

Jeremiah 1:11-12

11 And was the word of Jehovah to me, saying, Jeremiah, what do you see? And I said, I see an almond rod. 12 Then Jehovah said to me, You have seen well: for I will watch over My word to perform it. 13 And the word of Jehovah came to me the second time, saying, What do you see? And I said, I see a boiling

4731. מַקְלֵל (18x) maqqél, mak-kale; or (fem.) מַקְלָה maqq'láh, mak-ke-law'; from an unused root mean appar. to germinate; a shoot, i.e. stick (with leaves on, or for walking, striking, guiding, divining):—rod (8x), staff (7x), stave (2x), handstave + 3027 (1x). See: TWOT—1236; BDB—596b.

8247. שָׁקַד (4x) shāqéd, shaw-kade'; from 8245; the almond (tree or nut; as being the earliest in bloom):—almond (2x), almond tree (2x). See: TWOT—2451a; BDB—1052b.

8245. שָׁקַד (12x) shāqad, shaw-kad'; a prim. root; to be alert, i.e. sleepless; hence, to be on the lookout (whether for good or ill):—watch (9x), wake (1x), remain (1x), hasten (1x). See: TWOT—2451; BDB—1052a.

6213. עָשָׂה (2633x) 'ásáh, aw-saw'; a prim. root; to do or make, in the broadest sense and widest application (as follows):—do (1333x), make (653x), wrought (52x), deal (52x), commit (49x), offer (49x), execute (48x), keep (48x), shew (43x), prepare (37x), work (29x), do so (21x), perform (18x), get (14x), dress (13x), maker (13x), maintain (7x), misc. (154x) = accomplish, advance, appoint, apt, be at, become,

bear, bestow, bring forth, bruise, be busy, X certainly, have the charge of, deck, + displease, exercise, fashion, + feast, (fight-)ing man, + finish, fit, fly, follow, fulfill, furnish, gather, go about, govern, grant, great, + hinder, hold (fa feast), X indeed, + be industrious, + journey, labour, be meet, observe, be occupied, + officer, pare, bring (come) to pass, practise, procure, provide, put, requite, X sacrifice, serve, set, X sin, spend, X surely, take, X thoroughly, trim, X very, + vex, be (warr-)ior, yield, use. 'Asah means "to create, do, make." I. CRE- (24) God's acts and words perfectly correspond, so that what He says He does, and what He does is what He has said (Gen 21:1; Ps 115:3). Syn. 1254, 3335, 3559, 6466, 7069. See: TWOT—1708, 1709; BDB—793c, 796b.

Proverbs 16:33

33 מִנְבוֹר וּמִסֵּף מַלְכָּה עִיר: בְּחִיק יוֹטֵל אֶת־הַגּוֹרָל. The lot is cast into the lap, but all ordering of it is from Jehovah.

2904. טוּל tūwl, tool; a prim. root; to pitch over or reel; hence, (tran.) to cast down or out:—cast (12x), carry away (1x), send out (1x). See: TWOT—797; BDB—376c.

1486. גּוֹרָל (77x) gōwral, go-rawl'; or (short.) גֹּרָל gōral, go-ral'; from an unused root mean. to be rough (as stone); prop. a pebble, i.e. a lot (small stones being used for that purpose); fig. a portion or destiny (as if determined by lot):—lot (1x). 'Goral' means "lot." (1) 'Goral' represents the "lot" which was cast to discover the will of God in a given situation: "And Aaron shall cast lots upon the two goats; one lot for the Lord, and the other lot for the scapegoat" (Lev 16:8—the first occurrence). (2) Exactly what casting the "lot" involved is not known. (3) Since the land of Palestine was allocated among the tribes by the casting of the "lot," these allotments came to be known as their lots: "This then was the lot of the tribe of the children of Judah by their families; even to the border of Edom . . ." (Josh 15:1). (4) In an extended use the word goral represents the idea "fate" or "destiny": "And behold at eveningtide trouble; and before the morning he is not. This is the portion of them that spoil us, and the lot of them that rob us" (Is 17:14). (5) Since God is viewed as controlling all things absolutely, the result of the casting of the "lot" is divinely controlled: "The lot is cast into the lap; but the whole disposing thereof is of the Lord" (Prov 16:33). (6) Thus, providence (divine control of history) is frequently figured as one's "lot." See: TWOT—381a; BDB—174a.

