

Prov 3.7: Be not wise in your own eyes; fear the Lord, and turn away from evil.

Chakam (cf. *chakmah* as in Prov 1.7) is the adjective which also pertains to having skill. The danger of being so without reference to the Lord is remedied by divine *yare'* and *sur* with regard to *rah* (cf. Job 1.8 and Ps 15.4 respectively), turning from evil.

Prov 8.13: The fear of the Lord is hatred of evil. Pride and arrogance and the way of evil and perverted speech I hate.

Note the noun *sin'ah* and the verb *sane'* (cf. Prov 1.20), hatred and to hate. To the first belongs *yir'ah* as associated with *rah* (cf. Prov 3.7) or evil. To the second belongs the following four (the first two counted as one):

- 1) *Ge'ah* and *ga'on* or lifted up on high and also as ornament, both from the same verbal root.
- 2) *Derek* or way as in manner of life associated with *rah* (cf. Ps 128.1 and Prov 8.13 respectively).
- 3) Speech (*py*, cf. 1Sam 12.14) or literally mouth which is perverted or *tahpukah* also as deceit, fraud.

Prov 9.10: The fear of the Lord is the beginning of wisdom, and the knowledge of the Holy One is insight.

A verse similar to Prov 1.7 where *re'shyth* is used for beginning (as source or chief) compared with *techilah* which is more as first principle and not unlike the Greek *arche*. The conjunctive *v-* (and) relates this closely with *dahath* (cf. Prov 2.5) or knowledge which equals *bynah* (cf. Job 28.28) as it pertains to the Holy One, *Qadosh* which here is in the plural, an adjective fundamentally as set apart.

Prov 10.27: The fear of the Lord prolongs life, but the years of the wicked will be short.

Two contrasts as indicated by the conjunctive *v-* translated as “but:”

- 1) Between *yira'h* of the Lord and years of the wicked, *rashah* applicable usually to one guilty of crime.
- 2) Between *yasaph* and *qatsar*, to prolong and to be short; the latter also as to harvest. While *yir'ah* stands outside the limits of time, years as applicable to the

wicked do not, this being indicative of prolongation.

Prov 14.2: He who walks in uprightness fears the Lord, but he who is devious in his ways despises him.

A contrast as indicated by the conjunctive *v-* translated as “but:”

1) Walking in righteousness, *halak* and *yashar* (cf. Job 1.8 and Ps 128.1 respectively) is synonymous with *yare'* as it pertains to the Lord.

2) Being devious or *luts* (also as crooked) as it pertains to a person's ways or *derek* (cf. Prov 3.13) which is in the plural compared with the singular *yashar*. Such is the effect of despising the Lord, *boz* (cf. Prov 1.7).

Prov 14.26: In the fear of the Lord one has strong confidence, and his children will have a refuge.

The preposition *b-* or “in” prefaced to *yir'ah*, the location of confidence or *mitvach* which is *hoz* (cf. Ps 90.11) or strong. Such in-ness can be transferred to one's children as a refuge or *machseh* also as protection. The implication? *Mitvach* minus *hoz* would not effected this *machseh*.

Prov 14.27: The fear of the Lord is a fountain of life that one may avoid the snares of death.

Yir'ah of the Lord is presented as a fountain or *meqor* from which springs life, the ever bubbling up functioning as a means to avoid death's snares: the verb *sur* (cf. Prov 3.7) as to turn away and *moqesh*. To avoid the latter, one must stay close to the former.

Prov 15.16: Better is a little with the fear of the Lord than great treasure and trouble with it.

Note the two adjectives *mehat* and *rav* (cf. Ps 89.6-7), little and great. The former applies to *yir'ah* of the Lord, *yir'ah* prefaced with the preposition *b-*, literally “in fear of the Lord.” *Mehat* is separated from *rav* by the preposition *min-* (from) prefaced to *'otsar* or treasure (food as well as precious objects). Despite the wealth therein, it implies trouble or *mehumah*, more as commotion and disturbance. Note that this noun is prefaced with the preposition *b-*, “in treasure” which contrasts with “in fear of the Lord.”

Prov 15.33: The fear of the Lord is instruction in wisdom, and humility goes before honor.

Here *yir'ah* and *hanavah* (fear and humility) work hand-in-hand. The former is equivalent to *musar* and *chakmah* (cf. Prov 1.7 and Prov 3.7 respectively). Since there's no genitive case visible, *yir'ah* runs into *YHWH* which runs into *musar* which runs into *chakmah*: fear -> Lord -> instruction -> wisdom.

Hanavah precedes *kavod* (cf. Ps 102.15) or honor, the inverse of what most people expect.

Prov 16.6: By loyalty and faithfulness iniquity is atoned for, and by the fear of the Lord a man avoids evil.

Chesed and *'emeth* are the first two words of this verse (cf. Ps 147.10-11 and Ps 86.11 respectively), the preposition *b-* (in) prefaced to the first only. Both serve as vehicle of atonement, *kaphar* fundamentally as to cover which here is *havon* or iniquity, also as depravity.

Yira'h is prefaced with the preposition *b-*. That is to say, a person avoids evil in the *yirah* of the Lord, *sur* and *rah* (cf. Prov 14.27 and Prov 8.13 respectively).

Prov 19.23: The fear of the Lord leads to life; and he who has it rests satisfied; he will not be visited by harm.

Chayym or life has the preposition *l-* (to) prefaced to it; i.e., no verb between it and *yir'ah*. The conjunctive *v-* linking this first half of the verse to the second refers to the person having such *yir'ah*, an automatic guarantee, if you will, for satisfaction. The verb is *saveh* (also to have in excess) along with *lun*, to lodge or to pass the night. During this lodging the person won't be visited by harm, *paqad* and *rah* (cf. Prov 16.6), the verb connoting the notion of mustering in the military sense.

Prov 22.4: The reward for humility and fear of the Lord is riches and honor and life.

This verse has two parts:

1) *Heqev* or reward also means consequence, the idea being that a reward follows upon an action which here pertains to humility, *hanavah* implying meekness.

2) *Yir'ah* being equivalent to riches, honor and life, the last being found in Prov 19.23.

Prov 23.17: Let not your heart envy sinners but continue in the fear of the Lord all the day.

A contrast between envy or *qana'* (also to be jealous) not simply with regard to sinners (*chata'*, cf. Ex 20.20) but one which is in the heart or *lev* (cf. Ps 86.11), making it more personal. The remedy? Be (no verb in the Hebrew) in the *yir'ah* of the Lord from dawn to dusk, “all the day” which can apply to the sinners just mentioned.

Prov 24.21-22: 21) My son, fear the Lord and the king and do not disobey either of them, 22) for disaster from them will rise suddenly, and who knows the ruin that will come from them both?

“My son” makes what is presented here more personal, *yare'* being applied equally to the Lord and the king. The Hebrew text for the rest of vs. 21 reads literally as “do not associate with those who change,” the verb *harav* also as to take a pledge and hence intimates a more intimate association. Such *harav* is not to be with persons who change, *shanah*.

This volatility is the source of disaster, *'eyd* also as calamity which can arrive (*qum*, to rise; cf. Ps 119.38) at once or *pit'om* (in a moment). This is put as a rhetorical question...a warning...that ruin can come from either (or both) the Lord and king.

Prov 28.14: Blessed is the man who fears the Lord always; but he who hardens his heart will fall into calamity.

'Ashry (cf. Ps 128.1) or being happy is associated with *yare'* concerning the Lord not in a general way but always, *tamyd* implying continuance. The contrast is made with the conjunctive *v-* translated as “but.” The verb *qashah* or to harden (also to make heavy) contrasts with the lightness of *yare'* insofar as it weighs upon one's heart, *lev* (cf. Prov 23.17). Such a weigh naturally leads to calamity, *rasah* being similar to *rah*.

Prov 31.30: Charm is deceitful, and beauty is vain, but a woman who fears the Lord is to be praised.

Two pairs:

- 1) *Chen* = *sheqer*: fraud or vanity = favor or grace
- 2) *Yophe* = *hevel*: beauty = vain or breath of the mouth.

In contrast to these—no conjunctive is present, indicative of immediacy with regard to this contrast—a woman fearing the Lord is to be praised, *halal* (cf. Ps 112.1), fundamentally as to make bright or shining.

Ecc 3.14: I know that whatever God does endures forever; nothing can be added to it nor anything taken from it; God has made it so in order that men should fear before him.

Ecclesiastes knows in the intimate sense (*yadah*, cf. Ps 119.79) that God's actions last forever, the verb *hasah* and *holam* (cf. Ps 145.19 and Ps 118.4 respectively). Such *hasah* is impervious to addition and subtraction so that people *yare'* before God, this coming from Ecclesiastes' personal experience. Note “fear before him” is a more direct way of situating a person right in front of the Lord. I.e., it serves to emphasize the immediacy of *yare'* (cf. Ecc 8.12-13).

Ecc 5.7: For when dreams increase, empty words grow many; but do you fear God.

The first part of this verse runs literally as “For in a multitude of dreams there is futility and ruin in a flood of words.” Here we have a similarity between dreams and futility, *chalom* and *hevel* (cf. Prov 31.30). Both are modified with the adjective *rav* (cf. Prov 15.16). To this Ecclesiastes offers the simply advice of fearing God.

Ecc 7.18: It is good that you should take hold of this and from that withhold not your hand; for he who fears God shall come forth from them all.

