Ancient Hebrew Research Center

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Biblical Word of the Month - Congregation

By: Jeff A. Benner

The word Congregation appears 331 times in the King James Bible, but this word is used to translate three different Hebrew words; עדה (*eydah*, Strong's #5712), מועד (*mo'eyd*, Strong's #4150) and קהל (*qahal*, Strong's #6951).

The word עדה (*eydah*) is the feminine form of the noun עד (*eyd*, Strong's #5707) meaning "testimony" or "witness." A עדה (*eydah*) is a group of persons or things that are gathered for carrying on a project or undertaking; a group with a common testimony.

The word מועד (*mo'eyd*) is derived out of the verbal root יעד (*Y.Ah.D*, Strong's #5707) meaning to "appoint," in the sense of arranging, fixing or setting in place. This root is also derived out of the noun עד (*eyd*, Strong's #5707) meaning "testimony" or "witness." The word מועד (*mo'eyd*) is an appointed place or time.

The word קהל (*qahal*) is a large group gathered to one place, as a gathering of the flock of sheep to the shepherd. This noun is derived from the verbal root קהל (*Q.H.L*, Strong's #6950) meaning to gather or round-up a flock or group of people.

Modern Word of the Month - Sabra

By: Jeff A. Benner

An Israeli born in the land of Israel, in contrast to one who has immigrated, is called a צבר (*sabra*), which is a word of Arabic origin and is an Arabic word for the prickly pear cactus. The following article from Wikipedia explains why this word was chosen for native Israelis.

> *Sabra* is a term used to describe a Jew born in Israeli territory; the term is also usually inclusive of Jews born during the period of the establishment of the state of Israel. The word "sabra" is Arabic and Jewish immigrants to Palestine began using it in the early 1930s, according to the The Dictionary of Slang (Hebrew) written by Israeli Rubik Rozental. The allusion is to a tenacious, thorny desert plant with a thick hide that conceals a sweet, softer interior, suggesting that even though the Israeli Sabra are rough and masculine on the outside, they are delicate and sensitive on the inside. In the United States, this cactus variety is known as the Prickly Pear. In 2010 over 4,000,000 Israeli Jews (70%) were Sabras, with an even greater percentage of Israeli Jewish youths falling into this category

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Name of the Month - Bartholomew

By: Jeff A. Benner

> *Philip, and <u>Bartholomew</u>; Thomas, and Matthew the publican; James the son of Alphaeus, and Lebbaeus, whose surname was Thaddaeus;* (KJV, Matthew 10:3)

The name Bartholomew is an Aramaic name that is written as בר תלמי (*bar talmey*). The Aramaic word בר (*bar*, Strong's #1247) means "son of..," so *bar talmey* means "Son of Talmey." תלמי (*talmey*, Strong's #8526) is a Biblical Hebrew name derived from the noun תלם (*telem*, Strong's #8525) meaning "furrow."

In the book of John Bartholomew is identified as Nathanael. In Hebrew this name is written as נתנאל (*natanel*, Strong's #5417), which is a combination of the verb נתן (*N.T.N*, Strong's #5414) meaning "give," and the noun אל (*el*, Strong's #410) meaning "mighty one" or "god."

It is likely that Bartholomew's full Hebrew name is נתנאל בר תלמי (*natanel bar talmey* / Nathanel son of Talmey).

I received a very enlightening article by a friend of mine, Gregory Bartholomew, and I would like to share his comments below.

> According to John's gospel, when Yeshua called Nathanael Bartholomew, He said "Behold, an Israelite indeed, in whom is no deceit" (John 1:47 NKJV). What struck me as peculiar about this statement, as it is recorded here, is the "an Israelite indeed" part. Surely the other apostles were true descendants of Israel. There is some interesting biblical genealogy behind the Bartholomew name, however, that might suggest that he wasn't a true Israelite in the sense of being a descendant of Jacob but he may have been a "true Hebrew" in the sense that he was a descendant of Anak who's father Arva founded Hebron (Joshua 15:13). Abraham and his descendants weren't "true" Hebrews because Abraham only became a Hebrew after he moved to Hebron (Genesis 13:18, 14:13).

> > *Now to Caleb the son of Jephunneh he gave a share among the children of Judah, according to the commandment of the LORD to Joshua, namely, Kirjath Arba, which is Hebron (Arba was the father of Anak).* (Joshua 15:13 NKJV)

> > *Then Abram moved his tent, and went and dwelt by the terebinth trees of Mamre, which are in Hebron ...* (Genesis 13:18 NKJV)

> > *Then one who had escaped came and told Abram the Hebrew, for he dwelt by the terebinth trees of Mamre ...* (Genesis 14:13 NKJV)

> One of the descendants of Anak was Talmai and the name Bartholomew means "a son of Talmai". Talmai ruled in Hebron when the Israelites spied out the land before their 40 years of wandering (Numbers 13:22), was driven out of Hebron by Caleb after the 40 years (Joshua 15:14), and was finally killed by the descendants of Judah after Joshua had died (Judges 1:10).

