

# WRITINGS OF JEFF A BENNER

by Jeff A. Benner

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*A collection of theological writings, sermons, and essays by Jeff A. Benner, compiled for study and devotional reading.*

59 Chapters

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## 01.00. His Name is One

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His Name is One ~~~~~ An Hebraic look at the ancient Hebrew meanings of the names of

God

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## 01.01. Acknowledgement

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Acknowledgments To my children, Kristina, Dallas, Josiah, Jeremiah and Jedidiah.

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### 01.03. Introduction

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Introduction The purpose of this book is to uncover the original Hebraic meanings of the various names of God that flow out of the ancient Hebrew language of the Bible. The ancient authors of the Bible were Hebrews who lived in an Eastern Oriental culture. In order to interpret their writings appropriately, they must be understood through their culture rather than our Western Greco-Roman culture. The modern translations, dictionaries and commentaries of the Biblical texts have interpreted the Bible through a Western perspective often ignoring the culture, in which the texts were originally written. The title of this book, "His name is One," is from Zechariah 14:9 and was chosen because of the passages unique ability to express the full character of God. A verse such as this has very little meaning in our modern Western culture, but, when understood in its original Eastern culture, it beautifully expresses the nature of God. By placing the names of God, and other Hebrew words, back into the Hebrew culture and their original context, the words and passages begin to take on a shape often hidden to the average reader of the Bible.

## 01.04. Eastern and Western Culture

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Eastern and Western Culture In the world, past and present, there are two major types of cultures, Eastern and Western. The ancient Hebrews and other ancient Semitic cultures as well as today's Orientals of the Far East, and the Bedouins of the Near and Middle East, see the world through Eastern cultural eyes. The ancient Greeks and Romans as well as today's European and American cultures see the world through Western cultural eyes. The modern Hebrews are mostly comprised of transplanted Europeans and also belong to the Western culture.

These Eastern and Western cultures view their surroundings, lives, and purpose in ways that would seem foreign to the other. Through this book we will be looking at a few of the differences between these two cultures. To more fully understand the ancient texts of the Bible, which were written in the ancient Eastern culture of the Hebrews, we must place ourselves within their culture rather than reading the text through the eyes of the modern Western culture.

## 01.05. WEBSITE

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WEBSITE His Name is One can be purchased at:

<http://www.ancient-hebrew.org/bookstore/hno.html>

<http://www.mechanical-translation.org/2-esword.html>

<http://www.ancient-hebrew.org/bookstore/e-books/hno.pdf> <http://www.ancient-hebrew.org/>

## 01.06. Chapter 1 - Name

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Chapter 1 - Name Your name O LORD is forever, your fame O LORD is for generation after generation.

Psalms 135:13

**Biblical Names** In our modern culture a name is nothing more than an identifier, usually chosen by our parents because they like the sound of the name or it is the name of a favorite relative or ancestor. This is not true of the ancient cultures, such as the Hebrews, where a name was a representation of whom the individual was, based on his character and function.

One of the major differences between our Western culture and the Eastern culture of the ancient Hebrews is how someone or something is described. The Hebrew was not so concerned with the appearance of someone or something, as he was with its function. A Western mind would describe a common pencil according to its appearance, something like; "it is yellow and about eight inches long." An Eastern mind describes the same pencil according to its function, something like; "I write and erase words with it." Notice that the Eastern description uses the verbs "write" and "erase," while the Western description uses the adjectives "yellow" and "long." Because of Hebrew's form of functional descriptions, verbs are used much more frequently than adjectives in the Bible. A good example of the Hebrew language's functional descriptions can be found in the word "Iya" (ayil). This word, depending on the translation, is shown as an oak tree, ram, mighty men or a post as can be seen in the following verses from the King James Version.

"And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son."

Genesis 22:13 (KJV) "He made also posts of three-score cubits, even unto the post of the court round about the gate."

Ezekiel 40:14 (KJV)

"For they shall be ashamed of the oaks which ye have desired, and ye shall be confounded for the gardens that ye have chosen."

Isaiah 1:29 (KJV)

"Then the dukes of Edom shall be amazed; the mighty men of Moab, trembling shall take hold upon them; all the inhabitants of Canaan shall melt away."

Exodus 15:15 (KJV) The original meaning of the word "Iya" (ayil) is a "strong leader." An oak tree is the hardest and strongest of the woods in the forest, the ram is the strong leader among the flock. A post is the strong upright pillar that supports the structure. The mighty men are the strong leaders of the community. The translators have taken the above passages, originally written from an Eastern perspective, and altered the original meaning in order for the text to make sense to a

Western reader. Because of the many different ways the Eastern texts can be translated, differences in translations often occur. Psalms 29:9 includes the Hebrew word “hlya” (ayalah), the feminine form of “lya” (ayil), and is translated two different ways in two common translations.

“The voice of the LORD makes the deer to calve.” (NASB) “The voice of the LORD twists the oaks.” Psalms 29:9

(NIV)

While our Western mind sees no similarity between a deer and an oak, and would never describe them in the same way, the Hebrew’s Eastern mind sees them as identical, both being functionally the same as “strong leaders.” A more literal rendering of this verse in Hebrew thought would be:

“The voice of the LORD makes the strong leaders twist.” When reading the Bible, the reader will become more aware of the meaning of a text if he remembers to look for the function of a particular object or the role of an individual, rather than its appearance. To illustrate this important aspect, let us look at the “ark” of Noah and its description as found in Genesis 6:15.

“And this is how you are to make the ark, three hundred cubits long, fifty cubits wide and thirty cubits high.”

Genesis 6:15 Our Western mind immediately begins to paint a picture of what the ark looks like based on the dimensions provided in the passage. If this was the author’s intention, he did a poor job, as the description provided simply describes a long box and does not inform the reader of what the ark “looks” like. When we remember that the Hebrew author is attempting to describe the “function” of the ark we find that he is informing the reader of its immense size, as the “function” of the ark is to hold a very large number of animals.

Hebrew names have meanings that are lost when translated into English. The Hebrew word “~da” (adam) means “man” and is also the name of the first man, Adam.

“The LORD God formed the man (~da) from the dust of the ground.”

Genesis 2:7

English translations completely erase the Hebraic connection between the “man” and his origin. When we place the original Hebrew words back into the text, we can see the connection between the words in the verse.

“And the LORD formed the adam from the dust of adamah (ground).”

Below are a few other examples of the relationship between an individual’s name and his function or role.

“And she bore Cain and she said I have cain (acquired) a man.”

Genesis 4:1 “And she bore a son and called his name Seth because God seth (placed) a seed to replace Abel.”

Genesis 4:25 “And he called his name Noah saying he will noah (comfort) us.”

Genesis 5:29 “And to Eber were born two sons, the name of one is Peleg because in his days the land was peleg (divided).”

Genesis 10:25

Because Bible translations transliterate a name, such as “xn” into “Noah” and translate, into English, the same word “xn” into “comfort,” the translation converts the meaning and essence of the name into simple “identifiers.” As we shall see through this book, the nature and character of God is found within his names, which are lost in our translations and Western view of scripture.

Just as a name can give us a clue about the individual’s character, we can also find some interesting clues about the character of the family lineage. Below is a list of the sons of Adam, the lineage of the promised Messiah, as found in Genesis 5:1-32 with the Hebraic meaning for each name:

Adam - man

Seth - appoint (set in place)

Enosh - mortal (also means man, as man is mortal)

Kenan - dwelling place (literally a nest)

Mahalalel - light of God (also means praise as it illuminates another.)

Jared - comes down

Enoch - dedicate

Methuselah - his death brings

Lamech - despair

Noah - comfort

When the meanings of these names are combined, we discover a very interesting prophecy of the coming Messiah based on the functional descriptions of the names of Adam’s descendents.

“Man appointed a mortal dwelling, the light of God will come down dedicated, his death brings the despairing comfort.”

Root System of Words The word “name” is the usual translation for the Hebrew word “~X” (shem). Though the word “shem” has the meaning of a “name,” the Hebraic meaning of the word goes far beyond our simple Western understanding of a “name.” Depending on the translation, this Hebrew word is also translated as; fame, famous, honor, renown or report. Obviously, this Hebrew word has a broader meaning in the ancient Hebrew language. In order to discover its true meaning, we need to understand how the Hebrew language works. Hebrew words are built using a system of roots based on the twenty-two letters of the Hebrew alphabet, which form the foundation to the language. A chart of the Hebrew alphabet can be seen in appendix A. When two of these letters are combined, a two letter “parent root” is formed. These parent roots are the most ancient Hebrew words and are usually words that are absolutely necessary for any communication to occur.

Below are a few examples of these two letter parent roots. ba (abh) father ~x (hham) cheese xa (ahh) brother !k (ken) yes la (el) god al (lo) no ~a (em) mother bl (lebh) heart Xa (esh) fire dm (mad) garment !b (ben) son rm (mar) bitter rb (bar) clean bq (qabh) jar rh (har) hill ~X (shem) name

These parent roots are often expanded into a three consonant root by doubling the last letter of the root but will retain the same meaning as the original two-letter root. rb (clean) to rrb (clean) rh (hill) to rrrh (hill) bl (heart) to bbl (heart) dm (garment) to ddm (garment) rm (bitter) to rrm (bitter) bq (jar) to bbq (jar)

Child roots are formed by attaching an “a,” “h,” “w” or “y” to the parent root. The modern Hebrew language recognizes these four letters as consonants, but in ancient times they also doubled as vowels. Each child root formed will be directly related in meaning to the original parent root. Below are the child roots, and their meanings formed from the parent root “lb (bal)” meaning “flow.” lba wilt: flowing away of life lbh empty: flowing out of contents lhb panic: flowing of the insides hlb aged: flowing away of youth lwb flood: flowing of water lby stream: flowing of water

While the parent and child roots are most probably the original language of the Hebrews, other roots were adopted into the language over time out of the original roots. The most common adopted roots were formed by adding the letter “n” (n) to the parent root. Adopted roots such as, “@an” (na’aph), meaning adultery and “@na” (anaph), meaning anger, are derived from the parent root “@a” (aph), which can mean nose, anger or passion.

While it seems strange to us that the same Hebrew word is used for a nose as well as anger and passion, the Hebrews saw anger and passion as acts which cause heavy breathing resulting in the flaring of the nostrils, or nose.

Words are formed out of the parent and child roots by placing specific letters within the root. Some of the most common letter additions are an “m” (m) or “t” (t) in front or behind the original root, an “h” (h), “!w” (on) or “tw” (ut) behind the root, or a “y” (y) or “w” (o) in the middle of the root. These words are always related in meaning to the original root, out of which they came. Now that we have a basic understanding of how the Hebrew root system of words work, let us examine the roots and words which are derived from the parent root “~X” (shem - name), all of which will aid with the finding of the original Hebraic meaning of the word.

Breath The Hebrew word “hmXn” (neshemah) is formed by adding the letter “h” (h) to the adopted root “~Xn” (nasham) which comes from the parent root “~X” (shem). This word is used in Genesis 2:7 and means “breath.”

“And the LORD God formed the man of dust from the ground and he blew in his nostrils the breath (hmXn) of life and the man became a living soul.”

Genesis 2:7

While the Western mind simply sees “breath” as the exchange of air within the lungs, the ancient Hebrew mind understood the “breath” in an entirely different way as can be seen in Job 32:8 :

“The wind within man and the breath (hmXn) of the Almighty teach them.”

Job 32:8 Our Western understanding of the breath does not easily grasp the concept that a breath can teach. While our Western understanding can easily associate thoughts and emotions as the function of the “mind,” the Easterner sees the same function in the “breath.” The “breath” of both men and God has the ability to carry thought and emotion.

Skies The next word that we will examine is the child root “hmX” (shamah) meaning “heaven,” “sky” or “the place of the winds.” It is always used in the plural form “~ymX” (shamayim).

“In the beginning God created the skies (~ymX) and the land.”

Genesis 1:1 The Hebrew mind sees “hmXn” (neshemah) and “hmX” (shamah) as synonyms. The “hmXn” is the breath/wind of a man, and the “hmX” is the breath/wind of the skies. Just as we saw above where the hmXn can teach, so also the ~ymX (shamayim) can also speak.

“The skies (~ymX) proclaim his righteousness, and all the people see his glory.”

Psalms 97:6

Dry Wind The root word “~mX” (shamam) is formed by doubling the second letter of the parent root. By adding the letter “h” (h) to the end, the word “hmmX” (shememah) is formed. Both words mean, “desolate” and are used in the following passage.

“Many shepherds will ruin my vineyards, they will trample my fields, they will turn the fields of my delight into a desert of desolation (hmmX). And it will be made into desolation (hmmX), parched and desolate (~mX) before me, all the land will be desolate (~mX) because there is no man to care for it.”

Jeremiah 12:10-11 When the dry winds blow through the desert, any moisture in the ground or air is removed causing the desert to become dry and parched. “~mX” (shamam) and “hmmX” (shememah) are dry and desolate places formed by a dry wind.

Another child root “~Xy” (yasham), with the same meaning as “~mX” (shamam), a dry desolating wind, can be seen in the following verse.

“All your resting places of the cities will become dry, and the high places will be desolate (~Xy).”

Ezekiel 6:6

Shem By gathering together all the words derived from the parent root “~X” (shem), and looking for the common thread that each have in common, we can discover the original Hebraic meaning of the parent root. Each of the words has the basic meaning of a “wind” within them.

“hmXn” (neshemah) is the wind, or breath, of man, “~ymX” (shamayim) is the wind of the skies, “~mX” (shamam), “hmmX” (shememah) and “~Xy” (yasham) is the desolation caused by a dry wind. From this we can conclude that the ancient Hebraic meaning of “~X” is “wind” or “breath.” The “~X” of a man is his breath, which in the Hebraic Eastern mind is the essence or character of the individual. The actions of the individual will always be related to his character. From this we understand that the “~X,” the breath, is the place of origin of all the actions of the individual. The following are a few passages that demonstrate this Hebraic understanding of “~X.”

“O God, in your name (~X) save me; and in your strength rescue me.”

Psalms 54:1 A very common form of Hebrew poetry is called parallelism, where one idea is stated in two different ways. By studying these forms of poetry we can see into the Hebrew mind by observing how he paralleled one word with another. In the verse above, the phrase “in your name save me,” is paralleled with the phrase “in your strength rescue me.” From this passage we see that the Hebrews equated one’s “name” with his “strength,” an attribute of character.

“O LORD, your name (~X) is forever; O LORD, your fame is from generation to generation.”

Psalms 135:13 In this passage, ~X is paralleled with “fame.” The Hebrew word for “fame” is “rkz” (zakar) which literally means “remembrance.” The “fame” of the LORD are his “actions” that will be remembered throughout the generations. Through the poetic imagery of this verse, we see that the psalmist equated the “~X” of the LORD with his actions.

“I will declare your [the LORD’s] name (~X) to my brothers; within the assembly I will praise you.”

Psalms 22:22 In this passage, the phrase “I will declare your name” is parallel with “I will praise you,” paralleling the ~X (shem) of the LORD with “you,” the LORD himself.

“Your [David’s] God will make the name (~X) of Solomon more beautiful than your name (~X) and his throne greater than your throne.”

1 Kings 1:47 The poetry of this passage parallels the name of Solomon with his throne, a difficult concept for a Western thinker to grasp. Let us remember that the throne is not to be thought of in terms of physical description, but in function. The function of the throne is “authority,” a characteristic of the king. The “~X” of Solomon is his “authority.”

Names and Titles A common mistake in Biblical interpretation is to make a distinction between a name and a title. For example, “King David,” is often understood as containing the “name” “David” (an identifier) and his “title” “King.” The Hebrew word *dwd* (david) literally means; “beloved,” or “one who loves” and is descriptive of David’s character. The Hebrew word *šlm* (melek) literally means “ruler” or “one who rules,” also descriptive of David’s character. As we can see, both of these words are descriptive of David’s character. The Hebrews made no such distinction between a name and a title. The phrase “King David” is Hebraically understood as “the one who rules is the one who loves,” a very fitting title for the great benevolent king of Israel and the friend of God.

## Prayer

Because of the misunderstanding of the use of the word “name,” some passages have been misinterpreted causing a belief that was not originally intended by the author. For instance, it is a common practice to conclude each prayer with the phrase, “In the name of Jesus, Amen.” This custom is based on the following passages.

“And I will do whatever you ask in my name, so that the Son may bring glory to the Father.”

John 14:13 (NIV) “I tell you the truth, my Father will give you whatever you ask in my name.”

John 16:23 (NIV) Are the passages above informing us that in order for a prayer to be heard we must use the “formula,” “in the name of Jesus”? What is the purpose of this “formula”? This phrase was not meant to be a “formula” attached to the end of each prayer, but the spirit in which the prayer is given. According to the Hebraic understanding of the word “name” we can translate these

passages using the word “character” rather than “name.” What Jesus is telling us is that when we pray we should pray in his character. Our prayers should be given in the same spirit, conviction, faith and purpose that his prayers would be given.

## 01.07. Chapter 2 - One

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Chapter 2 - One Listen Israel, Yahweh is our God, Yahweh is One

Deuteronomy 6:4

Just as the Hebraism of the word “~X” (shem) is lost through its translation into the English word “name,” the Hebraism of the word “dxa” (ehhad) is lost through its translation into the English word “one.” By examining the parent and child roots related to “dxa,” we can again find the Hebraic meaning of this word just as we did with the word “~X.”

Hhad The child root “dxa” (ehhad) is derived from the parent root “dx” (hhad). Up to this point we have seen the Hebrew words written with the “modern” Hebrew alphabet (see appendix A). The ancient Hebrew alphabet was originally written with pictographs (meaning picture writing) similar to Egyptian hieroglyphs (see appendix A). Over the centuries, these ancient pictographic letters evolved into the Modern Hebrew alphabet.

These original pictographs supplied meaning to the word. As an example the Hebrew word for “son” is “!b” (ben) and is written as “nb” in the original pictographic script. The first letter is “b” (b). This is a picture of the floor plan of a common nomadic tent as would have been used by Abraham. The tent is divided into two parts, one side for the males of the household and the other for the females. A wall separates the two sides with an opening in the back allowing for passage between the two sides. The entrance into the tent is on the male side, as seen at the top left of the pictograph. The meaning of this letter is tent, house and family. The second letter, “n” (n) is a picture of a germinating seed. A seed is the offspring of the previous generation, which grows producing seeds for the next generation. This concept of perpetuity, or continuance is the meaning of this letter. When these two letters are combined the parent root “nb” (ben) is formed, with the original Hebraic meaning being “the house that continues.” The function of a “son” is to continue the family line to the next generation. The Hebrew parent root word “dx” (hhad) is written as “dh” in the ancient Hebrew pictographs. The first letter in this word is “h” (hh), representing a tent wall, such as that which divides the male from the female sides, and means to separate or divide. The second letter, “d” (d), represents a door or entrance, such as that which allows passage between the two sides of the tent, and means to enter. Our parent root “dh” (hhad) has the pictographic meaning of “a wall with a door” or “a wall for entering.” The Hebraic idea being expressed in this word is that one thing, or person, serves more than one function. Just as the wall separates the two sides, the door in the wall unites them. This Hebraic imagery can be clearly seen in the following passage:

“And you son of man, the sons of your people are speaking about you next to the walls and in the doors of the houses; and one (dx) speaks at one (dxa) man and at his brother saying please come and hear what the word of the one coming from the LORD is saying. And they come to you like they are coming of a people, and my people sit before you. And they listen to your words but they do not practice it; adoration is in their mouths but their hearts walk after their greed.”

Ezekiel 33:30-31. In this passage we see the two opposite actions of the people. While they go to hear from the LORD, they practice evil in their hearts, “one” individual with two opposite manifestations. It is also interesting to note that Ezekiel shows that these people are speaking about him at the walls and doors, a direct connection to the word “dx/dh,” whose pictographs are of a wall and a door.

Riddle The child root “dwx” (hhud), derived from the parent root “dx” (hhad), has the meaning of a riddle.

“Son of man, give a riddle (dwx) of a riddle (hdyx - hhiydah, feminine form of hhud); and give a parable of a parable to the house of Israel.”

Ezekiel 17:2 From the Hebrew poetry of this verse we can see that the word dwx (hhud) is similar to a parable. A riddle or parable presents a story to an audience, using events and people familiar to the listeners. Then, the one giving the parable presents a twist that cannot be understood easily. Keeping in mind the pictographs of the word “dx” (hhad), this “twist” in the story is the wall that separates the listener from the meaning of the parable. When the speaker explains the parable, the door is opened and the listeners are united with the meaning.

“The kingdom of heaven is like treasure hidden in a field. When a man found it, he hid it again, and then in his joy went and sold all he had and bought that field.”

Matthew 13:44

Jesus used this form of teaching frequently as in the example above. While the idea of selling all possessions in order to buy a field with an even larger value due to the treasure, is easily understood, its connection to the kingdom of heaven is a bit more mysterious. Those who understood the teachings of Jesus easily understand that the kingdom of heaven is of greater value than any worldly possessions and these people are united with Jesus in its meanings, while those who do not understand the meaning are separated. When asked why he spoke in parables, he said;

“The knowledge of the secrets of the kingdom of heaven has been given to you, but not to them.”

Matthew 13:10

Unity

Another child root derived from the parent “dx” (hhad) is “dxa” (ehhad). The word “dxa,” keeping with our foundational meaning in the parent root, means those that are separated come together in unity. While this word is often translated as “one,” where the actual Hebraism is lost, it is better translated as a “unity.” The Western mind sees “one” as a singular, void of any connection to something else. For instance, “one” man is an individual entity to himself, just as “one” tree is an entity to itself. To the ancient Hebrew Eastern mind, nothing is “one”; all things are dependent upon something else. A man is not “one,” but a unity of body, mind and breath that is expressed in the Hebrew word “Xpn” (nephesh). The man is also in unity with his wife and family as well as with the larger community. Even a tree is a unity of roots, trunk, branches and leaves, which is also in unity with the surrounding landscape. “One” year is a unity of seasons. The first use of “dxa” (ehhad) is found in Genesis 1:5 where “evening” and morning,” two states of opposite function, are

united to form “one” day.

“And there was evening and there was morning, one day”

Genesis 1:5

## 01.08. Chapter 3 - His name is One

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Chapter 3 - His name is One Yahweh will be king over all the land, in that day the Yahweh will be one and his name is One

Zechariah 14:9 When we read that God is one, we quickly assume that this is relating to a number of one, because of our Western understanding of the word “one.” We ignore the Hebraic understanding of the word “dxa” which identifies God as a unity within himself. The above passage is not attempting to place God within a box, which contains only one object, but an infinite God that can manifest in many ways, all of which are in unity. What does the idea of unity within God mean? In the book of Exodus, God reveals himself to Israel as two pillars.

“And the LORD walked before them by day in a pillar of cloud to comfort them on the path and by night a pillar of fire to give light to them for walking by day and night.”

(Exodus 13:21)

Each of these manifestations of God, the pillar of cloud and the pillar of fire, is unique in its function. The pillar of fire provides heat during the cold nights as well as light in the darkness. The pillar of cloud provides shade from the heat of the sun. While the function of each pillar is distinct and separate from the other, they are also united in their functions in that both bring comfort to the people. The two clouds are “dxa” (ehhad), two separate actions with a common function.

God is not just a God of love, but a God of hate as well (Malachi 1:2-3). He is a God of mercy and justice. He is also a God of war and peace. He creates light and darkness, good and evil (Isaiah 45:7). Throughout the scriptures we see God raising up nations and tearing down nations all for the purpose of bringing about his will.

While God manifests himself within two extremes, they are always in balance and in unity. The writer of Ecclesiastes best expresses this balance of unity. Just as God manifests these characteristics, his people who know the heart and will of God and his balance in unity, know the proper time and season for each of these characteristics to be applied.

“There is a time for everything, and a season for every activity under heaven: A time to be born and a time to die, A time to plant and a time to uproot, A time to kill and a time to heal, A time to tear down and a time to build, A time to weep and a time to laugh, A time to mourn and a time to dance, A time to scatter stones and a time to gather them, A time to embrace and time to refrain, A time to search and a time to give up, A time to keep and a time to throw away, A time to tear and time to mend, A time to be silent and a time to speak, A time to love and a time to hate, A time for war and a time for peace.

Ecclesiastes 3:1-8

Now that we have a Hebraic understanding of the two key words in the title of this book, we can read the phrase through the eyes of the ancient Hebrew Zechariah who wrote it.

“The LORD will be king over all the land, in that day the LORD will be one and his name is one.”

Zechariah 14:9 The final phrase of this verse in Hebrew is “dxa wmX” (sh’mo ehhad). Translators have interpreted this phrase several different ways, including:

“his name the only name” (NIV) “his name the only one” (NASB) “his name one” (KJV)

All of these are the translators’ attempts to make sense of the Hebrew phrase to an English reader. As we have discovered, the Hebrew word “~X” (shem) of God is the attributes of his character which is identified as “dxa” (ehhad), a unity. A translation reflecting the Hebraic understanding of this passage would be:

“His character is in unity.”

Or;

“His attributes and being, work together in unity.”

God manifests himself in many different ways and for many different reasons. All of the names of God found in the Bible are a reflection of these manifestations of his character, all of which are in unity, revealing the nature of God. Let us now look at some of these names of God through the mind of the Biblical author rather than our Western minds.

## 01.09. Chapter 4 - Spirit

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Chapter 4 - Spirit “and the Spirit of God hovered over the face of the waters.”

Genesis 1:2

We have previously examined the Hebrew word “hmXn” (neshemah) meaning, breath or wind. Synonymous with “neshemah” is the Hebrew word “xwr” (ruahh), translated as “spirit” in the above passage. The following verses show, through parallelism, the similarity in meaning to both “hmXn” and “xwr.”

All the while my breath (neshemah) is in me and the wind (ruahh) of God is in my nose.

Job 27:3 The wind (ruahh) of God has made me and the breath (neshemah) of the Almighty has given me life.

Job 33:4

While “xwr” means “breath” or “wind,” the Hebraic meaning of this word has a unique meaning separate from “hmXn.” Let us take a closer look at the word “xwr” by examining other root words that are also derived from the same parent root “xr” (RHh). And from the excellent produce of the sun and from the excellent yield of the moon (xry - yere’ahh).

Deuteronomy 33:14 A stranger did not lodge outside, I opened my door to the traveler (xra - orehh) .

Job 31:32 All the firstborn in the land of Egypt will die, from the firstborn of Pharaoh sitting on the throne to the firstborn of the maidservant who is behind the millstones (hxr - rehah), and all the firstborn of the livestock.

Exodus 11:5 A millstone is a circular stone, about one foot in diameter. It is flat on the top and bottom and is a few inches thick. This stone has a hole bored through the middle from top to bottom. This stone is then set on top of another flat stone. The grain is poured through the hole and the millstone is turned around causing the grain between the two stones to be crushed and ground into meal.

All four of these words, “xwr” (ruahh - wind), “xry” (yere’ahh - moon), “xra” (orehh - traveler) and “hxr” (rehah - millstone), have one thing in common, they all follow a prescribed path. The winds follow specific paths each season, the moon follows a prescribed path in the night sky, a traveler follows a prescribed path to his destination and a millstone follows a continual path with each revolution. The “xwr” (ruahh - wind) cannot be seen, but the effects of the wind can. We can see the leaves of the tree moving in the wind and we can feel it against our bodies. In the same manner, God cannot be seen but we can see his effects all around us in his creation. Just as the winds follow a prescribed path through the seasons, God also follows a prescribed path; he is the same yesterday, today and forever.

God reveals himself to man by his character, which remains constant, his road is straight and he does not stray from this road. The Hebrew word for straight is “qydc” (tsadiyq) and is often translated as “righteous.” He also expects his children to follow on this same straight path. The Road For the LORD knows the road of the righteous and the road of the wicked will perish.

Psalms 1:6 O, LORD, point me to your road and lead me on a level path.

Psalms 27:11 Our life is a journey along the road that will lead to righteousness or wickedness. Just as the wind, or breath of the sky follows a prescribed path, our breath follows a prescribed path. When God gives us a new breath, his breath, he will cause us to follow his path. And I will give to them a new heart and a new breath I will give within them, and I will remove the heart of stone from their flesh and I will give to them a heart of flesh, and I will give within them my breath and I will cause them to do my statutes they are to walk and my laws they will guard and do them.

Ezekiel 36:26-27 Only by receiving the breath of God can we follow the correct path.

## 01.10. Chapter 5 - God

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Chapter 5 - God "In the beginning God created the heavens and the earth."

Genesis 1:1

Let us begin our investigations of the names of God with the name by which he is most commonly called, "God." When you hear the word "God," what comes to mind? Our culture has produced two different views of who or what God is. The first is an old man with white hair and beard sitting in the clouds. While this seems more like a children's picture of God, it is many adults as well, probably because of the stories we hear as children, which remain with us into adulthood. Another common view is an invisible force that spans the universe, unknowable and untouchable. However we view God when reading the text, it is irrelevant, as we must learn to view God in the same manner that the ancient Hebrews who wrote the Biblical text did.

