

~HEBREW 1 (836)

- **Origin And Significance Of The Term**
- **Balaam's Prophecy**
- **Use In The Christian Greek Scriptures**
- **The Habiru**

- The designation Hebrew is first used for Abram, distinguishing him thereby from his Amorite neighbors.
- After that a man who had escaped came and told Abram the **Hebrew**. He was then tabernacling among the big trees of Mamre the Amorite, the brother of Eshcol and brother of Aner, and they were confederates of Abram. (**Genesis 14:13**)
- Thereafter, in virtually every case of its use, the term **Hebrew(s)** continues to be employed as a contrasting or distinguishing designation the one speaking is of a non-Israelite nation
- So it occurred that as soon as she saw that he had left his garment in her hand that he might flee outside. (**Genesis 39:13**)
- She began to cry out to the men of her house and to say to them; Look! He brought to us a man, a **Hebrew**, to make us a laughingstock. He came to me to lie down with me, but I began to cry out at the top of my voice. (**Genesis 39:14**)
- Then she spoke to him according to these words, saying; The **Hebrew** servant whom you brought to us came to me to make me a laughingstock. (**Genesis 39:17**)
- And there was with us there a young man, a **Hebrew**, a servant of the chief of the bodyguard. When we related them to him, he proceeded to interpret our dreams to us. He interpreted to each according to his dream. (**Genesis 41:12**)
- Yes, he went so far as to say; When you help the **Hebrew** women to give birth and you do see them on the stool for childbirth, if it is a son, you must also put it to death, but if it is a daughter, it must also live. (**Exodus 1:16**)
- The Philistines also got to hear the sound of the shouting and began saying; What does the sound of this loud shouting in the

- camp of the **Hebrews** mean? Finally they got to know that the ark of Yehowah itself had come into the camp. (**1 Samuel 4:6**)
- Show yourselves courageous and prove yourselves men, you Philistines, that you may not serve the **Hebrews** just as they have served you, and you must prove yourselves men and fight! (**1 Samuel 4:9**)
 - Or is an Israelite addressing a foreigner.
 - For I was in fact kidnapped from the land of the **Hebrews**, and here also I have done nothing at all for which they should put me in the prison hole. (**Genesis 40:15**)
 - In turn the midwives said to Pharaoh; Because the **Hebrew** women are not like the Egyptian women. Because they are lively, they have already given birth before the midwife can come in to them. (**Exodus 1:19**)
 - Then his sister said to Pharaoh's daughter; Shall I go and specially call for you a nursing woman from the **Hebrew** women that she may nurse the child for you? (**Exodus 2:7**)
 - At that he said to them; I am a **Hebrew**, and Yehowah the God of the heavens I am fearing, the One who made the sea and the dry land. (**Jonah 1:9**)
 - Or foreigners are mentioned;
 - And they proceeded to set it on for him by himself and for them by themselves and for the Egyptians who were eating with him by themselves, for the Egyptians were not able to eat a meal with the **Hebrews**, because that is a detestable thing to the Egyptians. (**Genesis 43:32**)
 - Later on the king of Egypt said to the **Hebrew** midwives, the name of one of whom was Shiphrah and the name of the other Puah. (**Exodus 1:15**)
 - Now it came about in those days, as Moses was becoming strong, that he went out to his brothers that he might look at the burdens they were bearing, and he caught sight of a certain Egyptian striking a certain **Hebrew** of his brothers. (**Exodus 2:11**)

