

WHY LEARN HEBREW?

Hebrew – Tongue of the Prophets, Language of Today

by Hannah Neshet www.voiceforisrael.net

The amazing fact that Hebrew has, against all odds, defied extinction, and exists today as a modern language in daily use by more than seven million people in Israel and Jewish communities around the world is an absolute miracle. By all human reason and logic, Hebrew should have died out two millennia ago when it ceased to be the everyday language spoken by Jewish people. After the destruction of Jerusalem and the exile of the Jewish people from Judea, Hebrew gradually ceased to be a spoken language around 200 CE but remained a written language. Even at the cost of their very lives, the Jewish people faithfully preserved the language that God spoke to Adam and Chava (Eve) in the beginning. Christians are indebted to the Jewish people to have preserved almost intact the very language God used to speak to Abraham, Isaac and Jacob so long ago. In fact, as a Hebrew teacher once said, “If Moses were to return today, he would understand modern Hebrew!” Hebrew is not an ordinary language; The Prophet, Zephaniah, prophesied its resurrection, calling it a pure language; it contains no curse words. Jewish people call it Lashon Hakodesh (The Holy Language). It was the language that God spoke to the children of Israel and Moses at Mt. Sinai. The finger of God etched on stone tablets the Ten Commandments in Hebrew. (Exodus/Shmot 31:18) Each letter of the Hebrew aleph-bet (alphabet) contains a richness of meaning that nourishes the soul and gives the light of divine revelation. These very letters were combined to speak the whole of creation into existence! Now how awesome is that?!

Largely as a result of the fanatical efforts of a man named Eliezer Ben Yehudah, Hebrew was revitalized as a spoken language during the late 19th and early 20th centuries. Many religious Jews opposed Ben Yehudah, accusing his work of being fanciful or even blasphemous. They considered Hebrew too holy of a language to be spoken by common people in a secular context. The resurrection of the Hebrew language to modern usage is also a fulfillment of Biblical prophecy:

“For then I will restore to the peoples a pure language, that they all may call on the name of the Lord יהוה ...” (Zephaniah 3:9)

Early each morning, observant Orthodox Jews meet in synagogues all over the world and conduct their services in Hebrew - the language of the Bible. In fact, it is not only the Old Testament, but also the New Testament which is highly Hebraic. Its' writers are Hebrew, the culture is Hebrew, the religion is Hebrew, the traditions are Hebrew and the concepts are Hebrew! The Old Testament comprises 78% of the Biblical text. Less than 1% of the Old Testament (portions of Ezra & Daniel) is written in Aramaic; the rest is written in Hebrew. The New Testament comprises 22% of the entire Bible. However, highly Hebraic portions of the New Testament include the gospels of Matthew, Mark, Luke, and Acts 1:1-15:35 (43% of NT). Therefore, not more than 12% of the Bible was originally written in Greek. In addition, 176 quotations in the New Testament are derived from the

Old Testament Hebrew, leaving less than 10% of the Bible written in Greek and over 90% written in Hebrew! This alone should be reason enough for students of the Word of God to want to learn the Hebrew language. It is the KEY to our understanding of Scripture, as stated in the following quote : ***“If any additional advances are to be made, especially in better understanding the words of Jesus, the concentration must shift to the study of Hebrew history and culture, and above all, the Hebrew language.”*** (Understanding the Difficult Words of Jesus by Roy Blizzard, Jr.)

Today, countless courses are available to learn Hebrew, but not many are taught by a Messianic Jewish Israeli Believer with Biblical insights and revelation from both the Old and the New Testaments. Shalom Morah (Greetings Teacher) not only teaches the aleph bet – the Hebrew letters – but also their secrets. This DVD set teaches powerful studies on the Hebrew names of God. Knowing God’s authentic names gives us effective tools to use in our prayers, praise and worship as well as formidable weapons of warfare in spiritual battle.

Christians learning Hebrew in this day are doing far more than simply learning another language. They are participating in the last great end time move of the Spirit of God – reconnecting the Church to its Hebraic root and revealing the true identity of Jesus the Messiah as Yeshua Hamashiach!

Come and be part of this fulfillment of prophecy – Reconnect with the olive tree through the Hebrew language and be nourished by the richness of the holy root.

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**VOICE for
Israel**

SHALOM MORAH

Goals & Objectives

1. Students will gain an awareness of the holiness and uniqueness of the Hebrew language.
2. Students will gain insights into the Biblical scripture (Old and new Covenant) through an understanding of the Hebrew root words.
3. Students will gain an appreciation for and a deeper connection with the Hebraic root of their faith through a study of the language.
4. Students will explore what it means to be ‘grafted in’ to the commonwealth of Israel, to follow a Jewish Messiah and to come under the shelter of the wings of the God of Israel.
5. Students will be able to distinguish between the Ashkenazi (Western) and Sephardic (Eastern) dialects of Hebrew.
6. Students will learn to identify, name, sound and print all 22 letters of the Hebrew alphabet.
7. Students will learn to identify, name, sound and print 10 vowels of the Hebrew alphabet.
8. Students will learn the five ‘final consonant’ letters.
9. Students will learn the ‘twin letters’.
10. Students will begin to put consonants together with vowels to start reading Hebrew at an elementary level and can begin to read the Bible in the original Hebrew!
11. Students will progress in their practice of reading and printing in Hebrew and will learn secrets contained in the Hebrew letters (Shalom Morah II).
12. Students will learn some basic conversational Hebrew - greetings, common words, etc., and use gender appropriate language.
13. Students will become familiar with some of the Hebrew names of God and their meaning (S.M. I).

THE NAMES OF GOD

From a Hebraic Perspective

Nourished by the Root

“And if some of the branches were broken off, and you, being a wild olive tree, were grafted in among them, and with them became a partaker of the root and fatness of the olive tree, do not boast against the branches. But if you do boast, remember that you do not support the root, but the root supports you.” (Romans 11:17-18)

The Hebraic root of Christianity can add much richness and nourishment to our faith. A flower cut off from its root may look pretty but lacks the nourishment to survive.

My first revelation - the name Emanuel. comes from the Hebrew. (Isa. 7:14)

עִמָּנוּאֵל God With Us

The Power of His Name:

“**The name of {The LORD} is a strong tower; the righteous run into it and are safe.**” (Proverbs 18:10)

“**And it shall come to pass that whoever calls on the name of {the LORD} shall be saved.**” (Joel 2:32)

“**And those who know Your name will put their trust in You;..**” (Psalm 9:10)

Many Jewish people are so careful not to speak His name in vain (Exodus 20:7) that they never pronounce it; rather they use Ha-shem (which means ‘the name’).

What is His Name?

Who has ascended into heaven, or descended?

Who has gathered the wind in His fists?

Who has bound the waters in a garment?

Who has established all the ends of the earth?

What is His name, and what is His Son’s name,

If you know? (Proverbs 30:4)

“My people shall know My name...”

Back to the beginning – what God says His name is – revealed to Moses

“Then Moses said to God, “Indeed, when I come to the children of Israel and say to them, “The God of your fathers has sent me to you,” and they say to me, “What is His name? What shall I say to them?”

And God said to Moses, אֱהְיֶה אֲשֶׁר אֱהְיֶה {Eh'ye asher eh'ye)

This you shall say to the children of Israel, אֱהְיֶה {Eh'ye} has sent me to you.” (Exodus 3:14)

“The God of Abraham, Isaac, and Jacob...This is my name forever...” (Exodus 3:15)

The aleph א (first letter of Hebrew alphabet) put in the front of the word indicates a future tense. Translated: “I will be who I will be” This name often mistranslated into English “The great I am or I am what I am”.

Most common representation of the name of God in the Bible is יְהוָה (YHVH) (Exodus 6:3)

No y or j sound in the Hebrew language therefore Jehovah and Yahweh commonly used is likely not the correct pronunciation (there are no vowels in original Hebrew scriptures). This name is used over 6000 times in the Bible but has been substituted with LORD in most English Bibles. Could this be a satanic plot to remove the name of God from our Bibles? Some new translations now use the real name. There is power in the name. God says, "My people shall know My name."

Another common name of God – Elohim אֱלֹהִים (Gen. 1:1)

EI= אֱלֹ God יִם im ending = plural form

Let us make man in OUR image, according to OUR likeness...(Gen. 1:26)

Whom shall I send and who will go for US? (Isaiah 6:8)

Indication of the plurality within the unity (echad) of God the Father, the Son and the Holy Spirit

Hear O Israel, the Lord is our God, the Lord is One (Echad). (Deut. 6:4)

In that day, the Lord יְהוָה will be one (echad) אֶחָד and His name one אֶחָד (echad).(Zechariah 14:9)

Another form – Yah יְהִי

“Sing to Elohim, sing praises to His name; extol Him who rides on the clouds, By His name YAH, and rejoice before Him. (Psalm 68:4) ie. Hallelu (praise) ya

One of my favorites: El Shaddai – אֱלֹ שַׁדַּי (Psalm 91:9)

from the Hebrew root for breast - the maternal image of God. We were created in God's image – male and female He created them – God has both a maternal and paternal side. We focus on the Father but there is also the image of a mother who nurses her young. (Isaiah 49:15-16)

Shaddai is the name used in the verse about correction to indicate that God tempers His discipline with the usually softer and more merciful nature of the mother.

“Behold, happy (ashrei in Hebrew means rich or blessed) is the man whom God corrects; therefore do not despise the chastening of Shaddai.” (Job 5:17)

Name of His Son

Yeshua – means salvation : יֵשׁוּעַ

Messiah – Mashiach מָשִׁיחַ

Jesus the Messiah = Yeshua HaMashiach (ha=the)

Healing in His name: (Acts 4:10-12) Mistranslated as ‘salvation’ but context is healing

Bread of Life – Lechem chayim (note: born in Beit Lechem – house of Bread) John 6:48
He satisfies our spiritual hunger and gives us eternal life.

Light of the World – Or Ha’olam (John 8:12)

Lamb of God – Seh Ha’Elohim – who takes away the sins of the world (John 1:29) – who was slain as the pure, sinless lamb that the wrath of God may pass over me (Passover)

King of Kings – Melech Ha’mlachim (Revelations 19:16)

Lord of Lords – Adon Ha’adonim

The names of Promised Messiah: (Isaiah 9:6)

Pele Yoetz (Wonderful Counselor); El Gibor (Mighty God); Avi-ad (Eternal Father); Sar Shalom (Prince of Peace)

Song – Ki Yeled Yulad Lanu (For unto us a Child is Born)

Praying in His name

יהוה {Yehovah} Shalom (My peace, wholeness, completeness – who will crush Satan under my feet – Romans 16:20)

יהוה {Yehovah} Nissi (My banner of victory; God of miracles (Exodus 17:15)

יהוה {Yehovah} Tzidkeinu (My righteousness – who put all my sins upon Jesus who knew no sin so that I might become the righteousness of God in Him) Jer. 23:6

יהוה {Yehovah} M'kadesh (My sanctification – who sets me apart for His special service and helps me live a life that is holy as He is holy) Exodus 31:13 Isaiah 57:15 Kadosh = Holy ; kadosh Yisrael – Holy One of Israel (Isa 43:3)

יהוה {Yehovah} Yir'eh (God who sees my need and provides for me) Gen. 22:14

יהוה {Yehovah} Tz'vaot (Captain of the army) Psalm 80:7 who surrounds me with the help of heavenly armies

יהוה {Yehovah} Rofeh (My physician/healer) (Ex. 15:26)

יהוה {Yehovah} Shamah (God who is there – who exists and is real) Ezekiel 48:35

יהוה {Yehovah} Ro'eh (My good Shepherd who guides me into green pastures and besides still waters; who provides for me so that I have all I need) Psalm 23:1 Isaiah 40:11 (who carries the little lambs close to His heart) John 10:11 (who lays down His life for the sheep; His sheep know His voice; the gate for the sheep; protects against the wolves)

El Elyon – God Most High (Psalm 7:17) who is high and lifted up over every principality and power that may come against me. He is exalted over all!

El Kanah – Jealous God – who wants my undivided loyalty and devotion (Ex. 34:14)

El Shaddai – God who will never leave me or forsake me

Ish Milchamah – Man of War (Who goes to battle for me)

Elohei Yisrael – God of Israel (who has adopted me into His family) Matthew 15:31

Go'ali – My Redeemer – (Ruth 3:9) who spreads His wings over me like Boaz did for Ruth

Shofet שופט – Judge – (Psalm 50:6) whose judgment is perfect and true; who is merciful and doesn't give us as we deserve

Melech – מלך King – Psalm 10:16 – the only King I will ever need

Holy Spirit – Ruach Hakodesh – My constant and ever present help and comforter who guides me into all truth.

SHALOM

Hello, goodbye, peace

שלום

מה שלמדך?

Mah Shlomech ? (f) Mah Shlomcha? (m)

How are you? (literally 'what is your peace/welfare)?

שאלו שלום ירושלים

Sha'alu Shalom Y'rushalayim

Sha'alu (ask/pl) about the shlom (welfare of) Jerusalem.

(Psalm 122:6)

Wrongly translated as {Pray} for the peace of Jerusalem

Yirushalayim (Jerusalem)

ירושלים

Prophetic – 'they will see' peace/perfection/wholeness.... ('im ending indicates a plural meaning they will see Him (Prince of Peace) more than once in Jerusalem – prophecies Yeshua's second coming in the name of the city where He came and will come again – once to bring every soul into peace with God through the forgiveness we receive by accepting His death on the cross as the blood of atonement (Kapparah) for our sins. (Isa. 53) Son of Joseph (Ben Yoseph), suffering servant. The second time to bring peace to the world in the Messianic Kingdom (Isaiah 11)

Ben David (son of David) ruling reigning King.

Shalem – whole, complete

שלם

"Be {perfect} {shalem/whole/complete in Messiah Yeshua} as your Father in heaven is {perfect} {shalem/whole/ complete} (Matt. 5:48) Indicates God is not expecting perfection but only to remain in the state of being shalem (whole) in Yeshua. By His stripes we have been made whole.

L'shalem – to pay

לשלם

נשלם

Nishlam – It is paid, made perfect/ whole/ completed

The words Yeshua spoke on the cross as He gave up His spirit and died. The price for our sins has been fully paid. He paid the ransom for our souls by His own blood. No greater love is there than this, that a man gives up His life for His friend. He said no one takes His life from Him but He lays it down willingly for us. (John 10:10)

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Wisdom in the Hebrew Alphabet

The Sacred Letters – Building blocks to the Word of God:

“By the word of the Lord (D’var YHVH) דבר יהוה
the heavens were made... for He spoke and it was done, He commanded and it
stood fast. ” (Psalm 33:6,9)



ALEF

אחד - Echad – one (unity)

Hear O Israel, YHVH יהוה our God (Eloheinu), YHVH יהוה is one (echad).
Deut. 6:4, Mark 12:29

Sh'ma Yisrael Adonai Eloheinu,
Adonai Echad

Baruch Shem K'vod Malchuto
L'olam Va'ed

(Blessed be His glorious name;
His Kingdom forever and ever)

EI – God אל

Intimacy- Father, Son and Holy Spirit

Elohim אלהים

Husband and wife relationship – Therefore a man shall leave his father and mother
and be joined (davak) דבק (glued) to his wife, and they shall become one flesh (basar
Echad)

בשר אחד (Gen. 2:24)



BET (2)

Symbol of Blessing & Creation

Second of the holy letters. Represents duality of all creation. All of nature is based on this duality: male/female; day/night; light/darkness; heaven & earth' .

Bet represents blessings but only when the dualities come to cooperate together in harmony for a common, beneficial purpose. The blessing of cooperative endeavors.

ברכה

Brachah – Blessing

Only God is perfectly One (echad). Dualities to overcome are double mindedness (a double-minded man will not receive anything from the Lord), a double heart (Joshua and Caleb followed the Lord wholeheartedly, not like the others; we are to love the Lord our God with ALL our heart, mind soul and strength), the war between flesh and spirit.

God began the Torah with an enlarged letter bet because all beings use this letter to bless God (Baruch Adonai):

בראשית

B'reisheet – In the Beginning....(1:1)

ראשית (reisheet) first (ie. Israel is firstfruits Jer. 2:3)

Two (ב) tablets: The Ten Commandments (Exodus 31:18) = covenant

ברית

Brit – covenant

Two leaders: union of Moshe (justice & truth) and Aharon (kindness & peace) to bring deliverance of Israel from Egypt.

Two genders: Adam & Chava (Eve)' male & female; were one and then were divided into separate beings. Husbands and wives are meant to blend together in unity to re-create the original design of God's creation. (Gen. 1:27-28) This ideal can only be achieved through mutual unselfishness, understanding, generosity, love and respect., not through independent, self-centered & separate pursuits in life.

The Woman (Ishah) was separated from man (Ish) to become Ezer K'negdo (A helper as against him). (Gen. 2:18) A wife, to help her husband, must sometimes stand in opposition to him.

אִישׁ (ish – man)
אִשָּׁה (isha – woman)
אֵשׁ (Eish – fire)

Note: If you remove the יָהּ (Yah – God) from a woman, all you have left is fire! ☺

God gives us two choices: blessing or cursing; life or death (Deut. 11:26-28) In order to make right choices, we need wisdom, understanding & discernment. Hebrew contains within its letters, the relationship between building, understanding/discernment, and the Son. Need understanding and discernment to distinguish good from evil (sometimes one masquerades as the other ie. Satan can masquerade as an angel of light). Solomon asked for a wise heart. There are times to be merciful and times when God commanded destruction of evil (Amelakites). This understanding can only come through our relationship God through His Son and the Holy Spirit who leads and guides us into all truth.

בַּיִת

Bayit – house

Bayit represents more than just a house, it is a focal point, the place where we belong, where we can be ourselves, where we are accepted. The midwives who feared God more than Pharaoh were blessed by God with a house. (bayit). Not only a home but a holy temple: Beit Hamikdash

My house shall be a house of prayer for all nations. . Isa. 56:7. Man is a mini-sanctuary for God's presence. A wise woman builds her home... (Prov. 14:1) How do we build this 'temple' for God?

By wisdom a house is built (Prov. 24:3, 9:1)

בָּנָה

Boneh – build

בִּינָה

Binah – understanding/discernment – God's most precious gift! (Prov 8:11)

בֵּין

Bayn – between (differentiate)

בן
Ben – Son

Aleph – bet = father-son relationship

בכורים

Bikkurim – First Fruits

Yeshua the Messiah has risen from the dead and is the firstfruits of all who have fallen asleep (who will later be resurrected)

Kehillat Ha'B'chorim – assembly of the firstborn (Hebrews 12:23)

Feast of Bikkurim – to offer the firstfruits of the harvest to God.