And they went up through the South and came to Hebron; Ahiman, Sheshai, and Talmai, the descendants of Anak, were there. (Now Hebron was built seven years before Zoan in Egypt.) (Numbers 13:22 NKJV)

Caleb drove out the three sons of Anak from there: Sheshai, Ahiman, and Talmai, the children of Anak. (Joshua 15:14 NKJV)

Then Judah went against the Canaanites who dwelt in Hebron. (Now the name of Hebron was formerly Kirjath Arba.) And they killed Sheshai, Ahiman, and Talmai. (Judges 1:10 NKJV)

The Talmai line appears to have lived on, however. One possible descendant is the king Talmai who ruled in Geshur during the time of king David (II Samuel 3:3, 13:37).

... Absalom the son of Maacah, the daughter of Talmai, king of Geshur; (II Samuel 3:3 NKJV)

But Absalom fled and went to Talmai the son of Ammihud, king of Geshur. And David mourned for his son every day. (II Samuel 13:37 NKJV)

The Israelites were never able to drive out the people of Geshur (Joshua 13:13).

Nevertheless the children of Israel did not drive out the Geshurites or the Maachathites, but the Geshurites and the Maachathites dwell among the Israelites until this day. (Joshua 13:13 NKJV)

The semblance of the name to that of Ptolemy and the correspondence of the domain of rulership (Egypt) may also suggest a link between the Talmai lineage and the great Ptolemaic dynasty which ruled Egypt from 305 to 30 years before the time of Yeshua.

In summary, the Talmai line appears to be an ancient one only 5 generations from Noah (Noah->Ham->Canaan->Arva->Anak->Talmai) and thus older than Israel/Jacob such that a "true" son of Talmai (Bar-Tholomew) cannot be a descendant of Israel along the male line. It may be that Yeshua actually referred to Nathanael Bartholomew as a "true Hebrew" and that somewhere along the line (probably in the Greek translation) "Israelite" was substituted for "Hebrew" because it is the more common/natural way to refer to the people.

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Question of the Month – Authors?

By: Jeff A. Benner

Q: Are there multiple authors of the Torah (the first five books of the Hebrew Bible)?

A: We all speak and write differently and the styles of writing can be compared to determine the authors of different texts. As an example from English, one might say "I talked to mom;" while another person might say "I spoke to my mother." We can easily see that these are from two different people. We frequently see the same thing in the Torah. For instance, in Numbers 21:16 we read אמר יהוה למשה (amar yhwh l'mosheh) which means "Yahweh said to Moses." But in Exodus 4:30 we find the phrase דבר יהוה אל משה (diber yhwh el mosheh) which means "Yahweh spoke unto Moses." These differences in writing style are found throughout the text. In fact, we can even see the writing of one person throughout the text that is intermixed with the styles of writing from another person. This is the result of what is called the "Redactor." This person took the different writings from different people and mixed them together to create one account.

Here is a story similar to what we find in the Torah. The first story is written by "John" (**red**).

In the morning Fred drove to work.
He stopped at the coffee shop for an espresso.
When he arrived at work he began to work on his projects.

The second story is by "Jim" (**blue**) who is telling the same story from his perspective.

Fred went to work early to get a coffee.
When Fred got to work he attended a meeting.
Fred drank his coffee while working the project.

Then "Bill" (**Green**), who is the redactor, combines the two stories to make one story.

In the morning Fred drove to work.
He left early to get a coffee.
He stopped at the coffee shop for an espresso.
When Fred got to work he attended a meeting.
Then he began to work on his projects.
Fred drank his coffee while working the project.

Notice that the two stories are very similar, but they have differences, and these differences can be seen in the redacted story. For instance, John uses the word "espresso,"

while Jim uses the word "coffee." John mentions Fred's "projects," but Jim mentions a "project." Jim mentions a "meeting," but John doesn't.