- So he turned this way and that and saw there was nobody in sight. Then he struck the Egyptian down and hid him in the sand. (**Exodus 2:12**)
- However, he went out on the following day and here there were two **Hebrew** men struggling with each other. So he said to the one in the wrong; Why should you strike your companion? (**Exodus 2:13**)
- Then Jonathan struck down the garrison of the Philistines that was in Geba, and the Philistines got to hear of it. As for Saul, he had the horn blown throughout all the land, saying; Let the **Hebrews** hear! (**1 Samuel 13:3**)
- And all Israel itself heard tell; Saul has struck down a garrison of the Philistines, and now Israel has become foul-smelling among the Philistines. So the people were called together to follow Saul to Gilgal. (**1 Samuel 13:4**)
- And the Philistines, for their part, collected themselves together to fight against Israel, thirty thousand war chariots and six thousand horsemen and people like the grains of sand that are upon the seashore for multitude, and they went their way up and began camping in Michmash to the east of Beth-aven. (**1 Samuel 13:5**)
- And the men of Israel themselves saw that they were in sore straits, because the people were hard pressed, and the people went hiding themselves in the caves and the hollows and the crags and the vaults and the waterpits. (**1 Samuel 13:6**)
- **Hebrews** even crossed the Jordan to the land of Gad and Gilead. But Saul himself was yet in Gilgal, and all the people trembled while following him. (**1 Samuel 13:7**)
- As the above texts show, the designation **Hebrew** was already familiar to the Egyptians in the **18th Century B.C.E.** This would seem to indicate that Abraham, Isaac, and Jacob had become quite well known over a wide area, thus making the appellation **Hebrew** a recognizable one. When Joseph spoke of the land of the **Hebrews**.
- For I was in fact kidnapped from the land of the **Hebrews**, and here also I have done nothing at all for which they should put me in the prison hole. (**Genesis 40:15**)

- To two of Pharaoh's servants, he doubtless referred to the region around Hebron that his father and forefathers had long made a sort of base of operations. Some six centuries later the Philistines still spoke of the Israelites as **Hebrews**. During the time of King Saul **Hebrews** and **Israel** were equivalent terms.
- Then Jonathan struck down the garrison of the Philistines that was in Geba, and the Philistines got to hear of it. As for Saul, he had the horn blown throughout all the land, saying; Let the **Hebrews** hear! (1 Samuel 13:3)
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- And the men of Israel themselves saw that they were in sore straits, because the people were hard pressed, and the people went hiding themselves in the caves and the hollows and the crags and the vaults and the waterpits. (1 Samuel 13:6)
- **Hebrews** even crossed the Jordan to the land of Gad and Gilead. But Saul himself was yet in Gilgal, and all the people trembled while following him. (1 Samuel 13:7)
- With that the two of them exposed themselves to the outpost of the Philistines. And the Philistines proceeded to say; Here are the **Hebrews** coming out from the holes where they have hidden themselves. (1 Samuel 14:11)
- And the princes of the Philistines began to say; What do these **Hebrews** mean? At this Achish said to the princes of the Philistines; Is this not David the servant of Saul king of Israel, who happened to be with me here a year or two, and I have not found in him a single thing from the day of his deserting to me until this day? (1 Samuel 29:3)

- In the **Ninth Century B.C.E.** the prophet Jonah identified himself as a **Hebrew** to sailors, possibly Phoenicians, on a boat out of the seaport of Joppa.
- At that he said to them; I am a **Hebrew**, and Yehowah the God of the heavens I am fearing, the One who made the sea and the dry land. (**Jonah 1:9**)
- The Law also distinguished **Hebrew** slaves from those of other races or nationalities.
- In case you should buy a **Hebrew** slave, he will be a slave six years, but in the seventh he will go out as one set free without charge. (**Exodus 21:2**)
- In case there should be sold to you your brother, a **Hebrew** or a **Hebrewess**, and he has served you six years, then in the seventh year you should send him out from you as one set free. (**Deuteronomy 15:12**)
- And in referring to this, the book of Jeremiah in the **Seventh Century B.C.E.**, shows the term **Hebrew** to be then the equivalent of **Jew**.
- The word that occurred to Jeremiah from Yehowah after King Zedekiah concluded a covenant with all the people who were in Jerusalem to proclaim to them liberty. (**Jeremiah 34:8**)
- To let each one his manservant and each one his maidservant, **Hebrew** man and **Hebrew** woman, go free, in order not to use them as servants, that is, a Jew, who is his brother. (**Jeremiah 34:9**)
- This is what Yehowah the God of Israel has said; I myself concluded a covenant with your forefathers in the day of my bringing them out of the land of Egypt, out of the house of servants, saying; (**Jeremiah 34:13**)
- At the end of seven years you men should let go each one his brother, a **Hebrew** man, who came to be sold to you and who has served you six years, and you must let him go free from being with you. But your forefathers did not listen to me, neither did they incline their ear. (**Jeremiah 34:14**)

