

Hebraic Prayers from the Vine

Roger Herman

E-mail: info@branchofisrael.com
Website: branchofisrael.com
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Acknowledgments

I would first of all like to thank our Lord Yeshua for giving me the ability to learn His wonderful language. As well as, giving me the desire to come to know Him as my Lord and Messiah of my life.

Thanks to my wife for encouraging me at times to continue on when it seemed easier to give up. Also, thanks to Barry, Susan, and Gus for sowing their time into this book and helping edit.

There are others that wish to remain anonymous, but I thank you for giving me the idea and push to start the book.

I would also like to thank our Friday night Shabbat group for their input as well (2005-2010).

Most of all, and never least, I would like to thank my mom for raising me with a wonderful Jewish heritage.

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About the Author

I remember growing up with much confusion as to how I was to speak the Hebrew language. My grandfather was from England and spoke a combination of Yiddish and Ashkenazic (*European*) Hebrew. Whereas being raised in America I was brought up Conservative (*it is the middle of the road between Reform Jews who are very liberal when it comes to keeping the rabbinic laws, and the Orthodox who are very strict*) and taught how to read and write Sephardic (*Hispanic*) Hebrew, which is the form used by Modern Hebrew speakers. Either way, my grandfather and I would go back and forth as to who was right on pronunciation.

I stuck with learning what was being taught to me in Hebrew school in order to get through my bar-mitzvah (*son of commandment and is a ceremony that every Jewish boy at the age of 13 passes through*). After this I walked away from my Jewish heritage until coming to know Yeshua (*Jesus*) as my Messiah and Savior at the age of 22.

In 2011, my wife and I became citizens of Israel and I started learning how to speak conversational Hebrew, which is different than the Biblical Hebrew I was taught.

I base this book on what was taught to me as a child and the Sephardic language which is spoken in Israel today.

For the reader that would like to learn the Ashkenazic form of Hebrew, I would suggest starting with the Sephardic form first. The difference between the two is so slight.

Why this Book?

It has come to my attention that many people would like to pronounce some of the scriptures in Hebrew but do not know where or how to begin. While this book is not intended as a primer to learn how to read Hebrew, it is however an instructional tool to assist you as you read these prayers.

The title of this book, Hebraic Prayers from the Vine, comes from the words of Yeshua, He is the Vine and the Word (*John 1:1,14; 15:1*). If He is the Vine and the Word, then it clearly is His words coming from the vine.

I chose to translate everything in this book from the ancient Hebrew language. I want you to see how rich the language is, and how a word could have more than one meaning.

Understanding Hebraic Thought

Please keep in mind that as you read this book, or the Old Testament, that the original Hebraic way of thinking has been lost, as well as hindered, by Western culture. In our bibles we see that it sometimes causes us to lose the true meaning of what the original author was really trying to convey.

Hebraic thought is known to be concrete, whereas, the Greek, or Greco-Roman, mindset is abstract. In other words, if it touches one or more of the five senses (*touch, smell, see, hear, and taste*) then it is considered concrete.

The original Hebrew thought also put more emphasis on function rather than form or appearance. An example of this mindset can be seen with a sports car. The Greek mindset says, *it has a beautiful body with a gorgeous interior, and extremely nice looking wheels, I will put it*

on display for everyone to look at. The Hebrew mindset says, it looks drivable and it will get me where I need to go very quickly.

It should be obvious that we cannot determine what something is with a Western way of thinking. That is why I want to stay with the original concrete thought and not abstract.

About the Translation

Please note the prayers in this book are not meant to be a substitute to any Bible translation. They are my interpretation. Instead, it should be an encouragement to the reader to dig deeper into the scriptures and not take it, or any translation, for granted.

When translating Hebrew into English, unlike the Greek, it is not translated straight out because the structure is different. For example, in English we say, *brown sugar*, but in Hebrew we say, *sugar brown*. In other words, the noun always precedes the adjective. For this reason, you will notice that some of the sentences in this book may not flow as easy compared to other translations.

