

Word Study H5059 *nagan* play(ed)(er)(ers)(ing) minstrel melody

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Introduction

Brad Scott talk on “speaking in tongues”

My notes are that ...

- Comes from the heart,
- It’s like Tevia in the movie fiddler on the roof when he sings the melody after the words “If I were a rich man...”
- Literal meaning plucking a string...
- David's harp in the tree

1Co 14:26^A re. psalm, doctrine, tongue, revelation, interpretation & edifying

How is it then, brethren? when ye come together, every one of you

hath a psalm, *psalmos* ^{G5568}

hath a doctrine, *didache* ^{G1322}

hath a tongue, *glossa* ^{G1100}

hath a revelation, *apokalupsis* ^{G602}

hath an interpretation. *hermeneia* ^{G2058}

Let all things be done unto edifying. *oikodome* ^{G3619}

2Ki 3:13-15 – Elisha gets prophecy from a musician

¹³ And Elisha said unto the king of Israel, ^B

“What have I to do with thee? get thee to the prophets of thy father, and to the prophets of thy mother.”

And the king of Israel said unto him,

“Nay: for YHVH hath called these three kings ^C together, to deliver them into the hand of Moab.”

¹⁴ And Elisha said,

“As YHVH of hosts liveth, before whom I stand, surely, were it not that I regard the presence of Jehoshaphat the king of Judah, ^D I would not look toward thee, nor see thee. ¹⁵ But now bring me a **minstrel**

מְנַגֵּן ^{me-nag-Gen} .”

And it came to pass, when the **minstrel** מְנַגֵּן ^{ke-nag-Gen} **played** הִמְנִיחַ ^{ham-nag-Gen}, that the hand ^{יָד} ^{yad-} of YHVH

הָיָה ^{Yah-weh} came upon him.

H5059 *nagan* ^{KJC:15} play(ed)(er)(ers)(ing)¹¹ minstrel², sing¹

נגן

A primitive root; prop to *thrum*, that is, *beat* a tune with the fingers; especially to *play* on a stringed instrument; hence (generally) to *make music*: - player on instruments, sing to the stringed instruments, melody, minstrel, play (-er. -ing).

^A John MacKinnon has not heard anyone do a sermon on this. This is how corporately we should study scriptures, not just have one person lecture to a group. ToDo: this is a neat verse, but how does it fit with this article?

^B This is the Evil King *Joram* /*Jehoram*, the 9th King of Israel. Jehoshaphat, the King of Judah, was his contemporary, see 2-Kings-Outline, article #???

^C Himself, Jehoshaphat, the King of Judah and The King of Edom. See 2Ki 3:9-10.

^D Maybe Jehoshaphat, the King of Judah, should have been more prudent about whom to ally with.

LXX: [G2127](#) eulogeo, [G2789](#) kitharizo, [G5568](#) psalmos, [G5567](#) psallo

Total KJV Occurrences: 15

play, 4 [1Sa 16:16-17](#) (2), [Psa 33:3](#), [Eze 33:32](#)
played, 4 [1Sa 16:23](#), [1Sa 18:10](#), [1Sa 19:9](#), [2Ki 3:15](#)
minstrel, 2 [2Ki 3:15](#) (2)
melody, 1 [Isa 23:15-16](#) (2)
player, 1 [1Sa 16:16](#)
players, 1 [Psa 68:25](#)
playing, 1 [1Sa 16:18](#)
sing, 1 [Isa 38:20](#)

G2127 eulogeo ^{KJC:42} **bless(ed)(ing)**⁴¹ **praised**¹

εὐλογέω

Total KJV Occurrences: 42

blessed, 30 [Mat 14:19](#), [Mat 21:9](#), [Mat 23:39](#), [Mat 25:34](#), [Mat 26:26](#), [Mar 6:41](#), [Mar 8:7](#), [Mar 10:16](#), [Mar 11:9-10](#) (2), [Mar 14:22](#), [Luk 1:28](#), [Luk 1:42](#) (2), [Luk 2:28](#), [Luk 2:34](#), [Luk 9:16](#), [Luk 13:35](#), [Luk 19:38](#), [Luk 24:30](#), [Luk 24:50-51](#) (2), [Joh 12:13](#), [Gal 3:9](#), [Eph 1:3](#), [Heb 7:1](#), [Heb 7:6-7](#) (2), [Heb 11:20-21](#) (2)
bless, 10 [Mat 5:44](#), [Luk 6:28](#), [Act 3:26](#), [Rom 12:14](#) (2), [1Co 4:12](#), [1Co 14:16](#) (2), [Heb 6:14](#), [Jam 3:9](#)
blessing, 1 [Luk 24:53](#)
praised, 1 [Luk 1:64](#)

