



# Israelite Studies

## PREFACE

Here at Israelite Studies©, we understand that for information to be provided which helps answer questions, that info must first be studied to give absolute conclusions based upon accurate examinations of any resource contributing to it.

### HOW DO WE CONDUCT OUR STUDIES?

Our research team comes with a collective of 35+ years' experience in Biblical Studies and examination. Although each member holds a particular position for each topic, an unbiased approach is taken when applying the comparative research method to best harmonize concrete interpretations of scripture. Each topic is put under heavy scrutiny while taking into consideration language, cultural and historical backgrounds, parallel texts, etc. Once any study has been exhausted, our team finalizes the findings with a collective position, then it is submitted to our elected council of elders possessing a collection of 75+ years of Biblical Studies for initial review. Their feedback is then made available with our findings and, if necessary, amendments to the studies are applied. Once their feedback is provided, all the views expressed by our research team and council of elders are made available for the public to form their own conclusions.

- Throughout some of our bible studies, we have replaced *LORD/the LORD* with *Yahawah*, *God* with *Alahayam*, and *Jesus Christ* with *Yahawashi Mashayach*.
- All Hebrew definitions referenced are listed in the *Tel-Dan Inscription* font, along with every Transliteration and Phonetic pronunciation provided in the earliest dialect of Hebrew studied by our team (commonly called '*Lashawan Qadash*' – Holy Language).

**Shalam (Peace). Please note: This study has been revised for the purpose of providing concise information that isn't too overwhelming. If you desire more in-depth information about this or any of our studies, please contact us.**

### **Opening Scripture**

*Psalms 5:1*

Give ear to my words, O Yahawah, consider my meditation.

**This passage was selected to begin the explanation of a dynamic understanding of biblical meditation. According to what is written, the most high is being asked to consider the meditation of one, which includes words that are spoken. This is a key aspect in understanding the process and actions taken in meditation which scripture describes versus a secular perspective. We examined the Hebrew definition of meditation and included the primary root word.**

H1897

Original: 

Transliteration: hagah

Phonetic: haw-gaw'

### **Brown Driver Briggs Definition:**

1. to moan, growl, utter, muse, mutter, meditate, devise, plot, speak
  - a. (Qal)
    1. to roar, growl, groan
    2. to utter, speak
    3. to meditate, devise, muse, imagine

### **Strong's Definition:**

A primitive root (compare H1901); to murmur (in pleasure or anger); by implication to ponder

### **Ancient Hebrew Lexicon Definition:**

To be in continual contemplation over a matter.

**In the 3 lexicon sources provided, meditation is likewise described as an utterance paired with its thoughts. We also examined the Greek definition for clarification in its usage in the New Testament.**

G3191

Original: μελετάω

Transliteration: meletaō

Phonetic: mel-et-ah'-o

**Thayer's Definition:**

1. to care for, attend to carefully, practise
2. to meditate i.e. to devise, contrive
  - a. used of the Greeks of the meditative pondering and the practice of orators and rhetoricians

**Strong's Definition:**

From a presumed derivative of G3199; to take care of that is (by implication) revolve in the mind: – imagine (pre-) meditate.

**In our examination, we concluded the Greek term used to denote meditation in the New Testament is in likeness to the Hebrew term. In addition, the Greek term provides descriptive words that are more in-depth with the thought-process of biblical meditation. This involves the practice of revolving something within the mind, which requires special attention.**

*Joshua 1:8*

**8** - This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success.

**Continuing with the examination, we have concluded Joshua 1:8 works in conjunction with a previous study (How Do I Read & Study the Bible). Having this insight, a meditation of the law, whether thought upon or spoken by mouth, is necessary for prosperity and success.**

*Psalms 1:1-2*

**1** - Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. **2** - But his delight is in the law of Yahawah; and in his law doth he meditate day and night.

**This scripture reinforces what was already stated in Joshua 1:8, with Psalm 1:1-2 adding this meditation is a delightful daily task.**

*Psalms 49:3*

My mouth shall speak of wisdom; and the meditation of my heart shall be of understanding.

**To further establish the point conveyed in this study, we have included this passage that helps to better understand what the messiah said in Luke 6:45, “for of the abundance of the heart his mouth speaketh.” With believing that biblical meditation involves what the mind thinks upon and mouth speaks, we also affirm that a meditation of the law will enable one to speak about it with proper understanding according to wisdom.**

*Sirach 6:37*

Let thy mind be upon the ordinances of Yahawah and meditate continually in his commandments: he shall establish thine heart, and give thee wisdom at thine owns desire.

**Added as another point of reinforcement, Sirach/Ecclesiasticus 6:37 reaffirms the previous statement made, while revealing that the most high will give this wisdom by desire, which proves one has to be reading and searching the scriptures to show the desire to obtain that very wisdom.**

*1 Timothy 4:12-16*

**12** - Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. **13** - Till I come, give attendance to reading, to exhortation, to doctrine. **14** - Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. **15** - Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. **16** - Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.

**Here in the New Testament, Paul is instructing Timothy to meditate on all the things previously addressed. We believe that for one to be an example of the believers in word, conversation, charity, spirit, faith, and purity, he/she must be in what has been established as biblical meditation. While verse 13 was explained in a previous study (How Do I Read and Study the Bible), the relation here shows the special attention the Bible needs in its meditation. The actions following this will showcase its profit and enable one to save their self and others from sin.**

## **Conclusion**

*Psalms 19:14*

Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Yahawah, my strength, and my redeemer.

**In closing, we would like to say that Psalm 19:14 is the goal of learning biblical meditation: so that it will be accepted by the most high in his sight, for he is our strength and redeemer.**