The verbs '*achaz* (also as to possess) and *nuach*: to lay old of and to (not) withhold are in reference to vss. 15-17 or about not being unduly righteous as well as unrighteous. Fearing the Lord comes from (*yatsa'*) a certain balance or moderation which avoid excessiveness.

Ecc 8.12-13: 12) Though a sinner does evil a hundred times and prolongs his life, yet I know that it will be well with those who fear God because they fear before him; 13) but it will not be well with the wicked neither will he prolong his days like a shadow because he does not fear before God.

A contrast between a sinner excessive in his actions and a person who fears the Lord. This is the second time the phrase “fear before him” is used minus “before” (cf. Eccl 3.14). Such fear prevents a person from adopting the evil ways of a sinner. Note too the contrast with the verb ‘*arak* or to prolong: the sinner who does this with his life and later when this ‘*arak* is contrast with *yare*’ before God.

Eccl 12.13: The end of the matter; all has been heard. Fear God and keep his commandments; for this is the whole duty of man (‘the duty of all men’).

This is the next to last verse of Ecclesiastes, *davar* as “matter.” *Shamah* (cf. Ps 145.19) or heard of course refers to what Ecclesiastes has said throughout this book and implies that his listeners had been paying close attention. *Yare*’ and *shamar* (cf. Ps 119.63) are equivalent though *mitsva*’ or commandment applies more directly to *shamar*.

The last words read literally as “this all (*kal*) man.”

Is 8.13: But the Lord of hosts, him you shall regard as holy; let him be your fear and let him be your dread.

The Hebrew text lacks “but,” having the particle ‘*eth* which here means the present verse continues directly from the previous one with regard to the Lord’s encouragement not to fear what the people fear. Instead, they are to consider the Lord of hosts as holy, the verb *qadash* alone used, fundamentally as to set this aside or apart from all else. Note the equivalence of fear and dread, *morah* and *maharatsah*, the latter also as sudden terror or violence.

Is 11.2: And the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and the fear of the Lord.

Although this verse is a sentence, the conjunctive *v-* beginning it has it connected with the previous one concerning the unidentified shoot from Jesse’s stump. The first mention of Spirit is in capital letters (*Ruach*, cf. Ps 76.11-12) whereas the other three are in the lower case. I.e., The *Ruach* which in the future will rest (*nuach*, cf. Eccl 7.18) upon (*hal-*) this person is divided into three *ruach* accordingly. Each participates in this *hal-*ness, if you will:

1) *Chakmah* (cf. Prov 15.33) and *bynah* (cf. Prov 15.33 and Prov 9.10)

respectively) or wisdom and understanding

2) *Hetsah* and *gevorah* or counsel and might

3) *Dahath* (Prov 9.10) and *yira'h* or knowledge and fear of the Lord

Is 11.3: And his delight shall be in the fear of the Lord.

Although a full sentence, this verse may be taken as tied in with the previous one by reason of the conjunctive *v-*. *Reyach* is the noun for delight, fundamentally as odor or scent and similar in sound to *ruach* in the previous entry with its six divisions.

Is 29.13-14: 13) And the Lord said, “Because this people draw near with their mouth and honor me with their lips while their hearts are far from me and their fear of me is a commandment of men learned by rote; 14) therefore, behold, I will again do marvelous things with this people, wonderful and marvelous; and the wisdom of their wise men shall perish, and the discernment of their discerning men shall be hid.”

These verses come after the vision resembling a book which is sealed and unable to be read, hence the context of the conjunctive *v-* as “and” beginning vs. 13.

A contrast between *nagash* and *rachaq* or to draw near and be far from. For the former, it's done with the mouth which is singular insofar as it belongs to the people as a whole. The same applies to lips (plural by nature) with regard to honoring the Lord, *kavad* (cf. Ps 22.23). This singularity is carried further into the heart or *lev* (cf. Prov 28.14) which similarly is *rachaq* from the Lord.

As for *yir'ah* of the Lord, it has been reduced to a manageable situation which assumes the form of a commandment. It is learned by rote, *mitsva'* with the verb *lamad* (cf. Eccl 12.13 & Ps 86.11 respectively) or literally as “one being taught.”

The Lord is so riled that he decides to take decisive action indicated by *laken* coupled with *hineh* (cf. Ps 128.4), “therefore, behold.” Such action is manifested by three uses of a word from the same verbal root: the verb *pala'* fundamentally to separate in the sense of distinguish and here as to be wonderful. Next comes mention of “this people” followed by the hiphil form of the verb (causative) and then the noun *pele'* or wonder. *Pele'* takes two forms:

1) Making the wisdom of those endowed with it to perish, *chakmah* and *'avad* (cf. Is 11.2 and Ps 2.11-12)

2) The discernment of those endowed with it will be hidden, *bynah* (cf. 11.2)

and *satar* in the sense of to cover

Is 33.5-6: The Lord is exalted, for he dwells on high; he will fill Zion with justice and righteousness; 6) and he will be the stability of your times, abundance of salvation, wisdom and knowledge; the fear of the Lord is his treasure.

Sagav or to exalt is a more poetic term referring to the place where the Lord dwells or *shakan* (cf. Dt 14.23) and *marom*, on high. From that position the Lord will fill (*mala'*) Zion with justice and righteousness, *mishpat* and *tsedaqah*, (cf. Ps 119.120 and Ps 103.17-18 respectively).

This verse contains the following four elements with regard to the Lord:

1) *'Emunah* (cf. 2Chron 19.9) or stability and more often refers to faith which here pertains not just to times or *heth* but to “your times” or those of the people, most likely religious celebrations.

2) *Chosen* or abundance connotes strength and has four other biblical references which in the verse at hand, refers to salvation or *yeshuhah* similar to *yeshah* in Ps 85.9.

3 &4) *Chakmah* and *dahath* (cf. Is 29.13-14 and Is 11.2) or wisdom and knowledge which here are taken as a single unit, if you will.

Yir'ah with regard to the Lord is a treasure or *'otsar* (cf. Prov 15.16) which belongs to someone the Lord has chosen but has not yet revealed.

Is 50.10: Who among you fears the Lord and obeys the voice of his servant, who walks in darkness and has no light yet trusts in the name of the Lord and relies upon his God?

A lengthy rhetorical question posed by the anonymous servant (i.e., third servant song of Isaiah) with five parts:

1) *Yare'* with regard to the Lord

2) *Shamah* (cf. Eecl 12.13) or to hear the servant himself as the Lord's representative

3) *Halak* (cf. Prov 14.2) or walks in darkness which is emphasized by a lack of light or *nogah* also as shining splendor

4) *Batach* (cf. Ps 115.11) in the *shem* (cf. Ps 102.15) or name of the Lord

5) *Shahan* or relies literally “in (*b-*) his God,” this verb suggestive of leaning

upon

Is 59.19: So they shall fear the name of the Lord from the west and his glory from the rising of the sun; for he will come like a rushing stream which the wind of the Lord drives.

Two opposite cardinal directions: first the west and second the east or sunset followed by sunrise which is in accord with how the Sabbath is observed. West = name or *shem* (cf. Is 50.10) and east = glory or *kavod* (cf. Prov 15.33).

The divine wind or *ruach* (cf. Is 11.3) will come although the direction is not specified, west and east having been taken up, as it were, with name and glory. The verb *nus* (cf. Is 60.40) or “drives” is associated with *ruach* and connotes swiftness.

Jer 2.19: Your wickedness will chasten you, and your apostasy will reprove you. Know and see that it is evil and bitter for you to forsake the Lord your God; the fear of me is not in you, says the Lord God of hosts.

Words addressed to the house of Jacob and families of the house of Israel as found in vs. 1. Here *rah* (cf. Prov 28.14) and *meshuvah* or wickedness and apostasy are similar, the latter a turning away. Both take on what seems like a personality all their own affecting those who have given them birth. The first will chasten and the second will reprove, *yasar* and *yakach* or to correct and also as to refute.

Yadah and *raha* (cf. Eccl 3.14 and Ps 119.74 respectively) or to know and to see work together, if you will, making the people realize the evil and bitterness (*rah* and *mar*, two similar sounding words) which result when they forsake the Lord, *hazav* also to loosen.

The last part of this verse, a kind of independent sentence, is connected with the conjunctive *v-* not translated but assumed as “and.” The Lord concludes by saying that his fear is not literally “to (*el-*) you,” the noun being *pachdah* which connotes trembling.

Jer 5.22: Do you not fear me? Says the Lord; Do you not tremble before me? I placed the sand as the bound for the sea, a perpetual barrier which is cannot pass; though the waves toss, they cannot prevail, though they roar, they cannot pass over it.

The Lord proposes two rhetorical questions addressed to the “foolish and senseless people” of vs. 21 who apparently fail to fear and tremble before him, *yare'* and *chul*,

the latter also as to turn or to twist. The first has the Lord directly as object whereas the second is before him.

In light of this the Lord shifts to making the sand of the sea as a barrier to hedge in the people, as though they were stranded on an island. The verb *havar* or to pass over is used twice and is prohibited.

Jer 5.24: They do not say in their hearts, “Let us fear the Lord our God who gives rain in its season, the autumn rain and the spring rain, and keeps for us the weeks appointed for the harvest.”

Here the Lord is putting words into the people in order to turn their hearts (*lev*, cf. Is 29.13-14), that is, their inmost thoughts. *Yare'* has an intimate connection with the life-giving rains of autumn and spring as well as observance of the harvest. Thus the connection between personal behavior and dependence upon rain for crops is made.

