

# Fresh Light on a Key Passage in the Word of God

by Jeremy James



Whenever I come across a Christian who is not walking the path as he should, I generally try to find out how often he reads the Word of God. Is it a daily practise, as it ought to be, or has he allowed weeks to pass since he last opened the Bible?

The Holy Spirit is our guide – our *Guide* – and we need to keep as close to Him as we can. This is one reason the LORD has given us a magnificent compilation of divine wisdom. By reading His Word every day we are inviting the Holy Spirit to work on our soul. Even if our mind is not as focused as it ought to be, the very act of engaging with His Word enables us to receive guidance and insight that would otherwise remain beyond our ken.

For several years I have read and re-read passages of Scripture which seemed to me to hold a deeper meaning than that given by most expositors and skilled interpreters of God's Word. One of these may be found in the book of Ezekiel – verses 18 to 21 of chapter 13:

**“And say, Thus saith the Lord GOD; Woe to the women that sew pillows to all armholes, and make kerchiefs upon the head of every stature to hunt souls! Will ye hunt the souls of my people, and will ye save the souls alive that come unto you?**

**“And will ye pollute me among my people for handfuls of barley and for pieces of bread, to slay the souls that should not die, and to save the souls alive that should not live, by your lying to my people that hear your lies?**

**“Wherefore thus saith the Lord GOD; Behold, I am against your pillows, wherewith ye there hunt the souls to make them fly, and I will tear them from your arms, and will let the souls go, even the souls that ye hunt to make them fly.**

**“Your kerchiefs also will I tear, and deliver my people out of your hand, and they shall be no more in your hand to be hunted; and ye shall know that I am the LORD.”**

## **False Prophets**

The LORD repeatedly warns of the dangers posed by false prophets. Many of the gross failures committed by the children of Israel can be traced back to the lies told by the false prophets. They always had an audience because most of the population had only a loose grasp of God’s Word and were always keen to hear something new, especially if it appealed to their carnal nature and excused their sinful behavior.

The false prophets have existed from the very beginning and will continue through to the very end, until Christ returns. The Lamb of God will not spend time arguing with these people or revealing their errors. Rather he will destroy each and every one of them, leaving their vile bodies strewn across the landscape for the vultures to feast upon.



We are given a taste of the fierce anger of the LORD in the following passage, where the parents of a false prophet – who refuses to repent – deal summarily with their rebellious son:

**“And it shall come to pass [in that day], that when any shall yet prophesy, then his father and his mother that begat him shall say unto him, Thou shalt not live; for thou speakest lies in the name of the LORD: and his father and his mother that begat him shall thrust him through when he prophesieth.”**  
**(Zechariah 13:3)**

## **False prophetesses**

God hates all false prophets – because they lead to the damnation of souls – and refers repeatedly to the dreadful danger that they pose. Most of the time He refers to them in the male gender, very likely because the best known and most influential were male. In a few instances, however, He speaks specifically with respect to the female gender, not only to remind us that women can also teach and preach falsely, but to draw attention to their aptitude as ‘prophetesses’, where their superior ability as mediums and psychic sensitives could be exploited by the Adversary.

The medium of Endor was a powerful example of this dark calling.

The ritualistic and emotional aspect of this is revealed in three passages of Scripture. The first is in Isaiah, where women planted what we know today as ‘Adonis gardens’, a small area dedicated to the cultivation of plants associated with some aspect of the life and suffering of the pagan god, Adonis (also known as Tammuz):

**“Because thou hast forgotten the God of thy salvation, and hast not been mindful of the rock of thy strength, therefore shalt thou plant pleasant plants, and shalt set it with strange slips:”  
(Isaiah 17:10)**

The emotional aspect of their devotion is also evident in the dramatic scene at the Temple where the prophet Ezekiel is shown a group of women weeping for Tammuz:

