

Hebrew: Our Mother Tongue

(Much of the material in this writing is borrowed heavily from the eminent [Isaac Mozeson](#) whose tireless work we can give YHWH thanks for. Proving the monogenesis truths that we embrace and giving many of us the tools to prove them to our friends and acquaintances is a great gift to the bible believing academic world.)

Evolution is a theory that society has accepted that says that we are descended from apes. The idea in a nutshell is that life as we know it developed over millions and millions of years, as living creatures evolved into more complex creatures over time. Along with this secular idea, is the idea that the races of mankind developed from different roots, and their accompanying languages as well. These bible-denying academics continue to maintain that most words are random, meaningless symbols which evolved from your basic caveman grunting. This theory has led to the notion that one race is greater than another. The disastrous consequences of this are seen in wars and other horrible deeds on the earth.

The truth is that all people came from one family, that of Adam and Eve. The languages did not just develop from random mutterings and grunting of cavemen, but rather all language came from one Mother tongue. This counter-theory to the evolution based study of language, is called Edenics. Edenics says that all the earth had one mother tongue until some watershed event happened to develop all the other languages. The bible records a story that compliments the Edenic argument. The story is found in Genesis 11:1 where it is said "Now the whole earth used the same language and the same words." According to the bible the entire earth and the peoples in it spoke one language among themselves. If you read further in the book of Genesis, you will see how the people were gathered together with a king over them. This king and his people said "Come on, let us build ourselves a city and a tower, the top of which may reach to the heavens!" The narrative goes on to explain that this displeased YHWH in Heaven. Angels were dispatched from heaven's realm and sent to earth to the city and tower that was being built. The angels confused the languages of the many people working on the tower, such that they could no longer work in unity. This confusion of the languages as the tower of Babel caused the various tribes of people to leave and wander upon the earth until they settled in their own place. The name of the tower that was being built was called Babel, which our word Babble is related, because to each person, their neighbor's speech was "babble," such that one man could not understand another. It has

been supposed that there were 70 languages that came out of Babel, and those 70 languages have grown to the nearly 6000 dialects we have today. Josephus also writes of this account 'When all men were of one language, some of them built a high tower, as if they would thereby ascend up to heaven; but the gods sent storms of wind and overthrew the tower, and gave everyone his peculiar language; and for this reason it was that the city was called Babylon....After this they were dispersed abroad, on account of their languages, and went out by colonies everywhere; and each colony took possession of that land which they lighted upon, and unto which God led them; so that the whole continent was filled with them, both the inland and maritime countries. There were some also who passed over the sea in ships, and inhabited the islands; and some of these nations do still retain the names which were given to them by their first founders; but some also have lost them...The Sybil (Josephus. Antiq. i. 5.)

- Early Americas

Early on in this nation's history, the founders of the first universities, namely Yale and Harvard, had active courses in Hebrew. In fact, Ezra Stiles¹, the 5th president of Yale, was a Hebrew nut, who insisted on keeping Hebrew as a mandatory course of study. The Yale University Motto is in Hebrew: **האור והאמת** *ha'Urim v ehaTummim*, meaning "Light and truth." Harvard College's first dissertation was: Hebrew Is the Mother Tongue. It is clear that these Universities and the founders felt Hebrew was an indispensable course of study for understanding the scriptures. Along with the Universities, notable men such as Noah Webster whose original dictionary traced many English words beyond German, French, Latin and Greek to their "Shemitic" origin. Even in the New World, the Continental Congress nearly voted in Hebrew as the official language of the colonies. This occurred because they saw themselves as the new Israelites in a promised land.

Our modern dictionaries have come a long way from the Original one written by Noah Webster. The modern revisions of his dictionary have removed many of these connections that Noah made and continue to be in denial. Other dictionaries such as the The Oxford English Dictionary is so troubled by a biblical source for BABBLE (Babel), that it warns readers that "no direct connection with Babel can be traced" and declares the term to be of "unknown origin." This is because there was a change in the Academics from the time of the opening of Harvard University

and Yale, to our modern "secular" days today. This stems back to the late Nineteenth Century where German scholars were inventing modern linguistics. Their racist ideas about the supremacy of Aryan tongues created barbed wire language barriers and even hung Mother Hebrew out on a limb of the language tree called West Semitic. There was soon so much antipathy towards Hebrew elements of etymology, that linguists were loath to admit that anything beyond a dozen words like Amen, Cherub, Hallelujah and Jubilee might be influenced by the Hebrew. Before I convince some of you skeptics that words like Skeptic (Greek), Samurai (Japanese) and Taboo (Polynesian) are from Hebrew S[H]aKaP[H] (observe), S[H]oMeR (guardian) and ToAIB[H]ah (dreadful sin). Notice the correlation of the 2-3 letter roots in these examples.

