

א ב ג ד ה ו ז ח ט י כ ל מ נ ס ע פ ק ר ש ת צ כף חת עת

# The Ancient Hebrew Language And Alphabet

Understanding the Ancient Hebrew Language of the Bible Based on the Ancient Hebrew Culture and Thought



Jeff A. Benner

Ancient Hebrew Language and Alphabet

# **The Ancient Hebrew Language and Alphabet**



Understanding the Ancient  
Hebrew language of the  
Bible based on Ancient  
Hebrew Culture and  
Thought

Jeff A. Benner

Ancient Hebrew Language and Alphabet

# **The Ancient Hebrew Language and Alphabet**

Unless otherwise noted, the Scriptures are taken from the HOLY BIBLE, NEW INTERNATIONAL VERSION. Copyright © 1973, 1978, 1984 International Bible Society. Used by permission of Zondervan Bible Publishers.

About the cover: Photo taken at the University of Pennsylvania, Museum of Archeology and Anthropology by the author. The inscription reads "Sh'ma" meaning hear (see Duet 6.4) and is inscribed on a piece of broken pottery dated 586 to 450 BCE.

Cover and Illustrations by the author

Copyright © 2002 Jeff A. Benner  
Ancient Hebrew Research Center

Any part of this book may be copied for non-profit educational purposes only, without prior permission.

## Ancient Hebrew Language and Alphabet

To my wife Denise, who has taught  
me more about Hebrew thought  
through her actions than all the  
books I have read.

## Table of Contents

|   |    |
|---|----|
| Introduction .....  | 1  |
| One - The Hebrews .....                                       | 3  |
| Who were the Hebrews?.....                                    | 3  |
| The Origin of the Hebrew Language and Alphabet .....          | 4  |
| The evolution of the Hebrew alphabet .....                    | 10 |
| Why study the Ancient Hebrew language and culture?.....       | 17 |
| How do we study the Ancient Hebrew language and culture?..... | 19 |
| Two - Hebrew Thought.....                                     | 21 |
| Abstract vs. concrete thought.....                            | 22 |
| Appearance vs. Functional Description.....                    | 23 |
| Passive vs. Active Nouns .....                                | 25 |
| Three - Reconstructing the Original Hebrew Alphabet.....      | 26 |
| Letter Characteristics .....                                  | 26 |
| Reconstruction of the Alphabet .....                          | 27 |
| Four - Hebrew Prefixes .....                                  | 32 |
| Five - The Root System of Hebrew.....                         | 34 |
| Parent Roots .....  | 35 |
| Child Roots.....  | 36 |
| Adopted Roots .....   | 37 |
| Words.....  | 38 |
| Benefit of studying words from a common root .....            | 38 |
| Reconstructing the Parent Roots .....                         | 39 |
| Methods for reconstructing the original Parent Root .....     | 40 |
| Six - Word Studies.....                                       | 43 |
| God .....   | 43 |
| Creator.....  | 44 |
| Voice.....  | 45 |
| Ancient Hebrew Words.....                                     | 46 |
| Seven - Hebrew origins of English .....                       | 48 |
| Conclusion .....  | 52 |
| Appendix A - Ancient Hebrew Alphabet Reconstruction .....     | 53 |
| Appendix B - Learn to Read Ancient Hebrew.....                | 70 |
| Introduction .....  | 70 |
| Picture .....   | 71 |

## Ancient Hebrew Language and Alphabet

|  |     |
|--|-----|
| English letter.....                                      | 71  |
| English name .....                                       | 71  |
| Hebrew name.....   | 71  |
| Hebrew sound.....  | 72  |
| Hebrew meaning.....                                      | 72  |
| Appendix C - History of the Hebrew Script .....          | 96  |
| Appendix D – Alphabet Charts.....                        | 119 |
| Ancient Hebrew .....                                     | 119 |
| Modern Hebrew .....                                      | 120 |
| Appendix E - Ancient Hebrew Parent Root Dictionary ..... | 121 |
| Purpose of the Lexicon.....                              | 121 |
| Cross reference to Strong’s numbers.....                 | 121 |
| How to use the Lexicon.....                              | 122 |
| Appendix F – Number Cross References .....               | 192 |
| Strong's Number - Ancient Hebrew Number .....            | 192 |
| Ancient Hebrew Number - Strong's Number .....            | 204 |
| Bibliography.....  | 216 |
| Notes .....  | 220 |

## List of Illustrations

|  |    |
|--|----|
| Figure 1 Pre-flood pictograph found in the pre-flood city of Kish.....                           | 6  |
| Figure 2 The scattering of the descendants of Noah's three sons. ....                            | 9  |
| Figure 3 Ancient Shemitic/ Hebrew pictographic inscription on stone<br>boulder c. 1500 BCE ..... | 10 |
| Figure 4 Ancient Hebrew inscription on potsherd c. 900 BCE.....                                  | 10 |
| Figure 5 Moabite inscription on stone c. 900 BCE .....   | 11 |
| Figure 6 Ammonite inscription on stone c. 900 BCE.....   | 11 |
| Figure 7 Ugarit cuneiform inscription on clay tablet c. 1400 BCE ...                             | 12 |
| Figure 8 Aramaic inscription on stone incense altar c. 500 BCE.....                              | 12 |
| Figure 9 Aramaic inscription on stone plaque c. 20 CE. ....                                      | 12 |
| Figure 10 Hebrew writings from the Dead Sea Scrolls c. 200 BCE                                   | 13 |
| Figure 11 Modern Hebrew script from the Hebrew Bible. ....                                       | 13 |
| Figure 12 Pictographic Hebrew writings from the Dead Sea Scrolls<br>c. 100 BCE.....              | 13 |
| Figure 13 Samaritan scripts.....   | 14 |
| Figure 14 Greek inscription found on bowl c. 800 BCE .....                                       | 15 |
| Figure 15 Greek writing on New Testament papyrus c. 200 CE.....                                  | 15 |
| Figure 16 Egyptian Hieroglyphs from the Book of the Dead c. 1350<br>BCE.....                     | 15 |
| Figure 17 Sumerian Pictograph on clay tablet c. 3000 BCE.....                                    | 16 |
| Figure 18 Sumerian Cuneiform on clay tablet c. 2500 BCE.....                                     | 16 |
| Figure 19 Hebrew root word systems .....   | 34 |
| Figure 20 The Ancient Hebrew alphabet c. 1000 BCE .....  | 48 |
| Figure 21 The Ancient Hebrew alphabet c. 1000 BCE (mirror<br>image).....                         | 49 |

## *Introduction*

---

This book is unique in that it will look at the Biblical Hebrew language of the Bible through the eyes of the Ancient Hebrews who wrote it. Modern readers often ignore the fact that the Bible is an Ancient text and must be read as an Ancient text. The definitions of Hebrew words, just like any other language, change and evolve over time. It is the goal of this work to bring out the Ancient Hebrew meanings of words to the student of the Bible as never before done.

The study of the Ancient Hebrew language and alphabet begins with an understanding of the Ancient Hebrew culture as both are intimately related. The original letters of the Hebrew alphabet was actually pictures, or pictographs, similar to Egyptian Hieroglyphs. Each picture represented an object whose definition is closely related to the agricultural lifestyle of the Ancient Hebrews. By studying the culture and lifestyle of the Ancient Hebrews we can better understand their language.

In a work such as this, there will undoubtedly be some misinterpretation of the Ancient Hebrew culture and pictographs. The study of any Ancient culture is like putting together a puzzle. We will never have all the pieces to the puzzle, but the pieces we do have, we piece



## Ancient Hebrew Language and Alphabet

together and attempt to fill in the gaps as efficiently as possible. Sometimes the gaps in the puzzle are small and easy to fill in based on the pieces around it. At other times these gaps are large and difficult to fill in. There is much work to be done in this area of language and word study and I hope that others, who have the same love for the Ancient Hebrew language and culture, will take on the challenge of continuing the research needed to piece together the puzzle.

## *One - The Hebrews*

---

### **Who were the Hebrews?**

The first person mentioned in the Bible as a "Hebrew" is Abraham<sup>1</sup>.

*"One who had escaped came and reported this to Abram the Hebrew". (Genesis 14.13)*

Is Abraham the first Hebrew? The Hebrew word for "Hebrew" is עִבְרִי / eevriy<sup>2</sup> and comes from the root word עָבַר / avar which means, "to cross over". A Hebrew is "one who has crossed over". One of Abraham's ancestors was Eber<sup>3</sup> (עֵבֶר).

---

<sup>1</sup> Known as Abram before God changed his name.

<sup>2</sup> The letter כּ (beyt) is pronounced as a "b" when at the beginning of a word, and usually a "v" within a word.

<sup>3</sup> Genesis 11.16

The name Eber also comes from the same root עבר / avar, making it possible that Eber was also a "Hebrew". The Bible is the story of God and his covenant relationship (Hebraicly understood as "crossing over" from death to life) with an ancestral line beginning with Adam through his descendants Noah, Abraham, Isaac, Jacob and Jacob's descendants, who became the "nation of Israel" also known as "the Hebrews". A Hebrew was one who had "crossed over" into a covenant relationship with God, beginning with Adam. Any references to the "Ancient Hebrews" in this book, is referring to the ancestral line from Adam to the Nation of Israel.

### **The Origin of the Hebrew Language and Alphabet**

Prior to the incident of the Tower of Babel, which will be discussed later, only one language existed;

*"And the whole earth was of one language, and of one speech." (Genesis 11.1)*

From this we can conclude that God, Adam and Eve and their descendants spoke Hebrew.

The first use of the Hebrew language is recorded in Genesis 1.3 where God says, יהי אור (yehiy or), meaning, "light exist". In the creation account God gave Hebrew names to the sky (shamayim), land (erets), sun (shemesh), moon (yerey'ach), stars (kokhaviym) and man (adam). When God formed Adam he gave him this spoken language and communicated with him (Genesis 1.28).

The man also used this same language to give names<sup>4</sup> to all of the birds (oph), animals (behemah), beasts (hayah sadeh) and woman<sup>5</sup> (iyshah).

The first indication of writing is found in Genesis 4.15 where God puts a "mark" on Cain. The Hebrew word for "mark" is אֹת / owt and is also the Hebrew word for a "letter" indicating that it may have been a "letter" that God placed on him.

As will be demonstrated later, the Ancient Hebrew language (speech) and alphabet (script) are dependent upon each other, supporting a simultaneous appearance of the language and alphabet. Since God is the originator of the Hebrew language, he is also the originator of the alphabet.

Pre-flood writings have been discovered in the city of Kish<sup>6</sup> (fig. 1). Several of the letters in this tablet are identical to the original Hebrew letters<sup>7</sup> (See Appendix D).

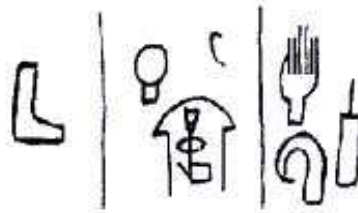
---

<sup>4</sup> Genesis 2.19

<sup>5</sup> Genesis 2.23

<sup>6</sup> Henry H. Halley, Halley's Bible Handbook (Grand Rapids, Mi: Zondervan, 24th) 44-5.

<sup>7</sup> Over time all alphabets evolve. Therefore, it is possible for the writing system of Noah's day to differ from the alphabet given to Adam.



**Figure 1 Pre-flood pictograph found in the pre-flood city of Kish.**

Genesis chapter 5 gives a genealogical record from Adam to Noah where we find that all the names are Hebrew. We know that these names are Hebrew rather than another language because all of the names have meaning only in Hebrew and are related to their character as described in the Biblical text. For instance, the Hebrew name Adam means "man" and he was the first "man". Methuselah means "his death brings" and the flood came in the year that he died. Noah means "comfort" as he will bring comfort to his people<sup>8</sup>.

Noah had three sons, Shem, Ham and Japheth. It is during their lives that God brought the great flood<sup>9</sup> because of man's wickedness. Only Noah and his family were spared. God commanded Noah and his descendants to:

*"be fruitful and increase in number and fill the earth" (Genesis 9.1)*

---

<sup>8</sup> See Genesis 5:29

<sup>9</sup> A literal flood that covered the whole earth. See The Genesis Flood by John C. Whitcomb and Henry M. Morris.

Noah's descendants remained in the area known as Mesopotamia<sup>10</sup>. Here man began to build the "Tower of Babel". In order to cause the descendants of Noah to scatter and fill the earth, God said, "let us go down, and there confound their language, that they may not understand one another's speech"<sup>11</sup>.

After the incident of the Tower of Babel, which occurred around 4,000 BCE<sup>12</sup>, we find three major languages, each very different and unrelated to each other<sup>13</sup>; Egyptian, Sumerian and Hebrew. The arrival of the Egyptian and Sumerian languages seems to have mysteriously appeared out of nowhere. It is interesting to note that while all three have a very similar pictographic<sup>14</sup> form of writing, the sounds for each of the letters are different, possibly indicating the method which God used to confuse the language of men.

As a result of the Tower of Babel man began to migrate in three different directions from Mesopotamia, just as God

---

<sup>10</sup> A Greek word meaning "between (meso) rivers (potamia)", the land between the Tigris and Euphrates rivers.

<sup>11</sup> Genesis 11.7

<sup>12</sup> Merrill F. Unger, "Tower of Babel," Unger's Bible Dictionary, 1977 ed.: 115. (BCE - Before the Common Era, equivalent to BC)

<sup>13</sup> J.I. Packer, Merril C. Tenney, William White, Jr., Nelson's Illustrated Encyclopedia of Bible Facts (Nashville: Thomas Nelson, 1995) 337; Unger, "Egypt," 288.

<sup>14</sup> A word of Greek origin meaning picture-writing where a picture represented a sound or combination of sounds. The Sumerian pictographs evolved into the cuneiform (wedge-shaped) writing familiar to most people.

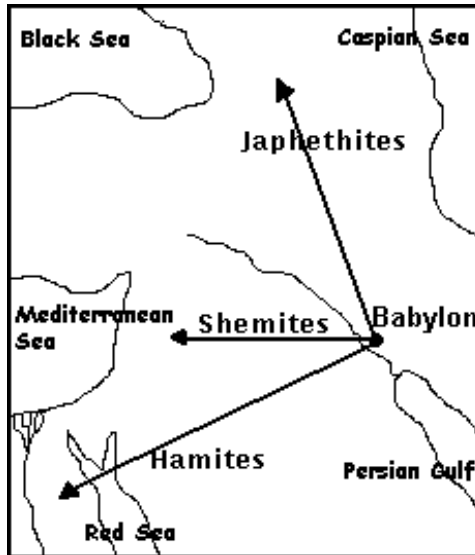
planned (fig. 2). The Shemites<sup>15</sup> were the descendants of Shem, traveling west speaking Hebrew. The Hamites traveled south into Africa and became the Egyptians speaking Egyptian. The Japhethites traveled north becoming the Sumerians<sup>16</sup>, probably a sub-group of the Scythians<sup>17</sup>, speaking Sumerian. In Genesis 10 we find the "table of nations", a record of the scattering of the descendants of the sons of Noah.

---

<sup>15</sup> The Shemites (also called Semites) are the Hebrews. Later cultures, such as the Phoenicians, Canaanites, Akkadians, Moabites, Ammonites and Arameans sprouted out of the Hebrews and are also part of the Shemitic family.

<sup>16</sup> The land of the Sumerians was known as Sumer, which is Shinar in the Bible (Genesis 10.10) also known as Babylonia. It is believed that the Japhethites traveled north the Black and Caspian seas and are the ancestors of the Sumerians. See Unger, "Scythian," 987 and Madelene S. Miller and J. Lane Miller, "Sumer," Harper's Bible Dictionary, 1973 ed.: 710.

<sup>17</sup> Unger, "Scythian," 987.



**Figure 2** The scattering of the descendants of Noah's three sons.

It is not until we come to Noah's grand-children that we find names that are of a language other than Hebrew, such as Nimrod<sup>18</sup> (Genesis 11.8), Sabteca<sup>19</sup> (Genesis 10.7) and many others whose names have no meaning in Hebrew<sup>20</sup>, correlating in time with the confounding of the language at the Tower of Babel.

It has long been a tradition within both Judaism and Christianity that Hebrew is the mother of all languages<sup>21</sup>.

---

<sup>18</sup> See Strong's #5248

<sup>19</sup> See Strong's #5455

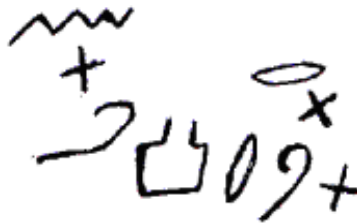
<sup>20</sup> The construction of Hebrew words, including names, follows a set of patterns. Words that do not follow these patterns are suspect of being of foreign origin.

<sup>21</sup> Will Smith, "Hebrew Language," Smith's Bible Dictionary, 1948 ed.: 238.



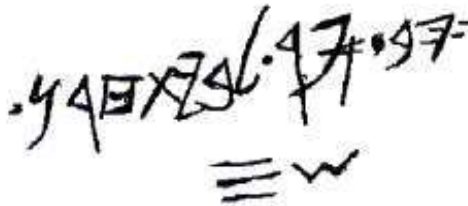
## The evolution of the Hebrew alphabet

The original pictographic script (fig. 3) of the Ancient Hebrew alphabet<sup>22</sup> consisted of 22 letters, each representing an object such as water (top left corner) or a shepherd staff (second from right at bottom).



**Figure 3 Ancient Shemitic/ Hebrew pictographic inscription on stone boulder c. 1500 BCE**

After the Tower of Babel, the Ancient Hebrew alphabet began to evolve into a simpler script (fig. 4) similar to the original pictographic alphabet.

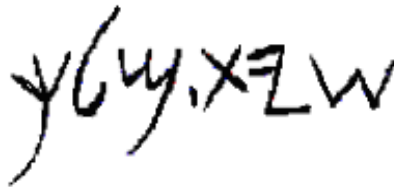


**Figure 4 Ancient Hebrew inscription on potsherd c. 900 BCE**

---

<sup>22</sup> Also known as "Shemitic", Semitic" "proto-siniatic", proto-canaanite" and "paleo-hebrew".

The Hebrews splintered into sub-groups such as the Phoenicians, Canaanites, Akkadians, Moabites (fig. 5), Ammonites (fig. 6), Arameans (fig. 8), and others, all known as Semites. Due to the close proximity and interaction of these Semitic cultures, their alphabet script evolved similarly.



**Figure 5 Moabite inscription on stone c. 900 BCE**



**Figure 6 Ammonite inscription on stone c. 900 BCE**

At other times, alphabet scripts evolved very differently. The most unique is the Ugaritic, consisting of 30 letters where the original pictographic script evolved into a cuneiform<sup>23</sup> script<sup>24</sup> (fig. 7) sometimes called Hebrew cuneiform.

---

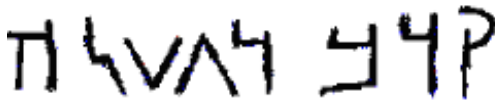
<sup>23</sup> Cuneiform, meaning, "wedge-shape", is written with a stylus that is pressed into a clay tablet to form the letters.

<sup>24</sup> Because the Ugarit language is so similar to Hebrew, the Ugarit cuneiform is called Hebrew cuneiform.

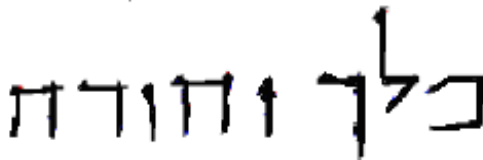


**Figure 7 Ugarit cuneiform inscription on clay tablet c. 1400 BCE**

The Aramean script (Aramaic), used extensively in the Babylonian region, originated in the Hebrew script around 1000 BCE (fig. 8) and began to evolve independently of other Semitic groups. By 400 BCE it no longer resembled the original pictographic script (fig. 9).

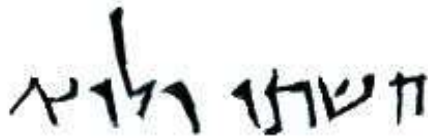


**Figure 8 Aramaic inscription on stone incense altar c. 500 BCE**



**Figure 9 Aramaic inscription on stone plaque c. 20 CE.**

When the Hebrew people were taken into Babylonian captivity, they adopted the Aramaic script abandoning the Ancient Hebrew script. From this point to the present, the Hebrew language has been written in the Aramaic script (fig. 10).



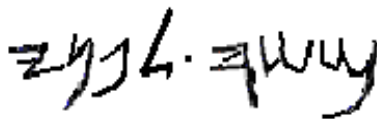
**Figure 10** Hebrew writings from the Dead Sea Scrolls c. 200 BCE

The Modern Hebrew script has remained very similar to the Hebrew of the first century BCE (fig. 11).



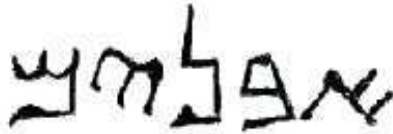
**Figure 11** Modern Hebrew script from the Hebrew Bible.

While the majority of the Hebrew texts of the first century BCE and into the first century CE were written in the Aramaic script, the Ancient Hebrew pictographic script was not lost and was still used on occasion. The coins of this era used the Ancient pictographic Hebrew script as well as some scrolls such as those found in the Dead Sea caves (fig. 12).



**Figure 12** Pictographic Hebrew writings from the Dead Sea Scrolls c. 100 BCE

The Samaritans lived in the land of Samaria, a region of Israel, at the time of Israel's captivity; they were not taken into Babylon with Israel. As a result of their isolation they are the only culture to retain a script (fig. 13) similar to the Ancient Hebrew script and is still used to this day.



**Figure 13 Samaritan scripts**

Around 1000 BCE, the Greeks adopted the Ancient Hebrew script (fig. 14). This Ancient Greek alphabet began to evolve over the centuries to become the Greek script (fig. 15) used today. While all the Shemitic scripts shown above were usually written from right to left, they were written from left to right at times<sup>25</sup>. The directions of the letters reveal the direction of writing. For example, figure 14 was written from right to left. Note the direction of the "E" (first letter from the right) and the "K" (fifth letter from the right). Compare these with the same letters in figure 15, which is written from left to write. Note the "K" (first letter from the left) and the "E" (fourth letter from the left). Around 500 BCE the Greeks finalized a left to right form of writing while the Shemites finalized a right to left form of writing.

---

<sup>25</sup> Ancient inscriptions were often written on stone using a hammer and chisel. Since the hammer was held in the right hand and the chisel in the left hand, a right to left writing was natural. When ink began to be used, it was preferable to right from left to right so that the hand would not smear the ink.



**Figure 14** Greek inscription found on bowl c. 800 BCE



**Figure 15** Greek writing on New Testament papyrus c. 200 CE

To the south of the Shemitic peoples, the Egyptians were writing with an alphabet almost identical to the Ancient Hebrew script. In addition to the alphabet, the Egyptians used a complex system of pictographs called hieroglyphs (fig. 16) where each pictograph represented one, two or three syllables.



**Figure 16** Egyptian Hieroglyphs from the Book of the Dead c. 1350 BCE

To the east of the Shemites were the Sumerians whose system of writing was very similar to the Egyptian with several hundred pictographs (fig. 17). Over time, these

pictographs evolved into a cuneiform script (fig. 18) similar to the Ugaritic.



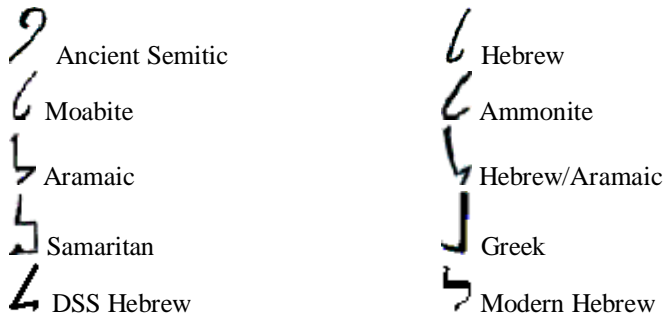
**Figure 17 Sumerian Pictograph on clay tablet c. 3000 BCE**



**Figure 18 Sumerian Cuneiform on clay tablet c. 2500 BCE**

Due to the common origin of all the scripts above, similarities of the script of different cultures can be observed. One example is the letter "lamed" that can be seen in several of the inscriptions above, as well as noting its similarity to our "L".

## Ancient Hebrew Language and Alphabet



Since the Egyptian, Sumerian, Greek, Aramaic, Arabic, Hebrew and other Shemitic cultures have their origins in the Ancient Hebrew script, tracing their history and evolution is beneficial to reconstructing the original Ancient Hebrew script. Appendix "C" includes a set of two charts for each of the 22 Hebrew letters. One chart includes all the known scripts of 14 languages. The other is a flowchart showing the evolution of the letter through the centuries

### **Why study the Ancient Hebrew language and culture?**

The Hebrew people, whose culture and lifestyle were very different than our own, wrote the Bible between 1,500 and 500 BCE.

When we read the Bible as a 21st Century American, our culture and lifestyle often influence our interpretation of the words and phrases of the Bible. A word such as "rain" has the meaning; "the coming down of water from the clouds in the sky", but the interpretation of the word rain will be influenced by the context of the culture. This is true even in our own culture where the word "rain" can be interpreted differently. If the local weather station



forecasts a "rain" shower for tomorrow, different people will interpret the word "rain" in different ways, with a circumstantial biasness. The bride and groom who are prepared for an outdoor wedding view this news with a negative connotation, while to the farmer in the middle of a drought season, it has a positive connotation. To the Ancient Hebrew nomads the word "rain" was usually equated with "life" since without it, their very existence would not be possible.

Another example of the importance of understanding the cultural setting can be seen in the word "dinner". To my grandparents and their generation, "dinner" was the main meal of the day eaten at noon and a light "supper" was eaten in the evening. Where as today, dinner is the main meal eaten in the evening. There are countless examples in our own English language of how word meanings change over time according to the culture.

Many times our cultural influence will give a different definition to words that was not intended by the Biblical authors. For example the Bible speaks of keeping and breaking the commands of God. The words "keep" and "break" are usually interpreted as "obedience" and "disobedience". But this is not the Ancient Hebraic meaning of these words.

The Hebrew word for word "keep" is שָׁמַר / shamar) which literally means "to guard, protect, and cherish" while the Hebrew word for "break" is פָּרַר / parar and literally means "to trample underfoot". The Ancient Hebrew understanding of these words is not about mechanical obedience and disobedience of his commands,

but ones attitude towards them. Will you cherish his commands or throw them on the ground and walk on them?

A people's language is very related to their culture, without an understanding of the Hebrew culture we cannot fully understand their language. To cross this cultural bridge, we need to understand the Ancient Hebrew culture, lifestyle and language.

### **How do we study the Ancient Hebrew language and culture?**

Archeologists who uncover Ancient artifacts study the Ancient cultures. Anthropologists interpret these artifacts to determine the Ancient culture's way of life. Throughout the world there remains primitive cultures whose lifestyles have remained the same for thousands of years, providing us with a close up view of how these Ancient cultures lived. One of these groups is the desert nomad of the Middle East who still live much the way Abraham did over 3,000 years ago. Linguists and etymologists study the ancient languages, opening the door to their manner of speech and alphabets. Many Ancient cultures have left ancient texts recording their thoughts and lifestyle. The most notable text of the Ancient Hebrews is of course the Bible.

When we combine and study the material provided by these fields of study, we open the door to the culture and lifestyle of Ancient cultures. By studying these resources we can better understand their words, which they have recorded in the Bible. The purpose of this book is to teach

## Ancient Hebrew Language and Alphabet

the relationship between the Hebrew language and the Hebrew culture, which will give us a deeper, more accurate, understanding of Biblical words.

## *Two - Hebrew Thought*

---

In the world, past and present, there are two major types of cultures; East (Hebrew), such as today's oriental cultures of the Far East, and West (Greek), such as Europe and America. Both of these cultures view their surroundings, lives, and purpose in ways that would seem foreign to the other. The Ancient Hebrews were Eastern thinkers, more closely related to today's Orientals than Americans or even Modern day Hebrews in Israel, which has adopted a western culture.

What happened to this Ancient Hebrew thought and culture? Around 800 BCE, the Greek culture arose in the north. This new culture began to view the world very much differently than the Hebrews. Around 200 BCE the Greeks began to move south causing a coming together of the Greek and Hebrew culture. This was a very tumultuous time as the two vastly different cultures collided.

Over the following 400 years the battle raged until finally the Greek culture won and virtually eliminated all traces of the Ancient Hebrew culture. The Greek culture then in turn, influenced all following cultures including the Roman and European cultures. Our own American culture

and even the Modern Hebrew culture in Israel today are strongly influenced by the Greek culture.

As 21st Century Americans with a strong Greek thought influence, we read the Hebrew Bible as if a 21st Century American had written it. In order to understand the Ancient Hebrew culture in which the Bible was written in, we must examine some of the differences between Hebrew and Greek thought. There are many differences between Hebrew and Greek thought, but here we will confine our focus on those differences that impact the interpretation of words.

### **Abstract vs. concrete thought**

Greek thought views the world through the mind (abstract thought). Ancient Hebrew thought views the world through the senses (concrete thought).

Concrete thought is the expression of concepts and ideas in ways that can be seen, touched, smelled, tasted and/or heard. All five of the senses are used when speaking, hearing, writing and reading the Hebrew language. An example of this can be found in Psalms 1:3; “He is like a *tree* planted by *streams of water*, which yields its *fruit* in season, and whose *leaf* does not *wither*”. In this passage the author expresses his thoughts in concrete terms such as; tree, streams of water, fruit and leaf.

Abstract thought is the expression of concepts and ideas in ways that cannot be seen, touched, smelled, tasted or heard. Abstract thought is a foreign concept to the Ancient Hebrew mind. Examples of Abstract thought can

be found in Psalms 103:8; “The LORD is *compassionate* and *gracious*, Slow to *anger*, abounding in *love*”. The words compassion, grace, anger and love are all abstract words, ideas that cannot be experienced by the senses. Why do we find these abstract words in a passage of concrete thinking Hebrews? Actually, these are abstract English words used to translate the original Hebrew concrete words. The translators often translate this way because the original Hebrew makes no sense when literally translated into English.

Let us take one of the above abstract words to demonstrate the translation from a concrete Hebrew word to an abstract English word. Anger, an abstract word, is actually the Hebrew word אַף / awph which literally means “nose”, a concrete word. When one is very angry, he begins to breath hard and the nostrils begin to flare. A Hebrew sees anger as “the flaring of the nose (nostrils)”. If the translator literally translated the above passage “slow to nose”, the English reader would not understand.

### **Appearance vs. Functional Description**

Greek thought describes objects in relation to its appearance. Hebrew thought describes objects in relation to its function.

A Greek description of a common pencil would be; "it is yellow and about eight inches long". A Hebrew description of the pencil would be related to its function such as "I write words with it". Notice that the Hebrew description uses the verb "write" while the Greek description uses the adjectives "yellow" and "long".

Because of Hebrew's form of functional descriptions, verbs are used much more frequently than adjectives.

To our Greek way of thinking a deer and an oak are two very different objects and we would never describe them in the same way. The Hebrew word for both of these objects is אֵיל / ayil because the functional description of these two objects are identical to the Ancient Hebrews, therefore, the same Hebrew word is used for both.

The Hebraic definition of אֵיל is "a strong leader". A deer stag is one of the most powerful animals of the forest and is seen as "a strong leader" among the other animals of the forest. The wood of the oak tree is very hard compared to other trees and is seen as a "strong leader" among the trees of the forest.

Notice the two different translations of the Hebrew word אֵיל in Psalms 29:9. The NASB and KJV translates it as "*The voice of the LORD makes the deer to calve*" while the NIV translates it as "*The voice of the LORD twists the oaks*". The literal translation of this verse in Hebrew thought would be; "*The voice of the LORD makes the strong leaders turn*".

When translating the Hebrew into English, the Greek thinking translator will give a Greek description to this word for the Greek thinking reader, which is why we have two different ways of translating this verse. This same word "ayil" is also translated as a "ruler" (a strong leader of men) in 2 Kings 24.15.

## Passive vs. Active Nouns

Greek nouns are words that refer to a person, place or thing. Hebrew nouns refer to the action of a person place or thing.

The Hebrews are active people and their vocabulary reflects this lifestyle. The Greek culture recognizes words such as knee and gift as nouns, which by themselves impart no action. But, in Hebrew, just as in most Ancient languages<sup>26</sup>, there is no distinction between nouns and verbs, all words are related to action. The Greek mind designates a knee and a gift as inanimate nouns unrelated in meaning. The Hebrew mind sees the knee (ברך / berak) as "the knee that bends" and a gift (ברכה / berakah) as "what is brought with a bent knee".

Even the Hebrew nouns for father and mother are descriptive of action. The Hebrew word for father is אב / av and literally means "the one who gives strength to the family" and mother אמ / em means "the one that binds the family together".

When we read the Ancient texts of the Hebrew Bible we must remember that the words used are related to the Ancient Hebrew culture and thought. We need, therefore, to suppress our Western Greek minds, leaving them for reading the Modern classics.

---

<sup>26</sup> Giorgio Fano, The Origins and Nature of Language (Indiana University Press, Bloomington, 1992) 66




## ***Three - Reconstructing the Original Hebrew Alphabet***


---


The Ancient Hebrew letters form the foundation to the Ancient Hebrew language and a thorough study of these letters is essential to understanding the cultural background to the words they form. The process of reconstructing the original Hebrew alphabet is similar to the field of archeology, which digs down to hidden depths to determine the origins, culture or way of life of Ancient civilizations. As artifacts are found, they are compared to artifacts of other cultures and other time periods to determine the distinctive characteristics of the culture and civilization. When studying Ancient alphabets, one digs down into the depths of time and compares the artifacts of pictographic and non-pictographic scripts to determine dates, meaning and sound.


### **Letter Characteristics**

We usually associate two characteristics for each letter, a form and a sound, as in the first letter of our alphabet whose form is "A" and has the sound "a". The Ancient Hebrew alphabet has four characteristics: form, sound, name and meaning.

**1. Pictographic (form)** -- The original letter is pictographic, meaning it represents a picture of something, such as the pictograph  representing a mouth.

**2. Mnemonic (meaning)** -- The mnemonic meaning of a pictograph is the extended meanings related to the pictograph<sup>27</sup>. For example, the pictograph , is a picture of a mouth, and has the extended mnemonic meanings of speak, blow and open. These mnemonic meanings most often are related to the pictograph by their function rather than appearance.

**3. Syllabic (name)** -- Each pictograph is associated with a single syllable of two consonants. This syllable is also the name of the pictograph. The name of the pictograph  is "peh"<sup>28</sup> and is also the Hebrew word for "mouth".

**4. Phonetic (sound)** -- The first letter of the syllabic name provides a singular sound for the purpose of forming words and sentences. The phonetic value of the pictograph  / peh is "p".

## Reconstruction of the Alphabet

By applying the below methods, the original Hebrew alphabet can be reconstructed with a fair amount of accuracy. Over time the fields of archeology, and their


---

<sup>27</sup> Giorgio Fano, The Origins and Nature of Language (Bloomington: Indiana University Press, 1992) 20.

<sup>28</sup> When translating the Hebrew into English, it is often necessary to add vowels. These added vowels will be italicized.

discoveries of artifacts and Ancient inscriptions, and anthropology, and their discoveries in linguistics and culture, may contribute additional information about the Ancient Hebrews to bring us even closer to the original.

## **Form**

The original form of the letter is pictographic, meaning it represents a picture. For example, the picture  is the form of a letter representing a mouth.


**1. Comparison of Semitic scripts** - Each letter of the Semitic cultures are carefully compared and arranged according to time and sub group. This historical chart can then be used to follow the progression of script evolution from one culture to the next throughout their written history. These charts can be seen in appendix "C".

**2. Names of the pictographs** - Each Hebrew pictograph have a name directly related to the picture. For example, the name of the pictograph "ד" is "דלת" (dalet) which means "door" revealing the identity of the picture as that of a door. Just as scripts evolve, so do their names. Occasionally, Modern Hebrew names will no longer reflect the actual picture, but other languages do. For example, the word gimel (meaning a camel)<sup>29</sup> is now assigned to ג with no apparent connection. The Arabic language has retained the original name of "gam" as has the Greek, "gamma".


---


<sup>29</sup> This Hebrew word means camel and has caused some confusion where this pictograph has been interpreted as a picture of a camel.

**3. Progression of letter evolution** - By following the progression of each letters evolutionary process we see some common changes in the letters. For example, most of the pictographs were oriented in a horizontal position, but around 1000 BCE they shifted to a vertical orientation. This can help to fill in missing evolutionary changes.

**4. Ancient Hebrew culture** - The Ancient Hebrew language is very closely related to their lifestyle. Many times the Hebrew culture will reveal the meaning of the picture. For example, the pictograph  is named "beyt", meaning house. The connection between the pictograph and name is lost without knowledge of the Ancient houses made of tents, as the pictograph is a perfect representation of the floor plan of the tent.

### Name

Just as the pictograph of a letter evolves over time, the names of the letter occasionally evolve or on rare occasion replaced. The name of the pictograph  is peh and is also the Hebrew word for "mouth".



**1. Pictograph** - What the pictograph represents is the first clue to what the name of the letter is. For example, the letter  is an eye. The Hebrew word for an eye is עַיִן (ayin) and is the Modern name for this letter.


**2. Original Hebrew language** - As will be demonstrated later, the original Hebrew language consisted of Parent and Child Roots while many of the three-letter roots, called adopted roots, were formed at a later time. From this we can conclude that any letter, whose Modern name


is an adopted root, is not the original name of the letter. Interestingly, all but five Modern names are a parent or Child Root word.







**3. Names of the letters of other cultures using the Hebrew alphabet** - The names for each letter is usually transferred from one culture to another with either a slight change or no change at all. When there is a difference, the names are compared to determine the more original name.

### **Sound**

Each letter represents a singular sound that is used to form words. For example the  (P) and  (H) form the word PH (peh).

**1. The name of the letter** - The first letter of the name gives the phonetic value of the pictograph. For example, the name of the pictograph  is "pey" and has the phonetic value of "p".

**2. The sound other cultures apply to the Hebrew alphabet** - In most cases, the same sound is carried through the different culture. For example the  in its various forms through the different cultures all assign this letter a phonetic value of "P".


**3. A unique sound for each letter** - In the Modern Hebrew alphabet, two letters are silent ( and ) , two letters are assigned the "T" sound ( and ) , and two letters are assigned the "S" sound ( and ). It is more

likely that the original Hebrew alphabet did not waste letters by duplicating sound or using them as silent.

**4. Vowels** - All of the letters in the Hebrew alphabet are consonants. Some of these letters doubled as vowels much like the "Y" in the Roman alphabet, which can be a consonant as in the word "yellow", or a vowel as in the word "fly".

### **Meaning**

The meaning of a letter is related to the picture<sup>30</sup> the form of the letter represents. These meanings are then a part of the meaning of the words, which use these letters.

**1. The name of the letter** - The name of the letter is a Hebrew word with meaning and usually more than one. For example the name of the letter  is "peh" and can mean mouth, speak, blow or edge.






Appendix "A" provides a detailed view of the reconstruction of the pictographic, mnemonic, syllabic and phonetic attributes of each Hebrew letter. Appendix "D" is a detailed chart of the Modern and Ancient Hebrew alphabet.





---


<sup>30</sup> Giorgio Fano, The Origins and Nature of Language (Bloomington: Indiana University Press, 1992) 20.

## *Four - Hebrew Prefixes*

---

The idea of the form of a letter as providing meaning is foreign to our understanding of the purpose of the alphabet. In this chapter we are going to look at five Prefixes that are commonly added to Hebrew words; /B, /L, /M, /W and /H. These examples will demonstrate the relationship between the pictographs of each letter, their cultural understanding and their application in the Hebrew language.

 The nomadic Hebrews lived in tents, and this letter is a representation of the tent. The door is in front (top left of the picture) and a wall (middle of the picture) separates the men's side (left side) from the women's side (right side). Since the family resides inside the tent, this letter means "in". When the letter /B is placed in front of a word such as /erets (land), we have /be'arets (in <sup>a</sup> land).

 The Hebrew shepherd always carried a staff and was used to move the sheep toward the destination. This letter

---

<sup>31</sup> Hebrew does not express the idea "a" or "an", rather it is implied.

means "to" or "toward". When the letter  $\aleph/L$  is placed in front of the word  $\text{ארצה}$ , we have  $\text{ארצה}\aleph$  (to *a* land).

**מ** This letter is a picture of water and can also mean the flowing water in man and animals (blood). Blood is seen as the passing down a line from one generation to another. When this letter is prefixed to a word it means "from" in the sense of coming out of someone or something. When the letter  $\text{מ}/M$  is placed in front of the word  $\text{ארצה}$ , we have  $\text{ארצה}\text{מ}/\text{me'erets}$  (from *a* land).

**ו** This letter is a picture of a tent peg used to secure the tent, or a nail used to attach things together. When this letter is prefixed to a word it means "and" in the sense of adding things together. When the letter  $\text{ו}/W$  is placed in front of the word  $\text{ארצה}$ , we have  $\text{ארצה}\text{ו}/\text{ve'erets}$  (and land).

