# MIQDASH BETHEL COVENANT INSTITUTION

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A Study for Judaism · Christianity · Islam


**DOCUMENT 352**

# YOUR HAND SHALL LET IT DROP

## The Hebrew Word שָׁמַט and How the Meaning of a Hebrew Word Is Determined

***A Covenant Response to Reinier de Blois, "The Semantic Structure of Biblical Hebrew"***


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***The Message is Sent to the World***

## REACHING JUDAISM, CHRISTIANITY, AND ISLAM

### One Word, One Release, One Covenant

| ✡ JUDAISM | † CHRISTIANITY | ☪ ISLAM |
|---|---|---|
| The ***shemittah (release)*** year is still observed in Jewish life. This study shows from the Hebrew text itself that the word means letting drop what the hand holds: the creditor lets go of his claim, and the owner lets go of his field for the poor. | English Bibles render this one Hebrew verb as ***"release," "let rest," "throw down," "stumble,"*** and ***"shake."*** The reader is shown why, and which renderings the Hebrew text supports with two or three witnesses and which rest on a guess. | Arabic is often used to explain hard Hebrew words because the two languages are related. This study shows the lexicons drawing different Arabic words into the same Hebrew entry, and why the Hebrew usage, not the later language, must decide. |

## DOCTRINAL AUTHORITY — STANDING RULE OF MIQDASH BETHEL COVENANT INSTITUTION

The sole binding authority of Miqdash Bethel Covenant Institution is the *Tanakh* — the written covenant of **Yahweh**. No Talmudic tractate, Church council decree, papal encyclical, hadith collection, or extra-biblical tradition carries doctrinal weight equal to or greater than the written Torah. Where any tradition conflicts with the written covenant, the written covenant governs without exception. The Talmud, New Testament, and Qur'an are cited as historical reference and comparative witness — never

as superseding authority. Miqdash Bethel uses the Written Tanakh as its sole source for four reasons: it is the only text Judaism, Christianity, and Islam all recognize as originally given by **Yahweh**; it predates and underlies the Talmud, New Testament, and Qur'an, so testing those traditions against it follows the evidentiary direction of **Deuteronomy 19:15** — the earlier witness governs the later commentary; every later tradition that departs from the Tanakh does so by addition or reinterpretation, never by overturning the text itself, so the text remains the fixed standard; and **Yahweh's** own words declare the covenant unchanging (Malachi 3:6; Psalms 119:89), making the written covenant — not evolving institutional interpretation — the only stable ground for doctrine. All three great covenant traditions — Judaism, Christianity, and Islam — are addressed simultaneously and equally in every Miqdash Bethel document, because **Yahweh's** covenant belongs to every nation that will receive it. The **Deuteronomy 19:15** two-or-three-witness evidentiary standard governs all textual claims in this document.

## HOW TO READ THIS DOCUMENT

This is an original Miqdash Bethel study. It answers the subject of Reinier de Blois's paper ***"The Semantic Structure of Biblical Hebrew"*** (United Bible Societies) by doing the work ourselves: every occurrence of the Hebrew word is set out from the Hebrew text, and every English rendering of a verse is Miqdash Bethel's own translation from the Hebrew. His paper is described in our own words and credited to him; none of it is reproduced. The lexicons were read directly, not through anyone's summary, except where this document says otherwise. Hebrew words are given with their English meaning in parentheses. Each finding is graded **Corroborated** (two or three witnesses in the text), **Single witness**, or **Not in the text**. Where a lexicon or dictionary gives a meaning the text does not support, rests on one witness, or disagrees with another lexicon, the reader is told so. The lexicons are the work of learned men doing their best to recover an ancient language; they are witnesses, never the authority.

