

# Ancient Hebrew Research Center

## Biblical Hebrew E-Magazine

*August, 2007*

*Issue #039*

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I will be working a special project out of state for a few months and will be unable to publish another issue of the E-Zine until December, 2007.

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### ***Word of the Month - Slave***

By: Jeff A. Benner

The Hebrew word commonly translated as servant is the noun עֶבֶד *eved*. However, this word more means “slave” than it does “servant.” This noun comes from the verbal root עָבַד *avad* meaning “to be enslaved” as can be seen in Exodus 1:13.

*And Mitsrayim (Egypt) caused the sons of Israel to be **enslaved** with severity.*

The original pictographs for the word *eved* is עֶבֶד. The ע is a picture of an eye meaning to see or experience, the ב is a picture of a house and the ד is a picture of a

door. When these three meanings of each letter are combined they define the word as "experience the house door," now compare that with Exodus 21:6;

*Then his master shall bring him to God, and he shall bring him to the **door** or the doorpost; and his master shall bore his ear through with an awl; and he shall serve him for life.*

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## **Name of the Month - Dan**

By: Jeff A. Benner

The next son of Jacob in our series is Judah. This name was presented in Issue #9. The next son after Judah is Dan.

*And Rachel said, God hath judged me, and hath also heard my voice, and hath given me a son: therefore called she his name Dan. Genesis 29:34 (KJV)*

The Hebrew verb דָּן *Deen* <sup>[H:1777]</sup> means "to judge" such as we can see in the verse above. This is the root of the name דָּן *dan* <sup>[H:1835]</sup>, meaning a "judge," and is also found in the verse above. In Jacob's final words to Dan he also makes the connection between these two words.

*Dan shall judge (*deen*) his people, as one of the tribes of Israel. Genesis 49:16 (KJV)*

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## **Question of the Month - 400 or 430?**

By: Jeff A. Benner

**Q:** Why are the years of Israel's sojourning different in Genesis 15:13 and Exodus 12:40?

**A:** The Hebrew text of Genesis 15:13 says "arba (4) me'ot (hundred) shanah (year)" - 400 years and Exodus 12:40 says "sheloshiym (30) shanah (year) v' arba (and 4) meot (hundred) shanah (year)" - 430 years. It is likely that at some point a scribe was copying the text of Genesis 15:13 and accidentally skipped over the words "sheloshiym shanah v'" (30 years and). This is not uncommon. There are many mistakes in the Hebrew Bible where words, phrases even sentences are accidentally deleted or even duplicated. The 430 years is also confirmed in Galatians 3:17.

If the original number was 430 years, does this mean that Israel was in the land of Egypt for 430 years? This would not coincide with the genealogy provided in the Biblical text

which indicates Israel was in Egypt for approximately 200 years (the only variable being the age of Kohath when he bore Amram and the age of Amram when he bore Moses). However, if we assume an age of 61 years for Kohath when he bore Amram and an age of 62 years for Amram when he bore Moses (this may sound like an old age but Abraham was 87 when he bore Ishmael, Isaac was 60 when he bore Jacob and Jacob was 87 when he bore Levi), then there would be 430 years from the birth of Isaac to when Israel entered the Promised Land. Genesis 15:13 does not say Israel would be in Egypt for 430 years (though this is how most interpret this passage) but that Abraham's descendents (possibly meaning with the birth of Isaac) would sojourn in a land that did not belong to them.

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## **Verse of the Month - Exodus 20:13-15**

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."

לֹא תִרְצַח: לֹא תִנְאַף: לֹא תִגְנוֹב:

Thou shall not kill. (ASV)

לֹא (lo)

This word negates the following verb.

תִּרְצַח (tiyr-tsahh)

The base word is the verb צָרַח (tsarahh) meaning "to kill," or more correctly, "to murder." The prefix ת identifies the verb tense as imperfect - will murder - and the subject of the verb as second person, masculine, singular - you will murder. Because of the preceding word this would be translated as "you will not murder."

לֹא (lo)

This word negates the following verb.

תִּנְאַף (tiyn-aph)

The base word is the verb נָאֵף (na'aph) meaning "to commit adulter." The prefix ת identifies the verb tense as imperfect - will commit adultery - and the subject of the verb as second person, masculine, singular - you will commit adultery. Because of the preceding word this would be translated as "you will not commit adultery."

