

Word Study H2490 *chahal* Began, profane, pollute, defile etc.

Intellectual Property of [John Marsing](http://JohnMarsing.com) - www.MyHebrewBible.Com

Contents

Introduction	1
All 8 occurrence of <i>chucal</i> found in Genesis	2
1 st Gen 4:26 - Seth called his name Enos and then began men to call upon the name of YHVH	2
2 nd Gen 6:1-8 - men began to multiply on the face of the earth, and daughters were born unto them.....	2
3 rd Gen 9:19-22 - Noah began to be an husbandman, and he planted a vineyard.....	3
4 th Gen 10:8-10 - Cush begat Nimrod: he began to be a mighty one in the earth	3
5 th Gen 11:1-6 - the people of Babel have begin to do with one language un-restrained from their imagination.....	3
6 th Gen 41:53-54 - And the 7 years of dearth in Egypt began to come and it was in all lands.....	3
7 th Gen 44:9-12 - Joseph's steward searched his brother's bags and began at the eldest.....	3
8 th Gen 49:3-4 - Reuben, Unstable as water defiledst thy father's bed.....	3
Conclusion	4
Companion Bible Appendix 21 - Enos. (Gen. 4:26) "Calling on the Name of the Lord"	4
ISBE on Enosh	5
Appendix - Word Study	6
H2490 <i>chahal</i> beg ^{(a)(i)(u)} n ^(nest) 53 , profane ^{(d)(eth)} 36 , pollut ^{(ed)(e)(ing)} 23 , defil ^{(ed)(e)(edst)(eth)} 9	6
Compare to H2470 <i>chalah</i>	8
From H2485 <i>chaliyl</i> pipe(s)	8

Introduction

Consider this verse in Genesis 4:26

“And to Seth, to him also there was born a son; and he called his name Enos: then **began** men to call upon the name of YHVH.”

The word **began** is transliterated from the Hebrew word as *huchal*. The Strong's for this word is #H2490 *chahal* and contains the root Hebrew letters **חלל** (Chet + Lamed + Lamed). This is a very curious word at least with regard to its many and varied translations. The most common translation is “begin” (37 %) which is a verb and seemingly a very innocuous non threatening term. Most of the remaining words however tend to be adjectives and adverbs like “profane” (25%), “pollute” (16%) and “defile” (6%) which are very negative.

My Companion Bible comments for this verse states this about the word began

began. Not began to worship: for Abel worshipped, and others, doubtless, long before. But here: “began to call upon [their gods] by the name of Jehovah,” or “began profanely to call upon the name of the Lord” (see [Appendix 21](#)). **Enos**, though the son of Seth, is included here because he went in “the way of Cain”.

To help understand the meaning of this word *chahal*, ^{H2490} it's always good to put things in context, so I thought I would do this by looking at all the occurrences of this word in the book of Genesis. Notice that the first 7 translations of this word is began/begin which is the innocuous non threatening form and it is only the last translation, defiledst, which is the negative form.

All 8 occurrence of *chucal* found in Genesis

1st Gen 4:26 - Seth called his name Enos and then began men to call upon the name of YHVH

And to Seth, to him also there was born a son; and he called his name Enos: then **began *huchal*** men to call upon the name of YHVH.

2nd Gen 6:1-8 - men began to multiply on the face of the earth, and daughters were born unto them

¹ And it came to pass, when men **began** to multiply on the face of the earth, and daughters were born unto them, ² That the sons of God saw the daughters of men that they *were* fair; and they took them wives of all which they chose. ³ And YHVH said, My spirit shall not always strive with man, for that he also *is* flesh: yet his days shall be an hundred and twenty years. ⁴ There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare *children* to them, the same *became* mighty men which *were* of old, men of renown. ⁵ And YHVH saw that the wickedness of man *was* great in the earth, and *that* every imagination of the thoughts of his heart *was* only evil continually. ⁶ And it repented YHVH that he had made man on the earth, and it grieved him at his heart. ⁷ And YHVH said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them. ⁸ But Noah found grace in the eyes of YHVH.

As I previously said, the first use of this word is found in the last verse of chapter 4 and the next occurrence is the first verse of chapter 6. If you consider that chapter 5 is about the genealogy of Adam which is tangential to the narrative of the story, then what would have if you went from Gen 4:26 directly to Gen 6:1-8?

