

Unlocking the Ancient Hebrew Alphabet Code

Read Hebrew in Living Color

by

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Forward

I remember the first time I heard Dr. Robert L. Thomas, chief editor of the *New American Standard Bible* translation project, read Biblical passages and translate them into his own words from Greek to English. I was a graduate student at Talbot Theological Seminary at the time. When this man read and translated the Greek text to our second-year Greek class, it was like hearing Biblical passages in color after years of experiencing them only in black and white.

Only a few weeks before, I had been in the first-year Greek class of a professor named Douglas McDougal who was just finishing up his doctoral dissertation. In his dissertation, he posited that the original language from which all Indo-European languages evolved was built upon a set of foundational word stems which had fixed meanings. One particular day that stands out in my mind, he came into class elated that he had discovered a new root stem – *sta*. Our beloved Greek professor excitedly began to write a list of words containing the root *sta*, which indicated a fixed position or fixed measure. **Station. Star. Stare. Stadia. Stand. Static. Status quo.**

These two professors and these two events caused me to wonder for almost a quarter of a century whether or not Biblical Hebrew also had its own root stems which indicated specific meanings. Something deep inside me longed to experience Biblical Hebrew in color, just as Koine Greek had sprung to life that first day in our second-year Greek class; for as Dr. Thomas read to us, the Greek Scriptures seemingly shined and danced in my mind with all of the colors of a rainbow.

Little did I expect to discover that Hebrew not only contains meaningful root stems; something even more glorious was waiting to be rediscovered. Each *letter* of the Hebrew Alphabet has its own set of meanings. In fact, what I discovered is that Professor McDougal's root syllable, *sta*, most likely originated from just one letter of the Phoenician/Hebrew Alphabet: {See book for letter.}, which is pronounced {See book for details.}.

Furthermore, the underlying system of the Semitic pictorial alphabet explained why in Hebrew only consonants seemed to matter; the vowel sounds for the most part were fluid and rather inconsequential. Also answered were my questions regarding the apparent redundancy of certain Hebrew letters, such as SIN and SAMEKH, both of which denote the sound indicated by the English letter *S*. The same is true of TET and TAV, both frequently voiced like the English letter *T*. I had long wondered to myself, *Why were two letters for identical sounds apparently necessary to the creators of the Hebrew alphabet?*

I found my answer to this question once I understood the fundamental nature of the Hebrew alphabet system. Although some Hebrew and Phoenician letters *sound* the same, they denote completely different pictorial meanings. Therefore, it was necessary for the creators of the Phoenician and Hebrew alphabets to use a few duplicate-sounding letters in order to denote a full system of useful meanings; the pictorial system needed a few more sets of meanings than there were voiced sounds to represent these meanings. Duplicate-sounding letters became a necessity for the system to carry the full array of meanings that the ancient Phoenician, Babylonian, and Hebrew scribes desired. Even though the voiced sounds indicated by two different pictograms might have been the same, the pictograms of the letters conveyed different meanings. By changing even just a single letter in the 3-consonant stem of a Hebrew word, one could vastly alter the word's meaning.

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The system is brilliant in its simplicity. That such complexity could be built upon such a foundation of simplicity is nothing short of awe-inspiring.

Because Hebrew basically ceased to be a spoken language after Titus and the Romans leveled Jerusalem in 70 A.D., the translation of a few Biblical Hebrew words has posed some difficulties for modern scholars. While contextual clues have allowed translators to make educated guess as to the original meanings of unfamiliar words within Biblical texts, today a few Biblical Hebrew words exist for which the exact original meanings have been lost.

The scholastic value of understanding the Hebrew pictorial writing system is immense. With a basic understanding of the original meanings of the Hebrew letters, both Hebrew scholars and novice Biblical Hebrew readers alike will be able to look at the letters within Biblical Hebrew words (in addition to using contextual clues) to find the hidden nuances of their original meanings. In short, many Biblical Hebrew words are self-defining, at least to some extent.

This is not the first book to address the possibility that the letters carried unique meanings; however, while gathering the research data which supports my interpretations of the letters' meanings, I have seen no other books or information on the Internet that offer a system of letter interpretation that can pictorially interpret the meanings of all the Biblical Hebrew words which *Strong's Concordance*¹ and the *New American Standard Hebrew-Aramaic and Greek Dictionaries: Updated Edition*² list as **primary root words**. In my mind, it is not a true system until it works with at least *every* root word listed in *Strong's Concordance*, not just a few selected words.

