

Ancient Hebrew Research Center

Biblical Hebrew E-Magazine

June, 2007

Issue #037

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Word of the Month - Firmament

By: Jeff A. Benner

The word **רקיע** *raqiya* ^[H:7549], translated as firmament, comes from the root word **רקע** *raqa* ^[H:7554] which can be found in several passages including Isaiah 40:19;

*The sculpture is poured by the craftsman and he **overlays** the cast with gold and castings of silver chains.*

Raqa is the process of hammering out a piece of gold or other metal into thin plates which was then applied to a carved or casted image such as we read in Numbers 16:39;

*And El'azar the priest took the copper censers, which they brought near and were burned and they were **hammered out** into plates for the altar.*

Here, the phrase “hammered out” is again the verb root **רקע** *raqa* ^[H:7554]. The word **רקיע** *raqiya* ^[H:7549], as found in Genesis 1:6 is literally a “hammered out sheet”. There are

some scientists who have speculated that before the flood there was a thick sheet of water surrounding the earth high in the atmosphere. It is then possible that the opening of the windows of heaven which brought down the floodwaters (see Genesis 7:11) is the collapse of this “hammered out sheet” of water. It is also theorized that the sheet of water would have filtered out harmful sun rays and contributed to the longevity of life on the earth prior to the flood.

Name of the Month - שמעון (shi-mown/Simeon)

By: Jeff A. Benner

This name is derived from the Hebrew verb שמע *shama* ^[8085] meaning “to hear.”

שמע ישראל יהוה אלהינו יהוה אחד
שמע ישראל יהוה אחד

In Deuteronomy 6:4, written above in the Modern Hebrew and Middle Semitic (paleo-Hebrew) scripts, the first word is sh'ma, the imperative form of the verb meaning “hear!” This word is kind of a motto to Israel. It has been found written on ancient pottery (left) and coins (right).



In Genesis 29:33 Leah, the wife of Jacob, says, “*Because Yahweh has heard (shama) that I was hated and he gave me this one also*” and she gives him the name שמעון *Shimon* ^[8095], a Hebrew word meaning “heard.”

Question of the Month - Greek Word Pun?

By: Jeff A. Benner

Q: In the Greek text of Matthew 16:18 there is a word pun with the Greek words “petros,” meaning “Peter,” and “petra,” meaning “rock.” From this can we conclude that this book was originally written in Greek and not Hebrew?

A: The Hebrew authors love to add word puns in their writings and the Tenach/Old Testament is filled with them. So, does the use of a word pun in the Greek book of Matthew indicate that this was originally written by Hebrew authors with the Greek language? Not necessarily for several reasons. First, If the text was originally written in

Hebrew and translated into Greek later the translator may have simply added the word pun, especially if the Hebrew already had a word pun. Secondly, if we examine the Hebrew book of Matthew as preserved by Shem Tov Ibn Shaprut (14th Century CE), we find a different word pun.

I say to you, you are a stone (eh-ven) and I will build (ah-venah) upon you my house of prayer.

Thirdly, while there are some word puns in the Greek text of the Bible, there are far more found in the Hebrew Matthew and in the rest of the New Testament when the Greek is translated into Hebrew.

Verse of the Month - Exodus 20:11

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."

כִּי שֵׁשֶׁת־יָמִים עָשָׂה יְהוָה אֶת־הַשָּׁמַיִם
וְאֶת־הָאָרֶץ אֶת־הַיָּם וְאֶת־כָּל־אֲשֶׁר־בָּם
וַיִּנַּח בַּיּוֹם הַשְּׁבִיעִי עַל־כֵּן בֵּרַךְ
יְהוָה אֶת־יוֹם הַשַּׁבָּת וַיְקַדְּשֵׁהוּ:

for in six days Jehovah made heaven and earth, the sea, and all that in them is,
and rested the seventh day: wherefore Jehovah blessed the sabbath day, and
hallowed it (ASV)

כִּי (kiy)

This word means “because” or “for.”

שֵׁשֶׁת (shey-shet)

This is the Hebrew word for the number “six.”