**Verse numbers follow the English version. In a few chapters the Hebrew Bible divides the chapter at a different point, so the same verse carries a different number in the Hebrew text. Where that happens, the Hebrew number is given in brackets on first citation, for example Numbers 30:13 [Hebrew 30:14].**

## TANAKH BOOKS CITED IN THIS DOCUMENT

| BOOK | PASSAGES |
|---|---|
| Genesis | **Genesis 31:23** |

| BOOK | PASSAGES |
|---|---|
| Exodus | **Exodus 23:10–11** |
| Leviticus | **Leviticus 25:2–7; 26:33–35** |
| Numbers | **Numbers 4:15; 7:9** |
| Deuteronomy | **Deuteronomy 4:2; 15:1–3, 7–11; 19:15; 31:10** |
| 2 Samuel | **2 Samuel 6:6–7** |
| 2 Kings | **2 Kings 9:33** |
| Jeremiah | **Jeremiah 17:4** |
| Malachi | **Malachi 3:6** |
| Psalms | **Psalms 119:89; 141:6** |
| Proverbs | **Proverbs 25:2** |
| Nehemiah | **Nehemiah 8:8; 10:31** |
| 1 Chronicles | **1 Chronicles 13:9–10; 15:2, 13, 15** |
| 2 Chronicles | **2 Chronicles 36:21** |

## COMPARATIVE TEXTS AND WITNESSES CONSULTED

None of the following carries doctrinal authority. Each is a witness tested against the Hebrew text.

| WORK | WHAT IT IS | HOW IT IS USED HERE |
|---|---|---|
| Leningrad Codex / BHS | The oldest complete Hebrew Bible (about 1008 CE), printed as Biblia Hebraica Stuttgartensia | The Hebrew text of every verse |
| HALOT | Koehler–Baumgartner, Hebrew and Aramaic Lexicon of the Old Testament (Brill) | Read directly: entry **שמט**, p. 1557 |
| DCH | Clines, Dictionary of Classical Hebrew, 8 vols. (Sheffield) | Read directly: entry **שמט**, vol. 8, p. 437 |

| WORK | WHAT IT IS | HOW IT IS USED HERE |
|---|---|---|
| BDB | Brown–Driver–Briggs, Hebrew and English Lexicon (Oxford, 1906) | Read from its published entry for **שמט** |
| Gesenius | Gesenius' Hebrew and Chaldee Lexicon (19th century) | As reported by de Blois; not independently checked |
| de Blois paper | Reinier de Blois, ***"The Semantic Structure of Biblical Hebrew"*** (United Bible Societies) | The subject this study answers |
| Septuagint, Peshitta, Vulgate | Ancient Greek, Syriac, and Latin translations | How early translators read **2 Samuel 6:6** and **1 Chronicles 13:9** |
| Dead Sea Scrolls (1QDM, 11QMelch) | Hebrew texts from Qumran cited in the DCH | Comparative only: later uses of the same word for release of debt |

## I. WHY THIS STUDY

Every translator of the Hebrew Bible meets words that appear only a few times. When the context is thin, scholars reach for help from related languages such as Arabic and Akkadian, from ancient translations, and from older dictionaries. Each of these can mislead. Reinier de Blois, a translation consultant with the United Bible Societies and editor of the *Semantic Dictionary of Biblical Hebrew*, wrote a paper asking whether the Hebrew language itself offers a better check. His answer is that Hebrew words extend their meanings along regular paths, and that mapping those paths gives a lexicographer firmer ground for a rare word than a guess drawn from another language.

That conviction is close to the one Miqdash Bethel already holds: the Tanakh is its own first lexicon (Document 333). His test case is the verb **שָׁמַט**, ***shamat (to let drop)***, the word that names the year of ***shemittah (release)***. Because it is a covenant word, given for the poor and the debtor, Miqdash Bethel has studied it afresh from the Hebrew text and set the lexicons beside it as witnesses. This document gives our own findings, credits his where they agree, and says plainly where we differ.