**ה** This letter is a picture of a mans arms raised or extended toward someone or something as if saying "behold, look at this. When this letter is prefixed to a word it means "the" as in identifying someone or something in particular. When the letter  $\text{ה}/H$  is placed in front of the word  $\text{ארצה}$ , we have  $\text{ארצה}\text{ה}/\text{ha'erets}$  (the land).



## *Five - The Root System of Hebrew*

---

The Hebrew language uses a root system for its vocabulary. The root system is like a tree where the leaves (words) come from the branches (Child Root). The Branches come from the trunk (Parent Root) and the trunk comes out of the roots (letters).

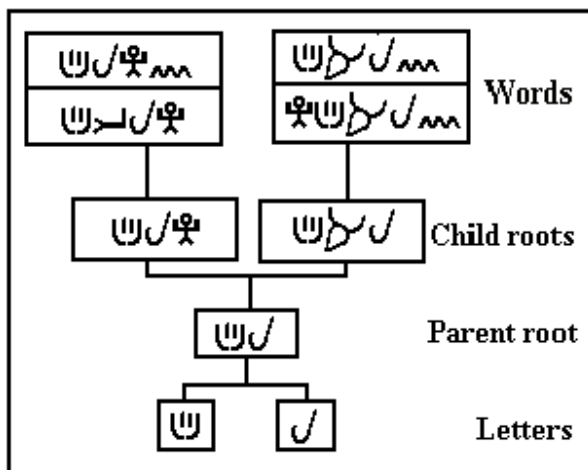










Figure 19 Hebrew root word systems

## Parent Roots

When two letters/pictographs are put together, a Parent Root word is formed. When the  (bet, a house) is combined with the  (nun, a seed which continues the next generation) the Parent Root  (pronounced ben<sup>32</sup>) is formed. The two letters of this root have the combined meaning of "the house of seeds" or "the seeds that continue the house/family" and are usually translated simply as "son".

Another example is the Parent Root  (shaph)<sup>33</sup>. The  is a picture of the two front teeth meaning "sharp". The  is a mouth. This Parent Root means "a sharp mouth" or simply "a serpent" whose sharp fangs are in the mouth.

Hebrew word structure, as will be seen later, often requires a three consonant root; therefore the second consonant in the Parent Root is duplicated to turn the two consonant Parent Root into a three consonant root. The meaning of this derivative from the Parent Root is usually identical in meaning to the original Parent Root. As in our example above, the second letter  is doubled, forming the root  (shaphaph), also meaning "serpent".

---

<sup>32</sup> Hebrew is written from right to left.

<sup>33</sup> The Biblical word for serpent is "shaphaph" a lengthened form of the parent root "shaph".

## Child Roots

Of the 22 letters of the Hebrew alphabet, 4 double as consonants and vowels<sup>34</sup>, the א (a), אָ (e), ו (o and u) and י (i).

A Child Root is formed by adding one of the consonant/vowels as a prefix (in front), a suffix (at the end) or an infix (in the middle) to the Parent Root. While the Parent Root represents a concrete subject with a wide range of mnemonic meanings, the purpose of the Child Root is to separate out the various mnemonic meanings of the Parent Root. Therefore, all the Child Roots formed from the Parent Root are directly related in meaning to the Parent Root. Below are the Child Roots, as found in the Biblical text, formed from the Parent Root אָל / בָּל / bal, which has the generic meaning of "flow", demonstrating the close relationship to each other and the Parent Root.

|     |       |                                   |
|-----|-------|-----------------------------------|
| אָל | a.b.l | - wilt: a flowing away of life    |
| אָל | h.b.l | - empty: flowing out of contents  |
| אָל | b.h.l | - panic: a flowing of the insides |
| אָל | b.l.h | - aged: a flowing away of youth   |
| אָל | b.w.l | - flood: a heavy flowing of water |
| אָל | y.b.l | - stream: a flowing of water      |

---

<sup>34</sup> Ernst Ettisch, The Hebrew Vowels and Consonants (Brookline Village Ma: Branden Publishing Co., 1987) 87. William R. Harper PH. D., Elements of Hebrew (New York: Charles Scribner's Sons, 1895) 17. E. Kautzsch, Gesenius' Hebrew Grammar (London: Oxford, 1910) 35.

By placing the consonant letter נ (nun) within the Parent Root, a new type of Child Root is formed. This Child Root is very closely related to the parent. For example, the Parent Root אֶפֶס / אָפֶס / aph means nose or the flaring of the nostrils as when angry. The Child Root אֶנָּפֶס / אָנָּפֶס / anaph also means angry.

### Adopted Roots

There are two forms of adopted roots that were probably derived at a later time through the evolution of the language<sup>35</sup> or adopted from another Shemitic language. The first is formed by adding a third consonant to a Parent Root forming a new root more specific in meaning than the parent, such as the examples below;

|         |        |                             |
|---------|--------|-----------------------------|
| אֶפֶס   | p.r    | - Parent Root meaning break |
| אֶפֶסֶת | p.r.c  | - break forth               |
| אֶפֶסֶת | p.r.k  | - break apart               |
| אֶפֶסֶת | p.r.s  | - break in pieces           |
| אֶפֶסֶת | p.r.q  | - break off                 |
| אֶפֶסֶת | p.r.ts | - break open                |

The second type of adopted root appears to be a three consonant root that evolved from the Parent Root into a new word with a similar sound. As a language evolves,

---

<sup>35</sup> Approximately 80% of all the words found in the Bible are derived from the parent or child root words, while the remaining 20% are derived from the combination roots. These significantly smaller numbers of combination roots indicate that these roots have a relatively late origin and are not part of the original Hebrew vocabulary.

words exchange letters for similar sounding letters and additional letters are added. For example the word **דֶּרֶךְ**/derek meaning "road" probably evolved out of **רַח**/rach meaning "path".

## Words

The most common words are those derived directly from the parent, Child Root or adopted root. For example the word **כֹּהֵן**/kohen, meaning "priest", comes directly from the Child Root **כ.ה.ן**.

Adding specific letters in specific places within the root word forms other words. Some of the most common additions to the original root found are:

1. a **מ**/m or **ת**/t added to the front or back of the root word
2. a **ה**/h, **ו**/w or **נ**/n added to the back of the root word
3. a **ו**/w or **ע**/e added in front of the last letter of the root word.

## Benefit of studying words from a common root

As all the roots and words, which are derived from the Parent Root, are related in meaning to the Parent Root<sup>36</sup>, we can compare their meanings<sup>37</sup> to form a clearer picture of the original meaning of the Parent Root. The

---

<sup>36</sup> Horowitz, 22.

<sup>37</sup> The more roots and words available, the clearer the picture of the parent root will be.

pictographs of the Parent Root will also help us to determine the original meaning of this Parent Root. Once the meaning of the Parent Root is determined, this will in turn help us to better define the roots and words derived from the parent. Let us use the Parent Root **לך/ך**<sup>38</sup>/l.k as an example;

| <b>Root</b> | <b>Word</b> | <b>Meaning</b> |
|-------------|-------------|----------------|
| Parent      | לך          | Walk           |
| Child       | לך/ך        | Walk           |
|             | לך/ך/ך      | Step           |
|             | ך/ך/ך       | March          |
|             | לך/ך/ך      | Walking        |
|             | ך/ך/ך/ך     | Walk           |
| Child       | לך/ך        | Walk           |

The original pictographs of the Parent Root are **לך** and are the pictures of a *shepherd staff* and the *palm of the hand*. While these pictographs can have a wide range of meaning due to the various mnemonic understandings, the words that are derived from it have the meanings of walk, step and march. Therefore, we can understand the pictographs to mean "to carry a **staff** in the **palm** for walking".

### Reconstructing the Parent Roots

The meanings of the Parent Roots provide the foundation for the meaning of all the Child Root that are formed out of it. These Parent Roots were generic in meaning

---

<sup>38</sup> The Kaph is written as ך when at the end of a word and a כ when in a word.

whereas the Child Roots derived from them become more specific in meaning. For instance, the Parent Root "בֵּר" (BR) means, grain, but can also mean any product of the grain, such as; fat, meat, fowl, soap and clean. The Child Roots carry the more specific meaning such as; "אֲבֵר" (ABR) meaning, fowl; "בֵּרָא" (BRA) meaning, fat and meat; "בִּהַר" (BHR) meaning, soap and clean; and "בֵּרֶה" (BRH) meaning, grain.

A working dictionary of the Parent Roots is beneficial to word studies and Biblical understanding. Two problems arise when working with Parent Roots. First, not all of the Parent Roots have survived to this day and second, those that have survived have often become specific in meaning, losing the original generic meaning. While the entire Parent Root system cannot be achieved completely, there are techniques to reconstructing it for the purpose of Biblical studies.

### **Methods for reconstructing the original Parent Root**

**1. Pictographs** - The pictographs provide the basic meaning of the root as demonstrated previously.

**2. Words** - By comparing all of the words that are derived from the Parent Root, the generic meaning of the Parent Root can be found. For instance, "בֵּר" (BR) means, grain; "בִּרְבֵּר" (BRBR) means, fowl; and "בִּרְרֵר" (BRR) means, clean or pure. The more words available, the clearer the definition of the Parent Root will be.

**3. Child Roots** - All of the words derived from a child root help to reconstruct the original meaning of the Child Root in the same manner as mentioned above for the Parent Root. All of the Child Root definitions will then help to reconstruct the generic meaning of the Parent Root.

**4. Sister Languages** - Semitic languages such as Ugarit, Aramaic, Phoenician, Moabite, etc. are closely related to Hebrew and many times the words are identical. The words from these languages can assist with the reconstruction of the Child and Parent Roots.

While the pictographs, words and Child Roots contribute to reconstructing the Parent Root, the Parent Root will in turn assist with defining the Child Roots and Words. The use of this Root System of the Hebrew language is beneficial to finding the correct Hebraic meaning to words by looking at the bigger picture of related words and roots. This can be very beneficial when attempting to translate obscure or frequently used words. Translating Hebrew words, which are only used once or twice in the Biblical texts, are very difficult to define due to a lack of context. But, when using the root system of Hebrew, we can use the many related words derived from the same Parent Root to assist with defining the word.

Even if a Parent Root is not found in the Biblical text, or other related language, it can still be reconstructed by using the above methods and still be useful for defining the other words and roots formed out of it.



## Ancient Hebrew Language and Alphabet

Appendix "E" is a dictionary of the Ancient Hebrew Parent Roots. This dictionary gives the cultural background and its relationship to the Child Roots, which are derived from them. Appendix "F" cross-references the Strong's Dictionary numbering system to the Ancient Hebrew Dictionary numbering system.

## *Six - Word Studies*

---

The purpose of this book is to provide the reader with the tools and resources to read the Bible with a Hebraic understanding and see the text through the eyes of the Ancient Hebrew who wrote it.

Let us now put all this "technical" information to work by looking at a passage through Hebraic eyes.

### **God**

*"God Most High, Creator of heaven and earth."* (Genesis 14.22)

We will examine two words within this sentence, God and Creator. Both of these words are abstract words from Greek thought. Our goal is to find the tangible concrete Hebraic context of these words that will reveal the heart of God the Creator

The Hebrew word translated as "God" is אֱלֹהִים / al and is a Parent Root word. The Ancient pictographs for this root are אֱלֹהִים. The first picture (remember Hebrew is read from right to left) is an ox head representative of power because of his great strength. The second is a shepherd's

staff and is representative of authority as well as a yoke<sup>39</sup>. A team of oxen yoked together pulled a cart or plow. To train the younger oxen, an older more experienced ox as the leader was yoked to the younger. The Hebraic meaning of אל / al is a "powerful leader". The Ancient Hebrews saw themselves yoked to God who taught them how to walk a proper life.

## Creator

The second word, Creator, is the Hebrew word קנה qaneh derived from the Parent Root קן / qen meaning a nest. The pictographs for this word are ק-נ. The first pictograph is the sun at the horizon where light is gathered. The mnemonic meaning of this letter is a gathering together. The second picture is a seed. The combining these letters mean a "gathering together for the seeds". Before the bird lays her eggs she gathers material together to build a nest. The Child Root קנ-נ / קנה has the meaning of acquiring the materials for the nest. The Ancient Hebrews saw God as a bird<sup>40</sup> that builds a nest, the heavens and the land, for his children.

The Hebraic understanding of this verse is that God brought together the heavens and the earth as the nest for his children he could nurture and care for them as a

---

<sup>39</sup> Isaiah 9.4, through Hebrew parallelism, describes the yoke as a "staff on the shoulders". The wooden staff used by the shepherd to guide the sheep toward a location. The yoke, also made of wood, was also used to guide the oxen toward a location. Both the shepherd's staff and the yoke perform the same function.

<sup>40</sup> See Deuteronomy 32.9-12

mother and teach and guide them into truth by yoking them to himself.

## Voice

Let us look at Deuteronomy 5.22 as another example of how the Hebraic understanding of words reveals the heart of God.

*"These are the commandments the LORD proclaimed in a loud voice to your whole assembly there on the mountain from out of the fire."*

Two words in this passage, assembly and voice, come from the same Parent Root  $\text{ק-ל}$  / קל / qal. We have previously looked at these two pictographs in this chapter. The first letter is the sun at the horizon meaning, to gather. The second is the shepherd's staff. Combined they have the meaning of "to gather to the staff of the shepherd".

The shepherd carried a staff as a tool to lead and guide the sheep as well as to discipline and protect them. The staff is a sign of his authority over the sheep. When the shepherd calls the flock, they recognize his voice and gather to him. The Hebrew word  $\text{קול}$  / קול / qol (translated as "voice" in our passage above) is "the voice of the shepherd". The Hebrew word  $\text{קהל}$  / קהל / qahal (translated as "assembly" above) is "the gathering of the sheep to the voice of the shepherd".

The Ancient Hebraic understanding of this verse is that God is the shepherd who will teach and protect his sheep and when he calls them they come to him as his flock.

## Ancient Hebrew Words

By examining the titles of family members through the pictographic letters that form the words, we can better understand the Hebraic definition of these words.

### Father


The first letter is the א/al, a picture of an ox. As the ox is strong, the letter also has the meaning of strong. The second letter, ב/bet, is the picture of the tent or house where the family resides.

אב: One who gives strength to the house





### Mother


This word also begins with the letter א/al, meaning "strong". The second letter is the מ/mah, meaning water. The two letters give us the meaning of "strong water". The Hebrews made glue by boiling animal skins in water. As the skin broke down a sticky thick liquid formed at the surface of the water. This thick liquid was removed and used as a binding agent - "strong water".

: One who glues/binds the family together





## Brother


This word also begins with /al, meaning "strong". The second letter is the , a picture of a wall. These letters give us the meaning "strong wall" or "strong barrier". The English concept of a wall is descriptive of anything with a tall vertical appearance. The Hebrew concept of a wall is any barrier, no matter the construction.

: One who acts as a strong barrier to protect the family



## Son

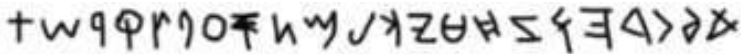
This word begins with the , meaning "tent" or the "family" which resides in it. The second letter is the , the picture of a seed. The seed is a new generation of life that will grow and produce a new generation.

: One who continues the family line

## *Seven - Hebrew origins of English*

---

As we have discussed, the Modern Hebrew alphabet is derived from the Ancient Hebrew pictographs. The Romans in turn adopted the Greek alphabet, also derived from the Ancient Hebrew pictographs, for the Latin alphabet, from which our English alphabet comes. Indirectly, our own alphabet is derived from the Ancient Hebrew pictographs. Below is the Ancient Hebrew alphabet, as it appeared around 1000 BCE<sup>41</sup> (fig. 20).



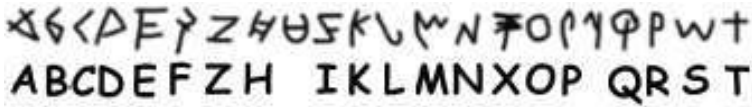
**Figure 20** The Ancient Hebrew alphabet c. 1000 BCE

When the above alphabet is reversed<sup>42</sup>, as the Greeks, who adopted the Ancient Hebrew alphabet, wrote from left to right, we can see a very close resemblance to our English alphabet (fig. 21).

---

<sup>41</sup> The alephbet is read from right to left.

<sup>42</sup> Most Ancient inscriptions were written on stone using a hammer and chisel. The hammer was held with the left hand, causing a right to left direction of inscribing. When ink came into use, the direction of writing often shifted to a left to right direction to prevent the hand from smearing the ink.



**Figure 21** The Ancient Hebrew alphabet c. 1000 BCE (mirror image)

A surprising number of our English words are derived from Hebrew. As an example, the Hebrew word פרי / periy, meaning fruit, is a derivative of the Parent Root פר / par. The English words **pear**, **prune**, **persimmon** and **apricot**, all fruits, are derived from the פר / par root.

Through the evolution of language, it is common for similar sounds to replace the original sound. The "r" and "l" sounds are often interchanged as both are vocal<sup>43</sup> consonants and can be pronounced for a prolonged time. The English fruit words **apple** and **plum**, are also derived from the פר / par root with the "r" exchanged for an "l" sound.

Another common sound change is made with the lips such as the "b", "p", "v" and "f". The English fruit words **berry** and **fruit**, are also derived from the פר / par root with the "p" exchanged for a "b" and "f" sound. In addition, letters will some times change position such as the fruit word **grape** and **ripe**.

Another example is the Parent Root בר / bar, meaning grain. From this root several English words are derived and related to "grain", such as: **barley** (a grain); **bread**

---

<sup>43</sup> As opposed to the fricatives like the "s, sh" sounds which are given sound by blowing air through the mouth.



## Ancient Hebrew Language and Alphabet

and **beer** (products of grains); **boar**, **bird** and **bear** (animals fattened on grains); and **barn** (a storage place for grains).

Below is a very small list of Hebrew words practically identical in pronunciation and meaning to English.

## Ancient Hebrew Language and Alphabet

| <b>Hebrew</b> | <b>Pronunciation</b> | <b>Meaning</b> | <b>English</b> |
|---------------|----------------------|----------------|----------------|
| אֵשׁ          | eesh                 | each           | each           |
| נֹד           | nod                  | nod            | nod            |
| גַּמֵּל       | game1                | camel          | camel          |
| נַפֵּל        | naphal               | fall           | fall           |
| עֹבֵר         | over                 | over           | over           |
| אֵלֶפֶת       | eleph                | bull           | elephant       |
| טָל           | tal                  | tall           | tall           |
| אֵשׁ          | eysh                 | fire           | ash            |
| כַּפָּר       | caphar               | cover          | cover          |
| קוֹל          | qol                  | voice          | call           |
| סַפִּיר       | saphiyr              | sapphire       | sapphire       |
| שַׁק          | saq                  | sack           | sack           |
| תּוֹר         | tur                  | travel         | tour           |
| תַּף          | taph                 | beat           | tap            |
| אֶרֶץ         | erets                | land           | earth          |
| צַד           | tsad                 | side           | side           |
| סַר           | sar                  | prince         | sir            |
| סַךְ          | sak                  | shack          | shack          |
| שָׂדֵה        | sadeh                | field          | sod            |
| מוֹק          | moq                  | mock           | mock           |
| לִק           | laq                  | lick           | lick           |
| לֵב           | lev                  | heart          | love           |
| כַּסֵּה       | kasah                | cover          | case           |

## *Conclusion*

---

Contained within this book are the tools you will need to begin searching the pictographic meanings of Hebrew words. Other resource materials, which you will find beneficial in your word studies, are dictionaries such as "Vines Expository Dictionary of Biblical Words" or "Strong's Hebrew Dictionary". Bible Encyclopedias are another valuable resource for learning about the culture and lifestyle of the Ancient Hebrews.

It is the hope of the author that others will discover the value and joy of studying the Ancient Hebrew language, alphabet and Biblical Text. The Seminaries and Universities emphasize the Greek language, practically ignoring the language and culture of the Ancient Hebrews. There is very little research and study being done in this area of linguistic study at this time, but hopefully this will change in the future.


For further information or questions on the Ancient Hebrew language and alphabet, please visit our web site at:


The Ancient Hebrew Research Center  
<http://www.ancient-hebrew.org>

# *Appendix A - Ancient Hebrew Alphabet Reconstruction*

---

Below is the process of reconstructing the original characteristics of each Hebrew letter using the methods previously outlined.

 Al

**Pictographic (form):** All sources agree that the original form for this letter is , an ox head.






**Mnemonic (meaning):** *Muscle* -- the ox is the strongest of the livestock animals; *Yoke* -- the ox is placed in a yoke for pulling a load or plowing; *Chief* -- an older experienced ox, as the leader, was often yoked to a younger ox to teach him; *Oak tree* -- the strongest of the woods; *Ram* -- the strong leader of the flock; *Stag* -- the strong leader of the forest; *Fat tail* -- the strong part of the sheep; *Pillar, arch* -- the strong members which support a building.

**Syllabic (name):** The Modern Hebrew, Greek and Arabic name for this letter is aleph. The original two-letter name must have evolved to its present three-letter name long

ago. This is the only pictograph for which the original two-letter name cannot be found. We then turn to the culture of the Ancient Hebrews and sister cultures to find the original name. Many Near Eastern cultures worshipped the god "אל / el or al", depicted as a bull in their carvings of the god. When Israel formed an image of God at Mount Sinai they chose a calf (young bull). This evidence shows that the word "אל / el" was understood to be a bull.

**Phonetic (sound):** In Modern Hebrew as well as Arabic, this letter is silent but did have an "a" sound when the Greek language adopted it. This letter was originally a vowel and most likely an "ah" sound.

## ב **Beyt**


**Pictographic (form):** The Hebrew word beyt means "house" or "tent". There are various suggestions to the original form of this letter including , ,  and . The picture  is a perfect representation of the nomadic tent which was divided into two sections, a men's and women's, with the entrance at the front of the tent in the men's section and an entrance from the men's to the women's section.

**Mnemonic (meaning):** *Family* -- the residents of the tent; *Inside* -- the family that is inside the tent is of importance, not the structure itself.

**Syllabic (name):** Modern Hebrew (beyt), Greek (beta) and Arabic (beyt) agree with the original name of בֵּת / bet, meaning, house or tent.

**Phonetic (sound):** The Modern sounds for this letter are "b" and "bh"<sup>44</sup> and are probably original.

## 𐤂 Gam

**Pictographic (form):** The earliest known pictograph for this letter is 𐤂 and is probably a picture of a foot similar to the Egyptian Hieroglyph .

**Mnemonic (meaning):** *Walk, Gather, Carry* -- the function of the foot; *Group* -- a gathering of people or things.




**Syllabic (name):** The Modern Hebrew name for this letter is gimel. The Greek (gamma) and Arabic (jeem) names for this letter, provide us with the original two letter name of גַּמ / gam meaning to gather.

**Phonetic (sound):** The Modern Hebrew and Greek agree that the letter is pronounced "g" while Arabic has the sound "j", a derivative of the sound "g".


---

<sup>44</sup> It is a common practice among Latin languages to add an "h" to a consonant to show a different sound, such as p-ph, c-ch, t-th, s-sh. In this case the bh is pronounced as a "v".

## 𐤃 Dal


**Pictographic (form):** Ancient alphabet charts include two possibilities for the Ancient pictographic form for this letter,  (a fish -- "dahg" in Hebrew) and  (a picture of a tent door -- "dahl" or "delet" in Hebrew). The Modern name for this letter is dalet meaning a door indicating that the original form of the letter is the .

**Mnemonic (meaning):** *Dangle* -- the tent door hangs down from the horizontal pole as seen in the picture of the letter; *Movement* -- the door is used to move in and out or back and forth through the tent; *Weak, Poor* -- one who hangs his head down, as in poverty.

**Syllabic (name):** While the Modern Hebrew name for this letter is dalet (3 consonants), the Arabic name of  / dal (the original 2 consonant root), meaning door, gives us the original two letter name.

**Phonetic (sound):** Hebrew (*dalet*), Greek (*delta*) and Arabic (*dal*) agree that the sound for this letter is "d".

## 𐤄 Hey

**Pictographic (form):** Most all sources agree that the original picture is , a man with his arms raised out as if pointing toward something.


**Mnemonic (meaning):** *Look* -- when one sees a great sight he throws his arms toward it and sighs saying "look

at that"; *Reveal* -- a pointing to a sight to show to another;  
*Breath* -- as when sighing.

**Syllabic (name):** The Modern Hebrew (hey) and Arabic (hey) have retained the original two letter name of אה / hey meaning look.

**Phonetic (sound):** This letter originally had a consonant "h" sound, as retained in Modern Hebrew, as well as a vowel "e" sound as retained in the Greek.

## Y Waw

**Pictographic (form):** Ancient alphabet charts include two possibilities for the Ancient pictographic form for this letter, Y and . The Hebrew word vav / waw means a peg. The tent pegs were made of wood and may have been Y-shaped as in the first picture to prevent the rope from slipping off.



**Mnemonic (meaning):** *Add, Secure* -- the peg is used for securing or tying the tent or other items together.

**Syllabic (name):** The Modern Hebrew name for this letter is ו / vav, meaning peg, retaining the original two letter name.

**Phonetic (sound):** While the Modern pronunciation for this letter is "vav", the original sound for this letter was "w" and is retained in the Modern Arabic as "waw". This letter also doubled as a vowel with a "ow" and "uw" sound which Modern Hebrew has retained.



## 𐤆 Zan




**Pictographic (form):** The most Ancient picture for this is , a picture of an unknown agricultural tool, probably a type of plow, hoe or sickle. The Egyptian hieroglyph  is very similar and is a hoe and may be the original form for this letter.

**Mnemonic (meaning):** *Harvest, food* -- from the cutting of the crops with the tool; *Fed, Fattened* -- from eating the crops; *Jar* -- for storing the harvested foods; *Broad* -- from the broad blade of the tool; *Paddle, Ear, Spade* -- from their broadness.

**Syllabic (name):** The Modern Hebrew name is זַיִן / zayin, a derivative of the two letter word זָן / zan, meaning crops, which is the original Greek name for this letter.

**Phonetic (sound):** Hebrew, Greek and Arabic agree that the sound for this letter is "z".

## 𐤇 Hhets

**Pictographic (form):** There are three possible Ancient pictographs for this letter, ,  and . The first is apparently a string or cord. The second is a man with his arms extended and belongs to the fifth letter hey. The third is a nomadic tent wall, which is "hhets" in Hebrew. The two horizontal lines are the top and bottom and the

four vertical lines being the poles. All the letters from 3,000 BCE to the present day in the Hebrew, Arabic Greek and their sister cultures have used a derivative of the third pictograph, the tent wall.

**Mnemonic (meaning):** *Outside, Inside* -- the function of the wall is to separate these two; *Half* -- a dividing into two parts; *Secular* -- what is outside; *Arrow, Slingstone* -- from their dividing of flesh

**Syllabic (name):** The Modern Hebrew name is חֶת / chet, meaning a string. A very similar word is חֵת / hhets, meaning a wall, most likely the original name for this letter.

**Phonetic (sound):** The original sound for this letter is probably a guttural "hh" (as in the name Bach and the German word ich), as in Modern Hebrew and Arabic.

## ⊗ Thet

**Picture:** The oldest form of the original pictograph is ⊗, apparently a type of basket or container.

**Mnemonic (meaning):** *Store, Contain* -- baskets were used for storing foods, supplies and other necessities of the nomadic life; *Mud, Clay* -- a material for making baskets and other containers.

**Syllabic (name):** Modern Hebrew has retained the original two letter word חֵת / tet, meaning mud or clay, for the name of this letter.

**Phonetic (sound):** The 22nd letter of the Hebrew alphabet is a tav with a "t" sound. It is unlikely that the original Hebrew had two letters with the same sound. When the Greeks adopted the Hebrew alphabet the Hebrew tet became the Greek theta. Most likely the original sound for this letter is "th".

## 𐤛 Yad

**Pictograph:** The most Ancient form of the letter is 𐤛, an arm and hand.

**Mnemonic (meaning):** *Work, Make, Throw* -- from the function of the hand; *Shout* -- from the placing of the hands at the mouth for amplification; *Worship, Thanks* -- a giving of the hand as a gesture.

**Syllabic (name):** The Modern Hebrew name יוד / yud is a derivative of the two letter word יד / yad meaning "hand".

**Phonetic (sound):** The Modern Hebrew and Arabic sound for this letter is a "y". This letter also doubled as a vowel that can be seen from the Greek form of this letter, which is an iota with an "i", or "ee" sound.

## 𐤜 Kaph

**Pictographic (form):** The Ancient form of this letter is 𐤜, the open palm of a hand.

**Mnemonic (meaning):** *Sole* -- the palm of the foot; *Bend, Curve* -- the shape of the open palm; *Bowl, Palm Branch* -- from the curved palm shape; *Tame, Subdue* -- from the bending of the will, as an open hand signifies submission.

**Syllabic (name):** Modern Hebrew, Greek and Arabic, agree that the original name for this letter is כָּף / kaph, meaning, palm.

**Phonetic (sound):** Modern Hebrew, Greek and Arabic agree that the sound for this letter is "k" and a guttural "kh" (as in the name Bach or the German word ich).

## ⴙ Lam

**Pictographic (form):** The Ancient picture is ⴙ, a shepherd's staff.

**Mnemonic (meaning):** *To, Toward* -- the staff was used to push, or pull one of the flock in a direction; *Authority* -- the staff as a sign of the shepherd's authority; *Yoke* -- a staff on the shoulders of the oxen for directing; *Bind, Tie* -- from the fastening of the yoke.

**Syllabic (name):** The Modern Hebrew name for this letter is לָמֵד / lamed, meaning staff, and is similar to the Greek name of lamda. The Arabic name is لَم / lam retaining the original two letter word.

**Phonetic (sound):** Hebrew, Greek and Arabic agree that the sound for this letter is "l".

## 𐤎 Mah

**Pictographic (form):** The Ancient picture is 𐤎, waves of water.

**Mnemonic (meaning):** *Sea* -- a large body of water; *Chaos* -- from the storms of the sea; *Mighty, Massive* -- from the size of the sea; *Who, What, When, Where, Why, How* -- the sea is the place of the unknown representing any unknown thing; *Blood, Grape Juice* -- as liquids.

**Syllabic (name):** The Hebrew letter מַמ / mem is from the word מַיִם / mayim meaning waters and is the plural form of the two letter word מַה / mah.

**Phonetic (sound):** Hebrew, Greek and Arabic agree that the sound for this letter is "m".

## 𐤍 Nun






**Pictographic (form):** The Ancient picture is 𐤍, a seed sprout.

**Mnemonic (meaning):** *Continue, Perpetuate* -- The seed perpetuates or continues the plant generation after generation; *Offspring, Heir* -- the perpetuation of the father through his children.

**Syllabic (name):** The Modern Hebrew and Arabic name for this letter is נּ / nun meaning to continue or perpetuate.

**Phonetic (sound):** Hebrew, Greek and Arabic agree that the sound for this letter is "n".

## 𐤎 Sin

**Pictographic (form):** The four possibilities for the original form for this letter are  (a fish),  (possibly a thorn),  (possibly a window) or  (a thorn). All the letters from 3,000 BCE to the present day in the Hebrew, Arabic Greek and their sister cultures have used a derivative of  suggesting that this is the original letter.

**Mnemonic (meaning):** *Shield* -- thorn bushes were used by the shepherd to build a wall (shield) made to enclose his flock during the night to protect them from predators; *Flock* -- as protected in the wall of thorns; *Pierce, Sharp* -- from the sharpness of the thorn; *Warrior* -- as a wall of sharp weapons for protection; *Boot* -- as protection from thorns; *Hate* -- as a piercing of the heart)

**Syllabic (name):** Of all the letters this is the most difficult to reconstruct due to the limited archeological and textual support. The Modern Hebrew name for this letter is שׂמך / samech, with no apparent connection to a two letter word or to the original picture of this letter. The Arabic alphabet does not have this letter and the Greek name for the letter is ksi. The 21st letter of the Hebrew alphabet (שׂ) has two names and sounds, שׂ / Shin (sh) and שׂ / Sin (s). All the words using the sin are related in meaning to the words using a samech in the same place as the sin. It is possible that the original name for the samech

was ט / sin, meaning thorn, and later was divided into the samech and שׁ / sin (which then became associated with the שׁ / shin).

**Phonetic (sound):** The original sound for this letter must be an "s" to which the samech and sin both agree. The Greek sound for the letter is "ks", similar to the "s".

## Ghan

**Pictographic (form):** The Ancient picture is , an eye.

**Mnemonic (meaning):** *Watch, Pay attention, Heed* -- as keeping a close eye on something; *Cover* -- as a shading of the eyes to remove the glare of the sun; *Furrow* -- formed between the eyes from squinting; *Affliction, Worry, Poor, Humble* -- one with a furrow between the eyes; *Occupation* -- one paying attention to the task; *Abode* -- as a place carefully watched; *Spring, Source* -- the eye of the landscape; *Ostrich, Owl* -- a bird that watches

**Syllabic (name):** The Modern Hebrew name for this letter is ayin. Arabic has two names for this letter, ayin and ghayin. The Greek name is "Omicron" (a definite name change by the Greeks).

**Phonetic (sound):** This letter is silent in Modern Hebrew. Arabic has two forms, the ayin, which is silent, and the ghayin with a "gh"<sup>45</sup> sound. The Egyptian hieratic

---

<sup>45</sup> Pronounced as an "ng" as in "ring".

alphabet also has a "ghayin" with a "gh" sound. When the Septuagint (Greek translation of the Hebrew Bible) transliterated place names such as פֶּגֶר to Pegor and עֲמֹרָה to Gemorah, they attributed a "g" sound to the ayin indicating a sound similar to a "g" (since Greek does not have a "gh", a "g" would be the closest). The "gh" also served as a glottal stop, as in our English word bottle, where the "tt" is only slightly pronounced and in the Hebrew name בַּעַל / ba'al where the ayin is used as a glottal stop. The gimel (ג / g) has been mistaken for the ghayin (ע / gh) in Hebrew. Both words גַּלְגַּל (g.l.l) and עַלְעַל (gh.l.l) mean "around" showing that the two letters were phonetically common.

## ◉ **Pey**

**Pictographic (form):** There are several Canaanite pictographs believed to be this letter, none of which resemble a mouth (the meaning of the name of the letter). The South Arabian and Egyptian pictograph is ◉, and does look like a mouth. Most of the Hebrew, Arabic, Greek and their sister cultures use a pictograph similar to the ◉.




**Mnemonic (meaning):** *Speak, Word, Blow* -- the function of the mouth; *Scatter* -- by blowing; *Edge* -- the lips as the edge of the mouth; *Sword, Beard* -- Things with edges; *Here, Region* -- a place with an edge

**Syllabic (name):** The Modern Hebrew, Arabic and Greek names agree with פֶּה / peh, meaning mouth, as the original two letter name.



**Phonetic (sound):** Hebrew, Greek and Arabic agree that the sound for this letter is "p". This letter also has a "ph" sound in the Modern Hebrew and is probably an original sound as well.

## 🌀 Tsad


**Pictographic (form):** The three Ancient pictograph possibilities for this letter are ,  and . The word "tsad" means "side" as a man lying on his side and may be the meaning of the last two pictographs. The Hebrew, Arabic, Greek and their sister cultures use pictographs which closely resemble the last picture indicating that this was the original form of the letter.



**Mnemonic (meaning):** *Hunt, Chase* -- as one laying on his side or crouched in concealment; *Net, Snare* -- Tools of the hunter; *Fortress, Stronghold, Tower* -- a place to lay in wait; *Game* -- the meat of the hunt

**Syllabic (name):** The Modern Hebrew and Arabic name for this letter is tsade or tsad meaning side.

**Phonetic (sound):** Hebrew and Arabic agree that the sound for this letter is "ts".

## 🌀 Quph

**Pictographic (form):** Most of the pictographs used for this letter are  or something very similar. The South


Arabian pictograph has a similar pictograph of , possibly depicting the sun at the horizon (when rotated 90°, a common shift in Ancient letters). The original form of this letter was probably , reflecting the meaning of the Hebrew words derived from qaph, meaning, "go around" and "revolution of the sun".

**Mnemonic (meaning):** *Sun* -- from its circles through the sky marking the times and seasons; *Horizon* -- from the rising and setting of the sun; *Condense* -- from the condensing of the light when the sun rises or sets; *Circle* -- from the arching of the sun in the sky; *Time* -- as a revolution of the sun

**Syllabic (name):** The Modern Hebrew and Arabic name for this letter is the parent root קָפָה / qaph meaning, circle or go around.

**Phonetic (sound):** Hebrew, Greek and Arabic agree that the sound for this letter is "q".

## Resh

**Pictographic (form):** The Ancient picture is , the head of a man.

**Mnemonic (meaning):** *Top, Beginning, First* -- as the top of the body; *Chief* -- the head of the tribe; *Rule* -- the role of the chief; *Needy, Poor* -- one in need of a ruling from the chief; *Possession, Inheritance* -- decided by the chief

**Syllabic (name):** The Modern Hebrew name for this letter is רשׁ / resh, meaning head.

**Phonetic (sound):** Hebrew, Greek and Arabic agree that the sound for this letter is "r".

## 𐤃 Shin


**Pictographic (form):** The Ancient picture 𐤃 is the two front teeth.

**Mnemonic (meaning):** *Sharp, Press* -- the function of the teeth; *Cliff* -- as a tooth; *Ivory* -- the tusks of the elephant as teeth; *Two, duplicate, repeat, double, second, again* -- as the two front teeth

**Syllabic (name):** The Modern Hebrew and Arabic name for this letter is שׁ / Shin, meaning teeth.

**Phonetic (sound):** Hebrew and Arabic agree that the sound for this letter is "sh". Modern Hebrew also assigns an "s" to this letter but it was originally the sound for the 15th letter "sin".

## † Tav

**Pictographic (form):** The Ancient picture † is a type of "mark", probably of two sticks crossed to mark a place similar to the Egyptian hieroglyph of , that is two crossed sticks.

## Appendix A – Alphabet Reconstruction

**Mnemonic (meaning):** *Mark, Sign, Signature, Identification* -- as a marker to identify people, places or things; *Room, Desert, Dwelling* -- as marked

**Syllabic (name):** The Modern Hebrew, Arabic and Greek names for this letter is טו / tav (or tau), meaning, mark. This letter retains the original two-letter word.

**Phonetic (sound):** Hebrew, Greek and Arabic agree that the sound for this letter is "t".

## *Appendix B - Learn to Read Ancient Hebrew*

---

### **Introduction**

Learning to read the ancient Hebrew language is a fairly simple matter since our English alphabet and language are derived from the ancient Hebrew alphabet and language. For instance, the picture, name and sound of the Hebrew letter "𐤅", can easily be associated with the word "game". The picture is a foot, which is used to play games<sup>46</sup>. The sound for the letter is therefore "g". It is now an easy step to learning the original name of the letter, which is gam<sup>47</sup>.

In addition, the pictograph of each letter is the origin for our own English alphabet. The similarities to the ancient Hebrew alphabet and ours will also assist in learning the letters. The letter "G"<sup>48</sup> originated in the Hebrew letter "𐤅".

---

<sup>46</sup> The word "game" comes from the Latin "gamb", meaning "leg".

<sup>47</sup> The vowels in the names will be pronounced as follows; a = father, e = grey, i = feet, o = bone, u = tune.

<sup>48</sup> The letter "G" was formed out of the letter "C".

## **Picture**

The original pictographic script of "early Hebrew".

## **English letter**

Each Hebrew letter will be associated with the English letter that derived from it. By being able to see the English letter within the Hebrew, the sound of the letter will more easily be remembered. The English letter will be oriented to a form closer resemblance of the Hebrew letter.

## **English name**

The name of the letter will be learned with an English word. Many times a word from one culture will be slightly changed when adopted by another culture. There are certain letters that are commonly exchanged for another as listed below.

Aspirates - s, sh, ts, x, z  
Gutturals - g, c, ch, h, k, q  
Lip letters - b, f, p, v, w  
Tooth letters - d, t  
Liquids - l, r  
Nasals - m, n  
Vowels - a, e, i, o, u

## **Hebrew name**

## Appendix B – Learn Ancient Hebrew

The original Hebrew name of the letter will then be revealed. In most cases, the English word is very close to the Hebrew. The name of each letter is also the Hebrew word for what the picture is. For example, the letter "ד" is a picture of a door, the Hebrew name for this letter is "dal", which in Hebrew means, "door".

### **Hebrew sound**

The sound of the letter will be defined and is always the sound of the first letter of the Hebrew name.

### **Hebrew meaning**

The meaning of the letters will be explained. These meanings will be related to the picture and name.

Once the letters are understood in their original Hebrew context, we will look at a few Hebrew words, which are formed by combining letters together. The meanings of these letters will then supply the definition to the Hebrew word. The pronunciation of the word will also be seen through the letters of the word.



**Picture:** Head of an ox

The ox was the strongest and most versatile animal among the Hebrews livestock. The ox was used to pull carts or a plow, it provided meat and leather and it was one of the animals used in sacrifices.

**English Letter:** V (A)

**English Name:** All

This animal was the "all" powerful and "all" versatile animal of the Hebrews.

**Hebrew name:** al

The original name is the same as the English equivalent. The Hebrew word "al" means "ox" and is the original name of this letter. This is the only Hebrew letter used as a vowel only. In Modern Hebrew this letter is silent.