יָמִים (ya-miym)

The base word יֹם *yom* meaning “day” with the masculine plural suffix יִם *iyim*. Yamiym then means “days.”

עָשָׂה (a-sah)

This verb means “to do” or “to make” and is written in the perfect tense - “did” or “made.” The form of the verb also identifies the subject of the verb as masculine singular - “he made.”

יְהוָה (YHWH)

This is the subject of the previous verb - “YHWH” or “Yahweh.”

אֶת (et)

This word precedes the direct object of the previous verb.

הַשָּׁמַיִם (ha-sha-ma-yim)

This is the direct object of the previous verb. The base word is שָׁמַיִם *shamayim* meaning “sky” with the prefix הַ *ha* meaning “the.”

וְאֶת (ve-et)

The prefix וְ *ve* means “and” and is followed by another אֶת *et* indicating that the next word is also a direct object of the previous verb.

הָאָרֶץ (ha-a-rets)

This is also a direct object of the previous verb. The base word אָרֶץ *erets* means “land” with the prefix הַ *ha* meaning “the.”

אֶת (et)

Again, this word is used to identify another direct object of the previous verb.

הַיָּם (hay-yam)

Another direct object of the previous verb. The base word יָם *yam* meaning “sea” with the prefix הַ *ha* meaning “the.”

וְאֶת (ve-et)

The prefix וְ *ve* means “and” and is followed by another אֶת *et* indicating that the next word is also a direct object of the previous verb.

כָּל (kol)

This word, meaning “all,” is the beginning of three words which are all part of the direct object of the previous verb.

אֲשֶׁר (a-sher)

A word meaning “which,” “who,” or “what.”

בָּם (bam)

This is the prefix בַּ *ba* meaning “in the” with the suffix ם *m* meaning “them.” This prefix/suffix combination means “in them.”

וַיִּנַּח (vay-ya-nahh)

The base word is the verb נָח *nu'ahh* meaning “to rest.” The prefix ךַּ *ya* identifies that the verb is in the imperfect tense and the subject of the verb (which is the Yahweh mentioned previously) as a masculine singular - “he will rest.” The prefix וַ *va* means “and” but also reverses the tense of the verb - “and he rested.”

בַּיּוֹם (ba-yom)

The base word יוֹם *yom* means “day” and the prefix בַּ *ba* means “in the.” Bayom means “in the day.”

הַשְּׁבִיעִי (hash-viy-iy)

The base word is שְׁבִיעִי *sheviyiy* meaning “seventh” with the prefix הַ *ha* meaning “the.” This word is a description of the previous word so, the phrase “in-the-day the-seventh” would be translated as “in the seventh day.”

עַל (al)

This word means “on” or “upon.”

כֵּן (keyn)

This word means “so” as in “it is so.” This is also the modern Hebrew word for “yes.” When this and the previous word are put together, “upon so,” it means “therefore.”

בִּרְךָ (bey-rakh)

The base word בָּרַךְ *barak* means “to kneel.” However, it is written in the “piel” form which is a way of slightly changing the meaning of the verb. In this case it means “to show respect” in the sense of kneeling before another. This form of the verb also

identifies the tense of the verb as “perfect” - “showed respect” and the subject of the verb as masculine singular - “he showed respect.”

יְהוָה (YHWH)

This is again the name YHWH, or Yahweh, the subject of the previous verb.

אֶת (et)

The word that precedes the direct object of the previous verb.

יוֹם (yom)

This and the following word are the direct object of the previous verb. This word means “day.”

הַשַּׁבָּת (ha-sha-bat)

The base word שַׁבַּת *shabbat* is usually transliterated as Sabbath but literally means “ceasing” in the sense of stopping work to rest. The prefix הַ *ha* means “the.”

וַיִּקְדַּשְׁהוּ (vay-qad-shey-hu)

The base word is the verb קָדַשׁ *qadash* means “to set apart for a special function.” The prefix יְ *ye* identifies the verb is in the imperfect tense and that the subject of the verb (which is the Yahweh mentioned previously) as masculine singular - “he will set apart.” The prefix וַ *va* means “and” but also reverses the tense of the verb - “and he set apart.” The suffix הוּ *hu* means “him” (but in English we would use “it”) - “and he set him/it apart.”

