יָמִים) [pronounced <i>shil-SHOHM</i> ] | <i>three days ago, the day before yesterday</i>                   | adverb | Strong's #8032<br>BDB #1026               |

Together, these two adverbs mean *before, previously, afore time, hitherto, heretofore* (see Gen. 31:2 2Kings 13:5).

111. **Compound adverbs:** The preposition is *min* (from, out from, out of) and the first word is the adverb *t<sup>e</sup>môl* (לְמֹל) [pronounced *t<sup>e</sup>MOHL*], which means *yesterday*; and is used figuratively for *recently, formerly*. Strong's #8543 and Strong's #865 BDB #1069. The last word is *shil<sup>e</sup>shôm* (שָׁלֹשׁ יָמִים) [pronounced *shil-SHOHM*], which means *three days ago, the day before yesterday*. Strong's #8032 BDB #1026. Literally, we have *from yesterday three days ago*; figuratively, we might say *the last couple of three days*; it is idiomatic for *at any time before, in the past, heretofore, before, from before*. Exodus 21:29 Joshua 3:4 1Sam. 10:11

|  |   |                           |  |
|--|---|---------------------------|--|
| min (מִן) [pronounced <i>mihn</i> ]                                    | <i>from, away from, out from, out of from, off, on account of</i> | preposition of separation | Strong's #4480<br>BDB #577             |
| t <sup>e</sup> môwl (לִּמְחָל) [pronounced <i>t<sup>e</sup>MOHL</i> ]  | <i>yesterday; and is used figuratively for recently, formerly</i> | adverb                    | Strong's #865 (and #8543)<br>BDB #1069 |
| shil <sup>e</sup> shôwm (שְׁלֹשָׁמִים) [pronounced <i>shil-SHOHM</i> ] | <i>three days ago, the day before yesterday</i>                   | adverb                    | Strong's #8032<br>BDB #1026            |

Literally, min plus the two prepositions should be rendered *from yesterday three days ago*; figuratively, we might say *the last couple of three days*; it is idiomatic for *at any time before, in the past, heretofore, before, from before*.

112. **Verb:** tam (תָּם) [pronounced *tahm*], which means *to be complete, to be finished, to complete, to come to an end, to cease; to be consumed [exhausted, spent; destroyed]; to be sound [unimpaired, upright]; to completely cross over*. This is also written tâmam (תָּמַם) [pronounced *taw-MAHM*]. See below. Strong's #8552 BDB #1070. Gen. 47:15 Deut. 34:8 Joshua 3:16, 17 5:6 8:24 10:20 2Sam. 20:18 22:26 1Kings 6:22 7:22 Psalm 104:35

|                                      |   |   |                             |
|--------------------------------------|---|---|-----------------------------|
| tam (תָּם) [pronounced <i>tahm</i> ] | <i>to be finished, be completed; completely, wholly, entirely (as auxiliary with verb); to be finished, come to an end, cease; to be complete (of number); to be consumed, be exhausted, be spent; to be finished, be consumed, be destroyed; to be complete, be sound, be unimpaired, be upright; to complete, finish; to be completely crossed over</i> | 3 <sup>rd</sup> person masculine singular, Qal imperfect      | Strong's #8552<br>BDB #1070 |
| tam (תָּם) [pronounced <i>tahm</i> ] | <i>to be consumed</i>   | 3 <sup>rd</sup> person masculine singular, Niphal imperfect   | Strong's #8552<br>BDB #1070 |
| tam (תָּם) [pronounced <i>tahm</i> ] | <i>to finish, complete, perfect; to finish, cease doing, leave off doing; to complete; to cause to complete [finish], sum up, make whole; to destroy (uncleanness); to make sound</i>   | 3 <sup>rd</sup> person masculine singular, Hiphil imperfect   | Strong's #8552<br>BDB #1070 |
| tam (תָּם) [pronounced <i>tahm</i> ] | <i>to deal in integrity, to act uprightly; show oneself to have integrity</i>   | 3 <sup>rd</sup> person masculine singular, Hithpael imperfect | Strong's #8552<br>BDB #1070 |

113. **Adjective:** tâm (תָּם) [pronounced *tawm*], is an adjective and it refers to one who has *personal integrity; perfected, completed, finished, innocent, blameless; having no intention to do evil*. This means Job was both saved and that he was a mature believer. This particular word occurs only once prior to Job 1:1, and that is in Gen. 25:27 in reference to Jacob. This says a lot about Jacob in his early life. It means *perfected, completed, finished, innocent, blameless*. Sometimes, this word has been translated *innocent*. This word was first found in Gen. 20:5–6, where Abram has lied to Abimelech and Abimelech has taken Abram's wife Sarah as his wife. God comes to him in a dream and God and Abimelech both agree that Abimelech did this in the *innocence* of his heart. A very similar use is found in 2Sam. 15:11. We found the plural of this

word used for Urim and *Thumim* (Lev. 8:8). This word is found in several places where it describes the spiritual walk of a person (Psalm 26:1 Prov. 2:7). The early use of this adjective indicates that it refers to *integrity in terms of intending to do no evil, innocence, blameless, upright*. The corresponding verb means *to complete, to consume, to finish up*. When you have sinned, you have a defect, you are incomplete before God. Therefore, the adjective has to do with remaining in fellowship without evil intentions. We find this particular adjective used several times in the book of Job (1:1, 8 2:3 8:20 9:20–22) and then scattered throughout Scripture (Gen. 25:27 Psalm 37:37 64:4 SOS 5:2 6:9).<sup>\*</sup> Unfortunately, this word and related words are often rendered *perfect* in the KJV. That has led to no end confusion for some believers (like the translation *tongues*). There is no perfection in this life. We all possess an old sin nature. We may go from sinning every three minutes to sinning once a day or so, but there is no perfection in this life. A similar word (but not the same word) is used to describe Noah in Gen. 6:9 and is commanded of Abram in Gen. 17:1 (Strong's #8549 BDB #1071). Strong's #8535 BDB #1070. Gen. 25:27 Job 1:1b, 8 8:20 9:20 Psalm 73:4

|                                      |  |   |                          |
|--------------------------------------|--|---|--------------------------|
| tâm (תַּם) [pronounced <i>tawm</i> ] | one who has <i>personal integrity; perfected, completed, finished, innocent, blameless; having no intention to do evil</i> | masculine singular adjective; substantive | Strong's #8535 BDB #1070 |
|--------------------------------------|--|---|--------------------------|

The complete set of BDB meanings: 1) *perfect, complete; 1a) complete, perfect; 1a1) one who lacks nothing in physical strength, beauty, etc; 1b) sound, wholesome; 1b1) an ordinary, quiet sort of person; 1c) complete, morally innocent, having integrity; 1c1) one who is morally and ethically pure.*