2436. חֵיק (39x) chēyq, khake; or חֶק chēq, khake; and חוֹק chōwq, khōke; from an unused root, appar. mean. to inclose; the bosom (lit. or fig.):—bosom (32x), bottom (3x), lap (1x), midst (1x), within (1x), variant (1x).

'Cheq' means "bosom; lap; base." (1) The word represents the "outer front of one's body" where beloved ones, infants, and animals are pressed closely: "Have I conceived all this people? have I begotten them, that thou shouldest say unto me, Carry them in thy bosom, as a nursing father beareth the sucking child . . ." (Num 11:12). (2) In its first biblical appearance, cheq is used of a man's "bosom": "And Sarai said unto Abram, My wrong be upon thee: I have given my maid into thy bosom; and when she saw that she had conceived, I was despised in her eyes . . ." (Gen 16:5). (3) The "husband of one's bosom" is (3a) a husband who is "held close to one's heart" or "cherished" (Deut 28:56). (3b) This figurative inward sense appears again in Ps 35:13: " . . . My prayer returned into mine own bosom" (cf. Job 19:27). (3c) In 1 Kin 22:35, the word means the "inside" or "heart" of a war chariot. (4) Cheq represents a fold of one's garment above the belt where things are hidden: "And the Lord said furthermore unto him [Moses], Put now thine hand into thy bosom" (Ex 4:6). (5) This word is rendered as "lap": (5a) "The lot is cast into the lap; but the whole disposing thereof is of the LORD" (Prov 16:33). (5b) Yet "bosom" may be used, even where "lap" is clearly intended: "But the poor man had nothing, save one little ewe lamb, which he had bought and nourished up: and it grew up together with him, and with his children; it did eat of his own meat, and drank of his own cup, and lay in his bosom . . ." (2 Sa 12:3). (6) Finally, cheq means the "base of the altar," as described in Eze 43:13 (cf. Eze 43:17). Syn.: 2243, 2683, 6747. See: TWOT—629a; BDB—300c, 313d, 348d.

4941. מִשְׁפָּט (421x) mishpāt, mish-pawt'; from 8199; prop. a verdict (favorable or unfavorable) pronounced judicially, espec. a sentence or formal decree (human or [participant's] divine law, indiv. or collect.), incl. the act, the place, the suit, the crime, and the penalty; abstr. justice, incl. a participant's right or privilege (statutory or customary), or even a style:—judgment (296x), manner (38x), right (18x), cause (12x), ordinance (11x), lawful (7x), order (5x), worthy (3x), fashion (3x), custom (2x), discretion (2x), law (2x), measure (2x), sentence (2x), misc. (18x) = + adversary, ceremony, charge, X crime, desert, determination, disposing, due, form, to be judged, just (-ice, -ly), usest, + wrong. 'Mishpat' means "judgment; rights." (1) This word has two main senses; the first deals with the act of sitting as a judge, hearing a case, and rendering a proper verdict. Eccl 12:14 is one such occurrence: "For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." (2) 'Mishpat' can also refer to the "rights" belong-

ing to someone: "Thou shalt not wrest the judgment of thy poor in his cause" (Ex 23:6). This second sense carries several nuances; (2a) the sphere in which things are in proper relationship to one's claims: "For I know him, that he will command his children and his household after him, and they shall keep the way of the LORD, to do justice and judgment; that the LORD may bring upon Abraham that which he hath spoken of him" (Gen 18:19—the first occurrence); (2b) a judicial verdict: "And thou shalt come unto the priests the Levites, and unto the judge that shall be in those days, and enquire; and they shall shew thee the sentence of judgment" (Deut 17:9); (2c) the statement of the case for the accused: "And Moses brought their cause before the LORD" (Num 27:5); and an established ordinance: "Now these are the judgments which thou shalt set before them" (Ex 21:1). See: TWOT—2443c; BDB—606c, 1048b.

Proverbs 18:22

and life are in the power of the tongue; and those who love it shall eat its fruit. ²¹Whoever finds a wife finds good, and gets favor from Jehovah. ²²The poor speak with entreaties, but the rich answer fiercely. ²³A man of friends may be

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 who He its shall those and hand the in life and Death be shall
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 The speak (with) from favor and good finds wife a
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4672. מִצָּא {456x} mātsā', maw-tsaw'; a prim. root; prop. to come forth to, i.e. appear or exist; tran. to attain, i.e. find or acquire; fig. to occur, meet or be present:—find (359x); present (20x), find out (20x), come (8x), meet (5x), befall (5x), get (4x), suffice (3x), deliver (2x), hit (2x), left (2x), hold (2x), misc. (24x)= + be able, being, catch, X certainly, X have (here), be here, light (up-) on, X occasion serve, ready, speed.

