

Handwritten text in Hebrew script at the top of the page, partially obscured by the decorative border.



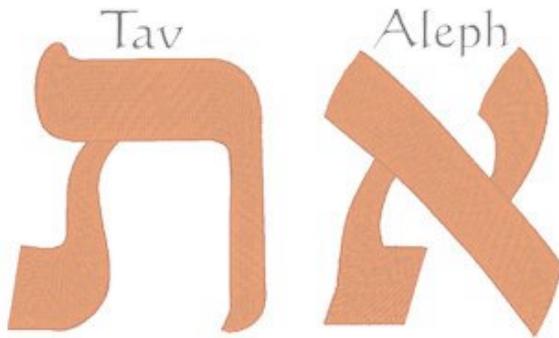
Aleph - Tav

חמדת על הגרים אשר לא ידעו
ועל המבולכות אשר בשמך לא

קדש



The Aleph Tav



Front and Back Cover: "The Messiah Heralded". From the Library of Congress – In the Public Domain from the Washington Haggadah. *Ho Lahma*, "This bread of affliction" fashioned by Joel ben Simeon, a scribe and illuminator of Hebrew manuscripts in the fifteenth century.

את
Aleph Tav
Herald of Messiah

בראשית ברא אלהים
את השמים ואת הארץ

B're'shiyt. ..bara.. 'Elohiym...
'et.. .hashamayim. ..V'et.. ha'aretz.

**This is a Study in Progress
For Family and Friends
And all fellow Heirs of Israel**

There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Messiah Yeshua. And if ye [be] Messiah's, then are ye Abraham's seed, and heirs according to the promise.

Galatians 3:28-29

Dennis Northington
April 3, 2004
Updated March 31, 2010

את

Table of Contents

Introduction	5
Source Code – The Beginning	8
In the Beginning	13
The Light of the Menorah	19
Menorah Lights and the Appointed Feasts	34
Hebrew is Really... Really Important.....	50
Hebrew Names are Important Too	61
Understanding Redemption	63
The Covenant at Moab.....	68
Understanding John's Words	74
Jots and Tittles	86
Aleph Tav - In The Beginning.....	90
Strength and the Sin Offering.....	96
Isaiah Understood	99
The Bruised Heel	104
Prophecy and His Feasts	106
The Red Heifer.....	115
The Tzaddik, the "Righteous One"	126
Seek out His Word - All of Scripture	131
Wrapping Up.....	138
Exhibits	162
The Tabernacle Torah Scroll.....	162
"Torah" in the Torah - It Points to YHVH	163
The Ancient Hebrew Script	168
Aleph Tav in the Torah.....	169
Aleph Tav in the Prophets	183
The Ancient Hebrew Alphabet Chart	188
Hebrew Consonants	190
Reconstruction of the Ancient Hebrew Alphabet	192
Memra = The Word in the Targums	194
The Light Spectrum.....	196
The Menorah and the Feasts	197
The Ancient Tav in Gematria	198
Table of Hebrew Gematria Values	199
Hubble Witnesses the Aleph Tav	200
A Second and Third Witness from Hubble	202



Introduction

I am by no means formally trained in the Hebrew language, but my goal is to share some unique “findings” within the Hebrew language of the Scriptures. The focus of my study is on the first and last letters of the Hebrew alphabet, the Aleph and Tav אַת. These are familiar to many as the Greek letters “Alpha and Omega”.

This study uses the Hebrew Masoretic Text (“MT”) as a source which is recognized by Judaism as well as Christianity as being an authoritative resource of the ancient Hebrew scrolls. However, we must keep in mind that the Masoretic Texts are “copies of copies” and they do not represent the “original” scrolls, the original manuscripts of Moses or the Prophets. In fact, the Masoretic Text is based on the Babylonian Aramaic script recorded during the Babylonian captivity, which was not the ancient paleo script that was used by Moses some 900 years earlier.

The Hebrew letters Aleph Tav אַת; know in Greek as Alpha Omega and in English as A and Z form the Hebrew word “et” or “eth”. Yet their placement in Scripture is not known to over a billion English speaking people. One out of five people on earth speak English, but they have not “seen” the Aleph Tav in Scripture.

Why is this?

Indeed, much of this has to do with the fact that we read English translations from the Greek Septuagint which was translated from Hebrew manuscripts. Due to that translation “babel” there is much to learn.

Like the old saying “lost in the translation”, it is almost as if Aleph Tav אַת is an infinite sign, “the word” that is just waiting to be discovered so that the Scriptures can be better understood by all people. In this way, the Messiah [in Hebrew, Mashiach] can be “seen” clearer throughout all the “Word” of God. I believe it is critical to study the original Hebrew alphabet and look into the meanings of the Aleph Tav אַת, the first and last letters of the Hebrew “alefabet”. It is critical to understanding just “Who” this Aleph Tav represents.

In order to gain a better understanding of Scripture it is critically important to learn as much as one can about the Hebrew language and the Hebrew “mindset” which differs greatly from a Greek or western manner of thinking. Hebrew letter characters and word meanings are far more intricate than their western counterparts. This because each Hebrew letter contains a unique meaning or character, much like Chinese or Egyptian script.

In addition, just like computer code, each Hebrew character has a unique mathematical representation, whereas the letters of our western alphabet are abstract. But Hebrew letters have deep character and meaning.

For this reason the complexity of the Hebrew characters can seem a bit daunting at first glance, but they are not difficult. In fact, once you learn their individual meaning you are able to quickly understand the root meaning of individual words because they actually form word pictures from the order and graphic meaning of their characters. Hebrew word meanings and names are therefore actually comprised by the meaning by the letters that make them and they are related to the numeric values. There are 22 Hebrew letters. If we number them 1-22, then in Hebrew the Aleph א is the 1st and the Tav ט is the 22nd. Together אט = 23. Twenty-three is a prime number. A prime number is a whole number that has exactly two distinct natural number divisors, one (1) and itself such as 5 and 7.

At first, glance this may seem meaningless and it does no track with Hebrew numbering, but consider this: two + three = five. Five (5) represents Torah, the first five books of Scripture. The Torah is God's teaching and instruction, it is God's "word". Consider John's message: "in the beginning was "the Word".

Another look into Scripture reveals that there is another Hebrew word that appears in the Scriptures whose letters sum the ordinal values of Aleph Tav אט:

Sin Offering חַטָּאת chata'ah

Now just consider the implication of this word that is tied to the prime number 23. The unseen Aleph Tav אט the Herald of Messiah is forever linked to "sin offering" - the gracious sacrifice of the humble Messiah.

Can you see the goal of this study?

Its purpose is to show you why the seemingly random placement of these two letters אט Aleph Tav within the Hebrew Scriptures is in fact very precise and incredibly significant to understanding the depth and purpose of all Scripture, which is to declare Messiah! Indeed, the volume of the scrolls is written of Him.

The אט is indeed very unique, and like many mysteries of Scripture, they have been "hidden" within the Hebrew scrolls for too long, but they are there in plain view if we just look for them. They are indeed a Herald of Messiah.

For my Christian friends, I hope that this study will encourage you to seek a deeper greater understanding of the unchanging Scriptures from the proper Hebrew perspective in which they were written. I pray it will encourage you

to seek His Torah. I also pray that my Jewish friends will not dismiss the message of this study due to the many references from the writings of the Brit Chadasha – The New Testament, but that they will see their Messiah there in plain sight.

If you will just hang in there, and look into the Hebrew text for yourself you will see the deep origins of Hebrew thought and the Hebrew foundation of the New Testament, perhaps for the first time. The New Testament manuscripts that we have access to today may be Greek, but the stories and intended messages contained within them are certainly from the ancient pictographic Hebrew letters which provide deep meaning as ideograms and numbers that are richly significant to the message of Messiah.

Important Update January 2011... I have just located an amazing software application developed by Dutchman Andre' de Mol that he calls the "Interlinear Scripture Analyzer".

This freeware application allows you to find all instances of Aleph Tav אַת in the Hebrew Scriptures with just a keystroke or two. Amazingly, we can now see that there some 7,000 occurrence of the un-translated Aleph Tav in the Hebrew Scriptures.

What is more amazing is the parody that the Aleph Tav is perhaps the most common word in the Hebrew Bible. Yet amazingly it is not translated!!

This is perhaps not unlike the proper Hebrew name of God that we never see because it is transliterated as "The Lord" in English Bibles, yet the great name of God is YHVH using equivalent English letters and in Hebrew it is:

יהוה



Source Code – The Beginning

This study explores the hidden purpose of the את Aleph Tav in Scripture. First, let's consider two questions:

1. Why is את not translated from the Hebrew into any language when they are in plain view in the Hebrew writings?
2. Why are the letters את unseen in English and why are they silent in Hebrew and not spoken in so many instances?

A computer's program "source code" is hidden and not seen, yet the code gives the computer its instruction and the unseen code ultimately provides the user with the essential tools that are needed to accomplish a task.

Likewise, the Aleph Tav את often performs in the very same way within the Hebrew Scriptures, This study will shed some light on the hidden "source code" of the first and last letters of the ancient Hebrew alef-bet which much like the life structure of the chromosomes of our autosome DNA consists of twenty-two parts. Interestingly, there are twenty-two Hebrew letters and twenty-two life sustaining amino acids. Aminos too are critical to life, and have a variety of roles in metabolism. Just as the 22 Hebrew letters of the alphabet can be combined to form an almost endless variety of words, amino acids can be linked together in varying sequences to form a vast variety of life sustaining proteins.

The patterns we see in the design of the God given ancient Hebrew scrolls is amazing when we consider the details. Did you know that thirty nine (39) lambskin parchments are always used to make a Torah scroll and that the columns of text are called "leaves"?

The Scriptures, known today as the TaNak were comprised of twenty-two books or scrolls in Messiah Yeshua's day. Just 2,000 years ago, there were twenty-two (22) books in the Old Testament, but the writings are identical to the thirty-nine (39) books in our present Hebrew Bible.

The Hebrew Scriptures that Jesus (in Hebrew Yeshua) read and taught from combined the books of I and II Samuel, I and II Kings as well as I and II Chronicles as three not six books. In addition, Ezra and Nehemiah were originally combined as were the books of the Prophets.

Genesis was the first book and II Chronicles was the last so we know the books of Scripture has remained identical with the only difference being the manner of their arrangement. This assembly accounts for the 22 books of yesterday and the 39 we can read today.

Is it then any wonder that Matthew records these words of Jesus?

"Therefore I send you prophets and wise men and scribes, some of whom you will kill and crucify, and some you will flog in your synagogues and persecute from town to town, "so that on you may come all the righteous blood shed on earth, **from the blood of innocent Abel to the blood of Zechariah** the son of Barachiah, whom you murdered between the sanctuary and the altar." Matthew 23:34-35

If you look carefully, you will see that Jesus fully defined the contents of the Scriptures He "sent" when He made this statement to the Pharisees. How do we know? Because the death of Abel is recorded in the beginning of Genesis and the murder of Zechariah is described at the end of II Chronicles (24:20. Certainly between their deaths we find the entire content of Hebrew Scripture and we also find that the message was the same at their deaths. Amazingly, we might consider that these two murders may have occurred at the very same location. The themes of both murders is the same... forsaking God's word and instruction. Just as the Spirit of YHVH had descended on Yeshua, so too the Spirit descended on Zechariah Jehoiada whose name means YHVH Remembers – YHVH Knows. We need to also know Barachiah means "YHVH blesses".

"And **the Spirit of God** came upon Zechariah the son of Jehoiada **the priest, which stood above the people**, and said unto them, Thus saith God, Why transgress ye the commandments of the LORD, that ye cannot prosper? because ye have forsaken the LORD, he hath also forsaken you." **2Chronicles 24:20**

When we read that Messiah was chastising the scribes and Pharisees, He was making a very keen point to all of us - that traditions and theologies of man are not the ways of His righteousness. Instead we must repent and turn to His Word.

The patterns we see in the design of the God given ancient Hebrew scrolls is amazing when we consider some of the details. We know that thirty nine (39) lambskin parchments are always used to make a Torah scroll and that the columns of text are called "leaves". These match the thirty-nine (39) books in our present Hebrew Bible. As noted, the TaNak was originally comprised of twenty-two books or scrolls in Messiah Yeshua's day and those twenty-two (22) books correspond to the 22 letters of the Hebrew alef-bet.

The Hebrew Scriptures that Yeshua read and taught from combined the writings of I and II Samuel, I and II Kings as well as I and II Chronicles. Ezra and Nehemiah were originally combined as were the books of the Prophets.

Genesis was the first book and II Chronicles was the last so we know the Scriptures are identical with a key difference being the manner of their arrangement which accounts for the 22 scrolls of the TaNak of yesteryear and the 39 books we have today.

Amazingly, after Jesus' brutal suffering, death and resurrection - like a sign on the road of life, we are reminded that it is by The Lord's 39 stripes that we are healed (Isaiah 53:5). We are also reminded that the leaves of the Tree of Life are for the healing of the nations (Revelation 22:2). Healing is restoration, so too the full restoration of the two families of "Israel" is a theme recorded throughout the narratives of the prophets of the Holy Scriptures.

In the book of "Kings" we first learn about the two divided "houses" Israel and Judah. Later, within the book of the "Prophets" including Ezekiel, Micah, Nehemiah and Jeremiah the Scriptures record a great promise of restoration and re-gathering. Like the prophets, the Aleph Tav **אָת** is there in His word to serve as two witnesses, both as a witness to the house of Judah and to all the house of Israel as a Herald of Messiah.

When we look at the ancient script within the scrolls of the Hebrew Bible, we must keep in mind that Hebrew is the language, the "source code", the root of all Scripture. In the Masoretic manuscripts each Hebrew character has a number designation and each word and line must add up to a certain original sum or the whole copy was thrown out. This is how we know that the original Hebrew has been duplicated properly and exactly for thousands of years.

When we do this, we can see that the Aleph Tav **אָת** is right there in plain view of the Hebrew reader even though the letters are not spoken nor seen in other languages. In a similar way our invisible God's true nature and character cannot be understood unless we look at Him from a Hebraic perspective. Truly, **אָת** is the "word" which proclaims the "Herald of Messiah" throughout the Scriptures, the Word of God.

Shortly before beginning of my journey toward this "discovery" of the Aleph Tav **אָת** I met an Israeli travel agent while he was visiting Austin, Texas. This friendly man from the land was promoting his tours to Israel. Perhaps as a side business to generate some extra cash, he was also selling portions of Hebrew Torah scrolls as souvenirs.

These scrolls were fascinating as they were the first lambskin parchments I had ever seen from Israel. As I looked at one of the hand written parchments, I asked the guide to point and read each one of the words in the scrolls in Hebrew and then translate the meaning of each word as it was written. As he began to read from the beginning, from right to left, he immediately skipped right over the Aleph Tav **אָת** in Genesis 1:1.

I stopped him immediately and asked why he had just skipped over this two letter word. His explanation was that it was not a word. He called it “eth” and he told me that it was an “untranslatable word”. He said it was there simply to serve as “a sign” of a direct object in the sentence and that the Aleph Tav **את** was almost never to be spoken when reading Scripture.

Hum.... now he had my attention, but it was not about buying a parchment or a tour to Israel but rather about the un-translated sign of a direct object he called “eth”, the Aleph Tav **את**. I questioned him as to why this word "eth" would be so unique that it is not translated. The very fact that he said it was not spoken and that it served as “a sign” fascinated me. Why in the world would the Bible contain a word that is not translated?

I wanted to know why “a sign” appears in the first verse of Genesis just before the Hebrew word, "hashamayim", meaning, "the heavens". I knew right then that I needed to learn more. His hasty explanation seemed so incomplete; an explanation that only told me the word "eth" serves as the sign of the direct object, "the heavens". That was not enough for me because I know that every letter, indeed every word of Scripture was spoken and declared by God, so I had to learn more.

That is when I really began my search. Why would there be an unspoken word, “a sign”? I wanted to learn the meaning of each Hebrew letter and I wanted to know what, if anything could be the deeper meaning of this “direct object” **את**. These verses, these amazing words of God soon came to mind and they must be considered whenever we search the Scriptures because:

I have declared **the former things from the beginning**; and they went forth **out of my mouth**, and I showed them; I did [them] suddenly, and they came to pass. **Isaiah 48:3**

For **since the beginning** of the world [men] have not heard, nor perceived by the ear, **neither hath the eye seen**, O God, beside thee, [what] he hath prepared for him that waiteth for him. **Isaiah 64:4**

Just what is it about the Aleph and Tav?

“Alpha is used by the Jews for the chief of persons or things; 'Macmas and Mezonicha [names of places] are "Alpha for fine flour"'; that is, the best fine flour is there, they are the chief places for it...these letters...being the first and the last in the alphabet, may stand for the whole; and it seems to be a proverbial expression taken from the Jews, who use the phrase, from Aleph to Tau, for the whole of anything...[Jesus] stands **in the first** verse of Genesis, and **in the last** of the Revelation.” *The New John Gill's Exposition of the Entire Bible*

Then said I, Lo, **I come: in the volume of the book [it is] written of me,** I delight to do thy will, O my God: yea, thy law [is] within my heart. **Psalms 40:7-8**

And in that day shall **the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity,** and out of darkness. **Isaiah 29:18**

While a study of two Hebrew letters אָתָּ and their meaning may seem a bit detailed for some, please keep this in mind, this is really not intended to be an intellectual exercise at all. The goal of this study is to open God's word and help you see Messiah in it. I think you might agree that it is pretty difficult if not nearly impossible to have a deep relationship with someone when you have just a little information about them and what makes them tick, so it is important to dig in and search the word.

Learning about the Creator's intricate word as well as Hebrew thought and deed can allow one to grow and better understand God (Elohim, in Hebrew) so that we can teach our friends and our children about His word as the Scriptures instruct us to do. (Leviticus 10:11; Deuteronomy 4:10, 11:19 & 31:19)

I pray you enjoy this short journey to learn more about the Holy One, the **First and the Last:**

"I the LORD, the first, and with the last, I am he"--Isaiah 41:4
"Thus saith the LORD the King of Israel, and his redeemer the LORD of hosts; **I am the first, and I am the last;** and beside me there is no God" **Isaiah 44:6**

"Hearken unto me, O Jacob and Israel, my called; **I am he; I am the first, I also am the last**" **Isaiah 48:12**

I am the אָתָּ Aleph and Tav [Alpha and Omega] the **beginning** and the **end**, the first and the last. Blessed [are] they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. **Revelation 22:13-14**

את

In the Beginning

בראשית

“I am the Alpha and Omega The Beginning and the End”

Inside the cover of this study you can see a scroll of the first seven words of Genesis 1:1. As spoken in English and Hebrew, it says:

In the beginning created God the heaven and the earth.

B're'shiyt..... bara..... Elohiym 'et hashamayim v'et ha'aretz

But reading right to left, let's look at this in the “modern” Hebrew script:

בראשית ברא אלהים את השמים ואת הארץ

Now let's look at the ancient Paleo-Hebrew script (before 585 B.C.):

א א ב ג ד ה ו ז ח ט י כ ל מ נ ס ע פ צ ק ר ש ת

Following the words of the writer of Proverbs, let's search out the matter:

[It is] the glory of God **to conceal a thing**: but the honor of kings [is] to search out a matter. **Proverbs 25:2**

For me, the challenge was also made some 2,000 years ago by the words from the Gospel writer we know as Mark:

And he said unto them, is a candle brought to be put under a bushel, or under a bed and not to be set on a candlestick? For **there is nothing hid**, which shall not be manifested; **neither was any thing kept secret**, but that it **should come abroad**. If any man have ears to hear, let him hear.

Mark 4:21-23

I have also taken encouragement from the words of the “letter writer” Paul:

For whatsoever things were written aforetime **were written for our learning**, that we through patience and comfort of **the scriptures** might have hope. **Romans 15:4**

If you are like me, you may have spent some time looking for just “the right” Bible translation, “you know” the one that you can “relate to” and understand. Well, I believe we might just be missing something, so we just need to take a simple step back to the Hebrew language and the Hebrew scrolls, the original language of the Bible.

A few years ago, I believe that I was given a blessing; I was privileged to “see” a new thing within the Hebrew Scriptures. Because of that I learned new meaning as to the great precision of the words of our Creator and how he can give us new “insight” from Genesis to Revelation, from “Beginning to End” within the Hebrew language, a “picture” language.

What is it? It is the un-translated word comprised of two Hebrew letters, Aleph Tav **אָב**. A “word” that Moses and the Prophets penned throughout the Hebrew Scriptures, yet it is missing in all the modern translations of the Scriptures we have today! So I decided to record my thoughts and what I have found within this study. The awesome thing is that you can see this too. Just look at any Hebrew Bible and you will see everything that I have.

Let’s start by considering, just for a moment, why these words were recorded by John.

“For had ye believed **Moses**, ye would have believed me: for **he wrote of me**. But if ye believe not **his writings**, how shall ye believe my words?” **John 5:46-47**

Do you know “who” actually spoke these words and why? Do you know what “writings” of Moses “He” spoke of?

Most scholars concur that the New Testament [in Hebrew: B’rit Chadashah] was written in a relatively narrow span of time, over less than a century as estimates place the [B’rit Chadashah] writings to be recorded between 32AD and 100AD. So think about it and ask yourself, what “Bible”, what “writings”, did “Jesus” actually read?

After all, the “volume of the book”, the Hebrew scrolls that were recorded by Moses were written about “Him”. As we see from the text of the book of Hebrews:

“Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God.” **Hebrews 10:7**

Perhaps like the apostle Paul, maybe our eyes just need to be opened and the scales removed so we can “see” and learn about the Hebrew Scriptures and the Aleph Tav אָת. To do that let’s first consider these words:

And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, [even] Jesus, that appeared unto thee in the way as thou camest, hath sent me, **that thou might receive thy sight, and be filled with the Holy Spirit**. And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized. **Acts 9:17-18**

I counsel you to buy of Me gold tried in the fire, That you may be rich; and white raiment, that you may be clothed, and that the shame of your nakedness does not appear; and **anoint your eyes with eye salve**, that you may see. **Revelation 3:18**

Now let’s look at some background on the Hebrew letters Aleph Tav אָת.

To gain a better understanding of the ancient Hebrew, I do recommend at least two books: *The Ancient Hebrew Language and Alphabet* by Jeff A. Benner and *Hebrew Word Pictures* by Dr. Frank T. Seekins.

אָ The first letter of the Hebrew alphabet is Aleph, in its Hebrew root form it literally means “ox” and its basic understanding is “strength”. In the ancient Hebrew pictographic script, it was written as: אָ

תָ Tav, the last letter of the Hebrew alphabet, in its root form it means “a covenant sign or cross”. It also means truth or perfection. And in ancient script it was written as אָ or אָ. The sign of the covenant is a cross.

With this understanding, now for the first time I believe I can “see” what John wrote about in his gospel story. I believe we should consider that he was referencing the unspoken, the un-translated word from the writing of Moses as to the meaning of the Aleph Tav אָת which is “**the strength אָ of the cross תָ.**” or the “**strength of the covenant**”, the “word” hidden in Genesis 1:1.

Hebrew language experts teach that the Aleph Tav אָת is a sign that indicates the object of a transitive verb. While this is true, I have learned that rabbinic tradition expands the Aleph Tav אָת to include a symbolic meaning. The Jewish Sages taught that a word prefixed by Aleph Tav אָת signifies the very essence of that thing, everything about it, from beginning to end, from A to Z, Alpha to Omega and Aleph to Tav אָת.

Knowing the graphic, the word picture meanings of these two Hebrew letters, allows us to see the “word” Aleph Tav to say: In the beginning God **אָת** (*The Strength of the Cross*), created the heaven and the earth.

Indeed, it is Messiah, the strength of the covenant cross that is the “direct object” of the un-translated word Aleph Tav **אָת**.

Can you see it? The Messiah, “*The Strength of the Cross*”, our Redeemer and Savior, the Mashiah has been hidden there in the ancient text of the Scriptures from the very beginning. Yet, The Messiah has not been seen because of blindness! Consider Paul’s words:

For I would not, brethren, **that ye should be ignorant of this mystery**, lest ye should be wise in your own conceits; that **blindness in part is happened to Israel**, until the fullness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob: For this [is] my covenant unto them, when I shall take away their sins.
Romans 11:25-27

John’s message is very significant. The ancient pictographic Hebrew is perhaps one of the keys to the message John wants us to see in his gospel writing. He is returning us to the beginning of the word of God. Consider:

“In the beginning was [the word] **אָת** “*The Strength of the Cross*” and **אָת** [the word], “*The Strength of the Cross*” was with God, and **אָת** [the word], “*The Strength of the Cross*” was God.”

John wants us to see that The Messiah is The Word – He is The Torah, The Living Word of God.

The placement of the Aleph Tav in the ancient Hebrew Scriptures is a part of this message, it is The Herald of Messiah! Perhaps in his time, as today, the letters Aleph Tav **אָת** were not spoken nor understood as The Herald in the plain reading of the Hebrew Scriptures. This was due to the fact that the ancient Semitic “pictograph” Paleo-Hebrew had been “done away with” during the Babylonian when the Aramaic script style was adopted by all but the Samaritans. They have preserved it. But in ancient Babylon, the script style was changed. That change actually “closed the veil” to plainly understanding this “word” **אָת**.

In ancient Paleo-Hebrew, every word’s meaning is formed by a picture. This is done by adding the letter pictures together to “paint” and illustrate the symbolic meaning of each word. As I have noted previously, this is also true of many other ancient writings like those of the Chinese and the Egyptians. The good news is like me, you don’t have to be able to fluently read Hebrew

to begin to understand it, you just have to learn the basic meaning of the letter “pictures”. They do not change! Even if you are not familiar with ancient pictographic Hebrew letters, these “pictures” allow you to see “inside the words” and they declare the presence of The Messiah in plain sight.

It is amazing to consider that perhaps John wrote about this reference of the ancient word picture Aleph Tav אָת long before the risen Messiah spoke to him while on the island of Pathos and confirmed the revelation of Himself as the Aleph Tav אָת. After all, during his vision, John heard Messiah Yeshua call himself “the Alpha and Omega”, the Aleph Tav אָת, “**The Strength of the Cross**”, four times. Like two bookend witnesses, twice in the “beginning” and twice in the “end” of the book of Revelation.

While John may have recorded his visions in Greek, we need to know Jesus spoke in the Hebrew language to the one we know as John on the island of Pathos, just as he spoke in the Hebrew tongue to Paul on the road to Damascus:

And when we were all fallen to the earth, I heard a voice speaking unto me, and **saying in the Hebrew tongue**, Saul, Saul, why persecutest thou me? [it is] hard for thee to kick against the pricks.
Acts 26:14

In Hebrew, He would have only used the words “Aleph and Tav” אָת. So it is amazing, fantastic really, to “see” the unspoken word Aleph Tav אָת in the beginning, (Genesis) and again at the end of Scripture (Revelation).

BY this we can see that John, with his written record is trying to “lift the veil” for us to see the Herald of Messiah, “the word”: Aleph Tav אָת.

When we consider that the ancient pictographic Tav was indeed a cross† in the ancient script we can begin to understand how the words of Paul easily synchronize with John’s.

So let’s look at Paul’s words in **Colossians 1: 16-17**: “For by him Jesus [in Hebrew, Yeshua] **all things were created**: things in heaven and on earth, **visible and invisible**, whether thrones or powers or rulers or authorities; all things were created by him and for him. He is before all things, and **in him all things hold together.**”

Summary: In Him all things, both the visible and invisible are held together.

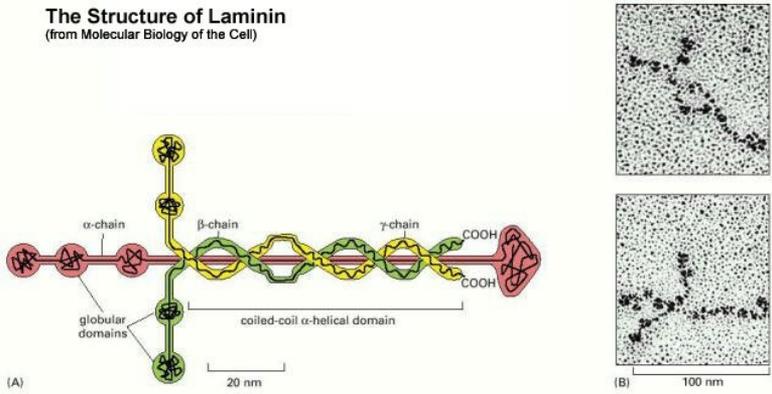
Now let’s consider a teaching from Atlanta pastor Louis Giglio. Thanks to Pastor Giglio we can literally see the truth of what Paul described.

Incredibly, within the human body as well as the bodies of all animals, the living cell’s are “held together” by an adhesion protein molecule called

“laminin”. Laminin’s are heterotrimeric proteins, that means that they are the very “glue” that holds our cells together.

The structure of this molecule is amazingly in the exact form of a cross, the ancient Hebrew letter Tav †. Just take a look at these scientific diagrams and the actual molecule as seen under an electron microscope.

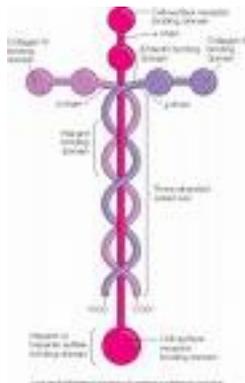
Incredibly, the very molecule that holds our bodies together is in the shape of the Tav.



Laminin is a “heterotrimeric”, it is made up of three parts to form one.

Amazing, isn't it?

Laminin--called the "basement membrane" without which our bodies would literally fall apart--is comprised of three parts, yet it is unified in the shape of the ancient Hebrew letter Tav, the sign of His covenant, the cross.





The Light of the Menorah

To better understand the Messiah within the Torah we have to recognize that the covenant God made with Israel at Mount Sinai still exists as a legally binding eternal agreement between God and His people Israel. God's covenants build upon each other, they never replace or do away with prior covenants. In 2 Corinthians 3, Paul taught that the Torah could not really be understood without understanding that it was written and is to be read with the focus on Messiah. Once that is done the veil is removed. This is a message that many grapple with and that many reject, but God's word, His Torah remains.

Indeed, a veil is removed by understanding the Aleph Tav. The light of Messiah, the Mashiach, is everywhere you look in the Torah, that's why we must know that He is the "direct object" of the Aleph Tav **אָת**. Indeed, in the first verse of Scripture the Aleph Tav **אָת** appears in the middle of the seven words. Like the seven lights of the Menorah, the first verse of God's word is comprised of seven and in the center is the Aleph Tav.

Seven represents completion. There are seven days in the week. Seven Hebrew words are there in the beginning but one is not spoken. Creation visibly repeats the theme. There are seven continents, seven oceans, seven notes on the music scale, seven colors in the light spectrum, seven visible objects in the solar plane, and even seven levels of the periodic table of elements.

So, in the beginning, we can see that Moses recorded the creation of the heavens and the earth with **אָת**, and in the end of Scripture, in Revelation, we can see that John described He will promise to make all things new with **אָת**.

And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful. **Revelation 21:5**

And he said unto me, Write: for these words are true and faithful. And he said unto me, It is done. **I am אָת** Alpha Omega (**Aleph Tav**), the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcomes shall inherit all things; and I will be his God, and he shall be my son. **Revelation 21:6-7**

I am the Alpha Omega (**Aleph Tav**), **אָת** the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty. **Revelation 1:8**

Saying, **I am Alpha Omega (Aleph Tav)**, א ת the First and the Last: **Revelation 1:11**

So when we see the Hebrew Aleph and Tav is the same as the Greek Alpha and Omega it's a real eye opener that Revelation tells us that the Alpha and Omega is the Creator: The one sitting upon the throne says He will make all things new, and that He is the Aleph and Tav, the beginning and the end and that He is the God of the overcomers and we are His sons [and daughters].

In the beginning of Revelation, we see the clear reference to the seven candlesticks, the "Menorah". This is also first seen in the beginning of the Scriptures, and it is now mentioned at the end of the Scriptures. So let's start at the beginning where we first see the Menorah.