114. **Masculine noun:** tōm (תֹּם) [pronounced *tohm*], and it means *integrity, completeness, innocence; safety, prosperity; fulness [for number and measure]*. In the plural, this is the word that is transliterated *Thummim*, and I wonder if it shouldn't be a different word (see #8550 below; BDB kind of differentiates; Strong's does; the New Englishman's Hebrew Concordance does not). Strong's #8537 BDB #1070. Gen. 20:5, 6 2Sam. 15:11 1Kings 9:4 Job 2:3b 21:23 Psalm 7:8 41:12 78:72 Prov. 2:7 10:9

|                                      |   |                         |                          |
|--------------------------------------|---|-------------------------|--------------------------|
| tōm (תֹּם) [pronounced <i>tohm</i> ] | <i>integrity, completeness, innocence; safety, prosperity; fulness [for number and measure]</i> | masculine singular noun | Strong's #8537 BDB #1070 |
|--------------------------------------|---|-------------------------|--------------------------|

Various translators, in 2Sam. 15:11, suggest these alternate meanings: *unsuspectingly, naively, in good faith.*

115. **Masculine proper noun:** tūmmîym (תִּמְמִיַּם) [pronounced *toom-MEEM*], which means *completeness, integrity, perfections; transliterated Thummim*. Strong's #8550 BDB #1070. Exodus 28:30 1Sam. 14:41

|  |   |   |                          |
|--|---|---|--------------------------|
| tūmmîym (תִּמְמִיַּם) [pronounced <i>toom-MEEM</i> ] | <i>completeness, integrity, perfections; transliterated Thummim</i> | masculine proper plural noun; with the definite article | Strong's #8550 BDB #1070 |
|--|---|---|--------------------------|

116. **Verb:** tāmam (תָּמַם) [pronounced *taw-MAHM*], which means *to completely use up, to complete, to finish, to consume, to exhaust, to accomplish, to spend, to be (spiritually) mature*. The meanings are all related, but it is difficult to come up with a word which can be used consistently. It is used when strength or money has been completely used up (Gen. 47:15, 18 Lev. 26:20 Jer. 37:21). This word is used in connection with war, or any disaster, when a group of people have been completely killed (or *consumed* by war or disaster—Num. 17:13 Joshua 5:6 Jer. 44:12, 18). This word is used in connection with *finishing, completing or accomplishing* something (Lev. 25:29 Joshua 4:1, 10 Job 31:40). It is finally used to describe reaching maturity (2Sam. 22:26 Psalm 18:25). Finally, there does not seem to be a well-defined correlation between these meanings given and the stem of the verb (most of these meanings occur in the Qal stem). Obviously, this is a word which can be used in a positive or negative sense, depending upon the context. In Psalm 73:19, the sense is negative. Strong's #8552 BDB #1070. Deut. 2:14 Lev. 26:20 Num. 14:33 1Sam. 16:11 Psalm 19:13 64:6 73:19



|   |  |  |                             |
|---|--|--|-----------------------------|
| tāmam (תָּמַם)<br>[pronounced <i>taw-MAHM</i> ] | <i>to complete, to finish, to consume, to completely use up, to exhaust, to accomplish, to spend; to be (spiritually) mature</i> | 3 <sup>rd</sup> person plural, Qal imperfect | Strong's #8552<br>BDB #1070 |
|---|--|--|-----------------------------|

A fuller list of meanings: *to be complete, to be finished, to complete, to be (spiritually) mature; to come to an end, to cease; to completely use up, to exhaust; to accomplish; to be consumed [exhausted, spent; destroyed]; to be sound [unimpaired, upright]; to completely cross over.*

This verb is also spelled tam (תָּם) [pronounced *tahm*].

|   |  |   |                             |
|---|--|---|-----------------------------|
| tāmam (תָּמַם)<br>[pronounced <i>taw-MAHM</i> ] | <i>to be consumed</i>  | 3 <sup>rd</sup> person masculine singular, Niphal imperfect   | Strong's #8552<br>BDB #1070 |
| tāmam (תָּמַם)<br>[pronounced <i>taw-MAHM</i> ] | <i>to finish, complete, perfect; to finish, cease doing, leave off doing; to complete, sum up, make whole; to destroy (uncleanness); to make sound</i> | 3 <sup>rd</sup> person masculine singular, Hiphil imperfect   | Strong's #8552<br>BDB #1070 |
| tāmam (תָּמַם)<br>[pronounced <i>taw-MAHM</i> ] | <i>to deal in integrity; to act uprightly</i>  | 3 <sup>rd</sup> person masculine singular, Hithpael imperfect | Strong's #8552<br>BDB #1070 |

117. **Feminine noun:** tūmmāh (תִּמְמָה) [pronounced *toom-MAW*], which means *integrity; innocence*. Strong's #8538 BDB #1070. Job 2:3

|  |                             |  |                             |
|--|-----------------------------|--|-----------------------------|
| tūmmāh (תִּמְמָה)<br>[pronounced <i>toom-MAW</i> ] | <i>integrity; innocence</i> | feminine singular noun with the 3 <sup>rd</sup> person masculine singular suffix | Strong's #8538<br>BDB #1070 |
|--|-----------------------------|--|-----------------------------|

118. **Adjective:** which means *complete, perfect; sound, wholesome, morally innocent, having integrity*. Strong's #8535 BDB #1070.

119. **Adjective:** tāmīym (תָּמִיִּם) [pronounced *taw-MEEM*], which means *complete, whole, entire, sufficient, without blemish*. This adjective is used most often when referring to a sacrificial animal being *without blemish* (Ex. 12:5 29:1 Lev. 1:3, 10 3:1, 9 4:3). It is an adjective used of Noah (Gen. 6:9) and God ordered this of Abram (Gen. 17:1). This word refers to the *completion* of seven Sabbaths in Lev. 23:15. When spoken of a man, it means a man who operates on the basis of spiritual integrity; i.e., they are spiritually mature and in fellowship. When spoken of God, it is a reference to His character or His works being perfect integrity, which means perfect justice and perfect righteousness are key to what is being examined. Strong's #8549 BDB #1071. Gen. 6:9 17:1 Exodus 12:5 29:1 Deut. 18:13 32:4 Joshua 10:13 24:14 Judges 9:16 1Sam. 14:41 2Sam. 22:24 Job (1:1) Psalm 15:2 19:7 Prov. 1:12 2:21

|   |   |           |                             |
|---|---|-----------|-----------------------------|
| tāmīym (תָּמִיִּם)<br>[pronounced <i>taw-MEEM</i> ] | <i>complete, whole, entire, sufficient, without blemish</i> | adjective | Strong's #8549<br>BDB #1071 |
|---|---|-----------|-----------------------------|

The full set of BDB meanings are: 1) *complete, whole, entire, sound*; 1a) *complete, whole, entire*; 1b) *whole, sound, healthful*; 1c) *complete, entire (of time)*; 1d) *sound, wholesome, unimpaired, innocent, having integrity*; 1e) *what is complete or entirely in accord with truth and fact (neuter adjective/substantive)*. We may include *blameless* among these definitions.

120. **Masculine noun:** which means *soundness, entirety, completeness*. Strong's #4974 BDB #1071.

