# Hebrew Language 

 And Alphabet
## The Ancient

## Understanding the Ancient



Geff A. Benner

# The Ancient Hebrew 

## Language and Alphabet

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

Jeff A. Benner



# The Ancient Hebrew Language and Alphabet 

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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.

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Ancient Hebrew Language and Alphabet

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

## Ancient Hebrew Language and Alphabet

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## 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
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 ${ }^{1}$.
"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 עברי / eevriy ${ }^{2}$ and comes from the root word avar which means, "to cross over". A Hebrew is "one who has crossed over". One of Abraham's ancestors was Eber ${ }^{3}$ (עבר).

[^0]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;

$$
\begin{aligned}
& \text { "And the whole earth was of one } \\
& \text { language, and of one speech." (Genesis } \\
& 11.1 \text { ) }
\end{aligned}
$$

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 ${ }^{4}$ to all of the birds (oph), animals (behemah), beasts (hayah sadeh) and woman ${ }^{5}$ (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 אות / 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 ${ }^{6}$ (fig. 1). Several of the letters in this tablet are identical to the original Hebrew letters ${ }^{7}$ (See Appendix D).

[^1]

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 ${ }^{8}$.

Noah had three sons, Shem, Ham and Japheth. It is during their lives that God brought the great flood ${ }^{9}$ 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)

[^2]Noah's descendants remained in the area known as Mesopotamia ${ }^{10}$. 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" ${ }^{11}$.

After the incident of the Tower of Babel, which occurred around $4,000 \mathrm{BCE}^{12}$, we find three major languages, each very different and unrelated to each other ${ }^{13}$; 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 ${ }^{14}$ 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

[^3]planned (fig. 2). The Shemites ${ }^{15}$ 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 ${ }^{16}$, probably a sub-group of the Scythians ${ }^{17}$, speaking Sumerian. In Genesis 10 we find the "table of nations", a record of the scattering of the descendants of the sons of Noah.

[^4]

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 then Hebrew, such as Nimrod ${ }^{18}$ (Genesis 11.8), Sabteca ${ }^{19}$ (Genesis 10.7) and many others whose names have no meaning in Hebrew ${ }^{20}$, 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 ${ }^{21}$.

[^5]
## Ancient Hebrew Language and Alphabet

## The evolution of the Hebrew alphabet

The original pictographic script (fig. 3) of the Ancient Hebrew alphabet ${ }^{22}$ 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

[^6]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 Shemites. Due to the close proximity and interaction of these Shemitic 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 ${ }^{23}$ script $^{24}$ (fig. 7) sometimes called Hebrew cuneiform.

[^7]
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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 Shemitic groups. By 400 BCE it no longer resembled the original pictographic script (fig. 9).

$$
\pi 4 V \wedge 4 \cup P
$$

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).

## בראשיח ברא אלהים

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).
zyytinury

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.

$$
y
$$

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 ${ }^{25}$. 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.

[^8]Figure 14 Greek inscription found on bowl c. 800 BCE
Kaler xouleod

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

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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".

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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 שמר shamar) which literally means "to guard, protect, and cherish" while the Hebrew word for "break" is פרר / 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

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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 21 st 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 א / 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 then 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 / איל / 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 איל 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 איל 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 ${ }^{26}$, 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 (ברן / 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 אם / 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.

[^9]
# 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 $\propto$ representing a mouth.
2. Mnemonic (meaning) -- The mnemonic meaning of a pictograph is the extended meanings related to the pictograph ${ }^{27}$. For example, the pictograph $\boldsymbol{0}$, 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 $\varnothing$ is "peh"28 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 $\varnothing$ / 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

[^10]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 $\boldsymbol{0}$ 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" "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) ${ }^{29}$ is now assigned to $\measuredangle$ with no apparent connection. The Arabic language has retained the original name of "gam" as has the Greek, "gamma".

[^11]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 $\boldsymbol{\omega}$ 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 $\varnothing$ 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 $Q$ is an eye. The Hebrew word for an eye is (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 $-(\mathrm{P})$ and ${ }^{\circ}(\mathrm{H})$ 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 $\varnothing$ 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 $\sigma$ 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 ( $\mathbb{N}$ and $\mathbf{\Sigma}$ ), two letters are assigned the " T " sound ( $\downarrow$ and $\Omega$ ), and two letters are assigned the " S " sound ( D ). 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 ${ }^{30}$ 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 $\boldsymbol{\sigma}$ 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.

[^12]
## 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; $\mathbf{\square} / \mathrm{B}$, $J / L, m / M, Y / W$ and $\% / H$. These examples will demonstrate the relationship between the pictographs of each letter, their cultural understanding and their application in the Hebrew language.
$\square$ 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 $\boldsymbol{\omega} / \mathrm{B}$ is placed in front of a word such as onfl/erets (land), we have ann $\boldsymbol{\gamma}$ (be'arets (in $a^{31}$ land).

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

[^13]
## Ancient Hebrew Language and Alphabet

means "to" or "toward". When the letter $U / L$ is placed in front of the word anfic, we have onficu (to a land).
$\boldsymbol{M}^{\text {This letter is a picture of water and can also mean }}$ 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 $\mathrm{m} / \mathrm{M}$ is placed in front of the word annd , we have ann $\delta \mathrm{m} / \mathrm{me}$ 'erets (from $a$ land).

YThis 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 $\mathrm{Y} / \mathrm{W}$ is placed in front of the word ann $\delta$, we have onn $\delta \mathrm{Y} / \mathrm{ve}$ erets (and land).

## 哭

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 ${ }^{1} / \mathrm{H}$ is placed in front of the word ann $\delta$, we have ann $\boldsymbol{\text { and }}$ (the land).

## Ancient Hebrew Language and Alphabet

## Five - The Root System of <br> 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 $\boldsymbol{\square}$ (bet, a house) is combined with the $\}$ (nun, a seed which continues the next generation) the Parent Root ${ }^{2}$ (pronounced ben ${ }^{32}$ ) 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) ${ }^{33}$. The $\boldsymbol{\omega}$ 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 $\boldsymbol{0}$ is doubled, forming the root $\boldsymbol{\sigma \boldsymbol { \sigma }}$ (shaphaph), also meaning "serpent".

[^14]
## Child Roots

Of the 22 letters of the Hebrew alphabet, 4 double as consonants and vowels ${ }^{34}$, the $\zeta$ (a), ⿺ㅒㄴ (e), Y (o and u) and $\gg$ (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 בל / / / bal, which has the generic meaning of "flow", demonstrating the close relationship to each other and the Parent Root.

a.b. - wilt: a flowing away of life

ل b.h. 1 - panic: a flowing of the insides
ロu9 b.l.h - aged: a flowing away of youth
J b.w. 1 - flood: a heavy flowing of water
y.lel - stream: a flowing of water

[^15]By placing the consonant letter ${ }^{〔}$（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／／／／aph means nose or the flaring of the nostrils as when angry．The Child Root －／אנף／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 ${ }^{35}$ 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；

กิ $\mathrm{p} . \mathrm{r}$－Parent Root meaning break
패กิ－p．r．c－break forth
せか〇 p．r．k－break apart
毛が一 p．r．s－break in pieces
－no p．r．q－break off
antio 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，

[^16]words exchange letters for similar sounding letters and additional letters are added．For example the word ய囚゙ロ／derek meaning＂road＂probably evolved out of 패గ／rach meaning＂path＂．

## Words

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

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 $m / \Sigma / \mathrm{m} / \mathrm{m}$ or $\dagger / \Omega / \mathrm{t}$ added to the front or back of the root word
2．a the root word
3．a $Y / / / / \mathrm{w}$ or $\nearrow /$／／ee 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 ${ }^{36}$ ， we can compare their meanings ${ }^{37}$ to form a clearer picture of the original meaning of the Parent Root．The

[^17]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 $\because$ U／ an example；

| Root | Word | Meaning |
| :---: | :---: | :---: |
| Parent | لリ | Walk |
| Child | せ」「哭 | Walk |
|  |  | Step |
|  |  | March |
|  | ツل\％ | Walking |
|  |  | Walk |
| Child | ツل1 | Walk |

The original pictographs of the Parent Root are $\boldsymbol{U}$ 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

[^18]whereas the Child Roots derived from them become more "בר" specific in meaning. For instance, the Parent Root (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; "אבר" (ABR) meaning, fowl; "ברא" (BRA) meaning, fat and meat; "בהר" (BHR) meaning, soap and clean; and "ברה" (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, "בר" (BR) means, grain; "ברבר" (BRBR) means, fowl; and "ברר" (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.