Reading the Hebrew

When learning the prayers you need to take a few things into consideration:

- The Hebrew language is to be read from right to left. This may be a new concept to some and may even take some getting used to, but do not rush it.
- Wherever there is a *kh* in the word it is pronounced with a guttural sound.
- Some of the words are very hard to pronounce and may not come right away – so be extremely patient. Practicing with the audio and/or even certain words every day for approximately 10-15 minutes will help you to learn very quickly.
- **DO NOT** feel that you have to get the pronunciation of the words exactly right. Instead make it a fun and easy thing to do.
- The format in each section:
- The Hebrew is on the first line.
- Transliteration (*pronunciation of the Hebrew written in English*) of each word on the second line.
- The third line is the translation of the word from the ancient Hebrew meaning.

Followed by:

- Transliteration in sentence form
- Translation in sentence form from the ancient Hebrew
- Traditional translation from the New American Standard Bible (NASB)

I added in the last section of a traditional translation because I want the reader to see the difference between what the original mindset was conveying (*ancient Hebrew*) and how it differs in our mindset today.

The Audio

There is something to be said about having a teacher right there with you giving you the exact pronunciation when learning a new language. I felt in my heart that it would not be right to have you learn your Hebrew from me for two reasons, first I am not native to the language, and secondly, I do not always get the annunciation or articulation correctly.

This is why I asked a good friend of ours who is born and raised in Israel, Dalia Rosenfeld*. She is a local

artist who has a unique blend of combining both scripture and artistry as one.

As she speaks, carefully listen and follow along to hear how each word is enunciated.

The audio for this book may be found online at:

branchofisrael.com/hebraic-prayers-audio

Enjoy and have lots fun of learning.

Roger Herman

** You will find her artwork at: daliarosenfeld.com*

Legend –Transliterations:

There is a standard transliteration that exists, but for the scope of this book I chose not to use it. Instead I have anglicized the words to get it as close to what an English reader is familiar with, rather than getting caught up on the technicality of pronunciation.

- ah – as in ma
- ay – as in hey
- ee – as in bee
- eh – as in net
- ai – as in tie
- oh – as in toe
- u – as in chew
- kh – guttural as in Bach
- ts – as in beets
- Apostrophe (') – denotes that the first letter has a silent vowel under it and is merged with the next letter after it. For example: sh'mah (*hear*) is pronounced shmah not sheh-mah.

Traditional Prayers

The Sh'mah

One of the prayers that Jewish people generally pray twice a day (*upon rising, and before going to bed*) is the Sh'mah which means *hear* or *report*. When we hear, then we must report it to others. Yeshua (*Jesus*) quoted the Sh'ma in Mark 12:29-31. This prayer is also recited by most Jewish people and is very common to them.

The complete Sh'mah is found in Deuteronomy 6:4-9. Please note that the second line of this prayer is not in the scriptures it was later added by the rabbis. This refers to His Name being most holy. This is because in Judaism we are not allowed to say His name. So many Jewish people will refer to Him as Adonai (*Lord*) or ha-Shehm (*The Name*). In Israel it is especially common to hear people say Bah-rukh ha-Shehm (*Thank God*).

יְיָ		יִשְׂרָאֵל		שְׁמַע
Ah-doh-nai		Yees-rah-el		Sh'mah
Lord		Israel		Hear and obey

אֶחָד eh-khahd <i>unity</i>	יי Ah-doh-nai <i>Lord</i>	אֱלֹהֵינוּ Eloh-hay-nu <i>Our God</i>
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מַלְכוּתוֹ mall-khu-toh <i>his kingdom</i>	כְּבוֹד	שֵׁם	בְּרוּךְ Bah-rukh <i>Blessed</i>
	keh-vohd	shehm	
	<i>honor</i>	<i>name</i>	

וְעַד vah-ehd <i>and again</i>	לְעוֹלָם leh-oh-lahm <i>for eternity</i>
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Transliteration:

Sh'mah Yees-rah-el Ah-doh-nai Eloh-hay-nu Ah-doh-nai
Eh-khahd

Bah-rukh shehm keh-vohd mall-khu-toh leh-oh-lahm
vah-ehd

Translation:

Hear and obey Israel, the Lord is our God, the Lord is a
unity.

Blessed be the name of His honorable kingdom for
eternity and again.

Traditional Translation:

Hear, O Israel! The LORD is our God, the LORD is one!

Blessed be the name of His glorious kingdom forever
and ever.