In a few cases, previous authors have correctly surmised at least a portion of the meanings denoted by some of the Hebrew letters. I wish to take nothing away from them, as I see their work as ground-breaking. Likewise, I hope they will embrace my research and graciously permit me to contribute to the linguistic process of fully understanding Biblical Hebrew. I look forward to the day when others build upon the work that I, and others before me, have done.

I will leave the bulk of more serious translation and linguistic debate to those linguists and Hebrew scholars who know more than I about the language. I simply offer this research as my contribution to the foundational building blocks upon which Hebrew scholars might build in the future. The scope of this book is to introduce lay people (and curious scholars) to the meanings of the ancient Phoenician, Hebrew and Babylonian pictorial letters, all of which impacted the development of written and spoken Biblical Hebrew. My hope is that even the most basic student of Biblical Hebrew might benefit from the information contained in this book.

I am by no means an "expert" in Biblical Hebrew, but I am learning more all the time. I leave it to those who claim to be Biblical Hebrew and/or Phoenician scholars to refine my rudimentary work here. As for me, I feel blessed that I am now able to read Biblical Hebrew in color.

For further information, to contact the author directly, to see other books by this author, or to get information about booking individual and/or group tours to Israel, please check out the author's website:

<http://www.livingtabernacles.com>

* * *

¹ The New Strong's exhaustive concordance of the Bible. James Strong. Nashville : Nelson, 1984.

² *New American Standard Exhaustive Concordance (with Hebrew-Aramaic and Greek Dictionaries)*. LOCKMAN FOUNDATION; Robert L. THOMAS, General Editor. - Nashville, Holman Bible Publishers, 1981.

How to Break an Alphabet Code

Code breakers look for patterns. Instinctively, I felt that *doubled identical consonants* and the *Consonant X – WAW - Consonant X* (Consonant X being identical Hebrew letters) had significant meanings. Since Hebrew is built around 3-consonant roots, the two patterns were a good place to begin, since I would be dealing with only 2 letters when looking at these constructs, and WAW's letter meaning seemed accurately defined by past researchers.

Secondly, a few of the letters' meanings seemed well-defined based on the similarities between their Phoenician pictographs and their post-Babylonian exile pictographs. Among these were BEIT, PEH, and the WAW. Furthermore, many of the letter's names were the same as their pictogram, including Aleph (a *leader*), Beit (a house), Peh (a mouth), and REISH (a reed, from *ROSH* which is a head). Mem seemed correctly defined by past researchers as *chaos* or *water*, which brings to mind the Hebrew imagery of a chaotic firmament (waters) described in the first chapter of Genesis.

I began by looking at Biblical Hebrew words that were formed by these "known" consonants in a doubled or N-WAW-N (N being a known consonant) construct. Using a *Strong's Concordance* and the *Libronix Digital Library System*, I searched for words that fit these patterns. I also searched for words comprised of the few letters whose meanings were already known to me and others.

The letter name MEM was one of the first words I tried out. I was fairly sure that MEM denoted WATERS, CHAOS, and FIRMAMENT, all of which were Genesis 1 creation story concepts. Eventually, I came to suspect that the word MeM (ממ) meant something like FORMS FORM, FORMING, or MATTER EXISTING. I then looked for other words with two MEMs and a third letter as part of their 3-consonant root.

After reading a specific word's definition in a variety of sources, I tried to apply the known letter meanings, such as the meanings of MEM. When I could find a word with two known letters plus one unknown letter, I used a guess-and-check method to look for patterns of similar meanings for the unknown letters, one letter at a time. Often, it was possible to get a *feel* for what the letter might represent, but it usually took days or weeks of studying each letter for me to really understand the array of meanings the alphabet creators might have been trying to convey with a particular letter.

I knew I was close to a reasonable understanding of a letter's meaning set when the unknown Phoenician pictographs and the post-Babylonian letters started to make sense to me as recognizable images. For example, Ayin means *EYE*, but the pictograph showed such a wide-open eye, so I suspected it might mean something even more than just an eye. Eventually, I discovered it denoted {See book for details.} which indicated {See book for details.}.

Those who have done crossword puzzles or the number grid game, Sudoku, know that the more blanks you fill in, the easier solving the puzzle becomes. I began trying to crack the Hebrew alphabet code in August of 2008. Working on an average of 10 hours or more a day, I pretty well had the code broken by March of 2009. During the first 4 months I worked on the code, I was totally immersed in Phoenician and Hebrew letter thought. Sometimes I would even wake up in the middle of the night with an "ah-ha" understanding of a letter's meaning which I had previously not been able to grasp.