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 אל / al and is a Parent Root word. The Ancient pictographs for this root are $J$. 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 ${ }^{39}$. 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 $q$ qaneh derived from the Parent Root $/$ / qen meaning a nest. The pictographs for this word are - . 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 materials for the nest. The Ancient Hebrews saw God as a bird ${ }^{40}$ 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

[^19]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 $/ \mathrm{C}_{-}$/ 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 $/ \mathrm{J}_{\mathrm{H}}$ / q qol (translated as "voice" in our passage above) is "the voice of the shepherd". The Hebrew word ل哭- / / / 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 $\chi / \mathrm{al}$, a picture of an ox. As the ox is strong, the letter also has the meaning of strong. The second letter, $\boldsymbol{\bullet} /$ bet, is the picture of the tent or house where the family resides.

■ర: One who gives strength to the house


## Mother

This word also begins with the letter $\zeta / \mathrm{al}$, meaning "strong". The second letter is the $\mathrm{m} / \mathrm{mah}$, 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".

## Ancient Hebrew Language and Alphabet

mb: One who glues/binds the family together

## ১৯৯৯৯৯

## Brother

This word also begins with $\searrow /$ al, meaning "strong". The second letter is the mi/hhets, 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.
mim: One who acts as a strong barrier to protect the family


## Son

This word begins with the $\boldsymbol{\square} /$ bet, meaning "tent" or the "family" which resides in it. The second letter is the $\psi / n u n$, the picture of a seed. The seed is a new generation of life that will grow and produce a new generation.

ロם: 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 $1000 \mathrm{BCE}^{41}$ (fig. 20).

## 

Figure 20 The Ancient Hebrew alphabet c. 1000 BCE

When the above alphabet is reversed ${ }^{42}$, 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).

[^20]
#  ABCDEFZH IKLMNXOP QRST 

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 " 1 " sounds are often interchanged as both are vocal ${ }^{43}$ consonants and can be pronounced for a prolonged time. The English fruit words apple and plum, are also derived from the 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

[^21]
## 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.

| Hebrew | Pronunciation | Meaning | English |
| :---: | :---: | :---: | :---: |
| איש | eesh | each | each |
| נוד | nod | nod | nod |
| גםל | gamel | camel | camel |
| נפל | naphal | fall | fall |
| עבר | over | over | over |
| ארך | eleph | bull | elephant |
| טֶ | tal | tall | tall |
| אש | eysh | fire | ash |
| כר | caphar | cover | cover |
| קול | qol | voice | call |
| ספיר | saphiyr | sapphire | sapphire |
| שׁ | saq | sack | sack |
| תור | tur | travel | tour |
| 75 | taph | beat | tap |
| ארץ | erets | land | earth |
| צד | tsad | side | side |
| ס | sar | prince | sir |
| 70 | sak | shack | shack |
| שדה | sadeh | field | sod |
| מוק | moq | mock | mock |
| קיק | laq | lick | lick |
| ר | lev | heart | love |
| כםה | 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<br>http://www.ancient-hebrew.org

## Appendix A - Ancient <br> Hebrew Alphabet Reconstruction

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

## $\sum 1$

Pictographic (form): All sources agree that the original form for this letter is $\gamma$, 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.

## $\square$ Beyt

Pictographic (form): The Hebrew word beyt means "house" or "tent". There are various suggestions to the original form of this letter including $\square, \llbracket, \square$ and $\square$. The picture $\boldsymbol{\square}$ 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 בת / bet, meaning, house or tent.

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

## $\boxed{4}$ Gam

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

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 גם / 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 ".

[^22]
## 프 Dal

Pictographic (form): Ancient alphabet charts include two possibilities for the Ancient pictographic form for this letter, $凶$ (a fish -- "dahg" in Hebrew) and $\square$ (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 $\quad$.

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 ( $d \mathrm{al}$ ) agree that the sound for this letter is "d".

## 옷 Hey

Pictographic (form): Most all sources agree that the original picture is ' ${ }^{\circ}$, 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 דא / 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 $Y$. 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.

## ㄷ Zan

Pictographic (form): The most Ancient picture for this is $\boldsymbol{x}$, a picture of an unknown agricultural tool, probably a type of plow, hoe or sickle. The Egyptian hieroglyph tis 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 זין / zayin, a derivative of the two letter word $\boldsymbol{\Gamma} /$ 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 ".

## III Hhets

Pictographic (form): There are three possible Ancient pictographs for this letter, 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 $3,000 \mathrm{BCE}$ 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 $\pi$ / chet, meaning a string. A very similar word is $\uparrow$ / 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 $\boldsymbol{\otimes}$, 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 טט / 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".

## $\geq$ Yad

Pictograph: The most Ancient form of the letter is $\nearrow$, 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 7 / 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.

## (I) Kaph

Pictographic (form): The Ancient form of this letter is $\amalg$, 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 $7 /$ 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).

## 」 Lam

Pictographic (form): The Ancient picture is $J$, 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 למד / lamed, meaning staff, and is similar to the Greek name of lamda. The Arabic name is / / lam retaining the original two letter word.

Phonetic (sound): Hebrew, Greek and Arabic agree that the sound for this letter is " 1 ".

## M Mah

Pictographic (form): The Ancient picture is $\boldsymbol{m}$, 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 מם / mem is from the word מים / mayim meaning waters and is the plural form of the two letter word מה / mah.

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

## Y Nun

Pictographic (form): The Ancient picture is h, 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 $ן$ / nun meaning to continue or perpetuate.

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

## 手 $\operatorname{Sin}$

Pictographic (form): The four possibilities for the original form for this letter are $\gg{ }_{\text {(a fish) }} \Sigma_{\text {(possibly a }}$ thorn), $\boldsymbol{B}_{\text {(possibly a window) or }}$ (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 סמח / 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 (ש) has two names and sounds, שׁ / Shin (sh) and / 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 ס / sin, meaning thorn, and later was divided into the samech and / $/$ / sin (which then became associated with the שׁן / 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 $\Theta$, 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, $O w l$-- 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"45 sound. The Egyptian hieratic

[^23]alphabet also has a "ghayin" with a "gh" sound. When the Septuagint (Greek translation of the Hebrew Bible) transliterated place names such as פער to Pegor and עמרה 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 בעל / ba'al where the ayin is used as a glottal stop. The gimel ( $/$ / g) has been mistaken for the ghayin ( / / gh) in Hebrew. Both words גלל (g.l.1) and על (gh.l.l) mean "around" showing that the two letters were phonetically common.