The Aaronic Blessing

This prayer is found in Numbers 6:24-26. It was common for the rabbis to pronounce this over an entire congregation of people before the close of a service. The priests would stand up on a box like a pallet and raise their hands over their heads forming their hands into a representation of the letter shin. This was their way of spreading God's glory since this is the first letter in Shaddai (*Almighty*), and may also be seen on the mezuzah (*doorpost*) of a Jewish home. Yeshua raised His hands and probably prayed this prayer as he was raised up into heaven (Luke 24:50).

וְיִשְׁמְרֶךָ		יְהוָה		יְבָרְכֶךָ
veh-yeesh-meh-reh-khah		Ah-doh-nai		Yeh-vah-reh-kheh-khah
<i>and guard you</i>		<i>Lord</i>		<i>He bless you</i>

אֱלֹהֶיךָ		פָּנָיו		יְהוָה		יָאֵר
eh-leh-khah		pah-nahv		Ah-doh-nai		yah-air
<i>toward you</i>		<i>His face</i>		<i>Lord</i>		<i>His light</i>

פָּנָיו		יְהוָה		יִשָּׂא		וַיַּחֲנֶה
pah-nahv		Ah-doh-nai		yee-sah		vee-khu-neh-khah
<i>His face</i>		<i>Lord</i>		<i>He lift up</i>		<i>and have</i> <i>compassion for you</i>

שְׁלֹמֶה		לְךָ		וַיִּשֶׂם		אֵלֶיךָ
sh'lohm		leh-khah		veh-yah-sehm		eh-leh-khah
<i>completeness</i>		<i>to you</i>		<i>and fill</i>		<i>toward you</i>

Transliteration:

Yeh-vah-reh-kheh-khah Ah-doh-nai veh-yeesh-meh-reh-khah

Yah-air Ah-doh-nai pah-nahv eh-leh-khah vee-khu-neh-khah

Yee-sah Ah-doh-nai pah-nahv eh-leh-khahveh-yah-sehm leh-khah shah-lohm

Translation:

The Lord bless you and guard you;

The Lord face His light toward you and have compassion for you.

The Lord lift up His face toward you, and fill you to completeness.

Traditional Translation:

The Lord bless you and keep you; the Lord cause His face to shine upon you and be gracious to you. The Lord lift up His countenance towards you, and fill you with peace.

Shabbat (Sabbath) Prayers

Some may consider this section to be religious, traditional, or even rabbinic in nature. However, if you view it from a completely different perspective, and that is through the eyes of Yeshua, you will see Him all through it.

The lighting of the candles are His eye's, Revelation 1:14, “...*His eyes like a flame of fire....*”

The bread and wine are obviously His body and blood (Luke 22:19-20). All three together are what I call the One New Man Shabbat.

Lighting of the Candles I

The rabbis tell us that the two candles represent *remember* and *observe*. These two words come from Exodus 20:8 and Deuteronomy 5:12. The mother of the home would cover her head with a shawl, and light the candles. Once they are lit she would wave her hands over the flames three times as if to spread the light, but also as if drawing it unto herself as well. Then shielding her eyes from the light and praying this standard prayer.

אֱלֹהֵינוּ		יְיָ		אַתָּה		בָּרוּךְ
Eloh-hay-nu		Ah-doh-nai		ah-tah		Bah-rukhh
<i>God</i>		<i>Lord</i>		<i>You</i>		<i>Blessed</i>

קֵדְשָׁנוּ		אֲשֵׁר		הָעוֹלָם		מֶלֶךְ
keed-shah-nu		ah-shair		hah-oh-lahm		Meh-lehkh
<i>set us apart</i>		<i>who</i>		<i>the-universe</i>		<i>King</i>

לְהַדְלִיק		וְצֻוָּנוּ		בְּמִצְוֹתָיו
leh-hahd-leek		veh-tsee-vah-nu		bee-meets-voh-tahv
<i>to inflame</i>		<i>and commands us</i>		<i>in His</i> <i>commandments</i>

שַׁבָּת		שֶׁל		נֵר
Shah-baht		shehl		nair
<i>Sabbath</i>		<i>of</i>		<i>lamp</i>

Transliteration:

Bah-rukhh ah-tah Ah-doh-nai Eloh-hay-nu Meh-lehkh
hah-oh-lahm ah-shair keed-shah-nu bee-meets-voh-tahv
veh-tsi-vah-nu leh-hahd-leek nair shehl Shah-baht.

