

# Ancient Hebrew Research Center

## Biblical Hebrew E-Magazine

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

By: Jeff A. Benner

The Hebrew verb נתן (*N.T.N.*, Strong's #5414) is a very common verb and is found over 2,000 times in the Hebrew Bible. This verb means to give and depending on context could be interpreted to mean; make a present; present a gift; grant, allow or bestow by formal action; to place in its proper position. Its first use is in Genesis 1:17 where the verb נתן is translated as “placed.”

*and Elohiym placed them in the sheet of the skies to make light upon the land,* (Revised Mechanical Translation)

In the above passage the Hebrew word is written as וַיִּתֵּן (vai-yi-teyn). The letter ו (v) is a prefix meaning “and.” The letter י (yi) is another prefix meaning “he” (the subject of the verb, which is Elohiym). What is left is the verb תֵּן (teyn - the last two letters of the verb נָתַן). Notice something strange? Yep, the first letter of the verb is missing. The letter nun is sometimes called the “disappearing nun” because sometimes it just disappears. When a verb that begins with the letter nun is prefixed with another letter when it is conjugated, the nun is dropped from the verb. The same thing happens to a verb that ends with the letter nun, which the verb נָתַן does also. When a suffix is added to the end of the verb, the nun at the end drops off. In Genesis 1:29, the second occurrence of this verb in the Bible, the verb נָתַן is written as נָתַתִּי (na-ta-tiy). This word includes the suffix תִּי (tiy) meaning “I” and what is left is the verb נָתַן (nat - the first two letters of the verb נָתַן). It gets worse. A verb like נָתַן, which begins and ends with the nun, and includes a prefix and a suffix, then both nuns drop off. In Genesis 15:7 we find the verb לִתֵּן (la-tet), which includes the prefix ל (l) meaning “to” and the suffix ת (t), which identifies the verb as an infinitive construct. What is left is the verb ת (t – the middle letter of the verb נָתַן).

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

By: Jeff A. Benner

If you can read Hebrew, you can probably sound out the word פִּיצָה and now exactly what it is. Here is a hint; it is a very popular food in America. PiY-TSaH = Pizza! Modern Hebrew uses a lot of loan words from other languages. Here are a couple of others that you may recognize. See if you can figure them out.

1. קָפָה
2. שׁוֹקוֹלָד
3. סוּפְרִמְרִקֵט
4. טֵלְפוֹן
5. אוֹנִיבֶרְסִיטָה
6. וִידֵאוֹ
7. אֲבוֹקָדוֹ
8. בֶּנְנָה

Answers will be posted at the bottom.

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## ***Name of the Month - Immanuel***

By: Jeff A. Benner

*Therefore the Lord himself will give you a sign: behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel. (ASV, Isaiah 7:14)*

In the Masoretic Hebrew text the name Immanuel, found in Isaiah 7:14 and 8:8, is written as two words: עִמָּנוּ אֵל (im-ma-nu el). This is very strange as all Hebrew names, even if they include more than one Hebrew word, are written as one word. As an example, the name Ishamel is two Hebrew words, יִשְׁמַע (yishma) meaning “he listens” and אֵל (el) meaning “mighty one” or “God.” As a name this is written in the Masoretic Hebrew text as יִשְׁמַעֵאל (yishma’el – the mighty one listens). However, in the Dead Sea Scrolls the name Immanuel is written as one word-עִמָּנוּאֵל (im-ma-nu-el).

עִמָּנוּ is the Hebrew word עִם (iym, Strong's #5973, note that the ם is the form of the letter ם (mem) when it appears at the end of a word), meaning “with,” and the suffix נוּ (nu) meaning “us.” The word אֵל (el, Strong's #410) is the Hebrew word meaning “mighty one” or “God.” All put together, the name עִמָּנוּאֵל means “with us is the mighty one.”

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## ***Question of the Month – The name Israel?***

By: Jeff A. Benner

**Q:** Why do you spell Yisrael with a samekh rather than a shin in the pictograms? And is there an ancient manuscript or inscription which serves as a source for the readings in the pictogram text? Sayid

**A:** In the Masoretic text the name יִשְׂרָאֵל (yisra’el/Yisrael/Israel) is spelled with the letter שׁ (sin) representing the “s” sound, but the MT lexicon and the Ancient Hebrew Torah will use the spelling יִסְרָאֵל, with a ס (samech), also representing the “s” sound, in order to preserve the original spelling. It should also be noted that the Aramaic spelling of this name uses the samech (ס) and not a sin (שׁ), which confirms the original spelling with a samech.

