

“NEVER SMART, NEVER BLINK.”

אַל יִכְלֹם אֶל יְרֵזִים

-OR-

לֹא יִכְלֹם לֹא יְרֵזִים

“10.6 The jussive expresses volition concerning the 2 or 3 pers.: הִשָּׁמֵר ‘may you (ms) guard!’ יִשָּׁמֵר ‘may he (let him) guard.’ In qal of the regular verb the jussive forms are identical with the impf 2 and 3 pers.

“10.7 Negative commands are expressed by אַל with the jussive: אַל תִּשָּׁמֵר ‘don’t guard!’ אַל יִשָּׁמֵר ‘may he (let him) not guard!’”

—Moshe Greenberg, *Introduction to Hebrew*.

“The use of אַל (‘al) with the jussive has the force of “stop fearing.” It is a more immediate negative command than לֹא (lo’) with the imperfect (as in the Decalogue).”

—http://www.bible.org/netbible/exo14_notes.htm

“7. The Jussive is distinguished from the Imperfect in the Strong Verb only in the Hiphil. The vowel is shortened in the second syllable. In all other Patterns the forms can be either Imperfect or Jussive.

Hiphil Imperfect ... Hiphil Jussive ...

(In the weak verbs, the Jussive is distinguished from the imperfect by a shortening of the stem vowel)” —*verban.pdf* (lucite.org)

NEVER

Strong’s Number: 0408

Original Word: אַל

Word Origin: a negative particle [akin to (03808)]

אַל

Transliterated Word: 'al

TDNT Entry: TWOT – 90

Phonetic Spelling: al

Definition:

1. *not, no, nor, neither, nothing (as wish or preference)*
 - a. *do not, let not (with a verb)*
 - b. *let there not be (with a verb understood)*
 - c. *not, no (with substantive)*
 - d. *nothing (as substantive)*

King James Word Usage – Total: 12

never 2, nay 1, neither 1, no 1, none 1, nor 1, not 1, nothing 1, rather than 1, whither 1, nothing worth 1.

NEVER

55

Strong's Number: 03808

Original Word: לֹא

Word Origin: a primitive particle

Transliterated Word: lo'

TDNT Entry: TWOT – 1064

Phonetic Spelling: lo

Parts of Speech: adverb

Definition:

1. *not, no*
 - not (with verb – absolute prohibition)*
 - not (with modifier – negation)*
 - nothing (subst)*
 - without (with particle)*
 - before (of time)*

King James Word Usage – Total: 76

not, no, none, nay, never, neither, ere, otherwise, before.

SMART

יְכַלֵּם

Stem: Qal

Conjugation: Jussive

Person: 2 pers. (negative volition).

Gender: m.

Number: singular.

Lexical Form: imperfect. Weak verb.

Strong's Number: 0367

Original Word: כָּלַם

Root Gematria = 90/650

Yiqtol Gematria = 100/660

Noun Sentence Gematria = 131/691

Extrinsic Name Gematria = 131

Word Origin: a primitive root

Transliterated Word: kalam

TDNT Entry: TWOT - 987

Phonetic Spelling: kaw-lawm'

Parts of Speech: verb

Definition:

to insult, shame, humiliate, blush, be ashamed, be put to shame, be reproached, be put to confusion, be humiliated

a. (Niphal)

1. *to be humiliated, be ashamed*

2. *to be put to shame, be dishonoured, be confounded*

b. (Hiphil)

1. *to put to shame, insult, humiliate, cause shame to*

2. *to exhibit shame*

c. (Hophal)

1. *to be insulted, be humiliated*

2. *to be put to shame, be dishonoured, be confounded*

King James Word Usage - Total: 38

ashamed 12, confounded 11, shame 7, blush 3, hurt 2, reproach 2, confusion 1

BLINK

יָרַזַם

Stem: Qal

Conjugation: Jussive

Person: 2 pers. (negative volition).

Gender: m.

Number: singular.

Lexical Form: imperfect. Weak verb.