## $\bigcirc$ 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 $\varnothing$, and does look like a mouth. Most of the Hebrew, Arabic, Greek and their sister cultures use a pictograph similar to the $\varnothing$.

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 פה / 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.

## an Tsad

Pictographic (form): The three Ancient pictograph possibilities for this letter are $-\mathcal{Y}, \infty$ and $a$. 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".

## - Ouph

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

Arabian pictograph has a similar pictograph of $\frac{1}{\mathrm{Q}}$, possibly depicting the sun at the horizon (when rotated $90^{\circ}$, a common shift in Ancient letters). The original form of this letter was probably - -, reflecting the meaning of the Hebrew words derived from quph, 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 $\mathcal{F}$ / quph meaning, circle or go around.

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

## T Resh

Pictographic (form): The Ancient picture is $\uparrow$, 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 רש / resh, meaning head.

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

## U Shin

Pictographic (form): The Ancient picture $\amalg$ 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 שן / 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".

## $\dagger$ Tav

Pictographic (form): The Ancient picture $\dagger$ is a type of "mark", probably of two sticks crossed to mark a place similar to the Egyptian hieroglyph of $\hat{\nabla}$, that is two crossed sticks.

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 $1 /$ / tav (or taw), 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 " $凸$ ", can easily be associated with the word "game". The picture is a foot, which is used to play games ${ }^{46}$. 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 $^{47}$.

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 " $\mathrm{G}^{148}$ originated in the Hebrew letter "Ц".

[^24]
# Appendix B - Learn Ancient Hebrew 

## 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 - 1, r
> Nasals - m, n
> Vowels - a, e, i, o, u

## Hebrew name

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.

## Appendix B - Learn Ancient Hebrew

## $\gamma$

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: $\forall$ (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.

## $\square$

## 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.

## ᄂ

## 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.

## $\square$

## 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 " 1 " 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.

## Appendix B - Learn Ancient Hebrew

## 哭

## Picture: Man with arms raised

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

## English Letter: لـ (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.

## Appendix B - Learn Ancient Hebrew

## 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.

## Appendix B - Learn Ancient Hebrew

## ㄷ

## 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.

## III

## Picture: Wall

## English Letter: 工 (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.

# Appendix B - Learn Ancient Hebrew 

## $\otimes$

## 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.

# Appendix B - Learn Ancient Hebrew 

## 2

## Picture: Hand

The picture is the hand and arm of a man.

## English Letter: ص(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.

## Ш

## Picture: Palm

The picture is the open palm of the hand.

## English Letter: $工(\mathbf{K})$

## 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.

## 」

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: لـ (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: 1

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 s 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.

# Appendix B - Learn Ancient Hebrew 

## $\mathbf{M}$

## 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.

## Appendix B - Learn Ancient Hebrew

## Picture: Seed

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

## English Letter: 1 (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.

## Appendix B - Learn Ancient Hebrew

## Picture: Eye

## English Letter: 0

When the Greeks adopted the Hebrew alephbet, 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.

## Appendix B - Learn Ancient Hebrew

Picture: Mouth
The picture is the mouth and represents something that is open.

## English Letter: © (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.

## Appendix B - Learn Ancient Hebrew

## an

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.

## Appendix B - Learn Ancient Hebrew

## $-$

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.

## Appendix B - Learn Ancient Hebrew

## ล

## Picture: Head of a man

## English Letter: Я(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.

## Appendix B - Learn Ancient Hebrew

## لــ

Picture: Teeth
The picture is of the two front teeth.

## English Letter: © (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.

## Appendix B - Learn Ancient Hebrew

## $\dagger$

## 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 |  |
| :---: | :---: | :---: | :---: | :---: | :---: |
| $\zeta$ | Ox | Al | a | All | A |
| $\square$ | Tent | Bet | b | Bed | B |
| ᄂ | Foot | Gam | g | Game | C |
| － | Door | Dal | d | Door | D |
| 哭 | Arms | Hey | h，e | Hi | E |
| Y | Peg | Waw | w，o，u | － | F |
| I | Mattock | Zan | z | － | Z |
| 피 | Wall | Hhets | hh | Half | H |
| $\otimes$ | Basket | Thet | th | Tote | － |
| $\checkmark$ | Hand | Yad | y，i | Yard | I |
| リ | Palm | Kaph | k | Cup | K |
| $\checkmark$ | Staff | Lam | 1 | Lamb | L |
| $m$ | Water | Mah | m | － | M |
| \％ | Seed | Nun | n | New | N |
| 毛 | Thorn | Sin | s | Sin | X |
| 0 | Eye | Ghan | gh | Eye | O |
| $\bigcirc$ | Mouth | Pey | p | Pit | P |
| ar | Side | Tsad | ts | Side | － |
| $\rightarrow$ | Horizon | Quph | q | － | Q |
| กิ | Head | Resh | r | Raise | R |
| ш | Teeth | Shin | sh | Shine | S |
| $\dagger$ | 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



Appendix C－History of the Hebrew Script
■／Bet

| Canamite | 2，000 | 1，500 | 1，000 | 500 | 100 |
| :---: | :---: | :---: | :---: | :---: | :---: |
|  | ロ®ロロ | ムワマ | 93 |  |  |
| Hebrew |  | 3 | 95 | 4 | 9 |
| Phonecian |  | 4 | 949 | 499 |  |
| Aramaic |  |  | 43 | $x^{-y}$ | 工 |
| Greek |  |  | 2822 | BB | B |
| S．Arabian |  |  | $\Gamma$ |  |  |
| Pumic |  |  |  | 9 |  |
| Latin |  |  |  |  | B |
| Samaritan |  |  |  |  | 9 |
|  |  |  |  |  | V |



Appendix C - History of the Hebrew Script
/Gam

|  | 2,000 1,500 |  | 1,000 | 500 | 100 |
| :---: | :---: | :---: | :---: | :---: | :---: |
| Canaanite | $\zeta L$ | $\wedge \gg$ | $\wedge \wedge>$ |  |  |
| Hebrew |  | 71 | 71 | $\checkmark$ | 7 |
| Phonecian |  | $\cdots 7$ | $\checkmark$ |  |  |
| Aramaic |  |  | 7 | $\lambda \lambda$ | $\lambda$ |
| Greek |  |  | $)>\wedge 7$ | r | $\Gamma$ |
| S. Arabian |  |  | 79 |  |  |
| Punic |  |  |  | 入入 |  |
| Latin |  |  |  |  | $C G$ |
| Samaritan |  |  |  |  | T |
| Arabic |  |  |  |  | $>$ |



Appendix C - History of the Hebrew Script

ㅁ / Dal

$$
\begin{array}{lllll}
2,000 & 1,500 & 1,000 & 500 & 100
\end{array}
$$

| Canaanite | - < | $\nabla \triangleleft$ | $\checkmark$ |  |  |
| :---: | :---: | :---: | :---: | :---: | :---: |
|  |  |  | 44 | 4 | 4 |
| Phonecian |  |  | A 9 |  |  |
| Ararnaic |  |  | $\triangle$ | 44 | ד |
| Greek |  |  | $\Delta$ | $\triangle D D$ | $\triangle$ |
| S. Arabian |  |  | प |  |  |
| Punic |  |  |  | $q$ |  |
| Latin |  |  |  |  | D |
| Samaritan |  |  |  |  | 7 |
|  |  |  |  |  | $y$ |