Translation:

Blessed are you Lord our God, King of the universe who
set us apart and commands us in His commandments to
inflame the lamp of the Sabbath.

Traditional Translation:

Blessed are you, Lord, our God, King of the universe
Who has sanctified us with His commandments and
commanded us to kindle the lights of the Sabbath.

Lighting of the Candles II

This next prayer is from the book **Walk with Yeshua Through the Jewish Year** by *Janie-Sue Wertheim and Kathy Shapiro*), which my wife has prayed for years when lighting the Shabbat candles on Friday evenings. I added it to give the reader an option as to which prayer they would like to pray when lighting the candles.

אֱלֹהֵינוּ		יְי		אַתָּה		בָּרוּךְ
Eloh-hay-nu		Ah-doh-nai		ah-tah		Bah-rukh
<i>God</i>		<i>Lord</i>		<i>You</i>		<i>Blessed</i>

קִדְּשָׁנוּ		אֲשֶׁר		הָעוֹלָם		מֶלֶךְ
keed-shah-nu		ah-shair		hah-oh-lahm		Meh-lehkh
<i>set us apart</i>		<i>who</i>		<i>the universe</i>		<i>King</i>

הָעוֹלָם		אוֹר		הַמָּשִׁיחַ		בִּישׁוּעַ
hah-oh-lahm		or		ha-Mah-shee-ahkh		beh-Yeh-shu-ah
<i>the world</i>		<i>light</i>		<i>the Messiah</i>		<i>in Yeshua</i>

Transliteration:

Bah-rukh ah-tah Ah-doh-nai Eloh-hay-nu Meh-lekh
hah-oh-lahm ah-shair kee-deh-shah-nu beh-Yeh-shu-ah

ha-Mah-shee-ahkh or hah-oh-lahm

Translation:

Blessed are you Lord God, King of the universe who set us apart in Yeshua the Messiah, the light of the world.

Blessing the Wine

This is the prayer that is recited over the wine. It is generally known as Kiddush which means sanctification. I believe this prayer, and the next one over the bread, are the words that Yeshua prayed during the Passover (*Last Supper*) while partaking of the third cup; communion originated with this cup.

אֱלֹהֵינוּ		יְי		אַתָּה		בָּרוּךְ
Eloh-hay-nu		Ah-doh-nai		ah-tah		Bah-rukh
<i>God</i>		<i>Lord</i>		<i>You</i>		<i>Blessed</i>

בּוֹרֵא		הָעוֹלָם		מֶלֶךְ
boh-reh		hah-oh-lahm		Meh-lehkh
<i>fatten*</i>		<i>the universe</i>		<i>King</i>

הַגֶּפֶן		פְּרִי
hah-gah-fehn		p'ree
<i>the vine</i>		<i>fruit</i>

Transliteration:

Bah-rukh ah-tah Ah-doh-nai Eloh-hay-nu Meh-lehkh
hah-oh-lahm boh-reh p'ree hah-gah-fehn.

Translation:

Blessed are you Lord our God, King of the universe

who fattens* the fruit of the vine.

Traditional Translation:

Blessed are you Lord our God, King of the universe
Creator of the fruit of the vine.

** See boh-reh in the Glossary*

Blessing the Bread

On Shabbat a special Jewish bread with three to five strands braided together, called challah, is used. In the Jewish home the father would take a piece and recite the following prayer. I believe that Yeshua prayed this prayer during the Passover, and possibly when He fed the multitudes.

אֱלֹהֵינוּ		יְי		אַתָּה		בָּרוּךְ
Eloh-hay-nu		Ah-doh-nai		ah-tah		Bah-rukh
<i>God</i>		<i>Lord</i>		<i>You</i>		<i>Blessed</i>

הַמּוֹצִיא		הָעוֹלָם		מֶלֶךְ
hah-moh-tsee		hah-oh-lahm		Meh-lehkh
<i>brings out</i>		<i>the universe</i>		<i>King</i>

הָאָרֶץ		מִן		לֶחֶם
hah-ah-rehts		meen		leh-khehm
<i>the earth</i>		<i>from</i>		<i>bread</i>

Transliteration:

Bah-rukh ah-tah Ah-doh-nai Eloh-hay-nu Meh-lehkh
hah-oh-lahm hah-moh-tsee leh-khehm meen
hah-ah-rehts

Translation:

Blessed are you Lord our God, King of the universe who brings out* the bread from the earth.

