

# A Little Hebrew

by  
Dean & Susan Wheelock

For then I will restore to the peoples a pure language,  
That they all may call on the name of the LORD,  
To serve Him with one accord.  
*Zephaniah 3:9*

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## ~ Introduction ~

For then I will restore to the peoples a pure language,  
That they all may call on the name of the LORD,  
To serve Him with one accord.  
Zephaniah 3:9



Language is one of the most powerful forces of human life. Without a common language people cannot communicate effectively, if at all. That is why, when God wished to separate the people of the earth after the *Flood*, He chose to do it nonviolently through the confusing of the people's language. Up until that time all men spoke the same language. It was this ability to communicate effectively that allowed them to develop a technology that would have led to an early destruction of society:

**"Now the whole earth had one language and one speech. <sup>2</sup> And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar, and they dwelt there.**

**<sup>3</sup> Then they said to one another, 'Come, let us make bricks and bake them thoroughly.' They had brick for stone, and they had asphalt for mortar. <sup>4</sup> And they said,**

**'Come, let us build ourselves a city, and a tower whose top is in the heavens; let us make a name for ourselves, lest we be scattered abroad over the face of the whole earth.'"**

(Gen. 11:1-4)

God came down -- saw the evil path they were beginning to follow -- and caused them to be scattered over the face of the earth. This was accomplished through the confusing of their language so they could not communicate effectively:

**"But the LORD [YHVH] came down to see the city and the tower which the sons of men had built. <sup>6</sup> And the LORD [YHVH] said,**

**'Indeed the people are one and they all have one language, and this is what they begin to do; now nothing**

**that they propose to do will be withheld from them. <sup>7</sup>Come, let Us go down and there confuse their language, that they may not understand one another's speech.'**

**<sup>8</sup> So the LORD [YHVH] scattered them abroad from there over the face of all the earth, and they ceased building the city."**

(Gen. 11:5-8)

However, what was lost will once again be restored -- for the day is coming when all the people on earth will once again speak the same language:

**"For then I will restore to the peoples a pure language, That they all may call on the name of the LORD [YHVH],**

**To serve Him with one accord.'"**

(Zeph. 3:9)

Scripture does not say if this "pure language" will be a restored form of Hebrew or not, but we would not be surprised if it was. For this reason, it behooves us to begin learning today's form of Hebrew, not just to better understand the Scriptures in their original context (although that in itself is a worthwhile goal), but also to prepare for that blessed day when *Y'shua* returns and brings the *Kingdom of Heaven* to earth.

For a number of years, *Hebrew Roots*® has included Hebrew script for some of the key words used in the text of articles. For this reason, it seemed like a good idea to include some brief introductory lessons to the Hebrew language to help those who are unfamiliar with the pronunciation of Hebrew words. This booklet is the entire collection of those brief articles. This is not intended to be a comprehensive treatise that teaches Hebrew. Rather it is a set of introductory lessons designed to get you started.

Shalom!

Dean & Susan Wheelock

Beit Shalom,  
April, 2020

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## ~ A Little Hebrew I ~

**T**here are twenty-two letters in the Hebrew *Aleph-Bet* or, as its called in English, the *Alphabet*. The close similarity of these two words indicates a close affinity exists between some of the earth's languages. This is, no doubt, because originally the entire world spoke one language:

**"Now the whole earth had one language and one speech."**  
(Gen. 11:1)

Many languages have similar words. It is interesting to note that the first two letters of the Greek alphabet are *alpha* and *beta*, in English they are "a" and "b," and in Hebrew *aleph* and *bet*. Thus all three, Hebrew, Greek, and English bear testimony to what we call the alphabet.

These similarities in language occur despite the fact that God confused the language of the people who were building the tower at *Bavel* בָּבֶל (Bah-vehl' = Babel) which is defined as "confusion (by mixing):"

**"Come, let Us go down and there confuse their language, that they may not understand one another's speech."**  
(Gen. 11:7)

Even though God confused the languages to such a degree that the people could not understand each other (thus causing various people groups to move off to other areas by themselves), there was still a certain "mixing" of language which produced similarities. Of course, some of those similarities came as a result of language development that took place later on (i.e. English is said to have been derived from the Germanic languages).

Prophecy teaches that the time will come when there will once again be one language which all the people of the earth will use for the worship of God:

**"For then I will restore to the peoples a pure language,  
That they all may call on the name of  
the LORD [YHVH],  
To serve Him with one accord."**  
(Zeph. 3:9)

It is our opinion that the "pure language" will be a purified and restored form of Hebrew. While today's Hebrew has been modified and corrupted over time (just like all languages), yet, because it is the language of the Old Testament Scriptures, it has been preserved more fully than many other ancient languages. For example, if you were to suddenly meet an Englishman from the Middle Ages who spoke the English language of his day, you would not be able to understand hardly anything he said. The language has changed that much over just a few centuries.

What follows, in this first lesson, is a setting forth of the Hebrew letters -- and how they are pronounced -- followed by a list of the vowel points and how they are sounded.

א - Aleph = (silent letter).

(Bet has two forms depending on the placement of the dot.)

ב - Bet = B as in *Ball* or

ב - Vet = V as in *Vine*.

ג - Gimmel = G as in *Good*.

ד - Dalet = D as in *Dog*.

ה - Hey = H as in *House*.

(Silent when a final letter.)

ו - Vav = V as in *Vine*.

ז - Zayin = Z as in *Zebra*.

ח - Het = CH as in *BaCH*.

ט - Tet = T as in *Tree*.

י - Yod (Yud) = Y as in *Yes*.

(Kaf has two forms depending on the placement of the dot.)

כ - Kaf = K as in *Kitty* or

כ - Haf = CH as in *BaCH*.

ל - Lamed = L as in *Look*.

מ - Mem = M as in *Mom*.

נ - Noon (Nun) = N as in *Nut*.

ס - Samech = S as in *Son*.

ע - Ayin = (silent letter).

(Pey has two forms depending on the placement of the dot.)

פ - Pey = P as in *Person* or

פ - Fey = F (PH) as in *Fun*.

צ - Tsade = TS as in *CaTS*.

ק - Qoof = K as in *Kitty*.

ר - Resh = R as in *Robin*.

(Sheen (or Shin) has two forms depending on the placement of the dot.)

ש - Sheen = SH as in *SHine* or

ש - Seen = S as in *Son*.

ת - Tav = T as in *Tree*.

### ~ The Final Consonants ~

Five of the consonants are shaped differently when they come at the end of a word. All except the Final Mem extend below the line:

- ך - Final Kaf.
- ם - Final Mem.
- ן - Final Noon (Nun).
- פ - Final Peh.
- ף - Final Tsade.

### ~ The Vowel Points ~

The vowel points were not found in the original Hebrew script -- it contained only consonants. Sometime during the last half of the first Millennium after *Y'shua*, the *Scribes* (or *Masoretes* as they were then called) added vowel points so the correct pronunciations would not be lost. This was done because, at that time, Hebrew was no longer being used as the everyday language of the *Diaspora*.

In English, vowels are different letters than consonants. In Hebrew, all 22 letters are consonants, while the vowel sounds consist of various dots and dashes under, above or within the letters.

The vowel points (or markings) are as follows:

- ַ = ah as in yacht.
- ָ = ah as in yacht.
- ֶ = ee as in bee.
- ַי = ay as in hay.
- ֶד = eh as in bed.
- ֹ = oh as in low.

(Note: when a vowel point is used with a *vav* (ו = "v" sound) it is silent.)

- ֹו = oo as in zoo.
- ֻו = oo as in zoo.

### ~ The Sheva ~

The last vowel is called the *sheva* and it is a special case:

ְ is sometimes silent and often times pronounced with a short slurred or guttural sound to make a slight separation. For example, the *sheva* in יֵצֶקֶץ (Yeetz' sock = Isaac), causes a slight break between the first two syllables.

When used at the end of a word the *sheva* is always silent:

ְ

While there are more combinations that could be discussed this is no doubt enough for a beginning lesson.

### ~ Other Differences ~

There are a number of differences between English and Hebrew. Here are a few in addition to those already mentioned:

- ◆ English is read from left to right -- Hebrew from right to left.
- ◆ There are no capital letters in Hebrew.
- ◆ Hebrew is a completely phonetic language. Therefore, once a person has mastered the consonant and vowel sounds in their various combinations, it can be read, even if one does not know the definitions of the words.
- ◆ Like English, Hebrew is pronounced differently in various countries. The two main Hebrew dialects are the *Ashkenazi* (European style) and the *Sephardic* (Middle Eastern style). The pronunciations given here are the *Sephardic*.

It is our hope that you will find this brief Hebrew lesson helpful as you learn to pronounce Hebrew and begin to develop a small vocabulary.

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## ~ A Little Hebrew II ~

O seed of Abraham His servant,  
You children of Jacob, His chosen ones!  
He is the LORD our God;  
His judgments are in all the earth.  
*Psalm 105:6-7*

**T**he first study contained a short lesson on the Hebrew consonants and vowels. This one contains a brief review plus a continuation of that original lesson. If you are not familiar with the Hebrew consonants you will need to review that lesson before proceeding to this one.

Please understand that we are not Hebrew scholars. What is being given here is just a very basic understanding of the Hebrew consonants, vowels, gender, and plural forms. There are many comprehensive books which teach Biblical Hebrew. Please note, they are not available through *Hebrew Roots*.

### ~ Hebrew and English Differences ~

There are a number of differences between English and Hebrew.