## II. HOW THE TANAKH DEFINES ITS OWN WORDS

Before any lexicon is opened, the Tanakh shows how its words are to be understood. When **Yahweh** gave the year of release, He defined the new word in the same breath:

**Deuteronomy 15:1–2**

**מִקֵּץ שֶׁבַע־שָׁנִים תַּעֲשֶׂה שְׁמִטָּה: וְזֶה דְּבַר הַשְּׁמִטָּה שָׁמוֹט כָּל־בַּעַל מַשֵּׁה יָדוֹ אֲשֶׁר יַשֶּׁה בְּרֵעֵהוּ**

> ***"At the end of seven years you shall make a release. And this is the word of the release: every holder of a loan in his hand shall <u>let drop</u> what he has lent to his neighbor ..."***

The text names the thing and then explains it. **Nehemiah 8:8** shows the same practice at the reading of the covenant: the Levites read from the scroll distinctly and gave the sense, so that the people understood. The meaning came from the text before them. **Deuteronomy 4:2** sets the limit: nothing is added to **Yahweh's** words and nothing taken from them, and a meaning brought in from outside the text, however learned, is an addition unless the text supports it. **Proverbs 25:2** gives the duty: **"It is the glory of Elohim to conceal a matter, and the glory of kings to search out a matter."** The search is ours to make; the answer must come from what He wrote.

These principles stand behind the Miqdash Bethel Hebrew Word-Meaning Rule: gather every occurrence of a word in the Tanakh first, let its usage decide, and treat every lexicon as a witness that must agree with the text before it is believed.

## III. THE SEMANTIC GRID IN BRIEF, AND OUR ASSESSMENT

### III-A. What de Blois Proposes

In our words: de Blois holds that the verbs and other ***"relation"*** words of Biblical Hebrew fall into four basic fields of meaning, which he calls position, connection, perception, and description. Within any one word he looks for meanings that extend in two directions. Across, a word moves from a physical sense to a non-physical sense, and then to a sense that describes another event. Down, it moves from a state or something that happens to a person, to an action the person does, to an action the person causes in someone else. He fills these slots with real verbs, such as ***"to stand," "to go," "to cleave," "to see," "to hear,"*** and ***"to be heavy,"*** and then uses the pattern to place the uncertain uses of **שָׁמַט**. His conclusion is that one root with one picture, letting go of what is held, explains every occurrence, and that the oxen in **2 Samuel 6:6** most likely slipped.

### III-B. Where the Method Agrees with the Covenant Standard

**Finding:** Usage within the Hebrew Bible should decide a word's meaning before a related language does. **Grade: Corroborated.**

De Blois ranks the context of a word first and warns that related-language evidence, especially Arabic, which was written down long after the Tanakh, can be made to prove almost anything. The Tanakh's own practice in **Deuteronomy 15:1–2** and **Nehemiah 8:8** agrees, and so does the lexical evidence in Section V: the lexicons pull different Arabic words into the same Hebrew entry and reach different conclusions from them.

### III-C. Two Cautions

**Caution one:** The rows of the grid are an interpretation, not something the Hebrew marks. The same scene can be pictured as an action or as a causing action, depending on how the reader frames it. A placement in the grid is a reasoned judgment and should be presented as one.

**Caution two:** A verb's stem does not settle its meaning. De Blois says this himself, and the text proves it. In **Genesis 31:23** a hiphil (causative) form of דָּבַק, ***davaq (to cling)***, means simply ***"overtook"***; and in **Deuteronomy 15:2** (qal) and 15:3 (hiphil) the verb שָׁמַט carries the same meaning. No Miqdash Bethel study argues ***"it is hiphil, therefore it means cause to."***

### III-D. What the Method Cannot Do

The grid can show that a meaning fits a pattern. It cannot show that the pattern was in the writer's mind. When a word occurs once or twice in an unclear passage, the grid can turn a wild guess into an educated one, as de Blois rightly says, but an educated guess is still one witness. Section VI grades his oxen proposal accordingly.