It is the opinion of the Ancient Hebrew Research Center that in the ancient past the letter שׁ (shin) always represented the “sh” sound and the ס (samech) always represented the “s” sound. At some time in the ancient past, before the Hebrew Bible was written, some words spelled with the samech shifted to a shin, but retained the “s” sound. When the

Masorites developed the nikkudot (the system of dots and dashes that were added to the letters), they added a dot on the right side of the shin (שׁ) to represent the “sh” sound and a dot on the left side (שׂ) to represent the “s” sound.

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## **Verse of the Month – Genesis 3:5**

By: Jeff A. Benner

כִּי יֵדַע אֱלֹהִים כִּי בַיּוֹם אֲכַלְתֶּם מִמֶּנּוּ וְנִפְקְחוּ עֵינֵיכֶם  
וְהִייתֶם כֶּאֱלֹהִים יֹדְעֵי טוֹב וָרָע:

for God doth know that in the day ye eat thereof, then your eyes shall be opened,  
and ye shall be as God, knowing good and evil. (ASV)

**כִּי (kiy)**

This word means "for" or "because" and is used to explain what came previously.

**יֵדַע (yo-dey-a)**

This is the participle form of the verb יָדַע (Y.D.Ah, Strong's# 3045) and means "knowing."

**אֱלֹהִים (e-lo-hiym)**

The base word is אֱלֹה (e-lo-ah), which is commonly translated as "God" or "god," but more literally means "one of power and authority." The suffix ם (iym) 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.”

**כִּי (kiy)**

This word means "for" or "because" and is used to explain what came previously .

**בַּיּוֹם (b-yom)**

This is the word יוֹם (yom) meaning “day” with the prefix ב (ba) meaning “in.” Combined these mean “in the day.”

**אֲכַלְתֶּם (a-khal-khem)**

The base word is the verb אָכַל (A.K.L, Strong's# 398), which means to "eat." The suffix ך (khem) identifies the subject of the verb as 2<sup>nd</sup> Person masculine (in Hebrew a

masculine plural may apply to a group of males or a mixed group of males and females). This verb means "you eat."

### **מִמֶּנּוּ (mi-me-nu)**

The base word is **ממ** (mim), which means "from" and is suffixed with the letters **נו** (nu), which can mean "him" or "us," the context will help to determine which meaning is being used. In this case it is "him"—from him.

### **וַיִּפְתְּחוּ (v-niph-qe-hhu)**

The base word is the verb **פתח** (P.Q.Hh, Strong's# 6491) and means to "open," usually in the context of the eyes. The prefix **נ** (ni) identifies the verb as perfect tense (opened) and the verb form as a niphil (be opened). The suffix **ו** (u) and the subject of the verb as 3<sup>rd</sup> person plural (they have been opened). The prefix **ו** (v) means "and," but also reverses the tense of the verb (and they will be).

### **עֵינֵיכֶם (ey-ney-khem) opened**

The base word is the noun **עין** (ayin, Strong's# 5869) and means "eye." This noun is written in the double plural form, **עֵינִים** (ay'na'yim). The suffix **כֶּם** (khem) is the possessive masculine plural pronoun meaning "of you," or "your." Because this noun includes a suffix, the letter **נ** of the plural suffix is dropped. This nouns means "your eyes," and is the subject of the previous verb (the "they" in the verb above).

### **וְהִיְיִתֶם (vih-yyi-tem)**

The base word is the verb **היה** (H.Y.H, Strong's# 1961) meaning to "exist" or to "be." The suffix **תֶּם** (tem) identifies the verb as perfect tense (existed/was) and the subject of the verb as 2<sup>nd</sup> person masculine plural (you existed/were). The prefix **ו** (v) means "and," but also reverses the tense of the verb (and you will exist/be).

### **כְּאֱלֹהִים (key-lo-hiym)**

The base word is the plural noun **אלהים** (elohiym, see this word above) and is prefixed with the letter **כ** (k) meaning "like." This word can mean "like Elohiym," or it could be translated as "like mighty ones" or "like gods."

### **יְדָעִי (yod-ey)**

This is the plural participle form of the verb **ידע** (Y.D.Ah, Strong's# 3045) and means "knowing."

### **טוֹב (tov)**

This noun, usually translated as "good," means "functional."

### וַרָא (va-ra)

The base word is the noun וַר (ra), which is usually translated as "evil," or "bad," but means "disfunctional."

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

For Elohiym knows that in the day you eat from him, and your eyes are opened,  
and you will exist like Elohiym, knowing function and disfunction.

In following issues we will continue with this chapter.