121. **Verb:** which means *to be erect*. Strong's #none BDB #1071.

122. **Masculine noun:** which means *palm-tree, post*. Strong's #8560 BDB #1071.

123. **Masculine noun:** tāmār (תָּמָר) [pronounced *taw-MAWR*], which means *palm-tree, date-palm, Phoenix*

*dactylifera*. Strong's #8558 BDB #1071. Exodus 15:27 Deut. 34:3 Judges 1:16 3:13

|   |   |                         |                          |
|---|---|-------------------------|--------------------------|
| tâmâr (תַּמָּר) [pronounced <i>taw-MAWR</i> ] | <i>palm-tree, date-palm, Phoenix dactylifera; palms, palm trees</i> | masculine singular noun | Strong's #8558 BDB #1071 |
|---|---|-------------------------|--------------------------|

124. **Feminine\_proper\_noun:** Tâmar (תַּמָּר) [pronounced *taw-MAWR*], which means *palm-tree, date-palm* and is transliterated *Tamar*. Strong's #8559 BDB #1071. Gen. 38:6 2Sam. 13:1 14:27

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|---|--|-------------------------------|--------------------------|
| Tâmâr (תַּמָּר) [pronounced <i>taw-MAWR</i> ] | <i>palm-tree, date-palm</i> and is transliterated <i>Tamar</i> | feminine singular proper noun | Strong's #8559 BDB #1071 |
|---|--|-------------------------------|--------------------------|

Interestingly enough, this, when used as a simple noun, is a masculine singular noun; however, as a name, it is considered a feminine singular noun, since it is applied to women.

125. **Proper\_noun\_location:** which means *palm-tree*; and is transliterated . Strong's #8559 BDB #1071.

126. **Feminine\_noun:** timôrôth (תִּמְרוֹת) [pronounced *tihm-moh-ROTH*], which means *palm trees, carvings or figures or ornaments of palm trees*. Strong's #8561 BDB #1071. 1Kings 6:29 7:36

|   |   |                      |                          |
|---|---|----------------------|--------------------------|
| timôrôth (תִּמְרוֹת) [pronounced <i>tihm-moh-ROTH</i> ] | <i>palm trees, carvings or figures or ornaments of palm trees</i> | feminine plural noun | Strong's #8561 BDB #1071 |
|---|---|----------------------|--------------------------|

127. **Feminine\_noun:** which means a [*palm-tree-like*] column. Strong's #8470 BDB #1071.

128. **Masculine\_noun:** which means *sign posts*. A doubtful word. Strong's #8564 BDB #1071.

129. **Verb1:** tânâh (טָנַח) [pronounced *taw-NAW*], which appears to means both *hire* or *procure* [a prostitute]; and *to recount, to celebrate*, the difference being determined by context. See below. Strong's #8567[&#8566] BDB #1072 [ &#1071].

|  |                              |  |  |
|--|------------------------------|--|--|
| tânâh (טָנַח) [pronounced <i>taw-NAW</i> ] | <i>to hire or to procure</i> | 3 <sup>rd</sup> person masculine plural, Qal imperfect | Strong's #8566 [ &#8567] BDB #1071 [ &#1072] |
|--|------------------------------|--|--|

|  |   |   |  |
|--|---|---|--|
| tânâh (טָנַח) [pronounced <i>taw-NAW</i> ] | <i>to hire or to procure</i> [a prostitute] | 3 <sup>rd</sup> person masculine singular, Hiphil imperfect | Strong's #8566 [ &#8567] BDB #1071 [ &#1072] |
|--|---|---|--|

130. **Masculine\_noun:** which means *the hiring of a prostitute, the hire of a prostitute*. Strong's #866 BDB #1071.

131. **Masculine\_proper\_noun:** which means *not sure* and is transliterated . Strong's #3496 BDB #1072.

132. **Verb2:** tânâh (טָנַח) [pronounced *taw-NAW*], which appears to means both *hire* or *procure* [a prostitute]; and *to recount, to celebrate*, the difference being determined by context. See above. Strong's #8567 [ &#8566] BDB #1072 [ &#1071]. Judges 5:11 11:40

|  |                                 |   |  |
|--|---------------------------------|---|--|
| tânâh (טָנַח) [pronounced <i>taw-NAW</i> ] | <i>to recount, to celebrate</i> | 3 <sup>rd</sup> person masculine plural, Piel imperfect | Strong's #8567 [ &#8566] BDB #1072 [ &#1071] |
|--|---------------------------------|---|--|

There is an entirely different meaning (*to hire; to hire a prostitute*), which is Strong's #8566 BDB #1071. The other usage is only found in the Qal and Hiphil.

133. **Masculine\_noun:** t'ênûwk<sup>e</sup> (תִּנְוֹךְ) [pronounced *tehn-OOK*], which means *lobe* [*tip, extremity, pinnacle*] of the ear. Strong's #8571 BDB #1072. Exodus 29:20

|  |  |                         |                          |
|--|--|-------------------------|--------------------------|
| t'ênûwk <sup>e</sup> (תִּנְוֹךְ) [pronounced <i>tehn-OOK</i> ] | <i>lobe</i> [ <i>tip, extremity, pinnacle</i> ] of the ear | masculine singular noun | Strong's #8571 BDB #1072 |
|--|--|-------------------------|--------------------------|

134. **Masculine\_noun:** tannûwr (תַּנּוּר) [pronounced *tahn-NOOR*], which means *oven, furnace; portable stove, fire-pot*; figuratively for *God's furnace, God's wrath*. Strong's #8574 BDB #1072. Gen. 15:17 Exodus 8:3

## Psalm 21:9

|  |  |                         |                             |
|--|--|-------------------------|-----------------------------|
| tannûwr (תַּנּוּר)<br>[pronounced <i>tahn-NOOR</i> ] | oven, furnace; portable stove, fire-pot; figuratively for God's furnace, God's wrath | masculine singular noun | Strong's #8574<br>BDB #1072 |
|--|--|-------------------------|-----------------------------|

BDB also has *hunger [desire] for evil*, but I found no evidence of those meanings.