- Modern Changes

Modern linguists have put together what they thought was the progression of language based upon random migrations of people groups, each evolving their own language. However, even in their own works we can see the Hebrew roots inherent in many of their words. In Merritt Ruhlen's 1994 book, *The Origin of Language* (Wiley, NY) there is a chart (page 103) of the best preserved/reconstructed words from a dozen of the planet's language families. This book is a secular Linguistic work, which puts Hebrew into only one of the Afro-Asiatic language groups (Semitic). However, we can see that Edenic words provide the clearest origin for these terms. Letters A, B, and C refer to the African language families called Khosian, Nilo-Saharan and Niger-Kordofanian. D, being Afro-Asiatic and including Hebrew, is the only family where a Semitic source should fit. Language family E is Kartevilian and F is Dravidian (India). G is Eurasiatic (includes Latinate, Germanic and Slavic), H is Dene-Caucasian (includes Chinese). Further from Europe is I (Austic), J (Indo-Pacific), K (Australian) and L (Amerind). In one example, only families B and F do not have an M-vowel or M-N word for "what?" Four of the groups have MA for "what?" In other words Hebrew Ma (what) is the most popular form of "what?" on the planet. Four other families have an M-N term, like the manna of Exodus 16:15 "for they said to one another 'What is it?'" M-N "what?" terms exist in Amorite and Old Arabic; Aramaic has a similar word meaning "who?" There are similar associations in this book that demonstrate a Hebrew mother tongue principle.

- Babble and English word comparisons

Babble - "confused" (BiLBaiL since being BaLLeD up in the linguistic mixing BowL of Babel) version. The next example is all about BiLBaiL (confusion). Eight of the twelve language families have a B-L (P-L or B-R) word for "two," since two infers the ambiguous, confusing challenge of multiple alternatives. (As opposed to one; more than two is already a quantity, not a dilemma.) Two, twain, twin, German zwei or Latin duo are familiar, but they do get reconstructed to the most common Eurasianic "two" - which is ALA. The Edenic sources for these familiar "two" words include TeoM (twin) and Du- (two, a Hebrew prefix from Aramaic). Besides BaLaL (to mix up), there is BaLooL (blended), the BL root suffixed to IRBaiL (to mix, cause to whirl, confuse) or the words for casting lots: HiPeeL PuR (Esther 3:7). Now you know why REVOLVING BALLS or pelotas (Spanish), blended BALLET movements, choosing by BULLET or BALLOT is as much a BL/BR term of confusion as is the incoherent BABBLE of BARBARIANS (as heard by Latin speakers). You probably don't know that two is mbili in Swahili although you'd still like to see a primordial Eurasianic term that you could recognize in English. But even if there is not a term with these Hebrew roots in English the other languages supply them amply.

- Examples of Hebrew Primary Language roots in familiar words we have now.

The best known curse-monger in history is Balaam of Numbers 22-24. Correctly pronounced Bil-LuM in Hebrew, this character who became synonymous with cursing to millennia of bible readers is the unacknowledged source of the word BLAME. BLAME meant to curse (as in, "I hurt my blamed foot!"), yet the best the secular and evolution influenced modern dictionaries can come up with is Greek blasphemain (to profane).

The Anglicized Goliath comes from Hebrew GoLioS (I Samuel 17:4), which the Greeks rendered Kolios (just as they turned the GaMaL into a camel).>From the Greek version of Goliath, therefore, comes COLOSSUS, COLOSSEUM and all things COLOSSAL. Another giant oversight in our etymologies involves Og, the giant king of Bashan (Numbers 21:33). The language historians suppose that a French writer (d. 1703) coined the terms for the OGRE and his lovely OGRESS.

Let's take the acknowledged Hebrew borrowing AMEN for another example. In your dictionary the word after Amen is AMENABLE. Amen is the common Hebrew refrain of belief, affirmation, and verified acceptability. That is the essence of AMENABLE, not the offered Latin etymon minari (to threaten). Will Hebrew need an "Amen corner" of supporters to knock out these incorrect cover-ups from our reference books?

