

THE HEBREW VOWELS: 3) THE “EH” SOUND OF SHEHGGÆ’AIL

When we see three tiny dots in the form of an upside down triangle below a Hebrew Letter, we pronounce that sound “EH,” as in “EXIT” (EHKHSIT) or “RED” (REHD) or “LEATHER” (LEHTHR).



SHEHGGÆ’AIL is a compound word formed from SHEH, Strong’s H834, plus GGAW’ÆL, H1350. Shehggæ’ail means “HE WHO IS, WAS, & ALWAYS WILL BE Redeemer” and “HE WHO IS, WAS, & ALWAYS WILL BE Avenger.” We know Him as Jesus Christ.

SHEH 1		
<p>שׁ, rarely שׂ Judg. 5, 7. Cant. 1, 7. Job 19, 29, before gutt. שׁ Judg. 6, 17, and שׁ Ecc. 2, 22. 3, 18, i. e. the prefix Shin, i. q. אָשֶׁר; the אָ being dropped by aphæresis, and the ר either assimilated and inserted as Daghesh in the next letter, or (in the form שׁ) also dropped. Except in the book of Judges (5, 7. 6, 17. 7, 12. 8, 26), this prefix is usual only in the later Hebrew.</p> <p>A) Relat. Pron. <i>who, which, what, that</i>. Judg. 7, 12. 8, 28. 1 Chr. 5, 20. Ps. 122, 3. 124, 8. 129, 6. 7. Lam. 2, 15. 16. Cant. 4, 1. 2. 6, 5. Ecc. 1, 3. 9. 14. 2. 9. 11. 21. 22. al. sêp. Without a demonstr. i. q. <i>he who</i>, Ecc. 1, 11. Cant. 1, 17. 3, 3. —Besides in the Heb. O. T. this form of pronoun is found widely in the Phœnician dialect, where it was pronounced <i>si, sy, se</i>; sometimes followed by a letter doubled; see Monumm. Phœn. p. 356, 438. Perhaps also in the same dialect the fuller form שׂא is found; see Thesaur. p. 1345. In the other dialects comp. Amhar. ሰ <i>when</i>, prefixed to a</p>	<p>verb.—Spec. like אָשֶׁר a) As a mere sign of relation, e. g. שׂם—שׁ <i>whither</i> Ecc. 1, 7; שׂם Ps. 122, 4. b) With ל, i. e. לְּ so frequent among the Rabbins, used like לְּ אָשֶׁר to express the genitive of a possessor; Cant. 3, 7 מְטֵרוֹ לְּמֶלֶךְ שׁוֹלֹמֹן <i>the litter of him, Solomon</i>, pr. which is to Solomon. Cant. 1, 6 emphat. מְטֵרוֹ לְּמֶלֶךְ שׁוֹלֹמֹן <i>my vineyard, even mine</i>; for the pleonastic suffix, see Heb. Gram. § 119, 3. note.</p> <p>B) Relat. Conjunct. i. q. אָשֶׁר, כִּי.</p> <p>1. <i>that</i> after verbs of seeing. Ecc. 2, 13. 3, 18; of knowing Ecc. 1, 17. 2, 14. 9, 5; of thinking Ecc. 2, 15; of giving a sign Judg. 6, 17. Also: a) ‘what is—<i>that</i>,’ ‘this is—<i>that</i>,’ Ecc. 2, 12. 5, 15. 7, 10. Cant. 5, 9. b) Ecc. 12, 9 יוֹתֵר מִכִּי <i>besides that he was</i>, etc. 6, 3 כִּי יִהְיֶה רַב שָׁנָיו <i>so that many be the days of his years</i>. שׁוֹמֵר <i>scarcely that</i> Cant. 3, 4. שׁוֹמֵר <i>till that, until</i>, Judg. 5, 7. Cant. 2, 17. c) שׁוֹמֵר <i>to make or cause that</i> Ecc. 3, 14.</p>	<p>2. <i>because that, because</i>, Cant. 1, 6 bis. 5, 2. Ecc. 2 18; fully עַל־כֵּן Ecc. 7, 14. Also <i>for</i>; Cant. 1, 7 לְּמַדּוּר <i>for why?</i></p> <p>3. <i>when</i>, Ecc. 5, 10. Comp. אָשֶׁר B. 5.</p> <p>4. With Prefixes: a) אָשֶׁר i. q. אָשֶׁר lett. c, <i>because that</i>, Ecc. 2, 16. b) אָשֶׁר i. q. אָשֶׁר, pr. according to what, i. e. <i>as</i>, Ecc. 5, 14. 12, 7. Also, <i>as, when</i>, Ecc. 9, 12. 10, 3.</p> <p>Gesenius’ Hebrew Lexicon, pages 1021-1022.</p>

Sheh is the abbreviated form of the Hebrew root word, ‘Ashehr, which forms the middle of the very Name of very God Himself, as Jesus introduces Himself to Moses in Exodus 3:14.

