

# Ancient Hebrew Research Center

## Biblical Hebrew E-Magazine

October, 2011

Issue #061



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### **Biblical Word of the Month - Sin**

By: Jeff A. Benner

In issue number 56 we examined the word iniquity. In this issue, and in upcoming issues, we will examine other Hebrew words that are synonymous with iniquity. In this issue, we will focus on the Hebrew word **חַטָּא** (*hhatah*, Strong's #2403), which is usually translated with abstract word “sin.”

To understand the Hebraic meaning of this word, we will need to look at the verbal root of this noun, which is the word **חָטָה** (*Hh-Th-A*, Strong's #2398).

*Among all this people there were seven hundred chosen men lefthanded; every one could sling stones at a hair-breadth, and not miss. (ASV, Judges 20:16)*

The word “miss” in this passage is the Hebrew verb **אטח** and literally means, to “miss the mark,” to miss what you are aiming at. Yahweh gave his Torah (teachings) to his people and Torah was their mark, their target.

The noun **חטאה** (*hatah*, Strong's #2403), derived from the verb **אטח** (*Hh-Th-A*, Strong's #2398) is an error. When you shoot your arrow at the target and miss, you have made an error. When we aim to hit the target of God’s teachings, but miss that target, we make an error.

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### **Modern Word of the Month - Meal**

By: Jeff A. Benner

The Hebrew word **ארוחה** (*arohhah*, Strong's #737) is both a Biblical Hebrew word and a Modern Hebrew word meaning “meal,” a time of eating. In Modern Hebrew, the word for breakfast is **ארוחה בוקר** (*arohhah boqer*), meaning “morning meal.” **ארוחה צהריים** (*arohhah tsaharayim*) is the “noon meal.” And **ארוחה ערב** (*arohhah erev*) is the “evening meal.”

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### **Name of the Month - Matthew**

By: Jeff A. Benner

*And as Jesus passed forth from thence, he saw a man, named **Matthew**, sitting at the receipt of custom: and he saith unto him, Follow me. And he arose, and followed him. (KJV, Matthew 9:9)*

The name Matthew is a Hebrew name, and is written in Hebrew as **מתתיה** (*matityah*). This name is the Hebrew noun **מתת** (*matat*, Strong's #4991) meaning “gift” or “reward,” and the name **יה** (*Yah*, Strong's #3050). Combined, this name means “gift of Yah” or “reward of Yah.”

## Question of the Month – Earth & Sun?

By: Jeff A. Benner

**Q:** According to Genesis chapter one, the earth was created before the sun, which is scientifically impossible. Is this an error in the Bible?

**A:** Genesis chapter one is not a scientific account of the order of the creation of the universe, but instead it is a poem and was most likely a song. It is not even meant to be in chronological order. The Hebrews write in what is called block logic (grouping related events together). We, a Western people, think in step logic (grouping events together in a chronological order). If we try to read the Bible as if it was written in step logic we will miss the intended meanings of the author. I go into detail about Genesis chapter one on my website and Youtube channel.

Related website articles

[http://www.ancient-hebrew.org/23\\_genesis\\_1.html](http://www.ancient-hebrew.org/23_genesis_1.html)

[http://www.ancient-hebrew.org/23\\_chiasmus.html](http://www.ancient-hebrew.org/23_chiasmus.html)

[http://www.ancient-hebrew.org/23\\_genesis\\_2.html](http://www.ancient-hebrew.org/23_genesis_2.html)

Related Videos

<http://www.youtube.com/watch?v=juZSxrPOd2k> (and several other videos in that series)

<http://www.youtube.com/watch?v=LavvpdMPZdw>

<http://www.youtube.com/watch?v=Z4Eb5HmzJtA>

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## Verse of the Month – Genesis 2:20

By: Jeff A. Benner

וַיִּקְרָא הָאָדָם שְׁמוֹת לְכָל־הַבְּהֵמָה וְלְעוֹף הַשָּׁמַיִם וְלִכְלֵל  
חַיַּת הַשָּׂדֶה וְלָאָדָם לֹא־מָצָא עֹזֵר כְּנֶגְדּוֹ :

And the man gave names to all cattle, and to the birds of the heavens, and to every beast of the field; but for man there was not found a help meet for him. (ASV)

וַיִּקְרָא (vai-yi-qra)

This verb root is קרא (Q.R.A) meaning "call out" 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. The prefix ו (v) means "and," but also reverses the tense of the verb – and he called.