Genesis chapter 6 is pretty clear that mankind is, spiritually speaking, starting to lose it. It starts off with men began *chuala* to multiply and their daughters were attracting the “sons of God”. My thesis of the meaning of this word isn't just a beginning, but a beginning that profanes, pollutes and defiles.

If we back up for a minute and review the bad things that have happen so far, we have 1) Adam get's kicked out of the garden, 2) Eve has two sons Cain and Able and eventually Cain slew Able. Eve bore another son called Seth, and Seth bore a son called Enos which brings us back to the verse that peeked my interest to write this article in the first place (Gen 4:26 “...then began ***huchal*** men to call upon the name of YHVH”). If you accept my thesis, then this calling upon the name of YHVH is also not good thing.

3rd Gen 9:19-22 - Noah began to be an husbandman, and he planted a vineyard

¹⁹ These *are* the three sons of Noah: and of them was the whole earth overspread. ²⁰ And Noah **began**^a *to be* an husbandman, and he planted a vineyard: ²¹ And he drank of the wine, and was drunken; and he was uncovered within his tent. ²² And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without.

4th Gen 10:8-10 - Cush begat Nimrod: he began to be a mighty one in the earth

⁸ And Cush begat Nimrod: he **began** to be a mighty one in the earth. ⁹ He was a mighty hunter before YHVH: wherefore it is said, Even as Nimrod the mighty hunter before YHVH. ¹⁰ And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar.

5th Gen 11:1-6 - the people of Babel have begin to do with one language un-restrained from their imagination

¹ And the whole earth was of one language, and of one speech. ² And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there. ³ And they said one to another, Go to, let us make brick, and burn them throughly. And they had brick for stone, and slime had they for mortar. ⁴ And they said, Go to, let us build us a city and a tower, whose top *may reach* unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth. ⁵ And YHVH came down to see the city and the tower, which the children of men builded. ⁶ And YHVH said, Behold, the people *is* one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do.

6th Gen 41:53-54 - And the 7 years of dearth in Egypt began to come and it was in all lands

⁵³ And the seven years of plenteousness, that was in the land of Egypt, were ended. ⁵⁴ And the seven years of dearth began to come, according as Joseph had said: and the dearth was in all lands; but in all the land of Egypt there was bread.

7th Gen 44:9-12 - Joseph's steward searched his brother's bags and began at the eldest

⁹ With whomsoever of thy servants it be found, both let him die, and we also will be my lord's bondmen. ¹⁰ And he said, Now also *let it be* according unto your words: he with whom it is found shall be my servant; and ye shall be blameless. ¹¹ Then they speedily took down every man his sack to the ground, and opened every man his sack. ¹² And he searched, *and began* at the eldest, and left at the youngest: and the cup was found in Benjamin's sack.

8th Gen 49:3-4 - Reuben, Unstable as water defiledst thy father's bed

³ Reuben, thou *art* my firstborn, my might, and the beginning of my strength, the excellency of dignity, and the excellency of power: ⁴ Unstable as water, thou shalt not excel; because thou wentest up to thy father's bed; then **defiledst** thou *it*: he went up to my couch.

^a Some Jewish sages (Rashi) say this should be translated as "Noah debased himself.."; See Gen-9-18-to-10-32-Notes Article [#905](#).

Conclusion

I don't know how you can just leave this word as begin and leave the reader with the impression that the events that are unfolding to innocuous and benign. I would want to give the translators the benefit of the doubt, who knows, maybe this Hebrew word just doesn't have an English equivalent to do it justice.

To help understand the meaning of this word *chalal*, ^{H2490} some context of what follows next can shed some light on the meaning. This word is first used in the last verse of chapter 4, and chapter 5 is mostly about the genealogy of Adam which leads to chapter 6

Companion Bible Appendix 21 - Enos. (Gen. 4:26) "Calling on the Name of the Lord"

"Then began men to call upon the name of Jehovah." If this refers to Divine worship it is not true: for Abel and Cain both began, and their descendants doubtless followed their example.

What was really begun was the profanation of the Name of Jehovah. They began to call something by the Name of Jehovah. The Authorized Version suggests "themselves", in the margin. But the majority of the ancient Jewish commentators supply the Ellipsis by the words "their gods"; suggesting that they called the stars and idols their gods, and worshipped them.