"And thou shall make a **candlestick** [of] pure gold: [of] beaten work shall the candlestick be made: **his** shaft, and **his** branches, **his** bowls, **his** knops, and **his** flowers, shall be of the same. And six branches shall come out of the sides of it; three branches of the candlestick out of the one side, and three branches of the candlestick out of the other side: Three bowls made like unto **almonds**, [with] a knop and a flower in one branch; and three bowls made like **almonds** in the other branch, [with] a knop and a flower: so in the six branches that come out of the candlestick. And in the candlestick [shall be] four bowls made like unto **almonds**, [with] their knops and their flowers. And [there shall be] a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, according to the **six branches** that proceed out of **the candlestick**. Their knops and their branches shall be of the same: all it [shall be] one beaten work [of] pure gold. And thou shall make the seven lamps thereof: and they shall light the lamps thereof, that they may give light over against it. **Exodus 25:31-37**

The seven branched Menorah, the golden candlesticks gives us the picture of an almond tree, complete with branches and flowers. Now looking back to the beginning, we know God planted the **tree of life** in Eden; and in the end we see the **tree of life** once again:

And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food; **the tree of life** also in the midst of the garden, and the tree of knowledge of good and evil. **Genesis 2:9**

I am Aleph and Tav, **אָת** the Beginning and the End, the First and the Last. Blessed [are] they that do his commandments that they may have right to **the tree of life**, and may enter in through the gates into the city. **Revelation 22:13-14**

He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcomes will I give to eat of the **tree of life**, which is **in the midst** of the paradise of God. **Revelation 2:7**

The Messiah confirms to John the same words that were given many years earlier to Isaiah and Jeremiah:

I [am] he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death. **Revelation 1:18**

Thus saith the LORD the King of Israel, and his redeemer the LORD of hosts; I [am] the first, and I [am] the last; and beside me [there is] no God. **Isaiah 44:6**

Hearken unto me, O Jacob and Israel, my called; I [am] he; I [am] the first, I also [am] the last. **Isaiah 48:12**

Look at these verses very carefully. When you “see” the **אָת**, the sign of The Messiah, make note that it is placed exactly where it appears within the Hebrew script. Isaiah gives us the prophecy of the Passover crucifixion as The Lord stretched out His arms on the cross:

The LORD hath made **bare his holy arm** in the eyes of all the nations; and all the ends of the earth shall see **אָת** the **salvation** of our God. **Isaiah 52:10**

Isaiah knows what he is talking about when he uses the word salvation. After all, it is Jesus’ real name, his Hebrew name is **ישועה** Yeshua, literally meaning “salvation”. He saves us from the penalty of our iniquity.

All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him **אָת** the **iniquity** of us all. **Isaiah 53:6**

Let’s take a look again at Genesis 1:1 in Hebrew and see what message the lights of the menorah and the Vav can teach us with the Aleph Tav. We know that Hebrew is the original language of The Scriptures. It is “the Word” of The Creator. Look closely at the Hebrew script of Genesis below.

Do you see something missing in the translation? Do you see the fourth word of the seven words, “the word” that is not spoken?

בראשית ברא אלהים **את** השמים **ואת** הארץ:
 ↑

This wonderful “**hidden**” word actually speaks volumes when you “see” the context of its exact placement within the other writings of the ancient Hebrew scrolls! Look below, as in Hebrew, reading right to left, here you see there is no translation of the Aleph Tav **את**.

God	created	In the beginning
אלהים	ברא	בראשית
the earth	and	the heaven
הארץ	ואת	השמים
		את

The menorah contains seven lights, the fourth or center light is called the Shamash or service candle. It is known as ner Elohim “the lamp of God”.

Genesis 1:1 contains seven Hebrew words. The fourth or middle word is Aleph Tav, the ensign or sign of Messiah, it too is the “Lamp of God”. Let’s turn to Revelation and let’s look at the description of Menorah there:

And I turned to see the voice that spoke with me. And being turned, I saw **seven golden candlesticks**; and **in the midst** of the seven candlesticks [one] like unto the **Son of man**, clothed with a garment down to the foot, and girt about the paps with a golden girdle. **Revelation 1:12-13**

In the midst, the middle we see Jesus - Messiah Yeshua ! He is first seen hidden in Scripture as the fourth word. Now consider that in Scripture a day can be considered 1,000 years. Messiah made His first appearance in the 4th day or 4,000 years since creation. From Adam to Noah were 1,000 years, from Noah to Abraham 1,000, from Abraham to King David 1,000 and from David to **את** Messiah Yeshua 1,000 years.

Let’s now consider the Vav, it is the Hebrew that connects to the second **את** Aleph Tav found in this very first verse of Scripture. The Vav literally has the appearance of a nail, literally it appears as a stake **ו**.

Since this letter Vav is attached to the un-translated sixth word, the ancient Rabbi’s teach that it alludes to a creative “connection” or stake between the heaven and earth. In English, it is translated as “and”, but now we can know and be certain that its meaning is much deeper.

In the beginning created God **את** the heaven and the **ראת** earth.
Genesis 1:1

The letter Vav here can be seen as a connecting force or the divine “stake” that binds together heaven and earth with man.

The ancient Paleo Hebrew Vav **Y** lects the picture of an “upright” man with outstretched arms. This is a picture reference that Jesus made about Himself as the Son of “man”.

Importantly, in Hebrew thought, the number six (6) is linked to and associated with “mankind”. Why? “Mankind” was created on the “sixth” day and God instructed us to work for six days and rest on the seventh.

בראשית ברא אלהים את השמים ואת הארץ:
↑

The sixth word contains the Vav and Aleph Tav and it teaches us something very significant.

Just as our humble Messiah first came on the fourth **day He will return after the sixth day** as the triumphant King of the Universe and revive us. The prophet Hosea confirms this prophecy and it concerns a return that is not too distant our time today. Hosea wrote that "after two days He will revive us". He tells us of a 2,000 year time gap in time. He tells of God's people being "torn to pieces" and then "after two days" there would be a **restoration and resurrection**. Like Messiah, it will be on the third day!

"Come, and let us return to the Lord, For He has torn, but He will heal us, He has stricken, but He will bind us up. **After two days** He will revive us, And **on the third day** He will raise us up that we may live in His sight."
Hosea 6:2

This is a hidden prophecy in the book of Joshua. Here we are given a shadow picture of the great future resurrection with the **את** Aleph Tav:

And **it shall come to pass**, that when they make a long [blast] with the ram's horn, [and] when **ye hear את the sound of the trumpet**, all the people shall shout with a great shout; and the wall of the city shall fall down flat, and **the people shall ascend up** every man straight before him.
Joshua 6:5

When you hear the sound of **Yeshua's trumpet** all will come before Him.

Now let's consider the representation of the ancient Vav **Y** as the upright man "**the Son of man**". Searching the words "Son of man", there are many verses in the "New Testament" that make reference to "the Son of man", the One who is our Messiah. Some favorites are:

For the **Son of man** is Lord **even of the Sabbath day**.
Matthew 12:8

For the **Son of man** is **come to save** that which was lost.
Matthew 18:11

Even as the **Son of man** came not to be ministered unto, but to minister, and **to give his life a ransom** for many.
Matthew 20:28

But that ye may know that the **Son of man** hath **power on earth** to forgive sins **Mark 2:10**

For he taught his disciples, and said unto them, The **Son of man** is delivered into the hands of men, and they shall kill him; and after that he is killed, **he shall rise the third day**.

And hath given him **authority to execute judgment** also, because he is the **Son of man**. **John 5:27**

And he saith unto them, **But whom say ye that I am?** And Peter answered and saith unto him, Thou art the Messiah. And he charged them that they should tell no man of him. And he began to teach them, that the **Son of man** must **suffer** many things, and **be rejected** of the elders, and [of] the chief priests, and scribes, and **be killed**, and **after three days** rise again. **Mark 8:29**

Proverbs beautifully notes, "the word", the Aleph-Tav **א**, is confirmed as **the Creator**, the one that established the ends of the earth:

Who hath ascended up 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 can tell?
Proverbs 30:4

This is confirmed again in Colossians:

For by Him were all things created, that are in heaven, and that are on earth, visible and invisible, whether they are thrones, or dominions, or principalities, or powers: all things

were created by Him, and for Him: And He is before all things, and **by Him** all things consist. **Colossians 1:16-17**

When The Messiah was uplifted on the tree, his hands and feet were bound by nails as represented by the Vav of Genesis 1:1. He was literally hung “between” heaven and earth! In this way, his death bound creation, heaven and earth.

In this study I has used as primary references the *The Jerusalem Bible*, Koren Publishers, Israel 2000, and J.P. Green’s *Interlinear Hebrew-English Old Testament*, 2nd Edition, 1985; I have purchased *Keys to the Bible* from Computronic Corporation an Israeli software company to locate the placements of Aleph Tav אַת throughout the Hebrew Scriptures.

The Green Interlinear has this to say in its preface:

“Untranslated Words. There are some Hebrew words which are not translated in this work. For instance, אַת an untranslated sign defining the direct object of a verb...”

Digging in and using the *Strong’s Exhaustive Concordance of the Bible*, from James Strong we can find that the Aleph Tav אַת is in fact noted as Strong’s Number 0853 and Strong’s says it is recorded to occur as the Hebrew word 'eth אַת “22 times in 18 verses of Scripture”.

But I must ask why are there some 7,000 other locations in Scripture where Strong’s and others have not identified the אַת as “eth” and translated it?

So let’s look further into this mystery. As has we have seen, incredibly these two letters אַת are found as two witnesses, the fourth and sixth “word” in the first book and the very first sentence of the Holy Scriptures. They are also shown in the last book of Revelation as the Greek letters “alpha” α and “omega” ω. As we see in Revelation, The Messiah “defines himself as the alpha omega, αω the Hebrew Aleph Tav אַת four times! Just look:

I am Alpha and Omega, אַת which was, and which is to come, the Almighty. **Revelation 1:8**

Saying, **I am Alpha and Omega, אַת the first and the last:** and, What thou seest, write in a book, and send [it] unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

Revelation 1:11

And he said unto me, It is done. **I am** Alpha and Omega, **נא** the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.

Revelation 21:6

I am Alpha and Omega, **נא** the beginning and the end, the first and the last.

Revelation 22:13

So “who” did John see when he looked toward the seven candlesticks, the lights of the menorah?

And in the midst of the **seven candlesticks** [one] like unto **the Son of man**, clothed with a garment down to the foot, and girt about the paps with a golden girdle.

Revelation 1:13

Then spoke Jesus (Yeshua) again unto them, saying, **I am the light of the world**: he that followeth me shall not walk in darkness, but shall have the light of life.

John 8:12

In Psalms 119 we read the magnificent poetry of David as he used each Hebrew letter from the beginning “Aleph” to the end “Tav”. Let’s look at the portion of Psalms identified as “Nun” which means heir, son or “seed”. But before we do, let’s remember God’s great covenant promise to Abraham which spoke of Messiah whose word is our light:

And I, behold, I establish my covenant with you, and with **your seed** after you...

Genesis 9:9

NUN. Thy word [is] a lamp unto my feet, and a light unto my path. I have sworn, and I will perform [it], that **I will keep thy righteous judgments**. I am afflicted very much: quicken me, O LORD, **according unto thy word**. Accept, I beseech thee, the freewill offerings of my mouth, O LORD, and **teach me thy judgments**. My soul [is] continually in my hand: yet do **I not forget thy law**. The wicked have laid a snare for me: yet **I erred not from thy precepts**. **Thy testimonies have I taken as a heritage for ever**: for they [are] the rejoicing of my heart. I have inclined mine heart to **perform thy statutes alway**, [even unto] the end. **Psalms 119:105-112**

The entrance of **thy words** gives light; it gives **understanding** unto the simple.

Psalms 119:130

And God said, Let there be **light**: and there was **light**. And God saw the **light**, that [it was] good: and God divided the **light** from the darkness. **Genesis 1:3-4**

In these verses from Genesis the Hebrew word for light is 'owr, it is written with the letters Resh Vav Aleph **אור**. The meaning of the letter is "Strength" "Connection" "Beginning". In the ancient Hebrew pictograph we read right to left: **א ז ב**.

This "light" is different in the Hebrew text and meaning than the word we also call "light" as found in Genesis 1:16. Here the Hebrew word for light is **מאור** ma'owr.

Everyone knows that (black) **darkness is the absence of any visible light**. Isaiah had something to say about this as well:

To the law and to the testimony: **if they speak not according to this word**, it is because **there is no light** in them. **Isaiah 8:20**

Who [is] among you that feareth the LORD, that obeyed the voice of his servant, **that walked [in] darkness, and hath no light?** let him trust in the name of the LORD, and stay upon his God. **Isaiah 50:10**

And in Matthew:

Ye are **the light of the world**. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it gives light unto all that are in the house. Let **your light** so shine before men, **that they may see** your good works, and **glorify your Father** which is in heaven. **Matthew 5:14-16**

Most know that while the human eye is sensitive to light, we are only able to detect a very small region of the sun's "electromagnetic spectrum" known as "visible light". This spectrum of "visible light" corresponds to a wavelength range of **400-700** nanometers (nm). I believe that **these** are indeed very interesting numbers! Here's why:

Just like a computer code, each Hebrew letter has a numeric value just as each Hebrew letter has a meaning, a symbol. These numeric values are known as Gematria. The Gematria of the Hebrew letter **Tav** is **400** and as we have noted, this Hebrew letter's symbol is **a cross**, its meaning is a

covenant. Often given an independent final value of **700** is the Hebrew letter called the "**final**" **Nun**, the Hebrew letter which means **a continuation of new life**. That is the nun represents resurrection - eternal life.

Surprised? Tav Nun or "Visible light" corresponds to a wavelength range of **400-700** nanometers. Indeed, "**Light is the cross, the covenant representing "new life", "eternal life"**."

This is supported by the writing of the prophet Daniel; notice his use of the words shine and brightness:

And many of them that sleep in the dust of the earth shall awake, some to **everlasting life**, and some to shame [and] everlasting contempt. And they that be **wise shall shine as the brightness of the firmament**; and **they that turn many to righteousness** as the stars for ever and ever.

Daniel 12:2-3

Look at the next verse and **I think you will see the light**, the testimony of the **Nun** and the **Tav** in Psalms 119.

Read **Psalms 119:105-112**. Keep in mind, the Nun speaks of the light of The Word, the Tav: His statutes, commandments, precepts, law and judgments. Now let's look at the Tav of Psalms 119:

TAV. Let my cry come near before thee, O LORD: give me understanding according to **thy word**. Let my supplication come before thee: deliver me according to **thy word**. My lips shall utter praise, when thou hast taught me thy **statutes**. My tongue shall speak of **thy word**: for all thy **commandments** [are] righteousness. Let thine hand help me; for I have chosen **thy precepts**. I have longed for thy salvation, O LORD; and **thy law** [is] my delight. Let my soul live, and it shall praise thee; and let **thy judgments** help me. **I have gone astray like a lost sheep**; seek thy servant; for **I do not forget thy commandments**. **Psalms 119:169-176**

When our Creator YHVH made the heavens and the earth, He existed in His invisible "spirit" form, in an invisible heavenly realm, a real, tangible dimension **that cannot be seen** within the spectrum of light existing within our visible wavelength range of 400 - 700 nanometers. Indeed, before He created light - the visible did not yet exist, so He could not have been seen!

יהוה

God calls Himself by the name YHVH **יהוה** in the invisible realm, all throughout the Scriptures. It is thought to be pronounced as Yahweh.



designed all of creation of the Universe and He spoke it into existence. Creation was not made by the “hand” of God, it was made by the sound of His voice, but don’t believe me read it for yourself from the six commands recorded in the account of Genesis chapter one:

1. *And **God said**, Let there be light: and there was light.*
2. *And **God said**, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.*
3. *And **God said**, Let the waters under the heaven be gathered together unto one place, and let the dry [land] appear... And **God said**, Let the earth bring forth grass, the herb yielding seed, the fruit tree yielding fruit after his kind, whose seed [is] in itself, upon the earth*
4. *And **God said**, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years... And let them be for lights in the firmament of the heaven to give light upon the earth*
5. *And **God said**, Let the waters bring forth abundantly the moving creature that hath life, and fowl [that] may fly above the earth in the open firmament of heaven... And **God blessed** them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth.*
6. *And **God said**, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind...And **God said**, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth... And **God said**, Behold, I have given you every herb bearing seed, which [is] upon the face of all the earth, and every tree, in the which [is] the fruit of a tree yielding seed; to you it shall be for meat. And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein [there is] life, [I have given] every green herb for meat. Thus the heavens and the earth were finished, and all the host of them. And on the seventh day **God ended** his work which he had made; and he rested on the seventh day from all his work which he had made. And **God blessed** the seventh day, and sanctified it: because that in it he had rested from all his work which **God created** and made.*

To gain some understanding of the invisible one YHVH, and His existence, I believe we have to better understand the creation event of light and its visible spectrum. Perhaps much like the invisible spectrum of light we know today as radio waves, YHVH God exists. Knowing He created through His voice, is it any coincidence that we use radio waves or light to carry our voices around the world in an instant on our phones?

Much like these invisible light wavelengths we call radio waves, our spoken word as sound cannot be seen either, yet it plainly exists. In a similar concept, God YHVH cannot be seen as Spirit, yet He most certainly exists!

Our voice is not seen and written words are seen but not heard, unless of course as soon as they are spoken. When written words are spoken they come to life through the wind of our voice. In the same way, “wind” in Scripture is known as “spirit”. Now consider this, in Hebrew, the word “ruach” means either “spirit” or “wind”!

When God created, He did this through His Spirit, through His invisible spoken “Word”. Let’s remember again what the disciple John says about this:

*In the beginning was **the Word**, and **the Word** was with God, and **the Word** was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men.*

*And **the Word** was made flesh, and dwelt among us...*

John is telling us about the unseen realm, where YHVH, the invisible God willed the architecture and design of the creation of the universe. Within the invisible spirit realm God reveals Himself as YHVH, within the visible physical realm of His creation, he revealed himself as Yeshua (Jesus).

Yeshua, the Son of man is the visible form of the invisible YHVH, the “Word” is His Torah, His teaching and instruction. He spoke His word at Mount Sinai and Moses recorded it. Then Yeshua lived it, unveiled it and taught it to others when He came as the Son of man.

It is a great mystery but His life, death and resurrection was the merger of what was is not able to be seen with what can be seen.

Like sound, whose “waves” never end, the covenant spoken at Mount Sinai has never ended. Instead it was brought out plainly into the open where it can be understood as the covenant of God’s love and grace, His instruction for righteous living. It’s worth repeating: Yeshua is the author of His word, the Torah. He came to live it which is to fulfill it, expand it and explain it to us. Luke records the Master’s words:

And he said unto them, These [are] the words which I spoke unto you, while I was yet with you, **that all things must be fulfilled, which were written** in the law (Torah) of Moses, and [in] the prophets, and [in] the psalms, concerning me. **Luke 24:44**

So, accept the challenge today and move from passivity and ignorance of His Word, to accomplishing and doing all that you're purposed to pursue through His instruction.

Don't allow yourself to continue to be submissive to a doctrine, tradition or teaching of men. Instead, let the declaration of your mouth and your actions confirm the covenant of our God who is responsive to and responsible for His Word. You are to be a light to the world!

For the commandment is a lamp; and the law (**Torah**) is **light**; and reproofs of instruction are the way of life.

Proverbs 6:23

Believers are asked by God to be a light unto the nations and the Menorah is a wonderful and beautiful symbol of His Light. So what is "light" anyway?

According to the U.S. Department of energy there are several ways to think of light. "The classical description says light is an electro-magnetic wave. This means that it is a varying electric and magnetic field, which spreads out or propagates from one place to another. The modern quantum mechanical description says that light can also be considered to be particles called photons. These carry energy and momentum but have no mass. In both descriptions, the light energy is carried by a very real and observable mechanism. But it is not a physical substance."

Very Interesting, light exists, but it is not physical, it has no mass yet moves like a wave, just like sound, I wonder why?

And [his] brightness was as the light; he had horns [coming] out of his hand: and there [was] the hiding of his power.

Habakkuk 3:4

Invisible light and visible light are both "light"; they simply exist within different wavelength spectrums of light. To be seen, light must be reflected. To be reflected, it must exist within the visible wavelength spectrums. When this happens we can "see" due to the seven colors of visible light. I hope this gives you a greater understanding of the meaning of the seven lights of the menorah. Do what Jesus did, live out His Torah and visibly show Him you love Him. When you do His word, He is seen in you which allows you to participate in perhaps the greatest prophecy of His own light:

"But [as] truly [as] I live, all the earth shall be filled with the glory of the LORD."

Numbers 14:21

Then spoke Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.

John 8:12

As long as I am in the world, I am the light of the world.

John 9:5

The Father gave us His "spectrum" of seven feasts. Likewise, "seven" spirits are described and prophesied by Isaiah to be resting upon the Messiah. These are described by John in Revelation as a representation of the seven branched menorah, the seven lamps of fire which is the spirit of our God!

And out of the throne proceeded lightnings and thunderings and voices: and [there were] seven lamps of fire burning before the throne, which are the seven Spirits of God.

Revelation 4:5

Now go back and read Isaiah as he writes in verse 11:2: And the (1) spirit of the LORD [YHVH] shall rest upon him, the (2) spirit of wisdom and (3) understanding, the (4) spirit of counsel and (5) might, the (6) spirit of knowledge and of the (7) fear of the LORD [YHVH]. Look, can you see it? It is the same "rainbow" John describes in Revelation!! Here are the seven spirits of the God represented by the symbol of the menorah:

And immediately I was in the spirit: and, behold, a throne was set in heaven, and [one] sat on the throne. And he that sat was to look upon like a jasper and a sardine stone: and [there was] **a rainbow** round about the throne, in sight like unto an emerald. And round about the throne [were] four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold. And out of the throne proceeded lightnings and thunderings and voices: and [there were] **seven lamps of fire** burning before the throne, which are the seven Spirits of God.

Revelation 4: 2- 5

By now, you should not be surprised to know that visible sunlight consists of the entire electromagnetic spectrum including, you guessed it, seven wavelengths: 1) gamma rays, 2) X rays, 3) ultraviolet radiation, 4) visible light 5) infrared radiation, 6) microwaves and 7) radio waves.

Perhaps, we can now consider that the order of the seven light spectrum aligns with the stated order of the seven spirits of God and His menorah:

- | | |
|--------------------------------|------------------------|
| (1) White = spirit of the LORD | (2) Magenta = wisdom |
| (3) Blue = understanding | (4) Cyan = counsel |
| (5) Green = might | (6) Yellow = knowledge |
| (7) Red = fear | |

We know that light travels very fast. In fact, the speed of light has been measured to travel at 186,283 miles per second. But did you know that this

is declared by the Hebrew name of God? Remember, Hebrew character letters have numeric value. So what does this have to do with light? In his book *The Cryptic Dictionary of Genesis One*, author Yacob Rambsel explains something amazing from the Hebrew word:

“The Name of *Jehovah* יהוה has a mathematical value of 26, when you are using the value of each letter independently. But when you take each independent letter to the second power, then you must multiply by *aleph* (א), which means 1,000, and equals 186,000. The Hebrew word for, *the squared* is, *ha'rabuah* הרבוע (283). Adding the value of *ha'rabuah* to 186,000 gives you 186,283, which is believed to be the actual speed of light when God created the stars and galaxies on the fourth day. The Formula for the Speed of Light: *Jehovah*; *Jehovah* יהוה equals 186.

The *yod* (י) is 10.

The *heh* (ה) is 5.

The *vav* (ו) is 6.

The *heh* (ה) is 5.

= 26.

The *yod* (י) to the second power equals 100.

The *heh* (ה) to the second power equals 25.

The *vav* (ו) to the second power equals 36.

The *heh* (ה) to the second power equals 25.

= 186

Calculating them all together gives us $186 \times 1,000 + 283 = 186,283$, which is the speed of light. To summarize according to Bible code language, the equation states:

[*Jehovah* יהוה to the second power (186), times *aleph* אלף (1000), plus the value of *the square* הרבוע (283) = 186,283]

Special Notes: Leviticus 25:33; Second letter, 14th word, + seven spells, *the speed of light*; *le'aor mahair* לאור מהיר. Seven is unique because it represents the fullness or completion of something.

Gen 1:29; Third letter, first word, + 49 (7 x 7), spells, *the light* האור.”

I pray you can now see the light!

Menorah Lights and the Appointed Feasts

Within the ancient Hebrew alef-bet there are twenty two (22) letters from Aleph to Tav אָת.

Interestingly, there are also 22 days counted within all of the spring feast days and 22 in the fall feast days. So too, there are 22 knops on the menorah candlesticks that God described to Moses. The same “lamp” that we “see” in the beginning of Scripture in Genesis when Abraham was given the covenant, the same “lamp” we see at the end of Scripture when John sees the holy one.

Let’s take a look at the beginning:

Genesis 15:17 “And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a **burning lamp** that passed between those pieces.”

Exodus 25:31-37 And thou shalt make a candlestick [of] pure gold: [of] beaten work shall the candlestick be made: his shaft, and his branches, his bowls, his knops, and his flowers, shall be of the same. And **six branches shall come out of the sides of it**; three branches of the candlestick out of the one side, and three branches of **the candlestick** out of the other side: Three bowls made like unto almonds, [with] a knop and a flower in one branch; and three bowls made like almonds in the other branch, [with] a knop and a flower: so in the six branches that come out of **the candlestick**. And in **the candlestick** [shall be] four bowls made like unto almonds, [with] their knops and their flowers. And [there shall be] a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, according to the six branches that proceed out of **the candlestick**. Their knops and their branches shall be of the same: all it [shall be] one beaten work [of] pure gold. **And thou shalt make the seven lamps thereof**: and **they shall light the lamps thereof**, that they may give light over against it.

Revelation 1:11-13 “Saying, I am Alpha and Omega, [**Alef and Tav אָת**] the first and the last: and, What thou seest, write in a book, and send [it] unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea. And I turned to see the voice that spoke with me. And being turned, **I saw seven golden candlesticks**; **And in the midst of the seven candlesticks** [one] like unto the Son of man, clothed

with a garment down to the foot, and girt about the paps with a golden girdle.”

So, how do the feasts synchronize with this light, the menorah?

If we look carefully we can see that His appointed Feast Days of Leviticus 23 are very much of the order and pattern of the lights of the Menorah (Exodus 25:31-37).

“And God said, **Let there be lights** in the firmament of the heaven to divide the day from the night; and **let them be for signs, and for seasons, and for days, and years**: And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so.” **Genesis 1:14**

A study of the holy Feast Days of The Lord YHVH shows that there were three basic harvests in ancient Israel; they were 1) the barley harvest, 2) the wheat harvest and finally 3) the grape harvest.

Messiah Yeshua’s Passover sacrifice came at the time of the barley harvest (Unleavened Bread). He is **the** First Fruits of the barley (and the first fruits of all three harvests).

The “great harvest” at the very end of the ages is of the 'grapes'. "Then another angel, the one who has power over fire, came out from the altar; and he called with a loud voice to him who had the sharp sickle, saying, "Put in your sharp sickle and gather **the clusters from the vine** of the earth, because **her grapes** are ripe." **Revelation 14:14-20**

Keep in mind that there are basically three harvests; barley, wheat and grapes. But related to these, there is also a harvest of trees.

"Then He told them a parable: 'Behold the fig tree and all the trees; as soon as they put forth leaves, you see it and know for yourselves that summer is now near" **Luke 21:29-30**

Trees are associated with the Feast of Tabernacles (see Leviticus 23:39-44 and Nehemiah 8:13-15). Because of the association of God’s timepiece, the sun, moon and stars with the Mo’ed, the appointed feasts and harvests (Genesis 1:14) we can know that there are literal heavenly signs connected with the 'seasons'.

Messiah was crucified at the time of the Passover full moon and the sun was literally darkened for three hours while He was on the cross in the middle of “the” great Passover week of Messiah as prophesied by Daniel:

"And he shall confirm the covenant with many for one week: and **in the midst of the week** he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate." **Daniel 9:27**

This was His appointed season, **His** time, not "a" time, but **Messiah's** time, the time of Him and this is shown in the prophetic Aleph Tav **א** placement of Numbers 9:2-3:

Let the children of Israel also keep **א** the passover at **his** appointed season. In the fourteenth day of this month, at even, ye shall keep it in **his appointed season**: according to all the rites of it, and according to all the ceremonies thereof, shall ye keep it.

The literal word by word translation of Numbers 9:2 from the Hebrew is:

And they shall do, sons of Israel, **א** the passover, in the appointed time of Him.

And they kept **א** the passover on the fourteenth day of the first month at even in the wilderness of Sinai: according to all that the LORD commanded Moses, so did the children of Israel. **Numbers 9:5**

During Passover, the oblation (grain offering) is more specifically the "wave sheaf" offering of the first fruits, here we see the Aleph Tav of Messiah:

"Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall **reap א** the harvest thereof, then ye shall bring a **sheaf** of the **first fruits** of your harvest unto the priest: And he shall wave **א** the sheaf before the LORD, to be accepted for you: on the morrow **after the Sabbath** the priest shall wave it" **Leviticus 23:10-11**

Messiah fulfilled the lamb's (blood) offering at the time of Passover (Leviticus 23:5) and three days later at resurrection after the Sabbath He **א** fulfilled the (grain) offering of the first fruits wave sheaf in His resurrection which overcame the abomination of the desolation of death which was given Adam.

This fulfillment of the offering of the wave sheaf and its acceptance is spoken of by John:

"Yeshua saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God. Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her. Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Yeshua and stood in the midst, and saith unto them, Peace be unto you" **John 20:17-19**

The veil of the Temple, was torn in two at the time of the fulfillment of the of the Passover. Not only did Messiah **תא** fulfill the symbolic animal sacrifices but He also fulfilled the grain offerings, and all this He accomplished in the middle of the week of Unleavened Bread. Just as Daniel prophesied, Messiah was crucified in the middle of the week and He arose as the Wave Sheaf at the end of the Week as the "sinless" Unleavened Bread. Yeshua died and was buried late on the 14th of Abib. He was in the grave on the first day of Unleavened Bread, and on the 16th, He was resurrected as the three days and three nights ended. This was the **sign of Jonah** that He said He would fulfill.

Abib, in Hebrew means fresh new barley. The Wave Sheaf day is the beginning of the count towards Pentecost or Shavuot (Leviticus 23:15-16). It is day "one" of the 50 day (7x7+1) counting to the presentation of the next harvest, that being the "wheat". Acts 2:1 details the complete 1st century fulfillment of Shavuot or Pentecost: "And when the day of Pentecost was fully come, they were all with one accord in one place."

These great events were first recorded by Moses:

Three times thou shalt keep a feast unto me in the year. Thou shalt keep the feast of unleavened bread: (thou shalt eat unleavened bread seven days, as I commanded thee, in the time appointed of the month Abib; for in it thou camest out from Egypt: and none shall appear before me empty:) And the feast of harvest, the firstfruits of thy labours, which thou hast sown in the field: and the feast of ingathering, [which is] in the end of the year, when thou hast gathered in thy labours out of the field **Exodus 23:14-16**

There is one calendar of yearly Feasts (seven Appointments), it is all of one 'piece', seven Feasts. So too, there are 22 days of the month involved in the feast period just as there are 22 bowls on the Menorah. The Feast Days shed light (knowledge) to those who study them. The Feast Days reveal Messiah Yeshua (Jesus). They are both historical and prophetic. Just as there are two sides to the Menorah there are two sides to the Feasts; spring

and fall. The Feast of Pentecost stands in the center with three Feasts on either side. Be sure to check the appendix for this picture.

The Feast Days (Appointments) of Leviticus 23 also tell us that the new moon of Abib was the beginning of the first month (see Exodus 12:1-2). Exodus 12 gives us a “picture” as it describes the first month as the redemption of the world!