**הָאָדָם** (ha-a-dam)

The base word is אָדָם (adam) meaning "human." The prefix הָ means "the" – the human.

**שְׁמוֹת** (she-mot)

The base word is the noun שֵׁם (shem) meaning "name." The וֹת (ot) is the feminine plural suffix - "names."

**לְכֹל** (le-khol)

The base word is כֹּל (kol) meaning "all." The prefix לְ (le) means to - "to all."

**הַבְּהֵמָה** (ha-be-hey-mah)

The base word is בְּהֵמָה behemah meaning "livestock." The prefix הַ (ha) means "the" - "the livestock."

**וּלְעוֹף** (ul-oph)

The base word is עוֹף (oph) meaning "flyer" (usually a bird). The prefix לְ (l) means "to" or "for" - "to/for the flyer." The prefix וּ (u) means "and" - "and to/for the flyer."

**הַשָּׁמַיִם** (ha-sha-ma-yim)

This is the word שָׁמַיִם (shamayim) meaning "skies." The prefix הַ means "the" – "the skies."

**וּלְכֹל** (ul-khol)

The base word is כֹּל (kol) meaning "all." The prefix לְ (le) means to - "to all." The prefix וּ (u) means and - "and to all."

**הַשָּׂדֶה** (ha-sa-deh)

This is the noun שָׂדֶה (sadey) meaning "field" with the prefix הַ (ha) meaning "the" – the field.

**וּלְאָדָם** (ul-a-dam)

The base word is the noun אָדָם (adam) meaning "human." The prefix לְ (l) means "to" or "for" - "to/for the human." The prefix וּ means "and" – "and to/for the human."

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.

מָצָא (ma-tsa)

The base word is מָצָא (M.Ts.A), a verb meaning "to find." The lack of any prefixes or suffixes identifies the tense of the verb as perfect - found and the subject of the verb as masculine singular - "he found." The previous word negates the action of the verb – “he did not find.”

עֵזֶר (ey-zer)

This is a word meaning “helper.”

כְּנֶגְדּוֹ (ke-neg-do)

The base word is the noun נֶגַד (negad) meaning "face to face," but can be used in a wide sense including, to be in front or to be opposite. The prefix כ (ke) means “like” and the suffix ו (o) means "his" – like his opposite.

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

And the human called out to all of the livestock and to the flyers of the skies and to all the living ones of the field, and he did not find a helper like his opposite.

In following issues we will continue with this chapter.

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### ***Mechanical Translation Excerpt - Genesis 10:13-23***

**13** and “Mitsrayim [*Troubles*]” had brought forth the ones of “Lud [*Birth*]” and the ones of “Anam [*Affliction of water*]” and the ones of “Lehav [*Flame*]” and the ones of “Naphtuhh [*Opening*]”, **14** and the ones of “Patros [*Mouthful of dough*]” and the ones of “Kaslulh [*Fortified*]”, which the ones of “Peleshet [*Immigrant*]” went out from there, and the ones of “Kaphtor [*Knob*]”, **15** and “Kena'an [*Lowered*]” had brought forth “Tsidon [*Hunting*]” his firstborn and “Hhet [*Shattered*]”, **16** and the one of “Yevus [*He threshes*]” and the one of “Emor [*Sayer*]” and the one of “Girgash [*Stranger on clods*]”, **17** and the one of “Hhiw [*Village*]” and the one of “Araq [*Gnawing*]” and the one of “Sin [*Thorn*]”, **18** and the one of “Arwad [*I will preside over*]” and the one of “Tsemar [*Woolen*]” and the one of “Hhamat [*Fortress*]” and after the families of the one of “Kena'an [*Lowered*]” were scattered abroad, **19** and the border of the one of “Kena'an [*Lowered*]” existed from “Tsidon [*Hunting*]” as you come unto “Gerar [*Chew*]” as far as

