

Links to Hebrew Words

Preface (taken mostly from the preface to *ʿâshâm*): I have only examined a handful of words in this sort of detail; however, even though examining a single Hebrew word may appear to be quite dry, sometimes I come across places where almost every translator *cheats* or *fudges on* a translation (this occurs in at least two instances with the word *ʿâshâm*); and sometimes, as also occurs with the word *ʿâshâm*, we will come across passages whose meaning is enriched considerably by better knowing the meaning of the word in question.

I tend to be quite methodical and hyper-logical at times when examining a passage or a single word, sometimes making it clear that the passage could mean *this*, but it could not mean *that*. This may not be the best way to present this information to a congregation (that is, I have typically, 5–10 pages of notes on a single word; a congregation may not have that kind of interest, and the benefits to them of such a detailed study are questionable). What I put together on most words generally takes me several days to complete. However, a pastor-teacher can take this and distill it to a few sentences, a few points, or, where necessary, a 20 minute study. My intention is to gather the information from a variety of sources, categorize and organize it, and thoroughly examine it. My expectation is, a small handful of pastors, theologians or Bible students will be able to use what I have put together here. The *layman* (admittedly, a poor term for me to use) may or may not get much out of these studies.

Included with each word below is going to be the minimal amount of information; however, as in the case of *ʿâshâm*, we miss some very important passages and interpretations of passages if we just take the information below and run with it.

A few of these words were actually studied as doctrines and their use and interpretation and theological implications are examined more carefully than the etymology.

As I have pointed out many times in the past, some things, e.g., the Hebrew language, does not translate well into HTML, but it does render perfectly into PDF documents (I do all of my writing in WordPerfect, which allows for me to write in Hebrew in the first place).

1. **ʿâdâm** (אָדָם) [pronounced *aw-DAWM*], which means *a man, a human being, mankind, Adam*. Of all the words below, this is the least developed study (it is about a half a page long, and many of the studies are 5–10 pages long). Strong's #120 BDB #9. [HTML](#) [PDF](#)
2. **ʿĀphêq** (אָפֵק) [pronounced *uh-FAKE*], which means nothing and is transliterated *Aphék*. Strong's #663 BDB #67. **ʿĀphêkâh** (אָפֵקָה) [pronounced *uh-FAY-kaw*]. Strong's #664 BDB #68. Joshua 15:53. We have another similarly named city, *Aphik*—actually, **Aphiyq** (אָפִיָּק) [pronounced *uh-FEEK*]. Because the only original difference between the two is the yod (which could be an error), and since this is associated with Asher in Judges 1:31, this is probably the same city. Strong's #663 BDB #67. [HTML](#) [PDF](#)
3. **ʿâshâm** (אָשָׂם) [pronounced *aw-SHAWM*], which means *guilt, fault, blame, responsibility [for sinful actions]; a guilt-offering*; possibly this word can apply to the *actions* for which one is guilty (*trespass, offense*). I cannot point to any particular passage which requires us to use this word in the sense of *a trespass, an offense*, however. Strong's #817 BDB #79. [HTML](#) [PDF](#)
4. **Bârak**^e (בָּרַךְ) [pronounced *baw-RAHK^e*]. Strong's #1288 BDB #138. [HTML](#) [PDF](#)
5. **ʿêth** (אֵת) [pronounced *ayth*], which is the untranslated mark of a direct object, also known as *the mark of an accusative*. It can also be used as a preposition denoting *nearness* (Strong's #854 BDB #85). Context determines the usage. Strong's #853 BDB #84. [HTML](#) [PDF](#)