There are three different words used in the Bible that are translated as God; la (el), hla (eloah) and ~yhla (elohiym). The first of these is a two-letter parent root and is the foundation for the other two that are derived from it.

Abstract vs. concrete thought

We have previously discussed the differences between the modern Western thinkers method of describing something compared to the ancient Hebrew Eastern thinker. Here we will look at another major difference between the two which impacts how we read the Biblical text. The Eastern mind views the world through concrete thought that is expressed in ways that can be seen, touched, smelled, tasted or heard. An example of this can be found in Psalms 1:3 where the author expresses his thoughts in such concrete terms as; tree, streams of water, fruit, leaf and wither.

"He is like a tree planted by streams of water, which yields its fruit in season, and whose leaf does not wither."

Psalms 1:3 (NIV) The Western mind views the world through abstract thought that is expressed in ways that cannot be seen, touched, smelled, tasted or heard. Examples of Abstract thought can be found in Psalms 103:8;

"The LORD is compassionate and gracious, slow to anger, abounding in love."

Psalms 103:8 (NIV) The words compassion, grace, anger and love are all abstract words, ideas that cannot be experienced by the senses. Why do we find these abstract words in a passage from concrete thinking Hebrews? Actually, these are abstract English words used to translate the original Hebrew concrete words. The translators will often substitute a concrete word for an abstract word because the original Hebrew concrete imagery would make no sense when literally translated into English.

Let us take one of the above abstract words to demonstrate the translation from the concrete into the abstract. Anger, an abstract word, is actually the Hebrew word “@a” (aph) which literally means “nose,” a concrete word. When one is very angry, he begins to breath hard and the nostrils begin to flare. A Hebrew sees anger as “the flaring of the nose (nostrils).” If the translator literally translated the above passage “slow to nose,” the English reader would not understand.

While the uses of abstract thoughts are commonplace to us and we read them freely without notice, it is essential to see the concrete thoughts behind the abstract thoughts of the translations so that the original meaning of the text can be seen. These abstract thoughts would be as foreign to the author of the text as the idea of being “slow to nose” is to us. As we continue searching for the original meanings of the names of God, we will discover how the ancient Hebrews understood God in a concrete fashion.

El To uncover the original meaning of the Hebrew word “la” (el) we will begin by looking at the original pictograph script as we did with the word “dx” (hhad). The pictographic form of “la” is “la” where the first picture is the head of an ox, while the second is a shepherd staff.

Ancient Hebrews were an agricultural people raising livestock such as oxen, sheep and goats. The strongest and most valuable of these is the ox. Because of its strength, it was used to pull large loads in wagons as well as to plow the fields. The letter “a” represents the concrete idea of “muscle” and “strength.” A shepherd always carried his staff. It was a sign of his authority and was used to lead the sheep by pushing or pulling them in the correct direction as well as to fight off predators. Since the yoke is also a staff that is used to direct the oxen, the yoke is seen as a staff on the shoulders (see Isaiah 9:4). The letter “l” represents the concrete view of a yoke as well as leadership from the shepherd who leads his flock with the staff. When the two letters are combined, the parent root “la / la” (el) is formed with the meaning of an “ox in the yoke” as well as a “strong authority.” It was common to place two oxen in the yoke when pulling a plow. An older, more experienced ox was matched with a younger inexperienced one so that the younger would learn the task of plowing from the older. This older “ox in the yoke” is the “strong leader” of the pair and was the ancient Hebrews concrete understanding of “God.” God is the older ox who teaches his people, the young ox, how to work.

Besides the pictographic evidence for the meaning of the word “la,” the historical record supports the idea that the original meaning of “la” is an ox. A Biblical example is found

Exodus 32:1-35.

“And he [Aaron] took from their hands [the gold earrings] and formed a an idol made into a small bull, and they said; ‘Israel, this is your God who brought you up out of the land of Egypt.’ And saw it and built an altar before it and Aaron called out saying ‘tomorrow is a feast to the LORD.’”

Exodus 32:4-5 In this passage, Israel formed an idol of the LORD in the image of a bull. Why did Israel choose a bull for its idol? Many ancient cultures worshiped a god in the form of a bull. The Egyptians name for their bull god is “Apis” and the Sumerians called him “Adad.” The Canaanites, whose language is very similar to the Hebrews worship “la” (el) a bull god. The word “la” is frequently translated as God, the “strong authority” of Israel, such as in the following passages.

“Blessed be Abram by God Most High, Creator of heaven and earth.”

Genesis 14:19 (NIV) “For the LORD your God, is God of gods, and Lord of lords, the great God, mighty and awesome.”

Deuteronomy 10:17 (NIV) When the reader of the Bible sees the English word “God” (beginning with the upper case “g”), it is always applied to the Creator of the heavens and the earth. The Hebrew word “la” can refer to this same God, but as the concrete understanding of the word “la” is a “strong and mighty one,” this same Hebrew word can be applied to anyone or anything that functions with the same characteristics as seen in the examples below.

“I [Laban] have the power to harm you”

Genesis 31:29 (NIV) “When he rises up, the mighty are terrified.”

Job 41:25 (NIV) “The mountains were covered with its shade, the mighty cedars with its branches.”

Psalms 80:10 (NIV) “Your righteousness is like the mighty mountains.”

Psalms 36:6 (NIV) “Do not worship any other god”

Exodus 34:14 (NIV) The imagery of the ox and shepherd staff were common symbols of strength, leadership and authority in ancient times. Chiefs and kings commonly wore the horns of a bull on their head as a sign of their strength and carried a staff representing their authority over their flock, the kingdom. Both of these symbols have been carried through the centuries to the modern day where kings and queens carry scepters and wear crowns. The Hebrew word “qeren“, meaning horn, is the origin of the word “crown.”

Eloah The child root “hla” (eloah), derived from the parent root “la” (el), encompasses the more specific meaning of the “yoke that binds.” This word is usually translated as an “oath,” the binding agreement between two parties when entering into a covenant relationship. The oath binds the two parties together, who promise to uphold the terms of the agreement, just as the yoke between the two oxen that are bound together by the yoke.

“And they said, ‘we see that the LORD is with you and we said please, let there be a binding yoke between us, between us and you and let us make a covenant with you’“.

Genesis 26:28

Remembering that the yoke binds the older ox with the younger, the word “hla” (eloah) can also be used for the older who teaches the younger through the yoke. God, the creator of heaven and earth, is the older ox who has bound himself to the younger ox, his covenant people. Through the covenant, God has bound himself to them in order to teach and lead them through life and into truth.

“Look, happy is the man whom God corrects and the discipline of God Almighty you do not despise.”

Job 5:17

Elohiym The word “hla” (eloah) is made plural by adding the suffix “~y” (iym) to the end of the word, forming the plural word “~yhla” (elohiym), and is used for “strong leaders that are bound to another” as can be seen in the following passages.

“You shall have no other gods before me.”

Exodus 20:3 (NIV) “Then his master must take him before the judges.”

Exodus 21:6 (NIV) This plural word is also used for the Creator of the heavens and the earth and is the most common word translated as “God” in the Bible and is found in the first verse of the Bible.

“In the beginning God created the heavens and the earth.”

Genesis 1:1 (NIV)

Due to a lack of understanding of the Hebrew language’s use of the plural, many misconceptions and misunderstandings have been introduced into theology based on the use of this plural word “~yhla.” One such misconception is the belief that “angels” created the heavens and the earth, choosing to translate the above verse as:

“In the beginning gods (angels) created the heavens and the earth.”

While this verse appears to be a literal reading of the text, because of the use of the plural suffix, it is incorrect. The verb in this verse is “arb” (bara) and would be literally translated as “he created,” a masculine singular verb. If the subject of the verb, “~yhla” was in fact a plural, the verb would have been written as “warb” (bar) and would be literally translated as “they created,” a masculine plural verb. Since the verb is singular, the word “~yhla” (elohiym) is singular in number, but is understood as being qualitatively plural rather than quantitatively plural. The English language, as well as other Western languages, uses the plural to identify quantity, such as two “trees.” The ancient Hebrew language on the other hand uses the plural to identify quality as well as the quantity. For instance, the Hebrew language can say “two trees” identifying the quantity, as well as “one trees,” identifying its quality as being larger or stronger than the other trees.

Let us look at a couple of scriptural uses where the same plural word is used to express quantity as well as quality. The Hebrew word “hmhb” (behemah) is a “land animal.” Hebrew is a gender sensitive language; therefore every word is identified as either masculine or feminine. The suffix “~y” (iym) is used for masculine words while the suffix “tw” (ot) is used for feminine words. The word “hmhb” (behemah) is feminine and would be written as “twmhb” (behemot) in the plural form. Notice the use of this word as it is found in the book of Job.

“However, please ask the animals and they will teach you, and the birds of the sky and they will tell you.”

Job 12:7 “Please look at the behemoth which I made with you.”

Job 40:15 In the first verse, the word “twmhb” (behemot) is used in a quantitative manner identifying more than one animal. The second verse uses the same plural word, which most translations transliterate as “behemoth,” as some unknown excessively large animal. In this instance, the plural identifies the animal as qualitatively larger than the average “hmhb” (behemah). The Hebrew word “~yhla” (elohiym) is used in the same sense. It can be used to identify more than one “hla” (eloah) or one “hla” (eloah) that is qualitatively stronger, more powerful than the average “hla” (eloah). The God who created the heavens and the earth is not just a god,

but the all-powerful God, mightier than any other god.

“For the LORD your God (~yhla), he is God (~yhla) of the gods (~yhla), and Lord of lords, the great God (la), mighty and awesome.”

Deuteronomy 10:17 The Yoke of Jesus “Come to me, all who are weary and burdened, and I will give you rest.

Take my yoke upon you and learn from me, for I am gentle and humble in heart, and you will find rest for your souls. For my yoke is easy and my burden is light.”

Matthew 11:28-30 (NIV)

Jesus asks his followers to yoke themselves to him by following his teachings. Jesus is drawing on this imagery of the older ox that bears the burden of the yoke and teaches the younger.

## 01.11. Chapter 6 - El Shaddai

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Chapter 6 - El Shaddai “And when Abram was ninety nine years old and the LORD appeared to Abram, and he said to him, I am El Shaddai, walk before me, and be perfect.”

Genesis 17:1 Before examining the word Shaddai, let us take a moment to discuss some of the problems with Biblical translations.

### Translations

There are many factors that go into a translation which are invisible and unknown to the reader of a translation. Most Bible readers assume that the English translation of the Bible is an equivalent representation of the original text. Because of the vast difference between the ancient Hebrews' language and our own, as well as the differences in the two cultures, an exact translation is impossible. The difficult job of the translator is to bridge the gap between the languages and cultures. Since the Hebrew text can be translated many different ways, the translator's personal beliefs will often dictate how the text will be translated. A translation of the Biblical text is a translator's interpretation of the original text based on his own theology and doctrine. The reader is then forced to use the translators understanding of the text as his foundation for the text. For this reason, readers will often compare translations, but are usually limited to Christian translations. I always recommend including a “Jewish” translation when comparing texts, as this will give a translation from a different perspective. Yes, it will be biased toward the Jewish faith, but Christian translations are biased toward the Christian faith as well. A comparison of the two translations can help to discover the bias of each. The translator's task is compounded by the presence of words and phrases whose original meanings have been lost. In these cases the translator will attempt to interpret the words and phrases as best as possible based on the context of the word and the translators opinion of what the author was attempting to convey. When the reader of the translation comes across the translator's attempts at translating the difficult text, the reader makes the assumption that the translator has accurately translated the text. The following passage will give an adequate example of some of the difficulties the translators face when attempting to convert the text into an understandable English rendering.

“Make a roof for it and finish the ark to within 18 inches of the top.

Put a door in the side of the ark and make lower, middle and upper decks.”

Genesis 6:16 (NIV) The above translation seems very clear, concise and understandable. The reader would have no problem understanding the meaning of the text and assumes that this translation adequately represents the original text.

Behind this translation lies the Hebrew, which must be a translator's nightmare. Below is a literal rendering of the same verse according to the Hebrew.

“A light you do to an ark and to a cubit you complete it from to over it and a door of the ark in its side you put unders twenty and thirty you do.”

Genesis 6:16 This is not an isolated case, but occurs continually throughout the Biblical texts. In order to assist the English reader, the translator has supplied words, phrases and even whole sentences to enable the reader to understand the text. The reader is rarely aware of the difficulties in translating a certain passage and assumes that the translator has accurately translated the text. To demonstrate how a Translator's interpretation of a text can influence the readers understanding of the text, let us examine two passages from the New International Version.

"Let the land produce living creatures."

Genesis 1:25 "and the man became a living being."

Genesis 2:7 From these passages the reader could conclude that animals are classified as "creatures" and humans as "beings" (The KJV uses the word "soul" here). When the Hebrew text is uncovered, we find that the above "interpretation" would never have occurred as we find that the phrase "living creature" in the first verse and the phrase "living being" in the second verse are two different translations of the same Hebrew phrase "nephesh chayah". Because of the translator's opinion that there is a difference between men and animals, the translation of these verses reflects the translator's opinions. The reader, not knowing the Hebrew background to the passages, is forced to base his interpretation on the translator's personal opinion. In the previous chapter we have discussed the meaning of the word "la" (el), as found in "ydX la" (el shaddai), and will now focus on the word "ydX" (shaddai). Most Bible translations translate this word as "Almighty." Many times a translator will not translate a Hebrew word literally because the literal meaning would mean nothing to the Western mind, and in some cases would actually be offensive to the Western reader. Such is the case with the word "ydX" (shaddai). The use of the word "Almighty" by the translator is his attempt at translating the text in a manner that will both make sense to the Western reader as well as retain some of the meaning of the original Hebrew word. The parent root for this word is "dX" (shad). The original pictographs for this word are, "ds." The "s" (sh) is a picture of the two front teeth and has the meaning of "sharp," "press" (as from chewing) as well as "two." The "d" (d) is a picture of a tent door with a meaning of "hang" or "dangle" as the door is hung or dangles down from the top of the tent. The combined meanings of the "s" and "d" would be "two danglers." The goat was a very common animal within the herds of the Hebrews. It produces milk within the udder and is extracted by the goat kid by squeezing and sucking on the two teats dangling below the udder. The function of these teats is to provide all the necessary nourishment for the kids, as they would die without it. The Hebrew word "ydX" (shaddai) also has the meaning of a "teat." Just as the goat provides nourishment to its kids through the milk, God nourishes his children through his milk and provides all the necessities of life. This imagery can be seen in the following passage:

"And I will come down to snatch them [Israel] from the hand of the Egyptians and to bring them up from that land to good wide land to a land flowing with milk and honey."

Exodus 3:8 The word "ydX" (teat) is often coupled with the word "la" (mighty, strong) creating the phrase "ydX la" (el shaddai) literally meaning the "mighty teat," hence we can see the translator's reluctance to literally translate this phrase in this manner and instead using the more sanitized "God Almighty."

Mother The idea of God being characterized as having teats does not sit well in our Western culture. We are familiar with identifying with God as a father, but not as a mother. The Hebrew word for mother is “~a” (em) or “ma” in the ancient pictographic script. The ox head meaning “strength” combined with the picture for “water” (m) forms the word meaning “strong water.” Animal’s hides were placed in a pot of boiling water. As the hide boiled, a thick sticky substance formed at the surface of the water and was removed and used as glue, a binding liquid or “strong water.” The mother of the family is the “one who binds the family together.”

God can be seen as the “glue” that holds the whole universe together. This is more than a figurative statement but also very scientific. All matter is composed of atoms, which consist of protons with a positive charge and electrons with a negative charge. The protons are packed together in the nucleus, the center of the atom, while the electrons orbit the nucleus. Since each proton has a positive charge, each proton should repel the others causing the protons to fly apart, but for some unknown reason, they do not. This phenomenon is called “nucleic bonding.” God literally “binds” the entire universe together.

“male and female he created them “.

Genesis 1:27 (NIV) This passage states that man was created as male and female and also that man was created in the image of God. God has the characteristics of both male and female and these characteristics were put in man, the male characteristics were placed in men while the feminine characteristics were placed in women. When a man and a woman come together, they unite these characteristics as one, now a perfect representation of God.

“and they shall become one flesh.”

Genesis 2:24 (NIV)

God promised the nation of Israel that he would bring them into a “land flowing with milk and honey.” God as the “ydX la” (el shaddai), the mighty teat, will supply his children with his life sustaining milk.

## 01.12. Chapter 7 - Yahweh

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Chapter 7 - Yahweh “This is the history of the heavens and the earth, in the day of creation Yahweh God made the land and heavens”

Genesis 2:4 When reading the Bible, the reader will come across the word “lord” written two different ways such as in the following verse:

“O LORD, our Lord, how majestic is your name in all the earth.”

Psalms 8:1 (NIV) The first use of the word lord is written in all upper case letters while the second uses the upper case for the first letter only. While the same English word is used for both, the Hebrew words behind them are very different. Unfortunately, most readers gloss over these words without even a thought to the actual Hebrew words or their meanings. The next chapter will discuss the meaning of the Hebrew word that is translated as “Lord,” while here we will look into the meaning of the Hebrew behind “the LORD.” Wherever this word appears in the English text, in all upper case letters, it is the Hebrew name of God, “hwhy” (YHWH), often called the Tetragrammaton. Anyone who has done even a cursory study on this name has discovered that there is much debate on the actual meaning and pronunciation of the name. In order to appreciate the complexity in reconstructing the pronunciation and meaning of the name, it will be necessary to go through the history of the written form of the name through the centuries.

### History

We know that in ancient times this name was used and pronounced throughout the history of the Old Testament as we can see in the following passages.

“And he built there an altar to YHWH (hwhy) and he called on the name of YHWH (hwhy).”

Genesis 12:8 “My soul will praise YHWH (hwhy), the humble ones will hear and they will rejoice. I will make great YHWH (hwhy) and we will lift up his name together.”

Psalms 34:2-3 The name was originally written as “efei” in the Hebrew pictographic script. When Israel was taken into Babylonian exile in 597 BC, they found the Aramaic square script easier to write and adopted it for writing Hebrew. At this point the name was written as “hwhy.” The square Aramaic script adopted by Israel is the same script used today to write Hebrew.

Sometime between the exile and the first century A.D. the use of the name hwhy fell into disuse. It no longer was acceptable to pronounce the name of hwhy, as it was deemed too holy to pronounce. Israel also believed that the actual pronunciation of the name could not be known for certainty. In order to prevent a mispronunciation of the name, they elected not to pronounce the name. This non-use of the name was based, in part, on the command found in the Ten Commandments.

“You shall not lift up the name of YHWH (hwhy) your God falsely because YHWH (hwhy) will not consider innocent who lifts up his name falsely.”

## Exodus 20:7

It became common during this time to use a different word, called a euphemism, as a replacement for the name. Some of the more common “euphemisms” were “adonai” (my lord), “hashem” (the name), “shamayim” (heaven) and “hagibur” (the power). Over time, these euphemisms also began to be used to replace other names of God such as “~yhla” (elohiyim). Some of these euphemisms can be seen within the New Testament writings such as can be seen in one of Jesus’ parables that is recorded in both Matthew and Luke.

“And another parable put he forth unto them, saying, The Kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field: which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.”

Matthew 13:31-32 (KJV) “Then said he, unto what is the kingdom of God like? And where-unto shall I resemble it? It is like a grain of mustard seed, which a man took, and cast into his garden; and it grew and waxed a great tree; and the fowls of the air lodged in the branches of it.”

Luke 13:18-19 (KJV) In this parable you will notice that Matthew uses the phrase “kingdom of heaven” while Luke uses the phrase “kingdom of God.” This same difference of phraseology can be seen throughout these two books. The phrase “kingdom of heaven” has mistakenly been interpreted to be a kingdom located in heaven, because the euphemism was not understood. The phrase ‘kingdom of heaven’ is synonymous with “kingdom of God” where “heaven” is a euphemism for “God.” “Heaven” is not a place, but a person, God.

Matthew’s gospel was obviously written to an audience familiar with the euphemism, most likely the Jewish community. Luke, on the other hand, wrote his gospel to a community, probably of Gentiles, that would not have been familiar with the euphemism, and therefore used the more literal phrase “Kingdom of God.” The second use of a euphemism in the New Testament is found in Matthew’s account of Jesus’ trial before Caiaphas the High Priest where the euphemism “power” is used in place of “God” or “YHWH”.

“Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.”

Matthew 26:64 (KJV) A third use can be seen in a New Testament quotation of an Old Testament passage. Here the Hebrew name “hwhy” is replaced with the word “Lord.”

“A voice of one calling in the wilderness prepare the way of YHWH (hwhy), make straight in the wilderness the road of our God.”

Isaiah 40:3 “For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, prepare ye the way of the Lord, make his paths straight.”

Matthew 3:3 (KJV)

During the first century, continuing to this day, the reader of the Hebrew Scriptures would see the name “hwhy,” but would replace it with a euphemism and read it as “adonai” (Lord). It is interesting to note that it is this word, “Lord,” that all the Christian Bibles have also chosen to use to replace

the name “hwhy.” A new development in the Hebrew language occurred around 700 AD. Many of the written words in the Hebrew language contained no vowels and were only known by tradition. Over time this caused a wide variation in pronunciations. The Masorites invented a system for adding vowels to the text in order to aid and standardize pronunciation. These vowels were written as dots and dashes placed above and below the Hebrew letters. Below is the text of Genesis 1:1 as it would appear without the vowels followed by the sounds represented by the letters:

#rah taw ~ymXh ta ~yhla arb tyXarb brashyt bra alhym at hshmym wat harts Below is the same text with the addition of the vowels and the resulting pronunciation:

#,r'a'h tea.w ~iy;m'V;h tea ~yih{l/a a'r'B tyvaer.B bereshiyt bara elohiym et hashamayim w'et ha'arets. When the Masorites came to the name YHWH, they had a dilemma, how do you add vowels to a word where the pronunciation is not known, and, as they understood it, a sin to pronounce incorrectly? Their decision was to take the vowels from the Hebrew word “ynwda” (Adonai - Lord), the standard euphemism for “hwhy,” and place them in the name “hwhy” (YHWH) as shown below. y'nAd]a h'Ah.y This is how the name “YHWH” appears today in any Modern Hebrew Bible. The vowels were not placed in the name to give it pronunciation, but for the reader to recognize the vowels as coming from the word “adonai”. When the reader comes across this name, it is read as “adonai”.

### Pronunciation

Many possible pronunciations for this name have been proposed over the centuries, some of the more common ones are Jehovah, Yahveh, Yahweh and Yahueh. While the actual pronunciation cannot be determined with complete accuracy, there are some clues within the Biblical text that can assist with the pronunciation of the name. Let us begin by looking at each letter individually. The first letter in the name is the Hebrew letter “yud.” The Modern Hebrew pronunciation of this letter is “Y.” In ancient Hebrew this letter doubled as a vowel and could be pronounced as a “Y” or an “I.” The second and fourth letters of the Hebrew name “YHWH” is the Hebrew letter “hey.” The modern pronunciation is “H.” In the ancient Hebrew language this letter was a consonant/vowel and could have the pronunciation of “H” or “E.” The third letter is, in Modern Hebrew, the letter “vav.” While the modern pronunciation is “V,” the ancient pronunciation was “W” which, is retained in the Arabic language, a sister language of Hebrew. While the Hebrew pronounces the name “David” with a “V,” the Arabic pronunciation is “Dawid.” This letter is also a consonant/vowel and can also be pronounced as “W,” “U” or “O.”

Below is a chart with all the possible pronunciations for the letters in the name “YHWH”:

Hebrew Sound y Y, I h H, E w W, O, U h H, E In order to find the original pronunciation, we will need to examine the various uses of the name throughout the Old Testament.

It was common for Hebrew names to have alternate spellings. For example the name “hyla” (Elijah/Elijah - my God is YH) was also written as “whyla” (Eliyahu - my God is YHW) . The same is true for the name “hwhy” (YHWH) which has the shortened form “hy” (YH) as found in some passages.

“My soul will bless YHWH (hwhy), Praise YH (hy) “.

Psalms 104:35 The Hebrew pronunciation of “praise YH” is “hallelu-YH” (as in Halleluyah), where the traditional pronunciation of “YH” is “yah.” The name “Elijah,” meaning “my God is YH” is another use of the shortened form of the name “YHWH”. It is clear that the traditional pronunciation of the first part of the name is “yah.” The name Eliyahu has retained the pronunciation of the third letter in the name “YHWH” as a “U.” We now have the pronunciation “yahu” for the first three letters of the name. The final letter “H” could have been pronounced as a consonant “H,” in which case it would be silent, or as the vowel “E,” pronounced “ey.” This gives us two possible pronunciations of “YHWH”, Yahuh or Yahuey. It is possible that the name may have had several alternate pronunciations, just as the name Eliyah/Eliyahu. These pronunciations would be “Yah,” “Yahuh” and “Yahuey.” Another possibility for the name is “Yahweh” and is commonly used today. The only difference between this pronunciation and the one proposed above is the consonantal pronunciation of the letter “w” is used rather than the vowel pronunciation. As the actual pronunciation cannot be positively determined, the pronunciation “Yahweh” will be used in the remainder of this book for the Tetragrammaton. This pronunciation is more commonly used than the other pronunciations proposed here and it is more consistent to the Hebrew letters than the more common pronunciation of Jehovah.

#### Jehovah

Probably the most commonly known and used pronunciation of the name “YHWH” is “Jehovah”, which came about through a series of misunderstandings and mistakes. Around the 16th century a German Biblical scholar came across the Hebrew name “h’Ah.y” in the Hebrew text and attempted to pronounce it, unaware of the history of the vowel points added to the name. The letter “J” is a recent addition to the Latin alphabet and a history of this letter is necessary for understanding how this letter became a part of the pronunciation of “YHWH”. When the Hebrew names of the Old Testament were first transliterated into Latin, the Latin letter “I” was chosen to transliterate the Hebrew letter “Yud.” The Latin letter “I” could be pronounced as the consonantal sound “Y” or the vowel sound “I,” just as the Hebrew letter “yud” could have a “Y” or “I” sound. In the 14th century AD the letter “J” was introduced into the Latin alphabet and was used interchangeably with the letter “I.” By the 16th century the “J” became standardized with a “Y” sound, while the “I” was standardized with the “I” sound. It was not until the 17th century that the Latin “J” took on the pronunciation that we are familiar with today. To demonstrate the progression of the Latin transliteration of the Hebrew letter “yud,” we will follow the progress of the name “Jacob” from its original Hebrew to modern English in both written and spoken form.

Alphabet Written Spoken 1st Century Hebrew bq[y Ya’akob 14th Century Latin Iacob Yacob 16th Century Latin Jacob Yacob 17th Century English Jacob Jacob When the name “h’Ah.y” was transliterated into German, it became “Jehovah”, but pronounced as “Yehovah.” When the word “Jehovah” is read in modern English, it becomes the pronunciation Jeh-ho-vaw, as known to us today.

While the pronunciation of a name is important, it should not have the emphasis that many groups have placed on it. Many times a different language or even a dialect cannot pronounce certain sounds; therefore, the pronunciation of a word or name will vary. It is not the pronunciation of the name through which the person is revealed, but the character that is represented in the name. For this reason we will now examine the meaning of the name “YHWH”.

Meaning The name “hwhy” (Yahweh) comes from the Hebrew root “hyh” (hayah). This root and the words derived from it can have a wide variation in meaning and application. The original concrete meaning is “breath” and has the extended meaning “exist,” as one who exists, breathes. The name “Yahweh” is parallel with this root in Exodus chapter 3 where God introduces himself to Moses.

“And God said to Moses ehyeh asher ehyeh (hyha rXa hyha - ) I exist whom I exist), and he said; you will say this to the sons of Israel, ehyeh (hyha) sent me to you. And God said again to Moses; you will say to the sons of Israel, Yahweh, the God of your fathers, the God of Abraham, The God of Isaac, and the God of Jacob sent me to you, this is my name forever and this is how I will be remembered from generation to generation.”

Exodus 3:14-15

Through Hebrew poetry, the name “hwhy” is being paralleled with the verb “hyha.” Both of these words are identified as names that Moses is to take to Israel. From this we can conclude that the name “hwhy” has the meaning of “breath.” Interestingly, all the letters in both words, “hwhy” and “hyha,” are vowels that are pronounced with a “breath.” We can see a close similarity between the pronunciation of the letters themselves and the meaning of the word. As we have previously seen, the spirit in Hebrew thought is the breath. Just as the breath of man cannot be seen but is essential for life to exist, Yahweh also cannot be seen but it is his breath in man that gives him life.

“And YHWH (hwhy) God formed the man of dust from the ground and he blew into his nostrils the breath (hmXn) of life and the man hayah (hyh breathed/existed) as a living soul.”