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

Because in six days Yahweh made the sky and the land, the sea and all which is in them and he rested in the seventh day therefore, Yahweh showed respect for the day of ceasing and he set it apart for a special function.

In following issues we will continue with this chapter.

Mechanical Translation Excerpt - Genesis 3:1-7

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

1 and the serpent had existed as a subtle one from all of the living ones of the field which “YHWH [He exists]” of “Elohiym [Powers]” made and he said to the woman, did “Elohiym [Powers]” really say you will not eat from all of the trees of the garden, 2 and the woman said to the serpent, from the produce of the tree of the garden we eat, 3 and from the produce of the tree which is in the midst of the garden “Elohiym [Powers]” said, you will not eat from him and you will not touch in him otherwise you will die, 4 and the serpent said to the woman, a dying you will not die, 5 given that “Elohiym [Powers]” is knowing that in the day you eat from him then your eyes will be opened up and you will exist like “Elohiym [Powers]” knowing function and dysfunction, 6 and the woman saw that the function of the tree is for nourishment and that he is yearning to the eyes and the tree was a craving to make calculations and she took from his produce and she ate and she gave also to the man with her and he ate, 7 and the eyes of the two of them were opened up and they knew that they were naked and they sewed together leaves of the fig and they did for them loin coverings,

AHRC Website Excerpt - Names of God

In our modern culture a title defines the position, or character, of an individual while a name is nothing but an identifier with no meaning. In Hebrew all names are words with meaning and represent the character of the individual. Using English as an example my name, from an Hebraic perspective, could be Jeff, father, husband, son or manager. The first column is the name in Hebrew, the second is an English transliteration, the third is its literal translation and the fourth is a Biblical reference with the name.

אל	El	mighty one	Genesis 14:19
אלוה	Elo'ah	power	Deuteronomy 32:15
אלהים	Elohiym	powers	Genesis 1:1
יהוה	Yehu	he exists	Genesis 4:1
אהוה	Ehyeh	I exist	Exodus 3:14
אדוני	Adonai	lords	Genesis 18:27
אחד	Ehhad	one	Zechariah 14:9
מלך	Melekh	king	Psalms 47:6
אב	Av	father	Isaiah 64:8
מושיע	Moshi'ah	deliverer	Isaiah 45:15
רוח	Ru'ahh	wind	Genesis 1:2
בורא	Borey	filler	Isaiah 40:28
באל	Ba'al	master	Isaiah 45:5
עושה	Oseh	maker	Isaiah 45:5
אל שדי	El Shaddai	mighty breasts	Genesis 17:1
אדוני יהוה	Adonai Yehu	Adonai of Yehu	Genesis 15:2
יהוה אלהים	Yehu Elohiym	Yehu of Elohiym	Genesis 2:4

יהוה יראה	Yehu Yireh	Yehu sees	Genesis 22:14
יהוה נסי	Yehu Nisi	Yehu is my standard	Exodus 17:15
יהוה שלום	Yehu Shalom	Yehu is completeness	Judges 6:24
יהוה צדקנו	Yehu Tsid'qanu	Yehu is our righteousness	Jeremiah 23:6
יהוה צבאות	Yehu Tseva'ot	Yehu of the armies	1 Samuel 1:3
אלהים צבאות	Elohiym Tseva'ot	Elohiym of the armies	Psalms 80:7

This article is located on the web site at
http://www.ancient-hebrew.org/24_namesofgod.html

Donnee's Corner - יום (yom)

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 (<http://www.e-sword.net>) 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.