- In later periods Greek and Roman writers regularly called the Israelites either **Hebrews** or **Jews**, not **Israelites**.

•• Origin And Significance Of The Term

- The views as to the origin and significance of the term **Hebrew** generally can be resolved into the following;
- One view holds that the name comes from the **Hebrew** root word, '*a-var*', meaning, **pass, pass by, pass over, cross**. The term would then apply to Abraham as the one whom God took from the other side of the River Euphrates.
- In time I took your forefather Abraham from the other side of the River and had him walk through all the land of Canaan and made his seed many. So I gave him Isaac. (**Joshua 24:3**)

The translators of the **Greek Septuagint** so understood the term and thus at;

- After that a man who had escaped came and told Abram the **Hebrew**. He was then tabernacling among the big trees of Mamre the Amorite, the brother of Eshcol and brother of Aner, and they were confederates of Abram. (**Genesis 14:13**)
- Referred to Abraham as the passer rather than the **Hebrew**. This theory is quite popular, yet not without problems. The ending for the term, '*Iv-ri*' **Hebrew** is the same as that used in other terms that are definitely patronymics, that is, names formed by the addition of a prefix or suffix indicating relationship to the name of one's father or parental ancestor.
- Thus, *Moh- 'a-vi'* Moabite, denotes primarily one descended from Moab *Moh- 'av'* rather than one from a geographic region, so too with '*Am-moh-ni*' Ammonite, *Da-ni'* Danite, and many others.
- Additionally, if **Hebrew** were to apply to Abraham solely on the basis of his having crossed over the Euphrates, the term might seem to be a very general one, applicable to any person who did the same and likely there were many such emigrants in the course of the centuries.
- With such an origin, the term could be distinctive only if Abraham's crossing of the Euphrates was recognized as being by divine

call. That this fact should be acknowledged by pagans using the term is a matter for question, but it cannot be deemed impossible.

- A second view, endorsed by some scholars, is that the name denotes those who are sojourners, that is, passing through, as distinguished from those who are residents or settlers, the use of '*a-var*' at;
- And let me get a piece of bread, and refresh your hearts. Following that, you can pass on, because that is why you have passed this way to your servant. At this they said; All right. You may do just as you have spoken. (**Genesis 18:5**)
- He now said to them; This is what Yehowah the God of Israel has said; Put each one of you his sword on his side. Pass through and return from gate to gate in the camp and kill each one his brother and each one his fellow and each one his intimate acquaintance. (**Exodus 32:27**)
- So the runners continued on, passing along from city to city throughout the land of Ephraim and Manasseh, even to Zebulun, but they were continually speaking in mockery of them and deriding them. (**2 Chronicles 30:10**)
- While the Israelites did lead a nomadic life for a time, this was not the case after the conquest of Canaan. Yet, the name **Hebrew** continued to apply to them.
- Another objection to this concept may be that it is so broad that it would include all nomadic groups. Since Yehowah is Biblically identified as the God of the Hebrews, it is evident that this does not mean all the nomads, inasmuch as many nomadic peoples were worshipers of false gods.
- And they will certainly listen to your voice, and you must come, you and the older men of Israel, to the king of Egypt, and you men must say to him, Yehowah the God of the **Hebrews** has come in touch with us, and now we want to go, please, a journey of three days into the wilderness, and we want to sacrifice to Yehowah our God. (**Exodus 3:18**)
- However, they went on to say; The God of the **Hebrews** has come in touch with us. We want to go, please, a journey of three days into the wilderness and sacrifice to Yehowah our God,

otherwise he may strike at us with pestilence or with sword.
(Exodus 5:3)