Genesis 2:7

## 01.13. Chapter 8 - Lord

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Chapter 8 - Lord For Yahweh your God is God of the gods and Lord of the lords, the great and mighty Deuteronomy 10:17 In the previous chapter we looked at the word “LORD,” in all upper case letters as found in most English translations. In this chapter we will look at the same word when used in lower case letters. In most cases, the Hebrew word “!da” (adon) lies behind the English word “lord.” It is used throughout the Bible and is used commonly in prayer, but the actual meaning of the word is through the translation having robbed it of its cultural meaning.

Again we will begin our search for the Biblical meaning of “!da” (adon) by looking at its parent root “!d” (dan). In the ancient pictographic script, this word would have appeared as “nd.” Both of these letters have been discussed previously, the letter “d” (d), is a door meaning “to enter” and the letter “n” (n), is a seed meaning “perpetual life.” When these letters are combined we find the Hebraic definition, “the door of life” or “to enter a perpetual life.”

One child root derived from this parent is “!yd” (diyn), meaning to “judge.” This word is used as a legal term, but not in the modern Western sense of seeking guilt or condemnation, rather it is seeking innocence or life from an Eastern Hebraic sense. We can see this search for innocence in Genesis 15:4 where God punishes the guilty in order to bring life to the descendents of Abraham who were unjustly treated as slaves.

“But I will punish the nation they [the descendents of Abraham] serve as slaves, and afterward they will come out with great possessions.”

(NIV) In the next two passages, the word “!yd” (diyn) is paralleled with “save,” meaning to deliver from a trouble or burden and “compassion.” Just as a deliverer saves ones life from an enemy, a judge also brings life (diyn).

“God, in your name save me, and in your might judge me.”

Psalms 54:1 “For Yahweh will judge his people, and on his servants he will have compassion.”

Psalms 135:14

We have seen that the parent root “!d” (dan) means “to enter life” and the child root “!yd” (diyn) is “to bring life to another.” We now come to the child root “!da” (adon - lord) which means “one who brings life” or “one who opens the door to perpetual life,” the judge or deliverer. In the ancient Hebraic culture each family was a kingdom unto itself, the head of the family, the patriarch, was the king. Within the hands of this king was the power to take or grant life and for this reason he is seen as the “!da” (adon). After Jacob flees from his family, Esau becomes the head of the family, he is the “!da.” When Jacob returns he is afraid for his life and approaches Esau as a servant in the hopes that Esau will spare his life.

“And you are to say, it is an offering from your servant Jacob sent to my lord (!da) Esau and he is coming after us.”

Genesis 32:18 Moses is also called “!da,” the deliverer and judge of Israel.

“And Joshua son of Nun, attendant of Moses from his youth, answered saying, my lord (!da) Moses stop them.”

Numbers 11:28 As Genesis 1:1 states:

“In the beginning God created.”

All life is granted by God which makes him “!da” over all creation.

“And the angel answered saying, these are the four spirits of heaven going out from the standing over the lord (!da) of all the earth.”

Zechariah 6:5 The Lord gives names In the ancient world it was custom for the lord to name those who are under him. Such is the case in Daniel chapter one where the chief official of King Nebuchadnezzar (identified as lord in 1:10) changes the names of four Hebrew slaves.

“Among these were some from Judah:

Daniel, Hananiah, Mishael and Azariah. The chief official gave them new names: to Daniel, the name Belteshazzar; to Hananiah, Shadrach; to Mishael, Meshach; and to Azariah, Abednego.”

Daniel 1:6-7 (NIV)

Several other times names are changed such as, Abram and Sarai to Abraham and Sarah (Genesis 17:5; Genesis 17:15) and Jacob to Israel (Genesis 32:28). The most common reason given for the change in a name is a change in character of the individual, since, as we have seen, ones character is reflected in his name. In the case of Abraham, this is not true for reasons that I will detail here. Abraham’s original name is’ “~rba” (Abram) formed by combining the two words, “ba” (abh) and “~r” (ram). God then changed this name to “~hrba” (Abraham), also formed by combining two words, “ba” (abh) and “~hr” (raham). The word “ba” (abh) means “father” and is the first part of both names. The difference between the two names is the second syllable, from “~r” (ram) to “~hr” (raham). The word “~r” (ram) means “high,” “lifted up” or “exalted.” The word “~hr” (raham) is not found in the Bible except in this name only.

While no one is certain of the meaning of the second part to the name “~hrba” (Abraham), scholars have proposed the meaning of “father of a great multitude” supposedly from combining the two words “br” (rabh), meaning “many” or “great,” and “~h” (ham), meaning “multitude.” To shorten “~h br” (rabh ham) into the word “~hr” (raham) is very unlikely as dropping a consonant such as the “b” (b) completely removes the original meaning of the word and is not a practice in Hebrew word construction. A more plausible explanation is that the word “~hr” (raham) is the original word, being a child root from the word “~r” (ram), meaning “high” or “lifted,” as found in the original name of “~rba” (Abram). Several other child roots are derived from “~r” including; “~ra” (aram), “~ar” (ra’am), “~rh” (haram), “~wr” (rum) and “~ry” (yaram), all of which also mean “high” or “lifted up.” From this we can conclude that the child root “~hr” (raham) would have the same meaning of “high” or “lifted up.”

If “~rba” (Abram) and “~hrba” (Abraham) both mean “father lifted up,” the reason for the change in the name is not due to a change in the character of Abraham. What then would be the reason for

the change in name? In Genesis chapter one, God, the lord over all creation gives the names to the creation including: the day and night (Genesis 1:5), the sky (Genesis 1:8) and the land and seas (Genesis 1:10). In Genesis 2:1-25, Adam (A Hebrew word meaning man) gives names to all of the animals, birds and beasts (Genesis 2:21-22) and we are told that Adam will rule over these animals, birds and beasts (Genesis 1:26; Genesis 1:28). Adam also names his wife (Genesis 2:23) and we are told that he is to rule over her as well (Genesis 3:16). From this we discover that in the Hebraic mind, the one who gives the name is the lord over the one has been given the name. This same scenario is repeated throughout the scriptures. The founder, or lord, of a city gives the name of the city, the father, lord of the family, gives names to his children, even the gods created by men are named by the men in the hopes of having lordship over the gods. We also see this in our original discussion of the change of the Hebrew slaves named by the chief official of King Nebuchadnezzar who now has lordship over them.

Abram was given his name by Terah, his father and lord. It is not until after the death of Terah that God changes Abram's name to Abraham, not because of a change of character in Abram, but because of a change in lordship. God is now claiming lordship over Abraham. Abraham does not name his son, but God himself (Genesis 17:19) does, showing that God was the lord of Isaac from birth. Interestingly, out of the three patriarchs Abraham, Isaac and Jacob, Isaac is the only one named by God from birth and whose lifespan is the longest. Jacob was named by his father Isaac, but changed by God (Genesis 32:28 and Genesis 35:10), to Israel after the death of his father. Both John the Baptist (Luke 1:13) and Jesus (Matthew 1:21 and Luke 1:31) were named by God through an angel (see the next chapter for more on "the angel of the Lord") rather than by their parents.

## 01.14. Chapter 9 - Angel

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Chapter 9 - Angel The Angel who redeemed me from all evil

Genesis 48:16 The word “\$alm” (mela’ak) is translated two different ways as can be seen in the following examples.

“And they sent a messenger unto Joseph, saying, Thy father did command before he died, saying. . . .”

Genesis 50:16 (KJV) Behold, I [Yahweh] send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared.”

Exodus 23:20 (KJV) The word “\$alm” (mela’ak) is formed by adding a “m” (m) in front of the child root “\$al” (la’ak). The child root “\$al” is derived from the parent root “\$l” (lak) or “kl” in the ancient pictographic script. The “l” (l), as we have seen, is a staff, while the “k” (k) is a picture of the palm of the hand. The parent root “kl” has an original Hebraic meaning of “staff in the palm” or “to walk,” as a staff was a common tool carried by the traveler. Two other child roots formed from “\$l,” “\$lh” (halak) and “\$ly” (yalak) mean “to walk” as well. The word “\$alm” (mela’ak) is “one who walks for another,” a “messenger.” This can be one who walks for another man, and translated as “messenger” as seen in the first verse above. This word can also be one who walks for God, and translated as “angel” as seen in the second verse. When Jacob blessed his son Joseph, he calls God a “\$alm” (mela’ak - messenger/angel). Jacob uses the common Hebrew poetry of parallelism by repeating his declaration that God is his deliverer and redeemer in three separate ways:

“The God who my fathers Abraham and Isaac walked before, The God who shepherded me from the beginning to this day, The Angel who redeemed me from all evil. . . .”

Genesis 48:15-16

God is able to send himself as his own messenger which can also be seen in the following summary of God’s promise to lead the nation of Israel into the promised land: The Angel leads Israel “And I [Yahweh] will come down to snatch them from the hand of the Egyptians and to bring them up from that land to a good and wide land to a land flowing with milk and honey.”

Exodus 3:8

God hears the cries of Israel’s bondage in Egypt and promises he will bring them out and lead them into the Promised Land. Once Israel is delivered and taken into the wilderness, Israel begins to grumble and complain. When Yahweh meets Moses at the burning bush, he tells Moses of his plan for Israel. Yahweh delivers them out of Egypt and brings them to Mount Sinai. Throughout this journey Israel grumbles and complains and Yahweh becomes angry with them.

“Look, I [Yahweh] will send a messenger (\$alm) before you to guard you on the way and to bring you to the place which I prepared. Be on guard from his face and hear his voice, do not make him bitter he will not forgive your rebellion for my name is within him.”

Exodus 23:20-21 “And I [Yahweh] will send before you a messenger (Salm) and he will cast out the Canaanites, the Amorites and the Hittites and the Peruzites the Hivites and the Jebusites, to a land flowing with milk and honey for I will not go up with you because the people are stiff necked and I will turn and devour you on the way.”

Exodus 33:2-3

After God declares that his “Angel” will lead them into the Promised Land, we read that it is Yahweh who will go before them preparing their way into the land.

“And they will say to the dwellers of this land, as they have heard, that you Yahweh are within this people who saw you Yahweh, eye to eye, and your cloud stood over them and you walked before them in the pillar of cloud by day and in a pillar of fire by night. “

Numbers 14:14 “And in this thing you did not believe in Yahweh your God who walked before you on the way to search for you a place to camp, in a fire by night to show you the way you are to walk and in a cloud by day.”

Deuteronomy 1:32-33 “And you will know today that Yahweh your God is the one who will cross over before you as a devouring fire, he will destroy them and he will subdue them before you.”

Deuteronomy 9:3

It would appear from the above passages that Yahweh promises to take Israel into the Promised Land but because of their stiff necks, Yahweh says that he will not go but will send his “messenger.” Then we read that Yahweh himself goes before them to prepare the way to the Promised Land. Again, we have Yahweh who does not go with them but it is the “messenger” Yahweh who does. Another apparent contradiction concerning Yahweh is found in Exodus chapter thirty-three:

“And Yahweh spoke to Moses face to face, just as a man speaks to his friend.”

Exodus 33:11 “And he [Yahweh] said, you cannot see my face because man cannot look on it and live . . . And when my glory passes by, I will set you in a cleft of the rock, I will cover over you with my palm until I pass by.

I will remove my palm and you can see my back, but my face you cannot see.”

Exodus 33:20; Exodus 33:22-23

It is important to make a distinction between the simple reading and understanding of any text from ones interpretation of the text. It is not uncommon for people when reading the text to make an interpretation of the text based on their preconceived beliefs and biases. When we read the Bible and interpret it according to our beliefs, we will never discover truths within it and therefore we are unable to grow in understanding. Instead, we must learn to read the Bible according to what it says and adjust our beliefs according to what the text says. The simple reading of the above text states that Moses spoke with Yahweh face to face but Moses was not allowed to see the face of Yahweh. There are many different ways to interpret this apparent contradiction, and it is not my intention to do so here, but only to point out that according to the texts, there is a “messenger” of Yahweh called Yahweh.

We will now look at another series of passages where the “messenger of Yahweh” is not only called Yahweh, but also God. The Angel of the Lord “And Moses was shepherding the flock of Jethro his father-in-law, the priest of Midian and he drove the flock to the back of the wilderness and he came to Horeb the mountain of God. And he saw the messenger of Yahweh (hwhy \$alm) in flames of fire from the middle of the bush. And he saw and looked, the bush was consumed in fire and the bush was not devoured.”

Exodus 3:1-2

Throughout the scriptures this “messenger of Yahweh” appears to individuals such as we see with Moses’ encounter at the burning bush. Is this “messenger” a specific angel or God himself? In this passage, as can be seen in other passages as well, we will see that Yahweh is his own messenger.

“And Yahweh saw that he turned to see and God called to him from the middle of the bush and he said, Moses, Moses. And he said, I am here. . . . And he said, I am the God of your fathers, the God of Abraham, the God Isaac and the God of Jacob. And God hid his face because he was afraid to look at God.”

Exodus 3:4; Exodus 3:6 The “messenger of Yahweh” is now identified as God, the God of his fathers. Moses knew that this was God for he was afraid to look at his face, knowing that anyone who looks at the face of God would die (Exodus 33:20).

“And God again said to Moses, Say to the sons of Israel, Yahweh, the God of your fathers, the God of Abraham, the God of Isaac and the God of Jacob.”

Exodus 3:15

We have now seen that the “messenger of Yahweh” is God. In the above passage we see that Yahweh is God. From this we can conclude that the “messenger of Yahweh” is actually Yahweh himself.

## 01.15. Chapter 10 - King

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Chapter 10 - King For God is King over all the earth

Psalms 47:7 In this chapter we will look at the Hebrew word “\$lm” (melek), an adopted root word. The original parent root is “\$l” (lak) which we previously discussed as the root for “\$alm” (mela’ak - messenger), one who “walks for another.” At some point the “m” (m) was attached to the original root, forming the adopted root “\$lm” (melek). The ancient pictographic form of the letter “m” is “m,” a picture of water meaning mighty, due to the immense size of the sea. The Hebraic understanding of the word “\$lm” (melek) according to the ancient script is “a mighty one who carries a staff in the palm.” The king was a mighty man who carried a scepter, or staff, as a sign of his authority. The pictographs for the word also mean, “a mighty one that walks.” The ancient kings did not rule by sitting on a throne his entire life, distancing himself from the people, rather he ruled among them, he walked with them. The king also lead the army into battle as King Josiah did when he was killed. God is not a king who merely sits on his throne, but one who walks among his people.

“For Yahweh himself walks among your camp.”

Deuteronomy 23:15

Covenant

We have previously looked at the word “hla” (alah) meaning an oath or covenant. The more common Hebrew word for a “covenant” is “tyrb” (beriyt) from the parent root “rb” (bar) meaning grain. The grain is fed to the livestock for fattening. These fat animas were then used for sacrifices. Whenever a covenant was entered into, such as between a king and his people, a fatted animal was cut into two pieces. The blood was then sprinkled on the parties of the covenant. Where the English phrase “made a covenant” appears, we find the Hebrew phrase “tyrb trk” (karat beriyt) behind it. This phrase is literally translated as “cut the fatted meat.” Essentially the two members of the covenant are saying by this cutting “if I break this covenant you may do the same to me,” as can be seen in the following passage.

“The men who violated my covenant, who did not lift up my words of the covenant which they cut before me, I will make them like the calf that they cut into two and passed between.”

Jeremiah 34:18

Throughout the Bible we see God as the king, making covenant with his people. In these covenants both parties agree to the terms of the covenant. In the case of the covenant God makes with Israel at Mount Sinai, God promises to provide for them as a good king, while the people agree to obey the laws of the king.

Keeping Covenant The Bible often refers to the keeping and breaking of a covenant and it is usually interpreted as obedience or disobedience to the covenant. If disobedience were the

meaning of “breaking,” Israel would never have been able to remain in covenant relationship so long as they did because of their continual disobedience to the terms of the covenant. Let us examine these two words within their Hebraic context beginning with the word for “keep”:

“Now, if you will intently listen to my voice and keep my covenant, they will be for me a treasured possession from all the people, for all the land is mine.”

Exodus 19:5 In the above passage, the Hebrew word behind the English word “keep” is “rmX” (shamar). If we interpret this word as obedience, we can easily interpret this passage to mean, “obey the covenant.” As we shall see, this translation is not always suitable to the context of the passage.

“The LORD bless you and keep you.”

Numbers 6:24 (NIV)

Obviously the word “rmX” (shamar), also translated as “keep” in this verse, cannot be interpreted as “obey,” otherwise it would read, “The LORD bless you and obey you.” We can clearly see that the word “obey” is a poor interpretation for the Hebrew word “rmX” (shamar). The original use of this word is a corral constructed out of thorn bushes by the shepherd to protect his flock from predators during the night. The “rmX” (shamar) was built to “guard” the flock and we can see this same imagery in the passage above by interpreting it as “The LORD bless you and guard you.” We now see that “keeping the covenant” is not strictly about obedience, but “guarding the covenant.” The individual’s attitude toward the covenant is the issue, does he guard it as a shepherd does his flock, or does he “break” the covenant.

### Breaking Covenant

Just as the word “keep” has been misunderstood in the context of the original Hebraic meaning, the word “break” has also been misunderstood, as the word does not mean “disobedience.”

“If you reject my decrees and if you cast away my judgments and you do not do all my commands, breaking my covenant, then, I will do this to you;

I will bring upon you sudden terror, disease and fever.”

Leviticus 26:15-16 The Hebrew translated as “break” in the above passage is “rrp” (parar). The original use of this word was the “treading” over grain. The harvested grain was thrown onto the threshing floor where oxen would trample over the grain breaking the hull open, releasing the edible seeds inside. The “breaking” of a covenant is the total disrespect for the covenant where one literally throws it to the ground and tramples on it. As we can see, the keeping and breaking of a covenant is the respect, or lack of, that one has for the covenant.

### Servants

Within a kingdom there are two types of people, subjects and servants. The subjects, usually called “the people,” confine their activities and passions to their family and for the most part are oblivious to the needs and desires of the king. The servant on the other hand is continually occupied with the needs and wishes of the king. His sole purpose in life, his passion, is to recognize and fulfill the needs, desires, wishes and will of the King. A good servant will learn from

and study the king so that he knows the king so well that he can anticipate the needs and wishes of the king. A servant knows what the king wants because the will of the master is in him; the servant becomes “dxa” (ehhad - one) with the king. The Hebrew word for a “servant” is “db[“ (ebhed) from the root “db[“ (abhad) meaning to “serve.” Note the two different translations of this one Hebrew word.

“We will worship the LORD at his sanctuary with our burnt offerings sacrifices and fellowship offerings.”

Joshua 22:27 (NIV) “The LORD God took the man and put him in the Garden of Eden to work it and take care of it.”

Genesis 2:15 (NIV) The Western mind has separated our lives into two parts; secular “work” and holy “worship” and each are approached in different ways. The Eastern mind does not make this distinction and sees both “work” and “worship” as “db[“ (abhad). The cleaning of a restroom is just as much a service to the king as singing praises to the King from a choir. Our service to the king should include all aspects of life.

“So whether you eat or drink or whatever you do, do it all for the glory of God..”

1 Corinthians 10:31 (NIV) “Worship the Lord your God, and serve him only.”

Matthew 4:10 quoting Deuteronomy 6:13

(NIV)

## 01.16. Chapter 11 - Father

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Chapter 11 - Father You Yahweh, are our Father, our redeemer, forever is your name

Isaiah 63:16 The Hebrew word for father is “ba” (abh), a parent root, and written as “ba” in the ancient pictographic script. As we have previously discussed, the first letter is an ox head representing strength and the second is the tent representing the family that resides within the tent. They have the combined meaning of the “strength of the tent,” the poles which stand tall and firm supporting the tent itself. The father is also the one who stands tall and firm supporting the family.

Action words This brings us to another difference between the ancient Hebrew Eastern culture and our modern Western culture. In Western languages, a noun simply identifies a person place or thing, while the verb describes the action of a noun. The noun itself is void of any action. As an example, the nouns “knee” and “gift,” in a Western culture, are inanimate objects void of any action in themselves. The ancient Hebrews were an active and passionate people who saw action in all things and their vocabulary reflects this lifestyle. In the Hebrew language, just as in most ancient languages, very little distinction was made between nouns and verbs as all words were related to action. The Hebrew verb “\$rb” (barak) means “to bend the knee,” the noun “\$rb” (berek) means “a knee that bends.” Notice that both words are spelled exactly the same in Hebrew, with the only difference being the vowels that are supplied to them. When a word is used as a verb it is used to describe the action of something, while when used as a noun, it describes something that has action. The verb “\$rb” is usually translated as “bless,” but as this is an abstract word, the more Hebraic concrete meaning is “to come with a bent knee.” This can be literal or figurative as seen in the following two verses.

“Come worship and bow down and bend the knee (literal) before Yahweh our maker.”

Psalms 95:6 “Yahweh will give strength to his people, Yahweh will bend his knee (figurative) with peace to his people.”

Psalms 29:11 When this word is understood in its original Hebraic meaning, the passages in the Bible come more alive. Such as we can see with our Hebraic definition of father, the one who stands firm supporting the family.

Son

Too often we see our relationship with God by looking at him as a lofty King that sits on a throne while we are the subjects far below. God designed the family structure in order to teach us the true relationship between God and his children. The Hebrew word for son is “!b” (ben) or in the ancient script “nb.” This word is Hebraically understood as “the tent continues.” The “b” as a representation of the tent and the “n” as a representation of the seed that continues with the next generation. This word can also mean, “the household continues.” The Hebrew mind saw the “tent” and the “sons” as the same thing as they both function in the same manner. The tent was constructed of woven

goat hair. Over time the sun bleaches and weakens the goat hair necessitating its continual replacement. Each year a new panel, approximately 3 feet wide and the length of the tent, is made by the women. The old panel is removed and the new strip is added to the tent. In the same manner, the family is continually renewed by the birth of sons, also “made” by the women. As the family grows through the birth of more sons, the tent is required to be made larger and additional panels are added. This is the imagery found in Isaiah 54:2 which is speaking about women who have born no children (Isaiah 54:1):

Enlarge the place of your tent, stretch your tent curtains wide, do not hold back; lengthen your cords, strengthen your stakes.

Isaiah 54:2 (NIV)

Just as the panels of the tent turn white by the sun and are replaced, the hair of the elderly members of the family turn white. They are removed through death and replaced by new members, the sons. To identify the age of an individual we say, “he is fifty years old.” The Hebrew idiom for this is to say “he is a son of fifty years.” This could also be translated as “he is fifty panel changes” as one’s age can be calculated by the number of panels changed during his lifespan. The child root “hnb” (banah) derived from the parent root “!b” (ben), literally means “to build a house.” The house (tent) is built with panels (!b) while the household is built with sons (!b).

“And Jacob left Succoth and he built (hnb) a house.”

Genesis 33:17 “And she [Rachel] said, here is my maidservant Bilhah, come to her and she will bear a child over my knee and I will also build (hnb) from her.”

Genesis 30:3 The father builds his family through his sons who will one day replace him. It is the responsibility of the father to teach and instruct his sons in family matters so that when the time comes for them to lead the family, they will do so according to the will of their father. A Hebrew word meaning “to instruct” is “!yb” (beyn), another child root from the parent root “!b (ben). The father builds his house by raising and instructing sons. As the sons of God, it is our responsibility to listen and learn from our father who is in heaven so that we can grow to follow in his will.

“My desire is to do your will my God, and your teaching is within my heart.”

Psalms 40:8 In the above passage, the “teaching” of God is paralleled with his “will.” This brings us to another Biblical word, “hrwt” (torah) that is commonly misunderstood. The Teachings The Hebrew word “hrwt” (torah), while usually translated as “law,” is not “law” but “teaching as can be seen in the following verses.

“Listen, my son, to your father’s instruction and do not forsake your mother’s teaching.”

Proverbs 1:8 (NIV) “My son, do not forget my teaching, but keep my commands in your heart.”

Proverbs 3:1 (NIV) To fully understand the Hebraic meaning of the word “hrwt” (torah) we will begin with the parent root, “ry / ri” (yar). The letter “i” (Y) is a hand and the letter “r” (R) is a man. These two letters form the parent root meaning the “hand of man” or “to throw.” The child root “hry” (yarah) is the throwing of an object such as a stone, arrow or the finger that is thrown in a direction one is to walk, to point. This latter meaning of “to point” can either be a literal pointing toward a

physical direction, or a figurative pointing to a teaching that is to be followed. From this child root “hry (yarah), two Biblical words are derived, “hrwm” (moreh) and “hrwt” (torah). The Hebrew word “hrwm” (moreh) is “one who throws.” This can be a teacher (or father) who throws (points) his finger in a direction the student (or son) is to take. It can also be an archer who throws an arrow at a target. The Hebrew word “ajx” (chata) means “to miss the mark,” as when the archer misses his target. This word is also used when the student, or son, misses his target or direction. In this last case, the word “ajx” (chata) is translated as “sin.” Sin is to miss the target, which our heavenly father has pointed out to us. The second word derived from “hry” (yarah) is “hrwt” (torah) meaning “what is thrown by the thrower (moreh).” This can be the arrow of the archer, or the direction pointed by the teacher or father. To translate the Hebrew word “hrwt” (torah) as “law” would be the same as translating the word “father” as “disciplinarian.” While a father is a disciplinarian, it is not all that the father is. In the same way, there is law within the torah but that is not all that torah is. Law is a “static set of rules and regulations established by a government to a people where violations are punished.”

Torah is a “dynamic set of instructions established by the father to his children where disobedience is disciplined through correction and punishment, but obedience is praised.” A father teaches his children how to live a life that is right, healthy and prosperous. God is the father who instructs his children with the same teachings.

“Blessed is the mighty man who you discipline, Yahweh, and from the torah you teach us.”

Psalms 94:12

Love “You shall love Yahweh your God with all your heart, with all your mind, and with all your resources.”

Deuteronomy 6:5 When reading the word “love” our mind usually equates this with an emotional feeling. To understand the Hebrew concept of love, “bha” (ahabh) in Hebrew, we will examine the parent root as well as its derivatives. The parent root is “bh” (habh) written as “be” in the ancient pictographic script. The “e” is a man holding his arms out as if saying, “look at that.” The “b” is the outline of the Hebrew nomadic tent. Based on the pictographs of the parent root we have the meaning of “look at the house.” Derived from the parent root are two child roots. The first is “bhy” (yahabh) meaning “to give as a gift or a privilege.”

“And Jacob said to Laban, give my wife to me.”

Genesis 29:21 “Rachel saw that she bore no children for Jacob and Rachel was jealous of her sister and she said to Jacob, give me children so that I will not die.”

Genesis 30:1 “Give to Yahweh, sons of gods (mighty ones) give to Yahweh glory and strength.”

Psalms 29:1 The family into which one is born is seen as a privilege given as a gift. The children born to the parents are seen in the same manner; the wife as well is given as a privilege to the husband as marriages were usually arranged within the ancient cultures. The second child root is the word “bha” (ahabh). While usually translated as love, the Hebraic meaning is “the care of the gift.” It is the family members responsibility to teach, provide, cherish and protect the other members of the family.

“And Isaac brought her to the tent of his mother Sarah and he took Rebecca to be his wife and he loved her.”

Genesis 24:67 “And Jacob loved Rachel.”

Genesis 29:18 As we can see “bha” (ahabh) is not an emotion, but an action, a responsibility. One that you did not choose but were given as a privilege to be a part of. The father sees his wife and children as the gifts of God, which he is responsible to care for. The wife and children were also given the father as a gift and their responsibility is to care for him as well. With this frame of mind, the family becomes “dxa” (ehhad - one). When we read that we are to “love God,” it is not an emotion but a responsibility to listen and learn from him and walk in the teachings that he has given to us, we then become “dxa” (ehhad - one) with our heavenly father.

“Listen Israel, Yahweh is our God, Yahweh is One.

You shall love Yahweh your God with all your heart, with all your mind, and all your resources.”

Deuteronomy 6:4; Deuteronomy 6:3

## 01.17. Chapter 12 - Savior

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Chapter 12 - Savior For I am Yahweh your God, the holy one of Israel, your Savior

Isaiah 43:3 The parent root which will lay the foundation for the words in this chapter is “[X” (sha’). The pictographic form of this word is “os.” The first letter is a picture of the two front teeth that are “sharp” for cutting. The second letter is an eye used for “watching.” Combined they mean, “sharp watching.” The Hebraic background of this word, and the child roots formed from it, is a shepherd who sharply or intently watches over his flock. The shepherd is continually watching the area for dangerous terrain or waters that may be hazardous to the flock as well as keeping an eye out for predators that may attack the flock. The shepherd carries the weapons of his trade, a staff for striking and a sling for throwing deadly round stones. When one from the flock is attacked, the shepherd jumps to his defense and repels the invader, rescuing the sheep. God is frequently compared to a shepherd as he also watches over his flock and delivers them from trouble.