- ◆ English is read from left to right -- Hebrew from right to left.
- ◆ There are no capital letters in Hebrew.
- ◆ Hebrew is a completely phonetic language. Therefore, once a person has mastered the consonant and vowel sounds in their various combinations, it can be read, even if one does not know the definitions of the words.
- ◆ Like English, Hebrew is pronounced differently in various countries. The two main Hebrew dialects are the *Ashkenazi* (European style) and the *Sephardic* (Middle Eastern style). The pronunciations given here are *Sephardic* since that is said to be the official pronunciation for modern Israel.

We will begin today by reviewing the vowel points, as they are often confusing to the beginner.

### ~ The Vowel Points ~

Vowel points were not found in the original Hebrew script -- it contained only consonants. Sometime during the last half of the first Millennium after *Y'shua*, the *Scribes* (or *Masoretes* as they were then called) added vowel points so the correct pronunciations would not be lost. This was done because, at that time, Hebrew was no longer being used as the everyday language of the *Diaspora*.

In English, vowels are different letters than consonants. In Hebrew, all 22 letters are consonants, while the vowel sounds consist of various dots and dashes under, above or within the letters.

The vowel points (or markings) are as follows (along with their Hebrew names):

*Qames:* ף = ah as in yacht.

*Patah:* ך = ah as in yacht.

*Hireq:* ך = ee as in bee.

*Sere:* ך = ay as in hay.

*Segol:* ך = eh as in bed.

*Holem:* ך = oh as in low.

*Qibbus:* ך = oo as in zoo.

*Sureq:* ך = oo as in zoo.

(Note: When a vowel point is used with a *vav* (ו or ם) the "v" sound is silent, only the vowel sound is uttered.)

### ~ The Sheva ~

The last vowel is called the *Sheva* and it is a special case. Sometimes it is silent and sometimes it is pronounced with a short slurred or guttural sound to make a slight separation.

When used at the end of a word the *Sheva* is always silent: ך

A *Sheva* at the beginning of a word is pronounced with the short slurred sound mentioned above. For example:

בְּתוּאֵל (Beh' too-ehl' = *Bethuel* -- Rebecca's father).

Sometimes the *Sheva* is combined with another vowel. In such cases the pronunciation of the vowel does not change, but a slight break is made in enunciation:

אֲבִימֶלֶךְ (Ah' vee-meh'-lekh = *Abimelech*). (Notice also that the final *Sheva* is silent.)

A *Sheva* in the middle of a word separates the syllables:

יֵצֶק (Yeetz' sock = Isaac) -- the *Sheva* causes a slight break between the two syllables.

### ~ Miscellaneous Rules ~

When the last letter of a word is a *Het* ך and the vowel

underneath is a *Patah* ך it is pronounced *ahkh*, not *khah*: ך (roo-ahkh' = spirit -- not roo-khah').

When the vowel *Patah* ך is followed by the consonant

*Yud* ך it is pronounced *ai* as in *aisle*: ך *chai* (kahee' = life).

When the vowel *Holem* ך is followed by the consonant

*Yud* ך it is pronounced *oi* as in *boil*: ך (gohee = *goy* or nation).

## ~ The Dagesh ~

A dot placed inside of a consonant, is called a *Dagesh* דָּגֶשׁ (dah-gehsh'). There are five letters which cannot contain a *Dagesh*. They are:

א = aleph

ה = hey

ח = het

ע = ayin

ר = resh

There are two types of *Dagesh*:

Weak/Gentle is when the *Dagesh* is inserted in the following consonants at the beginning of a word or at the beginning of a syllable when it follows another closed syllable:

ב ג ד כ פ ת

Strong is when the *Dagesh* is found in a letter within a word to "compensate" for a letter that is missing, or if there is a doubling of that consonant. This eliminates the necessity of writing double letters. For example:

כַּרְתָּ (khah-rah-tah't') is pronounced the same as: כִּרְתָּ

Three of the beginning *Dagesh* letters change their pronunciation when the *Dagesh* is included:

ב = Bet ב = Vet

כ = Kaf כ = Haf

פ = Pey פ = Fey

The other Weak/Gentle *Dagesh* letters carry the same pronunciation whether the *Dagesh* is present or not.

## ~ Gender ~

In Hebrew all nouns are either masculine or feminine, whether the object is related to gender or not. There is no neuter in Hebrew. For example, the Hebrew word for house בֵּית (bah-yeet') is masculine. Meanwhile, the Hebrew word for family מִשְׁפָּחָה (meesh' pah-kah') is feminine.

Nouns that end with a *Qames* ך followed by a *Hey* ה as the final consonant, are usually feminine (such as the word *family* above).

Nouns that end with a *Tav* ת are usually feminine: בַּת (baht = daughter).

Nouns that end with a final *Mem* ם are usually feminine: יְרוּשָׁלַם (Yeh' roo-shah-lah'-em = Jerusalem).

If a singular noun does not have a feminine ending it is most likely masculine as there are no characteristics for masculine endings.

## ~ Plural Forms ~

In English, nouns are made plural by adding an "s" or "es" to a singular word:

car cars -- fish fishes (older form)

In Hebrew nouns are also made plural by adding endings to singular words, but it is a bit more complicated.

Nouns that are masculine are most often made plural by placing a *Hireq* ך under the last letter and then adding ים -- for example:

מֶלֶךְ = melek (king)

מְלָכִים = m' lahkim (kings)

Nouns that are feminine are most often made plural by adding ות For example:

מִשְׁפָּחָה = mish pah-kah' or family.

מִשְׁפָּחוֹת = mish pah-kot' or families.

Here are some Regular Masculine Nouns:

בֵּן = ben (son)

בָּנִים = benim (sons)

יוֹם = yom (day)

יָמִים = yamim (days)

דָּבָר = davar (word)

דְּבָרִים = d' vah-reem' (words)

Here are some Regular Feminine Nouns:

אֶרֶץ = eretz (land)

אֲרָצוֹת = ah rah-tzot' (lands)

בְּהֵמָה = beh hay-mah' (animal)

בְּהֵמוֹת = beh hay-moht' (animals)

Some Hebrew nouns do not follow the regular rules. Thus there are Irregular Plural Forms such as:

אִישׁ = eesh (man)

אֲנָשִׁים = ah nah-sheem' (men)

אִשָּׁה = ee-shah' (woman)

נָשִׁים = nah-sheem' (women)

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(Note: the hey ה at the beginning of a word is usually translated as "the".)

## ~ A Little Hebrew III ~

וְאֵת = v' eht  
(see above)

### Genesis 1:1-2 WTT

בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֵת הָאָרֶץ  
וְהָאָרֶץ הָיְתָה תְהוֹ וּבְהוֹ וְחֹשֶׁךְ עַל־פְּנֵי תְהוֹם וְרוּחַ  
אֱלֹהִים מְרַחֶפֶת עַל־פְּנֵי הַמַּיִם

הָאָרֶץ = hah (the) ah-rehts'  
"1) land, earth 1a) earth 1a1) whole earth"

~ Verse Two ~

וְהָאָרֶץ = v' (and) hah' ah-rehts'  
"1) land, earth 1a) earth 1a1) whole earth"

In the box above is the Hebrew text for Genesis 1:1-2. It is from the *Codex Leningradensis Hebrew Text*. (WTT). According to *Bibleworks8*:

"The WTT Hebrew text is from the Groves-Wheeler Westminster Morphology and Lemma Database (WTM). This text contains full and complete Hebrew accents (that is, the taamim (or te'amim) is equivalent to cantillation marks and these include the accent marks, indicating how the masoretes divided the word flow into sentences, word groups, etc.)."

The goal today is to take each word, in order, giving the pronunciation and meaning.

~ Verse One ~

בְּרֵאשִׁית = Bh ray-sheet'

"1) first, beginning, best, chief 1a) beginning 1b) first 1c) chief 1d) choice part"

בָּרָא = bah-rah'

"1) to create, shape, form 1a) (Qal) to shape, fashion, create (always with God as subject)"

אֱלֹהִים = Eh loh-heem'

"1) (plural) 1a) rulers, judges 1b) divine ones 1c) angels 1d) gods 2) (plural intensive - singular meaning) 2a) god, goddess 2b) godlike one 2c) works or special possessions of God 2d) the (true) God 2e) God"

אֵת = eht

"direct object marker"

(note, this is a grammatical marker which indicates that what follows is the object of what came previously. Some have seen this as a subtle first usage indication that *Y'shua* (who is the *aleph* and the *tav* or the *alpha* and *omega* in Greek) is the *Memra/Logos* doing the actual creating. See Col. 1:15-16.)

הַשָּׁמַיִם = hah shah-mah-eem'

"1) heaven, heavens, sky 1a) visible heavens, sky ... Heaven (as the abode of God)"

הָיְתָה = hah tah'

"1) to be, become, come to pass, exist, happen, fall out 1a) (Qal) 1a1) ---- 1a1a) to happen, fall out, occur, take place, come about, come to pass"

תְהוֹ = toh'-hoo

"1) formlessness, confusion, unreality, emptiness 1a) formlessness (of primeval earth)"

וּבְהוֹ = vah (and) boh'-hoo

"1) emptiness, void, waste"

וְחֹשֶׁךְ = v' (and) khoh-shek'

"1) darkness, obscurity 1a) darkness 1b) secret place"

עַל־פְּנֵי = ahl (on) pah-neem'

1) face 1a) face, faces 1b) presence, person 1c) face (of seraphim or cherubim) 1d) face (of animals) 1e) face, surface (of ground)

תְהוֹם = teh hohm'

"1) deep, depths, deep places, abyss, the deep, sea 1a) deep (of subterranean waters) 1b) deep, sea, abysses (of sea) 1c) primeval ocean,"

וְרוּחַ = v' roo-akah'

"1) wind, breath, mind, spirit"

אֱלֹהִים = Eh-loh-heem' (see above)

מְרַחֶפֶת = m' rah-keh-phet'

"1) (Qal) to grow soft, relax 2) (Piel) to hover"

עַל־פְּנֵי = ahl (upon) peh-nay'

"1) face 1a) face, faces"

הַמַּיִם = hah (the) mah-eem'

"1) water, waters"

Happy studying!

