

What is Humbleness and Humility?

By Yochanan Zaquantov

Humble is not a widely used word today in most cultures. It conveys to some weakness. Others see it only as the religious state of a person. Instead of trying to define it in English lets see if we can let the Tanakh define it for us. We will look at examples of the Hebrew words used to convey this concept. To do this we must answer these questions.

Just what is Humble and Humility in the Tanakh? What are examples of Humbleness and Humility in Tanakh. How can we be humble and exhibit humility?

Let start today by reading an account of someone mentioned as humble in the Mikra (Scriptures).

Bamidbar/Numbers 12:1-16

When they were in Hazeroth, 1 Miriam and Aaron spoke against Moses because of the Cushite woman he had married: "He married a Cushite woman!"

2 They said, "Has Yehovah spoken only through Moses? Has He not spoken through us as well?" Yehovah heard it. 3 Now Moses was a very humble man, more so than any other man on earth. 4 Suddenly Yehovah called to Moses, Aaron, and Miriam, "Come out, you three, to the Tent of Meeting." So the three of them went out. 5 Yehovah came down in a pillar of cloud, stopped at the entrance of the Tent, and called out, "Aaron and Miriam!" The two of them came forward; 6 and He said, "Hear these My words: When a prophet of Yehovah arises among you, I make Myself known to him in a vision, I speak with him in a dream. 7 Not so with My servant Moses; he is trusted throughout My household. 8 With him I speak mouth to mouth, plainly and not in riddles, and he beholds the likeness of Yehovah. How then did you not shrink from speaking against My servant Moses!" 9 Still incensed with them, Yehovah departed.

10 As the cloud withdrew from the Tent, there was Miriam stricken with snow-white scales! When Aaron turned toward Miriam, he saw that she was stricken with scales. 11 And Aaron said to Moses, "O my lord, account not to us the sin which we committed in our folly. 12 Let her not be as one dead, who emerges from his mother's womb with half his flesh eaten away." 13 So Moses cried out to Yehovah saying, "O Elohim, pray heal her!"

14 But Yehovah said to Moses, "If her father spat in her face, would she not bear her shame for seven days? Let her be shut out of camp for seven days, and then let her be readmitted." 15 So Miriam was shut out of camp seven days; and the people did not march on until Miriam was readmitted. 16 After that the people set out from Hazeroth and encamped in the wilderness of Paran. (JPS)

Who spoke here that Moshe was the very humble man? Why was it spoken here? What was the importance of it being used here?

I believe it was a comment by Yehovah to identify the difference in actions of Moshe, Miriam, and Aharon. It was to reflect upon Moshe's actions up to this point. That he was humble to Yehovah and served him and not himself. What caused the problem here? They did not like that he married a Cushite woman. Why was that a problem?

First Moshe was a Levite. Shemot/Exodus 2 1-10.

1 A certain man of the house of Levi went and married a Levite woman. 2 The woman conceived and bore a son; and when she saw how beautiful he was, she hid him for three months. 3 When she could hide him no longer, she got a wicker basket for him and caulked it with bitumen and pitch. She put the child into it and placed it among the reeds by the bank of the Nile. 4 And his sister stationed herself at a distance, to learn what would befall him.

5 The daughter of Pharaoh came down to bathe in the Nile, while her maidens walked along the Nile. She spied the basket among the reeds and sent her slave girl to fetch it.

6 When she opened it, she saw that it was a child, a boy crying. She took pity on it and said, "This must be a Hebrew child." 7 Then his sister said to Pharaoh's daughter, "Shall I go and get you a Hebrew nurse to suckle the child for you?" 8 And Pharaoh's daughter answered, "Yes." So the girl went and called the child's mother. 9 And Pharaoh's daughter said to her, "Take this child and nurse it for me, and I will pay your wages." So the woman took the child and nursed it. 10 When the child grew up, she brought him to Pharaoh's daughter, who made him her son. She named him Moses, explaining, "I drew him out of the water."