135. **Masculine/feminine\_noun:** tan (תַּן) [pronounced *tahn*] or tân (תָּן) [pronounced *tawn*], which means *jackal*. In the plural, this is tannîym (תַּנִּיִּם) [pronounced *tah-NEEM*] or tannîyn (תַּנִּיִּן) [pronounced *tah-NEEN*], the latter spelling is the same as what we have for the *serpent, dragon* or *sea monster*. Contextually speaking, what works in Psalm 44:19 is *jackals*. Strong's #8565 BDB #1072. [See Strong's #8577 BDB #1072 below]. Psalm 44:19
136. **Noun:** tannâh (תַּנָּה) [pronounced *tahn-NAW*], which means *habitation, jackal*. Its meaning and even its actual occurrence is questionable. It appears to be deserted places where jackals howl. Strong's #8568 BDB #1072.
137. **Masculine\_noun:** tannîyn (תַּנִּיִּן) [pronounced *tahn-NEEM*] is generally rendered *dragon* in the KJV. BDB defines this as a *serpent* (though not the same *serpent* is in the garden or as bit the people of Israel in the desert. BDB writes that this is a figurative mythological creature, symbolic of chaos. What is somewhat confusing is that there are two very similar words, treated by BDB and Strong's as the same word, yet ZPEB and *The New Englishman's Concordance* treats them as separate words (actually, the concordance lists them as three different words). The word found here is the same one found in Gen. 1:21, where God creates the *great sea-monsters* and found in Exodus 7, where the staffs are turned into tannîyn's. This is more akin to our English word *creature*, which could stand for a myriad of different kinds of animals and even non-animals. The REB suggests *waterspouts* as an alternate rendering. Strong's #8577 BDB #1072. [See Strong's #8565 BDB #1072 above]. Gen. 1:21 Exodus 7:9 Deut. 32:33 Psalm (44:19) 148:7

|  |  |   |                             |
|--|--|---|-----------------------------|
| tannîyn (תַּנִּיִּן)<br>[pronounced <i>tahn-NEEN</i> ] | jackal, hyena; crocodile; shark; a [deadly and poisonous] snake                    | masculine singular noun<br>(this noun appears to be used as a singular) | Strong's #8577<br>BDB #1072 |
| tannîym (תַּנִּיִּם)<br>[pronounced <i>tahn-NEEM</i> ] | jackals, hyenas; crocodiles; sharks; [deadly and poisonous] snakes; kimono dragons | masculine plural noun   | Strong's #8577<br>BDB #1072 |

BDB includes the translations *dragon, dinosaur, river [or ea] monster; serpent*.

It is possible that the singular noun is tan (תַּן) [pronounced *tahn*] or tân (תָּן) [pronounced *tawn*]. We *never* find the singular form of this noun in Scripture. Strong's #8565 BDB #1072 (note the different Strong's #). It is possible for the singular version to be tannîyn (תַּנִּיִּן) [pronounced *tahn-NEEN*], which is not the normal singular/plural form for a noun. Strong's #8577 BDB #1072. There is no way that we can confine this to being a land-only animal or to a sea-only creature, as it is clearly used in both ways. What these creatures seem to have in common is: they are deadly to man; they are feared by man; they tend to be hidden from man until they strike suddenly. Even though kimono dragons are not native to that area, I am suggesting that a similar animal may have existed then.

I should point out that there are many words for *snakes* in the Hebrew, several words for *serpents*. In the KJV, this is the word (or set of words) generally rendered *dragons*.

This is a very difficult word and there is no little controversy about it. See the **Doctrine of Sea Monsters, Dragons, Jackals and Waterspouts**.

138. **Masculine\_noun:** tannîynîym (תַּנִּיִּנִיִּם) [pronounced *tahn-nee-NEEM*], which means *sea storm, water spout; hurricane; a [great] sea creature [with a discernable head?]*. Strong's #8577 BDB #1072. Psalm 148:7

|  |  |                       |                             |
|--|--|-----------------------|-----------------------------|
| tannîynîym (תַּנִּיִּנִיִּם)<br>[pronounced <i>tahn-nee-NEEM</i> ] | sea storm, water spout; hurricane; a [great] sea creature [with a discernable head?] | masculine plural noun | Strong's #8577<br>BDB #1072 |
|--|--|-----------------------|-----------------------------|

This is a very difficult word and there is no little controversy about it. See the **Doctrine of Sea Monsters, Dragons, Jackals and Waterspouts**. It is possible that this is the plural form of the word *tannîyn* (תַּנִּינִין) [pronounced *tahn-NEEN*]. If this is the case, then this should have the same set of meanings as *tannîyn* (תַּנִּינִין). That would suggest that the meanings *sea storm*, *water spout*, and *hurricane* are personifications applied to the sea, suggesting a weather phenomenon which is deadly to man, hidden from man, and one which strikes man suddenly (corresponding to the animals which *tannîyn* (תַּנִּינִין) represents: *jackal*, *hyena*; *a poisonous snake*; *crocodile*; *shark*; *kimono dragon* (or an extinct animal similar to the kimono dragon).

139. **Masculine noun:** which means *hire of a harlot*. Strong's #866 (and #868, 869) BDB #1072

140. **Feminine noun:** *tôw'êvâh* (הַעֲוָה) [pronounced *to-ğay-VAWH*], meaning *disgusting act*, *an abomination*, *abhorrent*, *an abhorrent act*. Since *abomination* sounds so King Jamsey, I will stick with the latter two renderings. Until this point in time, this word has been used rather sparingly, found only in Gen. 43:32 46:34 Exodus 8:26 (in all cases, this was a situation of what the Egyptians found to be abhorrent; this makes me wonder if this might be a loan word). We will find it used throughout the rest of this chapter, once in Lev. 20:13 and then often in Deuteronomy. It is often used of the *abhorrent acts* of heathen (2Chron. 28:3 33:2). Strong's #8441 BDB #1072. Gen. 43:32 46:34 Exodus 8:26 Lev. 18:22 Deut. 17:1, 4 20:18 22:5 Prov. 3:32 6:16 8:7

|   |  |                        |                             |
|---|--|------------------------|-----------------------------|
| <i>tôw'êvâh</i> (הַעֲוָה)<br>[pronounced <i>to-ğay-VAWH</i> ] | <i>disgusting act, an abomination, abhorrent, abhorrence, an abhorrent act</i> | feminine singular noun | Strong's #8441<br>BDB #1072 |
|---|--|------------------------|-----------------------------|

Originally, this word was used to describe how the Egyptians felt about the Jews (Gen. 43:32 46:34 Exodus 8:26). This same word was often used for the abominations committed by the heathen of the land which God told the Jews to destroy (Deut. 18:9, 12 20:18 2Kings 21:2 2Chron. 28:3 2Kings 21:11 2Chron. 28:3). Jews who did such an abhorrent act were to be cut off from their people (Lev. 18:29). People who committed abhorrent acts often stirred God up to anger (Deut. 32:16). This particular word was often associated with sexual degeneracy (Lev. 18:22 1Kings 14:24), with child sacrifice (Deut. 12:31 2Kings 16:3) and with the Jews going after other gods (Deut. 32:16).