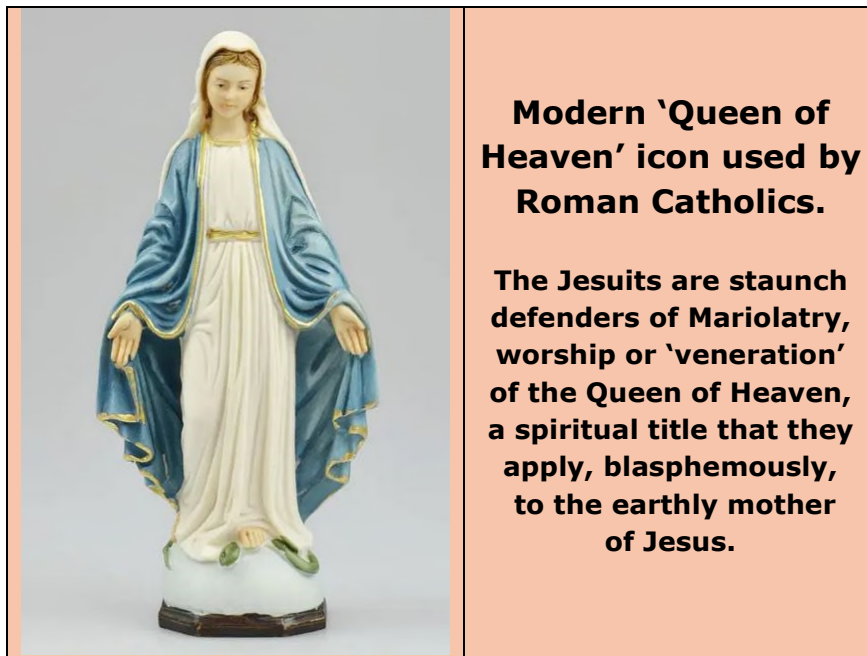
**“Then he brought me to the door of the gate of the LORD'S house which was toward the north; and, behold, there sat women weeping for Tammuz.”  
(Ezekiel 8:14)**

We need to bear in mind that this was one of the four examples of ritual Satanism that were shown to Ezekiel. As such it expressed a mode of behavior and inner disposition which, despite its inoffensive appearance from a human standpoint, was a gross abomination in the eyes of God. The Temple was His and His alone.



We have another emotional scene after the fall of Jerusalem in 586 BC when the throng of Jewish women, who were fleeing to Egypt (with Johanan the son of Kareah), decided to confront the prophet Jeremiah [We discussed this dramatic incident in an earlier paper, #331]. They argued strongly in defense of their belief that all of their troubles stemmed entirely from their failure to honor the Queen of Heaven. For that reason they had decided to resume their veneration of the goddess (See Jeremiah 44).

Despite all that had befallen them, with the wholesale destruction of Jerusalem, including the Temple, and the murder of countless men, women and children by the Babylonian army, they still ascribed their calamity to their alleged neglect of the goddess. In reality, they were only deceiving themselves. They had worshipped the goddess for decades without interruption. Disaster only struck when, in the wake of numerous prophetic warnings, they refused to depart from their pagan ways. The LORD's forbearance was at an end.



Their emotional attachment to the demon entity whom they called the Queen of Heaven was such that they were unable to see how it had beguiled them. It was clear from their dramatic confrontation with Jeremiah that their husbands followed their example and supported their religious beliefs.

### **'Feminine' spirituality**

We see today how the driving force behind the neo-paganism that we call the New Age is largely feminine in nature. Women are highly attracted to the seemingly benign prospect of goddess worship and the healing application of *prana* or cosmic energy. It is very common in witchcraft for women to exercise authority over male practitioners.



We can easily underestimate the kind of influence that this can exert. Solomon was a dazzling example. This anointed man was the living embodiment of everything that a rational, intelligent person aspires to be. His gifts were exceptional, nevertheless his pagan wives proved his undoing. Was it their personal skills or abilities that broke through his defenses and pierced his armor? Not at all. It was the supernatural energy that his many wives allowed to work through them. Albeit a man of immense understanding, he failed to abide by his own wisdom:

**“Can a man take fire in his bosom, and his clothes not be burned?”  
(Proverbs 6:27)**

The New Testament also speaks of limitations on the exercise of spiritual authority by women. They cannot serve as pastors or preach in church or exercise authority over men in spiritual matters (1 Corinthians 11:3-12, 14:34-35, 1 Timothy 2:11-15 etc). The Lord also chose men as his Apostles and assigned no position of authority to a woman. Feminists rail against this but they do so for a reason, namely, to contradict and defy the Word of God and thereby weaken the church. Those who love the Lord obey his word.

### **How commentators interpret Ezekiel 13**

This brings us to the passages in Ezekiel (13:18-21), which deal specifically with ‘prophetesses’ or women who claim to receive guidance from a supernatural source. The verses refer only to *false* prophetesses and not those whom we know the LORD has anointed, such as the four daughters of Philip (Acts 21:9).