- And you must say to him; Yehowah the God of the **Hebrews** has sent me to you, saying; Send my people away that they may serve me in the wilderness, but here you have not obeyed until now. (Exodus 7:16)
- Consequently Yehowah said to Moses; Go in to Pharaoh and you must state to him; This is what Yehowah the God of the **Hebrews** has said; Send my people away that they may serve me. (Exodus 9:1)
- Then Yehowah said to Moses; Get up early in the morning and take a position in front of Pharaoh, and you must say to him; This is what Yehowah the God of the **Hebrews** has said; Send my people away that they may serve me. (Exodus 9:13)
- So Moses and Aaron went in to Pharaoh and said to him; This is what Yehowah the God of the **Hebrews** has said; How long must you refuse to submit yourself to me? Send my people away that they may serve me. (Exodus 10:3)
- A third view that accords well with the Biblical evidence is that **Hebrew** *'Iv-ri'* comes from the name Eber, *'E'ver*, that of the great-grandson of Shem and an ancestor of Abraham.
- This is the history of Shem. Shem was a hundred years old when he became father to Arpachshad two years after the deluge. (Genesis 11:10)
- And after his fathering Arpachshad Shem continued to live five hundred years. Meanwhile he became father to sons and daughters. (Genesis 11:11)
- And Arpachshad lived thirty-five years. Then he became father to Shelah. (Genesis 11:12)
- And after his fathering Shelah Arpachshad continued to live four hundred and three years. Meanwhile he became father to sons and daughters. (Genesis 11:13)
- And Shelah lived thirty years. Then he became father to Eber. (Genesis 11:14)

- And after his fathering **Eber** Shelah continued to live four hundred and three years. Meanwhile he became father to sons and daughters. (**Genesis 11:15**)
- And **Eber** lived on for thirty-four years. Then he became father to Peleg. (**Genesis 11:16**)
- And after his fathering Peleg **Eber** continued to live four hundred and thirty years. Meanwhile he became father to sons and daughters. (**Genesis 11:17**)
- And Peleg lived on for thirty years. Then he became father to Reu. (**Genesis 11:18**)
- And after his fathering Reu Peleg continued to live two hundred and nine years. Meanwhile he became father to sons and daughters. (**Genesis 11:19**)
- And Reu lived on for thirty-two years. Then he became father to Serug. (**Genesis 11:20**)
- And after his fathering Serug Reu continued to live two hundred and seven years. Meanwhile he became father to sons and daughters. (**Genesis 11:21**)
- And Serug lived on for thirty years. Then he became father to Nahor. (**Genesis 11:22**)
- And after his fathering Nahor Serug continued to live two hundred years. Meanwhile he became father to sons and daughters. (**Genesis 11:23**)
- And Nahor lived on for twenty-nine years. Then he became father to Terah. (**Genesis 11:24**)
- And after his fathering Terah Nahor continued to live a hundred and nineteen years. Meanwhile he became father to sons and daughters. (**Genesis 11:25**)
- And Terah lived on for seventy years, after which he became father to Abram, Nahor and Haran. (**Genesis 11:26**)