Livchor – to choose

B'chor - chosen

ברוך

Baruch – Blessed

Blessed is He who comes in the Name of the Lord
Yeshua said, “You will not see me again until you say,

Baruch habah b'shem Adonai (Matthew 23:39)

ברוך הבא בשם יהוה



Gimel (3) Shalosh, community, Gamal – a camel

Whereas aleph is one (God), bet is two (two are better than one....one can chase a thousand and two ten thousand..., three gives even greater strength through community.

We will need more than even two in order to survive. We must develop community, not just a weekly meeting. Not do church together but do life together. Disappearance of extended family major problems for mothers in raising children. Isolation - those who isolate themselves rage against wise judgment. The book of Acts – the first thing they did was form community!

A three fold cord is not easily broken (Eccl. 4:12)

A marriage must include God as the third strand or it will be easily broken.

Man's existence not just by male and female but also with God (3)

Tri-une Man – Body (guf) גוף soul (nefesh) נפש, & spirit (ruach) רוח

3 patriarchs : Abraham, Isaac, and Jacob (Avraham, Yitzchak and Yaacov.

Yitzchak – laughter – Litzchok – to laugh.

3 classes of Israelites: Cohanim, Levites and Israelites

Shalosh R'galim: 3 times a year to go up to Jerusalem to worship (Ex. 23:14)

On the third day – Three (shalosh) is a significant Biblical number – the number of resurrection life; of meeting with the living God; the day the Lord comes.

- 3 days – Israelites sanctified themselves
- “Be ready for the third day” – (Exodus 19:15)
- Israelites met with God at Mt. Sinai
- On the third day the Lord came
- 3 days – Yeshua in the belly of the earth just as Jonah in belly of whale (Matt. 12:40)
- Yeshua raised from the dead on 3rd day (Matt. 20:19)

ה hei

5 חמש (Chamesh)

A symbol of Divinity, grace & femininity

‘ה is a symbol used for God

Avram’s name changed to Avraham by adding the ה

“No longer shall your name be called Avram, but your name shall be Avraham; for I have made you a father (Av) of a multitude of (hamon) goyim (Gentiles).” (Gen. 17:4,5)

אברם אברהם

By adding ‘God’ into his name, it changed the meaning from Exalted (Ram) Father (Av) to Father of multitudes!

The blessing of Abraham come upon the Gentiles in Messiah.

Father Abraham has many sons.... (Gal. 3:14,29)

ה – indicates Femininity

At the end of a word usually indicates feminine gender

le. Yeled – boy

ילד

Yaldah – girl

ילדה

Sarah’s name changed from Sarai (my (Abraham’s) princess to Sarah (princess) שרי

>>>>>>>> שרה

- the addition of the ה added to her femininity and she was then able to conceive. As Sarai (the masculine form) she was barren. A King of nations to the goyim (Gentiles) will come from her. (Gen. 17:15-16)

In the incident of Dinah, daughter of Leah & Jacob, being violated by Shechem, son of Hamor (donkey) – (does stubbornness run in the family?) Dinah is called a na’ar, נער which is the masculine form of youth, rather than na’arah נערה which should have been used for a young woman. The mystery of the missing ה could indicate that Dinah, in going out alone, was not acting in a way that her femininity called for – in need of male protection. As she behaved in an immodest, masculine way, leaving herself vulnerable to attack, so the Torah omits the feminine ה giving her the masculine

form of youth. (Exodus 34:3)

The ה in God's name assures us that He is feminine as well as masculine, maternal as well as paternal. I.e. El Shaddai comes from the root word for a woman's breast.

It's sound (h) is an effortless exhalation of breath

With this effortless exhalation, God created the hosts of heaven:

“By the word of יהוה the heavens were made, and all the host of them by the breath (רוח Ruach – wind/spirit) of His mouth.” (Psalms (Tehillim) 33:6)

At the end of a word, the ה is silent.

God was not in the strong wind or the earthquake {ra'ash} רעש (could be translated noise or commotion) רעשן (ra'ashan = noisemaker used at Purim to drown out the name of Haman)

or the fire, but God manifested in the quiet stillness to Eliyahu as a still, small voice.

דָּמָם (damam – to be still or silent)

(1 Kings 19:12) Be still and know that I am יהוה (Psalm 46:10)

We live in a noisy society today that makes it increasingly difficult to hear the voice of God. Noise of the city, increasing electronic noise – from walkmans to CD man to ipods and MP3 players and cell phones. People continually listening to noise (ra'ash); lack of quiet time can prevent us from hearing God. We have to do it on purpose. Yeshua went away to deserted places to be alone and pray.

A quiet & gentle spirit: 1 Pet. 3:3-5

יהוה Eloheich {your God (f) } is in your midst, The Mighty One (Gibor) will save (Yoshiah); He will rejoice over you with gladness, He will quiet you with His love,... (Zeph 3:17)

- : A quiet & gentle spirit is a heart free of fear, (Bill Gothard), a mind free of worry & anxiety.
-
- “ *He doesn't make us quiet; He quiets our soul.*” (Joanna Weaver)

ה

Represents T'shuvah (repentance)

תשוב - ה
return – to God

There is always a passageway left open for anyone to return to God and His ways. The door is never totally closed. I.e. The Prodigal son.

“For why should you die, O house of Israel? For I have no pleasure in the death of one who dies,” says יהוה אֵלֹהֵינוּ “therefore turn (hashivu) and live (chayu)! (Y’hezk’el 18:31-32)

“In returning (b’shuvah - repentance) and rest you shall be saved;
In quietness (sheket) and trust (bitachah) {security/insurance}
shall be your might (strength).” (Isaiah 30:15)



Zayin (7)

Symbol of spirit, sustenance & struggle

Numerical value of seven (7). God created the universe in six days and rested on the seventh. Creation is not complete without a period of rest. (Exodus 31:12-17)

Note: Adam's first day on earth was a day of rest!

All true achievements arise out of a state of rest, peace, free of worry, strife and agitation. Seven is the spiritual nucleus of all action and existence!

7 represents the indivisible nature of God (as echad – 1). Neither can be divided into any 2 whole factors.

זן (Zun) = sustain, feed

When Adam was driven from Gan Eden after he sinned, his punishment was that by the sweat of his brow he will get bread to eat.

No longer can man expect to receive God's blessings without expending his own efforts. Our existence depends on sustenance and man must sweat and struggle to wrest it from nature. It was the punishment of man, not woman, to sweat and struggle to provide necessities to sustain life. Expectations of roles changed in society.

God, as sustainer, commands the earth – which man must now work – to produce its fruit.

God softened the affliction with a blessing – the ability to derive great satisfaction from productive labor (Psalms 128:2)

זין (Zayin) can also be translated 'weapon' or armour (to arm oneself). (also word for male genital organ - slang?)

The Hebrew letter zayim, shaped like a spear, symbolizes both sustenance and armament. Man's sustenance is obtained by struggle. The word for bread (lechem) לחם is root for milchamah (war) מלחמה: Man must struggle with the earth for his daily bread. The struggle for daily bread sometimes causes man to struggle (war) against his fellow man over material things. Kill for money or houses or lands (ie. King Ahab)

To put on armor suggests self-defense against attack. Applies not only to livelihood but also in all situations where life and survival are endangered. Man must take action and initiative before he can expect help from above. Rabbis : "Man must not rely on miracles."

Joke of man stranded on a desert island praying for God to save him. Sees helicopter¹⁹

& waves it off saying God is going to save him. Man dies, goes to heaven and asks God about it, who replies it was He who sent the helicopter. If one is capsized in a boat, it is good to both pray and swim like crazy to shore.

Jacob prepared a 3 pt plan of action to defend himself against the wrath of his brother Esau. He sent gifts ahead, prayed for divine protection, sent his family across the river, and armed himself.

IN addition to our trust and faith in God, and prayer, we must be prepared for self-defense, for struggle and for action. (Standing at the Sea of Reeds with Egyptian army approaching, God said, "Why do you cry out to me – kadima! (go forward))

The 7th day is the Sabbath – rest from the struggle for sustenance (mazon) מזון (food, groceries, livelihood). Those who bless and hallow the Sabbath will also be blessed and hallowed personally.

An enlarged Zayin in זכרו Zachru torat moshe avid (Remember the Torah of Moses, My servant) (Malachi 3:22) signifies the importance of remembering the Sabbath day. זכור (Zachor) to rest and keep it holy. (Ex. 20:8-9) Signifies our trust in God as the ultimate provider.

It shows we heed the warning not to consider that our own strength and the power of our own hands have amassed us this wealth. (Deut. 8;17) To refrain from creative or economic activity on the Sabbath demonstrates we recognize all of man's power is derived from God . (Apart from Me you can do nothing....) John 15:5

We are no longer slaves – a sign (ot – like the rainbow) that we are free from greed and economic preoccupation. Time to devote to spiritual activities (not recreation – see Isa. 56) The pursuit of something higher than bread, treasures, fun of this world.

Eternity (the world to come – olam habah) is called Hayom she'kulo Shabbat שבת יום שכלו (the day that everything is Shabbat) complete rest & peace: Messianic redemption.

2 loaves of challah – the double on Friday, Kiddush over wine.portion

7 days of Passover & Sukkot, 7 weeks of counting the omer between Passover and Shavuot (weeks), 7 year cycle of using the land ending in Shmittah, the Sabbath year, when agricultural activity prohibited and the land is given a chance to rest. 7 shmittah cycle leading to Yovel, the Jubille (50th year). 7 joyful blessings for the bride and groom – the bride encircles the groom 7 times (7 layers to his soul) to reach the inner core of her beloved's heart. ☺



Chet

Symbol of Sin, Grace & Life

numerical value 8

- 8 symbolizes new beginnings
- After the rest of the 7th day, Shabbat, or the 7th year (sabbatical) the 8th year or day is a new start
- 8th day circumcision – so the child has lived through one shabbat
- 8 steps in a musical octave
- 8 represents going up to a higher level towards the divine.

חן (chen) grace, favor

Rabbis teach that the sequence of letters of Lashon Hakodesh are:

- If you **א'ב** learn Torah, and **ג'ד** are kind to the poor, then God **ה'ו** will not only **ז** sustain you, but He will show you **חן** favor.
- Noah found favor **חן מצא** (Matzah chen) in God's sight (Gen. 6:8) Joseph in prison
- Moses asked to find favor in God's sight (Ex. 33:13) **חנה** (Channah) same root

חטא (Chet) Sin

חי (Chai) life

- “When a sinner is contrite and turns away from his transgression, he shall surely live **חי**”(Ezekiel 18:28)
- “He bore the sin (**חטא**) of many, and made intercession for the transgressors.”
- (Isa. 53:12)

Righteousness **צדקה**

Tz'dakah (charity)

“He made Him who knew no **חטא** to be **חטא** for us, that we might become the **נדקח** of **אלהים** in Him **בו** (boh)” (2 Cor. 5:21)

Mercy - **רחום** (rachum)

- Same root as **רחם** – rechem (womb)

- The woman's womb is meant, as is clear in the Hebrew, to be a place of mercy for the unborn child. In abortion, the 'mercy seat' for the baby becomes a place of danger, death and destruction.

חסד (Chessed) grace

- But where sin (חטא) abounded, grace (חסד) abounded much more."
- What shall we say then? Shall we continue in sin that חסד may abound?

Certainly not! חס וחלילה (Chas v'chalilah)
(Romans 5:20, 6:1)

חסיד (Chassid) 'saint'

- Sing praise to חסידיו יהוה you (saints of His)... (Psalms 30:4)

Chassidic movement – sect of Judaism

A movement founded in 18th century led by Ba'al Shem Tov focusing on joyful worship, dancing, singing as a way to connect with God. Several denominations

ט Tet (9)

symbol of goodness טוב

- When Moses asked God to show him His glory, God says, I will make all טובי My goodness to pass before you... (Ex. 33:19)
- There, God proclaimed His own name:
- יהוה יהוה אל רחום וחנון
- Longsuffering (orech apayim)
- (Rav Chessed) רב חסד
- (and Truth – v' Emet) ואמת
-

What is good (tov)? טוב

- Human concept of goodness limited, subjective ie. Tim's guitar
- Yeshua wouldn't even call himself 'good'. Why do you call me good? Only the Father is good! (Matt. 19:16-17)
- "The Lord gave and the Lord has taken away. Blessed be the name of the Lord... Shall we indeed accept good (tov) from God, and shall we not accept bad (rah) ?" (Job 1:21, 2:10)
- "God works ALL THINGS for good...This too for the best

- “In ALL THINGS give thanks, for this is the will of God ... (1Thess 5:16) ie. Corrie ten Boom in Holocaust & fleas

God is Good (tov)

- Hodu הודו L'Adonai Ki tov טוב
- Ki l'olam Chasdoh חסדו(repeat)
- Hodu (x4) הודו הודו הודו הודו
- Hodu הודו L'Adonai Ki tov טוב
- (repeat)

- Give thanks to the Lord for He is good
- His love (grace) endures forever



Yud (10)

- Numerical value of ten

- 10 generations from Adam > Noah = total breakdown of morality
- 10 generations from Noah > Abraham chosen as father of nation
- 10 men is considered a minyan (minimum to hold a service)
- 10% is a tithe
- 10 plagues on Egypt
- 10 commandments
- 10 tests in the wilderness

- יהוה (Yah) יה

- “Sing to Elohim, sing praises to His name, extol Him who rides on the clouds, by His name, יה (Yah)
 - And rejoice before Him. (Psalm 68:4)
 - Hallelu (praise) – yah
 - הללויה

יד (Yad) Hand

Represents power and possession

We come into the world with a clenched fist – the world is mine!

We leave with an open palm – letting go - we take nothing with us.

3 names for Israel: ישראל (Yisrael)

(El) ישר (Yashar - straight, honest) אל

(Sar – prince) שר

Israel's mission – to carry God's name to the nations

ישראל (Yeshrun) יעקוב (Ya'acov) Jacob

יהודה (Yehudah – Judah)

- The smallest letter of aleph-bet - Represent Humility
 - ענוה (anavah)
- Before honor comes humility ענוה (Prov. 15:33)

- Be clothed with humility for God resists the proud but gives grace $\gamma\pi$ to the humble.”(Prov. 3:34) Therefore, humble yourselves under the mighty hand of God that He may exalt you in due time (James 4:10) (1 Peter 5:5,6)
- “And being found in appearance as a man, He humbled Himself and became obedient to the point of death, even the death of the cross. Therefore God also has highly exalted Him and given Him the name which is above every name...” (Phil. 2:8-9)

Yeshua taught us that true greatness is achieved through humility – servanthood (Matthew 20:26)

- To bring the Torah to the nation of Israel, God chose Moses – called the most humble man on the face of the earth. (Numbers 12:3)
- God chose as His chosen people the least of all peoples (Deut. 7:7)
- God chooses the weak and foolish of this world to confound the wise... (that no flesh should glory in his presence 1 Cor. 1:27)

Even the smallest/least person in the Body of Messiah has their place and is significant.

“those members of the body which seem to be weaker are necessary, and those members of the body which we think to be less honorable, on these we bestow greater honor, and our unrepresentable parts have greater modesty...there should be no schism in the body but the members should have the same care for one another 1 Cor 12:23-26)

- “Do not think that I came to destroy the Torah or the Prophets (Nivi'im). I did not come to destroy but to fulfill (l'kayem). For assuredly, I say to you, till heaven and earth pass away, one yud y or one tag gt (crownlet on the letters) will by no means pass from the Torah till all is fulfilled.” (Matt. 5:17-18)

“Just as no one is able to whiten the black feathers of a raven, so, too, no man can eradicate even one letter of the Torah (Vayikrah Rabbah 19:2)

“Let Solomon and thousands like him be abolished but not even a particle of any letter in the Torah can ever be abolished.” (Shemos Rabbah 6)

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Sh'vah : שׁוּא	Segol : : סְגוּל	Tzeireh : : צִירֵה	Patach — פַּתַח	Kamatz T קַמֶּץ
Shoogrook ן שׁוּרְק	Koobootz : : קְבוּץ	ן חוֹלָם מְלֵא	cho'lam חוֹלָם חָסֵר	chirik . חִירִיק

© כל הזכויות שמורות לאיטה חנה שוורץ

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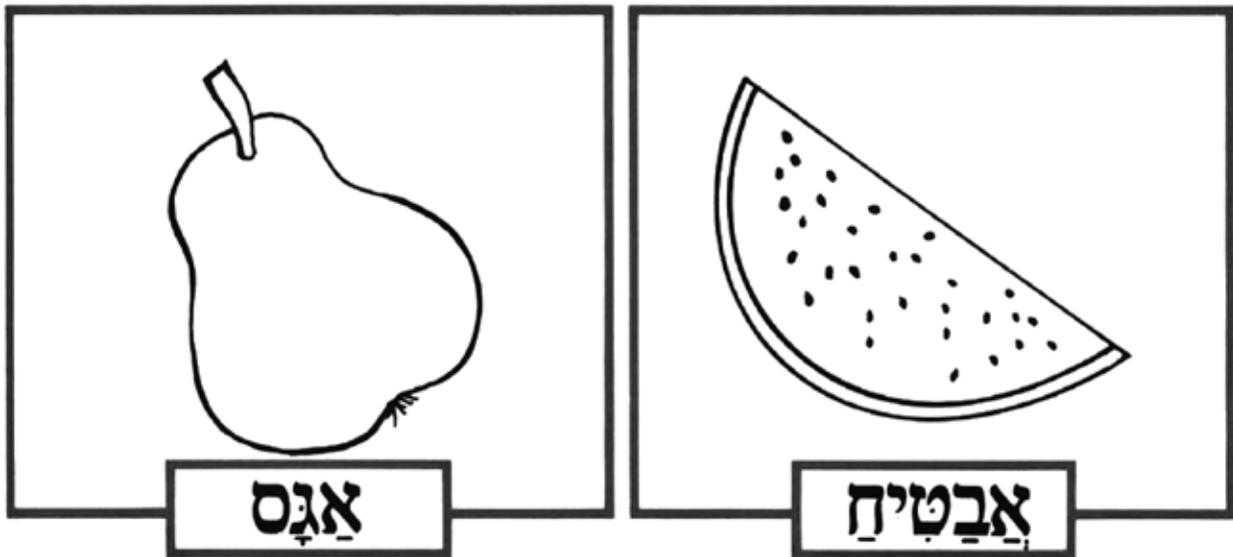
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ALEF



העתק את הציורים על גבי הדף השקוף!



העתק את האות על גבי הדף השקוף!