Then later, what was given in the law about the High Priest (Kohen Gadol) and marriage? Vayiqra/Leviticus 21:10-15

10 The priest who is exalted above his fellows, on whose head the anointing oil has been poured and who has been ordained to wear the vestments, shall not bare his head or rend his vestments. 11 He shall not go in where there is any dead body; he shall not defile himself even for his father or mother. 12 He shall not go outside the sanctuary and profane the sanctuary of his Elohim, for upon him is the distinction of the anointing oil of his Elohim, Mine Yehovah's. 13 **He may marry only a woman who is a virgin. 14 a widow, or a divorced woman, or one who is degraded by harlotry—such he may not marry. Only a virgin of his own kin may he take to wife—** 15 that he may not profane his offspring among his kin, for I Yehovah have sanctified him. (JPS)

Could Aharon and Miriam have been thinking of this when they were starting to criticize Moshe? It is possible. Though he was a Levite and Prophet he was not a High Priest. Aharon was the High (Anointed/Moshiyach) Priest.

This gave them thought to question Moshe's authority. He in their mind was maybe breaking the law just given. It is not clear if this was so but it is a possibility.

But why was the humble statement made. Does it say that Moshe was arguing with them? No indication. However, their talk against Moshe was such that it was underminding his authority.

Bamidbar (Numbers) 12:2 They said, “Has Yehovah spoken only through Moses? Has He not spoken through us as well?” Yehovah heard it. (JPS)

So what was being used here to describe Moshe was Humble and what does that mean in Hebrew.

Bamidbar/Numbers 12:3 And the man Moshe was humble very more than any man who was on the face of the earth. (Interlinear Bible)

Va ha ish mosheh ‘ anav mad mikol ha adam asher al pamey ha adamah.	וְהָאִישׁ מֹשֶׁה עֲנִיּוֹ מְאֹד מִכָּל הָאָדָם אֲשֶׁר עַל-פְּנֵי הָאָדָמָה
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And the man Mosheh humble very more than all (any) the man who on the face the earth.

‘Anav (Ayin-nun-vav) is the word we are going to look at today to begin our study. It is reference number 6035 a masculine noun and found in the BDB on page 776 and on page 965 in the NEHC. The root word is anah (Ayin-Nun-hey) and reference number 6031 a verb, which is pages 775 and 776 BDB and pages 964 through 965 in the NEHC. Also related to the word aniy (Ayin-Nun-Yod) and reference number 6041 an adjective, which is page 965 in the NEHC and 776 in the BDB.

Let look at anav 6035 first.

Mishlei/Proverbs 3:34

At scoffers He scoffs, But to the **lowly** (v’la’anaviym וְלַעֲנָוִים) He shows grace (favor).

He mocks the mockers, but shows favor to the humble.

Mishlei/Proverbs 14:21

He who despises his fellow is wrong [sins]; He who shows pity for the **lowly** (anaviym וְלַעֲנָוִים) is happy. [favors the lowly]

Here it says he who despises his fellow sins, but he shows favor for the humble is happy.

Mishlei/Proverbs 16:19

Better to be **humble** [low – shefal שְׁפַל] (8217) and among the **lowly** (**anaviym** עֲנָוִים) than to share spoils with the proud.

Shafal is another word which is used for Humble but has the meaning from the verb of having been brought low. It is better to be low among other humble ones.

Yeshayahu/Isaiah 29:19

Then the **humble** (**anaviym** עֲנָוִים) shall have increasing joy through Yehovah, And the neediest of men shall exult In the Holy One of Israel.

In this verse, the ones who humble themselves will in the end have joy.

Yeshayahu/Isaiah 61:1

The spirit of Adoni Yehovah is upon me, Because Yehovah has anointed me; He has sent me as a herald of joy to the **humble** (**anaviym** עֲנָוִים), To bind up the wounded of heart, To proclaim release to the captives, Liberation to the imprisoned;

The Prophet Yeshayahu was sent to give hope and joy to the humble.

Zefan'yah/Zephaniah 2:3

Seek Yehovah, **All you humble** (**kol an'vey כָּל-עֲנָוִי**) of the land Who have fulfilled His law (mish'pato); Seek righteousness (tzedeq), Seek **humility** (**avavah** עֲנָוָה). Perhaps you will find shelter On the day of Yehovah's anger.

Here we see the humble ones will have done his judgments, they will also seek further righteousness and seek humility (humbleness) since to be humble one must continuously seek it out.

Tehillim/Psalm 10:17

You will listen to the entreaty of the **lowly** (**anaviym** עֲנָוִים), O Yehovah, You will make their hearts firm; You will incline Your ear.

Yehovah listens to the pleading of the lowly. He listen to their words.