Appendix C－History of the Hebrew Script

|  |  | 옷 | Hey |  |  |
| :---: | :---: | :---: | :---: | :---: | :---: |
|  | 2，000 | 1，500 | 1，000 | 500 | 100 |
| Canamite | ¢ ¢ ¢ | 弐羽时 | 习 入 7 |  |  |
| Hebreer |  | 3 | 妇 | 3 | 3 |
| Phonecian |  | 习习 | 33 | 戍入き |  |
| Aramaic |  | 者 | $\pi \sim$ | 入－入入ー入 | П |
| Greek |  |  | $3 \exists$ | EE | E |
| S．Arabian |  |  | 世 |  |  |
| Punic |  |  |  | 9 |  |
| Latin |  |  |  |  | E |
| Samaxitan |  |  |  |  | $x$ |
| Arabic |  |  |  |  | V |



Appendix C - History of the Hebrew Script



Appendix C－History of the Hebrew Script

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| :---: | :---: | :---: | :---: | :---: | :---: |
|  | 2，000 | 1，500 | 1，000 | 500 | 100 |
| Canamite | ㄷ | エ ワ | 工 Z |  |  |
| Hebrew |  | －İ | ヱエ エ | 卫 | $=2$ |
| Phonecian |  | II | I | マエ久 |  |
| Aramaic |  |  | I | 212 | 「 |
| Greek |  |  | Iエ | 工 | Z |
| S．Arabian |  |  | 8 |  |  |
| Punic |  |  |  | $\leq$ |  |
| Latim |  |  |  |  | Z |
| Samaritan |  |  |  |  | 9 |
| Arabic |  |  |  |  | j |



Appendix C－History of the Hebrew Script

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|  | 2，000 | 1，500 | 1，000 | 500 | 100 |
| :---: | :---: | :---: | :---: | :---: | :---: |
| Canaanite | $8 \text { 首血果 }$ | 人1픕 | 曰目且 |  |  |
| Hebrew |  | 曰 | 曰曰 | 0 | 佥 |
| Phonecian |  | 6 k | 里 | M |  |
| Aramaic |  |  | 日ワ | ПH | $\Pi$ |
| Greek |  |  | H曰目日 | 日H | H |
| S．Arabian |  |  | 廿 |  |  |
| Punic |  |  |  | Ю |  |
| Latin |  |  |  |  | H |
| Sarnaritan |  |  |  |  | E |
| Arabic |  |  |  |  | 7 |



Appendix C - History of the Hebrew Script

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\end{array}
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| Canaanite | $\bigcirc$ | $\otimes \oplus$ | $\oplus$ |  |  |
| :---: | :---: | :---: | :---: | :---: | :---: |
| Hebrew |  | $\otimes \oplus$ | $\otimes \oplus$ | 0 | 0 |
| Phonecian |  | $\otimes \oplus$ | $\oplus \ominus$ | $\theta$ |  |
| Aramaic |  | ( ® |  | 066 | 10 |
| Greek |  |  | $\otimes \oplus \ominus$ | $\theta$ | $\theta$ |
| S. Arabian |  |  | 价 |  |  |
| Punic |  |  |  | $\theta$ |  |
| Latin |  |  |  |  |  |
| Samaritan |  |  |  |  | $\square$ |
|  |  |  |  |  | $b$ |



Appendix C - History of the Hebrew Script



Appendix C－History of the Hebrew Script
Ш／Kaph

|  | 2，000 | 1，500 | 1，000 | 500 | 100 |
| :---: | :---: | :---: | :---: | :---: | :---: |
| Canaanite | $\begin{array}{\|c\|} \hline 1 / 2 \\ \hline 1 / 1) \\ \hline \end{array}$ |  | ブフリ7\％ |  |  |
| Hebrew |  | $V$ | $7 y^{20} 7$ | $\geqslant$ | St |
| Phonecian |  | $\checkmark$ | 47y | 9 4 |  |
| Ararnaic |  |  | $Y$ | Y4y | $丁 \bigcirc$ |
| Greek |  |  | 才K | K | K |
| S．Arabian |  |  | $\dagger$ |  |  |
| Punic |  |  |  | y 4 |  |
| Latin |  |  |  |  | K |
| Sarnaritan |  |  |  |  | － |
| Arabic |  |  |  |  | ${ }^{\circ}$ |



## Appendix C - History of the Hebrew Script

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| Canamite | $77)^{-2}$ | C06 | 16 |  |  |
| Hebrew |  | $l$ | 16 | 6 | 4 |
| Phonecian |  | 16 | 4hll | 45 |  |
| Aramaic |  |  | 71 | L ( ) | 7 |
| Greek |  |  | $\sqrt{1 /}$ | $/ \triangle L L$ | $\wedge$ |
| S. Axabian |  |  | 1 |  |  |
| Punic |  |  |  | / |  |
| Latin |  |  |  |  | L |
| Samanitan |  |  |  |  | 23 |
| Arabic |  |  |  |  | J |



Appendix C - History of the Hebrew Script
m / Mem

| Canaanite | 2,000 | 1,500 | 1,000 | 500 | 100 |
| :---: | :---: | :---: | :---: | :---: | :---: |
|  |  MNM | $\} \xi \xi\}$ | 4, ${ }^{3}$ |  |  |
| Hebrew |  | $\leq$ | 4 WM | w | Wy |
| Phonecian |  | 3 | wuytis | $y 4$ |  |
| Ararraic |  | \} $\}$ | yut | 4 | -\% |
| Greek |  |  | 岛min | MN | V |
| S. Arabian |  |  | < |  |  |
| Punic |  |  |  | $4 \times$ |  |
| Latin |  |  |  |  | M |
| Samaritan |  |  |  |  | W |
| Arabic |  |  |  |  | $\bigcirc$ |



Appendix C - History of the Hebrew Script



Appendix C－History of the Hebrew Script
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| :--- | :--- | :--- | :--- | :--- |


| Canaanite | $\ggg$ | † $⿴ 囗 十$ 仡 | 丰手王 |  |  |
| :---: | :---: | :---: | :---: | :---: | :---: |
| Hebrew |  | 平 | 食 | 7 |  |
| Phonecian |  | 丰手手 | 手宁 娄 | 年 |  |
| Aramaic |  | 市予 | $3{ }^{3}$ | $23^{3}$ | $\bigcirc$ |
| Greek |  |  | 田丰平 | 丰王＋× | 三 |
| S．Arabian |  |  | × |  |  |
| Punic |  |  |  | ${ }^{2}$ |  |
| Latin |  |  |  |  | $\times$ |
| Samaritan |  |  |  |  | 3 |
| Arabic |  |  |  |  |  |



Appendix C - History of the Hebrew Script



Appendix C - History of the Hebrew Script

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|  | 2,000 | 1,500 | 1,000 | 500 | 100 |
| Canaanite | $\diamond \Rightarrow \square$ | 7 | 73 |  |  |
| Hebrew |  | $\bigcirc$ | 177 | 7 | $\bigcirc$ |
| Phonecian |  | ) 7 | $\cdots 17$ | 17 |  |
| Aramaic |  | $\Rightarrow>$ | $\cdots 73$ | 99] | $\square \square$ |
| Greek |  |  | $7 \sim \Gamma$ | $\bigcirc \Gamma$ | $\Pi$ |
| S. Arabian |  |  | $\diamond 0$ |  |  |
| Punic |  |  |  | 7) |  |
| Latin |  |  |  |  | $P$ |
| Sarnaritan |  |  |  |  | $\square$ |
| Arabic |  |  |  |  | V |



