

Issue Index

[Biblical Word of the Month](#) – Work (1)

[Modern Word of the Month](#) – Hotel

[Name of the Month](#) – Isaiah

[Question of the Month](#) – The ת in ונשתחוה?

[Verse of the Month](#) – Genesis 3:7

[MT Excerpt](#) – Genesis 16:1-6

[AHRC Excerpt](#) – Isaiah 9:6

[AHRC Update](#)

[Advertisement](#)

[Editorials](#)

[Corrections](#)

[Copyright](#)

Biblical Word of the Month – Work (1)

By: Jeff A. Benner

The King James Version of the Bible translates thirteen different Hebrew words (listed below) with the word "work," but each one of these Hebrew words have a specific meaning that means more than just "work."

מלאכה (*m'la'khah*, Strong's #4399)

עבד (*Ah.B.D*, Strong's #5647)

עבודה (*avodah*, Strong's #5656)

עשה (*Ah.S.H*, Strong's #6213)

מעשה (*ma'a'seh*, Strong's #4639)

פעל (*P.Ah.L*, Strong's #6466)

פועל (*po'al*, Strong's #6467)

פעולה (*p'ul'lah*, Strong's #6468)

דבר (*davar*, Strong's #1697)

יגיע (*y'gi'a*, Strong's #3018)

יד (*yad*, Strong's #3027)

עליליה (*a'li'li'yah*, Strong's #5950)

In this issue we will look at the first word in the list above, the Hebrew word מלאכה (*m'la'khah*, Strong's #4399). This Hebrew word is used about 160 times in the Hebrew bible and is translated in the King James Version of the Bible with the following English

words; work (141), business (12), goods (2), cattle (1), stuff (1), thing (1), labour (1) and occupation (1).

The word מלאכה is a feminine noun that is derived from the masculine noun מלאך (*m'lakh*, Strong's #4397), which means "messenger" or "ambassador," one who represents another. מלאכה then is the "occupation" of the מלאך and by extension it can be the occupation or business of anyone, even God, as can be seen in the following passage.

and Elohiym finished in the seventh day his business which he did, and he ceased in the seventh day from all his business which he did (Revised Mechanical Translation, Genesis 2:2)

In the following issues we will discuss the other Hebrew words translated as "work."

Modern Word of the Month - Hotel

By: Jeff A. Benner

The Hebrew word מלון (*malon*, Strong's #4411) is the Modern Hebrew word for a hotel or inn and is of Biblical origin and found eight times in the Hebrew Bible for a "lodging-place." It is used for the first time in Genesis 43:27.

And as one of them opened his sack to give his ass provender in the inn, he espied his money; for, behold, it was in his sack's mouth. (KJV)

This noun is derived from the Hebrew verb לון (*lun*, Strong's #3885) meaning "to lodge."

Name of the Month - Isaiah

By: Jeff A. Benner

The vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah. (KJV, Isaiah 1:1)

The name ישעיהו (*y'sha'ya'hu*, Strong's #3470), also written as ישעיה (*y'sha'yah*), is formed by two words, ישע (*yesha*) and יהו (*yahu*) or יה (*yah*). Both יהו and יה are derivatives of the name יהוה (YHWH, often transliterated as Yahweh or Yehovah). ישע (*Y.Sh.Ah*, Strong's #3467) is a verb that means to "save." This specific conjugation of the verb means "he saves," where the "he" is יהו (*yahu*). Put together, this name means "Yahu/Yah saves."

Most names that begin with the letter ' (yud), such as with the name ישעיהו, are Latinized with the letter "J," which originally had a "Y" sound and still does in the Slavic languages today. While the name ישעיהו is Latinized as Jeshaiiah and Jesaiiah in the books of 1 Chronicles and Ezra, the prophet ישעיהו is Latinized as Isaiah.

Question of the Month – The ת in ונשתחוה?

By: Jeff A. Benner

Q: What is the purpose of the letter ת in the word ונשתחוה in Genesis 22:5?

A: There are different verb forms and most of these forms follow specific rules for their formation. For instance, the hiphil verb is the causative form of the verb that is identified by adding a ה (H) to the beginning of the verb. The niphil verb is the passive form of the verb that is identified by adding a נ (N) to the beginning of the verb. Another is the hitpa'el verb, which is the reflexive form (meaning action is directed back to the subject of the verb) and is identified by the prefix הת (HT) added to the verb (see [lesson 16](#) at the AHRC website for more on these types of verbs).