- It is true that nothing is known about **Eber** aside from his family relationship as a link in the chain of descent from Shem to Abraham.
- There is no outstanding act or other personal feature recorded that might form the basis for **Eber's** name being used so prominently by his descendants. Nevertheless, it is to be noted that **Eber** is specifically singled out at;
 - And to Shem, the forefather of all the sons of **Eber**, the brother of Japheth the oldest, there was also progeny born. (**Genesis 10:21**)
 - Shem there being spoken of as the forefather of all the sons of **Eber**. That the name **Eber** was applied centuries after his death to a certain people or region is evident from Balaam's prophecy in the **15th Century B.C.E.**
 - And there will be ships from the coast of Kittim, and they will certainly afflict Assyria, and they will indeed afflict Eber. But he too will eventually perish. (**Numbers 24:24**)
 - The use of the name as a patronymic would also link the Israelites with a particular one of the family descents from Noah, as recorded at;
 - And this is the history of Noah's sons, Shem, Ham and Japheth. Now sons began to be born to them after the deluge. (**Genesis 10:1**)
 - The sons of Japheth were Gomer and Magog and Madai and Javan and Tubal and Meshech and Tiras. (**Genesis 10:2**)
 - And the sons of Gomer were Ashkenaz and Riphath and Togarmah. (**Genesis 10:3**)
 - And the sons of Javan were Elishah and Tarshish, Kittim and Dodanim. (**Genesis 10:4**)
 - From these the population of the isles of the nations was spread about in their lands, each according to its tongue, according to their families, by their nations. (**Genesis 10:5**)
 - And the sons of Ham were Cush and Mizraim and Put and Canaan. (**Genesis 10:6**)

- **And the sons of Cush were Seba and Havilah and Sabtah and Raamah and Sabteca. And the sons of Raamah were Sheba and Dedan. ([Genesis 10:7](#))**
- **And Cush became father to Nimrod. He made the start in becoming a mighty one in the earth. ([Genesis 10:8](#))**
- **He displayed himself a mighty hunter in opposition to Yehowah. That is why there is a saying; Just like Nimrod a mighty hunter in opposition to Yehowah. ([Genesis 10:9](#))**
- **And the beginning of his kingdom came to be Babel and Erech and Accad and Calneh, in the land of Shinar. ([Genesis 10:10](#))**
- **Out of that land he went forth into Assyria and set himself to building Nineveh and RehobothIr and Calah ([Genesis 10:11](#))**
- **And Resen between Nineveh and Calah. This is the great city. ([Genesis 10:12](#))**
- **And Mizraim became father to Ludim and Anamim and Lehabim and Naphtuhim ([Genesis 10:13](#))**
- **And Pathrusim and Casluhim, from among whom the Philistines went forth, and Caphtorim. ([Genesis 10:14](#))**
- **And Canaan became father to Sidon his firstborn and Heth. ([Genesis 10:15](#))**
- **And the Jebusite and the Amorite and the Girgashite. ([Genesis 10:16](#))**
- **And the Hivite and the Arkite and the Sinite. ([Genesis 10:17](#))**
- **And the Arvadite and the Zemarite and the Hamathite, and afterward the families of the Canaanite were scattered. ([Genesis 10:18](#))**
- **So the boundary of the Canaanite came to be from Sidon as far as Gerar, near Gaza, as far as Sodom and Gomorrah and Admah and Zeboiim, near Lasha. ([Genesis 10:19](#))**
- **These were the sons of Ham according to their families, according to their tongues, in their lands, by their nations.**

(Genesis 10:20)

- **And to Shem, the forefather of all the sons of Eber, the brother of Japheth the oldest, there was also progeny born. (Genesis 10:21)**
- **The sons of Shem were Elam and Asshur and Arpachshad and Lud and Aram. (Genesis 10:22)**
- **And the sons of Aram were Uz and Hul and Gether and Mash. (Genesis 10:23)**
- **And Arpachshad became father to Shelah, and Shelah became father to Eber. (Genesis 10:24)**
- **And to Eber there were two sons born. The name of the one was Peleg, because in his days the earth was divided, and the name of his brother was Joktan. (Genesis 10:25)**
- **And Joktan became father to Almodad and Sheleph and Hazarmaveth and Jerah. (Genesis 10:26)**
- **And Hadoram and Uzal and Diklah. (Genesis 10:27)**
- **And Obal and Abimael and Sheba. (Genesis 10:28)**
- **And Ophir and Havilah and Jobab, all these were the sons of Joktan. (Genesis 10:29)**
- **And their place of dwelling came to extend from Mesha as far as Sephar, the mountainous region of the East. (Genesis 10:30)**
- **These were the sons of Shem according to their families, according to their tongues, in their lands, according to their nations. (Genesis 10:31)**
- **These were the families of the sons of Noah according to their family descents, by their nations, and from these the nations were spread about in the earth after the deluge. (Genesis 10:32)**
- **As with the other views already discussed, the question arises as to why **Hebrew**, if derived from the name **Eber**, should be applied so specifically and distinctively to the Israelites.**