The passages should really be examined by reference to all that the Word of God says about the spiritual role of women. If we interpret them in that light, as statements about women as false prophets, rather than false prophets who happen to be women, a more complete picture emerges.

Let’s look first at the way Bible commentators have approached these passages in the past:

**17<sup>th</sup> century**

**Matthew Poole**

“...That sew pillows; a figurative speech, expressing their flatteries and security, which the women promised to every one that came to them to know the fate of themselves and others...”

**18<sup>th</sup> century**

**Matthew Henry**

“...The false prophetesses tried to make people secure, signified by laying them at ease, and to make them proud, signified by the finery laid on their heads...”

### **19<sup>th</sup> century**

#### **Keil & Delitzsch**

“...The words [“pillows” and “kerchiefs”] of both clauses are figurative, and have been correctly explained by Kliefoth as follows: “A double charge is brought against the prophetesses. In the first place, they sew coverings together to wrap round all the joints of the hand of God, so that He cannot touch them; i.e., they cover up and conceal the word of God by their prophesying, more especially its rebuking and threatening force, so that the threatening and judicial arm of God, which ought above all to become both manifest and effective through His prophetic word, does not become either one or the other. In the second place, they make coverings upon the heads of men, and construct them in such a form that they exactly fit the stature or size of every individual, so that the men neither hear nor see; i.e., by means of their flattering lies, which adapt themselves to the subjective inclinations of their hearers at the time, they cover up the senses of the men, so that they retain neither ear nor eye for the truth.””

### **20<sup>th</sup> century**

#### **William MacDonald**

“The prophetesses practiced witchcraft, putting magic charms on people’s wrists and veils on their heads. They doomed some people to death by magic spells and kept others alive. God would deliver His people and destroy these false prophetesses.”

#### **David Guzik**

“...Woe to the women who sew magic charms on their sleeves”: As part of their false prophecy, these women used symbols of magic charms and particular articles of clothing (veils) in their ceremonies: (i) “Ezekiel’s language suggests that these were more like witches or sorceresses who practised strange magic arts (cf. 1 Samuel 28:7).” (Taylor); (ii) “We can only guess at what, precisely, were the magic wristbands and head veils created by the sorceresses.” (Vawter and Hoppe); (iii) “In Babylonia Jewish women were selling charms and spells. They were ready to do anything for even a small reward, putting a curse on the innocent, and promising a long and safe life for wrongdoers.” (Wright)

**H A Ironside** is one of the few who concedes that these verses are problematic and seems to hint in his expository comments that he may have missed something:

There were not only false prophets, but also false prophetesses at this time. Often when men have failed it has pleased God to speak through faithful women. But in those days the women were as false and faithless as the men. They too prophesied smooth things and tried to make the people comfortable in their sins. So God pronounced a woe against them.

The expression, "The women that sew pillows (or cushions) to all armholes (or wristbands)," is admittedly a difficult passage to explain. Some think the reference is to binding charms and amulets upon their clothing; others think that it was simply a suggestive adornment that implied there was no danger to avoid, and so they were prepared to rest comfortably without fear of evil. The other expression, "That make kerchiefs for the head of persons of every stature," is also somewhat perplexing. But may it not also suggest careless adornment in order to banish the fear of calamity and incite to increased mirth and vanity?

The verse that follows seems to coincide with this thought. Like harlots adorning themselves in order to attract unwary victims, these false prophetesses made everything as pleasing as they could in order to ensnare the souls of those who might be inclined to heed the word of the Lord as given by Ezekiel and others, who were divinely inspired and who warned of judgment to come.

We certainly agree with Dr Ironside when he says the passage is perplexing. The words translated "pillows" and "kerchiefs" in the KJV are being interpreted inconsistently and in a variety of ways. He touched on a key consideration when he mentioned that some commentators take these to mean charms and amulets and implied that, as "suggestive adornment... there was no danger to avoid."

As we shall see shortly, this is far from being the case. The Word of God is warning of a real spiritual danger in this passage, a danger which may become both more acute and more prevalent as we advance into the End Time.

## What exactly is the passage in Ezekiel saying to us?

So, what exactly is this passage of Scripture intended to tell us? There are numerous condemnatory references to charms and amulets throughout the Bible, as well as harsh warnings about false prophets. It would hardly seem appropriate, therefore, to interpret this passage simply as another warning of the same kind, but framed on this occasion with particular reference to women. The wording is much too pointed for that. For example, what is meant by the word “fly” which appears twice in verse 20, or the real spiritual meaning of a potent term like “hunt souls”? The word “hunt” or “hunted” is used three times in the passage.