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### ***Mechanical Translation Excerpt - Genesis 15:1-12***

**15:01** after these words, the word of “YHWH [*He exists*]”, existed for “Avram [*Father raised*]” in the vision saying, “Avram [*Father raised*]” you will not fear, I am your shield, your wages will be made to increase greatly, **15:02** and “Avram [*Father raised*]” said, “Adonai [*My lords*]” of “YHWH [*He exists*]” what will you give to me that I am walking barren and the son of acquisition of my house is “Eliezer [*My El is a helper*]” of “Dameseq [*Blood sack*]”, **15:03** and “Avram [*Father raised*]” said, though you did not give me seed and look, a son of my house is inheriting me, **15:04** and look, the word of “YHWH [*He exists*]” was to him saying, this will not inherit you except he which will go out from your abdomens, he will inherit you, **15:05** and he brought him out unto the outside and he said, please stare unto the sky and count the stars if you are able to count them and he said to him, in this way your seed will exist, **15:06** and he was made firm in “YHWH [*He exists*]” and he thought correctness for him, **15:07** and he said to him, I am “YHWH [*He exists*]” who brought you out from “Ur [*Light*]” of the ones of “Kasad [*Clod breaker*]” to give to you this land to inherit her, **15:08** and he said, “Adonai [*My lords*]” of “YHWH [*He exists*]” how will I know that I will inherit her, **15:09** and he said to him, take for me a heifer being threefold and a she-goat being a threefold and a strong one being a threefold and a turtledove and a young pigeon, **15:10** and he took to him all these and he cut them in two in the middle and he gave each cut piece to meet his companion and the bird he did not cut in two, **15:11** and the bird of prey went down upon the carcasses and “Avram [*Father raised*]” made a gust at them, **15:12** and the sun existed to come, a trance had fallen upon “Avram [*Father raised*]” and look, a terror of a magnificent darkness was falling upon him,

For details on this new translation see the web site at

<http://www.mechanical-translation.org>

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### **AHRC Website Excerpt – AHRC Logo**



The most common word in the Hebrew Bible is the word **אֵת** (et). The first letter is the **א**, called an aleph, and is the first letter of the Hebrew alephbet. The second letter in the word **אֵת** (et) is the **ת**, called a tav, and is the last letter of the Hebrew alephbet. These two letters are the "first and the last," the "beginning and the end" and the "Aleph and the Tav" (which is translated as "the alpha and the omega," the first and last letters of the Greek alphabet, in the book of Revelation).

*Beat your plowshares into swords, and your pruning hooks  
into spears; let the weak say, "I am a warrior."  
(Joel 4:10; 3:10 in Christian Bibles)*

The word "plowshares," in the passage above, is the Hebrew word **אֵת** (et). A plowshare is the metal point of the plow which digs into the soil creating a furrow for planting seeds. When we examine the original pictographic script used in ancient times to write Hebrew, we can see a clear connection between the letters of this word and its meaning.

The modern Hebrew form of the letter aleph is **א**, but is an evolved form of the original pictograph **א**, a picture of an ox head. The ancient pictographic form of the letter **ת** is **+**, a picture of two crossed sticks which are used as a marker. When these two pictographs are combined we have the meaning "an ox toward the mark." Fields were plowed with a plow pulled behind an ox (or pair of oxen). In order to keep the furrows straight the driver of the ox would aim toward a mark, such as a tree or rock outcropping in the far distance. As we can see, this meaning of driving the ox toward a mark, can be seen in the letters of the Hebrew word **אֵת** (et).

The word **אֵת** is also used very frequently (over 7,000 times) in the Hebrew language such as can be seen in the very first verse of the Bible.

בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ:

Because the word **אֶת** has no equivalent in the English language, it is not translated, but to demonstrate its meaning in this verse I will translate Genesis 1:1 into English, but retain the word **אֶת** in its correct position.

*In the beginning Elohiym filled **אֶת** the sky and **אֶת** the land*

The word **אֶת** is used as a grammatical tool to identify the definite object of the verb. In the example of Genesis 1:1 the verb is the Hebrew word **בָּרָא** (bara), meaning "to fill," and the definite objects, the ones receiving the action of the verb, are the sky and the land. Just as the "ox" moved toward the "mark" when plowing, the word **אֶת** (the plowshare) plows the path from the verb of a sentence (the ox) to the definite object (the mark).

Just as the phrase "heaven and earth" is an idiomatic expression meaning "all of creation," the phrase "aleph and tav" is an idiomatic expression meaning "the whole of the alephbet." It is the mission of the *Ancient Hebrew Research Center* to search out the history and meanings of the Ancient Hebrew alephbet, as well as the roots and words which are created out of them.

*"In the beginning was **אֶת**..."*

This article is located on the web site at

[http://www.ancient-hebrew.org/0\\_logo.html](http://www.ancient-hebrew.org/0_logo.html)

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## Editorials

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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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Answers to the Modern Word of the month:

1. Kapheh/Coffe
2. Shoqolat/Chocolate
3. Supermarqet/Supermarket
4. Telephon/Telephone
5. Uniyversiytah/University
6. Viydeyo/Video
7. Avoqado/Avocado
8. Banana/Banana