Tehillim/Psalms 22:27

Let the **lowly (anaviym עֲנָוִים)** eat and be satisfied; let all who seek Yehovah praise Him. Always be of good cheer!

Yehovah cares for the humble.

Tehillim/Psalm 25:9

He guides the **lowly (anaviym עֲנָוִים)** in the right path, and teaches the **lowly (anaviym עֲנָוִים)** His way.

The humble ones Yehovah guides in his paths because we approach him in that way. When we are humble and contrite of spirit we are teachable. If we think we know everything or are wise we can never be taught.

Tehillim/Psalm 37:11

But the **lowly (va anaviym וְעֲנָוִים)** shall inherit the land, and delight in abundant well-being.

The humble ones shall inherit the land and be at peace.

Tehillim/Psalm 69:33

The **lowly (anaviym עֲנָוִים)** will see and rejoice; you who are mindful of Elohim, take heart! [The Humble are glad, you who seek Elohim let live you heart]

The Humble ones are glad, they will seek Elohim and be choosing life.

Let now look at the Aniy 6041 Adjective

Shemot /Exodus 22:24

If you lend money to My people, to **the poor (ha aniy הָאֲנִי)** among you, do not act toward them as a creditor; exact no interest from them.

The adjective form describes a person of modest means. Showing that one lacks funds. Why else would they need to be lent money?

Vayiqra/Leviticus 19:10

You shall not pick your vineyard bare, or gather the fallen fruit of your vineyard; you shall leave them for the **poor (le aniy לְעֲנִי)** and the stranger: I Yehovah Eloheykha.

Here we are instructed to leave for those with less means (ability to acquire) to leave the fruit left over from the harvest to poor.

Devarim/Deuteronomy 15:11

For there will never cease to be needy ones in your land, which is why I command you: open your hand to the **poor (la aniyukha לְעֲנִיָּךְ)** and needy kinsman in your land.

We are told to take care of the poor ones among us they will always be there.

Shemu'el Bet/2 Samuel 22:28

To **humble (aniy עֲנִי)** folk You give victory, And You look with scorn on the haughty.

Here we see that the same adjective to describe a poor person without means as one poor in spirit or humble.

Yeshayahu/Isaiah 58:7

It is to share your bread with the hungry, And to take the wretched [wandering] **poor (va aniyim וְעֲנִיִּים)** into your home; When you see the naked, to clothe him, And not to ignore your own kin.

Clearly it tells us what poor is here. One who is hungry, one without the means to cover oneself.

Yeshayahu/Isaiah 66:2

All this was made by My hand, And thus it all came into being —declares Yehovah. Yet to such a one I look: To the **poor (aniy עֲנִי)** and brokenhearted, Who is concerned about My word.

The Humble are concerned about his word. Yehovah looks to the humble who are made low and broken hearted.

Zafaniyah/Zephaniah 3:11-13

11 In that day, You will no longer be shamed for all the deeds By which you have defied Me. For then I will remove The proud and exultant within you, And you will be haughty no more On My sacred mount. 12 But I will leave within you A **poor (aniy)**, humble

[weak] folk, And they shall find refuge In the name of Yehovah. 13 The remnant of Israel Shall do no wrong And speak no falsehood; A deceitful tongue Shall not be in their mouths. Only such as these shall graze and lie down, With none to trouble them.

Here we see that in the future those on his holy mount will be humble, they will look to Yehovah. They will keep his commandments and judgments. All the things he tells us not to do we will not do.

So you can see so far that Humbleness and Humble Ones are what Yehovah seeks. They are poor in spirit and contrite (broken) in their hearts. Ones who are teachable and hunger for his words and his ways.

Anah 6031 verb

Shemot/Exodus 10:3 So Moses and Aaron went to Pharaoh and said to him, “Thus says Yehovah, the Elohim of the Hebrews, ‘How long will you refuse to **humble (le anot לְעַנֹּת)** yourself before Me? Let My people go that they may worship Me.

Pa’ro was haughty and felt his ways were best. The process of the plagues were to make him and his people humbled.

Shemot/Exodus 1:11-12

11 So they set taskmasters over them to **oppress (annoto עֲנִיתוּ)** them with forced labor; and they built garrison cities for Pharaoh: Pithom and Raamses. 12 But the more they were **oppressed (ya’anu יַעֲנֶה)**, the more they increased and spread out, so that the [Egyptians] came to dread the Israelites.