## IV. EVERY OCCURRENCE OF SHAMAT IN THE TANAKH

The verb occurs nine times in eight verses: seven times in the qal (simple stem), once in the niphal (passive stem), and once in the hiphil (causative stem). The noun built from it, שְׁמִטָּה, ***shemittah (release)***, occurs five times, all in Deuteronomy (15:1, 15:2 twice, 15:9, and 31:10). The translations below are Miqdash Bethel's own; the form of שָׁמַט is underlined.

| VERSE | STEM | WHO LETS DROP | WHAT IS LET DROP | SETTING |
|---|---|---|---|---|
| **2 Kings 9:33** (twice) | qal | Jehu's servants | Jezebel, held at the window | Judgment on Jezebel |
| **Deuteronomy 15:2** | qal | Every creditor | The loan in his hand | Year of release |
| **Deuteronomy 15:3** | hiphil | ***"Your hand"*** | What is owed by a brother | Year of release |

| VERSE | STEM | WHO LETS DROP | WHAT IS LET DROP | SETTING |
|---|---|---|---|---|
| **Exodus 23:11** | qal | Israel, the owner | The land and its yield | The seventh year |
| **Jeremiah 17:4** | qal | Judah | Its inheritance | Judgment of exile |
| **Psalms 141:6** | niphal | (passive) the judges | The judges themselves | Judgment on the wicked |
| **2 Samuel 6:6** | qal | The oxen | Not stated | The ark on the cart |
| **1 Chronicles 13:9** | qal | The oxen | Not stated | The same event |

**2 Kings 9:33**

וַיֹּאמֶר שִׁמְטוּהָ וַיִּשְׁמְטוּהָ וַיִּז מִדָּמָהּ אֶל־הַקִּיר וְאֶל־הַסּוּסִים וַיִּרְמְסֶנָּה׃

*"And he said, '<u>Let her drop</u>.' And they <u>let her drop</u>, and some of her blood spattered on the wall and on the horses, and he trampled her."*

**Deuteronomy 15:3**

אֶת־הַנָּכְרִי תִּגֹּשׁ וַאֲשֶׁר יִהְיֶה לְךָ אֶת־אָחִיךָ תַּשְׁמֵט יָדֶךָ׃

*"The foreigner you may press; but whatever of yours is with your brother, your hand shall <u>let drop</u>."*

**Exodus 23:11**

וְהַשְּׁבִיעִת תִּשְׁמְטֶנָּה וּנְטַשְׁתָּה וְאָכְלוּ אֶבְיֹנֵי עַמֶּךָ וְיִתְרָם תֹּאכַל חַיַּת הַשָּׂדֶה

*"But the seventh year you shall <u>let it drop</u> and leave it alone, that the poor of your people may eat; and what they leave, the beast of the field shall eat."*

**Jeremiah 17:4**

וְשָׁמַטְתָּה וּבְךָ מִנַּחֲלָתְךָ אֲשֶׁר נָתַתִּי לָךְ וְהַעֲבַדְתִּיךָ אֶת־אֹיְבֶיךָ בָּאָרֶץ אֲשֶׁר לֹא־יָדָעְתָּ

*"And you shall <u>let drop</u>, even through yourself, from your inheritance that I gave you; and I will make you serve your enemies in a land that you do not know."*

**Psalms 141:6**

נִשְׁמְטוּ בִידֵי־סֶלַע שֹׁפְטֵיהֶם וְשָׁמְעוּ אֲמָרַי כִּי נָעֵמוּ׃

*"Their judges <u>are let drop</u> by the sides of the rock, and they shall hear my words, for they are pleasant."*

**2 Samuel 6:6**

וַיָּבֹאוּ עַד־גֹּרֶן נָכוֹן וַיִּשְׁלַח עֻזָּא אֶל־אֲרוֹן הָאֱלֹהִים וַיֹּאחֶז בּוֹ כִּי שָׁמְטוּ הַבָּקָר׃