Strong's Number: 07335

Original Word: יָרַזַם

Root Gematria = 247/807

Yiqtol Gematria = 257/817

Noun Sentence Gematria = 288/848

Extrinsic Name Gematria = 288

Word Origin: a primitive root

Transliterated word: razam

TDNT Entry: TWOT - 2141

Phonetic Spelling: raw-zam'

Parts of Speech: verb

Definition: (Qal) to wink, flash (of eyes)

King James Word Usage - Total: 1

wink 1.

MALKIEL

Nahreil In the text of Isaac ha-Cohen, he is one of three sarim (angelic princes) under the authority of Sephuriron, the 10th of the ten holy sefiroth. The other two are Ithuriel and Malkiel.

Machidiel, Malchidiel, Malahidael, Malchedael, Melkeil, Melkejal "fullness of God" An angel governing March and ruler of Aries. According to Enoch, as Melkejal, he; "rises and rules in the

beginning of the year” and has dominion ”for 91 days, from spring to summer.” In the cabala, as Melchulael, he is one of four angelic personifications of the holy sefira Malkut (the other three are Sandalphon, Messiah, and Emmanuel). In grimoires he is Prince Machidiel and may be commanded to cause the maiden of the invocant’s desire to come to him; if a time and place be named then ”the maiden invoked will not fail to appear.”

Mach(k)iel One of the guards of the 6th Heaven in hechaloth lore.

Mach An angel summoned to confer invisibility.

Machal An angel invoked in the exorcism of the Bat.

Mahka’il An Arabic guardian angel invoked during exorcism rites.

Makiel A spellbinding angel invoked in Syriac incantations rite.

Malach ha-Mavet In both rabbinic literature and Koranic lore, the angel of death, usually identified as Sammael or Azrael.

מַלְאָכִי: Malachi or Malachy, ”angel of God.” The angel of Jehovah. The final book of the Old Testament is called Malachi.

Malach Ra An angel of evil (in the causative sense), not necessarily himself evil. (Good angels under orders from God, often perform missions or acts commonly regarded as unjust, wicked, and evil.)

Malaku ’l-Maut In the Koran, the angel of death. He may be identified as Izrael or Azrael.

מַלְכִּי: Malik, Malac. In Arabic lore, a terrible angel who guards Hell. He is assisted by nineteen sbires (zabaniya) or guardians. In the Koran, Malik tells the wicked who appeal to him that they must remain in Hell forever because ”they abhorred the truth when the truth was brought to them.”

מַלְכִּיאֵל: Malkiel, Malchiel. ”God’s king.” One of three angelic princes serving under

Sephuriron, who is last in rank of the ten holy sefirot. He is also one of the guards at the gates of the South Wind.

Malkiyyah, Melchiah An angel who "serves the blood." This name is found on amulets as a protection against hemorrhages; it is mentioned in an unpublished Hebrew manuscript and occurs in Ezra 10:31.

Malkuth, Melkout, Malchut The 10th sefira, the En Soph, the Shekinah, soul of the Messiah, or Metatron.

Melchi(d)ael An angelic prince summoned for his effectiveness in providing the invocant with the woman of his desires.

Melech An angel of the order of powers that may be invoked in conjuration rites.

מלכיאל: *Malkejal, Machidiel. The angelic ruler of the month of March.*

מלכיאל: *Melkiel. One of the angels of the four seasons serving with Helemmelek, Melejal, and Narel.*

Michael "who is as God" In Biblical and post-Biblical lore, Michael ranks as the greatest of all angels, whether in Jewish, Christian, or Islamic writings, secular or religious. He derives originally from the Chaldeans by whom he was worshipped as something of a god. He is chief of the order of virtues, chief of the archangels, prince of the presence, angel of repentance, righteousness, mercy, and sanctification; also ruler of the 4th Heaven, tutelary sar of Israel, guardian of Jacob, conqueror of Satan (even though Satan is still around and unvanquished). His mystery name is Sabbathiel. In Islamic writings he is called Mika'il. As the deliverer of the faithful he accords, in the Avesta, with Saosyant the Redeemer. Midrash Rabba credits him with the authorship of the whole of Psalm 85. Additionally, he has been identified with the angel who destroyed the hosts of Sennacherib (also ascribed to Uriel, Gabriel, and Ramiel) and as the angel who stayed Abraham's hand when he was about to sacrifice Isaac (also ascribed to Tadhil, Metatron, and others). In Jewish lore, "the fire that Moses saw in the burning bush had the appearance of Michael, who had descended from Heaven as the forerunner of the Shekinah." (Zagzagel is usually designated the