Traditional Translation:

Blessed are you Lord our God, King of the universe who brought forth the bread from the earth.

** See ha-motsi in the Glossary*

Prayers From The Scriptures

Praying for the Peace of Jerusalem

Found in Psalm 122:6 is the prayer that both Christians and Jewish people pray for the peace and safety of Jerusalem.

יְרוּשָׁלַם		שְׁלוֹם		שְׂאֵלֵךְ
Y'ru-shah-lahm		sh'lohm		Shah-ah-lu
<i>Jerusalem</i>		<i>completeness</i>		<i>Ask</i>

אֲהַבְיָךְ		יְשַׁלְּיָךְ
oh-hah-vah-yeekh		yeesh-lah-yu
<i>those who love you</i>		<i>be at rest</i>

Transliteration:

Shah-ah-lu sh'lohm Y'ru-shah-lahm oh-hah-vah-yeekh
yeesh-lah-yu

Translation:

Ask for the completeness of Jerusalem, those who love
you will be at rest.

Traditional Translation:

Pray for the peace of Jerusalem: May they prosper who
love you.

Psalm 23

This Psalm is traditionally prayed at Jewish funerals. It is a Psalm of trust and tranquility. For Jewish people they know that this helps them to feel closer to the Lord in time of need.

אֶחָסָר		לֹא		רֹעִי		יְהוָה
ekh-sar		loh		roh-ee		Ah-doh-nai
<i>I lacking</i>		<i>not</i>		<i>my shepherd</i>		<i>Lord</i>

עַל		יִרְבֵּי צִנִּי		דֹּשָׁא		בְּנֵאוֹת
all		yar-bee-tseh-nee		deh-sheh		been-oht
<i>upon</i>		<i>He lays</i>		<i>sprouting</i>		<i>in beautiful</i>
		<i>me down</i>		<i>grains of grass</i>		<i>pastures</i>

נַפְשִׁי		יְנַחֵלֵנִי		מִנְחוֹת		מִי
nahf-shee		yeh-nah-hah-lay-nee		meh-nu-khoht		may
<i>my whole</i>		<i>He leads me</i>		<i>rests</i>		<i>waters</i>
<i>being</i>						

בְּמַעְגָּלִי		יְנַחֵנִי		יָשׁוּב
veh-mah-gehlay		yahn-khehnee		yeh-shoh-vehv
<i>in trenches</i>		<i>He guides me</i>		<i>He turns back</i>
				<i>from backsliding</i>

כִּי		גַּם		שְׁמוֹ		לְמַעַן		צֶדֶק
kee		gahm		sh'moh		leh-mah-ahn		tseh-dehk
<i>because</i>		<i>also</i>		<i>His name</i>		<i>for sake</i>		<i>righteous</i>
<i>(for)</i>								

צִלְמוֹת		בְּגֵיא		אֵלַי
tsall-mah-veht		beh-gay		eh-lehkh
<i>shadow</i>		<i>in valley</i>		<i>I walk</i>
		<i>death</i>		

אַתָּה		כִּי		רָע		אִירָא		לֹא
ah-tah		kee		rah		ee-rah		loh
<i>you</i>		<i>because</i>		<i>bad</i>		<i>I fear</i>		<i>no</i>
		<i>(for)</i>						

וּמִשְׁעֶנְתְּךָ		שִׁבְטְךָ		עִמָּדִי
u-meesh-ahn-tekh-ah		sheev-teh-khah		ee-mah-dee
<i>and Your</i>		<i>Your branch</i>		<i>stand</i>
<i>staff support</i>				<i>with me</i>

לְפָנַי		תַּעֲרֹךְ		יִנְחַמֵּנִי		הֵמָּה
leh-fah-nai		tah-ah-rohkh		yeh-nah-khah-munee		heh-mah
<i>to face me</i>		<i>You arrange</i>		<i>comfort me</i>		<i>they</i>

דִּשְׁנַת		צֹרְרִי		נֶגֶד		שֻׁלְחָן
dee-shahn-tah		tsoh-reh-rai		neh-gehd		shul-khahn
<i>You moisten</i>		<i>press in me</i>		<i>before</i>		<i>table</i>

