

*“Our Victories Are **IN** Christ”*

Psalm 46

April 12, 2020

VIDEO: *“Easter Old & New in Luke 24:1-8”*

CONTEXT:

- Easter... **Resurrection Sunday**
- Series: **Gospel Gardening – Roots, Fruits & Boots**
- Last week’s sermon... **Psalm 46:1**
- Today’s Scripture... **Psalm 46:1-11**

BIG IDEA: **God & I want you to *KNOW & BELIEVE...***
“ALL of our victories are **IN Christ”**

*I hope to CAST this Easter message like a net...
and I pray it lands on you like a blanket*

PREVIEW:

1. Jesus deals with all of our debts & doubts
2. Jesus breaks all of our broken cycles
3. Jesus gives us peace that passes all understanding
4. Jesus offers us His fortress... by faith
5. Jesus wants us to live His eternal life!

TEXT:

I. Jesus Deals With ALL Our DOUBT

God is our refuge and strength,
an ever-present help in trouble.

VIDEO: *"Ben & Jessica #1 – DOUBT"*

II. Jesus Breaks All Our Broken CYCLES

² Therefore, we will not fear though the earth gives way, though the mountains be moved into the heart of the sea,

³ though its waters roar and foam, though the mountains tremble at its swelling.

VIDEO: *"Ben & Jessica #2 – CYCLES"*

T/S: though = acknowledgement of coming...

THIS is the promising power of Psalm 46 and the full context Gospel of Jesus the Christ!

III. Jesus Gives Peace that Passes ALL Understanding

VIDEO: *“Psalm 46 & PEACE... passes understanding”*

⁴ There is a river whose streams make glad the city of God, the holy habitation of the Most High.

VIDEO: *“RIVER... Water of Life”*

IV. Jesus Offer Us His Fortress... By FAITH

⁵ God is in the midst of her; she shall not be moved;
God will help her when morning dawns.

⁶ The nations rage, the kingdoms totter;
he utters his voice, the earth melts.

⁷ The LORD of hosts is with us;
the God of Jacob is our fortress.

⁸ Come, behold the works of the LORD,
how he has brought desolations on the earth.

⁹ He makes wars cease to the end of the earth;
he breaks the bow and shatters the spear;
he burns the chariots with fire.

¹⁰ “Be still, and know that I am God.

VIDEO: *“Ben & Jessica #3 – FAITH”*

V. Jesus Wants Us To Live His Eternal LIFE

¹⁰ “Be still, and know that I am God.
I will be **exalted** among the nations,
I will be **exalted** in the earth!”

¹¹ The LORD of hosts is with us;
the God of Jacob is our fortress.

➤ **Defensive fortress:**

VIDEO: *“Understanding Sacrificial Atonement”*

CLOSE:

REVIEW:

1. Jesus deals with all of our debts & doubts
2. Jesus breaks all of our broken cycles
3. Jesus gives us peace that passes all understanding
4. Jesus offers us His fortress... by faith
5. Jesus wants us to live His eternal life!

➤ **Offensive fortress**

VIDEO: *“Ben & Jessica #4 – Living larger than LIFE”*

Let's PRAY!

Crisis Cannot Stop the Cross!
Crisis cannot stop the Church!
Crisis cannot stop the Christ!

It's not until you understand your true purpose that you'll find your true passion! (Both are defined, discovered, & described in the death-defying... and death-defeating cross of Jesus the Christ!)

I have overcome the world!

- See Hebrews 9:27-28. And just as it is appointed for man to die once, and after that comes judgment, [28](#)so Christ, having been offered once to bear the sins of many, will appear a second time, not to deal with sin but to save those who are eagerly waiting for him.

The Linch-Pin of: (vs Wright / Time)

- Hope
- Help
- Healing
- Hell
- Heaven

With-ness is both vertical and horiz.

Videos... "Raised?"

Part 1:
Church doesn't save, Christ saves!

Life's answers ARE in the Church...

Divine discipleship is NOT about or limited by ANY demographics

Jesus loves YOU (John 3:16)

Believing needs to be biblical... (3:36)

This will all seem like foolishness without the miracle...

How do you deal with your struggles with doubt & limited perspectives of "rationalism" when it comes to resurrection (His &/or ours)?

Have you felt yourself seeping into the darkness... YOUR darkness?

YOU can't change the you in the mirror...

You will never be able to escape YOU & your life...

Short term honesty & good intentions are no substitute for eternal truth & God's inspiration!

Have you felt ineffective & broken up over time... the slow, desperate-death of hopelessness?

How many futile attempts of empty effort have you tried?

When you chase the American Dream you end up catching the spiritual nightmare of self-absorption

Why hasn't Bible reading fixed me?

Have you ever felt ashamed... as tho you dug yourself too deep a ditch to ever be forgiven?

Are your views & expectations of God hard, harsh, and unforgiving?

Have you ever felt the knot in your stomach that comes when you reach the end of your rope?

Part 2:

What have you tried or used to numb the pain & emptiness?

Have you ever asked (or realized) there must be something more to this life...

- ...Frustrated in paradise...
- ...Starving at a feast...
- ...Lonely in a large family...

Introduction:

Psalm 46. The psalm is a hymn celebrating Zion as the special city, to which God has pledged himself and through which he will bless the world.

The psalm has two stanzas, marked by a refrain (46:7, 11).

46 – 48 Following the cluster of psalms that introduce Book II of the Psalter (see introduction to Ps 42 – 45), the next thematically related cluster of psalms all **express confidence in the security of God’s people in the midst of a threatening world.** Ps 46 and 48 focus on the security of Jerusalem, “the city of [our] God” (46:4; 48:1), and Ps 47 on the worldwide reign of “the great King” (47:2), whose royal city Jerusalem is (48:2).

Martin Luther was moved by this psalm to write the famous hymn, "A Mighty Fortress Is Our God."

This psalm also launches **a trilogy of psalms (i.e., 46, 47, 48); they are all songs of triumph.** Furthermore, it has also been grouped among the so-called “songs of Zion” (cf. Pss 48, 76, 84, 87, 122).

Psalm 46 extols the adequacy of God in facing threats from nature and the nations.

God indeed protects (cf. vv. 1, 7, 11) His people upon the earth (cf. vv. 2, 6, 8, 9, 10). The major burden of Ps 46 is that God provides stability for His people who live in two exceedingly unstable environments.

- I. The Unstable Environment of **Nature** (46:1–3)
 - A. The **Affirmation** of His Stability (46:1)
 - B. The **Application** of His Stability (46:2, 3)
- II. The Unstable Environment of the **Nations** (46:4–11)
 - A. The First Chorus (46:4–7)
 - B. The Follow-Up Chorus (46:8–11)

Ps 46 A celebration of the security of Jerusalem as the city of God (the inspiration of Martin Luther's great hymn "A Mighty Fortress Is Our God" see ; vv. 7,11). Thematically, this psalm is closely related to Ps 48 (see also Ps 76; 87), while Ps 47 celebrates God's victorious reign over all the earth (see introduction to Ps 46 – 48). It probably predates the exile. However, as a song concerning the "city of God" (v. 4), the royal city of his kingdom on earth (see Ps 48), it remained for Israel a song of hope celebrating the certain triumph of God's kingdom. It was originally liturgical and sung at the temple: The citizens of Jerusalem (or the Levitical choir in their stead) apparently sang the opening stanza (vv. 1 – 3) and the responses (vv. 7,11), while the Levitical leader of the liturgy probably sang the second and third stanzas (vv. 4 – 6,8 – 10).

In its structure, apart from the refrains (vv. 7,11), the psalm is composed of three symmetrical stanzas, each containing three verses. For other psalms with recurring refrains, see introduction to Ps 42 – 43.

46 title *For the director of music.* See note on Ps 4 title. *Of the Sons of Korah.* See note on Ps 42 title. *According to.* See note on Ps 6 title. *alamoth.* See NIV text note. Since the Hebrew word appears to mean "young women," the phrase "According to *alamoth*" may refer to the "young women playing the timbrels" who accompanied the singers as the liturgical procession made its way to the temple (68:25). *A song.* See note on Ps 30 title.

46:Title The new element in this title is "*alamoth*." The early Gr. translation (LXX) interprets this technical term as "hidden things." However, the Heb. word normally has to do with "girls" or "young maidens." Consequently, the most likely conjecture about this phrase is that it is a technical musical notation, possibly indicating a song which was to be sung with female voices at a higher range.

Verse 1:

46:1-7 A Mighty Fortress Is Our God. The people of God are secure, even in times of tumult and upheaval, because God is

their refuge and strength (v. 1). **God is present in his city (an emblem of his people as a whole) to protect it in all circumstances.**

46:1 strength. See "Omnipresence and Omnipotence" at Jer. 23:24.

Verses 1-3:

46:1 – 3 A triumphant confession of fearless trust in God, though the continents break up and sink beneath the surging waters of the seas — i.e., though the creation itself may seem to become uncreated (see 104:6 – 9; Ge 1:9 – 10) and all may appear to be going down before the onslaught of the primeval deep. The described upheaval is probably imagery for great threats to Israel's existence (see note on 32:6), especially from her enemies (see vv. 6,8 – 10; 65:5 – 8).

46:3 For *Selah*, see NIV text note and note on 3:2.

*** Hebrew "REFUGE"

4268. machaseh or machseh ►

Strong's Concordance

machaseh or machseh: refuge, shelter

Original Word: מַחֲסֵה

Part of Speech: Noun Masculine

Transliteration: machaseh or machseh

Phonetic Spelling: (makh-as-eh')

Definition: refuge, shelter

NAS Exhaustive Concordance

Word Origin

from [chasah](#)

Definition

refuge, shelter

NASB Translation

refuge (19), shelter (1).

Brown-Driver-Briggs

מִחְסֵה **noun masculine**^{Proverbs 14:26} **refuge, shelter**; — absolute מ' [Job 24:8](#) 5t.; מִחְסֵה [Psalm 46:2](#) 2t.; construct מִחְסֵה [Isaiah 28:17](#); suffix מִחְסֵי [Psalm 62:8](#) 5t.; מִחְסֵי [Psalm 71:7](#); [Jeremiah 17:17](#), מִחְסֵהוּ [Psalm 14:6](#), מִחְסֵנוּ [Isaiah 28:15](#); — *shelter*:

a. from rain and storm [Isaiah 4:6](#); [Isaiah 25:4](#); [Job 24:8](#).

b. from danger מִחְסֵה לְשֹׁפְנִים [Psalm 104:18](#); מַחְסֵה [Isaiah 28:17](#); מַחְסֵנוּ [Isaiah 28:15](#); elsewhere of God as the refuge of his people [Psalm 14:6](#); [Psalm 46:2](#); [Psalm 61:4](#); [Psalm 62:8](#); [Psalm 62:9](#); [Psalm 71:7](#); [Psalm 73:28](#); [Psalm 91:2](#); [Psalm 91:9](#); [Psalm 94:22](#); [Psalm 142:6](#); [Proverbs 14:26](#); [Jeremiah 17:17](#); [Joel 4:16](#).

Verses 2-7:

Verse 2:

46:2 though the earth give way. I.e., “When earth changes and when mountains move (or) shake (or) totter (or) slip . . . “ (cf. the language of [Isa 24:19, 20](#); [54:10](#); [Hag 2:6](#)). These are poetic allusions to earthquakes. Since “the earth” and “mountains” are regarded by men as symbols of stability, when they “dance” great terror normally ensues. But when the most stable becomes unstable, there should be “no fear” because of the transcendent stability of God.

Verse 3:

46:3 though its waters roar. This is an illustration of powerfully surging and potentially destructive floods of waters. These will not erode God’s protective fortifications.

Verses 2-3 use earthquakes, landslides, and the raging sea as images of raging nations and tottering kingdoms (v. 6). There is also a contrast: though the mountains be moved (v. 2), Zion shall not be moved (v. 5). The reason is that God has chosen Zion to be his holy habitation, i.e., the place of his sanctuary, where his people meet him in worship (v. 4). a river. In contrast to the roaring seas (vv. 2-3), the streams of this river (perhaps an image of the grace found in worshipping the true God; cf. [Ezek. 47:1-12](#)) make glad the city of God.

*** Hebrew "SELAH"

5542. selah ►

Strong's Concordance

selah: to lift up, exalt

Original Word: סֶלָה

Part of Speech: Verb

Transliteration: selah

Phonetic Spelling: (seh'-law)

Definition: to lift up, exalt

NAS Exhaustive Concordance

Word Origin

from [salal](#)

Definition

to lift up, exalt

NASB Translation

Selah (74).

Brown-Driver-Briggs

סֶלָה **verb lift up** (voices in לעולם), or exalt (לעולם י')

(Imperative of סָלַל (compare [Proverbs 4:8](#); [Psalm 68:5](#); [Psalm 9:17](#), תִּגְיוֹן סֶלָה

see ג'ה'), properly סֶלָה, סֶלָה possibly Qr = נִצָּה, Hexapla σελ but

compare הֲרָה Ew⁵⁵⁴Kö^{ii. 1, 539}; ^{m5} Symm Theod διάψαλμα, explanation

Suidas μέλους έναλλαγή; Theodoret, Hippolytus μέλους μεταβολή (compare

Hexapla [Habakkuk 3:3](#) μεταβολή δια ψάλματος; Syriac, Hexapla Aq עוֹנִיתָא in 5

Psalms, Field in [Psalm 38:12](#)); ^{m5} adds διάψαλμα e.g. [Psalm 2:2](#); [Psalm](#)

[34:11](#); [Psalm 94:15](#), after final editing of Hebrew Psalter; so Psalms of Solomon

17:31; 18:10 on same principles as in MT; used therefore with full knowledge that

it indicated some kind of interruption or change in the regular rendering. סֶלָה is

used in שְׁמוֹנֵה עֶשְׂרֵה after Benedictions 3, 18, and after other early Jewish

prayers, shewing knowledge, approximately; Aq gives αεί (Theod. also [Psalm](#)

[9:17](#)); Sexta διαπαντός (except [Psalm 20:4](#) εἰς τέλος); Quinta εἰς τοὺς

αἰῶνας Jerome *semper*, ⁷ usually לעלמין, לעלמא; but [Psalm 39:6](#) לחיי

לעלמא, [Psalm 44:9](#) לעלמי עלמין, [Psalm 48:9](#) עד עלמי עלמין, [Psalm 49:14](#) לעלמא

לעלמי; uniform tradition best explained by closing contents of the

Benedictions, מִהֶעוֹלָם וְעַד הָעוֹלָם. So Jerome classes *selaw* with *amen* and *salom*;

and Jacob of Edessa in BarHebr. [Psalm 10:1](#) compare Christian *Amen* of the

people after *Gloria*); — this interpretation agrees with usage: 71 t. in 39 Psalms,

3t. [Habakkuk 3](#) (taken from Minor Psalter למנצח, see נצח); it occurs at end

of [Habakkuk 3:9](#); Hab 24:10; Hab 46:12 (omitted by ^{m5}), Hab 9:21 (^{m5} combines 9 and 10); elsewhere at close of strophe, [Habakkuk 3:3](#); [Habakkuk 3:5](#); Hab 4:3; Hab 4:5; Hab 7:6; Hab 9:17; Hab 24:6; Hab 32:4; Hab 32:5; Hab 32:7; Hab 39:6; Hab 39:12; Hab 46:4; Hab 46:8; Hab 47:5; Hab 48:9; Hab 49:13 (so read ^{ן0}Hab 49:14 by error) Hab 49:16; Hab 50:6; Hab 52:5; Hab 52:7; Hab 54:5; Hab 59:6; Hab 59:14; Hab 61:5; Hab 62:5; Hab 62:9; Hab 66:4; Hab 66:7; Hab 66:15; Hab 67:5; Hab 68:20; Hab 76:4; Hab 76:10; Hab 77:4; Hab 77:10; Hab 77:16; Hab 81:8; Hab 82:2; Hab 83:9; Hab 84:5; Hab 84:9; Hab 88:8; Hab 88:11; Hab 89:38; Hab 89:46; Hab 140:4; Hab 140:6; Hab 140:9; Hab 143:6; or where citations have been made, Hab 44:9; Hab 55:8; Hab 57:7; Hab 60:6; Hab 67:2; Hab 68:8; Hab 68:33; Hab 89:5; [Habakkuk 3:3,9](#); or where extracts might be made for liturgical purposes, [Psalm 20:4](#); [Psalm 21:3](#); [Psalm 55:20](#); [Psalm 75:4](#); [Psalm 85:3](#); [Psalm 87:3](#); [Psalm 87:6](#); [Psalm 89:49](#); so [Psalm 57:3](#) (^{m5}for ^{ן0} [Psalm 57:4](#)) [Habakkuk 3:13](#). — Of Psalms with 23, סְלָה used in Elohistic Psalter, 28 in Director's Psalter, 39 in final editing of Psalter. These editors found it in earlier Psalters. Davidic Psalter uses 20 of them, so few in proportion that it is not characteristic of this Psalter; but Korahite 9 (out of 12), and Asaph 7 + Hab 80:8 [^{m5}] (probably 8 out of 12); apparently it came into use in time of these editors. In Director's Psalter musical terms are added to 19 of the 28 it uses (and only to ten others, of which some could hardly use סְלָה); Psalms with סְלָה all (except 61, 81) name the kind of Psalm in title: 7 מְשֻׁכֵּיל, מִכְתָּם, 10 26, מְזֻמָּר, [Habakkuk 3](#) שִׁיר; 27 שִׁיר; 27 שִׁיר, מְשֻׁכֵּיל, terms associated with musical rendering. It probably came into use in late Persian period in connection with Psalms used with musical accompaniment in public worship, to indicate place of benedictions. It was not added by later editors to other psalms; but was revived in first century B.C., and continued in use for some time (see Jacob ^{ZAW xvi (1896), 129 f.} Br ^{JBL 1809} EGBriggs ^{AM. J. Semitic Lang. Oct. 1899, 1 ff.}).