**Meaning:** Strong

Because of the great strength of the ox.





**Picture:** Tent

The Hebrews lived in goat hair tents that were divided into two halves, male and female sections, and divided by a wall. The above picture is a representation of the floor plan to the tent. The entrance is seen at the top left.

**English Letter:**  (B)

**English Name:** Bed

The tent was the place where the family laid their "bed".

**Hebrew name:** Bet

The original name for this letter is bet meaning, tent or family in Hebrew. A common sound shift over time is a "t" sound to a "d" as they are both similar in sound and are formed by the tongue and teeth.

**Hebrew sound:** b, bh (v)

The "b" sound is a stop meaning; the sound is made and abruptly stops and is used at the beginning of a word. The "bh" is a spirant meaning; the sound can continue and is used when the letter is not at the beginning of the word.

**Meaning:** Family

The function of the tent is to provide a covering for the family. This letter can also mean "in" or "inside" as the family resides "in" the tent.



**Picture:** Foot

**English Letter:** G

**English Name:** Game

The Hebrews were always on their feet for traveling, working as well as playing "games".

**Hebrew name:** gam

Our word "Game" comes from the Latin word "gam" meaning "leg" coming from the Hebrew word "gam" meaning "foot".

**Hebrew sound:** g

**Meaning:** Gather

Men and animals would walk, on foot, gathering at the nearest watering hole. This letter can also mean walk or carry.



**Picture:** Door

A curtain suspended from a horizontal pole covered the entrance of the Hebrew's tent. The picture of this letter represents the "door" of the tent.

**English Letter:**  (D)

**English Name:** Door

**Hebrew name:** dal

Another common shift in sounds is the "l" to an "r". The Hebrew word "dal" meaning "door" became our word "door".

**Hebrew sound:** d

**Meaning:** Hang

The door hangs down over the opening of the tent. This letter can also meant movement as one moves in and out of the tent through the door.



**Picture:** Man with arms raised

The picture is of a man with his arms outstretched at seeing a great sight.

**English Letter:** ך (E)

**English Name:** Hey

A man waves to another and says "hey".

**Hebrew name:** hey

There is no change from the English equivalent to the original Hebrew. This is a picture of a man pointing at a wonderful sight and saying, "look". The Hebrew word "hey" means "behold", or "look".

**Hebrew sound:** h, e

This letter was used as both a consonant and a vowel.

**Meaning:** Look

The man pointing out a wonderful sight says, "look". This letter can also mean sigh or breath.

# Y

**Picture:** Peg

Ropes attached to pegs driven into the ground supported the tent. These pegs were made of a branched piece of hardwood preventing the ropes from slipping off the peg.

**English Letter:** F

**English Name:** Wave

No English word is derived from this letter but the picture is similar to the hand of a man "waving".

**Hebrew name:** waw

The Hebrew word for a peg is "waw".

**Hebrew sound:** w, o, u

This letter was used as both a consonant and a vowel.

**Meaning:** Secure

A peg is used to secure the tent in place. This letter can also mean add as a peg or nail can be used to add something to something else.



**Picture:** Mattock

The picture is of a mattock, an agricultural tool for working the fields of crops.

**English Letter:** Z

**English Name:** Z

There is no English word derived from this Hebrew letter but it is similar to the letter "Z" which did evolve out of this letter.

**Hebrew name:** zayin

The Hebrew word for Mattock is "zayin".

**Hebrew sound:** z

**Meaning:** Cut

The mattock is representative of tools used for cutting. As the mattock can be used as a weapon, this letter can mean a weapon. It can also mean food, which comes from the harvest.



**Picture:** Wall

**English Letter:** ח (H)

**English Name:** Half

The tent was divided into two sections, with a wall separating the tent in "half".

**Hebrew name:** chets

The Hebrew word "chets" means a "wall" as well as "half" as the wall divides the tent in half.

**Hebrew sound:** ch

The Hebrew sound, written as "ch", is not used in English. It is a hard guttural sound made in the back of the throat as in the German name "Bach" or the word "ich".

**Meaning:** Separate

The purpose of the wall is to separate the two halves of the tent. This letter can also mean outside as the walls of the tent separate the people inside from what is outside.



**Picture:** Basket

Baskets were common and used to store foods and supplies.

**English Letter:** No English letter is derived from this Hebrew letter.

**English Name:** Tote

A "tote" is a type of basket.

**Hebrew name:** Tet

The Hebrew word "tet" means "basket" and is the original name for this letter.

**Hebrew sound:** t

**Meaning:** Contain

A basket contains the foods and possessions of the family. This letter can also mean mud or clay as this material was often used to make baskets.





**Picture:** Hand

The picture is the hand and arm of a man.

**English Letter:** י (I)

**English Name:** Yard

The length of the arm, from fingertip to elbow is called a cubit. Our word "yard", as a measurement, is the length of the arm.

**Hebrew name:** Yad

The Hebrew word "yad" means, "hand".

**Hebrew sound:** y, i

This letter was used as both a consonant and a vowel.

**Meaning:** Work

The hand is the part of the body that does the work. This letter can also mean throw or worship, both is actions of the hand.



**Picture:** Palm

The picture is the open palm of the hand.

**English Letter:** כ (K)

**English Name:** Cup

The palm facing up and bent forms a "cup" shape.

**Hebrew name:** Kaph

The Hebrew word for the palm of the hand is "Kaph".

**Hebrew sound:** k, kh

The Hebrew sound, written as "kh", is similar to the "ch" and is a hard guttural sound made in the back of the throat as in the German name "Bach" or the word "ich".

The "k" is a stop consonant, while the "kh" is a spirant.

**Meaning:** Bend

The palm is representative of anything that is bent. This letter can also mean open or allow, as opening an opportunity.

י

**Picture:** Shepherd staff

The Hebrews raised sheep for wool, food, leather and milk. The Hebrew shepherd always carried a staff that could be used as a weapon to protect the flock from predators as well as to discipline the sheep.

**English Letter:** י (L)

**English Name:** Lamb

The staff also had a curved end that could be used to pull a "lamb".

**Hebrew name:** lam

The Hebrew word for the shepherd staff is "lam".

**Hebrew sound:** l

**Meaning:** Authority

The staff is seen as the authority and protection of the shepherd over his flock. The kings' scepter comes from this imagery. This letter can also mean to or toward as the staff is used to guide the flock to a particular direction. It can also mean a yoke, which was a staff on the shoulders and also used to guide the ox in a particular direction.



**Picture:** Water

The picture is of the waves of water on the sea.

**English Letter:** M

**English Name:** M

There is no English word derived from this letter, but our letter "M" was derived from this letter.

**Hebrew name:** mah

The Hebrew word for water is "mayim", a plural word, from the singular word "mah".

**Hebrew sound:** m

**Meaning:** Mighty

The Hebrews saw the sea as a mighty and chaotic place because of the storms and turbulent waters. This letter can also mean the red juice (water) of the grape or the red blood (water) of man.



**Picture:** Seed

The picture is a seed with the root coming out of it.

**English Letter:** ן (N)

**English Name:** New

The seed is the beginning of "new" life.

**Hebrew name:** nun

The Hebrew word for a continuation of new life is "nun".

**Hebrew sound:** n

**Meaning:** Continue

The seed is the continuation of a new generation. This letter can also mean a son or heir as the next generation.



**Picture:** Thorn

The desert of the Hebrews has many species of thorns and thistles. The picture is a thorn that attaches itself to the flesh causing pain.

**English Letter:** X

**English Name:** Sin

Our word "sin" comes from this letter as it also causes pain in our flesh like a thorn.

**Hebrew name:** sin

The Hebrew word for a thorn is "sin".

**Hebrew sound:** s

**Meaning:** Hold

A thorn holds onto the skin or fur of animals. This letter can also mean to protect. When a shepherd was in the wilderness overnight with the flock, he would construct a corral of thorn bushes to protect the flock from predators.



**Picture:** Eye

**English Letter:** O

When the Greeks adopted the Hebrew alphabet, this letter became the omicron, a vowel becoming the "O" in our alphabet.

**English Name:** Eye

**Hebrew name:** ghayin

The Hebrew word for "eye" is "ghayin" often pronounced as "ayin", the origin of our word "eye".

**Hebrew sound:** gh

The "gh" sound is like the "ng" in "ring". The sound is soft and often silent.

**Meaning:** See

The eye is for seeing. This letter can also mean know as we know our surroundings through the eye.



**Picture:** Mouth

The picture is the mouth and represents something that is open.

**English Letter:** פ (P)

**English Name:** Pit

There is no English word from this letter but can represent a "pit" as it is an open hole.

**Hebrew name:** pey

The Hebrew word for "mouth" is "pey".

**Hebrew sound:** p, ph

The "P" is a stop consonant while the "ph" is a spirant.

**Meaning:** Open

The mouth is the opening into the body. This letter can also mean edge, as the mouth is the edge of the opening.





**Picture:** Man lying on his side

**English Letter:** No English letter is derived from this Hebrew letter.

**English Name:** Side

**Hebrew name:** tsad

The Hebrew word "tsad" is the origin of our word "side".

**Hebrew sound:** ts

The original sound for this letter is a "ts" as in our word "pots".

**Meaning:** Side

One lies down on his side. This letter can also mean to lie in wait or to hunt by lying in wait for the prey.



**Picture:** Sun at the horizon

This is a picture of the sun at the horizon where the light is concentrated at this point, while the rest of the sky is dark.

**English Letter:**  (Q)

**English Name:** Come

The "coming" together of the light.

**Hebrew name:** quph

The Hebrew name for this letter is "quph" meaning the circling of the sun around the earth.

**Hebrew sound:** q

**Meaning:** Condense

When the sun is at the horizon the light is condensed at the horizon. This letter can also mean to circle.



**Picture:** Head of a man

**English Letter:** ר (R)

**English Name:** Raise

The picture is the head of a man that is "raised" up to look.

**Hebrew name:** resh

The Hebrew word for the head is "resh", the origin of our word "raise".

**Hebrew sound:** r

**Meaning:** Top

The head, as the top of the body is representative of anything that is at the top, head or beginning of something. This letter can also mean first as the top in rank or beginning as the top of a time.



**Picture:** Teeth

The picture is of the two front teeth.

**English Letter:** ש (S)

**English Name:** Shine

The whiteness of the teeth "shine".

**Hebrew name:** Shin

The Hebrew word for "tooth" is "shin".

**Hebrew sound:** sh

**Meaning:** Sharp

The front teeth are sharp for cutting meat. As the teeth are used to press down on the food, this letter can also mean press, eat or devour.



**Picture:** Mark

The picture is of two crossed sticks as a mark to identify a location.

**English Letter:** T

**English Name:** Target

A mark such as a "target" one aims at when shooting.

**Hebrew name:** taw



The Hebrew word for a mark is "taw".

**Hebrew sound:** t

**Meaning:** Sign

A mark is used as a sign to identify someone or something.

Appendix B – Learn Ancient Hebrew

| Letter  | Picture | Name  | Sound | English Derivitives |   |
|---|---------|-------|-------|---------------------|---|
|    | Ox      | Al    | a     | All                 | A |
|    | Tent    | Bet   | b     | Bed                 | B |
|    | Foot    | Gam   | g     | Game                | C |
|    | Door    | Dal   | d     | Door                | D |
|    | Arms    | Hey   | h,e   | Hi                  | E |
|    | Peg     | Waw   | w,o,u | -                   | F |
|    | Mattock | Zan   | z     | -                   | Z |
|    | Wall    | Hhets | hh    | Half                | H |
|    | Basket  | Thet  | th    | Tote                | - |
|    | Hand    | Yad   | y,i   | Yard                | I |
|    | Palm    | Kaph  | k     | Cup                 | K |
|    | Staff   | Lam   | l     | Lamb                | L |
|    | Water   | Mah   | m     | -                   | M |
|    | Seed    | Nun   | n     | New                 | N |
|    | Thorn   | Sin   | s     | Sin                 | X |
|    | Eye     | Ghan  | gh    | Eye                 | O |
|   | Mouth   | Pey   | p     | Pit                 | P |
|  | Side    | Tsad  | ts    | Side                | - |
|  | Horizon | Quph  | q     | -                   | Q |
|  | Head    | Resh  | r     | Raise               | R |
|  | Teeth   | Shin  | sh    | Shine               | S |
|  | Mark    | Taw   | t     | -                   | T |

## ***Appendix C - History of the Hebrew Script***

---

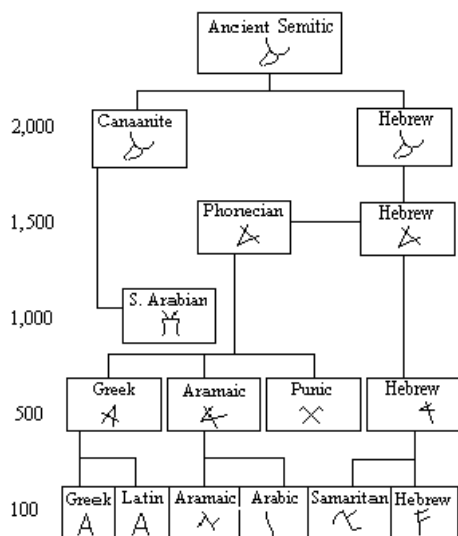
The following are twenty-four tables (two for each letter) documenting the history of each letter. The first table for each letter lists all the various forms of the letter as found in ancient documents and inscriptions portraying the 2,000 year evolution of each letter through its journeys from one culture to the next.

Since one of the primary purposes of this book is to assist the student of Hebrew with learning the ancient Hebrew language and alphabet, the second table is the evolution of each letter from its original pictograph to five modern alphabets. The evolution of each letter will enable the student to more easily recognize the ancient letters by their association with English as well as modern Hebrew, Greek, Arabic and Samaritan (for those familiar with these alphabets).

## Appendix C – History of the Hebrew Script

### 𐤀 - Aleph

|            | 2,000 | 1,500 | 1,000 | 500 | 100 |
|------------|-------|-------|-------|-----|-----|
| Canaanite  | 𐤀𐤁𐤂   | 𐤀𐤁𐤂   | 𐤀     |     |     |
| Hebrew     |       | 𐤀     | 𐤀     | 𐤀   | א   |
| Phoenician |       | 𐤀𐤁𐤂   | 𐤀     | 𐤀𐤁  |     |
| Aramaic    |       |       | 𐤀𐤁    | 𐤀𐤁  | ܐ   |
| Greek      |       |       | ΑΒΑΑ  | ΑΑ  | Α   |
| S. Arabian |       |       | 𐩀𐩁𐩂   |     |     |
| Punic      |       |       |       | ⵀ   |     |
| Latin      |       |       |       |     | A   |
| Samaritan  |       |       |       |     | ⴌ   |
| Arabic     |       |       |       |     | ا   |

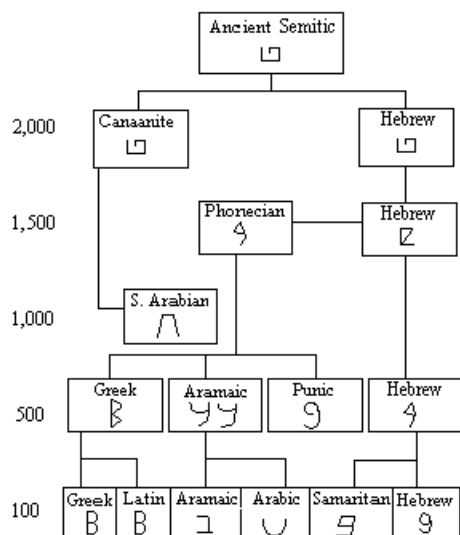




## Appendix C – History of the Hebrew Script

### 𐤀 / Bet

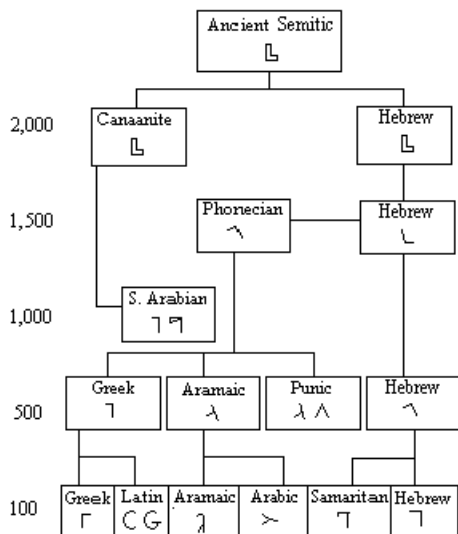
|            | 2,000 | 1,500 | 1,000 | 500 | 100 |
|------------|-------|-------|-------|-----|-----|
| Canaanite  | 𐤀𐤁𐤂𐤃  | 𐤀𐤁𐤂   | 𐤀𐤁    |     |     |
| Hebrew     |       | 𐤀     | 𐤁     | 𐤂   | 𐤃   |
| Phoenician |       | 𐤀     | 𐤁𐤁𐤁   | 𐤂𐤂𐤂 |     |
| Aramaic    |       |       | 𐤁𐤁    | 𐤂𐤂  | 𐤃   |
| Greek      |       |       | 𐤀𐤁𐤁𐤁  | 𐤂𐤂  | 𐤃   |
| S. Arabian |       |       | 𐤀     |     |     |
| Punic      |       |       |       | 𐤀   |     |
| Latin      |       |       |       |     | B   |
| Samaritan  |       |       |       |     | 𐤀   |
| Arabic     |       |       |       |     | ب   |



## Appendix C – History of the Hebrew Script

### 𐤀 / Gam

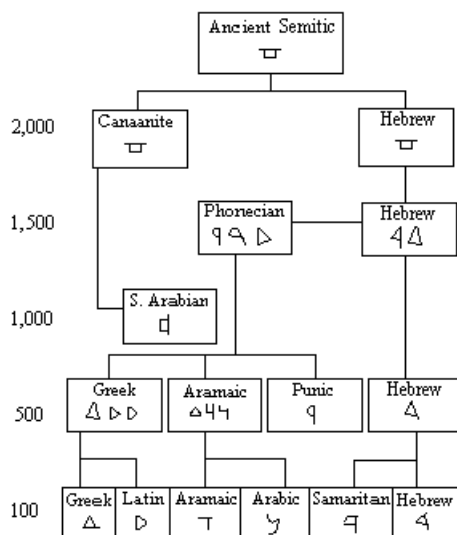
|            | 2,000 | 1,500 | 1,000   | 500 | 100 |
|------------|-------|-------|---------|-----|-----|
| Canaanite  | 𐤀 𐤁   | 𐤀 > 𐤁 | 𐤀 𐤁 >   |     |     |
| Hebrew     |       | 𐤀 𐤁   | 𐤀 𐤁     | 𐤀   | 𐤀   |
| Phoenecian |       | 𐤀 𐤁   | 𐤀       |     |     |
| Aramaic    |       |       | 𐤀       | 𐤀 𐤁 | 𐤀   |
| Greek      |       |       | 𐤀 > 𐤁 𐤀 | 𐤀 𐤁 | 𐤀   |
| S. Arabian |       |       | 𐤀 𐤁     |     |     |
| Punic      |       |       |         | 𐤀 𐤁 |     |
| Latin      |       |       |         |     | CG  |
| Samaritan  |       |       |         |     | 𐤀   |
| Arabic     |       |       |         |     | >   |



## Appendix C – History of the Hebrew Script

### ד / Dal

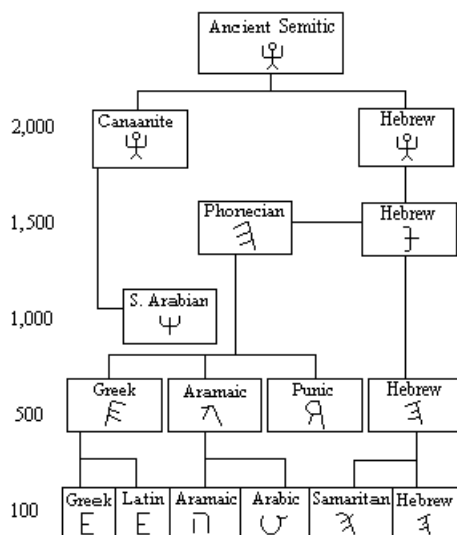
|            | 2,000 | 1,500 | 1,000 | 500   | 100 |
|------------|-------|-------|-------|-------|-----|
| Canaanite  | 𐤀 𐤁   | 𐤁 𐤂   | 𐤁     |       |     |
| Hebrew     |       |       | ד 𐤀   | ד     | ד   |
| Phoenician |       |       | ד 𐤀 𐤁 |       |     |
| Aramaic    |       |       | ד     | ד 𐤀   | ד   |
| Greek      |       |       | Δ     | Δ 𐤀 𐤁 | Δ   |
| S. Arabian |       |       | ד     |       |     |
| Punic      |       |       |       | ד     |     |
| Latin      |       |       |       |       | D   |
| Samaritan  |       |       |       |       | ד   |
| Arabic     |       |       |       |       | د   |



## Appendix C – History of the Hebrew Script

### 𐤀 / Hey

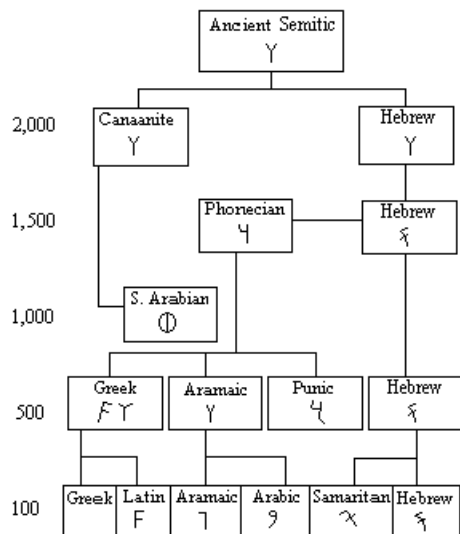
|            | 2,000 | 1,500   | 1,000 | 500     | 100 |
|------------|-------|---------|-------|---------|-----|
| Canaanite  | 𐤀 𐤁 𐤂 | 𐤃 𐤄 𐤅 𐤆 | 𐤇 𐤈 𐤉 |         |     |
| Hebrew     |       | 𐤃       | 𐤄 𐤅   | 𐤆       | 𐤇   |
| Phonecian  |       | 𐤃 𐤄     | 𐤅 𐤆   | 𐤇 𐤈 𐤉   |     |
| Aramaic    |       | 𐤃       | 𐤄 𐤅   | 𐤆 𐤇 𐤈 𐤉 | 𐤊   |
| Greek      |       |         | 𐤃 𐤄   | 𐤅 𐤆     | Ε   |
| S. Arabian |       |         | 𐤃 𐤄   |         |     |
| Punic      |       |         |       | 𐤃       |     |
| Latin      |       |         |       |         | E   |
| Samaritan  |       |         |       |         | 𐤃   |
| Arabic     |       |         |       |         | هـ  |



## Appendix C – History of the Hebrew Script

### Y / Waw

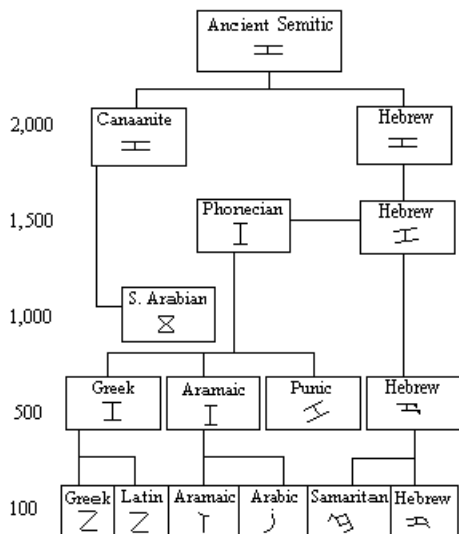
|            | 2,000                         | 1,500                         | 1,000                         | 500 | 100 |
|------------|-------------------------------|-------------------------------|-------------------------------|-----|-----|
| Canaanite  | Y <sup>1</sup> Y <sup>2</sup> | Y <sup>1</sup> Y <sup>2</sup> | 7                             |     |     |
| Hebrew     |                               | Y                             | ⸕ F                           | ⸕   | ⸕   |
| Phoenecian |                               | Y                             | 44                            | 44  |     |
| Aramaic    |                               |                               | Y <sup>1</sup> Y <sup>2</sup> | 7   | 7   |
| Greek      |                               |                               | Ϝ ϝ                           | Ϝ ϝ | Υ   |
| S. Arabian |                               |                               | ⓪                             |     |     |
| Punic      |                               |                               |                               | 4   |     |
| Latin      |                               |                               |                               |     | F   |
| Samaritan  |                               |                               |                               |     | Ⲙ   |
| Arabic     |                               |                               |                               |     | و   |



## Appendix C – History of the Hebrew Script

### ז / Zan

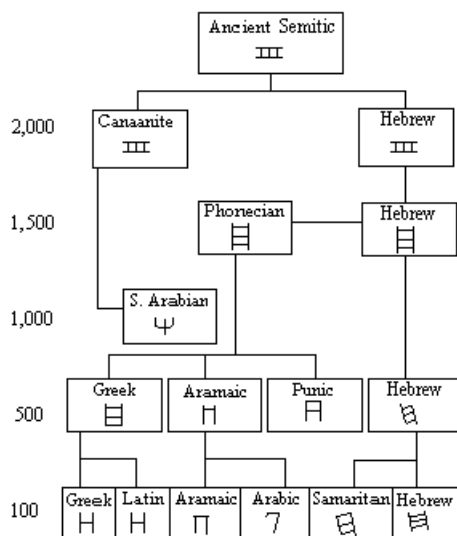
|            | 2,000  | 1,500 | 1,000 | 500   | 100 |
|------------|--------|-------|-------|-------|-----|
| Canaanite  | 𐤆<br>𐤇 | 𐤆 𐤇   | 𐤆 ז   |       |     |
| Hebrew     |        | ז     | 𐤆 𐤇 𐤆 | ז     | ז   |
| Phoenician |        | ז ז   | ז     | ז ז ז |     |
| Aramaic    |        |       | ז     | ז ז ז | ז   |
| Greek      |        |       | ז ז   | ז     | Ζ   |
| S. Arabian |        |       | ז 𐩇   |       |     |
| Punic      |        |       |       | ז     |     |
| Latin      |        |       |       |       | Z   |
| Samaritan  |        |       |       |       | 𐤆   |
| Arabic     |        |       |       |       | ز   |



## Appendix C – History of the Hebrew Script

### 𐤀 / Hhets

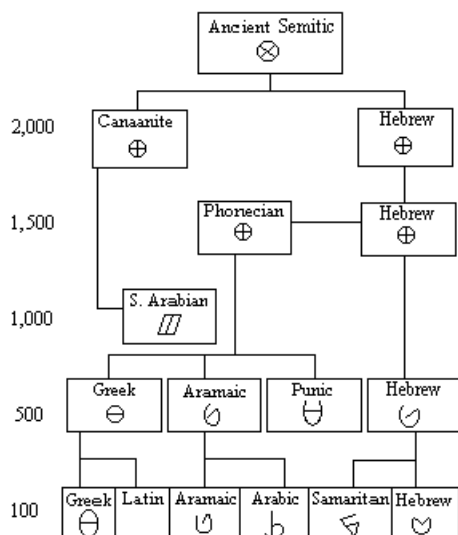
|            | 2,000 | 1,500 | 1,000   | 500 | 100 |
|------------|-------|-------|---------|-----|-----|
| Canaanite  | 𐤀 𐤁 𐤂 | 𐤃 𐤄 𐤅 | 𐤆 𐤇 𐤈   |     |     |
| Hebrew     |       | 𐤃     | 𐤄 𐤅     | 𐤆   | 𐤇   |
| Phoenecian |       | 𐤃 𐤄   | 𐤅 𐤆     | 𐤇   |     |
| Aramaic    |       |       | 𐤃 𐤄     | 𐤅 𐤆 | 𐤇   |
| Greek      |       |       | 𐤃 𐤄 𐤅 𐤆 | 𐤇 𐤈 | 𐤉   |
| S. Arabian |       |       | 𐤃       |     |     |
| Punic      |       |       |         | 𐤃   |     |
| Latin      |       |       |         |     | H   |
| Samaritan  |       |       |         |     | 𐤃   |
| Arabic     |       |       |         |     | 7   |



## Appendix C – History of the Hebrew Script

### ⊗ / Thet

|            | 2,000 | 1,500 | 1,000 | 500 | 100 |
|------------|-------|-------|-------|-----|-----|
| Canaanite  | ⊙→    | ⊗⊕    | ⊕     |     |     |
| Hebrew     |       | ⊗⊕    | ⊗⊕    | ⊗   | ⊙   |
| Phoenician |       | ⊗⊕    | ⊕⊗    | ⊗   |     |
| Aramaic    |       | ⊕⊗    |       | ⊗⊗⊗ | ⊗   |
| Greek      |       |       | ⊗⊕⊖   | ⊖   | ⊖   |
| S. Arabian |       |       | ⦶     |     |     |
| Punic      |       |       |       | ⊗   |     |
| Latin      |       |       |       |     |     |
| Samaritan  |       |       |       |     | ⦶   |
| Arabic     |       |       |       |     | b   |

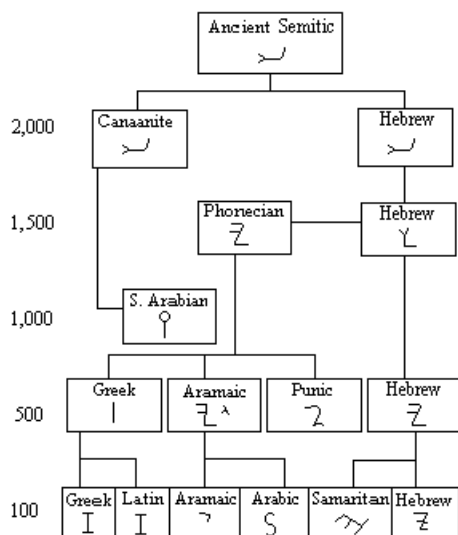




## Appendix C – History of the Hebrew Script

### י / Yad

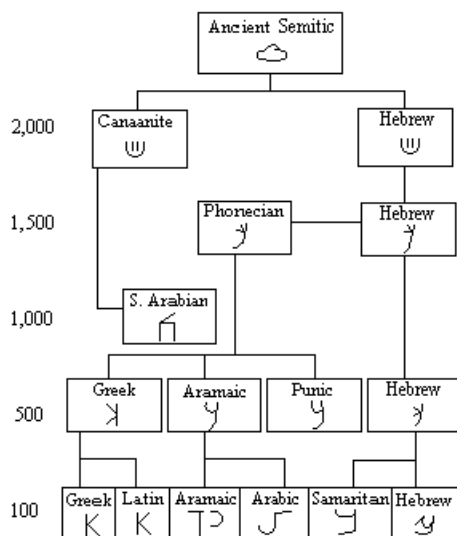
|             | 2,000         | 1,500 | 1,000     | 500   | 100 |
|-------------|---------------|-------|-----------|-------|-----|
| Canaanite   | 𐤎 𐤏 𐤐   𐤑 𐤒 𐤓 | 𐤔 𐤕   |           |       |     |
| Hebrew      |               | י     | י         | י     | י   |
| Phonetician |               | 𐤔 𐤕 𐤖 | 𐤔 𐤕 𐤖     | 𐤔 𐤕 𐤖 |     |
| Aramaic     |               |       | 𐤔 𐤕 𐤖     | 𐤔 𐤕 𐤖 | י   |
| Greek       |               |       | Ι Ͱ ͱ Ͳ ͳ | Ι     | Ι   |
| S. Arabian  |               |       | 𐩨         |       |     |
| Punic       |               |       |           | 𐤔 𐤕   |     |
| Latin       |               |       |           |       | I   |
| Samaritan   |               |       |           |       | 𐤎   |
| Arabic      |               |       |           |       | س   |



## Appendix C – History of the Hebrew Script

### כ / Kaph

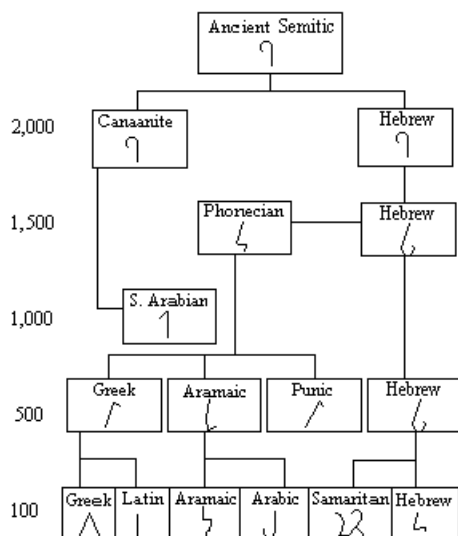
|            | 2,000 | 1,500 | 1,000 | 500 | 100 |
|------------|-------|-------|-------|-----|-----|
| Canaanite  |       | כככ   | כככככ |     |     |
| Hebrew     |       | כ     | ככככ  | כ   | כ   |
| Phoenician |       | כ     | כככ   | ככ  |     |
| Aramaic    |       |       | כ     | כככ | כ   |
| Greek      |       |       | ככ    | כ   | כ   |
| S. Arabian |       |       | כ     |     |     |
| Punic      |       |       |       | ככ  |     |
| Latin      |       |       |       |     | כ   |
| Samaritan  |       |       |       |     | כ   |
| Arabic     |       |       |       |     | כ   |



## Appendix C – History of the Hebrew Script























### J / Lam

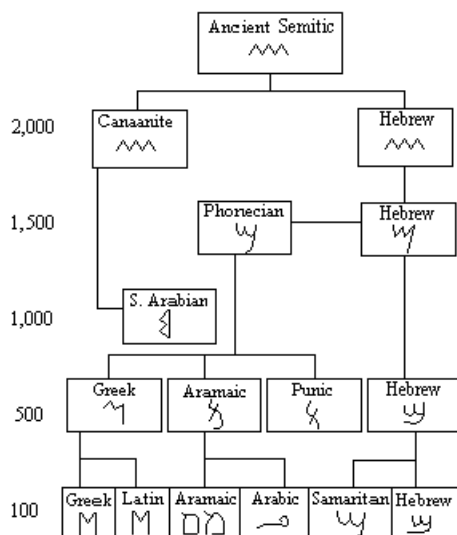
|            | 2,000 | 1,500 | 1,000 | 500  | 100 |
|------------|-------|-------|-------|------|-----|
| Canaanite  | 𐤀𐤁𐤂𐤃𐤄 | 𐤀𐤁𐤂   | 𐤀𐤁    |      |     |
| Hebrew     |       | 𐤀     | 𐤁     | 𐤂    | 𐤃   |
| Phoenecian |       | 𐤀𐤁    | 𐤂𐤃𐤄𐤅  | 𐤆    |     |
| Aramaic    |       |       | 𐤀𐤁    | 𐤂𐤃𐤄𐤅 | 𐤆   |
| Greek      |       |       | 𐤀𐤁    | 𐤂𐤃𐤄  | 𐤅   |
| S. Arabian |       |       | 𐤀     |      |     |
| Punic      |       |       |       | 𐤀𐤁   |     |
| Latin      |       |       |       |      | L   |
| Samaritan  |       |       |       |      | 𐤀𐤁  |
| Arabic     |       |       |       |      | ج   |



## Appendix C – History of the Hebrew Script


### מ / Mem

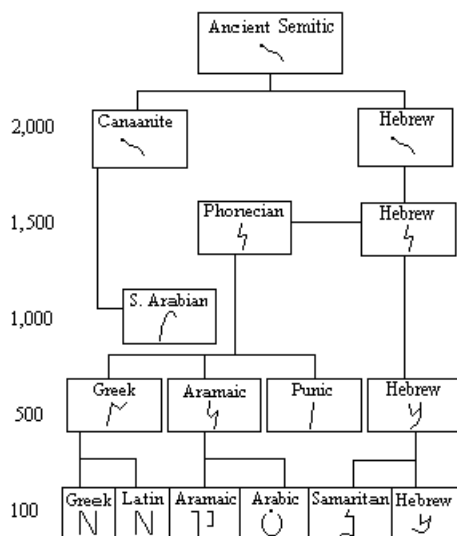
|            | 2,000   | 1,500   | 1,000   | 500   | 100   |
|------------|---|---|---|---|---|
| Canaanite  |  |  |  |   |   |
| Hebrew     |   |  |  |  |  |
| Phoenecian |   |  |  |  |   |
| Aramaic    |   |  |  |  |  |
| Greek      |   |   |  |  |  |
| S. Arabian |   |   |  |   |   |
| Punic      |   |   |   |  |   |
| Latin      |   |   |   |   |  |
| Samaritan  |   |   |   |   |  |
| Arabic     |   |   |   |   |  |



## Appendix C – History of the Hebrew Script

### נ / Nun

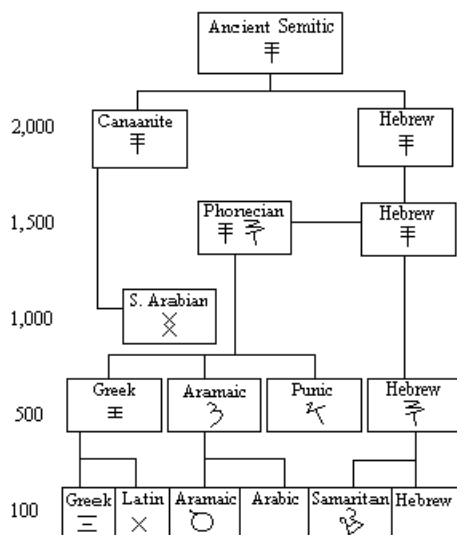
|            | 2,000   | 1,500 | 1,000 | 500   | 100 |
|------------|---|-------|-------|-------|-----|
| Canaanite  |  | נננ   | נננ   |       |     |
| Hebrew     |   |       | נננ   | נ     | נ   |
| Phoenician |   | נננ   | נננ   | נ     |     |
| Aramaic    |   | נ     | נ     | נננ   | נ   |
| Greek      |   |       | Ν Ν   | Ν Ν Ν | Ν   |
| S. Arabian |   |       | נ     |       |     |
| Punic      |   |       |       | נ     |     |
| Latin      |   |       |       |       | N   |
| Samaritan  |   |       |       |       | נ   |
| Arabic     |   |       |       |       | ن   |



## Appendix C – History of the Hebrew Script






















### 𐤀 / Sin

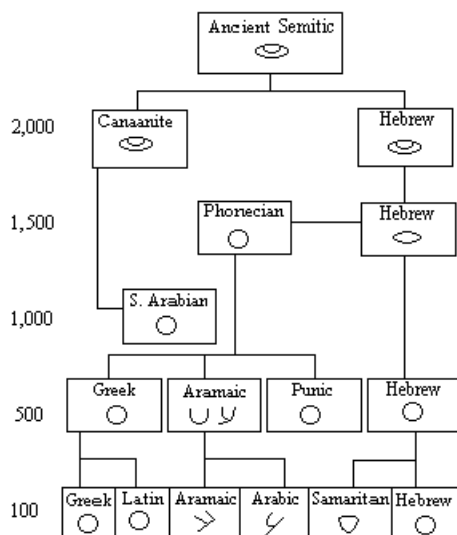
|            | 2,000 | 1,500 | 1,000 | 500     | 100 |
|------------|-------|-------|-------|---------|-----|
| Canaanite  | 𐤀     | 𐤀 𐤁   | 𐤀 𐤁 𐤂 |         |     |
| Hebrew     |       | 𐤀     | 𐤀 𐤁 𐤂 | 𐤀       |     |
| Phoenecian |       | 𐤀 𐤁 𐤂 | 𐤀 𐤁 𐤂 | 𐤀       |     |
| Aramaic    |       | 𐤀 𐤁   | 𐤀 𐤁 𐤂 | 𐤀 𐤁 𐤂   | ○   |
| Greek      |       |       | 𐤀 𐤁 𐤂 | 𐤀 𐤁 + × | ≡   |
| S. Arabian |       |       | 𐤀     |         |     |
| Punic      |       |       |       | 𐤀       |     |
| Latin      |       |       |       |         | ×   |
| Samaritan  |       |       |       |         | 𐤀   |
| Arabic     |       |       |       |         |     |



## Appendix C – History of the Hebrew Script

### / Ghan

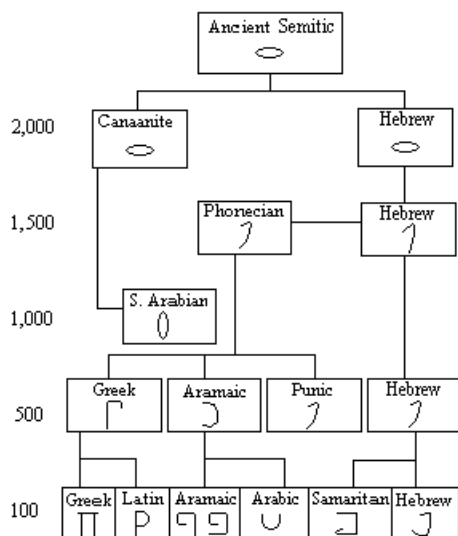
|            | 2,000   | 1,500   | 1,000   | 500   | 100   |
|------------|---|---|---|---|---|
| Canaanite  |  |  |  |   |   |
| Hebrew     |   |  |  |  |  |
| Phoenician |   |  |  |  |   |
| Aramaic    |   |   |  |  |  |
| Greek      |   |   |  |  |  |
| S. Arabian |   |   |  |   |   |
| Punic      |   |   |   |  |   |
| Latin      |   |   |   |   |  |
| Samaritan  |   |   |   |   |  |
| Arabic     |   |   |   |   |  |



