

Biblical Hebrew E-Magazine

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Word of the Month - Ancient

By: Jeff A. Benner

As I have pointed out many times, the Hebrew language and thought works very differently from our own Western language and thought and this word is a good example. In the Hebrew mind space and time are seen as the same, they both have the present such as the present place you are sitting and the present time you at now and they both have distance, as a distant place or a distant time (past or future). For this reason the same Hebrew words are used for space and time. The Hebrew word קדם *qedem* can mean “East” or it can mean the “ancient past.”

He drove out the man; and at the east (קדם) of the garden of Eden he placed the cherubim. (Genesis 3:24)

I consider the days of old, I remember the years long ago (קדם). (Psalm 77:5)

One of my favorite Hebrew words is עולם *olam* because of its unique ability to demonstrate how the Hebrew language works. While this word is frequently translated as

everlasting or eternal (concepts which are foreign to Hebrew thought) it means a “distant time,” either in the past or future such as seen in the following verses.

I consider the days of old (עולם), I remember the years long ago. (Psalm 77:5)

This is the sign of the covenant which I make between me and you and every living creature that is with you, for all future (עולם) generations. (Genesis 9:12)

The word *olam* comes from the root *alam* meaning "to be hidden" and is often used in the sense of hiding to a place where one cannot be seen. Because Hebrew words for time are also used for space we can say that *olam* literally means “a place hidden beyond the horizon” or “a time hidden beyond the distant time.”

Name of the Month - רֵאוּבֵן (reh-oo-veyn/Reuben)

By: Jeff A. Benner

Note: At the request of one subscriber we will be doing a series on the sons of Jacob. In the past two issues we examined Issachar and Zebulun. Judah was discussed in issue #009.

The name Reuben means “behold a son” and is given to the first born of Jacob through Leah who gave his name “*Because the Yahweh has looked upon my affliction*” (Genesis 29:32).

The name is a combination of two Hebrew words רֵאוּ and בֵּן. רֵאוּ is the imperative form of the verb רָאָה meaning “to see,” whereas the imperative means look, see or behold. The word בֵּן means “son.”

Question of the Month - You will die?

By: Jeff A. Benner

Q: In Bible debates I have had with friends, one sticking point is the my friend's belief that the word "die" in genesis doesn't really mean "die" in the physical sense. This is how she explains that God did not lie (or state an untruth) when he said to Eve "the day you eat of [the fruit] you will surely die." If the word "die" means die as we know it, in the physical sense, then the statement was false and God does not always tell the truth (or doesn't know the future). If "die" means "die spiritually but not physically", as the my friend claims, then God's statement is arguably true. If the latter were the case, I believe that there will be foundation for this claim in a closer examination of the language itself.
-- Ed Ober

A: An excellent question, let me see if I can help with this issue. First of all, in Hebrew thought there is no separation of spiritual and physical, this is a Greek dualistic approach. In the Hebrew mind the spiritual and the physical are one and the same thing. There are different ways to interpret the Genesis account of Adam and Eve's eating of the fruit and their death. The Hebrew verb *mot* means death, in the literal definition of death. The conflict comes from the normal translation of Genesis 2:7 which says "for in the day that you eat of it you shall die." It is assumed from this translation that when they eat it, they will die that day, which of course they did not do. But the Hebrew text is a little more specific. It literally states, "for in the day you eat from it a dying you will die." The Hebrew verb is actually used twice, once in the infinitive - dying and one in the simple - die. I believe that what this is saying is that you will "begin" to die, not just die. This fits with the concept that if they did not eat from it they would live forever but because of eating of it they are now mortal. Hope this helps but if you have any further questions please let me know.

Verse of the Month - Exodus 20:10

By: Jeff A. Benner

This is an ongoing look at the 20th chapter of Exodus and the "Ten Commandments" or more literally "ten of the orders."