מַיָּד, the Hand begins the "yom", with the **Yud** (ד), connected by the security of the **Vav** (ו), and both upon the base of movement, the **Mem** (מ). Alloyed as "**WORK**" "**AND**" "**FLOW**" also known as "**day**":

Gen 1:5 "And Elohim called the light '**day**' and the darkness He called 'night.' And there came to be evening and there came to be morning, the first **day**." (TS98)

Pro 25:20 "He who sings songs to a heavy heart is like one who takes off a garment on a cold **day**, and like vinegar on a wound." (RSV)

1Sam 22:15 "Did I then **begin** to inquire of Elohim for him? be it far from me: let not the king impute any thing un to his servant, nor to all the house of my father: for thy servant knew nothing of all this, less or more." (RNKJV)

1Ki 8:59 "And may these⁴²⁸ words¹⁶⁹⁷ of mine, with which⁸³⁴ I have made supplication before⁶⁴⁴⁰ <YHUH>³⁰⁶⁸, be near⁷¹³⁸ to <YHUH>³⁰⁶⁸ our <Elohim>⁴³⁰<**daily**>³¹¹⁹ and night³⁹¹⁵, that He may maintain the cause⁴⁹⁴¹ of His servant⁵⁶⁵⁰ and the cause⁴⁹⁴¹ of His people Israel³⁴⁷⁸, as **each**³¹¹⁷ **day**³¹¹⁷ requires¹⁶⁹⁷" (NAS+, edited)

Strong's: H3117 yôm *yome* From an unused root meaning to *be hot*; a *day* (as the *warm* hours), whether literally (from sunrise to sunset, or from one sunset to the next), or figuratively (a space of time defined by an associated term), (often used adverbially): -

age, + always, + chronicles, continually (-ance), daily, ([birth-], each, to) day, (now a, two) days (agone), + elder, X end, + evening, + (for) ever (-lasting, -more), X full, life, as (so) long as (. . . live), (even) now, + old, + outlived, + perpetually, presently, + remaineth, X required, season, X since, space, then, (process of) time, + as at other times, + in trouble, weather, (as) when, (a, the, within a) while (that), X whole (+ age), (full) year (-ly), + younger.

AHLB: 1220-J (N)

1220) מַיָּם (מַיָּם YM) ac: ? co: **Sea** ab: **Terror:** The pictograph מַיָּם is a picture of a hand representing work, the מַיָּם is a picture of water. Combined these mean "working water". The sea or other large body of water is the place of storms and heavy surf. This parent root is closely related to מַיָּם.

A) מַיָּם (מַיָּם YM) ac: ? co: **Sea** ab: ?

N^m) מַיָּם (מַיָּם YM) - **Sea:** Also the direction of the sea, the west. [Hebrew and Aramaic] [freq. 398] lkjv: sea, west, westward, seafaring menl {str: 3220, 3221}

B) מַיָּם (מַיָּם YMM) ac: ? co: **Spring** ab: ? : A spring of water in the wilderness.

N^m) מַיָּם (מַיָּם Y-MM) - **Spring:** [freq. 1] lkjv: mulel {str: 3222}

C) מַיָּם (מַיָּם AYM) ac: ? co: ? ab: **Terror:** The sea is considered a place of chaos and terror because the depth, storms and heavy surf.

N^{fl}) מַיָּם (מַיָּם AY-MH) - **Terror:** [freq. 17] lkjv: terror, fear, terrible, dread, horror, idolsl {str: 367}

c^m) מַיָּם (מַיָּם A-YWM) - **Terrible:** [freq. 3] lkjv: terriblel {str: 366}

J) מַיָּם (מַיָּם YWM) ac: ? co: **Day** ab: ? : The day ends and the new day begins when the sun sets in the west, over the Mediterranean sea.