G2789 kitharizo ^{KJC:2} **harp(ed)(ing)** **1Co 14:17**, **Rev 14:2**

κιθαρίζω

G5568 psalmos ^{KJC:7} **psalm(s)**

ψαλμός

Total KJV Occurrences: 7

psalms, 5 [Luk 20:42](#), [Luk 24:44](#), [Act 1:20](#), [Eph 5:19](#), [Col 3:16](#)
psalm, 2 [Act 13:33](#), [1Co 14:26](#)

G5567 psallo ^{KJC:7} **sing**⁴, **melody**¹, **psalms**¹

ψάλλω

Total KJV Occurrences: 7

sing, 4 [Rom 15:9](#), [1Co 14:15](#) (2), [Jam 5:13](#)

making, 1 [Eph 5:19](#)

melody, 1 [Eph 5:19](#) (2)

psalms, 1 [Jam 5:13](#)

H5058 *negiy nah / negiy nath* KJC:15 neginoth6, song4, stringed2, music1

נְגִינָה נְגִינֹת

From [H5059](#); properly instrumental *music*; by implication a stringed *instrument*; by extension a *poem* set to music; specifically an *epigram*: - stringed instrument, musick, Neginoth [plural], song.

LXX: [G2788](#) kithara, [G5215](#) humnos, [G5603](#) ode *

Total KJV Occurrences: 15

Note, this KJC has major errors

neginoth, 6 [Psa 76:1](#) (6)

song, 4 [Job 30:9](#), [Psa 69:12](#), [Psa 77:6](#), [Lam 3:14](#)

stringed, 2 [Isa 38:20](#), [Hab 3:19](#)

music, 1 [Lam 5:14](#)

neginah, 1 [Psa 61:1](#)

songs, 1 [Isa 38:20](#)

WordStudy ®

I. A feminine noun meaning song, music; a taunting song. It is used of a taunting song in some contexts, a song of mocking or ridicule ([Job 30:9](#); [Psa 69:12](#) [11]; [Lam 3:14](#)); of stringed instruments or music ([Lam 5:14](#)).

II. A feminine noun denoting a stringed instrument. It describes certain psalms in their titles and is found at the end of [Hab 3:19](#) as a technical musical term, "stringed instruments."

III. A feminine proper noun indicating Neginah (singular), Neginoth (plural); proper names for stringed instruments. It is used only in the psalm titles listed below, but see I and II above also.

Nigun melody per Wikipedia

Nigun,^E The: (lit. "melody") Chassidic melody, often wordless and repeated several times, which is intended to express and stir one's soul

^E See Word-Study-H5059-nagan-play-minstrel-melody, article #???

A *nigun* (Hebrew: נִגּוּן meaning "tune" or "melody", pl. *nigunim*) or *niggun* (pl. *niggunim*) is a form of Jewish religious song or tune sung by groups. It is vocal music, often with repetitive sounds such as "bim-bim-bam" or "ai-ai-ai!" instead of formal lyrics. Sometimes, Bible verses or quotes from other classical Jewish texts are sung repetitively to form a *nigun*. Some *nigunim* are sung as prayers of lament, while others may be joyous or victorious. [1][2]

Nigunim are largely improvisations, though they can be based on thematic passages and are stylized in form, reflecting the teachings and charisma of the spiritual leadership of the congregation or its religious movement. *Nigunim* are especially central to worship in Hasidic Judaism, which evolved its own structured, soulful forms to reflect the mystical joy of intense prayer (*devekut*).

Source: <https://en.m.wikipedia.org/wiki/Nigun>

Devekut -dedication per Wikipedia

Devekut, *devekuth*, *deveikuth* or *deveikus* (Heb. דְּבִקוּת; Mod. Heb. "**dedication**", traditionally "clinging on" to God) is a Jewish concept referring to closeness to God. It may refer to a deep, trance-like meditative state attained during Jewish prayer, Torah study, or when performing the 613 mitzvot (the "commandments"). It is particularly associated with the Jewish mystical tradition.

Source: <https://en.m.wikipedia.org/wiki/Devekut>

What is Niggun notes I got from Ralphie

Introduction:

What's A *Niggun*?

When does a Jew sing? a Hebrew writer once asked. His answer: when he is hungry.

Truth is, a Jew is always hungry, and to most observant Jews the *niggun* (a wordless song, but not necessarily) is the fastest way to feed his hunger. Hungry, a Jew searches because his Jewish soul won't let him rest until he has come to hear what he needs to hear and to say what he needs to say. Hungry, he turns to music when words fail and he looks up to Him and sings his heart out. With the right intent, any Jew who sings a *niggun* always reaches his Creator.

In a sense, a *niggun* is a combination of parent-child sounds that no one else can understand. "Ya--na--na--ya--na--pa--pa--yaya--ya"--a stammering infant language G-d created for us when our feelings are too delicate or too intimate for others to hear.