Strong's Exhaustive Concordance

Selah

From [calah](#); suspension (of music), i.e. Pause -- Selah.

see HEBREW [calah](#)

Forms and Transliterations

:סְלָה סְלָה סְלָה סְלָה se·lāh Selah selāh

Verses 4-6:

46:4 – 6 A description of blessed Zion — a comforting declaration of God’s mighty, sustaining presence in his city.

Verse 4:

46:4 *river*. Jerusalem had no river, unlike Thebes (Na 3:8), Damascus (2Ki 5:12), Nineveh (Na 2:6,8) or Babylon (137:1) — yet she had a “river.” Here the “river” of 36:8 (see note there) serves as a metaphor for the continual outpouring of the sustaining and refreshing blessings of God, which make the city of God like the Garden of Eden (see v. 5; Ge 2:10; Isa 33:21; 51:3; cf. also Eze 31:4 – 9).

city of God. See v. 5; see especially Ps 48. *God . . . Most High*. That is, God Most High (see 57:2; see also note on 3:7). *Most High*. See note on Ge 14:19. *dwells*. See note on 9:11.

46:4 a river. Ancient and present Jerusalem have no river. There was a river in Eden (Gen. 2:10), as well as a "river ... of life" that flows from the throne of God in the New Jerusalem (Rev. 22:1, 2). the holy habitation. As the Israelites looked to the temple, they felt secure in the symbol of God's protection. Later in their history the people regarded the temple as a kind of idol that would save them from the Babylonians (Jer. 7). In this psalm, however, their trust is faithful and obedient, prefiguring the security enjoyed by God's people in the eternal city that is to come (Rev. 22:3).

46:4 **There is a river whose streams.** These words about refreshing waters contrast with those about the threatening torrents of v. 3. Cf. the garden of paradise concept often mentioned in ancient Near Eastern literature, but most importantly, cf. the biblical revelation, noting especially the “bookends” of Ge 2:10 and Rev 22:1, 2. **the city of God.** These words in their present setting refer to Jerusalem, God’s chosen earthly residence (cf. Ps 48:1, 2; Isa 60:14).

*** Hebrew "MAKE GLAD"

8055. samach

Strong's Concordance

samach: rejoice, be glad

Original Word: שָׂמַח

Part of Speech: Verb

Transliteration: samach

Phonetic Spelling: (saw-makh')

Definition: rejoice, be glad

NAS Exhaustive Concordance

Word Origin

a prim. root

Definition

rejoice, be glad

NASB Translation

cheers (1), give them joy (1), give happiness (1), glad (53), gladden (1), gloated (1), happy (3), has...joy (1), joyful (1), made me glad (1), made you glad (1), make my glad (1), make the glad (2), make them joyful (1), make us glad (1), make glad (2), makes a glad (2), makes his glad (1), makes it glad (1), makes...glad (1), makes...merry (1), merry (1), pleased* (1), rejoice (48), rejoiced (17), rejoiced had given (1), rejoices (4), rejoicing (1), take pleasure (1), very happy (1).

Brown-Driver-Briggs

¹⁵⁴שָׂמַח, שִׂמְחָה

verb rejoice, be glad (Late Hebrew *id.*; compare perhaps Assyrian *šamâ—u, flourish*,

Arabic  *be high, proud*; Punic proper name, feminine *שמחה*); —

Qal¹²⁶ *Perfect* 3masculine singular שָׂמַח [Psalm 16:9](#); וְשִׂמְחָה consecutive [Proverbs 29:6](#); 3feminine singular וְשִׂמְחָהּ [Esther 8:15](#); 2masculine singular וְשִׂמְחָתָּהּ [Deuteronomy 12:18](#) +; 3 masculine plural וְשִׂמְחוּ [Nehemiah 12:43](#), etc.; *Imperfect* יְשִׂמְחוּ [Isaiah 9:16](#) +, 3 masculine plural יְשִׂמְחוּ [Isaiah 65:13](#); [Psalm 69:33](#), 3feminine plural תְּשִׂמְחוּנָהּ [Samuel 1:20](#), etc.; *Imperative* masculine singular שִׂמְחָהּ [Deuteronomy 33:18](#) +, feminine singular שִׂמְחִי [Zephaniah 3:14](#) +, שִׂמְחִי [Joel 2:21](#), etc.; *Infinitive construct* שִׂמְחָהּ [Ezekiel 35:14](#) +, etc.; *Participle* see שִׂמְחָהּ adjective; — 24 t. "גיל", less often "שִׂישׁ", עָלַז, רָנַן, etc.; —

1 in common life:

a. *rejoice*, with ב person or of thing *take pleasure in* [Judges 9:19](#) (twice in verse); [Deuteronomy 33:18](#); [Ecclesiastes 3:22](#) 7t. + (probably) בְּכָל־יְמֵינוּ [Psalm 90:14](#) (others ב temporal),

compare [Ecclesiastes 11:8](#); ל person [Isaiah 39:2](#) + "" [2 Kings 20:13](#) (וישמע for ו Vrss modern), ל of thing [Jonah 4:6](#); [2Chronicles 15:15](#); with temporal clause [Jeremiah 41:13](#) 6t. + (of heart) [Proverbs 23:15](#), in one's heart [Exodus 4:14](#) (J); with כִּי because [Isaiah 14:29](#) 3t.; with תֵּן with [Isaiah 66:10](#); with מִן person get pleasure from [Proverbs 5:18](#); absolute [1 Samuel 11:9](#); [Ecclesiastes 3:12](#); [Proverbs 13:9](#) (figurative of prosperity; subject אִוֵּר ; opposed to דְּעֵר), + 8 t.; with ל of thing at [Job 21:12](#).

b. rejoice arrogantly, exult at, ל person, [Micah 7:8](#); [Isaiah 14:8](#); Obadiah 12; [Psalm 35:19](#); [Psalm 35:24](#); [Psalm 38:17](#), with $\text{לֵא$ of thing [Ezekiel 25:6](#), ב of thing [Job 31:29](#); [Psalm 35:15](#); [Proverbs 24:17](#); absolute [Hosea 9:1](#) (+ לֵאֵלֶיךָ), [2 Samuel 1:20](#) 3t., + (said of righteous by Eliphaz) [Job 22:19](#).

2. a. rejoice religiously, with ב of thing [1 Samuel 2:1](#); [Deuteronomy 12:7](#); [Psalm 21:27t.; with \$\text{בִּי}\$, etc., \[Joel 2:23\]\(#\); \[Psalm 32:11\]\(#\) 10t. Psalms + \[Psalm 9:3\]\(#\) \(+ \$\text{אֶעֱלֶזְהָה בְּךָ}\$ \); with \$\text{ל}\$ of thing \[2 Chronicles 29:36\]\(#\), \$\text{ל}\$ infinitive \[1 Chronicles 29:9\]\(#\) a; with \$\text{לְמַעַן}\$ of thing \[Psalm 48:12\]\(#\); with \$\text{כִּי}\$ because \[Psalm 119:74\]\(#\); absolute \[Zechariah 2:14\]\(#\); \[Zechariah 4:10\]\(#\); \[Joel 2:21\]\(#\); \[1 Chronicles 29:9b \\(with accusative of cognate meaning with verb\\), \\[1 Chronicles 16:31\\]\\(#\\) \\(of heavens\\) = \\[Psalm 96:11\\]\\(#\\); \\[Psalm 97:1\\]\\(#\\) \\(isles\\) + 18 t. \\(12 t. Psalms\\), + \\(of heart\\) \\[Zechariah 10:7\\]\\(#\\) a \\[Psalm 16:9\\]\\(#\\); \\[1 Chronicles 16:10\\]\\(#\\), \\$\text{בְּכִלְכֵּל}\\$ \\[Zephaniah 3:14\\]\\(#\\) \\(compare \\[Exodus 4:14\\]\\(#\\) 1a above\\); with \\$\text{לְפָנַי}\\$ \\[Isaiah 9:2\\]\\(#\\) and \\(of joyous feasting etc., at sanctuary\\) \\[Leviticus 23:40\\]\\(#\\) \\(H\\), \\[Deuteronomy 12:12,18\\]\\(#\\); \\[Deuteronomy 16:11\\]\\(#\\); \\[Deuteronomy 27:7\\]\\(#\\), compare \\[Deuteronomy 14:26\\]\\(#\\); \\[1 Samuel 11:15\\]\\(#\\).\]\(#\)](#)

b. subject י , with ל person [Isaiah 9:16](#) ("" הִנֵּה הוּא ; Perles^{REJ xxxiv. 63} *be Gentle*, Arabic ) , ב of thing [Psalm 104:31](#).

Pi`el Perfect 3masculine singular שִׂמְחָה consecutive [Deuteronomy 24:5](#), suffix שִׂמְחָהוּ [Jeremiah 20:15](#), etc.; *Imperfect* 3masculine singular יִשְׂמַח [Psalm 104:15](#) +, etc.; *Imperative* masculine singular שִׂמַּח [Psalm 86:4](#), שִׂמַּח [Proverbs 27:11](#), etc.; *Infinitive absolute* שִׂמַּח [Jeremiah 20:15](#); *Participle* מְשִׂימַח [Judges 9:13](#), plural construct מְשִׂימַחִי [Psalm 19:9](#); — *cause to rejoice, gladden*, with accusative of person (or equivalent), subject person [Deuteronomy 24:5](#); [Jeremiah 20:15](#) (+ *Infinitive absolute*), [Proverbs 10:1](#); [Proverbs 15:20](#); [Proverbs 27:11](#); [Proverbs 29:3](#) ([Hosea 7:3](#) see **2 מִשָּׂח**); especially subject י (God) [Jeremiah 31:13](#) (with מִן separ.) [Isaiah 56:7](#); [2Chronicles 20:27](#) (with מִן of source, see **Qal 1 a**), [Ezra 6:22](#); [Nehemiah 12:43](#) (+ accusative of cognate meaning with verb) [Psalm 86:4](#); [Psalm 90:15](#); [Psalm 92:5](#) (ב instrumental), also, with ל person *cause to exult at* [Psalm 30:2](#), *id.* with ל person [Lamentations 2:17](#); subject of thing [Judges 9:13](#); [Psalm 19:9](#); [Psalm](#)

[45:9](#); [Psalm 46:5](#); [Psalm 104:15](#); [Ecclesiastes 10:19](#); [Proverbs 12:25](#); [Proverbs 15:30](#); [Proverbs 27:9](#).

Hiph`il = Pi`el *Perfect* masculine singular קָדַשׁ [Psalm 89:43](#) (subject "").

Strong's Exhaustive Concordance

cheer up, be make glad, have, make joyful, be make merry, cause to, make to rejoice, very

A primitive root; probably to brighten up, i.e. (figuratively) be (causatively, make) blithe or gleesome -- cheer up, be (make) glad, (have, make) joy(-ful), be (make) merry, (cause to, make to) rejoice, X very.

*** Hebrew "The HOLY"

6918. qadosh ►

Strong's Concordance

qadosh: sacred, holy

Original Word: קָדוֹשׁ

Part of Speech: Adjective

Transliteration: qadosh

Phonetic Spelling: (kaw-doshe')

Definition: sacred, holy

NAS Exhaustive Concordance

Word Origin

from the same as [qodesh](#)

Definition

sacred, holy

NASB Translation

consecrated (1), Holy (8), holy (50), Holy One (44), holy one (3), holy ones (6), one is holy (1), saints (2).

Brown-Driver-Briggs

קָדוֹשׁ **adjective sacred, holy**; — absolute ק' [Exodus 19:6](#) +; קָדֵשׁ [Exodus 29:31](#) +; construct קָדוֹשׁ [Isaiah 1:4](#) +; קָדֵשׁ [Isaiah 49:7](#) 2t.; suffix קָדֹשִׁי [Habakkuk 1:12](#); קָדוֹשׁוֹ [Isaiah 10:17](#); [Isaiah 49:7](#) קָדוֹשְׁכֶם [Isaiah 43:15](#); plural קָדוֹשִׁים [Hosea 12:1](#) 2t., קָדָשִׁים [Leviticus 11:44](#) 16t.; suffix קָדֹשִׁיו [Deuteronomy 33:3](#); [Psalm 34:10](#), קָדֹשׁוֹ [Job 15:15](#); —

1 of God, as separate, apart, and so sacred, holy:

a. exalted on theophanic throne [Isaiah 6:3](#)(3 t. in verse), [Psalm 22:4](#) heavenly throne [Isaiah 57:15](#); in victory [Isaiah 5:16](#); [1 Samuel 2:2](#); [Psalm 99:3](#) (נִוְרָא), [Psalm 99:5](#); [Psalm 99:9](#); [Psalm 111:9](#).

b. separate from human infirmity, impurity, and sin: [Joshua 24:19](#) (E), [1 Samuel 6:20](#); [Habakkuk 1:12](#); קדוש אני כ' [Leviticus 11:44,45](#); [Leviticus 19:2](#); [Leviticus 20:26](#); [Leviticus 21:8](#) (H); קדוש בְּקִרְבְּךָ [Hosea 11:9](#); [Ezekiel 39:7](#).

c. קדוש ישׂראל = divine name (originating from *trisagion*, [Isaiah 6:3](#)) [Isaiah 1:4](#); [Isaiah 5:19,24](#); [Isaiah 10:20](#); [Isaiah 12:6](#); [Isaiah 17:7](#); [Isaiah 29:19](#); [Isaiah 30:11,12,15](#); [Isaiah 31:1](#); Is :2; [Isaiah 41:14,16,20](#); [Isaiah 43:3,14](#); [Isaiah 45:11](#); [Isaiah 47:4](#); [Isaiah 48:17](#); [Isaiah 49:7](#); [Isaiah 54:5](#); [Isaiah 55:5](#); [Isaiah 60:9,14](#) elsewhere only [2 Kings 19:22](#) = [Isaiah 37:23](#); [Jeremiah 50:29](#); [Jeremiah 51:5](#); [Psalm 71:22](#); [Psalm 78:41](#); [Psalm 89:19](#); יעקב כ' [Isaiah 29:23](#), קדוּשׁוֹ [Isaiah 10:17](#); [Isaiah 49:7](#), קדוּשְׁכֶם [Isaiah 43:15](#); קדוּשׁ [Isaiah 40:25](#); [Habakkuk 3:3](#); [Job 6:10](#), plural intensive קדוּשׁים) [Hosea 12:1](#); [Proverbs 9:10](#); [Proverbs 30:3](#).

