

04906 מַשְׁכִּית
Maskiyth-
imagination, idol
That which can be
beheld

H7906 שֶׁכוּ
Sekuw-
watch tower near
Ramaah
Root saka

H7907 שֶׁכִּי
Sekviy-
mind-image
LXX: weaving

H7914 סֶכִּיָּא
Sekiya-
ship
Meaning very dubious
Isa 2

H7915 שֶׁכִּינ
Sakkiyn-knife

H5533 סָכָן
Cakan-impoverished
In relation to idols,
foolishness
From the idea of dwelling

H2910 טָחָה
Tuwchah-
inward parts
Thoth

H2902 טָוַח
Tuwach
Spread over, cover, shut
Isa 44:18
Shut their eyes so they can't see

H7753 שֹׁךְ
Suwk-hedge
Sanskrit-sakha
Weave-compare
Job10:11-psa139:13

H7900 שֹׁךְ
Sok-tabernacle

H5640 סָתַם
Catham
Stop up, hide

H3685 כָּסִיל
Keseel
Fool, Orion

H3680 כָּסָה
Kacah- to cover
(water over mountains)

H5526 סָכַךְ
cakak
hedge, screen
cover, weave
(Cherubim)

H5519 סָךְ
Cak-
multitude

H5641 סָתַר
Cathar
Hide, secret,
conceal

H5643 סִתָּר
Cether
Cover,
secret place

H3704 כִּסְתָּ
Keceth-amulets
H3678 כִּסָּא
Kicce-Royal

H5525 סֻכִּי
Cukkiy/sukkim
Booth dwellers in
Army of shishack
Or Sesoccis/ se-saaca

H5520 סֹךְ
Cok-thicket,
lair, booth

H5522 סִכּוּת
Cikkuwth
Tent-deity
w/moloch+chiun

Kacah 3680

- In form, this word is a Piel participle and in its four usages can be handled as an active noun, that which covers.
- The usual usage of the verb kasd I is the literal meaning "to cover." Frogs covered Egypt ([Exo 8:6 \[H 2\]](#)). [The pillar of cloud covered the tabernacle \(Num 9:16\).](#)
- It is also used more generally to mean "conceal" ([Gen 37:26; Pro 10:18, KJV "hide"](#)) or "overwhelm" ([Pro 10:6, Pro 10:11 NIV "overwhelm"](#)). [In Gen 7:19-20 the hills were "covered;" the Hebrew does not specify with what. The NIV specification of water goes beyond the Hebrew. The Hebrew may merely mean that the mountains were hidden from view by the storm.](#)
- It is probably the meaning "hide" that leads to the sense, forgive. In the well-known verse, [Psa 32:1, "cover," kdsa \(Qal\) is paralleled by "forgive" \(niiia'\). The word is used in v. 5 in the sense of "hide." Psa 85:2 \(H 3\) is very similar and has the same parallel \(ndid'\). This sense also occurs in Neh 4:5 \[H 3.37\] where the parallel is "blot out" \(maha\). In Pro 17:9 and Pro 28:13 the meaning is likely "conceal" \(SO NIV in the latter verse\). The contrast is to confess or to make known. It is probably too much to found an OT theology of forgiveness on these verses in Psa and Nehemiah. It has been argued, more on the basis of kdpar "atone" \(q.v.\), which some translate "cover," that the OT sacrifices merely covered sin until it was dealt with de facto on the cross. This view of course has the truth that the blood of bulls and goats could not pay the price of sin in the OT. But it seems that we should say that the OT sin was indeed forgiven by God on the basis of the final sacrifice to come. The OT sacrifices were symbolic and typical but the forgiveness was real. At least, the other words ndia' \(take away\), mtihi \(blot out\), salab \(forgive\), etc. imply a real forgiveness so that sins were removed to an immeasurable distance \(Psa 103:3, Psa 103:11-12\).](#)
- kesut. Covering. Used only eight times, most of these referring to clothing. But note [Gen 20:16 where "covering of the eyes" \('4?nayim\) is taken by the NIV as "to cover the offense" \(probably reading 'ewonim\).](#)
- mikseh. A covering. This noun refers mostly to the leather (KJV badgers' skins, NASB porpoise skins, NIV hides of sea cows) covering of the tabernacle. Once it refers to the covering of Noah's ark. Does this mean that the ark had a protective roof of animal hides?