- **Eber** had other descendants, through his son Joktan, who were not in the line of descent to Abraham, and Israel.
- And to Eber there were two sons born. The name of the one was Peleg, because in his days the earth was divided, and the name of his brother was Joktan. ([Genesis 10:25](#))
- And Joktan became father to Almodad and Sheleph and Hazarmaveth and Jerah. ([Genesis 10:26](#))
- And Hadoram and Uzal and Diklah. ([Genesis 10:27](#))
- And Obal and Abimael and Sheba. ([Genesis 10:28](#))
- And Ophir and Havilah and Jobab, all these were the sons of Joktan. ([Genesis 10:29](#))
- And their place of dwelling came to extend from Mesha as far as Sephar, the mountainous region of the East. ([Genesis 10:30](#))
- And Eber lived on for thirty-four years. Then he became father to Peleg. ([Genesis 11:16](#))
- And after his fathering Peleg Eber continued to live four hundred and thirty years. Meanwhile he became father to sons and daughters. ([Genesis 11:17](#))
- And Peleg lived on for thirty years. Then he became father to Reu. ([Genesis 11:18](#))
- And after his fathering Reu Peleg continued to live two hundred and nine years. Meanwhile he became father to sons and daughters. ([Genesis 11:19](#))
- And Reu lived on for thirty-two years. Then he became father to Serug. ([Genesis 11:20](#))
- And after his fathering Serug Reu continued to live two hundred and seven years. Meanwhile he became father to sons and daughters. ([Genesis 11:21](#))
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- And after his fathering Nahor Serug continued to live two hundred years. Meanwhile he became father to sons and daughters. (**Genesis 11:23**)
- And Nahor lived on for twenty-nine years. Then he became father to Terah. (**Genesis 11:24**)
- And after his fathering Terah Nahor continued to live a hundred and nineteen years. Meanwhile he became father to sons and daughters. (**Genesis 11:25**)
- And Terah lived on for seventy years, after which he became father to Abram, Nahor and Haran. (**Genesis 11:26**)
- It would seem that the term, *'Iv-ri'*, **Hebrew**, would apply to all such descendants who could lay rightful claim to **Eber** as their ancestor.
- Some scholars suggest that originally this may have been the case, but that, in course of time, the name came to be restricted to the Israelites as the most prominent of the **Eberites**, or **Hebrews**.
- This would not be without some parallel in the Bible record. Although there were many non-Israelite descendants of Abraham, including the Edomites, the Ishmaelites, and the descendants of Abraham through his wife Keturah, it is the Israelites who are distinctively called the seed of Abraham.
- O you seed of Abraham his servant, you sons of Jacob, his chosen ones. (**Psalms 105:6**)
- But you, O Israel, are my servant, you, O Jacob, whom I have chosen, the seed of Abraham my friend. (**Isaiah 41:8**)
- And do not presume to say to yourselves, As a father we have Abraham. For I say to you that God is able to raise up children to Abraham from these stones. (**Matthew 3:9**)
- Are they **Hebrews**? I am one also. Are they Israelites? I am one also. Are they Abraham's seed? I am also. (**2 Corinthians 11:22**)
- Of course, this was because of God's action toward them in connection with the Abrahamic covenant. But the very fact that God made them a nation and gave them the land of Canaan as an

inheritance, as well as victories over many powerful enemies, would certainly distinguish the Israelites not only from other descendants of Abraham but also from all other descendants of **Eber**.