Most commentators get around these issues by ignoring them.

It will help in our enquiry if we examine the original Hebrew words that appear to be critical to a correct interpretation of this passage [Screenshots of the comprehensive definition of each (from *Blue Letter Bible*) may be found in **Appendix A**]:

**keseṭ** [H3704] (“pillows” KJV)

**mispāḥâ** [H4555] (“kerchiefs” KJV)

**qômâ** [H6967] (“stature” KJV)

**'aṣṣîl** [H679] (“armhole” KJV)

**pārah** [H6524] [*verb*] (“fly” KJV)

Some readers may also find it useful to have to hand for reference a copy of Young’s literal translation of these verses – see box overleaf.

If we reconsider the scene that the Word of God is describing, not simply as a female soothsayer giving her clients a psychic reading, which is broadly how it has been interpreted to date, but as a more elaborate mediumistic session – directed by a female necromancer, in which her clients are given hallucinogenic herbs and guided by her words – the text of Ezekiel 13:18-21 makes a great deal more sense.

## Hallucinogenic substances

Step back for a moment and ask yourself why the Bible allegedly never mentions the use of hallucinogenic substances? After all, they were commonly used in ancient times by pagan societies to achieve what we call today an “altered state of consciousness” and to communicate with spirit entities. Jews who had secretly adopted pagan practices, especially those who were growing herbs in Adonis gardens and offering incense to the gods (demons), were bound to be familiar with the use of hallucinogenic herbs to promote a more vivid or intense encounter with the supernatural.





### **From *Young's Literal Translation***

#### **Verse 18**

And thou hast said: Thus said the Lord GOD: Woe to those sowing pillows for all joints of the arm, And to those making the kerchiefs For the head of every stature – to hunt souls, The souls do ye hunt of My people? And the souls ye have do ye keep alive?

#### **Verse 19**

Yea, ye pierce Me concerning My people, For handfuls of barley, And for pieces of bread, to put to death Souls that should not die, And to keep alive souls that should not live, By your lying to My people – hearkening to lies.

#### **Verse 20**

Therefore, thus said the Lord GOD: Lo, I am against your pillows, With which ye are hunting there the souls of the flourishing, And I have rent them from off your arms, And have sent away the souls that ye are hunting, The souls of the flourishing.

#### **Verse 21**

And I have torn your kerchiefs, And delivered My people out of your hand, And they are no more in your hand for a prey, And ye have known that I am the LORD.

When people get “high” today, they normally use a needle and syringe to inject themselves, but this was not an option in ancient times. There were really only four ways to take a narcotic substance – by chewing, smoking, inhaling an infusion, or absorption through the skin. The passage in Ezekiel would appear to be alluding to the latter two methods.

The Mosaic law obliged the Jews from childhood to follow a strict dietary code. This meant that, from a cultural standpoint, they would not be comfortable taking a narcotic substance by chewing or smoking a strange herb. This left only inhaling an infusion or absorption through the skin.

The “pillow” was probably a cloth sachet or poultice that was placed under the upper arm where the skin was tender. Absorption of the active ingredient in the mind-altering herb would be facilitated by the heat and perspiration at that bodily location.

The “kerchiefs” can also be defined as a long or broad veil, such as a scarf or a towel. A person inhaling an infusion would normally place a towel over their head and lean over the steaming bowl, with the edges of the towel covering the rim of the bowl.

### **A modern example**

Let’s consider a modern example of this. Leaves of the plant known as common mugwort (*artemesia vulgaris*) are placed in a bowl of boiling water and the steam inhaled under a head cloth. The psychoactive substance, a volatile compound, is ingested in this way in many cultures to induce vivid dreams and promote lucid dreaming.



**Common Mugwort**

A herb known as *salvia divinorum* has become popular in recent decades in the West to achieve a mind-altering ‘high’. It contains a type of opiate which produces morphine-like effects. Many users take it as a herbal infusion in the manner we described.

In a paper published in 2008, *Opioid receptors and legal highs*, K Babu *et al* state that the herb *salvia divinorum* has discrete psychoactive effects that have contributed to its increasing popularity. They state that “*salvia divinorum* contains the highly selective kappa-opioid receptor agonist salvinorin A; this compound produces visual hallucinations and synesthesia.” In another paper, published in 2004, C Chavkin *et al* describe *salvia divinorum* as “a highly efficacious kappa-opioid receptor agonist”. (An agonist is a substance that mimics the actions of a neurotransmitter or hormone.)