We see here that the Mitzrayim humbled the Yisraelim by doing through oppression.

Shemot/Exodus 22:21-22

21 You shall not **ill-treat (t’annun תַּעֲנִין)** any widow or orphan. 22 If you do **mistreat (anneh t’anneh תַּעֲנֶה תַּעֲנֶה)** [seriously afflict] them, I will heed their outcry as soon as they cry out to Me,

To humble someone is to treat them other than nicely. In some cases Yehovah does this to us. Yet, we are not to do this to the widow or the orphan.

Shemot/Exodus 32:18

But he answered, “It is not the sound of the tune of triumph, Or the sound of the tune of defeat; It is the sound of **song** (**anot עֲנוֹת**) that I hear!”

It was the Yisraelim humbling them selves in front of the Golden Calf. In this case it is talking of worship.

Bamidbar/Numbers 29:7

On the tenth day of the same seventh month you shall observe a sacred occasion when you shall practice **self-denial** (**va’inniytem וְעִנִּיתֶם**). You shall do no work.

Here humbling ourselves we know as fasting or afflicting ourselves.

Devarim /Deuteronomy 8:2-3, 16

2 Remember the long way that Yehovah your Elohim has made you travel in the wilderness these past forty years, that He might test **you by hardships** (**anot’kha עֲנִיּוֹתַי**) to learn what was in your hearts: whether you would keep His commandments

or not. 3 He subjected **you to the hardship** (**vaya’an’kha וַיַּעֲנֵךְ**) of hunger and then gave you manna to eat, which neither you nor your fathers had ever known, in order to teach you that man does not live on bread alone, but that man may live on anything that Yehovah decrees.

16 who fed you in the wilderness with manna, which your fathers had never known, in order to test **you by hardships** (**anot’kha עֲנִיּוֹתַי**) only to benefit you in the end

We can see from these that humble is afflicted whether by afflicting ourselves through fasting and submission to Yehovah or the affliction of being poor. It is the opposite of proud and haughty. We have even seen some of the ways that Yehovah will be inclined to us if we are this way. In the end the humbling of us is to our own benefit. We see this particularly in the humbling of Pharaoh. He is afflicted and his country.

Looking at an example of a humble man, lets look at Moshe.

The making of a humble man.

Shemot/Exodus 2:11-15

¹¹Some time after that, when Moses had grown up, he went out to his kinsfolk and witnessed their labors. He saw an Egyptian beating a Hebrew, one of his kinsmen. ¹²He turned this way and that and, seeing no one about, he struck down the Egyptian and hid him in the sand ¹³When he went out the next day, he found two Hebrews fighting; so he said to the offender, “Why do you strike your fellow?” ¹⁴He retorted, “Who made you

chief and ruler over us? Do you mean to kill me as you killed the Egyptian?” Moses was frightened, and thought: Then the matter is known! ¹⁵When Pharaoh learned of the matter, he sought to kill Moses; but Moses fled from Pharaoh. He arrived in the land of Midian, and sat down beside a well.

He was not humble at first. He took things into his own hands. He had to run for his life.

Shemot/Exodus 2:23 – 3:1

23 A long time after that, the king of Egypt died. The Israelites were groaning under the bondage and cried out; and their cry for help from the bondage rose up to Elohim. 24 Elohim heard their moaning, and Elohim remembered His covenant with Abraham and Isaac and Jacob. 25 Elohim looked upon the Israelites, and Elohim took notice of them.

Chapter 3 - 1 Now Moses, tending the flock of his father-in-law Jethro, the priest of Midian, drove the flock into the wilderness, and came to Horeb, the mountain of Elohim.

Moshe is learning to be shepherd in Midian. That was a big drop in position from a Prince of Egypt. When he approached a wondrous sign of a burning bush Elohim confronts him. He has been in the process being prepared to do this mission. He did not come to Pharaoh until he was old by our own standards today.

Shemot/Exodus 7:7 Moses was eighty years old and Aaron eighty-three, when they made their demand on Pharaoh.

Assigned to free his people – frightened or humble.

Shemot/Exodus 3:11-12

11 But Moses said to Elohim, “Who am I that I should go to Pharaoh and free the Israelites from Egypt?” 12 And He said, “I will be with you; that shall be your sign that it was I who sent you. And when you have freed the people from Egypt, you shall worship Elohim at this mountain.”