The Aleph Tav **תא** is very significant in Exodus 12. In verse 13 we can see

'The blood shall be a **sign** for you on the houses where you live; and when I see **תא** the blood I will pass over you, and no plague will befall you to destroy you when I strike the land of Egypt. **Exodus 12:13**

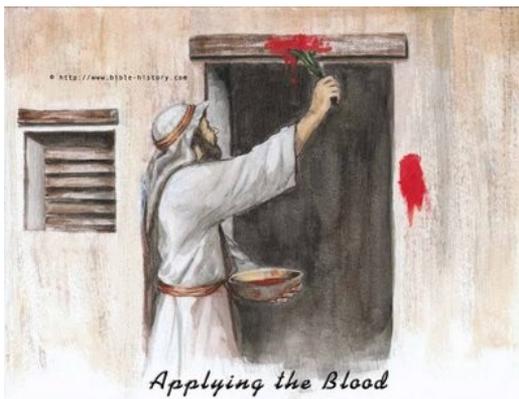
Interpreting the meaning of Aleph Tav we know the verse tells us:

'The blood shall be a **sign** for you on the houses where you live; and when I see [**the תא strength of the ת cross**] the blood I will pass over you, and no plague will befall you to destroy you when I strike the land of Egypt **Exodus 12:13**

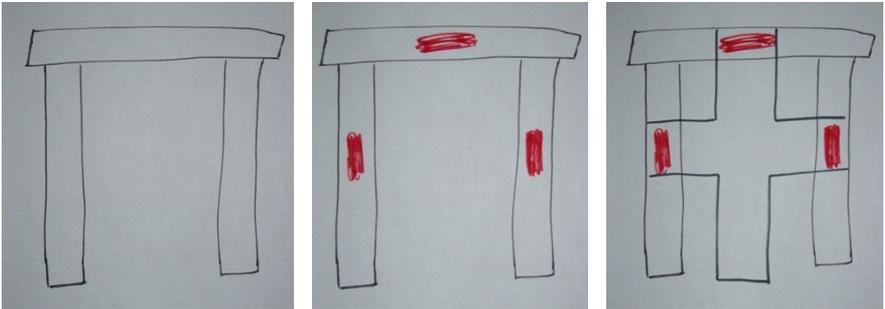
We also see the witness of the Aleph Tav repeated 10 verses later:

For the LORD will pass through to smite the Egyptians; and when he seeth **תא** the blood upon the lintel, and on the two side posts, the LORD will pass over the door, and will not suffer the destroyer to come in unto your houses to smite [you]. **Exodus 12:23**

Now, this will really jump off the pages of the Bible when you see the manner in which it is thought that the blood was applied to the door posts. It is in the design of the Aleph. **ת**



Thanks to drawings from Ann Kroeker's blog which you can view online at annkroekger.com we can easily envision by the light of the Menorah, the powerful significance of the Hebrew Tav **ת** in her doorpost drawings.



The symbolism of God's declaration of the first month, the month of redemption is amazing.

On the 10th day, the Passover lamb was selected and set aside. On the 14th we receive the Passover sacrifice and its blood is a sign. On the 15th the 1st Day of Unleavened Bread. On the 21st day it is the last Day of Unleavened Bread.

Also, during the week of Unleavened Bread there was the ceremony of the Wave Sheaf. This was done on the day after the weekly Sabbath, the 8th day which fell during the week of Unleavened Bread. The Wave Sheaf also began the 50 day count towards Pentecost.

So, in all there are 22 days involved with the spring feasts. Pentecost is actually in the 3rd Month, but it is certainly connected to the feasts of the 1st month and can only be arrived at by the 50 day (7 weeks = 7 weekly Sabbaths) count from the day of the Wave Sheaf offering in the 1st Month.

The feasts of the 7th month also are contained within 22 days. The new moon of the 1st day of the biblical seventh month Tishri begins the Feast of Trumpets (Yom Teruah). The 10th is the Day of Atonement. The 15th is the beginning of the 7 day Feast of Tabernacles. The 21st is the end of Tabernacles. The 22nd day of the month of Tishri is the Last Great Day (Leviticus 23:39-44; John 7:2,14,37). It is known as the 8th day.

We know that the spring feasts of the 1st month of Abib were all precisely fulfilled in the First Coming of Messiah Yeshua. He was set apart and closely examined from the 10th day until His crucifixion on the 14th. He was sealed by the rock within the tomb as the 15th day began (1st day of Unleavened Bread). He was raised at the end of the weekly Sabbath on the 17th. The following day, He became the true Wave Sheaf (John 20:17-19). Also, keep in mind His fulfillment of the Wave Sheaf was in the middle of the

week of Unleavened Bread. Truly, Daniel's words are true as Messiah was cut off in the middle of the day, in the middle of the week, in the middle of the month, in the middle of the year, in the middle of the seven year land Sabbath cycle (Daniel 9:27). Fifty days later at Pentecost Messiah sent His Holy Spirit (Ruach HaKodesh) and anointed the assembly of believers (the ecclesia).

Seeing how Messiah Yeshua literally fulfilled the Spring Feasts (1st Month) at His First Coming we also know He will "fulfill" His Fall Feasts (7th Month). The 7 Feasts are 'all of one piece!' "For had ye believed Moses, ye would have believed me; for he wrote of me" John 5:46.

The first three feasts, the left side of the Menorah ending with the fourth feast of Pentecost which occurred on the fourth day that is 4,000 years after Adam walked in the garden with the Creator. The final three Feasts are also appointments: Trumpets, Atonement/Judgment and Tabernacles. Can you see how the seventh Feast, will occur on the seventh day of mankind at 7,000 years. The Fall Feasts Harvest of the 7th Month will soon be fulfilled. The Feast Days have to do with "Harvests". The Almighty is still looking for "fruit" since the harvest is not yet complete. That is specifically why He told Moses to insert these words of teaching between His teaching of the Spring and Fall Feasts. The appointments of God that you do not want to miss:

"And when ye reap the harvest of your land, thou shalt not make clean riddance of the corners of thy field when thou reapest, neither shalt thou gather any gleaning of thy harvest: thou shalt leave them unto the poor, and to the stranger: I [am] the LORD your God." **Leviticus 23:22**

Today, we live in the time "between" spring and fall harvests. Notice the needy and the alien are mentioned here. This reminds us of the story of Ruth the "gentile" who came into the blessings of Israel and even was a part of the recorded lineage of our Messiah.

For 2000 years, "the nations" of people have been gleaning on the blessings of the Passover and Pentecost, the Spring barley harvest. This gleaning and gap between harvests reminds us of the very blessings believers receive through the 'torn veil' of the New Covenant. Indeed, Israel's manner of worship and His plan of salvation is taught by God Himself through His instruction of sacrifice, the tabernacle and its altar as well as His holy feast days.

Just as He said, He established the sun, moon and stars for the signs, seasons, days (feasts) and years (Genesis 1:14) of His seven point plan for as a light for understanding His salvation, His "Yeshua". The biblical calendar He established directs the timing of Israel's worship both yesterday, today and tomorrow. In fact, if you were to remove the keeping of

God's appointed times (daily, weekly, monthly, yearly and jubilees) Israel, as a people and a holy priesthood would be hard, if not impossible to recognize.

The Feast Days are "shadows" of Messiah (Colossians 2:9-16) cast from the very light of His menorah. So let's look even more closely at the light of the Menorah and His seven Feasts:

The word "feast" means: "appointed time." The word "convocation" means: "rehearsal." In other words, the feasts of the Lords were appointed times of worship for Israel that would serve as "dress rehearsals" in God's prophetic and redemptive calendar throughout time. They are eternal.

Events that happened to the people "Israel" in the natural parallel things that happen in the spirit. This true for the tabernacle and its contents, including the seven branched menorah. That is why God told Moses to follow "the pattern" that He showed Moses "at the top" of the mountain at Sinai:

According to all that I shew thee, [after] the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make [it]. **Exodus 25:9**

And look that thou make [them] after their pattern, which was shewed thee in the mount. **Exodus 25:40**

And this work of the candlestick [was of] beaten gold, unto the shaft thereof, unto the flowers thereof, [was] beaten work: according unto the pattern which the LORD had shewed Moses, so he made the candlestick. **Numbers 8:4**

If we just look, we can see that the seven feast appointments represent the hidden sequence, timing, and significance of the major events of the Lord's seven point redemption plan. They start in the first month where Yeshua voluntarily gave Himself for the sins of the world (Passover), and climax during the establishment of His messianic Kingdom at the Lord's second coming (Tabernacles). In all, these seven feasts depict the eternal redemptive career of the Messiah, our God.

Four of the seven holidays occur in the spring of the year. The fulfillment of these feasts is represented in the life and appointments of Messiah with mankind. Four have taken place including His Death, Burial, Resurrection, and the pivotal giving of the comforter, His Spirit. The last three feasts will occur in the fall of the year, the end of the age and they represent yet future events that today are not yet fulfilled within Biblical prophecy.

In summary, the appointed feast days are:

1. **Passover** - Leviticus 23:5: "On the fourteenth day of the first month at twilight is the Lord's Passover." Passover is the salvation feast. The other six feasts that follow are built upon its foundation. Passover occurs in the spring of the year, on the 14th day of the appearance of the moon in the Hebrew month, Abib which is also called Nisan (March/April). Passover commences the appointments for God's people Israel.

2. **Unleavened Bread** - Leviticus 23:6: "And on the fifteenth day of the same month is the Feast of Unleavened Bread to the LORD; seven days you must eat unleavened bread." God appointed a second feast that was to begin the very next day after Passover, on the fifteenth of the Hebrew month, Nisan. It is called the Feast of Unleavened Bread. It lasts for seven days. On the first day and again on the seventh, there is to be a Sabbath rest with no work as we are to spend the day in God's worship, a time of meeting (convocation) between God and man. (Exodus 12:16; Leviticus 23:7-8; Numbers 28:25; Deuteronomy 16:8). Another requirement is the prohibition of ANY leaven. We are to take this seriously. No less than six different passages emphasize the prohibition of leaven during this feast Exodus 12:14-20; 13:6-8, 23:15, 34:18; Leviticus 23:6; Deut. 16:3 & 8. Not only is the eating of leavened foods (such as bread and rolls) not to be done during the feast, but even the presence of leaven within one's home is an instruction we are to follow.

3. **Firstfruits** - Leviticus 23:10-11: "Speak to the children of Israel, and say to them: 'When you come into the land which I give to you, and reap its harvest, then you shall bring a sheaf of the first fruits of your harvest to the priest. 'He shall wave the sheaf before the LORD, to be accepted on your behalf; on the day after the Sabbath the priest shall wave it.'" The third feast occurs on the second day of the seven-day Feast of Unleavened Bread. It is called the Feast of First Fruits. Passover occurs on the 14th, Unleavened Bread occurs on the 15th (lasting seven days until the 22nd); and "First fruits" occurs on the 16th day of the Hebrew - biblical month of Abib.

The barley harvest, the first crop planted in the winter is in the spring.. The first sheaf (First fruits) of the barley harvest was cut and presented to the Lord. The Lord's acceptance of the First fruits is an "earnest," or pledge, on His part of a full barley harvest. Many today do not realize that by looking back at Scripture we can "behold" that those that were the "barley" harvest were in fact the resurrected souls that witnessed in Jerusalem after the Savior's resurrection. As to the significance of the Feast of First fruits, as with all of the other feasts, there is no room for doubt or speculation that it represents resurrection. Matthew describes this:

"And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; And the graves were opened; and many bodies of the saints which slept arose, And came out of the graves after his resurrection, and went into the holy city, and appeared unto many." Matthew 27:51-53

4. Feast of Weeks - Leviticus 23:15-16 "And you shall count for yourselves from the day after the Sabbath, from the day that you brought the sheaf of the wave offering: seven Sabbaths shall be completed. 16 'Count fifty days to the day after the seventh Sabbath; then you shall offer a new grain offering to the LORD."

This, the fourth appointed day (feast) is known in Hebrew as Shavuot. It is called the Feast of Weeks, because God specifically told the sons of Jacob that they were to count seven weeks from First fruits, and then the day after this fourth feast was to be observed:

Seven weeks are 49 days and they equate to a Jubilee. Add one day ("the day after"), and it brings the total to fifty days. This fourth feast was to occur precisely fifty days after First fruits (Yeshua's resurrection).

Names are very important in the ancient Hebrew world of the Bible. They reflect the significant character, history, or meaning of that person to which they were attached. Three separate names were used by the Hebrew Scriptures for the feast of Shavuot, which in the Hebrew means: "Weeks". Each name emphasized a different facet of its observance. The most common Hebrew designation was Hag Hashavuot, meaning: "The Feast of Weeks." Shavuot was called the Feast of Weeks, because seven weeks were counted from the Feast of Firstfruits until the observing of this feast.

The primary meaning of the feast was reflected in the Hebrew name, Yom Habikkurim, or the "Day of First fruits," since Shavuot was the day on which the first fruit offerings of the summer wheat crop were brought to the Temple: "And you shall observe the Feast of Weeks, of the firstfruits of wheat harvest, and the Feast of Ingathering at the year's end." Exodus 34:22

So, we can see that Shavuot actually marked the beginning of the summer wheat harvest even as Israel's earlier Feast of First fruits marked the beginning of the spring barley harvest. Shavuot is called the season of the giving of the Torah in Hebrew, because this is the literal day that God revealed Himself by His trumpet voice within the smoke and fire on the mountain to the people of Israel and gave them the Ten Commandments as they stood at the base of Mount Sinai.

Yeshua was resurrected on the Feast of First Fruits. Fifty days after His resurrection, the promised Spirit of and fire of God arrived:

Acts 2:1-4 "When the Day of Pentecost had fully come, they were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled the whole house where they were sitting. Then there appeared to them divided tongues, as of fire, and one sat upon each of them. And they were all filled with the Holy Spirit and began to

Speak with other tongues, as the Spirit gave them utterance."

5. Feast of Trumpets - Leviticus 23:23-25 "Then the LORD spoke to Moses, saying, 'Speak to the children of Israel, saying: In the seventh month, on the first day of the month, you shall have a Sabbath-rest, a memorial of blowing of trumpets, a holy convocation. You shall do no customary work on it; and you shall offer an offering made by fire to the LORD.'"

The first of the fall feasts is the marked by this day. Of the seven feasts, all are described in some detail, with the exception of this day, the Feast of Trumpets. The biblical record for the Feast of Trumpets observance is simple. Israel is simply commanded to memorialize the day by blowing trumpets and to keep the day as a Sabbath day of rest. This feast is known in Judaism as Rosh Hashanah, but it is never known by that name in Scripture. In the Bible, it is referred to as Zikhron Teruah, or the Memorial of Blowing of Trumpets (Lev. 23:24), and Yom Teruah, the Day of Blowing Of Trumpets (Num. 29:1). The "Feast of Trumpets" is a day of sounding trumpets in the Temple and throughout the land of Israel.

In Hebrew, Rosh Hashanah literally means: "Head of the Year." However, this designation was not applied to this feast until at least the second century A.D., more than 1,500 years after the holy day (holiday) was established by God.

Following the A.D. 70 destruction of the Temple, its observance was radically altered. Continued observance of the Feast of Trumpets was threatened due to the absence of the Temple and its sacrificial altar. As a result, synagogue liturgy was enlarged, new traditions were set up and emphasis was shifted in an attempt to preserve and adapt the observance of this holiday for the people scattered outside the homeland in Diaspora. The timing of the ancient day of appointment coincided with the beginning of Israel's civil New Year. After the A.D. 70 destruction of the Temple, the two observances became connected.

The actual observance of the Feast of Trumpets is recorded only once in Scripture. Ezra, the scribe, related that it was during the Feast of Trumpets that the Temple altar was rebuilt, and sacrifices were reinstated by those who returned from the Babylonian exile from Jerusalem (Ezra 3:1-6). Nehemiah recorded that sweeping revival also took place in Israel that same day as Ezra rehearsed God's Torah in the ears of the people (Nehemiah 7:73-8:13).

There are several things about this feast which should pique our interest. First, this feast is to be the only one celebrated on the first day of the month. A day and hour that is uncertain as the appearance of the first new moon day is required to be seen to establish it. It is not known until it is seen.

Second, this feast was to be celebrated on the first day of the seventh month. Third, the feast was marked by a blowing of trumpets. The Hebrew word here is Teruah, which means: an alarm, a signal, a sound of tempest, a shout, a shout or blast of war or alarm or joy. Yeshua referred to this day as the day of His second coming that is why He stated that the "uncertain" day: Mark 13:32 "But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father."

6. The Day of Atonement - Leviticus 23:27 "Also the tenth day of this seventh month shall be the Day of Atonement. It shall be a holy convocation for you; you shall afflict your souls, and offer an offering made by fire to the LORD." Also, Leviticus 16:30-31 "For on that day the priest shall make atonement for you, to cleanse you, that you may be clean from all your sins before the Lord. It is a Sabbath of solemn rest for you, and you shall afflict your souls. It is a statute forever."

The Day of Atonement is God's sixth instituted holy appointment day in His plan of redemption and occurs in the autumn of the year (end of time). On the Hebrew calendar, it falls on the tenth day of Tishri, the seventh Hebrew month, which generally corresponds to September or October on the solar calendar. "The Day of Atonement" is the English equivalent for Yom Kippur in Hebrew. For many, however, the word atonement is vague and sheds no light on the meaning of the holiday. Kippur is from the Hebrew word kaphar, meaning: "to cover." Therefore, the word atonement simply means to make a covering. The first covering for sin was made for Adam and Eve by God: "Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them." Genesis 3:21

Can you imagine that it was this day that God clothed them? It was also on Yom Kippur that an atonement (covering) was made for the previous year's sins. Just as in the days of Adam, the atonement or covering consisted of the blood sacrifice of an innocent animal. Yom Kippur is the most solemn day of the year for God's people - Israel. It is often simply referred to as "The Day." It was a day that atonement was made for the priest and his family, the community, the Most Holy Place, the tent of meeting, and the altar. It is a most solemn day. The Day of Atonement also is known as the "Great Fast" or "The Day of the Fast". Yom Kippur was designated by the Lord as a day in which "you shall afflict your souls." This was understood to mean fasting on this "High" Sabbath day. The book of Hebrews shows us Messiah Yeshua as the ultimate High Priest: "Seeing then that we have a great High Priest who has passed through the heavens, Yeshua the Son of God, let us hold fast our confession." Hebrews 4:14

7. The Feast of Tabernacles - Leviticus 23:34 "Speak to the children of Israel, saying: 'The fifteenth day of this seventh month shall be the Feast of Tabernacles for seven days to the LORD.'" This is the Seventh and final feast, which is the seventh feast on the seventh month, and it was to last for seven days. The number "seven" is IMPORTANT, the biblical number of

completion. Tabernacles is the final day in God's plan of redemption. Obviously, the Feast of Tabernacles is the most joyful and festive of all Gods appointed days, His feasts. It is also the most prominent feast; mentioned more often in Scripture than any of the other feasts. This feast also served as the historical backup for the important teachings of Yeshua in John, chapters 7-9.

The Feast of Tabernacles is known by at least two other names in Scripture. Most often it is referred to as Sukkot or "Tabernacles." It acquired this name from the Scriptural instruction for all those that are submitted to God's teaching to dwell in tabernacles or temporary shelters during the seven day holiday. It is to be an annual reminder of God's provision during the 40-year wilderness sojourn when Israel lived in similar shelters. This final feast of the year, but importantly it is also known in Scripture also as the "Feast of Ingathering"; for it was observed after all crops had been harvested and gathered.

Exodus 23:16 "and the Feast of Harvest, the first fruits of your labors which you have sown in the field; and the Feast of Ingathering at the end of the year, when you have gathered in the fruit of your labors from the field." Three times a year all your men are to appear before the Sovereign LORD, the God of Israel."

Zechariah tells of its future purpose: "Then the survivors from all the nations that have attacked Jerusalem will go up year after year to worship the King, the LORD Almighty, and to celebrate the Feast of Tabernacles. If any of the peoples of the earth do not go up to Jerusalem to worship the King, the LORD Almighty, they will have no rain. If the Egyptian people do not go up and take part, they will have no rain. The LORD will bring on them the plague he inflicts on the nations that do not go up to celebrate the Feast of Tabernacles. This will be the punishment of Egypt and the punishment of all the nations that do not go up to celebrate the Feast of Tabernacles." Zechariah 14:16-19

The feast is to be celebrated with great joy! The joy is twofold, for it commemorated God's past goodness and provision during their wilderness sojourn, and it commemorated God's present goodness and provision with the completion of great fall harvest. On the Biblical Hebrew calendar, it occurs on the 15th day of Tishri, the seventh month (usually late September to mid-October on today's calendar); it begins only five days after the holy solemn Day of Atonement. The Feast of Tabernacles lasts for seven days. It is the holy day spoken of by Zechariah: "This is what the LORD says: "I will return to Zion and dwell in Jerusalem. Then Jerusalem will be called the City of Truth, and the mountain of the LORD Almighty will be called the Holy Mountain." Zechariah 8:3

"This is what the LORD Almighty says: 'In those days ten men from all languages and nations will take firm hold of one Jew by the hem of his robe and say, Let us go with you, because we have heard that God is with you.' " Zechariah 8:23

Tabernacles is a seven day feast, but it has a prophetic eight day! The last day and eighth day after Tabernacles (the eighth day, known as Shemini Atzeret) is a day of sacred assembly, a Sabbath day. As such, no work of any kind is permitted on this day (Leviticus 23:36, 39). Uniquely, Tabernacles not only represents the Messiah's second physical bodily coming to earth, His return, it represents His first as well: "Then the angel said to them, "Do not be afraid, for behold, I bring you good tidings of great joy which will be to all people." Luke 2:10 Here the birth of Messiah is announced as a time of great joy. Sukkoth is called the "season of our joy", which shall be to all people. Sukkoth is also called "the feast of the nations". So, we can see from this that the words the angel used to announce the birth of King Yeshua (Jesus) were the very themes and messages associated with the Feast of Tabernacles.

In Luke 2:12, the child Yeshua was wrapped in swaddling clothes and lying in a manger. Those swaddling clothes were just any child's garments, they were also used as wicks to light the 16 vats of oil within the court of the women during the festival of Sukkot. So, swaddling cloth is associated with the festival of Tabernacles through the light of the Menorah. During the Feast of Tabernacles, God required that all people of Israel come to Jerusalem for a reason (Deuteronomy 16:16). During this great time of celebration, the city would be overcrowded with people, and this explains why Mary and Joseph could not find lodging in and around Jerusalem (Luke 2:7).

Bethlehem which means "house of bread" is the place where the bread of life, Messiah Yeshua was born and it now holds the distinction as the birthplace of King David and King Messiah. Located only four miles from Jerusalem, the child Messiah was taken into the Temple Mount on the great "Eighth Day" Convocation, (Sabbath) of Tabernacles. The baby Yeshua was circumcised while all of the males of 'Israel' were worshiping at The Temple in respect for the word of God. Unwittingly, they were a witness to the covenant sign of Israel's Messiah fulfilling the sign and instruction given to Abraham. This re-gathering in Jerusalem will happen once again as all mankind will worship Him in The Promised Land. As it is declared by Moses: I trust you can see why we are to "Celebrate the Feast of Weeks with the first fruits of the wheat harvest, and the Feast of Ingathering at the turn of the year..." Exodus 34:22

In Matthew Henry's commentary on Leviticus 23:33-44 he indicates that the birth of Messiah occurred during the Feast of Tabernacles: "It was a typical feast. It is supposed by many that our blessed Savior was born much about the time of this feast; then he left his mansions of light above to tabernacle

among us (John. 1:14), and he dwelt in booths. And the worship of God under the New Testament is prophesied of under the notion of keeping the feast of tabernacles (Zechariah 14:16). For, the gospel of Christ teaches us to dwell in tabernacles, to sit loose to this world, as those that have here no continuing city, but by faith, and hope and holy contempt of present things, to go out to Christ without the camp, (Hebrews 13:13, 14). It teaches us to rejoice before the Lord our God. Those are the circumcision, Israelites indeed, that always rejoice in Christ Jesus (Philemon 3:3). And the more we are taken off from this world the less liable we are to the interruption of our joys.”

The biblical number eight indicates a new beginning. The last and great “Eighth” day was also on the 22nd day of the seventh month, so it also contains the significance of the letter Tav ת, the 22nd letter of the alef-bet. The Last Great Day, the Eighth was not just the last day of Tabernacles; it was in fact the last great day of all of the holy days of the biblical calendar from the 1st Hebrew month through the 7th Hebrew month. This day represents the joyful day of the New Jerusalem, the great day of the Aleph Tav, אַתְּ the Day of Ingathering. I know you may have not heard that before, but the Bible declares it from the book of the Revelation:

“And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, **the tabernacle of God [is] with men**, and he will dwell with them, and they shall be his people, and God himself shall be with them, [and be] their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, **I make all things new**. And he said unto me, Write: for these words are true and faithful. And he said unto me, It is done. I am Alpha and Omega (I am Aleph Tav אַתְּ), the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.” Revelation 21:1-6

Revelation 11:15 “The seventh angel sounded his trumpet, and there were loud voices in heaven, which said: **”The kingdom of the world has become the kingdom of our Lord and of his Messiah**, and he will reign forever and ever.”

How appropriate that the “appointed times” that begin with the humble Messiah, end with the Messiah King, the Aleph and Tav אַתְּ.

Perhaps now we can see that the writing of John is clear as to its true meaning and Tabernacle Feast timing:

“On **the last and greatest day of the Feast**, Yeshua stood and said in a loud voice, ‘If anyone is thirsty, let him come to me and drink. Whoever believes in me, as the Scripture has said, streams of living water will flow from within him.’ By this he meant the Spirit, whom those who believed in him were later to receive. Up to that time the Spirit had not been given, since Yeshua (Jesus) had not yet been glorified.” John 7:37-38



Hebrew is Really... Really Important

And when we were all fallen to the earth, I heard a voice speaking unto me, and saying **in the Hebrew tongue**, Saul, Saul, why persecutest thou me? **Acts 26:14**

Since Paul records for us that The Messiah was speaking to him in the Hebrew tongue, we can also know that He did not speak “Greek” to John in Revelation. After all look at the words of John, twice he references the Hebrew language and he never says a word about the Greek language:

And they had a king over them, [which is] the angel of the bottomless pit, whose name **in the Hebrew tongue** [is] Abaddon, but in the Greek tongue hath [his] name Apollyon.
Revelation 9:11

And he gathered them together into a place called **in the Hebrew tongue** Armageddon. **Revelation 16:16**

So, we need to focus on Hebrew. I believe Hebrew was the original language given by God to Mankind (Adam). So again by translating Alpha Omega back into the Hebrew He said, **I am** the **Aleph and Tav** אָת. Now take a look at Revelation which says:

He is the Lord, which is, and which was, and which is to come, the Almighty. **Revelation 1:8**

Are you are familiar with the Exodus story where Moses asks the name of the Eternal One speaking from the burning bush? What is His name?

Let's take a look. The Hebrew word **I AM** is “hayah” which is not two words but “one”. Hayah means to be, to arise, to be, to become, to be finished. Sounds like beginning and end doesn't it? I do not think there is any coincidence.

“And God said unto Moses, **I AM** THAT **I AM**: and he said, Thus shall thou say unto the children of Israel, **I AM hath sent me unto you**. And God said moreover unto Moses, Thus shall thou say unto the children of Israel, **YHVH God** of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this [is] my name for ever, and this [is] my memorial unto all generations.”
Exodus 3:14-15

Can you now see that He is describing Himself twice. God YHVH says that He is I AM two times. Now look at something amazing, look more closely, He says that He was sent to speak to Moses by I AM.

Now look at the **Revelation 1:8** scripture again. Who is the Alpha and the Omega, the Aleph Tav אָת? There it is again: **I AM!** Now look at the verse through the Hebrew context when He declares His name again:

I AM the Aleph and Tav, אָת says the Lord (YHVH) God, who is and who was and who is to come, the Almighty.

Look at how John recorded “I AM” before he wrote The Revelation:

"Therefore I said to you that you will die in your sins; for if you do not believe that **I AM**, you will die in your sins."
John 8:24

Yeshua (Jesus) said to them, "Most assuredly, I say to you, before Abraham was, **I AM**." **John 8:58**

Did you notice the tie to the great “I AM” in the burning bush? Perhaps it is something you may have not seen before, but it is awesome! During my research, I was delighted to be able to find this translation in the new World English Bible, Hebrew Names Messianic Version, September 16, 2005. This translation of the Holy Bible is not copyrighted and is online in the Public Domain at: <http://ebible.org/webme/hnvt.pdf> .

Since we are studying the Hebrew letters Aleph Tav אָת and their meaning, let's look again at some original Hebrew words in this study as provided by the Hebrew Scriptures, and as this study goes forward, let's put back into its place, the “Tetragrammaton”, the name **YHVH** going forward, instead of the words "THE LORD". Zephaniah tells us why we should do this:

For then will I turn to the people a pure language, **that they may all call upon the name** of the LORD [YHVH], to serve him with one consent. **Zephaniah 3:9**

The Name of the “I AM who I AM” is the name of God. His would appear, depending on when they were written, within the Hebrew scrolls as:

יהוה יהוה

On the left is the modern script, on the right the ancient Hebrew. So let's take a look at the meaning of these four important Hebrew letters.

י	Yod, rhymes with "rode", which is transliterated as	"Y"
ה	Hey, rhymes with "hey", which was transliterated as	"H"
ו	Vav, like "lava", which is transliterated as "W" or	"V"
ה	Hey, again is transliterated as	"H"

Transliterating from the Hebrew into English, the letters result in **YHVH**.

The Dead Sea Scrolls bear "witness" to His Name. Incredibly, in 1947, just a year before the U.N. declared Israel a sovereign state in May of 1948, Bedouin shepherds, searching for a stray goat in the Judean Desert, entered a cave at Qumran and found ancient jars filled with a number of long abandoned Hebrew scrolls. These manuscripts are over 2,000 years old!

Look at the facsimile below, a reproduction of Psalms 119:59-64 as it was found in the Dead Sea Scrolls. Note "the name" YHVH is written in the ancient Paleo Hebrew script while the balance of the text is in a more modern Aramaic Hebrew script that was used at that time.



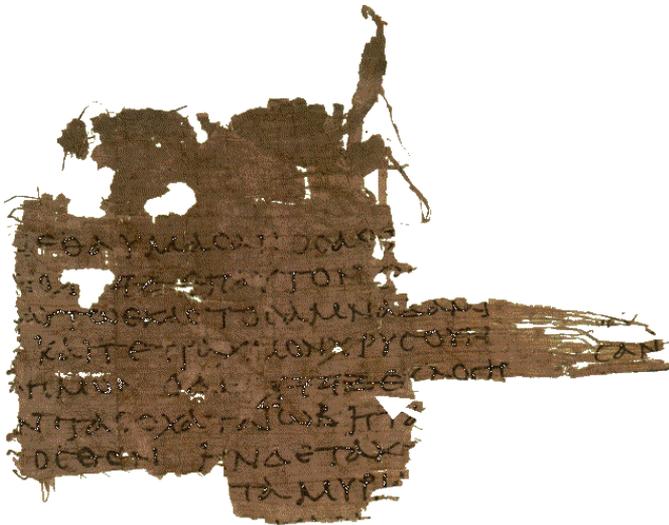
With 37 copies in all, Psalms is the most frequently found scroll of the Bible within the caves at Qumran, Israel. The scribe of this scroll clearly distinguished the name of God (YHVH) by writing it in Paleo-Hebrew, an older set of the Hebrew letter forms that we use today.

This first time this sacred name YHVH appears in Scripture is in **Genesis 2:4**, but much like the Aleph Tav you probably have not seen it. "These [are] the generations of the heavens and of the earth when they were created, in the day that **The LORD (YHVH)** יהוה God made the earth and the

heavens". In fact, the name **YHVH** appears ten (10) times in the Ten Commandments, just look there for yourself!

In Genesis 2:4 we can find another amazing discovery. Again, we see something unusual in this verse when we take a look at it in the Hebrew script. Not only do we see for the first time in all of Scripture the "Tetragrammaton", His name transliterated as YHVH. This is the only use of the Hebrew noun תּוֹלְדוֹת (tolýdot) in Scripture that is not followed by a personal name i.e., "these are the generations of Jacob". This shows us that although the account is about the creation, it is the creation YHVH God made.

Below is another example of another ancient fragment from a copy of the Septuagint dating to the First Century CE. This fragment contains Job 42. The opening verse of Job 42 says, "Then Job answered **YHVH**, and said I know that you can do all things, And that no purpose of yours can be restrained. You asked, 'Who is this who hides counsel without knowledge?' Therefore I have uttered that which I did not understand, Things too wonderful for



Using the "Tetragrammaton" transliterated back to **YHVH**, the Hebrew name of God, let's now take another look at the third commandment as found in Exodus:

Thou shall not take the name of **YHVH** thy God in vain; for **YHVH** will not hold him guiltless that taketh his name in *vain*.
Exodus 20:7

Before we go on further, let's use a dictionary and find out what "vain" actually means.

“Vain, Not yielding the desired outcome; fruitless: a vain attempt. Lacking substance or worth: vain talk. Middle English, from Old French, from Latin vnus, empty.” The American Heritage® Dictionary of the English Language, Fourth Edition Copyright © 2000 by Houghton Mifflin Company. Published by Houghton Mifflin Company. All rights reserved.

Notice that the root of this word “vain” is from Latin, it is not from a Hebrew root word. The Hebrew word actually really used here in Exodus is “shav” which means “emptiness or worthlessness of speech”.