Jer 10.7: Who will not fear you, O King of the nations? For this is your due; for among all the wise ones of the nations and in all their kingdoms there is none like you.

A rhetorical question with regard to the nations fearing their king, *goy* (cf. Ps 102.15) applicable to all nations apart from Israel. The verb *ya'ah* is used which means to be seemly or becoming, and has a more appealing character about it.

The Lord is compared to those among the *goy* (and thus their gods) who are wise or *chakam* which implies having skill.

Jer 26.19: Did Hezekiah king of Judah and all Judah put him to death? Did he not fear the Lord and entreat the favor the Lord, and did not the Lord repent of the evil which he had pronounced against them? But we are about to bring great evil upon ourselves.

Reference is to the prophet Micah whom King Hezekiah had intended to kill but ended up by sparing him and is put as two rhetorical questions with regard to the arrest of Jeremiah. Not only did Micah fear the Lord, he entreated his favor, *chalah* also as to be sick. Thus it implies a general state of weakness which seems to be the way it's used here. *Chalah* has the noun *peny* or face...entreat the face.

The second rhetorical question deals with the result of this *chalah*. The Lord decided

not to afflict those who had accused Micah, *nacham* or to repent as well as to comfort, here literally as “to evil” or *rah* (cf. Jer 2.19). Already this evil was set to be inflicted as spoken (*davar*, cf. Eccl 12.13) against them.

The conjunctive *v-* introduces the third sentence translated as “but” which shows the close connection between those who had accused Micah and those leveling similar charges against Jeremiah.

Jer 32.39: I will give them one heart and one way that they may fear me forever, for their own good and the good of their children after them.

Reference to one signals a focus both by *lev* and *derek*, heart and way (cf. Jer 5.24 and Prov 14.2 respectively) with regard to fear of the Lord, “forever” being rendered as “all days.” The reason: for the good of those present and their children, *tov* (cf. Dt 6.24) being the word used.

In this verse the letter *l* stands out, indicative of direction: to them, heart, to fear, to good, to them, to their children

Jer 32.40: I will make with them an everlasting covenant that I will not turn away from doing good to them; and I will put the fear of me in their hearts that they may not turn from me.

In this verse action is in the future. The verb *karath* or “make” which fundamentally means to cut and is found often as here with regard to *beryth* or covenant (cf. Ps 111.5). Concomitant with this *karath* is the Lord not turning from doing good, *shuv* (cf. Ps 119.79) and *yataw*.

Although not specified as part of the future covenant, it can be assumed that divine *yir'ah* or fear is part of it, as an inner sign placed within the heart (*lev*, cf. Jer 32.39) which hopefully will preclude the people not turning from the Lord, *sur* (cf. Prov 16.6).

Note the use of *shuv* and *sur*: the former implies returning to and the latter, departing.

Hos 3.5: Afterward the children of Israel shall return and seek the Lord their God and David their king; and they shall come in fear to the Lord and to his goodness in the latter days.

‘Achar or “afterwards” is to be understood in the context of vs. 4, the people without leadership as well as the ability to perform sacrifices, this lasting for “many days.” Such a lengthy time span compelled the Israelites to do the following two things:

1) Return and seek which is to be taken as one, *shuv* (cf. Jer 32.40) and *baqash*. First comes their return followed by *baqash*, a conscious act with a specific goal in mind. David here isn’t the historical figure but whose name often used for the king now occupying his throne. In other words, David is an archetype for all Israel’s rulers.

2) Come in fear or *pachad* (cf. Ps 119.120) which involves dread and awe. Here divine goodness (*tov*, cf. Jer 32.39) differs from the Lord which applies to how he deals with his people.

Jon 1.9: And he (Jonah) said to them, “I am a Hebrew; and I fear the Lord, the God of heaven who made the sea and the dry land.”

The conjunctive *v-* (‘and’) begins Jonah’s response to the sailors who questioned him as to his identity and supposed responsibility for the storm that befell them. As soon as they heard him say “Hebrew,” they knew he belonged to a nation that worshiped the Lord. With this in mind, Jonah didn’t have to explain himself. The Lord whom he worships made both the sea and dry land and thus was responsible for their current predicament.

Jon 1.16: Then the men feared the Lord exceedingly, and they offered a sacrifice to the Lord and made vows.

Such is the sailors’ response to having cast Jonah into the sea which made the storm cease at once. The verb and noun (*yare’* and *yir’ah*) are used together, literally as “they feared a great fear.” Their response? To offer sacrifice not to their own gods but to the Lord as well as making vows, *nadar*. The latter is a solemn promise to perform a certain act as a result of the Lord having wrought this miracle. Thus in a way the sailors prefigured the Ninevehites whom Jonah unwittingly converted.

Mic 6.9: The voice of the Lord cries out to the city—and it is sound wisdom to fear your name: “Hear, O tribe and assembly of the city!”

Note the order: “city” is sandwiched in between *qol* or voice and the verb *qara’* or to cry out (cf. 1Sam 12.14 and 2Chron 6.33), that is, caught in between the two. Before

this *qol/qara*’ is spelled out, Micah interjects the importance of fear with regard to the divine name or *shem* (cf. Is 59.19). And so *yare*’ = *qara*’. Both contribute to *tushyah* or sound wisdom, also as aid or counsel.

Israel is presented as a *mateh* or tribe, this noun also meaning a rod which is followed by the conjunctive *v-*. It leads to the last part of this verse beginning with the command to hear (*shamah*, cf. Is 50.10) followed by literally, “and who has appointed it yet,” the verb being *yahad*.

Mic 7.17: they shall lick the dust like a serpent, like the crawling things of the earth; they shall come trembling out of their strongholds, they shall turn in dread to the Lord our God, and they shall fear because of you.

This verse forms part of a larger sentence beginning with vs. 16 where the nations will see and be ashamed of their own power. The response of behaving as a serpent and crawling things on the ground echos this response as a manifestation of repentance.

As for the strongholds, *misgereth* also means closed places as fortified cities. In the present context, the nations as serpents and crawling things exit their holes in the ground which are equivalent to such *misgereth*. Two words reveal their condition: *pachad* (cf. Hos 3.5) and *yare*’ (‘turn’ not in the Hebrew text).

Hab 3.2: O Lord, I have heard the report of you, and your work, O Lord, do I fear. In the midst of the years renew it; in the midst of the years make it known; in wrath remember mercy.

The first verse is a title which begins as “A prayer of Habakkuk the prophet.” His prayer or *tephilah* (cf. Neh 1.11) consists of having heard a report of the Lord, the verb *shamah* (cf. Mic 6.9) and the noun derived from this verbal root, *shemah*. Simultaneous with this *shamah/shemah* is *pohel* or the Lord’s work which refers to something that has been produced. It’s nature is spelled out in subsequent verses which causes fear in Habakkuk.

“It” can refer to both *shemah* and *pohel*, the two acting as one, which Habakkuk wishes the Lord to both renew and make known, *chayah* and *yadah* (cf. Ps 33.18-19 and Jer 2.19 respectively). Both have a temporal position, if you will...not just in years or another way of saying something like “our times” but in their midst or *qerev* (cf. Ps 36.1).

This verse with two sentences concludes with Habakkuk's prayer beseeching the Lord to remember (*zakar*, cf. Ps 115.12-13) mercy or *rechem* which can refer to one's bowels or deepest seat of emotions. Note that such *rechem* is to be remembered within what seems the opposite of mercy or wrath, *rogez* connoting trembling.

Hag 1.12: Then Zerubbabel the son of Shealtiel and Joshua the son of Jehozadak, the high priest, with all the remnant of the people obeyed the voice of the Lord their God and the words of Haggai the prophet as the Lord their God had sent him; and the people feared before the Lord.

Reference is to the two men who had led the Israelites back home from the Babylonian captivity. They, along with this remnant (*sh'eryth*) or those who have survived the ordeal did a twofold listening. It is concluded by the people fearing not just the Lord but before him which is more direct and personal:

1) *Shamah* with regard to the Lord's voice or *qol* (both in Mic 6.9). Note the importance of this *shamah*, for it's the first word of this verse.

2) The *davar* (cf. Eccl 12.13) or word-as-expression from Haggai, this noun with the preposition *hal-* prefaced to it, literally as "upon the words." These *davar* are bound up with awareness that the Lord had sent Haggai (*shalach*).

Mal 1.6: A son honors his father and a servant his master. If then I am a father, where is my honor? And if I am a master, where is my fear?, says the Lord of hosts to you, O priests who despise my name.

With regard to these five verses from this, the last book of the Old Testament, note the reference to *shem* or name in each one of them.

The Lord starts off with a fundamental principle of society, giving honor as applied to both by a son and by a servant (*heved*, cf. Ps 119.38). The first is a verb and the second a noun, *kavad* and *kavod* (cf. Is 29.13-14 and Is 59.19 respectively). Next follows a rhetorical question with a tinge of a threat behind it where the Lord as father is inquiring about the *kavod* required of him. This question is directed toward the priests who despise the Lord's name, *boz* (cf. Prov 14.2).

Mal 1.14: Cursed be the cheat who has a male in his flock and vows it and yet sacrifices to the Lord what is blemished; for I am a great king says the Lord of hosts, and my name is feared among the nations.

‘*Arar* or to curse applies to a person called a cheat, *nakal* being a participle which also means to deceive. He does this by feigning a vow (*nadar*, cf. Jon 1.16) with regard to sacrificing a blemished animal. However, the Lord sees this in his role as king and proclaims that his name is feared not just in Israel but literally “in (*b-*) the nations.” Implied is that the nations have more sense than such a cheat.