Here is a man who does not see himself as worthy to free Yehovah’s people. In the following verse he is given proofs to show he did come from Yehovah.

Shemot/Exodus 4:1-17

1 But Moses spoke up and said, “What if they do not believe me and do not listen to me, but say: Yehovah did not appear to you?” ² Yehovah said to him, “What is that in your hand?” And he replied, “A rod.” ³ He said, “Cast it on the ground.” He cast it on the ground and it became a snake; and Moses recoiled from it. ⁴ Then Yehovah said to Moses, “Put out your hand and grasp it by the tail”—he put out his hand and seized it, and it became a rod in his hand—⁵“that they may believe that Yehovah, the Elohim of their fathers, the Elohim of Abraham, the Elohim of Isaac, and the Elohim of Jacob, did appear to you.”

⁶ Yehovah said to him further, “Put your hand into your bosom.” He put his hand into his bosom; and when he took it out, his hand was encrusted with snowy scales! ⁷ And He said, “Put your hand back into your bosom.”—He put his hand back into his bosom; and when he took it out of his bosom, there it was again like the rest of his body.—⁸ “And if they do not believe you or pay heed to the first sign, they will believe the second. ⁹ And if they are not convinced by both these signs and still do not heed you, take some water from the Nile and pour it on the dry ground, and it—the water that you take from the Nile—will turn to blood on the dry ground.”

¹⁰ But Moses said to Yehovah, “Please, O Lord, I have never been a man of words, either in times past or now that You have spoken to Your servant; I am slow of speech and slow of tongue.” ¹¹ And Yehovah said to him, “Who gives man speech? Who makes him dumb or deaf, seeing or blind? Is it not I, Yehovah? ¹² Now go, and I will be with you as you speak and will instruct you what to say.” ¹³ But he said, “Please, O Lord, make someone else Your agent.” Yehovah became angry with Moses, and He said, “There is your brother Aaron the Levite. He, I know, speaks readily. Even now he is setting out to meet you, and he will be happy to see you. ¹⁵ You shall speak to him and put the words in his mouth—I will be with you and with him as you speak, and tell both of you what to do—¹⁶ and he shall speak for you to the people. Thus he shall serve as your spokesman, with you playing the role of elohim to him, ¹⁷ And take with you this rod, with which you shall perform the signs.”

Again was this fear or someone who does not think highly of himself.

Shemot/Exodus 6:12

¹² But Moses appealed to Yehovah, saying, “The Israelites would not listen to me; how then should Pharaoh heed me, a man of impeded speech!”

Shemot/Exodus 6:30

³⁰ Moses appealed to Yehovah, saying, “See, I am of impeded speech; how then should Pharaoh heed me!”

He continues to not think himself worthy to carry Yehovah’s demands to Pharaoh.

Shemot Exodus 32: 7-14

⁷ Yehovah spoke to Moses, “Hurry down, for your people, whom you brought out of the land of Egypt, have acted basely. ⁸ They have been quick to turn aside from the way that I enjoined upon them. They have made themselves a molten calf and bowed low to it and sacrificed to it, saying: ‘This is your elohim, O Israel, who brought you out of the land of Egypt!’”

⁹ Yehovah further said to Moses, “I see that this is a stiffnecked people. ¹⁰ Now, let Me be, that My anger may blaze forth against them and that I may destroy them, and make of you a great nation.”

What was Moshe’s reaction? What would our reaction be? He thinks of how this destruction would look to others and prays for Yehovah not to go through with it.

¹¹ But Moses implored Yehovah his Elohim, saying, “Let not Your anger, O Yehovah, blaze forth against Your people, whom You delivered from the land of Egypt with great power and with a mighty hand. ¹² Let not the Egyptians say, ‘It was with evil intent that He delivered them, only to kill them off in the mountains and annihilate them from the face of the earth.’ Turn from Your blazing anger, and renounce the plan to punish Your people. ¹³ Remember Your servants, Abraham, Isaac, and Jacob, how You swore to them by Your Self and said to them: I will make your offspring as numerous as the stars of heaven, and I will give to your offspring this whole land of which I spoke, to possess forever.” ¹⁴ And Yehovah renounced the punishment He had planned to bring upon His people.

Again he puts Yehovah first and wants Him to lead his people not himself.