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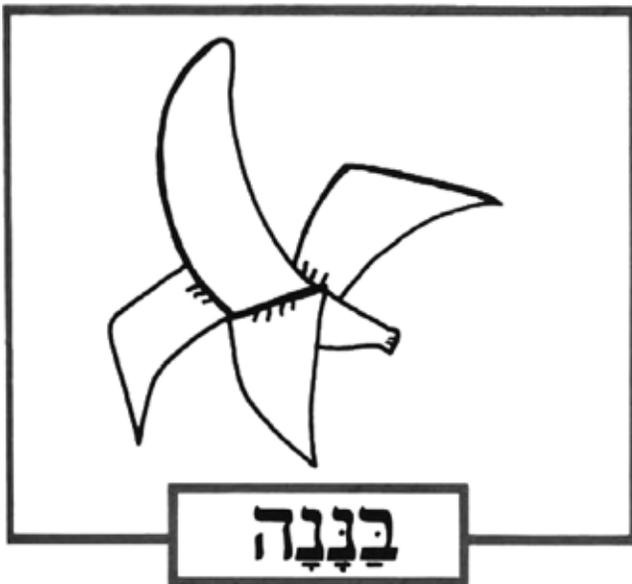
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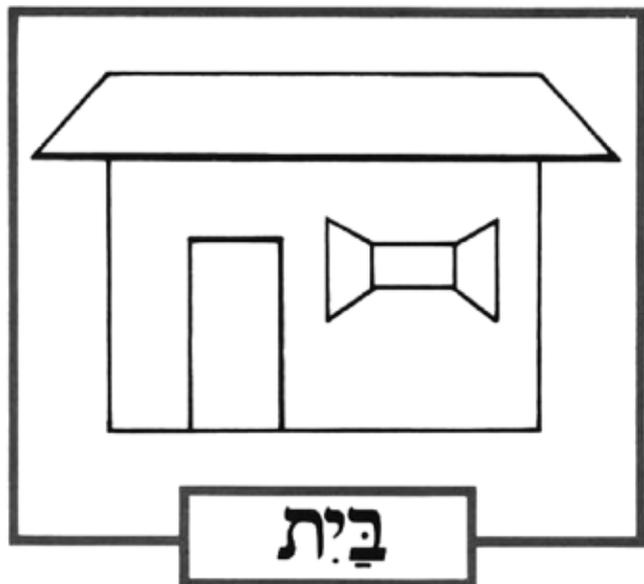
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העתק את הציורים על גבי הדף השקוף!

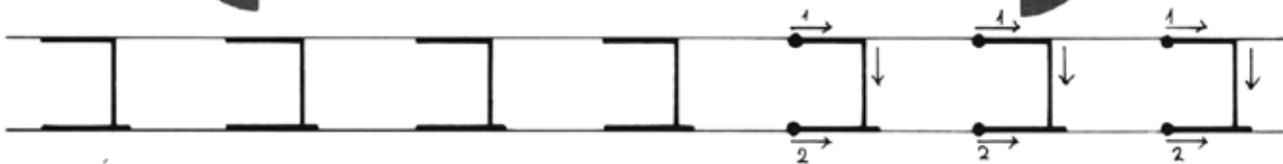


בְּנָה



בֵּית

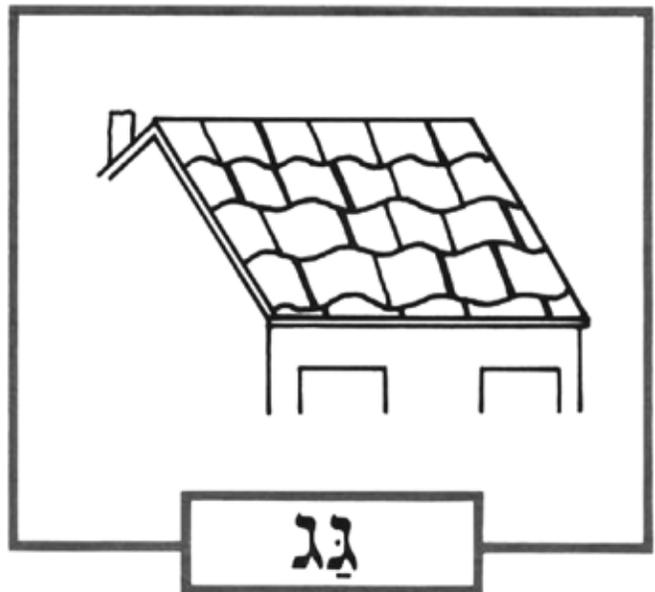
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GIMEL



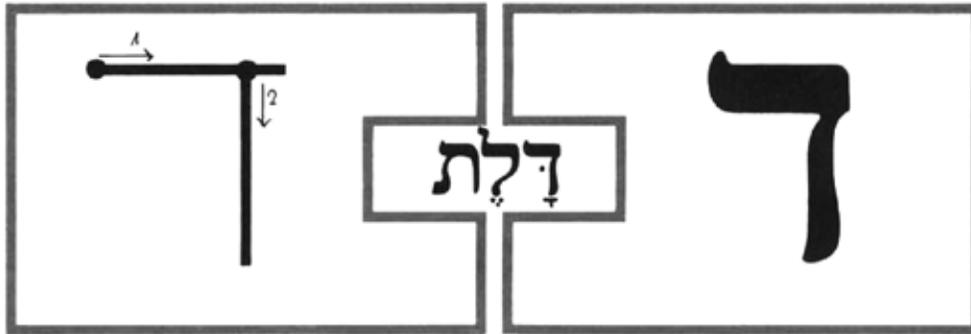
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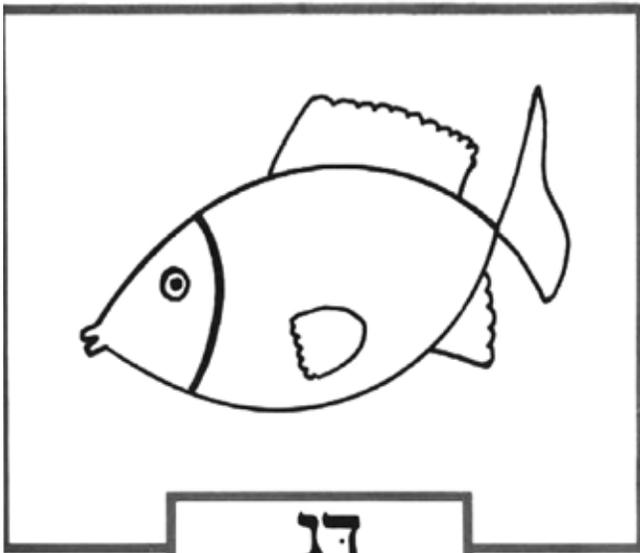
העתק את האות על גבי הדף השקוף!



DALET



העתק את הציורים על גבי הדף השקוף!



דג



דגל

העתק את האות על גבי הדף השקוף!



DALET

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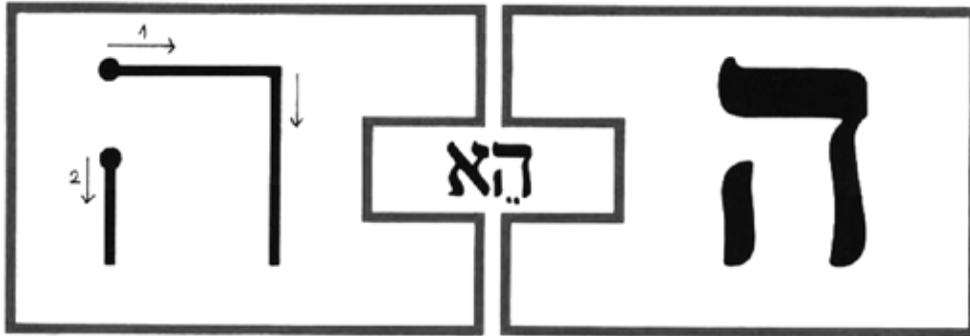
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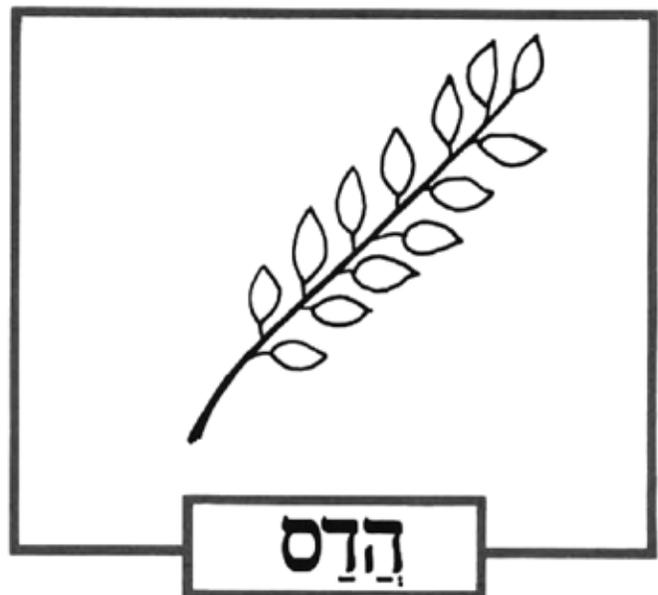
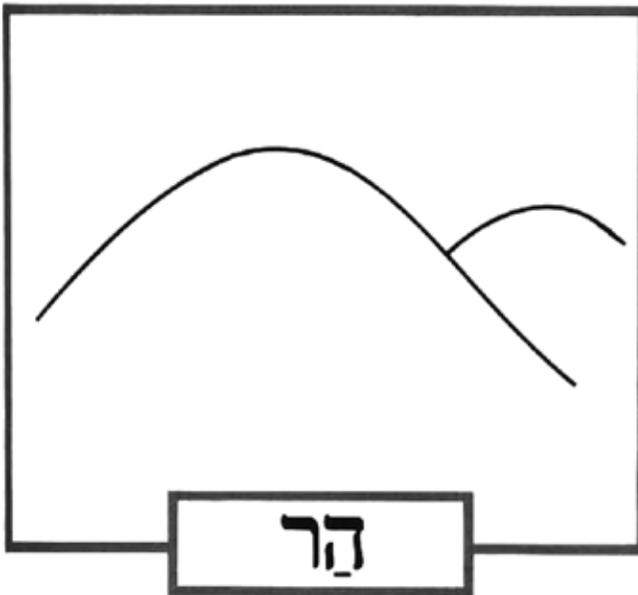
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HEY



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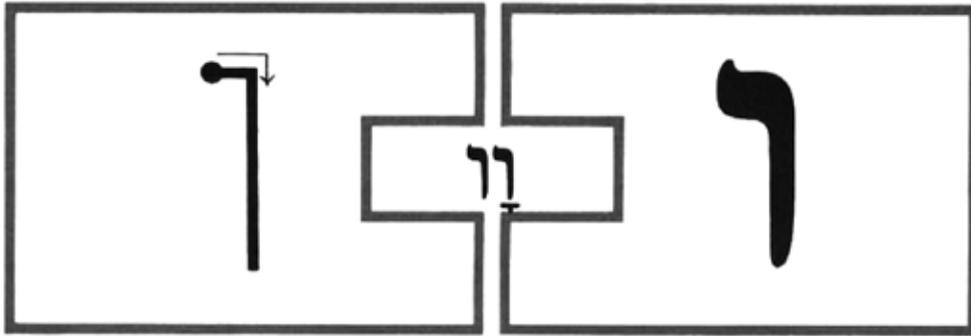
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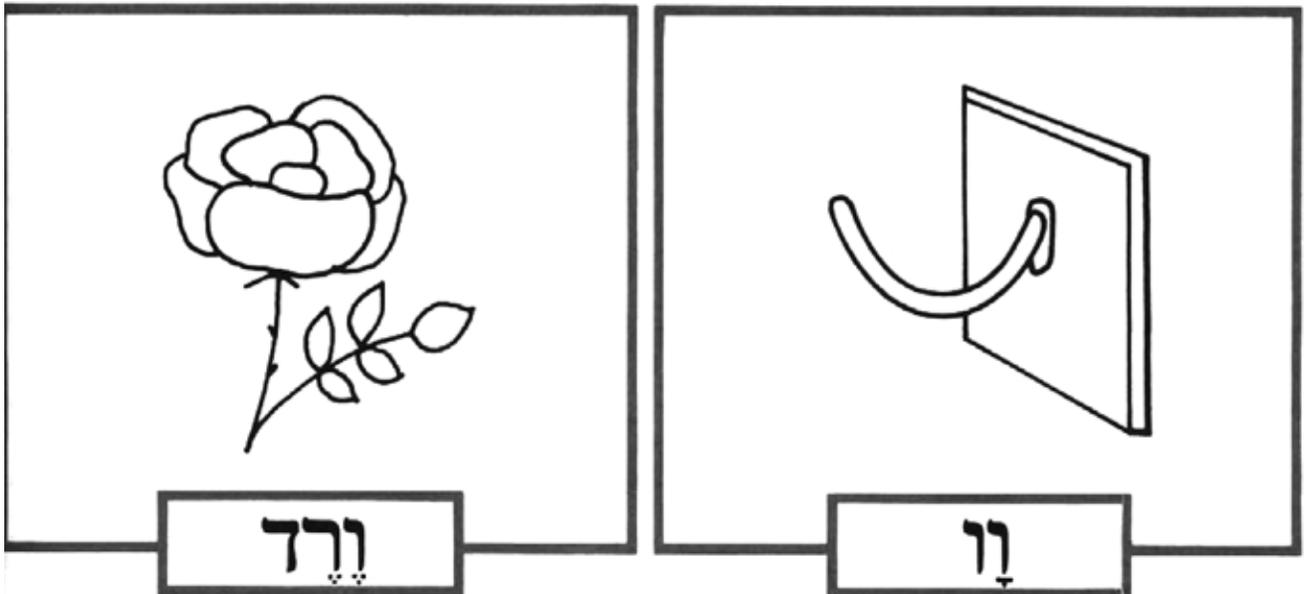
HEY

Handwriting practice lines for the word "HEY". The page features 18 horizontal lines. The word "HEY" is printed vertically on the right side of the page, with each letter aligned with a pair of lines. The letters are: H (between lines 2 and 3), E (between lines 4 and 5), and Y (between lines 6 and 7). The remaining lines are blank for practice.

VAV



העתק את הציורים על גבי הדף השקוף!



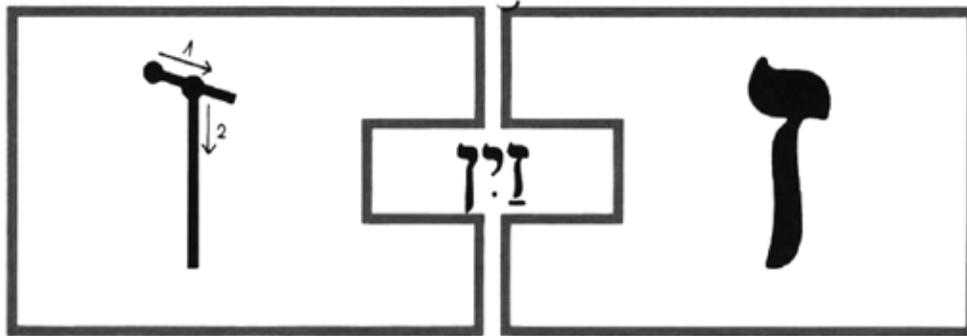
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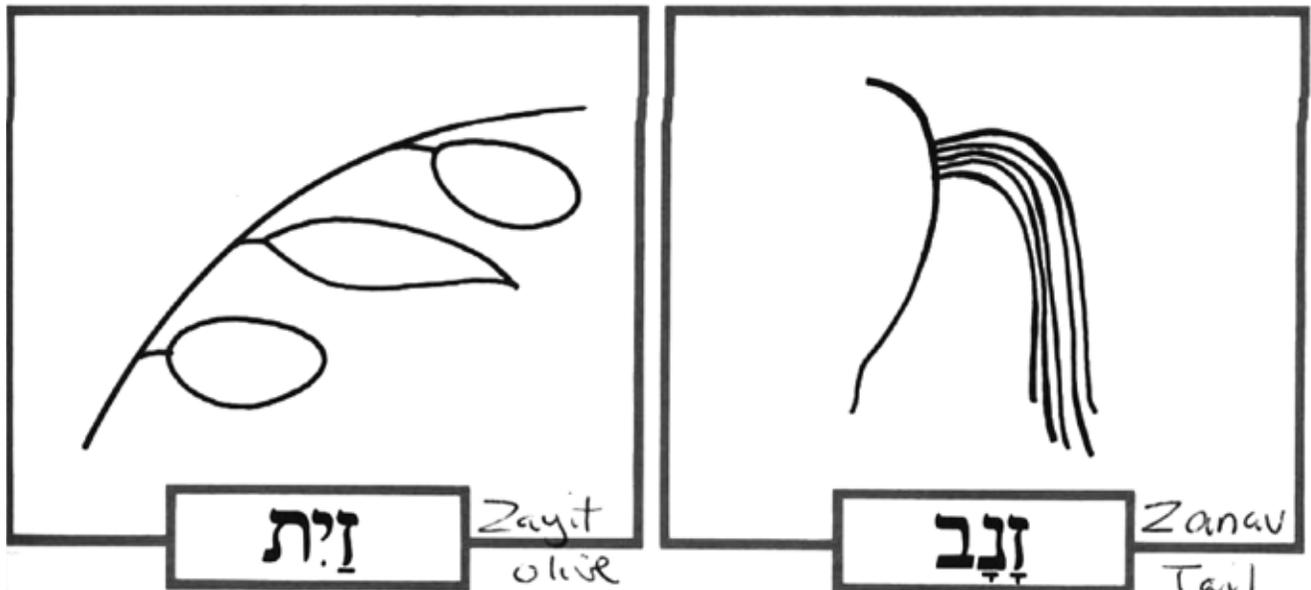
VAV



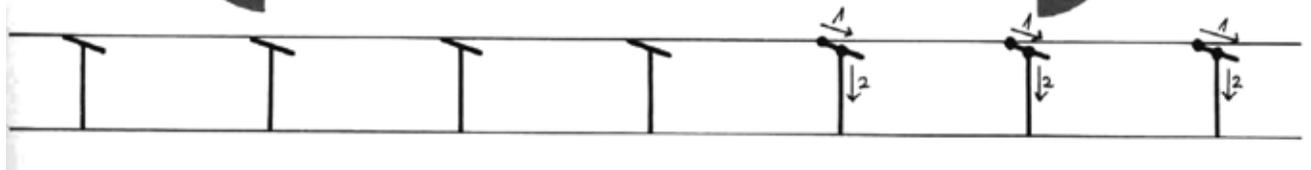
ZAYIN



העתק את הציורים על גבי הדף השקוף!