Mal 2.5: My covenant with him was a covenant of life and peace, and I gave them to him that he might fear; and he feared me, he stood in awe of my name.

Beryth (cf. Jer 32.40) or covenant is with the priestly tribe of Levi consisting of both life and peace, *chayym* and *shalom* (cf. Job 25.2) with the intent to fear the Lord which the tribe as a whole is known for having carried it out. *Chatat* or to stand in awe implies being broken, stronger than *yare’* as it pertains to the divine name.

This verse is to be considered with regard to the conjunctive *v-* beginning vs. 8 translated as “but” which introduces a condemnation of Levi by the Lord.

Mal 3.16: Then those who feared the Lord spoke with one another; the Lord heeded and heard them, and a book of remembrance was written before him of those who feared the Lord and thought on his name.

A group of Israelites who shared a common fear of the Lord is compared with the apparent prosperity of those who do evil noted in the previous verses. *Davar* (cf. Jer 26.19) is the verb to speak meaning they exchanged more than just words but what was in their hearts. As a result of this *davar*, the Lord both heeded and heard them, *qashav* and *shamah* (cf. Neh 1.11 or adjective and Hag 1.12 respectively).

As for a book of remembrance (*zikaron*), it was written before the Lord, the source of this writing not explicit but possibly done by angels. Such a book is intended for future generations as an example to be imitated. It contained those who feared the Lord and thought on his name, *chashav* also to compute, to reckon. Note the preposition *l-* prefaced to *yare’* and *chashav* indicative of directness. We get the idea that the names of such people aren’t written but they themselves are inscribed.

Mal 4.2 (3.20): But for you who fear my name the sun of righteousness shall rise with healing in its wings. You shall go forth leaping like calves from the stall.

The conjunctive *v-* translated as “but” distinguishes those who fear the Lord’s name

from evildoers who will be consumed as in an oven when “the day comes” as noted in the previous verse.

The verb *zarach* or to arise comes first followed by “shall rise to you who fear my name,” more properly as the sun scattering its rays. Addition of the preposition *l-* makes the relationship more personal. Associated with the divine name is the equally divine sun of righteousness, *tsedaqah* (cf. Is 33.5-6). This rising as described in terms of scattering the sun’s rays contains healing (*mar’pe’*) in each one of them which is dispersed with the help of divine wings. It will happen in the future meaning that the time these words are spoken consists of that darkness prior to the dawn.

Once the sun of righteousness has arisen and has scattered the healing in its wings, those to whom it is addressed (again, those in pre-dawn darkness) will not only go forth but will do so leaping as calves, *push* (three other biblical references only) also as to spread out. In other words, this *push* suggests strong, vigorous leaping.

New Testament

Mt 28.4: And for fear of him the guards trembled and became like dead men.

Phobos or fear as used often in the New Testament can also refer to panic, flight or terror. The guards at Jesus’ tomb experienced this from an angel whose appearance was as lightning and raiment as snow. In other words, such overwhelming brightness was the cause of fear making them tremble or *seio*, to shake as with excitement. Both were so intense that the guards fell down as dead or perhaps better, paralyzed. In this condition they had no choice but to look on at the angel addressing the women as recounted in the next verse. Later the chief priests bribed these guards to cover up this story which they did. One wonders if they or some of them became Christians, an interesting thought to entertain.

Mk 5.33: But the woman, knowing what had been done to her, came in fear and trembling and fell down before him and told him the whole truth.

Here the verbs *phobeo* and *tremo*, also as to quiver, to quake. Note the passive way her cure is rendered, “what had been done to her” which helps put perspective on this encounter a bit later when she approached Jesus on her own initiative. As for her touching, it could have been accidental. Regardless, Jesus simply acknowledged the miracle, telling her to go in peace.

Mk 11.18: And the chief priests and the scribes heard it and sought a way to destroy him; for they feared him because all the multitude was astonished at his teaching.

The context is Jesus having overturned the tables of money changers in the temple precincts which quickly reached the ears of the authorities. *Zeteo* or seeking suggests the formation of a conspiracy, of meeting away from prying ears and eyes, the goal of which is to kill Jesus, *apollumi* fundamentally as to lay waste utterly. If they succeeded, it would apply to the multitude or *ochlos* which also means a throng or mob. What gnawed at these authorities was, of course the astonishment demonstrated by this rabble, *ekplesso* literally as to strike out of, drive away from. They knew that such *ekplesso* didn't apply to their own teaching but never could admit it..

Lk 1.50: And his mercy is on those who fear him from generation to generation.

Although this verse begins with the conjunctive *kai* (and), it's a free-standing sentence, being part of what's called The Magnificat based in large part upon Hannah's prayer in 1Sam 2.1-10. *Eleos* or mercy comes first followed by literally "into (*eis*) generation and generation" followed by the verb *phobeo*. It's as though Mary wished to have divine *eleos* established firmly in succeeding generations within which are those persons with fear of the Lord, not meaning that the entirety of each generation was in accord with this fear but a sufficient number.

Lk 2.9: And an angel of the Lord appeared to them, and the glory of the Lord shone around them, and they were filled with fear.

As for the two actions of *ephistemi* and *perilampho* (to set or to place upon, *epi-* and to shine brightly around, *peri-*), they are distinct but come in rapid, almost instantaneous succession. The first is by an *aggelos* and the second is *doxa*. I.e., a messenger and *doxa* which intimates divine *kavod*, literally as heaviness. Both *aggelos* and *doxa* caused not so much fear but a great fear or *phobos* among the shepherds by the suddenness of it all.

Lk 7.16: Fear seized them all; and they glorified God, saying, "A great prophet has arisen among us!" and "God has visited his people!"

This is the widow of Nain story where Jesus seems to have come upon a funeral procession which somehow moved him, such events being quite frequent. The verb to have compassion is in vs. 13, *splagchnizomai* suggestive of being moved deep within

one's entrails. Chances are Jesus was so moved by the fact that this woman already had no husband and lost the only source of support, her son.

As soon as the young man returned to life at Jesus' intervention, he began speaking with his mother, a conversation that anyone would have given a million dollars to listen in upon. It was only then or after this conversation that Jesus gave him to his mother, implying that the man was in the bier and needed help getting out. At this fear assumed a life of its own and seized everyone, *lambano* meaning to take hold of, to grasp. It made the people spontaneously glorify the Lord, *doxazo* and conclude (half right and half wrong) that a great prophet had arisen literally "in (*en*) us." Through that prophet God himself had visited them, *episkeptomai* (*epi-* or upon) also as to care.

Lk 18.2: He said, "In a certain city there was a judge who neither feared God nor regarded man."

The first verse of this chapter explains the parable which Jesus is about to deliver as to encourage constant prayer and not to lose heart. The verbs are *proseuchomai* and *egkakeo*: the first suggests making a vow or a petition (*pros-* or direction towards-which) and the second is the verbal root for *kakos* or that which is evil.

As for the "certain city," this could refer to a place and person well known to the people, Jesus leaving both as such. As for the judge, he's characterized by not fearing God as well as having no regard for persons, *entrepo*, literally to turn about (*en-*) or to hesitate. It is such a person that a widow approaches and harries until he grants her justice.

Lk 18.4-5: 4) For a while he refused; but afterward he said to himself, "Though I neither fear God nor regard man, 5) yet because of this widow bothers me, I will vindicate her, or she will wear me out by her continual coming."

A continuation of the previous entry where the judge recognizes that he lacks fear of God and regard for persons. Despite this, he wishes to vindicate the widow who's bothering him, certainly for no other reason. In other words, the widow's *kopos*, literally a striking or beating, will get the better of the judge. Such *kopos* is equivalent to *hypopiazo* or her causing great annoyance, this verb literally as to strike under the eye, to give a black eye.

Lk 23.40: But the other rebuked him saying, "Do you not fear God since you are

under the same sentence of condemnation?”

The crucified thief is rebuking the other man crucified with him and Jesus, *epitimao* literally as to lay a value upon (*epi-*). Such a failure with regard to this basic *epi-*, if you will, signifies a lack of divine fear by reason of being under the same condemnation as Jesus and the other two. As for the unrepentant thief, his actual words aren't recorded meaning that he fades quickly into the background.

Interestingly, the **Gospel of St. John** has no mention of divine fear compared with the synoptic authors.

Acts 2.43: And fear came upon every soul; and many wonders and signs were done through the apostles.

The context is Peter's address after Pentecost and those whom he had baptized. Reference to soul (*psuche*) can be taken as a way of expressing the new relationship between the Holy Spirit, the apostles and the new or seminal Christian community. Note the parallel between the Holy Spirit having come upon (*epi*) each of the apostles and fear upon every soul, the dative case being used.

Teras and *semeion* or signs and wonders. The first refers to a marvel or potent with emphasis upon the strangeness at hand and also refers to some kind of beast. The second refers more to that by which someone or something is distinguished. Note the passiveness of both: “were done through the apostles,” emphasis upon them as being instruments.

Acts 9.31: So the church throughout all Judea and Galilee and Samaria had peace and was built up; and walking in the fear of the Lord, and in the comfort of the Holy Spirit it was multiplied.