“Yahweh is my shepherd”

Psalms 23:1

Delight The word “[X[X” (sha’ashua) is formed by doubling the parent root, a common means of intensifying a word, and is translated as “delight.” While the word “delight” is an abstract word, the Hebrew requires a more concrete understanding. One carefully watches over those things that he takes delight in. The shepherd takes delight in his flock and therefore, carefully watches over them much as we as parents take delight in our children and carefully watch over them.

“Your witnesses, men of counsel, intently watch over me.”

Psalms 119:24 “I long for your rescue Yahweh, your teachings intently watch over me.”

Psalms 119:174

Yahweh as our shepherd continually watches over us with delight. He gives us counselors and teachings that are meant to watch over us and lead us away from troubles. When we, as the sheep, come upon trouble, he is the shepherd who delivers us.

Cry out

Just as the shepherd hears the cry of one from his flock and comes to his rescue, God hears the cry of his people and come to their rescue. This imagery can be seen in God’s rescue of Israel from the bondage of the Egyptians.

“And Yahweh said, I have seen the oppression of my people which are in Egypt and their pleas I have heard because of the task masters, for I know their pain. And I will come down to snatch them from the hand of the Egyptians and to bring them up from that land to a good and wide land to a land flowing with milk and honey.”

Exodus 3:7-8 From our parent root comes the child root “[wX” (shavah) meaning “to cry out.”

“In my trouble I call out to Yahweh and to my God I cry out.

He hears my voice from his Temple and my cry came before him in his ears.”

Psalms 18:6

God, as the shepherd of his flock, hears the cries of his sheep, he comes to their rescue delivering them from trouble and oppression.

Salvation The next child root is “[Xy” (yasha) and means “save,” “free,” “rescue” or “deliver.” The shepherd delivers his flock from the enemy and releases them back into the free, wide, open space of the pasture in freedom. The idea of being “saved” to the ancient Hebrew was not a future salvation into the world to come, but an immediate salvation from any enemy, trouble or distress. Throughout the Psalms David cries out to God to save him from his enemies.

“O LORD my God, in thee do I put my trust: save me from all them that persecute me, and deliver me.”

Psalms 7:1 (KJV) “I will call upon the LORD, who is worthy to be praised: so shall I be saved from mine enemies.”

Psalms 18:3 (KJV) Derived from this child root is the word “h[wXy” (yeshuah), and means, “rescue.”

“I long for your rescue Yahweh, your teachings intently watch over me.”

Psalms 119:174 This word is most frequently translated as “salvation” but the concrete understanding of “rescue” is a more Hebraic understanding of the word. When the original context of this word, being a shepherd’s “careful watching” and “rescue,” is applied to “salvation,” we can more clearly see the author’s meaning as in the passages below.

“Truly my soul waiteth upon God: from him cometh my salvation.

He only is my rock and my salvation; he is my defense;

I shall not be greatly moved.”

Psalms 62:1-2 (KJV) “Truly my soul waiteth upon God: from him cometh my salvation.”

Psalms 62:1 (KJV)

Savior A second word derived from the child root “[Xy” (yasha) is “[yXwm” (moshia), “one who delivers,” or a “deliverer,” such as the shepherd who delivers the sheep. During the days of the judges, God raises up deliverers to deliver Israel from the hands of their oppressors, beginning with Othniel.

“And the sons of Israel called out to Yahweh and Yahweh raised up a deliverer for the sons of Israel And Othniel son of Kenaz, the younger brother of Caleb saved them.”

Judges 3:9 This word is also translated as “savior” (or “saviour” in the old English of the King James Version).

“and all flesh shall know that I the LORD am thy saviour and thy Redeemer, the mighty one of Jacob.”

Isaiah 49:26 (KJV)

Jesus “She will give birth to a son, and you are to give him the name Jesus, because he will save his people from their sins.”

Matthew 1:21 (NIV) When we read the account of Joseph’s encounter with the angel regarding the birth of “Jesus,” we are told that there is a connection between the name “Jesus” and the idea that he will “save” his people. Because of the translation, the actual connection is lost.

God sent another Savior, Jesus. As names in our Western world are simple identifiers, the word “Jesus” has no intrinsic meaning. Because of this, the character of Jesus is diminished because the Hebraic meaning of the name has been lost through the translations. A history of how the name “Jesus” appeared will help us understand his function more clearly in a Hebraic sense.

We have discussed the Hebrew word “h[wXy” (yeshuah) which means “salvation,” or more Hebraically, “rescue” or “deliver.” This word is a feminine word and is made masculine by dropping the final “h” (h) forming the masculine word “[wXy” (yeshua). This is the original Hebrew name of Jesus.

Through the centuries, the original name of Yeshua evolved into the Latin form “Jesus.” When the Greeks transliterated the Hebrew name Yeshua, the “Y” was transliterated into an “I” as Greek has no “Y” sound. The “Sh” was transliterated into an “S” for the same reason. Most Greek names end with an “S”: therefore, the “S” replaces the final “A.” The result being the Greek name “Iesus,” the familiar name found in the Greek New Testament. As we discussed with the name “Jehovah“, the “I” sound was written with a “J” in Latin. While the name “Jesus” appears in the Latin text, it was read as “Iesus.” Around the 17th Century the “J” became the “J” sound that we are familiar with today and we now pronounce the name as “Jesus.” As the original name of Jesus is “[wXy” (yeshua) from the word “h[wXy” (yeshuah), we find that the original meaning of his name is “rescue,” a picture of is his character or function. We now see the connection between his name and function.

“She will give birth to a son, and you are to give him the name Jesus (Yeshua), because he will save (yasha) his people from their sins.”

Matthew 1:21 (NIV)

Command The word “command” usually brings to mind a meaning similar to “the orders of a general to his troops which are to carried out without question or understanding.” This is another case where our Western culture has given an interpretation outside of its Hebraic context. Two related Hebrew words are translated as “command,” “wc” (tsav) and “hwcm” (mitsvah), both derived from the parent root “hc” (tsah).

Several other words derived from this parent word will provide the actual Hebraic context that will help us understand the meaning of “command” as understood by the Hebrews. The word “yyc” (tsiyiy) is a “nomad.” The shepherds were desert dwellers who traveled through the wilderness in search of water and pastures for the flocks. The Hebrew word “!wyc” can mean a “desert” or

“landmark.” This word is also used as a place name and transliterated as Zion, the holy mountain of God. The nomad uses the various landmarks of the desert much like we use road signs to guide us to our destination. Another word is “acy” (yatsa) while usually translated as “to come out,” is the “migration” or the journeys of the nomad. The words “wc” (tsav) and “hwcm” (mitsvah) are literally the landmarks that point out the road to green pastures or figuratively the commands that point out the road to life. An interesting parallel can be seen in Israel’s journey to the Promised Land where they follow two roads, one literal and the other figurative. God as the shepherd brings Israel out of Egypt on a migration to the Promised Land, literally mount Zion in modern day Jerusalem. On this journey, God takes them through the desert by leading them from landmark to landmark. The second road is the journey of life where God gives the landmarks of morality to follow to bring them to a righteous life.

If a nomad walked hoping to stumble across one of his “landmarks,” he would become lost. Often in our walk through life we stumble across a situation that we recognize as an opportunity to perform a “command” of God. Just as the nomad must be actively in search of his “landmarks,” we, in the same manner, should be actively searching for applications to the “commands” of God. When we are told to “feed the hungry” or “visit the sick,” we are not to stumble across a hungry or sick person, rather we are to be searching for them.

## 01.20. Chapter 13 - Shepherd

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### Chapter 13 - Shepherd Yahweh is my Shepherd

#### Psalms 23:1

Throughout the Bible God is compared to an ox, eagle, king, and a parent, among others, as we have previously discussed. Probably the most common imagery ascribed to God in the Bible is that of a shepherd. In the previous chapter we saw the Hebraic similarities to God as a deliverer and a shepherd. In this chapter we will examine the Hebraic understanding of a shepherd and his interaction with the flock. The standard Hebrew word for a “shepherd” is “h[r]” (ra’ah) derived from the parent root “[r]” (ra’). The ancient pictographic form for this parent root is “or,” the pictures of a man and an eye meaning, “a man watches.” As we saw in the last chapter, the shepherd intently watches over his flock, this function can also be seen in this word. This parent root also has the meaning of a “friend.” The Shepherd is not a distant ruler or overseer, but a constant companion and friend to the flock. He spends more time with his flock; traveling to watering holes and green pastures, then he does with his own family. Our relationship with God is meant to be this type of relationship, where we become intimate friends with our guardian, protector and provider.

Gathering the flock The parent root “lq/lq” (qal) is formed by combining the picture of the sun at the horizon, meaning draw in, with the picture of a shepherd staff. The combined meaning is “to draw to the shepherd staff.” The child root “lwq” (qol) is translated as “voice” and it is the voice of the shepherd that calls the flock to be drawn toward his staff (the sign of his authority). Another child root derived from this parent root is “lhq” (qahal) meaning, “assemble.” This word is used throughout the Bible for the “assembly” or “congregation” of Israel, the sheep who hear the voice of their shepherd Yahweh.

“These words Yahweh spoke to all your assembly (lhq - a gathering flock) with a great voice (lwq - voice of the shepherd) from in the midst of the fiery cloud on the mountain.”

Deuteronomy 5:22 In this passage we can clearly see the imagery of the shepherd calling his sheep. When the voice of Yahweh (the shepherd) came from the mountain, all of Israel (the sheep) gathered in front of the mountain (the staff) to hear his words.

Yeshua also identifies himself as the shepherd who calls his sheep.

“My sheep listen to my voice; I know them, and they follow me.

I give them eternal life, and they shall never perish; no one can snatch them out of my hand.”

John 10:27-28 (NIV) Yeshua and his Assembly

Around 250 BC, the Old Testament was translated into a Greek text called the Septuagint. These translators used the Greek word ekklesia meaning, “assembly,” to translate the Hebrew word “lhq” (qahal). This same Greek word is also found throughout the New Testament and is translated into English as “church.”

“And I tell you that you are Peter, and on this rock I will build my church (ekklesia/qahal - the assembly of sheep).”

Matthew 16:18 (NIV) The church that Yeshua calls to himself is his flock which he watches over, protects and provides for. As the shepherd, he is also the friend and companion to the flock.

## Discipline

We are going to look at four Hebrew words that impart the idea of “discipline.” When looking at these words from a Hebraic perspective we are able to see into the Hebrews’ world and how they saw the concept of “discipline” with a concrete understanding. From the parent root “~l” (lam - shepherd staff), the ancient name for the letter “l/l” (L), comes the adopted root “dml” (lamad - shepherd staff), the modern Hebrew name for the letter “l/l” (L). Both words mean, “shepherd’s staff,” which the shepherd always carries for guiding, leading and protecting the flock. This staff was also used to push or pull one from the flock that is not following the correct path.

“The day that you stood before Yahweh your God in Horeb, In his speaking to me, assemble (lhq) before me the people and they will listen to my words that they will learn (dml) to fear me all they days that they live over the land and they will also cause their sons to learn (dml).”

Deuteronomy 4:10 This form of discipline is the pushing and pulling of the student/son/sheep toward the correct direction that he is to take. The second word is “@la” (alaph) which is literally the yoking together of two oxen. This word is also an adopted root and is from the parent root “la” (el) discussed previously, meaning ox. The younger ox learns from the older ox, to which he is yoked. This form of discipline is learning by association where the student/son learns by watching and working along side the teacher/father. This can also work in a negative sense as in the following passage.

“Do not make friends with a hottempered man, do not associate with one easily angered, or you may learn (@la) his ways and get yourself ensnared.”

Proverbs 22:24-25 (NIV) The next word is “rsy” (yasar) from the parent root “rs/rx” (sar). The pictographs in this root are a thorn, which causes one to turn from its pain, and the head of a man. Combined they mean, “to turn the man.” This form of discipline is a chastising with blows or words to cause the student/son to change directions.

“Discipline (rsy) your son, and he will give you peace; he will bring delight to your soul.”

Proverbs 29:17 (NIV) The last word is “!nX” (shanan). This word literally means, “to sharpen.” In order for a knife to be sharp it must be carefully and consistently run across a stone. This form of discipline is the sharpening of skills by the student/son. The duties and responsibilities given to the student/son foster the learning of the necessary skills to survive.

“These commandments that I give you today are to be upon your hearts.

Impress (!nX) them on your children.

Talk about them when you sit at home and when you walk along the road, when you lay down and when you rise up.”

Deuteronomy 6:6-7 (NIV)

God uses these four principles of discipline on us; his children. We are to learn them from him, follow his methodology and likewise raise our children in a god like manner.

## 01.21. Chapter 14 - Creator

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Chapter 14 - Creator The everlasting God Yahweh is the Creator of the ends of the earth

Isaiah 40:28 A “creator” is theologically understood as, “one who makes something out of nothing.” The Hebrew word used in the introductory passage, translated as “creator,” is “arwb” (borey), literally meaning “one who fattens.” Without an understanding of the cultural background of this word, the idea of God “fattening” the heavens and earth is as foreign to our Western mind as the idea of creating something from nothing is to the ancient Hebrews. As we have previously discovered, the Hebrews always view their world with a concrete mind rather than an abstract mind. A “creator” or “one who creates” is an abstract thought which the ancient Hebrews would have had no way of comprehending.

Through our modern Western perspective, we have read the story of creation as an account of God’s miraculous creation of the universe by his command, the reason for which being unclear. This is not the concept that the author of Genesis chapter one implies in the language of the ancient Hebrews. This misconception begins with the Hebrew word “arb” (bara) as found in the first verse of the chapter.

“In the beginning

God created the heavens and the earth.”

Genesis 1:1 (NIV) The word “arb” (bara), translated as “created” above, comes from the parent root “rb” (bar) which we have previously discussed, meaning “grain.” The grains were very important staples to the Hebrews. They were used in making breads and feeding the livestock. This parent root also has the meaning of “fat” as livestock fed on grain become fat. The child root “arb” (bara), also means, “fat” as seen in the following verse.

“And the ugly cows that looked thin ate the seven beautiful cows that looked fat.”

Genesis 41:4 A “fat” cow is one that is “full”; therefore, “arb” (bara) Hebraically can mean, “to fill.” When we read the first two verses of Genesis from a Hebraic perspective we can see this imagery clearly.

“In the beginning God filled the sky and the land because the land was empty and unfilled.”

Genesis 1:1-2 This “filling” up of the sky and land is also described in the days of creation, which are written in true Hebrew poetry. The first three days of creation describe the separating of the skies and the land, this is paralleled with the last three days that describe the “filling up” of the skies and the land. The first day is the separation of light and darkness and parallels the fourth day where the light and darkness is filled with the sun and moon. The second day is the separation of the water and the sky, it parallels the fifth day where the water and sky are filled with fish and birds. The third day is the separation of water and land and it is paralleled with the sixth day where the land is filled with the animals and man. The word “arwb” (borey) is derived from the child root

“arb” (bara) and literally means “one who fills” rather than “creator.” As we see in the Creation story, God is the one who fills the waters, skies and the land

## 01.22. Chapter 15 - Jealous

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Chapter 15 - Jealous For Yahweh, whose name is Jealous, is a Jealous God

Exodus 34:14 From a Western perspective, the idea of one being named “Jealous” seems odd, especially as a name for God. As a name represents the character, this implies that God is by nature jealous. Our cultural understanding of the word is a type of anger felt over the suspected unfaithfulness of a spouse. As we shall see the Hebrew word has a very different meaning.

Nest The parent root “!q/nq” (qen) is a nest.

“Like an eagle he wakes up his nest, over his chicks he hovers, he spreads his wings, he takes them, he carries them over his feathers.”

Deuteronomy 32:11 The first letter of the parent root is a picture of the sun at the horizon where the light is gathered during the sunrise or sunset. The second letter is a sprouting seed, the beginning of new life that came from the parent plant. Combined, these letters form the meaning, “A gathering for the seeds.” A bird goes about “gathering” materials for building a nest for her “seeds,” eggs, of the next generation.

Several words are derived from the parent root “!q” (qen - nest), all related in meaning to the building of a nest.

Builder The child root “hnq” (qanah) is the construction of a nest by the parent bird.

“And he blessed him and he said blessed is Abram to God most high, builder of heaven and earth.”

Genesis 14:19

Some translations translate the above verse as, “Creator of heaven and earth.” The ancient Hebrews did not see God as an unknowable force that creates the universe for some unknown reason; rather he is the bird that goes about gathering all the necessary materials for building a home for his children. Man was not created as an additional component to the creation; the earth was created as a home for man.

Guard

Another word derived from “!q” (qen) is “anq” (qana). This is the word translated as “jealous” in our introductory passage. The Hebraic meaning of this word is the passion with which the parent guards over the chicks in the nest. While our Western mind may see the term a “jealous God” in his feelings and actions toward us, it is in fact his feelings and actions toward our enemies. The heathens and false gods are like predators invading the nest and God fights them protecting his children from their clutches.

## 01.23. Chapter 16 - Everlasting

---

Chapter 16 - Everlasting Before the mountains were born and you began the land and the earth, from everlasting to everlasting, you are God

Psalms 90:2 The Hebrew word “~lw[“ (olam) is often translated as eternal, everlasting or forever, all of which have a meaning of a “continual existence,” an existence without end. Again, this concept misses the meaning of the original Hebrew. The ancient Hebrew mind would not concern himself with what is beyond his known world. Anything that is beyond his world, or beyond his understanding, is “beyond the horizon,” the actual meaning of the Hebrew word “~lw[“. When David says that God is “~lw[“, he is acknowledging that God is beyond his understanding.

Notice that the introductory passage repeats the word everlasting twice. The ancient Hebrew language has no way to say that something is “best” or “greatest.” Instead the Hebrew language doubles a word to give it emphasis such as in the passage above. God is not just “beyond the horizon”; he is “far beyond the horizon.”

## 01.24. Chapter 17 - Holy

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Chapter 17 - Holy Be holy for I, Yahweh your God, am holy

Leviticus 19:2 The word holy is another abstract word used to translate the Hebrew word “Xwdq” (qadosh) from the root “Xdq” (qadash), also commonly translated as “holy.” The Hebraic meaning of this word is lost due to the preconception of the English word “holy” which implies one who is exceptionally pious and righteous. The word “Xdq” (qadesh), equivalent to the word “Xdq” (qadash), is translated differently in other places, which will clearly show that “Xdq” (qadash) does not mean holy in the commonly perceived sense.

“No Israelite man or woman is to become a temple prostitute.”

Deuteronomy 23:17 (NIV)

We would never consider a “prostitute” as holy and yet the Hebrew word “Xdq” (qadesh) is translated as a “temple prostitute.” The literal meaning of “Xdq” (qadash) can be seen below.

“Take the anointing oil and anoint the tabernacle and everything in it; consecrate it and all its furnishings, and it will be holy.”

Exodus 40:9 (NIV)

Furniture are inanimate objects that cannot be holy, pious or righteous, but they can be “set apart for a specific function,” the true meaning of “Xdq” (qadash). These can be the furnishings of the Temple that are used for this purpose alone, or a prostitute who is set apart from the rest of society for a specific purpose. The children of God are set apart from all others; they have the specific function of living for God and showing the world who God is.

God is set apart from all other gods.

“There is none holy like Yahweh for there is none beside you and there is no rock like our God.”

1 Samuel 2:2

## 01.25. Conclusion

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Conclusion The breath of God, his character or his name, functions within a unity. Throughout the Bible we see different manifestations of God. Some of these we have discussed, such as the fire that gives warmth, the cloud that gives shade, the ox that teaches, the bird that protects its young, the lord who brings life and the shepherd that protects the flock. These all work together in harmony to protect and provide for his people. While God has many names, he only has one name. The many characteristics of God function in unity. The ultimate purpose of this book is not only to show the characteristics of God, but also to show the potential characteristics of man. The filling of man “So God created man in his own image, in the image of God created he him; male and female created he them.”

Genesis 1:27 (KJV)

While the above is a common translation for this verse, there are two words within it, that when translated from a Hebraic perspective, illuminate the passage in a new light. The first word is “arb” (bara), which in this verse cannot mean, “create something from nothing,” as another verse would contradict this translation.

“And Yahweh formed the man from the dust of the ground and blew into his nostrils the breath of life.”

Genesis 2:7

God did not create the man out of nothing; instead he formed him out of the ground. With our new understanding of the word “arb,” discussed previously, he filled him with his image, which brings us to the next word. The word “-lc” (tselem), translated as “image” above, is also translated in other passages as an “idol,” which is an “image” of a god. A more Hebraic understanding of the word would be a “shadow.” An idol is meant to be a “shadow” of the original, a representation, just as a “shadow” is the image of the original. We can now read the above passage as:

“So God filled the man with his shadow, with the shadow of God he filled him; male and female he filled them.”

Genesis 1:27

Man was formed from the dust of the ground, but unlike the other animals, man was filled with the shadow of God. All that God is we were made to duplicate, just as a shadow duplicates the original. Genesis 2:7, quoted above, states that man was filled with God’s breath, therefore, the shadow of God is the same as his breath. From our previous discussion on the word “hmXn” (neshemah - breath), we see that God filled the man with a shadow of his breath, his character. The whole character (neshemah/shem/name) of man is meant to function as a shadow of God, a representative of his character. God filled us with his own character; he has placed his name within us. If we gain a clearer understanding of the character, or name, of God, we have a clearer understanding of our own character, or name. For this reason, it is essential that we have a good

name, a name that will direct others to the name of all names.

“A good name is more desirable than riches, silver and gold.”

Proverbs 22:1

Yeshua “He is the image of the invisible God.”

Colossians 1:15 (NIV) “I tell you the truth, the Son can do nothing by himself; he can do only what he sees his Father doing, because whatever the Father does the Son also does.”

John 5:19 (NIV)

Yeshua came as the full representation of God; his life can be characterized as a perfect shadow of God, following in the footsteps of his father. His character, while unique in that no other individual has manifested the characteristics of God in such a perfect way, is not meant to be unique. He came to teach us our full potential, so that we can follow in his steps and even to surpass them.

“I tell you the truth, anyone who has faith in me will do what I have been doing.

He will do even greater things than these, because I am going to the Father.”

John 14:12 (NIV) The character of God in man

Within scripture we see individuals who manifest the same characteristics as God and we can see some of these in our own lives and have the potential to manifest them all. The father of the household manifests many of the characteristics of God to his family. He is the “la” (el - power), the older experienced ox that is yoked to his children to teach them. As the “!wda” (adon - lord) of the family it is his responsibility to bring life to the family through his own work, teaching and decision-making. He is the “\$alm” (mela’ak - messenger), whose responsibility is to bring the messages of God to his family. He is the “[yXwm” (moshia - deliverer) of his family by protecting them from evil, both literal and figurative. As “arwb” (borey - creator) he creates new life. He is the “hnq” (qanah - jealous one) by guarding over his family. He is to be “Xwdq” (qadosh - set apart) from the world and devoted to God and his teachings.

## 01.26. Appendix A

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### Appendix A

#### Hebrew Alphabet

This letter is silent in modern Hebrew but was originally the vowel sound “a.”

Pronounced as a “v.”

While an “H” sound only in modern Hebrew, it was also the vowel “e” in ancient Hebrew.

While modern Hebrew recognizes this letter as a “vav” with a “v” sound, its original name was “waw” with a “w” sound.

The sound “Hh” sound is guttural and hard, as in the German word “ich” or the name “Bach.”

While a “Y” sound in modern Hebrew, it was also the vowel “i” in ancient Hebrew.

The sound “Kh” is guttural and hard as in the German word “ich” or the name “Bach.”

Five letters in the modern Hebrew alphabet include two forms, the first is the form used when at the end of a word, the second is used at all other times.

This letter is silent in modern Hebrew but originally had a soft “g” sound as the “g” in English.

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## 02.01. Learn to Read Biblical Hebrew