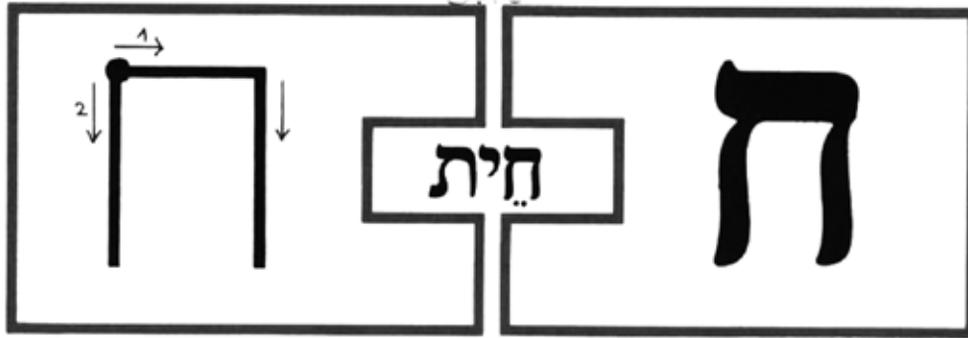
העתק את האות על גבי הדף השקוף!



ZAYIN

Handwriting practice lines for the letter ZAYIN. The page features 18 horizontal lines. On the right side, there are 18 small, stylized examples of the letter ZAYIN, each positioned between a pair of lines. The examples are arranged in a vertical column, with one example between each pair of lines. The letter is written in a simple, bold, sans-serif style. The first and last lines of the page are thicker than the others, serving as a top and bottom border.

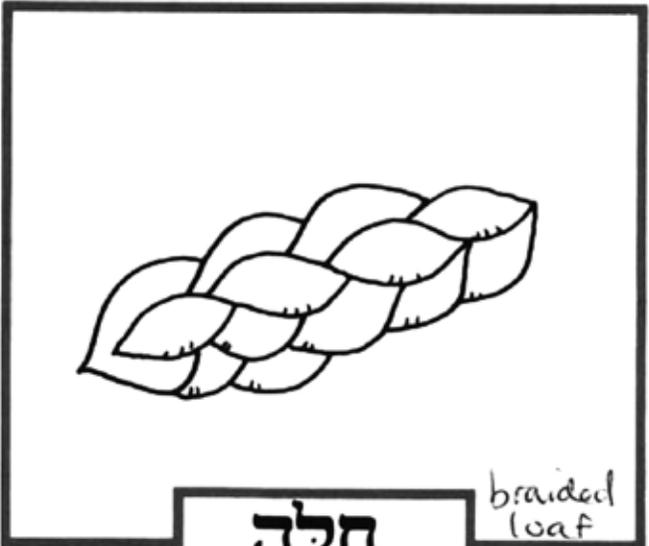
KHET



העתק את הציורים על גבי הדף השקוף!

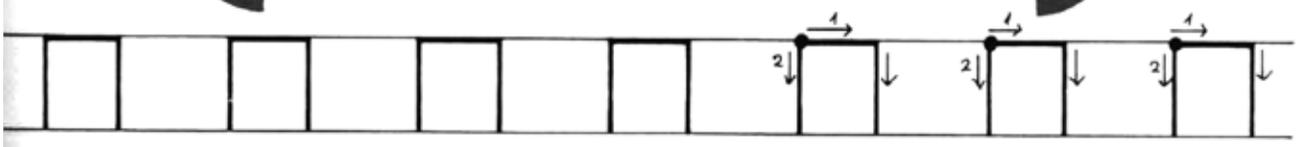


חַתוּל cat
chatool



חַלָּה braided loaf
challah

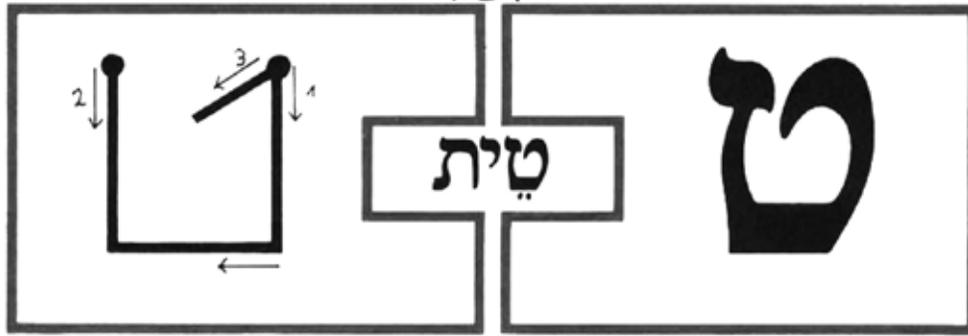
העתק את האות על גבי הדף השקוף!



KHET

Handwriting practice lines for the letter 'K'. The page features 15 rows of horizontal lines. Each row is defined by a top line, a middle line, and a bottom line. On the right side of each row, a small, bold, black uppercase letter 'K' is printed, serving as a model for the student to copy. The 'K' is positioned such that its top and bottom strokes align with the top and bottom lines of the row, and its vertical stem aligns with the middle line. The rows are separated by consistent vertical spacing, and the entire set of lines is bounded by a thick horizontal line at the top and another at the bottom.

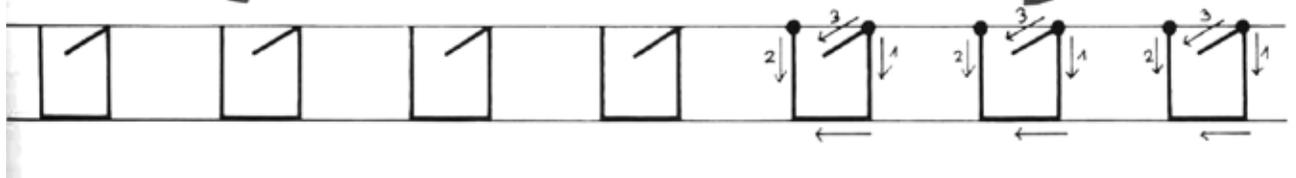
TET



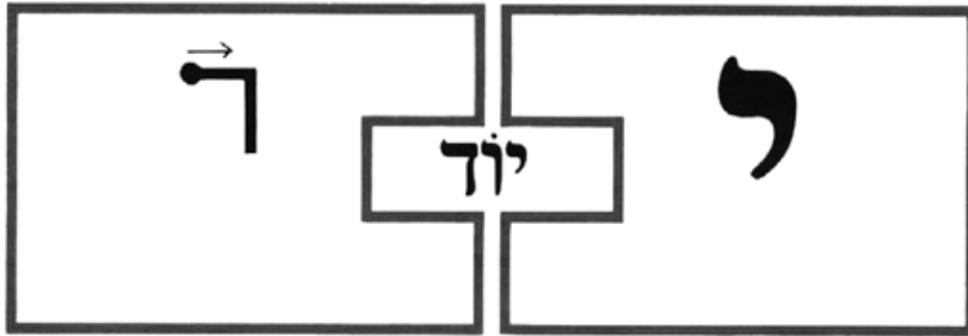
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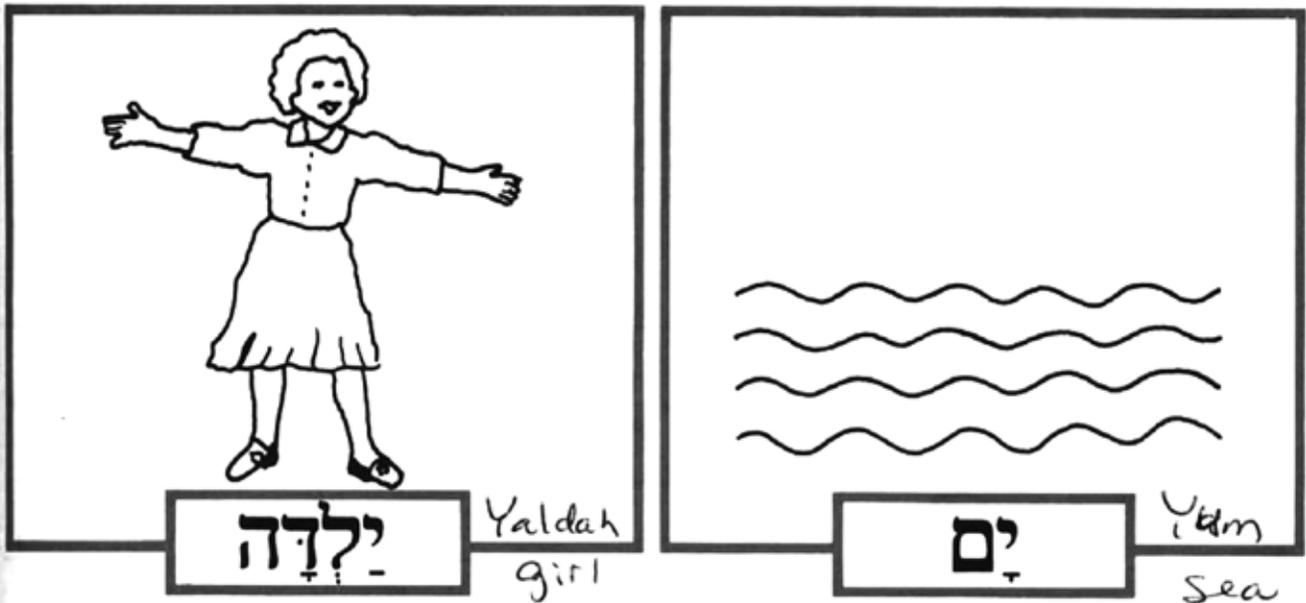
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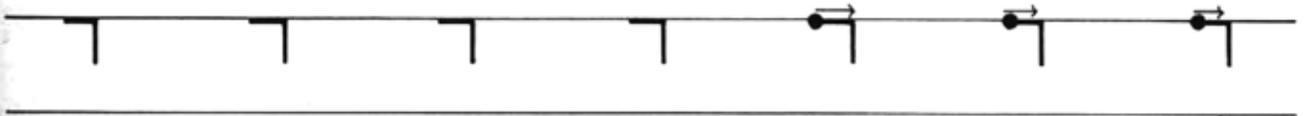
YUD



העתק את הציורים על גבי הדף השקוף!



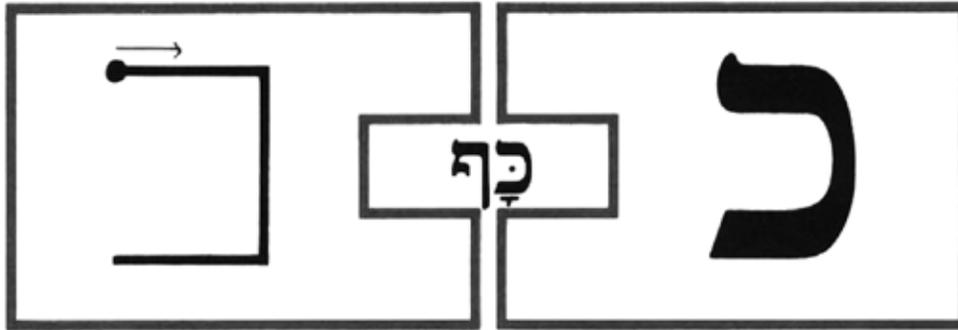
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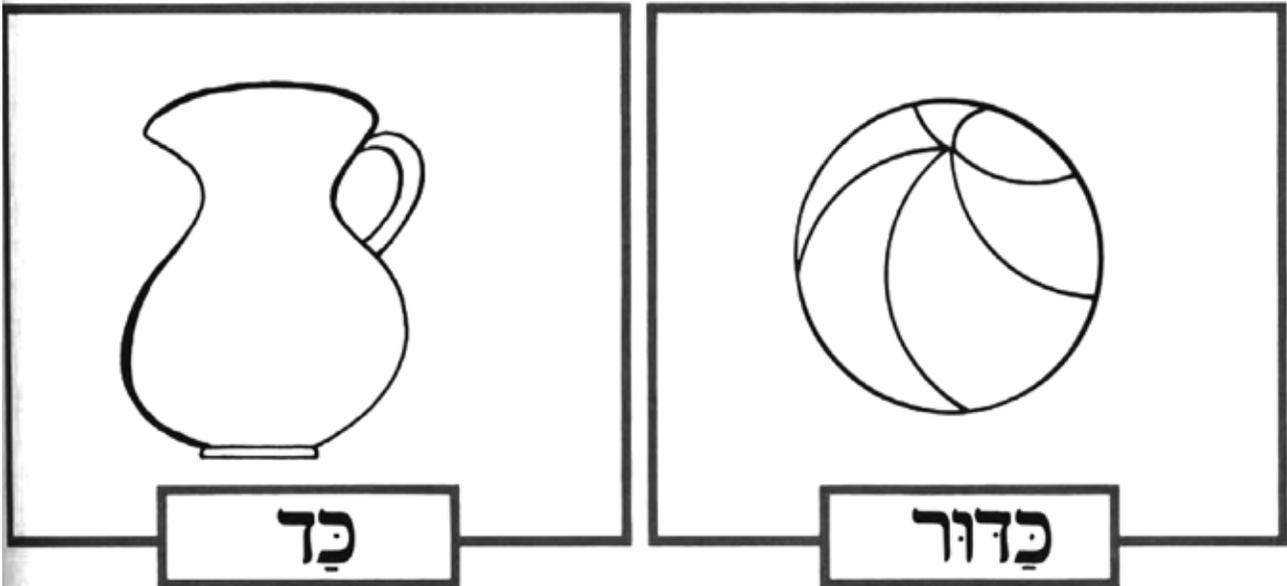
YUD

Handwriting practice lines for the letter 'YUD'. The page contains 18 horizontal lines. The top and bottom lines are thick, while the lines in between are thin. On the right side of each thin line, there is a small, stylized 'YUD' character.

KAF



העתק את הציורים על גבי הדף השקוף!



העתק את האות על גבי הדף השקוף!



KAF

Handwriting practice lines for the letter KAF. The page features 18 horizontal lines. On the right side, the letter 'KAF' is printed vertically, aligned with the lines, for tracing and identification.

KHAFT SOFIT



העתק את הציורים על גבי הדף השקוף!