2. a. of place, sacred, holy, chambers of priests [Ezekiel 42:13](#), camp of Israel [Deuteronomy 23:15](#), + מְרוֹם of heaven [Isaiah 57:15](#) (but of י' Du Ry, and [reading בְּךָ as holy, ב essent.] Klo Che Marti); in following (often defective) pointing dubious, read probably קדוּשׁ

2: of the court of tabernacle, [Exodus 29:31](#); [Leviticus 6:9](#); [Leviticus 6:19](#); [Leviticus 6:20](#); [Leviticus 7:6](#); [Leviticus 10:13](#); [Leviticus 16:24](#); [Leviticus 24:9](#) (P), of Jerusalem [Ecclesiastes 8:10](#); קדוּשׁוֹ [Psalm 46:5](#); [Psalm 65:5](#).

b. persons: priests [Leviticus 21:7,8](#); [Numbers 16:5,7](#) (P), Aaron [Psalm 106:16](#), Levites [2Chronicles 35:3](#), prophet [2 Kings 4:9](#), Nazirite [Numbers 6:5,8](#) (P), Israel קדוּשׁוֹ [Exodus 19:6](#) (E), קדוּשׁוֹ [Deuteronomy 7:6](#); [Deuteronomy 14:2,21](#); [Deuteronomy 26:19](#); [Deuteronomy 28:9](#); כָּל־הַיְהוּדִים [Numbers 16:3](#)(P); remnant in Jerusalem [Isaiah 4:3](#); קדוּשׁוֹ [Leviticus 11:44,45](#); [Leviticus 19:2](#); [Leviticus 20:7,26](#); [Leviticus 21:6](#); [Numbers 15:40](#); קדוּשׁוֹ [Deuteronomy 33:3](#) (song), [Psalm 16:3](#); [Psalm 34:10](#); [Daniel 8:24](#).

c. angels, [Psalm 89:6](#); [Psalm 89:8](#); [Job 5:1](#); [Job 15:15](#); [Zechariah 14:5](#); [Daniel 8:13](#) (twice in verse).

d. מים קדשים [Numbers 5:17](#) *holy water*.

e. **time** ק (לי' היום) ([Nehemiah 8:9,10,11](#); י' קדוש' [Isaiah 58:13](#), of Sabbath. — (compare Biblical Aramaic קדיש).

קדש (√ of following; 7⁷ Syriac; see Biblical Hebrew *id.*, קדוש).

Strong's Exhaustive Concordance

holy One, saint

Or qadosh {kaw-doshe'}; from [qadash](#); sacred (ceremonially or morally); (as noun) God (by eminence), an angel, a saint, a sanctuary -- holy (One), saint.

*** Hebrew "TABERNACLE/dwelling"

4908. mishkan ►

Strong's Concordance

mishkan: dwelling place, tabernacle

Original Word: מִשְׁכָּן

Part of Speech: Noun Masculine

Transliteration: mishkan

Phonetic Spelling: (mish-kawn')

Definition: dwelling place, tabernacle

NAS Exhaustive Concordance

Word Origin

from [shakan](#)

Definition

dwelling place, tabernacle

NASB Translation

dwelling (1), dwelling place (8), dwelling places (9), dwellings (9), resting place (1), tabernacle (109), tents (1), where...dwells (1).

Brown-Driver-Briggs

מִשְׁכָּן **noun masculine** [Exodus 26:6](#) **dwelling-place, 'tabernacle'**; — מ' [Exodus 25:9](#) +; construct מִשְׁכָּן [Exodus 38:21](#) +, etc.; plural construct מִשְׁכָּנַי Ex 46:6 (^m5 Bae Du מִשְׁכָּנוֹ, <'מִשְׁכָּן י' >); suffix מִשְׁכָּנֵיהֶם [Ezekiel 25:4](#) (מִשְׁכָּנוֹת), טִירוֹתֵיהֶם, מִשְׁכַּנְתֵּיהֶם" (< [Habakkuk 1:6](#); [Psalm 132:5](#); construct מִשְׁכָּנוֹת [Psalm 87:2](#) +, etc.; —

1 *dwelling-place*: מִשְׁכָּן קִרְחָה דָתָן וְאַבִירָם; [Numbers 16:24,27](#) (P) [but here originally י' מִשְׁכָּן; see Commentaries]; in poetry = *tomb*, [Isaiah 22:16](#).

2 elsewhere in singular always of **abode of 'y**:

a. in General, **of temple**, מ'קדש [Isaiah 46:5](#); מ'משכן כבוד [Isaiah 26:8](#); מ'שמה [Isa 74:7](#).

b. מ'משכן שלו [Isa 78:60](#).

c. מ'ה' in P, of 'y's 'dwelling' (Exodus 25:9 RVm; rendered conventionally 'tabernacle'), of planks lined with vari-coloured tapestry, with a 'tent' (אהל) over it, filled with 'כבוד' [Exodus 40:34,35](#); over it cloud שכך [Numbers 9:18,22](#) (during the wanderings); its plan given by "Exodus [25:9](#); [Exodus 26:30](#); distinguished from מועד אהל the 'tent' over it (compare אהל³, [Exodus 26:7,12,13](#); [Exodus 36:14](#); [Exodus 40:19](#); 'מ'משכן' [Leviticus 17:4](#) (H), [Numbers 16:9](#); [Numbers 17:28](#); [Numbers 19:13](#); [Numbers 31:30,47](#); [Joshua 22:19](#) (see also **1**), [1 Chronicles 16:39](#); [1 Chronicles 21:29](#); [2Chronicles 1:5](#); [29:6](#); מ'העדת [Exodus 38:21](#); [Numbers 1:50,53](#) (twice in verse); [Numbers 10:11](#); מ'מועד אהל [Exodus 39:32](#); [Exodus 40:2,6,29](#); [1 Chronicles 6:17](#), [נשא אתה'משכן](#) [Chronicles 23:26](#); compare [1 Chronicles 6:23](#), compare [1 Chronicles 23:26](#); compare מ'משכן (probably gloss on אהל), [2 Samuel 7:6](#) "" [1 Chronicles 17:5](#), + 76 t. P.

3 plural מ'משכנות, *dwelling* (only in poetry):

a. of Israel, [Numbers 24:5](#) (poem; "" אהלים), [Jeremiah 30:18](#); [Isaiah 54:2](#) 4t.; of other nations [Jeremiah 51:30](#); [Habakkuk 1:6](#), compare [Ezekiel 25:4](#) (see above); מ'עגל [Job 18:21](#); מ'רשעים [Job 21:28](#); of wild ass [Job 39:6](#) (" בית "); shepherds [Songs 1:8](#); = tomb [Psalm 49:12](#) (compare **1**).

b. God's abode in Zion [Ezekiel 37:27](#); [Psalm 132:5](#); [Psalm 132:7](#), compare [Psalm 43:3](#); [Psalm 84:2](#) (" יחצרות י").

[שכן compare ⁷] **verb dwell** (Biblical Hebrew מ'שכן, מ'שכן); —

Pe`al *Imperfect* 3feminine plural י'שכנן [Daniel 4:18](#) *dwell*, of birds, ב location

Pa`el causative: *Perfect* 3masculine singular שכן שמהתמה [Ezra 6:12](#), of God, *cause his name to dwell there*.

Strong's Exhaustive Concordance

dwelling place, habitation, tabernacle, tent

From [shakan](#); a residence (including a shepherd's hut, the lair of animals, figuratively, the grave; also the Temple); specifically, the Tabernacle (properly, its wooden walls) -- dwelleth, dwelling (place), habitation, tabernacle, tent.

Verse 5:

46:5 *at break of day*. Or “as dawn approaches” — i.e., when attacks against cities were likely to be launched. His help brings on the dawn of deliverance, dispelling the night of danger (see 44:19 and note; cf. Isa 37:36 for an example).

46:5 she shall not be moved. Ancient Jerusalem indeed fell to the Babylonians in 586 b.c. The New Jerusalem will stand "forever and ever" (Rev. 22:5).

when morning dawns. In military campaigns, fighting commenced at first light. God's help will not be slow.

46:5, 6 she will not fall. These verses pick up some of the key terms about moving, slipping, tottering, sliding, and roaring from vv. 1–3; however, here, because of the presence of God, the forces of nature and the nations are no longer a threat

*** Hebrew “IN THE MIDST OF”

7130. qereb ►

Strong's Concordance

qereb: inward part, midst

Original Word: קֶרֶב

Part of Speech: Noun Masculine

Transliteration: qereb

Phonetic Spelling: (keh'-reb)

Definition: inward part, midst

NAS Exhaustive Concordance

Word Origin

from an unused word

Definition

inward part, midst

NASB Translation

among (62), body (1), devoured* (2), entrails (20), heart (1), herself (1), inner thought (1), inside (1), inward feelings (1), inward part (1), inward thought (1), inwardly (2), middle (2), midst (81), within (35), within our land (2), within their land (2).

Brown-Driver-Briggs

227 קָרַב **noun [masculine] inward part, midst**; — ק' absolute [Exodus 29:13](#) + (only **3**); construct [Genesis 45:6](#) +; suffix קָרַבִּי [Joshua 9:7](#) +, 3 feminine plural קָרַבְנֵהּ [Genesis 41:21](#), קָרַבְנֵהּ- [Genesis 41:21](#) (Ges^{s 91i}. Kö^{ii.1488 N.1}), etc.; plural only (suffix) קָרַבִּי [Psalm 103:1](#); — usually with preposition (143קָרַבְתָּ. 43מָקָמְתָּ.); —

1

a. *inward part* of human body, physical sense, קָרַב' *within* one's body [Genesis 25:22](#) (J), compare [Genesis 18:12](#) (J), [1 Samuel 25:37](#); [Jeremiah 23:9](#); [Job 20:14](#) ("בְּמַעְיָו"), compare [Isaiah 19:1](#) (of nation personified) *into* his body [Psalm 109:18](#) (simile); as seat of life [1 Kings 17:21,22](#), compare (of idol) [Habakkuk 2:19](#) (see also **2**).

b. = belly, of kine קָרַבֵּהּ [Genesis 41:21](#); [Genesis 14:21](#)

c. of city (קָרַב' *within it*, מָקָם' *etc.*) [Genesis 18:24](#); [Judges 18:7](#); [Amos 3:9](#) + 18:t compare [Isaiah 25:11](#) קָרַבֵּהּ חוֹצוֹת [Isaiah 5:25](#).

d of house [Psalm 101:2](#); [Psalm 101:7](#); temple [Psalm 48:10](#); קָרַבֵּהּ מוֹעֵד דָּהָר [Psalm 74:4](#).

e. of land (earth) [Genesis 45:6](#); [Genesis 48:16](#); [Amos 2:3](#); [Isaiah 5:8](#); [Isaiah 24:13](#) ("בְּתוֹחַ 10), + הָעַמִּים t. (קָרַבֵּהּ מָקָם').

f. of a number of person, קָרַב' *in the midst, among*, מִמֶּנּוּ' *from among*: especially (1) people (96 t.; 80 t. as singular collective, 15 t. plural [Amos 7:8](#); [Genesis 24:3](#); [Exodus 23:25](#); [Deuteronomy 31:17](#); [Jeremiah 46:21](#); [1 Samuel 4:3](#); [Joshua 7:12](#); [Judges 10:16](#) +, קָרַבֵּהּ' [Deuteronomy 17:10](#) +, קָרַבֵּהּ מִבֵּית יֵשׁ [Amos 7:10](#) קָרַבֵּהּ הַכְּנַעֲנִי [Judges 1:32,33](#); [Judges 3:5](#), מִמֶּנּוּ' [Deuteronomy 4:34](#) *etc* (2)) מִמֶּנּוּ' (קָרַבֵּהּ [Joshua 1:11](#); [Numbers 14:44](#) 6t. (3) אֶתִּירֵבֶקֶן [Deuteronomy 18:2](#); [1 Samuel 16:13](#), and (מִמֶּנּוּ') [Deuteronomy 17:15](#); [Deuteronomy 18:18](#). (4) עַמִּי הָמָּה מִמֶּנּוּ' [Exodus 31:14](#) (II. עַם.) (5) קָרַבֵּהּ אֵלֵיכֶם [Psalm 110:2](#) compare (of wicked) [Psalm 55:16](#) קָרַבֵּהּ תַּכְּמִים [Proverbs 15:31](#). (6) קָרַבֵּהּ אֶלֵּהֶם יִשְׁמַט [Psalm 82:1-71](#) קָרַבֵּהּ הַמִּלְחָמָה [Kings 20:39](#) *into the midst of the battle, the thick of the fight*; קָרַבֵּהּ צָרָה [Palam 1Ki 138:7](#). (8) of nations, קָרַבֵּהּ הַגּוֹיִם [Deuteronomy 29:15](#), [Lamentations 3:45](#), compare [Joshua 24:17](#); [Micah 5:6](#); [Micah 5:7](#).

g. מִמֶּנּוּ' חוֹקֵק [Psalm 74:11](#) (Qr תִּיקֵךְ) *thy hand from within thy bosom*, (anthropomorphism of '); see I כִּלְהָה **Pi'el 2 c**).

h. of a period of time, שָׁנִים וְיָמִים [Habakkuk 3:2](#) (twice in verse)

2 of inward part of man;

a. as seat of thought and emotion : [1 Kings 3:28](#); [Jeremiah 4:14](#); [Jeremiah 9:7](#); [Proverbs 26:24](#); [Psalm 62:5](#); [Psalm 94:19](#); "" [בְּלִבְךָ](#) [Proverbs 14:33](#), [עַל־לֵב](#) [Jeremiah 31:33](#); seat of [לֵב](#) [Psalm 39:4](#); [Psalm 55:5](#); [Psalm 109:22](#); [Lamentations 1:20](#); of [רִיב](#) [Ezekiel 11:19](#); [Ezekiel 36:26,27](#); [Zechariah 12:1](#); [Isaiah 26:6](#); [Psalm 51:12](#), compare [Isaiah 19:3,14](#); [לֵבִי](#) [Psalm 36:2](#) (read [לְבוֹ](#) Vrss Hup Now Che Bae and others)

b. as faculty of thought and emotion, subj. (no perp.) [Isaiah 16:11](#) ("מַעֲי") [Psalm 64:7](#) ("לֵב") [Psalm 5:10](#); [כָּל־קִרְבֵי](#) [Psalm 103:1](#) (only here plural; "" [נִפְשָׁי](#)); — [Psalm 49:12](#) read [קִרְבָּם](#) ^{m5} ^{η6} ^{η7}, or [קִרְבָּם](#), Ew Gr Ol Bi Che Bae and others (for [קִרְבָּם](#))

3 technical term in P of entrails of sacrificial animals (Di [Leviticus 1:9,13](#); [Leviticus 3:3](#) (twice in verse); [Leviticus 3:9](#) (twice in verse); [Leviticus 3:14](#) (twice in verse); [Leviticus 4:8](#) (twice in verse); [Leviticus 4:11](#); [Leviticus 7:3](#); [Leviticus 8:16,21,25](#); [Leviticus 9:14](#).)

Strong's Exhaustive Concordance

among, before, bowels, unto charge, eat up, heart, him, in,

From [qarab](#); properly, the nearest part, i.e. The center, whether literal, figurative or adverbial (especially with preposition) -- X among, X before, bowels, X unto charge, + eat (up), X heart, X him, X in, inward (X -ly, part, -s, thought), midst, + out of, purtenance, X therein, X through, X within self.

*** Hebrew "SHALL HELP HER"

5826. azar ►

Strong's Concordance

azar: to help, succor

Original Word: אָזַר

Part of Speech: Verb

Transliteration: azar

Phonetic Spelling: (aw-zar')

Definition: to help, succor

NAS Exhaustive Concordance

Word Origin

a prim. root

Definition

to help, succor

NASB Translation

ally (1), furthered (1), granted (1), help (38), helped (19), helper (6), helpers (2), helping (1), helps (8), protect (1), restrains (1), supporting (1).