וְיִוֹם הַשְּׁבִיעִי שַׁבַּת לַיהוָה אֱלֹהֶיךָ לֹא־תַעֲשֶׂה
כָּל־מְלָאכָה אַתָּה וּבְנֶךָ־וּבִתֶּךָ עַבְדְּךָ וְאִמְתֶּךָ
וּבַהֲמֻתֶךָ וּגְרֶךָ אֲשֶׁר בְּשַׁעְרֶיךָ

but the seventh day is a sabbath to the LORD your God; in it you shall not do any work, you, or your son, or your daughter, your manservant, or your maidservant, or your cattle, or the sojourner who is within your gates; (RSV)

וְיִוֹם (ve-yom)

The base word יוֹם *yom* means “day” and the prefix וְ *ve* means “and.”

הַשְּׁבִיעִי (hash-viy-iy)

The base word שְׁבִיעִי *sheviyiy* means “seventh” and the prefix הַ *ha* means “the.”

שַׁבַּת (sha-bat)

This is the Hebrew word שַׁבַּת *shabbat* literally meaning a “ceasing” or “stopping.” This word is always used in the Hebrew Bible for the seventh day, the Shabbat, the day work ceases for the purpose of rest.

לִיהוָה (la-YHWH)

This is the name of God, יהוה, with the prefix ל *la* meaning “to” or “for.”

אֱלֹהֶיךָ (eh-lo-hey-kha)

The base word is אלוה *elo'ah* which is usually translated as “God” or “god” but more literally means “power.” It is written with the plural suffix ם *ym* and the possessive pronoun ך *kha* meaning “of you.” Whenever a word is written with the masculine plural suffix ם *ym* is in construct state, in this case “God/Powers of you,” the ם *m* is dropped.

לֹא (lo)

This is the Hebrew word meaning “no” or “not.” This word is often placed before a verb to place the action of that verb in the negative.

תַּעֲשֶׂה (ta-a-seh)

This is the verb עשה *asah* meaning “to do.” The prefix ת *ta* identifies the subject of the verb as second person, masculine, singular - you and the tense of the verb as imperfect - “you do” or “you will do.”

כֹּל (kol)

This Hebrew word means “all.”

מְלַאכָה (me-la-khah)

This Hebrew word means “work” or more literally “business.”

אַתָּה (a-tah)

This Hebrew word means “you” (masculine,singular).

וּבְנֶיךָ (u-viyn-kha)

The base word is בן *ben* meaning “son” with the prefix ו *u* meaning “and” and the suffix ך *kha* meaning “of you.”

וּבְתֵיכָהּ (u-vi-teh-kha)

The base word is בת *bat* meaning “daughter” with the prefix ו *u* meaning “and” and the suffix ך *kha* meaning “of you.”

עֶבְדְּךָ (av-deh-kha)

The base word is עֶבֶד *eved* meaning “servant” with the suffix ךְּ *kha* meaning “of you.”

וְאִמַּתְךָ (va-a-mat-kha)

The base word is אִמָּה *amah* meaning “maidservant.” The prefix וְ *va* means “and the” and the suffix ךְּ *kha* means “of you.” Whenever a word ending with ה *h* is in construct state, in this case “maidservant of you,” the ה *h* is converted to a ת *t*.

וּבְהֵמָתְךָ (uv-hem-te-kha)

The base word is בְּהֵמָה *behemah* meaning “livestock.” The prefix וּ *u* means “and” and the suffix ךְּ *kha* means “of you.” Again, whenever a word ending with ה *h* is in construct state, in this case “maidservant of you,” the ה *h* is converted to a ת *t*.

וְגֵרְךָ (ve-ger-kha)

The base word is גֵּר *ger* meaning “sojourner,” one who dwells and lives with the natives. The prefix וְ *ve* means “and” and the suffix ךְּ *kha* means “of you.”

אֲשֶׁר (a-sher)

This Hebrew word means “which,” “who,” or “what.”