## Appendix C – History of the Hebrew Script

### ◌ / Pey

|            | 2,000 | 1,500 | 1,000 | 500 | 100 |
|------------|-------|-------|-------|-----|-----|
| Canaanite  |       | 𐤀     | 𐤁     |     |     |
| Hebrew     |       | 𐤀     | 𐤁𐤂𐤃   | 𐤄   | פ   |
| Phoenician |       | 𐤀𐤁    | 𐤂𐤃    | פ   |     |
| Aramaic    |       | Ⲑ >   | ⲑⲒⲓ   | ⲔⲕⲖ | Ⲙⲙ  |
| Greek      |       |       | Ϟ ϟ Ϡ | π ϖ | π   |
| S. Arabian |       |       | ◊ 0   |     |     |
| Punic      |       |       |       | 𐤄𐤅  |     |
| Latin      |       |       |       |     | P   |
| Samaritan  |       |       |       |     | 𐤀   |
| Arabic     |       |       |       |     | ﻁ   |

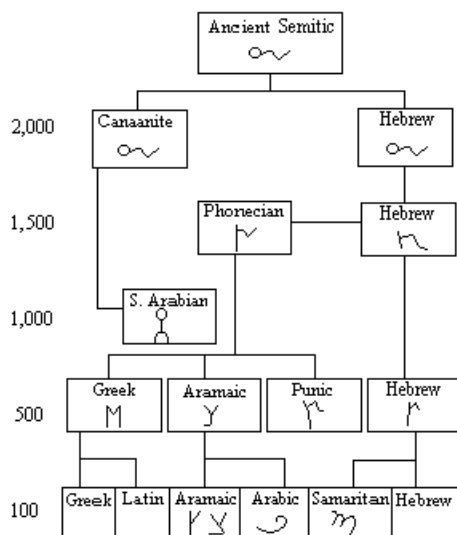




## Appendix C – History of the Hebrew Script

### א / Tsad

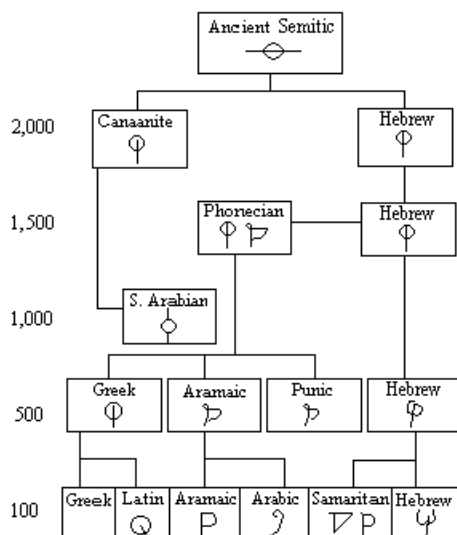
|            | 2,000 | 1,500 | 1,000 | 500  | 100 |
|------------|-------|-------|-------|------|-----|
| Canaanite  | 𐤀𐤁𐤂𐤃  | 𐤀𐤁    | 𐤀𐤁𐤂   |      |     |
| Hebrew     |       | א     | אבא   | א    |     |
| Phoenecian |       | 𐤀𐤁𐤂𐤃  | 𐤀𐤁    | 𐤀𐤁   |     |
| Aramaic    |       | ܐ     | ܐܐ    | ܐܐܐܐ | ܐܐ  |
| Greek      |       |       | Μ     | Μ    |     |
| S. Arabian |       |       | Ⲁ Ⲁ   |      |     |
| Punic      |       |       |       | ⴰ ⴰ  |     |
| Latin      |       |       |       |      |     |
| Samaritan  |       |       |       |      | Ⲁ Ⲁ |
| Arabic     |       |       |       |      | ﺀ   |



## Appendix C – History of the Hebrew Script

### ◊ / Quph

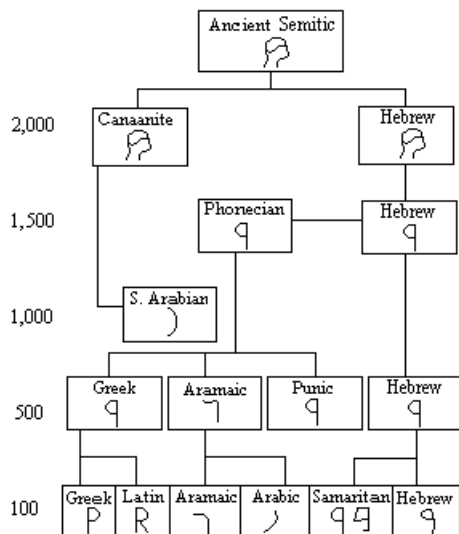
|            | 2,000     | 1,500 | 1,000   | 500   | 100 |
|------------|-----------|-------|---------|-------|-----|
| Canaanite  | ◊ ◊ ◊ ◊ ◊ | ◊ ◊   | ◊       |       |     |
| Hebrew     |           | ◊     | ◊ ◊     | ◊     | ◊   |
| Phoenician |           | ◊     | ◊ ◊ ◊ ◊ | ◊ ◊ ◊ |     |
| Aramaic    |           | ◊ ◊   | ◊ ◊ ◊   | ◊ ◊ ◊ | ◊   |
| Greek      |           |       | ◊ ◊     |       |     |
| S. Arabian |           |       | ◊       |       |     |
| Punic      |           |       |         | ◊ ◊   |     |
| Latin      |           |       |         |       | ◊   |
| Samaritan  |           |       |         |       | ◊ ◊ |
| Arabic     |           |       |         |       | ◊   |



## Appendix C – History of the Hebrew Script

### ר / Resh

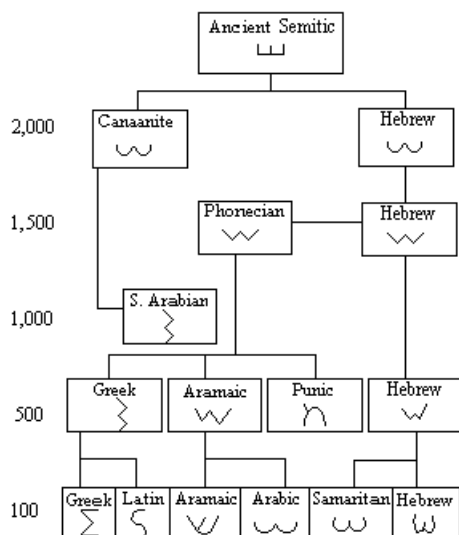
|            | 2,000  | 1,500 | 1,000 | 500  | 100 |
|------------|--------|-------|-------|------|-----|
| Canaanite  | 𐤓𐤅𐤓𐤕𐤓𐤕 | ר     |       |      |     |
| Hebrew     |        | ר     | ררר   | ר    | ר   |
| Phoenician |        | ר     | רררר  | רר   |     |
| Aramaic    |        | ר     | ר     | רררר | ר   |
| Greek      |        |       | ρρρ   | ρρρ  | ρ   |
| S. Arabian |        |       | ر     |      |     |
| Punic      |        |       |       | ר    |     |
| Latin      |        |       |       |      | R   |
| Samaritan  |        |       |       |      | רר  |
| Arabic     |        |       |       |      | ر   |



## Appendix C – History of the Hebrew Script

### 𐤀 / Shin

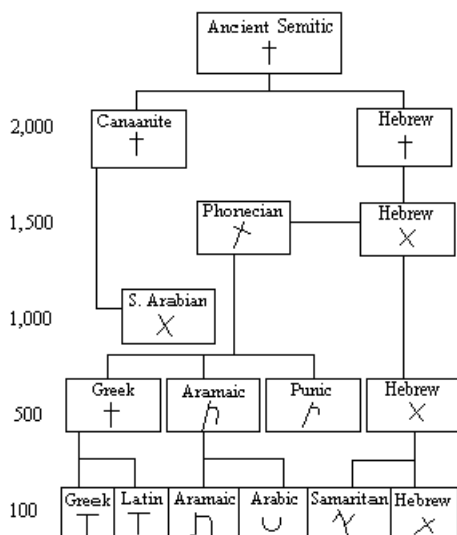
|            | 2,000 | 1,500 | 1,000 | 500 | 100 |
|------------|-------|-------|-------|-----|-----|
| Canaanite  |       |       |       |     |     |
| Hebrew     |       |       |       |     |     |
| Phoenecian |       |       |       |     |     |
| Aramaic    |       |       |       |     |     |
| Greek      |       |       |       |     |     |
| S. Arabian |       |       |       |     |     |
| Punic      |       |       |       |     |     |
| Latin      |       |       |       |     |     |
| Samaritan  |       |       |       |     |     |
| Arabic     |       |       |       |     |     |



## Appendix C – History of the Hebrew Script

### † / Taw























|            | 2,000 | 1,500 | 1,000             | 500   | 100   |
|------------|-------|-------|-------------------|-------|-------|
| Canaanite  | † †   | ×     | † ×               |       |       |
| Hebrew     |       | †     | × † ×             | ×     | ×     |
| Phoenician |       | × †   | × † † † † † † † † | † †   |       |
| Aramaic    |       | × †   | † † † † † † † †   | † † † | †     |
| Greek      |       |       | † † †             |       | †     |
| S. Arabian |       |       | ×                 |       |       |
| Punic      |       |       |                   | † †   |       |
| Latin      |       |       |                   |       | †     |
| Samaritan  |       |       |                   |       | † † † |
| Arabic     |       |       |                   |       | و     |



## Appendix D – Alphabet Charts

---

### Ancient Hebrew

| Script  | Picture         | Meaning                | Name/Sound |       |
|---|-----------------|------------------------|------------|-------|
|    | Head of an ox   | strong, power, leader  | al         | a     |
|    | Tent floorplan  | family, house, in      | bet        | b,bh  |
|    | Foot            | gather, walk, carry    | gam        | g     |
|    | Tent door       | move, hang, enter      | dal        | d     |
|    | Arms raised     | look, reveal, sigh     | hey        | h,e   |
|    | Tent peg        | add, secure, hook      | waw        | w,o,u |
|    | Mattock         | food, cut, weapon      | zan        | z     |
|    | Tent wall       | outside, divide, half  | hhets      | hh    |
|    | Clay basket     | surround, contain, mud | thet       | th    |
|    | Closed hand     | work, throw, worship   | yad        | y,i   |
|    | Open palm       | bend, allow, tame      | kaph       | k,kh  |
|   | Shepherd staff  | teach, yoke, to, bind  | lam        | l     |
|  | Water           | chaos, mighty, blood   | mah        | m     |
|  | Sprouting seed  | continue, heir, son    | nun        | n     |
|  | Thorn           | grab, hate, protect    | sin        | s     |
|  | Eye             | watch, know, shade     | ghan       | gh    |
|  | Open mouth      | blow, scatter, edge    | pey        | p,ph  |
|  | Man on his side | wait, chase, hunt      | tsad       | ts    |
|  | Horizon         | condense, circle, time | quph       | q     |
|  | Head of a man   | first, beginning, top  | resh       | r     |
|  | Two front teeth | sharp, press, eat, two | shin       | sh    |
|  | Crossed sticks  | mark, sign, signature  | taw        | t     |

Appendix E – Parent Root Dictionary

**Modern Hebrew**

| Script | Name     | Sound  | Derivatives |       |
|--------|----------|--------|-------------|-------|
|        |          |        | Greek       | Latin |
| א      | aleph    | silent | A           | A     |
| ב      | beyt     | b,bh   | B           | B     |
| ג      | gimel    | g      | Γ           | C,G   |
| ד      | dalet    | d      | Δ           | D     |
| ה      | hey      | h      | E           | E     |
| ו      | vav      | v,o,u  | Υ*          | F     |
| ז      | zayin    | z      | Z           | Z     |
| ח      | hhet     | hh     | H           | H     |
| ט      | tet      | t      | Θ           | -     |
| י      | yud      | y      | I           | I,J   |
| כ,ך    | kaph     | k,kh   | K           | K     |
| ל      | lamed    | l      | Λ           | L     |
| מ,ם    | Mem      | m      | M           | M     |
| נ,ן    | nun      | n      | N           | N     |
| ס      | samech   | s      | Ξ           | X     |
| ע      | ayin     | silent | O           | O     |
| פ,ף    | pey      | ph     | Π           | P     |
| צ,ץ    | tsadey   | ts     | M*          | -     |
| ק      | quph     | q      | Q*          | Q     |
| ר      | resh     | r      | P           | R     |
| ש,שׁ   | shin,sin | sh,s   | Σ           | S     |
| ת      | tav      | t      | T           | T     |

\* Ancient letter not carried over into Modern Greek.

# *Appendix E - Ancient Hebrew Parent Root Dictionary*

---

## **Purpose of the Lexicon**

All Modern Hebrew dictionaries and lexicons are written from a Western/Greek perspective, ignoring the original Hebraic concrete understanding of words. This dictionary is written to fill this hole of Biblical understanding. The goal of the dictionary is to show the original understanding of Biblical words based on the Hebrew culture and thought so that the Modern reader can see the text through the eyes of the Ancient Hebrews who wrote it. This dictionary will only include the parent roots, which lay the foundation for all the child roots, and words that are derived from it. A more comprehensive dictionary including the child roots and words will be completed in the future.

## **Cross reference to Strong's numbers**

To find the parent root of a given Hebrew word, find the Strong's number using any exhaustive concordance keyed




## Appendix E – Parent Root Dictionary

to Strong's. Appendix E will list the Strong's number<sup>49</sup> followed by the Ancient Hebrew parent root number. The definition of the parent root will then provide the concrete understanding to this word.




Appendix E will also list the Ancient Hebrew parent root number followed by the Strong's numbers of all the words derived from the parent. This will allow the student to see all the words that are related to each other from the parent.

### How to use the Lexicon

Below is a Sample entry from the lexicon describing the format of the parent root entry.

**008<sup>1</sup>** <sup>2</sup> **AHh<sup>3</sup>** **strong wall<sup>4</sup>** --  
**Hearth<sup>5</sup>**: The hearth around the fire protected the house from the heat and embers of the fire. The brothers of the house are the protectors by surrounding the house to protect it.<sup>6</sup>



~~~~~

1. The parent root number. This number is derived alphabetically. For example, the word  is 001,  is 002,  is 003, etc. Some numbers will be missing, such as "001" as there is no Hebrew word in the Bible derived from this parent root.


---

<sup>49</sup> Only those words which are derived from a parent or child root will be listed


## Appendix E – Parent Root Dictionary

2. The pictographic Hebrew for the parent root.
3. A transliteration of the Hebrew letters into Roman letters.
4. The meaning of the Hebrew pictographs of the parent root. This definition is based on the meanings of the two letters of the root. The letter  is an ox meaning strong, and the  is a wall, with a combined definition of "strong wall".
5. An English word equivalent to the Hebrew meaning of the parent root. The concrete understanding of a strong wall is a "hearth".
6. The cultural background and meaning of the Hebrew parent root. All of the child roots and words derived from the parent will be related in meaning.


Following the Parent Root Lexicon is a cross-reference table (Appendix F) for the Ancient Hebrew Lexicon and Strong's Dictionary. By looking up the Strong's number in the Appendix you can find the Parent Root that this word is derived from. By looking up the Parent Root number you can find all of the Hebrew words, by Strong's number, derived from this root.

**002**  **ABh strength of the house -- Pole:** The poles provided the strength, support and structure of the tent. The pole is pointed at one end so that it can be thrust into the ground and can double as a weapon against an enemy. The father of the family also provides the strength, support and structure to the household. The father fulfilled many functions for the family. He was the commander of the family army, provider of offspring to continue the family line, the priest and teacher. A desire is what one stands in support of.


~~~~~

**004**  **AD strength at the tent door -- Smoke:** The cooking fires of the family were located at the tent door. A large amount of smoke could accumulate at the door causing discomfort to the family. A fire poker is used to turn, arrange and gather the wood in the fire to reduce the smoke. A thought is a turning over and bringing together.

~~~~~


**005**  **AH strong breath -- Sigh:** The ox snorts (sighs) when desiring food. The sigh of one searching for; a person (who), place (where), thing (what), time (when) or event (how).

~~~~~


**007**  **AZ strong harvest -- Time:** The farmers year revolved around the harvest. The times of

the harvests were at specific times according to the solar calendar.


~~~~~

**008**  **AHh strong wall -- Hearth:** The hearth around the fire protected the house from the heat and embers of the fire. The brothers of the house are the protectors by surrounding the house to protect it.

~~~~~

**009**  **ATh ox contained -- Tame:** The ox, as the strongest of the livestock, needed to be corralled so that it may be tamed in order to be trained to do work.


~~~~~

**012**  **AL ox in a yoke -- Muscle:** Oxen, the strongest of the livestock, were placed in a yoke (see Isaiah 9:4) in order to harness their power for pulling loads such as a wagon or plow. Often two oxen were yoked together. An older, more experienced ox would be teamed up (yoked) with a younger, less experienced ox. The pictographs of this parent root can also be interpreted as a "strong authority" where the ox represents strength and the staff of the shepherd represents his authority over the flock. The older ox in the yoke is the "strong authority" who, through the yoke, teaches the younger ox. The yoking together of two parties. A treaty or covenant binds two parties together through an oath (yoke). The oath included blessings for abiding by the covenant and curses for breaking the covenant (see Deuteronomy 28).


Appendix E – Parent Root Dictionary

The God of the Hebrews was seen as the older ox who is yoked to his people in a covenant relationship.

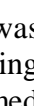
~~~~~

**013**  **AM strong liquid -- Glue:** Glue was made by placing the hides of animals in a pot of boiling water. As the hide boiled, a thick sticky substance formed at the surface of the water. This substance was removed and used as a binding agent. The arm is seen as a glue as it encircles and holds together (a cubit was the length of the arm from elbow to fingertip). The mother of the family is the one who binds the family together by holding in her arms and by the work of her arms. The tribe is the larger family bound together by blood relation.

~~~~~


**014**  **AN ox seed -- Produce:** The male searches out the female and approaches her for reproducing (see Jeremiah 2:24). A search for someone in order to produce something. A ship searches through the sea for a distant coastline (of an island or mainland) in search of the produce for trade. The fig tree produces fruit that is desirable and prolific, since the fig is green and blends in with the leaves, the fruit must be searched out. The searching may result in success or failure.

~~~~~

**017**  **Aph ox mouth -- Nose:** The nostrils of the ox flare when snorting just as a man's does when he

breaths heavy through the nose when in passion or anger.  
The heat of passion or cooking.


~~~~~

**018**  **ATs ox side -- Press:** An ox will often lean or press on something such as a fence, tree, or person causing it to move.


~~~~~

**019**  **AQ ? -- Wild goat**

~~~~~

**020**  **AR strong beginning -- Light:** The day (light) begins with the rising of the sun in the east. Additionally, the first day of creation (as a strong beginning) was the creation of light. The light brings order. Boxes are used for storing items to put them in order.

~~~~~

**021**  **ASh strong pressing -- Fire:** A fire is made by firmly pressing a wooden rod down onto a wooden board and spinning the rod with a bow drill. Wood dust is generated from the two woods rubbing together and is heated by the friction creating a small ember in the dust. Small tinder is then placed on the ember and is blown ignited the tinder. The pressing down of the soil to form a firm and flat surface. The pressing together of soil by God to form man (Genesis 2.7).

~~~~~

**022** †**AT** **ox to the mark -- Plow:** The plow point is used to cut a deep furrow in the ground for planting seeds. When plowing a field with oxen, the plowman drives the oxen toward a distant mark in order to keep the furrow straight. A traveler arrives at his destination by following a mark. The traveling toward a mark, destination or person. The arrival of one to the mark. A "you" is an individual who has arrived to a "me". The coming toward a mark. A standard, or flag, with the family mark hangs as a sign. An agreement or covenant by two where a sign or mark of the agreement is made as a reminder to both parties.

~~~~~

**024** **BBh** **great inside -- Pupil:** The eye is the window into the soul.

~~~~~

**026** **BD** **tent door -- Separate:** The father of the tent often sat alone at the door of the tent. Here he could receive shade from the sun, watch over his household and watch the road for approaching strangers. Many things are separated from the whole. A branch is separated from the tree. A thread is separated from the cloth. A liar is separated from the family or causes a separation in the family because of his false words. A wanderer is one alone or lost. A place separated from people is a place of ruin. A liar is separated from the

family or causes a separation in the family because of his false words.

~~~~~

**027** ㄱㄴ **BH** **inside revealed -- Empty:** A space that is empty that needs to be filled. To come or go into a space is to fill it. A void within oneself that desires to be filled. A box.

~~~~~

**029** ㄷㄴ **BZ** **house harvested -- Plunder:** An enemy would plunder a household for goods to supply the troops. Disrespect and scorn are a plunder of the heart.

~~~~~

**030** ㅁㄴ **BHh** **inside outside -- Slaughter:** A slaughter by the knife or sword where the inside is opened.

~~~~~

**031** ㄹㄴ **BTh** **house surrounded -- Refuge:** The home as a refuge. The home is the place for safe idle talk with the family.

~~~~~

**033** ㅍㄴ **BK** **? -- Tears:** Tears from a lamenting or billowing smoke in the eyes.



~~~~~

**034** **√** **BL** ? -- **Flow:** A flowing or mixing of a liquid. A flowing of tears. An emptying by a flowing out or away. Vain as a useless flowing of work. Panic as a flowing of the insides. A flowing away of life and strength. A large flowing of water such as a flood, as the river rises and overflows its banks, the surrounding lands are flooded depositing the water for growing the crops

~~~~~

**035** **√** **BM** ? -- **High:** Anything that is tall or high.

~~~~~

**036** **√** **BN** **house continues -- Tent panel:** The tent was constructed of woven goat hair. Over time the sun bleaches and weakens the goat hair necessitating their continual replacement. Each year a new panel, approximately 3' wide and the length of the tent, is made by the women. The old panel is removed (being recycled into a wall or floor) and the new strip is added to the tent. Since the tent is only replaced one small piece at a time the tent lasts forever. There are many similarities between building a tent out of goat hair panels and the building of a house out of sons (The idea of building a house with sons can be seen in Genesis 30.3). Just as the tent panels are added to continue the tent, sons are born to the family to continue the family line. Just as the tent is continually being renewed with new panels, the family is continually being renewed with new sons. When building more

permanent structures, the hair strips are replaced with stones as the major building material. Man-made stones were made by mixing clay and straw to form bricks. The tent was usually divided into two parts, one for the females and the other for the male. The wall makes a distinction between the two sides. The thumb as the part of the body understood as the builder by the Hebrews. The planning and building of a house, structure or family.

~~~~~

**037** 𐤁𐤋 **BS** **house of thorn -- Corral:** A pen constructed of thorn bushes to hold the livestock inside. The ground inside is heavily trampled by the livestock.

~~~~~

**038** 𐤁𐤋𐤁 **BGh** ? -- **Swell:** A gushing over or swelling up as an eruption or a fountain. An overwhelming desire.

~~~~~

**040** 𐤁𐤋𐤁𐤁 **BTs** **in the side -- White Clay:** On the sides of the swamps and marshes, a white clay is gathered. The white clay was desirable for making pottery.

~~~~~

**041** 𐤁𐤋𐤁𐤁 **BQ** ? -- **Bottle:** A container for storing and pouring out a liquid. A lesion that pours out liquid.

~~~~~

**042** 𐤁𐤓 **BR** **house of heads -- Grain:** The plant family of grains such as wheat and barley have a cluster of seeds at the top of the stalk called "heads". These grains were used for food for both man and livestock. Livestock are fattened on grain to prepare them for the slaughter. The stalks of the grains were burned to make potash for making soap. What is cleaned with soap becomes white or bright. The fowl, fed on grain, becomes strong for the long flight. A "covenant" involves the cutting of a fat animal prepared for slaughter.

~~~~~

**043** 𐤁𐤑 **BSh** **? -- Wither:** A drying up of a land, stream, plant, etc. Shame is one who has failed or dried up. The smell of a dried up marsh.

~~~~~

**044** 𐤁𐤕 **BT** **tent mark -- House:** A family takes the name of the father or ancestral father which the family is descended from. This name becomes the mark of the family such as 'the house of Israel'. The house, tent or family.

~~~~~

**046** 𐤁𐤁 **GBh** **lift the inside -- Dig:** Digging is performed by the work of the bent back. Wells, pits and

cisterns are dug inside the ground and the dirt is lifted out.  
A locust with a long back that cuts leaves

~~~~~

**047** 𐤅𐤅 **GG** **great lifting -- Roof:** The wall and roof of the tent are one piece of cloth that is lifted up onto the poles, which support it.

~~~~~

**048** 𐤅𐤅𐤅 **GD** **gather the door -- Slit:** When one enters the tent, the door is opened by parting the door, making a slit for passing through. An attacker slices through the ranks making an opening for them to enter in. Any cut or furrow made for making an entrance. A troop or band of people. The water rushing by the riverbank undercuts a furrow inside the bank. The animal's tendon is used for making bowstrings and cords. The tendon is removed by making a slit in the flesh and entering for its removal.

~~~~~

**049** 𐤅𐤅𐤅𐤅 **GH** **lifter reveals -- Back:** The back is used for lifting. A valley is surrounded by hills as the back of the landscape. Pride is the lifting up of ones self. A healing as a lifting of an illness.

~~~~~

**051** 𐤅𐤅𐤅𐤅𐤅 **GZ** **lift the harvest -- Sheer:** The sheering and removal of the wool fleece from the sheep.

Appendix E – Parent Root Dictionary

The cutting or sheering of grass. A stump as a tree sheared. The back and forth sweeping action of a sickle cutting grasses.

~~~~~

**052** 𐎠𐎡𐎢 **GHh lift the wall -- Belly:** when crawling into the tent, other than through the front entrance, one much lift the wall and slide in on the belly like a snake.

~~~~~

**056** 𐎠𐎡 **GL ? -- Round:** Something that is round or a second coming around of a time or event. A pond as a round pool of water. Redemption is the buying back of someone or something. A dancing in a circle.

~~~~~

**057** 𐎠𐎡𐎢 **GM walking to water -- Gather:** The watering well or other place of water is a gathering place for drinking of men, animals and plants. Men and animals may walk great distances for these watering holes while plants grow in abundance in them. Any gathering of people, things or ideas. The reeds of the watering holes were made into ropes.

~~~~~

**058** 𐎠𐎡 **GN gathering of seeds -- Garden:** A garden is a place for growing crops and is surrounded by

a rock wall or hedge to protect it from grazing animals. A bowl as a container enclosed by walls.

~~~~~

**060** 𐤒𐤋 **GGh** **lifting the eye -- Gasp:** When taking a difficult breath such as in gasping or in death, the eyes roll up.

~~~~~

**061** 𐤒𐤍 **GPh** **? -- Close**

~~~~~

**064** 𐤒𐤋 **GR** **walking man -- Traveler:** One traveling through his non-native land is a stranger to the people and culture. Because of the unknown territory, bandits and wild animals, he is often in fear. The native is responsible for providing and protecting the stranger according to Ancient custom. The throat is the place where fear is felt. When a stranger meets another he lays prostrate in homage to the other. Anger is the result of fear.

~~~~~

**065** 𐤒𐤍 **GSh** **? -- Grope**

~~~~~

**066** 𐤒𐤋 **GT** **foot marked -- Winepress:** After the grapes are placed in the wine vat, treaders walk in the

vat to crush the grapes freeing up the juices. The treaders feet and lower parts of their clothing are stained red, a sign of their occupation (see Is 63:1-3).

~~~~~

**068** 𐤁𐤁 **DBh** **door of the tent -- Rest:** The door of the tent was the place of relaxation for the father. Here he would watch his family, livestock and the road for approaching visitors (see Genesis 18:1). A relaxing in a quiet place. A slow walk due to a sorrow or loss.

~~~~~

**069** 𐤁𐤂 **DG** **moving foot -- Fish:** The tail of a fish moves back and forth to propel itself through the water. The back and forth movement of the fish's tail. A net full of fish is an abundance or increase. A net as a tool for catching fish.

~~~~~

**070** 𐤁𐤁 **DD** **two danglers -- Breasts:** The part of the female body invoking heat of passion and love. A loved one. The gentle walk of a woman. A pot used for boiling liquids.

~~~~~

**071** 𐤁𐤃 **DH** **back and forth movement -- Dart:** The back and forth rapid flight of a bird.

~~~~~

**074** 𐤁𐤇𐤃 **DHh** **door of the wall -- Push:** The door is pushed to the side to enter. A thrusting of something.

~~~~~

**077** 𐤁𐤇𐤃 **DK** **movement in a cup -- Mortar:** Seeds are placed in a stone bowl called a mortar, the stone pestle is used to crush the seeds into a powder. A trampling to crush.

~~~~~

**078** 𐤁𐤇𐤃 **DL** **door on a staff -- Door:** The tent door was hung down as a curtain, covering the entrance to the tent, from a horizontal pole (staff). The door was then moved to the side for going in and out of the tent. Any object that dangles such as a bucket that is hung from a rope down a well to retrieve water. The hair hangs from the head. A poor or weak person hangs the head in poverty. Anything that dangles down and swings back and forth, such as a bucket, branch from a tree or a door.

~~~~~

**079** 𐤁𐤇𐤃 **DM** **movement of water -- Blood:** The grape plant takes water from the ground and moves it to the fruit where the water becomes the blood of the grape. The blood of man is also water, which moves through the body. When the blood is shed, the man or animal becomes silent. The color red, the color of blood, man and the earth. A son from the blood of his father resembles his father.



~~~~~

**080** 𐤊𐤒 **DN door of life -- Rule:** The goal of one who rules or judges is to bring a pleasant and righteous life to the people. An quarrel requiring the need of a ruler or judge to mediate the incident. A deliverer as one who brings life to his people.

~~~~~

**081** 𐤊𐤒 **DS ? -- Myrtle**

~~~~~

**082** 𐤊𐤒 **DGh door of the eye -- See:** Through the eyes one experiences his world and learns from it. One who has knowledge is one who has experience.

~~~~~

**083** 𐤊𐤒 **DPh door opened -- Push:** The door is opened by pushing it aside.

~~~~~

**084** 𐤊𐤒 **DTs movement to the side -- Leap:** A leap to the side.

~~~~~

**085** རྩ་ཁག་ **DQ way out of the sun -- Roof:** The roof of the tent provides protection from the heat of the sun.

~~~~~

**086** རྩ་ཁག་ **DR movement of man -- Circle:** A man is born, comes to maturity, marries and gives birth to sons, repeating the cycle of life. A circling around as the flight of a bird or a dance. Each generation expands the size of the family. The repetitious rhythmic running of a horse.

~~~~~

**087** ལྟ་ཁག་ **DSH back and forth pressing -- Tread:** The treading out of the grain for removing the hulls from the grain. What comes from the grains.

~~~~~

**088** འཇག་ **DT enter a mark -- Covenant:** When two parties agree to follow the terms of a covenant, a mark is given as a sign of continued allegiance.

~~~~~

**090** ལྟ་ཁག་ **HBh behold the house -- Gift:** One does not choose the household which one is born into, including tribe, parents, children and wife (as marriages were often arranged by the father), it is a gift from God. These gifts are seen as a privilege and are to be cherished

and protected. The expressions and actions toward the family that one was privileged with.

~~~~~

**091** 𠤎𠤎 **HG** **great burden -- Meditate:** a murmuring or soft speech, for the removal of a burden.

~~~~~

**092** 𠤎𠤎 **HD** **?** -- **Shout:** When shouting the hands are put up to the mouth. A splendor as something that shouts out

~~~~~

**093** 𠤎𠤎 **HH** **arms extended out -- Look:** When one sees a great site close by or in the distance, he extends his arms out and sighs as if saying, "ah, look at that" or "behold". A looking toward a breath taking sight or action. A sigh of desire. He or she as one who is pointed at. A sigh of pain.

~~~~~

**095** 𠤎𠤎 **HZ** **?** -- **Dream**

~~~~~

**100** 𠤎𠤎 **HL** **looking toward -- Star:** The looking toward a light in the distance. The stars have always been used to guide the traveler or shepherd to find his home or destination. When the shepherd has been out

Appendix E – Parent Root Dictionary

in the wilderness with his flock all day and is returning home in the dark, he can see his tent from a great distance because of the glow of the fires, he knows that here is the comfort, safety, and love of the family as well as food and water. To cause a shining of one by praising or giving thanks to another or to ones self.

~~~~~

**101** 𠄎𠄎𠄎 **HM** **the water -- Sea:** A large body of water seen as a place of chaos because of its storms, turbulent surf and the commotion of the waves. An uproar. An abundance of something.

~~~~~

**102** 𠄎𠄎𠄎 **HN** **? -- Heavy:** Heavy or abundant in wealth.

~~~~~

**103** 𠄎𠄎𠄎 **HS** **? -- Still**

~~~~~

**108** 𠄎𠄎𠄎 **HR** **the head -- Hill:** A mountain or hill as the head rising up above the landscape.

~~~~~

**110** 𠄎𠄎𠄎 **HT** **? -- Break in**

~~~~~

**116** ㄩ ㄩ **WW** **two tent pegs -- Pegs:** The tent peg is a "y" shaped wooden peg, which is driven into firm soil. The tent ropes were attached to these pegs, the "y" shape prevents the rope from slipping off the peg.

~~~~~

**134** ㄩ ㄨ **ZBh** **food of the house -- Yellow:** The yellow grain is the main staple of the house used for making breads. Any yellow thing such as gold or an animal. Puss as a yellow discharge.

~~~~~

**135** ㄩ ㄨ **ZG** **harvest by foot -- Grapeskin:** The juice of the grape is removed/harvested by treading on them in a vat leaving the grapeskins behind.

~~~~~

**136** ㄩ ㄨ **ZD** **food at the door -- Soup:** The tent fire located near the door is used for boiling water and making soups.

~~~~~

**137** ㄩ ㄨ **ZH** **? -- This:** Something that stands out or is pointed out.

~~~~~

**139** ㄠㄠ **ZZ** **great harvesting -- Wealth:** The sickle, a harvesting tool, is swung back and forth cutting the stalks of grain. The stalks are gathered together and stored for future use. A moving back and forth from a fixed location.

~~~~~

**140** ㄩㄠ **ZHh** **? -- Loose**

~~~~~

**143** ㄩㄠ **ZK** **? -- Glass:** A glass without impurities is transparent and pure.

~~~~~

**144** ㄨㄠ **ZL** **cut the staff -- Shake:** A staff is made by cutting a branch from the tree, this green branch shakes and bends easily until it has hardened. (see Isaiah 18.5) A shaking out for removal. The neighing of a horse usually accompanied with the shaking of the head.

~~~~~

**145** ㄨㄠ **ZM** **harvest chaos -- Plan:** The thoughts and plans that bring about chaos.

~~~~~

**146** ㄨㄠ **ZN** **mattoc of the seed -- Harvest:** One of the many agricultural tools was a hoe or mattock. This implement had a wide blade for cutting a plant stalks

at the roots. The crops were harvested for a supply of foods, which were stored in jars. Any implement or object that is broad. The broad ear for picking up sounds. A good supply of food from the harvest will keep the family nourished.

~~~~~

**148** 𠄎 ZGh **harvest experience -- Tremble:** The hard work of the summer harvest brings sweat and exhaustion.

~~~~~

**149** 𠄎 ZPh ? -- **Tar:** A pitch used for sealing boats.

~~~~~

**151** 𠄎 ZQ ? -- **Bind:** The arms or feet are bound with chains. The binding of different metals to form alloys.

~~~~~

**152** 𠄎 ZR **harvest of heads -- Winnow:** after the grain has been harvested and the heads of grain have been broken open, the heads are thrown into the wind where the chaff is blown away and the seed falls to the ground where they can be gathered. The span of the hand with the fingers spread out. A scattering.

~~~~~

**154** †𐎠 ZT **harvested marker -- Olive:** The oil from the olive fruit was used as an anointing oil for those to hold a kingly or priestly office. The oil is also used as a medicinal ointment.

~~~~~

**156** 𐎠𐎢 HhBh **wall of the house -- Refuge:** The walls of the house enclose the home as refuge for the family. A refuge functions a place of hiding from any undesirable person or situation.

~~~~~

**157** 𐎠𐎢 HhG **surround and gather -- Festival:** The participants of a festival would gather together and dance in a circle.

~~~~~

**158** 𐎠𐎢 HhD **wall door -- Unite:** A wall separates the inside from the outside. Only through the door can one enter or exit uniting the inside with the outside. A uniting together. A parable is a story that brings unity between the hearer and the listener, but the actual meaning is not understood causing a division between the two.

~~~~~

**159** 𐎠𐎢 HhH **wall reveals -- Life:** The family camp is comprised of many tents, which are laid out in a



circle forming a wall of tents. One approaching this wall knows that there is an abundance of life within.

~~~~~

**161** 𐀓𐀔 **HhZ** **wall of the harvest -- Watch:** The crops are enclosed by a wall which is watched and guarded against intruders. The family carefully watches and guards the property, livestock and crops.

~~~~~

**162** 𐀓𐀕 **HhHh** **great wall -- Thistle:** The wall around crops or livestock was constructed on thistles or rocks with thistles laid on top. The thorns prevented intruders from entering. A hook as a sharp point.

~~~~~

**163** 𐀓𐀖 **HhTh ? -- Cord:** Cords are used for binding as well as measuring. A cord is also used as measuring device by placing knots incrementally. The cord is stretched between the two points to measure and the knots are counted.

~~~~~

**165** 𐀓𐀗 **HhK** **wall of the cup -- Palette:** The curved roof of the mouth is divided by a ridge or wall. When the mouth is dry the tongue sticks to the roof of the mouth causing the speaker to wait to speak.

~~~~~

**166** 𐤒𐤌𐤍 **HhL** ? -- **Bore:** A hole is drilled with a tool called a bow drill. The string of the bow is wrapped around the drill. By moving the bow back and forth, and firmly pressing down, the drill spins around drilling the hole. The drilling takes patience as the process takes time. Rust bores through metal. Sick as a spinning of the insides. The spinning around in joy. An army bores through the enemy by strongly pressing in.

~~~~~

**167** 𐤍𐤌𐤍 **HhM** **separate water** -- **Cheese:** Cheese was made by placing milk in a bag made out of the skin of an animal. The bag was hung out in the sun and pushed back and forth. The combination of the heat, churning and the natural enzymes in the leather of the bag caused the fat (curds) and water (whey) to separate. The whey could be drunk and the curds eaten or stored for future consumption.

~~~~~

**168** 𐤒𐤌𐤍 **HhN** **tent wall continues** -- **Camp:** A nomads camp consists of many family tents which make up the clan camp. The camp can have as many as fifty tents or more in it. The tents are placed in a circular configuration, forming one continuous wall surrounding the camp. Within this wall is the family clan, a place of freedom, compassion and beauty. The first step to setting up the tent is to arrange the poles. The tent poles were sharpened at one end (and could be used as a weapon) and were driven into the ground. An encampment of tents.

~~~~~

**169** 𐤁𐤍𐤍𐤃 **HhS wall for holding -- Support:** The fabric of the tent walls are supported by the ropes and poles, just as one person who is weak is supported by (leans on, trusts) another who is strong. One is supported by his family line.

~~~~~

**171** 𐤁𐤍𐤍𐤃𐤀 **HhPh wall opened -- Cover:** The tent is opened to allow one into its covering for protection. A secret is something that is covered and hidden. A haven as a place covered over for protection.

~~~~~

**172** 𐤁𐤍𐤍𐤃𐤀𐤓𐤕 **HhTs separation of sides -- Tent Wall:** The tent wall divides or separates the inside from the outside. Here the family resides in privacy and protection from the elements of wind, rain and sun. An arrow divides the flesh.

~~~~~

**173** 𐤁𐤍𐤍𐤃𐤀𐤒 **HhQ separation and coming together - Appointment:** The time between the present and an appointment is a wall of time, the closer one gets to the appointment the smaller the wall gets. The appointment is inscribed so that both parties have a reminder of the coming event. The writing is fixed to the tablet as the event is fixed in time.

~~~~~

**174** ᠬᠢᠷ **HhR outside man -- Heat:** A man outside in the desert sun becomes pale and hot. Rather than work in the heat of the sun, one waits until the breeze of the day. The wages earned for the work. Anger as a hot emotion. A bleaching by the sun.

~~~~~

**175** ᠯᠠᠰᠢ **HhSh wall presses -- Hurry:** The wall, an army or other attacker, advances for destruction. A stillness in the midst of turmoil.

~~~~~

**176** ᠲᠠᠮ **HhT ? -- Terror**

~~~~~

**178** ᠲᠠᠪᠬᠢ **ThBh surround the house -- Good:** The house is surrounded by grace, beauty, love, health and prosperity.

~~~~~

**180** ᠲᠠᠳᠤ **ThD ? -- Thorn**

~~~~~

**181** ᠲᠠᠬᠢ **ThH basket seen -- Broom:** The fibers of the broom plant were coarse and strong and used to

make brooms. The fibers were also woven and spun into other products such as baskets.

