

Lashon Ha-Kodesh Ivrit

**Introduction
To the Sacred Language
Hebrew**

NOMANSZONE

INTRODUCTION

Hebrew is referred to as *Lashon Ha-Kodesh*, the Holy Language. Remarkably Biblical Hebrew is the only language in the World where there are no curse (swear) words. Words of profanity were introduced into Modern Hebrew. Hebrew is known in Judaism as the language of the malakim (angels), and indeed, of Elohim. According to rabbinic tradition, Hebrew was the original language of humanity. It was spoken by all of humankind prior to the dispersion described in the Tower of Babel story in Genesis.

In addition, the Hebrew language was the tool that YHWH used to create the world. A midrash (commentary) states that “Just as the Torah was given in *Lashon Ha-Kodesh*, so the world was created with *Lashon Ha-Kodesh*.” Similarly, the mystical book *Sefer Yetzirah* describes the creation of the world through the manipulation of the Hebrew alphabet. According to prophet Zephaniah, Hebrew will become the primary global language in the future when the Kingdom of Elohim is established on Earth.

Most importantly knowledge of Biblical Hebrew is a guard against theological error and misinterpretations of the Scripture. The final authority for faith and practice is the written Word of Elohim. However, that Word needs to be interpreted in order to be applied. The final court of appeal in disputes over interpretation/translation resides in the original language of the Scripture.

“Reading the Bible in translation is like kissing your bride through a veil,” according to the Polish rabbi, Haim Nacham Bialik. The student of Scripture should seek to get as near to the original sources as possible, so as not to be dependent upon others for what the text says or means. “For the minister, a knowledge of Hebrew is necessary because it opens up the only truly reliable interpretive window upon the text of the Old Testament.” Stephen J. Andrews, “Some Knowledge of Hebrew Possible to All: Old Testament Exposition and the *Hebraica Veritas*,” *Faith & Mission* 13/1 (1995): 98.

The student should prayerfully consider the following words of the great Protestant reformer, Martin Luther:

“Though the faith and the Gospel may be proclaimed by simple preachers without the languages, such preaching is flat and tame, men grow at last wearied and disgusted and it falls to the ground. But when the preacher is versed in the languages, his discourse has freshness and force, the whole of Scripture is treated, and faith finds itself constantly renewed by a continual variety of words and works. It is a sin and shame not to know our own book or to understand the speech and words of our God; it is a still greater sin and loss that we do not study languages, especially in these days when God is offering and giving us men and books and every facility and inducement to this study, and desires his Bible to be an open book.” John Piper, *The Legacy of Sovereign Joy: God’s Triumphant Grace in the Lives of Augustine, Luther, and Calvin* (Wheaton, IL: Crossway Books, 2000), 99-100.


HISTORY

The TaNaK (Old Testament) was written in two languages: Hebrew and Aramaic. Hebrew is the primary language in which the greater part of the TaNaK was written. The portions which were written in Aramaic include a place name in Genesis 31:47, one verse in Yirmeyahu (Jeremiah) 10:11, and sections of Daniyel (Daniel) 2:4-7:28 and Ezrah (Ezra) 4:8-6:18; 7:12-26.

Hebrew is a member of the Semitic family of approximately 70 languages. The Semitic languages are found in a geographical zone including Palestine, Mesopotamia, the Arabian Peninsula, and Ethiopia. Hebrew belongs to the Northwest branch of Semitic languages.

Hebrew is closely related to Phoenician and Ugaritic. The people of Yisra’el spoke Hebrew until the Babylonian Exile when it began to be replaced by Aramaic (cf. Nechemyah (Nehemiah) chapters 8 and 13). By the end of the first century A.D., Aramaic rather than Hebrew was the commonly spoken language of Israel.

NOMANSZONE

Hebrew was originally written in the old Phoenician script or more precisely the *Ktav Ivri* or Hebrew script. One result of the Babylonian Captivity and the transition to Aramaic was that writers of Hebrew borrowed the Aramaic square script with which to write Hebrew. That same script is still being used today for Hebrew and is called the Jewish script or more precisely the *Ktav Ashuri*, or Assyrian script. The Hebrew alphabet utilized in the printed Hebrew Bible is the Jewish script. It is sometimes called a Square script  because it can be written within the confines of a square.