However, there are a few rare exceptions to these rules and the hitpa'el form of the verb שחה (Sh.Hh.H - to bow down) is an example of one of these rare exceptions. Here is the verb in 1 Samuel 15:30 - והשתחויתי. Here the prefix הת (HT) is written with the ה (H) before the letter ש (Sh) and the ת (T) after the ש (Sh). To make it even more complicated, when the verb שחה includes a verb prefix, such as the נ (N) in the word ונשתחוה (from Genesis 22:5) The ה (H) is dropped from the הת (HT) prefix.

Verse of the Month – Genesis 3:7

By: Jeff A. Benner

וַתִּפְקַחְנָה עֵינֵי שְׁנֵיהֶם וַיֵּדְעוּ כִּי עֲרֻמִּם הֵם וַיִּתְּפְרוּ עֲלֵהָ
תַּאֲנָה וַיַּעֲשׂוּ לָהֶם חֲגָלֹת׃

And the eyes of them both were opened, and they knew that they were naked;
and they sewed fig-leaves together, and made themselves aprons. (ASV)

וַתִּפְקַחְנָה (va-ti-pa-qahh-nah)

This is the verb פקח (P.Q.Hh) meaning to "open." The prefix ת (ti) and the suffix נה (nah) identifies the verb form as "passive" (be opened), the tense of the verb as imperfect (will be opened) and the subject of the verb as 3rd person feminine plural (they will be opened). The prefix ו (va) means "and," but also reverses the tense of the verb to perfect (and they were opened).

עֵינֵי (ey-ney)

This base word is the noun עֵין (ayin) meaning "eye." It is written in the plural form (עֵינִים), but because this is part of a construct noun with the next noun, the letter מ (m) is dropped.

שְׁנֵיהֶם (sh-ney-hem)

This base word is the number שְׁנַי (sh'ney) meaning "two." The suffix הֶם (hem) means "them." Together this means "two of them." This word and the previous create the construct "eyes of the two of them," and is the subject of the previous verb, the "they" in "and they were opened."

וַיֵּדְעוּ (vai'yed-u)

This is the verb יָדַע (Y.D.Ah) meaning to "know." The suffix וּ (u) identifies the tense of the verb as imperfect (will know) and the subject of the verb as 3rd person masculine plural (they will know). The prefix וַ (va) means "and," but also reverses the tense of the verb to perfect (and they knew).

כִּי (kiy)

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

עֵירָמִים (ey-rum-mim)

The base word is the noun עֵרָם (ey-rum), meaning "naked," but is written in the plural form.

הֵם (heyim)

This is a pronoun meaning "them."

וַיִּתְּפְרוּ (vai-yit-p-ru)

This is the verb תָּפַר (T.P.R) meaning to "sew together." The suffix וּ (u) identifies the tense of the verb as imperfect (will sew together) and the subject of the verb as 3rd person masculine plural (they will sew together). The prefix וַ (va) means "and," but also reverses the tense of the verb to perfect (and they sewed together).

עֲלֵה (a-leyh)

This noun means "leaf" or "leaves."

תְּאֵנָה (t-ey-nah)

This noun means "fig" or "fig tree." Whenever two nouns are put together, such as with this noun and the previous one, they are a construct and in English we would place the word "of" between them – leaves of the fig tree.

וַיַּעֲשׂוּ (vai-ya-a-su)

This is the verb עשה (Ah.S.Ah) meaning to "do," but often in the context of making something. The suffix ו (u) identifies the tense of the verb as imperfect (will make) and the subject of the verb as 3rd person masculine plural (they will make). The prefix ו (va) means "and," but also reverses the tense of the verb to perfect (and they made). Verbs that end with the letter ה (h), often drop this letter when they are conjugated.

לָהֶם (la-hem)

The ל (la) is a prefix meaning "to" or "for" and the הם (hem) is a suffix meaning "them." Put together this word means "to them" or "for them."

תְּגָרְתִּי (hha-go-rot)

This base word is the feminine noun חגור (hhagor) meaning a "waist wrap," but is written in the feminine form by adding the ת (ot) suffix.