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Another great help was the order of the letters, as they are arranged and listed within the Hebrew alphabet. Often antithetical pairs are located either next to one another or at least within a few of letters of one another. For example, Mem is followed by Nun, and these two letters represent *stillness* and *movement*, respectively. The same is true of Aleph and Beit, which can mean *individual* and a *household community* respectively. Gimmel and Daleth respectively can denote {See book for details.} and {See book for details.}. A studious look at **the quick-reference chart (located on pages 4 and 5)** might be worth your time if you wish to find other examples of antithetical pairs.

I know there will be no shortage of skeptics who think that guess-and-check is not very good science, but after teaching secondary mathematics and algebra to thousands of students over two decades, I know well that guess-and-check solutions do work, in spite of the fact that they can be extremely tedious and time-consuming.

As I prepare this manuscript for publication, I am still in the process of refining the array of meanings some letters convey. Remember, these are word *pictures* (or picture words), so I doubt anyone will ever come up with a definitive list of exact literal translations. Such a task would be like claiming to have a list of the twenty adjectives that best describe the Mona Lisa or a list of the all-time greatest 9 baseball players by position. I expect my claims to spark some debate, but I view that as a positive outcome of my efforts.

Hopefully, others will see my research as a springboard for further research and not as the ravings of a self-proclaimed "expert" on the Hebrew and Phoenician alphabets. In my own defense, I would like to say that perhaps I *could* be considered an *expert*... but only if one uses my favorite definition of the word *expert*: EX (X) being an *unknown quantity* and SPURT being a *drip under pressure*.

* * *

Chapter 1

Introduction

Quick-Reference Chart of Phoenician & Hebrew Letters Plus Important Linguistic Notes

It is no secret to anyone who has studied Hebrew that most Biblical Hebrew words are built upon three-consonant roots. However, for roughly two millennia, lying hidden and waiting to be re-discovered, was a long-lost system. I have chosen to call this system the Biblical Hebrew Alphabet Code, which apparently has existed from Hebrew's inception. It was originally possible to understand nuances of meaning within these three-letter Semitic word roots, because each letter of the ancient Hebrew, Phoenician and Babylonian alphabets had its own specific set of meanings. Exactly when the full understanding of the Hebrew alphabet's pictographical meanings was lost is anybody's guess at this point in time. From what information I can find, or cannot find to be more exact, the realization that a pictographical code even existed seems to have faded away hundreds, if not thousands, of years ago.

Originally, many ancient languages were not written with just random combinations of letters; they were written with pictographs. Each pictograph's meaning (or array of meanings) was understood by those who read the words. In short, the ancient Hebrew speakers who knew the pictorial Alphabet Code could approximately translate the meanings of unfamiliar words, even foreign words. While it may not have been possible to glean the exact meaning of an unfamiliar word, it would have been possible for a person who knew the pictorial code to get a basic feel for what an unfamiliar word meant. Consequently, if a picture is worth a thousand words, one might say that each Hebrew 3-letter root is alive with full-color pictographical meanings.

Knowing this letter code helped early Semitic language readers to grasp the nuances, the flavors... the colors... of the words that comprised the textual passages they were reading. This ability to grasp the nuances of meanings within Hebrew words could be immensely helpful when interpreting the text of the Torah and Tanach, known today by most as the Bible.

In learning how Hebrew and Aramaic words were constructed, I have gained a great deal of insight regarding the way the ancient Hebrews thought. Believe me; it's nothing like the linear, step-by-step, thinking of the Greeks with which we Westerners are so familiar.

The ancient Greeks and Romans were very left-brained and linear in their thinking. For every effect, there was a prior cause. In their way of thinking, events and beliefs of the modern era all were

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connected by a long chain of causes and effects, going all the way back to original causality. Such thinking especially permeates the writings of Paul in the New Testament.

For example, let's examine the Greek concept of *knowing* compared to the Hebrew concept of *knowing*. To the Greeks, one *knew* something if one studied all of its aspects including the cause-and-effect chain which eventually lead all the way back to something's original state. Philosophical debates were built upon this linear style of thinking.

Great Greek orators, such as Socrates and Plato, excelled in this style of thinking, speaking, and writing. In Greek thinking, knowledge is built "line upon line." Public orators drew heavily on the words of those orators who came before; consequently, Socrates and Plato remain famous to this day because of the vast numbers of philosophers who have subsequently through the ages drawn so heavily from them.