So let’s think of the word “vain” as found in the text of Scripture with the true Hebrew root meaning in lieu of the Latin. After all, the purpose of this study is to learn how the Hebrew language, the very Hebrew letters, provides us with a better understanding of Scripture.

Going forward from this point of this study, let’s try to restore the understanding of the transliterated but personal Hebrew name for “GOD”, the “Tetragrammaton”, and put **YHVH** in place of “**THE LORD**” whenever we can. **YHVH**, the “Tetragrammaton” is indeed, “The Name”, which appears some 7,000 times in the Hebrew of the Scriptures and it is validated by the Dead Sea scrolls. What a magnificent discovery if we just look!

Also, by using the translation of the “plural” Hebrew word for the word “God”, we will often restore the word **Elohim**, אֱלֹהִים within this study.

Perhaps no one knows for sure how to pronounce the name YHVH since Hebrew is written only using consonants (no vowels), nonetheless many scholars think that it is might be pronounced as Yahweh or Yahveh. Strong’s Concordance (word #3068) provides it’s pronunciation as Yehovah.

Yet others believe it is Yahovah, others Yahuweh. I for one certainly do not know the final answer, but I look forward to the day that I hear the name spoken by the very One to whom it belongs!

Consider carefully that King David knew this... we are to love His Name:

For God will save Zion, and will build the cities of Judah: that they may dwell there, and have it in possession. The seed also of his servants shall inherit it: and **they that love his name** shall dwell therein. **Psalms 69:35-36**

Now, let’s consider the Hebrew word for the English word “Jesus” which actually comes the Greek word “Iesous”. According to the Strong’s Concordance (#2424) it is of Hebrew origin (#3091) and is pronounced as Yehowshuwa` {yeh-ho-shoo'-ah} or Yehowshu`a {yeh-ho-shoo'-ah}. The concordance goes on to explain its meaning as “Yehovah is salvation”.

In Hebrew, the word Salvation is “Yeshua” and the script is **ישועה**. So as we have already seen in its Hebrew origin, “Jesus” literally means “**Salvation**”. Yeshua was the name His mother called out when she spoke to him.

Near **the beginning of Scripture**, in the book of Exodus, we are told that YHVH is become Yeshua. Can you believe that? Let’s look at that Scripture, as verified by the Dead Sea Scrolls and the Septuagint with these transliterations:

YHVH [is] my strength and song, and **he is become Yeshua**:
ישועה he [is] my God (Elohim) **אֱלֹהִים**, and I will prepare him
an habitation; my father's God (Elohim) **אֱלֹהִים**, and I will
exalt him. **Exodus 15:2**

Now look **at the end of Scripture** and these words:

And cried with a loud voice, saying, **Salvation** **ישועה**
Yeshua to our God (Elohim) **אֱלֹהִים** which sitteth upon the
throne, and unto the Lamb. **Revelation 7:10**

Let’s look at another incredible use and witness to the word “Yeshua” a confirmation given to us in Scripture. Here the Hebrew word pronunciations, we receive an amazing promise as recorded by the great prophet Isaiah:

Behold, God (Elohim) [is] Yeshua (salvation); I will trust, and
not be afraid: for YHVH (The Lord) [is] my strength and [my]
song; **he also is become Yeshua (salvation)**. **Isaiah: 12:2**

YHVH is become Yeshua! Let’s shout Hallelujah, that’s HalleluYah !

Now consider the meaning of the Hebrew name Isaiah, which is actually a transliteration for his Hebrew name Yeshayahu. It is amazing, but Isaiah’s Hebrew name literally means “God is my salvation”!

Did you know that most of the newer publications of the King James use translation [bracketed] words to indicate that the translators have added these words as “interpretation” so what we see is not a literal translation? Shocked? Check your own Bible’s prefix for the truth.

Generally, since bracketed words are not found in the manuscripts, they have been inserted by the translators as their own interpretation vs. a literal translation.

So let's re-read Isaiah's (God is my Salvation) words without the bracketed, inserted words from the King James translation of Isaiah 12:2:

Behold **Elohim Yeshua** I will trust, and not be afraid: for YHWH my strength and song; **He also is become Yeshua.**

I hope you can now understand the meaning and the promise behind that powerful verse and from the fact that Isaiah's own name declares it. Now, reading Peter's (in Hebrew – Kepha's) words:

And account [that] the longsuffering of our LORD [is] (Yeshua) salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you; **2 Peter 3:15**

Without the added words [that] and [is] added by the King James translators, this verse says: "And account the longsuffering of our Lord Yeshua". Now with only the Hebrew name:

And account the longsuffering of Yeshua; **ישועה**

To borrow from the name of an old TV show: "Now That's Incredible!"

Let's also consider a modern and scholarly reference to the ancient truth of the name "Yeshua". Published in 2002, by Riverhead Books, New York, the paperback edition of Willis Barnstone's new translation of the four gospels and the apocalypse, *The New Covenant – Commonly Called the New Testament* reads:

"In this extraordinary new translation of The Four Gospels and Revelation (Apocalypse), award winning poet, translator, and scholar Willis Barnstone returns the bedrock of Christianity to its origins as an outgrowth of Judaism." (Permission for use requested.)
<http://web.whittier.edu/barnstone/newcovenant/index.html>

"Willis Barnstone, former O'Conner Professor of Greek at Colgate University, is distinguished Professor of Comparative Literature, and a founding member of the Institute of Biblical and Literary Studies, at Indiana University. A Guggenheim fellow, a poet, and the author of *Poetics of Translation: History, Theory, Practice*, he has received many honors over the years, including the Emily Dickenson Award of the Poetry Society of America, the W.H. Auden Award of the New York State Arts Council, a PEN/Book-of-the-Month Club Special Citation, and the Midland Authors Award".

Barnstone taught in Greece at the end of the civil war there (1949-51), in Buenos Aires during the Dirty War, and during the Cultural Revolution went to China, where he was later a Fulbright

Professor of American Literature at Beijing Foreign Studies University (1984-1985). His book and translation is a real eye opener and His footnotes are an incredible resource. I recommend that you acquire a copy and add it to you own Scripture reference library. It is valuable and worth quoting here. As one of the modern world's foremost Greek scholars, in his Afterward "How Yeshua Ben Yosef Became Yeshua The Messiah and Jesus The Christ", Barnstone provides his scholarly explanation. Here some excerpts:

"In the Primordial beginnings of the Torah, until Adam gave names to all the cattle and to the birds of the air and to every animal of the field, their existence was unfulfilled." "By noting the enormous importance of names in the opening passages of Genesis, we have a model for the significance of new names designed for The New Covenant."

"In choosing names for the cast of the New Covenant, the authors established a semantic code for recognizing Jew, Christian, and gentile. The code, as with all codes, is often muddled, self contradictory, and inconsistent, but is has worked both in Greek and in translations from Greek to other tongues. Through the naming and renaming of place, people, and movement, The New Covenant has changed identity and position for a new cast of actors who pass distinctly as the messianics (the Christians), and not as another Jewish faction."

"How were these linguistic feats accomplished? How was time moved ahead around a hundred years to early in the second century when indeed Christians were beginning to be distinct from Jews? Here, with respect to anachronistic bias, it is important restate that while the gospels read as contemporary history, Mark, the earliest gospel, was not formulated in Greek until at least forty or fifty years after Yeshua's crucifixion (ca. 30 C.E.) and the others up to seventy years after his lifetime."

"The dissociation of The New Covenant as a Jewish book begins with the conversion of the Semitic names into Greek names. When referring to members of the messianic movement, the New Covenant uses largely Greek or seemingly Greek names. But the Greek name is usually only a shadow of the original Hebrew name in sound and connotation. James is the name for Yeshua's brother, the son of Miriam, who was later head of the church in Jerusalem. English James scarcely echoes Greek Iakobos and Hebrew Yaakov. So James is removed from his Semitic self in his new British costume. To lead from James back to Yaakov is a stretch, maybe a shocking one to the reader,

because of the coded tradition of distinguishing Christian from Jew in days when all were Jews. But once having understood how far one has been led from the Hebrew name, it should be a pleasure to return and redeem the names that Adam and his descendants dreamed up.”

“At some point in this process of voyage, the transmission from the probable Aramaic script or oral witness accounts to the Greek, the Hebrew biblical names were Hellenized, that is, they were given to us in a Greek translation or transliteration from the late Hebrew or Aramaic. So, as we have seen, Yeshua (ישועה) or, more fully Yehoshua the Messiah, which comes from (Yehoshua) and (Mashiach), is rendered into Greek as *leous* or *Hristos*. *leous* is a transliteration of *Yeshua* and *Hristos* (meaning the “anointed”), being a translation of *mashiah*. Greek *leous* or *Hristos* is in turn translated into English as Jesus [the] Christ”

Barnstone’s words are quite an eye-opener to my western “Greek” mindset!

Now, before we go on with the study, let get an even better understanding of why we need to understand the importance of the Hebrew title for God, which is “Elohim”. By now, we already know that it is translated in virtually every English Bible as the word “God”. But consider this for just one moment, in English we use the word “God” as a singular word but when we look into the dictionary, we find the following definition:

“A being conceived as the perfect, omnipotent, omniscient originator and ruler of the universe, the principal object of faith and worship in monotheistic religions.

- * *The force, effect, or a manifestation or aspect of this being.*
- * *A being of supernatural powers or attributes, believed in and worshiped by a people, especially a male deity thought to control some part of nature or reality.*
- * *An image of a supernatural being; an idol.*
- * *One that is worshiped, idealized, or followed: Money was their god.*
- * *A very handsome man. A powerful ruler.*

[Middle English, from Old English. See gheu()- in Indo-European Roots.]”

The American Heritage® Dictionary of the English Language, Fourth Edition - Copyright © 2000 by Houghton Mifflin Company. Published by Houghton Mifflin Company. All rights reserved.

In Hebrew, “Elohim” is from the root word pronounced as “El”, meaning the true God. However, it is important to understand that “Elohim” is the plural form of the word “Eloah”.

Understanding that God’s title is plural is the basis of understanding God and His creation from the beginning to the end. It is a key to understanding that God is indeed “Great”. God is complex to say the very least and deeply beyond our understanding and comprehension. We must clearly take God out of our own little box of understanding, and one thing is for sure, if we are ever to begin to understand the way He thinks and communicates we must certainly learn much more about the language He spoke when the Scripture writers recorded His words.

Hebrew is a language in which each letter is a “word picture” a symbol and representation of life. In Scripture, every word is important, indeed every letter. That is why Messiah said “not one jot or tittle shall pass until all is fulfilled”. In a Torah scroll that are always exactly 304,805 letters that comprise approximately 79,000 words. When a scribe records it the Torah Scroll is disqualified if even a single letter is added and it is disqualified if even a single letter is deleted. If any mistake in the lettering or even its spacing is found, it cannot be used. Carefully guarding the words of the Torah has been a priority throughout all of recorded time. That is why the Dead Sea Scrolls track with handwritten scrolls written thousands of years apart.

The famous 11th century Jewish commentator Rashi was known to say that the addition or deletion of a single Hebrew letter can lead to a blasphemous reading of the Torah. Jesus said man must live by every word that comes out of the mouth of God. Genesis declares that God spoke creation into existence. So, in the Hebrew way of thinking, His Hebrew letters were used by God in creating the world, and it is through them that He sustains it so that addition or omission of even one letter threatens the existence of life.

The word of God quickens and gives life. No other authority, no name (Hebrew = shem) other than “the word” of God that can give life.

The word of God was from the beginning. And God “said” אָמַר...

This word said means word or utterance in Hebrew, it is amar which is spelled aleph, mem, resh. These Hebrew letters literally mean:

Strong leader - Mighty blood - First beginning

These are the characteristics of Messiah Yeshua, the word of God.

Yeshua is the manifestation of “the word” of God. There is no other “name” by which we may be saved. In Hebrew, shem אָשׁוּ means name, reputation, renown, fame, “the name” as in the designation of God.

So we must consider the awesome language of the Bible, its Hebrew words and way of thinking. So, since we are not looking at an Indo-European word study nor are we talking about an idol or money, let's begin to use and restore the Hebrew word "Elohim", the Tetragrammaton "YHWH" and The Messiah's Hebrew name "Yeshua" going forward within this study.

After all, this study is based gaining a better understanding of Hebrew Scripture. So let's close this section and consider the One with the Hebrew name that means "Salvation". He is the One called Yeshua.





Hebrew Names are Important Too

To better understand the great depth of the Hebrew language and the meanings “hidden” in Scripture once the words are read in Hebrew; let’s take a side trip and consider the importance of some of the Hebraic words, the names we find in The Scriptures.

They have great importance and we should indeed slow down and consider them so that we can “see” and “hear” the deeper message I believe that our Creator wants us to understand within His Word. A great example of this is shown when we take a close look at the names that He provided to us in the sequential listing of the names of the first ten generations from Adam to Noah found in Genesis five.

The message of the good news, the glad tidings of mortal man and the hope of resurrection within the peaceful kingdom of Messiah are declared. This gospel message is proclaimed within these ten names!

[Adam]	Mankind
[Seth]	is appointed
[Enos]	a mortal
[Cainan]	possession
[Mahalaleel]	but the praise of God
[Jared]	shall descend
[Enoch]	teaching
[Methuselah]	he is dead it shall be sent
[Lamech]	powerful
[Noah]	rest and peace

Coincidence? No, I don’t think so. The sequential meaning of these names, these ten generations is amazing and it shows what this study is all about: gaining a better understanding of the meaning and depth of the Hebrew language. Consider this: you can’t read Hebrew without reading אָת.

The two men on the Road to Emmaus “discovered” the hidden truths within The Scriptures, that all things concerning Himself were there hidden in the words of the scrolls, the hidden Aleph Tav אָת also teaches of things concerning Him.

Then beginning with Moses and with all the prophets, He explained to them **the things concerning Himself** in all the Scriptures. **Luke 24:27**

In the beginning God אָת created the heaven and the earth.
Genesis 1:1

In the beginning was the **Word**, and the **Word** was with God, and the **Word** was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not.

John 1:1-5

Then they cry unto the LORD in their trouble, [and] he saveth them out of their distresses. **He sent his word**, and healed them, and delivered [them] from their destructions.

Psalms 107:19-20

THE LORD possessed me **in the beginning** of his way, before his works of old. **I was set up from everlasting, from the beginning**, or ever the earth was. When [there were] no depths, I was brought forth; when [there were] no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth: While as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. **When he prepared the heavens, I [was] there**: when he set a compass upon the face of the depth: When he established the clouds above: when he strengthened the fountains of the deep: When he gave to the sea his decree, that the waters should not pass his commandment: **when he appointed the foundations of the earth**: Then I was by him, [as] one brought up [with him]: and I was daily [his] delight, rejoicing always before him; **Rejoicing in the habitable part of his earth; and my delights [were] with the sons of men**. Now therefore hearken unto me, O ye children: for blessed [are they that] keep my ways. **Hear instruction, and be wise, and refuse it not**. Blessed [is] the man that heareth me, watching daily at my gates, waiting at the posts of my doors. **For whoso findeth me findeth life**, and shall obtain favor of THE LORD. But he that sinneth against me wrongeth his own soul: all they that hate me love death.

Proverbs 8:22-36

This is why we must seek out every word His Scripture, even the Aleph Tav אָבּ, so that our eyes may be opened by the gift of faith to see the light and encounter the living Messiah, the Mashiach.

He offers us salvation and eternal life with Him, we need to believe in Him, confess our sin and receive His forgiveness. Following His instruction “from the beginning” confirms that we are to walk in His paths and receive Him as King.



Understanding Redemption

I think the Aleph Tav **אָת** is a gateway to understanding redemption. Looking at **Revelation 22:12-14** using the Hebrew Aleph Tav in place of the Greek “Alpha Omega” we can easily see the meaning of the verse is:

*I am **אָת** **the Aleph and the Tav, [the strength of the cross]** the first and the last, the beginning and the end. Blessed are those who wash their robes, that they may have the right to the tree of life, and may **enter by the gates [the way, the truth and the life]** into the city.*

Jesus (from the Hebrew - Yeshua) taught that the Kingdom of God is within us. The Apostle Paul taught that within us we will find the true Temple. **What did Paul have to say?** “What? know ye not that your body is the temple of the Holy Spirit [which is] in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God’s.” **I Corinthians 6:19,20**

In Revelation, Yeshua (Jesus) promised to return with his reward:

And, behold, I come quickly; and my reward [is] with me, to give every man **according as his work** shall be. **Revelation 22:12**

Can you now see that the Aleph Tav in Genesis 14:16 gives us a picture, a foreshadow of this wonderful promise?

And he **אָת** **[the strength of the cross]** brought back **all the goods**, and also brought again his brother Lot, and his goods, and the women also, and the people. **Genesis 14:16**

Look for yourself again and you will find two Hebrew letters that form an untranslated word in translated Scriptures but they are written there **as plain as day** in the Hebrew Scriptures.

Once again I must ask, why are these Hebrew letters Aleph Tav **אָת** not spoken nor translated? Are they really just a sign of the definite direct object, not to be translated or spoken? I don’t think so.

Let’s look at what Paul had to say about “**things that are written**” in his letter to the Romans:

For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope. **Romans 15:4**

As I have said, the fact is, the Aleph Tav אָת “**the strength of the cross**” appears throughout the Hebrew Scriptures, yet it is not translated with the exception of only a few instances in which interpreters generally translate it as “and” or “with” in certain English Bibles.

Having said that, perhaps one of the most wonderful places where we see the Aleph Tav אָת is a direct translation found in the words recorded by Zechariah.

Here, amazingly the translators used the word “**me**”. In view of the translation of Zechariah’s incredible words, I wonder why there aren’t more such translations of Aleph Tav אָת? Considering that question is one of the joys of the study of Aleph Tav.

And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon Me אָת whom they have pierced, and they shall mourn for him, as one mourneth for [his] only [son], and shall be in bitterness for him, as one that is in bitterness for [his] firstborn.

Zechariah 12:10

Amazing isn’t it?

Here we see Aleph Tav אָת put right in the middle of one of the most powerful messianic prophecies found in all of Scripture. The prophecy of the firstborn, the one that was pierced will be mourned. The great importance of the firstborn and the meaning of the Aleph Tav can be seen in the ancient words of Moses:

If a man have two wives, one beloved, and another hated, and they have born him children, [both] the beloved and the hated; and [if] **the firstborn son** be hers that was hated: Then it shall be, when he makes his sons inherit that which he אָת has, that he may not make **the son of the beloved firstborn** before the son of the hated, who is indeed **the firstborn**; But he shall acknowledge the son of the hated [for] **the firstborn**, by giving him a **double portion** of all that he hath: for he [is] the beginning of his strength; the right of **the firstborn** [is] his. **Deuteronomy 21:15-17**

Look at the Hebrew text of Deuteronomy 21:16:

וּשְׁפַכְתִּי עָלֶי-בֵּית דּוֹד וְעַל יוֹשֵׁב
יְרוּשָׁלַם רוּחַ חַךְ וְתַחֲזוּזִים
וְהַבִּיטוּ אֵלַי אֵת אֲשֶׁר־דִּקְרוּ
וּסְפְרוּ עֲלָיו כַּמִּסְפָּר עָלֵי־הַיְחִיד
וְהִמַּר עֲלָיו כַּהִמַּר עָלֵי־הַבְּכוֹר

Do you see the **את** right in the middle of the verse?

We can learn a great deal about the importance of **the redemption price as paid by Messiah**, when we consider **the blessing of the firstborn**:

Sanctify to Me every firstborn, the first offspring of every womb among the sons of Israel, both of man and beast; it belongs to Me. **Exodus 13:2**

Now it shall come about when the Lord brings you to the land of the Canaanite, as He swore to you and to your fathers, and gives it to you, that **you shall devote to the Lord the first offspring** of every womb, and **the first offspring** of every beast that you own; the males belong to the Lord. But every **first offspring** of a donkey you shall **redeem with a lamb**, but if you do not redeem it, then you shall break its neck; and **every firstborn of man** among your sons **you shall redeem**. And it shall be when your son asks you in time to come, saying, "What is this?" then you shall say to him, "With a powerful hand the Lord brought us out of Egypt, from the house of slavery. And it came about, when Pharaoh was stubborn about letting us go, that the Lord killed every firstborn in the land of Egypt, both **the firstborn of man** and the firstborn of beast. Therefore, I

sacrifice to the Lord the males, the first offspring of every womb, **but every firstborn of my sons I redeem.** So it shall serve as a sign on your hand, and as phylacteries on your forehead, for with a powerful hand the Lord brought us out of Egypt." **Exodus 13:11-16**

The firstborn belong to God because He redeemed them! God's definition of "redemption" means to purchase for a price. Now what about this price of our redemption? Let's look at it from the lens of Scripture when God first selected the Levites (the priests) that were to serve the Tabernacle:

And I, behold, I have taken the Levites from among the children of Israel **instead of all the firstborn** that openeth the matrix among the children of Israel: therefore the Levites shall be mine; **Because all the firstborn** [are] mine; [for] on the day that I smote all the firstborn in the land of Egypt **I hallowed unto me all the firstborn** in Israel, both man and beast: mine shall they be: I [am] the LORD.

Numbers 3:12-13

Then the Lord instructed Moses to count all of the firstborn of Israel and the number the children of Levi, the Levites. After the counting, there were 273 firstborn of Israel more than the number of the children of Levi, the Levites.

And for the ransom of the 273 of the firstborn of the sons of Israel who are in excess beyond the Levites, **Numbers 3:46**

A ransom price was paid for the 273 firstborn of Israel beyond the number of Levites. Moses records that value as 1,365 shekels.

From the firstborn of the sons of Israel he took the money in terms of the shekel of the sanctuary, 1,365. **Numbers 3:50**

So, what was the price per person, the math is easy. 1,365 divided by 273 equals 5. The answer is five (5), the redemption price for each firstborn of Israel is five shekels. Earlier, we reviewed the number of mankind is the number six (6), so when we realize Judas accepted thirty (30) shekels of silver as the price of the firstborn, The Messiah, we can see a purpose behind the number, thirty divided by six equals five. Mankind was redeemed for this price according to the instruction given to Moses at Mt. Sinai. What a message, thirty pieces of silver, the redemption price of mankind!

In Scripture, silver represents redemption. Five represents grace, six mankind, so the thirty silver shekel redemption price for mankind was foretold and given by the grace of God and fulfilled by Messiah.

Redemption is a place of salvation that broadly means the deliverance from sin, it encompasses the concept the ransom of slaves. It refers to deliverance from sin and freedom from captivity.

Redemption brings us from exile. Redemption is restoration.

Exile means to be away from one's true home while being explicitly refused permission to return or being threatened upon return. Exile is a form of punishment. In Hebrew:

The word "exile" is galah גָּלָה

The word "redemption" is "gəullah" גְּאֻלָּה

Do you see the difference?

It is significant. Redemption includes the first, the mighty one, God is represented by the Aleph. He is our strength.



The Covenant at Moab

For me, perhaps one of the most striking locations of the Aleph Tav אָת is found in Deuteronomy 29. This was shared with me but I have lost the credit for this awesome teaching.

Here, at the conclusion of The King's decree we know as the book of Deuteronomy, Moses records for us the mysterious covenant made by YHVH at Moab. A covenant given for God's people in the last days.

After all the covenants were given by God to Noah, Abraham and to Israel at Sinai, each involved a blood offering be provided as a ratification of each covenant. The covenant of Moab did not, and we need to explore why because it is critical to understanding what Messiah Yeshua did for us at the "place of the skull" that many call Calvary.

The story of the covenant of Moab did not stop in Deuteronomy, it only started there. The clue to this understanding is the fact that the altar sacrifice is missing within the narrative. To understand what is going on we need to know where the Moab covenant is mentioned again. When we do that we will know when the ratification of the covenant at Moab occurred.

When Noah received the covenant sign of the rainbow, Noah offered a sacrifice of clean animals. Folks that means there was no Easter ham at Noah's offering to God. When God gave His covenant to Abraham, He promised to make the descendants of Abraham a great nation, a people that would bless all the nations of the world and God also promised the Land as an inheritance the descendants of Abraham. Notice that when Abraham asked our heavenly Father how he would know that he would inherit the land, Abraham was instructed to sacrifice a heifer, a goat, a ram, a turtledove and a pigeon. Abraham placed their pieces on the altar and God himself walked among the pieces as a smoking, fiery oven. It is important to recognize that Abraham did not participate in this burnt sacrifice; Abraham did not even light a fire.... God did. The covenant given Moses and the people Israel and the stranger and sojourners among them also included a burnt sacrifice.

So why did the mysterious Moab covenant not include a description of its ratification by blood sacrifice on an altar? Moses gives us a clue to a future ratification when he describes that this Moab covenant is made not only for those present in the wilderness but "with him who is not here with us today."

"Yet the Lord has not given you a heart to perceive and eyes to see and ears to hear..." Moses closes the description of the Moab covenant by describing it as a mystery - a secret that belongs to The Lord YHVH.

"The secret things belong to YHVH our God, but those things which are revealed belong to us **and to our children forever**, that we may do all the words of this law." Deuteronomy 29:29

Let's read the full text of the covenant given at Moab and look at the important placements of the Aleph Tav **א**:

"These are the words of the covenant which the Lord commanded Moses to make with the children of Israel in the land of Moab, besides the covenant which He made with them in Horeb.

*Now Moses called all Israel and said to them: "You have seen **א** all that the Lord did before your eyes in the land of Egypt, to Pharaoh and to all his servants and to all his land -- the great trials which your eyes have seen, the signs, and those great wonders. Yet the Lord has not given you a heart to perceive and eyes to see and ears to hear, to this very day. And I have led you forty years in the wilderness. Your clothes have not worn out on you, and your sandals have not worn out on your feet. You have not eaten bread, nor have you drunk wine or similar drink, that you may know that I am the Lord your God. And when you came to this place, Sihon king of Heshbon and Og king of Bashan came out against us to battle, and we conquered them. We took their land and gave it as an inheritance to the Reubenites, to the Gadites, and to half the tribe of Manasseh.*

*Therefore keep the words of this covenant, and do them, that you may prosper **א** in all that you do. "All of you stand today before the Lord your God: your leaders and your tribes and your elders and your officers, all the men of Israel, your little ones and your wives--also the stranger who is in your camp, from the one who cuts your wood to the one who draws your water-- that you may enter into covenant with the Lord your God, and into His oath, which the Lord your God makes with you today, that He may establish you today as a people for Himself, and that He may be God to you, just as He has spoken to you, and just as He has sworn to your fathers, to Abraham, Isaac, and Jacob.*

*"I make this covenant and this oath, not with you alone, but with him who stands here with us today before the Lord our God, as well as with him who is not here with us today for you know ~~that~~ that we dwelt in the land of Egypt and that we came through the nations which you passed by, and you saw their abominations and their idols which were among them--wood and stone and silver and gold); so that there may not be among you man or woman or family or tribe, whose heart turns away today from the Lord our God, to go and serve the gods of these nations, and that there may not be among you a root bearing bitterness or wormwood; and so it may not happen, when he hears the words of this curse, that he blesses himself in his heart, saying, 'I shall have peace, even though I *follow the dictates of my heart'-- as though the drunkard could be included with the sober. "The Lord would not spare him; for then the anger of the Lord and His jealousy would burn against that man, and every curse that is written in this book would settle on him, and the Lord would blot out his name from under heaven. And the Lord would separate him from all the tribes of Israel for adversity, according to all the curses of the covenant that are written in this Book of the Law, so that the coming generation of your children who rise up after you, and the foreigner who comes from a far land, would say, when they see the plagues of that land and the sicknesses which the Lord has laid on it: 'The whole land is brimstone, salt, and burning; it is not sown, nor does it bear, nor does any grass grow there, like the overthrow of Sodom and Gomorrah, Admah, and Zeboiim, which the Lord overthrew in His anger and His wrath.' All nations would say, 'Why has the Lord done so to this land? What does the heat of this great anger mean?' Then people would say: 'Because they have forsaken the covenant of the Lord God of their fathers, which He made with them when He brought them out of the land of Egypt; for they went and served other gods and worshiped them, gods that they did not know and that He had not given to them. Then the anger of the Lord was aroused against this land, to bring on it every curse that is written in this book. And the Lord uprooted them from their land in anger, in wrath, and in great indignation, and cast them into another land, as it is this day.' "The secret things belong to the Lord our God, but those things which are revealed belong to us and to our children forever, that we may do all the words of this law."*

Deuteronomy 29 1-29

Where is the Altar offering that ratified this covenant? For the answer, let's look in the book of Mark at the story of the Passover meal, there we will see

the ratification, the confirmation of the Covenant of Moab that was made by Messiah Yeshua himself. He gave Himself as the covenant sacrifice the very next day.

"He said to them, "This is my blood of the new covenant, which is poured out for many. Most assuredly I tell you, I will no more drink of the fruit of the vine, until that day when I drink it anew in the Kingdom of God." When they had sung a hymn, they went out to the Mount of Olives." Mark 14:24-26

Think about it, Yeshua's announcement was the mystery, the secret that was hidden for thousands of years was now revealed to all forever that we may do the words of this covenant at Moab:

"The secret things belong to the Lord our God, but those things which are revealed belong to us and to our children forever, that we may do all the words of this law."

God himself [**the strength of the cross**] who became a man would be the ultimate offering for the ratification of the covenant made at Moab. Only He, as God Himself could provide the great sacrifice for all mankind. The result a new heart for the believer and salvation. Within forty years of His sacrifice and resurrection, all Temple sacrifices ceased in the Land to this day.

The prophets pre-recorded the events of this great event!

Balaam even foretold of this. Numbers 24:17 "I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Scepter shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth."

Moses records the promise in Deuteronomy 18:18-19 "I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, [that] whosoever will not hearken unto my words which he shall speak in my name, I will require [it] of him. "

Hundreds of years before His birth, Micah tells of Messiah's birthplace in Micah 5:1-3 "Now gather thyself in troops, O daughter of troops: he hath laid siege against us: they shall smite the judge of Israel with a rod upon the cheek. But thou, Bethlehem Ephratah, [though] thou be little among the thousands of Judah, [yet] out of thee shall he come forth unto me [that is] to be ruler in Israel; whose goings forth [have been] from of old, from everlasting. Therefore will he give them up, until the time [that] she which travaileth hath brought forth: then the remnant of his brethren shall return unto the children of Israel.

The great prophet described His Jubilee ministry in Isaiah 61:1-2 "The Spirit of the Lord GOD [is] upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to [them that are] bound; To proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn;"

The prophet Daniel even describes the exact time that Messiah was to first come in Daniel 9:25-26. Other great prophecies describe His week of Passover fulfillment:



His betrayal for thirty pieces of silver Zechariah 11:12

His death Psalms 22:16

His pierced side Zechariah 12:10

His resurrection Psalms 16:10

His ascension to the right hand Psalms 68:18

His return Daniel 7:13-14

It is amazing but not surprising that we see the Aleph Tav אָ in Isaiah 53, where the prophet records the great prophecy of twelve (yes that is 12) characteristics of Messiah's identity:

*1 Who has believed our report?
And to whom has the arm of the Lord been revealed?*

*2 For He shall grow up before Him as a tender plant,
And as a root out of dry ground.
He has no form or comeliness;
And when we see Him,
There is no beauty that we should desire Him.*

*3 He is despised and rejected by men,
A Man of sorrows and acquainted with grief.
And we hid, as it were, our faces from Him;
He was despised, and we did not esteem Him.*

*4 Surely He has borne our griefs
And carried our sorrows;
Yet we esteemed Him stricken,
Smitten by God, and afflicted.*

*5 But He was wounded for our transgressions,
He was bruised for our iniquities;
The chastisement for our peace was upon Him,
And by His stripes we are healed.*

*6 All we like sheep have gone astray;
We have turned, every one, to his own way;*

And the Lord has laid **תָּא** [on Him] the iniquity of us all.

7 He was oppressed and He was afflicted,
Yet He opened not His mouth;
He was led as a lamb to the slaughter,
And as a sheep before its shearers is silent,
So He opened not His mouth.

8 He was taken from prison and from judgment,
And who will declare His generation?
For He was cut off from the land of the living;
For the transgressions of My people He was stricken.

9 And *they made His grave with the wicked--
But with the rich at His death,
Because He had done no violence,
Nor was any deceit in His mouth.

10 Yet it pleased the Lord to bruise Him;
He has put Him to grief.
When You make His soul an offering for sin,
He shall see His seed, He shall prolong His days,
And the pleasure of the Lord shall prosper in His hand.