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## ~ A Little Hebrew IV ~

**T**he Hebrew Calendar is a remarkable mathematical work. It reconciles the discrepancies between the solar year of 365.25 days and the normal lunar year of 354 days without getting out of sync with the seasons. This lesson will be both a brief teaching on the Hebrew Calendar along with a Hebrew lesson on the days of the week and the months of the year.

The Hebrew Calendar observes full 24 hour days which begin at sunset. This practice is based primarily upon the first introduction of the day in Scripture:

**"So the evening and the morning were the first day."**

(Gen. 1:5)

This is also confirmed in the passage which tells when to observe the fast of *Yom Kippur*:

**"It [Yom Kippur] shall be to you a sabbath [שַׁבָּת] of solemn rest, and you shall afflict your souls; on the ninth day of the month at evening, from evening to evening, you shall celebrate your sabbath [שַׁבָּת]"** (Lev. 23:32)

### ~ The Days of the Week ~

While the 24 hour day is discernible by the rotation of the earth, causing the sun to set and to rise, the seven day week was established, not by physical observation, but by a decree of God. It is based upon the six days of creation plus a day of rest:

**"Thus the heavens and the earth, and all the host of them, were finished. <sup>2</sup> And on the seventh day God ended His work which He had done, and He rested on the seventh day from all His work which He had done. <sup>3</sup> Then God blessed the seventh day and sanctified it, because in it He rested from all His work which God had created and made."** (Gen. 2:1-3)

Each seven day week ends and a new week begins when the sun sets at the close of the seventh day of rest (the Shabbat).

The days of the week of the Hebrew Calendar are numbered rather than named (except for the seventh day which is called *Shabbat*):

**י'ם ראשון** = yohm ree-shohn' the first day (Sunday).

**י'ם שני** = yohm shay-nee' the second day (Monday).

**י'ם שלישי** = yohm sheh' lee-shee' the third day (Tuesday).

**י'ם רביעי** = yohm reh' vee-ee' the fourth day (Wednesday).

**י'ם חמישי** = yohm kha' mee-shee' the fifth day (Thursday).

**י'ם ששי** = yohm shee-shee' the sixth day (Friday).

**י'ם שבת** = yohm shah-baht' the seventh day (Saturday).

**"Remember the Sabbath day [י'ם שבת], to keep it holy. <sup>9</sup> Six days you shall labor and do all your work, <sup>10</sup> but the seventh day is the Sabbath [שַׁבָּת] of the LORD [YHVH] your God. In it you shall do no work: you, nor your son, nor your daughter, nor your male servant, nor your female servant, nor your cattle, nor your stranger who is within your gates. <sup>11</sup> For in six days the LORD [YHVH] made the heavens and the earth, the sea, and all that is in them, and rested the seventh day. Therefore the LORD [YHVH] blessed the Sabbath day [י'ם שבת] and hallowed it."**

(Ex. 20:8-11)

The eve of each new day is called *erev* עֶרֶב (eh-rehv'). Thus, Friday evening (after the sun goes down) is called *Erev Shabbat* [שַׁבָּת עֶרֶב].

### ~ The Hebrew Calendar ~

The Hebrew Calendar is established by the cycles of both the moon and the sun -- therefore it is a lunar/solar calendar. The months begin on each new moon **חֹדֶשׁ** (*choh-dehsh'*), which occurs every 29.531 days. Thus, a month on the Hebrew Calendar fluctuates between 29 and 30 days in order to balance out the fractional portion which occurs at the end of each month.

It is believed that the original Biblical Calendar year began in the fall at the beginning of the Hebrew month called *Tishri*. *1 Tishri* is still considered to be the beginning of the Hebrew Civil Calendar for the reckoning of the reigns of kings. However, when God brought the children of Israel out of Egypt, He also established a religious calendar that begins each spring:

**"Now the LORD [YHVH] spoke to Moses and Aaron in the land of Egypt, saying, <sup>2</sup> 'This month [chodesh] shall be your beginning of months; it shall be the first month of the year to you.'"** (Ex. 12:1-2)

Thus, even though *1 Tishri* is still considered to be *Rosh HaShannah* (the head of the year), *Tishri* is now called the seventh month because that is where it falls on the religious calendar which begins on *1 Nisan* -- the month in which Passover occurs.

The twelve lunar months of the Hebrew Calendar can have three possible lengths: 354 days (regular years), 353 days (defective years), or 355 days (excessive years). Thus, a full lunar year is 10, 11, or 12 (plus one-quarter) days short of a solar year (365.25 days).

To keep the Festivals in their proper season (i.e. Passover in Spring), it is necessary to add a 13th month every two to three years. These are called intercalary or leap years. A leap year can have 384 days (regular leap year), 383 days (defective leap year), or 385 days (excessive leap year).

The Hebrew Calendar goes in cycles of 19 years. Seven of those 19 years will be intercalary or leap years. The interesting thing is that each 19 year time cycle begins either on or within

one day of the corresponding solar date as did the previous one. For example, the 19 year time cycle that began on *Rosh HaShannah* (1 Tishri) in the Hebrew year 5720 (1959) fell on October 3rd (a Shabbat). In the Hebrew year 5739 (1978) it fell on October 3rd. In the Hebrew year 5758 (1997) it fell on October 2nd. In 5777 (2016) it fell on October 3rd. In 5796 (2035) it will fall on October 4th. In 5815 (2053) it will fall on October 3rd (again a Shabbat as it was in 5720). Thus, in that 94 year period of time, the lunar/solar Hebrew Calendar will return to where it began nearly 100 years before on the solar calendar. Such is the mathematical beauty of the Hebrew Calendar.

### ~ The Hebrew Months ~

Unlike the days which are numbered (except for Shabbat), the months all have names. Most of the names used today come from a foreign source -- probably Aramaic (A), which the house of Judah brought back with them from Babylon. In some cases a Hebrew (H) name, by which it was known before the exile, is referenced in Scripture. Following are the names of the months and some characteristics of each one:

**Month First:** חֹדֶשׁ רִאשׁוֹן = *chodesh rishon* is *Nisan* (A) נִסָּן (Nee-sahn' = "their flight"), also known as *Aviv* (H) אָבִיב = (Ah-veev' = "green ears"). It is 30 days in length and occurs in March/April on the Gregorian calendar. It hosts Passover and the Days of Unleavened Bread. The barley harvest begins in this month, while the wheat is just coming into ear.

**Month Second:** חֹדֶשׁ שֵׁנִי = *chodesh sheni* is *Iyar* (A) אֵיָר (Ee-yahr'), also known as *Ziv* (H) זֵו (Zeev = "brightness"). It is 29 days in length and occurs in April/May. It hosts the second Passover (Num. 9:11). The barley harvest continues while the wheat and apricots ripen.

**Month Three:** חֹדֶשׁ שְׁלִישִׁי = *chodesh shelishi* is *Sivan* (A) סִיָּן (See-vahn' = "their covering"). It is 30 days in length and occurs in May/June. It hosts the Festival of *Shavu'ot*, or Feast of Weeks, or Pentecost. Wheat and almonds ripen, while grapes are beginning to ripen.

**Month Four:** חֹדֶשׁ רְבִיעִי = *chodesh rev'i* is *Tammuz* (A) תַּמּוּז (Tah-mooz' = "sprout of life"). It is 29 days in length and occurs in June/July. Wheat harvesting is completed in the north, while various fruits ripen.

**Month Five:** חֹדֶשׁ חֲמִישִׁי = *chodesh chamishi* is *Av* (A) אָב (Ahv = "fruitful"). It is 30 days in length and occurs in July/August. It hosts the Fast of Av which falls on the 9th day of the month to remember the destruction of both the first and second temples on that day. It is the principal fruit harvest month; including grapes, figs, and olives.

**Month Six:** חֹדֶשׁ שִׁשִּׁי = *chodesh shishi* is *Elul* (A) אֱלּוּל (Eh-lool' = "nothingness"). It is 29 days in length and occurs in August/September. It is the month of *Teshuvah* (repentance and return), which is a 40 day period that begins on 1 *Elul*. It is a month of general harvest including maize, cotton, and pomegranates.

**Month Seven:** חֹדֶשׁ שְׁבִיעִי = *chodesh shvi'i* is *Tishri* (A) תִּשְׁרִי (Teesh' ree) also known as *Ethanim* (H) אֶתְנָיִם (Ay-thah-neem' = "enduring"). It is 30 days in length and occurs in September/October. It is the major Festival month of the year, hosting *Rosh HaShannah* (*Yom Teruah*), *Yom Kippur*, *Sukkot*, and *Shemini Atzeret*. After *Sukkot*, plowing and sowing begin as soon as rain softens the ground.

**Month Eight:** חֹדֶשׁ שְׁמִינִי = *chodesh shmini* is *Marchesvan* (A) מַרְחֶשְׁוָן (Mahr'-chesh-vahn), also known as *Bul* (H) בּוּל (Bool = "increase"). It is 29 or 30 days long and occurs in October/November. Wheat and barley are sown. Almost all vegetation has disappeared. (This month is also called simply *Cheshvan*.)

**Month Nine:** חֹדֶשׁ תְּשִׁיעִי = *chodesh tshi'i* is *Kislev* (A) כִּסְלֵו (Kees'-lehv = "his confidence"). It is 29 or 30 days in length and occurs in November/December. On the 25th day of this month an eight day festival called *Hanukkah* is celebrated. This is the rainy season and the trees are bare.