בִּשְׁעָרֶיךָ (bish-a-rey-kha)

The base word is שַׁעַר *sha'ar* meaning “gate.” The prefix בִּ *b* means “in.” It is also written with the plural suffix יִם *ym* and the possessive pronoun ךְּ *kha* meaning “of you.” Whenever a word is written with the masculine plural suffix יִם *ym* is in construct state, in this case “Gates of you,” the מ *m* is dropped.

The following is a literal rendering of this verse from its Hebraic meaning.

And the seventh day is a time of ceasing for YHWH your Power, you will not do any business, you and your son and your daughter, your servant and your maidservant and your livestock and your sojourner who is in your gates.

In following issues we will continue with this chapter.

Mechanical Translation Excerpt - Genesis 2:20-25

For details on this new translation see the web site at
<http://mthb.ancient-hebrew.org>

20 and the human called out the titles to all of the beasts and for the flyers of the sky and for all of the living ones of the field and for the human he did not find a helper such as opposite him, 21 and “YHWH [He exists]” of “Elohiym [Powers]” made a trance fall upon the human and he slept and he took a unit from his ribs and he shut the flesh under her, 22 and “YHWH [He exists]” of “Elohiym [Powers]” built the rib which he took from the human for a woman and he made her come to the human, 23 and the human said this time is bone from my bones and flesh from my flesh for this she will be called out woman given that from man this was taken, 24 therefore a man will leave his father and his mother and he will adhere with his woman and they will exist a flesh unit, 25 and the two of them, the human and his woman, existed nude and they were not ashamed of themselves,

AHRC Website Excerpt - Pictographs

Words are formed by linking Hebrew letters together. As each letter has a meaning, the meaning of these letters will provide an Hebraic meaning to the word. By examining the titles of family members through the pictographic letters that form the words, we can better understand the Hebraic definition of these words.



The first letter is the א (aleph), a picture of an ox. As the ox is strong, the letter also has the meaning of strong. The second letter, ב (bet), is the picture of the tent or house where the family resides. When combined these letters mean "the strength of the house" and represents the "father."



The first letter is the א (aleph), a picture of an ox. As the ox is strong, the letter also has the meaning of strong. The second letter, מ (mem) representing water. The two letters give us the meaning of "strong water." The Hebrews made glue by boiling animal skins in water. As the skin broke down a sticky thick liquid formed at the surface of the water. This thick liquid was removed and used as a binding agent - "strong water". This is the Hebrew word for "mother", the one who "binds" the family together.



The first letter is the ב (bet), a picture of a tent or house. The second letter, נ (nun) is the picture of a seed. The seed is a new generation of life that will grow and produce a new generation therefore, this letter can mean "to continue." When combined these two letters mean "to continue the house" and is the Hebrew word for a "son."



The first letter is the א (aleph), a picture of an ox. As the ox is strong, the letter also has the meaning of strong. The second letter, ח (hhet), is the picture of a tent wall. The wall is a wall of protection which protects what is

inside from what is outside. When combined these letters mean "the strong wall" and represents the "brother" as the protector of the family.

This article is located on the web site at
http://www.ancient-hebrew.org/4_words.html

Donnee's Corner - אשם (ashem)

By: Donnee

Donnee's Corner is a feature of the Ancient Hebrew Research Center's e-zine. This column will review a word, its meanings, and usage to verify by research. This column will start by a in-depth look at a featured Hebrew word followed by various tools to deepen understanding. As well as e-Sword formatting in order to clip and paste into e-Sword, enabling the mouse-over advantages of e-Sword. These various tools will follow the review in order to assist in your research of Ancient Hebrew.