11 *He shall see the labor of His soul, and be satisfied.
By His knowledge My righteous Servant shall justify many,
For He shall bear their iniquities.

12 Therefore I will divide Him a portion with the great,
And He shall divide the spoil with the strong,
Because He poured out His soul unto death,
And He was numbered with the transgressors,
And He bore the sin of many,
And made intercession for the transgressors.

Understanding John's Words

Let's again look at John's writing from his Hebraic perspective. John (Yochanan in Hebrew) starts his message with the Hebrew word resheeth, which means, "in the beginning". For illustration, let's "plug in" the Aleph Tav **את** along side "the word".

In the beginning [resheeth] was the word **את** and the word **את** was with YHVH, and the word **את**, was YHVH. **John 1:1**

And the word **את** was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. **John 1:14**

This verse has always seemed so complex and difficult to grasp. I always wondered why would John say "the Word" and not just come on out and say Messiah or Yeshua (Jesus). In the Jewish writings known as the Targums "the word" is called "memra", for more on this see the appendix. But now just suppose that what he was trying to do was to clarify the mystery of the Hebrew letters Aleph Tav **את** that appear throughout Hebrew Scriptures, the first five books of the Torah. Just take a look at the placement of the Aleph Tav **את** in Exodus.

And he was there with YHVH **יְהוָה** forty days and forty nights; he did neither eat bread, nor drink water. And he wrote upon the tablets **את** the words of the covenant, the Ten Commandments. **Exodus 34:28**

The Aleph Tav is right there between the tablets and the words. Now, let's go back to the beginning and again look at the Aleph Tav **את** in Genesis while we reconsider what John is saying:

In the beginning [resheeth] was the word **את** [Aleph Tav], and the word **את** [Aleph Tav], was with YHVH, and the Word **את** [Aleph Tav], was YHVH. **John 1:1**

Creation was spoken into being by The Creator with His seven commands (His words), not with His hands. That after all, is the consideration of this study, **His Word**.

So what is symbolic meaning of the Hebrew letters Aleph Tav **את** ?

Let's look more closely at the un-translated Aleph Tav **את** and its origin. As we have said, unlike the English alphabet, every Hebrew letter, all twenty two of them have an individual symbolic meaning.

The first letter in the Hebrew alphabet Aleph, symbolically stands for an "ox" or what many may call a "bull". The aleph borrows from the hieroglyph for the "ox." In Exodus 8:26-27, Moses reasoned with Pharaoh that he must let the Hebrews go a three days journey into the wilderness to sacrifice. Do you know why?

I believe it is because the animal to be sacrificed on the altar before the Lord was the ox, an Egyptian god. The ox was to the ancient Egyptian what petroleum fuel is to modern civilization. It was their idol of propulsion, the ox was literally nature harnessed to plow the field, haul stone and build the monumental architecture of ancient Egypt.

Now scrawled by hand in ancient stone, it pulls the Hebrew alphabet like a powerful engine.

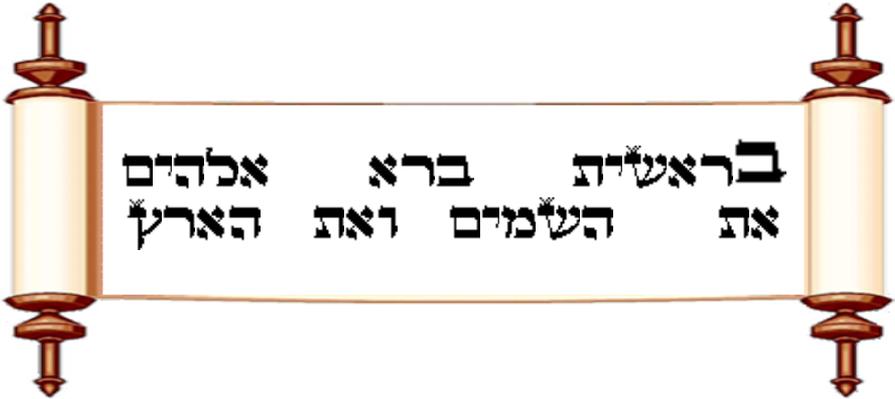
And Moses said, It is not meet so to do; for we shall **sacrifice the abomination of the Egyptians** to the LORD **יהוה** our God: lo, shall we sacrifice the abominations of the Egyptians before their eyes, and will they not stone us? We will go three days' journey into the wilderness, and sacrifice to the LORD **יהוה** our God, as he shall command us. **Exodus 8:26-27**

Have you ever had the opportunity to stand alongside a 2,000 lb. bull? Perhaps you have watched a rodeo and seen a cowboy on a three second bull ride. If strength and power comes to mind, then you have the Hebrew picture of the letter Aleph **א** and you now understand the Hebrew word picture and its meaning.

And the Tav **ת** the last letter of the Hebrew alphabet is **†**. It literally means a mark, a cross, sign, a covenant or to seal. In today's Hebrew script Aleph Tav is written as **את**. In the ancient Paleo form Aleph Tav was written as **† א**.

We also need to know that the word El, in singular form means God. Using the Hebrew script in use today El is written as **אל** but in ancient Paleo-Hebrew word pictures, El is written as **א ל**.

Again, Genesis 1:1 as seen in the Hebrew text looks like this:



Using the most ancient Paleo “word pictures”, the letters in the inscription of the word “El” are "ע", an ox head (meaning “strength”) and "ש", a shepherd’s staff (meaning “authority”). These Paleo-Hebrew pictures of El and their meaning present the word picture for “the strong one of authority” עש. Who else is the strong one of authority but God?

Now for the first time, I can literally “see” what John described with the help of the ancient Hebrew script. John, a Hebrew man, understood this and gave us the unspoken, the un-translated reference from Moses’ writing, the meaning of the Aleph Tav, The Word, “the Strength of the cross” that hung on the tree of salvation!

Knowing the meaning of these two Hebrew letters we can now look again and literally “see” [the word], the Aleph Tav את of Genesis to say: In the beginning Elohim את [The Strength of the cross on the tree, the covenant giver], created the heaven and the earth.

In case you are wondering why I refer to the cross of the tree, it’s simple. That is how Scripture refers to the Messiah’s “execution stake” time and time again, as a tree. Just look for yourself.

So let’s get back to the Vav, the stake ו. Looking at the Vav, we can also find The Son of man that we have now seen in Genesis 1:1, just take a look:

The Elohim of our fathers raised up Yeshua (Jesus), whom ye slew and hanged on a tree. **Acts 5:30**

And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree: **Acts 10:39**

And when they had fulfilled all that was written of him, they took [him] down from the tree... **Acts 13:29**

Messiah hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed [is] every one that hangeth on a tree: **Galatians 3:13**

Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed. **1Peter 2:24**

Blessed [are] they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. **Revelation 22:14**

Why would they hang Him on a tree? Because He took on our sin and its penalty - death. As it is written:

And if a man have committed a sin worthy of death, and he be to be put to death, and thou **hang him on a tree**: His body shall not remain all night upon the tree, but thou shalt in any wise bury him that day; (for he that is hanged [is] accursed of Elohim;) that thy land be not defiled, which YHVH thy Elohim giveth thee [for] an inheritance. **Deuteronomy 21:22-23**

Now let's look at the ancient Hebrew word picture script for Aleph Tav: אָת

In the beginning Elohim אָתָּבָּ אָתָּבָּ, created the heaven and the earth. Now let's look again at John's words with this insight:

In the beginning was the word אָתָּבָּ [The Strength of the cross on the tree, the covenant seal] and the word אָתָּבָּ [The Strength of the cross on the tree, the covenant seal], was with YHVH, and the Word אָתָּבָּ [The Strength of the Cross on the tree, the covenant seal], was YHVH.

Again, let's insert the ancient Paleo-Hebrew word picture script:

In the beginning was [the word] אָתָּבָּ and [the word] אָתָּבָּ, was with אָתָּבָּ, and [the word] אָתָּבָּ, was אָתָּבָּ.

We can now see what is John is telling us. The creator, the promised redeemer is the anointed one, The Messiah. He is The Strength of the cross on the tree, the covenant seal, the strong one of authority, he is Messiah.

He has been there in what many call the Old Testament [The Torah] from the very beginning, but perhaps “the word” אֵת has not been “seen” because of blindness, the simple ignorance of meaning easily found when we understand the meaning of the Hebrew letters, the “word pictures”.

Have you ever wondered why the altars of the Tabernacle all had four horns on them? I know I have. What seems so unusual, so out of place perhaps can now make sense with the Hebrew word pictures. There are two sets of horns in John’s writing:

In the beginning was [the word] אֵת and [the word] אֵת, was with God, and [the word], was God אֵת.

Do you see the four horns here? אֵת, and אֵת.

The apostle Paul tried to give us a warning about blindness and ignorance and its tie to a “secret”. Although he was not addressing the particular issue of Aleph Tav אֵת, he is in my view, addressing the problems associated with being ignorant of Hebrew thought and understanding.

Perhaps he even considered the ignorance of the meaning of the Hebrew alphabet script, the Hebrew “word pictures”. Do you suppose we must try to address our blindness and ignorance of Hebrew meaning and understanding throughout the Scriptures? I do.

“For I would not, brothers, that you should be **ignorant of this mysterious secret**, lest ye should be wise in your own pride and conceit; that **partial blindness** has happened to Israel, until the **fullness** of the nations comes in.”

Romans 11:25

Has the fullness of the Gentiles has now come in? Many believe it may have. In an interesting sense, without use of the Hebrew script and the Hebrew language, we have been blind to the possibilities of the Aleph Tav, but this word אֵת should be seen! Being able to actually see the secret of אֵת is a wonderful concept.

Now take a look at Matthew’s writing in chapter 24 of that gospel, here Matthew speaks of an important event and the reason we need to be able to see it. Without sight we cannot see light.

“For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.”

Matthew 24:27

“And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and **they shall see** the Son of man coming in the clouds of heaven with power and great glory.” **Matthew 24:30**

Do we now know what that sign is? Could it be the [Aleph Tav] אָתָּא which is hidden within the Hebrew Torah scrolls, the sign אָתָּא of the returning Messiah, the Redeemer?

It is amazing to consider that in the beginning of John's gospel, and again in the Revelation, that he wanted us to “see” the Aleph Tav אָתָּא. With an understanding of the meaning of אָתָּא, we can see and understand this untranslated “word” and purpose of its placement.

John understood the Scriptures, he knew Isaiah's words well:

Thus saith YHVH, thy redeemer, and he that formed thee from the womb, I [am] YHVH that maketh all [things]; that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself; **Isaiah 44:24**

I have made the earth, and created man upon it: I, [even] my hands, have stretched out the heavens, and all their host have I commanded. **Isaiah 45:12**

And like John, Isaiah understood the “plural” meaning of Elohim and His role as Messiah, the Savior (Yeshua)!

Tell ye, and bring [them] near; yea, let them take counsel together: who hath declared this from ancient time? [who] hath told it from that time? [have] not I YHVH? and [there is] no Elohim else beside me; a just Elohim and a Savior; [there is] none beside me. **Isaiah 45:21**

Do you know who He is?

The Only True Elohim (God) - **Revelation 1:7-8.**

The Elohim of Israel and of the Universe - **Ezekiel 37:28; Isaiah 45:18,19; Zechariah 12:10 to 11:1; Ezekiel 20:39 with Isaiah 45:23 and Philemon 2:10-11.**

Elohim the Father before His incarnation - **Isaiah 9:6; Isaiah 45:21-23; Philemon 2:10,11; John 14:8,9; John 10:30.**

The Holy Spirit in His Omnipresence - **John 17:26; John 14:18 & 20; John 14:26 & 17:11.**

The Coming King and Judge of the Earth - **Zechariah 14:1-9; Revelation 19:11-17; Psalms 96:13; Ezekiel 20:35-37; Revelation 20:11; Matthew 16:27.**

The Eternal Ruler of the Universe - **Revelation 11:15 & 21:1-4.**

The Creator - **John. 1:1-3; Isaiah. 44:24; 45:12 & 21.**

Let's consider then that this Hebrew man John, knew the [Aleph Tav] אָתָּא was not spoken and therefore not recognized by those hearing the weekly Sabbath readings of the Hebrew Torah scrolls. It is really quite amazing that he wrote about this reference in his gospel account long before he heard the risen Messiah speak at Pathos and confirm Himself as the Aleph Tav אָתָּא The Word and the strength of the covenant of the cross on the tree.

John knew that the weekly Torah readings in the synagogues of Israel were to include discussion and interpretation to explain the significance of the words. He knew this well, most especially since his teacher was the Messiah.

Nothing is by chance in Scripture... nothing. There is a reason for every word and letter, it is important that this message appears twice at the beginning and twice in the end? It follows His command, His instruction, His Torah!

One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established. **Deuteronomy 19:15**

Matthew reiterated this instruction, "But if he will not hear [thee, then] take with thee one or two more, that in the mouth of two or three witnesses every word may be established." **Matthew 18:16**

We see two witnesses and confirmation of Hebrew understanding in Revelation chapters nine and sixteen:

And they had a king over them, [which is] the angel of the bottomless pit, whose name in the **Hebrew tongue** [is] Abaddon, but in the Greek tongue hath [his] name Apollyon. **Revelation 9:11**

And he gathered them together into a place called in the **Hebrew tongue** Armageddon. **Revelation 16:16**

So it is really amazing to see his words Aleph Tav אַת not only in the beginning, in Genesis but in the end at Revelation. With my interpretation let's look at John's words.

I am Alpha and Omega (I am Aleph Tav) אַת [The Strength and Perfection of the cross on the tree, the covenant seal], the beginning and the ending, saith YHVH, which is, and which was, and which is to come, the Almighty.

Revelation 1:11

When YHVH spoke to Moses He referred to Himself as "I AM". We see that again in Revelation:

Saying, I am Alpha and Omega (I am Aleph Tav) אַת [The Strength and Perfection of the cross on the tree, the covenant seal], the first and the last: and, What thou seest, write in a book, and send [it] unto the seven churches [assemblies] which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

Revelation 1:8

And he said unto me, It is done. I am Alpha and Omega [I am Aleph Tav] אַת [The Strength and Perfection of the cross on the tree, the covenant seal], the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.

Revelation 21:6

I am Alpha and Omega (I am Aleph Tav) אַת [The Strength and Perfection of the cross on the tree, the covenant seal], the beginning and the end, the first and the last.

Revelation 22:13

Fittingly, a major theme found in the beginning, within the book of Genesis is the "Tree of Life". And in the end, a blessing is given:

"Blessed [are] they that do his commandments that they may have right to **the tree of life**, and may enter in through the gates into the city."

Revelation 22:14.

This incredible parallel link, this tie to the beginning and to the end is very important. We must recognize what we are to do to be “blessed” by Messiah, we are to “do his commandments”.

“And shewing mercy unto thousands of them that love me,
and keep my commandments.” **Exodus 20:6**

John writes about what the Messiah said as to the importance of His command to keep His Torah:

And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight. **1John 3:22**

And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us. **1John 3:24**

Ezekiel gives us the same admonition:

Thou **son of man**, shew **the house** to the house of Israel, that they may be ashamed of their iniquities: and let them measure the pattern. And if they be ashamed of all that they have done, shew them the form of the house, and the fashion thereof, and **the goings out thereof**, and **the comings in thereof**, and all the forms thereof, and all the ordinances thereof, and all the forms thereof, and all the laws thereof: and write [it] in their sight, that they may keep the whole form thereof, and all the ordinances thereof, and do them. **Ezekiel 43:10-11**

We have all seen descriptions of the characteristics of love: words like patience, kindness, longsuffering, but look closely now at the Messiah’s talks of “love”.

He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. **John 14:21**

John repeated this in later writings:

For this is the love of God (Elohim), that we keep his commandments: and his commandments are not grievous. **1John 5:3**

And this is love, that we walk after his commandments. This is the commandment, That, as ye have heard from the beginning, ye should walk in it. **2John 1:6**

And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of YHVH, and have the testimony of Jesus Christ [Yeshua HaMashiach]. **Revelation 12:17**

Why keep the commandments? Because we love Him and by grace He saves us! Now look from a second witness on this definition of love. The disciple Mark also recorded Yeshua's (Jesus') instruction to show our love and thanksgiving of His grace by keeping His commandments and avoiding the traditions of man:

Howbeit in vain do they worship me, teaching [for] doctrines the commandments of men. For laying aside the commandment of Elohim, ye hold the tradition of men, [as] the washing of pots and cups: and many other such like things ye do. And he said unto them, Full well ye reject the commandment of Elohim, that ye may keep your own tradition. **Mark 7:7-9**

Making the word of Elohim (God) of none effect through your tradition, which ye have delivered: and many such like things do ye. And when he had called all the people [unto him], he said unto them, Hearken unto me every one [of you], and understand: There is nothing from without a man, that entering into him can defile him: but the things which come out of him, those are they that defile the man. If any man have ears to hear, let him hear. What does this say to me? Follow the commandments found in the Word of Elohim, do not make them of no effect by the traditions of man which comes out of you. **Mark 7:13-16**

What does “keeping His commands”, His instruction or Torah have to do with the jot and tittle of the Aleph Tav אָ ? This is VERY important! Matthew records the Master's words:

Think not that I am come to destroy the law, or the prophets: I am not come to destroy, **but to fulfill**. For verily I say unto you, till heaven and earth pass, **one jot or one tittle shall in no wise pass from the law**, till all be fulfilled. **Whosoever therefore shall break one** of these least commandments, and shall teach men so, he shall be called the least in the kingdom

of heaven: but **whosoever shall do and teach [them]**, the same shall be **called great in the kingdom** of heaven.

Matthew 5:17-20

Paul also addressed this to the Thessalonians:

[Even him], whose coming is after the working of Satan with all power and signs and lying wonders, And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. **And for this cause Elohim shall send them strong delusion, that they should believe a lie:** That they all might be damned who believed not the truth, but had pleasure in unrighteousness. But we are bound to give thanks always to Elohim for you, brethren beloved of YHVH, because Elohim hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth:

2Thessalonians 2:9-13

As noted beautifully in one of my favorite Proverb scriptures, “the word”, as seen in the meaning of Aleph Tav, **א** our Messiah is confirmed as our Creator and the One that would descend and ascend from heaven. Let’s look at the proverb again:

“Who hath ascended up 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 can tell?”

Proverbs 30:4

Look again at Paul’s letter to the Colossians:

For by Him were all things created, that are in heaven, and that are on earth, visible and invisible, whether they are thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him: And He is before all things, and by Him all things consist.

Colossians 1:16-17

By Him all things were created. The symbolism of the **א** Aleph Tav is virtually everywhere you look in Scripture. Consider the design of the breastplate of judgment and the wardrobe of the High Priest:

And thou shalt put in the breastplate of judgment the **Urim** and the **Thummim**; and they shall be upon Aaron's heart, when he goeth in before the LORD: and Aaron shall bear the

judgment of the children of Israel upon his heart before the LORD continually. **Exodus 28:30**

Is it any surprise at all that Urim means “lights” and Thummim means “perfection”?

And of Levi he said, [Let] thy **Thummim** and thy **Urim** [be] with **thy holy one**, whom thou didst prove at Massah, [and with] whom thou didst strive at the waters of Meribah; **Deuteronomy 33:8**

Is it then any wonder that we find the letters **את** Aleph and Tav as the first letters of the words Thummim and Urim?

Thummim

תַּמִּיִּם

Urim

אֲרִיִּם

Jots and Tittles

One day I hope to complete this study and locate all of the Aleph Tav locations throughout Genesis, Exodus, Leviticus Numbers and Deuteronomy as well as the other books and writings of the prophets.

It can be time consuming to locate the Aleph Tav, אֵת without reading Hebrew. Yet understanding the Aleph Tav אֵת locations and their relationship to the promise of the Messiah is exciting. Once more look again at the great prophecy and Aleph Tav of Zechariah:

And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, אֵת and they shall mourn for him, as one mourneth for [his] only [son], and shall be in bitterness for him, as one that is in bitterness for [his] firstborn.
Zechariah 12:10

My Jewish friends say this prophecy is about the Jewish people and I can almost understand that thought, but the placement of the Aleph Tav can now be seen as a witness Hebrew against that thinking. If this is not talking about the pierced Messiah, I do not know what is!

Seeing the Aleph Tav אֵת there in the Hebrew script is exciting and it is really amazing that the un-translated Aleph Tav, אֵת relates in one way or another to the promise and plan of Messiah comings. Here are some more locations of the אֵת that are found in Genesis:

Genesis 1:3 And Elohim said, Let there be light: and there was light.

Genesis 1:4 And Elohim saw אֵת the light, that [it was] good: and Elohim divided the light from the darkness.

The Messiah... He is The Light and He is separated from darkness. Look again at John's words:

In Him was life, and the life was the light of men. And **the light** shines in the darkness, and **the darkness** did not comprehend it... **John 1:4-5**

Then spake Yeshua (Jesus) again unto them, saying, I am **the light of the world**: he that followeth me shall not walk in darkness, but shall have **the light of life**. **John 9:5** As long as I am in **the world**, I am **the light of the world**. **John 8:12**

Messiah is **the “light”** and Messiah is **the “living water”**.

Genesis 2:11 and 13, The name of the first is Pishon: that is surrounding אֶת the whole land of Havilah, where there is gold; And the name of the second river is Gihon: the same one that surrounds the whole land of Ethiopia.

Much like the un-translated Aleph Tav אֶת we can't find these rivers on a map today. Consider that these verses speak of Elohim and His living waters and just like the Aleph Tav אֶת in Genesis 1:1 they tie to the living water that John also recorded in Revelation 4:10, 4:11 and 7:38. Now consider these words:

And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of Elohim and of the Lamb.
Revelation 22:1

We are offered the gift of eternal life as His sons and daughters.

But we should not ignore the jots and tittles of the Hebrew scrolls. After all, it was Jesus (Yeshua) who said: "For assuredly, I say to you, till heaven and earth pass away, one jot or one tittle will by no means pass from the law till all is fulfilled." **Matthew 5:18**

The apostle Paul in his letter to the Romans wrote that Messiah is the end of the law for righteousness to everyone that believe. He stated that a man is justified by faith without the works of the law. It is critical to know that Paul in no way stated that the Torah is no longer valid, IN fact he taught quite the opposite. Paul said: "Do we then make void the law through faith? **God forbid**. Yea, we establish the law."

There is no principle from God's Torah that can be done to righteousness, for there is none righteous other than God. No person has ever fulfilled the righteous obligations of the law except Messiah.

The gift of eternal life through Messiah Yeshua (Jesus) is offered freely and purchased with a great price. He who knew no sin paid the price so that we are not obligated to the death penalty for sin. Even so, He did not die in order that we might transgress His instruction, His teaching or that we might continue in sin.

In fact, not only are we not to continue in sin we are to be marked as outside of sin - set apart by redemption.

Ezekiel received a word from God on this.

We can read about in Ezekiel nine where we see that God instructs the angel clothed in linen with the inkhorn to go through Jerusalem and set a “mark” in the foreheads of the men that are weeping over the abominations that fill the city. These are to be spared when judgment begins.

When we look at the Hebrew script of Ezekiel we find the sign of the covenant cross – the **ת** Tav is the sign! Next to it is the **ו** Vav, the nail.

The nail and the cross are the “mark” of the saved ones.

וַיֹּאמֶר יְהוָה אֵלָיו עֲבֵר בְּתוֹךְ הָעִיר בְּתוֹךְ יְרוּשָׁלַם
וְהִתִּיתָ **תו** עַל־מִצְחוֹת הָאֲנָשִׁים הַנֹּאנְחִים וְהַנְּאֻנְקִים
עַל כָּל־הַתּוֹעֵבוֹת הַנְּעֻשׂוֹת בְּתוֹכָהּ:

And the LORD said unto him, Go through the midst of the city, through the midst of Jerusalem, and **set a [Tav] mark תו** upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof. And to the others he said in mine hearing, Go ye after him through the city, and smite: let not your eye spare, neither have ye pity: Slay utterly old [and] young, both maids, and little children, and women: **but come not near any man upon whom [is] the תו [Tav] mark;** and begin at my sanctuary. Then they began at the ancient men which [were] before the house. **Ezekiel 9:4-6**

The mark is the Tav **ת** the ancient cross **†**. **Do you have it on your life?**

Do you not know that **your body** is the temple of the Holy Spirit who is in you, whom **you have from God**, and you are not your own? For **you were bought at a price**; therefore **glorify God in your body and in your spirit**, which are God's.
1Corinthians 6:19-20

It is amazing to consider that the story of the blessing of the birthright of Jacob and Esau is filled with the herald mark of the **אָת** Aleph Tav.

Before Esau **gave up his birthright**, and despised his father Jacob, his name was marked with the Aleph Tav.

And it came to pass, that when Isaac was old, and his eyes were dim, so that he could not see, he called **אָת** Esau his eldest son, and said unto him, My son: and he said unto him, Behold, [here am] I. **Genesis 27:1**

But after he gave up his birthright, the blessing, the mark of the Aleph Tav is no longer seen before Esau's name.

And it came to pass, as soon as Isaac had made an end of blessing **אָת** Jacob, and Jacob was yet scarce gone out from the presence of Isaac his father, that **אָת** Esau his brother came in from his hunting. **Genesis 27:30**

And when Esau heard **אָת** the words of his father, he cried with a great and exceeding bitter cry, and said unto his father, Bless me, [even] me also, O my father. And he said, Thy brother came with subtlety, and hath taken away thy blessing. **Genesis 27:34-35**

Here we see the subtle, hidden prophecy of the Messiah's death.

And Esau hated **אָת** Jacob because of the blessing wherewith his father blessed him: and Esau said in his heart, The days of mourning for my father are at hand; then will I slay **אָת** my brother Jacob. **Genesis 27:41**

Which burden is confirmed by Malachi.

The burden of the word of YHVH **to Israel** by Malachi. I have loved you, saith YHVH. Yet ye say, Wherein hast thou loved us? [Was] not Esau Jacob's brother? saith YHVH: yet I loved **אָת** Jacob, And I hated Esau, and laid his mountains and his heritage waste... **Malachi 1:1-3**

Esau had the mark of YHVH but he despised it and he lost his inheritance. Don't reject Him, repent and inherit His eternal blessing and mark on your life. Be a part of Israel ! Take on His name, His **אָת** mark on your life.



Aleph Tav - In The Beginning

What a blessing to see the magnificent covenant promises of Genesis 22:17-18, 24:60:

Genesis 22:17-18 That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which [is] upon the sea shore; and thy seed **את** shall possess the gate of his enemies; And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.

Genesis 24-60 And they blessed Rebekah, and said unto her, Thou [art] our sister, **את** be thou [the mother] of thousands of millions, and let thy seed possess the gate of those which hate them.

He gives us the promise of the seed of salvation, blessing and restoration.

Also the Aleph Tav is seen with Abraham:

Genesis 18:19 For I know him, that he will command his children and his household after him, and they shall keep the way of YHVH, to do justice and judgment; that YHVH may bring upon **את** Abraham that which he hath spoken of him.

This verse tie directly to **Revelation 22:14**. "Blessed [are] they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

Genesis 19:13 For we will destroy **את** this place, because the cry of them is waxen great before the face of YHVH; and YHVH hath sent us to destroy it.

He will bring His judgment.

Genesis 20:14 "And Abimelech took sheep, and oxen, and menservants, and women servants, and gave [them] unto Abraham, and restored him **את** Sarah his wife."

And all Israel we will be restored to Him as the bride.

It is quite evident that many Aleph Tav אֵת verses convey a fuller meaning with the adjoining scripture verses. With this understanding we must recognize that the original Scriptures do not have a translator's numbering of verses. HalleluYah!

Let's look at the Aleph Tav אֵת found in **Genesis 28:15**: “And, behold, I [am] with thee, and will keep thee in all [places] whither thou goest, and will bring thee again into this land; for I will not leave thee, until אֵת I have done [that] which I have spoken to thee of.”

Here Jacob was given this great promise from YHVH, the great “I Am”.

Now look at the verses that immediately precede and follow Genesis 28:15, this is the scene of the dream of Jacob's ladder where he learned that The Messiah would first descend from heaven and then return and descend again and Jacob dreamed this fabulous dream at the very place that these events would occur!

Genesis 28:13-17 And, behold, YHVH stood above it, and said, I [am] YHVH Elohim of Abraham thy father, and the Elohim of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed. And, behold, I [am] with thee, and will keep thee in all [places] whither thou goest, and will bring thee again into this land; for I will not leave thee, until אֵת I have done [that] which I have spoken to thee of. And Jacob awaked out of his sleep, and he said, Surely YHVH is in this place; and I knew [it] not. And he was afraid, and said, How dreadful [is] this place! this [is] none other but the house of Elohim, and this [is] the gate of heaven.

Other wonderful examples are **Genesis 30:29-30**. “And he said unto him, Thou knowest how I have served אֵת thee, and how thy cattle was with me. For [it was] little which thou hadst before I [came], and it is [now] increased unto a multitude; and YHVH hath blessed thee since my coming: and now when shall I provide for mine own house also?”

Next, we find the Aleph Tav אֵת in key Genesis verses about Joseph.

Joseph serves as a symbol, an extended metaphor or allegory whose life events serve as a shadow “picture” of the Messiah. In this way, the life and times, the actions of Joseph in the narrative of Scripture, are equated with the meanings that lie outside the narrative itself. The underlying meaning o

his story has greater significance, and the characters of the story are a personification of the mystery of the Messiah. Thus as an allegory the story with two meanings, a literal meaning and a symbolic Messianic meaning.

Joseph's Torah story is fulfilled in the words of Yeshua (Jesus) when he said: **"Think not that I am come to destroy the law, or the prophets: I come not to destroy, but to fulfill."** Matthew 5:17 He also said, **"If you believe Moses, you would believe me, for he wrote about me. But since you do not believe what he wrote, how are you going to believe what I say?"** John 5:45

Luke also gives us a witness **"Then, starting with Moses and going through all the prophets, he explained to them the passages throughout the scriptures that were about himself."** Luke 24:27

There is much more to the allegory of Joseph, but here is just one verse marked with the Aleph Tav, the Hebrew word "et" which serves as the reference "point" to Messiah.

Genesis 37:23 "And it came to pass, when Joseph was come unto his brethren, that they stripped  Joseph out of his coat, [his] coat of [many] colors that [was] on him;"

This important verse is also referenced as a prophecy in the book of Psalms and its fulfillment is documented by the books of Matthew and Luke:

Psalms 22:18 They part my garments among them, and cast lots upon my vesture.

Matthew 27:35 And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots.

Luke 23:34 Then said Yeshua (Jesus), Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots.

Just as Joseph's coat was stripped from him so was Messiah's when they stripped Him of his priestly prayer shawl, his "tallit" and they cast lots for it.

John understood and verifies this fulfillment of Scripture: **John 19:24** "They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my raiment among them, **and for my vesture** they did cast lots. These things therefore the soldiers did."

Look at these Genesis **את** placements:

Genesis 39:22-23 And the keeper of the prison committed to Joseph's hand **את** all the prisoners that [were] in the prison; and whatsoever they did there, he was the doer [of it]. The keeper of the prison looked not to any thing [that was] under his hand; because YHVH was with him, and [that] which he did, YHVH made [it] to prosper.

Genesis 41:4: “and the ugly and lean cows did eat up the seven **את** well-favored and fat cows. So Pharaoh awoke.”

Genesis 41:20 “And the lean and the ill-favored cows did eat up the first **את** seven fat cows:” **41:25**, And Joseph said unto Pharaoh, The dream of Pharaoh **את** [is] one: Elohim hath shewed Pharaoh what he [is] about to do. **42:9** And Joseph remembered **את** the dreams which he dreamed of them, and said unto them, Ye [are] spies; to see the nakedness of the land ye are come. **42:29** And they came unto Jacob their father unto the land of Canaan, and told **את** him all that befell unto them; saying, **44:24** And it came to pass when we came up unto thy servant my father, we told **את** him the words of my lord. **45:27** And they told him all the words of **את** Joseph, which he had said unto them: and when he saw the wagons which Joseph had sent to carry him, the spirit of Jacob their father revived:

Genesis 47:23 Then Joseph said unto the people, Behold, I have bought **את** you this day and your land for Pharaoh: lo, [here is] seed for you, and ye shall sow the land.

