

Word Study H1711 *dagah* grow H1709 *dag* fish G2486 *ichthus* fish

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Introduction

This word study grew out of this article [Gen-48-01-to-49-26-the-sceptre-shall-not-depart-from-Judah-until-Shiloh-come](#), article #993.

This reminds me of the Hebrew letter *nun* which has a symbolic meaning “overpower, chaos, activity, life” and a literal meaning of fish (moving). What was the secret symbol of early Christianity but the fish *ichthys* (from the Greek *ikhthýs* (ἰχθύς)). Is adding “like fish” a reasonable translation because if so it enables a powerful connection the words of Yeshua to his disciples “Follow me, and I will make you fishers of men” ^{Mat 4:19}, see [Netser-vs-Messianic](#) article #808.

Gen 48:16 in Hebrew

Ra', me from all evil רַע mik-kol all מְכֹל o-Ti' אתִּי hag-go-El which redeemed הַגַּאֵל ham-mal-oCh The Angel הַמַּלְאָךְ
 va-Hem בָּהֶם ve-yik-ka-Re be named וַיִּקְרָא han-ne-a-Rim the lads הַנְּעָרִים -et' אֶת- ye-va-reCh bless יְבָרֵךְ
 a-vo-Tai of my fathers' אֲבֹתִי ve-Shem on them and the name וְשֵׁם she-Mi, and let my name שְׁמִי
 la-Rov into a multitude לְרַב ve-yid-Gu and let them grow וַיִּדְגּוּ ve-yitz-Chak, and Isaac וַיִּצְחָק av-ra-Ham Abraham' אַבְרָהָם
 ha-A-retz. of the earth הָאָרֶץ be-Ke-rev in the midst בְּקֶרֶב

Gen 48:16 RSTNE ^a

Gen 48:16 The *Malach* who redeemed me from all evil, ¹⁸¹ bless the lads; and let my name-Yisrael be named on them, ¹⁸² and the name of my *ahvot* Avraham and Yitzchak; and let them grow into a multitude **like fish** – *vayi-dag-oo lerov* ¹⁸³ in the midst of the earth.

RSTNE Footnotes:

181: The Angel of His Presence, or Yahshua, called the Guardian, or **Metatron** who alone can redeem from sin's wages.

182: His name was Yisrael, and he declares again that Efrayim and Manasseh's descendants are physical Yisrael carrying that very literal name.

183: *Vayidagoo* ^{H17110} *lerov*, ^{H7230} may they grow into a multitude of fish in the midst of the olam, or earth. This is an amazing prophecy, whereby YHWH through the dying man Yisrael, pinpoints that the offspring of the people of Efrayim and Manasseh, known later on as the 10 tribes (not two), would literally fill the globe with Yisraelites. We see the ingathering officially begin later in Mattityahu / [Mat 4:19](#),^b where the disciples are sent to fish for the men of Yisrael and are called to be Yahshua's fishermen, sent to catch the wandering and floating fish of Yisrael in the midst of all the earth.

דגדג *dagah* ^{H1711} KJC 1, Gen 48:16 grow

A primitive root; to move rapidly; used only as a denominative from H1709; to spawn, that is, become numerous: - grow.

LXX G4129 plethuno, (this is the one used in **Gen 48:16** LXX πληθυνθειησαν ; G396 ana trepo

TSK: **grow into:** Hebrew as fishes do increase, Gen_1:21-22; Num_1:46, Num_26:34, Num_26:37; Fish are the most prolific of all animals. A [tench](#) lays 1,000 eggs, a carp 20,000, and Leuwenhoek counted in a middling sized cod, 9,384,000.

TWOT Number: 401

H1711 *dagah* ^{KJC 1 Gen 48:16} grow

דגד

A primitive root; to *move rapidly*; used only as a denominative ^c from [H1709](#); to *spawn*, that is, *become numerous*: - grow.

LXX G4129 plethuno, (this is the one used in **Gen 48:16** LXX πληθυνθειησαν ; G396 ana trepo

^a RSTNE Restored True Name Edition bible

^b Mat 4:19 KJV And he saith unto them, Follow me, and I will make you fishers of men. ⁴⁴¹⁴

⁴⁴¹⁴ A fulfillment of the promise that Yisrael would multiply like fishes in the midst of the earth in Genesis 48:16. Fishermen trained by Yahshua certainly knew how to catch the multitudes of Yisrael through the Great Commission.

^c [Denominative](#): Deriving from a noun, or from an adjective, such as the verb destruct from the noun destruction.