In sharp contrast, *knowing*, in the mind of a typical ancient Hebrew, really had little to do with learning and embracing lists of information as abstract ideas. Instead, to an ancient Hebrew *knowing* was experiential in its nature. One did not truly *know* something until they had actually experienced it personally. In other words, hypothetical thinking had its small place in Hebrew philosophy, but to the writers of the Bible, *knowing* was equated with *doing*. Take for example the following Hebrew expression found in Genesis 4:1, "And Adam *knew* Eve his wife; and she conceived, and bare Cain." (KJV, author's emphasis added)

As you examine the meanings of the Hebrew letters, keep in mind that Semitic people saw the meanings in pictures, not in linear word definitions. For this reason, there is not always a well-defined one-to-one correlation between the exact meaning of a Hebrew word and its corresponding English term. Westerners will often want a definitive list of meanings, preferably in annotated outline form. Semitic peoples were often content with the feel, the emotions, and the shades of meanings which each Hebrew letter represented.

At this point in our investigation into the pictorial meanings of the various ancient Semitic alphabets, it should be duly noted that Biblical Hebrew's pictorial letter meanings morphed over time. The greatest changes seem to have occurred during the time of the Babylonian exile (during the sixth century B.C.) when the Phoenician pictorial alphabet was abandoned in favor of the Modern Hebrew alphabet, which is basically Babylonian in origin.

Consequently, Hebrew letters will often have a Phoenician array of meanings and a separate Babylonian array of meanings. Often, these two arrays of meanings are similar, but not always exactly the same. Keep this in mind when you find yourself thinking, *But I thought he said such-and-such Hebrew letter meant X, but here it says it means Y and/or Z.* As much as is possible without being tedious or burdensome, the letter meanings will be given with my best estimation as to whether their meanings are pre-Babylonian exile in origin or post-Babylonian exile in origin.

Furthermore, one must know a bit about the antiquity of a particular Hebrew word in order to know which set of meanings to apply. Often, this task is as simply as looking the word up in a *Strong's Concordance* or similar concordance, where *primary root words* are usually indicated. The primary root words almost always use the pictographical meanings of the Phoenician letters.

As a word of caution, Modern Hebrew takes many of its words from modern foreign language such as English, German, French and Russian. Therefore, the system shown in this book breaks down when applied to many Modern Hebrew words. However, the system is extremely reliable with the ancient 3-consonant **primary root words** found in Biblical texts.

So, let's get to it. It's time to begin our journey into unlocking the hidden meanings of the ancient pictorial Hebrew and Phoenician Alphabets. Hopefully, you too will find the delight I have found in being able to read Hebrew "in color."







QUICK REFERENCE CHART:

On the following two facing pages, you will find a quick-reference chart of the Hebrew and Phoenician letters, along with a basic overview of their “Alphabet Code” meanings. Subsequent short chapters will offer more detailed looks at each of the letters, as well as the suspected evolutionary histories of their meanings.

The Phoenician symbols were taken from a variety of sources, and you will see that there is a variety of ways to write most of these letters. This is due to the fact that writers of Phoenician were separated by significant amounts of both time and geographical distance.

Most Hebrew letters have a Phoenician set of meanings (pre-Babylonian exile) and a Babylonian set of letter meanings (post-Babylonian exile meanings, influenced by the Babylonian writing system and loosely attached to the Babylonian letter derivatives which we now recognize as both the Biblical and Modern Hebrew alphabet.)

In the following quick-reference chart, the older Phoenician alphabet meanings which pre-date the Babylonian exile will be noted by the letters **Pho.** The meanings adopted during and/or after the Babylonian exile will be noted by the letters **Bab.**

# Value	Letter Name	Phoenician Pictographs	Modern Symbol	Pho. = Phoenician Bab. = post-Babylonian Exile Basic Letter Meanings
1	Aleph		א	Pho.- (Ox) leader, primary, strong, servant Bab.- (2 yoked oxen) SEPARATE INDIVIDUAL(s) but UNITED
2	BEIT (Vet)		ב ב	Pho.- (tent) HOUSE or BODY (living, organic bodies), family unit, UNITY, HARMONY Bab.- (3-sided dwelling structure) a TABERNACLE
3	Gimmel		ג	Pho.- (a foot) TRAMPLE, working in OPPOSITION, Bab.- (prob. a sitting donkey) RESISTANCE AGAINST, ANTI-, UN-, NON-
4	Daleth		ד	Pho.- (the horizon – where the earth and sun meet each day) TWO GATHERED to form an EDGE Bab.- SIDE, EXTENSION, HEM, SHARP EDGE
5	HEI		ה	Pho.- RAISED UP, REVEALED, BEHOLD! VIOLA! Bab.- MORE THAN, AMPLIFIED, EXHALTED
The chart in the book shows ALL the letters and their meanings.				
6	Waw (Vav)		ו	Pho.- (streams, tent peg or nail) FORCE of FLOW, TWO FLOWING INTO ONE, CONNECTING Bab.- “And”, PIERCING, SHARP (PAIN)