***Salvia divinorum***

Drugs of this kind are deemed essential in witchcraft, producing the altered mental states that open the subject to spirit entities and facilitate ‘communication’ with the supernatural. Shamans have used them for thousands of years. Thus Ezekiel 13 is a warning against a potent occult practise which is certain to expose the practitioner to spiritual danger. In a very real sense the soothsayer who uses this technique on her clients is “hunting souls”.

### **The effects produced by these psychoactive substances**

The subject who takes these infusions will have experiences – lucid dreaming, visual hallucinations and synesthesia – which can easily fit the verb “fly” [H6524] in the KJV translation. For example, the distortion of reality that comes with synesthesia, the blending of sensory information, can produce different colors to the sound of music, while lucid dreaming frequently includes the sensation of flying.

When Ezekiel refers to “every stature” (verse 18) he is saying that these narcotic effects will be felt by anyone who is foolish enough to get involved in this occult activity. Any person who opens himself to the supernatural in this way, enabling demon entities to breach the natural wall of protection that the LORD has placed around each one of us, is causing great spiritual harm to themselves.

As we move further into the End Time, the Enemy will lure more and more people into situations or practices which cause them to ingest mind-altering substances. They may not even be aware that this is happening to them. Our modern society markets a wide range of aromatic products, including scents, perfumes and essential oils, that could possibly be used as a conduit for compounds that affect our mental state. Women are more likely to be a target for this than men.

We have already been warned by scientists who are not aligned with the pharmaceutical industry that Covid ‘vaccines’ appear to contain advanced nanoscale technology. One can only guess at the effects that these undisclosed ingredients are intended to produce but many are of the opinion that, when activated by appropriate electromagnetic signals, these nanoscale devices can adversely affect human cognition, mood and emotion, immune performance, and vital metabolic functions.

As a possible vector for infecting millions of human subjects with mind-altering technology, these so-called vaccines are similar in nature to the narcotic substances that we have been discussing. As such, the loud warning in the Word of God against the infusion of such substances is just as applicable to so-called vaccines contaminated with nanoscale technology.

## **CONCLUSION**

Many longtime Bible students may have difficulty accepting the interpretation we have placed on this passage of Scripture – verses 18-21 in chapter 13 of Ezekiel. They may be uneasy at the thought that no-one has pursued this line of reasoning until now (as far as we know). However, this should not deter a sincere student of God’s Word from doing their own research and weighing the evidence for themselves.

The Enemy has used mind-altering drugs for thousands of years to weaken and control humanity. They are considered essential by many practitioners of the occult as a portal to a 'higher dimension'. The Word of God warns many times of the malign use of *pharmakeia*, in particular to the role it will play in the End Time. We can expect the servants of the Antichrist to use every means they can to introduce such substances into our bodies, disguising them as products intended for a different purpose or as undisclosed ingredients in products that we may use on a daily or occasional basis.

Please remember that we are not speaking about traditional poisons or chemical toxins but about sophisticated compounds, whether organic or inorganic, that are intended to disrupt the normal operation of our mind and emotions. The designers of these compounds are using them to "hunt souls", to infiltrate our spiritual defenses and expose us to forces emanating from the dark supernatural realm.

Be assured, the LORD will deal with these wicked people when He sends His Son to cleanse the earth. It will certainly be a day of wrath for all who are party to this dreadful program of corruption and deceit:

**“That day is a day of wrath, a day of trouble and distress,  
a day of wasteness and desolation, a day of darkness  
and gloominess, a day of clouds and thick darkness,  
a day of the trumpet and alarm against the  
fenced cities, and against the high towers.  
And I will bring distress upon men, that they shall  
walk like blind men, because they have sinned  
against the LORD: and their blood shall be  
poured out as dust, and their flesh as the dung.”**

**- Zephaniah 1:15-17**

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**Jeremy James  
Ireland  
July 12, 2024**

**- SPECIAL REQUEST -**

**Time is running out...**

Regular readers are encouraged to download the papers on this website for safekeeping and future reference. They may not always be available.

For an easy way to download all papers (over 390), please email me.

