

# Shiver

**English - Shiver**  
**= to shake or tremble, to break or split into fragments,**

**Hebrew - שָׁבַר - Shiver**  
**= to break, (into pieces), be crippled, shattering**

Some controversy may exist over the pronunciation of the Hebrew letters. The ancient name for the Hebrews was Ibri; although spelled the same modern Jews pronounce it as Ivri.

(Shiver is still dialogue for "splinter" in Norfolk and Lincolnshire.)

Family/Language	Indo-European Reflex(es)	Gloss
<b>English</b>		
Old English:	flint	flint
Middle English:	splint	splint
	splinter	splinter
English:	flense	to strip off (skin/blubber)
	flinders	fragments, splinters
	splent	chip, shaving, splinter, fragment
	splint	small plate/strip of wood/metal
	splinter	sliver, thin piece split off lengthwise
	split, split	to divide along grain/seam/layer
<b>W-Germanic</b>		
Middle Dutch:	splitten	to split
Dutch:	flensen	to flense
Middle Low German:	splente/splinte	splint
Old High German:	flins	pebble, hard stone
	spaltan	to split
Middle High German:	vlins	flint
German:	Flint	flint
	spalten	to split
	Splitter	splinter
<b>N-Germanic</b>		
Danish:	flint	flint
Swedish:	flinta	flint

**From TWOT:**

The verb **šēbar** - occurs 147 times in the OT, 53 times in the Qal, 56 times in the Niphal, 36 times in the Piel, and once each in the Hiphil and Hophal. The Ugaritic cognate is **tbr** (**UT** 19: no. 2642).

In the Qal stem (fifty-three times) most often God is the subject of the verb (thirty-three times), and here the verb is used to describe judgmental, punitive activity. Often such action is leveled against non-covenant peoples: the king of Babylon, Jer 28:2; the Pharaoh, Ezek 30:21 ; Damascus, Amos 1:5; Elam, Jer 49:35; the Assyrians, Isa 14:25; Nebuchadnezzar, Jer 28:11. In several instances "to break the yoke off means that God will liberate his people from bondage to an alien people. Five times there appears the phrase "I/He has broken the staff of your bread" (Lev 26:26; Ps 105:16; Ezek 4:16; 5:16; 14:13). Although the exact meaning of this is uncertain, it would seem to indicate again that one of God's forms of retributive justice is to deprive people of what they consider essential to their diet.

We may note that in the Piel stem **šēbar** is often used in the context of destroying idols. To convey the sense of the intensive Piel we may translate, colloquially, "smash to smithereens." Thus, Isa 21:9 (God); 2 Kings 18:4 (Hezekiah); 2 Kings 23:14; 2 Chron 34:4 (Josiah); 2 Chron 14:3, [H\* 2], Asa), Jer 43:13 (Nebuchadnezzar); 2 Kings 11:18 (the people); and Moses with the tablets (Ex 32:19; 34:1; Deut 9:17; 10:2).

**šēber: Breach, ruin, most frequently translated in the KJV by "destruction."** Of the forty-five occurrences of **šēber**, twenty-eight of them are to be found in the prophets, where frequently the word is applied to the impending collapse of the northern or southern kingdom. "About the 'ruin/destruction' of Joseph (the kingdom of Israel) they do not care at all" (Amos 6:6). The substantive then is expressive of (physical) calamity either at the national level or at the personal level (Prov 16:18; 17:19; 18:12).

**šibberôn: Destruction, is used twice** Jer 17:18, "destroy them with double destruction"; and Ezek 21:6, "Son of man, groan with the breaking of (your) loins/heart."

**mašbar: Opening, three times, twice in the parallel passages** 2 Kings 19:3 and Isa 37:3, "Today is a day of suffering... Children come to 'birth' (the opening of the womb?) and there is no strength to bring them forth." This most likely is a proverbial expression to describe any kind of a desperate situation. The third occurrence is Hos 13:13, again perhaps proverbially, "in the 'breaking forth' of children."

**mašber: Breaking (of waters), waves:** Jonah 2:4; Ps 42:7; Ps 88:6; Ps 93:4; 2 Sam 22:5. Except for Ps 93:4 the references are figures of speech in the context of lamentations, "I almost drowned!"

**BDB** offers examples of how we may shiver, *be broken of heart, etc.* Human emotion from social trauma may easily lead to the sensation of trembling or shaking. This meaning was carried over from the Hebrew word.

Shiver, quake, shudder refer to a vibratory muscular movement, a trembling, usually involuntary. We shiver with cold, or a sensation such as that of cold: to shiver in thin clothing on a frosty day; to shiver with pleasant anticipation. We quake especially with fear: to quake with fright. We shudder with horror or abhorrence; the agitation is more powerful and deep-seated than shivering or trembling: to shudder at pictures of a concentration camp.