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Five of the twenty-two basic Hebrew letters (23 letters counting the letter GHAYIN which was lost from the Hebrew Alphabet) have a unique written form when they appear at the end of a word. In written Hebrew, the final form of these letters is known as their SOPHET form. The following is a list of the letters that have a final SOPHET FORM:

	Basic Form	Final Sophet	Letter's Meaning in Sophet Form
KAPH	כ	ך	A BLESSING from above flowing down
MEM	מ	ם	A BODY of WATER (sea, lake or ocean)
NUN	נ	ן	(raised arm with fist) VICTORY, JOY
PHEY	פ	ף	[This information is shown in the book.]
TSADI	צ	ץ	[This information is shown in the book.]

Notes Regarding Transliteration of Hebrew Letters into English:

I have randomly chosen \hat{H} as the symbol which stands for Chet (ך) throughout this book. Hebrew has two H sounds. The letter HEI (ה) is voiced similarly to H in the English Alphabet. On the other hand, **CHet** is a **guttural H**, like the CH in the Scottish word LOCH. Chet is often transliterated as CH, but this tends to confuse many English speakers who then want to pronounce CHet incorrectly, incorrectly voicing CH as in CHip or CHease. A proper voicing of CHET sounds like one might be trying to clear a bit of phlegm from the upper throat or back of the mouth. CHet is the letter which begins the Hebrew words CHanukah and CHutzpah.

The symbol \hat{I} is used to show a long I (long YOD) vowel sound. \hat{I} should be pronounced as a long \bar{E} , similar to the vowel sound found in the following words: tree, history, and ski.

Many of the Hebrew letters can be transliterated in a wide variety of ways. I have tried to show these varieties, but constantly indicating them throughout the book would have been too cumbersome.

Important Linguistic Note Regarding Doubled Hebrew Consonants:

Doubling a letter indicates that **-ING** should be added to the word's verbal meaning.

EXAMPLES of DOUBLING a CONSONANT:

LIFT (ה) becomes LIFTING (ה ה).

COVER (כ) becomes COVERING (כ כ).

EXTEND (ט) becomes EXTENDING (ט ט).

Other Preliminary Linguistic Notes:

(XXX) replaces the specific Hebrew letters which ARE shown in the book.

When interpreting the ancient Hebrew Alphabet code, a few specific linguistic constructs should be noted. When a Hebrew consonant is doubled, it usually indicates the participle (verb + ing) form of its meaning. The letter TET can mean *to* **(XXX)**, so a doubled TET could indicate **(XXX)-ING**.

However, as it is with most linguistic “rules,” there are apparent exceptions to the doubled-consonant rule. For examples, **(XXX)** can mean *PURE*. Since the participle form, *PURE-ing*, would make no sense, a doubled **(XXX)** in a three-consonant root would probably indicate *amplification of the letter’s meaning*, and should be rendered as *MORE PURE*.

It should be noted that Hebrew was written for the first thousand-plus years without the vowel points (called *nikud*). Seldom were doubled consonants actually ever written with two of the same letters side-by-side in the word. The preferred way in Hebrew to double a consonant is to simply place a dot in the center of the letter, but this notation was also introduced with the other *nikud* markings after centuries of writing Hebrew without *nikud* notations. Therefore, it becomes very difficult to ascertain with any certainty whether or not an ancient 3-consonant root word might have originally had doubled consonants.

Whenever identical consonants appear with a WAW (Vay) between them, this 3-letter configuration denotes (**the action** indicated by identical first and third letters) *again*. For example, **(XXX)** can denote the action verb, *to* **(XXX)**. **(XXX)-WAW-(XXX)**, therefore denotes *to* **(XXX)** *again*.

[MORE INFORMATION FOLLOWS IN THE BOOK.]

The Hebrew spellings of the Hebrew letter names used in this book have been primarily taken from page 14 of *The First Hebrew Primer, third edition*.³ These Hebrew spellings are somewhat standardized, but I have seen a few variances. On the other hand, the English transliterations of the Hebrew letter names vary greatly from source to source.

WAW’s Special Functions When Used as a Vowel Marker:

Almost no vowels are marked in Hebrew, especially the vowels A and E. The long Ē sound in Hebrew is usually marked by YOD and is usually transliterated as an I). Also, Ō and Ū are often marked. This is not a random event within the Semitic language system.