Similarly, the Jubilee year (Lev. 25: 8-17) is signaled by the blowing of the YoBHaiL or JoB[H]aiL (ram's horn) by the JUBILANT Israelites. Notice the correlating root consonents in this such as YBHL. Notice that the correlation of the J letter which is only 500 years old or more, fits with the Hebrew Y or (yud) for example in the Latin jubilare (to exult, raise a shout of joy) is clearly an echo of the older culture's custom. In fact, there are so few "J" words in Latin, that the historic ties between judex (English Judge) and Judaea (home of law and famous judges) ought to be clear.

- Animal Names

Adam gave us animal names (Genesis 2:20) of which many of them have similar root connections to Hebrew words.

According to the bow-wow theory, all words are echoic, some grunting caveman's attempt to capture the essence of a thing by its sound. Among the many thousands of animal names, however, only a few creatures like the chickadee have an echoic name. Even in Chinese, where the cat word sounds like "meow meow," echoic names are the exception. A larger set of animal names are clearly descriptive, like the grasshopper or hippopotamus (Greek for river horse). Most of the older, more generic animal names have unknown origins, suggesting that the bow-wow theory is for the dogs. Now the world's oldest etymological text is the last place that an academic would look, but Genesis 2:20 relates that "Adam called out names for all the beasts, for the birds of the sky and all the living things of the field..." Let us see if Biblical Hebrew offers any insights into animal names of unknown origin and meaning.

The carrion-eating BUZZARD is traced only as far back as Old French busart, a word without apparent cognate or meaning. In Hebrew, BuZ means a hawk and BeeZa spoils (of war). BoZeZ would mean the plunderer or looter, while a BuZiaR is a falconer. Unlike the EAGLE

(from oKHeL, to eat or destroy), the BUZZARD is merely a scavenger who emBeZZles WaSte or BooTy. (These BZ, BT and W-ST words are related to our Bet-Zayin family of words of plunder).

The Kiowa plains Indians named this same bird a bosen for good reason. If you think the GIRAFFE is a strange animal, check out its wierd (given) etymology. French girafe and Italian giraffa is said to be a corruption of Arabic zirafah, although the term is meaningless in Arabic too, and a G from a Z corruption is unnatural. Using Emetology instead of etymology, one could suppose that zirafah is a common jumble (called metathesis in linguistics and related to the neurological disorder called dyslexia) of Hebrew [T]ZaVaR (neck). While Adam or any ancient human would do well to call the GIRAFFE a "neck" creature, the Hebrew term stresses the throat or front of the neck rather than the GIRAFFE's prominent back or scruff of the neck. The Hebrew for this part of the anatomy is OReF, more correctly pronounced by Sephardim as KHoReF or GHoReF. Now we've got the perfect sound and sense for GIRAFFE, since GHoReF means the scruff of the neck. Like SCARF, SCRUFF is a neck word whose initial S is non-historic.

Returning to animals and addressing the interchangeable C/G/H/K sounds above, both the Hebrew Ayin and the Gimel are gutturals that can harden to make the hard C of Latin corvus (raven) and French corbeau (raven) or soften to make the soft H of Anglo-Saxon hraefn (raven). Do these disparate Indo-European cousins meet when linked to a common Semitic ancestor? The Hebrew raven is an OReV or KHoReBH (Ayin-Resh-Bet). Etymologists don't have to dig far to get true word origins, but they refuse to consider Hebrew. The prolific digger among American rodents (and net surfers) is the GOPHER. The given guess in our dictionaries is an attribution to French gaufre (a honeycomb or waffle). Those who dig for a true source will consider Hebrew KHOPHeR (digger).

Now as for the HORSE there is no known meaning for this term. It doesn't relate to the German horse (Pferd, a knock-off of the Hebrew PHeReD or mule) or the Latin equus (an echo of Hebrew AQeV--heel or HooF). We can however look at the similarity of HORSE and HEARSE (a funeral wagon named for an elaborate plow). Unlike their Continental forebears, the British plowed with horses instead of oxen. The horse was the plower, and plower in Hebrew is HoReS[H]. The Americans continued the awkward tradition of plowing with a horse,

which needs blinders and constant attention. The YHWH-given plowing animal is clearly the SHoRe (ox), which innately knows how to plow a SHuRa [Ya]SHaR (straight row or SuRe SeRies). True, the ox doesn't sound like the ShoRe at all, but Aramaic constantly corrupted the Hebrew Shin to a T, later giving us the Latin taurus (bull) and Spanish toro.