רוּיָהֶ		כּוֹסִי		רֹאשִׁי		בַּשֶּׁמֶן
reh-vah-yah		koh-see		roh-shee		vah-sheh-mehn
<i>Soaked</i>		<i>my cup</i>		<i>my head</i>		<i>in oil</i>

יִרְדְּפוּנִי		וְחֶסֶד		טוֹב		אֶךְ
yeer-deh-funee		vah-kheh-sehd		tohv		ahkh
<i>persue me</i>		<i>and kindness</i>		<i>good</i>		<i>only</i>

וּשְׁבַתִּי		חַיִּי		יָמֵי		כָּל
veh-shahv-tee		khai-yai		yeh-may		call
<i>and I sit</i>		<i>fill me</i>		<i>days</i>		<i>all</i>

יָמִים		לְאַרְךָ		יְהוָה		בְּבֵית
yah-meem		leh-ohrehkh		Ah-doh-nai		beh-veht
<i>days</i>		<i>to prolong</i>		<i>Lord</i>		<i>in house</i>

Transliteration:

Ah-doh-nai roh-ee loh ekh-sar

been-oht deh-sheh yar-bee-tseh-nee all may meh-nu-khoht

yeh-nah-hah-lay-nee

nahf-shee yeh-shoh-vehvyahn-khehnee veh-mah-gehlai

tseh-dehkleh-mah-ahn sh'moh

gahm kee eh-lehkhbeh-gay tsall-mah-veht loh ee-rah rah kee

ah-tah ee-mah-deesheev-teh-khahu-meesh-ahn-tekh-ah

heh-mah yeh-nah-khah-munee

tah-ah-rohkh leh-fah-nai shul-khahn neh-gehd tsoh-reh-rai

dee-shahn-tahvah-sheh-mehn roh-shee koh-see reh-vah-yah

ahkh tohv vah-kheh-sehd yeer-deh-funee call yeh-may khai-yai
veh-shahv-tee beh-veht Ah-doh-nai leh-ohrehkh yah-meem

Translation:

The Lord is my shepherd; I am not lacking
He lays me down in beautiful pastures of sprouting grains of
grass
He leads me upon waters of much rest
He turns my whole being from backsliding
He guides me in righteous trenches for the sake of His name
Also because I walk in the shadow of the valley of death
I fear nothing bad because you stand with me
Your branch and your staff support and comfort me
You arrange a table before me to face those that press in
towards me
You moisten my head in oil
My cup is soaked
Only goodness and kindness pursue me and fill me every day
And I sit in the house of the Lord to prolong my days.

Traditional Translation:

The Lord is my shepherd, I shall not want.
He makes me lie down in green pastures;
He leads me beside quiet waters.

He restores my soul; He guides me in the paths of righteousness
for His name's sake.

Even though I walk through the valley of the shadow of death,
I fear no evil, for You are with me;

Your rod and Your staff, they comfort me.

You prepare a table before me in the presence of my enemies;

You have anointed my head with oil; my cup overflows.

Surely goodness and loving kindness will follow me all the days
of my life, and I will dwell in the house of the Lord forever.

Appendix

Glossary

אֶחָד

(eh-khahd): One or unity, yet it is not alone. In other words it is one of many, i.e. The son is one child of other siblings, or a child within a family.

אָמֵן

(ah-mehn): Amen, so be it, or an affirmation.

Generally, stated at the end of a prayer. According to the Talmud (*Shabbat 119b*) it is an acrostic formed from the first letter of each word in **El Meh-lehkh Neh-eh-mahn** (*The Lord is a trustworthy King*).

אֵת

(eht): There is no meaning in our English language.

Yet, these two letters represent the beginning and the end of the Hebrew alphabet.

בּוֹרֵא

(boh-reh): The modern day meaning is *creator*.

However the ancient meaning is to *fatten* which means to *make more substantial, fleshly, or plump; to fill up*.

בָּרַךְ (bah-ruk): Blessed. According to Jeff Benner on

his website (ancient-hebrew.org) he explains the root meaning of this word:

The Hebrew verb barakh means to bless as seen in Genesis 12:2 but can also mean kneel as in Genesis 24:11. A related Hebrew word is berakhah meaning a blessing or a gift or present. From this we can see the concrete meaning behind barakh in the sense of a blessing. It is to bring a gift to another while kneeling out of respect. The extended meaning of this word is to do or give something of value to another. God "blesses" us by providing for our needs and we in turn "bless" God by giving him of ourselves as his servants.