Hebrew as a spoken language was revived in 1948 as a national language of the newly established state of Israel after 2000 years of obscurity. Eliezer Ben-Yehuda is considered the father of Modern Hebrew. He developed a vocabulary for Modern Hebrew, incorporating words from ancient and medieval Hebrew, in addition to creating new words and the vocab continues to grow. In 1922, Hebrew became one of the official languages of British Mandate Palestine, and today it is a modern language spoken by the citizens of Israel and Jews around the world. Approximately 9.5 million people speak Hebrew.

The main phases of the Hebrew language are:

- Biblical, or classical, Hebrew.
- Rabbinical Hebrew.
- Modern Hebrew.

The oldest known texts of the Hebrew Scriptures is the Dead Sea Scrolls discovered in Qumran in 1947 which date from about 150 BCE to about 70 CE (Common Era). The second oldest is the Aleppo Codex (c. 920 CE) and the third is the Leningrad Codex (c. 1008 CE). Most English Bibles are translated from these two sources. The Masoretic Text *Nūssāḥ Hammāsōrā*, literally, 'Text of the Tradition' is the authoritative Hebrew and Aramaic text of the 24 books of the Hebrew Bible (Tanakh) in Rabbinic Judaism. It was primarily copied, edited and distributed by a group of Jews known as the Masoretes between the 7th and 10th centuries of the CE. The oldest known complete copy, the Leningrad Codex, dates from the early 11th century CE.

HEBREW GRAMMAR

The Alphabet

- There are 22 letters (consonants) in the Hebrew alphabet. Refer to the Alphabet chart.
- The order of the Hebrew alphabet is clearly indicated by the acrostic psalms (cf. Tehillim (Psalms) 9, 25, 34, 37, 111, 112, and 119). See, also, Echah (Lamentations) 1-4 and Mishle (Proverbs) 31:10-31.
- All 22 consonants of the Hebrew alphabet, together with their 5 final forms, are found in Tzephanyah (Zephaniah) 3:8.
- The letters, when written, always stand alone.
- There are no capital letters in Hebrew as in English or Greek.
- Hebrew is read from right to left.

Letters

Hebrew is a phonetic language – it is spoken how it is written. Essentially, Hebrew is a language of consonants, with vowels placed between them to aid pronunciation. Therefore, it is unnatural to say two consonants one after the other. When this is necessary, a device called the Seva (:) is used.

NOMANSZONE

The accent usually appears on the word's last syllable; otherwise, it appears on the second last syllable. Some texts mark the accent; if so a small "<" appears above the syllable to be stressed. Be warned, getting accustomed to where the accent falls can take some time for new students who speak European languages.

Letter Rules

The letters א *Aleph* and ע *Ayin* do not designate any particular sound, only the accompanying punctuation mark determines their pronunciation.

The letters ב *Bet*, כ *Chaf*, פ *Pey* with a dot inside are pronounced as “b”, “k” and “p”. The absence of a dot ב כ פ changes their pronunciation to “v”, “kh” and “f.”

The letter ה *Hey* is not pronounced, but rather aspirated.

At the end of a word, ה is silent (cf. להּ or *Leah*).

The shape of some letters changes, when they are placed at the end of a word. This group of letters is collectively called *MaNTzePaCh* (*Mantzepach*). This is an anachronym for the end letters in the Hebrew alphabet.

There are five letters that assume a final form when they occur at the end of a word. The names of the final forms are: ך *kaph sophit*, ך *mem sophit*, ן *nun sophit*, ם *pe sophit*, and ף *tsade sophit*. Sophit is the simplified transliteration of the Hebrew term סופית (*sopit* meaning *final*).

א *Aleph* is transliterated with a light breathing mark (like an apostrophe) because it has no consonantal value of its own. Similar to the silent *h* in English, it conforms to the sound of the vowel which accompanies it.