The Targum of Onkelos explains it: "then in his days the sons of men desisted from praying in the Name of the Lord."

The Targum of Jonathan says: "That was the generation in whose days they began to err, and to make themselves idols, and surnamed their idols by the Name of the Word of the Lord."

Kimchi, Rashi, and other ancient Jewish commentators agree with this. Rashi says: "Then was there profanation in calling on the Name of the Lord."

Jerome says that this was the opinion of many Jews in his days.

Maimonides, in his **Commentary on the Mishna** (a constituent part of the Talmud), A.D. 1168, in a long treatise on idolatry, gives the most probable account of the origin of idolatry in the days of Enos.

The name Enos agrees with this; for his name means **frail, weak, sickly, incurable**. The sons of men, as "Enosh", are so called for a similar reason (Job 7: 17 ; 15: 14 . Psalm 9:20 ; 103:15 . Daniel 2:43). (See Ap. 14)

If Jonathan, the grandson of Moses, became the first idolatrous priest in Israel (see notes on Judges 18: 30), what wonder that Enos, the grandson of Adam, introduced idolatry among mankind.

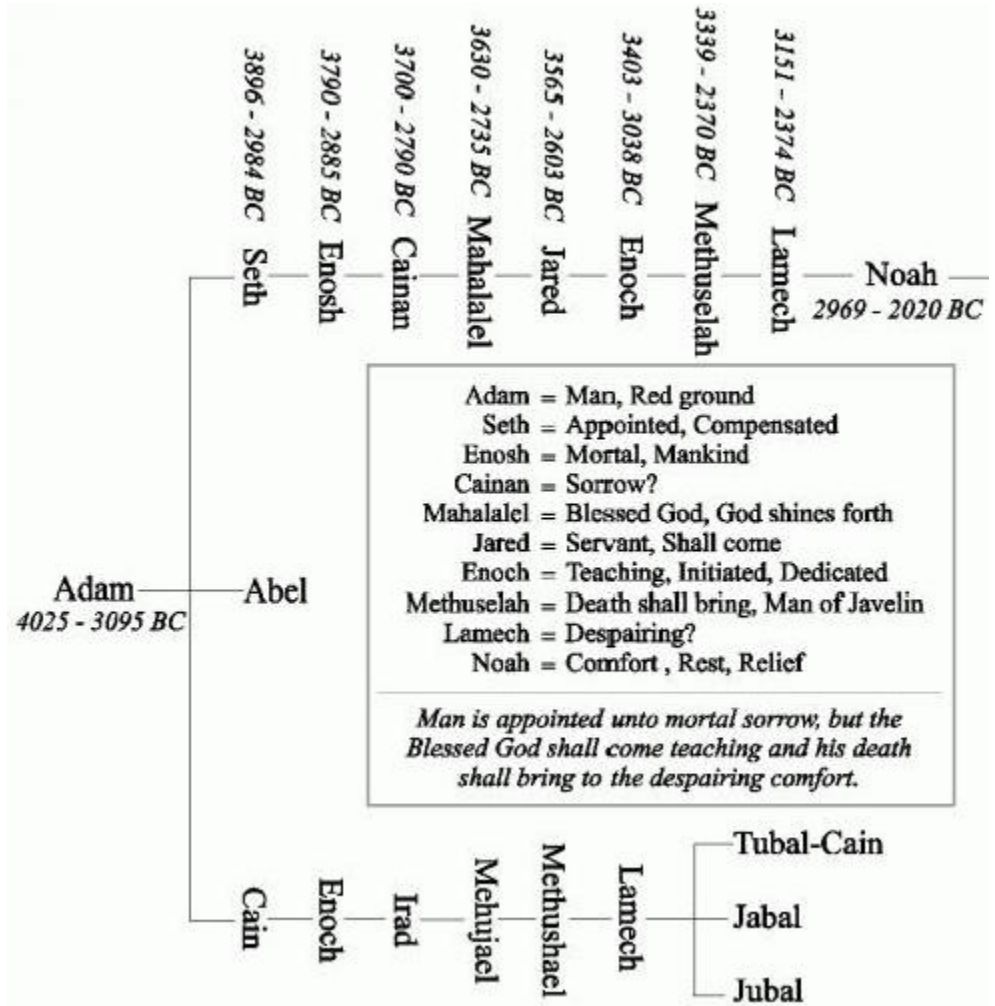
Moreover, what "ungodliness" did Enoch, "the seventh from Adam" have to prophesy about in Jude 14, 15^b, if purity of worship was begun in the days of Enos, instead of profanation in calling on the Name of the Lord?