[Exodus 3:14 KJV] *And God said unto Moses, I AM THAT [H834] I AM: and He said, Thus shalt thou say unto the Children of Israel, I AM HATH sent me unto you.*

‘Ashehr occurs 111 times in The Bible. Gesenius defines it this way:

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<p style="text-align: center;">SHEH 2</p> <p>* אֲשֶׁר A) Pron. relat. of all genders and numbers, like Engl. <i>who, which, also that, what</i>. In the later Hebrew and Rabbinic is found the abbreviated form אֲשֶׁ, which was elsewhere used only among the Phenicians; in the other kindred dialects the relative has forms derived from the demonstrative הַ, as Chald. אֲשֶׁ, Syr. ܐܫܝܪ, Samar. ܐܫܝܪ, Arab. الذي i. q. هُوَ, Ethiop. H who, comp. H he, this; see Thesaur. p. 165.--The various uses of the relative belong strictly to Syntax; and we give here only the following:</p> <p>1. Before the relative, the pron. for <i>he, she, it</i>, or their plurals, is often omitted, e. g. Num. 22, 6 וְאֲשֶׁר תֹּאמַר <i>and he whom thou cursest</i>. Ruth 2, 2. Ex. 4, 12. Josh. 2, 10. The same pron. is also to be supplied wherever prepositions are prefixed to the relative; e. g. לְאֲשֶׁר <i>to him who</i> Gen. 43, 16, <i>to them who</i> 47, 24; אֲשֶׁר <i>him who, that which</i>; מֵאֲשֶׁר <i>from or of those which</i> Is. 47, 13. Sometimes the pron. implied refers to place, as אֲשֶׁר</p>	<p>to that place <i>which</i> Ex. 32, 34; אֲשֶׁר <i>in that place which</i>, i. e. where, Ruth 1, 17. Lehrs. § 198.</p> <p>2. Often אֲשֶׁר is merely a sign of relation, which serves to give to substantives, adverbs, and pronouns, a relative sense; as אֲשֶׁר אֲחֻזֶּיךָ <i>which dust</i> Gen. 13, 16; אֲשֶׁר אֲחֻזֶּיךָ <i>which field</i> 49, 30; אֲשֶׁר <i>where, from</i> שָׁם there; אֲשֶׁר <i>whence, from</i> שָׁם thence; לְאֲשֶׁר <i>to whom, from</i> לוֹ to him; אֲשֶׁר <i>in whom</i>; מֵאֲשֶׁר <i>from whom</i>; לְשׁוֹן אֲשֶׁר <i>whose tongue</i> Deut. 28, 49, etc. Indeed this is the usual mode in which the Hebrews express the oblique cases of the relative, Lehrs. p. 743; with a very few exceptions not as yet noted by any one, that I am aware of, viz. אֲשֶׁר בְּתוֹכָם (Targ. אֲשֶׁר בְּתוֹכָם—הַ, Syr. ܐܫܝܪ); and אֲשֶׁר עִמָּם Gen. 31, 32, for אֲשֶׁר עִמָּם with whom.</p>	<p>3. אֲשֶׁר serves to circumscribe the genitive, like the Talmudic אֲשֶׁ, espec. where several genitives depend on one governing noun, and in the later Hebrew; e. g. 1 Sam. 21, 8 אֲשֶׁר לְשָׂאוֹל <i>the chief of Saul's herdsmen</i>. Cant. 1, 1 אֲשֶׁר הַשִּׁירִים <i>the Song of songs of Solomon</i>, i. e. Solomon's Song of songs. See Lehrs. p. 672, 673.</p> <p>4. In the later Hebrew אֲשֶׁר is sometimes redundant, like the Aram. אֲשֶׁ, e. g. Esth. 1, 12 אֲשֶׁר אֲשֶׁר הַמֶּלֶךְ <i>the king</i>; see v. 13, where אֲשֶׁר is omitted; comp. 2 Sam. 7, 14, 9, 8. See in art. אֲשֶׁ.</p> <p>B) It passes over also into a relat. Conjunction, like Heb. אֲשֶׁ, Aram. אֲשֶׁ, Ethiop. H, Gr. ὅτι, Lat. quod, Germ. dass, Engl. that. Its various uses, in which it has a great resemblance to אֲשֶׁ, may be reduced to the following:</p> <p>(Please see Gesenius' Hebrew Lexicon, pages 97-99, to complete)</p>
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Gesenius defines Ggaw'æl, the second part of Shehgge'ail, in this way:

<p style="text-align: center;">+ GGAW'ÆL</p> <p>* I. נָצַל fut. יִנָּצֵל 1. to redeem, as ransom, e. g. a field or farm sold, by paying back the price, Lev. 25, 25. Ruth 4, 4, 6; any thing consecrated to God, Lev. 27, 13. 15. 19. 20. 31; a slave Lev. 25, 48. 49. Part. נָצַל redeemer, one who redeems a field, Lev. 25, 26.—Trop. and very often spoken of God as redeeming and delivering men and espec. Israel, e. g. from the bondage of Egypt Ex. 6, 6; from the Babylonian exile Is. 43, 1, 44, 22, 48, 20, 49, 7. al. Constr. with כֵּן Ps. 72, 14; מִיָּד Pa. 106, 10. Part. pass. נָצַל, the redeemed of Jehovah, Is. 35, 9. 51, 10. Part. act. Job 19, 25 אֲנִי יִדְעֵתִי נָצַל הוּא <i>I know that my redeemer liveth</i>, i. e. God himself, who will deliver me from these calamities.—Job 3, 5 in curses upon his natal day: אֲנִי וְצִלְמוֹתַי <i>let darkness and death-shade redeem it</i> for themselves, i. e. recover it, again take possession of it.</p> <p>2. With דָּם, to redeem blood, i. e. to avenge bloodshed, to demand or inflict punishment for blood; found only in Part. נָצַל the avenger of blood, Num. 35, 19 sq. Deut. 19, 6. 12. Josh. 20, 3. 2 Sam. 14, 11; without דָּם id. Num. 35, 12.</p>	<p>3. As the right of redemption (no. 1) and the duty of blood-revenge (no. 2) belonged to the nearest relative, hence נָצַל denotes a blood relative, kinsman, Num. 5, 8. Lev. 25, 25. Ruth 3, 12. With the art. הַנָּצִיב the Goel, the next of kin, nearest kinsman, Ruth 4, 1. 6. 8; comp. 3. 9. 12. The one next after him is called נָצִיב Ruth 2, 20, comp. 4, 4. Plur. נָצִיבִים blood-relatives, kinsmen, 1 K. 16, 11.—So to Heb. אֲשֶׁר i. e. blood-relative, corresponds Arab. قَاتِل avenger of blood, and وَلِي a friend, kinsman, also a protector, avenger.</p> <p>4. Since also by the Mosaic law, when a man died without children, it was the duty of the next of kin to marry his widow and raise up children in his name, (see נָקַד, נָקַד,) the verb נָצַל was also transferred to denote this right and duty of relationship, and is then denom. from נָצַל. E. g. Ruth 3, 13, where Boaz says: אֲנִי יִנָּצֵלְךָ כִּיבִי וְנָצַל יְאֹם לֹא יִדְעֵתִי <i>if he will perform</i></p>	<p>into thee the kinsman's part (i. e. marry thee), well; let him do the kinsman's part, but if he will not, . . . then I will do the kinsman's part to thee, i. e. will marry thee. Comp. Tob. 3, 17.</p> <p>NIFH. pass. of Kal no. 1, to be redeemed, ransomed, e. g. a field or farm Lev. 25, 30; things consecrated Lev. 27, 20. 27. 28. 33; a slave Lev. 25, 54.—Reflex. to redeem oneself Lev. 25, 49.</p> <p>Deriv. נָצַל, נָצִיב, and pr. n. נָצַל.</p>
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Only One Man in history is both **Redeemer by His Own Blood** and **Avenger of blood shed**, and **HE IS** The Only One Who took the sins of the world upon Himself to do it.

When we sound “EH” and when we see Shehgge'ail, the top two dots identify the Hebrew

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Letter above them as **HE WHO**; and the third dot below them points to all of US as those He **Redeems** and **Avenges**.

Ggaw’æl occurs 105 times in 84 verses in The Bible.