N^m) מַיָּם (מַיָּם YWM) - **Day:** [Hebrew and Aramaic] [freq. 2290] lkjv: day, time, daily, every, year, continually, when, as, while, full, alway, wholel {str: 3117, 3118}

p^m) מַיָּם (מַיָּם YW-MM) - **Day:** [freq. 51] lkjv: day, daytime, daily, timel {str: 3119}

BDB Definition:

1) day, time, year

1a) day (as opposed to night)

1b) day (24 hour period)

1b1) as defined by evening and morning in Genesis 1

1b2) as a division of time

1b2a) a working day, a day's journey

1c) days, lifetime (plural)

1d) time, period (general)

1e) year

1f) temporal references

1f1) today

1f2) yesterday
1f3) tomorrow

Part of Speech: noun masculine

A Related Word by BDB/Strong's Number: from an unused root meaning to be hot

Same Word by TWOT Number: 852

Total KJV Occurrences: 2239

(see http://www.ancient-hebrew.org/emagazine/037_occurrences.html for a list of occurrences for this word)

Mila Yomit (Daily Word) - וחשך ve'chosech

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 Itzhak Marmorstein, or to receive more of these, please contact Rabbi Itzhak at milayomit@telus.net or go to his website at <http://www.milayomit.com>.

MILA YOMIT 10: VA'VOHU

וחשך

'and darkness'

OTIOT- Letters

ו

VAV - Ve - And

ח

CHET (CH) - This is the first appearance of a CHET. It is the eighth letter of the Alef Beit. It transferred into Greek as Eta and then English as H. It is the fourth of 12 elementals or simple letters Sefer Yetzira explains that it is dominant over sight and that it corresponds to the month of Tamuz; the Zodiac sign Sartan: The Crab (Cancer) and right hand in the soul. (Sefer Yetzira) It is formed by two Zayins (previous letter in Alef Bet, not yet in Torah) bridged together and resembles a gateway It is related to CHAIM-life and CHATAT- fear (Gen. 35,5) and also CHET which means sin. Its numeric value is 8 and it represents a bridge or a gate to the transcendent . The infinity sign is an 8 on its side. Sefer Bahir explains that Chet represents the Sefira of Yesod-Foundation, which parallels the male organ. This organ contains two ducts, one for reproduction and one for discharging waste, and these are represented by the two legs of the CHET, one source of good, one source of evil (life or sin). The primary concept of the CHET is that of an

opening from below, and this is indicated by the form of the letter, which is actually closed on three sides, and open on the bottom- ך. The only open direction is the north, which corresponds to Gevurah-Strength. North is associated with evil in many places. It is said to be 'open', since the existence of evil opens the door for free will. (Kaplan on Bahir, p. 110)

ש SHIN (S) - Mother letter, corresponds to fire.

ך Final KAPH (K) - This is the first appearance of the eleventh letter of the Aleph Bet. When it appears at the end of the word it is formed as we see above. When it is in the beginning or the middle of a word it is formed as : כ. It transferred into Greek as Kappa and became the English K. Sefer Yetzirah explains that it is the fourth of the 7 double letters, (pronounced kaf or chaf). It is dominant over Life and its transposition is Death It corresponds to Wednesday in time, Venus in 'universe', left eye in the soul. In the seven lower Sefirot of the tree of life it corresponds to the Sefira of Netzach-Eternity, Victory. It is related to Koach- כח which means strength As a final letter, it is one of the five 'strengths'. This refers to the five letters that have a distinct form when at the end of the word, along with ם -MEM, ן -NUN, ף -TZADI, and ף -PEH. Mystically they are viewed as the five 'strengths' or 'limits' which are necessary to balance the expansion of the other letters that express continuity and abundance.

MEANING

חשך -CHOSECH is a Masc. noun meaning 'darkness, obscurity'

WORDS CONTAINED WITHIN and RELATED WORDS:

חשך - is a verb meaning 'to be dark' or 'to grow dark'.

לחשך -LaChshoCh - to withhold (see below)

חשך -CHASHECH- is an adjective meaning 'dark, obscure'

חש - CHaSh - sensation, to feel (לחוש -Lachush) something non-tangible

CONCEPTUAL MEANING

We are reaching the point out of which the creation as we experience it, is about to unfold. Out of this state, creation develops.

Rabbi Samson Raphael Hirsch basing himself on etymological comparisons explains it as: "to be withdrawn...the condition in which beings are not exposed to the awakening influence of light...darkness gives opportunity for forces to penetrate and work internally by relaxing from stimulation...the root of a plant is a child of darkness...life germinates in the womb of obscure darkness." (p. 8-9).