לֹא (lo)

This word negates the following verb.

תִּגְנוֹב (tiyg-nov)

The base word is the verb גָּנַב (ganav) meaning “to steal.” The prefix תִּ identifies the verb tense as imperfect - will steal - and the subject of the verb as second person, masculine, singular - you will steal. Because of the preceding word this would be translated as “you will not steal.”

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

You will not murder, You will not commit adultery, You will not steal.

In following issues we will continue with this chapter.

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### ***Mechanical Translation Excerpt - Genesis 3:20-24***

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

**20** and the human called out the title of his woman “Hhawah [Living]” given that she existed a mother of all of the life, **21** and “YHWH [He exists]” of “Elohiym [Powers]” made for the man and for his woman tunics of skin and he clothed them, **22** and “YHWH [He exists]” of “Elohiym [Powers]” said, though the human had existed like a unit from us to discern function and dysfunction and now otherwise he will send his hand and he will take also from the tree of the life and he will eat and he will live to a distant time, **23** and “YHWH [He exists]” of “Elohiym [Powers]” sent him from the garden of “Eden [Pleasure]” to serve the ground which from there he was taken, **24** and he cast out the human, and the “Keruv [Sword]” and a blazing one dwelt from the east to the garden of “Eden [Pleasure]”, the sword overturning herself to guard the road of the tree of the life,

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### ***AHRC Website Excerpt - The Hebrews***

The first person mentioned in the Bible as a "Hebrew" is Abraham.

*"One who had escaped came and reported this to Abram the Hebrew"*  
(Genesis 14:13).

Is Abraham the first Hebrew? The Hebrew word for a "Hebrew" person is עִבְרִי (eevriy) and comes from the root word עָבַר (ever) which means "to cross over." A Hebrew is "one who has crossed over." The name of one of Abraham's ancestors was עֵבֶר (ever -

Genesis 11:16, written as Eber in English translations). This name also comes from the same root word making it highly possible that Eber is the father (progenitor) of the eevriy (Hebrew) people.

The Bible is the story of God and his covenant relationship (Hebraicly understood as crossing over from death to life) with an ancestral line beginning with Adam through his descendants Noah, Abraham, Isaac, Jacob and Jacob's descendants who became the "nation of Israel" also known as "the Hebrews." It is possible that a Hebrew was one who had "crossed over" into a covenant relationship with God, which would have begun with Adam. When I refer to the "Ancient Hebrews" I am referring to this ancestral line from Adam to the Nation of Israel.

This article is located on the web site at  
[http://www.ancient-hebrew.org/11\\_who.html](http://www.ancient-hebrew.org/11_who.html)

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## **Donnee's Corner - שבע (shevu'a)**

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.

שבע - **Shin**, ש, the teeth, in, בית, the house, **Beyt**, resting on, עין, **Ayin**. Gathers to "SIT", "IN", "UPON" meaning "seven/week"

**Deu 16:9** " <sup>(575)</sup> you shall count **seven weeks** for yourself; you shall begin to count **seven weeks** from the time you begin to put the sickle to the standing grain" (NAS)  
<sup>(575)</sup> [Exo 23:16](#); [34:22](#); [Lev 23:15](#); [Num 28:26](#)

**Deu 16:9** "seven weeks shalt thou number unto thee; from the time the sickle is first put to the standing corn shalt thou begin to number **seven weeks**" (JPS)

**Lev 12:5** "and if she bears a female, then she shall be unclean two **weeks**, as in her menstruation; and she shall continue in the blood of her cleansing sixty six days" (LITV)

**Dan 10:2** "in those days I Daniel was mourning a full shloshah shavu'im (three weeks)" (NLT)

(note: this word has very interesting and please see related “terminology” for a better understanding including other uses of the word and its variant “spellings and usage” and included in the attachment)

## Strong's: H7620

שבועה שבוע שבוע

shâbûa' shâbûa' shebû'âh

*shaw-boo'-ah, shaw-boo'-ah, sheb-oo-aw'*

Properly passive participle of H7650 as a denominative of H7651; literally *sewened*, that is, a *week* (specifically of years): - seven, week.