Verse of the Month – Genesis 2:19

By: Jeff A. Benner

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וַיִּצֶר יְהוָה אֱלֹהִים מִן־הָאֲדָמָה כָּל־חַיַּת הַשָּׂדֶה וְאֵת כָּל־עוֹף הַשָּׁמַיִם וַיָּבֵא אֶל־הָאָדָם לִרְאוֹת מַה־יִּקְרָא־לוֹ וְכֹל אֲשֶׁר יִקְרָא־לוֹ הָאָדָם נֶפֶשׁ חַיָּה הוּא שְׁמוֹ :

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And out of the ground Jehovah God formed every beast of the field, and every bird of the heavens; and brought them unto the man to see what he would call them: and whatsoever the man called every living creature, that was the name thereof. (ASV)

וַיִּצֶר (vai-yi-tser)
This verb root is יצר (Y.Ts.R) meaning "form." The prefix י (y) identifies the subject of the verb as third person, masculine singular and the tense of the verb as imperfect - he will form. The prefix ו (v) means "and," but also reverses the tense of the verb – and he formed.

יְהוָה (YHVH)
This is the name of God, often pronounced as Jehovah and Yahweh, but literally means "he exists."

אֱלֹהִים (eh-lo-heem)
The base word is אלוה (e-lo-ah), which is commonly translated as "God" or "god," but more literally means "one of power and authority." The suffix ים (eem) is the masculine plural, so this word means "gods" or "ones of power and authority." However, this plural noun is often used as a name for YHWH. Because this is being used as a name, it should be transliterated as "Elohiym" rather than translating it with the English word "God." The phrase "YHWH Elohim" is the subject of the previous verb – and YHWH Elohiym formed.

מִן (meen)
This word means "from."

הָאֲדָמָה **(ha-a-da-mah)**
The base word is אדמה (adamah) meaning "ground" and is prefixed by the ה (ha) meaning "the" - the ground.

כָּל **(kol)**
This word means "all."

חַיַּת **(hai-yat)**
This is the feminine noun חיה (hhai'yah), derived from the masculine noun חי (hhai), both words meaning "living." This word is written in the construct state so the ה (ah) is changed to ת (at).

הַשָּׂדֶה **(ha-sa-deh)**
This is the noun שדה (sadey) meaning "field" with the prefix ה meaning "the" – the field.

וְאֵת **(ve-eyt)**
This is the word את (eyt) which identifies the definite object of the preceding verb ויצר (vai-yi-tser) and is prefixed with the ו meaning "and."

כָּל **(kol)**
This word means "all."

עוֹף **(oph)**
This word, derived from the verbal root of the same spelling that means "to fly," is a noun meaning a "flyer." This word is usually used for birds, but is sometimes used for flying insects.

הַשָּׁמַיִם **(ha-sha-ma-yeem)**
The base word is שמים (shamayim) meaning "sky" with the prefix ה (ha) meaning "the"- the sky.

וַיָּבֵא **(vai-ya-vey)**
This verb root is בוא (B.O.A) meaning "come." The prefix י (y) identifies the subject of the verb as third person, masculine singular and the tense of the verb as imperfect - he will come. The prefix ו (v) means "and," but also reverses the tense of the verb – and he came.

אֶל **(el)**
This word means "to."

הָאָדָם **(ha-a-dam)**
This base word is אדם (adam) meaning "man." The prefix ה (ha) means "the" – the man.

לִרְאוֹת (leer-ot)

This verb root is ראה (R.A.H) meaning "see." The ות (ot) suffix identifies this verb as being in the infinitive – see. The prefix ל (l) means "to" – to see.

מַה (mah)

This word means "what."

יִקְרָא (yiq-ra)

This verb root is קרא (Q.R.A) meaning "call." The prefix י (y) identifies the subject of the verb as third person, masculine singular and the tense of the verb as imperfect - he will call.

לוֹ (lo)

This is the prefix ל (l) meaning a "to" or "for" and the suffix ו (o) meaning "him" – for him.

וְכֹל (ve-khol)

The word כל (khol) means "all." The prefix ו (ve) means "and."

אֲשֶׁר (a-sher)

A word meaning "which," "who," or "what."

יִקְרָא (yiq-ra)

This verb root is קרא (Q.R.A) meaning "call." The prefix י (y) identifies the subject of the verb as third person, masculine singular and the tense of the verb as imperfect - he will call.

לוֹ (lo)

This is the prefix ל (l) meaning a "to" or "for" and the suffix ו (o) meaning "him" – for him.

הָאָדָם (ha-a-dam)

This base word is אדם (adam) meaning "man." The prefix ה (ha) means "the" – the man. This word is the subject of the previous verb, the "he" in "he will call."

נֶפֶשׁ (ne-phesh)

This is the word נפש (nephesh) meaning "being" (the whole essence of a person).

חַיָּה (hhai-yah)

This is the feminine noun חיה (hhai'yah), derived from the masculine noun חי (hhai), both words meaning "living." However, in the phrase נפש חיה (nephesh hhai'yah) this word is being used as an adjective.