“Ghaza [*Strong*]”, as your coming unto “Sedom [*Secret*]” and “Ghamorah [*Rebellion*]” and “Admah [*Red ground*]” and “Tseviim [*Gazzells*]”, as far as “Lesha [*Fissure*]”, **20** these are the sons of “Hham [*Hot*]”, to their families to their tongues, in their lands, in their nations, **21** and to “Shem [*Character*]” was also brought forth, he is the father of all of the sons of “Ever [*Cross over*]”, the brother of “Yaphet [*Wonder*]” the magnificent, **22** the sons of “Shem [*Character*]”, “Elam [*Ancient*]” and “Ashur [*Step*]” and “Arpakhshad [*I will fail the breast*]” and “Lud [*Birth*]” and “Aram [*Palace*]”, **23** and the sons of “Aram [*Palace*]”, “Uts [*Counsel*]” and “Hhul [*Twist*]” and “Getar [*Fear*]” and “Mash [*Drawn out*]”,

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

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### ***AHRC Website Excerpt – Maps, Aprons and Napkins***

Many of our English words come from the Hebrew language, for example the words "map", "napkin" and "apron" actually comes from the same Hebrew word "mappa". Though it has made a few changes over the centuries, the history of these words is easily traced back to their origins. The Hebrew word mappa means "a cloth". Mappa was adopted by the Latin language for the word "map" because at one time, maps were written on cloth. Over time the "m" was replaced by an "n", which was very common as these two letters are sounded with the nose, and became "nappa", a cloth. One type of cloth was used at the dinner table, a "napkin". Another type of cloth was tied around the waist to keep the clothes clean, a "napron". The "n" in "napron" eventually swapped places (a common happening during the formation of words) with the article "a" and became "an apron".

There are many other words that have their root in the Hebrew language. Here are only a few.

Hebrew	Pronunciation	Translation
איש	iysh	Each
בבל	babel	Babble
בוש	bush	Bashful
בר	bar	Barley
גמל	gamal	Camel
הוא	hu	He

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חיטא	hhiyta	Wheat
טל	tal	Tall
ילל	yalal	Yell
יש	yesh	Yes
כפר	kaphar	Cover
נוד	nod	Nod
נפל	naphal	Fall
סך	sak	Shack
ספר	sepher	Cipher
סק	saq	Sack
עבר	ever	Over
עובר	orev	Raven
עול	evil	Evil
צד	tsad	Side
קאל	qa'al	Call
קב	qav	Cave
שית	shiyt	Set
תור	tur	Tour

This article is located on the web site at  
[http://www.ancient-hebrew.org/36\\_history.html](http://www.ancient-hebrew.org/36_history.html)

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### ***What's New***

We are always adding new material to the AHRC and Mechanical Translation websites; here is what is new on these websites.

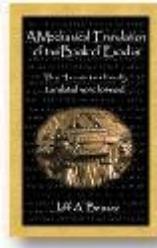
[New Book - Learn Hebrew Volume 2](#)

[New Book - Genesis, Zen and Quantum Physics](#)

[AHRC helps bring paleo-Hebrew to life](#)

[Alphabet Chart-Updated](#)

## Advertisements



*A Mechanical Translation of the Book of Exodus*  
by Jeff A. Benner

(NEW)

The Mechanical Translation of the Book of Exodus is the second book in the Mechanical Translation of the Hebrew Bible series which literally translates the book of Exodus using the "Mechanical Translation" methodology and philosophy. This new and unique style of translation will allow a reader who has no background in Hebrew to see the text from an Hebraic perspective, without the interjection of a translator's theological opinions and bias. Because the translation method identifies the morphology of each Hebrew word it is also a tool for those who are learning to read Biblical Hebrew.

Additional information and ordering details are available through the bookstore.

(<http://www.ancient-hebrew.org/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](#).

Izzy sent me this interesting connection between the Hebrew word קהל and the English word gather.

"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."

One of my own findings is that the ancient heh had a dalet+heh DH or TH sound. The K-sound of the qof is often a G-sound in other languages. And the sounds of lamed->nun->resh rotate. Rotating twice is equivalent to rotating once in the opposite direction.

So, קהל (QaHaL) is actually cognate with GaTHeR.

Giving the heh a TH-sound makes ToRaH cognate with TRuTH.

Ciao, Izzy

## Biblical Hebrew E-Magazine

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In the last issue I included an article about the Modern Hebrew word Sabra. Jerry Lambert sent me the following explanation that he had received that I thought was very appropriate.

A Jewish friend and academic colleague told me in 1970, in the Netherlands, that a Jew is like a sabra fruit in that, on first encounter they appear rough and prickly on the outside. But once you get to know him he is pleasant, sweet and tasty on the inside. Therefore they are both called sabras -- the plant and the Jew.

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### ***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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