***"And they came to the threshing floor of Nachon, and Uzzah put out his hand to the ark of Elohim and took hold of it, for the oxen [let drop? slipped?]."***

**1 Chronicles 13:9**

וַיָּבֹאוּ עַד־גֹּרֶן כִּידֹן וַיִּשְׁלַח עֻזָּא אֶת־יָדוֹ לֶאֱחֹז אֶת־הָאָרֹן כִּי שָׁמְטוּ הַבָּקָר׃

***"And they came to the threshing floor of Kidon, and Uzzah put out his hand to hold the ark, for the oxen [let drop? slipped?]."***

**Deuteronomy 15:2** is given in Section II. In **2 Samuel 6:6** and **1 Chronicles 13:9** the verb has no object, and the text does not say what the oxen did; the brackets mark that the Hebrew leaves it open.

## V. WHAT THE LEXICONS SAY

Four lexicons were compared. Three were read directly; the fourth is reported as de Blois summarized it.

| LEXICON | ONE ROOT OR TWO? | THE OXEN (2 SAMUEL 6:6) | NOTES FOR THE READER |
|---|---|---|---|
| Gesenius | Two basic meanings: ***"strike, throw down"*** and ***"let fall, let lie"*** | ***"The oxen kicked,"*** from an Arabic word meaning to strike | Not checked directly; reported from de Blois |
| BDB (1906) | One: ***"let drop"*** | Marked doubtful; perhaps stumbled | Takes a different Arabic word than Gesenius |
| HALOT | Undecided: it says the basic meaning cannot be explained with certainty, and that there could be two different roots | ***"No precise meaning is clear,"*** because the ancient translations differ | Calls **Psalms 141:6** probably a damaged text; reads **Jeremiah 17:4** with a changed word |
| DCH | One: ***"let drop,"*** with ***"let rest, leave fallow"*** for the land | Marked ***"perhaps"*** stumble, fall | Its Logos edition misprints **Psalms 141:6** as ***"Ps 14:6"*** in the niphal line |

**What the reader should know:** The lexicons do not agree. Two read one root (BDB, DCH); one reads two meanings (Gesenius); and the most widely used modern lexicon, HALOT, declines to

decide. Each drew on different Arabic words to reach its view. Where they disagree, the Hebrew usage in Section IV decides, as Section VI shows.

**One misprint found:** The DCH, as it appears in Logos, lists Psalms ***"14:6"*** under the niphal. The verb does not occur in Psalms 14. The correct reference is **Psalms 141:6**. This is noted so that no reader is sent to the wrong verse.

# VI. FINDINGS

### VI-A. One Root, One Picture: Letting Go of What Is Held

**Finding:** שָׁמַט is one root whose plain sense is letting drop what the hand holds, extended from the physical to the legal. **Grade: Corroborated.**

The physical picture is clear in **2 Kings 9:33**: hands that held Jezebel let her go, and she fell. **Deuteronomy 15:2–3** uses the same verb for a creditor who lets his claim fall from his hand, and verse 3 names the hand outright. **Exodus 23:11** applies it to the field. **Jeremiah 17:4** turns it into judgment. Four separate passages share one picture, and no passage requires a second root. BDB and the DCH agree. Gesenius and HALOT left room for two roots chiefly because of related-language evidence and the unclear oxen passage, and HALOT itself admits the question is uncertain.

### VI-B. The Release of Debts

**Finding:** In the seventh year the creditor lets drop his claim on what his brother owes. **Grade: Corroborated.**

**Deuteronomy 15:2** and 15:3 say it twice, with two stems and one meaning, and verses 7–11 command an open hand to the poor brother even as the year of release draws near. **Nehemiah 10:31** records the returned exiles binding themselves to the same release in the seventh year.