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

And the eyes of the two of them were opened and they knew that they were naked and they sewed together leaves of the fig tree and they made for them waist wraps.

In following issues we will continue with this chapter.

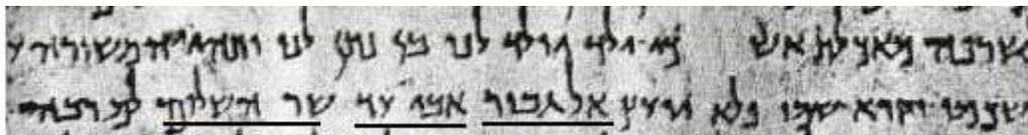
Mechanical Translation Excerpt - Genesis 16:1-6

16:01 and "Sarai [*Princess*]", the woman of "Avram [*Father raised*]", did not bring forth for him and to her was a maid of "Mitsrayim [*Troubles*]" and her title was "Hagar [*Stranger*]", **16:02** and "Sarai [*Princess*]" said to "Avram [*Father raised*]", please look, "YHWH [*He exists*]" stopped me from bringing forth, please come to my maid possibly I will build from her and "Avram [*Father raised*]" heard the voice of "Sarai [*Princess*]", **16:03** and "Sarai [*Princess*]", the woman of "Avram [*Father raised*]", took "Hagar [*Stranger*]", the of "Mitsrayim [*Troubles*]", her maid, from the conclusion of ten years for the settling of "Avram [*Father raised*]" in the land of "Kena'an [*Lowered*]" and she gave her to "Avram [*Father raised*]", her man, for him for a woman, **16:04** and he came to "Hagar [*Stranger*]" and she conceived and she saw that she conceived and her female owner was insubstantial in her eyes, **16:05** and "Sarai [*Princess*]" said to "Avram [*Father raised*]", my violence is upon you, I gave my maid in your bosom and she saw that she conceived and I am insubstantial in her eyes, "YHWH [*He exists*]" will judge between me and you, **16:06** and "Avram [*Father raised*]" said to "Sarai [*Princess*]", look, your maid is in your hand do to her the functional thing in your eyes and "Sarai [*Princess*]" afflicted her and she fled from her face,

For details on this new translation see the web site at

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

AHRC Website Excerpt – Isaiah 9:6



This verse also has a few differences from the Masoretic text. On the bottom line the underlined word to the right is אלגבור (elgibor). In the Masoretic text this is written as two words - אל גבור (el gibor). The word אל (el) means "God" and גבור (gibor) means "warrior". Together these words mean "God is a warrior". Because these two words are written as one in the Dead Sea Scroll it appears that these two words are a name - "elgibor".

The two underlined words to the left of "elgibor" is אבי עד (aviy ad). The word אבי (aviy) means "father of.." and עד (ad) means "again" or "until". This word is often used in the phrase לעלם ועד (l'olam v'ed). While this is usually translated as "forever and ever" it literally means "to eternity and again". The word עד (ad/ed) never means "eternity". These two words would best be translated as "father of Ad (a name)" as "father of again" or "father of until" makes no sense. In the Masoretic text these two words are written as one indicating a name - Aviyad.

The far left underlined phrase is שר השלום (sar hashalom). In the Masoretic text this phrase is written as שר שלום (sar shalom), the letter ה (ha) meaning "the" is missing. The word שר (sar) means "ruler" and שלום (shalom) means "peace" (or more literally whole or complete). The phrase in the Masoretic text would be translated as "ruler of peace" while in the Dead Sea Scroll it would be "ruler of the peace" or "ruler of the peaceful one". It is likely the word השלום (hashalom) is again a name - Hashalom (Another name for "Jerusalem"?).

Realizing that this verse is identifying the name of child, it is likely that the final words of this passage would be translated as "Elgibor the father of Ad, ruler of Hashalom".

This article is located on the web site at

http://www.ancient-hebrew.org/bible_isaiahscroll.html

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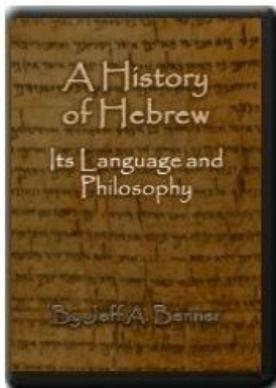
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A History of Hebrew: Its Language and Philosophy

by Jeff A. Benner

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