הוּא (hu)

This word means "he," but is also used for "that."

שְׁמוֹ (sh-mo)

The base word is שם (shem) meaning "name" or "title." It is suffixed with the possessive pronoun ו (o) meaning "his."

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

And YHVH Elohiym formed from the ground all the living ones of the field, and all the flyers of the sky, and he came to the man to see what he will call to them*, and all which the man will call to them*, the living beings, that was their* name.

*The grammar of the Hebrew identifies the creatures in the masculine singular, hence the use of the masculine singular pronouns he and him. But the context is speaking about many creatures. Therefore, in English the masculine plural pronouns them and their are used.

In following issues we will continue with this chapter.

Mechanical Translation Excerpt - Genesis 10:1-12

1 and these are the birthings of the sons of "No'ahh [*Rest*]", "Shem [*Character*]", "Hham [*Hot*]" and "Yaphet [*Wonder*]" and sons were brought forth to them after the flood, **2** the sons of "Yaphet [*Wonder*]", "Gomer [*Complete*]" and "Magog [*Roof*]" and "Maday [*Measure*]" and "Yawan [*Wine*]" and "Tuval [*Flow*]" and "Meshek [*Draw out*]" and "Tiras [*Breaking*]", **3** and the sons of "Gomer [*Complete*]", "Ashkanaz [*Fire spread*]" and "Riphat [*Health*]" and "Togarmah [*Gnaw a bone*]", **4** and sons of "Yawan [*Wine*]", "Elishah [*El of help*]" and "Tarshish [*Contemplate*]" and the ones of "Kit [*Bruiser*]" and the ones of "Dodan [*Passion*]", **5** from these the islands of the nations were divided apart in their lands, each to his tongue, to their families in their nations, **6** and the sons of "Hham [*Hot*]", "Kush [*Black*]" and "Mitsrayim [*Troubles*]" and "Puth [*Bow*]" and "Kena'an [*Lowered*]", **7** and the sons of "Kush [*Black*]", "Seva [*Drunkard*]" and "Hhawilah [*Twisting*]" and "Savtah [*Go about*]" and "Ramah [*Mane of a horse*]" and "Savteka [*Lead around*]" and the sons of "Ramah [*Mane of a horse*]", "Sheva [*Seven*]" and "Dedan [*Friendship*]", **8** and "Kush [*Black*]" had brought forth "Nimrod [*Rebellion*]", he began to exist as a courageous one in the land, **9** he existed as a courageous hunter to the face of "YHWH [*He exists*]" therefore, it will be said, like "Nimrod [*Rebellion*]" a courageous hunter to the face of "YHWH [*He exists*]", **10** and the summit of his kingdom place existed as "Bavel [*Confusion*]" and "Erekh [*long*]" and "Akad [*Jar*]" and "Kalneh [*Consummation*]", in the land of "Shinar [*Country of two rivers*]", **11** from that land, "Ashur [*Step*]" went out and he built "Ninweh [*Agreeable*]" and "Rehhovot-Ghir [*Wide streets of the city*]" and "Kalahh [*Old age*]", **12** and "Resen

[*Halter*]" between "Ninweh [*Agreeable*]" and "Kalahh [*Old age*]", she is the magnificent city,

For details on this new translation see the web site at
http://www.mechanical-translation.org

AHRC Website Excerpt – eTeacher

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In accordance with the University's academic requirements the program includes obligatory online class attendance, homework submission, and examinations. Completion of the course will award students 4 credit points.

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This article is located on the web site at
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Biblical Hebrew E-Magazine

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New Testament Greek to Hebrew Dictionary
by Jeff A. Benner
(NEW)

Recent archeological and linguistic evidence reveals that the Jews of the New Testament era spoke Hebrew, not Greek as has been taught for so many years. With this revelation, we can conclude that the teachings of the New Testament were first conveyed, either in spoken or written form, in Hebrew, which means that the New Testament must be understood from a Hebraic perspective and not a Greek one. The first step in this process is to translate the Greek words of the New Testament into Hebrew. While translating the Greek words into Hebrew, may sound overwhelming for many, it is in fact, a very simple process that anyone can perform, even without any prior studies in Greek or Hebrew. All that is required is a Strong's Concordance and this book. This book lists the five hundred most frequent Greek words of the New Testament and provides their Hebrew translations and Hebraic definitions, with all Greek and Hebrew words cross-referenced with Strong's numbers.

Additional information and ordering details are available through the bookstore.
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Editorials

Do you have a comment or personal insight into the articles in this issue of the E-Zine? If so, let us know.

Corrections

Did you find any errors needing correction in the articles in this issue of the E-Zine? If so, let us know.

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