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Readers who wish to be included on a future mailing list are welcome to contact me at the following address:-

**[jeremypauljames@gmail.com](mailto:jeremypauljames@gmail.com)**

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## APPENDIX A

### PILLOW [H3704]

#### Dictionary Aids

**TWOT Reference:** 1009a

#### KJV Translation Count — Total: 2x

The KJV translates Strong's H3704 in the following manner: pillow (2x).

#### Outline of Biblical Usage [?]

- I. band, fillet, covered amulets, false phylacteries
  1. used by false prophetesses in Israel to support their demonic fortune-telling schemes

#### Strong's Definitions [?]

(Strong's Definitions Legend)

**כֶּסֶת** *keçeth*, keh'-seth; from H3680; a cushion or pillow (as covering a seat or bed):—pillow.

#### Brown-Driver-Briggs Lexicon [?]

(Jump to Scripture Index)

#### STRONGS H3704:

Abbreviations

† [כֶּסֶת] **noun feminine band, fillet** (= charm or amulet according to Ehpraimitic source Syriac, **φυλακτήρια** according to **ὁ Ἑβραῖος** of Hexapl., compare RS<sup>JPh</sup> xiii, 286; in Late Hebrew **כסת** usually = *cushion, bolster, pillow*), only plural **כֶּסֶתִים** Ezekiel 13:18 women *sewing bands upon elbows*; with suffix 2nd person feminine plural **כֶּסֶתִיכֶנָה** Ezekiel 13:20.

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### Gesenius' Hebrew-Chaldee Lexicon [?]

כִּסְּתִים pl. f. כִּסְּתוֹת *cushions, pillows*. Ez. 13:18, 20. LXX. προσκεφάλαια. Vulg. *pulvilli*. According to the Rabbins, *bolsters*. The root is כִּסָּה. The letter ת, although not radical, and here marking the feminine gender, is also preserved in the pl. as in כִּסְּתִים, קִשְׁתִּים, compare Lehrs. p. 474.

### KERCHIEF [H4555]

#### Dictionary Aids

**TWOT Reference:** 1534c

#### KJV Translation Count — Total: 2x

The KJV translates Strong's H4555 in the following manner: kerchief (2x).

#### Outline of Biblical Usage [?]

/. long veil, veil (as spread out)

#### Strong's Definitions [?]

(Strong's Definitions Legend)

מִסְפָּחָה *miṣpāchâh*, mis-paw-khaw'; from H5596; a veil (as spread out):—kerchief.

**STRONGS H4555:**[Abbreviations](#)

† [מְסָחָה] **noun feminine long veil** (properly *sheathing?*) covering whole person; plural absolute מְסָחָה עֲלֵרֵאשׁ וְעִשׂוֹת Ezekiel 13:18; suffix מְסָחָה־יָכֶם Ezekiel 13:21.

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**BLB Scripture Index of Brown-Driver-Briggs**

Ezekiel

13:18; 13:21

**Gesenius' Hebrew-Chaldee Lexicon [?]**

מְסָחָה pl. f. *cushions, quilts, coverlets*, so called from being spread out, see the root סָחַח No. 3. Ezek. 13:18, 21. Symm. ὑπανχένια. Vulg. *cervicalia*.

**STATURE [H6967]****Dictionary Aids****TWOT Reference:** 1999a**KJV Translation Count — Total: 45x**

The KJV translates Strong's H6967 in the following manner: height (30x), stature (7x), high (5x), tall (2x), along (1x).

**Outline of Biblical Usage [?]**

- I. height
  1. height, stature
  2. height

**Strong's Definitions [?]**[\(Strong's Definitions Legend\)](#)

קוֹמָה qōwmāh, ko-maw'; from H6965; height:—~~×~~ along, height, high, stature, tall.

**STRONGS H6967:**

Abbreviations

קוֹמָה, קוֹמָה<sup>45</sup> **noun feminine height**; — absolute קוֹמָה Exodus 38:18 +, קוֹמָה Exodus 27:18; construct קוֹמַת 1 Kings 6:26 +; suffix קוֹמָתוֹ 1 Kings 7:23 +, קוֹמָתוֹ Exodus 25:10 +, etc.; —

1. *height*, of person, *stature* 1 Samuel 16:7; Ezekiel 13:18; Songs 7:8;

מְלֵאֲקוֹמָתוֹ 1 Samuel 28:20 *his full length*.

2. of tree 2 Kings 19:23 = Isaiah 37:24; in figure Isaiah 10:33; Ezekiel 31:3, 5, 10, 14; of vine (figurative) Ezekiel 19:11 and שְׁפֵלֶת ק' Ezekiel 17:6 *low of height*.