- There is the possibility, too, that many of such other descendants also lost their **Eberite** identity by intermarriage with other peoples.
- It may well be, then, that **Eber** is singled out in the genealogical lists as a divine indication that the Noachian blessing pronounced upon Shem would find its fulfillment especially in the descendants of **Eber**, the subsequent facts showing the Israelites to be the prime recipients of that blessing.
- Such specific mention of **Eber** would also serve the purpose of indicating the line of descent of the promised Seed mentioned in Yehowah's prophecy at;
- And I shall put enmity between you and the woman and between your seed and her seed. He will bruise you in the head and you will bruise him in the heel. (**Genesis 3:15**)
- Eber thereby becoming a specific link between Shem and Abraham. Such a connection would also harmonize well with the designation of Yehowah as the God of the **Hebrews**.

•• **Balaam's Prophecy**

- The understanding of Balaam's prophecy at;
- And there will be ships from the coast of Kittim, and they will certainly afflict Assyria, and they will indeed afflict Eber. But he too will eventually perish. (**Numbers 24:24**)
- Depends upon whether Eber is there used as a geographic term indicating the, land, or people, on the other side, or as a patronymic applying especially to the **Hebrews**, **Israelites**.
- Most commentators recognize Kittim, from whose coast ships would come to afflict Assyria and **Eber**, according to the prophecy, as being primarily the ancient designation of Cyprus.
- However, as the articles **CYPRUS** and **KITTIM** show, Cyprus came under heavy Greek influence, also, the name Kittim may have a broader

application, beyond the island of Cyprus, perhaps allowing for a further connection with Greece.

- So, most scholars consider the prophecy to relate to the Greek, or Macedonian, conquest of the Middle Eastern nations, including Assyria. Those holding that **Eber** is here used geographically consider the affliction upon **Eber** to mean that not only Assyria but all the Mesopotamian powers, the people on the other side, would be brought under Western domination.
- Those regarding **Eber** as designating the **Hebrews**, suggest that the foretold affliction came upon them after the death of Alexander the Great and under the line of Seleucid rulers, particularly Antiochus Epiphanes.
- Even as the name Assyria in this text is actually the name Asshur in **Hebrew**, so too it appears that **Eber** is indeed a patronymic designating the **Hebrews** rather than merely a geographic designation.

See Also CYPRUS

See Also KITTIM

.. Use In The Christian Greek Scriptures

- In the **Christian Greek Scriptures** the term **Hebrew** is used particularly in designating the **language spoken by the Jews**.
- Now in Jerusalem at the sheepgate there is a pool designated in **Hebrew** Bethzatha, with five colonnades. (**John 5:2**)
- Therefore Pilate, after hearing these words, brought Jesus outside, and he sat down on a judgment seat in a place called The Stone Pavement, but, in **Hebrew**, Gabbatha. (**John 19:13**)
- And, bearing the torture stake for himself, he went out to the so-called Skull Place, which is called Golgotha in **Hebrew**. (**John 19:17**)
- Therefore many of the Jews read this title, because the place where Jesus was impaled was near the city, and it was written in **Hebrew**, in Latin, in Greek. (**John 19:20**)
- After he gave permission, Paul, standing on the stairs, motioned with his hand to the people. When a great silence fell, he