Barnabas had just taken into his care Saul who had been converted in sudden and dramatic fashion. No small wonder that the church (*ekklesia*) both was at peace and was being built up, *eirene* and *oikodomeo*, the latter consisting of the noun *oikos* for house and the verb *demo*, to construct. Now the church could get on its feet and walk, *poreuo* also as to carry, to enter. It does this in two ways: in the fear of the Lord and comfort or *paraklesis* of the Holy Spirit (*Pneuma*). Note that the *Pneuma* is called also *Parakletos*, the preposition *para-* suggestive of being at the side or, in the close vicinity of. Such *para-*ness, if you will, is multiplied through the *Pneuma*, *plethuno* also as to increase.

Acts 10.2: a devout man (Cornelius the centurion) who feared God with all his household, gave alms liberally to the people and prayed constantly to God.

This verse is part of a larger sentence beginning in vs. 1. Note the two attributes given to a Roman; not only that but one in the military, especially hated by the Jews as occupiers of their homeland. Cornelius being *eusebes* refers to reverence given to God as well as to one's family and country. Naturally it leads to a fear of God which extends to his household, *oikos* as house and involves a larger group of people such as slaves and hired workers, not simply blood relatives.

Giving alms liberally is rendered literally as “being merciful many” (*eleao*) and is bound up intimately with praying to God constantly, *deo* as to need with *dia pantas*, literally “through all.”

Acts 10.22: And they said, “Cornelius, a centurion, an upright and God-fearing man, who is well spoken of by the whole Jewish nation, was directed by a holy angel to send for you to come to his house and to hear what you have to say.”

Here those associated with Cornelius are speaking with Peter, he being described as *dikaios* also as righteous. The verb *martureo* or to bear witness is used by them in his relationship with the Jewish *ethnos* which usually applies to a number of people accustomed to living together. His modesty is demonstrated by a willingness to remain in the background and to allow those with whom he associates to speak on their own. *Chrematizo* is the verb for “directed,” also as to reveal or to disclose. I.e., at issue is the sending of Peter to his house, *metapempo* as to send for or after (*meta-*) for the purpose of hearing his *rhema* or words.

Acts 10.34-35: 34) And Peter opened his mouth and said, “Truly I perceive that God shows n partiality, 35) but in every nation anyone who fears him and does what is right is acceptable to him.”

The distinction between opening one's mouth and speaking is to show a certain authority as well as distinction between the speaker and the importance of what he utters.

Again, this is connected with Cornelius when Peter having arrived at his house and his realization (*katalambano*, to seize, grasp; *kata-*) that not only to Jews but to Gentiles God shows a lack of partiality, *prosopolemptes*, literally as “acceptor of

faces.” Instead of this partiality, those in every nation fearing God and doing what’s right (*dikaionune*, righteousness) is acceptable to him, *dektos*.

Acts 13.16: So Paul stood up, and motioning with his hand said, “Men of Israel and you who fear God, listen.”

Paul standing up and making a gesture is similar to Peter opening his mouth and speaking as noted with regard to the last entry. He has in mind Cornelius and his extended household plus any military men associated with him (he being a centurion) along with Israelites, most likely the majority of those present. Such words are a kind of preamble to speaking about Israel’s history, a summary of it, if you will, intended to situation Jesus in it’s overall plan.

Acts 13.26: Brethren, sons of the family of Abraham and those among you that fear God, to us has been sent the message of this salvation.

This verse is to be read in conjunction with the previous entry, the two being part of Peter’s address concerning salvation history and Jesus’ role in it. He addresses his both fellow Jews as belonging to Abraham’s family as well as others who fear God. Despite the sameness involved, the Jews have precedence insofar as they have been sent the message...*logos* or word-as-expression...as it pertains to salvation. As for message or *exapostello*, it is something that has been sent forth, *ex-*, or dispatched.

Rom 3.18: There is no fear of God before their eyes.

A quote from Ps 36.1 (reference posted on this document) which forms part of an assembly of Psalm verses beginning in vs. 10. As for the verse at hand, it reads in full as “Transgression speaks to the wicked deep in his heart; there is no fear of God before his eyes.” *Apenanti* is the word for “before,” also in the presence of, opposite.

2Cor 5.11: Therefore, knowing the fear of the Lord, we persuade men; but what we are is known to God, and I hope it is known also to your conscience.

The sequence of words up to the conjunctive *kai* (and) is outlined as follows: *oida* -> *phobos* -> *peitho* -> *phaneroo* (to know, fear, to persuade and to make known or to make manifest).

Personal knowledge of divine fear becomes a motivation to persuade men. This is followed by the verb *phaneroo* which reads as manifesting God, that is, by those

which such knowledge. Paul's wish (*elpizo*, to hope) is to have what seems both as *phobos* and *phaneroo* present to the conscience of his audience, *suneidesis* literally as knowing with, *oida* + *sun-*.

2Cor 7.1: Since we have these promises, beloved, let us cleanse ourselves from every defilement of body and spirit, and make holiness perfect in the fear of God.

Epaggelia or promise derived from a verb meaning to proclaim or to announce (upon or *epi-*). Already they are in the possession of the Christian community being addressed whose members are called *agapetos* or beloved (*agape*). Their possession acts as a twofold motivation:

1) To be cleansed (*katharizo*, also to purge) of all types of defilements or *molusmos* both of body and spirit (*pneuma*).

2) To perfect holiness, *epiteleo* and *hagiosune*, the verb with the preposition *epi-* or upon which is indicative of a thorough bringing to completion which ends up in the fear of God.

2Cor 7.15: And his heart goes out all the more to you as he remembers the obedience of you all, and the fear and trembling with which you received him.

While this verse begins with the conjunctive *kai*, it's a free-standing sentence. Paul is referring to Titus whose bowels or *splagchnon* literally are go out to the Corinthian community and does so *perissos* meaning literally beyond the regular number. This happens at the same time Titus remembers their common obedience (*hupakoe*: literally, a listening under, *hupo-*). I.e., here we have an example where the faculty of *anamnesis* or recollection (the verb *anamimnesko* is used) makes present that which in the past. Also included is the way the Corinthians had received Titus, fear and trembling *phobos* and *tromos*, the latter an intensification of the former.

Phil 2.12-13: 12) Therefore, my beloved, as you always have obeyed, so now, not only as in my presence but much more in my absence, work out your own salvation with fear and trembling; 13) for God is at work in you, both to will and to work for his good pleasure.

Paul is addressing those who are *agapetos* or beloved as in 2Cor 7.1, that is, those who have obeyed (*hupakouo*; cf. *hupakoe* in 2Cor 7.15) or have listened-under him whether he was present or absent. *Parousia* and *apousia*: a being-about and an absence or *para-* vs. *apo-*. Apart from this, the Philippians are to work out their

salvation, *katergazomai* also as to gain by (*kata-*) labor. *Soteria* or salvation is bound up with *phobos* and *tromos*; cf. 2Cor 7.15 for both.

Gar or “for” plays an important role connecting the just described admirable behavior with two instances of the verbal root *ergazomai* prefaced with two different prepositions:

1) God himself is working (*ergazomai*; cf. *katergazomai* above) in the Philippians.

2) This is specified by his both willing and working (*ethelo* and *energazomai*; the preposition *en-* or *in*). The goal is his own good pleasure or *eudokia* also as satisfaction or approval.

Col 3.22: Slaves, obey in everything those who are your earthly masters, not with eye-service, as men-pleasers, but in singleness of heart, fearing the Lord.

Slaves are accustomed to obey (*hupakouo*, cf. Phil 2.12-13). Note two uses of the preposition *kata*: “*kata* all” and “*kata* the flesh.” The listening-under owed to such masters (*kurios*) is to be effected without *ophthalmodoulia* and *anthropareskos*. In the first, their *doulos* is not to be a *doulia* for pleasing to the sight whereas in the second, men aren’t to be pleased, *aresko*.

In contrast to these two, Paul urges *haplotes* simpleness (also as frankness) with regard to one’s heart when it comes to fearing God.

1Tm 5.20: As for those who persist in sin, rebuke them in the presence of all so that the rest may stand in fear.

The first part of this verse is expressed with the verb *hamartano*, literally as to miss the mark, along with the preposition *enopion*, also literally as “in the face.” I.e., those of whom Paul is speaking are notorious for their behavior and are to be rebuked, *elegcho* or to censure so that everyone else may literally “have fear,” that is, possess it. This, in turn, hopefully will prevent them from the same fate as those being censured.

Heb 12.21: Indeed, so terrible was the sight that Moses said, “I tremble with fear.”

To phantazomenon or “that which had been seen,” *phantazomai* (to become visible). Reference is to Dt 9.19 which reads as full: “For I was afraid of the anger and hot

displeasure which the Lord bore against you, so that he was ready to destroy you. But the Lord hearkened to me that time also.” Moses expresses fear not so much with regard himself but about the behavior of the Israelites. This forms part of a larger address before the people are to cross the Jordan River, that is, without Moses.

A paragraph with regard to this is excerpted from **Expansions on the Book of Deuteronomy**, also on this homepage:

And so with good reason Moses is afraid, *yagar* being the verb in vs. 19 which has six other biblical references compared with the more common *yare'*, one of them being 28.60: “And he will bring upon you again all the diseases of Egypt which you were afraid of. Such fear manifested by Moses has two objects: the Lord’s anger and hot displeasure, ‘*aph* (cf. Ps 90.11) and *chemah* or fury. Both found are in 29.23: “Sodom and Gomorrah, Admah and Zeboim, which the Lord overthrew in his anger and wrath.”

1Pt 1.17: And if you invoke as Father him who judges each one impartially according to his deeds, conduct yourselves with fear throughout the time of your exile.