141. **Niphal/Piel verb:** *tâ'ab* (בָּעַת) [pronounced *taw-ĞAH<sup>PV</sup>*], which means *to be abhorred*, *to be corrupt*, *to regard as an abomination*. Strong's #8581 BDB #1073. Job 15:16 19:19 Psalm 106:40

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|---|--|---|-----------------------------|
| <i>tâ'ab</i> (בָּעַת) [pronounced <i>taw-ĞAH<sup>PV</sup></i> ] | <i>to make abominable, to make shameful, to cause to be abhorred</i>   | 3 <sup>rd</sup> person masculine singular, Hiphil imperfect | Strong's #8581<br>BDB #1073 |
| <i>tâ'ab</i> (בָּעַת) [pronounced <i>taw-ĞAH<sup>PV</sup></i> ] | <i>to abhor, to abominate; to cause to be abhorred; to make abominable; corrupt, to regard as an abomination</i> | 3 <sup>rd</sup> person masculine singular, Piel imperfect   | Strong's #8581<br>BDB #1073 |
| <i>tâ'ab</i> (בָּעַת) [pronounced <i>taw-ĞAH<sup>PV</sup></i> ] | <i>to be abhorred, to be corrupt, to regard as an abomination</i>  | 3 <sup>rd</sup> person masculine singular, Niphal imperfect | Strong's #8581<br>BDB #1073 |

142. **Verb:** *tâ'âh* (הָעָה) [pronounced *taw-ĞAWH*], which means *to err*; *to go astray [by sin]*, *to [physically, mentally] wander [about]*; *to stagger [from intoxication]*; *to perish*. This is the word found in Isa. 53:6: **all we like sheep have gone astray**. A word study might be in order here. Strong's #8582 BDB #1073. Gen. 20:13 21:14 37:15 Exodus 23:4 Job 12:24 Psalm 95:10 Prov. 7:24 10:17

|  |   |  |                             |
|--|---|--|-----------------------------|
| <i>tâ'âh</i> (הָעָה) [pronounced <i>taw-ĞAWH</i> ] | <i>to err; to go astray [by sin], to [physically, mentally] wander [about]; to stagger [from intoxication]; to perish</i> | 3 <sup>rd</sup> person masculine singular, Qal imperfect | Strong's #8582<br>BDB #1073 |
|--|---|--|-----------------------------|

*Tâ'âh* refers to wandering without a guide, to sheep going astray without a shepherd, to a person acting without a moral compass.

|  |  |   |                             |
|--|--|---|-----------------------------|
| tâ'âh (תָּאָה) [pronounced <i>taw-ḠAWH</i> ] | <i>erring; going astray [by sin], [physically, mentally] wandering [about]; to staggering [from intoxication]; perishing</i>   | Qal active participle                                       | Strong's #8582<br>BDB #1073 |
| tâ'âh (תָּאָה) [pronounced <i>taw-ḠAWH</i> ] | <i>erring; going astray [by sin], [physically, mentally] wandering [about]; to staggering [from intoxication]; perishing</i>   | masculine plural construct, Qal active participle           | Strong's #8582<br>BDB #1073 |
| tâ'âh (תָּאָה) [pronounced <i>taw-ḠAWH</i> ] | <i>to be led astray [by others, by sin], to be deceived; to be made to [physically, mentally] wander [about]; to be made to stagger [from intoxication]</i>                                | 3 <sup>rd</sup> person masculine singular, Niphal imperfect | Strong's #8582<br>BDB #1073 |
| tâ'âh (תָּאָה) [pronounced <i>taw-ḠAWH</i> ] | <i>to cause to go astray [by sin], to cause to [physically, mentally] wander [about]; to cause to stagger [from intoxication]; to cause to err; to mislead [mentally, morally]; to err</i> | 3 <sup>rd</sup> person masculine singular, Hiphil imperfect | Strong's #8582<br>BDB #1073 |

143. **Feminine\_noun:** which means *a wandering, an error*. Strong's #8442 BDB #1073.

144. **Masculine\_proper\_noun:** Tô'ûw (וֹעֹוּ) [pronounced *TOH-ḡoo*], which means transliterated *Tou, Thou, Toi*. King of Ramath. Strong's #8583 BDB #1073. 2Sam. 8:9

|   |                                      |                                |                             |
|---|--------------------------------------|--------------------------------|-----------------------------|
| Tô'ûw (וֹעֹוּ) [pronounced <i>TOH-ḡoo</i> ] | transliterated <i>Tou, Thou, Toi</i> | masculine singular proper noun | Strong's #8583<br>BDB #1073 |
|---|--------------------------------------|--------------------------------|-----------------------------|

This is also spelled Tă'îy (יַעֲי) [pronounced *TUH-ḡee*].

145. **Proper\_noun\_location:** Ta'ânâk<sup>e</sup> (תַּאֲנָכָה) [pronounced *tah-ḡuh-NAWK*], which means ; and is transliterated *Taanach*. Strong's #8590 BDB #1073. Judges 1:27 1Kings 4:12

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|---|---|-----------------------|-----------------------------|
| Ta'ânâk <sup>e</sup> (תַּאֲנָכָה) [pronounced <i>tah-ḡuh-NAWK</i> ] | <i>sandy; transliterated Taanak, Tanak, Taanach, Tanach</i> | proper noun; location | Strong's #8590<br>BDB #1073 |
|---|---|-----------------------|-----------------------------|

Also spelled Ta'ânâk<sup>e</sup> (תַּאֲנָכָה) [pronounced *tahḡ-NAWK*].

146. **Verb:** tâ'a' (עָנַן) [pronounced *taw-ḠAHḠ*], which means *to stammer; to mock; to deceive*. Strong's #8591 BDB #1073. Gen. 27:11

|   |  |  |                             |
|---|--|--|-----------------------------|
| tâ'a' (עָנַן) [pronounced <i>taw-ḠAHḠ</i> ] | <i>to stammer; to mock; to deceive</i>                                 | 3 <sup>rd</sup> person masculine singular, Pilel imperfect     | Strong's #8591<br>BDB #1073 |
| tâ'a' (עָנַן) [pronounced <i>taw-ḠAHḠ</i> ] | <i>stammering; mocking; deceiving</i>                                  | Pilel participle   | Strong's #8591<br>BDB #1073 |
| tâ'a' (עָנַן) [pronounced <i>taw-ḠAHḠ</i> ] | <i>to scoff at; to ridicule; (as a participle) mocking, ridiculing</i> | 3 <sup>rd</sup> person masculine singular, Hithpalel imperfect | Strong's #8591<br>BDB #1073 |

147. **Masculine\_noun/plural\_abstract:** which means *mockery*. Strong's #8595 BDB #1073.

148. **Masculine\_noun:** which means *baked pieces*. This is a doubtful word found in the plural. Strong's #8601 BDB #1073.

149. **Verb:** which means *to not salt [fish]; to spit [out]*. Strong's #none BDB #1073.

150. **Adjective:** which means *tasteless, unseasoned; unsatisfying [prophecies]; whitewash*. Used for *whitewash*

in Ezekiel's vision. Strong's #8602 BDB #1073.