Shemot/Exodus 33:12-23

¹² Moses said to Yehovah, “See, You say to me, ‘Lead this people forward,’ but You have not made known to me whom You will send with me. Further, You have said, ‘I have singled you out by name, and you have, indeed, gained My favor.’ ¹³ Now, if I have truly gained Your favor, pray let me know Your ways, that I may know You and continue in Your favor. Consider, too, that this nation is Your people.” ¹⁴ And He said, “I will go in the lead and will lighten your burden.” ¹⁵ And he said to Him, “Unless You go in the lead, do not make us leave this place. ¹⁶ For how shall it be known that Your people have gained Your favor unless You go with us, so that we may be distinguished, Your people and I, from every people on the face of the earth?”

¹⁷ And Yehovah said to Moses, “I will also do this thing that you have asked; for you have truly gained My favor and I have singled you out by name.” ¹⁸ He said, “Oh, let me behold Your Presence!” ¹⁹ And He answered, “I will make all My goodness pass before you, and I will proclaim before you the name Yehovah, and the grace that I grant and the compassion that I show. ²⁰ But,” He said, “you cannot see My face, for man may not see Me and live.” ²¹ And Yehovah said, “See, there is a place near Me. Station yourself on the rock ²² and, as My Presence passes by, I will put you in a cleft of the rock and shield you with My hand until I have passed by. ²³ Then I will take My hand away and you will see My back; but My face must not be seen.”

He is rewarded for his humble service. How many of us would want to see what Moshe saw that day.

Shemot/Exodus 34:8-9

⁸Moses hastened to bow low to the ground in homage, ⁹and said, “If I have gained Your favor, O Yehovah, pray, let Yehovah go in our midst, even though this is a stiffnecked people. Pardon our iniquity and our sin, and take us for Your own!”

Moshe has a bad day. Everyone has a bad day.

Bamidbar/Numbers 11:10-15, 21-23

¹⁰Moses heard the people weeping, every clan apart, each person at the entrance of his tent. Yehovah was very angry, and Moses was distressed. ¹¹And Moses said to Yehovah, “Why have You dealt ill with Your servant, and why have I not enjoyed Your favor, that You have laid the burden of all this people upon me? ¹²Did I conceive all this people, did I bear them, that You should say to me, ‘Carry them in your bosom as a nurse carries an infant,’ to the land that You have promised on oath to their fathers? ¹³Where am I to get meat to give to all this people, when they whine before me and say, ‘Give us meat to eat!’ ¹⁴I cannot carry all this people by myself, for it is too much for me. ¹⁵If You would deal thus with me, kill me rather, I beg You, and let me see no more of my wretchedness!”

²¹But Moses said, “The people who are with me number six hundred thousand men; yet You say, ‘I will give them enough meat to eat for a whole month.’ ²²Could enough flocks and herds be slaughtered to suffice them? Or could all the fish of the sea be gathered for them to suffice them?” ²³And Yehovah answered Moses, “Is there a limit to Yehovah’s power? You shall soon see whether what I have said happens to you or not!”

Moshe again prays for the people not to be destroyed. He could have allowed Yehovah to do what he said and then the descendant of Moshe would have been the chosen people. But he instead thought of the people and how Yehovah would be perceived by the people around them.

Numbers/BaMidbar14:11-19

¹¹And Yehovah said to Moses, “How long will this people spurn Me, and how long will they have no faith in Me despite all the signs that I have performed in their midst? ¹²I will strike them with pestilence and disown them, and I will make of you a nation far more numerous than they!” ¹³But Moses said to Yehovah, “When the Egyptians, from whose midst You brought up this people in Your might, hear the news, ¹⁴they will tell it to the inhabitants of that land. Now they have heard that You, O Yehovah, are in the midst of this people; that You, O Yehovah, appear in plain sight when Your cloud rests over them and when You go before them in a pillar of cloud by day and in a pillar of fire by night. ¹⁵If then You slay this people to a man, the nations who have heard Your fame will say, ¹⁶‘It must be because Yehovah was powerless to bring that people into the land He had promised them on oath that He slaughtered them in the wilderness.’ ¹⁷Therefore, I pray, let my Lord’s forbearance be great, as You have declared, saying, ¹⁸‘Yehovah! slow to anger and abounding in kindness; forgiving iniquity and transgression; yet not remitting all punishment, but visiting the iniquity of fathers upon children, upon the third and

fourth generations.’ ¹⁹Pardon, I pray, the iniquity of this people according to Your great kindness, as You have forgiven this people ever since Egypt.”