Appendix C - History of the Hebrew Script
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\end{array}
$$

| Canamite | $\mathrm{tan}_{\infty}^{\infty} \mathrm{c}_{4}$ | $r_{2}, Y$ | Nu |  |  |
| :---: | :---: | :---: | :---: | :---: | :---: |
| Hebrew |  | M | mLz | $\mu$ |  |
| Phonecian |  | $n n$ | Mr | Y |  |
| Aramaic |  | $\xi$ | Yr | nYYY | Y V |
| Greek |  |  | M | M |  |
| S. Arabian |  |  | ¢ |  |  |
| Punic |  |  |  | Yr |  |
| Latin |  |  |  |  |  |
| Samaritan |  |  |  |  | $\cdots \geqslant$ |
| Arabic |  |  |  |  | 2 |



Appendix C－History of the Hebrew Script

|  |  | － | Quph |  |  |
| :---: | :---: | :---: | :---: | :---: | :---: |
|  | 2，000 | 1，500 | 1，000 | 500 | 100 |
| Canazaite | 8－5 8 ¢ ${ }^{\text {c }}$ | P9 | 9 |  |  |
| Hebrew |  | $\phi$ | 4P | $\phi$ | $\psi$ |
| Phonecian |  | $\dagger$ | ゆ阝ロP | FロP |  |
| Aramaic |  | $Q \rho$ | 他 ${ }^{\text {P }}$ | $p$ pr | P |
| Greek |  |  | $Q P$ |  |  |
| S．Axabian |  |  | $\phi$ |  |  |
| Panic |  |  |  | $p>$ |  |
| Latin |  |  |  |  | Q |
| Samanitan |  |  |  |  | $\nabla \mathrm{P}$ |
| Arabic |  |  |  |  | 9 |



Appendix C - History of the Hebrew Script
T / Resh

|  | 2,000 1,500 | 1,000 | 500 | 100 |
| :---: | :---: | :---: | :---: | :---: |
| Canasurite | Rępal9pq | 4 |  |  |
| Hebrew | 4 | 494 | 9 | 9 |
| Phonecian | 9 | 9499 | 89 |  |
| Aramaic | 94 | 4 | 4477 | 7 |
| Greek |  | 994 | PPP | P |
| S.ATrbian |  | ) |  |  |
| Panic |  |  | 9 |  |
| Latin |  |  |  | R |
| Saranitan |  |  |  | 94 |
| ${ }_{\text {Arbbic }}$ |  |  |  | , |



Appendix C - History of the Hebrew Script


Appendix C－History of the Hebrew Script

|  | $\ddagger / T \mathbf{a w}$ |  |  |  | 100 |
| :---: | :---: | :---: | :---: | :---: | :---: |
|  | 2，000 | 1，500 | 1，000 | 500 |  |
| Canaanite | †＋ | X | † |  |  |
| Hebrew |  | ＋ | $x \times 2$ | X | $X$ |
| Phonecian |  | x＋ | 人tyrit | $r$ 号 |  |
| Ararnaic |  | x＋ | $\cdots /$ | ／f 5 | $\bigcirc$ |
| Greek |  |  | 十T－T |  | $\top$ |
| S．Arabian |  |  | X |  |  |
| Punic |  |  |  | $/ /$ |  |
| Latin |  |  |  |  | $\top$ |
| Samaritan |  |  |  |  | $\cdots<$ |
| Arabic |  |  |  |  | U |



## Appendix D - Alphabet <br> Charts

## Ancient Hebrew

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

## Modern Hebrew

Derivatives

| Script | Name | Sound | Greek | Latin |
| :---: | :---: | :---: | :---: | :---: |
| $\stackrel{N}{N}$ | aleph | silent | A | A |
| ユ | beyt | b,bh | B | B |
| 2 | gimel | g | $\Gamma$ | C,G |
| 7 | dalet | d | $\Delta$ | D |
| $\pi$ | hey | h | E | E |
| 1 | vav | v,o,u | $Y^{*}$ | F |
| T | zayin | Z | Z | Z |
| $\Pi$ | hhet | hh | H | H |
| $\square$ | tet | t | $\Theta$ | - |
| , | yud | y | I | I, J |
| 7, | kaph | k,kh | K | K |
| 7 | lamed | 1 | $\Lambda$ | L |
| ם, | Mem | m | M | M |
| 9, | nun | n | N | N |
| 0 | samech | S | $\Xi$ | X |
| v | ayin | silent | O | $\bigcirc$ |
| 7, М | pey | ph | $П$ | P |
| Y, | tsadey | ts | $\mathrm{M}^{*}$ | - |
| $p$ | quph | q | $2^{*}$ | Q |
| 7 | resh | r | P | R |
| U, | shin,sin | sh, s | $\Sigma$ | S |
| 5 | tav | t | T | T |

* Ancient letter not carried over into Modern Greek.


# Appendix E - Ancient <br> 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
to Strong's. Appendix E will list the Strong's number ${ }^{49}$ 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.
$008{ }^{1}$ mid ${ }^{2} \mathrm{AHh}^{3}$ strong wall ${ }^{4}$-Hearth ${ }^{5}$ : 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. ${ }^{6}$

1. The parent root number. This number is derived alphabetically. For example, the word $\gamma \delta$ is 001 , $\boldsymbol{\square} \downarrow$ is 002 , $\measuredangle \downarrow$ 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.

[^25]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 $\downarrow$ is an ox meaning strong, and the $\measuredangle$ 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 ab 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 政 $\mathbf{A H}$ 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).
$007 エ \circlearrowright \quad$ 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 피 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.
$009 \otimes \circlearrowright$ 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 J 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).

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

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

## $019 \rightarrow \downarrow$ AQ ? -- Wild goat

020 風 $\mathbf{A R}$ 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 шð 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 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 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 BHh inside outside -- Slaughter: A slaughter by the knife or sword where the inside is opened.

031 B $\boldsymbol{\square}$ BTh house surrounded -- Refuge: The home as a refuge. The home is the place for safe idle talk with the family.

033 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 crops035 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 $3^{\prime}$ 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 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 BGh ? -- Swell: A gushing over or swelling up as an eruption or a fountain. An overwhelming desire.

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


#### Abstract

042 הิธ 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 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 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 ■L 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 ఒᄂ 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 －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 跀 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 工【 GZ lift the harvest－－Sheer：The sheering and removal of the wool fleece from the sheep．

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

052 mu 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 J 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 mb 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 GK 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 O凸 GGh lifting the eye－－Gasp：When taking a difficult breath such as in gasping or in death，the eyes roll up．

## 061 －GPh ？－－Close

064 凡乌 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 шட GSh ？－－Grope

066 † 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 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 Ц 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 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 뭄口 DH back and forth movement --

 Dart: The back and forth rapid flight of a bird.074 IITㅁ DHh door of the wall -- Push: The door is pushed to the side to enter. A thrusting of something.

077 Шם 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 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 mт 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 दם 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 ₹т DS ? -- Myrtle

082 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 DPh door opened -- Push: The door is opened by pushing it aside.

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

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

086 꾸 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 шד 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 † 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 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 பํํํ HG great burden－－Meditate：a murmuring or soft speech，for the removal of a burden．

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

093 边뭉 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 工迅 HZ ？－－Dream

100 ل 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
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 m 옃 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 HN ？－－Heavy：Heavy or abundant in wealth．

## 103 毛吴 HS ？－－Still

108 （n）HR the head－－Hill：A mountain or hill as the head rising up above the landscape．

## 110 十呪 HT ？－－Break in

## 116 YY 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 LI 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 ■工 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 पx ZD food at the door -- Soup: The tent fire located near the door is used for boiling water and making soups.
 out or is pointed out.