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Learn to Read Biblical Hebrew Learn to Read Biblical Hebrew A guide to learning the Hebrew alphabet, vocabulary and sentence structure of the Hebrew Bible  
~~~~~ By Jeff A. Benner Cover design by Jeff A. Benner.

“Learn to Read Biblical Hebrew,” by Jeff A. Benner.

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Manufactured in the United States of America.

## 02.02. Acknowledgments

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Acknowledgments To my Father who set me on the path of Biblical studies

## 02.03. Introduction

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Introduction \_\_\_\_\_ Why Learn Hebrew?

About Hebrew

About this Book Additional Resources

## 02.04. Why Learn Hebrew

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Why Learn Hebrew? A translation of the Biblical text is a translator's "interpretation" of the text. The translator's beliefs will often influence how the text will be translated and anyone using his translation is seeing it through his eyes rather than the original authors. Only by studying the original language of the Bible can one see the text in its original state. Learning the Hebrew language can be both fun and exciting. By simply studying the pages that follow, for just a few minutes a day, you will soon be reading Hebrew, build a Hebrew vocabulary and even begin translating Biblical passages for your self.

About Hebrew The English word "alphabet" is derived from the first two letters of the Greek Alphabet--Alpha and Beta. Hebrew on the other hand, uses the word "alephbet," the first two letters of the Hebrew alephbet--aleph and bet. The Hebrew alephbet consists of 22 consonants. The vowels (called nikkudot, nikkud in the singular) are dots and dashes added above and below the consonants. One advantage to Hebrew is that the sound for each letter remains consistent, unlike English where one has to memorize many variations. For instance, the word circus contains the letter "c" twice, the first time it is pronounced like an "S" while the second time it is pronounced like a "K." In Hebrew, the letter K is always pronounced as a "K." Unlike English, which is read from left to right, Hebrew is read from right to left just as many other Semitic languages do including Aramaic and Arabic. This may sound difficult at first but in a very short time you will get used to it. When sounding out a word, it will be easier if you remember the Consonant (C) and Vowel (V) patterns of Hebrew words. In English, the consonants and vowels may be arranged in any order, such as in the word "circle" which has a C+V+C+C+C+V pattern. Hebrew on the other hand, is very consistent, and each word will usually follow a C+V+C+V+C... pattern. The Hebrew word מֶלֶךְ (melek - king) contains the pattern C+V+C+V+C, אֶלֶף (aleph - his king) is C+V+C+V+C+V and הַמֶּלֶךְ (hamelek - the king) is C+V+C+V+C+V+C. The pronunciations of some of the consonants and vowels have changed over the centuries but this does not affect the meaning of words as the letters of the words define it, and not the sounds. We will learn to pronounce them according to the Modern Hebrew pronunciation. Modern Hebrew pronunciation is also divided into two parts, Ashkenazi and Sephardic. Since Sephardic is the pronunciation adopted by the Modern State of Israel, we will use this pronunciation.

## 02.05. About this Book

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About this Book When I began to study the Hebrew language I used several different resources but found that they were not compiled in a format for beginning Hebrew students.

I began to arrange charts and lists with the necessary information as a ready resource for learning and reading the Hebrew Bible. This book is the result. Included in this book are lessons for learning the alephbet, verbs, nouns, adjectives and sentence structure.

If at any time you have questions about the Ancient Hebrew Research Center, this book, its content or the lessons, please feel free to E-mail your questions or comments to us through our web site; <http://www.ancient-hebrew.org>.

## 02.06. Additional Resources

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### Additional Resources

It should be kept in mind that this book is not meant to be used for in-depth Biblical study, but as a reference guide for Biblical reading practice, vocabulary building and sentence comprehension. More specific dictionaries and lexicons will be necessary for more in-depth study.

Through the process of Hebraic studies, you will want to dig deeper into the meaning of specific words and phrases. At this point the purchase of a Hebrew Bible and a Hebrew Lexicon will be helpful. There are several different kinds of Hebrew Bibles. The standard Hebrew Bible will be a Bible written only in Hebrew. The Interlinear Bible will have the Hebrew on one line and the English translation for each word under each Hebrew word. A Parallel Bible will have the Hebrew text on one page and the English translation on the other. There are several different Lexicons but be sure that the one you purchase includes all the words of the Bible with the prefixes and suffixes attached. This will allow you to look up a word even if you do not know the root. I recommend Benjamin Davidson's Hebrew and Chaldee Lexicon of the Bible.

## 02.07. Table of Contents

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## 02.08. PART 1 THE ALEPHBET

### Part 1 The Alephbet \_\_\_\_\_

Each of following eleven lessons introduces two new consonants and may or many not introduce new vowels. Each lesson will also include a practice section, new vocabulary words and sentences. The practice session will allow you to practice the new letters and vowels and refresh yourself on old ones. The vocabulary section will consist of a few words using the new letters and vowels to begin building your Hebrew vocabulary. The Sentences will allow you to begin using your new words in sentences. To assist you in learning the letters and words, I recommend that you put the letters and words you are learning on flashcards so that you can study them at any time.

Transliterations of each of the lessons are provided at the end of the lessons to assist with pronunciation. When reading these transliterations, remember to use the correct Hebrew sound for each vowel. For example the transliterated Hebrew vowel sound "o" is the long "o" sound as in the English word "rope."

**Alephbet and Vowels** The following is a chart of all the consonants in the Hebrew Alephbet. This chart includes all the variations for each letter. For example the letter beyt can be written as B or b. Several of the letters have a final form as well and are also included (such as m and ~).

|        |       |       |     |
|--------|-------|-------|-----|
| Lamed  | l     | Aleph | a   |
| Mem    | ~ m   | Beyt  | B b |
| Nun    | ! n   | Gimel | g   |
| Samech | s     | Dalet | d   |
| Ayin   | [     | Hey   | h   |
| Pey    | @ P p | Vav   | w   |
| Tsade  | # c   | Zayin | z   |
| Quph   | q     | Chet  | x   |
| Resh   | r     | Tet   | j   |
| Shin   | f v   | Yud   | y   |

### Tavt Kaph & \$ K k The Vowels

Below are the names for each of the Hebrew vowels. The letter aleph is used below to show the placement of each vowel and is not part of the vowel.

Cholam maley    A      Qamats    'a

Qubbutz    ua    Patach    ;a

Shuruq    W    Segol    ,a

Chataph qamatz    \a    Tsere    ea

Chataph patach    ]a    Sh'va    .a

#### Chataph segol/a Chireq ia Cholam oa Letter Comparisons

Several of the Hebrew letters are very similar and at the beginning they are easily confused with other letters that look alike. Below is a chart showing letters of similarity in order to make the reader familiar with the slight differences.

Beyt    b    Dalet    d    Kaph    k

Kaph    k    Resh    r    Pey    p

Beyt    b    Vav    w    Mem    m

Pey    p    Zayin    z    Tet    j

Gimel    g    Vav    w    F. Mem    ~

Nun    n    F. Nun !    Samech    s

Hey    h    Zayin    z    Samech    s

Chet    x    F. Nun !    Tet    j

Hey    h    Chet    x    Ayin    [

Tav    t    Tav    t    Tsade    c

## 02.09. LESSON 1 – ALEPH, BEYT

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### Lesson 1 – aleph, beyt

Consonants a The "Aleph" is the first letter of the Hebrew alphabet. This consonant is silent. b The "Beyt" is pronounced two ways, a "b" as in "ball," and as "v" as in "visit." When a dagesh (a dot in the middle of the letter) appears in the middle of the letter (B) it will have the "b" sound. When the letter appears without the dagesh (b) the letter is pronounced "v."

#### Vowels

'a This vowel, "qamats," (the little "T" shaped mark under the aleph) is pronounced "ah" as in "father."

;a This vowel, "patach," is also pronounced "ah" as in "father."

Practice 'b ;a 'a 'B ;a 'a ;B 'b ;a ;B `1 a'B b'a a'B b'a a;B a'b `2

Vocabulary Came - a'B `2 Father - b'a `1

#### Sentences

Father came. - a'B b'a `1 LESSON 1 – ALEPH, BEYT Lesson 1 – aleph, beyt

Consonants a The "Aleph" is the first letter of the Hebrew alphabet. This consonant is silent. b The "Beyt" is pronounced two ways, a "b" as in "ball," and as "v" as in "visit." When a dagesh (a dot in the middle of the letter) appears in the middle of the letter (B) it will have the "b" sound. When the letter appears without the dagesh (b) the letter is pronounced "v."

#### Vowels

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Practice 'b ;a 'a 'B ;a 'a ;B 'b ;a ;B `1 a'B b'a a'B b'a a;B a'b `2

Vocabulary Came - a'B `2 Father - b'a `1

#### Sentences

Father came. - a'B b'a `1

## 02.10. LESSON 2 – MEM, YUD

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### Lesson 2 – Mem, Yud

Consonants m The "Mem" is pronounced "m" as in "mother."

~ The "final Mem" is used only when it appears at the end of a word. The pronunciation does not change. y The "Yud" is pronounced "y" as in "yes." (When the "yud" is suffixed to a word it means "of me" or "my." Sentence #2 includes the word b'a - father, with the suffix y forming the word yib'a - my father.)

Vowels ia The "chireq" is pronounced "ee" as in "bee." ea The "tsere" is pronounced "ey" as in "grey." Learn to Read Biblical Hebrew

Practice ;m ' ~ em im ia ea iB eb eB ib `1 ~ia ~ea yim yiB yib yia yea `2

Vocabulary Who - yim `2 Mother - ~ea `1

Sentences Who came? - a'B yim `1 My father came. - a'B yib'a `2

## 02.11. LESSON 3 – NUN, HEY

### Lesson 3 – Nun, Hey

Consonants n The "Nun" is pronounced "n" as in "no."

! The "final Nun" is only used when it appears at the end of a word. The pronunciation does not change. h The "Hey" is pronounced "h" as in "hello." (When the letter h is prefixed to a word it means "the" such as in sentence #6 where the letter h is prefixed to the word ayib"n - prophet, forming ayib"n'h - the prophet.)

Practice b;h h'B leB yEn En ln :n eh ih ;h 'h `1 a"n lim h'm b"n hEn hln h"n leh !;h `2 h"n'B h'b"n1 lih yeh yEn ayln yln ayih yih `3

Vocabulary I - yln'a `2 Where – yea `1 Son - leB `4 She – ayih `3 Prophet - ayib"n `6 came (f.) - h'a'B `5 What - h'm or h;m `7

Sentences Who [is]2 she? - ayih yim `1 My son came. - a'B ylneB `2 I [am a]3 father. - b'a yln'a `3 Where [is] my father? - yib'a yea `4 What [is a] prophet? - ayib"n h'm `5 The4 prophet came. - a'B ayib"n'h `6 -----

1 Hebrew words with more than one syllable usually accent the final syllables pronouncing the final Consonant-Vowel-Consonant as one syllable. For instance, the word yln'a, in the vocabulary list, is pronounced "a-niy" rather than "an-iy."

2 The English verb "to be" and its various tenses (am, is, are, etc.) do not exist in Hebrew and need to be added in the translation.

3 English has two indefinite articles, "a" and "an" which also do not exist in Hebrew and must be added in the translation.

4 When the letter h is prefixed to a word it means "the" such as in sentence #6 where the letter h is prefixed to the word ayib"n (prophet) forming ayib"n'h, meaning "the prophet."

### LESSON 3 – NUN, HEY Lesson 3 – Nun, Hey

Consonants n The "Nun" is pronounced "n" as in "no."

! The "final Nun" is only used when it appears at the end of a word. The pronunciation does not change. h The "Hey" is pronounced "h" as in "hello." (When the letter h is prefixed to a word it means "the" such as in sentence #6 where the letter h is prefixed to the word ayib"n - prophet, forming ayib"n'h - the prophet.)

Practice b;h h'B leB yEn En ln :n eh ih ;h 'h `1 a"n lim h'm b"n hEn hln h"n leh !;h `2 h"n'B h'b"n1 lih yeh yEn ayln yln ayih yih `3

Vocabulary I - yln'a `2 Where – yea `1 Son - !eB `4 She – ayih `3 Prophet - ayib"n `6 came (f.) - h'a'B `5 What - h'm or h;m `7

Sentences Who [is]2 she? - ayih yim `1 My son came. - a'B ylneB `2 I [am a]3 father. - b'a yln'a `3 Where [is] my father? - yib'a yea `4 What [is a] prophet? - ayib"n h'm `5 The4 prophet came. - a'B ayib"n'h `6 -----

1 Hebrew words with more than one syllable usually accent the final syllables pronouncing the final Consonant-Vowel-Consonant as one syllable. For instance, the word yln'a, in the vocabulary list, is pronounced "a-niy" rather than "an-iy."

2 The English verb "to be" and its various tenses (am, is, are, etc.) do not exist in Hebrew and need to be added in the translation.

3 English has two indefinite articles, "a" and "an" which also do not exist in Hebrew and must be added in the translation.

4 When the letter h is prefixed to a word it means "the" such as in sentence #6 where the letter h is prefixed to the word ayib"n (prophet) forming ayib"n'h, meaning "the prophet."

## 02.12. LESSON 4 – LAMED, VAV

### Lesson 4 – Lamed, Vav

Consonants | The "Lamed" is pronounced "l" as in "long." w The "Vav" is pronounced "v" as in "visit."

#### Vowels

.a The "sh'va" is pronounced "eh" as in "help" when it is placed under the first letter of the word. When this vowel appears anywhere else in the word, it is usually a "syllable break" and not pronounced.

,a The "segol" is pronounced "eh" as in "help." yEw y:w y'l5 yil y;l ylw "w <w 'l il ,l ;l el `1 l'h h'l leh hel l:w lEw l<w l,l w<w `2 ael'm h'm.bel lly;l h'Bil ~ylw"w `3

Vocabulary God - lea `2 Night - h'l.y;l `1 Believe - lem'a `4 Water - ~ly;m `3 Sea - ~"y `6 Here - hENih6 `5

Sentences Night came. - a'B h'l.y;l `1 Water [is] in the sea. - ~"y;B7 ~ly;m `2 My son came to me. - yil8 a'B ylnEB `3 Mother came in the night. - h'l>y;l;B h'a'B9 `4 ~eahENih yiMea>w10 yib'a `5 My father and my mother [are] here. - -----

5 When one of the "a" vowels (qamats or patach) is followed by the consonant "yud" in the same syllable, the pronunciation is a long "i" as in "lie" and NOT "ay" as in "lay."

6 When the dagesh (the dot in the middle of a letter) is placed within some letters, such as in the nun in the word hENih, it doubles the letter. Therefore, this word is pronounced "hin-ney" rather than "hi-ney."

7 When the letter "beyt" is prefixed to a word it means "in" as in sentence #4 - h'l>y;l;B - in the night.) 8 When the letter "lamed" is used as a prefix it means "to" or "for."

9 The vocabulary word h'a'B (she came) is the feminine form of the masculine verb a'B (he came) which was given in lesson one.

10 When the letter "vav" is prefixed to a word it means "and."

## 02.13. LESSON 5 – RESH, SHIN

### Lesson 5 – Resh, Shin

Consonants r The "Resh" is pronounced "r" as in "rain."

X The "Shin" is pronounced two ways, "sh" as in "sharp," and "s" as in "sign." When a dot is placed on the top right corner of the letter (v) it takes the "sh" sound and when the dot is placed on the top left corner of the letter (f) it takes the "s" sound.

Vowels A This consonant (vav) / vowel (cholam) combination is called a "cholam maley" and is pronounced "ow" as in "open."

Practice Af Av Ar y,f yev y;r ir er ef ;v ,v `1 vAr v'r rif rAv ryiv r;f vev `2 l,v veh ~yif b;f vim b;r ;y rEn r'B `3

Vocabulary Heaven - ~ly;m'v `2 Peace - ~Al'v `1 Created (m) - a'r'B `4 Said (m) - r;m'a `3 Said (f) - h'r.m'a `6 Name - ~ev `5 Day - ~Ay `8 Ruler - r;f `7 Rabbi - yiB;r `10 Light - rAa `9

Sentences Ruler of Peace. - ~Al'v r;f `1 Day and night. - h;l>y'l>w ~Ay `2 My name [is] Levi. -ylwel yim.v `3 What [is] his name? - Am.v11 h;m `4 His name [is] Abraham. - ~'h'r.b;a Am.v `5 God created heaven. - ~ly;m'v lea12 a'r'B `6 Rabbi said to me Shalom. - ~Al'v yil yiB;r r;m'a `7

11 When the consonant/vowel combination "cholam maley" is suffixed to a word it means "of him" or "his."

12 In Hebrew, the verb usually appears before the object of the verb.

## 02.14. LESSON 6 – AYIN, TET

### Lesson 6 – Ayin, Tet

Consonants [ The "Ayin" is also a silent (the same as the aleph). j The "Tet" is pronounced "t" as in "tune."

#### Vowels

W This consonant (vav) / vowel combination is called a "shuruq" and is pronounced "uw" as in "tune."

Practice [ ,j j,[ a,[ a,j Wj j,a i[ ij e[ ,j ,[ `1 !W !A Wr WI AI WB AB Wa Aa Wh Ah `2 jW[ [Wj bWj IWv j,b [ ,B j,f j,r `3

Vocabulary Evening – b,r,[ `2 Good - bAj `1 Israel - lea'r.fly `4 Over, on - l;[ `3 She - ayih `6 He - aWh `5 Keep (m) - remAv `7

Sentences Good evening. - bAj13 b,r,[ `1 What is their name? - ~'m.v14 h;r,m `2 Their name is Israel. - lea'r.fly Wm.v `3 Peace over Israel. - lea'r.fly l;[ ~Al'v `4 Who came in the evening? - b,r,[ a'B yim `5 He came in the evening. - b,r,[ 'B a'B aWh `6 She came in the evening. - b,r,[ 'B h'a'B ayih `7 ----- 13 In Hebrew, the adjective proceeds the noun, such as word bAj (good) which comes after b,r,[ (evening).

14 When the letter "Mem" is suffixed to a noun it means "of them" or "their."

## 02.15. LESSON 7 – TAV, DALET

### Lesson 7 – Tav, Dalet

Consonants t The "Tav" is pronounced "t" as in "tune." d The "Dalet" is pronounced "d" as in "dig."

#### Vowels

/a This vowel combination (sh'va and segol) is called a "chataph segol" and is pronounced "eh" as in "help." oa The "cholam" is pronounced "o" as in "open."

Practice ;t et ,t ?t Ad od ;d id ed ,d 'd ?d `1 d;d ted t,d d?t dot tAd tod t?d t'd `2 dyim !;t tom l?a b'd t;b tyeb dAt `3

Vocabulary Moses - h,vm15 `2God - ~yihol?a `1 (With) - t,a16 `4Gave (m) - !;t'n `3 Sabbath - t;B;v `6Teaching - h'rAt17 `5 Student (f) - h'dyim.l;T `8 Student (m) - dyim.l;T `7 Studies (f) -t,d,mAl `10 Studies (m) -demAl `9 Beginning - tyivaer18 `11

Sentences Peaceful Sabbath. - ~Al'v t;B;v `1 And they will keep the Sabbath. - t'B;V;h t,a Wr.m'v.w `2 In the beginning God created. - ~yihol?a a'r'B tyivaer.B `3 A student studies Torah. - hr'AT t,d,mAl h'dyim.l;T `4 Moses gave to us the Torah. - h'rAt;h t,a Wn'l19 h,vm !;t'n `5 A student studies the Torah. - h'rAt;h t,a demAl dyim.l;T `6

15 Remembering the C+V+C+V rule, the Hebrew word for Moses, h,vm, appears to be missing a vowel after the "mem." Since Hebrew requires a vowel after each consonant, the vowel is the "cholam" and is placed above the letter "shin" in the same place as the dot above the right leg of the shin. The dot in this case serves two purposes.

16 The Hebrew word t,a is occasionally used in the text to mean "with" but is more frequently used (about 7,000 times) as a marker for the direct object of the verb and is untranslatable into English. For example, in the sentence; "I made the dinner"; the phrase "the dinner" is the direct object and would be preceded by the word t,a. If the sentence were; "I made a dinner," t,a would not precede it since "dinner" in this sentence is not a direct object.

17 The word hrAt, while often translated as "law," actually means "teaching" and is also the Hebrew name for the first five books of the Bible as they contain the "teachings" of God.

18 An exception to the rule requiring the C+V+C+V pattern is the word tyivaer. The aleph does not always require a vowel after it.

19 When the letter "lamed" is used as a prefix it means "to" or "for." The suffix Wn means "us." combined, this prefix and suffix mean "to us."

## 02.16. LESSON 8 – TSADE, QUPH

### Lesson 8 – Tsade, Quph

Consonants c The "Tsade" is pronounced "ts" as in "pots."

# The "final Tsade" is used when this letter appears at the end of a word. The pronunciation does not change. q The "Quph" is pronounced "q" as in "quiet."

### Vowels

]a This vowel combination (sh'va and patach) is called a "chataph patach" and is pronounced "ah" as in "father."

Practice e]q ,q ;q 'q oq iq ,c 'c oc ]c ;c ec `1 #,r q;r #oq #iq qic q]c #eq #oa #,a `2 #oh hoq h]q a;q hoc a,c aec yiq yec `3

Vocabulary Land - #,r,a `2 existed (m) - h"y'h `1 Sentences - Genesis 1:1420 ;[yiq.riB t{r{a.m yih.y ~yih{l/a r,ma{Y;w Wy'h.w h'l.y'L;h !yebW ~AY;h !yeB ~ly;m'V;h ~yim'y.IW ~yid][A{m.IW t{t{a.l lyiD.b;h.l

~yin'v.w -----

20 From this point on the alephbet lessons will include Biblical passages. While most of the words will not be recognizable at this time, remember that our objective is to "read" the text, not necessarily understand it.

## 02.17. LESSON 9 – CHET, KAPH

### Lesson 9 – Chet, Kaph

Consonants x The "Chet" is pronounced "ch" as in the German word "ich" or the name "Bach." k The "Kaph" is pronounced two ways, "k" as in kick, and "kh" as in the German word "ich" or the name "Bach." If the dagesh appears in the middle of the letter (K) it is pronounced "k." When the dagesh does not appear in the letter (k) it is pronounced "kh."

\$ The "final kaph" may also appear with the dagesh (&) or without the dagesh (\$) with the pronunciations being the same as the "kaph." All words will end with a consonant, the only exception to this is the "final kaph" which will usually be followed by a vowel.

Vowels ua The "qubbutts" is pronounced "u" as in "tune."

Practice ox ix ex ,x uk eK ,k iK 'k ;K `1 xiK %ex ^ex x'k ;xoK %;x `2 x;a ^;x %;a &;r ;xur ;xor `3

Vocabulary Grass, herb - b,f,[ `2 Yes, so - !eK `1 Noah – ;xon21 `4 Tree - #e[ `3 Sentences - Genesis 1:5 a'r'q .\$.v{x;l.w ~Ay rAa'l ~yih{l/a a'r.qiY;w d'x,a ~Ay r,q{b-yih.y;w b,r,[-yih.y;w h'l.y'l

-----  
21 According to the standard form of Hebrew pronunciation the name ;xon should be pronounced "nocha" but, when the patach vowel appears below the letter "chet" at the end of a word, the two sounds trade places and is in fact pronounced "no'ach." This is unique only to this letter and vowel combination.

## 02.18. LESSON 10 – ZAYIN, PEY

### Lesson 10 – Zayin, Pey

Consonants z The "Zayin" is pronounced "z" as in "zebra." p The "Pey" is pronounced two ways, "p" as in "pad," and "ph" as "phone." If the dagesh appears in the middle of the letter (P) it is pronounced "p." When the dagesh does not appear in the letter (p) it is pronounced "ph."

@ The "final Pey" is only used when this letter appears at the end of a word. The "final pey" will never appear with the dagesh and will therefore be

pronounced "ph."

### Vowels

\a This vowel combination (sh'va and qamats) is called a "chataph qamats" and is pronounced "ah" as in "father."

Practice Az Iz "z Ez uz oP ;P ep ,P \P ?p `1 @,z z]p a<z z,h zea @;a aEz h<z `2 @uq %Ez @;K z;v z'f ~'P ;xoP `3

Vocabulary To do, make - h'f[ `2 Which, who - r,v]a `1 Face - ~yin'P `3 Sentences - Genesis 1:11 b,fe[ a,v,D #,r'a'h aev.d;T ~yih{/a r,ma{Y;w Anyim.l yir.P h,f{[ yir.P #e[ [;r,z ;[yir.z;m !ek-yih.y;w #,r'a'h-l;[ Ab-A[.r;z r,v]a

## 02.19. LESSON 11 – GIMEL, SAMECH

### Lesson 11 – Gimel, Samech

Consonants g The "Gimel" is pronounced "g" as in "game." s The "Samech" is pronounced "s" as in "sand."

Practice |g :g |g og <g ?g is es |s us os `1 h:g hog a<g g;a aAg hes s'a s,h `2 dos rus s:g ges @es ~es s;m ;xos `3

Vocabulary Man - ~'d'a `2 All - l'K22 `1 Fish - h"g'D `4 Bird - @A[ `3 Sentences - Genesis 1:26  
Wnem.l;c.B ~'d'a h,f][;n ~yih{l/a r,ma{Y;w @A[.bW ~'Y;h t;g.dib WD.rly.w WnetWm.diK -l'k.bW  
#,r'a'h-l'k.bW h'meh.B;bW ~ly;m'V;h #,r'a'h-l;[ fem{r'h f,m,r'h

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22 This word appears to be pronounced "kal" but, is actually pronounced "kol." In this one instance the qamats vowel represents a rare vowel pronounced "o."

## 02.20. LESSON TRANSLITERATIONS

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### Lesson Transliterations

Lesson 1 P1:bah ah vah bah ah ah bah ah ah vah P2: vah bah ahv bah ahv bah V1: ahv V2: bah S1: ahv bah

Lesson 2 P1: vee bey vey bee ey ee mee mey mah mah P2: ey ee vee bee mee eym eem V1: eym V2: mee S1: mee bah S2: ah-vee bah

Lesson 3 P1: hah hah hee hey nah nee ney ney beyn bah hahv P2: hahn heyn nah nee ney nahv mah meen nah P3: hee hee nee nee ney hey heen nah-vah bah-nah V1: ey V2: ah-nee V3: hee V4: beyn V5: bah-ah V6: nah-vee V7: mah S1: mee hee S2: bey-nee bah S3: ah-nee ahv S4: ey ah-vee S5: mah nah-vee S6: hah-nah-vee bah

Lesson 4 P1: ley lah leh lee lah veh vah vee lie lee lie vie vey P2: vehv vahv leyl vehl veyl vahl ley heyl lah hahl P3: vah-veem lee-bah lah-yeel leyv-mah mah-ley V1: lie-lah V2: eyl V3: mah-yeem V4: ah-meyn V5:hee-ney V6: yahm S1: lie-lah bah S2: mah-yeem bah-yahm S3: bey-nee bah lee S4: eym bah-ah bah-lie-lah S5: ah-vee veh-ey-mee hee-ney

Lesson 5 P1: sheh shah sey rey ree rie shey sehy row show sow P2: sheysh sahr sheer showr seer rahsh rowsh P3: bahr neyr yahr rahv meesh sahv seem heysh shehl V1: shah-lowm V2:shah-mah-yeem V3: ah-mahr V4: bah-rah V5:sheym V6: ahm-rah V7: sahr V8: yowm V9: owr V10:rah-bee S1: sahr shah-lowm S2: yowm veh-lie-lah S3: sh'mee ley-vee S4: mah sh'mow S5: sh'mow ahv-rah-hahm S6: bah-rah eyl shah-mah-yeem S7: ah-mahr rah-bee lee shah-lowm