- Symbolisms in the Mystical Lashon Ha' Kodesh

Nearly every letter in the Hebrew א־ב has significance and symbolism marking the great truths of our Creator. For the purposes of this article I will demonstrate only one letter, that of the א. The א consist of three separate letters, that of two ׀ and one ׀, in a slanted position. Each Hebrew letter has a numeric value, with א being 1 and a value given to each letter thereafter. The numerical value of the letters (two ׀ and one ׀) comprising א, we find the value to be 26. This value is also the same numeric value of the Kadosh Name, יהוה. This is very interesting because the א, is considered by the Jewish sages to be the Master of all the other letters and is made in the image of יהוה Himself. The א is a father of 21 children (the rest of the letters) and if the second letter is added to the א, we have a אב, which together makes "אב," meaning ancestor or father. And so the א is paralleled here to the אב in heaven. . א also demonstrates the same three in One principle that יהוה embodies. It says in Deuteronomy 6:4 "Hear, O Israel: יהוה our אלהים is one אל: " We know that יהוה is One, but this Oneness is a compound unity, that of the Father, the Son, and the Ruach Ha Kodesh/Holy Spirit. And so is the א, three letters that comprise one. Another interesting thing about the א is that if a person were to start at the beginning of the bible, Genesis 1:1 and count in 26 letters, you end up with the letter א. Also, if we take the shortened form of יהוה, which is Yah (יה) we get the numerical value fifteen. If you count from the beginning of the bible 15 letters, you get א. Also, if you take other names for יהוה, such as אל and אלהים both names starting with א, you get the numerical values thirty one and eight six respectively. Once again, counting from the beginning of the bible, thirty one and eighty six, you will end up on an א. These are the other titles by which יהוה is known, of which he is most known as a Father. Since the word for Father is אב, the numerical value for this is

three, and if we count from Genesis 1:1 in three letters, from right to left, we get the letter **ש**.

- Prophetic Portent

All of these examples are given to help prove that there is a well founded truth that Hebrew is indeed our mother tongue. If Hebrew then is the Mother tongue, the one language that was in use before the tower of Babel, in the plain of Shinar, then it makes sense that Hebrew will again be the one language restored to the earth. The prophets speak of this restoration in Zep 3:9 For then will I turn to the people a **pure language**, that they may all call upon the name of YHWH, to serve him with one consent. This restored language we believe will be Hebrew. The same language that the Ten Commandments were written in on a 'table' of stone. (The English word table is commonly used to translate the original Hebrew word of the Scriptures, pronounced loo-akh, meaning a sheet of polished stone).

"YHWH said to Moses, "Come up to Me on the mountain, and wait there; and I will give you the tables of stone, with the Law and the Commandment, which I have written for their instruction." (Exodus 24:12 RSV)

"And He gave to Moses, when He had made an end of speaking with him upon Mount Sinai, the two tables of the testimony, tables of stone, written with the finger of YHWH." (Exodus 31:18 RSV)

Written on BOTH sides -

"And Moses turned, and went down from the mountain with the two tables of the testimony in his hands, tables that were written on both sides; on the one side and on the other were they written." (Exodus 32:15 RSV)

Size of the tablets may have been much smaller than is popularly shown in pictures as stone weighs about 150 lbs per cubic foot. They may have been small tablets that Moses would have been able to hold in his hands.

- Tracing our Language

The language of the Hebrews stems back to before Shem, who the Sages of Judah suppose was Melchisedek, Priest of Salem. Genesis records

how Abraham gave this notable person 10 percent of everything he had, a tithe. (Gen 14:20) Some other sources suggest that Abraham may have learned Torah from Shem. The book of Jasher reports a fuller picture of the life of Abraham when it says that he grew up on a polytheistic culture of idolatry and turned his back on this idolatry by smashing his father Terah's idols which earned him a death sentence by the reigning Nimrod. He was dubbed the Ivri (lit. "the other side"), for the whole world was on one side and he was on the other. Nimrod cast him into a fiery furnace for his "heretical" beliefs, yet he miraculously emerged unscathed, and shortly after this YHWH called him out of Ur of the Chaldeans to follow Him. (Gen12:1) This connection of Shem, the noblest son of Noah, to Abraham, to Isaac, to Jacob, to the 12 tribes, to the united commonwealth of Israel, to the split kingdoms, to the House of Judah today includes the transmission of this special language Hebrew. We as Ephraim or the stick of Joseph have a lost part of our ancestry to restore, that being our Mother tongue. And so this is the reason that we are learning Hebrew, to restore what has been lost, to reattach to our brothers of the House of Judah who have kept this aspect of their identity, and to be able to read for ourselves the Torah in the language it was originally written in.

¹ The Rev. **Ezra Stiles** (November 29, 1727 - May 12, 1795) was an American academic and educator, a Congregationalist minister, theologian and author. He was president of Yale College (1778-1795).^[1]