TSK: **grow into**: Hebrew as fishes do increase, Gen_1:21-22; Num_1:46, Num_26:34, Num_26:37; Fish are the most prolific of all animals. A [tench](#) lays 1,000 eggs, a carp 20,000, and Leuwenhoek counted in a middling sized cod, 9,384,000.

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H1709 *dag*^{KJC 19} fish(es)

דג דגים

From [H1711](#); a fish (as *prolific*); or perhaps rather from [H1672](#) (as *timid*); but still better from [H1672](#) (in the sense of *squirming*, that is, moving by the vibratory action of the tail); a *fish* (often used collectively): - fish.

LXX related word(s) [G231](#) halieus [G2486](#) ichthus [G2785](#) ketos

Total KJV Occurrences: 19

fish, 11 [Num 11:22](#), [2Ch 33:14](#), [Neh 3:3](#), [Neh 12:39](#), [Neh 13:16](#), [Psa 8:7-8](#) (2), [Jon 1:17](#) (2), [Zep 1:10](#) (2)

fishes, 8 [Gen 9:2](#), [1Ki 4:33](#), [Job 12:8](#), [Ecc 9:12](#), [Eze 38:20](#), [Hos 4:3](#), [Hab 1:14](#), [Zep 1:3](#)

LXX related word(s) [H1709](#) dag [H1710](#) dagah

G2486 *ichthus*^{KJC 20} fish(es)

ἰχθύς

Of uncertain affinity; a *fish*: - fish.

Total KJV Occurrences: 20

fishes, 15 [Mat 14:17](#), [Mat 14:19](#), [Mat 15:36](#), [Mar 6:38](#), [Mar 6:41](#) (2), [Mar 6:43](#), [Luk 5:6](#), [Luk 5:9](#), [Luk 9:13](#), [Luk 9:16](#), [Joh 21:6](#), [Joh 21:8](#), [Joh 21:11](#), [1Co 15:39](#)

fish, 5 [Mat 7:10](#), [Mat 17:27](#), [Luk 11:11](#) (2), [Luk 24:42](#)

Ichthys – The Sign of the Fish, a Symbol used by the Early Christian Church

<https://en.wikipedia.org/wiki/Ichthys>

The ichthys or ichthus (/ˈɪkθəs/[1]), from the Greek ikhthýs (ἰχθύς, "fish"), is a symbol consisting of two intersecting arcs, the ends of the right side extending beyond the meeting point so as to resemble the profile of a fish. It was used by early Christians as a secret Christian symbol[2] and now known colloquially as the "sign of the fish" or the "Jesus fish".[3]

Symbolic Meaning

ΙΧΘΥΣ (Ichthus) is a backronym/acrostic[5] for "Ἰησοῦς Χριστός, Θεοῦ Υἱός, Σωτήρ", (*Iēsous Christos, Theou Yios, Sōtēr*), which translates into English as "**Jesus Christ, Son of God, Saviour**".

- Iota (i) is the first letter of Iēsous (Ἰησοῦς), Greek for "Jesus".
- Chi (ch) is the first letter of Christos (Χριστός), Greek for "anointed".
- Theta (th) is the first letter of Theou (Θεοῦ), Greek for "God's", the genitive case of Θεός, Theos, Greek for "God".
- Upsilon (y) is the first letter of (h)uios[6] (Υἱός), Greek for "Son".
- Sigma (s) is the first letter of sōtēr (Σωτήρ), Greek for "Savior".

Fish in the Gospel

Fish are mentioned and given symbolic meaning several times in the Gospels. Several of Jesus' twelve Apostles were fishermen. He commissions them with the words "I will make you fishers of men".

Having resurrected, Jesus is offered some grilled fish and honeycomb in Luke 24:41-43.[11]

At the feeding of the five thousand, a boy is brought to Jesus with "five small loaves and two fish". The question is asked, "But what are they, among so many?" Jesus multiplies the loaves and fish to feed the multitude. In Matthew 13:47-50, the Parable of Drawing in the Net, Jesus compares God's decision on who will go to heaven or to hell ("the fiery furnace") at the end of this world to fishers sorting out their catch, keeping the good fish and throwing the bad fish away.[12] In John 21:11, it is related that the disciples fished all night but caught nothing.[13] Jesus instructed them to cast the nets on the other side of the boat, and they drew in 153 fish. In Matthew 17:24-27, upon being asked if his Teacher pays the temple (or two-drachma) tax, Simon Peter answers yes. Christ tells Peter to go to the water and cast a line, saying that a coin sufficient for both of them will be found in the fish's mouth. Peter does this and finds the coin.[14]