~~~~~

**184 𐎠𐎡𐎢 ThHh contain the wall -- Grind:** Limestone was ground into a powder. The powder was mixed with water to and used as a strong and durable plaster for coating walls and floors. Limestone was ingested to calm an upset stomach.

~~~~~

**185 𐎠𐎡 ThTh contain -- Basket:** The basket or bowl, made of clay or wicker, was used for storing foods and other supplies in the nomadic tent. Clay as a common material for constructing baskets, pots and bowls is clay.

~~~~~

**188 𐎠𐎡 ThL ? -- Dew:** A covering over of an area. The spots that cover a lamb's fleece. The hammering of a metal into a sheet to cover wood, an overlay.

~~~~~

**189 𐎠𐎡 ThM container of water -- Unclean:** A bowl of water is used to wash dirt off.

~~~~~

190 𐌶⊗ ThN **basket continues -- Weave:** A tapestry or basket as woven items.

~~~~~

192 𐌶⊗ ThGh ? -- Wander

~~~~~

193 𐌶⊗ ThPh ? -- Trip: A tripping around like children.

~~~~~

196 𐌶⊗ ThR **surround man -- Wall:** A wall that surrounds one for protection or as a jail. The closing of the doors to the wall.

~~~~~

197 𐌶⊗ ThSh ? -- Pounce

~~~~~


200 𐌶𐌵 ? -- Cry

~~~~~

202 𐌶𐌵 YD **hand moves -- Work:** The hand is the part of the body that enables man to perform many works. With it he can throw away or grab hold, kill or heal, make or destroy. A shout is done by throwing the

hands up to the mouth for amplifying. The throwing out of the hand for throwing, praising or thanking.

~~~~~

**211**  **YM** **working water -- Sea:** The sea or other large body of water is the place of storms and heavy surf. Considered a place of chaos and terror. The day ends and the new day begins when the sun sets in the west, over the Mediterranean sea.


~~~~~

**212**  **YN** **? -- Wine**

~~~~~

**214**  **YGh** **? -- Shovel**

~~~~~

**218**  **YR** **hand of man -- Throw:** The hand of man is used for the throwing. A flowing of water in a river. A throwing of the finger to show a direction to walk or live. The throwing of an arrow. The throwing down of water in rain. Awe or fear where one throws himself at the foot of one in authority.

~~~~~

222 𐎧𐎢𐎺 **KBh** **bend the inside -- Pain:** A pain as a fire that causes the insides to bend. The stars appear as fires in the sky.

~~~~~

224 𐎧𐎢𐎺 **KD** ? -- Jar

~~~~~

225 𐎧𐎢𐎺 **KH** ? -- Dark

~~~~~

228 𐎧𐎢𐎺 **KHh** **tame the outside -- Strength:** Through strong word the land and animals are tamed to produce crops and livestock. An animal is tamed through chastisement.

~~~~~

232 𐎧𐎢𐎺 **KL** **tame for the yoke -- Complete:** An animal or land that is tamed has been worked and is complete and ready for use. Taming include; construction of holding pens, putting the soil to the plow, harvesting of crops, milk or meat. One eats once the harvest is complete. The ability to do the work.

~~~~~

233 𐎧𐎢𐎺 **KM** ? -- Desire

~~~~~



**234** 𐤊𐤍 **KN** **opening of a seed -- Root:** When the seed opens the roots begin to form the base of the plant by going down into the soil. The plant rises out of the ground forming the stalk of the plant. A tall tree can only stand tall and firm because of the strong root system which supports it. A firm or sure position. A priest as one who stands firm between God and the nation. Words or names that are given in support of another.

~~~~~

**235** 𐤊𐤍𐤎 **KS** **palm that grabs hold -- Cup:** The curved palm covers, holds and hides the contents inside it. Any type of covering. A bag or pocket. A seat that is covered by the sitter. To cover a group by counting.

~~~~~

**237** 𐤊𐤍𐤏 **KPh** **palm open -- Palm:** The curved shape of the open hand. Any curved or hollowed out object. The placing of the palm on something and pressing down or pushing. The bending of the will of an animal.

~~~~~

**239** 𐤊𐤍𐤐 **KQ** **? -- Caterpillar**

~~~~~

**240** 𐤊𐤍𐤑 **KR** **bent man -- Leap:** One bends down before leaping. Also for digging. A farm as a place

where one digs the ground for growing crops. A bowl as an hollowed out object. The wall of a trench that is dug out.

~~~~~

**242** 𐤕𐤗 **KT** **cover the covenant -- Crush:** The crushing of the olives produce olive oil, used as a covering for ceremonial purposes.

~~~~~

**244** 𐤍𐤛 **LBh** **authority inside -- Heart:** The consciousness of man is seen as coming from deep inside the chest, the heart. Thirst as an Inside desire for water.

~~~~~

**245** 𐤌𐤛 **LG** **? -- Study**

~~~~~

**246** 𐤕𐤛 **LD** **? -- Child:** The bearing of children.

~~~~~

**247** 𐤌𐤗 **LH** **great yoke -- Weary:** An young oxen unaccustomed to the weight and operation of the yoke becomes tired. A work that comes to nothing. A joining to the yoke. An ornamentation placed on the neck as a yoke.

~~~~~

249 ㄠJ LZ **authority cut -- Turn aside:** A turning away from truth.

~~~~~

250 ㄩJ LHh **tongue outside -- Moist:** When the lips are dry, the tongue licks the lips to moisten them. Anything that is moist or fresh. A common writing material is wet clay. The letters can be easily inscribed and the clay hardens to preserve the record.

~~~~~

251 ㊸J LTh **authority contained -- Veil:** A covering to hide the face. The camouflaging capability of the lizard to hide.


~~~~~

253 ㄩJ LK **staff in the palm -- Walk:** A nomad traveled on foot with a staff in his hand to provide support in walking as well as a weapon to defend against predators or thief's. A messenger as one who walks for another


~~~~~

254 JJ LL ? -- **Night:** When the night comes, the night sky is rolled out like a scroll. When daylight comes, the night sky is rolled up like a scroll. A stairway that rolls around itself. The sound of the wolf, a night predator.


~~~~~

**255**  **LM staff of might -- Staff:** The shepherd always carried his staff for guiding, leading and protecting the flock. The flock was bound to the shepherd, as the staff was a sign of his authority over the sheep. The yoke was a staff laid across the shoulders of two oxen. The oxen were then tied to the yokes at the neck, binding the two together for plowing or pulling a cart. A people bound together. A wound bound with bandages.

~~~~~

**256**  **LN bound continually -- Remain:** To remain in a place or position for a long duration.

~~~~~

**258**  **LGh tongue seen -- Throat:** When looking down the throat you see the tongue. A swallowing. The blurting out of words coming from the throat rather than the heart.

~~~~~

**259**  **LPh ? -- Stick**

~~~~~

**260**  **LTs tongue of trouble -- Mock**

~~~~~

264 לַיִן LSh ? -- **Knead**

~~~~~

267 לָמַח MG **water carries** -- **Dissolve:** The washing away by water. A fainting or melting.

~~~~~

268 מַדַּח MD **water at the door** -- **Carpet:** A carpet was stretched out to cover the dirt floor of the tent. A bowl of water was located at the door so that one could wash his feet before stepping on the carpet. Just as the carpet is stretched out to cover the floor, the garments worn by the nomad is stretched out to cover the body. Also, a string is stretched out for measuring.

~~~~~

269 מַחֲמֵה MH **water behold** -- **Sea:** The sea (Mediterranean) is a place of the unknown (what is beyond or what is below). It is feared by the Ancient Hebrews because of its size, storms and fierceness. Anything that is unknown or a question to find the unknown (who, what, when, where, why, how). A hundred as an unknowable amount.

~~~~~

271 מַצֵּה MZ **mighty harvest** -- **Barn:** A storage facility for the harvest. The stomach as a storage place for food.

~~~~~

**272** 𠄎𠄎𠄎 **MHh liquid inside -- Marrow:** The marrow is a buttery liquid inside the bones and is used as a choice food. To obtain the marrow, the bone must be struck to break it open.

~~~~~

**273** 𠄎𠄎𠄎 **MTh liquid contained -- Branch:** A green branch still contains water allowing the branch to be flexible. The yoke is cut green then shaped to the desired shape and left to dry.

~~~~~

**275** 𠄎𠄎𠄎 **MK might subdued -- Low:** Something brought low in submission, humility or wealth.

~~~~~

**276** 𠄎𠄎𠄎 **ML ? -- Reduce:** The reduction of quantity or quality. Sickness as a reduction in health. A reduction by being cut off. Yesterday and what is before as a time cut off.

~~~~~

**277** 𠄎𠄎𠄎 **MM great chaos -- nothing:** Anything that is considered useless or without value. A blemish that causes something to be valueless.

~~~~~

**278** 𐤎𐤌 MN **blood continues -- Kind:** Each species (kind) continues by passing its blood to the following generation which comes from the parent. A large group of the same kind are stronger than one. Refusal as a strength of the will. An assigning of a group together who are of the same kind. Those of the same kind, look alike. The right hand as the strong hand.

~~~~~

**279** 𐤎𐤌 MS **water grabs hold -- Dissolve:** The dissolving or melting away of something. Fainting is a dissolving of the inside. A spurning as dissolving away of another.

~~~~~

**280** 𐤌𐤎 MGh ? -- **Bowels**

~~~~~

**282** 𐤌𐤎 MTs ? -- **Chaff:** The seed is thrown on the threshing floor, the oxen trample over the seeds, putting them under pressure forcing the seed out of the hull (chaff). A sucking as a pressing with the lips.

~~~~~

**283** 𐤌𐤎 MQ **water expands -- Dissipate:** When water is poured out on the ground it dissipates. A mocking, as a dissipating of another.

~~~~~

**284** מִמַּר **MR** **water head -- Bitter:** The headwaters of a river are only a trickle and have stagnant pools causing the water to be bitter. Rebellion is one with a bitter attitude. The headwaters may also be a life-giving source of water in the desert. The headwaters of a river have very low flow where water collects in holes or pools. Because of the lack of flow it is bitter tasting. Words may be spoken as bitter or sweet. An exchange as a going one-way to another.

~~~~~

**285** מִשָּׂא **MSh** **? -- Draw out**

~~~~~

**286** מָת **MT** **chaos mark -- Death**

~~~~~

**288** מִבֵּית **NBh** **seed inside -- Germinate:** A seed opens and the plant bores through the soil to the surface. The plant rises and produces fruit. A prophecy is a germinating of words that will bring about fruit.

~~~~~

**289** מִלֵּךְ **NG** **? -- Bright**

~~~~~



290 𐎠𐎢𐎡 **ND** **continue back and forth -- Shake:**  
A back and forth movement such as the shaking of the head or the quivering of the lips. A removal or fleeing for a time such as during menstruation.

~~~~~

291 𐎠𐎢𐎡𐎠 **continue the breath -- Sit:** The continual sitting or dwelling in one place for any reason. A driving out of another people to sit in their place.

~~~~~

293 𐎠𐎢𐎡𐎠𐎢𐎡 **NZ** **? -- Sprinkle**

~~~~~

294 𐎠𐎢𐎡𐎠𐎢𐎡𐎠𐎢𐎡 **NHh** **? -- Rest:** The shepherd would guide his flock to a place of water. Here is water for drinking as well as green grass for pasturing. Once the flock arrives, they are free to rest after the long journey. A guided journey to a place of rest. A sigh of rest.

~~~~~

295 𐎠𐎢𐎡𐎠𐎢𐎡𐎠𐎢𐎡𐎠𐎢𐎡𐎠𐎢𐎡 **NTh** **seed in a basket -- Settle:** Seeds from the harvest were placed in baskets for storage. When the basket is shaken, the seeds spread out flat allowing for more room for the seeds.

~~~~~

297 𐎓𐎍 **NK** **continue the palm -- Beat:** A continued beating with the palm plays the drum.

~~~~~

298 𐎓𐎍 **NL** **? -- Complete**

~~~~~

299 𐎓𐎍 **NM** **? -- Drowsy:** The state of unconsciousness that allows speech from the heart.

~~~~~

300 𐎓𐎍 **NN** **seed of seed -- Continue:** The seed is the continuation of life from the parent plant. This cycle continues generation after generation.

~~~~~

301 𐎓𐎍 **NS** **continue to grab hold -- Flag:** The tribal flag or standard that is hung from a horizontal pole, which is attached to a vertical pole such as a sail. The flag, or standard, is lifted up to be seen from a distance. The flag as the place of refuge that one flees to. Something that is lifted up or exalted.

~~~~~

302 𐎓𐎍 **NGh** **? -- Rattle:** A shaking.

~~~~~

**303** འུ་ལྷོ་ **NPh** **continual edge** -- **Region:** The border that encircles an area.

~~~~~

**304** འུ་ལྷོ་ **NTs** **?** -- **Despise:** A quarrel.

~~~~~

**305** འུ་ལྷོ་ **NQ** **life drawn in** -- **Suckle:** The innocent cry of a baby when hungry.

~~~~~

**306** འུ་ལྷོ་ **NR** **seed beginning** -- **Plow:** Rains in the mountainous areas cause a flooding of the rivers. The rivers swell causing the water to flood the land next to the river. This is the only water that the land will see and is necessary for crop production. After the flood season, the land is plowed by the use of a plow attached to the yoke of the oxen. While the surface is dry, the turned up soil glistens in the sun from the water remaining in the soil. This water is necessary for the seed to begin germination. A lampstand also brings forth light.

~~~~~

**307** འུ་ལྷོ་ **NSh** **continual pressing** -- **Debt:** A debt or loan that causes pressure or sickness. A deception that brings one indebted to another.

~~~~~

**310** 𠄎𠄎 **SBh** **turning of the inside -- Dizzy:**  
One drunk from strong drink, turns from dizziness. The  
old, gray haired ones, easily become dizzy.

~~~~~

**311** 𠄎𠄎 **SG** **? -- Increase**

~~~~~

**312** 𠄎𠄎 **SD** **? -- Foundation:** A level piece of  
ground is found for setting up the tent. The elders are the  
foundation of the community who make decrees. The  
floor of permanent homes were sometimes covered with a  
lime plaster for a smooth floor. A witness brings an  
account to the elders who meet on the floor of the tent for  
rulings. A level field of ground. A limestone plaster is  
made for the floor of buildings to form a smooth and level  
surface.

~~~~~

**313** 𠄎𠄎 **SH** **protector reveals -- Veil:** The veil  
is lifted to reveal the face that is hidden. The lifting of  
oneself in pride.

~~~~~

**316** 𠄎𠄎 **SHh** **thorn wall -- Pond:** The edge of  
the pond is a wall of plants. The pond provides a quiet  
and serene place for meditation. A place for swimming  
and bathing. The floating on the water or one floating in

meditation. One who sits by the pond to ponder as a plant sits by the water. The growth around a pond.

~~~~~

**317** ㊦ ㊦ **STh** **turn around -- Turn aside**

~~~~~

**319** ㊦ ㊦ **SK** **protective covering -- Booth:** The watcher over the crops, flock or herd, would construct a covering (booth) as a shelter from the sun, wind or rain. These coverings were often constructed on an elevated position, and from materials readily available such as bushes, thorns and small trees. A wound was covered with olive oil as a medicine.

~~~~~

**320** ㊦ ㊦ **SL** **turn of the staff -- Balance:** A balance scale consisted of a small wooden beam (staff) held in place at the center. At both ends of the beam was attached a tray for placing objects. The object to be weighed would lower. Measured weights were added to the other tray until the tray being weighed raised and became level with the other tray. A rising up of something. After quail land after crossing a large sea they are unable to lift themselves up any longer due to exhaustion. This was a convenient means of gathering meat for the table.

~~~~~

**321** 𐤎𐤅 **SM** ? -- **Store:** A storehouse where stores are put. To set anything in a place.

~~~~~

**322** 𐤏𐤅 **SN** **protective seed -- Thorn:** A thorn bush can be a blessing or a curse. The desert traveler often comes in contact with these thorns and brushing the leg against them causing pain. The same thorns are used by the shepherd to build a wall (shield) made of these thorn bushes to enclose his flock during the night which will help keep predators out. A wall of thorns for protecting the sheep from wolves. Boots were designed to protect the legs from thorns. Hate as a thorn in the heart.

~~~~~

**323** 𐤏𐤏 **SS** **great turning -- Turn:** The twisting and turning of a bird in flight or a horse playing.

~~~~~

**324** 𐤏𐤅𐤏 **SGh** ? -- **Rush**

~~~~~

**325** 𐤏𐤏𐤅 **SPh** **protection of the mouth -- Lips:** The edge of the mouth. The lips gather the food into the mouth.

~~~~~

**327** 𐤏𐤏𐤅𐤏 **SQ** ? -- **Sack**

~~~~~

**328** 𐤒𐤍 **SR** **turn the head -- Direct:** The turning of the head to another direction. The yoke, attached to the neck, is used by the driver to turn the head of the ox. A turning around. One who rules turns the people to his direction. The turning the head of the child or student into a particular direction. A fishhook that turns the head of the fish.

~~~~~

**330** 𐤒𐤍𐤅 **ST** **turn from the covenant --**  
**Provoke:** To lead or provoke another in a different direction.

~~~~~

**332** 𐤌𐤁𐤅 **GhBh** **experience the tent -- Dark cover:**  
The tent is made of a covering of thick and heavy black or dark brown goat hair.

~~~~~

**333** 𐤌𐤁𐤅 **GhG** ? -- **Cake**

~~~~~

**334** 𐤒𐤍𐤅 **GhD** **experienced back and forth --**  
**Witness:** A place, time or event that is repeated again and again. A testimony is a repeating of an account. An appointed place, time or event that is repeated.

~~~~~

**335** 𐎡𐎠𐎢𐎠 **GhH** ? -- **Ruin:** To bring down in a heap by twisting.

~~~~~

**337** 𐎡𐎠𐎢𐎠 **GhZ** **know a weapon -- Bold:** A refuge as a place for making a firm and fierce stand. A goat stands firm in its strength.

~~~~~


**339** 𐎡𐎠𐎢𐎠 **GhTh** **depress around -- Stylus:** When a bird of prey drops down on its prey, the talons grab hold of the prey, and firmly presses around it causing the talons to be buried into the prey. A writing stylus is a small pointed stick that is pressed into the clay for inscribing. A tight wrapping around.

~~~~~


**342** 𐎡𐎠𐎢𐎠 **GhL** **experience the staff -- Yoke:** The yoke, a staff is lifted over the shoulder, is attached to the oxen for performing work. One taken into exile is placed in the yoke. It was a common practice to strip the clothes off of those taken into exile. Milk is a product from the female oxen. A coat lifted up onto the shoulders.

~~~~~




**343**  **GhM experience the masses -- People:**  
A group who reside with each other where the masses become as one.

~~~~~

**344**  **GhN continue the eye -- Watch:** The nomadic agriculturalist carefully watches over his livestock and crops by keeping a close eye on them. It was common to construct a shelter consisting of a roof on four posts, as a shelter from the glare of the sun. A furrow depression is formed between the eyes when watching intensely. The furrow may also be formed by concentration or depression. The home is a place closely watched. Protection of the home by keeping of a close eye on it. A bird that intently watches. The eye reveals the heart of the person. A spring or fountain is the eye of the ground.

~~~~~

**345**  **GhS watch and hold on -- Tread:**  
Grapes are placed in a vat. A rope is suspended from above and is held onto by the grape treaders for support. The making or doing of anything.

~~~~~

**347**  **GhPh eyes open -- Bird:** A branch as the resting place for the birds. Exhaustion from a long flight.

~~~~~

**348** 𐌒𐌚 **GhTs** ? -- **Tree:** The upright and firmness of the tree. The spine makes man stand upright and firm. The elders of the tribe were the upright and firm ones making decisions and giving advice.

~~~~~

**349** 𐌒𐌚 **GhQ** ? -- **Press**

~~~~~

**350** 𐌒𐌚 **GhR** **watch a man** -- **Naked:** When the enemy is captured, he is stripped of his clothes to the skin and carefully watched.

~~~~~

**351** 𐌒𐌚 **GhSh** ? -- **Moth**

~~~~~

**352** 𐌒𐌚 **GhT** ? -- **Time**

~~~~~

**355** 𐌒𐌚 **PG** ? -- **Unfit:** Unable to fulfill the role intended for. An unripe fig.

~~~~~

**356** 𐌒𐌚 **PD** **open the door** -- **Redeem:** To bring back to an original state.

~~~~~

**357** פּוֹ **PH** **mouth of breath -- Mouth:** The mouth is place of speaking and blowing. A mouth is the edge of anything such as the place of the beard, a region (when the Hebrews speak of the border of something they are referring to all that is within the borders) or sword. A place, thing or event that goes beyond the normal such as a miracle, sign, wonder or beauty.

~~~~~

**359** פֶּז **PZ** **edge of the plow -- Refine:** The plow point was the only implement requiring a strong metal refined by fire because of its constant work in the soil and the grazing over rocks.

~~~~~

**360** פָּחַ **PHh** **blow to separate -- Spread:** The spreading out dust by blowing on it. The ruler of a spread out area.

~~~~~

**363** פָּקַ **PK** **? -- Flask:** The flask stored such materials as cosmetics. The flask is overturned to pour out the contents.

~~~~~

**364** 𠂇 𠂇 **PL**  **speak to authority -- Intercede:**  
When one comes before one of authority to intercede for another, he bows low out of respect. A great sight deserving respect. The bent shape of the bean as if bowing before an authority.

~~~~~

**365** 𠂇 𠂇 **PM**  **? -- Fat**

~~~~~

**366** 𠂇 𠂇 **PN**  **? -- Face:** The part of the body that turns. A wheel or other turning object.

~~~~~

**367** 𠂇 𠂇 **PS**  **? -- Wrist:** The end of the extremities including the wrist and ankles.

~~~~~

**368** 𠂇 𠂇 **PGh**  **? -- Viper**


~~~~~

**370** 𠂇 𠂇 **PTs**  **open the side -- Smash:** When something is struck with a maul, it is smashed and the pieces scatter. An opening by force.

~~~~~

371  **PQ** ? -- **Stagger**


~~~~~

372  **PR** **open the head -- Tread:** The heads of grains are scattered on the threshing floor, a smooth, hard and level surface. An ox is lead around the floor crushing the heads, opening them to reveal the fruit inside. The winepress is a vat where the grapes are placed and tread on the open the grapes to reveal the juices inside. At the conclusion of the treading, an abundance of fruit is acquired.


~~~~~

373  **PSh** ? -- **Spread**

~~~~~

374  **PT** **open mark -- Socket:** The hinges of a door were made by a hole placed in the door jam. The door was made with a rods which were set into the hole, allowing the door to swivel in the socket. A hole dug in the ground for capturing.

~~~~~

376  **TsBh** **side of the tent -- Wall:** The walls of the tent enclose what is inside. The tent walls stand firm and strong, protecting it from the harsh elements. As the family swells in size, the tent walls are enlarged. An army as a wall of protection.

~~~~~

**377** 𐤀𐤍 **TsG** ? -- **Set:** A placing in a specific location.

~~~~~

**378** 𐤀𐤍𐤃 **TsD** **side movement** -- **Side:** One lays down to sleep, hide or ambush.

~~~~~

**379** 𐤀𐤍𐤃𐤃 **TsH** **hunt for revelation** -- **Landmark:** The desert nomad's existence depended on water and pasture for the flocks and would migrate from one location to another. Landmarks, such as rivers, wadi's, mountain ranges, rock outcroppings, valleys, etc. are the familiar and known markers by which the nomad guides the migration. Like the nomad, the ship follows the stars as landmarks to their destination. Through the journey along the road of life, there are certain requirements, directions and remembrances, which must be observed and followed to live a right and prosperous life. It was the responsibility of the father to teach the landmarks of the terrain as well as the landmarks of a right life.

~~~~~

**382** 𐤀𐤍𐤃𐤃𐤃 **TsHh** **trouble outside** -- **Desert:** A hot and dry place from the glaring of the sun. A crying out from thirst.

~~~~~

386 𐤓𐤀𐤏 TsL ? -- **Shade:** A place of shadows. A hiding in the shadows.

~~~~~

387 𐤌𐤀𐤏 TsM **hunt for water** -- **Thirst:** A fasting from water, or food.

~~~~~

388 𐤓𐤀𐤏 TsN ? -- **Thorn:** The sharp piercing thorns that cause pain as well as protection. The thorn bushes were often used by the shepherd to build a corral for the flock sheep. The thorns would deter any predators.

~~~~~

390 𐤀𐤀𐤏 TsGh **laying known** -- **Bed:** The bed consisted of blankets spread out on the floor of the tent. A spreading out of something.

~~~~~

391 𐤀𐤀𐤏 TsPh **lay down the mouth** -- **Whisper:** The guards quietly whisper to each other to prevent detection.

~~~~~

392 𐤀𐤀𐤏 TsTs ? -- **Blossom:** The function of the blossom is to produce the fruit of the tree.

~~~~~

**393** ㄉㄠ TsQ **sides coming together -- Funnel:**  
Used for pouring.

~~~~~

**394** ㄋㄠ TsR **hunted man -- Pressed:** A man being chased goes to a place of refuge and defense such as a rock outcropping where clefts in the rocks allow for concealment. A cleft is a tight place where the man presses himself in. The rocks can also be used as weapons by throwing them or fashioning them into knives. The flint knife is made of a glassy type rock that fractures evenly when struck or firmly pressed in the proper place and angle. Something that is stored by being wrapped up tightly. A belt as wrapped around the middle tightly. The olives are pressed to extract the glimmering oil. Being pressed in a narrow tight place.

~~~~~

**396** ㄊㄠ TsT **? -- Kindle**

~~~~~

**398** ㄑㄠ QBh **surround the inside -- Jar:** A container for storing. The stomach as a jar inside of man that stores food.

~~~~~



400 𠄎-⊖ QD ? -- **Bow:** The bowing down of the head.

~~~~~

401 𠄎-⊖ QH ? -- **Cord:** The Cord is used to secure items together or for attaching to an object to make a sling.

~~~~~

404 𠄎-⊖ QHh ? -- **Take:** Merchandise as taken.

~~~~~

405 ⊗-⊖ QTh ? -- **Little:** Something that is little or made little by cutting off.

~~~~~

408 𠄎-⊖ QL **gathering to the staff -- Shepherd:** The Shepherd traveled light. He carried with him a long staff for directing the sheep as well as to protect them from predators. The shepherd also carried a bag, which included some food supplies. The sheep knew the voice of their shepherd. When it came time to move he would call them and they would quickly gather to him. The light supplies of the shepherd or a swift traveler.

~~~~~

409 𠄎-⊖ QM ? -- **Raise:** A rising or standing of anything.

~~~~~

**410** 𐤒𐤍 **QN gathering for the seeds -- Nest:**  
The gathering of materials by the parent for building a nest for the seeds (eggs). The parent bird will guard over and protect the nest and eggs from predators. Man can guard over the family, wife, and possessions in a positive way (protect, from an enemy) or in a negative way (by not trusting or a desire to have another's possessions). The process of gathering branches for the nest; mans gathering or acquiring materials by taking or buying. The Ancients measured wealth by the amount of one's possessions and measured distances using a branch with marks on it. The striking of a musical note as a bird sings in the nest. The bringing forth of chicks into the nest. The singing of the bird in the nest.

~~~~~

**411** 𐤒𐤍 **QS ? -- Scales:** The scales of a fish.

~~~~~

**412** 𐤒𐤍 **QGH ? -- Gash:** A mark by branding, incision, tattoo or dislocation.

~~~~~

**413** 𐤒𐤍 **QPh sun speaks -- Seasons:** As the sun travels through the sky it marks (speaks, commands) the times and seasons (see Genesis 1:14). The condensing of the light at the sun when at the horizons, a condensing of

milk into curdles. A going around of the sun from one horizon to the other.

~~~~~

**414** འུ་ཅེ་ **QTs** ? -- **Cut:** Making the end of something by cutting it off. An ending of sleep. Harvesting of the crops by cutting.

~~~~~

**416** འུ་ཅེ་ **QR** **gather the men** -- **Meeting:** The men often came together during the cool of the day to discuss the news of the camp. A calling together for assembly. The meeting or bringing together of people or objects by arrangement, accident or purchase.

~~~~~

**417** ལུ་ཅེ་ **QSh** **bring together and pressed** -- **Straw:** Once the straw is harvested from the field, it is gathered into bundles and secured with a cord in the middle. While the middle is firmly pressed together, the top and bottom bend outward. The snare is constructed of a bent branch and tied to the trap.

~~~~~

**420** ལུ་འུ་ **RBh** **head of the family** -- **Judge:** Each tribe had judges who ruled cases, trials, conflicts and contests. This person was the representative for the whole tribe, one abundant in authority and wisdom (see Exodus 18:25).

~~~~~

**421** 𐎒𐎗 **RG** **man foot -- Trample:** The treading underfoot of something, possibly accompanied by a loud noise and the breaking of something. Something that is bad is trampled on. A woven rug that is laid on the floor of the tent for walking on. The walking over one with the intent to kill.

~~~~~

**422** 𐎒𐎗𐎗 **RD** **head hanging -- Wander:** A walking or treading where the head is hanging or looking down. The treaders in the winepress look at their step while trampling on the grapes. One aimlessly walking and looking at his feet. Whenever climbing or walking down a steep grade, one watches his step carefully.

~~~~~

**423** 𐎒𐎗𐎗𐎗 **RH** **man beholds -- See**

~~~~~

**425** 𐎒𐎗𐎗𐎗𐎗 **RZ** **? -- Cedar:** The bark of the cedar is pulled off in thin thread like fibers. The strength of cedar wood.

~~~~~

**426** 𐎒𐎗𐎗𐎗𐎗𐎗 **RHh** **man outside -- Path:** The responsibilities of the nomad outside of the tent include

the feeding, watering and caring for the livestock. Livestock are healthier and more productive when on a routine, therefore the man follows a routine or "a prescribed path" each day when caring for his livestock. A traveler follows a prescribed path to arrive at a specific destination. The Ancient handmill consisted of two round stones, called millstones; the top was turned on top of the other to grind the grain. This top stone always followed the same path on top of the other. The Hebrew nomads were very familiar with the wind patterns, as they would follow a prescribed path indicating the coming season. From this word comes the idea of breath, as it is the wind of man, which also follows a prescribed path of inhaling and exhaling. The moon follows a prescribed path each night from horizon to horizon. A smell that is carried by the wind and smelled while breathing.

~~~~~

**427** 𐤒𐤓 **RTh** **top of a container -- Trough:** The digging out of something for making a basin or trough. A trembling as a hollowing out of the insides.

~~~~~

**429** 𐤑𐤓 **RK** **man covered -- Loins:** The loins of a man is the area around the waist and upper thighs and is always covered. Future generations come out of the loins of the father. The thigh is the longest bone in the body.

~~~~~

431 ལམ་ལྷོ་ **RM** ? -- **Lift:** Anything that is high or lifted up.

~~~~~

432 ལྷོ་ལྷོ་ **RN** ? -- **Shout:** Any loud noise or instrument.

~~~~~

433 ལྷོ་ལྷོ་ **RS** **top grabbed** -- **Break down:** The breaking or bringing down of something by pulling it down.

~~~~~

434 ལྷོ་ལྷོ་ **RGh** **man watched** -- **Companion:** The shepherd closely watched over his flock, often they are his only companion.

~~~~~

435 ལྷོ་ལྷོ་ **RPh** **man open** -- **Wound:** Plant material such as seeds, leaves, stalks, flowers, roots, etc, were pulverized into a medicinal paste for applying to wounds or into a powder for internal ingestion.

~~~~~

436 ལྷོ་ལྷོ་ **RTs** ? -- **Potsherd:** Broken pieces of pottery were commonly used as writing tablets as they were inexpensive and durable. Runners carried messages

from one to another on potsherds. Land is divided up into sections by tribe or nations.

~~~~~

**437** **𐤀𐤊** **RQ** **top drawn together -- Bottle:** The mouth of the bottle, usually made of animal skins, is drawn together with a cord. The liquid is poured out of the mouth. Spit is a liquid that comes out of the mouth of a man. Also green, from the color of spit.

~~~~~

**438** **𐤀𐤊** **RR** **?** -- **Saliva:** Also the white of an egg which is similar in consistency to saliva. A cursing by spitting on another.

~~~~~

**439** **𐤀𐤊** **RSh** **head of two -- Chief:** The Chief (head of the tribe) is the authority of the tribe. He hears the requests of the tribe, the representative and ruler of the land that he governs and the one who divides up the land and possessions of the tribe. The head of a person, place, thing or time.

~~~~~

**442** **𐤀𐤊** **ShB** **press to the tent -- Return:** The return to the tent for rest. A sitting. A return or turning back to another land or place. A captive that is taken back to the land of the captors.

~~~~~

**443** לָלַי **ShG** **double burden -- Mistake:** When a work is found to be in error, the work must be redone. A groan one makes when making a mistake.

~~~~~

**444** תָּלַי **ShD** **two that dangle -- Teats:** The goat and sheep have two teats dangling below the udder. The teats provide milk (life) and power to the kids. The ravines of a mountain where water rushes down providing life to the soil.

~~~~~

**445** הָלַי **ShH** ? -- **Storm:** The roar and devastation of a storm.

~~~~~

**448** חָלַי **ShHh** **sharp walls -- Pit:** A pit dug into the ground for the purpose of trapping someone or something. Hunger where the stomach is an empty pit.

~~~~~

**449** תָּלַי **ShTh** **repeat around -- Lash:** Two objects are lashed together by wrapping a cord around them. The lashing at or out of someone or something with a cord or branch. Despise as a lashing out. An oar lashes out at the water.



~~~~~

**451** שׁלל **ShK** **two in the palm -- Testes:** The two parts in the palm (the curved part) of the loins.

~~~~~

**452** שׁלל **ShL** ? -- **Draw out:** The drawing out of an answer.

~~~~~

**453** שׁלל **ShM** ? -- **Breath:** The breath is the life or character of the person. Hebrew names are words usually describing their character, reflecting their breath. The wind is the breath of the sky located high in the heavens. A wind blowing over the land pulls the moisture out of the ground drying it up, making a place of ruin or desert. One in horror or in astonishment is one dried up in the inside. One who is guilty is in a desolate state.

~~~~~

**454** שׁלל **ShN** **teeth of life -- Teeth:** The two front teeth are sharp and used for cutting foods by pressing down. Two as a repeating of the first or what was before.

~~~~~

**455** 𠄎𠄎 **ShS Press and grab hold -- Plunder:**  
The pressing into another's place and grabbing hold of his possessions.

~~~~~

**456** 𠄎𠄎 **ShGh destroyer watches -- Shepherd:**  
The shepherd cares for and delights in his sheep. When the sheep are in the pasture, the shepherd carefully watches over the surrounding area always on the lookout for danger. When a predator comes to attack, the Shepherd destroys the enemy. When the sheep are in trouble they will cry out to the shepherd who will deliver them. The sheep graze in safety in the wide-open pasture. A wide-open and free place or state.

~~~~~

**457** 𠄎𠄎 **ShPh sharp teeth in the mouth -- Serpent:** A serpent (venomous snake) has sharp fangs in the mouth. A quiver as the pouch where the arrows (sharp teeth) are placed in the mouth. A drawing in by swallowing (as the snake swallows its prey) also, to draw in air or water.

~~~~~

**459** 𠄎𠄎 **ShQ repeat a cycle -- River:** During the rain season, repeated each year, the riverbeds become full of water. The surrounding land is soaked with water allowing for the planting of crops. The leg of a river, or a man or street.



**460** שרל **ShR** **press the beginning -- Rope:**

Ropes and cords were usually made of bark strips such as from the cedar or from the sinew (tendon) of an animal. The rope is made by twisting two fibers together. A single fiber is attached to a fixed point (top), and the two ends of the fiber are brought together. One fiber is twisted in a clockwise direction and wrapped over the other fiber in counter clockwise direction. The second fiber is then twisted in clockwise direction then wrapped around the first fiber in a counter clockwise direction. The process is repeated through the length of the rope. The twisting of the fibers in opposite directions causes the fibers to lock (press) onto each other making a stronger rope. The rope is used to tightly secure or support something, such as a load to a cart or the poles of the tent. A cord pulled tight is straight. One who is happy is one whose life is lived straightly. A relative as one from the same umbilical cord of the family. The blood relatives remain with the tent. The loosening of a cord around a load. A traveler may have a wagon pulled by a bull where the load on the cart is secured with a cord. A righteous one is one who is straight and firmly holds up truth just as the cord is straight and firmly holds the wall of the tent upright. A stringed musical instrument uses thin cords for making music.



**461** שש **ShSh** **teeth -- White:** The whiteness of the teeth. The white hair of the older men.

~~~~~

**462** †𐤔 **ShT** ? -- **Buttock:** The place of sitting, a foundation. A banquet as a time of sitting together.

~~~~~

**464** 𐤔† **TBh** **sign inside** -- **Longing:** The inside desire to follow after something.

~~~~~

**466** 𐤔† **TD** **mark the door** -- **Peg:** When the site of the tent is determined, the location of the door is determined by the father, possibly by using a tent peg as a marker for its location.

~~~~~

**467** 𐤔† **TH** **mark revealed** -- **Mark:** A marks identifies locations is used to mark out a location. Two crossed sticks in the shape of cross were used to hang the family standard or flag.

~~~~~

**469** 𐤔† **TZ** **mark a cut** -- **Cut off**

~~~~~

**470** 𐤔† **THh** ? -- **Under:** The under or lower part of anything

~~~~~

**473** 𐤒𐤕 **TK** **mark of the palm -- Bend:** The lines or marks in the center of the palm are formed by the bending of the palm. A bending in the middle, the center of something. A sitting as a bending down.

~~~~~

**474** 𐤓𐤕 **TL** **? -- Ruin:** The mounds of a ruined city. To bring down to ruin or death, by destruction or deception.

~~~~~

**475** 𐤓𐤕𐤕 **TM** **? -- Full:** What is full is whole and complete. Twins as a full womb. Amazed as a full and overwhelmed mind.

~~~~~

**476** 𐤓𐤕𐤕 **TN** **path continues -- Constant:** A patient and continuous movement. A donkey as a patient and constant animal.

~~~~~

**478** 𐤓𐤕𐤕𐤕 **TGh** **? -- Mock**

~~~~~

**479** 𐤓𐤕𐤕𐤕 **TPh** **? -- Drum:** The beating of a drum.

~~~~~

481 ༄† TQ ? -- Ledge

~~~~~

482 ༄† TR **mark of man:** The border of the land owned by an individual, or under his control, is marked by markers. An outline or border. To walk to border of the property as owner or spy. An extension of the border.

~~~~~

483 ༄† TSh ? -- **Goat:** The butting of the heads of the goat.