**Month Ten:** חֹדֶשׁ עֲשִׂירִי = *chodesh 'asiri* is *Tevet* (A) טֵבֵת (Tay-veht' = "goodness"). It is 29 days long and occurs in December/January. It is the coldest month with rain, hail, and snow in the higher elevations. Oranges begin to ripen in the lower districts.

**Month Eleven:** חֹדֶשׁ עֲשָׂתִי = *chodesh ashtay* is *Shevat* (A) שֵׁבֶט (Sh' vaht' = "a rod"). It is 30 days in length and occurs in January/February. It is the month when the weather gradually grows warmer. Almonds and peaches may begin blossoming in the warmer areas, while the oranges are already ripe.

**Month Twelve:** חֹדֶשׁ שְׁנַיִם = *chodesh shenayim* is *Adar* (H) אָדָר = (Ah dahr' = "glorious"). It is 29 or 30 days long and occurs in February/March. It hosts *Purim*, the celebration of the Jews victory over their enemies, as recorded in the book of *Esther*. Depending on whether it is an Intercalary year or not, it may still be cold and rainy, but, if it falls later, it will be the beginning of spring. If no intercalary month is needed, it is the season of blossoming almond trees and the beginning development of green ears of barley in preparation for Passover.

**Month Thirteen:** חֹדֶשׁ שְׁלוּשׁ = *chodesh shalowsch* is *Adar II* אָדָר שֵׁנִי (Ah dahr' Shay-nee'). It is 29 days long and occurs in March/Early April. It is host to *Purim* during its appearance as an Intercalary month in 7 out of every 19 years.

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## ~ A Little Hebrew V ~

**H**ebrew uses the letters of the *Aleph/Bet* to indicate numerical values -- although today the Arabic decimal system (0, 1, 2, etc.) is used for most daily transactions among Hebrew speakers. One exception is when using the Hebrew calendar -- where the ancient system given here is still used. This lesson is to acquaint you with the rudiments of that system.

### ~ Number List ~

There is no zero in Hebrew. Every other number has a letter, or combination of letters to indicate its value. In addition there is a corresponding word or words for each number, so they can also be written out. (Like our numbering system where the numerical 7 can be written as the word "seven.")

Hebrew numbers 1 through 10 have two categories of words -- *Cardinal* (one, two, three, etc.) and *Ordinal* (first, second, third, etc.). Within those categories there are two types of words, masculine and feminine. These are coded in this lesson as CM (cardinal masculine), CF (cardinal feminine), OM (ordinal masculine), and OF (ordinal feminine):

#1 - א - *Aleph* -- CM = *echad*, CF = *ahat*, OM = *rishon*, OF = *rishona*. (See *A Little Hebrew IV* p. 7 for the names of the days of the week.)

#2 - ב - *Bet* -- CM = *shnayim*, CF = *shtayim*, OM = *sheni*, OF = *shniya*.

#3 - ג - *Gimel* -- CM = *shlosha*, CF = *shalosh*, OM = *shlishi*, OF = *shlishit*.

#4 - ד - *Dalet* -- CM = *arba'a*, CF = *arba'*, OM = *revi'i*, OF = *revi'it*.

#5 - ה - *Hei* -- CM = *hamisha*, CF = *hamesh*, OM = *hamishi*, OF = *hamishit*.

#6 - ו - *Vav* -- CM = *shisha*, CF = *shesh*, OM = *shishi*, OF = *shishit*.

#7 - ז - *Zayin* -- CM = *shiv'a*, CF = *sheva'*, OM = *shvi'i*, OF = *shvi'it*.

#8 - ח - *Het* -- CM = *shmona*, CF = *shmone*, OM = *shmini*, OF = *shminit*.

#9 - ט - *Tet* -- CM = *tish'a*, CF = *tesha'*, OM = *tshi'i*, OF = *tshi'it*.

#10 - י - *Yud* -- CM = *'assara*, CF = *'asar*, OM = *'asiri*, OF = *'asirit*.

The next eight letters increase in value by tens instead of units. Starting with #20, only cardinal words are used for each numerical value:

#20 - כ - *Kaf* -- *'esrim*

#30 - ל - *Lamed* -- *shloshim*

#40 - מ - *Mem* -- *arba'im*

#50 - נ - *Nun* -- *hamishim*

#60 - ס - *Samech* -- *shishim*

#70 - ע - *Ayin* -- *shiv'im*

#80 - פ - *Pei* -- *shmonim*

#90 - צ - *Tsadi* -- *tish'im*

From #100 on, the numbers begin to increase by hundreds:

#100 - ק - *Kuf* -- *mea*

#200 - ר - *Resh* -- *matayim*

#300 - ש - *Shin* -- *shlosh meot*

#400 - ת - *Tav* -- *arba' meot*

Having run out of letters, the last five "hundreds" are a combination of *Tav* (400) and another letter, which makes it add up to the total needed:

#500 - ת"ק - *Tav Kuf* -- *hamesh meot*

#600 - ת"ר - *Tav Resh* -- *shesh meot*

#700 - ת"ש - *Tav Shin* -- *shva meot*

#800 - ת"ת - *Tav Tav* -- *shmone meot*

#900 - תת"ק - *Tav Tav Kuf* -- *tsha' meot*

Other numbers are formed by combining the letters needed to make up the correct amount. For example:

#11 - י"א - *Yud Aleph*

#12 - י"ב - *Yud Bet*

#13 - י"ג - *Yud Gimel*

#14 - י"ד - *Yud Dalet*

#15 - ט"ו - *Tet Vav*\*\*

#16 - ט"ז - *Tet Zayin*\*\*

#17 - י"ז - *Yud Zayin*

#18 - י"ח - *Yud Het*

#19 - י"ט - *Yud Tet*

In the biblical text numbers are written out with their corresponding words. For example, the number 12 appears in the text as:

עשר וָיָמִים *asar sh'tayim* (ah-sahr' sh' tah-yeem)

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\* Numerical combinations of letters that contain multiple letters are marked with a *gerashayim* (double quote mark " ) to clearly indicate they are a number rather than a word.

\*\* The numbers 15 & 16 are not written in the expected manner (*Yud Hei* and *Yud Vav*) as both of those combinations are alternate written forms of the Sacred Name of God. This is also true for larger numbers that include 15 & 16 such as 115 or 316, etc.



~ Faithful God ~

## ~ A Little Hebrew VI ~

 Our Creator God is represented in the *Tanakh* under many different names and titles. This lesson will focus on some of those names. Each name variation expresses something special about God's character, so by learning the different scriptural names for God, the Believer is better able to understand the One who created us, gives us breath, and the sustenance we need to live each day for Him.

### ~ Introducing the God Concept ~

God is first introduced in scripture by the Hebrew term **אֱלֹהִים** *Elohim* (Eh-loh-heem' #430):

**"In the beginning God [*Elohim*] created the heavens and the earth."** (Gen. 1:1)

*Elohim* is the great Creator God who made the entirety of the physical universe. The Sages say that *Elohim* is the name used for God's attribute of "justice," as opposed to *YHVH*, which is the name used for God's attribute of "mercy."

One of the interesting aspects of *Elohim* is that it is a plural word. It stems from **אֱלֹהַּ** *Eloah* (Eh-loh'-hah #433), which in turn comes from **אֵל** *El* (#410 -- see below):

**"But Jeshurun grew fat and kicked;  
You grew fat, you grew thick,  
You are obese!  
Then he forsook God [*Eloah*] who made him,  
And scornfully esteemed the Rock of his salvation."** (Deut. 32:15)

The plurality of *Elohim* leads to theological discussions with many differing opinions. It will be one of those controversies which will probably not be fully revealed until we are changed from flesh to spirit in the resurrection. However, what we can know at this time is:

**"Beloved, now we are children of God; and it has not yet been revealed what we shall be, but we know that when He is revealed, we shall be like Him, for we shall see Him as He is."** (I John 3:2)

### ~ One God ~

It is clear from the Hebrew scriptures that God is **אֱלֹהֵינוּ** *El Echad* (Ehl #410 -- Eh-kaht' #259) one God:

**"Have we not all one [*Echad*] Father?  
Has not one [*Echad*] God [*El*]\* created us?"** (Mal. 2:10)

\* Because of grammatical differences between Hebrew and English, many of the names for God are expressed in Hebrew just the opposite from the way they are expressed in English. Therefore in Hebrew, this name is expressed as *El Echad* (God One), while in English it is expressed as *Echad El* (One God). That is why the terms are often reversed in English translations. (Remember: Hebrew is read from right to left.)