The fish is also used by Jesus to describe "the Sign of Jonah". (Matthew 12:38-45) This is symbolic of the resurrection of Christ upon which the entire Christian faith is based. (1 Corinthians 15:1-58)

Early Church

According to tradition, ancient Christians, during their persecution by the Roman Empire in the first few centuries after Christ, used the fish symbol to mark meeting places and tombs, or to distinguish friends from foes:

According to one ancient story, when a Christian met a stranger in the road, the Christian sometimes drew one arc of the simple fish outline in the dirt. If the stranger drew the other arc, both believers knew they were in good company. Current bumper-sticker and business-card uses of the fish hearken back to this practice.

— Christianity Today, Elesha Coffman, "Ask The Expert"[2]

There are several other hypotheses as to why the fish was chosen. Some sources indicate that the earliest literary references came from the recommendation of Clement of Alexandria to his readers (Paedagogus, III, xi) to engrave their seals with the dove or fish. However, it can be inferred from Roman monumental sources such as the Cappella Greca and the Sacrament Chapels of the catacomb of St. Callistus that the fish symbol was known to Christians much earlier. Another probable explanation is that it is a reference to the scripture in which Jesus

miraculously feeds 5,000 people with fish and bread Matthew 14:15-21, Mark 6:30-44, Luke 9:12-17, and John 6:4-13).[15][16][17][18] The ichthys may also relate to Jesus or his disciples as "fishers of men" (e.g., Mark 1:17).[19][20] Tertullian, in his treatise *On Baptism*, makes a pun on the word, writing that "we, little fishes, after the example of our ΙΧΘΥΣ Jesus Christ, are born in water." [21] Still another explanation could be the reference to the sign of Jonah. Just like he was in the belly of a big fish, so Christ was crucified, entombed for three days, and then rose from the dead.

References

1. "ichthus". *Oxford English Dictionary* (third ed.). 2007.
2. ^ Jump up to: a b Elesha Coffman (August 8, 2008). "What is the origin of the Christian fish symbol?". *Christianity Today*.
3. Jump up ^ *Los Angeles Times* (1 April 2008). "Evolution of religious bigotry". *latimes.com*.
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5. Jump up ^ Christian H. Bull, Liv Ingeborg Lied, John D. Turner, editors (2012). *Mystery and Secrecy in the Nag Hammadi Collection and Other Ancient Literature: Ideas and Practices*. Leiden, The Netherlands: Koninklijke Brill NV. p. 327. ISBN 978-90-04-21207-7.
6. Jump up ^ The initial "h" was sometimes pronounced, depending on dialect and period, but in Ionic orthography the sound was written with the rough breathing diacritical mark instead of a full letter, and so would not be used to form an acronym)
7. Jump up ^ Augustine. Wikisource link to *The City of God*. Wikisource. XVIII, 23.
8. Jump up ^ Bagatti, Bellarmino (1984). *The church from the circumcision: history and archaeology of the Judaeo-Christians*. *Studium Biblicum Franciscanum, Collectio Minor*, n.2. Jerusalem. p. 215.
9. Jump up ^ *Sibylline oracles*, Book viii, 284-330 (Greek text, 217-250)
10. Jump up ^ Christian H. Bull, Liv Ingeborg Lied, John D. Turner, editors (2012). *Mystery and Secrecy in the Nag Hammadi Collection and Other Ancient Literature: Ideas and Practices*. Leiden, The Netherlands: Koninklijke Brill NV. pp. 340, 343. ISBN 978-90-04-21207-7.
11. Jump up ^ Luke 24:41-43
12. Jump up ^ Matthew 13:47-50
13. Jump up ^ John 21:11
14. Jump up ^ Matthew 17:24-27
15. Jump up ^ (Matthew 14:15-21
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19. Jump up ^ Mark 1:17
20. Jump up ^ Wikisource-logo.svg Herbermann, Charles, ed. (1913). "Symbolism of the Fish". *Catholic Encyclopedia*. New York: Robert Appleton Company.

21. Jump up ^ http://ccel.org/fathers2/ANF-03/anf03-49.htm#P11466_3245563 §1
22. Jump up ^ "Christian symbols: Fish (Ichthus), cross and crucifix". religioustolerance.org. Retrieved 22 April 2014. The body of the symbol may be empty, or may contain a name ('Jesus' or 'ICTUS').
23. Jump up ^ See, Robison, Greg, Christian Rock Festivals, (New York: The Rosen Publishing Co., 2009), p.7