Brown-Driver-Briggs

I. [עֲזַר]₸₂ **verb help, succour** (Late Hebrew noun עֲזָרָה *help*; Phoenician in derivatives and compounds Lzb^{338f.}; Arabic عَضَرَ *excuse, exculpate*, also *aid*; Aramaic ܥܙܪ *help*, Palmyrene עדר, rarely עזר Lzb³³⁸ Cook^{89. 90}); —

Qal *Perfect* 3masculine singular suffix עֲזַרְנִי [Psalm 118:13](#), [1 עֲזַרְךָ](#) [Chronicles 12:19](#); 3plural suffix [1 עֲזַרְם](#) [Chronicles 12:20](#), etc., *Imperfect* 3masculine singular יֵעֲזֵר [Isaiah 50:7,9](#), suffix יֵעֲזַרְךָ [Isaiah 44:2](#); 3masculine plural יֵעֲזְרוּ [Isaiah 30:7](#); [Isaiah 41:6](#), [1 ויֵעֲזְרוּ](#) [Kings 1:7](#) suffix יֵעֲזַרְנִי [Psalm 119:175](#), etc.; *Imperative* masculine singular suffix עֲזַרְנִי [Psalm 109:26](#); [Psalm 119:86](#) + [Joshua 10:4](#) Kt, masculine plural suffix עֲזַרְנִי Qr, etc.; *Infinitive construct* [1 לעֲזֹר](#) [Chronicles 22:17](#), [1 לעֲזֹר](#) [Chronicles 18:5](#), [לעֲזֹר](#) [Joshua 10:33](#) 5t., [לעֲזֹר](#) [Chronicles 25:8](#) + [2 Samuel 18:3](#) Qr (> Kt לעֲזֹר

Hiph`il); suffix [1 לעֲזַרְנִי](#) [Chronicles 12:17](#) 2t., etc., *Participle active* [1 עֲזַר](#) [Kings 20:16](#) +, etc.; *passive* עֲזַר [Isaiah 31:3](#); — *help*, with accusative of person [1 Kings 20:16](#); [Joshua 1:14](#) [2Chronicles 28:23](#) (reading עֲזַרִים Ges^{s 530}, for מְעֲזַרִים¹⁰, apparently

Hiph`il; subject false gods); with accusative of location (city) [Joshua 10:33](#) (D); especially with suffix person [Joshua 10:4,6](#) (+ הוֹשִׁיעַ; both J E), [1 Chronicles 12:18](#); [1 Chronicles 12:20](#); [1 Chronicles 12:23](#) (van d. H. v.1 [Chronicles 12:17](#); v.1 [Chronicles 12:19](#); v.1 [Chronicles 12:22](#)), [2 Chronicles 32:3](#); [Ezra 8:22](#) (+ מִן of enemy), [Ezra 10:15](#); [Daniel 10:13](#) (subject Michael); subject often God (י'), with accusative of person [Psalm 10:14](#); [1 Chronicles 15:26](#), usually suffix [Genesis 49:25](#) (poem in J), [1 Samuel 7:12](#); [Isaiah 41:10,13,14](#) 12t. + [2 Chronicles 26:7](#) (with עֲלֵי *against*), [Psalm 37:40](#) (+ מִלֵּט), [Psalm 46:6](#) (suffix of city), [Psalm 109:26](#) (הוֹשִׁיעַ """); subject false gods [Deuteronomy 32:8](#); [2Chronicles 28:23](#); with לֵּ person [2 Samuel 8:5](#) + [1 Chronicles 18:5](#) 4t. + [2 Samuel 18:3](#) (read Qr לעֲזֹר, or לעֲזֹר ? compare HPS); subject י' [Isaiah 50:7,9](#); with עֲלֵם person [1 Chronicles 12:22](#) (van d. H. v.1 [Chronicles 12:21](#); + עֲלֵם *against*); with אֶתְרִי person (construction praegn.) [1 Kings 1:7](#); with בְּ person against whom [2 Chronicles 20:23](#) (+ infinitive); with בֵּין־לְ, of 2, י' Chron [14:10](#); absolute [Isaiah 30:7](#);

2Chronicles 26:13 (+ *על* *against*), 2 Chronicles 28:16; *לְרַעָה עַ* [Zechariah 1:15](#) *they helped, with evil result*; *י* subject, 2 Chronicles 25:8 (opposed to *הַכְּשִׁיל*); also participle with suffix [Ezekiel 30:8](#) 3t.; with *ל* person [2 Kings 14:26](#) 5t., of *י* [Psalm 30:11](#); [Psalm 54:6](#); absolute [Isaiah 31:3](#); [Isaiah 63:5](#); [Jeremiah 47:4](#); [Psalm 22:12](#); [Psalm 107:12](#); construct [עֲזָרִי הַמְּלַחֵמָה](#) [Chronicles 12:1](#), [עֲזָרִי רָהַב](#), [Job 9:13](#) (see [רהב](#)); Participle *passive absolute* as substantive *he who is helped* [Isaiah 31:3](#).

Niph`al *Perfect* [וְנִעְזַרְתִּי](#) [Psalm 28:7](#) *I am helped* (that is, by *י*); *Imperfect* 3masculine plural [וַיִּעְזְרוּ](#) [Chronicles 5:20](#) (that is, *id.*; + *על* *against*, with noun cognate [עֲזָר מְעַט](#) [Daniel 11:34](#); *Infinitive construct* [לְהִעְזֹר](#) [Chronicles 26:15](#) *he was wonderfully helped* (literally *made wonderful to be helped*).

Hiph`il dubious: *Infinitive construct* [לְעִזְרוֹ](#) [2 Samuel 18:3](#) Kt, *Participle plural* [מְעִזְרִים](#) [Chronicles 28:23](#), see

Qal.

Strong's Exhaustive Concordance

help, succour

A primitive root; to surround, i.e. Protect or aid -- help, succour.

Verse 6:

46:6 the earth melts. At the voice of God the tumult of the rebellious is stilled forever.

46:6 Nations . . . fall. Because of God's victory (see vv. 8 – 9; 48:4 – 7). *in uproar*. See v. 3 and note on vv. 1 – 3; see also 2:1 – 3Rev 11:18. *lifts his voice*. See 2:5; 9:5; Jer 25:30; Am 1:2; see also 104:7. God's thunder is evoked (see introduction to Ps 29), the thunder of his wrath (see 18:13; Isa 2:10). *earth melts*. As though struck by lightning (see 97:4 – 5).

*** Hebrew "RAGED"

1993. hamah

Strong's Concordance

hamah: to murmur, growl, roar, be boisterous

Original Word: הָמָה

Part of Speech: Verb

Transliteration: hamah

Phonetic Spelling: (haw-maw')

Definition: to murmur, growl, roar, be boisterous

NAS Exhaustive Concordance

Word Origin

a prim. root

Definition

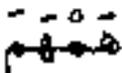
to murmur, growl, roar, be boisterous

NASB Translation

aroused (1), become disturbed (2), boisterous (4), brawler (1), disturbed (2), growl (1), howl (2), intones (1), made an uproar (1), make an uproar (2), making such an uproar (1), mourning (1), murmur (1), noisy (1), pounding (1), roar (5), roar like the roaring (1), roars (2), wails (2), yearns (1).

Brown-Driver-Briggs

[הָמָה] **verb** murmur, growl, roar, be boisterous (⁷הָמָה, but rare, and perhaps not

Genuine Aramaic; compare Arabic  *murmur*); —

Qal *Perfect* 3masculine plural הָמוּ [Psalm 46:7](#)+ 2t.; וְהָמוּ consecutive [Jeremiah](#)

[5:22](#) 2t.; *Imperfect* יִהְיֶה [Jeremiah 6:23](#) 3t.; 2 feminine singular תִּהְיֶה [Psalm 42:12](#); [Psalm](#)

[43:5](#); וְתִהְיֶה [Psalm 42:6](#); אֶהְיֶה [Psalm 55:18](#); אֶהְיֶה [Psalm 77:4](#); יִהְיֶה [Psalm](#)

[46:4](#) 3t.; וַיִּהְיֶה [Isaiah 51:15](#); [Jeremiah 31:35](#); יִהְיֶה [Psalm 39:7](#) 2t.; 1 plural יִהְיֶה [Isaiah](#)

[59:11](#); *Infinitive* הִמּוֹת [Isaiah 17:12](#); *Participle* הֹמֵה [Proverbs 20:1](#); [Jeremiah 4:19](#);

feminine 1 הֹמֵה [Kings 1:41](#); הֹמֵה [Proverbs 7:11](#); [Proverbs 9:13](#); הֹמֵה [Isaiah 22:2](#); feminine

plural הֹמֵיֹת [Proverbs 1:21](#), הֹמֵיֹת [Ezekiel 7:16](#) (Co הֹמֵיֹת compare ⁵6); —

1 *growl* like a dog כַּכֶּלֶב [Psalm 59:7](#); [Psalm 59:15](#), subject wicked men; *groan* (in distress, lamentation), like bears כְּדֹבִים [Isaiah 59:11](#) ("כִּי־וָנָה הִגָּה"); of doves (also in simile) [Ezekiel 7:16](#) compare Da (si vera lectio, see above).

2 *murmur*, figurative of soul (נַפְשׁוֹ) in discouragement [Psalm 42:6](#); [Psalm 42:12](#); [Psalm 43:5](#); in prayer [Psalm 55:18](#); [Psalm 77:4](#) (both "אֶשְׁיַחֲזֶה"); also subject מְעֵים of the *thrill* of deep-felt compassion or sympathy, followed by לְ of person pitied, [Jeremiah 31:20](#) ("רַחֲמֵם אֲרַחֲמֶנּוּ"),

followed by [על Songs 5:4](#); further [כַּפְנוֹר like the lyre \(zither\) Isaiah 16:11](#); [כַּחֲלִילִים like flutes](#), subject [לב Jeremiah 48:36](#)(followed by [ל](#)); [Jeremiah 48:36](#) (followed by [אֶל](#)); compare [Jeremiah 4:19](#) [לִי לְבִי הִמָּה](#).

3 *roar*, of waves, subject [גְּלִים Jeremiah 5:22](#); [Jeremiah 31:35](#); [Isaiah 51:15](#) compare [Psalm 46:4](#); simile of roar of multitudes [Isaiah 17:12](#); [Jeremiah 6:23](#); [Jeremiah 50:42](#); metaphor *id.*, [Jeremiah 51:55](#); *be tumultuous*, of peoples [Psalm 46:7](#) ("מְטוּן"); [Psalm 83:3](#) ("נִשְׁאוּ רֹאשׁ").

4 *be in commotion, stir*, of city [1 Kings 1:41](#); [Isaiah 22:2](#); so participle feminine plural as substantive [הַמִּיּוֹת רֹאשׁ Proverbs 1:21](#) *head of stirring, bustling streets* ("פַּתְחֵי שְׁעָרִים"); of man, [אֲדַהֲבֵל יְהִמְיוֹן Psalm 39:7](#) *surely to no purpose they bustle about* ("יִתְהַלְקֵדְאִישׁ אֲדַהֲבֵלְכֶם")

5 *be boisterous, turbulent*, as with wine [Zechariah 9:5](#) (but read perhaps [דָּמָם](#) compare [Fi^{Hexapl. ii. 3, 1024} K1o^{ThLZ, 1879, 564} Sta^{ZAW 1881, 18}](#)); also participle as adjective, of [שִׁכָּר](#) (by meton.) [Proverbs 20:1](#); of shameless woman [Proverbs 7:11](#); [Proverbs 9:13](#).

Strong's Exhaustive Concordance

clamorous, concourse, cry aloud, be disquieted, loud, mourn, be moved, make a noise,

A primitive root (compare [huwm](#)); to make a loud sound like Engl. "hum"); by implication, to be in great commotion or tumult, to rage, war, moan, clamor -- clamorous, concourse, cry aloud, be disquieted, loud, mourn, be moved, make a noise, rage, roar, sound, be troubled, make in tumult, tumultuous, be in an uproar.

*** Hebrew "MELTED"

4127. mug

Strong's Concordance

mug: to melt

Original Word: מָגַג

Part of Speech: Verb

Transliteration: mug

Phonetic Spelling: (moog)

Definition: to melt

NAS Exhaustive Concordance

Word Origin

a prim. root

Definition

to melt

NASB Translation

disheartened (1), dissolve (2), dissolved (2), melt (3), melted (2), melted away (4), melts (1), soften (1).

Brown-Driver-Briggs

מָוַג **verb melt** (מָוַג ⁷ *lthpe`el*, [Psalm 46:7](#); [Psalm 107:26](#); compare Arabic مَاج *surge* (of the sea), Qor 18:99; مَوْج *a wave*); **in view of prevailing figurative use, and of Arabic مَاج

(مَوْج) *be in tumult, commotion, of sea, people, be agitated, perplexed*, it is perhaps dubious whether *melt* is original meaning; *be moved, agitated* is usually possibly, and even [Amos 9:13](#); [Psalm 65:11](#) (both late), where (especially Amos) *moistening* is suggested, this may be perhaps derived from *agitating, loosening, dissolving*. —

Qal Imperfect 3feminine singular תָּמַוַגְתְּ ;46:7 [Amos 9:5](#); 2masculine singular suffix וַתִּמְוַגְּנִי [Isaiah 64:6](#) (but read probably וַתִּמְוַגְּנִי, see [מָוַג] p.171 above, and compare Di > Du וַתִּמְוַגְּנִי); *Infinitive* לְמַוַּג [Ezekiel 21:20](#); —

1 melt, subject אֶרֶץ, at touch of ” [Amos 9:5](#); at voice of ” [Psalm 46:7](#); = *faint* (of heart), [Ezekiel 21:20](#).

2 transitive cause to melt [Isaiah 64:6](#) (but see above)

Niph`al Perfect נִמְוַגְתִּי [Nahum 2:7](#) 2t.; 3 plural נִמְוַגְתִּי [Exodus 15:15](#) 3t.; *Participle* plural נִמְוַגְתִּים [Psalm 75:4](#); — *melt away*, figurative for be helpless, disorganized (through terror, etc.) [Exodus 15:15](#) (compare context), [Joshua 2:9,24](#); [1 Samuel 14:16](#) (compare We Dr), [Jeremiah 49:23](#), compare [Nahum 2:7](#); [Isaiah 14:31](#); [Psalm 75:4](#).

Po>I. soften, dissolve, active: only Imperfect 2 masculine singular suffix (subject God): בְּרַב־יָבֵם תִּמְוַגְּנֶנָּה [Psalm 65:11](#) *thou softenest it*[the earth] *with showers*; figurative, = *dissipate* וַתִּמְוַגְּנִי [Job 30:22](#) — We reads וַיִּמְוַגְּ [Habakkuk 3:6](#) for וַיִּמְוַדְּ, see מָוַד

Po`el Hithpo`el Perfect 3 plural הִתְמְוַגְּתִי [Nahum 1:5](#); *Imperfect* 3feminine singular תִּתְמְוַגְּנִי [Psalm 107:26](#); 3feminine plural תִּתְמְוַגְּנֶנָּה [Amos 9:13](#); — *melt*, subject hills (before ”) [Nahum 1:5](#); subject נְפֹשׁ [Psalm 107:26](#) (in terror); hyperb. for *flow* [Amos 9:13](#) (of fertile hills, ” הַטְּיָפוּ הַהָרִים).

I. מָוַד (√ of following; apparently secondary form of מָוַד, compare Ba^{NB} § 190 c,

and Arabic مَدَّ *stretch, extend, also prolong, make to continue*).

Strong's Exhaustive Concordance

consume, dissolve, be fainthearted, melt away, make soft

A primitive root; to melt, i.e. Literally (to soften, flow down, disappear), or figuratively (to fear, faint) -- consume, dissolve, (be) faint(-hearted), melt (away), make soft.

Verse 7:

46:7 The people's glad response (also v. 11). *Lord Almighty*. See note on 1Sa 1:3. *Jacob*. See note on 14:7.