151. **Feminine\_noun:** tiph<sup>l</sup>lâh (תִּפְּלָהּ) [pronounced *tif<sup>l</sup>-LAWH*], which means *inordinate malfunction, inappropriateness, malfeasance; moral bankruptcy*. which is given the meanings *unseemliness, unsavouriness* by BDB and *folly* by the KJV, are only slightly antiquated renderings. This word, found only in Job 1:22 24:12 Jer. 23:13, should be rendered *inordinate malfunction, inappropriateness, malfeasance*. Strong's #8604 BDB #1074. Job 1:22 Jer. 23:13 (as a part of Gen. 19)

|   |  |                        |                             |
|---|--|------------------------|-----------------------------|
| tiph <sup>l</sup> lâh (תִּפְּלָהּ)<br>[pronounced <i>tif<sup>l</sup>-LAWH</i> ] | <i>inordinate malfunction, inappropriateness, malfeasance; moral bankruptcy; unsavory, foolish</i> | feminine singular noun | Strong's #8604<br>BDB #1074 |
|---|--|------------------------|-----------------------------|

152. **Proper\_noun/location:** Tôphel (תּוֹפֵל) [pronounced *TOH-fehl*], which means *white; tasteless, unseasoned; whitewashed*; transliterated *Tophel*. Strong's #8603 BDB #1074. Deut. 1:1

|   |   |                               |                             |
|---|---|-------------------------------|-----------------------------|
| Tôphel (תּוֹפֵל)<br>[pronounced <i>TOH-fehl</i> ] | <i>white; tasteless, unseasoned; whitewashed; transliterated Tophel</i> | proper singular noun/location | Strong's #8603<br>BDB #1074 |
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153. **Masculine\_noun:** tôph (תֹּף) [pronounced *toh<sup>f</sup>*], which means *timbrel, tambourine*; it is sort of a drum or tambourine and it is generally held in the hands of a dancing women (Ex. 15:20 Judges 11:34). Strong's #8596 BDB #1074. Gen. 31:27 Exodus 15:20 Judges 11:34 1Sam. 10:5 18:6 2Sam. 6:5 Job 21:12 Psalm 149:3

|  |   |                       |                             |
|--|---|-----------------------|-----------------------------|
| tôph (תֹּף) [pronounced <i>toh<sup>f</sup></i> ] | <i>timbrel, tambourine; it is sort of a drum or tambourine and it is generally held in the hands of dancing women</i> | masculine plural noun | Strong's #8596<br>BDB #1074 |
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154. **Verb:** tâphaph (תַּפַּח) [pronounced *taw-FAHF*], which means *to sound the timbrel, to beat [play upon] [a drum]*. It means *twittering* in the participle. Strong's #8608 BDB #1074. Psalm 68:25

|  |   |  |                             |
|--|---|--|-----------------------------|
| tâphaph (תַּפַּח)<br>[pronounced <i>taw-FAHF</i> ] | <i>to sound the timbrel, to beat [play upon] [a drum]</i> | 3 <sup>rd</sup> person masculine singular, Qal imperfect | Strong's #8608<br>BDB #1074 |
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| tâphaph (תַּפַּח)<br>[pronounced <i>taw-FAHF</i> ] | <i>sounding timbrels, beating [playing upon] [a drum]; timbrel players; percussionists</i> | feminine plural, Qal active participle | Strong's #8608<br>BDB #1074 |
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| tâphaph (תַּפַּח)<br>[pronounced <i>taw-FAHF</i> ] | <i>to beat [one's breast]</i> | 3 <sup>rd</sup> person masculine singular, Poel imperfect | Strong's #8608<br>BDB #1074 |
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155. **Verb:** tâphar (תַּפַּח) [pronounced *taw-FAHR*], which means *to sew [together]*. Strong's #8609 BDB #1074. Gen. 3:7

|   |                          |  |                             |
|---|--------------------------|--|-----------------------------|
| tâphar (תַּפַּח)<br>[pronounced <i>taw-FAHR</i> ] | <i>to sew [together]</i> | 3 <sup>rd</sup> person masculine singular, Qal imperfect | Strong's #8609<br>BDB #1074 |
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|   |   |   |                             |
|---|---|---|-----------------------------|
| tâphar (תַּפַּח)<br>[pronounced <i>taw-FAHR</i> ] | <i>to sew [together]; as a participle: sewing</i> | 3 <sup>rd</sup> person masculine singular, Piel imperfect | Strong's #8609<br>BDB #1074 |
|---|---|---|-----------------------------|

156. **Verb:** tâphas (תַּפַּח) [pronounced *taw-FAHS*], which means *to lay a hold of, to manipulate, to seize*. A secondary meaning is *to enclose with gold*. The Niphal, which is the passive stem, means *to be taken a hold of*. Strong's #8610 BDB #1074. Gen. 4:21 39:12 Num. 5:13 Deut. 20:19 21:19 22:28 Joshua 8:8, 23 1Sam. 15:8 23:26 Psalm 10:2

|   |  |  |                             |
|---|--|--|-----------------------------|
| tâphas (תַּפַּח)<br>[pronounced <i>taw-FAHS</i> ] | <i>to lay a hold of, to grab; to arrest, to seize; to manipulate, to grasp, to wield, to handle skillfully</i> | 3 <sup>rd</sup> person masculine singular, Qal imperfect | Strong's #8610<br>BDB #1074 |
|---|--|--|-----------------------------|



|   |   |   |                             |
|---|---|---|-----------------------------|
| tâphas (תָּפַשׁ)<br>[pronounced <i>taw-FAHS</i> ] | <i>laying a hold of, arresting, seizing; grasping, handling skillfully, playing</i> | Qal active participle                                       | Strong's #8610<br>BDB #1074 |
| tâphas (תָּפַשׁ)<br>[pronounced <i>taw-FAHS</i> ] | <i>to be taken, to be arrested, to be seized, to be caught [captured]</i>           | 3 <sup>rd</sup> person masculine singular, Niphal imperfect | Strong's #8610<br>BDB #1074 |
| tâphas (תָּפַשׁ)<br>[pronounced <i>taw-FAHS</i> ] | <i>to lay a hold of, to catch, to seize, to grasp [with two hands]</i>              | 3 <sup>rd</sup> person masculine singular, Piel imperfect   | Strong's #8610<br>BDB #1074 |

157. **Proper\_noun/location:** which means *spitting; fire-place* transliterated . Strong's #8612 BDB #1075.

158. **Proper\_noun/location:** which means *a place of burning; judgement;* transliterated . Strong's #8613 BDB #1075.

159. **Verb:** tâqan (תָּקַן) [pronounced *taw-KAHN*], which means, *to become straight; to arrange; to put right; to set in order; to be well-ordered; to be established, firm.* Piel: *to make straight, to put straight, to arrange in order.* Possibly *to fix, to arrange, to prepare; to erect.* Strong's #8626 BDB #1075. Eccles. 1:15

|  |   |   |                             |
|--|---|---|-----------------------------|
| tâqan (תָּקַן) [pronounced <i>taw-KAHN</i> ] | <i>to become straight; to arrange; to put right; to set in order; to be well-ordered; to be established, firm</i> | 3 <sup>rd</sup> person masculine singular, Qal imperfect  | Strong's #8626<br>BDB #1075 |
| tâqan (תָּקַן) [pronounced <i>taw-KAHN</i> ] | <i>to make straight, to put straight, to arrange in order, to set in order</i>                                    | 3 <sup>rd</sup> person masculine singular, Piel imperfect | Strong's #8626<br>BDB #1075 |