## *Appendix F – Number Cross References*

---

### **Strong's Number - Ancient Hebrew Number**

|      |     |      |     |      |     |      |     |      |     |
|------|-----|------|-----|------|-----|------|-----|------|-----|
| 0001 | 002 | 0080 | 041 | 0155 | 086 | 0205 | 014 | 0262 | 159 |
| 0003 | 002 | 0081 | 041 | 0156 | 087 | 0212 | 366 | 0264 | 008 |
| 0006 | 026 | 0082 | 042 | 0157 | 090 | 0213 | 018 | 0268 | 174 |
| 0008 | 026 | 0083 | 042 | 0158 | 090 | 0214 | 394 | 0269 | 008 |
| 0009 | 026 | 0084 | 042 | 0159 | 090 | 0215 | 020 | 0270 | 161 |
| 0010 | 026 | 0092 | 048 | 0160 | 090 | 0216 | 020 | 0272 | 161 |
| 0011 | 026 | 0093 | 051 | 0165 | 005 | 0217 | 020 | 0309 | 174 |
| 0012 | 026 | 0095 | 064 | 0166 | 100 | 0219 | 020 | 0310 | 174 |
| 0013 | 026 | 0096 | 056 | 0167 | 100 | 0220 | 020 | 0312 | 174 |
| 0014 | 027 | 0098 | 057 | 0168 | 100 | 0225 | 022 | 0314 | 174 |
| 0015 | 027 | 0099 | 057 | 0174 | 100 | 0226 | 022 | 0319 | 174 |
| 0016 | 027 | 0100 | 057 | 0176 | 005 | 0227 | 007 | 0322 | 174 |
| 0017 | 027 | 0101 | 058 | 0178 | 002 | 0231 | 134 | 0328 | 009 |
| 0018 | 037 | 0102 | 061 | 0180 | 034 | 0232 | 394 | 0329 | 180 |
| 0019 | 030 | 0103 | 064 | 0181 | 004 | 0233 | 007 | 0330 | 190 |
| 0024 | 002 | 0107 | 064 | 0182 | 004 | 0235 | 144 | 0332 | 196 |
| 0034 | 027 | 0108 | 004 | 0183 | 005 | 0237 | 144 | 0334 | 196 |
| 0035 | 027 | 0113 | 080 | 0184 | 005 | 0238 | 146 | 0335 | 005 |
| 0046 | 042 | 0117 | 086 | 0185 | 005 | 0239 | 146 | 0336 | 005 |
| 0047 | 042 | 0119 | 079 | 0188 | 005 | 0240 | 146 | 0337 | 005 |
| 0055 | 033 | 0120 | 079 | 0190 | 005 | 0241 | 146 | 0338 | 005 |
| 0056 | 034 | 0122 | 079 | 0191 | 247 | 0246 | 151 | 0339 | 005 |
| 0057 | 034 | 0124 | 079 | 0193 | 012 | 0247 | 394 | 0340 | 002 |
| 0058 | 034 | 0125 | 079 | 0194 | 005 | 0251 | 008 | 0341 | 002 |
| 0060 | 034 | 0127 | 079 | 0196 | 247 | 0253 | 008 | 0342 | 002 |
| 0061 | 034 | 0132 | 079 | 0197 | 255 | 0254 | 008 | 0343 | 004 |
| 0068 | 036 | 0134 | 080 | 0199 | 005 | 0255 | 008 | 0344 | 005 |
| 0070 | 036 | 0136 | 080 | 0199 | 255 | 0258 | 158 | 0346 | 005 |
| 0076 | 038 | 0142 | 086 | 0200 | 247 | 0259 | 158 | 0349 | 005 |
| 0079 | 041 | 0145 | 086 | 0202 | 014 | 0260 | 008 | 0351 | 005 |

## Appendix F – Strong's to Ancient Hebrew

|      |     |      |     |      |     |      |     |      |     |
|------|-----|------|-----|------|-----|------|-----|------|-----|
| 0352 | 012 | 0483 | 255 | 0585 | 294 | 0668 | 372 | 0816 | 453 |
| 0353 | 012 | 0485 | 255 | 0587 | 014 | 0678 | 386 | 0817 | 453 |
| 0354 | 012 | 0488 | 255 | 0589 | 014 | 0679 | 386 | 0818 | 453 |
| 0355 | 012 | 0489 | 255 | 0590 | 014 | 0680 | 386 | 0819 | 453 |
| 0360 | 012 | 0490 | 255 | 0591 | 014 | 0681 | 386 | 0820 | 453 |
| 0361 | 012 | 0491 | 255 | 0592 | 291 | 0686 | 394 | 0825 | 457 |
| 0365 | 012 | 0492 | 255 | 0594 | 297 | 0689 | 019 | 0827 | 457 |
| 0366 | 211 | 0509 | 256 | 0595 | 014 | 0693 | 420 | 0830 | 457 |
| 0367 | 211 | 0517 | 013 | 0596 | 291 | 0695 | 420 | 0833 | 460 |
| 0369 | 014 | 0518 | 013 | 0597 | 301 | 0696 | 420 | 0834 | 460 |
| 0370 | 014 | 0519 | 013 | 0602 | 305 | 0697 | 420 | 0835 | 460 |
| 0371 | 014 | 0520 | 013 | 0603 | 305 | 0698 | 420 | 0836 | 460 |
| 0374 | 357 | 0523 | 013 | 0604 | 305 | 0699 | 420 | 0837 | 460 |
| 0375 | 005 | 0525 | 278 | 0610 | 319 | 0707 | 421 | 0838 | 460 |
| 0376 | 021 | 0527 | 101 | 0611 | 322 | 0708 | 421 | 0839 | 460 |
| 0377 | 021 | 0527 | 278 | 0612 | 328 | 0710 | 421 | 0842 | 460 |
| 0380 | 021 | 0528 | 278 | 0614 | 325 | 0713 | 421 | 0853 | 022 |
| 0386 | 476 | 0529 | 278 | 0615 | 328 | 0717 | 020 | 0854 | 022 |
| 0389 | 234 | 0530 | 278 | 0616 | 328 | 0723 | 020 | 0855 | 022 |
| 0396 | 232 | 0533 | 282 | 0618 | 321 | 0724 | 429 | 0857 | 022 |
| 0398 | 232 | 0534 | 284 | 0622 | 325 | 0727 | 020 | 0859 | 022 |
| 0400 | 232 | 0535 | 276 | 0624 | 325 | 0729 | 425 | 0860 | 476 |
| 0402 | 232 | 0536 | 276 | 0625 | 325 | 0730 | 425 | 0862 | 481 |
| 0403 | 234 | 0537 | 276 | 0626 | 325 | 0731 | 425 | 0866 | 476 |
| 0404 | 237 | 0539 | 278 | 0627 | 325 | 0732 | 426 | 0868 | 476 |
| 0405 | 237 | 0541 | 278 | 0628 | 325 | 0734 | 426 | 0872 | 027 |
| 0406 | 240 | 0542 | 278 | 0631 | 328 | 0736 | 426 | 0874 | 240 |
| 0408 | 247 | 0543 | 278 | 0632 | 328 | 0737 | 426 | 0875 | 240 |
| 0410 | 012 | 0544 | 278 | 0637 | 017 | 0738 | 423 | 0877 | 240 |
| 0410 | 247 | 0545 | 278 | 0639 | 017 | 0748 | 429 | 0887 | 043 |
| 0411 | 012 | 0546 | 278 | 0640 | 356 | 0750 | 429 | 0889 | 043 |
| 0413 | 012 | 0547 | 278 | 0641 | 356 | 0752 | 429 | 0890 | 043 |
| 0421 | 012 | 0548 | 278 | 0642 | 356 | 0753 | 429 | 0891 | 043 |
| 0422 | 012 | 0551 | 278 | 0644 | 017 | 0759 | 431 | 0892 | 024 |
| 0423 | 012 | 0552 | 278 | 0645 | 093 | 0766 | 432 | 0897 | 029 |
| 0424 | 012 | 0553 | 282 | 0645 | 357 | 0776 | 436 | 0905 | 026 |
| 0427 | 012 | 0554 | 282 | 0646 | 356 | 0779 | 438 | 0906 | 026 |
| 0428 | 012 | 0555 | 282 | 0648 | 364 | 0781 | 439 | 0907 | 026 |
| 0430 | 012 | 0556 | 282 | 0650 | 371 | 0782 | 439 | 0908 | 026 |
| 0432 | 247 | 0559 | 284 | 0651 | 364 | 0784 | 021 | 0909 | 026 |
| 0433 | 012 | 0561 | 284 | 0652 | 364 | 0786 | 021 | 0910 | 026 |
| 0434 | 247 | 0562 | 284 | 0653 | 364 | 0793 | 444 | 0922 | 027 |
| 0436 | 012 | 0565 | 284 | 0655 | 366 | 0794 | 444 | 0923 | 031 |
| 0437 | 012 | 0570 | 285 | 0656 | 367 | 0800 | 021 | 0925 | 042 |
| 0444 | 250 | 0571 | 278 | 0657 | 367 | 0801 | 021 | 0926 | 034 |
| 0451 | 012 | 0577 | 291 | 0659 | 368 | 0803 | 021 | 0928 | 034 |
| 0457 | 247 | 0578 | 291 | 0660 | 368 | 0808 | 021 | 0929 | 035 |
| 0480 | 247 | 0579 | 291 | 0661 | 017 | 0809 | 021 | 0930 | 035 |
| 0481 | 255 | 0580 | 014 | 0662 | 371 | 0810 | 451 | 0931 | 036 |
| 0482 | 255 | 0584 | 294 | 0665 | 372 | 0815 | 452 | 0933 | 041 |



## Appendix F – Strong's to Ancient Hebrew

|      |     |      |     |      |     |      |     |      |     |
|------|-----|------|-----|------|-----|------|-----|------|-----|
| 0934 | 042 | 1143 | 036 | 1406 | 047 | 1536 | 056 | 1718 | 070 |
| 0935 | 027 | 1146 | 036 | 1407 | 048 | 1538 | 056 | 1724 | 079 |
| 0936 | 029 | 1158 | 038 | 1408 | 048 | 1540 | 342 | 1725 | 086 |
| 0937 | 029 | 1164 | 038 | 1409 | 048 | 1543 | 056 | 1726 | 086 |
| 0939 | 029 | 1206 | 040 | 1413 | 048 | 1544 | 056 | 1727 | 068 |
| 0943 | 033 | 1207 | 040 | 1415 | 048 | 1546 | 342 | 1728 | 069 |
| 0944 | 034 | 1228 | 041 | 1416 | 048 | 1549 | 056 | 1729 | 069 |
| 0947 | 037 | 1238 | 041 | 1417 | 048 | 1550 | 056 | 1730 | 070 |
| 0948 | 040 | 1248 | 042 | 1418 | 048 | 1552 | 056 | 1731 | 070 |
| 0950 | 041 | 1249 | 042 | 1423 | 048 | 1556 | 056 | 1733 | 070 |
| 0952 | 240 | 1250 | 042 | 1428 | 048 | 1557 | 056 | 1736 | 070 |
| 0953 | 240 | 1252 | 042 | 1429 | 048 | 1558 | 056 | 1738 | 071 |
| 0954 | 043 | 1253 | 042 | 1454 | 049 | 1561 | 056 | 1739 | 071 |
| 0955 | 043 | 1254 | 042 | 1455 | 049 | 1571 | 057 | 1740 | 074 |
| 0957 | 029 | 1257 | 042 | 1456 | 049 | 1572 | 057 | 1741 | 071 |
| 0958 | 029 | 1262 | 042 | 1457 | 064 | 1573 | 057 | 1742 | 071 |
| 0959 | 029 | 1267 | 042 | 1458 | 049 | 1588 | 058 | 1743 | 077 |
| 0960 | 029 | 1274 | 042 | 1460 | 049 | 1593 | 058 | 1745 | 079 |
| 0961 | 029 | 1277 | 042 | 1461 | 046 | 1594 | 058 | 1747 | 079 |
| 0962 | 029 | 1278 | 042 | 1462 | 046 | 1598 | 058 | 1748 | 079 |
| 0963 | 029 | 1279 | 042 | 1464 | 048 | 1600 | 060 | 1750 | 084 |
| 0981 | 031 | 1285 | 042 | 1465 | 049 | 1610 | 046 | 1752 | 086 |
| 0994 | 027 | 1287 | 042 | 1466 | 049 | 1615 | 064 | 1754 | 086 |
| 0995 | 036 | 1305 | 042 | 1468 | 051 | 1616 | 064 | 1755 | 086 |
| 0996 | 036 | 1322 | 043 | 1471 | 049 | 1620 | 064 | 1758 | 077 |
| 0998 | 036 | 1323 | 036 | 1472 | 049 | 1621 | 064 | 1760 | 074 |
| 1000 | 040 | 1324 | 044 | 1473 | 342 | 1624 | 064 | 1762 | 074 |
| 1002 | 042 | 1326 | 044 | 1478 | 060 | 1625 | 064 | 1767 | 071 |
| 1004 | 044 | 1327 | 044 | 1479 | 061 | 1626 | 064 | 1770 | 069 |
| 1055 | 044 | 1341 | 049 | 1480 | 061 | 1627 | 064 | 1771 | 069 |
| 1057 | 033 | 1342 | 049 | 1481 | 064 | 1628 | 064 | 1772 | 071 |
| 1058 | 033 | 1343 | 049 | 1482 | 064 | 1641 | 064 | 1773 | 071 |
| 1059 | 033 | 1344 | 049 | 1484 | 064 | 1659 | 065 | 1777 | 080 |
| 1065 | 033 | 1346 | 049 | 1487 | 065 | 1660 | 066 | 1779 | 080 |
| 1068 | 033 | 1347 | 049 | 1488 | 051 | 1669 | 068 | 1781 | 080 |
| 1077 | 034 | 1348 | 049 | 1491 | 051 | 1670 | 068 | 1785 | 077 |
| 1086 | 034 | 1349 | 049 | 1492 | 051 | 1671 | 068 | 1786 | 087 |
| 1087 | 034 | 1350 | 056 | 1494 | 051 | 1672 | 069 | 1788 | 087 |
| 1089 | 034 | 1351 | 056 | 1496 | 051 | 1674 | 069 | 1790 | 077 |
| 1091 | 034 | 1352 | 056 | 1503 | 051 | 1675 | 071 | 1792 | 077 |
| 1094 | 034 | 1353 | 056 | 1512 | 052 | 1676 | 071 | 1793 | 077 |
| 1097 | 034 | 1354 | 046 | 1516 | 049 | 1677 | 068 | 1794 | 077 |
| 1098 | 034 | 1356 | 046 | 1517 | 048 | 1679 | 068 | 1795 | 077 |
| 1101 | 034 | 1357 | 046 | 1518 | 052 | 1680 | 068 | 1796 | 077 |
| 1115 | 034 | 1360 | 046 | 1523 | 056 | 1681 | 068 | 1800 | 078 |
| 1116 | 035 | 1361 | 046 | 1524 | 056 | 1686 | 068 | 1802 | 078 |
| 1119 | 035 | 1362 | 046 | 1525 | 056 | 1709 | 069 | 1803 | 078 |
| 1121 | 036 | 1363 | 046 | 1530 | 056 | 1710 | 069 | 1805 | 078 |
| 1129 | 036 | 1364 | 046 | 1531 | 056 | 1711 | 069 | 1808 | 078 |
| 1140 | 036 | 1365 | 046 | 1534 | 056 | 1717 | 070 | 1809 | 078 |

## Appendix F – Strong's to Ancient Hebrew

|      |     |      |     |      |     |      |     |      |     |
|------|-----|------|-----|------|-----|------|-----|------|-----|
| 1817 | 078 | 1930 | 093 | 2010 | 294 | 2108 | 144 | 2303 | 158 |
| 1818 | 079 | 1931 | 093 | 2013 | 103 | 2109 | 146 | 2304 | 158 |
| 1819 | 079 | 1931 | 093 | 2014 | 355 | 2111 | 148 | 2325 | 156 |
| 1820 | 079 | 1933 | 093 | 2015 | 363 | 2113 | 148 | 2326 | 156 |
| 1822 | 079 | 1933 | 093 | 2016 | 363 | 2114 | 394 | 2328 | 157 |
| 1823 | 079 | 1935 | 092 | 2017 | 363 | 2115 | 394 | 2329 | 157 |
| 1824 | 079 | 1942 | 093 | 2018 | 363 | 2116 | 394 | 2330 | 158 |
| 1825 | 079 | 1942 | 093 | 2019 | 363 | 2118 | 140 | 2331 | 159 |
| 1826 | 079 | 1943 | 093 | 2020 | 386 | 2121 | 136 | 2333 | 159 |
| 1827 | 079 | 1943 | 093 | 2021 | 388 | 2123 | 139 | 2336 | 162 |
| 1843 | 082 | 1945 | 093 | 2022 | 108 | 2131 | 151 | 2337 | 162 |
| 1844 | 082 | 1947 | 100 | 2026 | 421 | 2132 | 154 | 2339 | 163 |
| 1847 | 082 | 1948 | 100 | 2027 | 421 | 2134 | 143 | 2342 | 166 |
| 1848 | 083 | 1949 | 101 | 2028 | 421 | 2135 | 143 | 2344 | 166 |
| 1851 | 085 | 1951 | 102 | 2029 | 108 | 2137 | 143 | 2345 | 167 |
| 1852 | 085 | 1952 | 102 | 2030 | 108 | 2141 | 143 | 2346 | 167 |
| 1854 | 085 | 1957 | 095 | 2032 | 108 | 2149 | 144 | 2347 | 169 |
| 1858 | 086 | 1958 | 093 | 2034 | 433 | 2150 | 144 | 2348 | 171 |
| 1860 | 086 | 1959 | 092 | 2035 | 433 | 2151 | 144 | 2351 | 172 |
| 1863 | 086 | 1960 | 092 | 2038 | 431 | 2154 | 145 | 2352 | 240 |
| 1865 | 086 | 1961 | 093 | 2040 | 433 | 2161 | 145 | 2353 | 174 |
| 1866 | 086 | 1962 | 093 | 2041 | 433 | 2162 | 145 | 2355 | 174 |
| 1876 | 087 | 1963 | 005 | 2042 | 108 | 2177 | 146 | 2356 | 240 |
| 1877 | 087 | 1964 | 232 | 2046 | 473 | 2181 | 146 | 2357 | 174 |
| 1881 | 088 | 1966 | 100 | 2048 | 474 | 2183 | 146 | 2363 | 175 |
| 1887 | 093 | 1969 | 102 | 2049 | 474 | 2184 | 146 | 2372 | 161 |
| 1889 | 093 | 1970 | 240 | 2050 | 110 | 2185 | 146 | 2373 | 161 |
| 1890 | 090 | 1971 | 240 | 2053 | 116 | 2188 | 148 | 2374 | 161 |
| 1891 | 034 | 1972 | 100 | 2054 | 152 | 2189 | 148 | 2377 | 161 |
| 1892 | 034 | 1973 | 100 | 2056 | 246 | 2203 | 149 | 2378 | 161 |
| 1895 | 042 | 1974 | 100 | 2061 | 134 | 2212 | 151 | 2380 | 161 |
| 1897 | 091 | 1975 | 249 | 2063 | 137 | 2213 | 152 | 2384 | 161 |
| 1898 | 091 | 1976 | 249 | 2070 | 310 | 2214 | 394 | 2385 | 161 |
| 1899 | 091 | 1977 | 249 | 2085 | 135 | 2219 | 152 | 2397 | 162 |
| 1900 | 091 | 1978 | 253 | 2086 | 136 | 2223 | 152 | 2398 | 163 |
| 1901 | 091 | 1979 | 253 | 2087 | 136 | 2237 | 152 | 2399 | 163 |
| 1902 | 091 | 1980 | 253 | 2088 | 137 | 2239 | 152 | 2400 | 163 |
| 1903 | 091 | 1982 | 253 | 2089 | 379 | 2243 | 156 | 2401 | 163 |
| 1906 | 092 | 1984 | 100 | 2090 | 137 | 2244 | 156 | 2403 | 163 |
| 1911 | 092 | 1986 | 255 | 2091 | 134 | 2245 | 156 | 2416 | 159 |
| 1915 | 077 | 1988 | 100 | 2092 | 145 | 2247 | 156 | 2420 | 158 |
| 1916 | 079 | 1991 | 101 | 2094 | 394 | 2253 | 156 | 2421 | 159 |
| 1917 | 079 | 1992 | 093 | 2096 | 394 | 2282 | 157 | 2422 | 159 |
| 1918 | 081 | 1992 | 101 | 2097 | 137 | 2283 | 157 | 2424 | 159 |
| 1920 | 083 | 1993 | 101 | 2098 | 137 | 2287 | 157 | 2425 | 159 |
| 1921 | 086 | 1995 | 101 | 2100 | 134 | 2288 | 157 | 2426 | 166 |
| 1925 | 086 | 1998 | 101 | 2101 | 134 | 2297 | 158 | 2427 | 166 |
| 1926 | 086 | 2000 | 101 | 2102 | 136 | 2299 | 158 | 2428 | 166 |
| 1927 | 086 | 2003 | 279 | 2106 | 137 | 2300 | 158 | 2430 | 166 |
| 1929 | 093 | 2004 | 093 | 2107 | 144 | 2302 | 158 | 2433 | 168 |

## Appendix F – Strong's to Ancient Hebrew

|      |     |      |     |      |     |      |     |      |     |
|------|-----|------|-----|------|-----|------|-----|------|-----|
| 2434 | 172 | 2676 | 172 | 2921 | 188 | 3039 | 070 | 3231 | 278 |
| 2435 | 172 | 2677 | 172 | 2922 | 188 | 3045 | 082 | 3233 | 278 |
| 2436 | 173 | 2678 | 172 | 2924 | 188 | 3049 | 082 | 3235 | 284 |
| 2439 | 175 | 2686 | 172 | 2925 | 188 | 3051 | 090 | 3237 | 285 |
| 2440 | 175 | 2687 | 172 | 2926 | 188 | 3053 | 090 | 3238 | 291 |
| 2441 | 165 | 2706 | 173 | 2930 | 189 | 3093 | 108 | 3240 | 294 |
| 2442 | 165 | 2707 | 173 | 2931 | 189 | 3095 | 255 | 3242 | 305 |
| 2443 | 165 | 2708 | 173 | 2932 | 189 | 3104 | 034 | 3243 | 305 |
| 2455 | 166 | 2710 | 173 | 2933 | 189 | 3105 | 034 | 3245 | 312 |
| 2456 | 166 | 2711 | 173 | 2935 | 190 | 3117 | 211 | 3246 | 312 |
| 2457 | 166 | 2715 | 174 | 2937 | 192 | 3119 | 211 | 3247 | 312 |
| 2470 | 166 | 2716 | 174 | 2945 | 193 | 3121 | 212 | 3248 | 312 |
| 2471 | 166 | 2734 | 174 | 2952 | 193 | 3123 | 212 | 3249 | 328 |
| 2474 | 166 | 2740 | 174 | 2961 | 196 | 3126 | 305 | 3250 | 328 |
| 2479 | 166 | 2746 | 174 | 2968 | 002 | 3127 | 305 | 3251 | 393 |
| 2481 | 166 | 2750 | 174 | 2969 | 005 | 3138 | 218 | 3254 | 325 |
| 2483 | 166 | 2751 | 174 | 2973 | 247 | 3148 | 482 | 3256 | 328 |
| 2484 | 166 | 2787 | 174 | 2974 | 012 | 3154 | 148 | 3257 | 214 |
| 2485 | 166 | 2788 | 174 | 2975 | 218 | 3161 | 158 | 3259 | 334 |
| 2486 | 166 | 2814 | 175 | 2976 | 021 | 3162 | 158 | 3261 | 214 |
| 2490 | 166 | 2842 | 417 | 2978 | 022 | 3173 | 158 | 3264 | 350 |
| 2491 | 166 | 2844 | 176 | 2980 | 200 | 3175 | 166 | 3267 | 337 |
| 2524 | 167 | 2846 | 176 | 2981 | 034 | 3176 | 166 | 3271 | 339 |
| 2525 | 167 | 2847 | 176 | 2986 | 034 | 3179 | 167 | 3276 | 342 |
| 2527 | 167 | 2849 | 176 | 2988 | 034 | 3182 | 171 | 3277 | 342 |
| 2529 | 167 | 2851 | 176 | 2990 | 034 | 3186 | 174 | 3280 | 342 |
| 2534 | 167 | 2865 | 176 | 2992 | 035 | 3187 | 169 | 3282 | 344 |
| 2535 | 167 | 2866 | 176 | 2993 | 035 | 3188 | 169 | 3283 | 344 |
| 2545 | 167 | 2889 | 196 | 2994 | 035 | 3190 | 178 | 3284 | 344 |
| 2552 | 167 | 2890 | 196 | 3001 | 043 | 3196 | 212 | 3286 | 347 |
| 2553 | 167 | 2891 | 196 | 3002 | 043 | 3197 | 202 | 3287 | 347 |
| 2573 | 167 | 2892 | 196 | 3004 | 043 | 3198 | 228 | 3288 | 347 |
| 2580 | 168 | 2893 | 196 | 3006 | 043 | 3201 | 232 | 3289 | 348 |
| 2583 | 168 | 2894 | 181 | 3009 | 046 | 3205 | 246 | 3293 | 350 |
| 2587 | 168 | 2895 | 178 | 3010 | 046 | 3206 | 246 | 3295 | 350 |
| 2588 | 168 | 2896 | 178 | 3013 | 091 | 3207 | 246 | 3302 | 357 |
| 2589 | 168 | 2898 | 178 | 3014 | 091 | 3208 | 246 | 3303 | 357 |
| 2594 | 168 | 2901 | 181 | 3015 | 091 | 3209 | 246 | 3304 | 357 |
| 2595 | 168 | 2902 | 184 | 3016 | 064 | 3211 | 246 | 3306 | 360 |
| 2600 | 168 | 2903 | 193 | 3018 | 060 | 3212 | 253 | 3307 | 360 |
| 2603 | 168 | 2904 | 188 | 3019 | 060 | 3213 | 254 | 3308 | 357 |
| 2620 | 169 | 2905 | 196 | 3021 | 060 | 3214 | 254 | 3313 | 368 |
| 2622 | 169 | 2907 | 197 | 3022 | 060 | 3215 | 254 | 3314 | 368 |
| 2643 | 171 | 2909 | 184 | 3023 | 060 | 3216 | 258 | 3318 | 379 |
| 2644 | 171 | 2910 | 184 | 3024 | 060 | 3217 | 259 | 3320 | 376 |
| 2645 | 171 | 2911 | 184 | 3025 | 064 | 3218 | 239 | 3322 | 377 |
| 2646 | 171 | 2915 | 184 | 3027 | 202 | 3220 | 211 | 3323 | 394 |
| 2653 | 171 | 2916 | 185 | 3032 | 202 | 3222 | 211 | 3326 | 390 |
| 2671 | 172 | 2918 | 196 | 3033 | 070 | 3225 | 278 | 3329 | 379 |
| 2673 | 172 | 2919 | 188 | 3034 | 202 | 3227 | 278 | 3331 | 390 |

## Appendix F – Strong's to Ancient Hebrew

|      |     |      |     |      |     |      |     |      |     |
|------|-----|------|-----|------|-----|------|-----|------|-----|
| 3332 | 393 | 3453 | 461 | 3595 | 240 | 3753 | 240 | 3924 | 254 |
| 3333 | 393 | 3455 | 453 | 3596 | 232 | 3769 | 240 | 3930 | 258 |
| 3334 | 394 | 3456 | 453 | 3599 | 235 | 3780 | 235 | 3944 | 260 |
| 3335 | 394 | 3462 | 454 | 3600 | 240 | 3795 | 242 | 3945 | 260 |
| 3336 | 394 | 3463 | 454 | 3602 | 093 | 3807 | 242 | 3952 | 250 |
| 3338 | 394 | 3465 | 454 | 3602 | 225 | 3808 | 247 | 3966 | 004 |
| 3341 | 396 | 3467 | 456 | 3605 | 232 | 3811 | 247 | 3967 | 269 |
| 3342 | 398 | 3468 | 456 | 3607 | 232 | 3813 | 251 | 3970 | 005 |
| 3344 | 400 | 3471 | 457 | 3608 | 232 | 3814 | 251 | 3971 | 277 |
| 3349 | 401 | 3474 | 460 | 3610 | 232 | 3816 | 255 | 3972 | 277 |
| 3350 | 400 | 3476 | 460 | 3615 | 232 | 3820 | 244 | 3973 | 279 |
| 3351 | 409 | 3477 | 460 | 3616 | 232 | 3823 | 244 | 3974 | 020 |
| 3352 | 417 | 3483 | 460 | 3617 | 232 | 3824 | 244 | 3975 | 020 |
| 3353 | 417 | 3486 | 461 | 3618 | 232 | 3826 | 244 | 3976 | 146 |
| 3357 | 416 | 3489 | 466 | 3623 | 232 | 3827 | 244 | 3978 | 232 |
| 3363 | 412 | 3490 | 475 | 3627 | 232 | 3833 | 244 | 3979 | 232 |
| 3364 | 414 | 3491 | 460 | 3628 | 232 | 3834 | 244 | 3980 | 232 |
| 3365 | 416 | 3498 | 460 | 3629 | 232 | 3849 | 245 | 3981 | 282 |
| 3366 | 416 | 3499 | 460 | 3631 | 232 | 3851 | 244 | 3982 | 284 |
| 3368 | 416 | 3502 | 482 | 3632 | 232 | 3852 | 244 | 3985 | 278 |
| 3369 | 417 | 3504 | 482 | 3634 | 232 | 3854 | 245 | 3986 | 278 |
| 3372 | 218 | 3508 | 482 | 3642 | 233 | 3856 | 247 | 3987 | 278 |
| 3373 | 218 | 3510 | 222 | 3644 | 234 | 3859 | 255 | 3988 | 279 |
| 3374 | 218 | 3511 | 222 | 3651 | 234 | 3862 | 408 | 3989 | 017 |
| 3381 | 422 | 3512 | 225 | 3653 | 234 | 3863 | 247 | 3990 | 364 |
| 3384 | 218 | 3518 | 222 | 3654 | 234 | 3867 | 247 | 3991 | 364 |
| 3387 | 437 | 3537 | 224 | 3655 | 234 | 3868 | 249 | 3992 | 284 |
| 3391 | 426 | 3539 | 224 | 3657 | 234 | 3869 | 249 | 3993 | 420 |
| 3394 | 426 | 3541 | 093 | 3661 | 234 | 3871 | 250 | 3994 | 438 |
| 3399 | 427 | 3541 | 225 | 3674 | 234 | 3874 | 251 | 3996 | 027 |
| 3401 | 420 | 3543 | 225 | 3676 | 235 | 3875 | 251 | 3997 | 027 |
| 3407 | 421 | 3544 | 225 | 3677 | 235 | 3880 | 247 | 3998 | 033 |
| 3409 | 429 | 3545 | 225 | 3678 | 235 | 3883 | 254 | 3999 | 034 |
| 3411 | 429 | 3547 | 234 | 3680 | 235 | 3884 | 254 | 4000 | 036 |
| 3415 | 421 | 3548 | 234 | 3681 | 235 | 3885 | 256 | 4001 | 037 |
| 3417 | 437 | 3550 | 234 | 3682 | 235 | 3886 | 258 | 4002 | 038 |
| 3418 | 437 | 3554 | 225 | 3699 | 235 | 3887 | 260 | 4003 | 041 |
| 3419 | 437 | 3555 | 225 | 3704 | 235 | 3888 | 264 | 4008 | 031 |
| 3420 | 437 | 3556 | 222 | 3709 | 237 | 3891 | 249 | 4011 | 036 |
| 3422 | 437 | 3557 | 232 | 3710 | 237 | 3892 | 250 | 4016 | 043 |
| 3423 | 439 | 3559 | 234 | 3711 | 237 | 3893 | 250 | 4032 | 064 |
| 3424 | 439 | 3561 | 234 | 3712 | 237 | 3895 | 250 | 4033 | 064 |
| 3425 | 439 | 3563 | 235 | 3721 | 237 | 3897 | 250 | 4034 | 064 |
| 3426 | 021 | 3564 | 240 | 3733 | 240 | 3909 | 251 | 4035 | 064 |
| 3427 | 442 | 3581 | 228 | 3734 | 240 | 3910 | 251 | 4039 | 056 |
| 3444 | 456 | 3587 | 225 | 3738 | 240 | 3911 | 251 | 4041 | 057 |
| 3445 | 448 | 3588 | 225 | 3739 | 240 | 3914 | 247 | 4042 | 058 |
| 3447 | 449 | 3589 | 224 | 3740 | 240 | 3915 | 254 | 4043 | 058 |
| 3451 | 453 | 3590 | 224 | 3741 | 240 | 3917 | 254 | 4044 | 058 |
| 3452 | 453 | 3591 | 224 | 3746 | 240 | 3918 | 264 | 4050 | 064 |

## Appendix F – Strong's to Ancient Hebrew

|      |     |      |     |      |     |      |     |      |     |
|------|-----|------|-----|------|-----|------|-----|------|-----|
| 4055 | 268 | 4139 | 276 | 4205 | 394 | 4334 | 460 | 4494 | 294 |
| 4058 | 268 | 4141 | 310 | 4206 | 140 | 4339 | 460 | 4496 | 294 |
| 4059 | 268 | 4142 | 310 | 4209 | 145 | 4340 | 460 | 4497 | 300 |
| 4060 | 268 | 4142 | 310 | 4214 | 152 | 4341 | 222 | 4498 | 301 |
| 4062 | 134 | 4143 | 312 | 4215 | 152 | 4348 | 225 | 4499 | 301 |
| 4063 | 268 | 4144 | 312 | 4220 | 272 | 4349 | 234 | 4500 | 306 |
| 4064 | 071 | 4145 | 312 | 4221 | 272 | 4350 | 234 | 4501 | 306 |
| 4065 | 074 | 4146 | 312 | 4222 | 272 | 4351 | 240 | 4503 | 294 |
| 4066 | 080 | 4147 | 328 | 4224 | 156 | 4355 | 275 | 4507 | 278 |
| 4067 | 080 | 4148 | 328 | 4229 | 272 | 4356 | 232 | 4512 | 298 |
| 4069 | 082 | 4150 | 334 | 4230 | 157 | 4357 | 232 | 4517 | 302 |
| 4071 | 086 | 4151 | 334 | 4231 | 161 | 4358 | 232 | 4518 | 305 |
| 4072 | 074 | 4152 | 334 | 4234 | 166 | 4359 | 232 | 4521 | 278 |
| 4078 | 071 | 4154 | 334 | 4236 | 161 | 4360 | 232 | 4522 | 279 |
| 4079 | 080 | 4155 | 347 | 4237 | 161 | 4361 | 232 | 4523 | 279 |
| 4082 | 080 | 4156 | 348 | 4239 | 272 | 4369 | 234 | 4524 | 310 |
| 4085 | 077 | 4157 | 349 | 4241 | 159 | 4371 | 235 | 4527 | 312 |
| 4090 | 080 | 4159 | 357 | 4242 | 174 | 4372 | 235 | 4529 | 279 |
| 4093 | 082 | 4160 | 282 | 4245 | 166 | 4374 | 235 | 4530 | 279 |
| 4098 | 087 | 4161 | 379 | 4246 | 166 | 4380 | 240 | 4531 | 301 |
| 4100 | 269 | 4163 | 379 | 4247 | 166 | 4390 | 298 | 4533 | 313 |
| 4102 | 269 | 4164 | 393 | 4251 | 166 | 4392 | 298 | 4534 | 319 |
| 4103 | 101 | 4165 | 393 | 4260 | 167 | 4393 | 298 | 4539 | 319 |
| 4106 | 284 | 4166 | 393 | 4264 | 168 | 4394 | 298 | 4540 | 319 |
| 4107 | 276 | 4167 | 283 | 4268 | 169 | 4395 | 298 | 4546 | 320 |
| 4108 | 253 | 4168 | 400 | 4275 | 172 | 4396 | 298 | 4547 | 320 |
| 4109 | 253 | 4169 | 400 | 4276 | 172 | 4397 | 253 | 4549 | 279 |
| 4110 | 100 | 4170 | 417 | 4279 | 174 | 4399 | 253 | 4554 | 325 |
| 4112 | 255 | 4171 | 284 | 4280 | 174 | 4400 | 253 | 4561 | 328 |
| 4113 | 284 | 4172 | 218 | 4283 | 174 | 4402 | 298 | 4562 | 328 |
| 4114 | 363 | 4173 | 421 | 4288 | 176 | 4405 | 284 | 4568 | 332 |
| 4115 | 363 | 4174 | 422 | 4289 | 176 | 4407 | 298 | 4578 | 280 |
| 4116 | 284 | 4175 | 218 | 4291 | 273 | 4411 | 256 | 4579 | 280 |
| 4117 | 284 | 4177 | 218 | 4292 | 181 | 4412 | 256 | 4580 | 333 |
| 4118 | 284 | 4178 | 427 | 4294 | 273 | 4425 | 284 | 4581 | 337 |
| 4119 | 284 | 4180 | 439 | 4295 | 273 | 4426 | 260 | 4583 | 344 |
| 4120 | 284 | 4181 | 439 | 4296 | 273 | 4448 | 284 | 4585 | 344 |
| 4123 | 474 | 4184 | 285 | 4297 | 273 | 4461 | 268 | 4588 | 347 |
| 4126 | 027 | 4185 | 285 | 4298 | 273 | 4463 | 286 | 4589 | 350 |
| 4127 | 267 | 4186 | 442 | 4299 | 181 | 4470 | 284 | 4593 | 339 |
| 4128 | 268 | 4190 | 456 | 4300 | 188 | 4472 | 284 | 4594 | 339 |
| 4129 | 082 | 4191 | 286 | 4307 | 196 | 4478 | 269 | 4596 | 335 |
| 4130 | 082 | 4192 | 286 | 4310 | 269 | 4480 | 278 | 4598 | 342 |
| 4131 | 273 | 4194 | 286 | 4315 | 178 | 4482 | 278 | 4599 | 344 |
| 4132 | 273 | 4195 | 482 | 4323 | 232 | 4487 | 278 | 4605 | 342 |
| 4133 | 273 | 4198 | 271 | 4325 | 269 | 4488 | 278 | 4607 | 342 |
| 4134 | 275 | 4200 | 271 | 4327 | 278 | 4489 | 278 | 4608 | 342 |
| 4135 | 276 | 4201 | 139 | 4328 | 312 | 4490 | 278 | 4609 | 342 |
| 4136 | 276 | 4202 | 146 | 4329 | 319 | 4492 | 306 | 4611 | 342 |
| 4138 | 246 | 4204 | 394 | 4330 | 282 | 4493 | 290 | 4616 | 344 |

## Appendix F – Strong's to Ancient Hebrew

|      |     |      |     |      |     |      |     |      |     |
|------|-----|------|-----|------|-----|------|-----|------|-----|
| 4617 | 344 | 4735 | 410 | 4859 | 307 | 5007 | 304 | 5186 | 295 |
| 4618 | 344 | 4736 | 410 | 4860 | 307 | 5008 | 305 | 5204 | 291 |
| 4624 | 349 | 4743 | 283 | 4860 | 307 | 5009 | 305 | 5205 | 290 |
| 4626 | 350 | 4744 | 416 | 4862 | 452 | 5010 | 306 | 5206 | 290 |
| 4629 | 350 | 4745 | 416 | 4863 | 460 | 5012 | 288 | 5207 | 294 |
| 4630 | 350 | 4746 | 416 | 4864 | 301 | 5014 | 288 | 5209 | 300 |
| 4631 | 350 | 4747 | 416 | 4870 | 443 | 5016 | 288 | 5211 | 301 |
| 4636 | 350 | 4748 | 417 | 4871 | 285 | 5030 | 288 | 5214 | 306 |
| 4639 | 345 | 4749 | 417 | 4874 | 307 | 5031 | 288 | 5215 | 306 |
| 4647 | 360 | 4750 | 417 | 4875 | 445 | 5050 | 289 | 5216 | 306 |
| 4650 | 370 | 4751 | 284 | 4876 | 445 | 5051 | 289 | 5217 | 297 |
| 4652 | 364 | 4752 | 284 | 4878 | 442 | 5054 | 289 | 5218 | 297 |
| 4660 | 370 | 4753 | 284 | 4879 | 443 | 5058 | 289 | 5219 | 297 |
| 4661 | 370 | 4754 | 284 | 4880 | 449 | 5067 | 290 | 5221 | 297 |
| 4671 | 282 | 4758 | 423 | 4881 | 319 | 5074 | 290 | 5222 | 297 |
| 4672 | 282 | 4759 | 423 | 4882 | 455 | 5076 | 290 | 5223 | 297 |
| 4673 | 376 | 4760 | 423 | 4884 | 328 | 5077 | 290 | 5238 | 297 |
| 4674 | 376 | 4761 | 439 | 4885 | 323 | 5078 | 290 | 5239 | 298 |
| 4675 | 376 | 4763 | 439 | 4889 | 448 | 5079 | 290 | 5240 | 029 |
| 4679 | 378 | 4766 | 420 | 4892 | 448 | 5091 | 291 | 5251 | 301 |
| 4680 | 282 | 4767 | 420 | 4895 | 304 | 5092 | 291 | 5254 | 301 |
| 4682 | 282 | 4768 | 420 | 4897 | 285 | 5093 | 291 | 5255 | 301 |
| 4683 | 304 | 4784 | 284 | 4906 | 319 | 5101 | 305 | 5263 | 307 |
| 4684 | 144 | 4786 | 284 | 4923 | 453 | 5102 | 306 | 5264 | 301 |
| 4685 | 378 | 4787 | 284 | 4932 | 454 | 5104 | 306 | 5299 | 303 |
| 4686 | 378 | 4788 | 422 | 4933 | 455 | 5105 | 306 | 5316 | 303 |
| 4687 | 379 | 4791 | 431 | 4935 | 456 | 5106 | 291 | 5317 | 303 |
| 4688 | 386 | 4793 | 436 | 4942 | 457 | 5107 | 288 | 5323 | 301 |
| 4689 | 393 | 4794 | 436 | 4943 | 459 | 5108 | 288 | 5327 | 304 |
| 4690 | 393 | 4805 | 284 | 4944 | 459 | 5110 | 290 | 5352 | 305 |
| 4691 | 393 | 4806 | 284 | 4945 | 459 | 5112 | 290 | 5355 | 305 |
| 4692 | 394 | 4808 | 420 | 4951 | 328 | 5115 | 291 | 5356 | 305 |
| 4693 | 394 | 4814 | 284 | 4952 | 460 | 5116 | 291 | 5357 | 305 |
| 4694 | 394 | 4815 | 284 | 4959 | 285 | 5117 | 294 | 5377 | 307 |
| 4698 | 386 | 4816 | 429 | 4960 | 462 | 5118 | 294 | 5378 | 307 |
| 4699 | 386 | 4820 | 431 | 4962 | 286 | 5120 | 295 | 5379 | 307 |
| 4700 | 386 | 4828 | 421 | 4963 | 036 | 5123 | 299 | 5382 | 307 |
| 4702 | 390 | 4828 | 434 | 4970 | 286 | 5124 | 299 | 5383 | 307 |
| 4707 | 391 | 4829 | 434 | 4974 | 475 | 5125 | 300 | 5384 | 307 |
| 4711 | 282 | 4830 | 434 | 4975 | 476 | 5127 | 301 | 5385 | 307 |
| 4712 | 394 | 4832 | 435 | 4984 | 301 | 5128 | 302 | 5386 | 307 |
| 4716 | 283 | 4835 | 436 | 4994 | 291 | 5130 | 303 | 5388 | 307 |
| 4721 | 408 | 4843 | 284 | 4995 | 291 | 5131 | 303 | 5405 | 307 |
| 4723 | 401 | 4844 | 284 | 4997 | 290 | 5132 | 301 | 5406 | 307 |
| 4724 | 401 | 4845 | 284 | 4998 | 291 | 5133 | 301 | 5429 | 313 |
| 4725 | 409 | 4846 | 284 | 4999 | 291 | 5134 | 305 | 5430 | 322 |
| 4726 | 240 | 4855 | 307 | 5000 | 291 | 5136 | 307 | 5431 | 322 |
| 4727 | 404 | 4857 | 457 | 5001 | 299 | 5137 | 293 | 5432 | 313 |
| 4728 | 404 | 4858 | 301 | 5002 | 299 | 5148 | 294 | 5433 | 310 |
| 4731 | 408 | 4859 | 307 | 5006 | 304 | 5168 | 014 | 5435 | 310 |