ולא חשכת - see Genesis 22:16 Ve Lo Chashachta- And You Did Not Withhold (Your Only Son). This is from the Akeida-almost sacrifice of Isaac).

The Talmud comments that darkness is one of the things created on the first day. Therefore some commentators point out that darkness is not merely the absence of light, but it is a specific object of God's creation.

As in Isaiah 45:7 where God says of God

וּבֹרֵא חֹשֶׁךְ OoBoreh CHOSECH' : And Creates Darkness. The Rambam and Ramban teach that CHOSECH refers to the elemental fire which is dark, 'for if it were red, it would redden the night for us'.

Interestingly enough (and indicative of the many faces of Torah understanding or grappling), Rabbi Bun is quoted in the Bahir using the same verse from Isaiah to reach an opposite conclusion. "Darkness has no substance, and therefore with regard to it, the term "creation" is used...In the case of darkness there was no making, only separation and setting aside." (Bahir, p. 6-7)

Sefer Zohar/Book of Illumination teaches that : At the head of the King's authority, the Creator cared out of the supernal luminescence a Lamp of Darkness. And there emerged out of the Hidden of Hidden-the Mystery of the Infinite.

Rabbi Aryeh Kaplan explains that this refers to the Tzimtzum:Contraction which allowed a 'vacated place' that enabled the creation to manifest and experience itself independently. The 'Lamp' of Darkness' is 'darkness' to us, but with relation to God, it too is a lamp.

From Breishit Rabbah, an early source of Midrash/Oral Teaching: VE'CHOSECH-This is the generation of Enosh [beginning of idol worship], as it is written: 'And it was lajnc - in the darkness of their deeds, [they would hide their plans] and say, 'Who sees us , who takes note of us? (Isaiah 29:15)

VE'CHOSECH- This is the exile of Greece, which darkened the eyes of Israel with its decrees, ordering the Jews to write on the horn of an ox that they have no portion in the God of Israel.

VE'CHOSECH: The darkness is the primal fire that alludes to the withdrawal of the Divine Presence. It is that which holds the empty space in which life germinated. But even the withdrawal is only apparently so. The darkness in existence and in our lives is the gateway to greater light.

May we always know this in times of great darkness.

וְחֹשֶׁךְ

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.

Question of the Month - You will die? By Duncan Law

I think the use of the word "day" can be very misleading in translation of the ancient Hebrew term.

It is obvious from the many ways this word is used that it is referring to a period of time with a beginning and an end.

Context may point translators to use the word day (meaning 24 hours) from assumptions (of a human nature) that they have made in the context.

I think the main problem is are we talking about time from the human perspective or the creators perspective?

See Psalms 90:4 for an example of the creator perspective (where the same word is translated yesterday) or 2 Peter 3:8 echoes these sentiments.

So could this creator/God day be 1000 man years long?

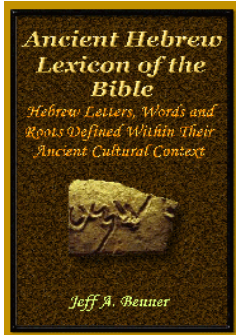
Interesting to note in Genesis chapter 5 that neither Adam or any of the patriarchs lived for more than 969 years (less than one creator/God day).

So when Jehovah said in that "day" that Adam would die - that could be precisely what happened, but not in a possibly contextually incorrect 24 hour period.

Question of the Month - You will die? By LeVon Bridges

I believe when God told Adam that he would die the day they eat of the fruit of the tree of knowledge, that they did die in the day because a day to the Lord is a thousand years and a thousand years a day. Adam lived to be 930 years old so he died within the day he ate of the fruit. I believe the other 70 remaining years are for us 3 score and 10.

Advertisements



Interested into jumping into the deep end of the pool of the Hebrew language instead of being in the kiddie pool? Then this new book by Jeff A. Benner of the Ancient Hebrew Research Center is for you. This book can easily be used by novices and experts alike. This book defines each Hebrew root and word in their original Hebraic culture and perspective giving the Bible reader a deeper understanding of the words in the Bible.

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