Six of the Hebrew letters take a dot (*Dagesh Lene – to pierce*) in them at certain times ב *Bet*, ג *Gimmel*, ד *Dalet*, כ *Chaf*, פ *Pey*, ט *Tav*. Its presence slightly alters the pronunciation, especially in ב *Bet*, פ *Pey* and ט *Tav*.

There are two kinds of dagesh: The Weak Dagesh (Lene) and the Strong Dagesh (Forte).

When pronounced without the weak dagesh, these letters are spirants because they are pronounced with a slight breath. When the weak dagesh is inserted, these six letters are hardened. Therefore, the weak dagesh is commonly referred to as the “hardening dot” or “hardening dagesh.”

The strong dagesh may occur in all the letters of the alphabet except the guttural letters and normally ר *Resh*, which acts like a guttural letter. When the strong dagesh is inserted in a letter, it doubles the letter. Thus the strong dagesh is commonly referred to as the “doubling dot” or “doubling dagesh.”

Sometimes a word omits the normally present strong dagesh for the purpose of achieving a smoother pronunciation. In such cases, a short horizontal line (-) is placed above the letter.

There are four letters in the Hebrew alphabet that are known as gutturals or laryngeals. They are א *Alef*, ה *Hey*, ח *Chet* and ע *Ayin*. In addition to these four, ר *Resh*, acts like a guttural but is not one technically. The word guttural means “of the throat” and is used to designate these letters because they are pronounced in the throat.

The gutturals are divided into two classes, weak and strong. The weak gutturals are א *Alef* and ע *Ayin*.

NOMANSZONE

The strong gutturals are ה Hey and ח Chet.

Gematria

Each Hebrew letter has numerical value. The earliest traces of this practice are found on Maccabean coins dating from the second century B.C. Gematria is a numerological or mathematical system by which Hebrew letters correspond to numbers. This system was developed by practitioners of Kabbalah (Jewish mysticism) around the 2nd Century and has become a vibrant spiritual technology.

Gematria is more widely used in academic (aggadic) contexts, to reveal a deeper meaning to the text. A famous example of this is the verse in Parshat Vayishlach (Beresheeth (Genesis) 32:5): ‘Thus said your servant, Jacob, “I have sojourned with Laban, and I have tarried until now.” The Hebrew word for sojourned (שָׁנָה) has a numerical value of 613. Rashi sees this as an indication that even while living with Laban, Jacob was able to stay committed to the 613 mitzvot (Rashi is Rabbi Shlomo Yitzchaki who wrote a famous Jewish commentary on the Torah in the middle ages).

Vowels

Before the time of Yeshua, vowel letters “Niqudot” (also known as matres lectionis) were employed as a limited signification of vowel sounds. The vowel letters may be observed in the scrolls from Qumran.

The vowel symbols were invented around the 8th Century CE by a group called the Massoretes, as an aid to correct pronunciation. They devised a scheme having vowel signs (previously supplied by a reader intimately familiar with the texts) explicitly written above and below the sacred (and therefore inalterable) text of consonants. Here are the forms for a, e, i, o, u:

א אָ אֵ אִ אֹ אֻ (Refer to Vowel chart)

Note that Hebrew was successfully written down for at least 2000 years without recording the vowels. This was possible because some consonants, specifically ה Hey, ו Vav, and י Yod can also be used as vowels. Today, a Torah scroll i.e. Beresheeth (Genesis) through Devarim (Deuteronomy) is still written without and must be read aloud by an expert (or thoroughly rehearsed) reader.

Vowel Rules

- While most of the vowels are placed below the consonant, there are a few exceptions: The Shuruk (וּ) and the full-letter Holem (וְ) follow the consonant.
- Words and syllables normally begin with a consonant rather than a vowel.
- The lesser Holem (װ) is written above the consonant (e.g., וּלְ).
- The vowel sound follows the consonant with which it is associated.
- Words and syllables normally begin with a consonant rather than a vowel.
- Five vowels are known as full-letter vowels because they use consonants in their formation: ם (e), ם (i), ם (u) ם (o), and ם (a).
- When a letter stands vowelless at the beginning or in the middle of a word, the Hebrew language inserts a sign composed of two vertical dots (:) below the letter. This sign is called sheva and is referred to as a half-vowel. Sheva is normally omitted when a letter stands at the end of a word, but it is retained in two sofit letters ם Dalet and ם Tav.