## Appendix F – Strong's to Ancient Hebrew

|      |     |      |     |      |     |      |     |      |     |
|------|-----|------|-----|------|-----|------|-----|------|-----|
| 5437 | 310 | 5627 | 328 | 5792 | 352 | 6045 | 344 | 6327 | 370 |
| 5438 | 310 | 5630 | 328 | 5794 | 337 | 6049 | 344 | 6328 | 371 |
| 5439 | 310 | 5637 | 328 | 5795 | 337 | 6051 | 344 | 6329 | 371 |
| 5465 | 312 | 5638 | 330 | 5797 | 337 | 6053 | 344 | 6330 | 371 |
| 5469 | 328 | 5645 | 332 | 5807 | 337 | 6071 | 345 | 6331 | 372 |
| 5470 | 328 | 5646 | 332 | 5808 | 337 | 6072 | 345 | 6333 | 372 |
| 5472 | 311 | 5672 | 332 | 5810 | 337 | 6073 | 347 | 6335 | 373 |
| 5473 | 311 | 5692 | 333 | 5842 | 339 | 6079 | 347 | 6337 | 359 |
| 5475 | 312 | 5703 | 334 | 5844 | 339 | 6086 | 348 | 6338 | 359 |
| 5478 | 316 | 5704 | 334 | 5856 | 335 | 6095 | 348 | 6339 | 359 |
| 5479 | 317 | 5706 | 334 | 5860 | 339 | 6096 | 348 | 6341 | 360 |
| 5480 | 319 | 5707 | 334 | 5861 | 339 | 6097 | 348 | 6346 | 360 |
| 5483 | 323 | 5708 | 334 | 5868 | 343 | 6098 | 348 | 6351 | 360 |
| 5484 | 323 | 5710 | 334 | 5869 | 344 | 6125 | 349 | 6365 | 356 |
| 5486 | 325 | 5712 | 334 | 5879 | 344 | 6145 | 350 | 6366 | 357 |
| 5488 | 325 | 5713 | 334 | 5888 | 347 | 6168 | 350 | 6368 | 360 |
| 5490 | 325 | 5715 | 334 | 5889 | 347 | 6169 | 350 | 6371 | 365 |
| 5492 | 325 | 5716 | 334 | 5890 | 347 | 6172 | 350 | 6374 | 357 |
| 5493 | 328 | 5718 | 334 | 5892 | 350 | 6176 | 350 | 6375 | 371 |
| 5494 | 328 | 5719 | 334 | 5895 | 350 | 6181 | 350 | 6378 | 363 |
| 5496 | 330 | 5743 | 332 | 5920 | 342 | 6185 | 350 | 6379 | 363 |
| 5497 | 330 | 5746 | 333 | 5921 | 342 | 6199 | 350 | 6381 | 364 |
| 5500 | 316 | 5749 | 334 | 5923 | 342 | 6209 | 350 | 6382 | 364 |
| 5501 | 316 | 5750 | 334 | 5927 | 342 | 6211 | 093 | 6383 | 364 |
| 5509 | 311 | 5753 | 335 | 5929 | 342 | 6211 | 351 | 6395 | 364 |
| 5518 | 328 | 5754 | 335 | 5930 | 342 | 6213 | 345 | 6414 | 364 |
| 5519 | 319 | 5756 | 337 | 5932 | 342 | 6244 | 351 | 6415 | 364 |
| 5520 | 319 | 5763 | 342 | 5934 | 342 | 6256 | 352 | 6416 | 364 |
| 5521 | 319 | 5764 | 342 | 5940 | 342 | 6258 | 352 | 6417 | 364 |
| 5522 | 319 | 5765 | 342 | 5942 | 342 | 6261 | 352 | 6419 | 364 |
| 5526 | 319 | 5766 | 342 | 5944 | 342 | 6284 | 357 | 6434 | 366 |
| 5536 | 320 | 5767 | 342 | 5945 | 342 | 6285 | 093 | 6435 | 366 |
| 5537 | 320 | 5768 | 342 | 5948 | 342 | 6285 | 357 | 6437 | 366 |
| 5541 | 320 | 5770 | 344 | 5949 | 342 | 6286 | 372 | 6438 | 366 |
| 5542 | 320 | 5771 | 344 | 5950 | 342 | 6287 | 372 | 6440 | 366 |
| 5544 | 320 | 5772 | 344 | 5953 | 342 | 6288 | 372 | 6443 | 366 |
| 5549 | 320 | 5773 | 344 | 5955 | 342 | 6289 | 372 | 6446 | 367 |
| 5550 | 320 | 5774 | 347 | 5971 | 343 | 6291 | 355 | 6451 | 367 |
| 5551 | 320 | 5775 | 347 | 5973 | 343 | 6299 | 356 | 6461 | 367 |
| 5552 | 320 | 5779 | 348 | 5978 | 343 | 6302 | 356 | 6463 | 368 |
| 5561 | 453 | 5781 | 349 | 5980 | 343 | 6304 | 356 | 6475 | 370 |
| 5572 | 322 | 5782 | 350 | 6004 | 343 | 6306 | 356 | 6499 | 372 |
| 5577 | 322 | 5783 | 350 | 6030 | 344 | 6310 | 357 | 6500 | 372 |
| 5580 | 323 | 5785 | 350 | 6031 | 344 | 6311 | 357 | 6501 | 372 |
| 5584 | 324 | 5786 | 350 | 6035 | 344 | 6313 | 355 | 6509 | 372 |
| 5584 | 445 | 5787 | 350 | 6037 | 344 | 6314 | 355 | 6510 | 372 |
| 5592 | 325 | 5788 | 350 | 6038 | 344 | 6315 | 360 | 6512 | 372 |
| 5595 | 325 | 5789 | 175 | 6039 | 344 | 6320 | 363 | 6517 | 372 |
| 5605 | 325 | 5790 | 175 | 6040 | 344 | 6321 | 364 | 6529 | 372 |
| 5620 | 328 | 5791 | 352 | 6041 | 344 | 6323 | 366 | 6565 | 372 |

## Appendix F – Strong's to Ancient Hebrew

|      |     |      |     |      |     |      |     |      |     |
|------|-----|------|-----|------|-----|------|-----|------|-----|
| 6580 | 373 | 6706 | 382 | 6850 | 391 | 7015 | 410 | 7151 | 416 |
| 6581 | 373 | 6707 | 382 | 6851 | 391 | 7019 | 414 | 7176 | 416 |
| 6595 | 374 | 6708 | 382 | 6862 | 394 | 7020 | 414 | 7179 | 417 |
| 6596 | 374 | 6710 | 382 | 6864 | 394 | 7021 | 401 | 7180 | 417 |
| 6601 | 374 | 6716 | 379 | 6869 | 394 | 7022 | 408 | 7184 | 235 |
| 6612 | 374 | 6718 | 378 | 6872 | 394 | 7023 | 240 | 7185 | 417 |
| 6615 | 374 | 6719 | 378 | 6875 | 394 | 7031 | 408 | 7186 | 417 |
| 6626 | 374 | 6720 | 378 | 6887 | 394 | 7033 | 408 | 7190 | 417 |
| 6627 | 379 | 6723 | 382 | 6892 | 401 | 7034 | 408 | 7193 | 411 |
| 6629 | 379 | 6724 | 379 | 6893 | 401 | 7035 | 408 | 7197 | 417 |
| 6631 | 379 | 6725 | 379 | 6894 | 398 | 7036 | 408 | 7198 | 417 |
| 6632 | 376 | 6728 | 379 | 6895 | 398 | 7039 | 408 | 7199 | 417 |
| 6633 | 376 | 6731 | 392 | 6896 | 398 | 7043 | 408 | 7200 | 423 |
| 6635 | 376 | 6733 | 392 | 6897 | 398 | 7044 | 408 | 7201 | 423 |
| 6638 | 376 | 6734 | 392 | 6898 | 398 | 7045 | 408 | 7202 | 423 |
| 6639 | 376 | 6735 | 394 | 6915 | 400 | 7052 | 408 | 7203 | 423 |
| 6643 | 376 | 6736 | 394 | 6916 | 400 | 7054 | 409 | 7207 | 423 |
| 6646 | 376 | 6737 | 394 | 6936 | 400 | 7064 | 410 | 7209 | 423 |
| 6654 | 378 | 6738 | 386 | 6949 | 401 | 7065 | 410 | 7210 | 423 |
| 6658 | 378 | 6740 | 386 | 6950 | 408 | 7067 | 410 | 7212 | 423 |
| 6660 | 378 | 6742 | 386 | 6951 | 408 | 7068 | 410 | 7213 | 431 |
| 6668 | 134 | 6748 | 386 | 6952 | 408 | 7069 | 410 | 7214 | 431 |
| 6669 | 134 | 6749 | 386 | 6953 | 408 | 7070 | 410 | 7215 | 431 |
| 6670 | 144 | 6750 | 386 | 6957 | 401 | 7072 | 410 | 7217 | 439 |
| 6671 | 394 | 6751 | 386 | 6958 | 401 | 7075 | 410 | 7218 | 439 |
| 6672 | 394 | 6752 | 386 | 6960 | 401 | 7077 | 410 | 7219 | 431 |
| 6673 | 379 | 6757 | 386 | 6961 | 401 | 7082 | 414 | 7219 | 439 |
| 6674 | 379 | 6767 | 386 | 6962 | 405 | 7083 | 235 | 7221 | 439 |
| 6675 | 379 | 6770 | 387 | 6963 | 408 | 7085 | 412 | 7222 | 439 |
| 6677 | 394 | 6771 | 387 | 6965 | 409 | 7087 | 413 | 7223 | 439 |
| 6679 | 378 | 6772 | 387 | 6967 | 409 | 7093 | 414 | 7224 | 439 |
| 6680 | 379 | 6773 | 387 | 6968 | 409 | 7096 | 414 | 7225 | 439 |
| 6681 | 382 | 6774 | 387 | 6969 | 410 | 7097 | 414 | 7226 | 439 |
| 6682 | 382 | 6777 | 387 | 6971 | 413 | 7098 | 414 | 7227 | 420 |
| 6683 | 386 | 6782 | 387 | 6972 | 414 | 7099 | 414 | 7228 | 420 |
| 6684 | 387 | 6791 | 388 | 6973 | 414 | 7101 | 414 | 7230 | 420 |
| 6685 | 387 | 6792 | 388 | 6974 | 414 | 7112 | 414 | 7231 | 420 |
| 6687 | 149 | 6793 | 388 | 6975 | 414 | 7117 | 414 | 7232 | 420 |
| 6688 | 149 | 6796 | 388 | 6977 | 414 | 7119 | 416 | 7233 | 420 |
| 6692 | 392 | 6803 | 388 | 6978 | 401 | 7120 | 416 | 7235 | 420 |
| 6693 | 393 | 6808 | 390 | 6979 | 240 | 7121 | 416 | 7237 | 420 |
| 6694 | 393 | 6816 | 390 | 6980 | 240 | 7122 | 416 | 7239 | 420 |
| 6695 | 393 | 6822 | 391 | 6982 | 240 | 7124 | 416 | 7241 | 420 |
| 6696 | 394 | 6823 | 391 | 6983 | 417 | 7125 | 416 | 7286 | 422 |
| 6697 | 394 | 6824 | 391 | 6985 | 405 | 7135 | 416 | 7287 | 422 |
| 6699 | 394 | 6826 | 391 | 6990 | 405 | 7136 | 416 | 7289 | 422 |
| 6702 | 396 | 6828 | 391 | 7006 | 401 | 7137 | 416 | 7292 | 420 |
| 6703 | 382 | 6830 | 391 | 7009 | 409 | 7147 | 416 | 7293 | 420 |
| 6704 | 382 | 6836 | 391 | 7012 | 409 | 7148 | 416 | 7295 | 420 |
| 6705 | 382 | 6844 | 391 | 7013 | 410 | 7150 | 416 | 7296 | 420 |



## Appendix F – Strong's to Ancient Hebrew

|          |          |          |          |          |
|----------|----------|----------|----------|----------|
| 7297 423 | 7427 431 | 7578 427 | 7717 312 | 7816 448 |
| 7298 427 | 7434 437 | 7579 457 | 7720 328 | 7817 448 |
| 7300 422 | 7435 437 | 7580 443 | 7721 313 | 7822 448 |
| 7301 423 | 7436 437 | 7581 443 | 7722 445 | 7825 448 |
| 7302 423 | 7438 432 | 7582 445 | 7723 445 | 7845 448 |
| 7304 426 | 7439 432 | 7583 445 | 7725 442 | 7846 317 |
| 7305 426 | 7440 432 | 7584 445 | 7726 442 | 7847 317 |
| 7306 426 | 7442 432 | 7585 452 | 7728 442 | 7848 449 |
| 7307 426 | 7443 432 | 7588 445 | 7729 442 | 7850 449 |
| 7309 426 | 7444 432 | 7589 449 | 7734 311 | 7862 445 |
| 7310 423 | 7445 432 | 7590 449 | 7735 311 | 7863 313 |
| 7311 431 | 7447 433 | 7591 445 | 7736 444 | 7867 310 |
| 7312 431 | 7450 433 | 7592 452 | 7737 445 | 7869 310 |
| 7315 431 | 7451 421 | 7596 452 | 7738 445 | 7870 442 |
| 7317 431 | 7452 434 | 7599 454 | 7742 448 | 7871 442 |
| 7318 431 | 7453 434 | 7600 454 | 7743 448 | 7872 310 |
| 7321 421 | 7454 434 | 7601 455 | 7745 448 | 7873 311 |
| 7322 435 | 7455 421 | 7602 457 | 7750 317 | 7874 312 |
| 7323 436 | 7462 434 | 7603 460 | 7751 449 | 7875 312 |
| 7324 437 | 7463 434 | 7604 460 | 7752 449 | 7876 445 |
| 7325 438 | 7464 434 | 7605 460 | 7753 319 | 7878 316 |
| 7326 439 | 7465 421 | 7607 460 | 7754 319 | 7879 316 |
| 7329 425 | 7468 434 | 7608 460 | 7757 452 | 7880 316 |
| 7330 425 | 7469 434 | 7611 460 | 7758 452 | 7881 316 |
| 7332 425 | 7471 434 | 7612 445 | 7760 321 | 7882 448 |
| 7333 425 | 7473 434 | 7613 313 | 7762 453 | 7885 449 |
| 7334 425 | 7474 434 | 7616 442 | 7768 456 | 7890 454 |
| 7347 426 | 7475 434 | 7617 442 | 7769 456 | 7891 460 |
| 7371 426 | 7489 434 | 7618 442 | 7771 456 | 7892 460 |
| 7374 427 | 7495 435 | 7622 442 | 7772 456 | 7893 461 |
| 7377 423 | 7496 435 | 7628 442 | 7773 456 | 7896 462 |
| 7378 420 | 7497 435 | 7632 442 | 7775 456 | 7897 462 |
| 7379 420 | 7499 435 | 7633 442 | 7779 457 | 7898 462 |
| 7381 426 | 7500 435 | 7675 442 | 7783 459 | 7899 319 |
| 7383 435 | 7503 435 | 7679 311 | 7784 459 | 7900 319 |
| 7385 437 | 7504 435 | 7683 443 | 7785 459 | 7904 451 |
| 7386 437 | 7510 435 | 7684 443 | 7786 328 | 7905 319 |
| 7387 437 | 7517 435 | 7685 311 | 7787 328 | 7907 319 |
| 7388 438 | 7518 436 | 7686 443 | 7788 460 | 7918 451 |
| 7389 439 | 7519 436 | 7689 311 | 7789 460 | 7944 452 |
| 7390 429 | 7521 436 | 7699 444 | 7790 460 | 7945 452 |
| 7391 429 | 7522 436 | 7700 444 | 7791 460 | 7951 452 |
| 7401 429 | 7533 436 | 7701 444 | 7794 460 | 7952 452 |
| 7411 431 | 7541 437 | 7702 312 | 7795 328 | 7953 452 |
| 7413 431 | 7545 426 | 7703 444 | 7795 460 | 7956 452 |
| 7415 431 | 7550 437 | 7704 312 | 7797 323 | 7957 244 |
| 7416 431 | 7556 437 | 7705 444 | 7807 448 | 7958 320 |
| 7419 431 | 7558 439 | 7706 444 | 7811 316 | 7959 452 |
| 7423 431 | 7567 439 | 7709 312 | 7812 448 | 7961 452 |
| 7426 431 | 7568 439 | 7716 379 | 7813 316 | 7962 452 |

## Appendix F – Strong's to Ancient Hebrew

|      |     |      |     |      |     |      |     |      |     |
|------|-----|------|-----|------|-----|------|-----|------|-----|
| 7987 | 452 | 8284 | 460 | 8409 | 064 | 8501 | 473 | 8595 | 478 |
| 7988 | 452 | 8285 | 460 | 8410 | 086 | 8502 | 232 | 8596 | 479 |
| 7997 | 452 | 8293 | 460 | 8414 | 467 | 8503 | 232 | 8597 | 372 |
| 7998 | 452 | 8302 | 460 | 8415 | 101 | 8504 | 232 | 8600 | 370 |
| 8033 | 453 | 8306 | 460 | 8416 | 100 | 8510 | 474 | 8601 | 017 |
| 8034 | 453 | 8307 | 460 | 8417 | 100 | 8511 | 474 | 8605 | 364 |
| 8047 | 453 | 8323 | 328 | 8418 | 253 | 8513 | 247 | 8608 | 479 |
| 8064 | 453 | 8324 | 460 | 8419 | 363 | 8514 | 244 | 8611 | 479 |
| 8074 | 453 | 8326 | 460 | 8420 | 467 | 8518 | 474 | 8615 | 401 |
| 8076 | 453 | 8336 | 461 | 8424 | 046 | 8519 | 256 | 8617 | 409 |
| 8077 | 453 | 8337 | 461 | 8426 | 202 | 8522 | 474 | 8618 | 409 |
| 8078 | 453 | 8338 | 461 | 8427 | 467 | 8524 | 474 | 8622 | 413 |
| 8079 | 453 | 8341 | 461 | 8428 | 467 | 8529 | 258 | 8635 | 420 |
| 8127 | 454 | 8342 | 461 | 8431 | 166 | 8534 | 474 | 8636 | 420 |
| 8130 | 322 | 8345 | 461 | 8432 | 473 | 8535 | 475 | 8641 | 431 |
| 8132 | 454 | 8346 | 461 | 8433 | 228 | 8537 | 475 | 8642 | 431 |
| 8135 | 322 | 8354 | 462 | 8435 | 246 | 8538 | 475 | 8643 | 421 |
| 8136 | 454 | 8356 | 462 | 8437 | 254 | 8539 | 475 | 8644 | 435 |
| 8138 | 454 | 8357 | 462 | 8438 | 258 | 8541 | 475 | 8645 | 425 |
| 8141 | 454 | 8358 | 462 | 8442 | 478 | 8543 | 276 | 8649 | 431 |
| 8142 | 454 | 8359 | 462 | 8443 | 347 | 8544 | 278 | 8650 | 432 |
| 8144 | 454 | 8360 | 462 | 8444 | 379 | 8545 | 284 | 8655 | 435 |
| 8145 | 454 | 8371 | 462 | 8446 | 482 | 8546 | 286 | 8658 | 439 |
| 8146 | 322 | 8372 | 467 | 8447 | 482 | 8548 | 268 | 8663 | 445 |
| 8147 | 454 | 8373 | 464 | 8448 | 482 | 8549 | 475 | 8666 | 442 |
| 8148 | 454 | 8374 | 464 | 8449 | 482 | 8552 | 475 | 8667 | 321 |
| 8150 | 454 | 8375 | 464 | 8451 | 218 | 8557 | 279 | 8668 | 456 |
| 8153 | 454 | 8376 | 467 | 8452 | 482 | 8558 | 284 | 8669 | 459 |
| 8154 | 455 | 8377 | 467 | 8453 | 442 | 8560 | 284 | 8670 | 460 |
| 8155 | 455 | 8378 | 005 | 8455 | 470 | 8561 | 284 | 8671 | 456 |
| 8159 | 456 | 8379 | 467 | 8456 | 469 | 8563 | 284 | 8672 | 456 |
| 8173 | 456 | 8380 | 475 | 8457 | 146 | 8564 | 284 | 8673 | 456 |
| 8191 | 456 | 8381 | 012 | 8462 | 166 | 8565 | 476 |      |     |
| 8192 | 457 | 8382 | 475 | 8463 | 166 | 8566 | 476 |      |     |
| 8193 | 325 | 8383 | 014 | 8466 | 168 | 8567 | 476 |      |     |
| 8194 | 457 | 8384 | 476 | 8467 | 168 | 8568 | 476 |      |     |
| 8205 | 457 | 8385 | 291 | 8469 | 168 | 8569 | 291 |      |     |
| 8207 | 457 | 8386 | 291 | 8473 | 174 | 8570 | 288 |      |     |
| 8222 | 325 | 8388 | 482 | 8474 | 174 | 8571 | 297 |      |     |
| 8242 | 327 | 8389 | 482 | 8478 | 470 | 8572 | 299 |      |     |
| 8248 | 459 | 8392 | 027 | 8481 | 470 | 8573 | 303 |      |     |
| 8249 | 459 | 8393 | 027 | 8482 | 470 | 8574 | 306 |      |     |
| 8250 | 459 | 8394 | 036 | 8484 | 473 | 8577 | 476 |      |     |
| 8264 | 459 | 8395 | 037 | 8486 | 278 | 8582 | 478 |      |     |
| 8268 | 459 | 8397 | 034 | 8492 | 439 | 8584 | 334 |      |     |
| 8269 | 328 | 8398 | 034 | 8495 | 483 | 8585 | 342 |      |     |
| 8270 | 460 | 8399 | 034 | 8496 | 473 | 8586 | 342 |      |     |
| 8280 | 328 | 8400 | 034 | 8497 | 473 | 8589 | 344 |      |     |
| 8281 | 460 | 8401 | 036 | 8499 | 234 | 8591 | 478 |      |     |
| 8282 | 328 | 8403 | 036 | 8500 | 473 | 8593 | 350 |      |     |

## Appendix F – Ancient Hebrew to Strong’s

### Ancient Hebrew Number - Strong's Number

|          |          |          |          |          |
|----------|----------|----------|----------|----------|
| 002 0001 | 012 0193 | 017 3989 | 026 0909 | 034 0180 |
| 002 0003 | 012 0352 | 017 8601 | 026 0910 | 034 0926 |
| 002 0024 | 012 0353 | 018 0213 | 027 0014 | 034 0928 |
| 002 0178 | 012 0354 | 019 0689 | 027 0015 | 034 0944 |
| 002 0340 | 012 0355 | 020 0215 | 027 0016 | 034 1077 |
| 002 0341 | 012 0360 | 020 0216 | 027 0017 | 034 1086 |
| 002 0342 | 012 0361 | 020 0217 | 027 0034 | 034 1087 |
| 002 2968 | 012 0365 | 020 0219 | 027 0035 | 034 1089 |
| 004 0108 | 012 0410 | 020 0220 | 027 0872 | 034 1091 |
| 004 0181 | 012 0411 | 020 0717 | 027 0922 | 034 1094 |
| 004 0182 | 012 0413 | 020 0723 | 027 0935 | 034 1097 |
| 004 0343 | 012 0421 | 020 0727 | 027 0994 | 034 1098 |
| 004 3966 | 012 0422 | 020 3974 | 027 3996 | 034 1101 |
| 005 0165 | 012 0423 | 020 3975 | 027 3997 | 034 1115 |
| 005 0176 | 012 0424 | 021 0376 | 027 4126 | 034 1891 |
| 005 0183 | 012 0427 | 021 0377 | 027 8392 | 034 1892 |
| 005 0184 | 012 0428 | 021 0380 | 027 8393 | 034 2981 |
| 005 0185 | 012 0430 | 021 0784 | 029 0897 | 034 2986 |
| 005 0188 | 012 0433 | 021 0786 | 029 0936 | 034 2988 |
| 005 0190 | 012 0436 | 021 0800 | 029 0937 | 034 2990 |
| 005 0194 | 012 0437 | 021 0801 | 029 0939 | 034 3104 |
| 005 0199 | 012 0451 | 021 0803 | 029 0957 | 034 3105 |
| 005 0335 | 012 2974 | 021 0808 | 029 0958 | 034 3999 |
| 005 0336 | 012 8381 | 021 0809 | 029 0959 | 034 8397 |
| 005 0337 | 013 0517 | 021 2976 | 029 0960 | 034 8398 |
| 005 0338 | 013 0518 | 021 3426 | 029 0961 | 034 8399 |
| 005 0339 | 013 0519 | 022 0225 | 029 0962 | 034 8400 |
| 005 0344 | 013 0520 | 022 0226 | 029 0963 | 035 0929 |
| 005 0346 | 013 0523 | 022 0853 | 029 5240 | 035 0930 |
| 005 0349 | 014 0202 | 022 0854 | 030 0019 | 035 1116 |
| 005 0351 | 014 0205 | 022 0855 | 031 0923 | 035 1119 |
| 005 0375 | 014 0369 | 022 0857 | 031 0981 | 035 2992 |
| 005 1963 | 014 0370 | 022 0859 | 031 4008 | 035 2993 |
| 005 2969 | 014 0371 | 022 2978 | 033 0055 | 035 2994 |
| 005 3970 | 014 0580 | 024 0892 | 033 0943 | 036 0068 |
| 005 8378 | 014 0587 | 026 0006 | 033 1057 | 036 0070 |
| 007 0227 | 014 0589 | 026 0008 | 033 1058 | 036 0931 |
| 007 0233 | 014 0590 | 026 0009 | 033 1059 | 036 0995 |
| 008 0251 | 014 0591 | 026 0010 | 033 1065 | 036 0996 |
| 008 0253 | 014 0595 | 026 0011 | 033 1068 | 036 0998 |
| 008 0254 | 014 5168 | 026 0012 | 033 3998 | 036 1121 |
| 008 0255 | 014 8383 | 026 0013 | 034 0056 | 036 1129 |
| 008 0260 | 017 0637 | 026 0905 | 034 0057 | 036 1140 |
| 008 0264 | 017 0639 | 026 0906 | 034 0058 | 036 1143 |
| 008 0269 | 017 0644 | 026 0907 | 034 0060 | 036 1146 |
| 009 0328 | 017 0661 | 026 0908 | 034 0061 | 036 1323 |

## Appendix F – Ancient Hebrew to Strong’s

|          |          |          |          |          |
|----------|----------|----------|----------|----------|
| 036 4000 | 042 1895 | 049 1343 | 057 0099 | 065 1487 |
| 036 4011 | 043 0887 | 049 1344 | 057 0100 | 065 1659 |
| 036 4963 | 043 0889 | 049 1346 | 057 1571 | 066 1660 |
| 036 8394 | 043 0890 | 049 1347 | 057 1572 | 068 1669 |
| 036 8401 | 043 0891 | 049 1348 | 057 1573 | 068 1670 |
| 036 8403 | 043 0954 | 049 1349 | 057 4041 | 068 1671 |
| 037 0018 | 043 0955 | 049 1454 | 058 0101 | 068 1677 |
| 037 0947 | 043 1322 | 049 1455 | 058 1588 | 068 1679 |
| 037 4001 | 043 3001 | 049 1456 | 058 1593 | 068 1680 |
| 037 8395 | 043 3002 | 049 1458 | 058 1594 | 068 1681 |
| 038 0076 | 043 3004 | 049 1460 | 058 1598 | 068 1686 |
| 038 1158 | 043 3006 | 049 1465 | 058 4042 | 068 1727 |
| 038 1164 | 043 4016 | 049 1466 | 058 4043 | 069 1672 |
| 038 4002 | 044 1004 | 049 1471 | 058 4044 | 069 1674 |
| 040 0948 | 044 1055 | 049 1472 | 060 1478 | 069 1709 |
| 040 1000 | 044 1324 | 049 1516 | 060 1600 | 069 1710 |
| 040 1206 | 044 1326 | 051 0093 | 060 3018 | 069 1711 |
| 040 1207 | 044 1327 | 051 1468 | 060 3019 | 069 1728 |
| 041 0079 | 046 1354 | 051 1488 | 060 3021 | 069 1729 |
| 041 0080 | 046 1356 | 051 1491 | 060 3022 | 069 1770 |
| 041 0081 | 046 1357 | 051 1492 | 060 3023 | 069 1771 |
| 041 0933 | 046 1360 | 051 1494 | 060 3024 | 070 1717 |
| 041 0950 | 046 1361 | 051 1496 | 061 0102 | 070 1718 |
| 041 1228 | 046 1362 | 051 1503 | 061 1479 | 070 1730 |
| 041 1238 | 046 1363 | 052 1512 | 061 1480 | 070 1731 |
| 041 4003 | 046 1364 | 052 1518 | 064 0095 | 070 1733 |
| 042 0046 | 046 1365 | 056 0096 | 064 0103 | 070 1736 |
| 042 0047 | 046 1461 | 056 1350 | 064 0107 | 070 3033 |
| 042 0082 | 046 1462 | 056 1351 | 064 1457 | 070 3039 |
| 042 0083 | 046 1610 | 056 1352 | 064 1481 | 071 1675 |
| 042 0084 | 046 3009 | 056 1353 | 064 1482 | 071 1676 |
| 042 0925 | 046 3010 | 056 1523 | 064 1484 | 071 1738 |
| 042 0934 | 046 8424 | 056 1524 | 064 1615 | 071 1739 |
| 042 1002 | 047 1406 | 056 1525 | 064 1616 | 071 1741 |
| 042 1248 | 048 0092 | 056 1530 | 064 1620 | 071 1742 |
| 042 1249 | 048 1407 | 056 1531 | 064 1621 | 071 1767 |
| 042 1250 | 048 1408 | 056 1534 | 064 1624 | 071 1772 |
| 042 1252 | 048 1409 | 056 1536 | 064 1625 | 071 1773 |
| 042 1253 | 048 1413 | 056 1538 | 064 1626 | 071 4064 |
| 042 1254 | 048 1415 | 056 1543 | 064 1627 | 071 4078 |
| 042 1257 | 048 1416 | 056 1544 | 064 1628 | 074 1740 |
| 042 1262 | 048 1417 | 056 1549 | 064 1641 | 074 1760 |
| 042 1267 | 048 1418 | 056 1550 | 064 3016 | 074 1762 |
| 042 1274 | 048 1423 | 056 1552 | 064 3025 | 074 4065 |
| 042 1277 | 048 1428 | 056 1556 | 064 4032 | 074 4072 |
| 042 1278 | 048 1429 | 056 1557 | 064 4033 | 077 1743 |
| 042 1279 | 048 1464 | 056 1558 | 064 4034 | 077 1758 |
| 042 1285 | 048 1517 | 056 1561 | 064 4035 | 077 1785 |
| 042 1287 | 049 1341 | 056 4039 | 064 4050 | 077 1790 |
| 042 1305 | 049 1342 | 057 0098 | 064 8409 | 077 1792 |

## Appendix F – Ancient Hebrew to Strong’s

|          |          |          |          |          |
|----------|----------|----------|----------|----------|
| 077 1793 | 082 3045 | 091 1901 | 101 0527 | 144 0237 |
| 077 1794 | 082 3049 | 091 1902 | 101 1949 | 144 2107 |
| 077 1795 | 082 4069 | 091 1903 | 101 1991 | 144 2108 |
| 077 1796 | 082 4093 | 091 3013 | 101 1992 | 144 2149 |
| 077 1915 | 082 4129 | 091 3014 | 101 1993 | 144 2150 |
| 077 4085 | 082 4130 | 091 3015 | 101 1995 | 144 2151 |
| 078 1800 | 083 1848 | 092 1906 | 101 1998 | 144 4684 |
| 078 1802 | 083 1920 | 092 1911 | 101 2000 | 144 6670 |
| 078 1803 | 084 1750 | 092 1935 | 101 4103 | 145 2092 |
| 078 1805 | 085 1851 | 092 1959 | 101 8415 | 145 2154 |
| 078 1808 | 085 1852 | 092 1960 | 102 1951 | 145 2161 |
| 078 1809 | 085 1854 | 093 0645 | 102 1952 | 145 2162 |
| 078 1817 | 086 0117 | 093 1887 | 102 1969 | 145 4209 |
| 079 0119 | 086 0142 | 093 1889 | 103 2013 | 146 0238 |
| 079 0120 | 086 0145 | 093 1929 | 108 2022 | 146 0239 |
| 079 0122 | 086 0155 | 093 1930 | 108 2029 | 146 0240 |
| 079 0124 | 086 1725 | 093 1931 | 108 2030 | 146 0241 |
| 079 0125 | 086 1726 | 093 1931 | 108 2032 | 146 2109 |
| 079 0127 | 086 1752 | 093 1933 | 108 2042 | 146 2177 |
| 079 0132 | 086 1754 | 093 1933 | 108 3093 | 146 2181 |
| 079 1724 | 086 1755 | 093 1942 | 110 2050 | 146 2183 |
| 079 1745 | 086 1858 | 093 1942 | 116 2053 | 146 2184 |
| 079 1747 | 086 1860 | 093 1943 | 134 0231 | 146 2185 |
| 079 1748 | 086 1863 | 093 1943 | 134 2061 | 146 3976 |
| 079 1818 | 086 1865 | 093 1945 | 134 2091 | 146 4202 |
| 079 1819 | 086 1866 | 093 1958 | 134 2100 | 146 8457 |
| 079 1820 | 086 1921 | 093 1961 | 134 2101 | 148 2111 |
| 079 1822 | 086 1925 | 093 1962 | 134 4062 | 148 2113 |
| 079 1823 | 086 1926 | 093 1992 | 134 6668 | 148 2188 |
| 079 1824 | 086 1927 | 093 2004 | 134 6669 | 148 2189 |
| 079 1825 | 086 4071 | 093 3541 | 135 2085 | 148 3154 |
| 079 1826 | 086 8410 | 093 3602 | 136 2086 | 149 2203 |
| 079 1827 | 087 0156 | 093 6211 | 136 2087 | 149 6687 |
| 079 1916 | 087 1786 | 093 6285 | 136 2102 | 149 6688 |
| 079 1917 | 087 1788 | 095 1957 | 136 2121 | 151 0246 |
| 080 0113 | 087 1876 | 100 0166 | 137 2063 | 151 2131 |
| 080 0134 | 087 1877 | 100 0167 | 137 2088 | 151 2212 |
| 080 0136 | 087 4098 | 100 0168 | 137 2090 | 152 2054 |
| 080 1777 | 088 1881 | 100 0174 | 137 2097 | 152 2213 |
| 080 1779 | 090 0157 | 100 1947 | 137 2098 | 152 2219 |
| 080 1781 | 090 0158 | 100 1948 | 137 2106 | 152 2223 |
| 080 4066 | 090 0159 | 100 1966 | 139 2123 | 152 2237 |
| 080 4067 | 090 0160 | 100 1972 | 139 4201 | 152 2239 |
| 080 4079 | 090 1890 | 100 1973 | 140 2118 | 152 4214 |
| 080 4082 | 090 3051 | 100 1974 | 140 4206 | 152 4215 |
| 080 4090 | 090 3053 | 100 1984 | 143 2134 | 154 2132 |
| 081 1918 | 091 1897 | 100 1988 | 143 2135 | 156 2243 |
| 082 1843 | 091 1898 | 100 4110 | 143 2137 | 156 2244 |
| 082 1844 | 091 1899 | 100 8416 | 143 2141 | 156 2245 |
| 082 1847 | 091 1900 | 100 8417 | 144 0235 | 156 2247 |

## Appendix F – Ancient Hebrew to Strong’s

|          |          |          |          |          |
|----------|----------|----------|----------|----------|
| 156 2253 | 163 2398 | 167 3179 | 174 0312 | 184 2910 |
| 156 2325 | 163 2399 | 167 4260 | 174 0314 | 184 2911 |
| 156 2326 | 163 2400 | 168 2433 | 174 0319 | 184 2915 |
| 156 4224 | 163 2401 | 168 2580 | 174 0322 | 185 2916 |
| 157 2282 | 163 2403 | 168 2583 | 174 2353 | 188 2904 |
| 157 2283 | 165 2441 | 168 2587 | 174 2355 | 188 2919 |
| 157 2287 | 165 2442 | 168 2588 | 174 2357 | 188 2921 |
| 157 2288 | 165 2443 | 168 2589 | 174 2715 | 188 2922 |
| 157 2328 | 166 2342 | 168 2594 | 174 2716 | 188 2924 |
| 157 2329 | 166 2344 | 168 2595 | 174 2734 | 188 2925 |
| 157 4230 | 166 2426 | 168 2600 | 174 2740 | 188 2926 |
| 158 0258 | 166 2427 | 168 2603 | 174 2746 | 188 4300 |
| 158 0259 | 166 2428 | 168 4264 | 174 2750 | 189 2930 |
| 158 2297 | 166 2430 | 168 8466 | 174 2751 | 189 2931 |
| 158 2299 | 166 2455 | 168 8467 | 174 2787 | 189 2932 |
| 158 2300 | 166 2456 | 168 8469 | 174 2788 | 189 2933 |
| 158 2302 | 166 2457 | 169 2347 | 174 3186 | 190 0330 |
| 158 2303 | 166 2470 | 169 2620 | 174 4242 | 190 2935 |
| 158 2304 | 166 2471 | 169 2622 | 174 4279 | 192 2937 |
| 158 2330 | 166 2474 | 169 3187 | 174 4280 | 193 2903 |
| 158 2420 | 166 2479 | 169 3188 | 174 4283 | 193 2945 |
| 158 3161 | 166 2481 | 169 4268 | 174 8473 | 193 2952 |
| 158 3162 | 166 2483 | 171 2348 | 174 8474 | 196 0332 |
| 158 3173 | 166 2484 | 171 2643 | 175 2363 | 196 0334 |
| 159 0262 | 166 2485 | 171 2644 | 175 2439 | 196 2889 |
| 159 2331 | 166 2486 | 171 2645 | 175 2440 | 196 2890 |
| 159 2333 | 166 2490 | 171 2646 | 175 2814 | 196 2891 |
| 159 2416 | 166 2491 | 171 2653 | 175 5789 | 196 2892 |
| 159 2421 | 166 3175 | 171 3182 | 175 5790 | 196 2893 |
| 159 2422 | 166 3176 | 172 2351 | 176 2844 | 196 2905 |
| 159 2424 | 166 4234 | 172 2434 | 176 2846 | 196 2918 |
| 159 2425 | 166 4245 | 172 2435 | 176 2847 | 196 2961 |
| 159 4241 | 166 4246 | 172 2671 | 176 2849 | 196 4307 |
| 161 0270 | 166 4247 | 172 2673 | 176 2851 | 197 2907 |
| 161 0272 | 166 4251 | 172 2676 | 176 2865 | 200 2980 |
| 161 2372 | 166 8431 | 172 2677 | 176 2866 | 202 3027 |
| 161 2373 | 166 8462 | 172 2678 | 176 4288 | 202 3032 |
| 161 2374 | 166 8463 | 172 2686 | 176 4289 | 202 3034 |
| 161 2377 | 167 2345 | 172 2687 | 178 2895 | 202 3197 |
| 161 2378 | 167 2346 | 172 4275 | 178 2896 | 202 8426 |
| 161 2380 | 167 2524 | 172 4276 | 178 2898 | 211 0366 |
| 161 2384 | 167 2525 | 173 2436 | 178 3190 | 211 0367 |
| 161 2385 | 167 2527 | 173 2706 | 178 4315 | 211 3117 |
| 161 4231 | 167 2529 | 173 2707 | 180 0329 | 211 3119 |
| 161 4236 | 167 2534 | 173 2708 | 181 2894 | 211 3220 |
| 161 4237 | 167 2535 | 173 2710 | 181 2901 | 211 3222 |
| 162 2336 | 167 2545 | 173 2711 | 181 4292 | 212 3121 |
| 162 2337 | 167 2552 | 174 0268 | 181 4299 | 212 3123 |
| 162 2397 | 167 2553 | 174 0309 | 184 2902 | 212 3196 |
| 163 2339 | 167 2573 | 174 0310 | 184 2909 | 214 3257 |