46:7 with us. The refrain (again in v. 11) reflects the consolation of God's people enjoying His protection.

46:7 The LORD Almighty is with us. Lit. "LORD of hosts." The precious personal presence (cf. "God with us" in Isa 7:14; 8:8, 10) of the Divine Warrior (cf. Pss 24:10; 48:8; 59:5) secures the safety of His people.

*** Hebrew "FORTRESS" (refuge/kjv)

4869. misgab

Strong's Concordance

misgab: a secure height, retreat, stronghold

Original Word: מִשְׁגַּב

Part of Speech: noun masculine; proper name, of a location

Transliteration: misgab

Phonetic Spelling: (mis-gawb')

Definition: a secure height, retreat, stronghold

NAS Exhaustive Concordance

Word Origin

from [sagab](#)

Definition

a secure height, retreat, stronghold

NASB Translation

lofty stronghold (1), refuge (1), stronghold (14), unassailable (1).

Brown-Driver-Briggs

I. מִשְׁגָּב **noun** [masculine Albr^{ZAW xvi (1896), 60}] **secure height, retreat**; — מ' Psalm +; construct מִשְׁגָּב [Isaiah 25:12](#); suffix מִשְׁגָּבִי [Psalm 18:3](#) +, etc.; —

1. a. = strong-hold, מ' חֲמֹתֶיהָ מִבְּצָר [Isaiah 25:12](#).

b. figurative of security [Isaiah 33:16](#).

2 figurative of God as refuge [Psalm 9:10](#)(twice in verse), [Psalm 18:3](#) = [2 Samuel 22:3](#); [Psalm 46:8](#); [Psalm 46:12](#); [Psalm 48:4](#); [Psalm 59:10](#); [Psalm 59:17](#); [Psalm 59:18](#); [Psalm 62:3](#); [Psalm 62:7](#); [Psalm 94:22](#); [Psalm 144:2](#).

II. מִשְׁגָּב Perhaps **proper name, of a location in Moab**; — מ' [Jeremiah 48:1](#) (see Schw^{ZAW viii (1888), 196} Albr^{l.c.}), Αμωθ; Gf thinks appell. of Kir Moab (see II. קִיר); most below I. 1 מ'.

Strong's Exhaustive Concordance

Misgab

From [sagab](#); properly, a cliff (or other lofty or inaccessible place); abstractly, altitude; figuratively, a refuge -- defence, high fort (tower), refuge, Misgab, a place in Moab -- Misgab. >>> Why God of "Jacob" here? <<<

Verses 8-11:

46:8 – 10 A declaration of the blessed effects of God's triumph over the nations.

46:8-11 God Will Be Exalted Among All Nations. God's goal for his choosing of Zion is that out of it the word might go forth to the peoples of the whole world, bringing them all to live in godly peace with one another (Isa. 2:1-5). This will be the means by which he makes wars cease (Ps. 46:9).

Verse 8:

46:8 desolations. This word not only characterizes God's past exploits but it is also employed in various "Day of the Lord" contexts (e.g., [Isa 13:9](#); [Hos](#)

5:9; Zep 2:15).

46:8 *Come and see.* An invitation to see God's victories in the world (see 48:8 and note). *the Lord.* Emphatic because of its rare use in Book II of the Psalter.

*** Hebrew "DESOLATIONS"

8047. shamah ►

Strong's Concordance

shamah: waste, horror

Original Word: שָׁמָה

Part of Speech: Noun Feminine

Transliteration: shamah

Phonetic Spelling: (sham-maw')

Definition: waste, horror

NAS Exhaustive Concordance

Word Origin

from [shamem](#)

Definition

waste, horror

NASB Translation

appalling (1), desolate (2), desolation (10), desolations (1), destroyed (1), destruction (1), dismay (1), horror (9), object of horror (10), waste (3).

Brown-Driver-Briggs

I. שָׁמָה **noun feminine waste, appalment** (24 t. Jeremiah); — absolute ש' [Jeremiah 5:30](#) +; plural absolute שְׁמוֹת [Psalm 46:9](#); —

1 *a waste*, of land, city, etc., [Hosea 5:9](#); [Isaiah 5:9](#); [Isaiah 13:9](#); [Isaiah 24:12](#); [Zechariah 7:14](#); [Jeremiah 2:15](#); [Jeremiah 4:7](#); [Jeremiah 18:16](#); [Jeremiah 19:8](#); [Jeremiah 46:19](#); [Jeremiah 48:9](#); [Jeremiah 50:3](#); [Jeremiah 51:29,43](#), vine [Joel 1:7](#); person [Psalm 73:19](#); וְשָׁמָה 'פּוֹם [Ezekiel 23:33](#).

2 *appalment, horror*, i.e. occasion of it; of people land etc., [Deuteronomy 28:37](#); [2 Kings 22:19](#); [Micah 6:16](#); [Zephaniah 2:15](#); [Jeremiah 5:30](#); [Jeremiah 25:9,11,18,38](#); [Jeremiah 29:18](#); [Jeremiah 44:12,22](#); [Jeremiah 49:13,17](#); [Jeremiah 50:23](#); [Jeremiah 51:37,41](#); [2Chronicles 29:8](#); [30:7](#); ש' הַיְזָקִים [Jeremiah 8:21](#).

Strong's Exhaustive Concordance

ruin, desolation, waste

From [shamem](#); ruin; by implication, consternation -- astonishment, desolate(-ion), waste, wonderful thing.

see HEBREW [shamem](#)

Verse 9:

46:9 No more attacks against his city. The verse probably speaks of universal peace (see note on 65:6 – 7). *breaks . . . shatters . . . burns*. See 76:3; see also 1Sa 2:4. For the Messiah's universal victory over Israel's enemies, see Isa 9:2 – 7.

Verse 10:

Since the address in v. 10, be still, and know, is plural, readers should imagine God speaking these words to the nations, among whom he will eventually be exalted.

46:10 *He says*. God's voice breaks through as he addresses the nations (see v. 6) — the climax. *Be still*. Here, the Hebrew for this phrase probably means "Enough!" as in 1Sa 15:16. *know*. Acknowledge. *I will be exalted . . . in the earth*. God's mighty acts in behalf of his people will bring him universal recognition, a major theme in the Psalter (see 22:27; 47:9; 57:5,11; 64:9; 65:8; 66:1 – 7; 67:2 – 5,7; 77:14; 86:9; 98:2 – 3; 99:2 – 3; 102:15) and elsewhere in the OT (see Ex 7:5; 14:4,18; Lev 26:45; Nu 14:15; 1Sa 17:46; 1Ki 8:41 – 43; 2Ki 19:19; Isa 2:2 – 3; 11:10; 25:3; 49:6 – 7; 51:5; 52:10; 60:1 – 14; 62:1 – 2; Jer 16:19; Eze 20:41; 28:25; 36:23; Hab 2:14).

This has proven to be supremely true of God's climactic saving act in the birth, life, death, resurrection and glorification of Jesus Christ — yet to be

brought to complete fruition at his return.

46:10 Be still. In the true knowledge of God and His deliverance there is peace, in contrast with the troubled "nations" (v. 6).

46:10 Be still, and know that I am God. These twin commands to not panic and to recognize His sovereignty are probably directed to both His nation for comfort and all other nations for warning.

*** Hebrew "BE STILL"

7503. raphah

Strong's Concordance

raphah: sink, relax

Original Word: רָפָה

Part of Speech: Verb

Transliteration: raphah

Phonetic Spelling: (raw-faw')

Definition: sink, relax

NAS Exhaustive Concordance

Word Origin

a prim. root

Definition

sink, relax

NASB Translation

abandon* (1), alone* (2), become helpless (1), become* (1), cease (2), collapses (1), courage* (1), discouraged* (2), discouraging* (1), drawn (1), dropped (2), fail (5), fall limp (2), feeble (1), forsake (1), hang limp (2), lazy (3), leave (1), let (2), let her alone (1), let him alone (1), let him go (1), let it go (1), let me alone (1), let us alone (1), let go (1), limp (1), loosens (1), lose courage* (1), lost (1), put off (1), relax (2), slack (2), subsided (1), wait (1).

Brown-Driver-Briggs

רָפָה **verb** sink, relax (Late Hebrew *id.*, so Aramaic רפא (derived species),

Zinjirli רפיה Aph`el,  ; Arabic  an easy life is perhaps akin); —

Qal *Perfect*3masculine singular [Judges 19:9](#)(yet see below); 3 feminine singular [Judges 8:3](#); [Jeremiah 49:24](#), etc.; *Imperfect*3masculine singular [Isaiah 5:24](#), [Exodus 4:26](#) (see below), etc.; —

1 *sink down*, of hay in flame [Isaiah 5:24](#); *sink, decline*, of day [Judges 19:9](#) (si vera lectio; ^{m5}καέκλικεν, GFM נָטַף [but how explain the difficult רָפָה?]). Usu.

2 *sink, drop* (of wings, see

Pi`el), of hands, with מָן [Nehemiah 6:9](#) *their hands will drop from the work* (in fear); elsewhere absolute figurative = *lose heart, energy*, [2 Samuel 4:1](#); [Isaiah 13:7](#); [Jeremiah 6:24](#); [Jeremiah 50:43](#); [Ezekiel 7:17](#); [Ezekiel 21:12](#); [Zephaniah 3:16](#); יָרַם omitted [Jeremiah 49:24](#).

3 *sink, relax, abate*, of temper [Judges 8:3](#) (+ מַעַל person).

4 *relax, withdraw*, subject מָן, ' person [Exodus 4:26](#) (J), i.e. let one alone (but read perhaps יִרְךָ, see **Hiph`il**).

Niph`al *Participle* plural נִרְמִים *idle* [Exodus 5:8,17](#) (J).

Pi`el *Perfect*3masculine singular רָמָה [Job 12:21](#); *Imperfect*3feminine plural תִּרְמִינָה [Ezekiel 1:24,25](#); *Participle* מְרַמֵּא (Ges^{§75rr}) [Jeremiah 38:4](#); plural מְרַמִּים [Ezra 4:4](#); — causative: *let wings drop* [Ezekiel 1:24,25](#) (read

Qal, כִּנְפִיהֶם subject, ^{m5} Co Toy Krae and others, who strike out in [Ezekiel 1:25](#)); loosen and *let drop*, girdle of mighty, figurative for *weaken* them [Job 12:21](#); with accusative hands, figurative for *enfeeble, dishearten* [Jeremiah 38:4](#); [Ezra 4:4](#).

Hiph`il *Imperfect*, 3 masculine singular suffix יִרְמֶה [Deuteronomy 4:31](#) +; jussive 2 masculine singular יִרְמֶה [Joshua 10:6](#) +, etc.; *Imperative* masculine singular הִרְמֵה [Judges 11:37](#); [2 Kings 4:27](#); הִרְמֵה [Deuteronomy 9:14](#) +; masculine plural הִרְמוּ [Psalm 46:11](#); — causative,

1 *let drop*, the hand [2 Samuel 24:16](#) = [1 Chronicles 21:15](#); figurative, + מָן person, = *abandon*, [Joshua 10:6](#) (JE); perhaps also (דָּ omitted) = *relax, refrain* [Exodus 4:26](#) (reading יִרְךָ, see

Qal); accusative of thing, = *abandon, forsake*, [Nehemiah 6:3](#), so (subject ') [Psalm 138:8](#); subject ' , with accusative of person, [Deuteronomy 4:31](#); [Deuteronomy 31:6,8](#); [Joshua 1:5](#) (D), [1 Chronicles 28:20](#).

2 *let go*, suffix person, [Songs 3:4](#) (opposed to אָחַז); figurative, accusative (omitted) מְרַמֵּא, [Proverbs 4:13](#) (opposed to הִחֲזִיק), צָדַקָה [Job 27:6](#) (opposed to *id.*).

3 *refrain*, with מן person, = *let one alone* [Judges 11:37](#); [Deuteronomy 9:14](#), מן of anger [Psalm 37:8](#); with ל person [1 Samuel 11:3](#); [2 Kings 4:27](#); accusative of person [Job 7:19](#); absolute *let alone*, i.e. do nothing, be quiet, [1 Samuel 15:16](#); [Psalm 46:11](#) (compare Weir in Dr¹[Samuel 15:16](#)). — [Jeremiah 3:22](#); [Job 5:18](#); [Psalm 60:4](#) see רָפָא.

Hithpa`el *Perfect* 2masculine singular הִתְרַמֵּיתָ [Proverbs 24:10](#) *hast shewn thyself slack*; *Participle* מְתַרְמֵה [Proverbs 18:9](#) *one shewing himself slack*, plural מְתַרְמִים [Joshua 18:3](#). — See also רָפָא *heal*.

Strong's Exhaustive Concordance

abate, cease, consume, draw toward evening, fail, be faint, be wax feeble, forsake,

A primitive root; to slacken (in many applications, literal or figurative) -- abate, cease, consume, draw (toward evening), fail, (be) faint, be (wax) feeble, forsake, idle, leave, let alone (go, down), (be) slack, stay, be still, be slothful, (be) weak(-en). See [rapha'](#).

see HEBREW [rapha'](#)

*** Hebrew "AND KNOW"

3045. yada ►

Strong's Concordance

yada: to know

Original Word: יָדָעַ

Part of Speech: Verb

Transliteration: yada

Phonetic Spelling: (yaw-dah')

Definition: to know

NAS Exhaustive Concordance

Word Origin

a prim. root

Definition

to know

NASB Translation

ability (1), acknowledge (4), acknowledged (2), acquaintances (5), acquainted (1), aware (6), becomes known (1), bring forth (1), cared (1), chosen (2), clearly understand (2), cohabit (1), comprehend (1), concern (2), concerned (1), consider (3), declare (1), detected (1), directed (1), discern (2), disciplined (1), discovered (3), distinguish (1), endowed (3), experienced (4), experiences (1), familiar friend (1), find (5), found (1), gain (1), had knowledge (1), had relations (6), had...relations (1), has (1), has regard (1), has...knowledge (1), have (4), have relations (3), have...knowledge (2), ignorant* (1), illiterate* (1), indeed learn (1), inform (1), informed (4), instruct (3), instructed (1), intimate friends (1), investigate (2), knew (38), know (542), know for

certain (4), know with certainty (1), know assuredly (1), know well (1), knowing (5), knowledge (4), known (65), knows (54), knows well (1), lain* (1), leading (1), learn (7), learned (1), literate* (1), made himself known (2), made it known (1), made myself known (2), made known (10), make himself known (1), make his known (1), make it known (1), make my known (1), make myself known (4), make them known (1), make your known (1), make yourself known (1), make known (14), notice (2), observe (2), perceive (1), perceived (1), possibly know (1), predict (1), professional mourners (1), provided (1), raped (1), read* (1), realize (1), realized (5), recognize (2), recognized (1), regard (1), satisfied* (1), seems (1), show (3), shown (1), skillful (3), sure (1), take knowledge (1), take note (1), take notice (1), taught (2), teach (6), tell (3), tells (1), took notice (1), unaware* (1), unawares* (1), understand (10), understands (1), understood (3), unknown* (1), very well know (1), well aware (1).