We can easily see that Joseph provides a great parallel picture of The Messiah, the savior who paid the ultimate price for our salvation. Isn't it amazing that the Egyptians saw Joseph as a leader, yet his brothers did not? They put him in a pit for three days and sold him into slavery and told his father he was dead.

Next, we see the Aleph Tav **את** within Joseph's story as the one who saved Israel and Egypt out of the famine, just as our Savior saves us, we find that the silent Aleph Tav **את** speaks of the re-gathering of the twelve tribes in the last days.

Genesis 49:1: And Jacob called unto his sons, and said, Gather yourselves together, that I may tell you [that] which shall befall **את** you in the last days.

Genesis 50:15: And when Joseph's brethren saw that their father was dead, they said, Joseph will peradventure hate us, and will certainly requite **את** us all the evil which we did unto him.

Our Savior will return as “Messiah ben David”, the King and bring His judgment. I will continue to look for the Aleph Tav **את** within the verses of Scripture, the Hebrew Torah.

For then will I turn to the people a pure language, that they may all call upon the name of the LORD, to serve him with one consent. Zephaniah 3:9

And the LORD	<i>YHVH</i>
shall be king	<i>melek</i>
over all the earth:	<i>erets</i>
in that day	<i>yowm</i>
shall there be one	<i>echad</i>
LORD,	<i>YHVH</i>
and his name	<i>shem</i>
one.	<i>echad</i>

I do not speak Hebrew (just yet) so it takes awhile to find these things, but I am certain that these also speak of The Messiah, the word, **את** the strength of the covenant and the beginning and the end.

Messiah provides the ultimate sin offering as Himself. He is the water of our salvation and at His return we will see the great re-gathering and restoration of all Israel and Judah as well as their companions.

Yacov Rambsel's amazing eBook *The Cryptic Dictionary of Genesis One* has identified a significant point regarding the first Aleph Tav of Genesis chapter one. Reading from his book we can learn the following great teaching:

“In Genesis, first chapter, there are many “words related to Jehovah that are spelled at 28-letter intervals. Possibly, this is because there are 28 letters--a multiple of seven--in the first verse of Genesis, when God said,

In the beginning God created the heavens and the earth,

בראשית ברא אלהים את השמים ואת הארץ

Here is an alphabetical list of the additional, encoded words:

1. The Name of the Lord ארך השם + 28.
2. Ark ארך -28.
3. Ark תנה -28.
4. He will rise יקים + 28.
5. Jehovah יהוה -28.
6. Jubilee יובל + 28.
7. Lamb (ewe) רחל + 28.
8. Menorahs מנורת -28.
9. Priest בהך -28.
10. Ram איל -28.
11. Sign of Jehovah לאות יהוה -28.
12. Shophar lifted up שפר רם -28.
13. Tabernacle אהל -28.
14. The Temple of hearts להיכל להלבנים + 28.
15. Thummin תמים -28.”

I'd recommend that you consider obtaining this little ebook from Yacov Rambsel as well as his paperback title: *The Name of Jesus Revealed in the Old Testament*.

Strength and the Sin Offering

We now know the meaning of Tav, “the cross” is obviously “a sign” for the Messiah, so let’s look closer into a tie or picture of the Hebrew meaning of the Aleph א: the ancient ox of כּ strength.

In The Lord we find ultimate “strength”.

In Exodus, Moses receives a unique instruction for the sanctification of Aaron and his sons as priests. He is told to offer a **bull כּ as the sin offering!**

Exodus 29:1-14 And this [is] the thing that thou shalt do unto them to hallow them, to minister unto me in the priest's office: Take one **young bullock**, and **two rams** without blemish, And unleavened bread, and cakes unleavened tempered with oil, and wafers unleavened anointed with oil: [of] wheaten flour shalt thou make them. And thou shalt put them into one basket, and bring them in the basket, with the **bullock** and the two rams. And Aaron and his sons thou shalt bring unto the door of **the tabernacle of the congregation**, and shalt wash them with water. And thou shalt take the garments, and put upon Aaron the coat, and the robe of the ephod, and the ephod, and the breastplate, and gird him with the curious girdle of the ephod: And thou shalt put the mitre upon his head, and put the holy crown upon the mitre. Then shalt thou take the anointing oil, and pour [it] upon his head, and anoint him. And thou shalt bring his sons, and put coats upon them. And thou shalt gird them with girdles, Aaron and his sons, and put the bonnets on them: and the priest's office shall be theirs for a perpetual statute: and **thou shalt consecrate** Aaron and his sons. And thou shalt cause a **bullock** to be brought before the tabernacle of the congregation: and Aaron and his sons shall **put their hands** upon the head of the **bullock**. And thou shalt kill the **bullock** before YHVH, [by] the door of the tabernacle of the congregation. And thou shalt take of the blood of the **bullock**, and put [it] upon the horns of the altar with thy finger, and pour all the blood beside the bottom of the altar. And thou shalt take all the fat that covereth the inwards, and the caul [that is] above the liver, and the two kidneys, and the fat that [is] upon them, and burn [them] upon the altar. But the flesh of the bullock, and his skin, and his dung, shalt thou burn with fire without the camp: it [is] a **sin offering**.

Now look at Leviticus where we see the sacrifice of a **bullock** on the Day of Atonement:

And ye shall offer with the bread seven lambs without blemish of the first year, and **one young bullock**, and two rams: they shall be [for] a burnt offering unto YHVH, with their meat offering, and their drink offerings, [even] an offering made by fire, of sweet savior unto YHVH.

Leviticus 23:18

If we think about the bullock and the two rams as an allegory, a picture or foreshadowing, we can begin to see a direct parallel and shadow picture with the crucifixion event in which two men were hung beside the Messiah on the tree. One asked for forgiveness and blessing, the other cursed the Messiah.

We can see another picture of this in **Genesis 19**. Here we can witness the instruction to Abraham for the sacrifice which included a heifer, ram and goat.

And he believed in YHVH; and he counted it to him for righteousness. And he said unto him, I [am] YHVH that brought thee out of Ur of the Chaldees, to give thee this land to inherit it. And he said, Lord ELOHIM, whereby shall I know that I shall inherit it? And he said unto him, Take me a heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtledove, and a young pigeon.

Genesis 15:6-9

Now look at **Numbers 19** where we find that **the red heifer sacrifice** provides **purification for sin**. If we look closely we see a wonderful parallel **fulfillment of this sacrifice by the Messiah, down to the last detail!** Any time we see a “statute forever” in the Scriptures we should know that the command serves as a powerful shadow or prophecy to the future fulfillment by our Messiah.

And YHVH spake unto Moses and unto Aaron, saying, This [is] the ordinance of the law which YHVH hath commanded, saying, Speak unto the children of Israel, that they bring thee a red heifer without spot, wherein [is] no blemish, [and] upon which never came yoke: And ye shall give her unto Eleazar the priest, that he may bring her forth without the camp, and [one] shall slay her before his face: And Eleazar the priest shall take of her blood with his finger, and sprinkle of her blood directly before the tabernacle of the congregation seven times: And [one] shall burn the heifer in his sight; her skin,

and her flesh, and her blood, with her dung, shall he burn: And the priest shall take cedar wood, and hyssop, and scarlet, and cast [it] into the midst of the burning of the heifer. Then the priest shall wash his clothes, and he shall bathe his flesh in water, and afterward he shall come into the camp, and the priest shall be unclean until the even. And he that burneth her shall wash his clothes in water, and bathe his flesh in water, and shall be unclean until the even. And a man [that is] clean shall gather up the ashes of the heifer, and lay [them] up without the camp in a clean place, and it shall be kept for the congregation of the children of Israel for a water of separation: it [is] a purification for sin. And he that gathereth the ashes of the heifer shall wash his clothes, and be unclean until the even: and it shall be unto the children of Israel, and unto the stranger that sojourneth among them, for a statute for ever. **Numbers 19:1-10**

If we examine the Scriptures we can find **two witnesses** as to the requirement of the future fulfillment of our Messiah's sprinkling for the forgiveness of sin. Isaiah gives a prophecy regarding this sprinkling:

So shall he sprinkle many nations; the kings shall shut their mouths at him: for [that] which had not been told them shall they see; and [that] which they had not heard shall they consider. **Isaiah 52:15**

Meeting the requirement as a second witness, Ezekiel also gives us a prophecy of the Messiah's sprinkling and cleansing from sin:

For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. Then will I **sprinkle clean water upon you**, and ye shall be clean: from all your filthiness, and from all your idols, will I **cleanse you**. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do [them]. And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your Elohim. **Ezekiel 36:24-28**

Isaiah Understood

Prophetic words are amazing as they relate to the placement of Aleph Tav **את**. We have already shown the Aleph Tav in Isaiah 53 but it is well worth another look:

Isaiah 52:10 YHVH has made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the **את** salvation [Yeshua] of our Elohim.

Isaiah 53:6 All we like sheep have gone astray; we have turned every one to his own way; and YHVH has laid **את** [on him] the iniquity of us all.

Did you know that the King James translators added the words “on him”? Look for yourself, they are found no where within the Hebrew text. So what does Isaiah say?

YHVH has laid the iniquity of us all on the strength of His cross.

In **Isaiah 63:11** we find this wonderful reference to the shepherd: Then he remembered the days of old, of Moses, and his people, saying, Where is he who brought them up out of the sea with **את** the shepherd of his flock? Where is he who put his holy spirit in him?

Like John, Isaiah gives us tremendous insight into “the word” of the Holy One.

Isaiah 5:24 Therefore as the fire devoureth the stubble, and the flame consumeth the chaff, [so] their root shall be as rottenness, and their blossom shall go up as dust: because they have cast away **את** the law of YHVH of hosts, and **despised the word** of the Holy One of Israel.

Let’s look at YHVH’s instruction:

And he shall **carry the bull outside the camp**, and burn **את** him as he burned the first bull; it is **a sin offering** for the congregation. **Leviticus 4:21**

And he brought **את** **the bull for the sin offering**; and Aaron and his sons laid their hands upon the head of the bull for the sin offering. **Leviticus 8:14**

Such as he is able to get, **the one for a sin offering**, and the other for a burnt offering, with the meal offering; and **the priest shall make an atonement for him who is to be cleansed** before YHVH. **Leviticus 14:31**

No man, of the seed of Aaron the priest, who has a blemish shall come close to offer the offerings of YHVH made by fire; he has a blemish; he shall not come near to offer ~~the bread~~ **the bread** of his Elohim. **Leviticus 21:21**

Yeshua, our Salvation is The Messiah who was without sin (blemish) was anointed with the oil, the Spirit of YHVH. He was never influenced by the teaching (yoke) of man but only of word of Torah. He was tried and sacrificed and shed blood directly (before the Temple) of YHVH and the congregation of people (outside the gate) of Jerusalem as the sin offering. He was given the sour wine or vinegar by the (branch of hyssop). Can you imagine then that His arms were hung across a board of cedar on the tree with two other men?

The Messiah is represented as the bread and by the heifer (sin sacrifice). He was sacrificed with two witnesses, (two rams).

After he was beaten by the hands of the Romans his clothes were taken and his blood was poured out on the ground. He became unclean, taking on the sin of Man when he died as the final sin (purification) sacrifice. He took on (uncleanliness) for us, as the ultimate sacrifice he bore our sins to purify and sanctify us. He was buried before the evening in an unused grave, a (clean place) outside the city (camp). Eleazar oversaw the red heifer sacrifice but he was not the high priest, Aaron was. Caiaphas oversaw the crucifixion of Yeshua, but he was not a legitimate high priest since he bought his position within the Roman political system.

Our Savior died on our behalf so that we though grace could become clean (forgiven). At the moment that Yeshua (Jesus) died; the curtain of the Temple was torn in two from top to bottom as witnessed by the Roman Centurion. (Mark 15:38) The historian Josephus describes this curtain that separated the Holy of Holies from the Holy Place:

"It was a Babylonian curtain, embroidered with blue, and fine linen, and scarlet, and purple, and of a contexture that was truly wonderful. Nor was this mixture of colors without its mystical interpretation, but was a kind of image of the universe; for by the scarlet there seemed to be enigmatically signified fire, by the fine flax the earth, by the blue the air, and by the purple the sea; two of them having their colors the foundation of this resemblance; but the fine flax and the purple have their own origin for that foundation, the earth producing the one, and the sea the other.

This curtain had also embroidered upon it all that was mystical in the heavens, excepting that of the [twelve] signs, representing living creatures" (War 5.5.4; 212-13).

No one today knows for certain what Herod's Temple looked like, nor its exact dimensions, but it is thought to have been perhaps 90 feet (60 cubits) in height. The fact that the Temple curtain was torn is a statement that Yeshua (Jesus) had paid the ultimate sacrificial price and His blood was an acceptable offer on the altar. In this way, all men can be forgiven of their sin (the cleansing from the guilt of sin and the removal of its presence from one's life) and could come directly before Elohim (God). The torn curtain means there is no longer a barrier between Elohim and man. No longer is there a need for another sin cleansing sacrifice.

Notice the curtain was torn from top to bottom. The curtain was so thick it would have been impossible for anyone to rip it but it was torn completely in two. Faith is the key to this unspoken, unseen word, the Aleph Tav אָתָּא in our Bible. Read what Hebrews says:

Now faith is the substance of things hoped for, the evidence of things not seen. For by it the elders obtained a good report. Through faith we understand that the worlds were framed by the word of Elohim, so that things which are seen were not made of things which do appear. **Hebrews 11:1-3**

The Aleph, the first letter of the alphabet has no pronounced sound. It is counted as a consonant because vowels do not exist in the Hebrew alphabet, and yet it is not spoken, it is a "non-consonant", how's that for a mystery! It is like the invisible creator.

The great Jewish sage, Rashi (1040-1105AD), Rabbi Shlomo Yitzchaki understood this highly abstract, subtle quality of the aleph when he said that the Aleph "wears a veil". Rashi's commentaries cover nearly all of the Babylonian Talmud (a total of 30 tractates), has been included in every version of the Talmud since its first printing in Italy.

Just look once more at the amazing placement of the Aleph Tav which was in written around 712 BCE by Isaiah:

All we like sheep have gone astray; we have turned every one to his own way; and YHVH hath laid on him אָתָּא the iniquity of us all. **Isaiah 53:6**

Paul's words: **2Corinthians 5:21** "For he hath made **him [to be] sin for us**, who knew no sin; that we might be made the righteousness of Elohim in him."

Isaiah gives us further insight into the mission of His word:

For [as] the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper [in the thing] whereto I sent it. **Isaiah 55:10-11**

During this research I found that throughout history Jewish sages have also questioned the purpose of the placement of the un-translated Aleph Tav **א** within Scriptures. They also questioned the true meaning of the red heifer sacrifice and the sprinkling of the waters of purification. Without an understanding of the requirement of the Messiah to take on unclean (sin) to purify the unclean (sinner), the truth is veiled.

I believe Isaiah certainly spoke of this when he said:

They have not known nor understood: for he hath shut their eyes, that they cannot see; [and] their hearts, that they cannot understand. **Isaiah 44:18**

The Psalmist too wrote of the Messiah's great suffering on the tree, the relationship of the ox and the blindness of men:

They gave me also gall for my meat; and in my thirst they gave me vinegar to drink. Let their table become a snare before them: and [that which should have been] for [their] welfare, [let it become] a trap. Let their eyes be darkened, that they see not; and make their loins continually to shake. **Psalms 69:21-23**

But I [am] poor and sorrowful: let thy salvation, O Elohim, set me up on high. I will praise the name of Elohim with a song, and will magnify him with thanksgiving. [This] also shall please YHVH better than an ox [or] bullock that hath horns and hoofs. The humble shall see [this, and] be glad: and your heart shall live that seek Elohim. **Psalms 69:29**

Paul, Matthew, Luke and John also wrote of the blindness of men:

Romans 11:7-8 "What then? Israel hath not obtained that which he seeketh for; but the election hath obtained

it, and the rest were blinded (According as it is written, Elohim hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day.”

Matthew 13:15 “For this people's heart is waxed gross, and [their] ears are dull of hearing, and their eyes they have closed; lest at any time they should see with [their] eyes, and hear with [their] ears, and should understand with [their] heart, and should be converted, and I should heal them.”

Luke 24:16 “But their eyes were holden that they should not know him.”

John 12:40 “He hath blinded their eyes, and hardened their heart; that they should not see with [their] eyes, nor understand with [their] heart, and be converted, and I should heal them.”

The book of Isaiah is amazing, no wonder Messiah is referred in it so often.



The Bruised Heel

And I will put enmity between thee and the woman, and
between thy seed and her seed; it shall bruise thy head,
and thou shalt bruise his heel. **Genesis 3:15**

The good news is that we can understand that the bruised heel, the Passover death of Yeshua was a temporary event that just lasted three days as He lay in the grave as the Unleavened Bread. On the third day His First Fruits resurrection was very much a permanent glorious and divine miracle, a heavenly event that broke the curse of death, the curse of “the law”.

It was a triumph of God to restore to mankind victory over death, the authority of Satan. This resurrection overcame the earthly rule, the “headship” of Satan that was granted to him by Adam in the garden when Adam refused to annul the vow of Eve to break God's instruction to not eat of the fruit of the tree of knowledge of good and evil.

"But of the tree of the knowledge of good and evil, thou shalt
not eat of it: for in the day that thou eatest thereof thou shalt
surely die. " **Genesis 2:17**

His resurrection forever shattered the stronghold and grasp of “death” as the earthly authority given to Satan and it crushed the penalty for sin. Satan's rule over earth, his authority (in Hebrew “rosh”) was forever lost at the resurrection. The ultimate penalty of deliberate sin was forever broken by the humble death of the Messiah as was promised by God (Elohim) in Genesis 3.

We must understand that the historical context of the death and resurrection of Yeshua was indeed not an “Easter” event but rather the fulfillment of God's ancient Passover-First Fruits appointment given by God from the fiery mountain to His people Israel.

To comprehend the purpose of the death of Yeshua (Jesus), one must understand the proper context of the exact appointed time of the Passover week in which it occurred.

Just as the act of putting the blood on the doorposts and lentil that came from the death of the Pesach (Passover) lamb served as a sign for “death” to “pass over” and save all of the first born children of Israel in Egypt from death, so too does the blood of Yeshua as the Pesach Lamb of God provide mankind the doorway to salvation and eternal life as death will “pass over” the believer who follows in the path of Messiah.

He saved Israel then and He saves us now from the Egyptian “oppression” that presides over each of us. After Yeshua gave His life for others, we may now have the security that by His grace we can be separated (sanctified) and redeemed (purchased) from the authority and ultimate death penalty of sin.

As the Son of man, Yeshua separated Himself from the power, greed and control systems of the Roman-Judean society around Him and He strictly followed the instruction He authored as written in the Torah by Moses, He became an example for us today to separate ourselves from man’s traditions as we love God and demonstrate it by following in Yeshua’s footsteps by obeying the commandments and instruction of His Word, the Scriptures.

Yeshua never renounced His word, the instruction of Torah. His mission was clear, to restore the corruption of how Torah (the teachings of YHVH who became Yeshua) that was spoken to and recorded by Moses should be observed and lived according to His words. Messiah also came so that the “Lost Sheep of the House of Israel” could be restored back into the relationship He intended with the “House of Judah”.

He came so that all mankind through Him, could be restored back to the family relationship designed by the Creator.

Indeed, **the truth is** that the birth of the “Son of man” had no meaning without His execution, His death on the stake, the “tree of life”.

Yes it was YHVH who became the man Yeshua “who Himself bore our sins in His own body on the tree...”

1 Peter 2:24

Let’s look at the Hebrew word for “truth”. It is **אמת** *'emeth*. It is written with the three letters “aleph” “mem” “tav”. These are the first, the middle and the last letters of the Hebrew aleph bet. Mem is the Hebrew letter meaning “water”. It’s ancient meaning is chaos, mighty blood.

With these three we have a description of Messiah who is the living water, the “truth”. Yeshua said:

I am the way, the truth **אמת** and the life...

John 14:6



Prophecy and His Feasts

Throughout this study, I have tried to illustrate the critical importance of looking at Scripture from a Hebraic perspective and the Hebrew language.

The life of Yeshua (Jesus) can only be understood if it remains central to an understanding about the life of the Messiah from the tribe and family of Jacob's son Judah, the Hebrew man that was prophesied by Moses throughout the Torah and the writings of all the prophets.

Enshrined in the earthly life of Yeshua is a complete drama cast in the shadow pictures and mini-dramas of the appointments and festivals of The LORD YHVH as declared in Leviticus and Deuteronomy. Throughout the Passover week, everything that Yeshua did followed the instruction of the Passover of the Pesach Lamb. Can you see it? On the very same day and hour as the high priest, Caiphas, brought the Passover (Pesach) lamb in from the fields outside Jerusalem through the northern Damascus Gate, so too Yeshua rode through the very same gate in triumph on a donkey as the ecstatic crowds were waving branches of palms shouting, "Hosanna in the Highest, Blessed is He who comes in the Name of The LORD." (Matthew 21:9)

Incredibly, just as the Pesach Lamb was taken to the temple to be inspected and observed so that the lamb could be declared without spot and unblemished, so too Yeshua was interrogated and inspected while He demonstrated the 'kingdom of God' as He healed and taught the multitudes in the courtyard of the temple. Yes, Yeshua (Jesus) did have control of the temple for the temple leaders "feared the people because they took Him for a prophet" (Matthew 21:46).

Even while the high priest, Caiphas, proclaimed that the Pesach Lamb was perfect and unblemished, Yeshua was being interrogated and inspected by the Procurator Pilate, who proclaimed, "I find no fault in Him". On that fateful day when the Pesach lamb was on the altar ready to slain and the knife was in the hand of the high priest, Caiphas, Yeshua as THE Lamb of God was hung on the cross of the tree, proclaiming, "It is finished". Here we see in real life the literal fulfillment of THE Pesach lamb, as THE pass over 'offering' being fulfilled with Yeshua hanging on the execution tree "outside the camp", outside the city walls of Jerusalem.

The execution stake, was not any event that just happened. Just as the Vav  represents the execution "stake" of the Tav  the "cross" was Yeshua's ultimate Aleph,  "strength" and His purpose for coming to this earth as man from the Spirit of YHVH so that He could offer His life as a substitute for all mankind. When we consider the Aleph Tav in the first sentence describing

the creation we can “see” that He was indeed “the Lamb slain from the foundation of the world” (Revelation 13:8).

What amazing timing The Creator provides to us in His feasts and appointments. Clearly the Feasts of The Lord are the appointments of YHVH. The spring appointments beginning in the month of Nisan (Numbers 12:2) were kept by Yeshua and He fulfilled each of them in days of His fulfillment almost 2,000 years ago.

He accomplished this in days of Pesach (Passover) by His redemptive death on Passover, His days in the grave on Unleavened bread, by His resurrection to new life on First Fruits and by sending the comforter, the Holy Spirit of God (Ruach HaKodesh of YHVH) on Pentecost the Hebrew feast day of Shavuot.

To understand His plan we have to keep our Hebrew lens on as we look forward to the fall feasts of Rosh Hashanah (Trumpets), Yom Kippur (Judgment Day) and Sukkot (Tabernacles) which are of course yet to be fulfilled by Yeshua Messiah. These appointments will be kept in the perfect timing of the Torah. The fall feasts are the feasts of the seventh month, the month of Tishri of the biblical Hebrew calendar.

Rosh Hashanah, the first day of the new moon of Tishri is the day of Trumpets, the day of the great shofar, the trumpet blast announcing the coming Kingdom of God. Since the day is declared according to Scripture only after the first confirmed sighting of the waxing crescent moon, the hour of the beginning of the day is actually considered to not be known in advance within Hebrew thought.

This might sound familiar to some, *“But of that day and hour knoweth no [man], no, not the angels of heaven, but my Father only.”* **Matthew 24:36**

Ten days later on the tenth day of the seventh month, Yom Kippur, the Day of Judgment arrives. This is a very solemn day that the instruction (Torah) of Scripture requires all mankind to afflict oneself. This is understood to be a required day of fasting and abstinence.

Five days following Judgment Day, on the full moon fifteen day of the month, Sukkot, the Day of Tabernacles arrives and the holiday lasts for seven days with a special eight day celebration. It is the completion of the fall feast days, the days of the Lord.

I believe that it is most certainly true that these feast days were described to John when he saw the vision of the revelation, the revelation about the feasts of the seventh month, the revelation regarding the Second Coming of Yeshua.

On the first day of the seventh month, is the feast that no man knoweth the day or hour thereof, not even the angels, the Lord's Day of the Feast of Trumpets. Just as the priest of the Temple would begin each day trimming the lamps of the seven branched menorah, we see that Revelation begins with a vision of one like the Son of man, in the High-Priest's garments, appearing in the midst of the seven golden candlesticks.

I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, saying, I am **א** Aleph and Tav the first and the last: and, What thou seest, write in a book, and send [it] unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea. And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; And in the midst of the seven candlesticks [one] like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. **Revelation 1:10-13**

Just as the "Day of Judgment" is thought to be the day that the books of judgment are opened, we see in Revelation the one who is worthy to open the book standing before the very throne at the right hand of God.

*"And I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals. And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof? And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon. And I wept much, because no man was found worthy to open and to read the book, neither to look thereon. And one of the elders saith unto me, **Weep not: behold, the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.** Revelation 5:1-5*

*After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and [about] the elders and the four beasts, and fell before the throne on their faces, and worshipped God, Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, [be] unto our God for ever and ever. Amen. **Revelation 7:9-12***

And when he had opened the seventh seal, **there was silence in heaven about the space of half an hour**. And I saw the seven angels which stood before God; and **to them were given seven trumpets**. And another angel came and stood at the altar, having a **golden censer**; and there was given unto him much incense, that he should offer [it] with the prayers of all saints upon the golden altar which was before the throne. And the **smoke of the incense**, [which came] with the prayers of the saints, ascended up before God out of the angel's hand. And **the angel took the censer, and filled it with fire of the altar**, and cast [it] into the earth: and there were voices, and thunderings, and lightnings, and an earthquake. And the seven angels which had the seven trumpets prepared themselves to sound.
Revelation 8:1-6

To shed more light on the book of Revelation we must focus and look through a Hebrew lens and go back at the Aleph **א** the beginning, into the instruction of Torah where we first see this same description of the censer and the incense:

And he shall take **a censer full of burning coals of fire from off the altar** before YHVH, and his hands full of sweet incense beaten small, and bring [it] within the vail: And he shall put the incense upon the fire before YHVH, that the cloud of the incense may cover the mercy seat that [is] upon the testimony, that he die not: And he shall take of the blood of the bullock, and sprinkle [it] with his finger upon the mercy seat eastward; and before the mercy seat shall he sprinkle of the blood with his finger seven times. Then shall he kill the goat of the sin offering, that [is] for the people, and bring his blood within the vail, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy seat, and before the mercy seat: And **he shall make an atonement for the holy [place], because of the uncleanness of the children of Israel, and because of their transgressions in all their sins**: and so shall he do for the tabernacle of the congregation, that remaineth among them in the midst of their uncleanness. And there shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy [place], until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel. **Leviticus 16:12-17**

Now we can understand the end, The Tav **ת** described in Revelation. In ancient Israel, it was the custom for seven days before the fast of The Day of Atonement for the High-Priest to remain constantly inside the Temple.

There he would study the Torah so that he might be perfect in its instruction as to the Day of Atonement.

The entire Yom Kippur (atonement) service was to be completely performed by the high priest. Part of the duty of the High Priest on the Day of Atonement was reading the Torah to the people. To help his studying the Torah there were certain Priests appointed by the Sanhedrin to be with him those seven days in one of his chambers in the Temple.

These priests would be with him to review the Torah with him. They would read it to him, and help him study it. This high priest duty of opening and reading the Torah those seven days, point to the Lamb's opening the seals.

Remember, in God's time reckoning, that those seven days begin in the evening before each day. The day begins in the evening, and the Day of Judgment, the day of fasting begins on the tenth day, after the seven days of preparation. We can therefore expect that the seventh seal will be opened on the day of Atonement. And when he had opened the seventh seal, there was silence in heaven about the space of half an hour. The High-Priest, stood at the Altar, having a golden Censer; and there was given him much incense, that he should offer it with the prayers of all Saints, upon the golden Altar which was before the throne.

Again, the ancient custom in Israel was, on other days, for one of the Priests to take fire from the great Altar in a silver censer; but on this day, the Day of Judgment, it was the duty of the High-Priest to take fire from the great Altar in a golden Censer. When he would come down from the great Altar, he took incense from one of the Priests who brought it to him, and went with it to the golden Altar. And while he offered the incense, the people prayed outside the Temple in silence, which is as the silence in heaven for half an hour.

When the High-Priest had laid the incense on the Altar, he carried a Censer of it burning in his hand, into the most holy place before the Ark. And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand.

On other days, there was a certain measure of incense for the golden Altar. But on the Day of Atonement there was a much greater quantity to include both the Altar and the Most Holy Place. That is why we see so much incense in Revelation 8:3. After this we see in Revelation 8:5: *And the angel took the censer, and filled it with fire of the altar, and cast it into the earth: and there were voices, and thunderings, and lightnings, and an earthquake.* The angel, cast it to the earth since there is no Temple in Israel today.

When the worship of the day of Atonement is finished, the seven Angels will sound their trumpets at the great daily sacrifices of the seven days of the Feast of Tabernacles. *And there were voices, and thunderings, and lightnings, and an earthquake, meaning, the voice of the High-Priest reading*

the Law to the people, and other voices and thunderings from the trumpets and temple music at the sacrifices, and lightnings from the fire of the Altar.

That is when the seven thunders will utter their voices, which are like the music of the Temple, and the Psalm singing of the Levites, mixed with the soundings of the trumpets. Then the seven Angels will pour out their vials of wrath, which follow the same pattern of the daily water pouring libation offerings during the Temple times Feast of Tabernacles.

Let's now conclude the thoughts about light set forth earlier within this study. Zechariah links the themes of water and light in his description of the Feast of Booths: "*On that day living waters shall flow out from Jerusalem. . . it shall continue in summer as in winter*" **Zechariah 14:8**

The water flowing out from Jerusalem is a clear allusion to the water drawing processions that took place each day during the Feast of Booths carrying water up from the pool of Siloam to the Temple. Once the water was carried up the priest would pour a golden pitcher of water into one of the two silver bowls that were placed on the top of the altar of sacrifice. During the pouring out of the second bowl of water, the priest would pour a libation of wine at the same time. Zechariah explicitly mentions "the bowls before the altar" in Zechariah 14:20. Spouts in each of the two bowls allowed the water and wine to flow out together onto the altar.

The prophet Zechariah was given a vision of the day when "all nations" that surrounded Israel will come again to Jerusalem year after year to worship the King, the Lord of hosts, and keep Sukkot, the feast of booths (Zechariah 14:16). The meaning of this required observance of the Feast of Booths by the nations of the world can now be understood in the light of Israel's calling and mission. When God said that he required everyone to go to Jerusalem as a solemn assembly during Sukkot as a perpetual statute, He said it for a reason.

The prophet Zechariah saw the fulfillment of God's plan when the nations will come to Jerusalem "year after year to worship the King, the Lord of hosts, and to keep the feasts of booths" as the sign of obedience of the nations to the King because the Feast of Booths, being the Feast of Ingathering, represents the ingathering of the redeemed from all nations of the earth.

It is noteworthy that in the Jewish Talmud, the sages explain that the seventy bulls sacrificed during the seven days of the Feast of Booths were offered on "behalf of the seventy nations of the world." Philip Goodman, The Sukkot and Simbat Torah Anthology (Philadelphia, PA. 1973), p 135

Seventy nations is the number of all the nations of the world. This tradition comes from the beginning, in Exodus:

*Then went up Moses, and Aaron, Nadab, and Abihu, and **seventy of the elders** of Israel: And they saw the God of Israel: and [there was] under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in [his] clearness. And upon the nobles of the children of Israel he laid not his hand; also they saw God, and did eat and drink. **Exodus 24:9-11***

In the prophetic perspective of God's appointed Feasts, the Feast of Booths represents the final ingathering and restoration of all the nations to worship and praise the One true God. This explains why the feast was also called "The Feast of the Nations." In Revelation, John describes the day when God will tabernacle among His people after the day of Atonement (Revelation 21:3).

During the Temple's water libation ceremony, while the daily, Tabernacles - Sukkoth morning sacrifices were being prepared, a special procession was organized for the joyous water-drawing ceremony that was rich in symbolism and high drama. The crowd of faithful worshippers would wave palm branches symbolizing the giving of the Spirit of God coming in Jerusalem. The water procession began at the Temple, led by a priest who carried a golden pitcher. When the procession reached the pool of Siloam, the priest filled his golden pitcher with living water. Journeying back up to the Temple, the priests would pass through the Water Gate. The Water Gate also has special significance because it is identified by some rabbis as the south gate of Ezekiel's Temple through which the water of life would flow into all the land.