דֶּשֶׁן (dee-shahn-tah): The root meaning, deh-shen, is fat, ashes of sacrifices (*mixed with the fat*), food, or abundance.

הַמִּצֵּי (ha-moh-tsee): According to Jewish tradition it is related to the exodus out of Egypt and means *to go out*. Also the name of the blessing over bread; standard blessing before meals.

יהוה (Ah-doh-nai): Lord. This word is used affectionately

in reverence to God. Many Christians see the Hebrew phonetic spelling generally written as: YHVH or Yah-weh (*sometimes Yah-veh*). Note that to a Jewish person this word is pronounced as Ah-doh-nai (commonly spelled Adonai) – because they do not want to say the name of God out loud.

Adonai is mispronounced if stated as Yeh-hovah (*Jehovah*). This common mispronunciation is based on a *...biblical text by medieval Christian scholars who were educated in the Hebrew language but were not aware of certain Jewish scribal customs.* (Italicized text from “*What do Jewish people think about Jesus,*” by Michael Brown)

ישוע (Yeh-shu-ah): Jesus or salvation.

לחם (leh-khem): Bread, food or grain. It also means to

war; as to war over making the bread.

עוֹלָם (oh-lahm): World, universe, ancient, or eternity. It is a distant time either in the past or future, but is a time hidden from the present.

פָּנִיּוֹ (pah-nav): Face or countenance.

שִׁבְתָּ (shah-baht): Literally means to cease or to stop.

Generally, the word cease is associated with rest and therefore some have translated it just as that.

שֵׁם (shehm): Name, title, or breath, where the breath is what makes the character of a person.












Alephbet (Alphabet)

The following items are listed by numerical value (known as gematria), Hebrew letter, then its name and pronunciation. The word “gematria” comes from the Greek word “geometria,” and is used to assign a numerical value to each letter. These numbers are found throughout Judaism (*i.e. on the prayer shawl the tassels have numerical values adding up to the 613 laws or even the name for YHVH*). Any of the letters listed below that are labeled “sofeet” (*end*) are found only at the end of a Hebrew word.

1	א	Alef (silent)	40	מ	Mem (m)
2	ב	Bet (b)		ם	Mem sofeet (m)
	ב	Vet (v)	50	נ	Noon (n)
3	ג	Gimel (g)		ן	Noon sofeet(n)
4	ד	Dalet (d)	60	ס	Sahmekh (s)
5	ה	Hay (h)	70	ע	Ahyin (silent)
6	ו	Vav (v)	80	פ	Pay (p)
7	ז	Zayin (z)		ף	Fay (f)
8	ח	Khet (kh)		ף	Fay sofeet (f)
9	ט	Tet (t)	90	צ	Tsahdee (ts)
10	י	Yud (y)		ץ	Tsahdee sofeet (ts)
20	כ	Kaph (k)	100	ק	Kof (k)
	כ	Khaph (kh)	200	ר	Resh (r)
	ך	Khaph sofeet (kh)	300	ש	Shin (sh)
30	ל	Lahmed (l)		ש	Sin (s)
			400	ת	Tav (t)

Vowels

Just like the English language has five vowels, the Hebrew language does as well. In fact, they are very similar in sound, as well as having the long and short pronunciations. On the next page are examples of some of the variations with the vowels and how they are pronounced.

<p>τ (ǎ) As in: Ma</p> <p>Example: </p>	<p>.. (ā) As in: Pay</p> <p>Example: </p>
<p>- (ã) As in: Ma</p> <p>Example: </p>	<p>, .. (ā) As in: Pay</p> <p>Example: </p>
<p>∴ (ě) As in: Net</p> <p>Example: </p>	<p>, - (ī) As in: Pie</p> <p>Example: </p>
<p>. (ĩ) As in: In</p> <p>Example: </p>	<p>, . (ē) As in: Fee</p> <p>Example: </p>
<p>. (ö) As in: Tot</p> <p>Example: </p>	<p>Silent (<i>Sound out the letter only</i>)</p>
<p>∴ (ū) As in: Rude</p> <p>Example: </p>	<p>Example: </p>

Notes: