

Nachash



Genesis 3:4-5 “And the serpent said unto the woman, Ye shall not surely die: For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.” ^{KJV}

Serpent



Strongs H5175:

Gesenius's Lexicon (Help)

נָחָשׁ m.—(1) *a serpent*, so called from its hissing (see the root) Gen. 3:1, seq.; Ex. 4:3; 7:15; 2 Ki. 18:4. Used of the constellation of the serpent or dragon in the northern part of the sky, Arab. **حيّة** Job 26:13.

(2) [*Nahash*], pr. n.—(a) of a town otherwise unknown, 1 Ch. 4:12.—(b) of a king of the Ammonites, 1 Sam. 11:1; 2 Sam. 10:2, and of various men.—(c) 2 Sa. 17:27.—(d) 2 Sa. 17:25.

Authorized Version (KJV) Translation Count — Total: 31

AV — serpent 31

Enchanter

Strongs H5172 '*nachash*'.

Deu 18:10 There shall not be found ⁴⁶⁷² among you [any one] that maketh his son ¹¹²¹ or his daughter ¹³²³ to pass ⁵⁶⁷⁴ through the fire ⁷⁸⁴, [or] that useth ⁷⁰⁸⁰ divination ⁷⁰⁸¹, [or] an observer of times ⁶⁰⁴⁹, or an **enchanter** ⁵¹⁷², or a witch ³⁷⁸⁴,

2Ki 21:6 And he made his son ¹¹²¹ pass ⁵⁶⁷⁴ through the fire ⁷⁸⁴, and observed times ⁶⁰⁴⁹, and used **enchantments** ⁵¹⁷², and dealt ⁶²¹³ with familiar spirits ¹⁷⁸ and wizards ³⁰⁴⁹: he wrought ⁶²¹³ much wickedness ⁷⁴⁵¹ in the sight ⁵⁸⁶⁹ of the LORD ³⁰⁶⁸, to provoke [him] to anger ³⁷⁰⁷.

Gesenius's Lexicon (Help)

נָחָשׁ unused in Kal, an onomatop. word, i. q. **לָחַשׁ** to hiss, to whisper (*zifchen, zifchen*), specially used of the whispering of soothsayers (see **לָחַשׁ** Piel, Psalm 58:6) compare Nasor. **ܢܚܫܐ** to whisper (see Cod. Nas. III. p. 88, line 16, 18; II. p. 138, line 9).

PIEL—(1) *to practise enchantment, to use sorcery*, i. q. Arab. **تنحش**. Lev. 19:26; Deu. 18:10; 2 Ki. 17:17; 21:6. Some understand this of *ὀφίμαντρία*, divination by serpents; as if it were denom. from **נָחָשׁ**, see Bochart, Hieroz. t. i. p. 21. Hence—

(2) *to augur, to forebode, to divine*, Gr. *ὀλυνθίζω*, comp. Syr. **ܢܚܫܐ** Pe. and Pa. id. Gen. 30:27, **נָחָשִׁי וְיִבְרַכֵּנִי יְהוָה בְּגִלְגָּלָה** "I augur that Jehovah blesses me for thy sake." Gen. 44:15, "do ye not know **כִּי נָחָשׁ יִנְחֹשׁ אִישׁ בְּמוֹתִי** that such a man as I can certainly divine?" Verse 5.

(3) 1 Ki. 20:33, **וְהָאֲנָשִׁים יִנְחֹשׁוּ** Vulg. *et acceperunt viri pro omine*, "and the men took as an omen," sc. Ahab's words (verse 32).

Authorized Version (KJV) Translation Count — Total: 11

AV — enchantment 4, divine 2, enchanter 1, indeed 1, certainly 1, learn by experience 1, diligently observe 1

Shining One

Isaiah 14.12 “How art thou fallen from heaven, O Lucifer, son of the morning! [how] art thou cut down to the ground, which didst weaken the nations!” ^{KJV}

Strong's H9166 ‘*heylel*’ הֵילֵל

Gesenius's Lexicon (Help)

הֵילֵל Isa. 14:12 according to LXX., Vulg., Targ. Rabbin., Luth., *stella lucida*, *bright star*, i.e. *Lucifer*. Nor is this a bad rendering, for there is added בֶּן־שָׁחַר and in the Chaldee also Lucifer [the morning star], is called כּוֹכַב בֶּן־חָהָה, in Arab. زهرة; i.e. splendid star. According to this opinion הֵילֵל would be derived from the root הלל to shine; as a participial noun of the

Primitive Root: Strong's H1984 ‘*halal*’ הָלַל

Gesenius's Lexicon (Help)

הָלַל — (1) TO BE CLEAR, TO BE BRILLIANT, *hell feyn*, pr. used of a clear, sharp tone or sound. [“In Ethiopia the women on occasions of public rejoicing are accustomed to repeat the sounds *ellelell-ellelell*; whence to make *ellell*, is i. q. to rejoice; see Isenberg Amhar. Lex. p. 112.” Ges. add.] Comp. *hallen*, and the hundred roots *gessen*, *hellen*, *schallen*. See PIEL. It is applied —

(2) to brightness of light, Arab. *هل* (like the Germ. *hell* *garden*). See HIPHIL, and the noun הֵילָל. Hence —

Merriam Websters: Lucifer

Origin of LUCIFER

Middle English, the morning star, a fallen rebel archangel, the Devil, from Old English, from Latin, the morning star, from *lucifer* light-bearing, from *luc-*, *lux* light + *-fer* -ferous — more at LIGHT

First Known Use: before 12th century

Ezekiel 28:17 “Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness (‘yiph`ah’): I will cast thee to the ground, I will lay thee before kings, that they may behold thee.” ^{KJV}

Brightness– Strong's H3314: ‘*yiph`ali*’ יָפֶהָ → Shine– Strong's H3313: ‘*yapha*’ יָפַע

Gesenius's Lexicon (Help)

יָפַע unused in Kal, TO SHINE, TO BE BRIGHT, cognate root יָפָה.

HIPIHIL הוֹפִיעַ. — (1) to cause to shine, used of God, Job 37:15.

(2) to give light, to be bright, (prop. to scatter, or bestow light, like הִאִיר), Job 3:4; 10:3; especially used of Jehovah as appearing in very bright light, Deu. 33:2; Ps. 50:2; 80:2; 94:1.

Derivatives, the pr. n. יָפִיעַ, מִיָּפֶהָ, and —

Tale of the Nachash Foretold Within Hebrew Etymology

Strong's H5180: 'Nechushtan' נְחֻשְׁטָן

Gesenius's Lexicon (Help)

נְחֻשְׁטָן m. (from נְחֹשֶׁת and the formative syllable לִי), adj. the serpent of *brass*, made by Moses, broken up by Hezekiah, which the Israelites had made an object of worship, 2 Ki. 18:4.



Root Word: Strong's H5178: 'nechosheth' נְחֹשֶׁת

Gesenius's Lexicon (Help)

נְחֹשֶׁת comm. (m. Eze. 1:7; Dan. 10:6; f. 1 Ch. 18:8); with suff. נְחֹשֶׁתְּךָ.

(1) *brass*, χαλκός, i. e. copper, especially as hardened and tempered, and, like steel, used for weapons and other cutting instruments, Gen. 4:22; Ex. 26:11, 37, and frequently. Metaph. Jer. 6:28, "they are

all brass and iron," i. e. ignoble, impure, like base metal.

(2) *any thing made of brass*.—(a) *money*, Ezek. 16:36, נְחֹשֶׁת הַשֶּׁמֶד Vulg. *quia effusum est aes tuum*. —(b) *a fetter*, or *bond* of brass, Lam. 3:7; especially dual נְחֹשֶׁתַיִם Jud. 16:21; 2 Sa. 3:34, double bonds.



Root Word: Strong's H5154: 'nechuwshah' נְחוּשָׁה

Gesenius's Lexicon (Help)

נְחוּשָׁה pr. fem. of the preceding, neutr. *made of brass*, hence i. q. נְחֹשֶׁת brass, Levit. 26:19; Job 41:19; Isa. 45:2, נְחוּשָׁה וְלִתּוֹת "brazen gates." Job 40:18, נְחוּשָׁה אֲפִיקַי "brazen channels;" 28:2, אֶבֶן יָצוּק נְחוּשָׁה "the stone is molten into brass."

(related entry)

[II. נָחַשׁ a second root is given in Thes. probably signifying *to shine*, whence נְחֹשֶׁת *brass*, etc.] [Derivatives of No. I the following words, also נְחוּשָׁה and נְחוּשָׁה.]



Root Word: Strong's H5153: 'nachuwsah' נְחוּשָׁה

Gesenius's Lexicon (Help)

נְחוּשָׁה masc. adj. (denom. from נְחֹשֶׁת) *brazen*, Job 6:12.



Primitive Root: Strong's H5172: 'nachash' נָחַשׁ

Gesenius's Lexicon (Help)

נָחַשׁ unused in Kal, an onomatop. word, i. q. נָחַשׁ TO HISS, TO WHISPER (zischen, zischeln), specially used of the whispering of soothsayers (see נָחַשׁ Piel, Psalm 58:6) compare Nasor. نَحَشَ to whisper (see Cod. Nas. III. p. 88, line 16, 18; II. p. 138, line 9).

PIEL—(1) *to practise enchantment, to use sorcery*, i. q. Arab. تنحش. Lev. 19:26; Deu. 18:10; 2 Ki. 17:17; 21:6. Some understand this of φαντρεία, divination by serpents; as if it were denom. from נָחַשׁ, see Bochart, Hieroz. t. i. p. 21. Hence—

(2) *to augur, to forebode, to divine*, Gr. οἰωνίζουμαι, comp. Syr. نَحَشَ Pe. and Pa. id. Gen. 30:27, נָחַשְׁתִּי וַיְבַרְכֵנִי יְהוָה בְּגִדְלֶךָ "I augur that Jehovah blesses me for thy sake." Gen. 44:15, "do ye not know נָחַשׁ אִישׁ כְּמוֹנִי that such a man as I can certainly divine?" Verse 5.

(3) 1 Ki. 20:33, וְהָאֲנָשִׁים נִחְשִׁי Vulg. *et acceperunt viri pro omine*, "and the men took as an omen," sc. Ahab's words (verse 32).



Strong's H5175: 'nachash' נָחַשׁ

נָחָשׁ m.—(1) *a serpent*, so called from its hissing (see the root) Gen. 3:1, seq.; Ex. 4:3; 7:15; 2 Ki. 18:4. Used of the constellation of the serpent or dragon in the northern part of the sky, Arab. حية Job 26:13.

(2) [*Nahash*], pr. n.—(a) of a town otherwise unknown, 1 Ch. 4:12.—(b) of a king of the Ammonites, 1 Sam. 11:1; 2 Sam. 10:2, and of various men.—(c) 2 Sa. 17:27.—(d) 2 Sa. 17:25.

→ The Serpentine Sorcerer, The Shining one shall be bound in judgement at the lifting up of the Perspective of Spiritual Victory at Calvary Son of Man.

‘Nēchushtan’

John 3:14 “And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up.” ^{KJV}

Genesis 3:15 “And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.” ^{KJV} (See also Psalm 22:16)

Rev. 2:18 “And unto the angel of the church in Thyatira write; These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet [are] like fine brass.” ^{KJV}

John 12:31–32 “Now is the judgment of this world: now shall the prince of this world be cast out. **32** And I, if I be lifted up from the earth, will draw all [men] unto me.” ^{KJV}

Bronze

Weapons of Satan’s Seed Defeated

1 Sam. 17:5–6, 51

Altar/Sin Offering

Ex. 35:16 Bronze

Cleansing to Approach YAH

Ex. 30:18

Judgement. Eze. 24:11, Jer. 39:7, Jer. 52:11