NOMANSZONE

Accent

The Masoretes placed accents i.e. meaning or sense into the Hebrew text in order to preserve the proper reading and meaningful interpretation of the Scriptures, especially the mode of cantillation in their public reading.

The pronunciation of most Hebrew words e.g. Shema (שְׁמָע) places the primary stress on the last syllable (or, ultima = ultimate syllable). Hebrew words stressed on the last syllable are called Milrau meaning stressed after.

Occasionally, the pronunciation of Hebrew words e.g. Melek (מֶלֶךְ) stresses the next to the last syllable (or, penultima = penultimate syllable). Hebrew words stressed on the next to the last syllable are called Miluel meaning stressed before.

The normal accent mark employed in beginning Hebrew grammar is ^ -

The Purpose of Accents is;

- To indicate which syllable is to be stressed in pronunciation.
- To represent and preserve the chanting (cantillation) of Scripture in the synagogues.
- To indicate the logical divisions of the verse.

Sometimes (especially in Biblical writings) you will find a “-” symbol joining words. This device simply makes the two words appear as one for the purpose of accent. It has no sound of its own.

General Rules

In Hebrew, the predicate adjective or verb normally precedes the noun. The noun often bears the article or is definite in meaning.

צַדִּיק יְהוָה “Tsaddik YHWH” YHWH is righteous (Tehillim (Psalm) 11:7).

In English, we say ‘the horse is good.’ In Hebrew it is opposite.

טוֹב הוּא הַסּוּס “tov sus” ‘good is the horse.’

In most cases, the adjective or verb comes before the noun.

Gender

There are only two genders in the Hebrew language: masculine and feminine. There is no neuter. That which is considered both masculine and feminine is labeled common.

Hebrew nouns are either masculine or feminine. They can occur in singular, plural, or dual (double) forms. Generally, the gender and number of a noun can be recognized from its terminal letters.

Nouns ending with “ה” Hey are usually feminine, although there are many exceptions with words of ancient origin.

Nouns that are the names of cities or countries are usually feminine.

Nouns which depict organs of the body that are found in pairs are feminine.

Plural

Masculine singular nouns and adjectives have no special form or suffix to indicate their gender.

Examples: סוּס “Sus” = horse (masculine) אִישׁ “Ish” = man (masculine).

NOMANSZONE

Feminine singular nouns and adjectives normally add the suffix הַ “Ha” to the masculine singular form. Examples: סוס “Sus” horse (masculine) becomes סוּסָה “Susah” mare (feminine) אִישׁ “Ish” man (masculine) becomes אִשָּׁה (Isha) woman (feminine).

Masculine plural nouns and adjectives are indicated by the addition of יָם “Eim” to the masculine singular form. Examples: סוס “Sus” horse (masculine) become סוּסִים “Susim” horses דְּבַר “Deva” word (masculine) becomes דְּבָרִים “Devarim” words.

Feminine plural nouns and adjectives are distinguished by the וֹת “Ot” suffix. Examples: סוּסָה “Susah” horse (feminine) becomes סוּסוֹת “Susot” mares.

The Definite Article

Hebrew nouns receive the definite article (i.e. "the") by prefixing a “הַ.” Additionally, if the first letter of the noun can take a (Dagesh) (ie a dot inside the letter), it will.

Note adjectives follow the noun they describe, and agree in gender and number.

The Definite Object

In Biblical Hebrew, when an active verb governs a definite direct object, the writer employs the particle אֶת or -אֶת “Alef-Taf” or “Et” to avoid confusing the subject with the object. There is no English equivalent for this accusative or direct object marker. It merely indicates that the following word, phrase, or clause is a definite direct object of the verb.

עָשָׂה אֶת-מֹשֶׁה וְאֶת-אַהֲרֹן Schmucl Alef (First Samuel) 12:6.

Asah et Moshe v’et Aron.
He appointed Moses and Aron.

Proper nouns (a name of a person, place, or thing) are always grammatically definite.

Symbols in Hebrew

אֶת Alef Tav is the symbol of the Messiah in the Hebrew language. According to tradition it is not read.

בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְהָאָרֶץ:

Bara Elohim (Alef Tav) HaShamayim HaAretz.
Elohim created the Heavens and the Earth (Beresheeth (Genesis) 1:1).

The Hebrew has the word “Alef-Taf” here which is missing from the NKJV and from most of the other English Bibles. This word is composed of the first and last letter of the Hebrew alphabet אֶת “Alef-Taf” which is transliterated in English as “ET.” The Sagas (Fathers) of Yisra’el (Israel) have traditionally identified “Alef-Taf” as a symbol of the Messiah, but because of Hebrew tradition, it is silent when read. In Revelation (Gilyahna) 1:8, 11, 21:6, and 22:13 Yeshua is called the *Alpha* and *Omega*, the beginning and the end. Another example is where the silent Alef Tav (ET) appears.

Shemoth (Exodus) 18:8

NOMANSZONE

“And Moshe told his abba-in-law **וְיֵהוֹנָתָן** (lehoteno) (Alef Tav) all that **יְהוָה** had done to Pharaoh and to the Mitzrim for Yisrael's **אֶרְשָׁיִל** (Alef Tav) sake, and all the travail that had come upon them by the way, and how **יְהוָה** delivered them.” See also verse 10.

Yeshayahu (Isaiah) 53:6

“All we like sheep have gone astray; we have turned each one to his own derech (way); and **יְהוָה** has laid on Him **וְכָל** (Bo) (Alef Tav) the iniquity of us all.”

The Principal Conjunction

Conjunction means “join with.” Conjunctions connect words, phrases, clauses, and sentences. The Hebrew conjunction *and* is written with a **ו** and attached inseparably to the word it governs. In addition to *and*, it can also have the following meanings (determined by context): *so*, *then*, *even*, and the adversative *but*. few exceptions. Originally the conjunction was pointed with a patach (**וְ**). In biblical Hebrew, however, it is pointed like the inseparable preposition, with only a few exceptions. Normally, the conjunction **ו** is pointed with a simple Sheva (**וֹ**) **וֹ**

Examples:

וְיֹם “yom” a day = **וְיֹם** “v’yom” = and a day.
וְמֶלֶךְ “king” a king = **וְמֶלֶךְ** “v’melekh” = and a king.
וְאֵמֶת “emet” truth = **וְאֵמֶת** “v’emet” = and truth.

Other Conjunctions

Although the predominant Hebrew conjunction is **ו**, there are other conjunctions which do occur with varying frequency:

וְאוּ “Oo” = or (sometimes implying a preference).
וְאִם “Im” = if (sometimes expressing the hypothetical; sometimes expressing the interrogative).
וְאִף “Af” = also.
וְכִי “Ki” = that, because, for, when, even.
וְאִם כִּי “Ki or Im” = but if, except.
וְפֶן “Pen” = lest.

RABBINIC LITERATURE

The Torah has two parts: The "*Torah Shebichtav*" (Written Law), which is composed of the twenty-four books of the *Tanach*, and the "*Torah Sheba'al Peh*" (Oral Law).

Originally the Oral Law was not transcribed. Instead, it was transmitted from father to son and from teacher to disciple (thus the name "Oral" Law). Approximately 1800 years ago, Rabbi Judah, the Prince concluded that because of all the travails of Exile, the Oral Law would be forgotten if it would not be recorded on paper. He, therefore, assembled the scholars of his generation and compiled the Mishnah, a (shorthand) collection of all the oral teachings that preceded him. Since then, the Oral Law has ceased to be "oral" and as time passed more and more of the previously oral tradition was recorded.

NOMANSZONE

The Oral Law consists of two components:

Midrash

Midrash means “investigation” or “inquiry” (from שָׁדַר, “drash” he sought). This is a branch of rabbinical learning comprised of oral, expositional interpretations of the Hebrew Scriptures. The oral tradition of the Midrash dates from the time of Ezra. Most of the homilies in Midrashic literature were composed between the 7th and 10th centuries A.D.