Brown-Driver-Briggs

⁹⁴³יָדַע *verb* **know** (Late Hebrew *id.*, Aramaic יָדַע ; Phoenician ידע;

Ethiopic አደደዐ: II. I. *indicate, announce, narrate*; Assyrian *idû, know*, COT^{Gloss};

Sabean ידע, especially in compound proper name DHM^{ZMG 1875, 612}) —

Qal Perfect יָדַע [Genesis 4:1](#) +; יָדַע [Leviticus 5:1](#) +; suffix יָדַעוּ [Deuteronomy 34:10](#); [Job 28:7](#); יָדַעָה [Genesis 24:16](#); [1 Kings 1:4](#); יָדַעְנִי [Isaiah 63:16](#); 3feminine singular יָדַעָה [Judges 11:39](#) 4t.; 2 masculine singular יָדַעְתָּ [Genesis 30:26](#) +; [2](#) יָדַעְתָּה [Samuel 2:26](#); יָדַעְתָּ [Ruth 2:11](#); [1 Kings 2:15](#); יָדַעְתָּ [Jeremiah 50:24](#); יָדַעְתָּ consecutive [Ruth 3:4](#) 6t. (including [Ezekiel 22:16](#), Co וַיִּדְעֶתְּם, so ^m5 ⁿ7) + [Ezekiel 28:22](#) Co (for וַיִּדְעוּ), so ^m5; יָדַעְתִּי [Genesis 4:9](#)+; suffix יָדַעְתִּיךָ [Exodus 33:12](#) 2t.; יָדַעְתִּי [Genesis 18:19](#); יָדַעְתִּים [Proverbs 30:18](#); יָדַעְתִּיךָ [Isaiah 48:7](#); יָדַעוּ [Genesis 19:8](#) +; [2](#) יָדַעוּ [Kings 4:39](#) +; יָדַעוּן [Deuteronomy 8:3](#), 16 (Dr^s 6ⁿ.); 2 masculine plural יָדַעְתֶּם [Genesis 44:15](#) +; 2 feminine plural יָדַעְתֶּן [Genesis 31:6](#); יָדַעְתֶּן consecutive [Ezekiel 13:21,23](#), etc.; *Imperfect* יָדַע [Isaiah 7:16](#) +; יָדַע [Joshua 22:22](#) 5t.; יָדַע [Psalm 138:6](#) (read probably יָדַע see Ges^s 69, 2 R, 3); יָדַע [Genesis 4:17](#) +; suffix יָדַעְנִי [Jeremiah 17:9](#); וַיִּדְעוּ [Hosea 14:10](#) *Imperative* יָדַע [Genesis 20:7](#) 10t.; יָדַע [Proverbs 24:14](#); יָדַע [Ecclesiastes 11:19](#); suffix יָדַעְהוּ [Proverbs 3:6](#); יָדַע [Jeremiah 2:19](#) 4t.; יָדַעוּ [Numbers 32:23](#) 15t.; *Infinitive construct* יָדַע [Exodus 2:4](#); יָדַע [Genesis 3:22](#) +; יָדַעְתִּי [Deuteronomy 9:24](#), etc.; *Infinitive absolute* יָדַע [Genesis 43:7](#); [Joshua 23:13](#); יָדַע [Genesis 15:3](#) 11t.; *Participle active* יָדַע [Genesis 3:5](#) +; feminine יָדַעְתָּ [Numbers 31:17](#) 2t.; [2](#) יָדַעְתִּי [Kings 17:26](#) +; *passive* יָדַעוּ construct [Isaiah 53:3](#); plural יָדַעְתֶּם [Deuteronomy 1:13,15](#); —

1. a. *know, learn to know, good and evil* [Genesis 3:22](#) (J), followed by [1 Samuel 28:9](#); [2 Samuel 24:2](#); *anything* [1 Samuel 20:39](#); [לא ידע אתו](#) [Genesis 36:6](#) (see II. אָדָּה)

1. b), so [Genesis 36:8](#); [2 Samuel 15:11](#), subject God, knowing fowls [Psalm 50:11](#); way to wisdom [Job 28:23](#); etc.; of bird of prey [לא ידעו עיט](#) [Job 28:7](#); the price of wisdom [Job 28:13](#); something future [יום מותי](#) [Genesis 27:2](#)(J); especially followed by clause [Genesis 12:11](#) (J) *I Know that thou art a woman of fair appearance*, [Genesis 22:12](#) (E), [Ecclesiastes 1:17](#); [לא ידעתי](#) [Genesis 28:16](#); answering question Where ? without other object, [Genesis 4:9](#) (both J); followed by accusative + [בְּ](#), *in, in the matter of* (see **12 בְּב**) [לא ידע עבדך](#) [1 Samuel 22:15](#) *thy servant knoweth not of all this anything, little or much*; followed by [בְּ](#) (rare), *gain knowledge of, learn of or about*, with infinitive [הִתְדַע](#) [Job 37:15](#) *dost thou know about God's enjoining upon them?* also with substantive [הֵאֵלָה בְּדַבְרֵי אֵלֶּיךָ](#) [Jeremiah 38:24](#) *let not a man know of these words*; similarly followed by [עַל](#), only [עַל מִפְּלִיטֵי עָבָב](#) [Job 37:16](#) *dost thou know concerning the balancings of clouds?* (in [Job 12:9](#) [בְּ](#) is instrumental, as [Genesis 15:8](#); [Psalm 41:12](#)); followed by [מִכָּל](#) [1 Samuel 23:23](#) *observe and get knowledge of all the hiding-places*; but followed by object clause + [מִן](#) of source, [כִּי](#) [Psalm 119:152](#) *long ago I gained knowledge out of thy testimonies that etc.*; followed by [לְ](#), *have knowledge of*, [יָדַעְתָּ לְאִוְלָתִי](#) [Psalm 69:6](#) *thou knowest my foolishness*; especially [כִּי](#) [יהוה וידע כי](#) [Exodus 10:2](#) (R), [Exodus 6:7](#); [Exodus 14:4](#); [Exodus 16:12](#); [Exodus 29:46](#) (all P), [Ezekiel 6:7,10,13](#) #NAME? Ezekiel; [1 Kings 20:13,28](#); followed by accusative, which is really subject of following clause, [Genesis 18:19](#) (J) *I know him that he will*, etc. [2 Samuel 3:25](#) (Ges^s 117. 1, R. 6).

b. *perceive* [Genesis 19:33,35](#) (J; object clause infinitive with [בְּ](#)); with added idea of *observing, taking note of*, a place, accusative [Ruth 3:4](#); with [יָדַעְתָּ בְּצָרוֹת נַפְשִׁי](#) [Psalm 31:8](#) (" [רָאָה](#) [אַתָּה](#)).

c. " [ראה](#), imperative *perceive and see* [1 Samuel 12:17](#); [1 Samuel 24:12](#); *find out and discern* [1 Samuel 14:38](#); [1 Samuel 23:22](#); in reverse order, [ראו ודעו](#) only [1 Samuel 23:23](#) (see **a** above), [Jeremiah 5:1](#) (see DrSm). — See also

g below

d. *discriminate, distinguish* [לָרַע 2 Samuel 19:36](#), compare [Deuteronomy 1:29](#) (no [בֵּין](#)); [לֹא יָדְעוּ בֵּין יְמִינוֹ לְשִׂמְאֵלוֹ; Jonah 4:11](#) *they cannot distinguish between their right hand and their left.*

e. *know by experience, know in all your hearts, and all your souls, that, etc.; learn to know* [וַיִּדְעוּתָם בְּכָל לְבָבָם וּבְכָל לִפְשָׁם כִּי Joshua 23:14](#) (D) *and know in all your hearts, and all your souls, that, etc.; learn to know* [" Hosea 13:14](#); *learn (a bitter lesson)* [Hosea 9:7](#); [Isaiah 9:8](#); [Psalm 14:4](#); *experience* ["s vengeance Ezekiel 25:14](#); [Psalm 14:4](#) (absolute); *quietness* [Job 20:20](#).

f. *recognise, admit, acknowledge, confess* [Jeremiah 3:13](#); [Jeremiah 14:20](#); [Isaiah 59:12](#); [Psalm 51:5](#).

g. *consider* [דָּעוּ מִהֵתְעָשׂוּ Judges 18:14](#); [דַּע וּרְאוּ, imperative 2 Samuel 24:13](#); [1 Kings 20:7,22](#); also [וַיִּדְעָתָ עִם לִבְבָּךְ כִּי Deuteronomy 8:5](#) *and thou shalt consider with(in) thy heart, that,* [Deuteronomy 4:39](#).

h. [לֹא יָדַע not know = not except Isaiah 47:11](#); [Psalm 35:8](#).

2 *know a person, be acquainted with* [Genesis 29:5](#) (J), [Exodus 1:8](#) (E), [Job 42:11](#), *know* ["Job 24:1](#); **c** [לֹא](#), object especially other gods, strange land, etc. = have no knowledge of, or acquaintance with, have not heard of, especially Deuteronomy, Jeremiah: — [Deuteronomy 11:28](#); [Deuteronomy 13:3](#); [Deuteronomy 13:7](#); [Deuteronomy 13:14](#); [Deuteronomy 28:64](#); [Deuteronomy 29:25](#); [Deuteronomy 32:17](#) (poem), [Jeremiah 7:9](#); [Jeremiah 9:15](#); [Jeremiah 14:18](#); [Jeremiah 16:13](#); [Jeremiah 17:4](#); [Jeremiah 19:4](#); [Jeremiah 22:28](#); [Jeremiah 44:3](#); participle active *acquaintance* [Job 19:13](#); passive participle *acquainted with* [אִישׁ מִכְּאֲבוֹת וַיִּדְוֶעַ Isaiah 53:3](#) (literally *known of sickness*, see Thes Ew Che Di Du); *well-known* (with implied trustworthiness) [Deuteronomy 1:13,15](#); of beasts *knowing* owner and master's crib [Isaiah 1:3](#) (compare [Jeremiah 8:7](#)); especially of knowing God [יִדְעָתִי \(Exodus 5:2\(J\)\)](#); involving intelligent worship, obedience, etc. [Judges 2:10](#); [1 Samuel 2:12](#) (read [יָדַע](#) for [יָדַע](#) Dr), [1 Samuel 3:7](#); [Hosea 2:22](#); [Hosea 8:2](#); [Hosea 5:4](#); [Job 18:21](#); [Psalm 79:6](#) (see also [דַּעַת](#))

2b) of God's *Knowing* persons etc., throughly [Hosea 5:3](#); [Job 11:11](#); knowing the heart [1 Kings 8:39](#); [2Chronicles 6:30](#); [Psalm 139:4](#); *knowing* his true servants, *recognising* and *acknowledging* them [2 Samuel 7:20](#); [Nahum 1:7](#); [1 Chronicles 17:18](#) +; [יִדְעָתִיהָ בְּשֵׁם; Exodus 33:12](#) (JE); = *take notice of, regard* [Psalm 1:6](#); [31:7](#); [37:18](#); so of Israel as chosen people [Amos 3:2](#); [Hosea 13:5](#) (Assyrian *idûšu, God regardeth him, Hpt^{BAS i, 15}*) compare [Genesis 18:19](#) (J).

3 *know a person carnally, of sexual intercourse, followed by accusative: man subject* [Genesis 4:1,17,25](#); [Genesis 24:16](#); [Genesis 38:26](#) (all J), [1 Samuel 1:19](#); [Judges 19:25](#); [1 Kings 1:4](#);

woman subject [Genesis 19:8](#) (J), [Numbers 31:17](#),18,35 (all P), [Judges 11:39](#); [יָדַעַת מְשַׁכֵּב](#) [Judges 21:11](#); [זָכַר](#) [Judges 21:12](#); man subject and object (of sodomy) [Genesis 19:5](#) (J), [Judges 19:22](#).

4. a. *know how to do a thing, be able to do it, often with לָא and followed by infinitive לָא* [Amos 3:10](#) *they know not how to do right*; [Jeremiah 1:6](#); [Jeremiah 6:15](#); [1 Kings 3:7](#); [Isaiah 56:11](#) (twice in verse), with לָ [Isaiah 50:4](#); [Ecclesiastes 10:15](#); [Ecclesiastes 4:13](#) *know not how to be admonished* (Ecclesiastes 4:17 *know that*); infinitive absolute [Isaiah 7:15](#),16.

b. *be skilful in, especially participle, followed by accusative יָדַעַ צִיָּד [Genesis 25:27](#) (J) *skilled in hunting*; [יָדַעַ סֵפֶר](#) *skilled in a book, learned* [Isaiah 29:11](#),12 (twice in verse); as plural construct [יָדַעַי הָיִים](#) [Amos 5:16](#) *knowers of lamentation, professional mourners*; [יָדַעַי הַיָּם](#) [1 Kings 9:27](#) *skilled in the sea*, [2 Chronicles 8:18](#); especially followed by infinitive [יָדַעַ נִגֵּן](#) [Samuel 16:18](#) *skilled in playing*, [1 Ki 5:20](#); [2 Chron 2:6](#); [2 Chronicles 2:7](#); [2 Chronicles 2:13](#); [יָדַעַ מְנַגֵּן בְּכַנּוֹר](#) [Samuel 16:16](#) *knowing, (as) a player on the lyre* (see Dr).*

5 absolute *have knowledge, be wise*: [Ecclesiastes 9:11](#) ([חֲכָמִים, נְבִנִים](#) ""); especially have knowledge of God and duty, or in practical affairs [Isaiah 1:3](#) ([בֵּין](#) ""), [Isaiah 56:10](#); often with accusative of cognate meaning with verb: [דַּעַת](#) [Proverbs 17:27](#); [Proverbs 30:3](#); [Isaiah 29:24](#); [Proverbs 4:1](#); [2Chron 2:12](#), compare [יָדַעַי בִּינָה לְעֵתִים](#) [1 Chronicles 12:33](#) (Baer), [Esther 1:13](#); also [יָדַעַי דָּת וְדִין](#) [Esther 1:13](#); [יָדַעַי דַּעַת וּמְבִינֵי מַדַּעַ](#) [Daniel 1:4](#); object [שָׂכַל](#) [הַבֵּין אֲמָרֵי](#) ([Proverbs 1:2](#) ""); [בֶּן חָכָם](#); ([חָכְמָה וּמוֹסֵר](#) [Chron 2:11](#)); ([חָכְמָה](#) [Proverbs 24:14](#); [Ecclesiastes 8:16](#)).

Niph'al Perfect [נִדְעַ](#) [Genesis 41:21](#) 10t.; consecutive [נִדְעַ](#) [1 Samuel 6:3](#) 2t.; 3 feminine singular [נִדְעָה](#) [Leviticus 4:14](#); [Isaiah 66:14](#), etc.; **Imperfect** [יִדְעַ](#) [Genesis 41:31](#) 10t.; [יִדְעַ](#) [Proverbs 10:9](#); [יִדְעַ](#) [Esther 2:22](#); 3feminine singular [יִדְעָה](#) [Proverbs 14:33](#); 2feminine singular [יִדְעִי](#) [Ruth 3:3](#); [יִדְעִי](#) [Ezekiel 20:5](#); **Infinitive suffix** [יִדְעִי](#) [Jeremiah 31:19](#); **Participle** [נִדְעַ](#) [Psalm 76:2](#) 2t.; —

1 *be made known, beor become known, of things* [Genesis 41:31](#) (followed by [בְּ](#)), [Exodus 2:14](#) (both E), [Leviticus 4:14](#) (P), [Judges 16:9](#); [2 Samuel 17:19](#); [Nahum 3:17](#); [Zechariah 14:7](#) (followed by [לְ](#)), [Psalm 77:20](#); [Psalm 79:10](#) (followed by [בְּ](#)); [Psalm 88:13](#) (followed by [בְּ](#)); of hand of " [Isaiah 66:14](#) (followed by [אֶת](#)); with subject clause [Exodus 21:36](#); [Exodus 33:16](#) (both J E), [Deuteronomy 21:1](#); [1 Samuel 6:3](#) (followed by [לְ](#)), [1 Kings 18:36](#); [Ezekiel 36:32](#) (followed by [לְ](#)) [Ruth 3:14](#); [Ecclesiastes 6:10](#); [Esther 2:22](#) (followed by [לְ](#)); of person, [Proverbs](#)

[31:23](#) (followed by [בְּ](#)) [Isaiah 61:9](#)(followed by [בְּ](#) and [בְּתוֹךְ](#)); of [" Psalm 76:2](#)(followed by [בְּ](#)); = *be revealed, discovered*, of person [1 Samuel 22:6](#); [Jeremiah 28:9](#); [Proverbs 10:9](#); of things [Nehemiah 4:9](#); [Proverbs 12:16](#); [Proverbs 14:33](#).

2 *make oneself known*, of person, followed by [לְ](#) [Ruth 3:3](#), usually of God ([" Exodus 6:3](#) (P); [" \(וְאָרָא אֵלַי](#)), [Isaiah 19:21](#); [Ezekiel 20:5](#), followed by [לְ](#) [Ezekiel 38:23](#); followed by [אֵלַי](#) [Ezekiel 20:9](#); followed by [בְּ](#) [Ezekiel 35:11](#); [Psalm 48:4](#); without preposition [Psalm 9:17](#).