Lesson 6 P1:eh teh ey tee ee eht tuw teh eh eht teh P2: how huw ow uw bow buw low luw ruw own uwn P3:reht seht beh veht shuwl tuwv tuw uwt V1: towv V2: eh-rehv V3: ahl V4: yees-rah-eyl V5:huw V6: hee V7: show-meyr S1: eh-rehv towv S2: mah sh'muw S3: sh'muw yees-rah-eyl S4: shah-lowm ahl yees-rah-eyl S5: mee bah eh-rehv S6: huw bah bah-eh-rehv S7: hee bah-ah bah-eh-rehv

Lesson 7 P1: deh dah deh dey dee dah dow dow teh teh tey tee tah P2: daht deht dowt dowt towd tehd deht deyt dahd P3: towd veyt vaht dahv ehl mowt tahn meed V1: eh-low-heem V2: mow-sheh V3: rey-sheet V4: eht V5: tahl-meed V6: tahl-mee-dah V7: low-meyd V8: low-meh-deht V9: tow-rah V10: shah-baht V11: nah-tahn S1: shah-baht shah-lowm S2: veh-shahm-ruw eht hah-shah-baht S3: beh-rey-sheet bah-rah eh-low-heem S4: tahl-mee-dah low-meh-deht tow-rah S5: nah-tahn mow-sheh lah-nuw eht hah-tow-rah S6: tahl-meed low-meyd eht hah-tow-rah

Lesson 8 P1: tsey tsah tsah tsow tsah tseh qee qow qah qah qeh qah P2: ehts owts qeyts tsahq tseeq qeets qowts rahq rehts P3: tsey qee tsey tseh tsow qah qah qow howts V1: hah-yah V2: eh-rehts

S1: vie-yow-mehr eh-low-heem yeh-hee meh-ow-rowt beer-qee-ah hah-shah-mah-yeem beyn hah-yowm uw-veyn hah-lie-lah veh-hie-uw leh-hahv-deel lehowt-owt uwl-mow-ah-deem

uwl-yah-meem vehshah- neem

Lesson 9 P1: kah khah kee kheh key khuw cheh chey chee chow P2: chahkh kow-ahch khahch chey-khah cheykh keech P3: row-ahch ruw-ahch rahk ahkh chah-khah ahch V1: keyn V2: eh-sehv V3: eyts V4: now-ahch

S1: vie-yeeq-rah eh-low-heem lah-owr yowm veh-lahchow-shehkh qah-rah lie-lah vie-hee eh-rehv viehee vow-qehr yowm eh-chahd

Lesson 10 P1: pheh pah peh pheh pah pow zuw zey zah zee zow P2: zeh zey ahph eyz hehz zeh phahz zehph P3: pow-ahch pahm sahz shahz kahph zeykh quwph V1: ah-shehr V2: ah-sah V3: pah-neem

S1: vie-yow-mehr eh-low-heem tahd-shey hah-ah-rehts deh-sheh ey-sehv mahz-ree-ah zeh-rah eyts peh-ree ow-seh peh-ree leh-mee-now ah-shehr zahr-ow vow ahl hah-ah-rehts vie-hee kheyh

Lesson 11 P1: sow suw sah sey see geh gah geh gow gee gah gah P2: hehs ahs sey gow ahg geh gow gah P3: sow-ahch mahs seym seyph seyg gahs suwr sowd V1: kowl V2: ah-dahm V3: owph V4: dah-gah

S1: vie-yow-mehr eh-low-heem nah-ah-seh ah-dahm beh-tsahl-mey-nuw hah-reh-mehs veh-yeer-duw veed-gaht hah-yowm uwv-owph hah-shah-mahyeem keed-muw-tey-nuw uwv-khowl hah-ah-rehts uwv-khowl uw-vah-beh-hey-mah hah-row-meys ahl hah-ah-rehts

## 02.21. PART 2 READING PRACTICE

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### Part 2 Reading Practice \_\_\_\_\_

Below is the first chapter of the book of Genesis in Hebrew. The name "Genesis" comes from the Greek name for this book and means "origins." The Hebrew name for this book is "Bereshiyt." The Hebrew names for the first five books of the Bible is derived from the first word (or first principle word) of the book. In this case, the first word in the book is "bereshiyt" and means "in the beginning." The purpose of this section is to allow you to practice reading. Also included is a transliteration of the chapter for pronunciation help. Again, remember to use the correct Hebrew pronunciation for each vowel. Learn to Read Biblical Hebrew

## 02.22. THE HEBREW

The Hebrew #,r'a'h tea.w ~ly;m'V;h tea ~yih{l/a a'r'B tyivaer.B 1

~ly'M;h yen.P-l;[ t,p,x;r.m ~yih{l/a ;xWr.w ~Ah.t yen.P-l;[ .\$.v{x.w Wh{b'w Wh{t h't.y'h #,r'a'h.w 2  
rAa-yih.y;w rAa yih.y ~yih{l/a r,ma{Y;w 3 .\$.v{x;h !yebW rAa'h !yeB ~yih{l/a leD.b;Y;w bAj-yiK  
rAa'h-t,a ~yih{l/a a.r;Y;w 4 d'x,a ~Ay r,q{b-yih.y;w b,r,[-yih.y;w h'l.y'l a'r'q .\$.v{x;l.w ~Ay rAa'l  
~yih{l/a a'r.qiY;w 5 ~ly'm'l ~ly;m !yeB lyiD.b;m yihyiw ~ly'M;h .\$.At.B ;[yiq'r yih.y ~yih{l/a r,ma{Y;w 6

lek-yih.y;w ;[yiq'r'l l;[em r,v]a ~ly;M;h !yebW ;[yiq'r'l t;x;Tim r,v]a ~ly;M;h !yeB leD.b;Y;w ;[yiq'r'h-t,a  
~yih{l/a f;[;Y;w 7 yinev ~Ay r,q{b-yih.y;w b,r,[-yih.y;w ~ly'm'v ;[yiq'r'l ~yih{l/a a'r.qiY;w 8

lek-yih.y;w h'v'B;Y;h h,a'ret.w d'x,a ~Aq'm-l,a ~ly;m'V;h t;x;Tim ~ly;M;h Ww'Qly ~yih{l/a r,ma{Y;w  
9 bAj-yiK ~yih{l/a a.r;Y;w ~yiM;y a'r'q ~ly;M;h hew.qim.IW #,r,a h'v'B;Y;l ~yih{l/a a'r.qiY;w 10

lek-yih.y;w #,r'a'h-l;[ Ab-A[r;z r,v]a Anyim.l yir.P h,f{[ yir.P #e[ ;r,z ;[yir.z;m b,fe[ a,v,D #,r'a'h  
aev.d;T ~yih{l/a r,ma{Y;w 11 bAj-yiK ~yih{l/a a.r;Y;w Whenyim.l Ab-A[r;z r,v]a yir.P-h,f{[ #e[  
Whenyim.l ;r,z ;[yir.z;m b,fe[ a,v,D #,r'a'h aecAT;w 12 yivyil.v ~Ay r,q{b-yih.y;w b,r,[-yih.y;w 13

~yin'v.w ~yim'y.IW ~yid][A{m.IW t{t{a.l Wy'h.w h'l.y'L;h !yebW ~AY;h !yeB lyiD.b;h.l ~ly;m'V;h  
;[yiq.riB t{r{a.m yih.y ~yih{l/a r,ma{Y;w 14 lek-yih.y;w #,r'a'h -l;[ ryia'h.l ~ly;m'V;h ;[yiq.riB t{rAa.mil  
Wy'h.w 15

~yib'kAK;h tea.w h'l.y;L;h t,l,v.m,m.l !f'Q;h rAa'M;h-t,a.w ~AY;h t,l,v.m,m.l l{d'G;h rAa'M;h -t,a  
~yil{d.G;h t{r{a.m;h yen.v-t,a ~yih{l/a f;[;Y;w 16 #,r'a'h-l;[ ryia'h.l ~ly;m'V;h ;[yiq.riB ~yih{l/a ~'t{a  
leTiY;w 17 bAj-yiK ~yih{l/a a.r;Y;w .\$.v{x;h !yebW rAa'h !yeB lyiD.b;h]IW h'l.y;L;bw ~AY;B l{v.mil.w  
18 yi[yib.r ~Ay r,q{b-yih.y;w b,r,[-yih.y;w 19

~ly'm'V;h ;[yiq.r yen.P-l;[ #,r'a'h-l;[ @epA[y @A[w h'Y;x v,p,n #,r,v ~ly;M;h Wc.r.vly ~yih{l/a  
r,ma{Y;w 20 bAj-yiK ~yih{l/a a.r;Y;w Whenyim.l @'n'K @A[-l'K tea.w ~,henyim.l ~ly;M;h Wc.r'v  
r,v]a t,f,m{r'h h'Y;x;h v,p,n -l'K tea.w ~yil{d.G;h ~inyiN;T;h-t,a ~yih{l/a a'r.biY;w 21

#,r'a'B b,rly @A[h.w ~yiM;Y;B ~ly;M;h-t,a Wa.limW Wb.rW Wr.P r{mael ~yih{l/a ~'t{a .\$.r'b.y;w 22  
yivyim]x ~Ay r,q{b-yih.y;w b,r,[-yih.y;w 23

lek-yih.y;w H'nyim.l #,r,a-At.y;x.w f,m,r'w h'meh.B H'nyim.l h'Y;x v,p,n #,r'a'h aecAT ~yih{l/a  
r,ma{Y;w 24 bAj-yiK ~yih{l/a a.r;Y;w Whenyim.l h'm'd]a'h f,m,r-l'K tea.w H'nyim.l h'meh.B;h -t,a.w  
H'nyim.l #,r'a'h t;Y;x-t,a ~yih{l/a f;[;Y;w 25

#,r'a'h-l;[ fem{r'h f,m,r'h-l'k.bW #,r'a'h-l'k.bW h'meh.B;bW ~ly;m'V;h @A[bW ~'Y;h t;g.dib WD.rly.w  
WnetWm.diK Wnem.l;c.B ~'d'a h,f][;n ~yih{l/a r,ma{Y;w 26

~'t{a a'r'B h'beq.nW r'k'z At{a a'r'B ~yih{l/a ~,l,c.B Am.l;c.B ~'d'a'h-t,a ~yih{l/a a'r.biY;w 27

#,r'a'h-l;[ t,f,m{r'h h'Y;x-l'k.bW ~ly;m'V;h @A[bW ~'Y;h t;g.diB Wd.rW 'hUv.bik.w #,r'a'h-t,a  
Wa.limW Wb.rW Wr.P ~yih{l/a ~,h'l r,ma{Y;w ~yih{l/a ~'t{a .\$.r'b.y;w 28 h'l.k'a.l h,y.hly ~,k'l ;r'z

;[er{z #e[-yir.p AB-r,v]a #e['h-l'K-t,a.w #,r'a'h-l'k yen.P-l;[ r,v]a [;r,z ;[er{z b,fe[-l'K-t,a ~,k'l yiT;t'n  
heNih ~yih{l/a r,ma{Y;w 29

!ek-yih.y;w h'l.k'a.l b,fe[ q,r,y-l'K-t,a h'Y;x v,p,n AB-r,v]a #,r'a'h-l;[ femAr l{k.IW ~ly;m'V;h @A[-l'k.IW  
#,r'a'h t;Y;x-l'k.IW 30 yiViV;h ~Ay r,q{b-yih.y;w b,r,[-yih.y;w d{a.m bAj-heNih.w h'f[ r,v]a-l'K-t,a  
~yih{l/a a.r;Y;w 31

## 02.23. TRANSLITERATION

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- Transliteration 1. bey-rey-sheet bah-rah eh-lo-heem eyt hah-shah-mahyeem veh-eyt hah-ah-rets
2. veh-hah-ah-rets hie-tah towhuw vah-vow-huw veh-chow-shekh ahl peh-ney tehhowm veh-ruw-ahch eh-low-heem meh-rah-cheh-pheht ahl peh-ney hah-mah-yeem 3. vie-yow-mehr eh-low-heem yeh-hee ovr vie-hee ovr
4. vie-yahr eh-low-heem eht hah-owr kee towv vie-yahv-deyl eh-low-heem beyn hahowr uw-veyn hah-chow-shekh
5. vie-yeeq-rah eh-lowheem lah-owr yowm veh-lah-chow-shekh qah-rah lie-lah vie-hee eh-rehv vie-hee vow-qehr yowm eh-chahd
6. vieyow-mehr eh-low-heem yeh-hee rah-qee-ah beh-towkh hah-mah-yeem vee-hee mahv-deel beyn mah-yeem lahmah-yeem
7. vie-yah-ahs eh-low-heem eht hah-rah-qeeah vie-yahv-deyl beyn hah-mah-yeem ah-shehr mee-tahchaht lah-rah-qee-ah uw-veyn hah-mah-yeem ah-shehr mey-ahl lah-rah-qee-ah vie-hee kheyne
8. vie-yeeq-rah eh-low-heem lah-rah-qee-ah shah-mah-yeem vie-hee eh-rehv vie-hee vow-qehr yowm shey-nee
9. vie-yow-mehr eh-low-heem yee-qahv-vuw hah-mah-yeem mee-tah-chaht hah-shah-mah-yeem ehl mah-qowm eh-chahd veh-teyrah-eh hie-yah-bah-shah vie-hee kheyne
10. vie-yeeq-rah eh-low-heem lie-yah-bah-shah eh-rehts uwl-meeq-vey hah-mah-yeem qah-rah yahm-meem vie-yahr eh-lowheem kee towv
11. vie-yow-mehr eh-low-heem tahd-shey hah-ah-rehts deh-sheh ey-sehv mahz-ree-ah zeh-rah eyts peh-ree ow-seh peh-ree leh-mee-now ah-shehr zahr-ow vow ahl hah-ah-rets vie-hee kheyne
12. vah-tow-tsey hahah-rehts deh-sheh ey-sehv mahz-ree-ah zeh-rah leh-meeneh-huw veh-eyts ow-seh peh-ree ah-shehr zahr-ow vow leh-mee-ney-huw vie-yahr eh-low-heem kee towv 13. vie-hee eh-rehv vie-hee vow-qehr yowm sheh-lee-shee
14. vie-yow-mehr eh-low-heem yeh-hee meh-ow-rowt beer-qee-ah hah-shah-mah-yeem leh-hahv-deel beyn hahyowm uw-veyn hah-lie-lah veh-hie-uw leh-owt-owt uwl-mow-ah-deem uwl-yah-meem veh-shah-neem
15. vehhie-uw leem-ow-rowt beer-qee-ah hah-shah-mah-yeem leh-hah-eer ahl hah-ah-rets vie-hee kheyne
16. vie-yah-ahs eh-low-heem eht sheh-ney hah-meh-ow-rowt hahg-dowleem eht hah-mah-owr hah-gah-dowl leh-mehm-sheh-leht hah-yowm veh-ehh hah-mah-owr hah-qah-town leh-mehm-sheh-leht hah-lie-lah veh-eyt hah-kow-khah-veem 17. vie-yee-teyne ow-tahm

eh-low-heem beer-qee-ah hahshah-mah-yeem leh-hah-eer ahl hah-ah-rehts

18. vehleem-showl bah-yowm uw-vah-lie-lah uw-lah-hahv-deel beyn hah-owr uw-veyn hah-chow-shehkh vie-yahr ehlow-heem kee towv 19. vie-hee eh-rehv vie-hee vow-qehr yowm reh-vee-ee

20. vie-yow-mehr eh-low-heem yeeshreh-tsuw hah-mah-yeem sheh-rehts neh-phehsh hie-yah veh-uwph yeh-ow-pheyph ahl hah-ah-rehts ahl peh-ney reh-qee-ah hah-shah-mah-yeem

21. vie-yeev-rah eh-lowheem eht hah-tah-nee-neem hahg-dow-leem veh-eyt kowl neh-phehsh hah-chie-yah hah-row-meh-sheht ah-shehr shahr-tsuw hah-mah-yeem leh-mee-ney-hehm veh-eyt kowl owph kah-nahph leh-mee-ney-huw vie-yahr eh-lowheem kee towv

22. vie-vah-rekh ow-tahm eh-low-heem ley-mowr peh-ruw uwr-vuw uw-meel-uw eht hah-mahyeem bah-yah-meem veh-hah-owph yee-rehv bah-ahrehts 23. vie-hee eh-rehv vie-hee vow-qehr yowm chahmee-shee

24. vie-yow-mehr eh-low-heem tow-tsey hahah-rehts neh-phehsh chie-yah leh-mee-nah beh-hey-mah vah-reh-mehs veh-chie-tow eh-rehts leh-mee-nah vie-hee kheyn

25. vie-yah-ahs eh-low-heem eht chie-yaht hah-ahrehts leh-mee-nah veh-eht hah-beh-hey-mah leh-mee-nah veh-eyt kowl reh-mehs hah-ah-dah-mah leh-mee-ney-huw vie-yahr eh-low-heem kee towv

26. vie-yow-mehr ehlow-heem nah-ah-seh ah-dahm beh-tsahl-mey-nuw keed muw-tey-nuw veh-yeer-duw veed-gaht hah-yahm uwvowph hah-shah-mah-yeem uw-vah-beh-hey-mah uwvkhowl hah-ah-rehts uwv-khowl hah-reh-mehs hah-rowmeys ahl hah-ah-rets

27. vie-yeev-rah eh-low-heem eht hah-ah-dahm beh-tsahl-mow beh-tseh-lehm eh-low-heem bah-rah ow-tow zah-khahr uw-neh-qey-vah bah-rah owtahm

28. vie-vah-rehkh ow-tahm eh-low-heem vie-yowmehr lah-hehm eh-low-heem peh-ruw uwr-vuw uw-meeluw eht hah-ah-rehts veh-kheev-shuw-ah uwr-duw beedgaht hah-yahm uwv-owph hah-shah-mah-yeem uwvkhowl chie-yah hah-row-meh-seht ahl hah-ah-rehts

29. vie-yow-mehr eh-low-heem heen-ney nah-tah-tee lahkhehm eht kowl ey-sehv zow-rey-ah zeh-rah ah-shehr ahl peh-ney khowl hah-ah-rehts veh-eht kowl hah-eyts ahshehr bow peh-ree eyts zow-rey-ah zah-rah lah-khehm yee-yeh leh-ahkh-lah

30. uwl-khowl chie-yaht hah-ahrehts uwl-khowl owph hah-shah-mah-yeem uwl-khowl row-meys ahl hah-ah-rehts ah-shehr bow neh-phehsh chie-yah eht kowl yeh-rehq ey-sehv leh-ahkh-lah vie-hee kheyn

31. vie-yahr eh-low-heem eht kowl ah-shehr ah-sah veh-heen-ney towv meh-owd vie-hee eh-rehv vie-hee vow-qehr yowm hah-shee-shee

## 02.24. PART 3 REFERENCE GUIDE

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### Part 3

Reference Guide \_\_\_\_\_ The purpose of the Reference Guide is to be an aid to the Hebrew student to assist with recognizing the prefixes and suffixes of Hebrew nouns and verbs.

#### Uncovering the root word

One Hebrew word may contain a root, one or two prefixes as well as one or two suffixes. As an example, let us look at the word ~er.B;d.y;w. To find the root word, we first identify the prefixes and suffixes. The prefix w means "and." The y is another prefix identifying the subject of the verb as a "he." The suffix ~ identifies the object of the verb as "them." Once the suffix and prefixes are removed we have the root rbd, meaning "speak," remaining. The Hebrew word ~er.B;d.y;w, means "and he spoke to them."

Identification of the prefixes and suffixes of a verb will assist you in translating each word correctly. This will also allow you to uncover the root of the word, which can then be looked up in the root dictionary below.

#### Prefixes - The article, conjunction and prepositions

Some of the most common words found in the Bible are actually written as prefixes, such as b (in), w (and), h (the) and l (to). The two prefixes k (like) and X (which) are also used but occur infrequently. Combining a prefix with a suffix also forms words. For example, the word \$l is the prefix l meaning "to" and the suffix \$ meaning "you" (see possessive pronouns below) forming a word meaning "to you."

Prefixes The --h And --w To --l In --b From --m Like --k Which, who --X

#### Plural

Nouns are made plural by adding the following suffixes. There are a few exceptions to these gender specific suffixes. For example ba (father) and rwa (light) are masculine words yet carry the feminine suffix, twba and twrwa, but still remain masculine.

#### Plural Suffixes Masculine Feminine ~y-- tw-- Noun derivatives

Included in this section is a list of the most common prefixes, infixes and suffixes added to a root to form a new noun. Each noun derivative will be related in meaning to the original root word. By recognizing these "fixes," one can easily uncover the original root word assisting the reader with identifying the meaning of the word. For example, the words qydc and hqdc are derived from the root qdc (righteous). The word qydc is formed by infixing the letter y and has the meaning of "a righteous one." The word hqdc is formed by suffixing the letter h and has the meaning of "righteousness."

Noun Derivatives --m m-- -y-- --t t-- -A-- h-- tA-- !A-- ty--

Pronouns The following pronouns are very common and a good understanding of them will assist the student in reading the text.

Pronouns Singular Plural

Masculine

I yin]a            We Wn]a  
You h'T;a            You ~,T;a  
He aWh            They ~eh

Feminine

I yin]a            We Wn]a  
You .T;a            You !,T;a

Sheayih They !eh Possessive Pronouns (Nouns) Singular Plural

Masculine My yl-- Our Wn-- Your ^-- Your ~,k-- His A-- Their ~,--

Feminine My yl-- Our Wn-- Your %--- Your !,k--

Her h"--            Their !<--

Hebrew Tenses

Hebrew verb tenses are not related to time (past, present or future), as in English, but to action. There are two Hebrew tenses, perfect and imperfect. The perfect tense is complete action and is similar to past tense. The imperfect tense is incomplete action (action that has started but not finished or action that has not started) and is similar to our present and future tense.

Each verb will also identify the person, gender and number of the subject of the verb. The person is expressed as first, second or third person, the gender will be either masculine or feminine and the number will be singular or plural.

Using the Hebrew root word rmX (to guard), the letter a is prefixed to form the verb rmXa. The addition of this letter indicates that the verb is first person, masculine, singular and imperfect tense - "I am guarding" or "I will guard." By suffixing the letters yt, the verb ytrmX is formed, and is first person, masculine, singular, perfect tense - "I guarded." When the conjunction w (meaning "and") is prefixed to a verb, the tense is reversed. While rmXa means "I will guard" (imperfect tense), rmXaw becomes "I guarded" (perfect tense). While ytrmX means "I guarded" (perfect tense), ytrmXw becomes "I will guard" (imperfect tense).

Verb Subjects (Perfect Tense) Singular Plural

Masculine I yit-- We Wn--  
You 't-- You ~,t-- He -- They W--

Feminine I y-- We Wn-- You .t-- You !,t-- She h"-- They W-- Verb Subjects (Imperfect Tense)  
Singular Plural

Masculine I --a We --n You --t You W--t He --y TheyW--y

Feminine I--a We --n You y--t You hn--t She --t They hn--t

## 02.25. PART 4 TRANSLATING LESSONS

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Part 4 Translating Lessons \_\_\_\_\_ Your next step in Biblical Hebrew studies is to learn sentence and word structure. The following is the first five verses of Genesis chapter one where we will examine each word, one at a time, explaining their construction and relationship within the sentence. These lessons will frequently refer to prefixes, suffixes and roots that can be found in Reference Guide of this book.

## 02.26. LESSON 1 – Gen\_1:1

Lesson 1 – Genesis 1:1 #,r'a'h tea.w ~ly;m'V;h tea ~yih{l/a a'r'B tyivaer.B tyXarb The b is a prefix meaning "inside" or "in." This letter is an abbreviated form of the Hebrew word tyb (beyt) meaning, "house." Inside the house is where the family resides. (For a list of the common prefixes see the chart labeled "Prefixes" in Part 3) The root word is Xar (rosh) meaning, "head." Adding certain letters to the root commonly forms words related in meaning to the root and all of the words derived from the same root will be related in meaning. In this case, the letters ty are added to the root to form a noun, tyXar. This word means "beginning," the head of a time or space as in the beginning of an event or a river. (For a list of common letters used to form new nouns, see the chart labeled "Noun Derivatives" in Part 3) By being able to recognize the letters added to a root to form noun derivatives, one can easily find the root within the word. There are approximately 8,000 different words in the Hebrew Bible, all of which are derived from only about 1,500 roots. Of these 1,500, about half are rarely used in the Bible. This means that with a good understanding of about 750 roots one can easily read the Biblical text without memorizing all 8,000 words used within it. arb This is a verb usually translated as "create."

Each verb identifies person (first, second or third), gender (masculine or feminine), number (singular or plural) and tense (perfect or imperfect). This verb would be literally translated as "he created." The construction of the verb identifies the subject of the verb as third person, masculine, singular and perfect tense. (For the various prefixes and suffixes added to the verb to identify person, gender, number and tense, see the verb charts in Part 3) Perfect tense is completed action and is similar to our past tense. Imperfect tense is incomplete action and is similar to our present or future tense. Notice the difference of tenses between Hebrew and English. English tenses are related to time (past, present or future) while Hebrew is related to action (complete or incomplete).

~yhla This word is the subject of the verb, the "he" in "he created." Generally the subject of the verb will follow the verb rather than precede it as in English. In English we say "God created" but in Hebrew this would be written as "created God." The root word for this noun is hla meaning "power." This word is used for anyone or anything which, has "power" and is often translated as "God." The suffix ~y denotes a plural for masculine nouns. While English plurals convey quantity (more than one), Hebrew plurals convey quantity or quality (very large or great). The word ~yhla can be translated as "gods" (quantity) or "a great god" (quality). The idea of "a great god" is generally written in English as "God."

Only through context can it be determined if the plural noun is identifying quantity or quality. This can be the context within the passage or the sentence structure itself. In this verse the context of the sentence structure requires this word to be understood as qualitative since the verb preceding it states "he (singular) created" and not "they (plural) created." ta This word ta is used over 11,000 times (and never translated into English as there is no equivalent) to point to the direct object of the verb. Some examples of a direct object are "Bible," "the book" and "his book" where the "book"

is specifically identified." Conversely, an example of an indirect object would be "a book" where the book is not specifically identified.

~ymXh The first letter, h, is another prefix and is usually translated as "the" (definite article). This prefix is the short form of the word lh meaning, "to look at something." The root word is ~ymX meaning, "sky" or "heaven." Several Hebrew words are always written in the plural form such as this word.

Because the h (the) precedes the word ~ymX, this word is a direct object of the verb arb, hence, the reason for the word ta before it. tau

Another very common prefix is the letter w, usually translated as "and." This is the abbreviated form of the word ww meaning, peg or nail. As a nail attaches two items together, this prefix attaches two or more things together in a sentence, in this case "the skies and the land."

Added to this prefix is the word ta which was previously discussed. Because of this word we know that the word which follows is also a direct object of the verb arb.

#rah The letter h is the prefix meaning "the." The word #ra is a common word meaning, "land" or "earth."

## 02.27. LESSON 2 – Gen\_1:2

Lesson 2 – Genesis 1:2 ~Ah.t yen.P-l;[ .\$.v{x.w Wh{b'w Wh{t h't.y'h #,r'a'h.w ~ly'M;h yen.P-l;[ t,p,x;r.m ~yih{/a ;xWr.w ~Ah.t

#rahw As previously discussed the prefix w is used to attach two parts of a sentence together but is also used to attach two or more sentences together, in other words bringing all of the words of one story together. In fact, the entire chapter of Genesis chapter one is one long story as each sentence begins with a w. The letter h is the prefix meaning "the" and the word #ra, as previously discussed, means "land." htyh The root of this verb is hyh, a very common root literally meaning, "to exist" or "breath" as one who exists breaths but is usually translated with a form of the English verb "to be." This verb is made feminine, singular, and perfect tense by adding the h to the end of the root (hhyh). When a h is added as a suffix to a root that ends with a h, this h is changed to a t (htyh). This verb would be literally translated as "she existed" where the "she" is the "land," the previous word. wht The root word here is ht meaning "empty." By adding the suffix letter w to the root, a noun derivative is formed meaning, "empty" or "void." whbw The first letter, w, is the prefix meaning "and" and is used to connect this word with the previous word. The root word is hb meaning, "to fill a void." A common Hebrew word also derived from this root is awb (bo') and is usually translated as "come" or "go." The English translations of this word imply movement in a certain direction but the Hebrew meaning of the word awb is to "fill a void" and can be either fill a void here (come) or fill a void there (go). The w added after the root forms a noun derivative meaning, "void." The phrase whbw wht is a common style of poetry where similar sounding words are grouped together. While the phrase "The painter painted a painting with paint," would be poor English, it is a perfect example of Hebrew poetry.

\$Xxw The first letter is the prefix w, meaning "and." The word \$Xx means "dark" or "darkness." l[ This word is very common and means "over" or "on." ynp The root for this word is hnp meaning, face. This word is always used in the plural form ~ynp (the h is dropped when the masculine plural suffix is added). This word is in the construct state "faces of....." When a masculine plural noun is used in the Construct State, the letter ~ is always dropped.

~wht A noun derived from the root ~wh meaning "sea," closely related in form to the more common word for sea, ~wy. This noun derivative is formed by adding the prefix letter t, and has the more specific meaning of "deep sea." This and the previous word form the Construct phrase "faces of the deep." xwrw The first letter w is the prefix meaning "and." The word xwr is another Hebrew word meaning, "wind." Though this word is often translated as "spirit" the more Hebraic understanding is "wind" or "breath."

~yhla This is the same word discussed previously. When two nouns appear together they are in the Construct State. This word and the preceding word, xwr, would be translated as "wind/breath of God." tpxrm The root to this verb is @xr meaning, "hover over" such as a bird does over the nest. The letter m is a prefix added to the verb to form a conjugation. The letter t indicates this verb is feminine singular perfect tense and literally translated as "she hovered." The "she" of this word

is the previous word xwr, a feminine word. While most consider the "Spirit" (wind/breath) a "he," Biblically, it is a "she." I[ This is the same word previously discussed meaning "over" or "on." ynp This word was also previously discussed meaning "faces" and is in the construct state with the following word.

~ymh The first letter h is the prefix meaning "the." The root word is ~ym, a very common word meaning, "water."

Notice that the previous sentence contains no verb. While a verb is required in every English sentence it is not in Biblical Hebrew.

## 02.28. LESSON 3 – Gen\_1:3

Lesson 3 – Genesis 1:3 rAa-yih.y;w rAa yih.y ~yih{l/a r,ma{Y;w rmayw The first letter w is the prefix meaning "and." The root word is rma.