Surely this is sufficient evidence that this profanation of the Name of the Lord was the reason why Enoch was raised up to prophesy against it.

^b **Jud 1:14-15 KJV** ¹⁴ And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, ¹⁵ To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard *speeches* which ungodly sinners have spoken against him.

ISBE on Enosh

אנוש, “mortal”: In the New Testament (the Revised Version (British and American) and the King James Version) and the Old Testament (the King James Version except [1Ch 1:1](#)), the form is Enos; in the Old Testament (the Revised Version (British and American) and [1Ch 1:1](#) the King James Version), the form is Enosh. The son of Seth and grandson of Adam ([Gen 4:26](#); [Gen 5:6](#); [1Ch 1:1](#); [Luk 3:38](#)). **Enosh denotes man as frail and mortal.** With Enosh a new religious development **began**, for “then began men to call upon the name of Yahweh” ([Gen 4:26](#)). There seems to be an implied contrast to [Gen 4:17](#) which records a development in another department of life, represented by Enoch the son of Cain.



The Hebrew word for husband is *Iysh* (Aleph-Yod-Shin). It can also be for a man. It is reference number H376. This can be found in the NEHC on pages 60-69 and in the BDB on pages 35-36. It is from the word *Enosh* (Aleph-Nun-Vav-Shin) which is the Hebrew also for man. Source: "[What is the relationship between a Husband and a Wife?](#)" By Yochanan Zaqantov

Appendix - Word Study

H2490 *chalal* beg^{(a)(i)(u)} n^(nest) 53, profane^{(d)(eth)} 36, pollut^{(ed)(e)(ing)} 23, defil^{(ed)(e)(edst)(eth)} 9

כלל

A primitive root (compare H2470); properly to *bore*, that is, (by implication) to *wound*, to *dissolve*; figuratively to *profane* (a person, place or thing), to *break* (one's word), to *begin* (as if by an opening-wedge); denominatively (from H2485) to *play* (the flute): - begin (X men began), defile, X break, defile, X eat (as common things), X first, X gather the grape thereof, X take inheritance, pipe, player on instruments, pollute, (cast as) profane (self), prostitute, slay (slain), sorrow, stain, wound.

LXX related word(s)

G2348 thnesko	G2872 kopiao	G3498 nekros	G5015 tarasso	G5134 trauma
G757 archo	G1728 en archomai	G2064 erchomai	G1679 elpizo	G3392 miaino
G4766 st. stornnuo or stornnumi	G305 ana baino	G3886 para luo	G5166 trugao	G5135 traumatizo
G2289 thanatoo	G953 bebeloo			

Total KJV Occurrences: 143

began, 34 [Gen 4:26](#), [Gen 6:1](#), [Gen 9:20](#), [Gen 10:8](#), [Gen 41:54](#), [Gen 44:12](#), [Num 25:1](#), [Jdg 13:25](#), [Jdg 16:19](#), [Jdg 16:22](#), [Jdg 20:31](#), [Jdg 20:39-40](#) (2), [1Sa 3:2](#), [2Ki 10:32](#), [2Ki 15:37](#), [1Ch 1:10](#), [1Ch 27:24](#), [2Ch 3:1-2](#) (2), [2Ch 20:22](#), [2Ch 29:17](#), [2Ch 29:27](#) (2), [2Ch 31:7](#), [2Ch 31:10](#), [2Ch 31:21](#), [2Ch 34:3](#) (2), [Ezr 3:6](#), [Ezr 3:8](#), [Neh 4:7](#), [Eze 9:6](#), [Jon 3:4](#)

profane, 18 [Lev 18:21](#), [Lev 19:12](#), [Lev 21:3-4](#) (2), [Lev 21:6](#), [Lev 21:9](#), [Lev 21:12](#), [Lev 21:15](#), [Lev 21:23](#), [Lev 22:2](#), [Lev 22:9](#), [Lev 22:15](#), [Lev 22:32](#), [Neh 13:17](#), [Eze 23:39](#), [Eze 24:21](#), [Eze 28:16](#), [Amo 2:7](#)