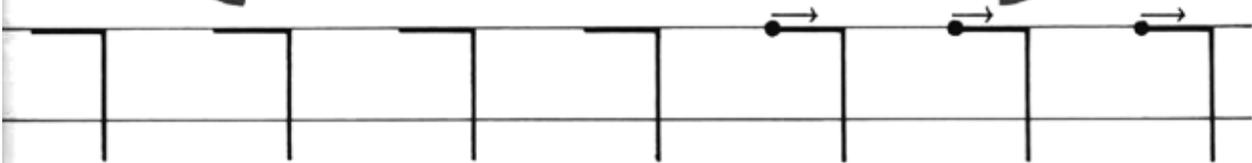


מֶלֶךְ

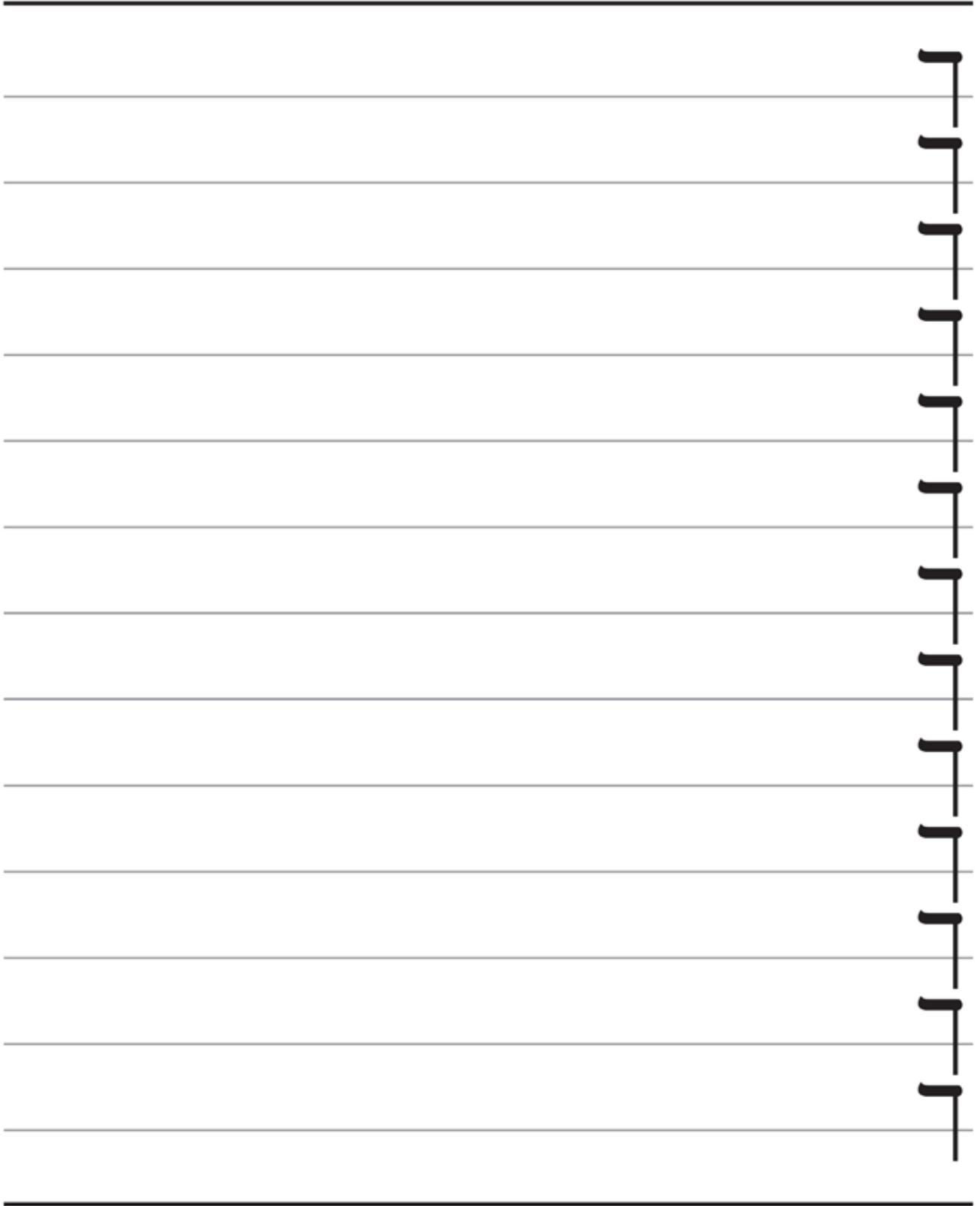


שׁוֹבֵךְ

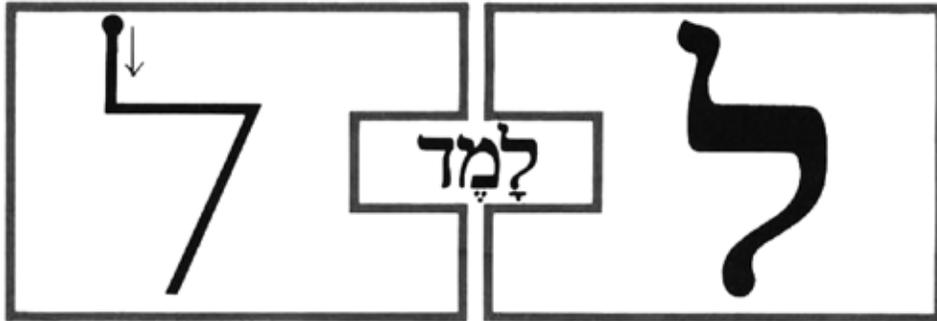
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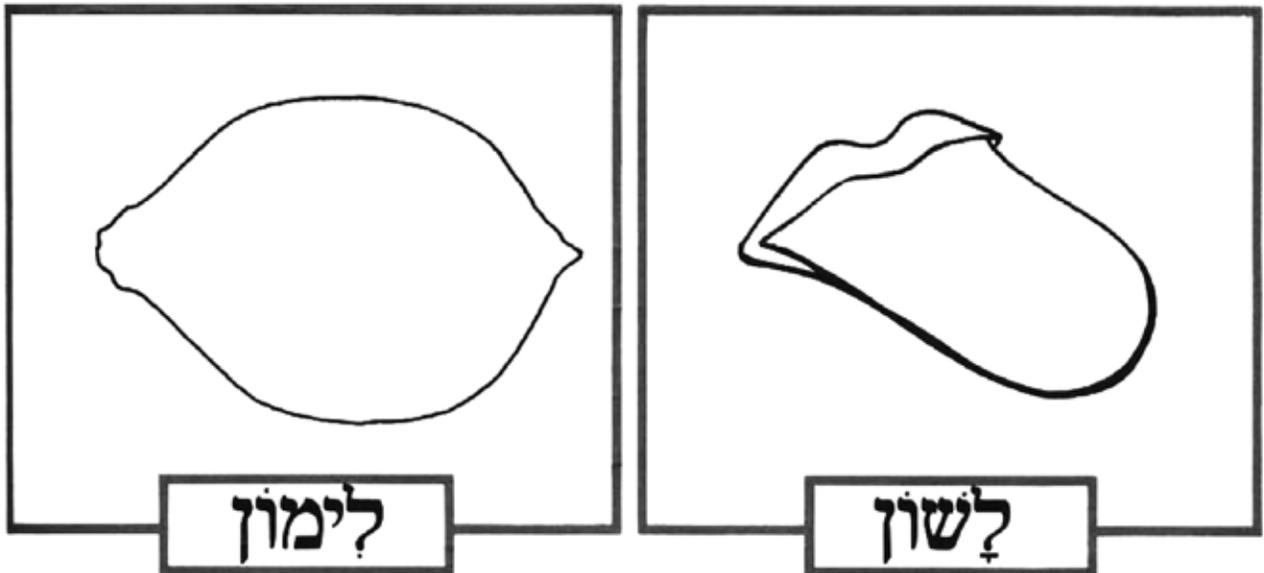
KHAFT SOFIT



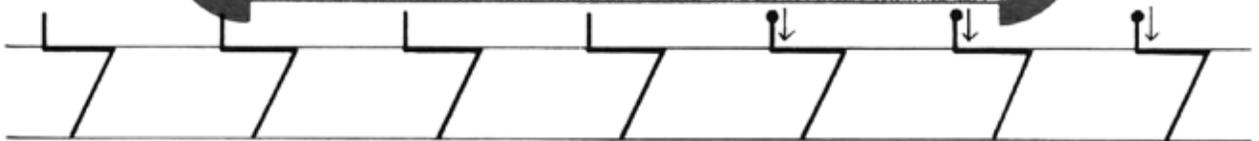
LAMED



העתק את הציורים על גבי הדף השקוף!



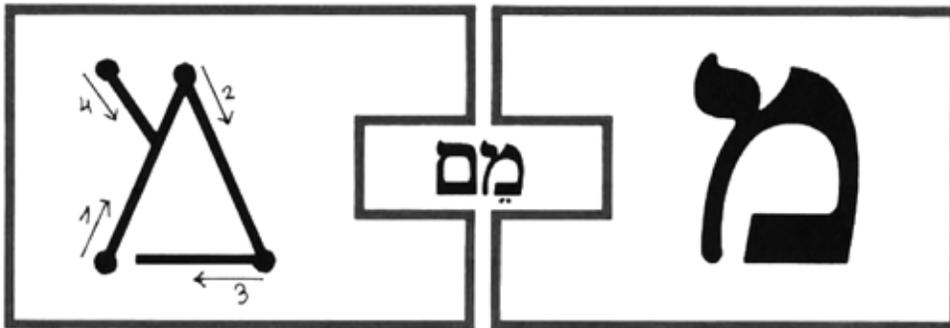
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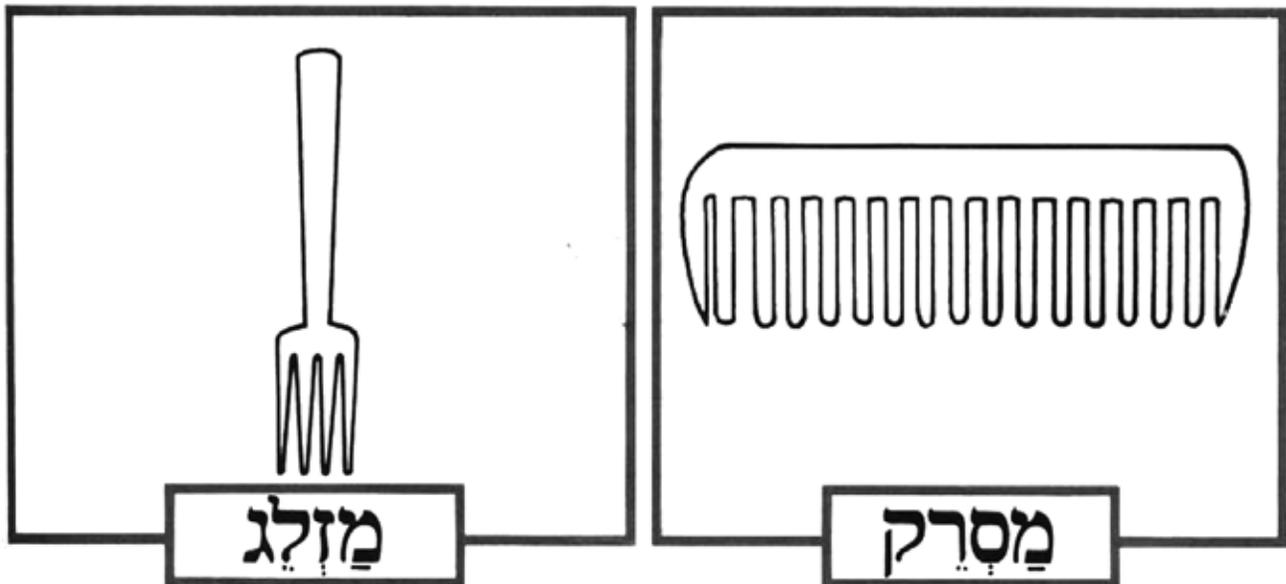
LAMED

Handwriting practice for the letter LAMED. The page features 15 horizontal lines. On the right side, the letter 'L' is written vertically, starting from the top line and ending at the bottom line. The letter is composed of a vertical stem and a horizontal base, with a small hook at the end of the stem. The letter is repeated 15 times, once for each line.

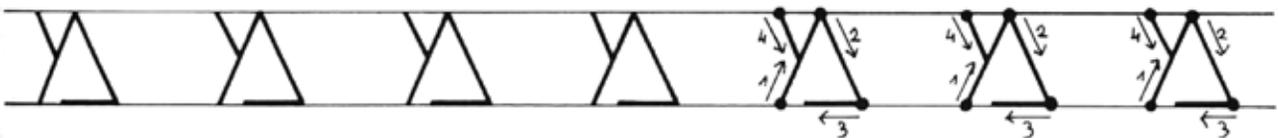
MEM



העתק את הציורים על גבי הדף השקוף!



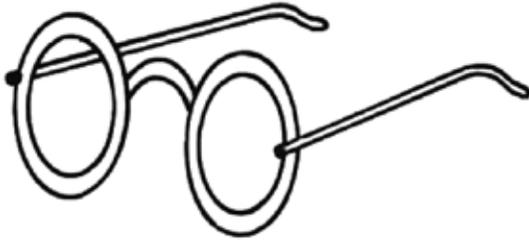
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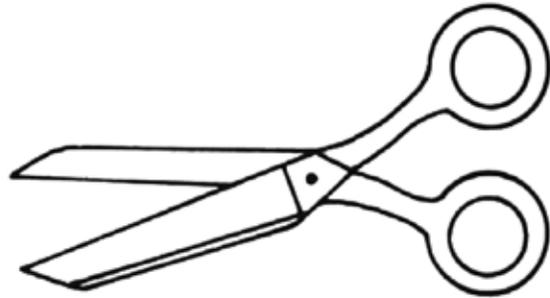
MEM SOFIT



העתק את הציורים על גבי הדף השקוף!



משקפים

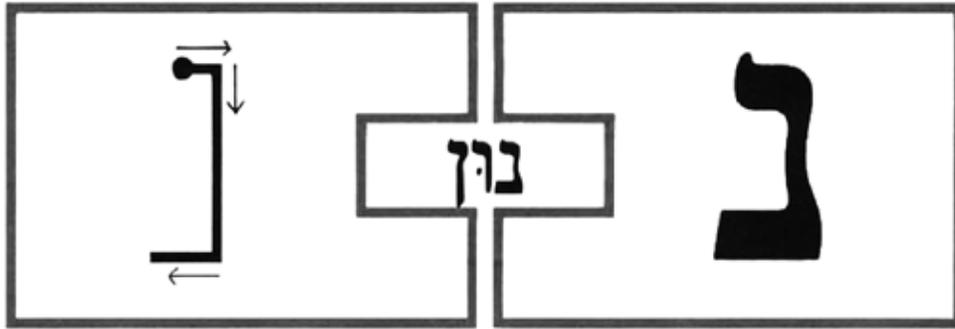


מספרים

העתק את האות על גבי הדף השקוף!



NUN



העתק את הציורים על גבי הדף השקוף!



NACHASH

נָחָשׁ

SNAKE

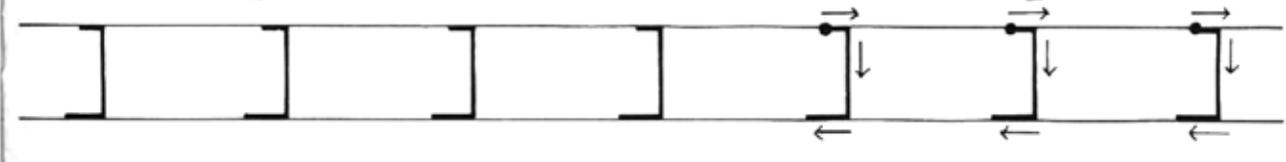


NA'AL

נֵעַל

SHOE

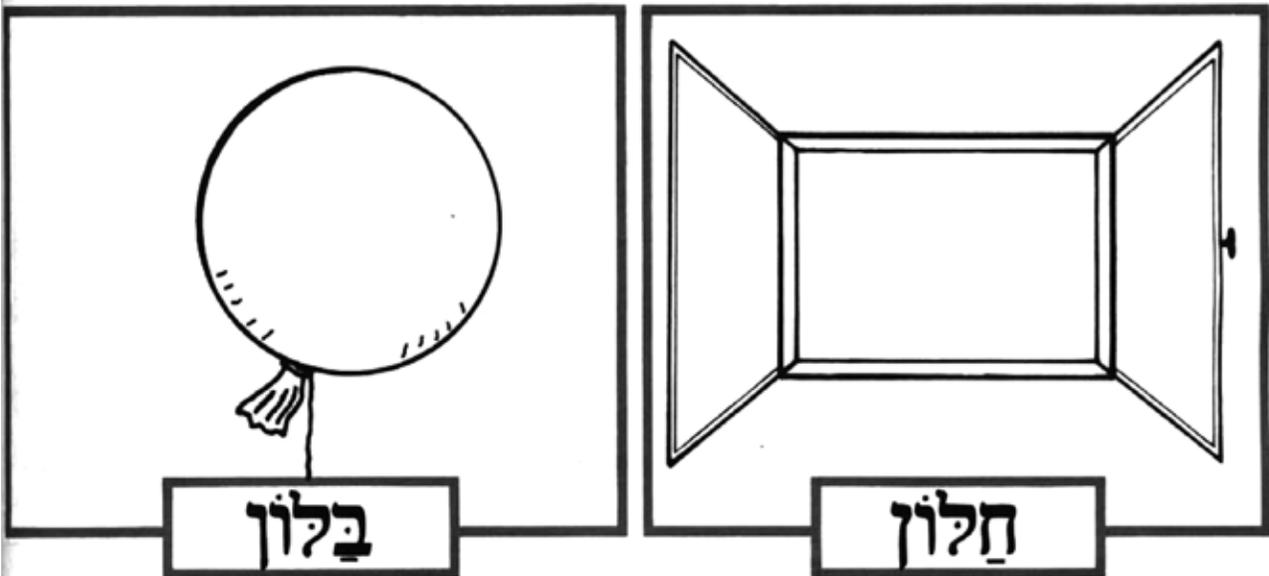
העתק את האות על גבי הדף השקוף!



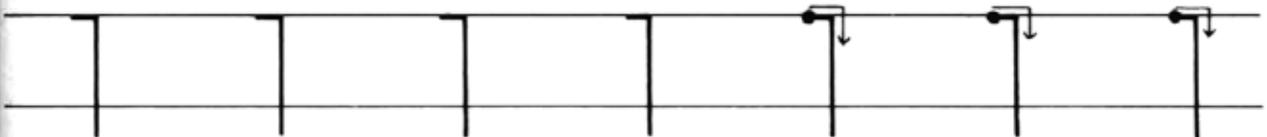
NUN SOFIT



העתק את הציורים על גבי הדף השקוף!



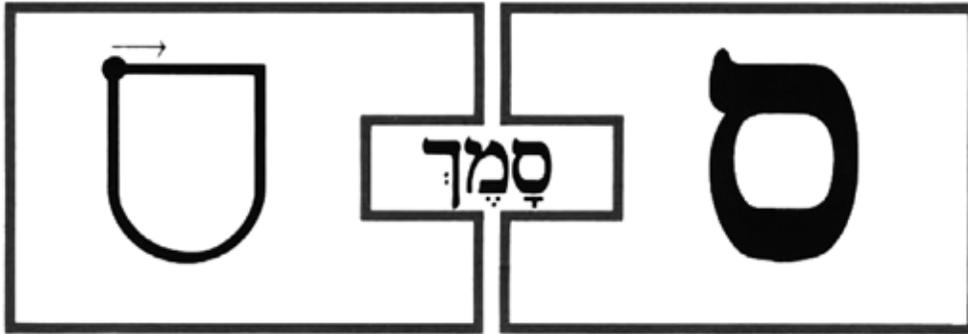
העתק את האות על גבי הדף השקוף!



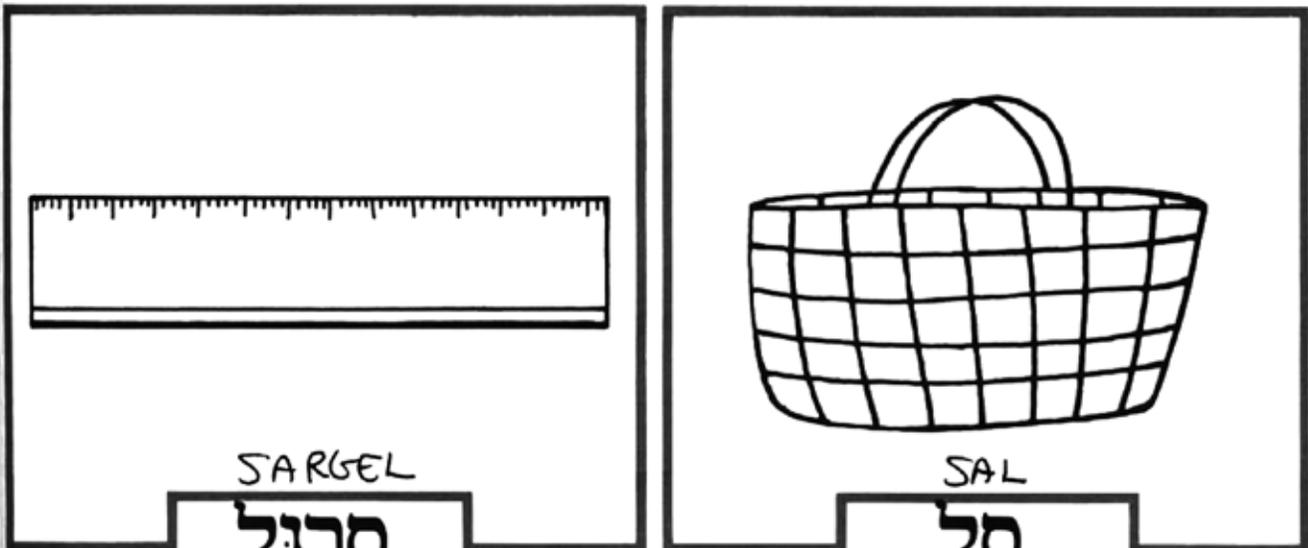
NUN SOFIT

A handwriting practice sheet for the letter 'NUN SOFIT'. The page is ruled with horizontal lines. On the right side, there is a vertical column of 18 lowercase 'n' characters, each starting from a horizontal line and extending downwards. The rest of the page is blank, providing space for writing practice.

SAMECH



העתק את הציורים על גבי הדף השקוף!



סִרְגֵּל

RULER

סַל

BASKET

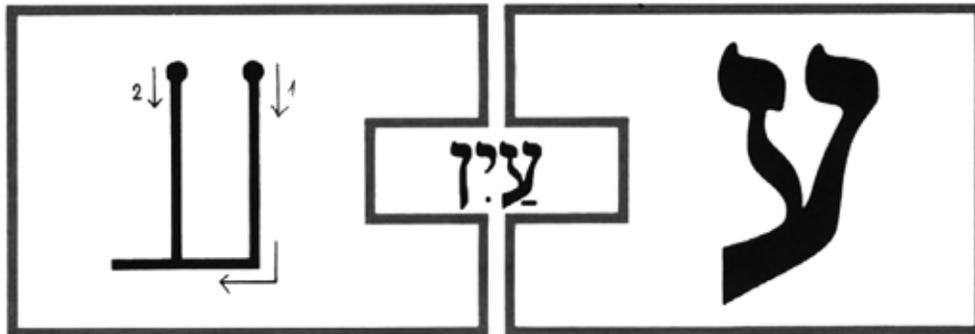
העתק את האות על גבי הדף השקוף!