Kai ei or “and if” are hinge words, if you will. They presuppose a calling upon (*epikaleo*, *epi-*) of the Father who judges in an impartial manner with regard to one’s deeds, *ergon* with *kata*, in accord with. Note the adverb *aprosopoleptos* or impartially which ties in with *prosopoleptes*, literally as “acceptor of faces” in Acts 10.34-35.

Epikaleo or calling-upon has a direct relationship with conducting oneself literally “in fear” during this life which Peter considers an exile, *paroikia*, a dwelling beside (*para-*) one’s true home (*oikos*). The verb at hand is *anastrepho*, literally to turn back, *ana-*. Such a feeling of alienation derives from the uniqueness of the Christian message and the hostility the larger culture had on occasion to this new religion.

1Pt 2.17: Honor all men. Love the brotherhood. Fear God. Honor the emperor.

A short verse with four equally short sentences which makes their contents easy to remember: *timao*, *agapao*, *phobeo* and *timao* (honor, love, fear and honor). Three of them imply a respectful distance with regard to those one does not associate on an intimate level whereas *agapao* does.

Jd 1.22-23: 22) And convince some who doubt; 23) save some by snatching them out

of the fire; on some have mercy with fear, hating even the garment spotted by the flesh.

Four commands in two verses: *eleeo*, *sozo*, *eleeo* and *miseo* (to have mercy on, to save, to have mercy on and to hate). With regard to the second *eleeo*, it is literally “in fear.”

Rev 11.11: But after the three and a half days a breath of life from God entered them, and they stood up on their feet, and great fear fell on those who saw them.

A verse reminiscent of Ezk 37: “Come from the four winds, O breath, and breathe upon these slain, that they may live” [vs. 9]. Here breath is *ruach*, a term commonly used for the (Holy) Spirit as in the verse at hand (*pneuma*, cf. 2Cor 7.1). Note the use of prepositions: “breath of life from (*ek*) God entered (*eiserchomai*; prefix *eis*, into) them.” I.e., a singular “from” effects a double “into,” signifying thorough penetration by the divine *pneuma*. Such penetration is signified by the two prophets “standing on their feet:” they are fully and thoroughly alive.

As a result of this in-breathing people who saw (*theoreo*) the two revived prophets were afraid. Note use of the verb which signifies a beholding, not just a simple gaze. The impact of such beholding is enhanced by the fact that the people weren’t simply afraid; rather, fear fell upon (*epi*) them...it impacted them with as much thoroughness as the *pneuma* which revived the prophets.

Rev 11.18: The nations raged, but your wrath came, and the time for the dead to be judged, for rewarding your servants, the prophets and saints and those who fear your name, both small and great, and for destroying the destroyers of the earth.

-vs. 18: *Orgizo* for to rage; compare this verse with Ps 46.6: “The nations rage, the kingdoms totter; he utters his voice, the earth melts.” This psalm verse parallels such raging with an earthquake to symbolize the intense violence by nations. “The king was angry, and he sent his troops and destroyed those murderers and burned their city” [Mt 22.7]. Here Christ-as-king is the one who is angry to counter that of the nations; *ethnos*, the Hebrew term being *goy* as in Ps 46.6. Such is one meaning of divine *orge* coming in vs. 18.

Concomitant with this *orge* both by nations and by God is the time for judgment (*kairos* and *krino*) with regard to the dead (cf. 20.12+). “For with the judgment you pronounce you will be judged, and the measure you give will be the measure you get”

[Mt 7.2]. Such judgment has two parts:

1) A reward (*misthos*) for servants which are subdivided into prophets and saints along with those fearing God's name who are also subdivided into small and great. "Rejoice and be glad, for your reward is great in heaven" [Mt 5.12].

2) Destroying those who destroy the earth. The same verb *diaphtheiro* is used suggesting a type of ecological destruction.

Rev 14.6-7: 6) Then I saw another angel flying in midheaven with an eternal gospel to proclaim to those who dwell on earth, to every nation and tribe and tongue and people; 7) and he said with a loud voice, "Fear God and give him glory, for the hour of his judgment has come; and worship him who made heaven and earth, the sea and the fountains of water."

The first of three angels introduced by the conjunctive *kai* which demonstrates continuous action and connectivity of events. Here we have the first mention of an angel since 11.15 (seventh angel), that is, before the portent of the woman, dragon and beast from the sea. The location of this new angel is in mid-heaven (*mesouranema*) as with the eagle of 9.13 who cried out "woe, woe, woe to those who dwell on the earth." His location is below the divine throne yet above earth.

Purpose of this first angel: to proclaim (*euaggelizo*) not just the gospel (*euaggelion*) but the one which is eternal (*aionios*) compared with the historical fact that Jesus Christ had already preached it (cf. Mt 24.14). Here the world is *oikoumene*, more specifically, in (*en*) the inhabited part of the world, whereas in vs. 6 the angel does it to those "on (*epi*) the earth (*ge*)," *epi* indicating that he is above and looking down. Vs. 6's mention of various categories of peoples shows that this Gospel reaches everywhere.

The "loud (*megalos*, great) voice" is akin to preaching that eternal gospel in the previous verse. The act of fearing and glorifying God is intended that all people acknowledge him not so much within a specific time, *hora* or hour being a *kairos* event with respect to judgment or *krisis*. Once this *hora* is broadcast, the angel bids everyone to worship (*proskuneo*) God who here is attributed being the creator. Note the phrase "fountains (*pege*) of water" or a spring. It is as if to show that God were at the source of these waters which are both creative and destructive.

Rev 15.4: Who shall not fear and glorify your name, O Lord? For you alone are holy. All nations shall come and worship you, for your judgments have been revealed.

Vs. 4 calls God holy or *hosios* (as opposed to *hagios*), a term connoting being undefiled by sin and observant of religious obligations. Vs. 4 continues by saying that divine judgments have been revealed (*phaneroo*, cf. 2Cor 5.11) in the sense of being actualized.

Rev 19.5: And from the throne came a voice crying, “Praise our God, all you his servants, you who fear him, small and great.”

The introduction of a third voice in Chapter 19, this time coming from the throne and hearkening back to Chapter 4 which introduces the twenty-four elders and four living creatures with respect to the divine throne. I.e., this throne is alive by reason of God sitting upon it. The voice bids four groups of people to praise (*aineo*) God: servants, those who fear God, small and great.

The Apocrypha

NB: Verses from Second Esdras are from the Latin Vulgate by St. Jerome.

2Es 7.79: And if it is one of those who have shown scorn and have not kept the way of the Most High and who have despised his law and who have hated those who fear God.

Et si quidem esset eorum qui spreverunt et non servaverunt viam Altissimi et eorum qui contempserunt legem eius et eorum qui oderunt eos qui timent Deum.

Sperno, servo, contemno and *odi* (to separate or to reject, to [not] serve, to think meanly of and to dislike): all are focused on those persons who fear (*timeo*) the Lord.

2Es 8.28: Think not on those who have lived wickedly in your sight; but remember those who have willingly acknowledged that you are to be feared.

Neque cogites qui in conspectu tuo false conversati sunt, sed memorare qui ex voluntate tuum timorem cognoverunt.

Cogito: to consider thoroughly as pertaining to *converto*, to turn or whirl around in a manner which is *false* (adverb). *Memor* or to remember with regard to those who made a free consent (*ex* or from & *voluntas* or will) that the Lord is to be feared (*timor*, noun). The verb is *cognosco*, to become acquainted with.

2Es 12.3-5: 3) And I looked and behold, they also disappeared, and the whole body of the eagle was burned, and the earth was exceedingly terrified. Then I awoke in great perplexity of mind and great fear, and I said to my spirit, 4) “Behold, you have brought this upon me because you search out the ways of the Most High. 5) Behold, I am still weary in mind and very weak in my spirit, and not even a little strength is left in me because of the great fear with which I have been terrified this night.

3) Et vidi et ecce ipsa non apparecebant, et omne corpus aquilae incendebatur, et expavescebat terra valde. et ego a multo excessu mentis et a magno timore vigilavi, et dixi spiritui meo: 4) ecce tu mihi praestitisti haec, in eo quod scrutas vias Altissimi. 5) ecce adhuc fatigatus sum animo et spiritu meo invalidus sum valde, et nec modica est in me virtus a multo timore quem expavi nocte hac.

Vs. 3: The verb *video* or to see and *ecce* followed by an immediate sense of wonderment. *Expavesco* is the verb to terrify; note the *ex-* (from) prefaced to it which intensifies the sense of dread. *Vigilo* or to be aware connotes keeping watch here with both profound *excessus* and *timor* with regard to *mens* or mind.

Vs. 4: Second uses of *ecce* with regard to the Lord having brought the perplexity and fear noted in the last verse, the verb being *praestito*, to stand out or to stand before (*prae-*). This is with regard to searching out the Most High’s ways, *scrutor* as to investigate accurately.

Vs. 5: Third use of *ecce* with regard to being weary or *fatigatus* in both *anima* and *spiritus*. The night’s terror has caused great fear (*multus* or much & *timor*), the verb being *expavesco*.

2Es 15.20: “Behold,” says God, “I call together all the kings of the earth to fear me, from the rising sun and from the south, from the east and from Lebanon; to turn and repay what they have given them.”

Ecce ego convoco, dicit Deus, omnes reges terrae ad movendum, qui sunt a borea et a noto et ab euro et a libano, ad convertendos in se et reddere quae dederunt illis.