## Appendix F – Ancient Hebrew to Strong’s

|          |          |          |          |          |
|----------|----------|----------|----------|----------|
| 214 3261 | 232 3618 | 235 3704 | 244 3827 | 251 3814 |
| 218 2975 | 232 3623 | 235 3780 | 244 3833 | 251 3874 |
| 218 3138 | 232 3627 | 235 4371 | 244 3834 | 251 3875 |
| 218 3372 | 232 3628 | 235 4372 | 244 3851 | 251 3909 |
| 218 3373 | 232 3629 | 235 4374 | 244 3852 | 251 3910 |
| 218 3374 | 232 3631 | 235 7083 | 244 7957 | 251 3911 |
| 218 3384 | 232 3632 | 235 7184 | 244 8514 | 253 1978 |
| 218 4172 | 232 3634 | 237 0404 | 245 3849 | 253 1979 |
| 218 4175 | 232 3978 | 237 0405 | 245 3854 | 253 1980 |
| 218 4177 | 232 3979 | 237 3709 | 246 2056 | 253 1982 |
| 218 8451 | 232 3980 | 237 3710 | 246 3205 | 253 3212 |
| 222 3510 | 232 4323 | 237 3711 | 246 3206 | 253 4108 |
| 222 3511 | 232 4356 | 237 3712 | 246 3207 | 253 4109 |
| 222 3518 | 232 4357 | 237 3721 | 246 3208 | 253 4397 |
| 222 3556 | 232 4358 | 239 3218 | 246 3209 | 253 4399 |
| 222 4341 | 232 4359 | 240 0406 | 246 3211 | 253 4400 |
| 224 3537 | 232 4360 | 240 0874 | 246 4138 | 253 8418 |
| 224 3539 | 232 4361 | 240 0875 | 246 8435 | 254 3213 |
| 224 3589 | 232 8502 | 240 0877 | 247 0191 | 254 3214 |
| 224 3590 | 232 8503 | 240 0952 | 247 0196 | 254 3215 |
| 224 3591 | 232 8504 | 240 0953 | 247 0200 | 254 3883 |
| 225 3512 | 233 3642 | 240 1970 | 247 0408 | 254 3884 |
| 225 3541 | 234 0389 | 240 1971 | 247 0410 | 254 3915 |
| 225 3543 | 234 0403 | 240 2352 | 247 0432 | 254 3917 |
| 225 3544 | 234 3547 | 240 2356 | 247 0434 | 254 3924 |
| 225 3545 | 234 3548 | 240 3564 | 247 0457 | 254 8437 |
| 225 3554 | 234 3550 | 240 3595 | 247 0480 | 255 0197 |
| 225 3555 | 234 3559 | 240 3600 | 247 2973 | 255 0199 |
| 225 3587 | 234 3561 | 240 3733 | 247 3808 | 255 0481 |
| 225 3588 | 234 3644 | 240 3734 | 247 3811 | 255 0482 |
| 225 3602 | 234 3651 | 240 3738 | 247 3856 | 255 0483 |
| 225 4348 | 234 3653 | 240 3739 | 247 3863 | 255 0485 |
| 228 3198 | 234 3654 | 240 3740 | 247 3867 | 255 0488 |
| 228 3581 | 234 3655 | 240 3741 | 247 3880 | 255 0489 |
| 228 8433 | 234 3657 | 240 3746 | 247 3914 | 255 0490 |
| 232 0396 | 234 3661 | 240 3753 | 247 8513 | 255 0491 |
| 232 0398 | 234 3674 | 240 3769 | 249 1975 | 255 0492 |
| 232 0400 | 234 4349 | 240 4351 | 249 1976 | 255 1986 |
| 232 0402 | 234 4350 | 240 4380 | 249 1977 | 255 3095 |
| 232 1964 | 234 4369 | 240 4726 | 249 3868 | 255 3816 |
| 232 3201 | 234 8499 | 240 6979 | 249 3869 | 255 3859 |
| 232 3557 | 235 3563 | 240 6980 | 249 3891 | 255 4112 |
| 232 3596 | 235 3599 | 240 6982 | 250 0444 | 256 0509 |
| 232 3605 | 235 3676 | 240 7023 | 250 3871 | 256 3885 |
| 232 3607 | 235 3677 | 242 3795 | 250 3892 | 256 4411 |
| 232 3608 | 235 3678 | 242 3807 | 250 3893 | 256 4412 |
| 232 3610 | 235 3680 | 244 3820 | 250 3895 | 256 8519 |
| 232 3615 | 235 3681 | 244 3823 | 250 3897 | 258 3216 |
| 232 3616 | 235 3682 | 244 3824 | 250 3952 | 258 3886 |
| 232 3617 | 235 3699 | 244 3826 | 251 3813 | 258 3930 |

## Appendix F – Ancient Hebrew to Strong’s

|     |      |     |      |     |      |     |      |     |      |
|-----|------|-----|------|-----|------|-----|------|-----|------|
| 258 | 8438 | 277 | 3971 | 282 | 0554 | 284 | 8545 | 291 | 4994 |
| 258 | 8529 | 277 | 3972 | 282 | 0555 | 284 | 8558 | 291 | 4995 |
| 259 | 3217 | 278 | 0525 | 282 | 0556 | 284 | 8560 | 291 | 4998 |
| 260 | 3887 | 278 | 0527 | 282 | 3981 | 284 | 8561 | 291 | 4999 |
| 260 | 3944 | 278 | 0528 | 282 | 4160 | 284 | 8563 | 291 | 5000 |
| 260 | 3945 | 278 | 0529 | 282 | 4330 | 284 | 8564 | 291 | 5091 |
| 260 | 4426 | 278 | 0530 | 282 | 4671 | 285 | 0570 | 291 | 5092 |
| 264 | 3888 | 278 | 0539 | 282 | 4672 | 285 | 3237 | 291 | 5093 |
| 264 | 3918 | 278 | 0541 | 282 | 4680 | 285 | 4184 | 291 | 5106 |
| 267 | 4127 | 278 | 0542 | 282 | 4682 | 285 | 4185 | 291 | 5115 |
| 268 | 4055 | 278 | 0543 | 282 | 4711 | 285 | 4871 | 291 | 5116 |
| 268 | 4058 | 278 | 0544 | 283 | 4167 | 285 | 4897 | 291 | 5204 |
| 268 | 4059 | 278 | 0545 | 283 | 4716 | 285 | 4959 | 291 | 8385 |
| 268 | 4060 | 278 | 0546 | 283 | 4743 | 286 | 4191 | 291 | 8386 |
| 268 | 4063 | 278 | 0547 | 284 | 0534 | 286 | 4192 | 291 | 8569 |
| 268 | 4128 | 278 | 0548 | 284 | 0559 | 286 | 4194 | 293 | 5137 |
| 268 | 4461 | 278 | 0551 | 284 | 0561 | 286 | 4463 | 294 | 0584 |
| 268 | 8548 | 278 | 0552 | 284 | 0562 | 286 | 4962 | 294 | 0585 |
| 269 | 3967 | 278 | 0571 | 284 | 0565 | 286 | 4970 | 294 | 2010 |
| 269 | 4100 | 278 | 3225 | 284 | 3235 | 286 | 8546 | 294 | 3240 |
| 269 | 4102 | 278 | 3227 | 284 | 3982 | 288 | 5012 | 294 | 4494 |
| 269 | 4310 | 278 | 3231 | 284 | 3992 | 288 | 5014 | 294 | 4496 |
| 269 | 4325 | 278 | 3233 | 284 | 4106 | 288 | 5016 | 294 | 4503 |
| 269 | 4478 | 278 | 3985 | 284 | 4113 | 288 | 5030 | 294 | 5117 |
| 271 | 4198 | 278 | 3986 | 284 | 4116 | 288 | 5031 | 294 | 5118 |
| 271 | 4200 | 278 | 3987 | 284 | 4117 | 288 | 5107 | 294 | 5148 |
| 272 | 4220 | 278 | 4327 | 284 | 4118 | 288 | 5108 | 294 | 5207 |
| 272 | 4221 | 278 | 4480 | 284 | 4119 | 288 | 8570 | 295 | 5120 |
| 272 | 4222 | 278 | 4482 | 284 | 4120 | 289 | 5050 | 295 | 5186 |
| 272 | 4229 | 278 | 4487 | 284 | 4171 | 289 | 5051 | 297 | 0594 |
| 272 | 4239 | 278 | 4488 | 284 | 4405 | 289 | 5054 | 297 | 5217 |
| 273 | 4131 | 278 | 4489 | 284 | 4425 | 289 | 5058 | 297 | 5218 |
| 273 | 4132 | 278 | 4490 | 284 | 4448 | 290 | 4493 | 297 | 5219 |
| 273 | 4133 | 278 | 4507 | 284 | 4470 | 290 | 4997 | 297 | 5221 |
| 273 | 4291 | 278 | 4521 | 284 | 4472 | 290 | 5067 | 297 | 5222 |
| 273 | 4294 | 278 | 8486 | 284 | 4751 | 290 | 5074 | 297 | 5223 |
| 273 | 4295 | 278 | 8544 | 284 | 4752 | 290 | 5076 | 297 | 5238 |
| 273 | 4296 | 279 | 2003 | 284 | 4753 | 290 | 5077 | 297 | 8571 |
| 273 | 4297 | 279 | 3973 | 284 | 4754 | 290 | 5078 | 298 | 4390 |
| 273 | 4298 | 279 | 3988 | 284 | 4784 | 290 | 5079 | 298 | 4392 |
| 275 | 4134 | 279 | 4522 | 284 | 4786 | 290 | 5110 | 298 | 4393 |
| 275 | 4355 | 279 | 4523 | 284 | 4787 | 290 | 5112 | 298 | 4394 |
| 276 | 0535 | 279 | 4529 | 284 | 4805 | 290 | 5205 | 298 | 4395 |
| 276 | 0536 | 279 | 4530 | 284 | 4806 | 290 | 5206 | 298 | 4396 |
| 276 | 0537 | 279 | 4549 | 284 | 4814 | 291 | 0577 | 298 | 4402 |
| 276 | 4107 | 279 | 8557 | 284 | 4815 | 291 | 0578 | 298 | 4407 |
| 276 | 4135 | 280 | 4578 | 284 | 4843 | 291 | 0579 | 298 | 4512 |
| 276 | 4136 | 280 | 4579 | 284 | 4844 | 291 | 0592 | 298 | 5239 |
| 276 | 4139 | 282 | 0533 | 284 | 4845 | 291 | 0596 | 299 | 5001 |
| 276 | 8543 | 282 | 0553 | 284 | 4846 | 291 | 3238 | 299 | 5002 |



## Appendix F – Ancient Hebrew to Strong’s

|          |          |          |          |          |
|----------|----------|----------|----------|----------|
| 299 5123 | 305 5357 | 311 7734 | 319 5521 | 325 5492 |
| 299 5124 | 306 4492 | 311 7735 | 319 5522 | 325 5592 |
| 299 8572 | 306 4500 | 311 7873 | 319 5526 | 325 5595 |
| 300 4497 | 306 4501 | 312 3245 | 319 7753 | 325 5605 |
| 300 5125 | 306 5010 | 312 3246 | 319 7754 | 325 8193 |
| 300 5209 | 306 5102 | 312 3247 | 319 7899 | 325 8222 |
| 301 0597 | 306 5104 | 312 3248 | 319 7900 | 327 8242 |
| 301 4498 | 306 5105 | 312 4143 | 319 7905 | 328 0612 |
| 301 4499 | 306 5214 | 312 4144 | 319 7907 | 328 0615 |
| 301 4531 | 306 5215 | 312 4145 | 320 4546 | 328 0616 |
| 301 4858 | 306 5216 | 312 4146 | 320 4547 | 328 0631 |
| 301 4864 | 306 8574 | 312 4328 | 320 5536 | 328 0632 |
| 301 4984 | 307 4855 | 312 4527 | 320 5537 | 328 3249 |
| 301 5127 | 307 4859 | 312 5465 | 320 5541 | 328 3250 |
| 301 5132 | 307 4859 | 312 5475 | 320 5542 | 328 3256 |
| 301 5133 | 307 4860 | 312 7702 | 320 5544 | 328 4147 |
| 301 5211 | 307 4860 | 312 7704 | 320 5549 | 328 4148 |
| 301 5251 | 307 4874 | 312 7709 | 320 5550 | 328 4561 |
| 301 5254 | 307 5136 | 312 7717 | 320 5551 | 328 4562 |
| 301 5255 | 307 5263 | 312 7874 | 320 5552 | 328 4884 |
| 301 5264 | 307 5377 | 312 7875 | 320 7958 | 328 4951 |
| 301 5323 | 307 5378 | 313 4533 | 321 0618 | 328 5469 |
| 302 4517 | 307 5379 | 313 5429 | 321 7760 | 328 5470 |
| 302 5128 | 307 5382 | 313 5432 | 321 8667 | 328 5493 |
| 303 5130 | 307 5383 | 313 7613 | 322 0611 | 328 5494 |
| 303 5131 | 307 5384 | 313 7721 | 322 5430 | 328 5518 |
| 303 5299 | 307 5385 | 313 7863 | 322 5431 | 328 5620 |
| 303 5316 | 307 5386 | 316 5478 | 322 5572 | 328 5627 |
| 303 5317 | 307 5388 | 316 5500 | 322 5577 | 328 5630 |
| 303 8573 | 307 5405 | 316 5501 | 322 8130 | 328 5637 |
| 304 4683 | 307 5406 | 316 7811 | 322 8135 | 328 7720 |
| 304 4895 | 310 2070 | 316 7813 | 322 8146 | 328 7786 |
| 304 5006 | 310 4141 | 316 7878 | 323 4885 | 328 7787 |
| 304 5007 | 310 4142 | 316 7879 | 323 5483 | 328 7795 |
| 304 5327 | 310 4142 | 316 7880 | 323 5484 | 328 8269 |
| 305 0602 | 310 4524 | 316 7881 | 323 5580 | 328 8280 |
| 305 0603 | 310 5433 | 317 5479 | 323 7797 | 328 8282 |
| 305 0604 | 310 5435 | 317 7750 | 324 5584 | 328 8323 |
| 305 3126 | 310 5437 | 317 7846 | 325 0614 | 330 5496 |
| 305 3127 | 310 5438 | 317 7847 | 325 0622 | 330 5497 |
| 305 3242 | 310 5439 | 319 0610 | 325 0624 | 330 5638 |
| 305 3243 | 310 7867 | 319 4329 | 325 0625 | 332 4568 |
| 305 4518 | 310 7869 | 319 4534 | 325 0626 | 332 5645 |
| 305 5008 | 310 7872 | 319 4539 | 325 0627 | 332 5646 |
| 305 5009 | 311 5472 | 319 4540 | 325 0628 | 332 5672 |
| 305 5101 | 311 5473 | 319 4881 | 325 3254 | 332 5743 |
| 305 5134 | 311 5509 | 319 4906 | 325 4554 | 333 4580 |
| 305 5352 | 311 7679 | 319 5480 | 325 5486 | 333 5692 |
| 305 5355 | 311 7685 | 319 5519 | 325 5488 | 333 5746 |
| 305 5356 | 311 7689 | 319 5520 | 325 5490 | 334 3259 |

## Appendix F – Ancient Hebrew to Strong’s

|          |          |          |          |          |
|----------|----------|----------|----------|----------|
| 334 4150 | 342 4611 | 344 6037 | 350 5785 | 359 6338 |
| 334 4151 | 342 5763 | 344 6038 | 350 5786 | 359 6339 |
| 334 4152 | 342 5764 | 344 6039 | 350 5787 | 360 3306 |
| 334 4154 | 342 5765 | 344 6040 | 350 5788 | 360 3307 |
| 334 5703 | 342 5766 | 344 6041 | 350 5892 | 360 4647 |
| 334 5704 | 342 5767 | 344 6045 | 350 5895 | 360 6315 |
| 334 5706 | 342 5768 | 344 6049 | 350 6145 | 360 6341 |
| 334 5707 | 342 5920 | 344 6051 | 350 6168 | 360 6346 |
| 334 5708 | 342 5921 | 344 6053 | 350 6169 | 360 6351 |
| 334 5710 | 342 5923 | 344 8589 | 350 6172 | 360 6368 |
| 334 5712 | 342 5927 | 345 4639 | 350 6176 | 363 2015 |
| 334 5713 | 342 5929 | 345 6071 | 350 6181 | 363 2016 |
| 334 5715 | 342 5930 | 345 6072 | 350 6185 | 363 2017 |
| 334 5716 | 342 5932 | 345 6213 | 350 6199 | 363 2018 |
| 334 5718 | 342 5934 | 347 3286 | 350 6209 | 363 2019 |
| 334 5719 | 342 5940 | 347 3287 | 350 8593 | 363 4114 |
| 334 5749 | 342 5942 | 347 3288 | 351 6211 | 363 4115 |
| 334 5750 | 342 5944 | 347 4155 | 351 6244 | 363 6320 |
| 334 8584 | 342 5945 | 347 4588 | 352 5791 | 363 6378 |
| 335 4596 | 342 5948 | 347 5774 | 352 5792 | 363 6379 |
| 335 5753 | 342 5949 | 347 5775 | 352 6256 | 363 8419 |
| 335 5754 | 342 5950 | 347 5888 | 352 6258 | 364 0648 |
| 335 5856 | 342 5953 | 347 5889 | 352 6261 | 364 0651 |
| 337 3267 | 342 5955 | 347 5890 | 355 2014 | 364 0652 |
| 337 4581 | 342 8585 | 347 6073 | 355 6291 | 364 0653 |
| 337 5756 | 342 8586 | 347 6079 | 355 6313 | 364 3990 |
| 337 5794 | 343 5868 | 347 8443 | 355 6314 | 364 3991 |
| 337 5795 | 343 5971 | 348 3289 | 356 0640 | 364 4652 |
| 337 5797 | 343 5973 | 348 4156 | 356 0641 | 364 6321 |
| 337 5807 | 343 5978 | 348 5779 | 356 0642 | 364 6381 |
| 337 5808 | 343 5980 | 348 6086 | 356 0646 | 364 6382 |
| 337 5810 | 343 6004 | 348 6095 | 356 6299 | 364 6383 |
| 339 3271 | 344 3282 | 348 6096 | 356 6302 | 364 6395 |
| 339 4593 | 344 3283 | 348 6097 | 356 6304 | 364 6414 |
| 339 4594 | 344 3284 | 348 6098 | 356 6306 | 364 6415 |
| 339 5842 | 344 4583 | 349 4157 | 356 6365 | 364 6416 |
| 339 5844 | 344 4585 | 349 4624 | 357 0374 | 364 6417 |
| 339 5860 | 344 4599 | 349 5781 | 357 0645 | 364 6419 |
| 339 5861 | 344 4616 | 349 6125 | 357 3302 | 364 8605 |
| 342 1473 | 344 4617 | 350 3264 | 357 3303 | 365 6371 |
| 342 1540 | 344 4618 | 350 3293 | 357 3304 | 366 0212 |
| 342 1546 | 344 5770 | 350 3295 | 357 3308 | 366 0655 |
| 342 3276 | 344 5771 | 350 4589 | 357 4159 | 366 6323 |
| 342 3277 | 344 5772 | 350 4626 | 357 6284 | 366 6434 |
| 342 3280 | 344 5773 | 350 4629 | 357 6285 | 366 6435 |
| 342 4598 | 344 5869 | 350 4630 | 357 6310 | 366 6437 |
| 342 4605 | 344 5879 | 350 4631 | 357 6311 | 366 6438 |
| 342 4607 | 344 6030 | 350 4636 | 357 6366 | 366 6440 |
| 342 4608 | 344 6031 | 350 5782 | 357 6374 | 366 6443 |
| 342 4609 | 344 6035 | 350 5783 | 359 6337 | 367 0656 |

## Appendix F – Ancient Hebrew to Strong’s

|          |          |          |          |          |
|----------|----------|----------|----------|----------|
| 367 0657 | 376 4674 | 386 0679 | 392 6692 | 394 6875 |
| 367 6446 | 376 4675 | 386 0680 | 392 6731 | 394 6887 |
| 367 6451 | 376 6632 | 386 0681 | 392 6733 | 396 3341 |
| 367 6461 | 376 6633 | 386 2020 | 392 6734 | 396 6702 |
| 368 0659 | 376 6635 | 386 4688 | 393 3251 | 398 3342 |
| 368 0660 | 376 6638 | 386 4698 | 393 3332 | 398 6894 |
| 368 3313 | 376 6639 | 386 4699 | 393 3333 | 398 6895 |
| 368 3314 | 376 6643 | 386 4700 | 393 4164 | 398 6896 |
| 368 6463 | 376 6646 | 386 6683 | 393 4165 | 398 6897 |
| 370 4650 | 377 3322 | 386 6738 | 393 4166 | 398 6898 |
| 370 4660 | 378 4679 | 386 6740 | 393 4689 | 400 3344 |
| 370 4661 | 378 4685 | 386 6742 | 393 4690 | 400 3350 |
| 370 6327 | 378 4686 | 386 6748 | 393 4691 | 400 4168 |
| 370 6475 | 378 6654 | 386 6749 | 393 6693 | 400 4169 |
| 370 8600 | 378 6658 | 386 6750 | 393 6694 | 400 6915 |
| 371 0650 | 378 6660 | 386 6751 | 393 6695 | 400 6916 |
| 371 0662 | 378 6679 | 386 6752 | 394 0214 | 400 6936 |
| 371 6328 | 378 6718 | 386 6757 | 394 0232 | 401 3349 |
| 371 6329 | 378 6719 | 386 6767 | 394 0247 | 401 4723 |
| 371 6330 | 378 6720 | 387 6684 | 394 0686 | 401 4724 |
| 371 6375 | 379 2089 | 387 6685 | 394 2094 | 401 6892 |
| 372 0665 | 379 3318 | 387 6770 | 394 2096 | 401 6893 |
| 372 0668 | 379 3329 | 387 6771 | 394 2114 | 401 6949 |
| 372 6286 | 379 4161 | 387 6772 | 394 2115 | 401 6957 |
| 372 6287 | 379 4163 | 387 6773 | 394 2116 | 401 6958 |
| 372 6288 | 379 4687 | 387 6774 | 394 2214 | 401 6960 |
| 372 6289 | 379 6627 | 387 6777 | 394 3323 | 401 6961 |
| 372 6331 | 379 6629 | 387 6782 | 394 3334 | 401 6978 |
| 372 6333 | 379 6631 | 388 2021 | 394 3335 | 401 7006 |
| 372 6499 | 379 6673 | 388 6791 | 394 3336 | 401 7021 |
| 372 6500 | 379 6674 | 388 6792 | 394 3338 | 401 8615 |
| 372 6501 | 379 6675 | 388 6793 | 394 4204 | 404 4727 |
| 372 6509 | 379 6680 | 388 6796 | 394 4205 | 404 4728 |
| 372 6510 | 379 6716 | 388 6803 | 394 4692 | 405 6962 |
| 372 6512 | 379 6724 | 390 3326 | 394 4693 | 405 6985 |
| 372 6517 | 379 6725 | 390 3331 | 394 4694 | 405 6990 |
| 372 6529 | 379 6728 | 390 4702 | 394 4712 | 408 3862 |
| 372 6565 | 379 7716 | 390 6808 | 394 6671 | 408 4721 |
| 372 8597 | 379 8444 | 390 6816 | 394 6672 | 408 4731 |
| 373 6335 | 382 6681 | 391 4707 | 394 6677 | 408 6950 |
| 373 6580 | 382 6682 | 391 6822 | 394 6696 | 408 6951 |
| 373 6581 | 382 6703 | 391 6823 | 394 6697 | 408 6952 |
| 374 6595 | 382 6704 | 391 6824 | 394 6699 | 408 6953 |
| 374 6596 | 382 6705 | 391 6826 | 394 6735 | 408 6963 |
| 374 6601 | 382 6706 | 391 6828 | 394 6736 | 408 7022 |
| 374 6612 | 382 6707 | 391 6830 | 394 6737 | 408 7031 |
| 374 6615 | 382 6708 | 391 6836 | 394 6862 | 408 7033 |
| 374 6626 | 382 6710 | 391 6844 | 394 6864 | 408 7034 |
| 376 3320 | 382 6723 | 391 6850 | 394 6869 | 408 7035 |
| 376 4673 | 386 0678 | 391 6851 | 394 6872 | 408 7036 |

## Appendix F – Ancient Hebrew to Strong’s

|          |          |          |          |          |
|----------|----------|----------|----------|----------|
| 408 7039 | 414 7112 | 420 4767 | 423 7202 | 429 7401 |
| 408 7043 | 414 7117 | 420 4768 | 423 7203 | 431 0759 |
| 408 7044 | 416 3357 | 420 4808 | 423 7207 | 431 2038 |
| 408 7045 | 416 3365 | 420 7227 | 423 7209 | 431 4791 |
| 408 7052 | 416 3366 | 420 7228 | 423 7210 | 431 4820 |
| 409 3351 | 416 3368 | 420 7230 | 423 7212 | 431 7213 |
| 409 4725 | 416 4744 | 420 7231 | 423 7297 | 431 7214 |
| 409 6965 | 416 4745 | 420 7232 | 423 7301 | 431 7215 |
| 409 6967 | 416 4746 | 420 7233 | 423 7302 | 431 7219 |
| 409 6968 | 416 4747 | 420 7235 | 423 7310 | 431 7311 |
| 409 7009 | 416 7119 | 420 7237 | 423 7377 | 431 7312 |
| 409 7012 | 416 7120 | 420 7239 | 425 0729 | 431 7315 |
| 409 7054 | 416 7121 | 420 7241 | 425 0730 | 431 7317 |
| 409 8617 | 416 7122 | 420 7292 | 425 0731 | 431 7318 |
| 409 8618 | 416 7124 | 420 7293 | 425 7329 | 431 7411 |
| 410 4735 | 416 7125 | 420 7295 | 425 7330 | 431 7413 |
| 410 4736 | 416 7135 | 420 7296 | 425 7332 | 431 7415 |
| 410 6969 | 416 7136 | 420 7378 | 425 7333 | 431 7416 |
| 410 7013 | 416 7137 | 420 7379 | 425 7334 | 431 7419 |
| 410 7015 | 416 7147 | 420 8635 | 425 8645 | 431 7423 |
| 410 7064 | 416 7148 | 420 8636 | 426 0732 | 431 7426 |
| 410 7065 | 416 7150 | 421 0707 | 426 0734 | 431 7427 |
| 410 7067 | 416 7151 | 421 0708 | 426 0736 | 431 8641 |
| 410 7068 | 416 7176 | 421 0710 | 426 0737 | 431 8642 |
| 410 7069 | 417 2842 | 421 0713 | 426 3391 | 431 8649 |
| 410 7070 | 417 3352 | 421 2026 | 426 3394 | 432 0766 |
| 410 7072 | 417 3353 | 421 2027 | 426 7304 | 432 7438 |
| 410 7075 | 417 3369 | 421 2028 | 426 7305 | 432 7439 |
| 410 7077 | 417 4170 | 421 3407 | 426 7306 | 432 7440 |
| 411 7193 | 417 4748 | 421 3415 | 426 7307 | 432 7442 |
| 412 3363 | 417 4749 | 421 4173 | 426 7309 | 432 7443 |
| 412 7085 | 417 4750 | 421 4828 | 426 7347 | 432 7444 |
| 413 6971 | 417 6983 | 421 7321 | 426 7371 | 432 7445 |
| 413 7087 | 417 7179 | 421 7451 | 426 7381 | 432 8650 |
| 413 8622 | 417 7180 | 421 7455 | 426 7545 | 433 2034 |
| 414 3364 | 417 7185 | 421 7465 | 427 3399 | 433 2035 |
| 414 6972 | 417 7186 | 421 8643 | 427 4178 | 433 2040 |
| 414 6973 | 417 7190 | 422 3381 | 427 7298 | 433 2041 |
| 414 6974 | 417 7197 | 422 4174 | 427 7374 | 433 7447 |
| 414 6975 | 417 7198 | 422 4788 | 427 7578 | 433 7450 |
| 414 6977 | 417 7199 | 422 7286 | 429 0724 | 434 4828 |
| 414 7019 | 420 0693 | 422 7287 | 429 0748 | 434 4829 |
| 414 7020 | 420 0695 | 422 7289 | 429 0750 | 434 4830 |
| 414 7082 | 420 0696 | 422 7300 | 429 0752 | 434 7452 |
| 414 7093 | 420 0697 | 423 0738 | 429 0753 | 434 7453 |
| 414 7096 | 420 0698 | 423 4758 | 429 3409 | 434 7454 |
| 414 7097 | 420 0699 | 423 4759 | 429 3411 | 434 7462 |
| 414 7098 | 420 3401 | 423 4760 | 429 4816 | 434 7463 |
| 414 7099 | 420 3993 | 423 7200 | 429 7390 | 434 7464 |
| 414 7101 | 420 4766 | 423 7201 | 429 7391 | 434 7468 |

## Appendix F – Ancient Hebrew to Strong’s

|          |          |          |          |          |
|----------|----------|----------|----------|----------|
| 434 7469 | 439 0781 | 443 7686 | 451 7904 | 454 8127 |
| 434 7471 | 439 0782 | 444 0793 | 451 7918 | 454 8132 |
| 434 7473 | 439 3423 | 444 0794 | 452 0815 | 454 8136 |
| 434 7474 | 439 3424 | 444 7699 | 452 4862 | 454 8138 |
| 434 7475 | 439 3425 | 444 7700 | 452 7585 | 454 8141 |
| 434 7489 | 439 4180 | 444 7701 | 452 7592 | 454 8142 |
| 435 4832 | 439 4181 | 444 7703 | 452 7596 | 454 8144 |
| 435 7322 | 439 4761 | 444 7705 | 452 7757 | 454 8145 |
| 435 7383 | 439 4763 | 444 7706 | 452 7758 | 454 8147 |
| 435 7495 | 439 7217 | 444 7736 | 452 7944 | 454 8148 |
| 435 7496 | 439 7218 | 445 4875 | 452 7945 | 454 8150 |
| 435 7497 | 439 7219 | 445 4876 | 452 7951 | 454 8153 |
| 435 7499 | 439 7221 | 445 5584 | 452 7952 | 455 4882 |
| 435 7500 | 439 7222 | 445 7582 | 452 7953 | 455 4933 |
| 435 7503 | 439 7223 | 445 7583 | 452 7956 | 455 7601 |
| 435 7504 | 439 7224 | 445 7584 | 452 7959 | 455 8154 |
| 435 7510 | 439 7225 | 445 7588 | 452 7961 | 455 8155 |
| 435 7517 | 439 7226 | 445 7591 | 452 7962 | 456 3444 |
| 435 8644 | 439 7326 | 445 7612 | 452 7987 | 456 3467 |
| 435 8655 | 439 7389 | 445 7722 | 452 7988 | 456 3468 |
| 436 0776 | 439 7558 | 445 7723 | 452 7997 | 456 4190 |
| 436 4793 | 439 7567 | 445 7737 | 452 7998 | 456 4935 |
| 436 4794 | 439 7568 | 445 7738 | 453 0816 | 456 7768 |
| 436 4835 | 439 8492 | 445 7862 | 453 0817 | 456 7769 |
| 436 7323 | 439 8658 | 445 7876 | 453 0818 | 456 7771 |
| 436 7518 | 442 3427 | 445 8663 | 453 0819 | 456 7772 |
| 436 7519 | 442 4186 | 448 3445 | 453 0820 | 456 7773 |
| 436 7521 | 442 4878 | 448 4889 | 453 3451 | 456 7775 |
| 436 7522 | 442 7616 | 448 4892 | 453 3452 | 456 8159 |
| 436 7533 | 442 7617 | 448 7742 | 453 3455 | 456 8173 |
| 437 3387 | 442 7618 | 448 7743 | 453 3456 | 456 8191 |
| 437 3417 | 442 7622 | 448 7745 | 453 4923 | 456 8668 |
| 437 3418 | 442 7628 | 448 7807 | 453 5561 | 456 8671 |
| 437 3419 | 442 7632 | 448 7812 | 453 7762 | 456 8672 |
| 437 3420 | 442 7633 | 448 7816 | 453 8033 | 456 8673 |
| 437 3422 | 442 7675 | 448 7817 | 453 8034 | 457 0825 |
| 437 7324 | 442 7725 | 448 7822 | 453 8047 | 457 0827 |
| 437 7385 | 442 7726 | 448 7825 | 453 8064 | 457 0830 |
| 437 7386 | 442 7728 | 448 7845 | 453 8074 | 457 3471 |
| 437 7387 | 442 7729 | 448 7882 | 453 8076 | 457 4857 |
| 437 7434 | 442 7870 | 449 3447 | 453 8077 | 457 4942 |
| 437 7435 | 442 7871 | 449 4880 | 453 8078 | 457 7579 |
| 437 7436 | 442 8453 | 449 7589 | 453 8079 | 457 7602 |
| 437 7541 | 442 8666 | 449 7590 | 454 3462 | 457 7779 |
| 437 7550 | 443 4870 | 449 7751 | 454 3463 | 457 8192 |
| 437 7556 | 443 4879 | 449 7752 | 454 3465 | 457 8194 |
| 438 0779 | 443 7580 | 449 7848 | 454 4932 | 457 8205 |
| 438 3994 | 443 7581 | 449 7850 | 454 7599 | 457 8207 |
| 438 7325 | 443 7683 | 449 7885 | 454 7600 | 459 4943 |
| 438 7388 | 443 7684 | 451 0810 | 454 7890 | 459 4944 |

## Appendix F – Ancient Hebrew to Strong’s

|          |          |          |          |
|----------|----------|----------|----------|
| 459 4945 | 460 8306 | 474 2048 | 482 8452 |
| 459 7783 | 460 8307 | 474 2049 | 483 8495 |
| 459 7784 | 460 8324 | 474 4123 |          |
| 459 7785 | 460 8326 | 474 8510 |          |
| 459 8248 | 460 8670 | 474 8511 |          |
| 459 8249 | 461 3453 | 474 8518 |          |
| 459 8250 | 461 3486 | 474 8522 |          |
| 459 8264 | 461 7893 | 474 8524 |          |
| 459 8268 | 461 8336 | 474 8534 |          |
| 459 8669 | 461 8337 | 475 3490 |          |
| 460 0833 | 461 8338 | 475 4974 |          |
| 460 0834 | 461 8341 | 475 8380 |          |
| 460 0835 | 461 8342 | 475 8382 |          |
| 460 0836 | 461 8345 | 475 8535 |          |
| 460 0837 | 461 8346 | 475 8537 |          |
| 460 0838 | 462 4960 | 475 8538 |          |
| 460 0839 | 462 7896 | 475 8539 |          |
| 460 0842 | 462 7897 | 475 8541 |          |
| 460 3474 | 462 7898 | 475 8549 |          |
| 460 3476 | 462 8354 | 475 8552 |          |
| 460 3477 | 462 8356 | 476 0386 |          |
| 460 3483 | 462 8357 | 476 0860 |          |
| 460 3491 | 462 8358 | 476 0866 |          |
| 460 3498 | 462 8359 | 476 0868 |          |
| 460 3499 | 462 8360 | 476 4975 |          |
| 460 4334 | 462 8371 | 476 8384 |          |
| 460 4339 | 464 8373 | 476 8565 |          |
| 460 4340 | 464 8374 | 476 8566 |          |
| 460 4863 | 464 8375 | 476 8567 |          |
| 460 4952 | 466 3489 | 476 8568 |          |
| 460 7603 | 467 8372 | 476 8577 |          |
| 460 7604 | 467 8376 | 478 8442 |          |
| 460 7605 | 467 8377 | 478 8582 |          |
| 460 7607 | 467 8379 | 478 8591 |          |
| 460 7608 | 467 8414 | 478 8595 |          |
| 460 7611 | 467 8420 | 479 8596 |          |
| 460 7788 | 467 8427 | 479 8608 |          |
| 460 7789 | 467 8428 | 479 8611 |          |
| 460 7790 | 469 8456 | 481 0862 |          |
| 460 7791 | 470 8455 | 482 3148 |          |
| 460 7794 | 470 8478 | 482 3502 |          |
| 460 7795 | 470 8481 | 482 3504 |          |
| 460 7891 | 470 8482 | 482 3508 |          |
| 460 7892 | 473 2046 | 482 4195 |          |
| 460 8270 | 473 8432 | 482 8388 |          |
| 460 8281 | 473 8484 | 482 8389 |          |
| 460 8284 | 473 8496 | 482 8446 |          |
| 460 8285 | 473 8497 | 482 8447 |          |
| 460 8293 | 473 8500 | 482 8448 |          |
| 460 8302 | 473 8501 | 482 8449 |          |

## Bibliography

---

### **Ancient Alphabets and Inscriptions**

- "Writing," Smith's Bible Dictionary, 1987 ed.: 327.
- "Alphabet," The New Westminster Dictionary of the Bible, 1976 ed.: 30.
- "Writing," NIV Compact Dictionary of the Bible, 1989 ed.: 632-3.
- "Archeology and the Bible," The Lion Encyclopedia of the Bible, 1986 ed.: 38.
- "Writing," The New Harper's Bible Dictionary, 1973 ed.: 829.
- E. Raymond Capt, Missing Links Discovered in Assyrian Tablets (Thousand Oaks, Ca.: Artisan Sales, 1985) 24, 44.
- Ernst Doblhofer, Voices in Stone (New York, Viking Press, 1961) 35
- Frank Seekins, The Ten Commandments (Phoenix, Az.: Living Word Pictures, 1997)
- Emily Vermeule, Greece in the Bronze Age (Chicago, Ill. The University of Chicago Press, 1964)
- E.A. Wallis Budge The Book of the Dead (Secaucus, N.J. University Books, Inc. 1960)

## Hebrew Culture

- William Smith, Smith's Bible Dictionary (Grand Rapids, Mi.: Zondervan, 1948)
- J.I. Packer, Merrill C. Tenney, William White, Jr., Nelson's Illustrated Encyclopedia of Bible Facts (Nashville: Thomas Nelson, 1995) Madelene S. Miller and J. Lane Miller, Harper's Bible Dictionary, (New York, Harper, 1973)
- Merrill F. Unger, Unger's Bible Dictionary, (Chicago, Moody, 1977)
- Henry H. Halley, Halley's Bible Handbook (Grand Rapids, Mi: Zondervan, 24th)
- The New Westminster Dictionary of the Bible (Philadelphia, Westminster, 1976)
- NIV Compact Dictionary of the Bible, (Grand Rapids, Zondervan, 1989)
- The Lion Encyclopedia of the Bible, (Tring England, Lion, new rev. ed.1986)
- Fred H. Wright, Manners and Customs of Bible Lands (Chicago: Moody, 1983)
- Madeleine S. Miller and J. Lane Miller, Encyclopedia of Bible Life (New York: Harper & Brothers, 1944)
- Holman Bible Dictionary, (Nashville, Holman, 1991)
- Mary Ellen Chase, Life and Language in the Old Testament (N.Y., W. W. Norton and Company Inc. 1955)
- Emmanuel Anati, Palestine before the Hebrews (N.Y., Alfred A. Knopf, 1963)
- Donald Powell Cole, Nomads of the Nomads, (Arlington Heights, Ill., Harlan Davidson, Inc., 1975)
- E. W. Heaton, Everyday life in Old Testament times, (New York, Charles Scribners, 1956)



## **Word Studies**

- James Strong, New Strong's Concise Dictionary of the Words in the Hebrew Bible, (Nashville, Nelson, 1995)
- W. E. Vine, Merrill F. Unger, William White, Vine's Expository Dictionary of Biblical Words, (Nashville, Nelson, 1985)
- Benjamin Davidson, The Analytical Hebrew and Chaldee Lexicon, (London, Samuel Bagster)
- Isaac Mozeson, The Word: the Dictionary that reveals the Hebrew origin of English (New York. Slapsky)
- Ehud Ben-Yehuda, David Weinstein, English-Hebrew Hebrew-English Dictionary, (N.Y., Washington Square Press, Inc., 1961)
- Rev. Walter W. Skeat, A Concise Etymological Dictionary of the English Language, (N.Y., Capricorn Books, 1963)

## **Hebrew Thought**

- Mary Ellen Chase, Life and Language in the Old Testament (N.Y., W. W. Norton and Company Inc., 1955)
- Thorleif Boman, Hebrew Thought Compared with Greek (N.Y., W.W. Norton and Company, 1960)

## **Hebrew Language**

- Gesenius' Hebrew Grammar, (London, Oxford Press, 2nd English Ed. 1910)
- William R. Harper, Elements of Hebrew, (N.Y., Charles Scribner's Sons, 1895)
- Edward Horowitz, How the Hebrew Language Grew (KTAV, 1960)

## Bibliography

### **Ancient Language and Origins**

- John Philip Cohane The Key (N.Y., Crown Publishers, 1969)
- Charlton Laird The Miracle of Language (Greenwich Conn., Fawcett, 1953)
- Giorgio Fano, The Origins and Nature of Language, (Bloomington In., Indiana University Press, 1992)

### **Bibles**

- Biblia Hebraica Stuttgartensia
- The Holy Bible, New International Version (Grand Rapids, Zondervan Bible Publishers, 1973, 1978, 1984)
- The Stone Edition Tanach (Brooklyn, Mesorah Publications Ltd., 1996)
- The Holy Bible, King James Version

# Notes

---

---

---

---

---

---

---

---

---

---

---

---

---

---

---

---

---

---

---

---

---

---

---

---