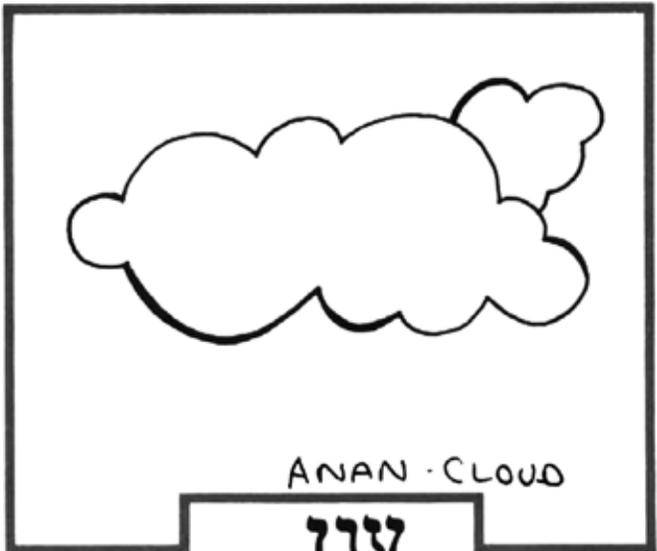
SAMECH

Handwriting practice lines for the letter Samech. The page contains 15 horizontal lines. The letter 'ס' is printed vertically on the right side of the page, appearing on the 2nd, 4th, 6th, 8th, 10th, 12th, and 14th lines from the top. The first and last lines are thicker than the others.

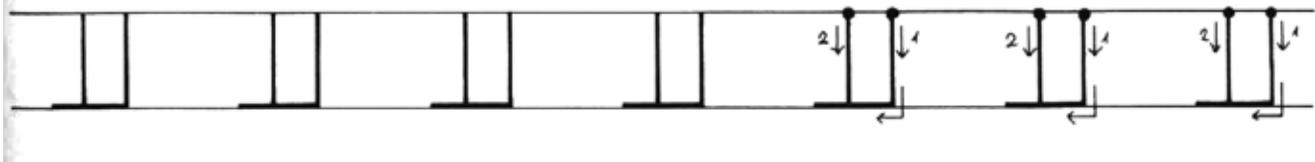
AYIN



העתק את הציורים על גבי הדף השקוף!



העתק את האות על גבי הדף השקוף!



AYIN

ע

ע

ע

ע

ע

ע

ע

ע

ע

ע

ע

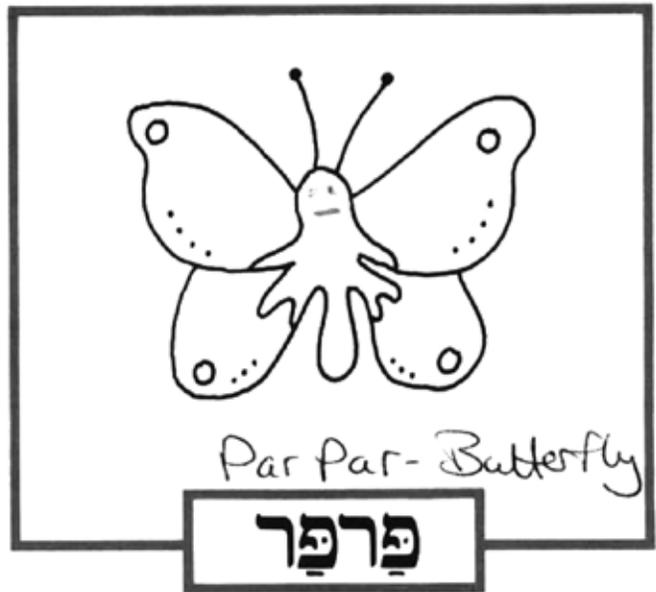
ע

ע

FEY



העתק את הציורים על גבי הדף השקוף!



העתק את האות על גבי הדף השקוף!



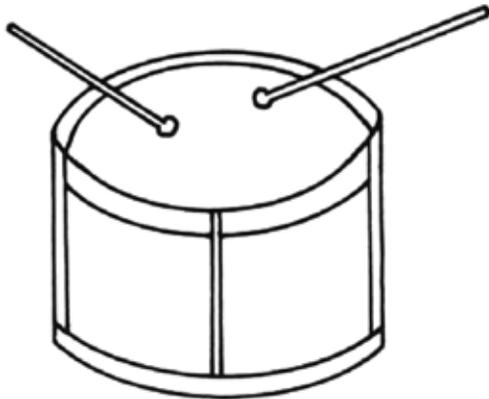
FEY

ט

FEY SOFIT



העתק את הציורים על גבי הדף השקוף!

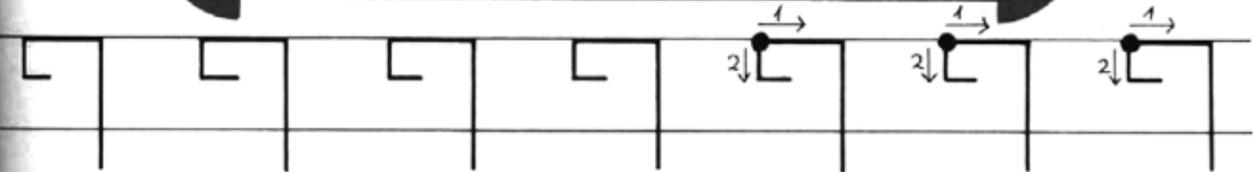


תּף



ענף

העתק את האות על גבי הדף השקוף!

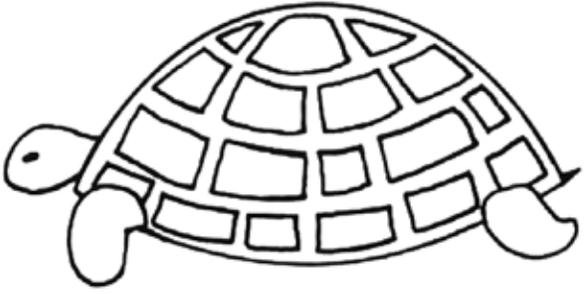


TZADIK

	Tzade	
צָדִי		

העתק את הציורים על גבי הדף השקוף!


Tzalachat-plate
צֻלַחַת


Tzav-Turtle
צָב

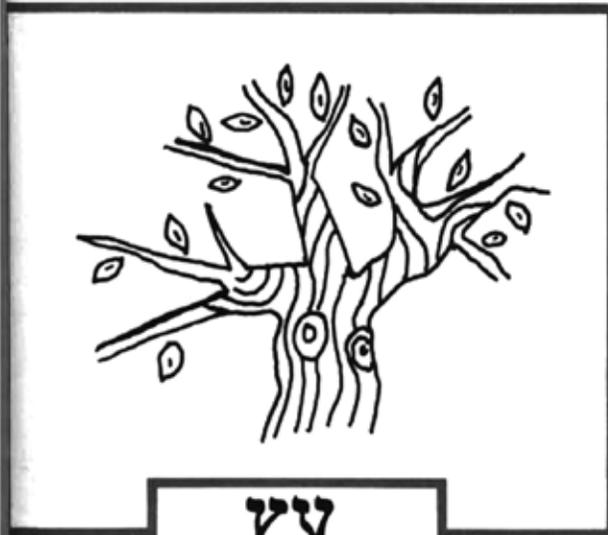
העתק את האות על גבי הדף השקוף!



TZADIK SOFIT



העתק את הציורים על גבי הדף השקוף!

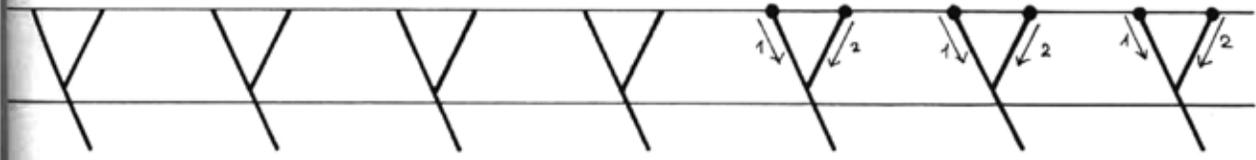


עֵץ



עֲצִיץ

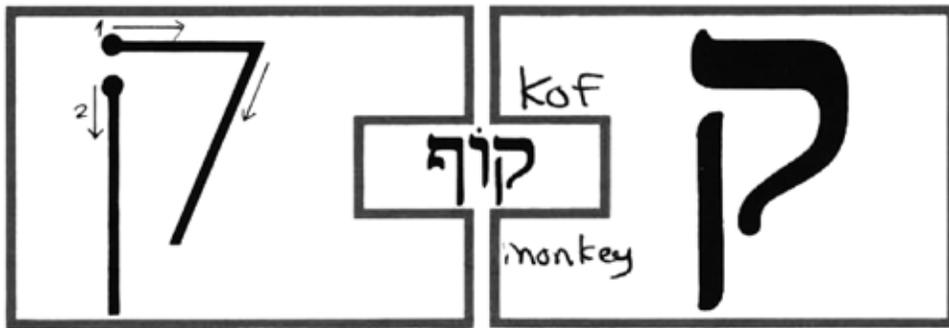
העתק את האות על גבי הדף השקוף!



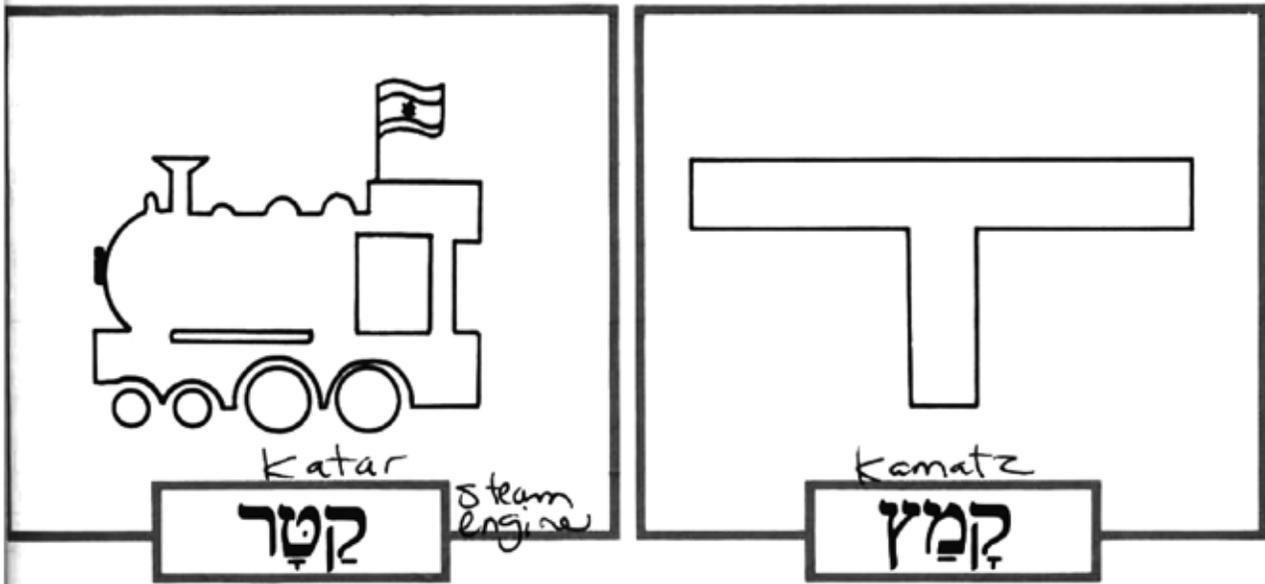
TZADIK SOFIT

A handwriting practice sheet for the Hebrew letter 'TZADIK SOFIT'. The page contains 15 horizontal lines. On the right side, there are 15 vertical stems, each with two diagonal strokes at the top, representing the letter 'tzadik sofit' (ז' at the end of a word). The stems are positioned between the 2nd and 14th lines from the top, with the top stem starting at the 2nd line and the bottom stem ending at the 14th line. The top and bottom lines are thicker than the others.

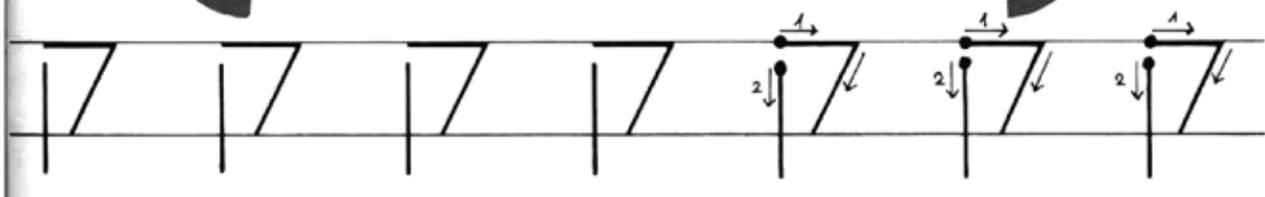
KUF



העתק את הציורים על גבי הדף השקוף!



העתק את האות על גבי הדף השקוף!



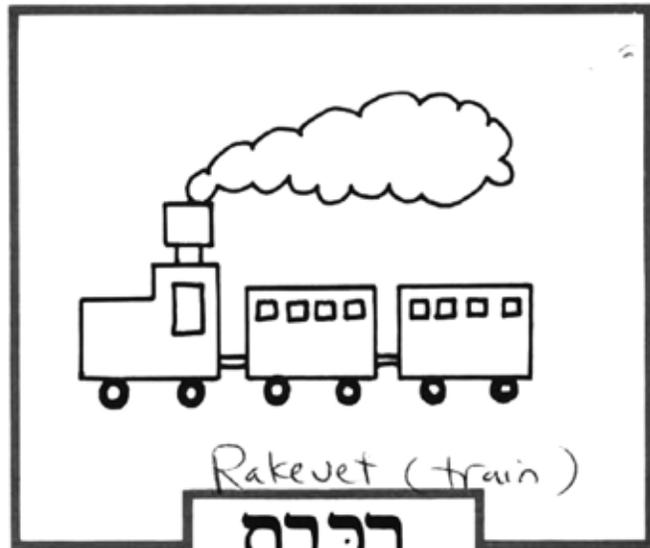
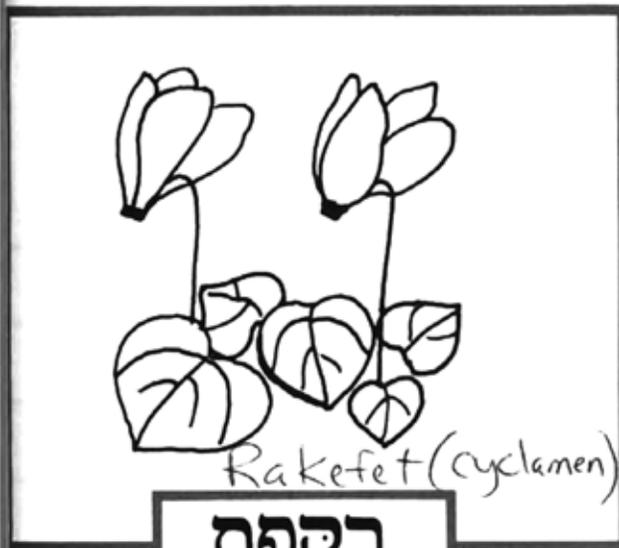
KUF



REISH



העתק את הציורים על גבי הדף השקוף!



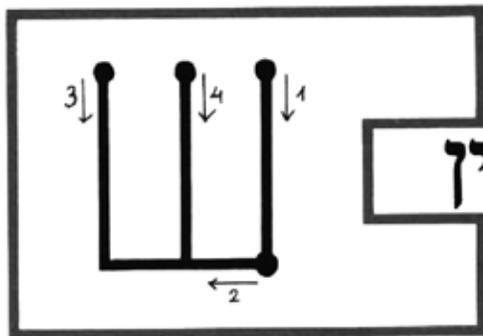
העתק את האות על גבי הדף השקוף!



REISH

Handwriting practice sheet for the Hebrew letter Reish. The page contains 18 horizontal lines. The top and bottom lines are thick, while the middle lines are thin. On the right side, there are 18 small, black, stylized Reish characters, each positioned between a pair of thin lines to show the correct vertical placement and shape.

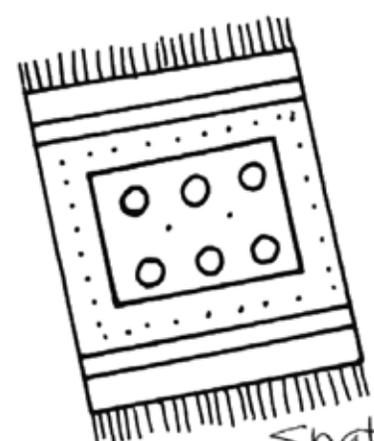
SHEEN



Shin
שׁין
(tooth)



העתק את הציורים על גבי הדף השקוף!



Shatiach
rug

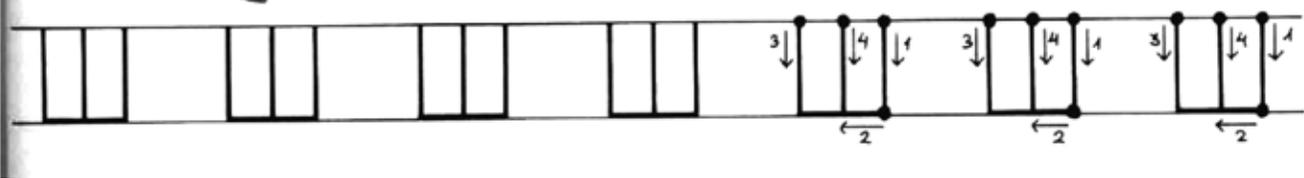
שֶׁטִּיחַ



Sha'on (clock)

שֶׁעוֹן

העתק את האות על גבי הדף השקוף!