Our God is **אֵל הַנֶּאֱמָן** *El Haneh-ehman* (Ehl #410 -- Hah-neh' eh-mahn' #539) a Faithful God:

**"Therefore know that the LORD [*YHVH*] your God, He is God, the faithful [*Haneh-ehman*] God [*El*] who keeps covenant and mercy for a thousand generations with those who love Him and keep His commandments; ..."** (Deut. 7:9)

### ~ Righteous God ~

God is **אֵל צַדִּיק** *El Tsadik* (Ehl #410 -- Tzah-deek' #6662), a Righteous God:

**"And there is no other God besides Me,  
A just [*Tsadik*] God [*El*] and a Savior;  
There is none besides Me."** (Isa. 45:21)

### ~ God of Truth ~

Our God is **אֵל אֱמֶת** *El Emet* (Ehl #410 -- Eh-meht' #571), the God of Truth:

**"Into Your hand I commit my spirit;  
You have redeemed me,  
O LORD [*YHVH*] God [*El*] of truth [*Emet*]."** (Psalm 31:5)

### ~ Almighty God ~

Our God is **אֵל שַׁדַּי** *El Shaddai* (Ehl #410 -- Shah-dahee' #7706), God Almighty:

**"When Abram was ninety-nine years old, the LORD [*YHVH*] appeared to Abram and said to him, 'I am Almighty [*Shaddai*] God [*El*]; walk before Me and be blameless.'" (Gen. 17:1)**

### ~ The Most High God ~

Our God is **אֵל עֶלְיוֹן** *El Elyon* (Ehl #410 -- Ehl-yohn' #5945), the Most High God:

**"And blessed be God [*El*] Most High [*Elyon*],  
Who has delivered your enemies into your hand.  
And he gave him a tithe of all."** (Gen. 14:20)

### ~ The God Everlasting ~

Our God is **אֵל עוֹלָם** *El Olam* (Ehl #410 -- Oh-lahm' #5769), the Everlasting God:

**"Then Abraham planted a tamarisk tree in Beersheba, and there called on the name of the LORD [*YHVH*], the Everlasting [*Olam*] God [*El*]."** (Gen. 21:33)

### ~ The God Who Sees Me ~

Our God is **אֵל רֹאֵי** *El Roi* (Ehl #410 -- Roh-ee' #7210), the God-Who-Sees-Me):

"Then she called the name of the LORD [YHVH] who spoke to her, You-Are-the-God-Who-Sees [El Roi]; for she said, 'Have I also here seen Him who sees me?'"

(Gen. 16:13)

~ The God of Knowledge ~

Our God is אֱלֹהֵי דַעוּת El Deot (Ehl #410 -- Day-oh't #1844), the God of all Knowledge:

"Talk no more so very proudly;

Let no arrogance come from your mouth,

For the LORD [YHVH] is the God [El]

of knowledge [Deot];

And by Him actions are weighed."

(I Sam. 2:3)

~ The Great God ~

Our God is אֱלֹהֵי הַגָּדוֹל El Haggadol (El #410 -- Hah Gah-dohl' #1419), the Greatest of Gods:

"For the LORD [YHVH] your God is God of gods and Lord of lords, the great [Haggadol] God [El], mighty and awesome, who shows no partiality nor takes a bribe."

(Deut. 10:17)

~ The God of Glory ~

Our God is אֱלֹהֵי הַקְּבוֹד El Hakavod (El #410 -- Hah Kah-vohd' #3519), the awesome God of Glory:

"The voice of the LORD [YHVH] is over the waters;

The God [El] of glory [Kavod] thunders;

The LORD is over many waters."

(Psalm 29:3)

~ The Holy God ~

Our God is אֱלֹהֵי הַקְּדוֹשׁ El Hakadosh (El #410 -- Hah Kah-dohsh' #6918), the one and only Holy (set apart) God:

"But the LORD [YHVH] of hosts shall be exalted in judgment,

And God [El] who is holy [Kudos] shall be hallowed in righteousness."

(Isa. 5:16)

~ The God of the Heavens ~

Our God is אֱלֹהֵי הַשָּׁמַיִם El Hashamayim (Ehl #410 Hah Shah-mah'-eem #8064), the God of all the heavens:

"Oh, give thanks to the God [El] of heaven [Shamayim]!

For His mercy endures forever."

(Psalm 136:26)

~ The Gracious God ~

Our God is אֱלֹהֵי חַנּוּן El Channun (Ehl #410 -- Khan-noon' #2587), the most Gracious of Gods:

"So he prayed to the LORD [YHVH], and said,

"Ah, LORD [YHVH], was not this what I said when I was still in my country? Therefore I fled previously to Tarshish; for I know that You are a gracious [Channun] and merciful God [El], slow to anger and abundant in lovingkindness, One who relents from doing harm."

(Jonah 4:2)

~ The God of Israel ~

Our God is אֱלֹהֵי יִשְׂרָאֵל El Yisrael (Ehl #410 -- Yees-rah-ehl' #3478), the one and only God of Israel:

"O God, You are more awesome than Your holy places.

The God [El] of Israel [Yisrael] is He who gives strength and power to His people.

Blessed be God!"

(Psalm 68:35)

~ God Our Rock ~

Our God is אֱלֹהֵי סֻלְעִי El Salee (Ehl #410 -- Sahl-ee' #5553), our Rock:

"I will say to God [El] my Rock [Salee],

'Why have You forgotten me?

Why do I go mourning because of the oppression of the enemy?'"

(Psalm 42:9)

~ The God of Compassion ~

Our God is אֱלֹהֵי רַחֻם El Rachum (Ehl #410 -- Rah-kuhm' #7349), full of compassion for His people:

"But You, O Lord, are a God [El] full of compassion [Rachum], and gracious,

Longsuffering and abundant in mercy and truth."

(Psalm 86:15)

~ The God of Salvation ~

Our God is אֱלֹהֵי יִשׁוּעָתִי El Yeshuati (Ehl #410 -- Yeh-shoo-ah'-tee #3444), the God of our Salvation:

"Behold, God [El] is my salvation [Yeshuati],

I will trust and not be afraid;

For YAH, the LORD [YHVH], is my strength and song; He also has become my salvation."

(Isa. 12:2)

~ The Jealous God ~

Our God is אֱלֹהֵי קִנּוּא El Qanno (Ehl #410 -- Kahn-noh' #7072), a God who is Jealous over His people:

"God [El] is jealous [Qanno], and the LORD [YHVH] avenges;

The LORD [YHVH] avenges and is furious.

The LORD [YHVH] will take vengeance on His adversaries,

And He reserves wrath for His enemies; ..."

(Nahum 1:2)

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## ~ A Little Hebrew VII ~

Numbers 6:24-26 WTT

יְבָרֶכֶּךָ יְהוָה וַיִּשְׁמְרֶךָ<sup>24</sup>  
 יֵאָר יְהוָה פָּנָיו אֵלֶיךָ וַיַּחֲנֶךָ<sup>25</sup>  
 יֵשָׂא יְהוָה פָּנָיו אֵלֶיךָ וַיִּשֶׁם לָךְ שְׁלוֹם<sup>26</sup>

In the box above is the Hebrew Text for the *Aaronic Blessing*, Numbers 6:24-26. It is the blessing the *Cohen* (Priest) would chant before the assembled worshippers at the close of each Temple Service:

""The LORD [YHVH] bless you and keep you;

<sup>25</sup> The LORD [YHVH] make His face shine upon you,  
 And be gracious to you;

<sup>26</sup> The LORD [YHVH] lift up His countenance  
 upon you,

And give you peace."" (Num 6:24-26)

""So they shall put My name on the children of Israel,  
 and I will bless them."" (Num. 6:27)

This Hebrew text is from the *Codex Leningradensis Hebrew Text* (WTT). According to *Bibleworks8*:

"The WTT Hebrew text is from the Groves-Wheeler Westminster Morphology and Lemma Database (WTM). This text includes full and complete Hebrew accents (that is, the taamim (or te'amim) which are equivalent to cantillation marks and these include the accent marks, indicating how the masoretes divided the word flow into sentences, word groups, etc.)."

The goal today is to take each word, in order, giving the pronunciation and meaning:

~ Verse 24 ~

יְבָרֶכֶּךָ = Ye-vah-rehkh'-kah

(This is a form of בָּרַךְ (*bah-rahk'* #1280 which means "to kneel or bless"). This is where the *Cohen* (priest) asks God to bless, not himself, but the worshippers. (i.e. "bless you").

יְהוָה = #3068 the Tetragrammon (or "Sacred Name").

(The absolutely correct pronunciation of the Sacred Name is unknown or, if known, not spoken in public because it is believed to be too holy to be pronounced. In normal Jewish teaching the word אֲדוֹנָי *Ah-doh-nai'* #113 is used.)

וַיִּשְׁמְרֶךָ =

V-yeesh meh rehkh-kah

(This is a form of שָׁמַר (*shah-mahr* #8104 = "to keep, watch, protect, preserve.") Again, like the first word above, it makes another person the direct object of the "protecting.")

~ Verse 25 ~

יֵאָר = yah-ehr' (#215 = "to shine").

יְהוָה *Adonay* (see verse 24 comment above).

פָּנָיו = pah-nah-eem' (#6440 = "face.")

אֵלֶיךָ = ehl-leh'-kah ("to you")

וַיַּחֲנֶךָ = vee-chun-neh'-kah (a form of חָנַן *kah-nahn'* #2603 = "gracious, show favor.")

~ Verse 26 ~

יֵשָׂא = yee-sah' (a form of נָשָׂא *nah-sah* #5375 = "to lift up.")

יְהוָה *Adonai* = (see verse 24 comment above).

פָּנָיו = pah-nahv' (#6440 = "face").

אֵלֶיךָ = ehl-leh'-kah ("to you").

וַיִּשֶׁם = v-yah-sehm' (a form of שָׁם *soom* #7760 = "to put, place, set, appoint").

לָךְ = le-kah' ("to you").

שְׁלוֹם = shah-lohm' (#7965 = "completeness, soundness, peace").

Here is the transliteration of the passage from the *Complete Jewish Bible*:

*Y'varekh'kha ADONAI v'yishmerekha.*

*Ya'er ADONAI panav eleikha vichunekka.*

*Yissa ADONAI panav eleikha v'yasem l'kha shalom.*

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## ~ A Little Hebrew VIII ~

The Shema: Deuteronomy 6:4 WTT

שֶׁמַּיִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד  
'e-chad Adonai 'e-lo-hei'-nu Adonai yis-ra'-el she-ma'  
בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד  
va'-ed le'-o-lam mal-khu-to ke-vod shem ba-ruk

In the box above is the Hebrew text for the first part of the *Shema*. The first line is from Deuteronomy 6:4. The second line is an added line that is paraphrased from Psalm 72:19. It is the classic statement of faith in the Hebrew world.