This word may possibly mean, *to fix, to arrange, to prepare; to erect.*

160. **Verb:** tâqa' (תָּקַע') [pronounced *taw-KAHG'*], which means *to fasten, to thrust, to clap, to give a blow, to give a blast.* It is used a number of different ways in the Bible. The key to the verb is its direct object. Strong's #8628 BDB #1075. Gen. 31:24 Exodus 10:19 Joshua 6:8 Judges 3:21, 27 6:34 16:14b Job 17:3 1Sam. 13:3 31:10 2Sam. 2:28 18:14 20:1 1Kings 1:34 Psalm 47:1 Prov. 6:1 Eccles. 1:15

|  |   |  |                             |
|--|---|--|-----------------------------|
| tâqa' (תָּקַע') [pronounced <i>taw-KAHG'</i> ] | <i>to fasten, to thrust; to drive, to clap [or strike] [hands], to give a blow, to give a blast</i> | 3 <sup>rd</sup> person masculine singular, Qal imperfect | Strong's #8628<br>BDB #1075 |
|--|---|--|-----------------------------|

The key to the meaning of this verb is context and the direct object. When the direct object is *tent*, it means *to pitch, to peg down* (Gen. 31:24 Jer. 6:3). The relationship here is, the tent pegs are *fastened, thrust, driven* into the ground.

James Rickard: "Pledge" is the Verb TAQA, תָּקַע , "to pitch, to clap, to blow" with the noun KAPH, כַּף , that means, "hollow of the hand, or palm" Combined they are analogous to shaking hands. It was a sign of agreement or contract as it is today too. So it is like "signing on the dotted line."<sup>181</sup>

|  |  |   |                             |
|--|--|---|-----------------------------|
| tâqa' (תָּקַע') [pronounced <i>taw-KAHG'</i> ] | <i>to be blown; blast [of a horn]; to strike or pledge oneself</i> | 3 <sup>rd</sup> person masculine singular, Niphal imperfect | Strong's #8628<br>BDB #1075 |
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161. **Masculine\_noun:** tēqa' (טֶקֶא') [pronounced *tay-KAHG'*], which means *blast or sound [of a horn].* Strong's #8629 BDB #1075. Psalm 150:3\*

|   |                                   |                              |                             |
|---|-----------------------------------|------------------------------|-----------------------------|
| tēqa' (טֶקֶא') [pronounced <i>tay-KAHG'</i> ] | <i>blast or sound [of a horn]</i> | masculine singular construct | Strong's #8629<br>BDB #1075 |
|---|-----------------------------------|------------------------------|-----------------------------|

<sup>181</sup> From <http://gracedoctrine.org/proverbs-chapter-6/> accessed September 21, 2015.

162. **Masculine\_noun:** which means *blast of a [wind] instrument*. Strong's #8619 BDB #1075.
163. **Proper\_noun/location:** T<sup>e</sup>qôwâ' (תְּקוֹוָא') [pronounced *tehk-OH-ag*], which means *a pitching [of tents]; to thrust, to clap; to fasten; transliterated Tekoa, Tekoah*. Strong's #8620 BDB #1075. Gen. 14:2

|  |   |  |                             |
|--|---|--|-----------------------------|
| T <sup>e</sup> qôwâ' (תְּקוֹוָא')<br>[pronounced <i>tehk-OH-ag</i> ] | <i>blast of a wind instrument (trumpet); a pitching [of tents]; a stockade; to thrust, to clap; to fasten; transliterated Tekoa, Tekoah</i> | proper singular noun/location; with the directional hê | Strong's #8620<br>BDB #1075 |
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164. **Gentilic\_adjective:** T<sup>e</sup>qôwîy (תְּקוֹוִי) [pronounced *tehk-oh-EE*], which means *trumpet blast, blast of a horn; loud sound of an instrument, transliterated Tekoite*. see above. Strong's #8621 BDB #1075. 2Sam. 14:4 23:26 1Chron. 11:28

|   |   |                             |                             |
|---|---|-----------------------------|-----------------------------|
| T <sup>e</sup> qôwîy (תְּקוֹוִי)<br>[pronounced <i>tehk-oh-EE</i> ] | <i>a pitching of tents; trumpet blast, blast of a horn; loud sound of an instrument, transliterated Tekoite</i> | gentilic singular adjective | Strong's #8621<br>BDB #1075 |
|---|---|-----------------------------|-----------------------------|

The meanings given by BDB for the city and the gentilic designation are very different. The *trumpet blast* appears to be the correct meaning.

165. **Verb:** tâqêph (תָּקַף) [pronounced *taw-KAIF*], and it means *to overpower, to prevail over*. Keil and Delitzsch make the argument that this means *seize*; however, the verses they quote (Job 15:24 Eccl. 4:12) do not justify that translation. Strong's #8630 BDB #1075. Job 14:20 15:24
166. **Masculine\_noun:** which means *power, strength, energy*. Strong's #8633 BDB #1076.
167. **Adjective:** which means *mighty*. Strong's #8623 BDB #1076.
168. **Feminine\_noun:** tôr (תֹּר) [pronounced *tore*], which means *dove, turtle dove*. Onomatopoeic. Strong's #8449 BDB #1076. Gen. 15:9

|                                      |                          |                        |                             |
|--------------------------------------|--------------------------|------------------------|-----------------------------|
| tôr (תֹּר) [pronounced <i>tore</i> ] | <i>dove, turtle dove</i> | feminine singular noun | Strong's #8449<br>BDB #1076 |
|--------------------------------------|--------------------------|------------------------|-----------------------------|

There is a slight alternate spelling.

169. **Proper\_noun\_location:** which means ?; and is transliterated . In Benjamin. Strong's #8634 BDB #1076.
170. **Verb:** which means *to interpret, to translate*. Strong's #8638 BDB #1076.
171. **Masculine\_proper\_noun:** which means ? and is transliterated . King of Egypt; of an Ethiopian dynasty. Strong's #8640 BDB #1076.
172. **Feminine\_noun:** which means *a tree, a cypress*. Dubious. Strong's #8645 BDB #1076.
173. **Masculine\_proper\_noun:** Terach (תְּרַח) [pronounced *TEH-rahkh*], which means *delay; a tree* and is transliterated *Terah*. Father of Abraham. Also a location in the Exodus. Strong's #8646 BDB #1076. Gen. 10:24

|   |  |                                |                             |
|---|--|--------------------------------|-----------------------------|
| Terach (תְּרַח)<br>[pronounced <i>THE-rahkh</i> ] | <i>delay; a tree and is transliterated Terah</i> | masculine singular proper noun | Strong's #8646<br>BDB #1076 |
|---|--|--------------------------------|-----------------------------|

174. **Masculine\_noun:** which means *mast, a solitary standard pole, a flag staff*. Strong's #8650 BDB #1076.
175. **Masculine\_proper\_noun:** which means ? and is transliterated . A Kenite family. Strong's #8654 BDB #1076.
176. **Masculine\_plural\_noun:** t<sup>e</sup>râphîym (תְּרַפִּיִּם) [pronounced *t<sup>e</sup>raw-PHEEM*], which means *household idol, a kind of idol, an object of reverence, and a means of divination*, and which is transliterated *teraphim*. They were small enough to carry in a hidden place (Gen. 31), in at least one case it was the size of and shaped like a man<sup>182</sup> (1Sam. 19:13, 16); and they are used for divination (Ezek. 21:21). The NASB renders this

<sup>182</sup> Since this is in the plural, there were probably two or more and David put several in his bed, meaning that they were not quite the size of a man.