139 工x 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 표조 ZHh ? -- Loose

143 Шx ZK ? -- Glass: A glass without impurities is transparent and pure.
$144 \mathrm{~V}_{\boldsymbol{x}}$ 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 mr ZM harvest chaos -- Plan: The thoughts and plans that bring about chaos.

146 Z ZN mattock 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 Ox ZGh harvest experience -- Tremble: The hard work of the summer harvest brings sweat and exhaustion.

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

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

152 N. $\mathbf{Z R}$ 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.

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154 † $\mathbf{Z T}$ 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 ■III 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 凸표 HhG surround and gather -- Festival: The participants of a festival would gather together and dance in a circle.

158 प표 HhD wall door -- Unite: A wall seperates 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 웟프 HhH wall reveals -- Life: The family camp is comprised of many tents, which are laid out in a

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

161 工ㅍI 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 ㅍㅍㅍ 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 ©표 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 Ü프 HhK wall of the cup -- Pallette: 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 لIII 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 м 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 h표 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 ₹표 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 ㅍI 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 ar표 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 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 ה표 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 ш표 HhSh wall presses -- Hurry: The wall, an army or other attacker, advances for destruction. A stillness in the midst of turmoil.

## 176 †표 HhT ? -- Terror

178 ゅ $\otimes$ ThBh surround the house -- Good: The house is surrounded by grace, beauty, love, health and prosperity.

## 180 प® ThD ? -- Thorn

181 ThH basket seen -- Broom: The fibers of the broom plant were course and strong and used to
make brooms. The fibers were also woven and spun into other products such as baskets.

184 m® $\otimes$ 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.
$185 \otimes \otimes$ 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 J $\otimes$ 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.
$189 \mathrm{~m} \otimes \mathrm{ThM}$ container of water -- Unclean: A bowl of water is used to wash dirt off.

190 ใ $\otimes$ ThN basket continues -- Weave: A tapestry or basket as woven items.

## $192 \odot \otimes$ ThGh ? -- Wander

## $193 \oslash \otimes$ ThPh ? -- Trip: A tripping around like children.

196 Th $\otimes$ ThR surround man -- Wall: A wall that surrounds one for protection or as a jail. The closing of the doors to the wall.

## 197 ш $\otimes$ ThSh ? -- Pounce

200 ? -- Cry

202 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 m 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 스 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 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 पツு KD ? -- Jar

## 225 距 KH ? -- Dark

228 핖) 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 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.

## 

234 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 手 E 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 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 KQ ? -- Caterpillar

240 K円 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 KT cover the covenant -- Crush: The crushing of the olives produce olive oil, used as a covering for ceremonial purposes.

244 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 டU LG ? -- Study

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

247 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 LZ authority cut -- Turn aside: A turning away from truth.

250 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.
$251 \otimes U$ LTh authority contained -- Veil: A covering to hide the face. The camouflaging capability of the lizard to hide.

253 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 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 md 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 and LTs tongue of trouble -- Mock

## 264 LSh ? -- Knead

267 Bm MG water carries -- Disolve: The washing away by water. A fainting or melting.

268 דми 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 ̌ㅕㄴm 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 エм MZ mighty harvest -- Barn: A storage facility for the harvest. The stomach as a storage place for food.

272 пᄑைm 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 (MM 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 Шм MK might subdued -- Low: Something brought low in submission, humility or wealth.

276 Jm 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 mм MM great chaos -- nothing: Anything that is considered useless or without value. A blemish that causes something to be valueless.

278 hm 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 ₹м MS water grabs hold -- Disolve: The dissolving or melting away of something. Fainting is a dissolving of the inside. A spurning as dissolving away of another.

280 OM MGh ? -- Bowels

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

284 円m 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 oneway to another.

## 285 шм MSh ? -- Draw out

286 tm MT chaos mark -- Death

288 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 凸ห NG ? -- Bright

290 ~² 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 逻 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 エห $N Z$ ?-- Sprinkle

294 푸 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.
$295 \otimes^{\circ} \mathrm{C}$ 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.

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

## 298 NL ? -- Complete

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

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

301 ₹́ 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 NGh ? -- Rattle: A shaking.

303 NPh continual edge -- Region: The border that encircles an area.

304 ant $^{\text {NTs }}$ ? -- Despise: A quarrel.

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

306 NR 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 wh continual pressing -- Debt: A debt or loan that causes pressure or sickness. A deception that brings one indebted to another.

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

## 311 Ц₹ SG ? -- Increase

312 प₹ 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 SH protector reveals -- Veil: The veil is lifted to reveal the face that is hidden. The lifting of oneself in pride.

316 표 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 ®手 STh turn around－－Turn aside

319 Шモ 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 手 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 м ₹ SM ？－－Store：A storehouse where stores are put．To set anything in a place．

322 得 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 手毛 SS great turning－－Turn：The twisting and turning of a bird in flight or a horse playing．

## 324 ○も SGh ？－－Rush

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

328 ก手 $S R$ 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 十₹ ST turn from the covenant -Provoke: To lead or provoke another in a different direction.

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

## 333 be GhG ? -- Cake

334 प® 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.

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## 335 年分 GhH ？－－Ruin：To bring down in a heap by twisting．

337 工® 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 © 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 لo 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 m@ GhM experience the masses -- People:

A group who reside with each other where the masses become as one.

344 ho 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 ane 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 GhQ ? -- Press

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

## 351 ш® GhSh ? -- Moth

## 352 to GhT ? -- Time

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

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

357 哭 0 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 工足 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 표 $\varnothing$ PHh blow to separate－－Spread：The spreading out dust by blowing on it．The ruler of a spread out area．

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

364 Jo 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 mo PM ? -- Fat

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

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

## 368 Po PGh ? -- Viper

370 ano 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 ㄲ 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 ш๐ PSh ? -- Spread

374 to 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.

## Appendix E - Parent Root Dictionary

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

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

379 Lian 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 man TsHh trouble outside -- Desert: A hot and dry place from the glaring of the sun. A crying out from thirst.

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

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

388 han 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 Dan TsGh laying known -- Bed: The bed consisted of blankets spread out on the floor of the tent. A spreading out of something.

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

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

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

394 Nan 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 tan TsT ? -- Kindle

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

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

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

404 QHh ? -- Take: Merchandise as taken.
$405 \otimes_{-}^{0}$ QTh ? -- Little: Something that is little or made little by cutting off.

408 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 Mー QM -- Raise: A rising or standing of anything.

410 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 QS ? -- Scales: The scales of a fish.

412 QGh ? -- Gash: A mark by branding, incision, tattoo or dislocation.

413 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 Q QTs ? -- Cut: Making the end of something by cutting it off. An ending of sleep. Harvesting of the crops by cutting.

416 Qin 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 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 เกิ 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 ఒヘิ 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 पतิ 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 ำส RH man beholds－－See

425 工凡 RZ ？－－Ceder：The bark of the ceder is pulled off in thin thread like fibers．The strength of cedar wood．

426 mᄑగ 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 ®n 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 แลิ 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.