Hebrew root words can be used as a noun or a verb. As a noun this root would mean a "word" while as a verb it means, "to say." We see a similar occurrence in English as in the sentence; "He will play Moses in the play." The first use of the word "play" is a verb while the second is a noun. The context of the sentence as well as the type of prefixes and suffixes added to the word will tell you if the word is a verb or a noun. When the letter y is added to the root rma, the word is identified as a verb and can literally be translated as "he says" or "he will say" (masculine, singular, perfect tense). When the letter vav is prefixed to a verb, the tense of the verb is reversed. Therefore, the word rmay is "he says" (masculine, singular, imperfect tense) while the word rmayw is "he said" (masculine, singular, perfect tense). This vav, when used in this instance, is called the "vav consecutive."

~yhla This word has been discussed previously and is the subject of the previous verb. yhy The root of this word is hyh as discussed previously meaning, "to exist." When the letter y is prefixed to the root, the word hyhy (masculine, singular, imperfect tense) is formed, meaning, "he exists." When a root ends with a h, it is often dropped when used as a verb. Hence, hyhy becomes yhy. Another letter that frequently drops off a root when used as a verb is the letter n when it is the first letter of the root. All verb roots consist of three letters. If you come across a verb and remove the prefixes and suffixes and find only two letters remaining, most likely the verb has dropped the final h or the beginning n. For example, in Genesis 17:3 we find the word loPiy;w. The letter w is the vav consecutive meaning "and" and reverses the tense of the verb. The letter y is the prefix identifying the subject of the verb as masculine singular. We are then left with the word lp. The missing third letter for this root is the dropped n as the root is lpn. rwa This is a root word meaning "light." This word is the subject of the previous verb. yhyw This is the same verb with the same conjugation as the previous verb but includes the w, which reverses the tense from imperfect to perfect, and becomes "and he existed." rwa The same word meaning, light, and again, the subject of the previous verb.

## 02.29. LESSON 4 – Gen\_1:4-5

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Lesson 4 – Genesis 1:4-5  
leD.b;Y;w bAj-yiK rAa'h-t,a ~yih{l/a a.r;Y;w .\$.v{x;h !yebW rAa'h !yeB  
~yih{l/a a'r'q .\$.v{x;l.w ~Ay rAa'l ~yih{l/a a'r.qiY;w d'x,a ~Ay r,q{b-yih.y;w b,r,[~yih.y;w h'l.y'l  
At this point you should be able to translate Genesis 1:4 and Genesis 1:5. Most of the words as well as  
the prefixes and suffixes have been covered above with the exception of those listed below. Once  
you have translated the verses you can use your English Bible to check your translation. To see  
har To call arq To separate ldb Good bwj Between !yb That, it is !k Night hlyl Day ~wy Evening br[  
Morning rqb One dxa To (prefix) l

## 02.30. LESSON 4 – Gen\_1:4-5

## Part 5

## Hebrew/English

Dictionary \_\_\_\_\_ This list contains all the words used in the Bible which occur twenty-five times or more. For example, the word !wXar (used 182 times) is derived from the root Xar (used 615 times), both being included in the list. The word tyXar (used 1 time) is also derived from the same root, but is used less than twenty-five times in the Bible and is not included in the dictionary. The Hebrew words in this dictionary do not contain any of the prefixes or suffixes as found in the Hebrew text. By removing the prefixes and suffixes of the Hebrew words in the text, the word can be found. For example the word ~ymXh, includes the prefix h meaning "the." When this is removed, the word ~ymX, meaning "heavens," remains and is found in the dictionary. As another example, the word wrmayw, meaning "and they said," contains two prefixes (w and y), and one suffix (w). When these are removed, the word rma meaning "to say," remains and is also found in the dictionary.

English Hebrew English Hebrew

Father b'a Brother x;a To destroy r;b'a One d'x.a

Consent h'b'a Back, Future rAx'a

Needy !Ay.b,a Sister tAx'a To mourn l;b'a To seize z;x'a

Stone !,bea Possession h'WUX\la

Lord !Ad'a After r;x;a

Nobles ryiD'a Other rex;a

Mankind ~;d'a Last !Ar\X;a

Ground h;m'd)a Future tyir\X;a

Base !,d,a Where yea

Lord y'nod)a Island yia To love b;h'a Enemybeyoa

Love h'b)h;a Where heY;a

Tent I,hoa How %yea Or Aa Ram liy;a

Desire h'w'a Arch ~'lyea

Fool lyiw/a Not exist !iy;a

Perhaps y;IWa Man vyia

Folly t,l,Wia But %;a  
 Evil !,w'a To eat !;k'a  
 Wheel !;pAa Food lekoa  
 Treasure r'cAa Not !;a To Shine rAa God lea  
 Light rAa To lea  
 Sign tAa Oath h'l'a  
 Then z;a These h,Lea To Listen !;z'a God(s) ~yihol/a  
 Ear !,zoa God ;hAl/a English Hebrew English Hebrew  
 Chief @WL;a Four [;B.r;a  
 Widow h'n'm.l;a Forty ~y;B.r;a  
 Thousand @,l,a Purple !'m'G.d;a  
 Mother ~ea Chest !Ad;a  
 If ~ia Cedar z,r,a  
 Maidservant h'm'a Path ;xroa  
 Cubit h'M;a Lion yir]a  
 Faithfulness h'nWm]a To lengthen %;r'a To believe !;m'a Length %,roa  
 Amen !em'a Fortress !Am.d;a  
 Courageous #em'a Earth, land #,r,a To say r;m'a To curse r;r'a  
 Word r,mea Fire vea  
 Promise h'r.mia Off. by fire h,via  
 Truth, faith t,mea Woman h'via Where !'a To bear guilt ~;v'a  
 Man vAn]a Guilt (off.) ~'v'a  
 We Wn.x:n]a Which rev]a  
 I yin\ a Blessed yer.v;a  
 Ship h"Yin/a [with] tea  
 I yikon'a You h'T;a To gather @;s'a Donkey (f) !At'a To bind r;s'a Well rea.B And @;a To be  
 unfaithful d;g'B  
 Nose, anger @;a Clothes d,g,B  
 End s,pea Pole, alone d;B

Finger [;B.c,a To set apart l;d'B

Beside l,cea To terrify l;h'B To ambush b;r'a Animal h'meh.B English Hebrew English Hebrew To comeaAB Master l;[;B

Pit rAB To burn r;[;B To disgrace vAB To fortify r;c'B

Plunder z;B To divide [;q'B

Despise h'z'B Herd r'q'B To carry off z:z'B Morning r,qoB

Young man rWx;B To seek v;q'B To test !;x'B To create a;r'B To choose r;x'B Hail d'r'B To trust x;j'B Iron l,z.r;B

Safety x;j;B To flee x;r'B

Womb !,j;B Bar ;xyir.B To understand !yiB Covenant tyir.B

Between liy'B To bless %;r'B

Understanding h'nyiB Knee %,r;B

House ty;B Blessing h'k'r.B To weep h'k'B To cook l;v'B

Firstborn rOk.B Spice ~,foB

Weep yikiB Flesh r'f'B

Not, less l;B Shame t,voB

Not, Without yil.B Daughter t;B

Wicked l;:yil.B Virgin h'lWh.B To mix l;l'B Pride !Aa'G To swallow [;l'B To redeem l;a'G

Not, Without yiT.liB To make high x;b'G

High place h'm'B High hob'G

Son !eB Territory lWb.G To build h'n'B Mighty rAbiG For d;[;B Power h'rWb.G English Hebrew English Hebrew

Hill h'[,biG Plague r,b,D To strengthen r;b'G Honey v;b.D

Strong man r,b,G Grain !'g'D

Roof g'G Uncle dAD

Troops dWd.G Generation rAD

Great lAd'G Enough y;D To make great l;d'G Poor l;D

Nation yAG Door t,l;D

Exile h'lAG Blood ~'D To be alien rWG To compare h'm'D

Lot l'rAG Likeness tWm.D To rob l;z'G Knowledge t;[;D

Valley a>y;G To tread %;r'D To rejoice lyiG Way %,r,D To exile h'l'G To seek v;r'D

Idols IWLiG Meaningless I,b,h

Also ~;G To mutter h'g'h To wean l;m'G Splendor r'd'h

Camel l'm'G He aWh

Garden !;G Woe yAh To steal b;n'G Wealth !Ah

Vine !,p,G To exist h'y'h

Alien reG Temple l'kyeh

Threshing floor !,roG To go/walk %;l'h To drive out v;r'G To praise l;l'h

Rain ~,v,G They ~eh To cling q;b'D To roar h'm'h To speak r;b'D Crowd !Am'h

Word r'b'D Surely !eh English Hebrew English Hebrew

Here h'Neh Feast g;x

Look heNih To put on r;g'x To turn %;p'h To stop l;d'x

Mountain r;h Bedroom r,d,x To kill g;r'h New v'd'x To conceive h'r'h New moon v,dox To tear down s;r'h To anguish IWx To sacrifice x;b'z Wall h'mAx

Sacrificex;b;z Street #Wx This hez To see h'z'x

Gold b'h'z Vision !Az'x To flow bWz To strengthen q;z'x

Olive tiy;z Strong q'z'x To remember r;k'z To sin a;j'x

Male r'x'z Sin a.jex

Lewdness h'miz Sin (off.) ta'J;x To make music r;m'z Wheat h'Jix To prostitute h'n'z Life y;x To cry out q;['z To live h'y'x

Old, elder !;q'z Army liy;x To scatter h'r'z Outer !Acyix

Arm ;[Ar.z Bosom qyex To plant [;r,z To be wise ~;k'x

Seed [;r,z Wise ~'k'x To sprinkle q;r'z Wisdom h'm.k'x To hide a'b'x Fat b,lex

Rope I,b,x Milk b'l'x To join r;b'x To be ill h'l'x To saddle v;b'x Dream ~Al]x English Hebrew English Hebrew

Window !Al;x To search r;q'x To begin l;l'x To lay waste ber'x

Slain l'l'x Sword bir,x To dream ~;l'x Ruins h'b.r'x To change @;l'x To tremble d;r'x To divide q;l'x Anger h'r'x

Portion q,lex Fierce !Ar'x

Wrath h'mex To destroy ~;d'x

Donkey (m) rAm;x Destroy ~,dex

Fifth yivyim]x To insult @;r'x To spare l;m'x Disgrace h'P.r,x

Violence s'm;x To plow v;r'x

Five vem'x Craftsman v'r'x

Grace !ex To plan b;v'x To camp h'n'x To hold back %;v'x

Spear tyin]x Darkness %,vox For no reason ~'Nix Breastpiece !,vox To have grace !;n'x To seal ~;t'x

Love d,s,x To frighten t;t'x To take refuge h's'x Guard x'B;j

Saints dyis'x Ring t;[;B;j

Delight #ep'x Pure rAh'j

Delight #,pex To be pure reh'j

Arrow #ex Good bAj half yic]x Goodness bWj

Trumpet x'r.coc]x Good h'bAj

Courtyard rec'x Row rWj

Decree qox Dew l'j

Decree h'QUx To be unclean aem'j English Hebrew English Hebrew

Unclean aem'j To discipline r;s'y

Uncleanness h'a.mUj To meet d;[;y To hide !;m'j Because !;[;y

Children @;j To give advise #;[;y

Before ~,r,j Forest r;[;y To tear @er'j Beautiful h,p'y To dry up veb'y To come out h'c'y To be weary [;g'y To stand b;c'y

Hand d'y To pour out q;c'y To throw h;d'y To form r;c'y To know [;d'y To set fire t;c'y

Day ~Ay Precious r'q'y

Day ~'mAy To fear aer'y

Dove h'nAy Fear h'a.riy

Together d;x;y To come down d;r'y

Together w'D.x;y To shoot h'r'y To hope l;x'y Moon;xer'y To do good b;j'y Curtain h;[yir.y

Wine !iy;y Side %er'y To rebuke x;k'y Far, end h'ker.y Could lok'y To take possession v;r'y To bear child d;l'y There is vey

Child d,l,y To settle b;v'y To wail l;l'y Salvation h'[Wv.y

Sea, West ~'y To save [;v'y

Right !yim'y Salvation [;v;y

Right yin'm.y To straighten r;v'y To lay found. d;s'y Upright r'v'y To add @;s'y Peg det'y English Hebrew English Hebrew

Fatherless ~At'y Harp rANiK To be left r;t'y To humble [;n'K

Other r,t,y Wing, Corner @'n'K

Heavy deb'K Throne aeSiK

Glory dAb'K To cover h's'K To wash s;b'K Fool Iyis.K

Lamb (m) veb,K Silver @,s,K This is what hoK To mk angry s;['K

Priest !ehoK Palm, Sole @;K

Star b'kAK Young lion ryip,K To hold IWK To atone r;p'K To prepare !WK Mercy seat t,rop;K

Cup sAK Vineyard ~,r,K To lie b;z'K To bow down [;r'K

Strength ;xoK To cut off t;r'K To hide d;x'K To stumble l;v'K For yiK To writeb;t'K This is how h'k'K Robe t,noTUK

Talent, plain r'KiK Side @et'K

All loK No, Not aol

Dog b,leK People ~oa.l To finish h'l'K Heart bel

Daughter in-law h'l;K Heart b;bel

Article yil.K Clothing vWb.l

Kidney h'y.liK White !'b'l To disgrace ~il'K To clothe v;b'l

Disgrace h'Mil.K If WI

Like Am.K Tablet ;xWI So !eK To stay a night !WI English Hebrew English Hebrew To fight ~;x'l To circumcise IWm

Bread ~ex,l Near IWm

Night h'l.y'l To discipline r'sWm To catch d;k'l Meeting de[Am To learn d;m'l Wonders tepAm To take x;q'l Exith'cAm To gather j;q'l Snare veqAm

Tongue !Av'l Settlement b'vAm

Room h'K.vil To die tWm

Very doa.m Death t,w'm

Hundred h'aem Altar ;xeB.zim

Anything h'mWa.m Psalm rAm.zim  
 Food l'k]a;m East x'rzim To refuse !;a'm Sprinkle bowl q'r.zim To reject s;a'm To blot out h'x'm  
 Fortified r'c.bim Division t,qol]x;m  
 Tower l'd.gim Camp h,n;x;m  
 Shield !eg'm Tomorrow r'x'm  
 Plague h'peG;m Next day t'r'x'm  
 Pastureland v'r.gim Plans h'b'v]x;m  
 Desert r'B,dim Tribe h,J;m To measure d;d'm Bed h'Jim  
 Measurement h'Dim Rain r'j'm  
 Quarrel !Ad'm Who yim  
 Why ;[WD;M Water ~iy;m  
 Province h'nyid.m Kind !yim  
 What h'm Wound h'K'm  
 Quickly r;h'm Stand h'nAk.m To shake jAm To sell r;k'm English Hebrew English Hebrew To fill  
 ael'm To be unfaithful l;['m  
 Full ael'm Unfaithfulness l;[:m  
 All in aol.m Top l;[:m  
 Messenger %'a.l;m Step h'l]][:m  
 Work h'ka'lim Action l'l]][:m  
 Speaking h'Lim So that !;[:m  
 Kingdom h'kWl.m Cave h'r[.m  
 Salt x;l,m Work h,f]][:m  
 Battle h'm'x.lim Tenth r,f]][:m To escape j;l'm To find a'c'm To reign %;l'm Sacred stone h'bec;m  
 King %,lem Unleavened Brd h'c;m  
 Queen h'Kil;m Command h'w.cim Kingdom tWk.l;m Sanctuary v'D.qim  
 Kingdom h'k'lim;m Place ~Aq'm From !im Livestock h,n.qim To count h'n'm Bitter r;m  
 Lampstand h'rAn.m Appearance h,a.r;m  
 Grain (off.) h'x.nim To rebel r;r'm From yiNim To rebel h;r'm To keep [:n'm On high ~Ar'm  
 Curtain %'s'm Chariot h'b'K.r,m

Cast idol h'keS;m Deceit h'm.rim

Road h'Lis.m Load, oracle a'f;m

Number r'P.sim To anoint x;v'm

Stomach h,[em Anointed ;xyiv;m

Fortress zA['m To pull %;v'm

Little j;[.m Bed b'K.vim

Robe lyi[.m Tabernacle !'k.vim English Hebrew English Hebrew To rule l;v'm Noble byid'n

Proverb l'v'm To make a vow r;d'n

Duties t,r,m.vim River r'h'n

Second h,n.vim To sway dWn

Clan h'x'P.vim Pasture h,w'n

Justice j'P.vim To give rest ;xWn

Weight l'q.vim To flee sWn

Banquet h,T.vim To shake ;[Wn

How long y;t'm To wave @WN

Please a'n Crown rizen

Declares ~Ua.n To lead h'x'n To com. adultery@a'n To inherit l;x'n To prophecy a'b'n Valley l;x;n  
To look j;b'n Inheritance h'l]x;n

Prophet ayib'n To comfort ~;x'n

Lyre l,ben Snake v'x'n

Dead body h'leb.n Bronze t,vox.n

South b,g,n To stretch out h'j'n To tell d;g'n To plant [;j'n in front of d,g,n To abandon v;j'n

Ruler dyig'n Pleasing ;xoxyin To touch [;g'n Lamp ryin

Mildew [;gin To strike down h'k'n To be defeated @;g'n Oppositex;kon To approach v;g'n To  
recognize r;k'n

Freewill off. h'b'd.n Foreign r'ken To flee d;d'n Foreigner yir.k'n

Monthly period h'Din To test h's'n To banish h;d'n To leave [;s'n English Hebrew English Hebrew

Youth ~yirW[.n Booth h'KUs

Young man r;[;n To forgive x;l's

Young girl h'r]l'n Rocky craig [;l,s To fall l;p'n Fine flour t,los

Soul v,p,n To sustain %;m's To stand b;c'n Threshold @;s To supervise x;c'n To mourn d;p's  
 Preferredx;cen To record r;p's To rescue l;c'n Scrollr,p,s To watch r;c'n Secretary repos To be  
 clean h'q'n Eunuch syir's  
 Innocent yiq'n To hide r;t's To avenge ~;q'n Secret r,tes To avenge h'm'q.n Think cloud b;[ To lift  
 up a'f'n To serve d;b'[ To overtake g;f'n Servant d,b,[  
 Leader ayif'n Service h'dob][ To kiss q;v'n For the sake of rWb][  
 Eagle r,v,n To cross over r;b'[ To give !;t'n Other side r,be[ To bring down #;t'n Wrath h'r.b,[ To  
 break q;t'n Calf lege[ To circle round b;b's Ever d;[  
 All around byib's Until d;[ To shut r;g's Witness de[  
 Horse sWs Community h'de[  
 Reeds @Ws Testimony tWde[ To remove rWs Flock r,de[  
 Pot ryis To duplicate dW[ English Hebrew English Hebrew  
 Again dA[ Valley q,m,[  
 Wicked h'liw;[ To answer h'n'[  
 Everlasting ~'IA[ To humble h'n'[  
 Sin !A[ Humble w'n'[ To fly @A[ Affliction yin[  
 Bird @A[ Poor, Humble yin'[ To awake rW[ Cloud !'n'[  
 Skin rA[ Dust r'p'[  
 Blind reWi[ Tree #e[  
 Goat ze[ Counsel h'ce[  
 Strength ze[ Strong ~Wc'[ To forsake b;z'[ Bone ~,ce[ To help r;z'[ To close r;c'[  
 Help h'r.z,[ Evening b,r,[  
 Eye !iy;[ Desert h'b'r][  
 City ryi[ Nakedness h'w.r,[ On l;[ To be in order %;r'[  
 Yoke lo[ Value %,re[ To go up h'l'[ Uncircumcised ler'[  
 Burnt off. h'lo[ Neck @ero[  
 Most high !Ay.l,[ Grass b,fe[ To close~;l'[ To do h'f'[  
 People ~;[ Tenth yiryif][ With ~i[ Smoke !'v'[ To stand d;m'[ Ten r,f,[ With d;m'[ Ten r'f'[  
 Near, beside h'MU[ Tenth !Ar'fi[  
 Pillar dWM;[ Twenty ~yir.f,[

Trouble l'm'[ To oppress q;v'[ English Hebrew English Hebrew  
 Wealth r,fo[ Punishment h'DUq.P  
 Time te[ Bull r;P  
 Now h't;[ To separate d;r'P  
 Goat (m) dWT;[ Fruitful h'r'P  
 Side h'aeP Cow h'r'P To strike ;g'P To blossom x;r'P To ransom h'd'P Fruit yir.P  
 Mouth h,P Curtain t,kod'P  
 Here hoP To break #;r'P To scatter #WP To break r;r'P To tremble d;x'P To spread v;r'P  
 Fear d;x;P To strip off j;v'P  
 Governor h'x,P To rebel ;v'P  
 Concubine v,gel.yiP Rebellion ;v,P  
 Wonderful a'l'P Sudden moa.tiP To deliver j;l'P To deceive h't'P Remnant h'jyel.P To open x;t'P To  
 pray l;l'P Entrance x;t,P Or !,P Sheep !aoc To turn h'n'P Army a'b'c  
 Corner h'NiP Side d;c  
 Face h,n'P Righteous qyiD;c  
 Inner yimyin.P To be righteous q;d'c  
 Passover Lamb x;s,P Righteousness p,d,c  
 Idol l,s,P Righteousness h'q'd.c To do l;l'P Neck ra'W;c  
 Deed l;oP To command h'w'c  
 Time ~; ;P To fast~Ac To punish d;q'P To lay siege rWc English Hebrew English Hebrew  
 Rock rWc High h'mAq To prosper x;l'c Small !'j'q  
 Side ['lec To burn incense r;j'q To grow x;m'c Incense t,roj.q To cry out q;['c Wall ryiq  
 Watchman h'p'c To curse l;l'q To overlay h'p'c Curse h'l'l.q  
 North !Ap'c To be jealous a'n'q  
 Bird rAPic Jealousy h'a.niq To store up !;p'c To buy h'n'q  
 Distress r;c Rod h,n'q  
 Trouble h'r'c End #eq  
 Disease t; ;r'c End h,c'q  
 Refine @;r'c End h'c'q To be distressed r;r'c Harvest ryic'q To assemble l;b'q To be angry @;c'q  
 To bury r;b'q Wrath @,c,q

Grave r,b,q To harvest r;c'q  
Holy vAd'q To call a'r'q  
East ~yid'q To meet a'r'q To come, to meet ~;d'q To come near b;r'q  
East, of old ~,deq Among b,r,q To consecratev;d'q Offering !'b,r'q  
Holy v,doq To happen h'r'q To assemble !;h'q NearbAr'q  
Assembly l'h'q City h'y.riq To bind together h'w'q Horn !,r,q  
Voice lAq To tear ;r'q To rise up ~Wq Frame v,r,q English Hebrew English Hebrew To listen b;v'q  
To wash#;x'r  
Harden h'v'q To go far q;x'r  
Harsh h,v'q To quarrel byir To conspire r;v'q Dispute byir  
Bow t,v,q Aroma;xyer To see h;a'r To ride b;k'r  
Head vaor Chariot b,k,r  
First !Avair Possession vWk.r First,Beginning tyivaer Pomegranate !Amir  
Many, Great b'r Song of joy h'Nir  
Many, Great bor To sing for joy !;n'r To increase h'b'r Evil ;r  
Fourth yi[yib.r Neighbor ;[er To lie down #;b'r Famine b'[r To tremble z;g'r Shepherd h'[r To spy  
out !;g'r Disaster h'[r  
Foot l,g,r To do evil ;:[r To pursue @;d'r To shake v;[r  
Wind, spirit ;xWr To heal a'p'r To exalt ~Wr To leave h'p'r To shout ;[Wr To accept h'c'r To run #Wr  
Will !Ac'r To enlarge b;x'r To murder x;c'r  
Street, square box.r Only q;r  
Width b;xor To condemn ;;v'r  
Far qAx'r Wicked ;;v,r To compassion ~;x'r Wicked ['v'r  
Compassion ~;x;r Grave lAa.v  
Womb ~,x,r To ask !;a'v English Hebrew English Hebrew To remain r;a'v To laugh q;x'f  
Remnant r'a.v To corrupt t;x'v  
Remnant tyirae.v Acacia h'jiv To tk captiveh'b'v Accuser, Satan !'j'f  
Oath h'[Wb.v To sweep away @;j'v  
Fortune tWb.v Official r;j'v  
Tribe j,bev To sing ryiv

Captivity yib.v Song ryiv  
 Seventh yi[yib.v To set tyiv To swear [;b'v To lie down b;k'v To satisfy [;b'v To forget h;k'v  
 Seven [;b,v To be wise l;k'v To break r;b'v To get up early ~;k'v  
 Destruction r,b,v To dwell !;k'v To stop, end t;b'v Wages, Reward r'k'v  
 Sabbath t'B;v Fullness, Peace ~Al'v  
 Destruction dov Three vAl'v To destroy d;d'v To send x;l'v  
 Field h,d'f Table !'x.lUv  
 Almighty y;D'v Third yivyil.v  
 Sheep h,f To throw %il'v  
 Vain yiw'v Plunder l'l'v To return bWv To make full ~;l'v To put, set ~yif Peace off.~el,v  
 Gatekeeper re[Av To draw @;l'v  
 Ram's horn r'pAv Three days ~Av.liv  
 Ox rAv There ~'v To rejoice fWf Name ~ev To slaughter j;x'v Left leaom.f English Hebrew English  
 Hebrew To destroy d;m'v To bring low lep'v  
 Desolate h'm;v To give drink h'q'v  
 News h'[Wm.v Detestable #WQiv To rejoice x;m'f To be quiet j;q'v  
 Joy h'x.mif Shekel l,qev  
 Heaven ~iy;m'v Untruth r,q,v  
 Eighth yinyim.v Official r;f  
 Clothes h'l.mif Survivor dyir'f To be desolate ~em'v To burn @;r'f  
 Desolate h'm'm.v Root v,rov  
 Oil !,m.v To minister t;r'v  
 Eight h,nom.v Linen vev To hear [;m'v Six vev To keep r;m'v Sixth yiviv  
 Sun v,m,v To drink x't'v  
 Teeth lev Fig h'nea.T To hate aen'f Ark h'beT  
 Year h'n'v Harvest h'aWb.T  
 Scarlet yin'v Understanding h'nWb.T  
 Second yinev World lebeT  
 Two ~iy;n.v Deep ~Ah.T

Goat ryi[f Praise h'LihiT  
 Gate r;[;v Thanksgiving h'dAT  
 Hair r'[ef Center %,w'T  
 Barley h'ro[f Geneology tAd;l[oT  
 Lip, Edge h'p'f Worm h'[elAT

Maid servant h'x.piv Detestable h'be[AT To deliver j;p'v Out tAa'c[oT To pour out %;p'v Torahh'rAT  
 English Hebrew To plea h'Nix,T Under t;x;T New wine vAryiT Blue t,lek.T To hang h'l'T  
 Blameless~AT Regular dyim'T Without defect ~iyim'T To be perfect ~;m'T Wave off. h'pWn.T To  
 stray h'l'T Glorious t,rea.piT Prayer h'Lip.T To seize f;p'T Hope h'w.qiT To blow [;q'T Offering  
 h'mWr.T Shout, Trumpeth'[Wr.T Deliverance h'[Wv.T Nine [;veT

## 02.31. PART 6 PARENT / CHILD ROOTS

Part 6 Parent / Child Roots \_\_\_\_\_ The most ancient Hebrew words are all derived from a tw-letter parent root such as lb (flow). A child root is formed by placing a vowel (y, w, h, a) in front, between or at the end of the two letters of the parent root. The following child roots are derived from the parent lb meaning, "flow." lba (wilt; a flowing away of life) lbh (empty; a flowing away of contents) lhb (panic; a flowing of the insides) hlb (aged; a flowing away of youth) lwb (flood; a heavy flowing of water) lby (stream; a flowing of water). As you will notice, all the child roots are related in meaning to each other and the parent root.

Since approximately 80% of the Hebrew words in the Bible are a parent or child root or a word derived from these roots, it is relatively easy to find the meaning of a word based on the root of the word. For example the child root Xar has the meaning of "head" or "top." The words tyXar, !wXar and hXar are derived from this child root and all have a meaning of "the head or top of something." At times the meaning of a word derived from the root appear to be very different from the root. This is due to our modern understanding of words, which are often times very different from the ancient Hebrews understanding of words. When the word does not appear to be related, a more concise dictionary should be consulted. The following list will only include those roots whose words derived from it are found in the Hebrew Bible. For example, the two words !wbm and !wbt are found in the Hebrew Bible and are derived from the child root !wb. The following list will include the entry !wb but not !wbm and !wbt.

Occasionally a letter of a word will change to another letter of a similar sound but will retain a meaning resembling the original root. For example the root rwk (kor; meaning dig) has evolved into the following forms. rwq (qor) rwg (gor) rxw (chor) rwb (bor) rw[ (ghor) Each of these words is similar in sound and each have the meaning of "dig" and will be included under the child root of rwk. In this case, the entry rwq will have the word rwk to the right, indicating that you will find this word there. ba Begin lay

Father ba ~a

Bear fruit bba Mother, if ~a

Wineskin, medium bwa Cubit, community ~ma

Desire bay Bondwoman hma Hostile, enemy bya !a da Idol, nothing !a

Fog, mist da Idol, nothing !na

Befall dda Idol, nothing !ya

Fire poker dwa @a

Calamity dya Nose, anger @a ha Aroma, baking hpa

Desire ha #a

Desire wa                      Press #wa  
 Desire ya                      ra  
 Desire hwa                      Light rwa  
 Desire hay                      Xa  
 Desire hya Fire Xa za Foundation, cake XXa  
 Time, place za Foundation hXa xa Despair Xay Brother, hearth xa ta ja Mark, with, plow ta  
 Gentle ja                      Mark ata  
 \$a                      Arrive, you hta  
 !k \$a Mark twa la bb  
 God, chief la                      Pupil of the eye hbb  
 Strong lla                      Cry out bby  
 Oath hla                      db  
 Strong lwa                      Alone, branch db  
 Alone, branch ddb                      Flow lby  
 Wander dba                      ~b  
 Lie adb High ~hb hb High hmb  
 Void hhb                      Brother-in-law ~by  
 Need hba                      !b  
 Come awb Son !b zb Stone !ba  
 Plunder zb                      Thumb !hb  
 Plunder zzb                      Structure, children hnb  
 Plunder azb                      intelligence !wb  
 Plunder hzb                      Seperate !yb  
 Plunder zwb sb xb Trample swb  
 Remain xba [b jb Gush, request h[b  
 Marble jhb                      #b  
 Idle talk hjb                      White clay #b  
 \$b                      Swamp #cb  
 Roll, swell \$ba                      White, linen, egg #wb

Weep akb qb  
 Weep hkb Pour out, destroy qqb  
 Wander \$wb Powder, dust qba lb Rash qhb  
 Nothing lb Empty qwb  
 Mixture llb rb  
 Lamend lba Clean, soap, grain rb  
 Vain, empty lbh Clean, pure rrb Panic, anticipation lhb Strong wing rba  
 Fail, aged hlb rk rab  
 Flood lwb Fat arb  
 White rhb Back, body hwg  
 Food, soap hrb Grieve hgy rk rwb Valley hyg  
 Xb Back, body @g  
 Shame, dried up Xwb Arch, body @wg  
 Shame Xyb zg tb Fleece, mow zg  
 Defined ttb Sheer zzg  
 Desolate htb Fleece hzg  
 Household tyb Sweep zwg bg lg  
 Bent back, dig bg Round, role, stone lg  
 Cistern abg Round, role, log llg  
 High hbg Collect lga  
 Locust, cut, dig bwg Redeem lag  
 Dig bgy Naked, exile hlg gg Rejoice, fear lwg  
 Roof gg 2nd time around ll[ dg ~g  
 Attack, troop dg Also ~g  