3. of artificial structures: temple, its parts, furnishings, etc., 1 Kings 6:2 + 12 times 1 Kings 6; 1 Kings 7; 2 Kings 25:17 (twice in verse) = Jeremiah 52:21, 22; 2 Chronicles 4:1, 2; 6:13; a wall Ezekiel 40:5; tabernacle and furnishings Exodus 25:10, 23 + 8 times Exodus (all P); Noah's ark Genesis 6:15 (P)

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**Gesenius' Hebrew-Chaldee Lexicon [?]**

קוֹמָה f.—(1) *stature* of a man, *tallness*, 1 Sa. 16:7; 28:20, מְלֵאֲ קוֹמָתוֹ “his full length,” the whole size of his body. Ezer. 13:18, כָּל־קוֹמָה “every stature,” i. e. men of every stature.

(2) *the height* of cedars, Isaiah 37:24; of a ship [the ark], Gen. 6:15.



## ARMHOLE [H679]

KJV Translation Count — Total: 3x

The KJV translates Strong's H679 in the following manner:

armhole (with H3027) (2x), great (1x).

Outline of Biblical Usage [?]

I. joining, joint (such as elbow etc)

Strong's Definitions [?]

(Strong's Definitions Legend)

אֶצִיל 'atstsiyl, ats-tseel'; from H680 (in its primary sense of uniting); a joint of the hand (i.e. knuckle); also (according to some) a party-wall (Ezekiel 41:8):—(arm) hole, great.

Brown-Driver-Briggs Lexicon [?]

(Jump to Scripture Index)

STRONGS H679:

Abbreviations

† אֶצִיל noun [feminine] joining, joint (compare מִמְלָא elbow) — plural construct [?]  
אֶצִילֵי יָדַי Ezekiel 13:18 (on יָד compare Sm Co); — joint of hand, i.e. elbow  
אֶצִילוֹת יָדָיִךְ Jeremiah 38:12 arm-joints. — אֶצִילָהּ Ezekiel 41:8  
obscure; perhaps 'א is here a technical architectural term to the joining (compare  
Sm Ke).

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Gesenius' Hebrew-Chaldee Lexicon [?]

אֶצִיל m. (from the root אָצַל No. 1), a joining, a joint; hence אֶצִילוֹת יָדַי, אֶצִילֵי יָדַי "joints of the hands," i.e. the knuckles (ἄρθρα) at which the fingers are joined to the hand, Jer. 38:12; Eze. 41:8. In the passage Eze. 13:18, the context requires that the fore arm should be understood, although others understand the wrist, or the armpit. ["The same are to be understood in Eze. 13:18, where the sewing of cushions 'for all the joints of the hands' is put hyperbolically to express the extreme luxury of the females, since usually cushions are placed at most under the elbow." Ges. add.]



## FLY [H6524]

KJV Translation Count — Total: 36x

The KJV translates Strong's H6524 in the following manner: flourish (10x), bud (5x), blossom (4x), grow (3x), break (3x), fly (2x), spring (2x), break forth (2x), abroad (1x), abundantly (1x), break out (1x), spreading (1x), spring up (1x).

### Outline of Biblical Usage [?]

- I. to bud, sprout, shoot, bloom
  1. (Qal) to bud, sprout, send out shoots, blossom
  2. (Hiphil)
    1. to cause to bud or sprout
    2. to show buds or sprouts
- II. (Qal) to break out (of leprosy)
- III. (Qal) to fly