6. **b^elīyya`al** (בְּלִיעַל) [pronounced *b^eleey-YAH-ǵahl*], which means *without value, worthless, ruin, good-for-nothing, ungodly, wicked*, but is transliterated *Belial*. We might give it the more updated rendering of *sons of bitches*. Strong's #1100 BDB #116. [HTML](#) [PDF](#)
7. **gâmal** (גַּמַּל) [pronounced *gaw-MAHL*], which means *to recompense, to reward, to requite, to yield; to wean, to ripen*. Strong's #1580 BDB #168. [HTML](#) [PDF](#)
8. **Gibeon, Geba** and **Gibeah** (you may be surprised here). [HTML](#) [PDF](#)
9. **zîmmâh** (זִמְמָה) [pronounced *zim-MAWH*], which means *pre-meditated evil, well-thought out wickedness, pre-planned harm*. Strong's #2154 BDB #273. [HTML](#) [PDF](#)
10. The name **Hebrew**. [HTML](#) [PDF](#)
11. **Matstsâbâh, Mûtstsâb, Matstsêbâh, Matstsebeth, Mitstsâbâh, Matstsâb, Netsîyb, and Nâtsab**. [HTML](#) [PDF](#)
12. **mûg** (מוּג) [pronounced *moog*], which means, properly, *to flow, to flow down; to melt [literally or figuratively]; to dissolve; to cause to pine (or perish)*. However, figuratively, this means *to melt because of fear of men*. Strong's #4127 BDB #556. [HTML](#) [PDF](#)
13. **nîdâh** (נִידָה) [pronounced *nid-DAWH*], which means *impurity*, as in *abhorrent, shunned*¹ and this is a word associated with menstruation (see Lev. 15:19–20, 24–26 Ezek. 18:6) and we could translate it *menstruation*, but not everywhere (e.g., Lev. 20:21) and **only** by implication. Strong's #5079 BDB #622. [HTML](#) [PDF](#)
14. **nâziyr** (נָזִיר) [pronounced *naw-ZEER*]; or, *Nazirite, to become a Nazirite*. Strong's #5139 BDB #634. [HTML](#) [PDF](#)
15. **nâtsab** (נָצַב) [pronounced *naw-TSAH^BV*], which means *to station oneself, to take one's stand, to stand up, to set something upright, to erect*. This is not found in the Qal stem. In the Niphal, the passive stem, it means *to be stationed, to be left standing, to station oneself, to take one's stand*. In the Hophal, it means *to be placed, to be set, to be planted, to be fixed, to be settled*. Strong's #5324 BDB #662. [HTML](#) [PDF](#)
16. **ʿânâq** (עֲנָק) [pronounced *ǵuh-NAWK*], is found three times in the Bible referring to *chains* worn around one's neck (Judges 8:26 Prov. 1:9 SOS 4:9). Strong's #6060 BDB #778. [HTML](#) [Part One PDF](#) [Part Two PDF](#)
17. In the Hebrew, the word **Hebrew** is **ʿîv^rriy** (עִבְרִי) [pronounced *ǵi^{be}-VREE*]. [HTML](#) [PDF](#)
18. **ʿârak^e** (עָרַק) [pronounced *ǵaw-RAK*], which means *to prepare, to organize, to set in order, to arrange in order, to set in a row*. A simpler, more modern rendering might be *to prepare, to organize*. Strong's #6186 BDB #789. [HTML](#) [PDF](#)
19. **ʿash^etârôwth** (עֲשֵׂתְרוֹת) [pronounced *ǵahsh-taw-ROHTH*], which is transliterated *Ashtaroth, Ashtartes, Ashtaroths*. Strong's #6252 BDB #800. [HTML](#) [PDF](#)
20. **sîychâh** (סִיחָה) [pronounced *see-KHAW*], which means, *meditation, prayer, complaint, communication*. This word is only found here and in Psalm 119:97, 99. In Psalm 119, there is no way that this means *complaint* or *prayer*. Its verbal cognate means *to communicate*, therefore, some form of communication is involved. However, the psalmist calls God's Law and His testimonies his sîychâh all day long—therefore, it would be reasonable for this to mean *meditation, study, Bible study*—it is God's communication to man. Strong's #7881 BDB #967. [HTML](#) [PDF](#)
21. **shâmaṭ** (שָׁמַט) [pronounced *shâ-MAHT*], which means *to release, to let [something] drop; to grant a release, a letting drop of exaction; to cast, to throw down; to fall, to let lie; to desist from anything*. Strong's #8058 BDB #1030. [HTML](#) [PDF](#)
22. **t^rrâphîym** (תְּרַפִּיִּם) [pronounced *t^rraw-PHEEM*], which means *household idol, a kind of idol, an object of reverence, and a means of divination*, and which is transliterated *teraphim*. Strong's #8655 BDB #1076. [HTML](#) [PDF](#)

¹ From whence we get the often used KJV rendering *separation*

23. Zîmmâh זִמָּה [pronounced *zim-MAWH*], which seems to mean *well-thought out wickedness or evil* and is possibly the same word essentially (Strong's 4209 BDB #273).² [HTML](#) [PDF](#)

² I need to examine m'zîmmâh separately at a different time, as this word seems to be truly schizophrenic as it is found in Prov. 1:4 2:11 cpw 12:2 14:17.