SHEEN

שׁ

SEEN

ש

ש

ש

ש

ש

ש

ש

ש

ש

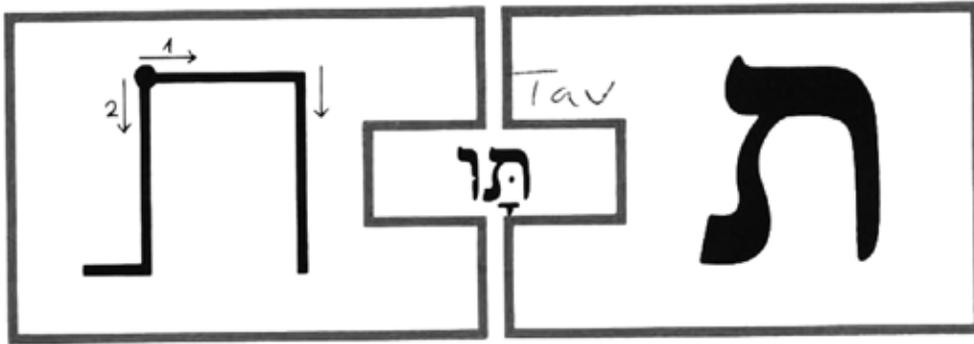
ש

ש

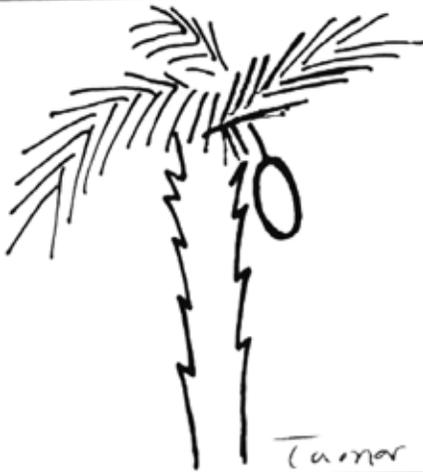
ש

ש

TAV



העתק את הציורים על גבי הדף השקוף!



Tamar

date

תָּמָר

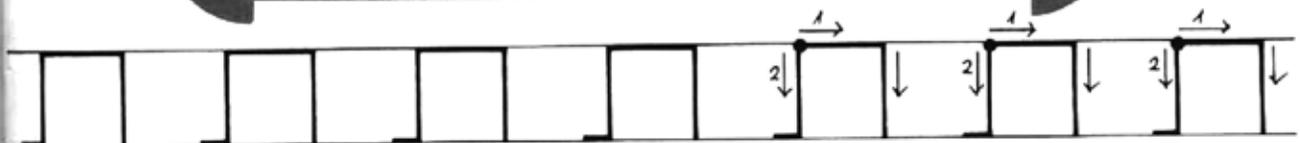


Tapuach

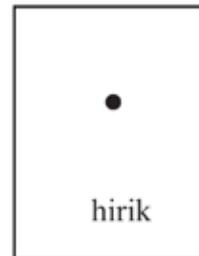
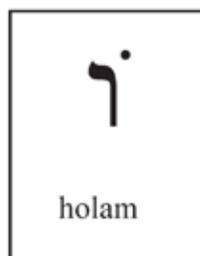
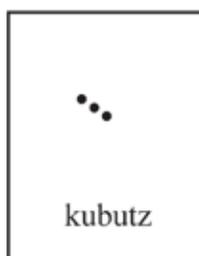
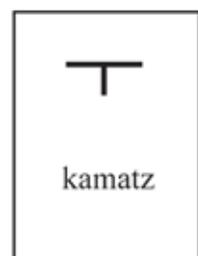
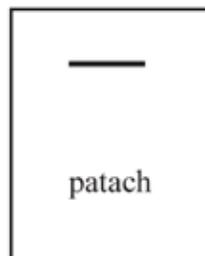
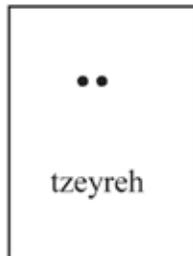
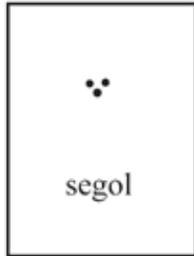
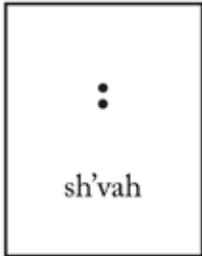
Apple

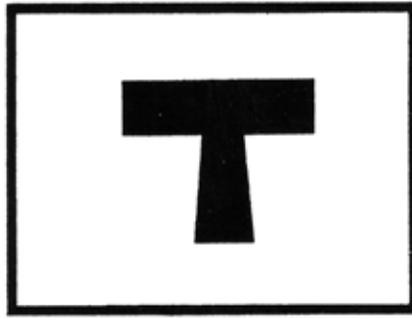
תַּפּוּחַ

העתק את האות על גבי הדף השקוף!



Vowels - Nikudot





קמץ
KAMATZ



אָ	בּ	בֶּ	גָ	דָ	הָ	
גָ	אָ	דָ	בּ	הָ	בֶּ	
בֶּ	בֶּ	גָ	גָ	אָ	אָ	
גֶּה	בֶּא	דֶּב	הֶג			
בֶּג	בֶּד	גֶּב	הֶד			

הַ

אֵ

גַּ

נַ

נֵ

אֵ

נֵבֵ

רַ

גֵּד

הֵבֵ

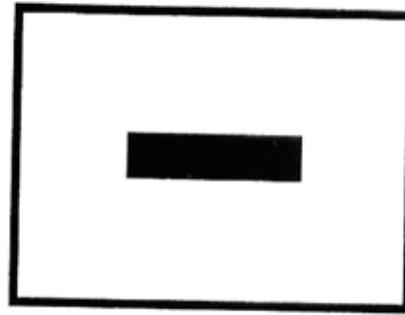
גֵּגֵ

אֵד



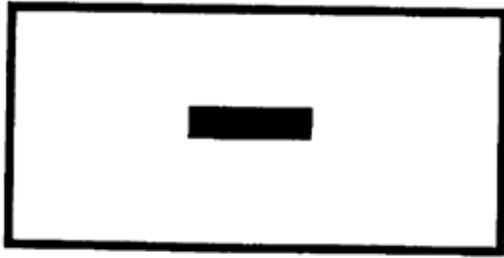
הֵה

נֵאֵ



פֶּתַח

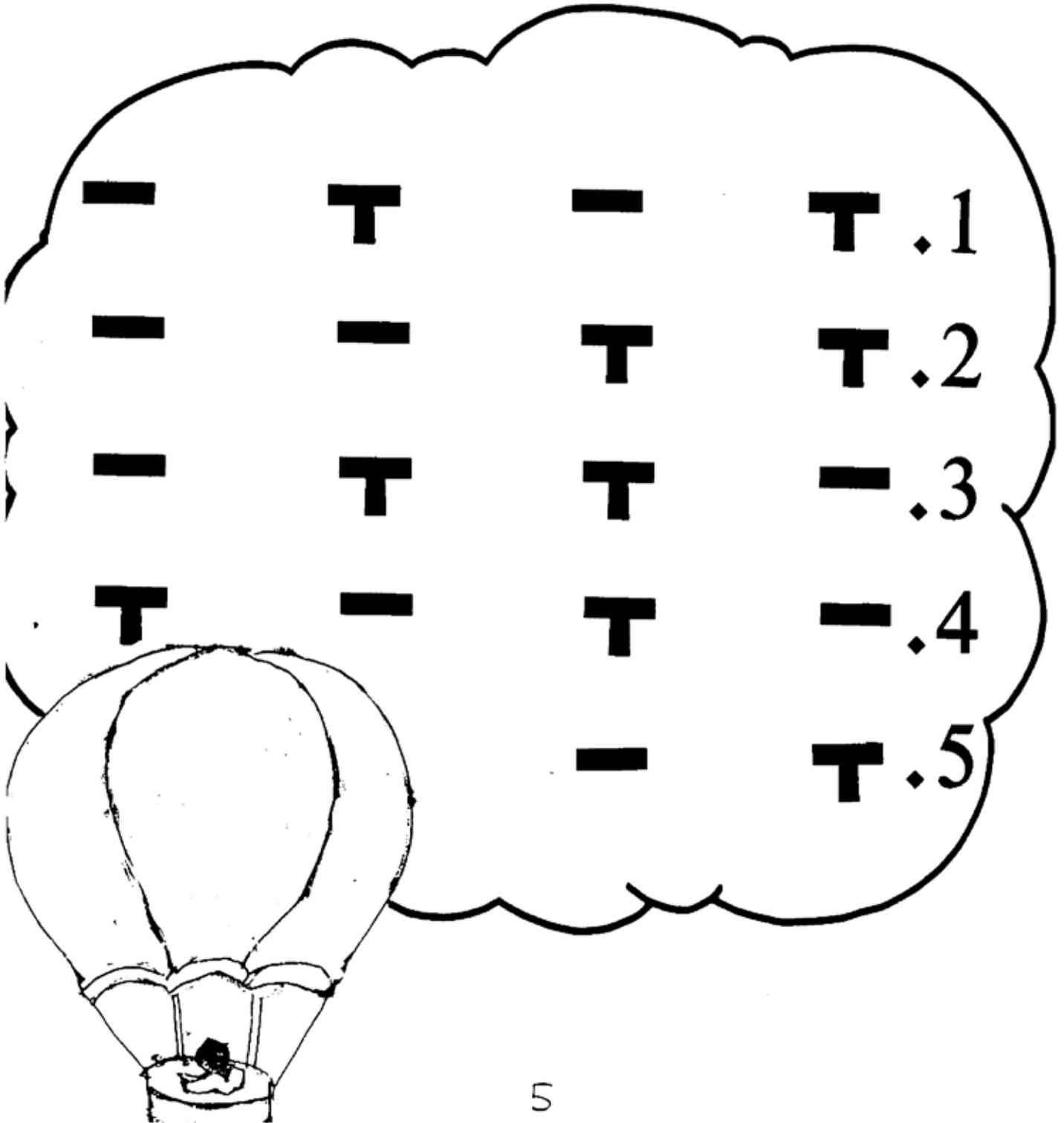
אֵ בֵ בֵ גֵ דֵ הֵ	
בֵּ בֵ אֵ גֵ הֵ דֵ	
הֵהּ בֵבֵ גֵגֵ דֵדֵ	
הֵדֵ בֵדֵ הֵגֵ בֵבֵ	
גֵגֵ גֵבֵ בֵדֵ אֵהּ	

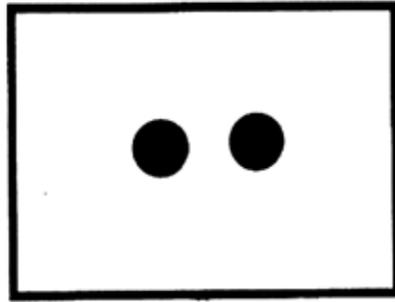


פָּתַח



קָמֶץ

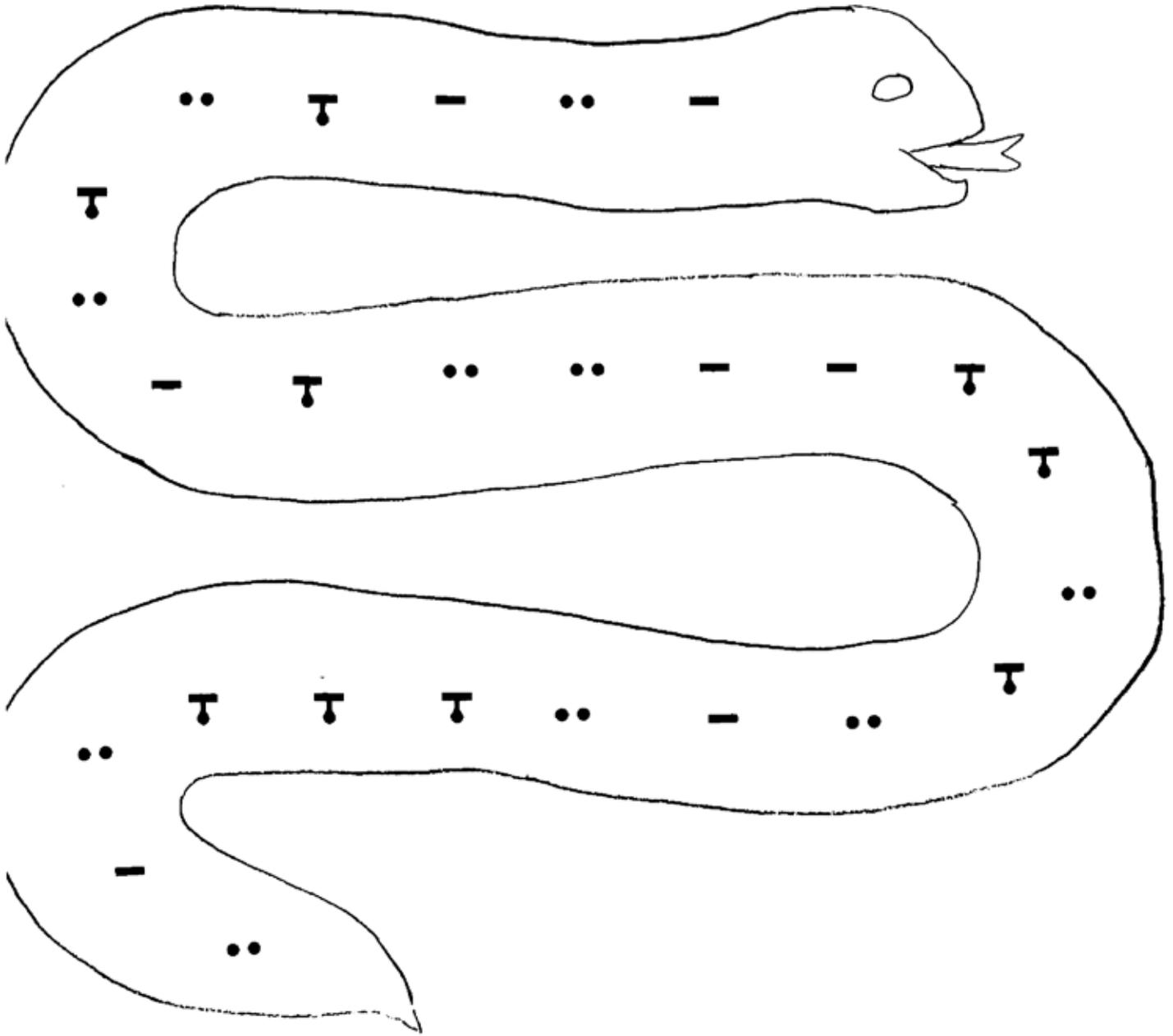
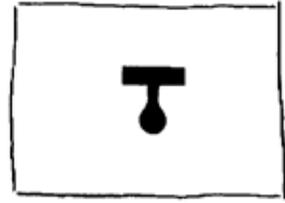
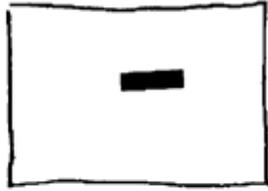
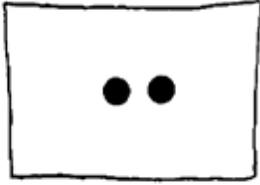




צִיָּה



אֵ בֵ בֵ גֵ דֵ הֵ	
גֵ דֵ הֵ בֵ אֵ	
הֵ הֵ בֵ בֵ אֵ אֵ דֵ דֵ	
הֵ דֵ גֵ בֵ אֵ אֵ בֵ	
בֵ דֵ אֵ גֵ הֵ אֵ גֵ דֵ	



ב

בב

ב א ב ג ה

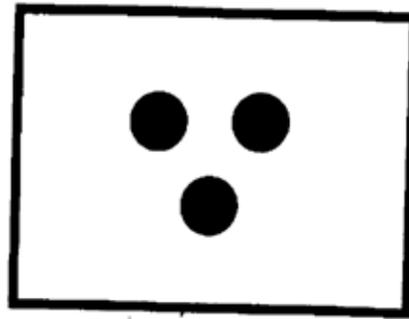
ג ד ה ו ז ח ט י

כד גה בא בבה דב

אבא באה הדד דג גג

בבב בגג דדד אאא בבב ההה

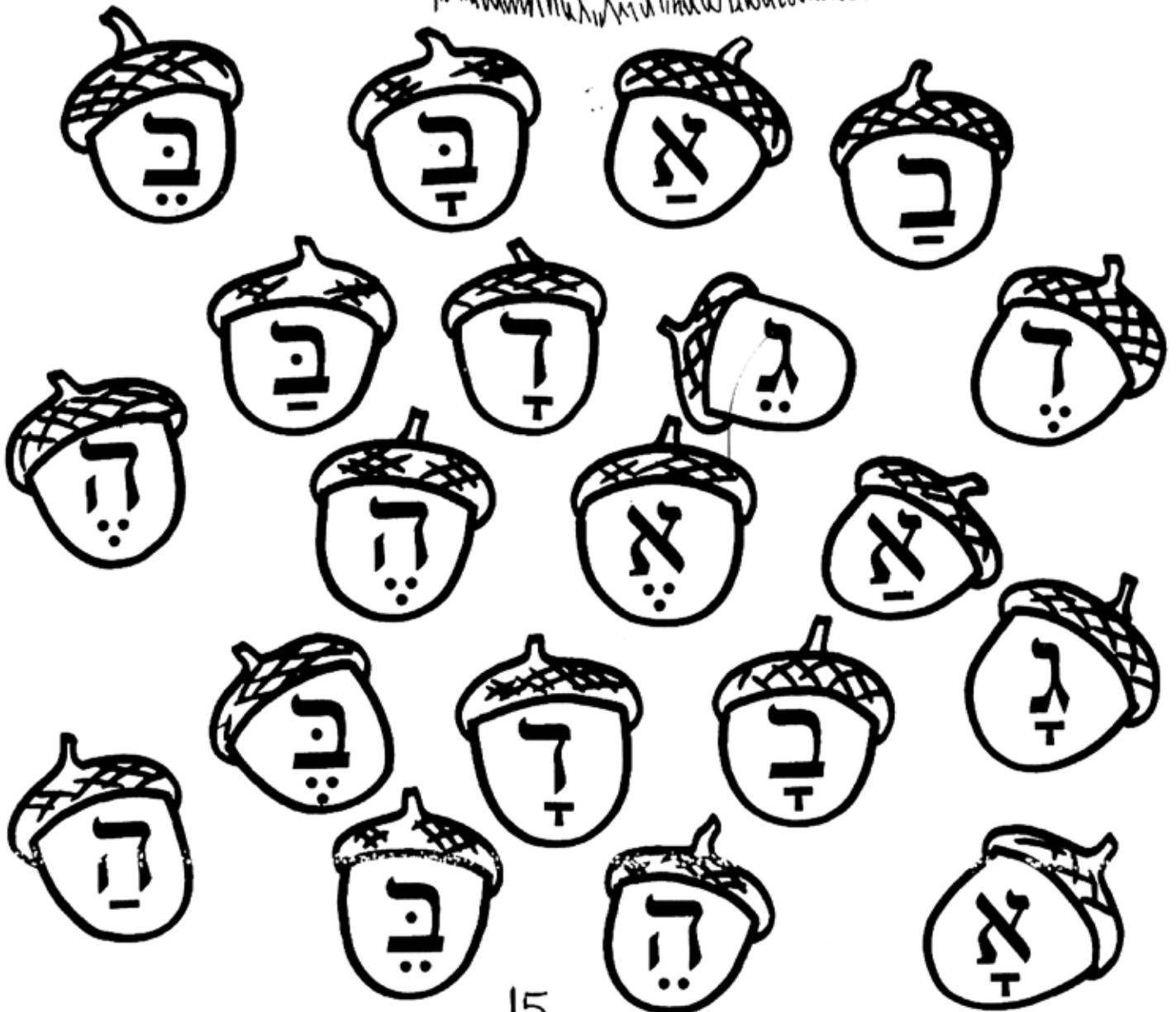
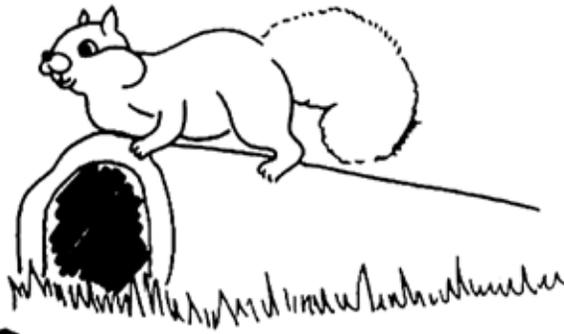
Little baby סגול
 Came to school today
 Eh, Eh, Eh
 Is what she did say.