### VI-C. The Seventh Year: The Owner Lets the Land Drop for the Poor

**Finding:** In **Exodus 23:11** the owner lets go of his own claim on the field and its yield so that the poor may eat. The land is not merely rested; the owner's right is let drop. **Grade: Corroborated.**

**Exodus 23:11** gives the purpose in the same verse: **"that the poor of your people may eat."** **Leviticus 25:6–7** says the growth of the land's sabbath is food for the owner, his servants, the hired worker, the stranger, the cattle, and the wild animals, so it belongs to all and not to the owner alone. **Deuteronomy 15:2** uses the same verb for the same seventh year. Three witnesses agree. De Blois reaches the same conclusion by his grid; the text reaches it without one.

### VI-D. Jeremiah 17:4: The Inheritance Let Drop

**Finding:** Because Judah would not let the land drop in its seventh years, Judah would be made to let drop the land itself. **Grade: Corroborated.**

This connection is not drawn by de Blois, but the text draws it. **Leviticus 26:33–35** warns that if Israel scorns the covenant, it will be scattered among the nations, and then the land will enjoy the sabbaths it was denied. **2 Chronicles 36:21** records that it happened: the land kept sabbath through the years of desolation. **Jeremiah 17:4** uses the very word of the seventh year, שָׁמַט, for Judah's loss of its inheritance. The punishment matches the broken command.

**A note on the text:** The second word of **Jeremiah 17:4** in the Hebrew text is וּבְךָ, ***"and through yourself."*** Several lexicons and translations change it to יָדְךָ, ***"your hand,"*** which makes the verse read like **Deuteronomy 15:3**. That change has no Hebrew manuscript behind it. Miqdash Bethel keeps the Hebrew text as it stands, and the meaning of the verse is the same either way: Judah would let go of its inheritance. The change is graded **Single witness**.

### VI-E. The Oxen at the Threshing Floor

**Finding:** What the oxen did is uncertain. ***"Slipped"*** is a reasonable reading but rests on one line of reasoning. **Grade: Single witness.**

The two verses give no object and no further description. The ancient translators disagreed with each other and with themselves: the Greek, Syriac, and Latin each render the two passages differently. BDB calls the line doubtful, HALOT says no precise meaning is clear, and the DCH marks ***"stumble"*** with ***"perhaps."*** De Blois's grid places the oxen in the ***"slip"*** slot, which fits the root's picture, but fit is not proof. No Miqdash Bethel document should teach ***"the oxen stumbled"*** as settled.

**What the text does settle:** Why Uzzah died. **Numbers 4:15** forbids the sons of Kohath to touch the holy things, ***"lest they die."*** **Numbers 7:9** says those holy things were carried on the shoulder, not on carts. When David brought the ark up again, he confessed that **Yahweh** broke out against them because they did not seek Him according to the ordinance, and the Levites carried the ark on their shoulders with its poles (**1 Chronicles 15:2, 13, 15**). Whatever the oxen did, the breach was the cart and the hand. **Grade: Corroborated.**

### VI-F. Psalms 141:6

**Finding:** נִשְׁמְטוּ means the judges ***"are let drop"*** or ***"are thrown down."*** **Grade: Single witness.**

The sense fits the root, and it matches the one physical use in **2 Kings 9:33**. But the verse is hard: HALOT calls it probably a damaged text, and the DCH lists several proposed changes to its words. No teaching should rest on this verse alone.