Ō and Ū are almost always indicated by the presence of a WAW as an additional **fourth letter** in what is typically a 3-CONSONANT word root. When a four-letter combination is used to form a basic word, it is because the WAW (but sometimes a YOD or ALEPH) functions as a preposition. This pattern will show itself often on the WAW example chart (see following pages).

Strong’s Concordance Numbering on Example Charts:

³ Simon, Resnikoff, Motzkin, *The First Hebrew Primer, Third Edition*, Eks Publishing Co., Berkeley, CA, 2005

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In the following chapters, example charts show the pictographical meanings of various Hebrew words, their Hebrew spellings and transliteration, and their *Strong's Concordance* number. The *Strong's* numbers can be used for those who wish to look up the example words for themselves in a *Strong's Concordance* to find additional information.

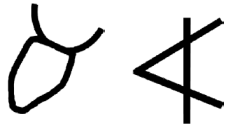
Strong's numbers shown in bold indicate primitive root words; words which Hebrew scholars have designated as *primitive root words* are the oldest and most basic Hebrew words from which other Hebrew words were later formed. These words appear in the earliest forms of Hebrew, which evolved over time.

Some words in *Strong's Concordance* have the notation “**uncl. der.**” This notation indicates that the word's origin is of “unclear determination.” However, I believe the words originated due to their pictographical systemic letter meanings. I have tried to include this information on the example charts, whenever space permitted.

The example charts are redundant intentionally. This allows readers to check for letter meanings in the context of other words with similar letters.

* * *

Chapter 2



An Ox - Yoked Oxen or Hand-in-Hand

SEPARATED but UNITED (adj.), UNITY, SET APART (as in 2 yoked oxen), STAND APART, INDIVIDUAL, UNIQUE, AGAINST, LEADER, PRIMARY, STRENGTH, servant, provider, away, against, basic, fundamental, pull away, go out.

**ALEPH's letter name means:
SEPARATE [independent] INDIVIDUALS (א) –
DIRECTED FLOW (ב) – FLOWING (ג).**

The Modern Hebrew letter for ALEPH probably denotes a YOKE of oxen. ALEPH can denote both UNITED or AGAINST... depending upon how an ox behaves when yoked. The Aleph symbol (א) shows two YODs in the upper-right and lower-left corners with a slanted WAW between. The slanted line in the ALEPH separates the two YODs, like two oxen which are separate but yoked together. Additionally, Yod (YAD) is a hand. The WAW indicates connection, and in Hebrew the WAW literally means *and*; therefore, one could make a strong argument that the letter

**Aleph symbolizes
*hand-in-hand unity.***

The Hebrew word *ALEPH* or *ALUPH* means a *leader*. A good leader is one who unites the people... in contrast to those leaders who rule their subjects with an iron fist or those who divide the people as a result of their self-centered and narcissistic behaviors.

ALEPH

Action or Motion Indicated	Descriptive Form	Noun(s) Denoted	Prepositional Meanings
to Set Apart to Yoke Separated Individuals, to Work Together	Against and/or United, Unique, Strong, Primary, Set apart	Leader, An individual Separate entities (with something in common to unite them) poss. labor ???	Against Away from Apart from

ALEPH EXAMPLES:   

Strong's Number	Hebrew Word	Trans-literation	Word Definition	Pictographical Meanings
poss. from 441 (leader) or 504 (herd of oxen)	אָלֶף	Aleph	1. UNITED INDIVIDUALS (yoked) 2. AGAINST 3. Separated, Individual, Set apart 4. AWAY (prep.) 5. an ox, a leader, strong	SEPARATE INDIVIDUALS (א) – (*See Book for Definition*) (ל) – *See Book for Definition* (ו) Denotes the concept of INDIVIDUALS [in this case, 2 oxen] being YOKED TOGETHER for a common purpose.
225	אוֹת	ŌTH	a mark, a sign, אות is also the Hebrew translation of the Greek: ALPHA & OMEGA [see Revelation 1:8-18]	INDIVIDUAL (א) – OF (י) – PURITY (*See Book for Letter*)
Modern Hebrew	תְּאוֹם	Tey-ŌM	symmetry see # 8420b below	CONNECTED (*See Book for Letter*) - INDIVIDUATIONS (א) - OF (י) - SHAPES/FORMS/IMAGES (מ)

Partial Chapter... 3 more pages of chart examples follow for this letter.