## Appendix E－Parent Root Dictionary

431 m®i RM ？－－Lift：Anything that is high or lifted up．

432 ใn RN ？－－Shout：Any loud noise or instrument．

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

434 ๑ヘิ RGh man watched－－Companion：The shepherd closely watched over his flock，often they are his only companion．

435 －กิ 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 anfin 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 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 กล $\mathbf{~ R R ~ ? ~ - - ~ S a l i v a : ~ A l s o ~ t h e ~ w h i t e ~ o f ~ a n ~}$ egg which is similar in consistency to saliva. A cursing by spitting on another.

439 แस 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 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 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 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 ShH ? -- Storm: The roar and devastation of a storm.

448 пتை 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 Su 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 ShK two in the palm -- Testes: The two parts in the palm (the curved part) of the loins. 

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

453 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 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 ₹ш ShS Press and grab hold -- Plunder: The pressing into another's place and grabbing hold of his possessions.

456 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 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 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 तิ 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 ShSh teeth -- White: The whiteness of the teeth. The white hair of the older men.

## Appendix E - Parent Root Dictionary

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

464 ■ TBh sign inside -- Longing: The inside desire to follow after something.

466 $\quad \dagger$ 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 边 $\dagger$ 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 ェ† TZ mark a cut -- Cut off

## 470 mif $\dagger$ THh ? -- Under: The under or lower part of anything

## Appendix E - Parent Root Dictionary

473 Ш $\dagger$ 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 لt TL ? -- Ruin: The mounds of a ruined city. To bring down to ruin or death, by destruction or deception.

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

476 १ $\dagger$ TN path continues -- Constant: A patient and continuous movement. A donkey as a patient and constant animal.

## 478 O† TGh ? -- Mock

479 - $\dagger$ TPh ? -- Drum: The beating of a drum.

## Appendix E - Parent Root Dictionary

## 481 - $\dagger$ TQ ? -- Ledge

482 n $\dagger$ 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 ш† 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 |
| :--- | :--- | :--- | :--- | :--- | :--- | :--- | :--- | :--- | :--- |
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| 0008 | 026 | 0083 | 042 | 0158 | 090 | 0214 | 394 | 0269 | 008 |
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| 0010 | 026 | 0092 | 048 | 0160 | 090 | 0216 | 020 | 0272 | 161 |
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| 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 |
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| 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 |
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| 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 |
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| 0400 | 232 | 0535 | 276 | 0624 | 325 | 0729 | 425 | 0860 | 476 |
| 0402 | 232 | 0536 | 276 | 0625 | 325 | 0730 | 425 | 0862 | 481 |
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| 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 |
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| 0410 | 247 | 0545 | 278 | 0639 | 017 | 0748 | 429 | 0887 | 043 |
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| 0480 | 247 | 0579 | 291 | 0661 | 017 | 0809 | 021 | 0930 | 035 |
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| 0936 | 029 | 1158 | 038 | 1408 | 048 | 1540 | 342 | 1725 | 086 |
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| 0943 | 033 | 1207 | 040 | 1415 | 048 | 1546 | 342 | 1728 | 069 |
| 0944 | 034 | 1228 | 041 | 1416 | 048 | 1549 | 056 | 1729 | 069 |
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| 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 |
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| 0963 | 029 | 1279 | 042 | 1464 | 048 | 1600 | 060 | 1750 | 084 |
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| 0996 | 036 | 1322 | 043 | 1471 | 049 | 1620 | 064 | 1758 | 077 |
| 0998 | 036 | 1323 | 036 | 1472 | 049 | 1621 | 064 | 1760 | 074 |
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| 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 |

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| 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 |

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| 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 |

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| 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 |

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| 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 |

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| 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 |

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| 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 |
| :--- | :--- | :--- | :--- | :--- | :--- | :--- | :--- | :--- |
| 748 |  |  |  |  |  |  |  |  |
| 7298 | 427 | 7434 | 437 | 7579 | 457 | 7720 | 328 | 7817 |
| 7300 | 422 | 7435 | 437 | 7580 | 443 | 7721 | 313 | 7822 |
| 448 |  |  |  |  |  |  |  |  |
| 7301 | 423 | 7436 | 437 | 7581 | 443 | 7722 | 445 | 7825 | 448

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 |  |  |

## Ancient Hebrew Number - Strong's Number

| 002 | 0001 | 012 | 0193 | 017 | 3989 | 026 | 0909 |  | 034 |
| :--- | :--- | :--- | :--- | :--- | :--- | :--- | :--- | :--- | :--- |
| 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 |
| 0 |  |  |  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |  |  |  |

## 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 |

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| 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 |

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| 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 | 43 | 0759 |
| 408 | 7044 | 416 | 3357 | 420 | 4808 | 423 | 7207 | 43 | 2038 |
| 408 | 7045 | 416 | 3365 | 420 | 7227 | 423 | 7209 | 43 | 4791 |
| 408 | 7052 | 416 | 3366 | 420 | 7228 | 423 | 7210 | 43 | 4820 |
| 409 | 3351 | 416 | 3368 | 420 | 7230 | 423 | 7212 | 43 | 7213 |
| 409 | 4725 | 416 | 4744 | 420 | 7231 | 423 | 7297 | 43 | 7214 |
| 409 | 6965 | 416 | 4745 | 420 | 7232 | 423 | 7301 | 43 | 7215 |
| 409 | 6967 | 416 | 4746 | 420 | 7233 | 423 | 7302 | 43 | 7219 |
| 409 | 6968 | 416 | 4747 | 420 | 7235 | 423 | 7310 | 43 | 7311 |
| 409 | 7009 | 416 | 7119 | 420 | 7237 | 423 | 7377 | 43 | 7312 |
| 409 | 7012 | 416 | 7120 | 420 | 7239 | 425 | 0729 | 43 | 7315 |
| 409 | 7054 | 416 | 7121 | 420 | 7241 | 425 | 0730 | 43 | 7317 |
| 409 | 8617 | 416 | 7122 | 420 | 7292 | 425 | 0731 | 43 | 7318 |
| 409 | 8618 | 416 | 7124 | 420 | 7293 | 425 | 7329 | 43 | 7411 |
| 410 | 4735 | 416 | 7125 | 420 | 7295 | 425 | 7330 | 43 | 7413 |
| 410 | 4736 | 416 | 7135 | 420 | 7296 | 425 | 7332 | 43 | 7415 |
| 410 | 6969 | 416 | 7136 | 420 | 7378 | 425 | 7333 | 43 | 7416 |
| 410 | 7013 | 416 | 7137 | 420 | 7379 | 425 | 7334 | 43 | 7419 |
| 410 | 7015 | 416 | 7147 | 420 | 8635 | 425 | 8645 | 43 | 7423 |
| 410 | 7064 | 416 | 7148 | 420 | 8636 | 426 | 0732 | 43 | 7426 |
| 410 | 7065 | 416 | 7150 | 421 | 0707 | 426 | 0734 | 43 | 7427 |
| 410 | 7067 | 416 | 7151 | 421 | 0708 | 426 | 0736 | 43 | 8641 |
| 410 | 7068 | 416 | 7176 | 421 | 0710 | 426 | 0737 | 43 | 8642 |
| 410 | 7069 | 417 | 2842 | 421 | 0713 | 426 | 3391 | 43 | 8649 |
| 410 | 7070 | 417 | 3352 | 421 | 2026 | 426 | 3394 | 43 | 0766 |
| 410 | 7072 | 417 | 3353 | 421 | 2027 | 426 | 7304 | 43 | 7438 |
| 410 | 7075 | 417 | 3369 | 421 | 2028 | 426 | 7305 | 43 | 7439 |
| 410 | 7077 | 417 | 4170 | 421 | 3407 | 426 | 7306 | 43 | 7440 |
| 411 | 7193 | 417 | 4748 | 421 | 3415 | 426 | 7307 | 43 | 7442 |
| 412 | 3363 | 417 | 4749 | 421 | 4173 | 426 | 7309 | 43 | 7443 |
| 412 | 7085 | 417 | 4750 | 421 | 4828 | 426 | 7347 | 43 | 7444 |
| 413 | 6971 | 417 | 6983 | 421 | 7321 | 426 | 7371 | 43 | 7445 |
| 413 | 7087 | 417 | 7179 | 421 | 7451 | 426 | 7381 | 43 | 8650 |
| 413 | 8622 | 417 | 7180 | 421 | 7455 | 426 | 7545 | 43 | 2034 |
| 414 | 3364 | 417 | 7185 | 421 | 7465 | 427 | 3399 | 43 | 2035 |
| 414 | 6972 | 417 | 7186 | 421 | 8643 | 427 | 4178 | 43 | 2040 |
| 414 | 6973 | 417 | 7190 | 422 | 3381 | 427 | 7298 | 43 | 2041 |
| 414 | 6974 | 417 | 7197 | 422 | 4174 | 427 | 7374 | 43 | 7447 |
| 414 | 6975 | 417 | 7198 | 422 | 4788 | 427 | 7578 | 43 | 7450 |
| 414 | 6977 | 417 | 7199 | 422 | 7286 | 429 | 0724 | 43 | 4828 |
| 414 | 7019 | 420 | 0693 | 422 | 7287 | 429 | 0748 | 43 | 4829 |
| 414 | 7020 | 420 | 0695 | 422 | 7289 | 429 | 0750 | 43 | 4830 |
| 414 | 7082 | 420 | 0696 | 422 | 7300 | 429 | 0752 | 43 | 7452 |
| 414 | 7093 | 420 | 0697 | 423 | 0738 | 429 | 0753 | 43 | 7453 |
| 414 | 7096 | 420 | 0698 | 423 | 4758 | 429 | 3409 | 43 | 7454 |
| 414 | 7097 | 420 | 0699 | 423 | 4759 | 429 | 3411 | 43 | 7462 |
| 414 | 7098 | 420 | 3401 | 423 | 4760 | 429 | 4816 | 43 | 7463 |
| 414 | 7099 | 420 | 3993 | 423 | 7200 | 429 | 7390 | 43 | 7464 |
| 414 | 7101 | 420 | 4766 | 423 | 7201 | 429 | 7391 | 43 | 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 |  |  |