Mātsa' means "to find, meet, get." (1) Mātsa' refers to "finding" someone or something that is lost or misplaced, or "finding" where it is. (1a) The thing may be found as the result of a purposeful search, as when the Sodomites were temporarily blinded by Lot's visitors and were not able to "find" the door to his house (Gen 19:11). (1b) In a very similar usage, the dove sent

forth by Noah searched for a spot to land and was unable to "find" it (Gen 8:9). (1c) On other occasions, the location of something or someone may be found without an intentional search, as when Cain said: "[Whoever] findeth me shall slay me" (Gen 4:14). (2) Mātsa' may connote not only "finding" a subject in a location, but "finding something" in an abstract sense. (2a) This idea is demonstrated clearly by Gen 6:8: "But Noah found grace in the eyes of the LORD." (2b) He found—"received"—something he did not seek.

(3) This sense also includes "finding" something one has sought in a spiritual or mental sense: (3a) "Mine hand had gotten much . . ." (Job 31:25). (3b) Laban tells Jacob: ". . . If I have found favor in thine eyes, [stay with me] . . ." (Gen 30:27). Laban is asking Jacob for a favor that he is seeking in an abstract sense. (4) Mātsa' can also mean "to discover." (4a) God told Abraham: "If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes" (Gen 18:26). (4b) This same emphasis appears in the first biblical occurrence of the word: ". . . But for Adam there was not found a help meet for him" (Gen 2:20). (5) As noted earlier, there can be a connotation of the unintentional here, as when the Israelites "found" a man gathering wood on the Sabbath (Num 15:32). (6) Another special nuance is "to find out," in the sense of "gaining knowledge about." For example, Joseph's brothers said: "God hath found out the iniquity of thy servants . . ." (Gen 44:16).

(7) Mātsa' sometimes suggests "being under the power" of something, in a concrete sense. David told Abishai: ". . . Take thou thy lord's servants, and pursue after him, lest he get him fenced cities, and escape us" (2 Sa 20:6). The idea is that Sheba would "find," enter, and defend himself in fortified cities. So to "find" them could be to "take them over." (8) This usage appears also in an abstract sense. Judah told Joseph: "For how shall I go up to my father, and the lad be not with me? lest peradventure I see the evil that shall come on my father" (Gen 44:34). (9) The word mātsa', therefore, can mean not only to "find" something, but to "obtain" it as one's own: "Then Isaac sowed in that land and received in the same year . . ." (Gen 26:12). (10) Infrequently, the word implies movement in a direction until one arrives at a destination. This sense is found in Job 11:7: "Canst thou by searching find out God?" (cf. 1 Sa 23:17). (11) In a somewhat different nuance, this meaning appears in Num 11:22: "Shall the flocks and the herds be slain for them, to suffice them?" See: TWOT—1231; BDB—592c.

נָשִׂים nāshiyim, naw-sheem'; a woman (used in the same wide sense as 582) [Often unexpressed in English.]:—wife (425x); woman (324x), one (10x), married (5x), female (2x), misc. [adulter]less, each, every, X many, + none, + together = (14x).

Ishshah (802) means "woman; wife; betrothed one; bride; each." (1) This noun connotes one who is a female human being regardless of her age or virginity. (1a) Therefore, it appears in correlation to "man" (376 - ish): ". . . She shall be called Woman, because she was taken out of Man" (Gen 2:23). (1b) This is its meaning in its first biblical usage: "And the rib, which the LORD God had taken from man [120 - adam], made he a woman, and brought her unto the man" (Gen 2:22). (1c) The stress here is on identification of womanhood rather than a family role. (2) The stress on the family role of a "wife" appears in passages such as Gen 8:16: "Go forth

of the ark, thou, and thy wife, and thy sons, and thy sons' wives with thee." (3) In one special nuance the word connotes "wife" in the sense of a woman who is under a man's authority and protection; the emphasis is on the family relationship considered as a legal and social entity: "And Abram took Sarai his wife and Lot his brother's son, and all their substance that they had gathered . . ." (Gen 12:5). (4) In Lam 2:20 ishshah is a synonym for "mother": "Shall the women eat their [offspring, the little ones who were born healthy]?" (5) In Gen 29:21 (cf. Deut 22:24) it appears to connote "bride" or "betrothed one": "And Jacob said unto Laban, Give me my wife, for my days are fulfilled, that I may go in unto her." (6) Eccl 7:26