In English the *Shema* is usually recited in the following manner:

**Hear O Israel, the LORD our God, the LORD is one.  
Blessed be the name of His glorious kingdom forever  
and ever.**

This Hebrew text is from the *Codex Leningradensis Hebrew Text* (WTT). According to *Bibleworks8*:

"The WTT Hebrew text is from the Groves-Wheeler Westminster Morphology and Lemma Database (WTM). This text includes full and complete Hebrew accents (that is, the taamim (or te'amim) which are equivalent to cantillation marks and these include the accent marks, indicating how the masoretes divided the word flow into sentences, word groups, etc.)."

Again this time, the goal is to take each word, in order, giving the pronunciation and meaning.

שֶׁמַּיִ = shah-mah' #8085

*Shema* literally means to hear, listen to, and obey. It is far more than just hearing sounds with one's ears.

יְהוָה = yees' rah-ayl' #3478

Yisrael means "God prevails." "1) the second name for Jacob given to him by God after his wrestling with the angel at Peniel 2) the name of the descendants and the nation of the descendants of Jacob 2a) the name of the nation until the death of Solomon and the split 2b) the name used and given to the northern kingdom consisting of the 10 tribes under Jeroboam; the southern kingdom was known as Judah 2c) the name of the nation after the return from exile."

יהוה = the Tetragrammon (or "Sacred Name") #3068

(The absolutely correct pronunciation of the Sacred Name is unknown or, if known, not spoken in public because it is

believed to be too holy to be pronounced. In normal Jewish teaching the word אֲדוֹנַי *Ah-doh-nai'* #113 is used.)

אֱלֹהֵינוּ = eh loh-hay'-noo #430

"1) (plural) 1a) rulers, judges 1b) divine ones 1c) angels 1d) gods 2) (plural intensive - singular meaning) 2a) god, goddess 2b) godlike one 2c) works or special possessions of God 2d) the (true) God 2e) God."

אֶחָד = eh-chad' #259

"1) one (number) ... 1b) each, every 1c) a certain 1d) an (indefinite article) 1e) only..."

בְּרוּךְ = bah-rookh' #1288

"1) to bless, kneel 1a) (Qal) 1a1) to kneel 1a2) to bless 1b) (Niphal) to be blessed, bless oneself 1c) (Piel) to bless."

שֵׁם = shem #8034

"1) name ... 1b) reputation, fame, glory 1c) the Name (as designation of God)."

כְּבוֹד = kah vohd' #3519

"1) glory, honour, glorious, abundance 1a) abundance, riches 1b) honour, splendour, glory 1c) honour, dignity 1d) honour, reputation 1e) honour, reverence, glory 1f) glory."

מַלְכוּתוֹ = mahl khoo'-toh from #4427

"1) kingdom, dominion, reign, sovereignty 1a) kingdom, realm 1b) sovereignty, dominion."

לְעוֹלָם = leh oh-lahm' #5769

"1) long duration, antiquity, futurity, for ever, ever, everlasting, evermore, perpetual, old, ancient, world 1a) ancient time, long time (of past) 1b) (of future) 1b1) for ever, always 1b2) continuous existence, perpetual 1b3) everlasting, indefinite or unending future, eternity."

וָעֶד - vah-ehd' #5703

"1) perpetuity, for ever, continuing future 1a) ancient (of past time) 1b) for ever (of future time) 1b1) of continuous existence 1c) for ever (of God's existence)."

~ ~ ~ ~ ~

## ~ A Little Hebrew IX ~

Following is a list of Hebrew words, their definitions, and pronunciations as used in the article *Kingdom Future*, in Issue 15-2, beginning on page 6.

~ Isaiah 11:1-5 - page 6 ~

"There shall come forth [yatsah] a Rod [koter] from the stem [gehzah] of Jesse, And a Branch [netzer] shall grow [parah] out of his roots [sheresh].  
<sup>2</sup> The Spirit [ruach] of the LORD [YHVH] shall rest [nuakh] upon Him, The Spirit [ruach] of wisdom [chakmah] and understanding [binah], The Spirit [ruach] of counsel [aytzah] and might [gehvurah], The Spirit [ruach] of knowledge [daat] and of the fear [yir'ah] of the LORD [YHVH].  
<sup>3</sup> His delight [ruach] is in the fear [yir'ah] of the LORD [YHVH], And He shall not judge [shafah] by the sight [ma'reh] of His eyes [ayin], Nor decide [yakakh] by the hearing [mishmah] of His ears [ozen];  
<sup>4</sup> But with righteousness [tzedek] He shall judge [shafah] the poor [dal], And decide [yakakh] with equity [mishor] for the meek [anav] of the earth [eretz]; He shall strike [nakah] the earth [eretz] with the rod [shaybet] of His mouth [peh], And with the breath [ruach] of His lips [saphah] He shall slay [muth] the wicked [rasha].  
<sup>5</sup> Righteousness [tzedek] shall be the belt [ayzor] of His loins [mathen], And faithfulness [emunah] the belt [ayzor] of His waist [kahlats]."

(Isa. 11:1-5)

### Verse 1

יָצָא - yah-tzah' (#3318) = "to go out, come out, exit, go forth."

חֵטֶר - koh-tehr' (#2415) = "branch, twig, rod."

גֵּזַע - gay-zah' (#1503) = "stem, trunk, stock (of trees)"

נֶצֶר - nay-tzehr' (#5342) = "sprout, shoot, branch (always fig.)"

פָּרָה - pah-rah' (#6509) = "to bear fruit, be fruitful, branch off"

שָׁרֵשׁ - shoh-rehsh' (#8328) = "root 1b) root (of people involving firmness or permanence)"

### Verse 2

רוּחַ - roo-ahkh' (#7307) = "wind, breath, mind, spirit"

נוּחַ - noo-ahkh' (#5117) = "to rest, settle down and remain"

רוּחַ - roo-ahkh' (#7307) = "wind, breath, mind, spirit"

חִכְמָה - chahk mah' (2451) = "wisdom"

בִּינָה - bee-nah' (#998) = "understanding, discernment"

רוּחַ - roo-ahkh' (#7307) = "wind, breath, mind, spirit" (from #7306 - see v. 3)

עֵצָה - ay-tzah' (#6098) = "counsel, advice, purpose"

גְּבוּרָה - geh voo-rah' (#1369) = "strength, might, ... valour, bravery"

רוּחַ - roo-ahkh' (#7307) = "wind, breath, mind, spirit"

דַּעַת - dah-ah' (#1847) = "knowledge, perception, skill 1b) discernment, understanding, wisdom"

יִרְאָה - yeer ah' (#3374) = "fear (of God), respect, reverence, piety, revered"

### Verse 3

רוּחַ - roo-ahkh' (#7306) = (Hiphil) to smell, scent, perceive odour, of delight (metaph)" - (notice number difference from above) (Primitive root.)

יִרְאָה - yeer ah' (#3374) = "fear (of God), respect, reverence, piety, revered"

שָׁפַט - shah-fah' (#8199) = "to act as lawgiver or judge or governor"

מַרְאֵה - mah reh' (#4758) = "sight, appearance, vision"

עֵין - ah-yeen' (#5869) = "eye, of physical eye, of mental and spiritual faculties"

יָכַח - yah-khahk' (#3198) = "to prove, decide, judge, rebuke, reprove, correct, be right"

מִשְׁמַע - meesh mah' (#4926) = "thing heard, rumour"

אָזַן - oh-zehn' (#241) = "ear, to uncover the ear, to reveal"



Verse 4

צֶדֶק - tzeh-dehk' (#6664) = "justice, rightness, righteousness"

שֹׁפֵט - shah-faht' (#8199) = "to act as lawgiver or judge or governor"

דָּל - dahl (#1800) = "low, poor, weak"

יָכַח - yah-khahk' (#3198) = "to prove, decide, judge, rebuke, reprove, correct, be right"

מִישׁוֹר - mee-shohr' (#4334) = "level place, uprightness"

עָנָו - ah-nahv' (#6035) = "poor, humble, afflicted, meek"

אֶרֶץ - eh-rehtz' (#776) = "land, earth"

נָכַח - nah-kah' (#5221) = "to strike, smite, hit, beat, slay, kill"

אֶרֶץ - eh-rehtz' (#776) = "land, earth"

שִׁבֹּט - shay-beht' (#7626) = "rod, staff, branch, offshoot, club, sceptre, tribe"

פֶּה - peh (#6310) = "mouth (of man)"

רוּחַ - roo-ahkh' (#7307) = "wind, breath, mind, spirit"

שִׁפָּה - shah-fah' (#8193) = "lip, language, speech,"

מִית - moot (#4191) = "to die, kill, have one executed"

רָשָׁע - rah-shah' (#7563) = "wicked, criminal 1a) guilty one,"

Verse 5

צֶדֶק - tzeh-dehk' (#6664) = "justice, rightness, righteousness"

אֲזוּר - ay-zohr' (#232) = "waist-cloth, the innermost piece of clothing"

מֵתָן - mah-tehn' (#4975) = "loins, hips"

אֱמוּנָה - eh mooh-nah' (#530) = "firmness, fidelity, steadfastness, steadiness"

אֲזוּר - ay-zohr' (#232) = "waist-cloth, the innermost piece of clothing"

חֲלָץ - kah-lahtz' (#2504) = "loins 1a) as seat of virility 1b) as girded"