ALEF - Biblical Food for Thought

אָב AB - Father

Household or Family (ב) ↔ Leader (א)

To the ancient Semitic peoples, the father was seen as the head of the house, the leader of the family. In fact, many of the father's family duties were like those of a rabbi. Upon the father's shoulders rested the duty of explaining the nuances of the annual Passover Seder. For that first Passover in Egypt, the father was the one responsible for slaughtering the lamb and

putting the blood on the household's door mantel; failure to do so would have meant the death of any first-born males within the house.

In the last century, the family unit has seen the degeneration of the father's role within the home. Many fathers have abdicated their family responsibilities as leaders, especially in the raising and training up of their sons who desperately need a solid male role model in order to get their bearings in life as young men.

Furthermore, in a majority of the families I know, the mother is more likely to be the one with the greater desire to actively pursue spiritual growth. Many of my former students came from families where the mother was responsible for almost everything within the family unit. The father worked outside the house, brought home money, and was content to relax in front of the TV when he got home. Or worse yet, the family unit had no father present whatsoever.

When the household's father does not provide a good role model, it becomes difficult for the children to grow up and develop a proper concept of their Heavenly Father. Children from homes where the father is either physically or emotionally absent will have a much more difficult time perceiving God as actively being involved in the lives of His people. In other words, absent fathers produce children who perceive God as distant and absent from their lives (and the lives of others).

In truth, in the time of Jesus, this paradigm was already a problem. Like a majority of people today, the people of Jesus' time believed that God really did not see nor care about their daily needs. For this reason, the Messiah told his followers:

22 And He said to His disciples, "For this reason I say to you, do not worry about your life, as to what you will eat; nor for your body, as to what you will put on.

23 "For life is more than food, and the body more than clothing.

24 "Consider the ravens, for they neither sow nor reap; they have no storeroom nor barn, and yet God feeds them; how much more valuable you are than the birds!

25 "And which of you by worrying can add a single hour to his life's span?

26 "If then you cannot do even a very little thing, why do you worry about other matters?

27 "Consider the lilies, how they grow: they neither toil nor spin; but I tell you, not even Solomon in all his glory clothed himself like one of these.

28 "But if God so clothes the grass in the field, which is alive today and tomorrow is thrown into the furnace, how much more will He clothe you? You men of little faith!

29 "And do not seek what you will eat and what you will drink, and do not keep worrying.

30 "For all these things the nations of the world eagerly seek; but *your Father knows that you need these things.*

31 "But seek His kingdom, and these things will be added to you."⁴

I wish I could tell you that I possess such an incredibly strong faith that I have never worried about finances. In truth, I do worry... sometimes a lot! But here is the notable common factor relating to my past worries – I always had all that I *needed* whether I worried or not.

Sometimes God's way is not our way. We often prefer to go *around, over* or *under* trials... not *through* them. God, on the other hand, sees the long term benefits to us when we endure trials. Every time I have been up against a financial crunch, God has come through, usually just

⁴ Luke 12:22-31, emphasis in verse 31 added by author

Unlocking the Ancient Hebrew Alphabet Code

in the nick of time. Each time I am faced with such a problem, and each time I see God's faithfulness, my faith gets a bit stronger. Little by little I grow in my faith.

I am God's child, and He is a faithful Father. Like a child who is being raised up properly, I need to be instructed by my heavenly Father. We all could benefit from God's guidance and instruction, if we would just allow it to happen.

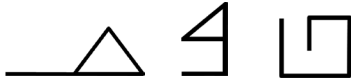
God desires to fulfill His role in your life. Allow Him to be your Heavenly Father, a father who will both provide for you and train you up; it's often a package deal. Only God can maximize each individual's full potential. We all need both provision and discipline to become mature and healthy adults.

* * *

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Chapter 3

Beit or Beith



A Nomad's Tent - Tabernacle



The Phoenicians wrote the letter Beit with a pictograph of a Bedouin TENT. The Post-Babylonian exile letter form is a TABERNACLE, representing a BODY (used when indicating a "body" that has a soul/spirit within) or HOUSE (used primarily when denoting a temporal structure), HOUSEHOLD, IN, INTO, HOLLOW, EMPTY or INVISIBLE, COME INTO.

Note: VEIT at end of word can denote the front of body or torso/chest

The post-Babylonian symbol denotes a TABERNACLE structure [sukah]; this must be a three-sided structure by definition.

BEIT's letter name means:

BODY (ב) – CAUSED to (ב) - BECOME ONE (ב)

BEIT / BEITH [Sometimes pronounced BEIS by certain Hebrew speakers.]