profaned, 15 [Lev 19:7-8](#) (2), [Psa 89:39](#), [Isa 43:28](#), [Eze 22:8](#), [Eze 22:26](#) (2), [Eze 23:38](#), [Eze 25:3](#), [Eze 36:20-23](#) (5), [Mal 1:12](#), [Mal 2:11](#)

polluted, 13 [Exo 20:25](#), [Isa 47:6](#), [Isa 48:11](#), [Jer 34:16](#), [Lam 2:2](#), [Eze 20:9](#), [Eze 20:13-14](#) (2), [Eze 20:16](#), [Eze 20:21-22](#) (2), [Eze 20:24](#), [Zep 3:4](#)

begin, 12 [Gen 11:6](#), [Deu 2:24-25](#) (2), [Deu 2:31](#), [Deu 16:9](#), [Jos 3:7](#), [Jdg 10:18](#), [Jdg 13:5](#), [1Sa 3:12](#), [1Sa 22:15](#), [Jer 25:29](#), [Eze 9:6](#)

pollute, 8 [Num 18:32](#), [Eze 7:21-22](#) (2), [Eze 13:19](#), [Eze 20:39](#), [Eze 44:7](#) (2), [Dan 11:31](#)

begun, 6 [Num 16:46-47](#) (2), [Deu 2:31](#), [Deu 3:24](#), [Est 6:13](#), [Est 9:23](#)

defiled, 5 [1Ch 5:1](#), [Psa 74:7](#), [Jer 16:18](#), [Eze 7:24](#), [Eze 28:18](#)

break, 3 [Num 30:2](#), [Psa 89:31](#), [Psa 89:34](#)

wounded, 3 [Psa 109:22](#), [Isa 51:9](#), [Isa 53:5](#)

defile, 2 [Eze 7:22](#), [Eze 28:7](#)
polluting, 2 [Isa 56:2](#), [Isa 56:6](#)
profaning, 2 [Neh 13:18](#), [Mal 2:10](#)
beginnest, 1 [Deu 16:9](#)
broken, 1 [Psa 55:20](#)
cast, 1 [Eze 28:16](#)
common, 1 [Jer 31:5](#)
defiledst, 1 [Gen 49:4](#)
defileth, 1 [Exo 31:14](#)
eat, 1 [Deu 20:6](#)
eaten, 1 [Deu 20:6](#) (2)
first, 1 [1Sa 14:35](#)
gather, 1 [Deu 28:30](#)
inheritance, 1 [Eze 22:16](#)
piped, 1 [1Ki 1:40](#)
players, 1 [Psa 87:7](#)
profaneth, 1 [Lev 21:9](#)
prostitute, 1 [Lev 19:29](#)
slain, 1 [Eze 32:26](#)
slayeth, 1 [Eze 28:9](#)
slew, 1 [1Ch 11:20](#)
sorrow, 1 [Hos 8:10](#)
stain, 1 [Isa 23:9](#)

Compare to H2470 chalah

חלה

A primitive root (compare [H2342](#), [H2490](#)); properly to *be rubbed* or *worn*; hence (figuratively) to *be weak, sick, afflicted*; or (causatively) to *grieve, make sick*; also to *stroke* (in flattering), *entreat*: - beseech, (be) diseased, (put to) grief, be grieved, (be) grievous, infirmity, intreat, lay to, put to pain, X pray, make prayer, be (fall, make) sick, sore, be sorry, make suit (X supplication), woman in travail, be (become) weak, be wounded.

LXX related word(s)

G732 arrostos	G1776 en ochleo	G2560 kakos	G2872 kopiao	G3958 pascho
G649 apo stello	G1567 ek zeteo	G2212 zeteo	G2323 therapeuo	G770 astheneo
G1587 ek leipo	G4386 proteros *	G5016 tarache *		

From H2485 chaliyl pipe(s)

חליל

From [H2490](#); a *flute* (as *perforated*): - pipe.

LXX related word(s) : [G836](#) aulos, [G1096](#) ginomai, [G2436](#) hileos

KJC: **pipe, 3**; [1Sa_10:5](#), [Isa_5:12](#), [Isa_30:29](#); **pipes, 3** [1Ki_1:40](#), [Jer_48:36](#) (2)