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[^0]:    ${ }^{1}$ Known as Abram before God changed his name.
    ${ }^{2}$ The letter $\boldsymbol{Z}$ (beyt) is pronounced as a " b " when at the beginning of a word, and usually a " v " within a word.
    ${ }^{3}$ Genesis 11.16

[^1]:    ${ }^{4}$ Genesis 2.19
    ${ }^{5}$ Genesis 2.23
    ${ }^{6}$ Henry H. Halley, Halley's Bible Handbook (Grand Rapids, Mi: Zondervan, 24th) 44-5.
    ${ }^{7}$ Over time all alphabets evolve. Therefore, it is possible for the writing system of Noah's day to differ from the alephbet given to Adam.

[^2]:    ${ }^{8}$ See Genesis 5:29
    ${ }^{9}$ A literal flood that covered the whole earth. See The Genesis Flood by John C. Whitcomb and Henry M. Morris.

[^3]:    ${ }^{10}$ A Greek word meaning "between (meso) rivers (potamia)", the land between the Tigris and Euphrates rivers.
    ${ }^{11}$ Genesis 11.7
    ${ }^{12}$ Merrill F. Unger, "Tower of Babel," Unger's Bible Dictionary, 1977 ed.: 115. (BCE - Before the Common Era, equivalent to BC)
    ${ }^{13}$ J.I. Packer, Merril C. Tenney, William White, Jr., Nelson's Illustrated Encyclopedia of Bible Facts (Nashville: Thomas Nelson, 1995) 337; Unger, "Egypt," 288.
    ${ }^{14}$ 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.

[^4]:    ${ }^{15}$ The Shemites (aslo called Semites) are the Hebrews. Later cultures, such as the Phonecians, Canaanites, Akkadians, Moabites, Amonites and Arameans sprouted out of the Hebrews and are also part of the Shemitic family.
    ${ }^{16}$ 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.
    ${ }^{17}$ Unger, "Scythian," 987.

[^5]:    ${ }^{18}$ See Strong's \#5248
    ${ }^{19}$ See Strong's \#5455
    ${ }^{20}$ 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.
    ${ }^{21}$ Will Smith, "Hebrew Language," Smith's Bible Dictionary, 1948 ed.: 238.

[^6]:    22 Also known as "Shemitic", Semitic" "proto-siniatic", protocanaanite" and "paleo-hebrew".

[^7]:    ${ }^{23}$ Cuneiform, meaning, "wedge-shape", is written with a stylus that is pressed into a clay tablet to form the letters.
    ${ }^{24}$ Because the Ugarit language is so similar to Hebrew, the Ugarit cuneiform is called Hebrew cuneiform.

[^8]:    ${ }^{25}$ 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.

[^9]:    ${ }^{26}$ Giorgio Fano, The Origins and Nature of Language (Indiana University Press, Bloomington, 1992) 66

[^10]:    ${ }^{27}$ Giorgio Fano, The Origins and Nature of Language (Bloomington: Indiana University Press, 1992) 20.
    ${ }^{28}$ When translating the Hebrew into English, it is often necessary to add vowels. These added vowels will be italicized.

[^11]:    ${ }^{29}$ This Hebrew word means camel and has caused some confusion where this pictograph has been interpreted as a picture of a camel.

[^12]:    ${ }^{30}$ Giorgio Fano, The Origins and Nature of Language (Bloomington: Indiana University Press, 1992) 20.

[^13]:    ${ }^{31}$ Hebrew does not express the idea "a" or "an", rather it is implied.

[^14]:    ${ }^{32}$ Hebrew is written from right to left.
    ${ }^{33}$ The Biblical word for serpent is "shaphaph" a lengthened form of the parent root "shaph".

[^15]:    ${ }^{34}$ 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.

[^16]:    ${ }^{35}$ 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．

[^17]:    ${ }^{36}$ Horowitz， 22.
    ${ }^{37}$ The more roots and words available，the clearer the picture of the parent root will be．

[^18]:    ${ }^{38}$ The Kaph is written as $\rceil$ when at the end of a word and a $\supset$ when in a word．

[^19]:    ${ }^{39}$ 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.
    ${ }^{40}$ See Deuteronomy 32.9-12

[^20]:    ${ }^{41}$ The alephbet is read from right to left.
    ${ }^{42}$ 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.

[^21]:    ${ }^{43}$ As opposed to the frictives like the "s, sh" sounds which are given sound by blowing air through the mouth.

[^22]:    ${ }^{44}$ 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 ".

[^23]:    ${ }^{45}$ Pronounced as an "ng" as in "ring".

[^24]:    ${ }^{46}$ The word "game" comes from the Latin "gamb", meaning "leg".
    ${ }^{47}$ The vowels in the names will be pronounced as follows; $a=$ father, $\mathrm{e}=$ grey, $\mathrm{i}=$ feet, $\mathrm{o}=$ bone, $\mathrm{u}=$ tune.
    ${ }^{48}$ The letter " $\bar{G}$ " was formed out of the letter "C".

[^25]:    ${ }^{49}$ Only those words which are derived from a parent or child root will be listed