There are seven categories of Midrash:

1. On Jewish law—e.g., *Sifra* on Leviticus.
2. Dealing with *Haggadah* based on the Pentateuch—e.g., *Midrash Rabba*.
3. On prophetic literature and the Holy Writings.
4. On sundry matters (small Midrashim).
5. On Messiah and eschatology from the viewpoint of mysticism (e.g., *Zohar*)
6. Compiled from fragments of pre-existing Midrashim— the *Yalkutim* (“pockets” or “gleanings”).
7. Other minor Midrashim.

Talmud

The meaning of Talmud is “study” (from לָמַד, “lamad” he learned). It is the source from which Jewish rabbinic law is derived. The Talmud is composed of two parts: Mishna and Gemara.

Mishna means “learning” or “repetition” (from שָׁנָה, “shanah” he repeated, did again). It consists of the oral law, a collection of religious and legal decisions developed out of the Old Covenant Scriptures. It was brought into existence in about the 2nd century A.D. The Mishna is deeply spiritual, designed to stress divine immanence, simple piety, and saintly life. It is divided into 6 orders which are divided into 63 tractates (sections):

1. *Zeraim* (Seeds).
2. *Moed* (Set Feasts).
3. *Nashim* (Women).
4. *Nezikin* (Damages).
5. *Qodashin* (Holy Things).
6. *Tahoroth* (Cleannesses).

Gemara means “accomplishment” (from גָּמַח, “gamah” he accomplished, completed). It is the Aramaic commentary on the Mishna, containing the comments of the rabbis from 200-500 A.D. The Mishna was developed in two centers: Babylon and Tiberias.

1. *Halakah*, comprising about two-thirds of the Gemara, consists of legal enactments and precepts in a word-for-word record of the discussions of 1,800 men.
2. *Haggadah*, comprising about one-third of the Gemara, consists of non-legal, ethical interpretations illustrating the Talmud. These are talks by scholars on a variety of topics interspersed with parables and legends.

There are 613 commandments (mitzvah) in the Written Torah and thousands of Oral Laws. The Oral Laws for non-Jews provide a useful perspective or insight into the Torah but we are not required to keep them. The Oral Torah is the tradition and custom of the Jewish people which have for millenniums distinguished them as a nation and as a religion called Judaism. We are not Jews but we are “Hebrew” of the family of Yisra’el descendants from Avraham (Abraham), Yitzchak (Isaac), and Yaakov (Jacob). All who keep the Written Torah are one family in Yisra’el. See Yeshayahu (Isaiah) 56:1-7; Romans 11:11-24.

BE HOLY

As a holy family, we speak a set-apart tongue that requires we discard from our vernacular all forms/manner of paganism. Shemoth (Exodus) 19:6 states; “*And you shall be to Me a Malchut of Kohanim (Kingdom of Priest), and a kadosh nation (a set apart nation).*” See also Wayiqra (Leviticus) 21:8 and Shemoth (Exodus) 23:13.

Kepha (Peter) an Israelite of the tribe Levi understood the seriousness of this commandment; “*But as He which hath called you is holy, so be ye holy in all manner of conversation (and conduct); Because it is written, Be ye holy; for I am holy*” Kepha Alef (First Peter) 1:15-16 (NKJV).

It is the Torah, the Hebrew language, and the customs and traditions of Yisra’el that makes us holy. The Torah is the narrow road that leads us to the Kingdom and everlasting life (Mattityahu (Matthew) 7:13–14. Without the truth of the Torah, one will not make it into the Kingdom let alone experience the freedom, joy, and prosperity that YHWH offers us now.

Pagan Terminology

God

The word God is a very loose and general English term that can also refer to a superhuman being, a pagan deity, or a statue. The Oxford dictionary defines God “*as someone who is worshipped as possessing powers over nature human fortunes etc.*”

The Encyclopedia Britannica 11th edition defines “*GOD (as) the common Teutonic word for a personal object of religious worship...applied to all those superhuman beings of the heathen mythologies*” (and added that) *the word god on the conversion of the Teutonic races to Christianity was adopted as the name of the one Supreme being...*” (The Encyclopedia Britannica 30 Vols. Encyclopedia Britannica Inc, Helen Hemingway Benton, 1973-1974).