- addressed them in the **Hebrew** language, saying; (**Acts of Apostles 21:40**)
- Well, when they heard he was addressing them in the **Hebrew** language, they kept all the more silent, and he said. (**Acts of Apostles 22:2**)
 - They have over them a king, the angel of the abyss. In **Hebrew** his name is Abaddon, but in Greek he has the name Apollyon. (**Revelation 9:11**)
 - And they gathered them together to the place that is called in **Hebrew** Har-Magedon. (**Revelation 16:16**)
 - The language in which the resurrected and glorified Jesus addressed Saul of Tarsus.
 - And when we had all fallen to the ground I heard a voice say to me in the **Hebrew** language, Saul, Saul, why are you persecuting me? To keep kicking against the goads makes it hard for you. (**Acts of Apostles 26:14**)
 - But I said; Who are you, Lord? And the Lord said; I am Jesus, whom you are persecuting. (**Acts of Apostles 26:15**)
 - Now in these days, when the disciples were increasing, a murmuring arose on the part of the Greek-speaking Jews against the **Hebrew**-speaking Jews, because their widows were being overlooked in the daily distribution. (**Acts of Apostles 6:1**)
 - **Hebrew**-speaking Jews are distinguished from Greek-speaking Jews.

See Also GREECE, GREEKS (Hellenists)

- Paul described himself as, first, a **Hebrew**, second, an Israelite, and third, of the seed of Abraham.
- Are they **Hebrews**? I am one also. Are they Israelites? I am one also. Are they Abraham's seed? I am also. (**2 Corinthians 11:22**)
- **Hebrew** may here be used to show his racial origin.
- Though I, if anyone, do have grounds for confidence also in the

- flesh. If any other man thinks he has grounds for confidence in the flesh, I the more so. (**Philippians 3:4**)
- Circumcised the eighth day, out of the family stock of Israel, of the tribe of Benjamin, a **Hebrew** born from Hebrews, as respects Law, a Pharisee. (**Philippians 3:5**)
 - And perhaps language, Israelite, his natural membership in the nation God had originally established as His name people.
 - For I could wish that I myself were separated as the cursed one from the Christ in behalf of my brothers, my relatives according to the flesh. (**Romans 9:3**)
 - Who, as such, are Israelites, to whom belong the adoption as sons and the glory and the covenants and the giving of the Law and the sacred service and the promises. (**Romans 9:4**)
 - To whom the forefathers belong and from whom the Christ sprang according to the flesh; God, who is over all, be blessed forever. Amen. (**Romans 9:5**)
 - And seed of Abraham, his being among those inheriting the promised blessings of the Abrahamic covenant.

·· The Habiru

- In numerous cuneiform records dating from the beginning of the **Second Millennium B.C.E.**, the Akkadian, **Assyro-Babylonian**, term *habiru*, or *hapiru*, occurs. The **Habiru** were active in southern Mesopotamia and Asia Minor as well as in the Haran and Mari areas.
- Likewise, in about 60 of the Amarna Tablets, found in Egypt, vassal Canaanite rulers writing to the Pharaoh of Egypt, then their overlord, complained, among other things, of the attacks against their cities by certain rulers in league with the **Habiru**.
- The **Habiru** appeared in Mesopotamia as agricultural workers, mercenary soldiers, marauders, slaves, and so forth. Whereas some scholars have endeavored to link the **Habiru** with the Israelite conquest of Canaan, the evidence does not support such a view.
- In this regard, **The New International Dictionary of Biblical Archaeology** remarked: **Since the first revelation of the Habiru in the Amarna texts**

late in the nineteenth century scholars have been tempted to associate the **Habiru** with the biblical, *'ibrim* or **Hebrews**, a word that occurs thirty-four times in the OT, usually either by foreigners or in the presence of foreigners. Most scholars reject any direct identification of the **Hebrews** with the **Habiru** in view of the following objections:

- (1) philological difficulties in the equation, (2) the probability that Habiru is an appellative term describing a class, whereas, *'ibri* is an ethnic term, (3) the considerable differences in the distribution, activity, and character of the two groups. [Edited by E. Blaiklock and R. Harrison, 1983, pp. 223,224]
- The **Habiru** appear in **Egyptian** documents under the name, *'apiru*. They were employed as quarry workers, wine pressers, and stone haulers. Linguistically it is not possible to identify the **Egyptian** word *'apiru* with the **Hebrew** word, *'Iv-ri*.
- Moreover, documents mention **Habiru** as being in Egypt long after the **Hebrews** had left that land.