Ecce or behold with regard to God summoning kings to fear him, *moveo* as to excite, bring to notice. This is with regard to the four cardinal points of the earth. *Convertito* and *reddo*: to turn around and to give back or to restore.

2Es 16.67: Behold, God is the judge, fear him! Cease from your sins and forget your iniquities never to commit them again; so God will lead you forth and deliver you from all tribulation.

Ecce iudex Deus, timete eum, et desinite a peccatis vestris et obliviscimini iniquitates vestras iam agere eas sempiterno, et Deus educabit vos et liberabit de omni tribulatione.

Ecce in a short exclamatory sentence with regard to *timeo* God as judge. *Desino*, *obliviscor* and *ago* (to let go, to forget and to put in motion) with regard to sins and iniquities. If these are done, God will both lead and deliver one from tribulation, *educio* and *libero* or to draw out and to free.

2Es 16.70: For in many places and in neighboring cities there shall be a great insurrection against those who fear the Lord.

Erit enim Lociis et in vicinas civitates exsurrectio multa super timentes Dominum.

Exsurrectio and *super*: literally a rising from (*ex-*) and upon or above those who fear the Lord.

2Es 16.71: They shall be like mad men, sparing no one but plundering and destroying those who continue to fear the Lord.

Erunt quasi insani neminem parcentes ad diripiendum et devastandum adhuc timentes Dominum.

Those who are *insanus* or of unsound mind (*un-* as negative) both plunder and destroy (*diripio* and *devasto* (to tear to pieces and to lay waste) not just those fearing the Lord but more specifically, those who continue in this fear, *adhuc* as up to the present.

Tob 4.21: Do not be afraid, my son, because we have become poor. You have great wealth if you fear God and refrain from every sin and do what is pleasing in his sight.

Ptocheuo: to go begging which contrasts to the wealth that comes from 1) fearing God, the verb being *huparcho*, literally to begin under (*hupo-*), 2) refraining (*apistemi*, *apo-*) from sin and 3) do what's pleasing or *to areston* (the best) in God's sight.

Tob 14.2: He (Tobit) was fifty-eight years old when he lost his sight, and after eight years he regained it. He gave alms, and he continued to fear the Lord God and to praise him.

Apoluo and *anablepo*: to lose and restore (sight) or *apo-* and *ana-*, from and upon. The verb *poieo* (to do, to make) and *eleemosune* (pity, mercy), *phobeo* and

exomologeomai (to make full acknowledgment, *ex-*).

Tob 14.6: Then all the Gentiles will turn to fear the Lord God in truth and will bury their idols.

Ethnos refers to a number of people accustomed to live together. *Epistrepho* and *katorusso*: literally to turn upon (*epi-*) and to bury (*kata-*, down). Burying idols, however, can mean that at some future point the Gentiles will unearth them.

Jtd 8.8: No one spoke ill of her (Judith), for she feared God with great devotion.

Rhema or word as that which is said or spoken and *epistrepho* or to bring or put upon (*epi-*). The adverb *sphodra* (great) fundamentally means that which is excessive.

Jtd 16.15: For the mountains shall be shaken to their foundations with the waters; at your presence the rocks shall melt like wax, but to those who fear you you will continue to show mercy.

Compare the two verbs *saleuo* and *teko* (to shake to and fro and to melt, to pine away) with *euilateueis*¹ (to show mercy).

Jtd 16.16: For every sacrifice as a fragrant offering is a small thing, and all fat for burnt offerings to you is a very little thing, but he who fears the Lord shall be great forever.

Note the two adjectives: *mikros* and *elachistos*: small and the smallest or least compared with *mikros* (great, large) with regard to one fearing the Lord, this being forever, *diapantos* or literally through (*dia-*) all.

Wisd 5.2: When they see him, they will be shaken with dreadful fear, and they will be amazed at his unexpected salvation.

The verb *tarasso* (also to stir up trouble) is modified by fear with the adjective *deinos* (fearful, strange). Here it's use is akin to *existemi*, literally to stand from or *ek-* with regard to *soteria* which is unexpected, *paradoxos* literally as contrary (*para-* or beside) opinion. This has the preposition *epi* or upon.

¹The verb *ΕΥΛΑΤΕΥΕΙΣ* isn't found in any lexicon.

Sir 1.8: There is one who is wise, greatly to be feared sitting upon his throne.

Of all the entries in this document, Sirach contains the most references to fear of the Lord, some fifty-one of them.

Sophos (also cunning, prudent) and *phobos* or wise and feared, the adverb *sphodra* (cf. Jdt 8.8) being used. Sitting upon the throne suggests continuance of both.

Sir 1.11: The fear of the Lord is glory and exultation and gladness and a crown of rejoicing.

Phobos = *doxa*, *kauchema*, *euphrosune* and *stephanos* (glory, subject of boasting, merriment and crown). The last consists of *agalliamas*, a transport of joy.

Sir 1.12: The fear of the Lord delights the heart and gives gladness and joy and long life.

The result of *phobos*: *terpo*, *euphrosune*, *chara* and *makrohmerousis*: to gladden or cheer, merriment, joy and *makros* or long (length) of days.

Sir 1.13: With him who fears the Lord it will go well at the end; on the day of his death he will be blessed.

Eu: the adverb for well and *eschatos*, adjective for last in the sense of completeness with the preposition *epi* or upon. *Heurisko* and *charis*: to find and grace.

Sir 1.14: To fear the Lord is the beginning of wisdom; she is created with the faithful in the womb.

Phobeo and *archo* (cf. Prov 9.10) are equivalent when it comes to *sophia* (also as knowledge, acquaintance). *Sugktizo* (*sug-* with): to join with as in founding or making a colony.

Sir 1.16: To fear the Lord is wisdom's full measure; she satisfies men with her fruits.

Plesmone: a filling or satiety with regard to *sophia* and *phobeo*. *Sophia* satisfies with her fruits, *methusko* as to make drunk, to drink freely.

Sir 1.18: The fear of the Lord is the crown of wisdom, making peace and perfect

health to flourish.

Phobos = crown of *sophia* resulting in the *anathallo* or shooting up again (*ana-*) of *eirene* and *hugieia* (peace and health)

Sir 1.20: To fear the Lord is the root of wisdom, and her branches are long life.

Phobeo here is the root of *sophia* with long life as branches, *makrohmerousis* (cf. Sir 1.12).

Sir 1.27: For the fear of the Lord is wisdom and instruction, and he delights in fidelity and meekness.

Phobos = *sophia* and *paideia*, the rearing of a child, education. *Pistis* and *praotes* = faith and gentleness being the Lord's *eudokia* or satisfaction (*eu-*).

Sir 1.28: Do not disobey the fear of the Lord; do not approach him with a divided mind.

Apeitho and *proserchomai*: to refuse compliance and (not) to draw near (*pros-*).

Sir 1.30: Do not exalt yourself lest you fall and thus bring dishonor upon yourself. The Lord will reveal your secrets and cast you down in the midst of the congregation because you did not come in the fear of the Lord, and your heart was full of deceit.

Exupsoo (*ex-*): to elevate vs. *pipto* and *epago* (*epi-*) or to fall and to go upon.

Apokalupto (*apo-*) or to uncover and *katabello* or to throw down (*kata-*). This happens in the midst of the congregation (*sunagoge*) which means it is public. The reason? Lack of fear and a heart full of deceit (*dolos*, bait, contrivance).

Sir 2.7: You who fear the Lord, wait for his mercy; and turn not aside lest you fall.

Phobeo = *anameno* or to fear and wait for (*ana-*) with regard to divine *eleos* (cf. Lk 1.50) or mercy. Such *anameno* precludes not turning aside (*ekklino*, *ek-*) and hence falling.

Sir 2.8-9: 8) You who fear the Lord, trust in him, and your reward will not fail; 9) you who fear the Lord, hope for good things, for everlasting joy and mercy.

Two instances of *phobeo*: 1) with regard to *pisteuo* or to believe resulting in a reward which won't fail; *ptaio* also (not) to stumble. 2) *elpizo* or to hope, the preposition *eis* or into used twice regarding *agathos* and *euphrosune* (cf. Sir 1.12).

Sir 2.10: Or whoever persevered in the fear of the Lord and was forsaken?

A rhetorical question with regard to *kataischuno* (to put to shame, *kata-*) which is prevented by persevering in fear of the Lord, *empisteuo*: to entrust, *em-* or in.

Sir 2.15: Those who fear the Lord will not disobey his words, and those who love him will keep his ways.

Phobeo precludes *apeitho* (cf. Sir 1.28) of divine words (*rhema*, cf. Jtd 8.8). *Agapao* (cf. 1Pt 2.17) or to have *agape* = *suntereo* or keeping-with (*sun-*) the Lord's ways.

Sir 2.16: Those who fear the Lord will seek his approval, and those who love him will be filled with the law.

Phobeo = not so much approval (*eudokia*, cf. Sir 1.27) but seeking it, *zeteo* (cf. Mk 11.18). *Agapao* (cf. Sir 2.15) = *empleroo* (*em-*) with the law (i.e., the Torah).

Sir 2.17: Those who fear the Lord will prepare their hearts and will humble themselves before him.

Phobeo = *etoimazo* and *tapeinoo* or to prepare and to humble.

Sir 6.16: A faithful friend is an elixir of life; and those who fear the Lord will find him.

A *philos* who is *pistos* = *pharmakon* or drug, medicine. *Phobeo* = *heurisko* (cf. Sir 1.13)..