The word God fails to distinguish between the singular and plural meanings of Hebrew. It was first introduced into the Scriptures when the Greek and Hebrew Scriptures were translated into English in the 15th Century by William Tyndale and later in 1611 when the King James Bible was published. The origin of the word itself is clearly pagan. Its counterpart in Hebrew is the word “El” (where we get the word Elohim).

Lord

The word LORD has substituted the Name of Yahuweh in our English Old Covenant Scriptures some 6,823 times. In six major English translations, it replaces the name of Yahuweh with LORD or Lord.

Many Christians are not aware of the fact the word Lord in Hebrew literally means “Baal.” In Unger’s Dictionary page 665 we find this definition of the word.

“Lord (Hebrew Adon), an early word denoting ownership; hence, absolute control. It is not a proper (righteous) title...master; of kings, as the lord of their subjects.

(4.) Lord. Master, (Greek Kurios) Supreme....

(5.) Baal (Master) (as noted above, it means Lord) - applied only to heathen deities (gods), or to man as Husband, etc....”

(The Unger’s Bible Dictionary Merrill Unger, R.K. Harrison, Howard Vos, Cyril Barber: Books 1988).

Similarly, Wikipedia Online Encyclopaedia defines Baal as follows:

“*Ba’al (Biblical Hebrew בעל, pronounced ba’al, usually spelled Baal in English) is a Northwest Semitic title and honorific meaning “master” or “lord” that is used for various gods who were patrons of cities in the Levant, cognate to Akkadian Belu. A Baalist or Baalite means a worshipper of Baal.*”

NOMANSZONE

<http://en.wikipedia.org/wiki>).

And Baal, we know, is the principal deity of the Canaanites (Philistines) who worshipped pagan gods. Unger's Bible Dictionary (page 413) explains that "Baal," a "*common Canaanite word for master, lord, was one of the chief male deities of the Canaanite Pantheon, now known from the religious epic literature discovered at Ras Shamra (an Ugarit of the Amarna Letters), from 1921-1937.*"

Days of the week

We must note that the days of the week, as we observe them today, are not named or numbered according to the pattern of Beresheeth (Genesis).

Yom Day

Yom Rishon First day of the week.

Yom Shanee Second Day.

Yom Shleshi, or *Yom Shlishi* Third Day.

Yom Revee Fourth Day.

Yom Chameeshe Fifth Day.

Yom Sheshi Sixth Day.

Yom Shabbat Seventh Day.

The days of the week that we observe in the Gregorian calendar we use in the West are named in honor of Roman planetary and Celtic deities. Research on the origins of the names shows that:

- SUNDAY, the first day of the week, is named in honor of the Sun. This is the day in which Rome worshipped Mithras, the sun god of Rome. Hence Sun's-day.
- MONDAY, the second day of the week, is named in honor of the Moon. The moon was identified with the Roman god Artemis (Dianna). Hence Moon's-day.
- TUESDAY is for Mars from the Roman warrior god Mars. Our culture adopted the Anglo-Saxon word for the warrior god of the Teutonic mythology *Tiu* or *Tiw*. Hence, Tiw's day.
- WEDNESDAY is for Mercury, the Roman god of peace and prosperity. Our culture adopted the Teutonic god *Wotan* meaning Wotan's-day.
- THURSDAY is for Jupiter, the Roman god of lightning, thunder and the husband of Juno. Our culture adopted the Scandinavian god *Thor*, known as the thunder-god. Hence, Thor's-day.
- FRIDAY is for Venus. The Roman goddess of the spring seasons, and the Greek goddess of love. Our culture adopted the name *Frigg*, the Scandinavian goddess of Love. Hence, Frigg's-day.
- SATURDAY is named in honor of Saturn from the planet of the same name. A Roman god of planting and harvest. Thus, Saturn's-day.

It is interesting that Iceland, in the year 1,100 AD converted back to the numbering system of Beresheeth (Genesis) because their religious elders would not tolerate the pagan origins of the Gregorian names. Iceland people named the weekdays by numbering them, "Second Day," "Third Day," etc., which is what we should do.

All Scripture reference is from the RSTNE version



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