 Attack, furrow ddg Marsh ~ga  
 Troop, band dga Drink, reed amg  
 Riverbank hdg Gather hmg Attack, troop dwg !g  
 Tendon dyg Garden !g hg Protect !ng  
 Pride ag Bowl !ga

Back wg [g  
 Valley yg Gasp [gy  
 Pride hag Bellow h[g  
 Heal hhg  
 Last breath [wg hd  
 @g Enough yd hg @g Dart had hg @wg Sick hwd  
 Non-native, chalk rg Rapid flight hyd Throat, drag rrg xd  
 Gather, collect rga Thrust xxd  
 Prostrate rhg Push down hxd  
 Anger hrg Push away xwd Fear, guest rwg \$d  
 Fear rgy Crush \$d  
 Plaster ryg Trample akd  
 Xg Collaps hkd  
 Grope XXg Crush \$wd  
 Cloud Xyg Id tg Dangle Id  
 Winepress tg Week, poor lld  
 Slow bd Draw water hld  
 Slow bbd ~d  
 Flow bad Blood ~d  
 Sluggish abd Silent ~md  
 Mope bwd Red, man ~da gd Silent ~hd  
 Fish gd Likeness, silent hmd anxious gad !d  
 Increase hgd Ruler, lord !da  
 Fishing gwd Quarrel !wd dd Rule !yd  
 Breasts dd [d Gentle walk hdd Know [d  
 Pot, basket, uncle dyd Intelligence [wd  
 Know [dy Shout ddh  
 @d Stretch out hand hdh  
 Push hpd Splendor dwh

#d                    hh  
 Leap #wd Behold, look hh qd Behold, look ah  
 Thin, canopy qd            Behold, look wh  
 Crumble qqd                Behold, look yh  
 Crumble qyd He, she aw h rd Grief, desire hwh  
 Circle, round rd Exist hyh Swallow, free rrd zh  
 Wide rda                    Dream hzh  
 Wide rad                    lh  
 Turn, honor rdh             Shine llh  
 Gallop rhd Tent lha circle, generation rwd Far away alh  
 Xd                        ~h  
 Sprout aXd                  Abundant, rich ~h  
 Tread Xwd Commotion ~mh td Noise hmh  
 Law td Uproar ~wh bh !h  
 Privilege bh                Behold, here, if !h  
 Love, affection bha            Heavy, rich !wh  
 Give bhy Hin (a measure) !yh gh sh  
 Meditate ggh                Still sh  
 Murmur, remove hgh Silent, still hsh dh rh  
 Shout dh Mount, hill rh High, arrogant rrh lz  
 Pregnant hrh                Shake llz  
 High rhy Depart lza th Except lwz  
 Break in, assail tth Shake, settle llc ww ~z hood, peg, nail ww Plan ~mz bz !z  
 Hyssop bza                 Kinds !z  
 Gold, yellow bhz             Heavy, stout !zy  
 Puss bwz                    Broad, ear !za  
 Gold bhc Whoredom hnz gz Fat !wz  
 Grapeskin gz [z dz Tremble [wz  
 Waves, soup dz Sweat [zy Waves, soup dwz @z hz Flow @wz This hz Sheet over hpc

Shine, beauty hhz Overflow @wc hs hwz qz zz Fuse, refine qz  
 Move, rich zwz Chains qqz xz rz  
 Remove xxz                      Stranger rz  
 \$z                                  Sneeze rrz  
 Clear \$z                          rc rrz  
 Clear \$kz                        rc rza  
 Pure hkz                         Loath, turn away raz  
 Warn rhz Scatter, winnow hrz zx  
 Loath, turn away rwz Gaze zzx rc rwz Possess zxa tz Gaze hzx  
 Olive tyz Enclose zwx bx xx  
 Bosom bx                         Thistle, hook xx  
 Bosom bbx Hook xwx Refuge, secret abx jx  
 Hide hbx                         Miss, sin ajx  
 Debt bwx Cord jwx gx \$x  
 Festival gx                        Roof of the mouth \$x  
 Festival ggx                        Wait hxx  
 Revolve agx                        lx  
 Refuge hgx                        Common lx  
 Circle gwz Common, pierce llx dx Sick, rust alx  
 Unite dx                         Sick, pierce hlx  
 Unite ddx Turn lwx One, unite dxa rx lxy  
 Glad hdx                         ~x  
 Riddle dwx                        Hot ~x  
 Unite dxy Hot ~mx hx Curdled amx  
 Life hx                            Wall hmx  
 Life yx                            Burned, black ~wx  
 Life hwz                         Passion, anger ~xy  
 Life hyx                            !x  
 Life yyx                         Camp, grace !x

Camp, grace !nx                      Wait rxy  
 Pole, spear hnx Patient lxy Camp, grace !wx Xx sx Quiet hXx  
 Trust, refuge hsx                      Hurry Xwx  
 Compassion swx                      Lineage Xxy  
 @x                      Hurry Xw[  
 Clean, pure @x                      tx  
 Secret apx                      Break, crumble tx  
 Clean, pure @px                      Break, crumble ttx  
 Cover, protect hpx                      Sieze htx  
 Haven @wx                      bj  
 #x                      Good bj  
 Arrow #x                      Good bjj  
 Divide, arrow #cx                      Good bwj  
 Half hcx                      dj  
 Outside #wx                      Thorn dja  
 Wall #yx hj qx Spun hwj  
 Appointment qx                      Sweep awj  
 Appoint, inscribe qqx                      xj  
 Inscribe hqx                      Lay out, kidney hxj  
 Bosom qwx Overlay xwj rx jj  
 Glow hot, noble rx Mud jj Heated by the sun rrx lj  
 Remain, after rxa                      Dew lj  
 Dung, privy arx                      Covering llj  
 Anger hrx                      Cover alj  
 White rwx Spotting hlj rwx Strew lwj  
 ~j                      [y  
 Unclean ~j                      Shovel [y  
 Unclean amj                      Brush h[y  
 Unclean hmj                      @y

!j Beauty hpy  
Basket anj ry  
!j River ray  
Wander h!j Fear ary  
@j Point, rain, teach hry  
Children @j Xy  
Trip @pj Exist Xy  
Surround @wj Aged XXy rj Exist hXy  
Closed rja bk  
Pure rhj Pain bak  
Wall rwj Extinguish hbk  
Xj dk  
Pounce Xwj Jar dk gy Strike ddk  
Grieve hgy Strike dyk dy hk  
Hand dy Brand yk  
Handle ddy Sespond hak  
Hand out hdy Weak hhk  
~y Burn hwk  
Sea ~y xk  
Terror ~ya Strength xk  
Day ~wy Chastise xky  
!y lk  
Mud !wy Complete lk  
Wine !yy Complete llk  
Eat lka rq hrk  
Keep alk Dig rwk  
Complete hlk Hole rab  
Sustain lwk Dig rwb Able, Could lky Dig rwx  
~k Dig rw[

Desire, long for hmk                      Trench rwq  
 !k Xk Stand upright !k sk hXk  
 Plant !nk                      Terror Xwk  
 Priest !hk                      tk  
 Eulogy hnk                      Crush ttk  
 Stand !wk                      bl  
 Sure \$a Heart bl sk Heart bbl  
 Estimate ssk                      Thirst bal  
 Covering ask                      Lion abl  
 Cover hsk                      Glisten bhl  
 Cup, pocket swk                      Lion hbl  
 Fat hXk                      gl  
 Cup swq                      Log (measure) gl  
 @k                      Study ghI  
 Palm @k                      dl  
 Bend @pk                      Offspring, child dly  
 Bow @ka                      Offspring, child dlw  
 Tame hpk hl rk lf, no, not al  
 Leap,cor(measure) rk                      lf wl  
 Leap rrk                      Weary, faint hal  
 Farm rka                      Weary, faint hhl  
 Dig hrk Nothing, foolish la Nothing, foolish lla ~l  
 Nothing, foolish lwa                      Silent, tied up ~la  
 Nothing, foolish lay Community ~al hl Wound ~hl  
 Join, lend hwl                      !l  
 If awl Encamp !wl zl [l  
 Turn aside hzl                      Throat [l  
 Turn aside zwl Swallow [wl xl Blurt [ly Moist, fresh xl #l  
 Cheek hxl                      Mock, interpret #cl

Corrupt xla                      Urge #la  
 Clay tablet xwl                      Mock, interpret #wl  
 Lick ql ql jl xl ql  
 Veil jl                      XI  
 Veil, cover jal                      Knead Xwl  
 Lizard ajl                      gm  
 Flames jhl                      Magi gm  
 Secret, cover jwl                      Melt gwm  
 \$l                      dm  
 Messenger \$al                      Carpet, measure dm  
 Walk \$lh                      Carpet, measure ddm  
 Walk \$ly Extend hdm ll Stretch out dwm  
 Howl lla                      hm  
 Loop all                      What hm  
 Stairway lwl                      What wm  
 Howl lly                      Who ym  
 Night lyl                      Hundred ham  
 Question hhm Spurn sam xm Dissolve, faint hsm Marrow, rich xm [m  
 Marrow xxm                      Bowels, soft [m  
 Strike axm                      Bowels, soft h[m  
 Strike hxm #m jm Chaff, oppression #m  
 Shake, yoke jwm                      Suck, matsa #cm  
 Branch hjm                      Strong #ma  
 \$m                      Find acm  
 Thin, poor \$ym                      Suck hcm  
 Thin, poor \$km Chaff, oppression #wm lm qm Reduce, discourse llm Dissipate qm  
 Sick lma                      Dissipate qqm  
 Fill alm                      Mock qwm  
 Reduce lhm rm uncircumcised lwm Bitter, rebel rm

~m Bitter, rebel rrm  
 Blemish ~am Say rma  
 !m Bitter, rebel ram  
 Kind, from !m Hurry, exchange rhm  
 Kind, from !nm Bitter, rebel hrm  
 Strong !ma Exchange rwm  
 Refuse !am Exchange rmy Assign, count hnm Xm  
 Likeness !wm Grope XXm  
 Right hand !my Drawn out hXm sm Drawn out Xwm  
 Dissolve, faint sm Grope Xmy Dissolve, faint ssm tm Rest xwn  
 Death tm jn  
 Death twm Spread out hjn  
 Death htm Shake jwn bn \$n  
 Bore bbn Beat akn  
 Prophecy abn Beat hkn  
 High hbn In  
 Produce nwn Complete hln gn Rubble lwn  
 Drive ghn ~n  
 Bright hgn Sleep ~wn dn !n  
 Flee, wander dn Sprout, continue !wn Flee, wander ddn sn Toss about hdn Flag sn  
 Flee, wander dwn Beacon, glee ssn hn Xn ssn  
 Please an Test hsn  
 Lament yn Flee swm sit, dwell han Lift up aXn  
 Lament hhn [n sit, dwell hwn Shake [wn  
 Disposses hny @n  
 Forbid awn Wave @wn  
 Raw ayn #n zn Shine #cn  
 Sprinkle hzn Dispise #an xn Fly acn  
 Sigh xna Quarrel hcn

Lead hxn Fly away #wn qn Forget yX  
 Cry out qna Forget hhX  
 Cry out qhn Rise awX  
 Innocent hqn Elevate ayX  
 Suckle qwn Conceal, hide hwz  
 Suckle qny xs rn Sweep away hxX  
 Lamp rn Meditate hX  
 River rhn Swim, float hxX  
 Lamp, yoke rwn Meditate xwX  
 Xn Ponder, plant xyX  
 Lend aXn js  
 Lend hXn Turn aside js  
 Sick Xwn jX js  
 Sick ssn Depart jws bs Turn aside jX  
 Turn bbs Deviate hjX  
 Drunk abs Turn aside jwX  
 Old byX \$s ds Booth \$s  
 Foundation ds Cover \$ks  
 Assembly dws Anoint \$ws  
 Foundation dsy Thorn, hedge \$X  
 Level ddX Cover, thorn \$kX  
 Witness dhX View hkX  
 Field hdX Cover \$wX  
 Plaster dyX ls hs Raise, basket ls seah (measure) has Raise lls  
 Veil hws Weigh als  
 Sheep hX Raise hls  
 Quail wX qs  
 ~s Sack qX  
 Smell ~s Sack qqX

Smell ~ms                      rs  
 Storehouse ~sa                Sad, anger rs  
 Poison ~mX                    Sad, anger rrs  
 Garlic ~wX                    Bind, yoke rsa  
 Is                                Round rhs  
 Shoe !as                        Instruct rsy  
 Thistle ans                    pot, fishhook rys  
 Thorn !c                         Commander rX  
 Sharp, protect !nc            Rule rrX  
 Flock !ac                       Bind rXa  
 Flock !wc                       Yeast raX  
 Thistle hns                    Rule rwX  
 Hate anX ts ss Winter hts  
 Cheerful, moth ss Entice tws Horse, swallow sws b[  
 Cheerful XwX                   Dark covering b[  
 [s                                Thick, dense hb[  
 Rush h[s                        Dark covering bw[  
 @s                                g[  
 Lip, edge @s                   Baked bread gw[  
 Door @ps                       d[  
 Take, gather @sa              Appointed time dd[  
 Feed aps                        Pass, ornament hd[  
 Scrape hps                      Testify, witness dw[  
 Take, gather @sy               Appointed d[y  
 Lip hpX h[ Watch, depress hn[  
 Evil w[                          Abode !w[  
 Ruins y[ Watch ![y Sweep away h[y Eye ![y z[ s[  
 Goat z[                          Tread ss[  
 Strong zz[                        Do hX[

Bold hz[                    @[  
 Stronghold zw[                    Branch hp[  
 Strong z[y Fly @w[ j[ Exhausted @[y  
 Stylus, pen j[                    Exhausted @y[  
 Wrap hj[                    #[  
 Dig in jw[                    Tree #[  
 Wrap j[y                    Spine hc[  
 Bird of prey jy[                    Counsel #w[  
 #[ j[y Counsel #[y l[ Counsel j[y Yoke, top, high l[ q[  
 Work ll[ Parepet hq[ lg ll[ Oppress qw[  
 Ascend hl[                    r[  
 Give milk lw[                    Enemy, bare r[  
 Ascend l[y                    Naked rr[  
 ~[                    Naked hr[  
 Flock, with ~[                    Watch, wake, bare rw[  
 Hidden ~m[                    rwk rw[  
 Neighbor hm[                    Forest r[y  
 Violence ~y[                    X[  
 ![ Waste away XX[ Cover, cloud !n[ s[ hX[  
 Xx Xw[ Darkness lpa t[ Wonder alp  
 Help tw[ Wonder hlp gp Bean lwp  
 Unripe, unfit gp                    ~p  
 Unripe, unfit ggp Fat ~yp Unripe, unfit gwp !p dp Face, turn !p  
 Girdle dpa                    Face, turn !np  
 Redeem hdp                    Wheel !pa  
 Disappear dwp Face hnp hp Turn !wp Mouth, edge, word hp sp  
 Beard, blow hap                    Ankle, wrist, end sp  
 Beard, blow hyp Ankle, wrist, end ssp zp Ankle, wrist spa  
 Refine zp                    [p

Refine, leap zzp Viper [pa xp Quiet scream h[p  
 Spread xp #p  
 Net xxp Disperse, scatter #cp  
 Governor hxp Open hcp  
 Blow, dust xwp Scatter #wp  
 Breathe xpy qp  
 \$p Restrain qpa  
 Flask \$p Waver, unsteady qwp  
 Overturn \$ph rp  
 Pour hkp Bull rp  
 Eye paint \$wp Break rrp lp Abundance, dust rpa  
 Intercede llp Adorn, honor rap rk rap Glare xxc Wild donkey arp Dig hxc  
 Fruit hrp Cry out xwc  
 Winepress rwp Desert xyc  
 Xp lc  
 Leopresy hXp Shade lc  
 Spread Xwp Shade llc tp lz llc  
 Pudenda, socket tp Near lca  
 Entice htp Neigh lhc bc Roast hlc  
 Wall bc Deep lwc  
 Army abc ~c bz bhc Cover the mouth ~mc  
 Swell hbc Thirst amc  
 Stand erect bcy Fast ~wc gc !c  
 Set gcy !s !c dc !s !nc  
 Side dc !s !ac  
 Lay down hdc !s !wc  
 Hunt dwc [c hc Wander h[c  
 Issue ac Sheet, floor [cy  
 Command wc @c

Ship yc                      Whisper @pc  
 Command hwc                      Watch hpc  
 Desert, nomad hyc                      @z hpc  
 Issue awc @z @wc xc #c  
 Desert xc Blossom #wc qc Vomit hyq  
 Funnel qwc                      Vomit awq  
 Pour qcy jq rc Little jq  
 Wrapec, pressed rc                      Cut off jjq  
 Wrapec, pressed rrc                      Cut off jwq  
 Store up rca                      lq  
 Pain rac                      Light, quick lq  
 Olive oil rhc                      Light, quick llq  
 Pressed, rock rwc                      Assemble lhq  
 Pressed rcy                      Roast hlq  
 Journey ryc                      Voice, sound lwq  
 Bind rrz                      ~q  
 Bind rza                      Raise ~wq  
 Press rwz !q Lie in wait rrX Nest !q tc Nest !nq  
 Kindle twc                      Jealous anq  
 Kindle tcy Acquire hnq bq lament !yq Jar, tent, belly bq sq  
 Jar, tent, belly bbq sk ssq dq #q swq Bow the head ddq [q  
 Burn dqy Brand [wq hq Hang, shrivel [qy  
 Cord wq                      @q  
 Gourd yq                      Condense apq  
 Dull hhq Go around @wq Cord, collect hwq #q  
 Obey hqy                      Cut, end #q  
 Cut, end hcq                      dr  
 Cut, end, loathe #wq                      Tread ddr  
 Cut ssq Flee dra rq Tread hrd

Cool, quiet rq Wander dwr  
 Meet, call arq Descend dry  
 Meet hrq hr  
 Precious rgy Rain yr  
 Purchase hrk Lion, box hra rk rwq See har  
 Xq Fear, awe hhr Straw, bend Xq Rain hwr  
 Gather XXq Fear, awe hry  
 Melon aXq Fear, awe ary  
 Hard hXq zr  
 Bend Xwq Ceder zra  
 Snare Xqy Thin hzr br xr  
 Abundant br Traveler xra  
 Abundant bbr Handmill hxr  
 Ambush bra Wind, spirit xwr  
 Bold bhr Moon xry  
 Abundant hbr jr  
 Defend, quarrel bwr Trough jhr gr Cast down jry  
 Weave gra \$r  
 Kill grh Loins \$r  
 Bad, loud [r Loins \$kr Bad, break [[r Long \$ra  
 Loud [wr ~r  
 Break up [ry Lift up, worm ~mr  
 Lift up ~ra Accept hcr  
 Lift up ~ar Run #wr Throw, betray hmr qr  
 Lift up ~wr Thin, spit qr  
 Lift up ~ry Thin, spit qqr  
 !r Empty qwr  
 Shout !r Spit, green qry  
 Shout !nr rr

Nimble !ra Spit rr  
 Rattle hnr Curse rra sr Spit, egg white rwr Dew, pieces ssr Xr  
 Betroth sra Divide XXr  
 Break, pull down srh Request Xra  
 Betroth Xra sr Xra  
 [r Head Xar  
 Companion [r Permission aXr gr [r Permission hXr gr [[r Needy Xwr  
 Shepherd h[r Possession Xry gr [wr bX gr [ry Split bbX  
 @r qX baX  
 Heal apr Captive hbX  
 Feeble hpr Turn back bwX  
 Pulverize @wr Sit, dwell bXy  
 #r bs byX  
 Pieces #r gX  
 Broken pieces #cr Mistake ggX  
 Land #ra Groan gaX  
 Run acr Mistake agX  
 Mistake hgX jX  
 Mistake gwX js jX dX Flog jjX  
 Breast, goat dX Despise jaX  
 Power ddX Accasia tree hjX ds ddX js hjX  
 Ravine dXa lash, whip jwX ds dhX js jwX ds hdX Stretch out jXy  
 Power dwX \$X ds dyX \$s \$X hX Bow down, lower \$kX hs hX \$s \$kX  
 Gift yX Wander hkX hs yX \$s hkX  
 Storm haX \$s \$wX  
 Storm hwX IX  
 False awX Draw out IX hs ayX Plunder IIX hs awX Tamerisk tree IXa xX Ask laX  
 Pit, bow xX Draw out hIX xs xX Shirt lwX  
 Pit, bow, submit xxX Is wIX

Pit, bow hxX ~X xs hxX Name ~X  
 Pit, bow xwX Desolate ~mX xs xwX ~s ~mX  
 Empty xXy Guilt ~Xa xs xyX High amX  
 Onyx ~hX qX  
 High hmX Leg qX  
 Garlic ~wX qs qX  
 ~s ~wX Greed, eager qqX  
 Desolate ~Xy qs qqX  
 !X Drink hqX  
 Teeth !X Leg, trough, street qwX  
 Sharp !nX rX  
 Is anX Cord, rope, sinew rX Rest, quiet !aX rs rX  
 Repeat, year hnX Twist together rrX  
 Urine !wX rc rrX  
 Sleep !Xy rs rrX sX Happy rXa  
 Plunder ssX rs rXa  
 Plunder saX Relative raX  
 Plunder hsX rs raX  
 Plunder swX Untie hrX  
 [X Over, wall rwX  
 Delight, blind [[X rs rwX  
 Watch h[X Straight rXy  
 Cry out, deliver [wX Song ryX  
 Free, safe [Xy XX  
 @X White, six XX  
 Serpent @pX Lead, drag aXX  
 Quiver @Xa White XwX Draw in wind @aX ss XwX  
 Stand out hpX Old man XXy  
 @s hpX tX

Strike @wX                      Buttock,foundation tX  
Draw in baX                      Banquet htX  
Set tyX !t bt Patient, monster !t  
Box hbt Patient, monster !nt dt Gift, wage, donkey !ta  
Peg, stake dty Gift, wage hnt ht Permanent, river !ty  
Room at                      @t  
Mark, sign wt Drum @t mark, sign hat Beat @pt  
Empty hht                      Spit @wt  
Mark, sign hwt                      rt  
Empty wht Outline rat xt Travel rwt  
Sink down, bow xwt                      Remain, much rty  
\$t                      Xt  
Oppress, bend \$t He-goat Xyt Oppress, bend \$kt Bow down, sit hkt  
Middle \$wt It  
Mound It  
Mound llt Hang, suspend alt Hang, suspend hlt  
~t  
Whole, full ~t  
Whole, full ~mt  
Twins ~at  
Amaze hmt

## 02.32. PART 7 ADOPTED ROOTS

### Part 7

#### Adopted Roots

Adopted roots are three consonant roots that evolved out of the parent or child root. This list includes all the adopted roots where all the words derived from it are used more than 25 times inclusively, in the Hebrew Bible. Just as in the parent and child root list, this list only contains the root and not the words derived from it, though the words are closely related in meaning to the adopted root.

While 80% of the words in the Bible are words derived from the parent or child roots, another 15% are derived from these adopted roots providing a fairly comprehensive root dictionary.

English Root  
English Root thousand, chief, join @la bent, vine !pg covering, clothing dgb angry, stone, lotslrg seperate ldb level,threshing floor!lrg choose, select rxb take away, detract!rg cling, trust, secure xjb cast out Xrg firstborn, firstfruitrkb rain ~Xg wallow, destroy!lbs adhere qbd distant, behindd!b speak, orderrbd lord, husband !!b honey Xbd burn, destroy r!b weep [md break, cut, plunder [cb tread, way, walk \$rd cut off the vinercb fat !Xd break through/open[qb slaughter, sacrifice xbz plow, cattle rqb remember, male rkz seek, request Xqb cut, divide, sing rmz iron !zrb angry, insolent ~[z pass, fleexrb call out, assemble q[z knee, bless \$rb beard, chin, old !qz boil, ripen !Xb rise xrz sweet, pleasent ~Xb scatter, sow, seed [rz flesh, good news rXb scatter, dish qrz boundary lbg writh, twist, bind lbx high, hill [bg bind, join rbx strong, warrior rbg bind, gird Xbx great ldg bind, gird rgx wall, fence rdg cease, omit ldx cut off/down, divide dzg enclise, chamber rdx ripe, wean, camel lmg new Xdx steal bng strong qzx rebuke, reproof r!g fat blx

English Root  
English Root fat, dream ~lx taste, decree ~!j pass by@!x not yet ~rj smooth qlx tear in pieces, feed@rj desire dmx heavy, honor, liver dbk compassion lmx wash, fuller sbk violence, injure smx abundant rbk rise, ferment rmx lamb Xbk five Xmx trample Xbk embalm jnx lie, decieve bzk dedicate \$nx heep back, conceal dxk kindness dsx fail, false, lie Xxk want, be without rsx dog, bark, basket blk bend, incline#px shame ~lk enclose, village rcx bow down, subdue [nk search rqx wind, corner @nk dry, wasted brx harp, lyre dnx trembled, fear drx fool, inward part !sk flat nose, devoted ~rx desire, silver @sk autumn, scorn @rx cover rpk sharp, wound#rx vineyard ~rk plow, engrave, silent Xrx bow down [rk thinkbXx cut trk restrain \$Xx totter, stumble !Xk dark, obscure \$Xx write btk ornament !Xx shoulder @tk seal up, finish~tx crown, surround rtk marry !tx white !bl slaughter, killxbj dress, garment Xbl sink, eminence [bj eat, battle, bread ~xl hide !mj press, squeeze #xl

English Root  
English Root take, catch dkl vow rdn learn, teach dml seperate, withdraw rzn mock, scorn g!l obtain, possess !xn take xql sigh, comfort ~xn collect, gather jql serpent Xxn join, attack \$XI settle, establish [jn tongue, speech !XI watch, gaurd, retain rjn rain rjm leave, abandon Xjn sell, deliver rkm opposite xkn salt xlm strange, alien rkn deliver, eggs jlm pour out \$sn reign, king \$lm cover \$sn present, offering xnm pull, break up/out [sn restrain, withhold [nm tie, fasten ![n mix \$sm

pleasant, agreeable ~[n perverse, treachery l[m shake r[n rebel drm fall lpn smear, anoint xXm  
break into pieces #pn draw out/away/in \$Xm set, place, erect bcn rule lXm innocent, faithful xcn  
look jbn strip, snatch, take lcn wither, fade, foolish lbn gaurd rcn dry, desert, south bgn branch rcn  
declare, tell, show dgn spot, speck dqn instrument, song !gn avenge, revenge ~qn touch [gn go,  
come around @qn strike, smite @gn reach, overtake gXn approach, brought Xgn bite, usury \$Xn  
willing, impell bdn arm, battle, arrange qXn impell, expell, thrust xdn saw rXn

English Root English Root give !tn heel bq[ break out [tn exchange br[ tear, break down #tn  
evening, raven br[ pluck, draw away qtn order, prepare \$r[ fold together \$bs uncircumsiced lr[  
carry, burden lbs cunning, subtle ~r[ shut rgs heap ~r[ travel, go about rxs drop, cloud @r[ foolish  
lks turn the neck @r[ forgive xls fear, tremble #r[ flour tls green herb bX[ lean, lay \$ms smoke !X[  
mourn, lament dps oppress, violence qX[ write, scroll rps ten rX[ castrate srs smooth, polish tX[  
hide, conceal rts ready, prepare dt[ work, serve db[ meet, occure, attack [gp twist, weave, round  
tb[ weary, exhausted rgp roll, revolve lg[ tremble, fear dtp order, arrange, flock rd[ escape jlp help  
rz[ leap, limp, hop xsp surround, crown rj[ cut, hew, idol lsp hide, eternity ~l[ work, wages l[p stand  
dm[ impel, urge, move~[p labor, toil, mischief lm[ visit dqp deep, profound qm[ seperate, divide drp  
earth, dust rq[ sprout, blossom xrp suffer, pain, grieve bc[ oppress \$rp close, strong, bone ~c[  
break, divide srp restrain, detain rc[ break, scatter #rp

English Root English Root break, crush, tear qrp cut Xrq scatter, decide Xrp attend, listen bXq  
strip, pull off jXp bind, tie rXq rebel, sin [Xp lie with, copulate [br flax, wick, linen tXp four [br open  
xtp lie down #br sudden [tp shake, tremble zgr righteous qdc foot, walk lgr pass over, prosper xlc  
tremble, sudden [gr side [lc follow after, chase @dr spring, grow up xmc wide, spacious bxr cry out,  
assemble q[c mercy, compassion ~xr small, young r[c wash, bathe #xr turn, leap, goat, bird rpc  
distant qcr leprosy, wasp [rc ride, rider bkr refine @rc go about, trade lkr collect, company #bq get,  
gain, acquire Xkr bury, sepulcher rbq tread smr precede, early, east ~dq creep, reptile Xmr  
seperated, devout Xdq hungry b[r little, small !jq shake, tremble X[r burn rjq murder, slay xcr bind,  
join rjq stamp, spread out [qr sling, cut/cast out [lq wicked [Xr divination ~sq staff, tribe jbX anger  
@cq flow, hair, robe lbX draw or come near brq satisfy, fill [bX bald xrq seven, swear [bX horn !rq  
break rbX tear, rend [rq cease, rest tbX

English Root English Root raise, high bgX measure, horrible r[X give presents, bribe dxX fear,  
storm, hair r[X slaughter, kill jxX family xpX lion lxX judge, justice jpX laugh, scorn qxX pour out  
\$pX bruise, pound qxX low lpX black, early, dusk rxX bright, pleasant rpX corrupt, destroy txX rest,  
quiet jqX adversary, hostile !jX weigh, weight lqX wash, overflow @jX cover, covering @qX write  
rjX loath, pollute #qX lay down, layer bkX lie, false rqX forget, neglect xkX remnant drX childless  
lkX burn, consume @rX act wisely lkX swarm, abound #rX shoulder, journey ~kX hiss qrX rest,  
dwell !kX weave, comb qrX drink full, intoxicate rkX root, spring up, origin XrX bribe, hire, wage rkX  
weigh, ponder !kt send xIX palm tree dmt throw \$IX abhore, abomination b[t entire, complete ~IX  
strike, nail, note [qt draw or pull out @IX three XIX destroy dmX fat !mX hear, obey [mX gaurd,  
protect rmX sun, windows XmX lean, rest ![X

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