3 *be perceived* (passive of

Qal), of perception by the eye [Genesis 41:21](#)(E), [Psalm 74:5](#).

4 *be instructed* (passive of **Hiph`il**) [Jeremiah 31:19](#), in spiritual sense, through chastisement.

Pi`el *Perfect* 2masculine singular [יִדְעֶתָ](#), only [ידעתה שחר מקמו Job 38:12](#) Kt; read with Qr [יִדְעֶתָ הַשַּׁחַר](#) *cause to know*, followed by 2 accusative; so [Psalm 104:19](#) according to Bae, who reads [יִדַע](#), after Aq Symm.

Po. *Perfect* [1 יִדְעֶתִי Samuel 21:3](#) *I have caused to know*, i.e. directed, followed by accusative, but read [יִדְעֶתִי](#) or [יִדְעֶתִי](#), from [יעד](#), so ^{m5} We Dr.

Pu`al *Participle known* [מידעת Isaiah 12:5](#) Kt (Qr [מודעת](#) see

Hoph`al); elsewhere as substantive = *acquaintance* [מִיִּדְעִי Psalm 55:14](#); [2 מִיִּדְעִי Kings 10:11](#); [מִיִּדְעִי Psalm 88:9](#); [Job 19:14](#) (" [קְרוּבֵי](#)"), [Psalm 88:19](#) (" [אֶהֱבֵב](#) and [רַע](#)"); [מִיִּדְעִי Psalm 31:12](#), Kt [מידע Ruth 2:1](#) (Qr [מודע](#) q.see below)

Hiph`il *Perfect* [הוֹדִיעַ Psalm 98:2](#); [הוֹדִיעֲנִי Jeremiah 11:18](#); [1 הוֹדִיעֶתָ Kings 1:27](#) 2t.; [הוֹדִיעֶתָ Job 26:3](#), etc.; *Imperfect* [יֹדִיעַ Psalm 103:7](#); [Isaiah 38:19](#); *jussive* [יִדַע Numbers 16:5](#); [וִידַע Judges 8:16](#); [יֹדִיעֲנִי Isaiah 40:13,14](#); 2masculine singular [תוֹדִיעַ Habakkuk 3:2](#); [תוֹדִיעֲנִי Psalm 16:11](#); [Psalm 51:8](#); 1singular [אוֹדִיעַ Psalm 89:2](#); [Ezekiel 39:7](#); [אוֹדִיעָה Proverbs 1:23](#); [Isaiah 5:5](#); [יֹדִיעֹו Job 32:7](#); [יֹדִיעֶם Ezekiel 44:23](#); [1 נוֹדִיעָה Samuel 14:12](#); *Imperative* [הוֹדַע Proverbs 9:9](#) 3t. ([הוֹדַע Psalm 90:12](#)); suffix [הוֹדִיעֲנִי Job 10:2](#) 6t., etc.; *Infinitive construct* [2 הוֹדִיעַ Samuel 7:21](#) 3t.; [1 הִדִיעַ Chronicles 17:19](#); [1 הוֹדִיעֲנִי Samuel 28:15](#), etc.; *Participle* [מוֹדִיעֶה Daniel 8:19](#); [מוֹדִיעֶם Jeremiah 16:21](#); [מוֹדִיעִים Isaiah 47:13](#); [2Chronicles 23:13](#); — *make known, declare*, with accusative of thing [Numbers 16:5](#) (P), [Ezekiel 39:7](#); [1 Chronicles 17:19](#); [Job 26:3](#); [Psalm 89:2](#); [Psalm 98:2](#); [Psalm 106:8](#); object omitted [Habakkuk 3:2](#); *teach*, with accusative of thing [Job 32:7](#); followed by infinitive [Psalm 90:12](#) and (peculiarly) [מִמֶּלֶךְ לְהִלָּל Chronicles 23:13](#) i.e. *led in praising*; with [לְ](#) person [Proverbs 9:9](#);

with accusative of person [Isaiah 40:13](#); [Judges 8:16](#) (but read [וַיִּדְבַּר](#), see [דוּשׁ](#)); *make known, declare*, with accusative of thing, + [ל](#) person [Exodus 18:20](#); [Deuteronomy 4:9](#); [Nehemiah 8:12](#); [Nehemiah 9:14](#); [Psalm 78:5](#); [Psalm 103:7](#); [Psalm 145:12](#); [Isaiah 38:19](#); [Isaiah 64:1](#); with clause of thing, + [ל](#) person [1 Samuel 10:8](#); *make one know*, with clause of thing and accusative (suffix) person [Exodus 33:12](#); [Deuteronomy 8:3](#); [1 Samuel 6:2](#); [1 Samuel 16:3](#); [1 Samuel 28:15](#); [Job 10:2](#); [Job 37:19](#); with accusative of thing + suffix person [הוֹדַעְנִי נָא אֶת דְּרָכֶיךָ וְאֶדְעֶהָ](#) [Exodus 33:13](#) (JE) *make me, I pray, to know thy ways, that I may know thee*; [Jeremiah 16:21](#); [Ezekiel 20:4](#); [Ezekiel 22:2](#); [Ezekiel 43:11](#); [Isaiah 40:14](#) ("וַיִּלְמְדוּהוּ דַעַת", also ^{v^a} [וַיְבִינְהוּ](#)), [Proverbs 22:21](#); [Job 13:23](#); [Psalm 16:11](#); [Psalm 25:4](#) ("לְמַדְנִי"), [Psalm 16:14](#) (on infinitive with [ל](#) see Ges^{s158; 114, 2, R. 2, Exx}), [Psalm 39:5](#); [Psalm 51:8](#); [Psalm 143:8](#) [הוֹדַעְנִי אֹדְיָעָךְ](#) ([חֲטָאתִי אֹדְיָעָךְ](#)); followed by 2 separate accusative [Genesis 41:39](#) (E), [1 Samuel 14:12](#); [Isaiah 5:5](#); [Ezekiel 20:1](#); [Ezekiel 16:2](#); [Proverbs 1:23](#); [Daniel 8:19](#); accusative of person omitted [Exodus 18:16](#)(E); accusative of thing omitted [Joshua 4:22](#) = *teach one* (D), so [Isaiah 40:13](#); [2 Samuel 7:21](#); [1 Kings 1:27](#); = *answer* [Job 38:2](#); [Job 40:7](#); [Job 42:4](#); with suffix person, accusative of thing omitted [Jeremiah 11:18](#); [Jeremiah 16:21](#); [Proverbs 22:19](#); followed by accusative of thing + [כִּי](#) [Psalm 77:15](#) *thou hast made known thy might among the peoples*, [Isaiah 12:4](#); [1 Chronicles 18:8](#) = [Psalm 105:1](#); followed by clause + [כִּי](#) person [Hosea 5:9](#); followed by [בֵּין](#), *teach the difference between, to discriminate between* [Ezekiel 22:26](#); + suffix person [Ezekiel 44:23](#) (compare **Qal 1 d**); followed by [מִן](#) partitive [יְבוֹאוּ מֵאֲשֶׁר יְבוֹאוּ מוֹדְעִים לְחֻדְשֵׁי יָבוֹאוּ מִן](#) [Isaiah 47:13](#) *who declare, at the new moons, of (the things) which are to come*.

Hoph`al Perfect [הוֹדַע](#) [Leviticus 4:23,28](#) (see Kö^{i, 427}); *Participle מוֹדַעַת* Qr [Isaiah 12:5](#) (> Kt [מִיִּדְעַת](#)); — *made known* (Participle) Qr [Isaiah 12:5](#) *let this be made known in (כִּי) all the earth* (> Kt Punic Participle which is not elsewhere in this sense); followed by [אֵלָיו](#) if his sin be *made known unto himself* [Leviticus 4:23,28](#) (P).

Hitph. Imperfect [הִתְוַדַּע](#) [Numbers 12:6](#) (E); sq: [אֶל](#) *make oneself known to*, of [י](#); *Infinitive* [הִתְוַדַּע אֶל](#) [Genesis 45:1](#) (E), of Joseph.

[יָדַע](#) **verb know** (see Biblical Hebrew); —

Pe`al Perfect 3masculine singular [יָדַע](#) [Daniel 5:21](#); [Daniel 6:11](#), 2masculine singular [יָדַעְתָּ](#) [Daniel 5:22](#), 1s. [יָדַעַת](#) [Daniel 4:6](#); *Imperfect 2 masculine singular* [יִדְעַתְּ](#) (K^{s 11, 4. b}) [Ezra 4:15](#) +, etc.; *Imu. 7 masculine singular* (K^{s 11, 3 a}) [יָדַעַתְּ](#) [Daniel 6:16](#); *Participle active* [יָדַעַתְּ](#) [Daniel 2:8](#) +; plural [יָדַעְתֶּם](#) [Daniel 5:23](#), etc.; *passive* [יִדְעוּ](#) [Daniel 4:12](#) +; — *know, with accusative of thing* [Daniel 2:30](#); [Daniel 5:22](#), accusative of thing omitted [Ezra 7:25](#); [א](#) [יִדְעוּ דְתִי](#), [Ezra 7:25](#); [יִדְעוּ בִינְהוּ](#) [Daniel 2:21](#); with object clause [Daniel 2:8](#); [Daniel 2:9](#); [Daniel 2:22](#); [Daniel](#)

[4:6](#); [Daniel 4:14](#); [Daniel 4:23](#); [Daniel 4:29](#); [Daniel 5:21](#); [Daniel 6:11](#); [Daniel 6:16](#); [Ezra 4:15](#), so (of God) [Daniel 4:22](#); participle active absolute [Daniel 5:23](#) having capacity of knowledge; passive in periphrase conjugation, subject clause + ל person [Daniel 3:18](#); [Ezra 4:12,13](#); [Ezra 5:8](#).

Haph`el Perfect 3 masculine singular [עָרַף](#) [Daniel 2:15](#) +, suffix [עָרַףְךָ](#) [Daniel 2:29](#), 2 masculine singular suffix [עָרַףְתָּ](#) [Daniel 2:23](#), [עָרַףְתָּ](#) - [Daniel 2:23](#) 1 plural [עָרַףְתֶּם](#) [Ezra 4:14](#); Imperfect 3 masculine singular [עָרֵף](#) [Daniel 2:25](#), suffix [עָרֵףְךָ](#) [Daniel 7:16](#), etc. (see [K^s 43 c](#))); Infinitive [עָרֹף](#) [Daniel 5:8](#), suffix [עָרֹףְךָ](#) [Daniel 4:15](#); [Daniel 5:16](#), etc.; Participle active plural [עָרֵףְתֶּם](#) [Daniel 4:4](#) +; — cause to know, inform : ל person [Ezra 4:14](#), + accusative of thing [Daniel 2:15,17,25,30](#); [Daniel 4:4](#); [Daniel 5:8,17](#), so (sf, person) [Daniel 2:5,9,26](#); [Daniel 4:3](#); [Daniel 4:15](#); [Daniel 5:15,16](#); [Daniel 7:16](#), and (subject God) [Daniel 2:23](#); ל person + object clause [Ezra 4:16](#); [Ezra 7:24](#), so (of God) [Daniel 2:28,29,45](#), and (suffix person) [V:23](#); accusative of person only [Ezra 5:10](#); [Ezra 7:25](#).

Strong's Exhaustive Concordance

acknowledge, acquainted with, advise, answer, appoint, assuredly, be aware

A primitive root; to know (properly, to ascertain by seeing); used in a great variety of senses, figuratively, literally, euphemistically and inferentially (including observation, care, recognition; and causatively, instruction, designation, punishment, etc.) (as follow) -- acknowledge, acquaintance(-ted with), advise, answer, appoint, assuredly, be aware, (un-)awares, can(-not), certainly, comprehend, consider, X could they, cunning, declare, be diligent, (can, cause to) discern, discover, endued with, familiar friend, famous, feel, can have, be (ig-)norant, instruct, kinsfolk, kinsman, (cause to let, make) know, (come to give, have, take) knowledge, have (knowledge), (be, make, make to be, make self) known, + be learned, + lie by man, mark, perceive, privy to, X prognosticator, regard, have respect, skilful, shew, can (man of) skill, be sure, of a surety, teach, (can) tell, understand, have (understanding), X will be, wist, wit, wot.

*** (2X) Hebrew "I WILL BE EXALTED"

7311. rum 

Strong's Concordance

rum: to be high or exalted, rise

Original Word: רוּם

Part of Speech: Verb

Transliteration: rum

Phonetic Spelling: (room)

Definition: to be high or exalted, rise

NAS Exhaustive Concordance

Word Origin

a prim. root

Definition

to be high or exalted, rise

NASB Translation

aloud (1), became proud (1), become proud (1), boldly* (2), brought (1), contributed (5), defiantly* (1), display (1), exalt (11), exaltation (1), exalted (29), exalts (5), extol (5), extolled (1), haughty (5), heights (1), held (1), high (10), higher (2), levy (1), lift (19), lifted (11), lifting (1), lifts (4), lofty (6), loud (1), made it high (1), make (1), makes his on high (1), offer (5), offered (5), present (3), raise (6), raised (6), reared (1), rebelled* (2), remove (3), removed (2), rise (2), rose (1), set (2), set apart (3), stop (1), sworn* (1), take (5), take off (1), tall (4), taller (1), took (2), triumphant (1), turn (1), uplifted (1), went (1).

Brown-Driver-Briggs

רָם **verb** be high, exalted, rise (Old Hebrew, Phoenician, Old Aramaic, Palmyrene, all in proper names; Sabeian in רָם epithet of deity and king Fell^{ZMG liv (1900), 25 f.} also in proper name Mordtm^{ib. xxx (1876), 36 SabDenkm No. 14, 1. 1;} Arabic رَم be high, dialect of Oman (Jayakar^{JA xxi. 813, 875}) and Zanzibar (Prä^{ZMG xxxiv (1880), 218}); Ethiopic in derivatives; Aramaic רָם, פֹּס (very often in derived species and derivatives)); —

Qal Perfect 3 masculine singular consecutive וָרָם [Deuteronomy 8:14](#) +; 3 feminine singular 1 רָמָה [Samuel 2:1](#) +; רָמָה [Zechariah 14:10](#) see 3; רָם plural רָמוּ [Proverbs 30:13](#); [Psalm 131:1](#), רָמוּ [Job 22:12](#) (Baer Gi; Ges^{§ 20 i}); Imperfect וְרָם [Isaiah 30:18](#) +, jussive יִרָם [Numbers 24:7](#), וְיָרָם [Hosea 13:6](#); [Ezekiel 10:4](#) [וְיָרָם] [Exodus 16:20](#) see רָם]; 3 masculine plural וְרָמוּ [Isaiah 49:11](#), etc.; Imperative masculine singular רָמָה [Psalm 21:4](#) +; Infinitive construct רָם [Deuteronomy 17:20](#); [Ezekiel 10:16](#), כָּרָם [Psalm 12:9](#) [Bae conjectures כָּרָם], suffix רָמוּם [Ezekiel 10:17](#) (Ges^{§ 72 q}); Participle רָם [Isaiah 6:1](#) +, plural רָמוּם [Isaiah 2:13](#) +, construct רָמוּ [Isaiah 10:33](#), etc, etc.; —

1. a. be high, literal rock (in figurative) [Psalm 61:3](#) (רָם compare); be (set on) high, רָמוּ [Job 22:12](#) (of stars), especially participle, = adjective, in General [Isaiah 2:12](#) (+ גָּאָה), of mountains [Isaiah 2:14](#); [Deuteronomy 12:2](#), hill [Ezekiel 6:13](#); [Ezekiel 20:28](#); [Ezekiel 34:6](#), throne [Isaiah 6:1](#), trees = tall [Isaiah 2:13](#); [Ezekiel 17:22](#), compare (in figurative) [Isaiah 10:33](#) (רָמוּ הַקֹּמָה); human stature [Deuteronomy 1:28](#) (רָם compare), [Deuteronomy 2:10,21](#); [Deuteronomy 9:2](#); רָמוּם [Psalm 78:69](#) heights (of heaven; "רָמוּם"); רָמוּם of inhabitants of heavens [Job 21:22](#).

b. especially of רָם וְנִשָּׂא, 'רָם [Isaiah 57:15](#), compare [Psalm 138:6](#), + על־לְהֵעָמִים [Psalm 99:2](#), גָּוִים [Psalm 113:4](#).