"Ya--na--na--ya--na--pa--pa--yaya--ya."

A child speaks this perfect language, but forgets it when he learns his parent's language. Yet nothing is lost to a Jew. One day, when he is at his wit's end, the parent rediscovers suddenly, in singing a *niggun*, the language of the child in him. Then he speaks to his Father, and all becomes right. This is what a *niggun* is for.

As for the person who has not yet a child? He who experiences such inner aspect of a deeply moving emotion, through a *niggun* is flooded with light, beauty, and soul, above all, awareness of details, even those that are related to the emotion.

For, in calling his Father in heaven, is he not also calling for himself? The need for acceptance is forever with us. Hungry, we need our Father to feed us, so we can in turn feed our child--including the child in us or the child not yet born.

What is a *niggun*? Why do I ask the question again? Because a *niggun* means one thing to its singer and another thing to its listener. "Ya--na--na--ya--na--pa--pa--yaya--ya." At this level, when the sounds of the niggun reach G-d, he beholds his beloved, yearning child on earth, and there comes an awareness only when the intensity of the joy subsides. G-d moves towards this lower level of experience, the child becomes closer to the existence of definable experiences, and the world of speech. This setting is no more dramatized than in the holiest part of the Shemoneh Esrei, in the Jewish prayer service, when both G-d and the Jew physically move toward each other: Then, nothing better can be exchanged than a simple song in which the highest inner level of experience is expressible.

For me a niggun comes down to this: I can't carry a tune across a street, but I can tell a story that reaches up to Him, as long as I keep one typing finger on my computer at such times.

With this in mind I present a collection of stories--stories did I say? A better word is "prayers"--that have helped me learn more about my ancient Jewish heritage. Guaranteed they'll do that much for you, too. I've been told--and my wife Ada has repeated that over and over to me--that the niggun is the quickest way to G-G-d's innermost ear.

Countless religious scholars have written much about niggunim, and you can look it up--provided you read Yiddish or Hebrew, the languages the scholars wrote in. This book, *niggun*, written in English, is not scholarly, although I've kept to the facts and managed to tell the stories behind these unusual songs. And what stories they are!

For centuries, Jews have sung these niggunim every chance they had--in synagogue, at farbrengens (Chasidische get-togethers), around the Shabbos dinner table, and surely in the privacy of their own worlds, including the shower. The songs are very special. Some have words, many others don't. But each has a story, expressing an inner state of the soul, that must be told, and must be heard.

So now come with me into the ancient and modern worlds of the niggun. Niggun centers on stories, truth and poetry, that connect Jews to G-d through specific niggunim. Each chapter generally deals with one niggun. Once you take a look at my table of contents you'll see the variety of religious experiences, which, hopefully, will encourage at least one person, besides me, to reclaim his inheritance and share the Jewish legacy. With that in mind I began my book and with that in mind I ended my book.

My "look it up" sections, at the end of the book, include a glossary, a genealogy of outstanding chasidic rebbes, a discography of available chasidic niggunim on cassettes, and a final word, "My Swan Song, Kosher, Of Course."

<https://www.torah4blind.org/niggun/index.htm>

<http://www.stateofformation.org/2015/04/praying-in-hebrew-speaking-in-tongues/>

http://ancienthebrewpoetry.typepad.com/ancient_hebrew_poetry/2008/05/speaking-in-ton.html

<https://skipmoen.com/2014/02/chilids-play/>

Verses on Lashon ^F, *dabar*, and *sepheth*

ToDo: How is this related to this article, does it belong here or not?

Gen 10:5 every one after his tongue ^{H3956}

By these were the isles of the Gentiles divided in their lands; every one after his tongue, ^{H3956} after their families, in their nations.

Mar 16:17 - speak ^{G2980} with new ^{G2537}tongues; ^{G1100}

And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak ^{G2980} with new ^{G2537} tongues; ^{G1100}

Psa 55:9 – divide their tongues *lashon* ^{H3956}

Destroy, O Lord, and divide their tongues: ^{H3956} for I have seen violence and strife in the city.

Gen 11:1 ^G the whole earth was one *echad* language *sepheth* ^{H8193} and one speech *dabar* ^{H1697}

And the whole earth was of one ^{H259} language, ^{H8193} and of one ^{H259} speech. ^{H1697}

Psa 12:3

YHVH shall cut off all flattering *chelqah* ^{H2513} lips, *sepheth* ^{H8193} and the tongue *lashan* ^{H3956} that speaketh *dabar* proud *gadol* things:

^F See Word-Study-H8193-saphah-lip-bank-brim-language-edge-H5595-sapha-consumed-H3956-lashon-tongue, article #[444](#).

^G See Gen-11-Notes-Vayehee-kol-haaretz-and-the-earth-had-one-language, article #[907](#).