### STRONGS H6524:

† I. פָּרַח **verb** bud, sprout, shoot (NT Hiph. = Biblical Hebrew **Hiph. 2**; Eccles **פָּרַח** **Qal** = flourish, **Hiph.** causative, Ecclesiasticus 49:10; Ecclesiasticus 40:19; Arabic فَرَّخَ II. hatch, also sprout, فَرَّخَ young of bird (see אָפְרַח below), twig, sprout; Assyrian *pirḫu*, noun *sprout*; — on meaning compare GFM<sup>JBL x (1891), 57</sup>); — **Qal** Perfect 3rd person masculine singular פָּרַח Ezekiel 7:10 +, etc; Imperfect 3rd person masculine singular יִפְרַח Hosea 14:6 +, 3rd person feminine plural תִּפְרַחְנָה Isaiah 66:14, etc.; Infinitive absolute פָּרַח Isaiah 35:2; construct בְּפָרְחָךְ Psalm 92:8; Participle feminine פֹּרְחָת Genesis 40:10; — bud, sprout, send out shoots, of vine Genesis 40:10 (E), Hosea 14:8 (simile), Songs 6:11; Songs 7:13; fig-tree Habakkuk 3:17 (& We Now תִּפְרָח); rods Numbers 17:20; Numbers 17:23; metaphor of restored Israel Hosea 14:6; Isaiah 27:6, compare of bones Isaiah 66:14 (כַּדְּשָׁא); of righteous Psalm 72:7; Psalm 92:13; Proverbs 11:28; of wicked (כִּמּוֹ עֵשֶׂב) Psalm 92:8; also of steppe (עֲרָבָה) Isaiah 35:1, פָּרַח תִּפְרַח Isaiah 35:2; figurative of judgment Hosea 10:4 (כְּרֵאשׁ; but on text see Now); זָדוֹן (which see H2087) Ezekiel 7:10. **Hiph.** Perfect 1st person singular הִפְרַחְתִּי Ezekiel 17:24; Imperfect יִפְרַח Job 14:9, etc.; —

1. *cause to bud or sprout*, with accusative עץ Ezekiel 17:24, זרע Isaiah 17:11, both figurative
2. *shew buds, sprouts*, of tree Job 14:9; figurative of righteous Psalm 92:14; = flourish, of אהל ישרים, Proverbs 14:11 (all Qal in accordance to Ba<sup>ZMG xliii</sup> (1889), 180 f.).

† II. פָּרַח verb **break out**, of leprosy and like eruptions (in P) (usually taken as = I. פ', but dubious; Late Hebrew *id.*, also *decay, ferment Vogelst*<sup>Landwirtschaft 22</sup>; Syriac

פָּרַח spread, of leprosy, etc.; NS. פְּסִיחָא leprosy spots); —

**Qal Perfect** 3rd person masculine singular פ' Leviticus 13:39 (of בְּהֵק'), ופ' consecutive Leviticus 14:43 (of נָגַע); of צָרְעַת 3rd person feminine singular פָּרְחָה Leviticus 13:20, 25, also **Imperfect** 3rd person feminine singular + **Infinitive absolute** פָּרוּחַ תִּפְרַח Leviticus 13:12, and **Participle** feminine פָּרַחַת see Leviticus 13:42; of שָׁחִיז **Participle** masculine פָּרַח Exodus 9:9, 10.

† III. [פָּרַח] verb **fly**, Aramaism, si vera lectio (Late Hebrew *id.*, especially *fly away*; Aramaic פָּרַח, פָּרַח fly; פְּסִיחָא insect, bird); —

**Qal Participle** feminine plural לְפָרַחוֹת Ezekiel 13:20 (twice in verse) for (like ?) *flying things*, i.e. birds, but strike out 66 Hi Siegf in Ezekiel 13:20a (where probably insert from Ezekiel 13:20b); Co Toy Berthol Krae in Ezekiel 13:20a; Ezekiel 13:20b.

#### Gesenius' Hebrew-Chaldee Lexicon [?]

**פָּרַח**—(1) TO BREAK OUT, TO BURST FORTH.—  
 (a) used of the young, as issuing from the womb (Arab. فرخ; compare at the root פָּרַח); whence פָּרַח, אֶפְרוּחַ.—(b) to sprout, to flourish, to bud forth, as a plant, Isa. 17:11; Job 14:9; to put forth buds, leaves, flowers, as a tree (ausſchlagen), Cant. 6:11; Hab. 3:17. Metaph.—(a) used of the flourishing and prosperous condition of a person or nation, Ps. 92:8, 13; Isa. 27:6.—(β) Hos. 10:4, “punishment shall bud forth like the poppy.”—(c) to break out, as a leprosy, sore (Germ. ausſchlagen), Lev. 13:12, seqq.; 14:43; Exod. 9:9, 10.

(2) to fly, like the Chald., Eze. 13:20 (How this signification can be reconciled with that of budding forth, see under the syn. פָּרַח.)

**HIPHIL**—(1) to cause to bud forth, or flourish (said of God), Isa. 17:11; Eze. 17:24.

(2) to put forth (to make) buds and flowers, as a tree, Psalm 92:13; Job 14:9. Metaph. Prov. 14:11.

Derivatives, פָּרַח, פָּרַחַת, אֶפְרוּחַ, and pr. n. פָּרוּחַ.