Action or Motion Indicated	Descriptive Form	Noun(s) Denoted	Prepositional Meanings
to Dwell Together in Harmony	United, Together, Inside, Harmonious	Body, Person, Home, House, Congregation, Tabernacle, Dwelling place, Unity, Family	In, Into, Within

BEIT (BEITH) EXAMPLES



Strong's Number	Hebrew Word	Transliteration	Word Definition	Pictographical Meanings
1003	בֵּית	BEIT Beith	TABERNACLE [house or person's body], HOUSE, PERSON, CONGREGATION UNITY, FIELD, UNIFIED GROUP, FAMILY	BEIT denotes a HOME, a PERSON or FAMILY UNIT but also a CONGREGATION or GROUP of same-species living creatures (flock, herd, etc.) a FIELD [of agricultural crops]. NUN + BEITH in some instances represents MOVED the BODY [without a body] and could poss. indicate at times HOLLOW, EMPTY, INVISIBLE, or TRANSPARENT. At other times the combination suggests a rendering of LIVING TABERNACLE. Beit's name is lit. BODY (ב) - BECOMES ONE (ת)
1354 and 1458	גַּב גֹּב	GaV	a person's back	{See book for definition.} (ג) – [to the front of the] BODY (ב) or {See book for definition.}
1366	גְּבוּל	G'vūL	border boundary	GaV (גב) = a person's BACK. G'vūl = BACK (furthest point) OF (ג) {See book for definition.} (ל)

Partial Chapter –
Many more examples and discussion
follow each letter in the published book.

Chapter 15

NUN



SPROUTED SEED, LIGHTENING - LIFE

NUN was represented by two Phoenician pictograms:
The LIGHTENING BOLT denoted LIFE FORCE.

The SPROUTING SEED represented RE-CREATION and PROCREATION.

The post-Babylonian pictogram for NUN is uncertain, but it could be the side view of the thumb and index finger spread apart indicating a MEASURE or SPAN of life.

Secondary meanings include the following:
LIFE, to LIVE, to DO, MOTION or MOVEMENT

NUN's letter name means:

LIFE (𐤊) - LIVES (𐤊𐤊) ↔ AGAIN (indicated by the WAW between the 2 NUNs)

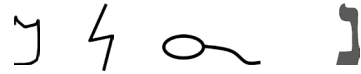
NUN

Action or Motion Indicated	Descriptive Form	Noun(s) Denoted	Prepositional Meanings
to Live, to Move, to Do, to Procreate, poss. to Work	Living, Moving, Free	Life Force, Life, The <i>MOVEMENT</i> of living creatures.	Below, At the bottom of

NOTE: The WAW placed between any two identical letters indicates *AGAIN*.

NUN's pictograph means LIFE; therefore, NUN's letter name,
NUN – WAW – NUN, means *LIFE AGAIN...* or PROCREATION

NUN EXAMPLES:



Strong's Number	Hebrew Word	Trans-literation	Word Definition	Explanation of Pictographical Meanings
5125	נָנַח	Nūn to Propagate	LIFE LIVING AGAIN [to propagate] MOVEMENT of LIVING CREATURES also: MOVE, DO, poss. WORK	LIFE (נ) LIVING (נ) AGAIN (נ) ... the Nun-VAV-Nun construct indicates LIFE (NUN) AGAIN. Tet denotes inanimate objects moving, while Nun usually denotes the movement of living things; LIFE, MOVEMENT, and poss. WORK Nun Sophet (נ) can indicate BOTTOM in some words, especially in words that end with WAW NUN (נַו), pronounced "ŌN"
5301	נָפַח נָפַח	1. NaPHaĤ (Biblical) 2. Ni-PaĤ (Modern)	1. to blow, breathe, boiling (Bib. Hebrew) 2. to swell (Mod. Hebrew)	MOVE or LIFE (נ) – Breath from mouth (פ)- All around the outside (ח)
2-letter root	נ + שׁ	nas or nash	to take	MOVE + {See book for definition.} = to take
5378	נָשָׂא	Nasha	1. to lead astray 2. to exact payment	1. MOVEMENT (נ) – {See book for definition.} (שׁ) - SEPARATE/AWAY (שׂ) also 2. MOVEMENT (נ) – {See book for definition.} (שׁ) - SEPARATE/AWAY (שׂ)
Modern Hebrew	נָשׂוּל	Nashul	eviction, ousting	nun + shin = take possession, nashul = TAKING + OF (נ) - COMFORT (ל)
5391a	נָשַׁךְ	Nashak	to bite, to take interest (on a loan)	TAKE (שׁ) + {See book for definition.} (כ)

Partial Chapter Shown -
Many more chart examples are shown in the published book.