*Afterward he brought me again unto the door of the house; and, behold, waters issued out from under the threshold of the house eastward: for the forefront of the house [stood toward] the east, and the waters came down from under from the right side of the house, at the south [side] of the altar. Then brought he me out of the way of the gate northward, and led me about the way without unto the utter gate by the way that looketh eastward; and, behold, there ran out waters on the right side. **Ezekiel 47:1-2***

We can now understand that it was right after the final eight day living water-pouring ceremony at the altar, after the people had chanted some of the verses of Psalm 118 praying for the Lord to send salvation, that the voice of Yeshua was heard loud and clear throughout the Temple: "If any one thirst, let him come to Me and drink" (John 7:37).

Just look at some of the Messianic words of that awesome and poetic Psalm:

*The voice of rejoicing and salvation [is] in the tabernacles of the righteous: the right hand of the LORD doeth valiantly. **The right hand of YHVH is exalted: the right hand of the LORD doeth valiantly.** I shall not die, but live, and declare the works of YHVH. YHVH hath chastened me sore: but he hath not given me over unto death. Open to me the gates of righteousness: I will go into them, [and] I will praise YHVH: This gate YHVH, into which the righteous shall enter. I will praise thee: **for thou hast heard me, and art become my salvation.** The stone [which] the builders refused is become the head [stone] of the corner. Psalms 118:15-22*

To understand the significance of the Messiah's offer of His living water, it is important to remember Zechariah's vision of the coming of the Lord when "living waters will flow out of Jerusalem". On that day, all the nations will come to Jerusalem "to keep the feast of booths" (Zech 14:8,16). Similarly, Ezekiel sees the coming of the Messiah King who will celebrate the Feast of Tabernacles (Ezekiel 45:25) and then water will flow from the threshold of the Temple to all the land (Ezekiel 47:1-11). John saw the same thing:

*And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, [was there] the tree of life, which bare twelve [manner of] fruits, [and] yielded her fruit every month: and the leaves of the tree [were] for the healing of the nations. And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him: And they shall see his face; and his name [shall be] in their foreheads.
Revelation 22:1-4*

The Jewish rabbis saw in the water-libation of the Feast of Tabernacles as a representation of the wilderness miracle of the water from the rock, a ceremony that pointed to the coming of a redeemer "like Moses" who would bring forth new water from the rock. In the light of this Messianic understanding of the water ceremony of the Feast of Tabernacles, Yeshua's proclamation of His living water at the conclusion of the water ceremony of the Feast of Tabernacles represents a most impressive prophecy of His second coming.

The outpouring of the living water signals that the Messianic age will arrive in His return. The book of John symbolizes this living water from Yeshua's pierced side (John 19:34).

The two major ceremonies of the Feast of Tabernacles were the water procession and the illumination of the Temple. Most Bible scholars and

commentators maintain that the setting of Yeshua's self-proclamation as the Light of the World was during the nightly illumination of the Court of Women that took place during the Feast of Tabernacles in Jerusalem.

The meaning of the illumination of the Temple was similar to that of the pouring of the water. The light shining out of the Temple into the darkness around was seen 'as a symbol not only of the Shekinah, God's glory manifested in the Most Holy above the Mercy Seat of the Ark which once filled the Tabernacle and the Temple, but also of the 'great light' that 'the people that walked in darkness' were to see, and which was to shine 'upon them that dwell in the land of the shadow of death' (Isaiah 9:2).

It seems most probable that it was in the context of this illumination ceremony that Yeshua said: *"I am the light of the world' he who follows Me will not walk in darkness, but will have the light of life"* **John 8:12**.

By proclaiming Himself as the light of the world, Yeshua revealed Himself to be the fulfillment of the pillar of fire that guided the Israelites through the dark nights of the wilderness. The people of Israel connected the water pouring with the rainfall and blessings of the coming year. So too Hosea prophesied Messiah would come to the earth to live among us and return to the right hand of the Father. The right hand means authority from a Hebrew perspective. Get ready for His return as the authority of all Heaven and all Earth.

I will go [and] return to my place, till they acknowledge their offence, and seek my face: in their affliction they will seek me early. Come, and let us return unto YHVH: for he hath torn, and he will heal us; he hath smitten, and he will bind us up. After two days will he revive us: in the third day he will raise us up, and we shall live in his sight. Then shall we know, [if] we follow on to know YHVH: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter [and] former rain unto the earth.

Hosea 5:15-6:3

*And, behold, I come quickly; and my reward [is] with me, to give every man **according as his work** shall be. I am Aleph and Tav **א**, the beginning and the end, the first and the last. **Blessed [are] they that do his commandments, that they may have right to the tree of life, and may enter in through the gates** into the city.*

Revelation 22:12-14

Do His work and be blessed so that you can enter through the gate. Follow His commandments. Show your love toward God and help others - the poor, the hurt, the needy, the widow and the orphan.



The Red Heifer

The letters Aleph Tav  provide us a picture of the red heifer so let's take another look at the symbolic word pictures of the Paleo Hebrew script:



The ritual of the red heifer sacrifice (in Hebrew, “parah adumah”) is one of the most mysterious sacrifices and observances described in the Bible.

The purpose of this ritual was to purify people from the defilement caused by contact with the dead. This was accomplished by transferring the uncleanliness of death to the priest. The instruction of the ritual is found in Numbers chapter 19. If you find it difficult to understand, don't feel too bad; **the sages themselves described it as “beyond human understanding.”**

What is so amazing about “parah adumah” is that it purifies the impure, yet it also renders the pure impure. Everybody that participates in the observance becomes impure. In thinking about this let us not forget, Messiah Yeshua bore our sins on the cross. Incredibly, in doing this He became unclean, He took on death so that we might become clean, so we might have eternal life.

“It is believed by many that this ritual will be performed by the Messiah when he comes, because we have all suffered the defilement of contact with the dead. Thus, the existence of a red heifer is a possible, but not definite, sign of the Messiah. If the Messiah were coming, there would be a red heifer, but there could be a red heifer without the messiah coming.”

© Copyright 5756-5760 (1995-1999), Tracey R Rich.

I am amazed at this statement “It is believed by many that this ritual will be performed by the Messiah when he comes...” If you, like me have always only thought of our Savior as fulfilling a picture of “the lamb” sacrifice you might be very surprised by this imagery of the Messiah's death at the cross (Tav) to the red heifer (Aleph) sacrifice and ritual observance.

We need to embrace an understanding of the teaching and instruction of the red heifer sacrifice and not discount the significance that it holds today for mankind as Messiah fulfilled its purpose and symbolic meaning.

Think not that **I am** come to destroy the law, or the prophets: **I am** not come to destroy, but to fulfill.

Matthew 5:17

Let's remember what the writer of Hebrews recorded for us:

He that despised Moses' law died without mercy under two or three witnesses: Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of Elohim, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? **Hebrews 10:28-29**

When we search Strong's Concordance for the meaning of the Greek word "fulfill" (Strong's 4137) we find that contrary to popular teaching, it does not mean "finish". Instead, we find that its Greek root "pleroo" does not contain the meaning "to end", but to "make full, to fill up". It means to fill to the fullest meaning. So let's look at Moses' words in Numbers:

And for an unclean [person] they shall take of the ashes of **the burnt heifer of purification for sin**, and running water shall be put thereto in a vessel: And a clean person shall take hyssop, and dip [it] in the water, and sprinkle [it] upon the tent, and upon all the vessels, and upon the persons that were there, and upon him that touched a bone, or one slain, or one dead, or a grave: And **the clean [person] shall sprinkle upon the unclean on the third day**, and on the seventh day: and on the seventh day he shall purify himself, and wash his clothes, and bathe himself in water, and shall be clean at even. But the man that shall be unclean, and shall not purify himself, that soul shall be cut off from among the congregation, because he hath defiled the sanctuary of YHVH: the water of separation hath not been sprinkled upon him; he [is] unclean. And **it shall be a perpetual statute** unto them, that he that sprinkleth the water of separation shall wash his clothes; and he that toucheth the water of separation shall be unclean until even. And whatsoever the unclean [person] toucheth shall be unclean; and the soul that toucheth [it] shall be unclean until even. **Numbers 19:17-22**

There were **four main essentials** to completing the Red Heifer sacrifice: 1) The heifer 2) scarlet (wool) 3) wood (cedar) and 4) hyssop.

These correspond to elements found within the Passover Lamb sacrifice described during the Passover in Egypt.

Then Moses called for all the elders of Israel, and said unto them, Draw out and take you a **lamb** according to your families, and kill the Passover. And ye shall take a bunch of

hyssop, and dip [it] in the **blood** that [is] in the basin, and strike the lintel and the **two side posts** with the blood that [is] in the basin; and none of you shall go out at the door of his house until the morning. **Exodus 12:21-22**

Do you see the tie? 1) The sacrificial lamb **2)** the scarlet red blood **3)** the wooden lintel posts of the door and **4)** the hyssop branch.

After this, Yeshua (Jesus) knowing that all things were now accomplished, **that the scripture might be fulfilled**, saith, I thirst. Now there was set a vessel full of **vinegar**: and they filled a sponge with vinegar, and put [it] upon **hyssop, and put [it] to his mouth**. When Yeshua (Jesus) therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost. **John 19:28**

They gave me also gall for my meat; and in my thirst they gave me **vinegar to drink**. **Psalms 69:21**

Messiah Yeshua “fulfilled” the Scriptures of Numbers 19 and Exodus 12 as well as Psalms 69. He died **only after** He tasted the vinegar from the hyssop branch. He died therefore fulfilling a tie between both the Passover lamb of Egypt and Red Heifer sacrifice of Golgotha. Let’s look at the heifer.

He came not only voluntarily as **the lamb of God** to provide **salvation**, but also as the **sin atonement** offering of the **Red Heifer**. This intertwining of Scripture was prophesized by Jeremiah.

But I [was] like **a lamb [or] an ox** [that] is brought to the slaughter; and I knew not that they had devised devices against me, [saying], Let us destroy the tree with the fruit thereof, and let us cut him off from the land of the living, that his name may be no more remembered. **Jeremiah 11:19**

Do you recall what Abraham told Isaac?

“And Abraham said, My son, **Elohim will provide himself a lamb** for a burnt offering: so they went both of them together.” **Genesis 22:8**. “And Abraham lifted up his eyes, and looked, and behold behind [him] a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son. And Abraham called the name of that place YHVH (Jireh sees) : as it is said [to] this day, In the mount of YHVH (the LORD) **it shall be seen.**” **Genesis 22:13-14**

Here we can see that Abraham provided Isaac a fantastic prophecy of the incredible sacrifice to be seen uplifted on the tree at Golgotha. The Messiah, the Lamb of Elohim was hung on the tree with a crown of thorns just as the ram's head was caught in the thicket (of thorns). Messiah provided himself as the lamb and just as Isaac, Abraham's son was saved, we as believers (sons of God) are saved.

There are many other Scriptures where in an ox is mentioned. Some include the following:

What man so ever [there be] of the house of Israel, that killeth **an ox**, or lamb, or goat, in the camp, or that killeth [it] **out of the camp** **Leviticus 17:3**

The Messiah was killed outside the city (the camp) of Jerusalem.

And after him was Shamgar the son of Anath, which slew of the Philistines six hundred men with **an ox** goad: and **he also delivered** Israel. **Judges 3:31**

By Shamgar's **ox** goad Israel was "delivered" (saved).

[This] also shall please YHVH better than **an ox** [or] bullock that hath horns and hoofs. **Psalms 69:31**

Messiah is the perfect and final atonement sacrifice for the death penalty of intentional sin. Receive and accept him now so that your sins may be forgiven.

As for the likeness of their faces, they four had the face of a man, and the face of a lion, on the right side: and they four had the face of **an ox** on the left side; they four also had the face of an eagle. **Jeremiah 1:10**

Messiah, the Son of man, the lion of the tribe of Judah, the strong ox, the eagle that brought Israel out of Egypt. He is the Aleph Tav **אָתָּא**.

And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof. **Revelation 5:5**

Ye have seen what I did unto the Egyptians, and [how] I bare you on eagles' wings, and brought you unto myself. **Exodus 19:4**

The first [was] like a lion, and had eagle's wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it. **Daniel 7:4**

He found him in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye. As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings: **Deuteronomy 32:10-11**

YHVH recompense thy work, and a full reward be given thee of the YHVH Elohim of Israel, under whose wings thou art come to trust. **Ruth 2:12**

He shall cover thee with his feathers, and under his wings shalt thou trust: his truth [shall be thy] shield and buckler. **Psalms 91:4**

But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall. **Malachi 4:2**

And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent. **Revelation 12:14**

Hear, O Israel: YHVH our Elohim, YHVH [is] one: And thou shalt love YHVH thy Elohim with all thine heart, and with all thy soul, and with all thy might. **Deuteronomy 6:4-5**

As we can see, the elegance of The Creator's **plan of salvation** is clearly shown in the  Aleph Tav. As the Strength of the Cross, He provided himself as the final atonement offering for mankind.

All scripture [is] given by inspiration of God (Elohim), and [is] profitable for doctrine, for reproof, for correction, for instruction in righteousness: **2Timothy 3:16**

So when Yeshua said "I am the way, the truth and the life" he is saying I am the "law" – I am the Torah – I am the living word of God, the personification of all my teaching since the beginning of time.

Then verily the first [covenant] had also ordinances of divine service, and a worldly sanctuary. For there was **a tabernacle** made; the first, wherein [was] **the candlestick**, and **the table**,

and **the shewbread**; which is called the sanctuary. And after the second veil, the tabernacle which is called the Holiest of all; Which had **the golden censer**, and **the ark of the covenant** overlaid round about with gold, wherein [was] the golden pot that had **manna**, and **Aaron's rod** that budded, and **the tables of the covenant**; And over it the cherubims of glory shadowing **the mercy seat**; of which we cannot now speak particularly. Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service [of Elohim]. But into the second [went] the high priest alone once every year, not without blood, which he offered for himself, and [for] the errors of the people: The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing: Which [was] a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; [Which stood] only in meats and drinks, and divers washings, and carnal ordinances, imposed [on them] until the time of reformation. But **Messiah being come an high priest of good things to come**, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; Neither by the blood of goats and calves, but **by his own blood he entered** in once into the holy place, having obtained eternal redemption [for us]. For if the blood of bulls and of goats, and **the ashes of a heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: How much more shall the blood of Messiah, who through the eternal Spirit offered himself without spot to Elohim, purge your conscience from dead works to serve the living Elohim?** And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions [that were] under the first testament, they which are called might receive **the promise of eternal inheritance**. For where a testament [is], there must also of necessity be the death of the testator. For a testament [is] of force after men are dead: otherwise it is of no strength at all while the testator liveth. Whereupon neither the first [testament] was dedicated without blood. For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with **water, and scarlet wool, and hyssop**, and sprinkled both the book, and all the people, Saying, This [is] the blood of the testament which Elohim hath enjoined unto you. Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry. And almost all things are by the law purged with blood; and **without shedding of blood is no remission**. [It was] therefore necessary that the patterns of things in the

heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Messiah is not entered into the holy places made with hands, [which are] the figures of the true; but into heaven itself, now to appear in the presence of Elohim for us: Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; For then must **he often have suffered since the foundation of the world**: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after this the judgment: So **Messiah was once offered to bear the sins of many**; and unto **them that look for him shall he appear the second time** without sin unto salvation. **Hebrews 9**

Let's keep our eye on the **𐤀** Aleph Tav, the first and the last, as we read these amazing words of Isaiah: "Thus saith YHVH the King of Israel, and his [kinsman] redeemer the LORD of hosts; **I [am] the first, and I [am] the last**; and beside me [there is] no God." **Isaiah 44:6**

Scripture provides us with descriptions of many types of offerings, among them are the unintentional sin and trespass offerings which focus on the concepts of redemption and forgiveness. Note the focus is always on unintentional sin (missing the mark) that has been committed through ignorance, forgetfulness or carelessness. In other words, unintentional sin came from basic human weakness, as opposed to sins which are purposefully done with intentional rebellion against God and His commandments. Purposeful trespass required that one was to be cut off from among the camp of God's people, the end result - death.

In Leviticus 4:23 we learn that a young bullock was offered for a sin of the whole congregation, In those sacrifices in which the animal's lifeblood was sprinkled either in the Holy Place or in the Holy of Holies, the flesh, along with the skin, head, and all other parts of the animal were carried outside the camp of Israel (later, outside the city of Jerusalem to the Mount of Olives) to a clean place to be consumed by fire (Lev. 4:11; 6:23; 16:27). The red heifer offering is called a sin offering (Num. 19:9,17), and it portrays the sacrifice of Messiah as the medium of the believer's cleansing from the unclean pollution contracted by his contact with the ultimate penalty of purposeful sin, which is death. This sin offering represents restoration, what was unclean becomes clean again.

There were also sacrificial offerings of gifts, fellowship and prayer. These included the burnt offerings, peace offerings, thank offerings, meal and drink offerings. These offerings demonstrated gratitude and thanks for blessings received. They were not for redemption. These offerings were the fruit of one's life work and presenting them showed a consecration to God of one's own life, work and energy.

The death of the humble Messiah ben Joseph, Jesus whose Hebrew name we know as Yeshua (Salvation) must be understood as the completion and fulfillment of the necessity of the sacrifice of 'sin offerings' that were burned on the altar for cleansing from the defilement of death and atonement of individual and national sin. The death of Yeshua must bring with it a reality of His true mission, to redeem first and then restore "the Lost Sheep of Israel" (Matthew 10:6; 15:24; Isaiah 53:6; Jeremiah 50:6). Further, He fulfilled the spring feasts, the appointments of Passover, Unleavened Bread, First Fruits and Pentecost. These are also known in Hebrew as Pesach, Chag Hamatzot and Shavuot. This is not understood by many, but what an awesome thing we behold as we consider it. We know that Yeshua has not yet fulfill the Fall Feasts or established His Kingship on earth. Jewish Sages think that because of this, He is not qualified as the Messiah, only as a great teacher and Rabbi. But the truth must be understood. Just as there is a summer break between the spring feasts and the fall feasts, so too there is a break in time in Messiah's mission and fulfillment of Scripture and the appointments of the appointments of YHVH. Simply put, His work is unfinished but He will complete it!

Yeshua (Jesus) is living. On earth, He was sinless, meaning He was fully righteous as He adhered to Torah instruction. He observed the dietary instruction, the Sabbath and the Feasts of YHVH. He is the "suffering servant" as spoken of by Isaiah who was resurrected with His First Fruits victory over death and just as Israel is being restored as a nation as foretold by the prophets, He will restore His Kingdom. His family was of the line of King David and He will regather the scattered exiles and the children of Israel. As the deliverer, He will resurrect the dead and He will execute judgment of the righteous and the unrighteous. He will fight as a warrior for His people, Judah and Israel. He will again teach from the Bible He studied - a Torah scroll, and He will rule in His Kingdom as The King of Kings, as King Messiah, the anointed one.

Judges 3:9 uses the Aleph Tav **תא** and alludes to the prophecy that The LORD (YHVH) will raise up a deliverer, the lion of God:

"And when the children of Israel cried unto the LORD, the LORD raised up a deliverer to the children of Israel, who delivered **תא them, [even] ["the lion of God"] (Othniel) the son of Kenaz, Caleb's younger brother."**

As to the Red Heifer, surely, one of the most obscure, least understood portions of Bible Scripture is the instruction of the red heifer found in Leviticus. However, when we recognize that that the purpose of the red heifer sacrifice was for "cleansing from contact with death" we can better understand its purpose as a shadow picture fulfillment by Messiah.

By understanding the connection of the crucifixion event with the prophecies of Scripture recorded by Moses, we can see Yeshua (Jesus) as the unique

fulfillment of another “sacrifice”. That of the red heifer, the holiest of all sin offerings.

The red heifer was offered as a sin offering for purification of the collective congregation of Israel was slaughtered according to the instruction (Torah) of YHVH to Moses outside the camp of Israel (Numbers 19:3). In Temple times, unlike other sin offerings, the Red Heifer was walked by the Levite priests over to the altar on the Mount of Olives (outside the camp of Jerusalem) and there it was entirely burnt to ashes. Do you remember the story? Yeshua walked to the site of the cross and crucifixion.

A key difference of the red heifer from the other sin offerings was that the other three sacrifices were about absolving sin, giving the recipient freedom from sin or in a sense, salvation. On the other hand, the ashes of the red heifer were to bring purification from the defilement of death. In this way, Yeshua (Jesus) fulfilled His promise given in the beginning at the Garden of Eden. Yeshua, God himself crushed death, which is the authority of Satan in this world. He did this by becoming a man and overcoming death, the curse brought on by Adam as the curse of sin by disobedience to God’s instruction with His third day resurrection.

The blood of the red heifer was sprinkled outside the camp, the body burned to ashes, and then the ashes were mixed with natural spring water. The mixture of water and ash provided purification as it was sprinkled over both people and the land. The Levite priests purified the grounds of the Temple with it. They could purify the entire city of Jerusalem if needed or the entire land of Israel. So too Yeshua will purify all.

After the death of Messiah, the way to life is shown through the resurrection of Yeshua. It was He, who gave Himself as an offering, a ‘sin offering’ to bring purification from the curse of death for the family of Judah, the “Lost Sheep of Israel” and all believing peoples. God is no respecter of persons, anyone who by belief in the sacrifice and resurrection of Yeshua are “adopted” and “grafted” into the literal and spiritual House of Israel.

According to the historical records found within the writings of the Jewish Mishnah, a total of nine perfectly red heifers have been burned. In Mishnah 5, known as the “Tractate Parah”, a detailed record of these nine heifers burned in the sacrificial history of the Israelites is found. Mishnah 5, Tractate Parah: “The first heifer that was burned was under the supervision of Moses on that second day of Nisan in the second year from the Exodus. The second heifer was burned under the supervision of Ezra; two were burned by Shimon Ha Tzaddik; two were burned by Yochanan, the High Priest, the seventh by Eliehoenai, the son of He-Kof, the eighth by Hanamel, the Egyptian, the ninth by Ishmael, son of Piabi and the tenth will be burned in the time of the Moshiach.”

During the special ceremony of slaughtering the red heifer, we need to be reminded that this occurred only nine times between Sinai and the destruction of the temple in 70 CE. The red heifer was led out of the eastern gate, cross over the doubled tiered, arched bridge called the Bridge of the red heifer, to the Mount of Olives where the Heifer was led up to an altar near the summit of the Mount of Olives. (Middoth 1:3; 2:4; Yoma 7:2 plus the Talmud in Yoma 68a and Zebahim 105b). Here on this altar called the “Miphkad” (Appointed) Altar, the ceremony of preparing and burning the red heifer was performed. Now, let us note the words of the writer of the book of Hebrews:

“We have an altar from which those who serve the tabernacle have no right to eat. For the bodies of those animals, whose blood is brought into the sanctuary by the high priest for sin, are burned outside the gate. Therefore Yeshua (Jesus) also, that He might sanctify the people with His own blood, suffered outside, the gate. Therefore let us go forth to Him, outside the camp, bearing His reproach.” **Hebrews 13:9-13**

Consider the entire scene of the trial and crucifixion of Yeshua (Jesus). He was condemned and died just before the High Shabbat (Sabbath of the Passover festival), He was judged and condemned in the “Chamber of Hewn Stones” in The Temple. Just as Adam was cast out of the Garden to the east, so too Yeshua, accursed and condemned, was led out the Eastern Gate of Jerusalem away from the presence of the city, outside the eastern gates. The red heifer had to be examined and inspected and it always had to be found perfect and without blemish. So too, Yeshua was examined and interrogated by the High Priest, the Sanhedrin and then Pilate, and none could find any “fault in Him”. **Luke 23:4**

It is significant I think that the most prominent passage and path for the temple priests to go outside the city of Jerusalem was out of the Eastern Gate of the Temple Mount, across the Kidron Valley over the bridge of the red heifer toward the summit of the Mount of Olives. It is there, at the summit of the Mount of Olives where the red heifer was “slaughtered and burnt” (this is the meaning of holocaust). So too, we might just reconsider that perhaps this was the very place that Yeshua was executed on the tree. (1Peter 2:24). In fact it was the historical custom of the Romans to execute people at the place of their arrest or supposed crime. Indeed, the book of Revelation tells us He will return there to the mountain where He departed.

The instruction of the Red Heifer in Scripture gives us a picture, a pattern to show us the story of God’s redemptive plan. Indeed, whenever we see a teaching or instruction in God’s word that seems to not make a lot of sense to us today that we need to realize that God is using His word to demonstrate and give us a mysterious but graphic picture of His promise of salvation, redemption and restoration. He gives us a picture of Messiah. In doing so He shows us how to pass from death to life.

What's unique about the Red Heifer is that while other commandments follow logic, do not murder, do not steal, do not bear false witness, but the law, the instruction of the Red Heifer seems to be strange and confusing. So let's review the requirements for the offering of the Red Heifer as its representation of Jesus - Messiah Yeshua:

1) The ashes of the Red Heifer remove the most severe of all impurities; yet those involved in its preparation become ritually impure themselves. Messiah became impure for us.

2) The Red Heifer must be completely red a color which has connotations of sin yet it must also be "perfect, without blemish." Messiah took on the ultimate punishment for sin for us, "death" yet He was perfect.

3) The Scripture commands that the Red Heifer be slaughtered outside the city of Jerusalem (in contrast with other sacrifices, which must be slaughtered in the courtyard, the camp). On the other hand, the heifer must be slaughtered outside the camp within the sight of the Holy Temple and its blood is sprinkled "toward the Holy of Holies. There is no doubt that He hung on the tree in full sight of the veil of the Temple.

4) The two components of the purifying mixture, ashes and living spring water, represent two contradictory forces – the remains of fire, which represents death, and water, which embodies life. He died that we might have life!

Scholars point to the story of Joseph as a parallel to the life of Messiah. In fact it was the Egyptian Pharaoh that gave Joseph his power as ruler of Egypt and renamed him Zaphnathpaaneah.

“And Pharaoh called Joseph's name Zaphnathpaaneah; and he gave him to wife Asenath the daughter of Potipherah priest of On. And Joseph went out over [all] the land of Egypt.”
Genesis 41:45

Now here is the reason: in Hebrew “Zaphnathpaaneah” translates as “Savior of the World”. In addition to the name given by Pharaoh, we find a tie to the strength of the bullock in the blessing given to Joseph by his father Jacob:

His glory [is like] **the firstling of his bullock**, and his horns [are like] the horns of unicorns: with them he shall push the people together to the ends of the earth: and they [are] the ten thousands of Ephraim, and they [are] the thousands of Manasseh.
Deuteronomy 33:17

The Tzaddik, the “Righteous One”

The Apostle Paul well understood the role of the death of Yeshua (Jesus), and His life as a righteous man (tzaddik) on earth. The role of the Anointed Messiah, the strength of the cross would be to return again as King and Savior, the Malki-Tzedek (Righteous King) to recover the remnant of His people. It was this Tzaddik/Moshiach, who would sit on the right hand of the throne in authority.

“Therefore, as through one man’s offense (Adam at Eden), judgment came to all men, resulting in condemnation, even so through one Man’s righteous act (Yeshua as the Second Adam) the free gift came to all men, resulting in justification of life. For as by one man’s disobedience (Adam) many were made sinners, so also by one Man’s obedience many will be made righteous. **Romans 5:16**

Long before Paul, the prophet Isaiah accurately portrayed the role of the Suffering Servant when he stated:

“Though He was wounded through our pasha (transgression), bruised through our iniquities, yet the musar shlomeinu (bond of our peace) is upon Him and in His fellowship, we shall heal ourselves.” (Hebrew translated by Maggid ben Yosef) **Isaiah 53:5**

The fact that Yeshua went to the cross as a righteous man (tzaddik) is accepted by all, but many fail to comprehend that it was His righteousness which came by implicit obedience to His Word and instruction, His Torah.

Did not Pilate’s wife accept that Yeshua (Jesus) was a tzaddik (righteous man) when she said: “Have nothing to do with that “just” man (tzaddik), for I have suffered many things today in a dream because of Him”? **Matthew 27:19**

Did not the Roman Centurion say as Yeshua died on the stake, “Certainly this was a righteous man (tzaddik)!”? **Luke 23:47**

Yeshua did not come here to accomplish something that man could not do. Rather He accomplished His mission as a man, a human being in perfect obedience with His word so that others could follow in His footsteps. He is the living revelation of the word, of the Torah and He clearly followed all the commandments of He pronounced as YHVH even at Mount Sinai. In

essence Yeshua was the Living Torah, the living word, and the most perfect revelation of His word. He was the Aleph Tav  and He said so.

We read this text in Isaiah about the Holy One of Israel who was the Servant of God and the Redeemer of Israel.

“The Lord has called Me from the womb; from the matrix of My mother He has made mention of My name. And He has made My mouth like a sharp sword; in the shadow of His hand He has hidden Me, and made Me a polished shaft in His quiver He has hidden Me... **Isaiah 49:1-2, 6-7**

Indeed He says, ‘It is too small a thing that You should be My Servant to raise up the tribes of Jacob, and to restore the preserved ones of Israel; I will also give you as a light to the Gentiles, that You should be My salvation to the end of the earth’.”

Thus says the Lord, The Redeemer of Israel, their Holy One, to Him whom man despises, to Him whom the nation abhors. To the Servant of rulers; “Kings shall see and arise, princes also shall worship, because the Lord who is faithful, the Holy One of Israel; and He has chosen You.”

The covenant given to Israel at Sinai would not be complete without the context of the shadow pictures and dramas enacted by the appointments of the festivals of the Lord described and given at Sinai. Yeshua, who was the revealed Torah in the flesh, was now to depict in living drama the real purpose of the Passover. It was a prophetic drama that was re-enacted year after year to keep God’s people aware of the shadow pictures of the great mystery of God, that He was to come to complete in human drama how the Torah was to be lived. Yeshua (Jesus) lived perfectly the life of Torah and truly was a Righteous One (Tzaddik), and the Holy One of Israel. So also we must obey and walk in His footsteps a life that is, moment by moment, in harmony with His teaching and instruction, His Torah.

Yet because the wages of the sins of all men is death (Romans 6:23), it was Yeshua who came down to break the bonds of death that were established in the Garden with Adam’s failure. As Yeshua passed through that barrier of death to a glorified life so now we can follow Him into death with the hope that as He was resurrected as the “first fruits of those that sleep” **1 Corinthians 15:20**.

Perhaps the most potent anti-Semitism is our ignorance of the Jewishness of Yeshua’s mission to the “lost Sheep of the House of Israel” and a denial that we believers may be literal or spiritual descendants of the House of Israel. Is there any meaning to an understanding of the symbol and shadow pictures that surrounded the death and resurrection of Yeshua (Jesus)?

Yes as we have already established, the Lord of hosts used the shadow pictures of His festivals as rehearsals and appointments to portray the drama of the exile and restoration of the children of Israel. It will be this same role that will bring restoration and redemption for all mankind in the final drama in the last days. The death and resurrection of Yeshua was a fulfillment of several shadow events described in Scripture that portray the role of the Anointed One of Israel. In fact, the First Fruits death and resurrection of Messiah Yeshua was a new prophetic drama of the saint, whether Jew or Gentile, who at the time of the end will follow their Lord through death and resurrection.

Conceptual understanding of the spring festivals gives us a visual mini-drama of the life and ministry of Yeshua. He was truly being about His Torah and His appointments.

The fact is that the redemptive death of the Passover lamb and the cleansing sacrifice of the red heifer represent the Messiah Yeshua. This is portrayed and prophetically foretold throughout Scripture. This suggests that with its fulfillment, a new prophetic role was being instituted. The festivals of YHVH were never intended to be abandoned. Just like the Passover looked back upon salvation by the blood of the lamb and Exodus from Egypt, it also looked forward to the redemption from death by Yeshua (Jesus). Just as the ashes of the red heifer cleansed the unclean man, so too does Messiah through His death and resurrection to new life, both literally and spiritually.

Let us follow the God of Israel as has been portrayed in the life of whom many know as Jesus of Nazareth but who was actually called Yeshua.

