

# Gaze

**English - Gaze**  
= to look long and fixedly, stare

**Hebrew - הִזָּן - Khaza**  
= look, see, behold, vision,

Middle English gasen; compare Norwegian, Swedish gasa: look

**From TWOT**

Like the word "behold" in English, this word is employed almost exclusively in poetry or exalted prose. It is used exclusively in Qal, but appears in all parts of that stem: This word, appearing about fifty times, is apparently an exalted term, in rather frequent use.

**Khaza** in the Aramaic portions of Dan and Ezz (about thirty times) are entirely parallel to the Hebrew.

The word **ra'a** used approximately fourteen hundred times in the OT, presents a similar range of literal, metaphorical, and extended usages as is true also of the English words "look," "see" and "behold."

Any word meaning to see with the eyes, the most vivid form of sensation, seems bound to be employed for almost any sensation (by eyes, ears, nose, tongue, skin) as well as any mental or spiritual perception. Notice how at least two different senses are attributed to eyes in the prize mixed metaphor of all literature: The children of Israel complain to Moses and Aaron, "You have made our savor to stink in the eyes of Pharaoh" (Ex 5:21). In the case of **khaza** the bare literal sense is rare. Metaphorical and special senses are more common, as follows:

1. The literal sense, perception with physical organs of sight (Job 27:12; Prov 22:29; 29:18).
2. The special way in which a lover gazes at his (her?) beloved (Song 6:13).
3. To "see to something, i.e. provide (from Lat pro-video "see to"). The idea is to secure needful things against a foreseen need or occasion (Ex 18:21; ASV margin of Isa 57:8 refers to Israel's providing objects for idolatrous worship).
4. This word is carried to the realm of pure spiritual understanding in two outstanding passages (Job 36:25 and Psa 63:2).
5. Metaphorically of God's awareness of either evil or good actions among men (Psa 11:4; 17:2).
6. Immediate vision of God by select persons specially chosen (Ex 24:9-11).
7. The revelatory vision granted by God to chosen messengers, i.e. prophets. Such apparently was the experience of Balaam the son of Beor (Num 24:4,16). This vision of the prophets took place sometimes in the waking state, but also in "the spirit" (see Num 24:2). Sometimes the experience of "seeing" a revelatory dream is designated by **khaza** (Aram). See Dan 2:26; 4:5,9 etc.
8. The vision of God which every saint shall have after death, without reference to any bodily organ of sight is designated by **khaza** in two very important passages (Psa 17:15; Job 19:26-27, possibly also Psa 11:7; Isa 33:17).
9. Because of the importance of the revelatory vision as means of the prophets' special knowledge of divine things, the word sometimes means to speak as a prophet (Isa 30:10, "Prophecy not unto us right things"). It might be that this active sense (prophecy, to speak as a prophet), rather than the passive one of receiving prophetic revelation, may be the sense of Isa 1:1 ("which he saw," etc.) and other similar passages (Isa 2:1; 13:1; Lam 2:14; Ezek 13:8; Amos 1:1; etc.). To speak even as a false prophet may be designated by **khaza** (Zech 10:2). The active sense is close to certain in this last case. The close association of **khaza** and derived forms **khazeh**, **khazon** etc. with prophecy is shown by the way the "seer" is on occasion defined, (2 Sam 24:11). See especially Ezek 12:27.

**Khazeh:** Seer, derived from **khaza**. Of the twenty-two occurrences eleven are connected with the name of a particular person, indicating his office as prophet (Gad, 2 Sam 24:11; 1 Chron 21:9; 29:29; 2 Chron 29:25; Heman, 1 Chron 25:5; Iddo, 2 Chron 9:29; 12:15; Hanai, 2 Chron 19:2; Asaph, 2 Chron 29:25; Jeduthun, 2 Chron 35:15; Amos is addressed as a **hazeh**).

Whatever the derivation of these three words, Scripture specifies that **nabi** means spokesman for God (Ex 7:1-2; cf. Ex 4:16; Jer 23:16; Isa

Family/Language	Indo-European Reflex(es)	Gloss
<b>English</b>		
Old English:	gīnan	to gape, yawn
	ginian/geonian/gynian	to yawn
	gi(o)wian/giwan	to desire, demand
Middle English:	gap	gap
	gapen	to gape
	gaspen	to gasp
	yanen	to yawn
English:	gap	break in wall/hedge/line of military defense
	gape	to open mouth wide
	gasp	to catch breath with shock/other emotion
	yawn	to gape, open wide
Scots English:	ghyll	gill
<b>W-Germanic</b>		
Old Frisian:	gēie	penance
Old High German:	gīēn	to yawn
	ginēn/g(e)inōn	to yawn
German:	gaffen	to gape, yawn
	gähnen	to yawn
<b>N-Germanic</b>		
Old Norse:	gap	gap, hole, chasm
	gapa	to gape, yawn
	geispa	to yawn
Old Icelandic:	gīna	to gape
	gjā	ravine, cleft in earth
Icelandic:	gīna	to yawn
<b>Italic</b>		
Latin:	dehisco, dehiscere	to split open
	hio, hiāre, hiavi, hiatus	to gape, yawn, crack open
	hisco, hiscere	to gape, open
New Latin:	achaenium	achene
<b>Baltic</b>		
Lithuanian:	žióju	to yawn
<b>Slavic</b>		
Old Church Slavonic:	zějā	to yawn
<b>Hellenic</b>		
Greek:	χazw	to yawn, gape, (crack) open
<b>Indic</b>		

Sanskrit:	jéhamānas	gaping, yawning	<u>1:20; Zech 7:12; Amos 3:8; 7:16</u> ). <b>Ro'eh</b> and <b>khozeh</b> preserve awareness that God sometimes made revelation to the prophets by visions, i.e. "seeing."
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—Synonyms

1. Gaze, stare, gape suggest looking fixedly at something. To gaze is to look steadily and intently at something, especially at that which excites admiration, curiosity, or interest: to gaze at scenery, at a scientific experiment. To stare is to gaze with eyes wide open, as from surprise, wonder, alarm, stupidity, or impertinence: to stare unbelievably or rudely. Gape is a word with uncomplimentary connotations; it suggests open-mouthed, often ignorant or rustic wonderment or curiosity: to gape at a tall building or a circus parade.