Strength begins אשם (ashem). א (Alef) powers the seat, ש (Shin) on the flow, מ (Mem) is the base letter for the root "ashem". Combined to be "LED" of "CONTROL" by "ACT" meaning "go beyond" a.k.a. "guilty". The Written support includes:

Psa 68:21 "Indeed, Elohim smites the head of His enemies, The hairy scalp of him who walks about in His **guilt**" (TS98)

Gen 26:10 "And Avimelech said, What is this thou hast done unto us? one of the people might lightly have slept with thy isha, and thou shouldest have brought **asham** (guilt) upon us" (OJB)

1Sa 6:3-4 "And they say, `If ye are sending away the ark of the God of Israel, ye do not send it away empty; for ye do certainly send back to Him a **guilt-offering**; then ye are healed, and it hath been known to you why His hand doth not turn aside from you and they say, `What *is* the **guilt-offering** which we send back to Him?' and they say, `The number of the princes of the Philistines--five golden emerods, and five golden mice--for one plague *is* to you all, and to your princes," (YLT)

Jer 51:5 "...Isra'el and Y'hudah are not left widowed of their God, ADONAI-Tzva'ot; but the land of [the Kasdim] is full of **guilt** before the Holy One of Isra'el." (CJB)

Psa 34:21 "Evil⁷⁴⁵¹ shall slay⁴¹⁹¹ the wicked:⁷⁵⁶³ and they that hate⁸¹³⁰ the righteous⁶⁶⁶² shall be **desolate**^{816,}" (KJV+)

Strong's Definition: H817 אָשָׁם 'âshâm *aw-shawm*' From H816; *guilt*; by implication a *fault*; also a *sin offering*: - guiltiness, (offering for) sin, trespass (offering).

BDB's Definition: 1) guilt, offense, guiltiness 1a) offense, trespass, fault 1b) guilt, guiltiness 1c) compensation (for offense) 1d) trespass offering, guilt offering\

Part of Speech: noun masculine

A Related Word by BDB/Strong's Number: from H816

Same Word by TWOT Number: 180b

AHLB: 1473: אָשָׁם (אָשָׁם ASHm) -C ac: ? co: ? ab: **Guilt:** One with a character of wrong doing. (N^m) **Guilt:** [freq. 49] lkjv: trespass, sin guiltiness|{str 817, 818}

H816 Total KJV Occurrences: 38

H817 Total KJV Occurrences: 294

H818 Total KJV Occurrences: 1

For a list of occurrences for this word go to
http://www.ancient-hebrew.org/emagazine/036_occurrences.html

Mila Yomit (Daily Word) - וְבַהּוּ va'vohu

The following word is from an ongoing Hebrew word by Hebrew word cyber learning journey and is being presented to you here as an introduction. For additional information on the 'MILA YOMIT: The Torah, Word By Word' and its author, Rabbi Itzchak Marmorstein, or to receive more of these, please contact Rabbi Itzchak at milayomit@telus.net.

MILA YOMIT 10: VA'VOHU

וְבַהּוּ

OTIOT- Letters

וְ VAV - Ve - And

ב BET - pronounced 'vet'- soft bet (without dot in middle) Sefer Yetzira-The Book Of Creation , the foundational book of Kabbalah explains that there are seven double letters. These are letters that can be pronounced hard or soft. A dot in the letter - **בּ** - denotes hard pronunciation (pronounced -beh-) while no dot - **ב** - (pronounced -veh-) denotes a soft pronunciation. Hard sound implies harsh judgment, while the soft sound implies lenient judgment (though R. Kaplan's commentary on Sefer Yetzirah) acknowledges that some authorities reverse this). Each of the seven double letters has a transposition that relates to it. Vet -soft bet is the quality of 'wisdom', while Bet-hard bet relates to the quality of 'folly'. Bet -folly- hard bet.

ה HEH

ו VOV - Same two ending letters as the preceding word, TOHU.

MEANING and RELATED WORDS:

Rashi, the 11th century commentator translates this as 'And Empty' Rabbi Samson Raphael Hirsch, 19th century Germany, translates this as 'tangled'. Alkalai dictionary and Klein's etymological dictionary defines 'vohu' as 'emptiness, chaos, void, confusion'. Related to word - **בהה** -BaHaH- meaning 'to wonder, to be surprised, amazed, astonished'.

WORDS CONTAINED WITHIN:

בוהו Bo Hu -'it is in it'.