### VI-G. Summary of Grades

| FINDING | GRADE | WITNESSES |
|---|---|---|
| One root: let drop what is held | Corroborated | **2 Kings 9:33**; **Deuteronomy 15:2–3**; **Exodus 23:11**; **Jeremiah 17:4** |
| Release of debts in the seventh year | Corroborated | **Deuteronomy 15:1–3, 7–11**; **Nehemiah 10:31** |
| Owner lets the land drop for the poor | Corroborated | **Exodus 23:11**; **Leviticus 25:6–7**; **Deuteronomy 15:2** |
| Exile as the land's unpaid sabbaths | Corroborated | **Leviticus 26:33–35**; **2 Chronicles 36:21**; **Jeremiah 17:4** |
| ***"Your hand"*** in **Jeremiah 17:4** | Single witness | A proposed change to the Hebrew text |
| The oxen slipped or stumbled | Single witness | The fit of the root's picture only |
| Uzzah died for the cart and the hand | Corroborated | **Numbers 4:15; 7:9**; **1 Chronicles 15:2, 13, 15** |
| Judges ***"let drop"*** in **Psalms 141:6** | Single witness | A difficult verse |

## VII. THE COVENANT MEANING FOR TODAY

The word teaches the covenant in a single picture: an open hand. The creditor loosens his grip on what his brother owes. The owner loosens his grip on his field so the poor may eat. The command of **Deuteronomy 15:7–11** is the same picture turned into a heart: do not harden your heart or shut your hand against your poor brother, but open your hand wide to him. And when a people refuses to let go of what **Yahweh** told them to release, the same word describes what is taken from them (**Jeremiah 17:4**).

For the covenant believer today the lesson is not limited to a calendar. Wherever a brother is bound by what he cannot repay, wherever the poor stand outside a field that is full, **Yahweh's** word is the same: let it drop from your hand.

## VIII. CORRECTIONS TO EARLIER LIBRARY MATERIAL

The following concerns Document 345, the corrected edition of de Blois's paper. Document 345 has not been placed in Google Docs, so these are left for Kepha's decision.

**Publication.** Document 345 reproduces de Blois's whole paper. It should stay an internal working copy and not be posted publicly unless he gives permission. Document 352 is the public Miqdash Bethel response.

**Section IV-B of Document 345** says Gesenius and HALOT split the root ***"mainly because of foreign cognates."*** HALOT, read directly, says the basic meaning cannot be explained with certainty and that two roots are possible; it does not commit to two. The wording should be softened to match.

**The DCH as a witness.** Document 345 was written before the DCH was available. Its findings on the single root and the uncertain oxen are now confirmed by the DCH (see Section V above).

**Translations.** Document 345 quotes the Revised Standard Version as de Blois did. This document uses Miqdash Bethel's own translations from the Hebrew.

## SCRIPTURE INDEX

| BOOK | REFERENCES |
|---|---|
| Genesis | **Genesis 31:23** |
| Exodus | **Exodus 23:10–11** |
| Leviticus | **Leviticus 25:2–7; 26:33–35** |
| Numbers | **Numbers 4:15; 7:9** |
| Deuteronomy | **Deuteronomy 4:2; 15:1–3, 7–11; 19:15; 31:10** |
| 2 Samuel | **2 Samuel 6:6–7** |
| 2 Kings | **2 Kings 9:33** |

| BOOK | REFERENCES |
|---|---|
| Jeremiah | **Jeremiah 17:4** |
| Malachi | **Malachi 3:6** |
| Psalms | **Psalms 119:89; 141:6** |
| Proverbs | **Proverbs 25:2** |
| Nehemiah | **Nehemiah 8:8; 10:31** |
| 1 Chronicles | **1 Chronicles 13:9–10; 15:2, 13, 15** |
| 2 Chronicles | **2 Chronicles 36:21** |

**פָּתֹחַ תִּפְתַּח אֶת־יָדְךָ לְאָחִיךָ לַעֲנִיֶּךָ וּלְאֶבְיֹנְךָ בְּאַרְצֶךָ**

***"You shall open your hand wide to your brother, to your poor and to your needy, in your land."***

**— Deuteronomy 15:11**

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**MIQDASH BETHEL COVENANT INSTITUTION**

**DOCUMENT 352 • YOUR HAND SHALL LET IT DROP**

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**THE MESSAGE IS SENT TO THE WORLD**