*household idols*; the NIV as *some idols*; and Young, Owen and Rotherham transliterate this as *teraphim*. I personally picture these as a human counterfeit of *guardian angels*. Strong's #8655 BDB #1076. Gen. 31:19 Judges **17:5** 18:14 1Sam. 15:23 19:13

|   |   |   |                          |
|---|---|---|--------------------------|
| t <sup>e</sup> râphîym (תִּרְפִּימִ) [pronounced t <sup>e</sup> raw-PHEEM]  | <i>household idol, a kind of idol, an object of reverence, and a means of divination, often transliterated teraphim</i> | masculine plural noun   | Strong's #8655 BDB #1076 |
| 177. <b>Masculine_proper_noun</b> : a eunuch at the court of Ahasuerus. Strong's #8657 BDB #1076.   |   |   |                          |
| 178. <b>Masculine_noun</b> : tar <sup>e</sup> shîysh (תִּשְׁיִשׁ) [pronounced tahr-SHEESH], which means, perhaps <i>the topaz, a beryl; a precious stone (yellow jasper?)</i> . Strong's #8658 BDB #1076. Exodus 28:20  |   |   |                          |
| tar <sup>e</sup> shîysh (תִּשְׁיִשׁ) [pronounced tahr-SHEESH]   | <i>perhaps the topaz, a beryl; a precious stone (yellow jasper?)</i>  | masculine singular noun   | Strong's #8658 BDB #1076 |
| 179. <b>Proper_noun_location</b> : Tar <sup>e</sup> shiysh (תִּשְׁיִשׁ) [pronounced tahr-SHEESH], which means <i>breaking, subjection a region subjected; yellow jasper</i> ; and is transliterated <i>Tarshish, Tharshish</i> . A distant port; possibly Tartessus in Spain. Strong's #8659 BDB #1076. Gen. 10:4 |   |   |                          |
| Tar <sup>e</sup> shiysh (תִּשְׁיִשׁ) [pronounced tahr-SHEESH]   | <i>breaking, subjection a region subjected; yellow jasper; and is transliterated Tarshish, Tharshish</i>                | proper singular noun noun/location:                                     | Strong's #8659 BDB #1076 |
| 180. <b>Proper_masculine_noun</b> : transliterated <i>Tirshatha</i> . Title of a Persian governor. Strong's #8660 BDB #1077.  |   |   |                          |
| 181. <b>Masculine_noun</b> : which means <i>general, field marshal</i> . The title of an Assyrian general. Strong's #8661 BDB #1077.  |   |   |                          |
| 182. <b>Proper_noun_division</b> : which means ?? and is transliterated . Huh? 2Kings 17:31* Strong's #8662 BDB #1077.  |   |   |                          |
| 183. <b>Masculine_noun</b> : tish <sup>e</sup> âh (תִּשְׁאָה) [pronounced tihsh <sup>e</sup> -ĠAW], which means <i>nine</i> . Apparently a masculine and feminine form. Strong's #8672 BDB #1077. Gen. 5:5, 8 9:29 11:19 Deut. 3:11 Judges 4:3 2Sam. 2:30 24:8  |   |   |                          |
| têsha <sup>h</sup> (תִּשְׁאָה) [pronounced TAY-shahg]   | <i>nine, ninth</i>  | masculine singular noun; ordinal or cardinal numeral                    | Strong's #8672 BDB #1077 |
| tisha <sup>h</sup> âh (תִּשְׁאָה) [pronounced tihsh <sup>e</sup> -ĠAW]  | <i>nine, ninth</i>  | feminine singular noun; ordinal or cardinal numeral                     | Strong's #8672 BDB #1077 |
| 184. <b>Feminine_adjective/numeral_ordinal</b> : t <sup>e</sup> shîyîy (תִּשְׁיִי) [pronounced t <sup>e</sup> -shee-ĠEE], which means <i>ninth</i> . Strong's #8671 BDB #1077. 1Chron. 12:12  |   |   |                          |
| t <sup>e</sup> shîyîy (תִּשְׁיִי) [pronounced t <sup>e</sup> -shee-ĠEE]   | <i>ninth</i>  | masculine singular adjective/numeral ordinal; with the definite article | Strong's #8671 BDB #1077 |
| t <sup>e</sup> shîyîyth (תִּשְׁיִיִּית) [pronounced t <sup>e</sup> -shêe-TEETH]   | <i>ninth</i>  | feminine singular adjective/numeral ordinal; with the definite article  | Strong's #8671 BDB #1077 |
| 185. <b>Indeclinable_noun</b> : tish <sup>e</sup> îym (תִּשְׁיִיִּים) [pronounced tish-ĠEEM], which means <i>ninety</i> . Indeclinable noun; adjective; archaic plural. Strong's #8673 BDB #1076. Gen. 5:9 17:1 1Sam. 4:15  |   |   |                          |

|  |               |   |                             |
|--|---------------|---|-----------------------------|
| tish <sup>ע</sup> ym (תִּשְׁיָם)<br>[pronounced <i>tish-GEEM</i> ] | <i>ninety</i> | indeclinable noun;<br>adjective; archaic plural | Strong's #8673<br>BDB #1077 |
|--|---------------|---|-----------------------------|

## Biblical Aramaic

(Daniel 2:4b–7:28 Ezra 4:8–6:19 7:12–26 Jeremiah 10:11 Gen. 31:47a Esther?)

### א Aleph [pronounced *AW-lef*]

1. **Masculine\_noun:** which means *fruit*. Strong's #3,4 BDB #1078.
2. **Verb:** which means *to perish*. Strong's #6,7 BDB #1078.
3. **Proper\_name:** Y<sup>ע</sup>gar Sâhăadûwthâ' (רְגִי אֶתְוִדְהָשׁ) [pronounced *yeh-GAHR-sah-had-oo-THAW*], which means, *heap of testimony*; transliterated, *Jegar-Sahadutha*. Strong's #3026 BDB #1094. Gen. 31:47\*

|  |  |                     |                             |
|--|--|---------------------|-----------------------------|
| Y <sup>ע</sup> gar Sâhăadûwthâ'<br>(רְגִי אֶתְוִדְהָשׁ)<br>[pronounced <i>yeh-GAHR-sah-had-oo-THAW</i> ] | <i>heap of testimony, witness-heap</i> ;<br>transliterated, <i>Jegar-Sahadutha</i> | Aramaic proper noun | Strong's #8673<br>BDB #1077 |
|--|--|---------------------|-----------------------------|