~ Isaiah 11:9 - page 7 ~

<sup>9</sup> They shall not hurt [ra'a] nor destroy [shakat] in all  
My holy [kodesh] mountain [har],  
For the earth [eretz] shall be full of the  
knowledge [dayah] of the LORD [YHVH]  
As the waters cover the sea.'" (Isa. 11:9)

Verse 9

רָעָה - rah-ah' (#7489) = "to be bad, be evil"

שָׁחַת - shah-khat' (#7843) = "to destroy, corrupt, go to ruin, decay"

קִדְּשׁ - koh-dehsh' (6944) = "apartness, holiness, sacredness,

הַר - hahr (#2022) = "hill, mountain, hill country"

אֶרֶץ - eh-rehtz' (#776) = "land, earth, separateness"

יָדָעָה - day-ah' (#1844) = "knowledge (of God)"

~ Isaiah 11:12-13: Page 7 ~

He will set up a banner [nes] for the nations [goyim],  
And will assemble [asaph] the outcasts [dakah]  
of Israel,  
And gather together [kabatz] the dispersed [naphatz]  
of Judah  
From the four corners of the earth [eretz].  
<sup>13</sup> Also the envy of Ephraim shall depart,  
And the adversaries of Judah shall be cut off;  
Ephraim shall not envy [kanah] Judah,  
And Judah shall not harass [tzarar] Ephraim."  
(Isa. 11:12-13)

Verse 12

נֵס - nes (#5251) = "something lifted up, standard, signal, signal pole, ensign, banner, sign"

גּוֹיִם - goh-eem' (#1471) = "nation, people"

אָסַף - ah-sahf' (#622) = "to gather, receive, remove"

דָּחָה - dah-khah' (#1760) = "to push, thrust, chase, overflow, totter, sore, drive away or out, be outcast, be cast down"

קָבַץ - kah-bahtz' (#6908) = "to gather, assemble, to collect"

נָפַץ - nah-fahtz' (#5310) = "to scatter, disperse, overspread, be scattered"

אֶרֶץ - eh-rehtz' (#776) = "land, earth, separateness"



Verse 13

קָנָה - *kah-nah'* (#7065) "to envy, be jealous, be envious, be zealous"

צָרָה - *tzah-rah'* (#6887) = "to bind, be narrow, be in distress, make narrow, cause distress, besiege"

~ Jeremiah 23:5-6 - Page 7 ~

**"Behold, the days are coming," says the LORD [YHVH],**

**"That I will raise to David a Branch [tzemakh] of righteousness [tzahdeek];**

**A King [melek] shall reign [malak] and prosper [saka], And execute [asah] judgment [mishpat] and**

**righteousness [tza'da-kah] in the earth [eret].**

**<sup>6</sup> In His days Judah will be saved [yasha],**

**And Israel will dwell [shakan] safely [betakh];**

**Now this is His name by which He will be called:**

**THE LORD [YHVH] OUR RIGHTEOUSNESS**

**[Tzed kay'-noo]."**

(Jer. 23:5-6)

Verse 5

צֶמַח - *tzeh-mahk'* (#6780) = "sprout, growth, branch"

צַדִּיק - *tzah-deekh'* (#6662) = "just, lawful, righteous"

מֶלֶךְ - *meh-lehk'* (#4428) = "king"

מֶלֶךְ - *mah-lahk'* (#4427) = "to be or become king or queen, reign"

שָׂכַל - *sah-khahl'* (#7919) = "to be prudent, be circumspect, wisely understand, prosper"

עָשָׂה - *ah-sah'* (#6213) "to be prudent, be circumspect, wisely understand, prosper"

מִשְׁפָּט - *meesh paht'* (#4941) = "judgment, justice, ordinance"

צֶדֶקָה - *tzeh-dah-kah'* (#6666) = "justice, righteousness, righteousness (in government)"

אֶרֶץ - *eh-rehtz'* (#776) = "land, earth, separateness"

Verse 6

יָשַׁע - *yah-shah'* (#3467) = "to save, be saved, be delivered"

שָׁכַן - *shah-khan'* (7931) = "to settle down, abide, dwell, tabernacle, reside"

בְּטָח - *beh-tahk'* (#983) = "security, safety, securely"

צִדְקָנוּ - *tzed kay'-noo* (#3072) = "our righteousness"

~ Isaiah 53:2 - Page 8 ~

**"Who has believed our report?**

**And to whom has the arm of the LORD [YHVH] been revealed?**

**<sup>2</sup> For He shall grow up before Him as a**

**tender plant [yonayk],**

**And as a root [shoresh] out of dry [tziyah].**

**ground [eret].**

**He has no form [to'ar] or comeliness [hadar];**

**And when we see Him,**

**There is no beauty [mar'eh] that we should**

**desire [khamad] Him."**

(Isa. 53:1-2)

Verse 2

יֹנֵק - *yoh-nayk'* (#3126) = "1) sucker, suckling, sapling, young plant"

שֹׁרֶשׁ - *shoh-res'* (#8328) = "root"

צִיָּה - *tzee-yah'* (#6723) = "dryness, drought, desert"

אֶרֶץ - *eh-rehtz'* (#776) = "land, earth, separateness"

תֹּאֵר - *toh-ahr'* (#8389) = "shape, form, outline, figure, appearance"

הֹדָר - *hah-dahr'* (#1926) = "ornament, splendour, honour"

מַרְאֶה - *mahr eh'* (#4758) = "sight, appearance, vision"

חֲמַד - *khah-mahd'* (#2530) = "to desire, covet, take pleasure in"

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## ~ A Little Hebrew X ~

**O**ur goal today is to learn the Hebrew text for the condensed version of the Ten Commandments: *Ahseret* = Ten -- *Hadevarim* = the Words:

עֲשֵׂרֶת הַדְּבָרִים  
(ah seh-reht' hah-deh' vah-reem')

Each commandment is preceded by the Hebrew letter which equals the number of the commandment -- i.e. א = one, ב = two, etc.

Two other marks are introduced. They are the *maqgef* which is an upper dash ( ¯ ) that functions like a hyphen in English, and a *sof pasug* ( : ) which marks the end of a verse of Scripture.

### ~ First Commandment ~

"I am the LORD [YHVH] Your God." (Ex. 20:2)

א. אֲנֹכִי יְהוָה אֱלֹהֶיךָ:

(ah-noh-khee' ah-doh-nahee eh loh-heh'-khah)

Note: The absolutely correct pronunciation of the Sacred Name is unknown or, if known, not spoken in public because it is believed to be too holy to be pronounced. In normal Jewish teaching, the word אֲדֹנָי *Adonai* is substituted. It means "my Lord" in English and is a term of respect.

### ~ Second Commandment ~

"You shall have no other gods before Me." (Ex. 20:3)

ב. לֹא יִהְיֶה לְךָ אֱלֹהִים אֲחֵרִים עַל-פָּנַי:

(loh yih yeh--leh' khah eh loh-heem' ah khay-reem' ahl--pah-nahee')

### ~ Third Commandment ~

"You shall not take the name of the LORD [YHVH] your God in vain." (Ex. 20:7)

ג. לֹא תִשָּׂא אֶת־שֵׁם־יְהוָה אֱלֹהֶיךָ לְשׁוֹן:

(loh tee-sah' eht--shehm--Adonai' eh loh-kheh'-khah lah-shahv')

### ~ Fourth Commandment ~

"Remember the Sabbath day, to keep it holy."

(Ex. 20:8)

ד. זָכוֹר אֶת־יְוֹם הַשַּׁבָּת לְקַדְּשׁוֹ:

(zah-kohr' eht--yohm' hah-shah-baht' leh kah-deh' shoh)

### ~ Fifth Commandment ~

"Honor your father and your mother." (Ex. 20:12)

ה. כְּבֹד אֶת־אָבִיךָ וְאֶת־אִמְךָ:

(khah-bayd' eht--ah-vee'-khah veh' eht--ee-meh'-khah)

### ~ Sixth Commandment ~

"You shall not murder." (Ex. 20:13)

ו. לֹא תִרְצַח:

(loh teer tzahkh')

### ~ Seventh Commandment ~

"You shall not commit adultery." (Ex. 20:14)

ז. לֹא תִנָּאֵף:

(loh teen ahf')

### ~ Eighth Commandment ~

"You shall not steal." (Ex. 20:15)

ח. לֹא תִגְנוֹב:

(loh teeg-nohv')

### ~ Ninth Commandment ~

"You shall not bear false witness against your neighbor." (Ex. 20:16)

ט. לֹא־תַעֲנֶה בְּרַעַךְ עֵד שָׁקֵר:

(loh--tah'-ah neh' veh ray-'ah khah ayd shah-kehr')

### ~ Tenth Commandment ~

"You shall not covet." (Ex. 20:17)

י. לֹא תַחְמֹד:

(loh tahkh mohd')

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## ~ A Little Hebrew XI ~

**S**ome Hebrew words, like some English words, contain shorter words within them. The following Hebrew Word is somewhat unique in that each additional letter forms another word. In this study, each of those words is analyzed to show how it contributes to a deeper understanding of the full length word in which they are embedded.

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### אחריות *Achrayut* Responsibility

Prepared by  
A Hebraic Roots brother in Texas.

**T**he Mishnaic Hebrew word for "responsibility" (*Achrayut*)\* begins with the first letter of the Hebrew alphabet א (aleph) and ends with the last letter of the Hebrew alphabet ת (tav).

What meaning can we derive from this?

We must demonstrate responsibility from the beginning to the end.

א (aleph) is the first letter of the Hebrew alphabet. א (aleph) is the first letter of G-d's name אֱלֹהִים (Elohim), אֲדֹנָי (Adonai).

What does this tell us?

It tells us that an individual is the first one responsible for their own actions.