Sefer Bahir/Book of Brilliance, one of the oldest books of Kabbalah, known as the Midrash of Rabbi Nehuniah ben HaKana comments: What is Bohu (translated as desolation)? It is something that has substance. This is the reason that it is called Bohu that is, Bo Hu- it is in it."

CONCEPTUAL MEANING

Bahir-The Creator created Desolation (Bohu) and placed it in Peace, and Created Chaos and placed it in Evil. Rabbi Aryeh Kaplan explains that this represents the 'emptiness' of a Vessel ready to receive. Bohu is something that can hold the Light 'in it'. "For initiates, this also contains a lesson...Tohu are forces that cause them to have misleading visions. A complete vessel is a vision that contains a complete, understandable idea, whereas a broken vessel is one that is confounding and confusing. The state towards which one must strive is therefore 'Bohu', for it is what contains the true vision-"it is in it".

There is obviously a strong link between **תהו** -TOHU and **בהו** -BOHU. Only their first letter differs. One starts with **ת** -TAV , the last letter of the Aleph Bet and the other with **ב** -BET, the first letter of Torah.

TOHU as we saw in the last Mila, relates to the breaking of the vessels. "After having been shattered, the Vessels were re-rectified and rebuilt into Partzufim-Personifications. Each of these Personifications consists of 613 parts, paralleling the 613 parts of the body, as well as the 613 commandments of the Torah. These Personifications were then able to interact with each other. More important, through the Torah [which begins with Bet-my note] they were also able to interact with humans, and therefore became givers as well as receivers. In the rectified state, the Vessels were adequate to receive God's Light. In Kabbalistic terminology, this state is called the Universe of Rectification(Tikkun)...it is also called BOHU-desolation. Since the vessels of Bohu can interact, there is said to be 'peace' between them. Bohu is therefore seen as the source of peace." (Bahir, Kaplan's explanation, p. 90) Ramban (Nachmanides, 12 century) explains that TOHU , matter without substance' became BOHU when God clothed it with form. Hirsch explains that BOHU designated "chaos objectively, its actual condition. TOHU VE BOHU would be unclear and unseparated, muddled. It would be the very opposite of that which ARETZ-earth expresses as the present condition of the earth. The earth which now produces such a diversity of separate individual forms and kinds of object was once an indistinct confused entangled mass." (p. 7)

Breishit Rabbah, a very early collection of Midrash, teaches: R. Judah Bar Simon: "VA'VOHU refers to Cain who wanted to turn the world into 'Vo Hu-a world in which only he was in.' " R. Shimon Ben Lakish: "VA'VOHU refers to the exile of Media (Persia under Achashverosh) as it is written 'and they hurriedly-Va'Yavhiloo- brought Haman.' "

VA'VOHU

The vessel that will hold the Creation and offer connection is now being described. The dynamic of breakage and repair seems to be introduced in these words. In creating a vessel for the Divine Light, the transformation is effected and that which is broken is rectified. This pattern, this oscillation is manifested into our material experience in countless ways. It is also our greatest source of hope. Whatever is broken can be fixed. Existence is going from disrepair to repair. When we are able to experience the Divine Reality within, BO HU. When we are able to make of ourselves a vessel that can receive Divine Light, we will participate in the transformation of TOHU and BOHU.

ובהו

Editorials

Do you have any comments, suggestions or additional insights you would like to share for this issue of the "Biblical Hebrew E-Magazine"? Would you like to contribute an article for the E-magazine? We would love to add your insights and

perspectives. Email us a sample of your material and we will review it for submission.

Additional interpretation of the word shamayim (Heavens):

- 1) there is water" [Editor's Note: A combination of two words שם and מים - שם/מים to שמים]
- 2) fire (and) water" [Editor's Note: The two Hebrew words are אש (fire, with the aleph dropped) and מים (water)]

Source: prof. Fr. Weinreb : " The roots of the Bible"

Email from: George Jense, the Netherlands

Corrections

None, yet :-)

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Ancient Hebrew Research Center

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