skh

- image, idol, figure, picture, imagination.
- sekiya. image, form, appearance. This noun is found only once, in [Isa 2:16. From its kinship to maskit, "a stone image that can be beheld visibly," various translations have been hazarded for it. Isa 2:16 is in a context of the Prophet announcing that the Day of the Lord will come and humble the proud and destroy the evil, Among the things upon which the judgment will fall are, literally in the Hebrew, "all sekiya of pleasantness!" The KJV renders these as "pictures;" perhaps we should say "beautiful images."](#)
- maskit. image, idol, figure, picture, imagination, opinion, thoughts, conceit, imagery. This noun, according to Gesenius, comes from the hypothetical root, saka which means "to look at, " "to behold." Hence, maskit became "that which is visible, " "that which can be beheld. BDB and KB render it "show piece, " specifically carved figure."
- It denotes a lovely silver setting for golden apples in [Pro 25:11.](#)
- In [Lev 26:1 God forbids Israel to "set up an image of stone in your land, to bow down unto it." So too in Num 33:52 Israel is commanded to destroy all of the stone-idols of the Canaanites. The KJV translates maskit in this latter verse as "Pictures." They are actually "idols-of-stone" according to KD \(in loc. Lev 26:1\).](#)
- In [Eze 8:12 the prophet is shown that within the very precincts of the temple buildings some priests had secret rooms wherein they kept stone-idols \(maskit\).](#)
- In [Psa 73:7 and Pro 18:11 maskit is used figuratively for "the conceits of the heart." The KJV renders it loosely, saying that the evil doers "have more than heart could wish."](#)
- sekwi. A celestial appearance. This word is used only in [Job 38:36 in parallel with another enigmatic word \(tuhot. It has been discussed by M. Pope \(Job, in AB, pp. 302-303\) and W. F. Albright \(YGC, pp. 246-A7\). Pope, with others, concludes that it is connected with the Coptic name for the planet Mercury. Albright declares that this is a mistake of modern Coptic students and holds that it means "mariner, fisherman." The pair are discussed under tuhot, see tuah. G.G.C.](#)
- **Hebrew Word:** sukka
- **Strong's Cross Reference:** None
- **Definition:** See no. 2262b.
- **Hebrew Word:** sekwi
- **Strong's Cross Reference:** None
- **Definition:** See no. 2257a.

- Tuhot

- the primary meaning of this root is to cover over one item with another. It is employed to describe the silverplating of temple stones ([1Ch 29:4](#)) and the process of cleansing a house infected with a plague ("leprosy?") ([Lev 14:42](#), [Lev 14:48](#)). The priests remove the infected plaster and stones which harbored the disease and repair the house with new stones and plaster. False prophets use tuah figuratively to "cover-up" God's truth ([Eze 13:10-15](#)) or politicians' wickedness ([Eze 22:28](#)).
- tuhot. Inward parts. This noun (found twice in the OT) describes an object covered over, hidden, or concealed. [Psa 51:6 \[H 8\]](#) clearly communicates the sense of "inward being"-inner man covered by the body.; tuhot is parallel to satum, a "closed up place," and to the seat of the sin nature (v. 5), denoting the residence of truth or faithfulness, referred to elsewhere as "heart" ([Psa 15:2](#); cc [1Sa 12:24](#)). There is no agreement concerning the etymology of this term in [Job 38:36](#), and the meaning of the word poetically parallel to it is debated. tuhot is understood as
 - 1) man's inward being" (cf [Psa 51:6 \[H 8\]](#)).
 - 2) "clouds" (in the sense of that which is covered), or
 - 3) "Thot," the Egyptian ibis bird (parallel to the sense of "cock" for sekwi).
- The context describes man's inability to direct storm and rain clouds. Verse 36 implies that God is the source of wisdom implanted either in the inner man (perhaps the best rendering), or in a cloud to make it give rain, or in the ibis. [For discussion of the third view, that tuhot is the Egyptian god of wisdom and sekwi either "cock" or the planet Mercury (coptic souchi, so Pope, "Job," in AB, p. 302); cf. Albright's remarks in YGC pp. 244-8. He argues from UG that tuhot does indeed refer to Thot, but that sekwi means "mariner" (Ug Thkt "ship," UT 19: no. 2680). He says that souchi, Coptic for "Mercury," is a mistake of modern Coptic students. The possible reading then would be, "Who puts wisdom in Thot (or the ibis, symbol of Thot) or who gives understanding to the mariner?" On the whole, the first view as indicated above is probably preferable. R.L.H.]