angel of the burning bush.) According to Talmud Berakot 35, he is recognized by Sarah as one of the three "men" whom Abraham entertained unawares. Legend speaks of Michael having assisted four other great angels (Gabriel, Uriel, Raphael, and Metatron) in the burial of Moses, Michael clashing with Satan for possession of the body. In mystic and occult writings, he has often been identified with the Holy Ghost, the Logos, God, Metatron, and others. In Baruch III, he "holds the keys to the kingdom of Heaven" which, traditionally is St. Peter. In the Encyclopedia of Religion and Ethics IV, the article "Demons and Spirits" speaks of the earliest traditions in Muslim lore as locating Michael in the 7th Heaven "on the borders of the Full Sea, crowned with an innumerable array of angels"; and after describing his wings as "of the color of green emerald," continues saying he "is covered with saffron hairs, each of them containing a million faces and mouths and as many tongues which, in a million dialects, implore the pardon of Allah." In ancient Persian lore, he was called *Beshter*, "one who provides sustenance for mankind," which would equate him with Metatron. Here it is revealed that the cherubim were formed from the tears Michael shed over the sins of the faithful. Christians invoke Michael as St. Michael, the benevolent angel of death, in the sense of deliverance and immortality, and for leading the souls of the faithful "into the eternal light." To the Jews, he is the "viceroy of Heaven" (a title applied to ha-Satan before he fell). With Gabriel, he is the most commonly portrayed angel in the works of the classical masters. He is depicted most often as winged, with unsheathed sword, the warrior of God and slayer of the Dragon (a role later apportioned to St. George). As the angel of the final reckoning and the weigher of souls (along with *Dakiel*, *Zehanpuryu*, and others) he holds the scales of justice. Fra Filippo Lippi portrayed him kneeling and offering a taper, as the angel who announces to Mary her approaching death. An oriental legend tells of Michael cutting off the hands of "a wicked Jewish high priest" who had attempted to overturn the bier of the just-deceased Mary; however, the hands of the "audacious Jew" were reunited to his body at the intercession of St. Peter. Among the Dead Sea Scrolls there is one titled the War of the Sons of Light Against the Sons of Darkness. Here he is called the "Prince of Light." He leads the angels of light in battle against the legions of the angels of darkness who are under the command of Belial. The Legends of the Jews regard him as the forerunner of the Shekinah; as the angel who brought Asenath from Palestine as a wife to Joseph; as the one who saved Daniel's companions from the fire; as the intermediary between Mordecai and Esther; as the destroyer of Babylon, etc., etc. He is also said to have informed the fallen angels of the Deluge. When he wept, his tears changed into precious stones. The latest news on him is that Pope Pius XII declared him to be (in 1950) the patron of policemen.

Mijcol, Mijkol An angel of the Seal.

Mikael An angel who influences the decisions of monarchs, nobles, and governors; also useful in uncovering conspiracies against states. His corresponding angel is Arpien.

Mikail, Mikhael, Michael In Arabic lore, a guardian angel invoked in rites of exorcism.

Mikiel One of the Zodiac angels.

מלכיאל: *Milkiel, Melkeyal, Tamaani. "My kingdom is God." An angel who rules over spring.*

Mal'achei Meroma, Angels on High, Jewish intercessory prayer of the middle ages.

ABDIEL

עבדיאל

Abdiel:

Root Gematria = 76

Extrinsic Name Gematria = 117

Malkiel:

Root Gematria = 90/650

Yiqtol Gematria = 100/660

Noun Sentence Gematria = 131/691

Extrinsic Name Gematria = 131

Mizrael:

Root Gematria = 247/807

Yiqtol Gematria = 257/817

Noun Sentence Gematria = 288/848

Extrinsic Name Gematria = 288