## AHLB:

Strong's #7620: AHLB#: 2808 (d)

**2808) שָׁבַע (שבוע) ShBAh) ac: Swear co: Oath ab: ?:** Literally to seven oneself. A common practice was to make seven declarations when making an oath. This declaration can be making the oath seven times or doing seven things to show the sincerity of the oath. (eng: seven, an exchange of the s and sh)

**V) שָׁבַע (שבוע) Sh-BAh) - Sw (vf: Paal, Niphal, Hiphil, Participle) lkjv: swear, charge, oath, straitly {str: 7650}**

**N<sup>m/f</sup>) שָׁבַע (שבוע) Sh-BAh) - Seven: [freq. 394] lkjv: seven, seventh, seven times, sevenfold {str: 7651}**

**d<sup>m</sup>) שָׁבַע (שבוע) Sh-BWAh) - Week: As seven days. [freq. 20] lkjv: week {str: 7620}**

**d<sup>f1</sup>) שָׁבַע (שבועה) Sh-BW-AhH) - Oath: [freq. 30] lkjv: oath, curser {str: 7621}**

**e<sup>m</sup>) שָׁבַע (שיבע) ShY-BAh) - Seven: [Only used in the plural form meaning seventy - שִׁבְעִים] [freq. 91] lkjv: seventy {str: 7657}**

**e<sup>f1</sup>) שָׁבַע (שיבעה) ShYB-AhH) - Seven: [Hebrew and Aramaic] [freq. 6] lkjv: seven {str: 7655}**

**e<sup>f2</sup>) שָׁבַע (שיבעת) ShY-B-AhT) - Sevenfold: [Always written in the plural form שִׁבְעִים] [freq. 7] lkjv: sevenfold, seven times {str: 7659}**

**bf<sup>m</sup>) שָׁבַע (שביעי) Sh-BY-AhY) - Seventh: [freq. 98] lkjv: seventh, seven {str: 7637}**

**em<sup>f1</sup>) שָׁבַע (שיבענה) ShY-BAh-NH) - Seven: [freq. 1] lkjv: seven {str: 7658}**

## BDB Definition:

1) seven, period of seven (days or years), heptad, week

1a) period of seven days, a week

1a1) Feast of Weeks

1b) heptad, seven (of years)

**Part of Speech:** noun masculine

**A Related Word by BDB/Strong's Number:** properly, passive participle of H7650 as a denominative of H7651

**Same Word by TWOT Number:** 2318d

**Total KJV Occurrences:** 19

(see [http://www.ancient-hebrew.org/emagazine/039\\_occurrences.html](http://www.ancient-hebrew.org/emagazine/039_occurrences.html) for a list of occurrences for this word)

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## **Mila Yomit (Daily Word) - פני Pnai**

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](mailto:milayomit@telus.net) or go to his website at <http://www.milayomit.com>.

MILA YOMIT 12: AAL

**פני**

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MEANING: The Face Of...

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OTIOT- Letters

**פ** (P) PEH: This is the first appearance of a PEH in the Torah. It is the 17th letter of the Alef Bet; it became Pi in Greek, then P in English. Sefer Yetzira teaches that it is the 4th of seven double letters, pronounced fey (soft) or pey (hard). Its foundation is Memshala-dominance or government and its transposition is subjugation. It corresponds to Mercury in the universe realm; Thursday in the time realm and the 'left ear in the Soul, male or female' in the being realm. It means, mouth and here (present, pronounced 'po') Its form is like a mouth with a tooth in it. The white space within the PEH forms a hidden BEIT.

Its numeric value is 80, the age of Moses when he began to communicate with YHVH, culminating in the Aseret HaDibrot: The Ten Speakings at Mt. Sinai. Other significances of 80 include: 80 Le Gevurah -for strength (Pirkei Avot 5:25) In Rabbinic literature, the teachings of the Torah given through Moses are referred to as Mee PEH HaGvurah: From the Mouth of Strength.

**פה אל פה** PEH EL PEH" Mouth to mouth I shall speak in him." (Numbers 12:8)  
The above can also be read "mouth hp -PEH, God la EL, mouth hp-PEH". So much

power in the mouth and through the mouth, we place ourselves in reality through our speech. Kabbala calls humans 'HaMedabrim'-the ones who speak."