It also tells us our first responsibility is to God.

א (aleph) + ח (chet) is the Hebrew and Aramaic word אח (ach). אח (ach) means a "brother" or "kindred" (see Strong's #251-252).

What does this tell us?

I am also responsible for my brother and responsible for my family.

א (aleph) + ח (chet) + ר (resh) is the Hebrew word אָחֵר (acher). אָחֵר (acher) means "next" or "other" (see Strong's #312).

What does this tell us?

Now I am responsible for others.

א (aleph) + ח (chet) + ר (resh) + י (yod) is the Aramaic word אַחְרִי (achri). אַחְרִי (achri) means "another" (see Strong's #317). It is from the Aramaic root אַחַר (achar) meaning "after" (see Strong's #311).

What does this tell us?

After we take responsibility for our selves, responsibility toward G-d, responsibility toward our families, people will follow after our examples.

א (aleph) + ח (chet) + ר (resh) + י (yod) + ו (vav) is the Hebrew word אַחֲרָיו (achriu). אַחֲרָיו (achriu) means "after him" (see Gen. 17:19, Gen. 18:10 and many other references).

What does this tell us?

We are to follow after Him, meaning G-d. When one follows the example of a G-dly person, they become a follower of G-d's ways. For us, we take responsibility to ourselves, to G-d, to our brothers, and to others in the expectation that others will also follow.

א (aleph) + ח (chet) + ר (resh) + י (yod) + ו (vav) + ת (tav) is the mishnaic Hebrew word אַחֲרִיּוּת (achrayut). אַחֲרִיּוּת (achrayut) means "responsibility."

What does this tell us?

ת (tav) is the Hebrew letter that represents the "covenant."

We have constructed the mishnaic Hebrew word אַחֲרִיּוּת (achrayut) from the five Hebrew Words listed above, which are all imbedded within the mishnaic Hebrew word אַחֲרִיּוּת (achrayut).

This is what is implied: When we begin taking responsibility for ourselves, toward G-d, for our brothers, and our families -- then they will follow us into the covenant.

Now is the time to encourage our families to follow G-d's ways.

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\*Used in the Mishnah, but not in Scripture, in this form.



## ~ A Little Hebrew XII ~



Hebrew names all have meanings which can often be important to the understanding of their character. The following are a number of names that were used in Issue 16-1 of *Hebrew Roots*. Hopefully the definitions (from *Strong's Concordance*) will be helpful in deepening the understanding of the passages in which they are found.

(Please note the Hebrew pronunciations are sometimes quite different from the English translations.)

### From Page 3:

David דָּוִד (*Dah-veed* - #1732) = "beloved"

Samuel שְׁמוּאֵל (*Sh-moo-ayl* - #8050) = "his name is El"

Shaul שָׁאֻל (*Shaw-ool* = Saul - #7586) = "desired"

Jesse the Bethlehemite יֵשׁוּעַ בֵּית לֶחֶם (Yee-shahee - #3448 + Beit Ha Lekh-mee' - #1022 = "I possess" + "house of bread"

### From Page 4:

Solomon שְׁלֹמֹה (*Sh-loh-moh* - #8010) = "peace"

Rehoboam רְחֹבָם (*Reh-kahv-ahm* - #7346) = "a people has enlarged"

Ephraimite אֶפְרַתִּי (*Ehf-rah-tee* - #673) = "double ash-heap: I shall be doubly fruitful"

Jeroboam יִרְבֵּעָם (*Yah-rahv-ahm* - #3379) = "the people will contend"

Benjamin בְּנִימִן (*Behn-yah-meen* - #1144) = "son of the right hand"

### From Pages 5-6:

Ephraim אֶפְרַיִם (*Ephraim* - #669) = "double ash-heap: I shall be doubly fruitful"

M'nasheh מְנַשֶּׁה (*Manasseh* - #4519) = "causing to forget"

Re'uven רְאוּבֵן (*Reuben* - #7205) = "behold a son"

Shim'on שִׁמְעוֹן (*Simeon* - #8095) = "heard"

Yissakhar יִשָּׁכָר (*Issachar* - #3485) = "there is recompense"

Z'vulun זְבוּלוֹן (*Zebulun* - #2074) = "exalted"

Don דָּן (*Dan* - #1835) = "a judge"

Naftali נַפְתָּלִי (*Naphtali* - #5321) = "wrestling"

Gad גָּד (*Gad* - #1410) = "troop"

Asher אָשֶׁר (*Asher* - #836) = "happy"

Y'hudah יְהוּדָה (*Judah* - #3063) = "praised"

Binyamin בְּנִימִן (*Benjamin* - #1144) = "son of the right hand"

Levi לֵוִי (*Layh-vee* - #3878) = "joined to"

### From Page 7:

Joseph יוֹסֵף (*Yoh-safe* - #3130) = "Jehovah has added"

Jacob יַעֲקֹב (*Yah-ah'-cove* - #3290) = "heel holder" or "supplanter"

Ephraim אֶפְרַיִם (*Ehf-rah-eeem* - #669) = "double ash-heap: I shall be doubly fruitful"

Manasseh מְנַשֶּׁה (*Meh-nah-sheh* - #4519) = "causing to forget"

### From Page 8:

Rachel רָחֵל (*Rah-kayl* - #7354) = "ewe"

### From Page 22:

Gan Eden גֶּן עֵדֶן (*Gahn Ehdehn* = Garden of Eden - #1588 & 5731) = "enclosed garden" + "pleasure"

HaSatan הַשָּׂטָן (*Hah Sah-tahn* - #7854) = adversary, one who withstands

Adam אָדָם (*Ah-dahm* - #120) = human being

Chava חַוָּה (*Chah-vah* = Eve - #2332) = "life" or "living"

Nephilim נְפִילִים (*neh-pee-leem* - #5303) = giants

### From Page 23:

Noach נֹחַ (*Noh-akh* = Noah - #5146) = "rest"

Kayin קַיִן (*Kah-yeen* = Cain - #7014) = "possession"

Hevel הֶבֶל (*Heh-vehl* = Abel - #1893) = "breath"

### From Page 26:

Nimrod נִמְרוֹד (*Neem'-rohd* - #5248) = "rebellion" or "the valiant"

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## ~ A Little Hebrew XIII ~

In Hebrew the *Aronic Blessing* is called: *Birkat Kohanim* -- *Birkat בִּרְכַּת* (Beer khat' = to bless), *Kohenim כֹּהֲנִים* (Koh-heh-neem' = priests).

### The Aaronic Blessing Birkat Kohanim

(Numbers 6:24-26)

#### ~ Practice ~

The Aaronic Blessing was recited by the officiating *Cohen* (Priest), following the morning sacrifice. At the Temple, only the descendants of *Aharon* were allowed to perform this blessing. The priests would lift their hands, separating the middle and ring fingers, plus the thumb from the first finger on both hands (the same as the sign Mr. Spock used in the TV show *Star Trek*.) This sign forms two *shins* (ש), which represented the name *Shaddai* (Almighty). No one was allowed to look at the priests during this ceremony out of respect for God. In fact, the worshippers were not supposed to look at anything during the blessing.

Notice that God does not command the priests to do the blessing -- rather the blessing comes directly from Him through the priests:

**"So they shall put My name on the children of Israel, and I will bless them."**

(Num. 6:27)

The priests are merely the vehicle through whom God blesses the children of Israel. Today, the followers of *Y'shua* are also called to be priests:

**"And have redeemed us to God by Your blood  
Out of every tribe and tongue and people and nation,  
10 And have made us kings and priests to our God;  
And we shall reign on the earth."** (Rev. 5:9-10)

Along with the fact that there is no functioning Levitical priesthood on earth today, we believe it is permissible for Believers to recite this blessing without being a direct descendant of *Aharon*.

#### ~ The Text ~

יְבָרֶכֶךָ (Yeh' vah-rehk' khah = to bless, kneel, to be blessed.)

יְהוָה = the Tetragrammon (or "Sacred Name").

וַיִּשְׁמְרֶךָ (Vee' yeesh-meh' rek-kah = to keep, guard, observe, give heed.)

יָאֵר (yah-eer' = to shine. )

פָּנָיו (pah-nahv' = front or face)

אֵלֶיךָ (ei-leh'-kah = toward, upon)

וַיַּחֲנֶךָ (vee-kooheh'-kah = be gracious, pity, show favor)

יִשָּׂא (yee-sah' = lift up)

פָּנָיו (pah-nahv' = front or face)

אֵלֶיךָ (ei-leh'-kah = toward, upon)

וַיָּשֶׂם (v' yah-seim' = and put, set)

לְךָ (l' khah' = for)

שְׁלוֹם (shah-lohm' = peace, wholeness, healing)

### The Aaronic Blessing

(Numbers 6:24-26)

יְבָרֶכֶךָ יְהוָה וַיִּשְׁמְרֶךָ  
v'yishmerekha Adonai 'Y'varek'kha  
May Adonai bless you and keep you;

יָאֵר יְהוָה פָּנָיו אֵלֶיךָ וַיַּחֲנֶךָ  
vichunekka eleikha panav Adonai Ya'er  
May Adonai make His face shine upon you and show you His favor;

יִשָּׂא יְהוָה פָּנָיו אֵלֶיךָ וַיָּשֶׂם לְךָ שְׁלוֹם  
Shalom l'kha vyasem eleikha panav Adonai Yissa  
May Adonai lift up his face toward you and give you peace.

Transliteration and translation by David Stern -- *Complete Jewish Bible*

Note: "lifting up His face" is an idiomatic expression which means that He looks toward you in peace and blessing.

May you be blessed in your studies.

DEW & SAW

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## ~ Notes ~



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