Sir 6.17: Whoever fears the Lord directs his friendship aright, for as he is, so is his neighbor also.

Phobeo = *euthuno* or to guide well (*eu-*) with regard to *philia* or friendship, also as affection.

Sir 7.29: With all your soul fear the Lord and honor his priests.

Eulabeomai is the verb to fear, more along the lines of being discreet or cautious with regard to one's entire soul or *psuche* (cf. Acts 2.43), the preposition being *en* or in. The verb *thaumazo* or to express wonder pertains to priests.

Sir 7.31: Fear the Lord and honor the priest, and give him his portion as is commanded you.

Here the verbs *phobeo* and *doxazo* (cf. Lk 7.16); compare with *thaumazo* above. *Entello* or to enjoin, command is used with regard to priests.

Sir 9.16: Let righteous men be your dinner companions, and let your glorying be in the fear of the Lord.

Those who are righteous or just (*dikaios*, cf. Acts 10.22) are to share supper. Some if not all may partake as they give glory to the Lord in fear of him, the noun being *kauchema* or boasting.

Sir 10.19: What race is worthy of honor? The human race. What race is worthy of honor? Those who fear the Lord.

Two rhetorical questions with answers to each where two races, if you will, are compared, the human and divine or those who fear the Lord. While physically they are one, in actuality there are two races.

Sir 10.20: Among brothers their leader is worthy of honor, and those who fear the Lord are worthy of honor in his eyes.

En meso or literally “in the middle” of the brothers where their leader is situated. He's worthy of honor (*entimos*, *en-*) while those fear the Lord are the same.

Sir 10.22: The rich and the eminent and the poor—their glory is the fear of the Lord.

Despite three type of people (*plousios*, *endoxos* and *ptochos*), all glorify the Lord through fear, the noun being *kauchema* (cf. Sir 9.16). This *kauchema* cuts across social divisions, making them one.

Sir 10.24: The nobleman and the judge and the ruler will be honored, but none of

them is greater than the man who fears the Lord.

The last verse shows a unity between three different classes of people compared with this one where the honor (*doxazo*: cf. Sir 7.31) given three types of leaders fades in comparison to the person who fears the Lord.

Sir 15.1: The man who fears the Lord will do this, and he who holds to the law will obtain wisdom.

Reference is to the man who meditates on wisdom (cf. 14.20+) and who can be the same person or someone difference referred to as holding the law (Torah), *katalambano* (*kata-*; Acts 10.34-35).

Sir 15.13: The Lord hates all abominations, and they are not loved by those who fear him.

Two contrasts with regard to *bdelugma* (also an idol) which turns out to be essentially the same: *miseo* and *agapetos* (to hate and that which is loved or has *agape*).

Sir 15.19: His eyes are on those who fear him, and he knows every deed of man.

Note the same preposition used twice: *epi* or upon with regard to the Lord's eyes and *epigignosko* (to know upon).

Sir 16.2: If they multiply, do not rejoice in them unless the fear of the Lord is in them.

Reference is to children whose true cause of rejoicing (*euphrainos*: cheerful, full of merriment) derives only if the fear of the Lord is with (*meta*) them.

Sir 19.20: All wisdom is the fear of the Lord, and in all wisdom there is the fulfilment of the law.

Sophia (cf. Sir 1.27) = *phobos* and in *sophia* is *poiesis* or the performance of the law (Torah).

Sir 21.6: Whoever hates reproof walks in the steps of the sinner, but he who fears the Lord will repent in his heart.

A contrast between hate and fear, *miseo* (cf. Sir 15.13) and *phobeo*. The former is with regard to reproof or *elegmos* (also as *elegxis*) and the latter with regard to repentance, *epistrepho* (cf. Jtd 8.8). Also not the contrast between footsteps of a sinner and this repentance in the heart (i.e, two examples of *en*).

Sir 21.11: Whoever keeps the law controls his thoughts, and wisdom is the fulfilment of the fear of the Lord.

Phulasso and *katakrateo*: to guard and to prevail against (*kata-*). The former is with regard to the law or Torah and the latter, one's *ennoema*, also as notion or concept. As for *sophia* (cf. Sir 19.20), its fulfilment or *sunteleia* (*sun-* or with) is fear of the Lord.

Sir 23.27: Those who survive her will recognize that nothing is better than the fear of the Lord.

Reference is to a woman who leaves her husband and “provides an heir by a stranger” [vs. 22]. *Epigignosko* (cf. Sir 15.19) or to know-upon (*epi*) is with regard to fear of the Lord.

Sir 25.6: Rich experience is the crown of the aged, and their boast is the fear of the Lord.

Polupeiria or literally much experience with regard to those who are old and whose boast (*kauchema*: cf. Sir 10.22) is fear of the Lord.

Sir 25.10: How great is he who has gained wisdom! But there is no one superior to him who fears the Lord.

Heurisko (cf. Sir 6.16) is the verb fundamentally to find with regard to *sophia* (cf. Sir 21.11). The preposition *huper* (beyond) is used with fearing the Lord.

Sir 25.11: The fear of the Lord surpasses everything; to whom shall be likened the one who holds it fast?

Huperballo or literally to cast beyond (*huper-*) with regard to fear of the Lord. The rhetorical question pertains to a person who is able to hold on to it, *krateo* (to be strong).

Sir 26.3: A good wife is a great blessing; she will be granted among the blessings of the man who fears the Lord.

The adjective *agathos* (cf. Sir 2.8-9) is used twice here, good and great. Such a wife will be counted as part (*meris*, also as portion) of the man fearing the Lord.

Sir 27.3: If a man is not steadfast and zealous in the fear of the Lord, his house will be quickly overthrown.

Kratesis or might, power with the preposition *kata* (in accord with) before *spoude* or zeal. Lack of this *kratesis* will result in the *katastrepho* of one's house, literally, to turn down (*kata-*).

Sir 32.14: He who fears the Lord will accept his discipline, and those who rise early to seek him will find favor.

Ekdechomai: to accept or to receive (*ek-* or from). Note the two words prefaced with the adverb form *eu-*: *heurisko* and *eudokia* (cf. Sir 25.10 and Sir 2.16 respectively).

Sir 32.16: Those who fear the Lord will form true judgments, and like a light they will kindle righteous deeds.

Heurisko (cf. Sir 32.14) as to form with regard to *krima* (also as decision, condemnation) and *exapto*, literally as to fasten from (*ex-*) with regard to *dikaioma* also as judgment, punishment.

Sir 33.1: No evil will befall the man who fears the Lord, but in trial he will deliver him again and again.

Apantano: to move from (*apo-*) with regard to *kakos* (cf. Lk 18.2). *Peirasmos*: trial or temptation from which the Lord will continue (*palin*, again) to deliver, *exaireo* also as to take out (*ex-*).

Sir 34.13: The spirit of those who fear the Lord will live, for their hope is in him who saves them.

Pneuma (cf. Rev 11.11) or spirit with regard to *phobeo*. *Elpis* or hope is *epi* or upon God who saves, *sozo* (cf. Jd 1.22-23).

Sir 34.14: He who fears the Lord will not be timid nor play the coward, for he is his hope.

Elpis or hope in God precludes *eulabeomai* and *deilaino*: also being circumspect and being a coward or fearful.

Sir 34.15: Blessed is the soul of the man who fears the Lord! To whom does he look? And who is his support?

The first sentence is one of exclamation with regard to proclaiming as *makarios* (also as happy) the *psuche* (cf. Sir 7.29) of one fearing the Lord. It's followed by two short rhetorical questions with regard to looking and finding support, *epecho* (literally as to hold upon, *epi-*) and *sterigma*, also as foundation.

Sir 36.1-2: 1) Have mercy upon us, O Lord, the God of all, and look upon us, 2) and cause the fear of you to fall upon all the nations.

Note three uses of the preposition *epi* or upon: *epiblepo* and *epiballo* (to look upon and to fall upon) and *epi* with regard to nations.

Sir 40.26: Riches and strength lift up the heart, but the fear of the Lord is better than both.

Fear of the Lord is better than (*huper* or beyond) both riches and strength even though they have the capacity of lifting up one's heart, *anupsoo* (*ana-*).

Sir 40.27: The fear of the Lord is like a garden of blessings and covers a man better than any glory.

Paradeisos and *eulogia* or garden and blessing which serves to cover (*kalupto*, also to conceal) a man better than any type of human glory or *doxa* (cf. Sir 1.11).

Sir 45.23: Phinehas the son of Eleazar is the third in glory, for he was zealous in the fear of the Lord.

As for Phinehas, cf. Num 35.11: "Phinehas, the son of Eleazar, son of Aaron the priest, has turned back my wrath from the people of Israel in that he as jealous with my jealousy among them so that I did not consume the people of Israel in my

jealousy.”

Bar 3.7: For you have put the fear of you in our hearts in order that we should call upon your name.

Didomai or to give with regard to *phobos* of God. Note two uses of the preposition *epi* or upon: upon (*epi*) our hearts and *epikaleo*, to call *epi* the Lord’s name.

Aza: 1.18: And now with all our heart we follow you, we fear you and seek your face.
Exakoloutheo: literally to follow from (*ex-*); *zeteo* (cf. Sir 2.16) with regard to God’s face or *prosopon*.

Sus 1.2: And he (Joakim) took a wife named Susanna, the daughter of Hilkiah, a very beautiful woman and one who feared the Lord.

The adjective *kalos* or beautiful modified by *sphrodra* which connotes excessiveness.

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