Moshe forgets his humbleness. This one incident prevents Moshe from Entering the Promised Land.

BaMidbar/Number 20:6-13

⁶Moses and Aaron came away from the congregation to the entrance of the Tent of Meeting, and fell on their faces. The Presence of Yehovah appeared to them, ⁷and Yehovah spoke to Moses, saying, ⁸“You and your brother Aaron take the rod and assemble the community, and before their very eyes order the rock to yield its water. Thus you shall produce water for them from the rock and provide drink for the congregation and their beasts.”

⁹Moses took the rod from before Yehovah, as He had commanded him. ¹⁰Moses and Aaron assembled the congregation in front of the rock; and he said to them, “Listen, you rebels, shall we get water for you out of this rock?” ¹¹And Moses raised his hand and struck the rock twice with his rod. Out came copious water, and the community and their beasts drank.

¹²But Yehovah said to Moses and Aaron, “Because you did not trust Me enough to affirm My sanctity in the sight of the Israelite people, therefore you shall not lead this congregation into the land that I have given them.” ¹³Those are the Waters of Meribah—meaning that the Israelites quarrelled with Yehovah —through which He affirmed His sanctity.

Here we have the life of a humble man. We too need to be humble today. We can do this by prayer, fasting, and submitting ourselves to the teachings he gives us to follow. We can bow down to him and worship him. Always praise Him for what He gives us. We should beware of being too high-minded (proud, haughty) and thinking all we have comes from our efforts and to not be thankful to Him. Or thinking our knowledge is greater or our wisdom is greater. Our focus must also be on how our actions reflect upon his sanctity (being set apart). We must focus ourselves on serving him.

For the Humble he will:

- Show them mercy
- Gives them shelter
- Feeds them
- Guides them in his path
- Teaches them his ways
- Gives them the land
- Gives them victory
- Gains Honor
- Considers them
- Gives them Peace

- Favors them

Here are other words for study that are related but not included in this study.

Shafel 8213 (low) verb pg. 1050 BDB

Isaiah/Yeshayahu 2:9,11, 12, 17

9 But man shall be humbled, And mortal brought low—Oh, do not forgive them!
10 Go deep into the rock, Bury yourselves in the ground, Before the terror of the LORD
 And His dread majesty! **11** Man's haughty look shall be brought low, And the pride of
 mortals shall be humbled. None but the LORD shall be Exalted in that day. **12** For the
 LORD of Hosts has ready a day Against all that is proud and arrogant, Against all that is
 lofty—so that it is brought low:

17 Then man's haughtiness shall be humbled And the pride of man brought low.
 None but the LORD shall be Exalted in that day.

Proverbs/Mishlei 29:23

23 A man's pride will humiliate him, But **a humble** man will obtain honor.

Shafal 8217 (lower) adjective pg. 1050 BDB

Isaiah/Yeshayahu 57:15

15 For thus said He who high aloft Forever dwells, whose name is holy: I dwell on
 high, in holiness; Yet with the contrite and **the lowly** in spirit—Reviving the spirits of the
lowly, Reviving the hearts of the contrite.

Leviticus/Vayiqra 13:20, 21, 26

20 If the priest finds that it appears **lower** than the rest of the skin and that the hair in it
 has turned white, the priest shall pronounce him unclean; it is a leprous affection that has
 broken out in the inflammation. **21** But if the priest finds that there is no white hair in it
 and it is not **lower** than the rest of the skin, and it is faded, the priest shall isolate him for
 seven days.

26 But if the priest finds that there is no white hair in the discoloration, and that it is not
lower than the rest of the skin, and it is faded, the priest shall isolate him for seven days.

An'vah 6037 (humble, lowly) Feminine Noun of Anav pg. 965 BDB

Psalms/Tellihim 18:36

36 You have given me the shield of Your protection; Your right hand has sustained me, **Your care (gentleness va'an'vatkha)** has made me great.

Psalms/Tellihim 45:5

5 in your glory, win success; ride on in the cause of truth **and meekness (v'an'vah)** and right; and let your right hand lead you to awesome deeds (you shall teach with fearsome things your right hand).