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**נ** (N) -NUN: This is its first appearance in Torah. It is the fourteenth letter in the Aleph Bet, Nu in Greek and became N in English. Sefer Yetzira teaches that it is the 8th letter of the Elementals/Simple letters. It is sovereign over 'Reyach-smell'. Its universe correspondence is the constellation of AkraV:scorpion Scorpio). Its time correspondence is the month of Chesvan. It is the intestine in the Soul, male and female. In form it is likened to a **נאמן** 'NeamaN': a faithful servant It means 'kingdom' as a noun, 'to shine, to flourish, to rule' as verb and 'fish' in Aramaic. Moses' disciple and successor is Joshua ben (the son of) NUN Its numeric value is 50. Ethics of Our Fathers says that the age of 50 is Le Eitza-to counsel. Other 50's include the 50 days from Leaving Egypt to Hearing the Divine at Mt. Sinai, 50 years leading to Jubilee Year and the 50 gates of Bina: Understanding

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**י** (I) YUD - the Divine Hand (Yad is hand). Here placed at the end of a word to mean 'of' for example **ילד** -Yeled is child, **ילדי** - Yaldai which is Yeled with a YUD at the end means 'children 'of' or 'my child'.

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MEANING and RELATED/SIMILAR WORDS:

**פנים** - PANIM is a Masculine and Feminine plural noun meaning 'face,' 'countenance,' 'surface'.

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**פן** -PAN is a Modern Hebrew Masculine noun meaning 'form,' 'kind'. It's a 'back formation' from PANIM.

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**פני** - thus means the 'Face Of'

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Speculations on these words:

PaN, which means 'face' or 'surface'. Is our face the 'shine' that emanates from our 'mouth'(PEH)? Interestingly and significantly the word most commonly used for face **פנים** PaNIM ' **פן** PaN - **ים** EeM (pluralized)'. Also it is important to know is that the word for 'inside' or 'interior' is the same word **פנים** pronounced 'PeNiM.'" That which is inside is directly connected to that which is outside and vice versa. **פנים** PaNIM is pluralized as an affirmation that we have multiple faces. Our work includes being honest and transparent enough so that our inside and outside are one. Moses because of his great humility was able to connect with the Creator- (Exodus 33:11). **פנים אל פנים** PANIM EL PANIM'- Face To Face, Interior to Interior'. In his eightieth year, he began to open to the deeper reality and re-started a conversation with the Divine. Our ancestors were blessed to see through the face of existence to the Inner Face of God .

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CONCEPTUAL MEANING:

**פני** - PNAI: Darkness on the face, on the surface...From there will emerge the face of existence. What do we see when we see the face of existence?

PNAI HaShem: The Divine Face or something else? Kabbala comes to elucidate

Torah HaPeNiMI: The Inner Torah. Its core teaching is that all that we see, all that is, is actually the Face Of God.

May we return through our deep inner and outer work to that place (which is Po-here) known as PaNiM El PaNiM: Face to Face with The One.

**פני**

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## ***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.**

### **Additions to the Word of the Month - Sick, By George C. Jense**

Maybe add: "RAFAEL" = GOD HEALS, Rafael is the archangel of healing; see the Book TOBIT ( TOBIAS).As you know the Book Tobit is canonical in the Russ.Orth.Ch. and the R.K.church and added to the "Luther bible transl." It is very important to in the Jewish "oral tradition".

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## ***Corrections***

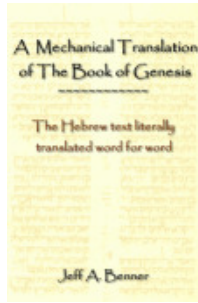
In the July Issue (#38) I made a couple of errors.

- I gave the incorrect name to the author of "How the Hebrew Language Grew." Instead of "David Horowitz" it should be "Edward Horowitz."
- In the Mechanical Translation I had repeated verse 16 in verse 17 and had verse 17 identified as 18 and was missing verse 18.

These errors have been corrected in the on-line issue.

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## Advertisements



Just released by the publisher and authored by Jeff A. Benner. This book is a unique translation of the book of Genesis which literally and faithfully translates each Hebrew word, prefix and suffix. Also included is a revised translation which re-arranges the words of the translation to be understood by English readers who do not know Hebrew sentence structures. A great tool for beginning and advanced students of Biblical Hebrew.

The *Mechanical Translation of the Book of Genesis* website is found at <http://mthb.ancient-hebrew.org>.

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