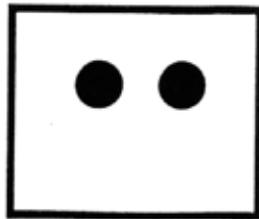
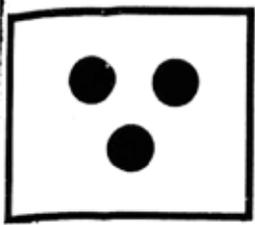


סגול



Quickly, quickly - how many of these acorns
 Can you say?
 Before our friend the סְנַאִי comes
 And hides them all away.





גַּ אַ בַּ הַ דַּ בַּ אַ גַּ	
בַּבַּבַּבַּ גַּגַּגַּגַּ דַּדַּדַּדַּ	
אַאַאַאַ הַהַהַהַ בַּבַּבַּבַּ	
בַּ אַ גַּ הַ דַּ בַּ אַ גַּ	
בַּא אַב הַגַּה הַדַּד	
בַּגַּד הַבַּגַּד בַּבַּגַּד	



1. אָבֵא בֵּא.

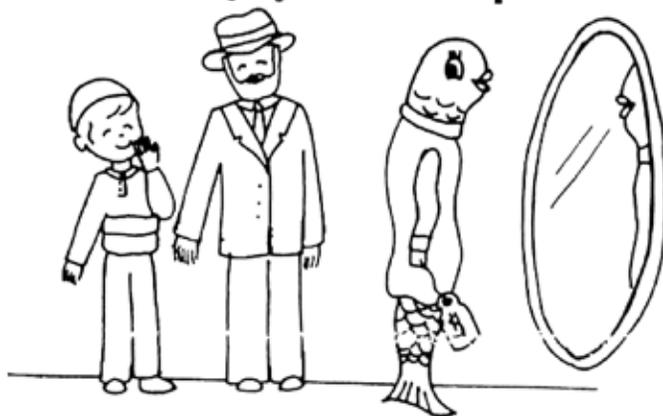
2. גָּד בֵּא.

3. דָּג בֵּא.

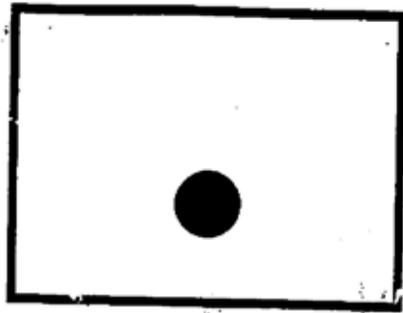
4. אָבֵא בִּבְגָד.

5. גָּד בִּבְגָד.

6. דָּג בִּבְגָד.



7. דָּג בִּבְגָד ? הֵ הֵ הֵ !



חידוק

1. אַ בַּ גְ דֵ הֵ וּ

2. בַּ בֵּ גְ דֵ הֵ אֵ וּ

3. בַּבֵּ וּוּ בַבֵּ גַגְ דֵּדֵ

4. בַּדֵ הוּ גַבֵּ הַגֵּ אַבֵּ

5. דַבֵּ הוּ גַדֵּ דוּ בַגֵּ

א ב ב ג ד ה ו

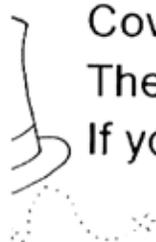


These נקודות can't decide what sound they want to be -
Cover up the top two and a חִירִיק you will see.



Then cover up the חִירִיק - the sound now is צִירָה

If you move the strip a little more - the סָגוּל sound you say.

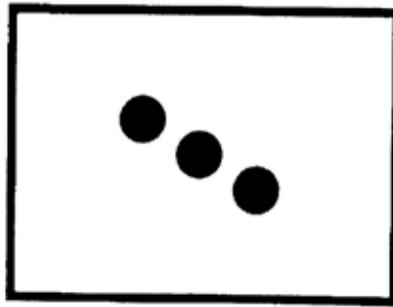


1. וְדָד בָּב בְּגָא בְּגָד

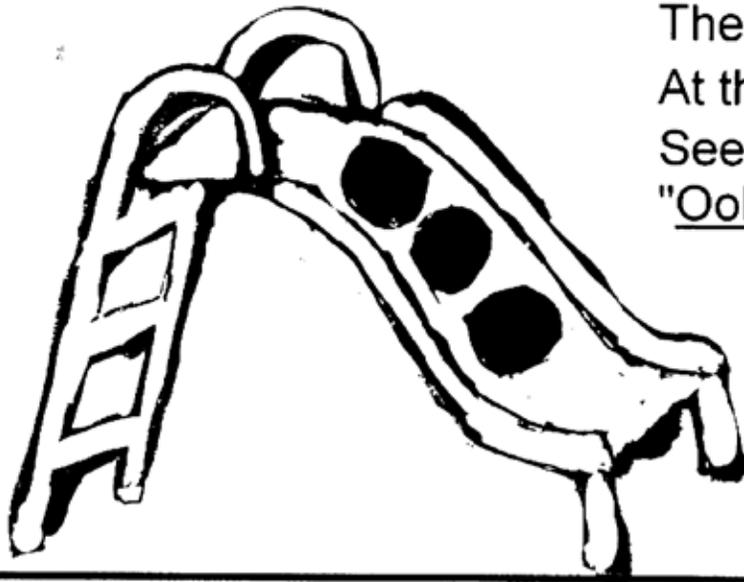
2. בְּהֵב בְּהֵד בְּגֵב גְּוֹד

3. הֶגָד הֶגָה וְגָד אֶאָא

4. הֶגָד דְּוֹד גְּדָה בְּגָד



קבוץ



The אותיות are lining up
At the קבוץ slide,
See them all go down -
"Ooh, what a fun ride!"

א ב ג ד ה ו

ב א ב ג ד ב א

אא גג הה וו בב

גד אב וב אג הד

Oh! You threw the ball a bit too hard
and it hit me in my stomach!



שורוק

1. אַוּ בּוּ בּוּ גוּ דוּ הוּ ווּ

2. בּוּ גוּ הוּ אַוּ ווּ בּוּ דוּ

3. אַאּוּ בּוּבּ הֶהוּ וּוּ גּוּגּ

4. בֶּהוּ גֶבוּ דֶבוּ הוּוּ גֶדוּ

5. בּוּד דֶג גֶד הֶב הוּא ג

A ך with a פֿתּוּחַ at the end of a word

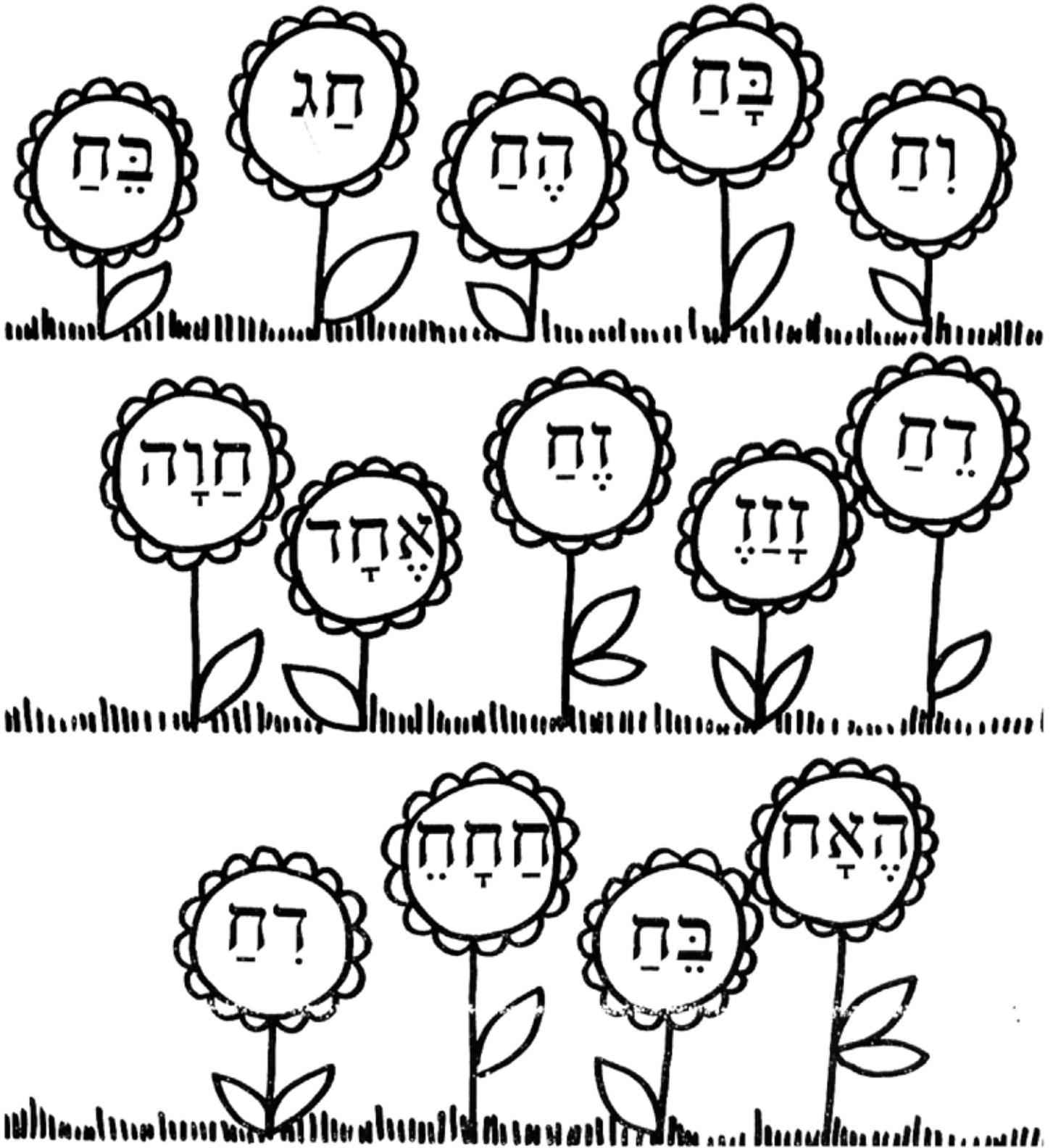


The ך is patient, first the – is heard.

Read carefully the words inside every פֿרוּחַ ,



And remember a ך with a פֿתּוּחַ at the end is ach !





1. זֶה דָּוֵד.
2. זֶה דָּוֵד הַדִּיג.
3. אֵיךְ הַדָּג?
4. הַדָּג בִּיד.
5. דָּג אֶחָד בִּיד.



1. זֶה גַּד.
2. הוּא חֵיט.
3. אֵיךְ הַבֶּגֶד?
4. הַבֶּגֶד בִּיד.
5. אֵיךְ הַחוּט?
6. הַחוּט בִּיד.
7. חוּט זָהָב בִּיד.



חולם



A ו was walking along one day, 
A ball bounced on his head and he did say-
"Oh, Oh, Oh - there's something on my head!"
"Oh, Oh, Oh," is what he said. 

1. או בו בו גו דו הו

2. וו זו חו טו יו או

3. זו בו או בוא דו וו

4. זוטו חובו דובו הוגו

5. טוב דוב הוד חוב

Play ball with the חולם and the שורוק!



אואו בובו בובו

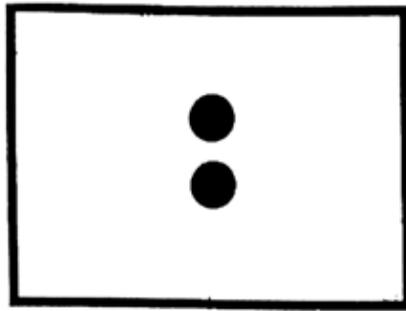
גוגו דודו הוהו

טוטו יויי אואו

טובו הודו זוהו

חוזו טובו גודו

דוהו ווהו יודו



שָׁא

אָ בְּ בְּ גְּ דְּ הֵּ וֹ זְ חֵ טְ ?	 גְּלִיזָה
הֵּ חֵ ? אָ בְּ דְּ בְּ גְּ וֹ זְ טְ	 כַּפְפוֹת
וֹ חֵ חֵ גְּ גְּ בְּ בְּ דְּ דְּ הֵּ	 דְּלִי
וְחֵ יֵטְ בְּ בְּ גֵהּ דְּגֵ אֵ	 נֵיִר
וְחֵטְ בְּבְּ בְּבְּ דְּגֵהּ הֵחֵ?	 זְבוּבָה

Today we learned the sound of the שָׁא.
Later in the year, we will learn how to
recognize and read a resting שָׁא (שָׁא נָח).



אוֹהֵב



לֵב



דָּוִד



דּוֹרָה מְנָה



דּוֹד זְאֵב



1. דָּוִד אוֹהֵב דּוֹד זְאֵב.

2. דָּוִד אוֹהֵב דּוֹרָה מְנָה.

3. דּוֹד זְאֵב בָּא.

4. דּוֹרָה מְנָה בָּאָה. הֵדָד!

5. זֶה לֵב.

6. דָּוִד אוֹהֵב הַלֵּב.

מִי אוֹכֵל ?

1. דָּוִד אוֹכֵל.

2. חַיִּים אוֹכֵל.

3. גַּם לֵוִי אוֹכֵל.

4. מִי אוֹכֵל גְּלִידָה ?

5. דָּוִד אוֹכֵל גְּלִידָה.

6. מִי אוֹכֵל לֶחֶם ?

7. חַיִּים אוֹכֵל לֶחֶם.

8. מִי אוֹכֵל דָּג ?

9. לֵוִי אוֹכֵל דָּג.



הַגֵּן

1. לְסִפּא גֵּן.

2. נְחֻמָּה וְנַח בְּאִים אֶל הַגֵּן.

3. מַה זֶה, סִפּא?

4. זֶה אֵילָן.

5. זֶה אֵילָן אֶגוּזִים.

6. מַה זֶה בְּאֵילָן, סִפּא?

7. הִנֵּה סִנְאֵי בְּאֵילָן!

8. הַסִּנְאֵי אוֹכְלִים אֶגוּזִים!



ש

שְׁ שֵׁ שִׁ שׂ ש׃ שׁ שׂ ש׃ שׁ שׂ ש׃ שׁ שׂ ש׃ שׁ שׂ ש׃



A haircut, Bar Mitzvah, and a wedding too!
Frumie is so lucky to have so many שמחות to go to!
She's wearing her best שמלה, and she's on her way
To wish others מזל טוב on their very special day!

1. שְׁה שֵׁק שִׁר שָׂרָה שְׁמַחָה שְׂדָה

2. שְׁשׂוֹן שְׁמַחָה שְׁכָל שִׁיחַ שְׁמֵלָה



3. עֲשָׂה עֲשֵׂנִי שִׁישׁוֹ מַעֲשֵׂה עֵשָׂה

4. עֲשֹׂר נַעֲשֶׂה הַנְּשֵׂא הַפּוֹרֵשׁ שָׂא



5. מְחַפֵּשׁ רְמֵשׁ שְׁמַחִים שֵׁעַר שֵׁק

6. יִשְׂרָאֵל יִשְׂמַח שְׂכָר עֲשָׂרָה שָׂה



1. בָּךְ אֶתְּ רַךְ זָךְ לָךְ כָּךְ

2. אֲנִי יֵרֵד וַיִּשְׁקֵן אֶכְלֵת

3. סִגְרֵת שְׁמֵרֵת וַיִּשֶׁת וַיִּבֶךְ

4. סֵךְ לְקַחֵת אֶכְלֵת זֶרְקֵת

5. אֶהֱבֵת הֶלְכֵת עֲמַדֵת מֶלֶךְ

6. הַשְּׁפוּךְ יִמְלֹךְ יִבְרַךְ פֶּלֶךְ



♪ Quiet, quiet - don't make a peep,

At the end of a word, the שָׁא is fast asleep. ♪



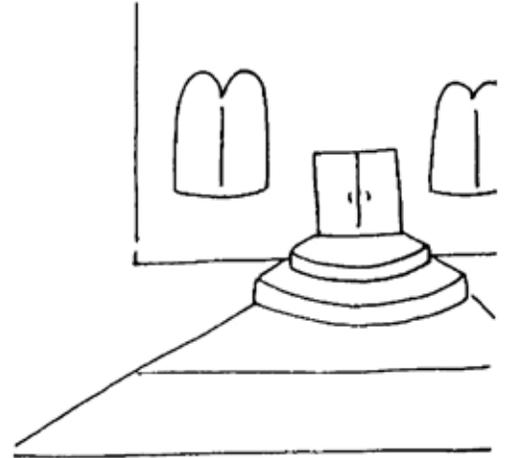
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ת

תַּ תְּ תֵּ תֶּ תוּ תוֹ תָּ תְּ



שַׁבָּת



1. הַיּוֹם יוֹם שַׁבָּת קוֹדֵשׁ.
2. אָבִיא הוֹלֵךְ לְבֵית הַכְּנֶסֶת.
3. אֲשֶׁר הוֹלֵךְ אֶל בֵּית הַכְּנֶסֶת.
4. שׁוֹלְמִית הוֹלֶכֶת לְבֵית הַכְּנֶסֶת.
5. אָבִיא יוֹשֵׁב וּמְתַפְּלֵל.
6. אֲשֶׁר יוֹשֵׁב וּמְתַפְּלֵל.
7. גַּם שׁוֹלְמִית יוֹשֶׁבֶת וּמְתַפְּלֶלֶת.
8. שַׁבַּת שְׁלוֹם!