2 be raised, uplifted:

a. of highway [Isaiah 49:11](#) (*made high*, put in order); voice, [Deuteronomy 27:14](#) (participle = adjective) *uplifted*.

b. figurative: of hand, symbol of might, [Deuteronomy 32:27](#), + על person [Micah 5:8](#); of Israel in Exodus [Exodus 14:8](#); [Numbers 33:3](#) (both P); of 's hand [Isaiah 26:11](#); [Psalm 89:14](#) ("תָּעַז"); figurative of presumption [Numbers 15:30](#) (P); of זְרוּעַ רָמָה of might [Job 38:15](#); of eyes, figurative of arrogance [Proverbs 6:17](#); [Proverbs 30:13](#); [Psalm 131:1](#) ("גְּבוּהַ לְבִי"), so [Psalm 18:28](#), but "" [2 Samuel 22:28](#) of person; of heart, figurative of reckless elation, [Hosea 13:6](#); [Deuteronomy 8:14](#); [Ezekiel 31:10](#) (בְּקוֹמָהּ גְּבוּהָתָּהּ, "בְּגְבוּהוֹ") [Daniel 11:12](#), + מֶן person [Deuteronomy 17:20](#); of horn, figurative of triumph [1 Samuel 2:1](#) (song), [Psalm 89:25](#) (Psalm 18 see **Hiph`il**), [Psalm 112:9](#), so head [Psalm 27:6](#) (+ על person), [Psalm 140:9](#) (join יְרוּמוֹ to [Psalm 140:10](#), but read יְרִימוֹ Che, compare Hup-Now).

c. of person, be exalted (in figurative), king [Numbers 24:7](#) (J E; + מֶן compare; "" תִּנְשֵׂא); of God (' , i.e. shew his exaltation) [Isaiah 30:18](#); [2 Samuel 22:47](#) = [Psalm 18:47](#); [Psalm 21:14](#); [Psalm 46:11](#) (twice in verse), + הִשְׁמִים (עַל [Psalm 57:6](#); [Psalm 57:12](#); [Psalm 108:6](#); יְעִבְדֵּי [Isaiah 52:13](#), "'s people [Psalm 89:17](#); rebellious [Psalm 66:7](#) (Qr; Kt Hiph`il: *shew exaltation*); worthlessness (personified) [Psalm 12:9](#); of city [Proverbs 11:11](#).

3 *be lifted, rise*, of ark, מְעַלְהָ אֶרֶץ [Genesis 7:17](#) (J), so of cherubim [Ezekiel 10:16](#), compare [Ezekiel 10:17](#); יְכַבֹּד [Ezekiel 10:4](#) (מְעַל הַכְּרוֹבִים). — [Proverbs 24:7](#) see I. b. רָאמוֹת.

Po`el *Perfect*3feminine singular suffix רִמְמָתָהּ [Ezekiel 31:4](#); 1singular רִמְמָתִי [Isaiah 1:2](#); [Isaiah 23:4](#); *Imperfect*3masculine singular יְרוּמֶם [Hosea 11:7](#), suffix יְרוּמָנִי [Psalm 27:5](#), וִירוּמָךְ [Psalm 37:34](#); 1singular suffix וְאַרְמָמְךָ [Exodus 15:2](#) (Ges^{s 58i}), etc. (see אָרוּמָם).

Hithpo`el); *Imperative* masculine plural רִמְמוּ [Psalm 99:5](#). [Psalm 99:9](#); *Infinitive construct* לְרוּמֵם [Ezra 9:9](#); *Participle* 1 מְרוּמֵם [Samuel 2:7](#), suffix מְרוּמָמִי [Psalm 9:14](#), feminine רִמְמָה [Psalm 118:16](#) (מ omitted, Hup-Now Bae; compare Kö^{i. 454}); —

1. a. *raise, rear*, children [Isaiah 1:2](#); [Isaiah 23:4](#) (both "" גִּדְּלֵם).

b. *cause tree to grow*, subject תְּהוֹם [Ezekiel 31:4](#) ("גִּדְּלֵם").

c. *rear, erect*, temple [Ezra 9:9](#).

2 *lift up*:

a. in figurative, accusative of person, subject י [Psalm 27:5](#) מִן); + [בְּצוּר](#) (+ compare [2 Samuel 22:49](#) = [Psalm 18:49](#), + [מִן](#) from [Psalm 9:14](#); accusative omitted [Hosea 11:7](#) (si vera lectio, compare We Now).

b. raise waves of sea, subject wind, [Psalm 107:25](#).

c. exalt, accusative of person, subject י [Job 17:4](#) (read perhaps [הִתְרַמַּם](#), so Bu, compare Di), [Psalm 37:34](#) (+ [לְרִישֵׁת אֲרָץ](#)); accusative omitted [1 Samuel 2:7](#); [Psalm 118:16](#) (in victory); subject wisdom, accusative of person [Proverbs 4:8](#), compare [צְדָקָה תְרוֹמֵם גֹּי](#) [Proverbs 14:34](#).

3 exalt, extol, accusative י, [Psalm 30:2](#), "" [אֹדָה](#) [Isaiah 25:1](#); [Psalm 118:28](#), "" [הִשְׁתַּחֲוּוּ](#) [Psalm 99:5](#). [Psalm 99:9](#), "" [הִלֵּל](#) [Psalm 107:32](#), "" [בִּרְךָ](#) [Psalm 145:1](#), "" [אֲנַהֲוּוּ](#) [Exodus 15:2](#); accusative י [שִׁם](#) [Psalm 34:4](#) (" [גִּדְל](#) ").

Po`lal Imperfect3feminine plural [תְרוֹמַמְנָה](#) [Psalm 75:11](#) be lifted up, of horns (compare **Qal 2 b**); Perfect3masculine singular [וְרוֹמַם](#) [Psalm 66:17](#) and he was extolled (so Ki and others; but see [רוֹמַם](#) below); Participle [מְרוֹמֵם](#) [Nehemiah 9:5](#) extolled, of י's name (compare **Po`lel 3**), + [עַל כָּל בְּרָכָה וּג](#).

Hiph`il Perfect3masculine singular [1](#) [הִרִים](#) [Kings 11:27](#) +; 2 masculine singular [2](#) [הִרִימוֹת](#) [Kings 19:22](#); [Psalm 89:43](#), [וְהִרְמֹתָ](#) [Numbers 31:28](#); 2masculine plural consecutive [וְהִרְמֹתָ](#) [Numbers 18:26](#), etc.; Imperfect3masculine singular [יְרִים](#) [Genesis 41:44](#) +, jussive [יִרְם](#) [Numbers 17:2](#); [1 Samuel 2:10](#), [וְיִרְם](#) [Exodus 7:20](#) +, suffix [יִרְמֶה](#) [Genesis 31:45](#), etc.; Imperative masculine singular [הִרֵם](#) [Exodus 14:16](#); [Isaiah 58:1](#), [הִרְמֵה](#) [Psalm 74:3](#), etc.; Infinitive construct [הִרִים](#) [Isaiah 10:15](#) +, suffix [יִרְמֵי](#) [Genesis 39:18](#), etc.; Participle [מְרִים](#) [Exodus 35:24](#) +, etc.; —

1. a. (1) raise, lift, with accusative, hand [Exodus 17:11](#) (E), [Numbers 20:11](#) (P), + [אֵלַי](#) (in both) [Genesis 14:22](#) compare ([אֵלֵי־שָׁמַיִם](#)) [Daniel 12:7](#), + [ב](#) person against [1 Kings 11:26,27](#); feet, [מְעַמֵּים](#) [Psalm 74:3](#), i.e. run (+ [ל](#) of direction); hand or foot [Genesis 41:44](#) (E), i.e. make any movement (hyperb.); head [Psalm 110:7](#) (Assyrian *ullû rêšû Dl^{HWB} 62 a*), compare [יְרִימוֹ](#) [Psalm 140:9](#) (so read, see **Qal 2 b**); face, [אֵלַי](#) [Ezra 9:6](#); hand of another, subject י, figurative of giving strength to, [Psalm 89:43](#), so head [Psalm 3:4](#); with accusative of rod [Isaiah 10:15](#); [Exodus 14:16](#)(P), [הִרִים בְּמַטֵּה](#), [Exodus 7:20](#) (E); rod subject, with accusative of thing [Isaiah 10:15](#). (2) raise poor [אֶבְיֹן](#), with [מִן](#) local [1 Samuel 2:8](#); [Psalm 113:7](#).

b. lift up voice [Genesis 39:15,18](#) (J; both + אָרָא), [Isaiah 40:9](#) (twice in verse) (accusative omitted), [Isaiah 58:1](#); [Ezra 3:12](#); + אָרָא עַל עַדְוֹתָא [Ezekiel 21:27](#), אָרָא עַל עַדְוֹתָא [Chronicles 5:13](#); + לְperson [Isaiah 13:2](#), לְעַבְדָּא [Job 38:84](#), + לְperson against [2 Kings 19:22](#) = [Isaiah 37:23](#); אָרָא עַל עַדְוֹתָא [Chronicles 15:16](#).

c. (take into one's hand and) lift, take up, stone [Joshua 4:5](#) (J E; אָרָא עַל עַדְוֹתָא), leg (of sacrificial meal) [1 Samuel 9:24](#), mantle [2 Kings 2:13](#), axe [2 Kings 6:7](#) (accusative omitted), yoke [Hosea 11:4](#) (אָרָא עַל עַדְוֹתָא), censers [Numbers 17:2](#) (P; + אָרָא עַל עַדְוֹתָא), ashes [Leviticus 6:3](#).

d. set up, erect, stone as אָרָא עַל עַדְוֹתָא [Genesis 31:45](#) (E); standard, + אָרָא עַל עַדְוֹתָא of people [Isaiah 49:22](#), אָרָא עַל עַדְוֹתָא [Isaiah 62:10](#).

e. set on high, throne, אָרָא עַל עַדְוֹתָא [Isaiah 14:13](#); nest (subject אָרָא עַל עַדְוֹתָא) [Job 39:27](#).

f. lift up, exalt, with accusative of person, subject אָרָא עַל עַדְוֹתָא [Kings 14:7](#); [1 Kings 16:2](#); [Psalm 89:20](#) (all with אָרָא עַל עַדְוֹתָא), [Psalm 75:8](#) (opposed to אָרָא עַל עַדְוֹתָא); subject אָרָא עַל עַדְוֹתָא [Proverbs 3:35](#), compare [Proverbs 14:29](#); with accusative אָרָא עַל עַדְוֹתָא, in both good and bad sense (compare **Qal 2 b**) [1 Samuel 2:10](#); [Lamentations 2:17](#) (אָרָא עַל עַדְוֹתָא), [Psalm 89:18](#) (Kt; Qr

Qal), [Psalm 92:11](#); [Psalm 148:14](#); [Psalm 75:5](#); [Psalm 75:6](#); but [1 Chronicles 25:5](#) sound the horn; infinitive = exaltation [Psalm 75:7](#); [Psalm 66:7](#) see **Qal 2 c. 2.** lift up and take away, remove, with accusative אָרָא עַל עַדְוֹתָא [Ezekiel 21:31](#) (אָרָא עַל עַדְוֹתָא); accusative of thing + אָרָא עַל עַדְוֹתָא local [Isaiah 57:14](#); [Leviticus 2:9](#); [Leviticus 4:8,19](#); [Leviticus 6:8](#); = do away with, אָרָא עַל עַדְוֹתָא [Ezekiel 45:9](#) (אָרָא עַל עַדְוֹתָא of people), אָרָא עַל עַדְוֹתָא [Daniel 8:11](#) (Kt; Qr **Hoph`al**); = set apart, אָרָא עַל עַדְוֹתָא [Numbers 31:28](#) (אָרָא עַל עַדְוֹתָא person).

3 lift off and present, contributes offer:

a. to אָרָא עַל עַדְוֹתָא, with accusative of cognate meaning with verb אָרָא עַל עַדְוֹתָא, [Ezekiel 45:13](#); [Ezekiel 48:8](#); [Ezekiel 4:20](#); [Numbers 15:20](#) (twice in verse) (P), [Exodus 35:24](#) (P); + אָרָא עַל עַדְוֹתָא [Ezekiel 45:1](#); [Ezekiel 48:9](#); [Numbers 15:19](#); [Numbers 18:19,24](#); [Numbers 31:52](#); אָרָא עַל עַדְוֹתָא [Numbers 18:26](#) (+ אָרָא עַל עַדְוֹתָא of thing), [Numbers 18:82](#); [Numbers 18:29](#) (all P); אָרָא עַל עַדְוֹתָא [Ezra 8:25](#).

b. with accusative of thing, + אָרָא עַל עַדְוֹתָא [Leviticus 22:15](#).

c. contribute, accusative of thing, אָרָא עַל עַדְוֹתָא person (for sacrifice), [2 Chronicles 30:24](#) (twice in verse); [2 Chronicles 35:7,8](#) (accusative omitted), [2 Chronicles 35:9](#).

Hoph`al Perfect3masculine singular הוּרַם [Exodus 29:27](#), הוּרַם [Daniel 8:11](#) Qr (Kt

Hiph`il); Imperfect3masculine singular הוּרֵם [Leviticus 4:10](#); — be taken off from (מִן) [Leviticus 4:10](#) (P), compare [Exodus 29:27](#) (P; "" הוּרַם); be abolished [Daniel 8:11](#) Qr (compare **Hiph`il** 2); Bev (after ^m5) insert Participle מוּרֵם after הוּרַם [Daniel 8:13](#).

Hithpo`lel Imperfect3masculine singular וַיִּתְרַם וַיִּתְגַּדַּל עַל־כָּל־אֵל [Daniel 11:36](#) and he shall exalt and magnify himself above, etc.; 1 singular (ת assimilated) אֶרְוֶם [Isaiah 33:10](#) (Ges^s 54c Köi. 454) I will raise myself (+ אֶנְשֵׂא , אֶקוּם).

רָמַ

II. רָמַם (√ of following; compare Arabic  grow rotten, decay).

[רָוַם] **verb rise** (see Biblical Hebrew); —

Pe`al Passive participle רָם [Daniel 5:20](#) lifted up, of heart, i.e. presumptuous.

Po`l. extol: Participle מְרוּם [Daniel 4:34](#) (ל of deity).

Haph`el exalt: Participle מְרִים [Daniel 5:19](#) (accusative of person).

.Hithpo`lel lift oneself up against, [Daniel 5:23](#) (עַל of deity).

Strong's Exhaustive Concordance

bring up, exalt self, extol, give, go up, haughty, heave up, be,

A primitive root; to be high actively, to rise or raise (in various applications, literally or figuratively) -- bring up, exalt (self), extol, give, go up, haughty, heave (up), (be, lift up on, make on, set up on, too) high(-er, one), hold up, levy, lift(-er) up, (be) lofty, (X a-)loud, mount up, offer (up), + presumptuously, (be) promote(-ion), proud, set up, tall(-er), take (away, off, up), breed worms.

Verse 11:

This is the meaning of the Lord of hosts being with his people (v. 11; cf. Matt. 28:20): he will indeed see to it that the mission of Gen. 12:1-3 is accomplished.

46:11 See note on v. 7.

The refuge & fortress for His family, OUR family of faith!

- A refuge is a shelter (defense)
- A fortress is a fort for a fighting force (offense)

SELAH.... stop, pause, reflect on both the refuge AND the fortress... the strength AND the support... the River & Redeemer who IS our GOD... His name is Jesus and He is RISEN! His name is Jesus The Christ and He is ALIVE!!!

He died to invite us....

He LIVES to indwell us!

(and to allow us to dwell IN Him... as our Shelter, our Refuge, our Strength, our Helper & River in Living Water)!