Remember these, O Jacob and Israel; for thou [art] my servant: I have formed thee; thou [art] my servant: O Israel, thou shalt not be forgotten of me. I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me; for I have redeemed thee. Sing, O ye heavens; for the LORD hath done [it]: shout, ye lower parts of the earth: break forth into singing, ye mountains, O forest, and every tree therein: for the LORD hath redeemed Jacob, and glorified himself in Israel. **Isaiah 44:21-23**

Messiah Yeshua (Jesus) is our high priest. He did in this world as the Son of man that which He also did in the unseen realm of heaven as Father.

Then answered Yeshua (Jesus) and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things so ever he doeth, these also doeth the Son likewise. **John 5:19**

Aaron as the High Priest of Israel gives us a prophetic picture of this great truth:

And Aaron spoke אֵת all the words which YHVH had spoken to Moses, and did the signs in the sight of the people. **Exodus 4:30**

Messiah Yeshua (Jesus) is the bread of life, just as there are seven days in the week, we are to partake of His instruction daily and as you will see the Aleph Tav אֵת given to us in Exodus 13:7 and Exodus 16:31 gives us that witness of the bread, the manna which is Messiah that came down from Heaven.

I am the living bread which **came down** from heaven: if any man eat of this bread, he shall live for ever: and **the bread** that I will give is my flesh, which **I will give for the life** of the world. **John 6:51**

“Unleavened bread shall be eaten אֵת seven days; and there shall no leavened bread be seen with you, neither shall there be leaven seen with you in all your quarters.” **Exodus 13:7**

And the house of Israel אֵת called **the name thereof Manna**: and it [was] like coriander seed, white; and the taste of it [was] like wafers [made] with honey. **Exodus 16:31**

Did you know that the literal translation of Exodus 16:31 is “And they are calling house of Israel אֵת the strength of the cross] called **the name of Him Manna**:

We call it “Manna”, but did you know that the Hebrew word is “Man”. Now should we consider, is it a wonder when He called Himself the Son of Man? **“I am the living Manna [Man] which came down from Heaven.”**

Our fathers did eat manna in the desert; as it is written, **He gave them bread from heaven** to eat. Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. **For the bread of God is he which cometh down from heaven, and giveth life unto the world.** Then said they unto him, Lord, evermore give us this bread. And Jesus said unto them, **I am the bread of life**: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. **John 6:31-35**

We can see three more witnesses of אֵת the Aleph Tav of Exodus 25:9, 25:22 and 31:7 as these show the tabernacle as a prophetic pattern of the Messiah with its bread (table of showbread), mercy (mercy seat), spirit of

light (menorah), sinless life (gold), redemption (silver), the word (arc of testimony) and covering.

According to all that I show you, אֶת after the pattern of the tabernacle, and the pattern of all its utensils, so shall you make it. **Exodus 25:9** And there I will meet with you, and I will talk with you from above the cover, from between the two Cherubim which are upon the ark of the Testimony, אֶת of all things which I will give you in commandment to the people of Israel. **Exodus 25:22** אֶת The Tent of Meeting, and **the ark of the Testimony**, and **the covering** that is on it, and all **the furniture** of the Tent, **Exodus 31:7**

The temple veil was torn in two from top to bottom at His death. **Mark 15:38**

This opened the entrance door to the most holy place of God.

And you shall hang up the veil from the clasps, that you may bring in there inside the veil אֶת the ark of the Testimony; and the veil shall separate for you between the holy place and the most holy. **Exodus 26:33**

When Moses inquired of the Father whom he would send with him on the journey through the wilderness, we see the Aleph Tav.

And Moses said to YHVH, See, you say to me, Bring up this people; and you have not let me know אֶת **whom you will send with me**. Yet you have said, I know you by name, and you have also found grace in my sight. **Genesis 33:12**

We are given the promise of salvation, of deliverance just as Moses was given the promise of deliverance from the six pagan tribes.

Observe אֶת what I command you this day; behold, I drive out before you the Amorite, and the Canaanite, and the Hittite, and the Perizzite, and the Hivite, and the Jebusite. **Exodus 34:11**

The Messiah, represented by the red heifer was the great sacrifice for sin, YHVH's own offering.

Every one who offered an offering of silver and bronze brought YHVH's אֶת offering; and every man, with whom was found shittim wood for any work of the service, brought it. **Exodus 35:24**

Seek out His Word - All of Scripture

I believe that God has placed all of the potential needed to fulfill our life within **His Word, ALL of Scripture**. Understanding the Aleph Tav confirms this.

This 'seed', His Word, can only be seen by vision, and actualized by doing. We are to plant ourselves in the soil of submission to the **whole Word and Spirit of Elohim**, adapting to the instruction and authority it teaches us. This was the exhortation of James, that we not be deceived, but be blessed by doing The Perfect Word. Keep in mind when he wrote these words the "New Testament" had not even yet been assembled!

James 1:17-18 Every good gift and **every perfect gift** is from above, and cometh down from **the Father of lights**, with whom is no variableness, neither shadow of turning. Of his own will begat he us with the word of truth, that we should be a kind of first fruits of his creatures.

But **be ye doers of the word**, and **not hearers only**, deceiving your own selves. For if any be a hearer of the word, **and not a doer**, he is like unto a man beholding his natural face in a glass: For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso **looketh into the perfect law of liberty**, and continueth [therein], he being not a forgetful hearer, but **a doer of the work**, this man shall be **blessed in his deed**.
James 1:22-25

King David wrote many of the Psalms. Perhaps his greatest testimony is found in **Psalms 119:160** Thy **word** [is] true [from] the beginning: and every one of **thy righteous judgments [endureth] for ever**.

Jeremiah gave us a critical prophecy about those that would not follow in "the walk" of **The Word**, The Scriptures:

Thus saith YHVH, Stand ye in the ways, and see, and **ask for the old paths**, where is **the good way**, and **walk therein**, and **ye shall find rest for your souls**. But they said, We will not walk therein. **Jeremiah 6:16**

I believe that today many have chosen not to walk "therein", the good way. Many too, have been mistaken and greatly remiss in teaching that once **salvation by grace** has come to us; which it does, there is little else to do

but praise, sing, worship and oh yes, to tithe too, but isn't tithing an "Old Testament" commandment?

As Believers, we are to walk and follow in His instruction because through His mercy we are saved. We are to follow His walk because we love Him.

He hath not dealt with us after our sins; nor rewarded us according to our iniquities. For as the heaven is high above the earth, [so] **great is his mercy** toward them that fear him. As far as the east is from the west, [so] far hath **he removed our transgressions** from us. **Psalms 103:10**

He sent **his word**, and healed them, and delivered [them] from their destructions. **Psalms 107:20**

I believe Calvary and the New Covenant fulfill, complete the Covenant of His Words given on Mt. Sinai, they do not do away or annul it. After all, **it's not** really the "Law of Moses", it is God's personal and caring instruction for His chosen people. He said, "**I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them**" Think about it, Moses was the man given the assignment to record and teach **His Word** to Israel, but it is not the Law of Moses but in fact the loving teaching (Torah) of God.

The truth is, once we have recognized Yeshua (Jesus) as The Messiah and follow His commandments, we are no longer captives, but **we are indeed overcomers**. The mission of today is to clear up the confusion. We are to move from the chains and distraction of fear, insecurity and confusion about God's Word, His will for our lives to the certain position of vision, direction, understanding and obedience through love.

The pursuit of understanding and following His teaching, His Torah principals leads all to the Tree of Life. This purposeful walk enabled and empowered by the Holy Spirit when we follow His precepts and instruction, produces blessing, the fruit of increase, the abundant "Kingdom" life today.

Walking in His Light is our assignment. This is to seek, recognize, acknowledge and follow Elohim's order, teaching and authority over us. We are to totally submit and align ourselves with His Word, His Teaching, and His Torah of Truth, whose function ultimately is to release the power of Elohim - His Living Spirit, His Glory into and through us.

Because of a lack of complete Scripture study, many people do not realize know it but Yeshua (Jesus) taught from the Book of Leviticus the majority of the time. Leviticus in Hebrew, "Vayikra" means "And He Called." **We have been called out** from confusion (Egypt "Mitsrayim") to the mountain of

Truth. **You have been called out** to draw near and to ascend to His presence, to approach a most "Holy" God-Elohim.

Application of His teaching, His instruction is not 'religious legalism,' nor is it related to salvation/forgiveness issue in any way whatsoever. Salvation, eternal life is only through trust, through faith, belief in Yeshua (Jesus) as The Messiah, The manifestation of Elohim who sacrificed His life for yours. Following His instruction, however a lifestyle issue; it concerns our being called out and set part (holy) to "walk" in obedience to Him.

The first five books of the Old Testament (The Torah), contains the instructions given to the "called out" ones, who made the exodus from slavery in Egypt, **continues to instruct those who are set free today in Messiah.** The greatest sign of a covenant relationship with Him is that you will no longer see yourself thinking, doing or acting as you once did. **Elohim calls out to His redeemed people through His Word,** to be Holy as He is Holy, to be a kingdom of Priests who are ritually pure and enter His Walk.

Yeshua (Jesus) is the manifest Power and Presence of the Creator. He is the word at the fiery Mt. Sinai, He is the Torah-Giver. **He is the living physical Word.** Through His Word, His Torah, **He gives us the baptism of His Holy Spirit** releasing power through us and comforting us. Read and listen to His own words:

If ye love me, **keep my commandments.** And I will pray the Father, and he shall give you another **Comforter,** that he may abide with you for ever; [Even] **the Spirit of truth;** whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. **I will not leave you comfortless:** I will come to you. **John 14:15-18**

He is not talking about some commandment that you have not heard of. He is talking about His Torah, His teaching and instruction , His eternal covenant. In the beginning, Elohim separated the light from the darkness. Likewise, He desires that we separate the light from the darkness in our own lives today. **Are you ready to receive His Spirit of Truth and do what is pleasing in His sight?**

Accept the challenge today to move from inactive passivity and ignorance of His Word, to accomplishing and doing all that you're purposed to pursue. **Don't allow yourself to continue to be submissive to the teaching of men** and their outside influences. Instead let the declaration of our mouths and our action confirm the covenant of our Elohim who is responsive to and responsible for His unchanging Word.

In the next year, cleanse your body and mind, your temple - by the power of the Holy Spirit. Read His word, His instruction book, all of it. Do it now, start at the beginning and observe all that it says. You can experience the Year of Release, The Jubilee. You can be delivered. Discover and hear the true voice of Yeshua (Jesus) proclaiming your freedom and you will show Elohim you love Him by what you do in your walk, and it will go well with you and your children!

Use your hands, **lift up His Word** and let your light shine before men, show Elohim you love Him and know Him and receive His indwelling Spirit of Truth, the Comforter. Then **teach others** to have perseverance and do the same.

And Elohim said, Let there be light: and there was light. And Elohim saw the light, that [it was] good: and **Elohim divided the light from the darkness. Genesis 1:3-4**

And YHVH said unto Moses, **Come up to me into the mount, and be there: and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them.** And Moses rose up, and his minister Joshua: and Moses went up into the mount of Elohim. And he said unto the elders, Tarry ye here for us, until we come again unto you: and, behold, Aaron and Hur [are] with you: if any man have any matters to do, let him come unto them. And Moses went up into the mount, and a cloud covered the mount. **And the glory of YHVH abode upon mount Sinai, and the cloud covered it six days: and the seventh day he called unto Moses out of the midst of the cloud.** And the sight of the glory of YHVH [was] like devouring fire on the top of the mount in the eyes of the children of Israel. And Moses went into the midst of the cloud, and gat him up into the mount: and Moses was in the mount forty days and forty nights. **Exodus 24:12-18**

Therefore shall ye **keep my commandments**, and do them: I [am] YHVH. **Leviticus 22:31**

Ye shall not add unto the word which I command you, neither shall ye diminish [ought] from it, that ye may **keep the commandments** of YHVH your Elohim which I command you. **Deuteronomy 4:2**

Thou shalt **keep therefore his statutes, and his commandments**, which I command thee this day, that it may go well with thee, and with thy children after thee, and that thou mayest prolong [thy] days upon the earth, which YHVH thy Elohim giveth thee, for ever.
Deuteronomy 4:40

O that there were such an heart in them, that they would fear me, and **keep all my commandments always**, that it might be well with them, and with their children for ever!
Deuteronomy 5:29

My hands also will I lift up unto thy commandments, which I have loved; and I will meditate in thy statutes.
Psalms 119:48

TAV. Let my cry come near before thee, O LORD: give me understanding according to thy word. Let my supplication come before thee: deliver me according to thy word. My lips shall utter praise, when thou hast taught me thy statutes. My tongue shall speak of thy word: for **all thy commandments [are] righteousness**. Let thine hand help me; for I have chosen thy precepts. I have longed for thy salvation, O LORD; and thy law [is] my delight. Let my soul live, and it shall praise thee; and **let thy judgments help me**. I have gone astray like a lost sheep; seek thy servant; for **I do not forget thy commandments**. **Psalms 119:169-176**

Let us hear the conclusion of the whole matter: **Fear Elohim, and keep his commandments: for this [is] the whole [duty] of man**. **Ecclesiastes 12:13**

Woe to those who call evil good, and good evil; **who substitute darkness for light and light for darkness**; who substitute bitter for sweet and sweet for bitter! Woe to those who are wise in their own eyes and clever in their own sight!"
Isaiah 5:20-21

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. **Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill**. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called

the least in the kingdom of heaven: but **whosoever shall do and teach [them], the same shall be called great in the kingdom of heaven. Matthew 5:16-19**

But **in vain they do worship me**, teaching [for] doctrines **the commandments of men. Matthew 15:9**

Then one of them, [which was] a lawyer, asked [him a question], tempting him, and saying, Master, which [is] the great commandment in the law? Yeshua (Jesus) said unto him, **Thou shalt love YHVH thy Elohim with all thy heart, and with all thy soul, and with all thy mind.** This is the first and great commandment. And the second [is] like unto it, **Thou shalt love thy neighbor as thyself.** On these two commandments hang all the law and the prophets. **Matthew 22:35-40**

And Yeshua (Jesus) answered him, **The first of all the commandments [is], Hear, O Israel; YHVH our Elohim is one Lord: And thou shalt love YHVH thy Elohim with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this [is] the first commandment. Mark 12:29-30**

And **beginning at Moses and all the prophets**, he expounded unto them in **all the scriptures the things** concerning himself. **Luke 24:27**

If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; [Even] the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. **John 14:15-17**

He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. **John 14:21**

If ye **keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. John 15:10**

All scripture is given by inspiration of Elohim, and is profitable for doctrine, for reproof, for correction, for

instruction in righteousness: That the man of Elohim may be perfect, thoroughly furnished unto all good works. 2 **Timothy 3:16-17**

And hereby **we do know that we know him, if we keep his commandments. 1John 2:3**

He that saith, **I know him, and keepeth not his commandments, is a liar**, and the truth is not in him. **1John 2:4**

And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight. **1John 3:22**

And **he that keepeth his commandments dwelleth in him, and he in him**. And hereby we know that he abideth in us, by the Spirit which he hath given us. **1John 3:24**

By this we know that we love the children of Elohim, **when we love Elohim, and keep his commandments. For this is the love of Elohim, that we keep his commandments**: and his commandments are not grievous. **1John 5:2-3**

And **this is love, that we walk after his commandments**. This is the commandment, That, as ye have heard **from the beginning**, ye should walk in it. **2John 1:6**

Here is the patience of the saints: here [are] they that **keep the commandments of Elohim, and the faith of Yeshua** (Jesus). **Revelation 14:12**

And they shall see his face; and his name [shall be] in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; **for YHVH Elohim giveth them light**: and they shall reign for ever and ever. **Revelation 22:4-5**

And, behold, I come quickly; and my reward [is] with me, to give every man according as his work shall be. I am Aleph and Tav, the beginning and the end, the first and the last. **Blessed [are] they that do his commandments, that they may have right to the tree of life**, and may enter in through the gates into the city. **Revelation 22:12-14**



Wrapping Up

The mystery of the Aleph Tav אָת is hidden within the ancient Hebrew verses of Scripture. It is "hidden" as a reference to Yeshua, the Messiah that we can see when we look at Scripture with the eyes and vision of a Hebrew.

The secret [things belong] unto YHVH our Elohim: but those [things which are] **revealed** [belong] unto us and to our children for ever, that [we] may do all the words of this law. **Deuteronomy 29:29** For YHVH hath poured out upon you **the spirit of deep sleep**, and hath **closed your eyes**: the prophets and your rulers, the seers hath he covered. **Isaiah 29:10** According as it is written, Elohim hath given them the **spirit of slumber**, eyes that they **should not see**, and ears that they should not hear; unto this day. **Romans 11:8** For I would not, brethren, that ye should be **ignorant of this mystery**, lest ye should be wise in your own conceits; that **blindness** in part is happened to Israel, until the fullness of the Gentiles be come in. **Romans 11:25**

Declaring **the end from the beginning**, and **from** ancient times [the things] that are not [yet] done, saying, My counsel shall stand, and I will do all my pleasure: **Isaiah 46:10**

Indeed, He has declared the end from the beginning but just who is the one called Yeshua?

I began this study with the amazing ancient Hebrew script of the letters Aleph-Tav אָת because we see that Yeshua (Jesus) tells us in Revelation:

I am Aleph and Tav אָת, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty. **Revelation 1:8**

You now know these letters which in their common Greek form of "Alpha and Omega" are actually Aleph-Tav אָת, but it is very important to know that Yeshua spoke the Hebrew language. It is shown this is clearly confirmed by Paul when The Lord spoke to him:

"And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me?..." **Acts 26:14**

Since He spoke Hebrew and taught in Hebrew, just reconsider His name for as you go forward. As noted in this study you can look in any credible dictionary and you will find His name is actually derived from the Hebrew name Yeshua, and it is written as ישוע which literally means Salvation!

While you consider the importance of names, it should be reiterated that the words "The LORD" in your Bible are actually derived from the Hebrew letters of God's personal name. In English we write it as YHVH, in Hebrew יהוה whose four Hebrew letters are pronounced "Yod" "Hey" "Vav" "Hey". This great name appears nearly 7,000 times in the Scriptures. His name has always been right there in plain sight but you must look from Hebrew eyes to see it. After all, we have to remember something very important, Yeshua did not read or teach from the King James or an NIV Bible.

I this study has shown scholars and perhaps your own Bible's prefix may refer to His name as The Tetragrammaton. So now that Scripture establishes that He, Yeshua is the "Alpha Omega, the "Aleph Tav" אֵת, you must explore the greater lesson given to us, the foundation that He is indeed the Almighty just as He states Himself to be. So too, the אֵת "The Herald of Messiah" appears 7,000 times in Scripture.

Now it is up to you to use the Scriptures to answer the most important question one could ever comprehend. Start with the words of Yeshua as recorded in the book we call Luke:

"He said to them, "This is what I told you, while I was still with you, that all things which are written in the law of Moses, the Prophets, and the Psalms, concerning me must be fulfilled. Then he opened their minds, that they might understand the Scriptures." **Luke 24:44-45**

But to understand who He really is you need to see Him in the words of the Torah which are the first five books of the Bible as recorded by Moses.

Reading John we see Yeshua's own words of witness to the Torah:

"For had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?" **John 5:46-47**

To understand the background of this statement, you also must look at the writings of the Prophets and the Psalmists as well. Reading from the book of Psalms:

"Then I said, "Behold, I have come. It is written about me in the book in the scroll." **Psalms 40:7**

These words are quoted by witness in Hebrews:

"Therefore when He comes into the world, he says... "Then I said, "Behold, I have come. It is written about me in the book in the scroll."
Hebrews 10:7

Paul confirmed the same when he wrote to the Colossians:

"Who is the image of the invisible God, the firstborn of every creature: For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether [they be] thrones, or dominions, or principalities, or powers: all things were created by him, and for him: And he is before all things, and by him all things consist." **Colossians 1:15-17**

Therefore when He came into the world... we may ask, Who is this one called Jesus? The one with the Hebrew name Yeshua. None other than the divine Almighty, the invisible one, the word, the living Torah, God the creator.

The book of John tells us:

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. **All things were made through him.** Without him was not anything made that has been made.
John 1:1-3

Yeshua Messiah is incomprehensible, but I believe that we can gain some insight into His being through the laws of physics. To better understand how He became the "Son of man" you might consider the first law of thermodynamics. The first law of thermodynamics is an expression of the principle of conservation of energy, it states that energy can be transformed (changed from one form to another), but like God, energy cannot be created or destroyed. The first law of thermodynamics mandates conservation of energy, and states in particular that heat is a form of energy.

Heat? Does this remind you of the "fire" that walked among the sacrifices of Abraham, the burning bush, the fire on Mount Sinai or the tongues of fire of Pentecost?

The one thing that physics must recognize is that all energy comes from and was created by God:

"In the beginning **God created the heavens and the earth.** Now the earth was formless and empty. Darkness was on the surface of the deep. God's Spirit was hovering over the surface of the waters."
Genesis 1:1-2

Yeshua is the Almighty, He is the Creator who made the heavens and he earth. "Yeshua Messiah is the same yesterday, today, and forever" (Hebrews 13:8). Truth Does Not Change.

Yeshua (Jesus) is the visible image of the invisible one. The firstborn of all creation. Paul explained this to the Colossians just as John testified:

"For this cause, we also, since the day we heard this, don't cease praying and making requests for you, that you may be filled with the knowledge of his will in all spiritual wisdom and understanding, that you may walk worthily of YHVH, to please him in all respects, bearing fruit in every good work, and increasing in the knowledge of God; strengthened with all power, according to the might of his glory, for all endurance and perseverance with joy; giving thanks to the Father, who made us fit to be partakers of the inheritance of the saints in light; who delivered us out of the power of darkness, and translated us into the Kingdom of the Son of his love; **in whom we have our redemption, the forgiveness of our sins; who is the image of the invisible God, the firstborn of all creation. For by him all things were created**, in the heavens and on the earth, things visible and things invisible, whether thrones or dominions or principalities or powers; all things have been created through him, and for him. **He is before all things, and in him all things are held together.** He is the head of the body, the assembly, who is the beginning, the firstborn from the dead; that in all things he might have the preeminence. For all the fullness was pleased to dwell in him; **and through him to reconcile all things to himself**, by him, whether things on the earth, or things in the heavens, having made peace **through the blood of his cross.**"

Colossians 1:9-20

Paul also declared this to those in Athens:

"God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things; And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; That they should seek YHVH, if haply they might feel after him, and find him, though he be not far from every one of us"

Acts 17:24-27

Yeshua is "the image of the invisible God..." Yeshua is the earthly form of the invisible, heavenly light and presence of YHVH.

Paul told the Galatians a great mystery when he said:

"Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Messiah." Galatians 3:16

The covenant promise that God YHVH gave Abraham was not only for Abraham's descendants, the 12 tribes including Judah and his 11 brothers but for Messiah Yeshua. Let's look at it:

"In the same day the LORD made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates" Genesis 15:18

That is why Messiah told the Pharisees:

"Yeshua aid to them, 'I tell you the truth, before Abraham was born, I am!'" **John 8:58**

They knew and understood Him to say that He was indeed "The One" that spoke to Abraham and to Moses as the great I Am of the burning bush, so they picked up stones to stone him.

When you have the faith of Abraham and believe in the seed promised to him, Yeshua the Messiah you are a part of the covenant promise given to Abraham. When you believe in Messiah your are grafted into the promise of Abraham. Paul taught the Galatians this:

"There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Messiah Yeshua. And if ye [be] Messiah's, then are ye Abraham's seed, and heirs according to the promise. Galatians 3:28-29

You must know that Yeshua was the giver of the Torah, He created ALL things!

He made the covenant with Abraham so that you do not have to be a physical descendant. You are given the promise when you believe who The One Yeshua is and that He transformed from His form as YHVH to the Son of man - Yeshua. He is the one who came from the invisible to the visible. He is the covenant maker, the creator the Torah giver, the Messiah, the anointed one. He appeared in fire to Abraham and walked between the 12

pieces, He appeared in the burning bush to Moses, He descended on Mount Sinai in fire to all Israel and their companions.

Abraham's faith and the covenant to Israel are yours for the taking by promise! The covenant remains today. Messiah Yeshua does not change His instructions to mankind. That's why He proclaimed these mighty words:

"If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and [that] your joy might be full.
John 15:10-11

The joy of Torah is that it is His word. He is telling anyone that chooses by faith to be His saved people - to follow His teaching. When we know Messiah, He gives us His grace and mercy. As a response we are to live in His path as we live in His Torah. How do we dare think "He hung it on the cross" or that the Torah does not apply to us today? But do NOT ever think he says you can be saved by keeping His Torah.

Just look back at Mount Sinai, Israel and their companions had been redeemed and saved out of Egypt BEFORE they were given the word, the Torah. Yeshua was restating His words given at Sinai:

"And shewing mercy unto thousands of them that love me, and keep my commandments." Exodus 20:6

Through His Torah we can fellowship with Him just as Israel did in the wilderness. Yeshua is "the Rock" and Paul admonishes us to not be ignorant of this:

"Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; And were all baptized unto Moses in the cloud and in the sea; And did all eat the same spiritual meat; And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Messiah."
1Corinthians 10:1

Today, Yeshua is giving us the promised spirit of Elijah before His return as Malachi prophesied:

"Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, [with] the statutes and judgments. Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD: And he shall turn the heart of the fathers to the

children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." **Malachi 4:4-6**

The seed of Abraham is not just the people that are the descendants of Abraham, the seed is the Messiah Yeshua. Just as John said He is the word, The Torah:

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. **John 1:1-2**

We have all missed the mark. This began with Adam and Eve. Consider "physics" again and think of it this way, they invoked the penalty of sin - death, which is the final entropy of our "physical" life. In the same way, the second law of thermodynamics states that the entropy of an isolated macroscopic system never decreases. We physically die due to sin. In this way, we can consider that Adam invoked entropy and the second law of thermodynamics and death into this world.

God provides salvation for all who choose Him. Don't be ignorant, you can be saved and be a part of "all Israel", those that are redeemed. Like Abraham, show your faith and love toward Him by following His ways, His paths, His Torah simply because they want to respond in love and worship for Him:

"For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fullness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: For this [is] my covenant unto them, when I shall take away their sins.

Romans 11:25-27

"All Israel" includes the nations of peoples that many call "Gentiles", those that come into the fullness of all Israel where there is NO religion. Why? Religion is a tradition of man, from my view many religious traditions are man's way of interpreting God's ways, but be careful - God has on one path, one way, His own, not man's. Religion mixes the matters of our heart and spirit with opinion. Throughout Scripture God warns us of mixing what He has created. I know that you as well as many theologians and many other believers may disagree with this. If you reject Yeshua, your argument and your debate is with the Holy One, with God and not me.

Many may believe that the people Israel only equals those that consider themselves the descendants of Judah. Well, I look at that as pretty bad math. Israel equals all those called out and saved by Messiah whether one is a part of the twelve tribes of Israel or whether one is a companion, a

foreigner with them. Once that salvation has occurred, He asks us to demonstrate and participate in our love for Him daily. There is one definition, one simple way He gives us to do that and it is the only one that we are to do with all our heart and with all our soul and with all our might, yet the burden is light:

"For my yoke [is] easy, and my burden is light."

"If ye love me, keep my commandments."

Matthew 11:30 and John 14:15

Remember, Moses told Israel that the Torah was not just for those there in the wilderness but for those that were not:

"You stand this day all of you before YHVH your God; your heads, your tribes, your elders, and your officers, even all the men of Israel, your little ones, your wives, and your foreigner who is in the midst of your camps, from the one who cuts your wood to the one who draws your water; that you may enter into the covenant of YHVH your God, and into his oath, which YHVH your God makes with you this day; that he may establish you this day to himself for a people, and that he may be to you a God, as he spoke to you, and as he swore to your fathers, to Abraham, to Isaac, and to Jacob. Neither with you only do I make this covenant and this oath, but with him who stands here with us this day before YHVH our God, **and also with him who is not here with us this day...**" Deuteronomy 29:10-15

Today, there is a great revival of this understanding:

"I remembered thy judgments of old, O LORD; and have comforted myself." Psalms 119:52

Long before the New Testament ever existed, Paul instructed Timothy how to be a man of God:

"All scripture [is] given by inspiration of God, and [is] profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works." 2Timothy 3:16-17

The writer of Proverbs declared how we are to understand just we are to respond to who He is:

"He keepeth the paths of judgment, and preserveth the way of his saints. Then shalt thou understand righteousness, and judgment, and equity; [yea], every good path. When

wisdom entereth into thine heart, and knowledge is pleasant unto thy soul" Proverbs 2:8-10 "Be not wise in thine own eyes: fear the LORD, and depart from evil."

Proverbs 3:7

When we understand He is the Torah giver we have wisdom and we have fear and awe of better understanding Him:

"Happy [is] the man [that] findeth wisdom, and the man [that] getteth understanding."

Proverbs 3:13

"And unto man he said, Behold, the fear of the Lord, that [is] wisdom; and to depart from evil [is] understanding."

Job 28:28

Let's look at the King James to see what "Jesus" even told Satan:

"Yeshua said unto him, It is written again, Thou shalt not tempt the Lord thy God."

Matthew 4:7

Consider this now and re-read it with a pair of Hebrew eyes:

Yeshua said unto him, It is written again, Thou shalt not tempt YHVH thy God."

Matthew 4:7

Look what He told His disciples:

"Yeshua saith unto them, Come [and] dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord."

John 21:12

But consider that from Hebrew eyes we might see:

"Yeshua saith unto them, Come [and] dine. And none of the disciples durst ask him, Who art thou? knowing that it was YHVH [The LORD]."

John 21:12

The Greek New Testament uses the word "kyrios" for YHVH in these verses. Strong's Lexicon defines "kyrios" as: *"this title is given to: God, the Messiah"*. Can you grasp that? This title is given to God, the Messiah! This is not meant to be a play on words; so even the revered Strong's Lexicon declares just who He is.

The book of Acts records the same for us then:

"Therefore let **all the house of Israel** know assuredly, that God hath made that same Yeshua, whom ye have crucified, both YHVH and Messiah."

Acts 2:36

We are explain the same as to Who HE IS to those that want to know:

"Reprove not a scorner, lest he hate thee: rebuke a wise man, and he will love thee. Give [instruction] to a wise [man], and he will be yet wiser: teach a just [man], and he will increase in learning. The fear of the LORD [is] the beginning of wisdom: and the knowledge of the holy [is] understanding.
Proverbs 9:8-10

His teaching and instruction, His Torah is wisdom; it is our instruction manual for life in His Kingdom:

"The ear that heareth the reproof of life abideth among the wise. He that refuseth instruction despiseth his own soul: but he that heareth reproof getteth understanding. The fear of the LORD [is] the instruction of wisdom; and before honor [is] humility."
Proverbs 15:31-33

Before Jew and Gentile can be united as one new man in Messiah we must understand all are lost. There is none righteous, no not one. There are no outward privileges and physical advantages associated with being a Jew or a Gentile; both are sinners and are equally in need of our Savior, our God Messiah Yeshua. Look at the genealogy of Yeshua and you can see the Jew and the Gentile together. Along with David, there is Rahab and Ruth of Moab. Can we have any better proof that God wants the love of both the Jew and the Gentile? Ruth was an ancestor of Messiah our Redeemer. After Boaz redeemed Ruth the Scripture shows us that she then received the sign of the covenant, the Aleph Tav which never appears in the book of Ruth until after her redemption.

Moreover  Ruth the Moabitess, the wife of Mahlon, have I purchased to be my wife, to raise up the name of the dead upon his inheritance, that the name of the dead be not cut off from among his brethren, and from the gate of his place: ye [are] witnesses this day.
Ruth 4:10

So you too can be a part of all Israel, just dwell in Him:

"And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us."
John 3:24

Be counted among the saints:

"Here is the patience of the saints: here [are] they that keep the commandments of God, and the faith of Yeshua.
Revelation 14:12

If you love God, don't be misled by those that say His Torah, His instruction that many call "the law" is not for you to keep, if you are misled you will not get to know Him as the One He really is. Get to know Him, don't get confused by the babble of others:

"By this we know that we have come to know Him, if we keep His commandments. The one who says, 'I have come to know Him,' and does not keep His commandments, is a liar, and the truth is not in him; but whoever keeps His word, in him the love of God has truly been perfected. By this we know that we are in Him: the one who says he abides in Him ought himself to walk in the same manner as He walked"

1 John 2:3-6

I heartily recommend that you read 1John all of it and in one sitting as all the apostles letters were meant to be read when they were first written. Now if you say that you know you have been saved by Him declare this:

"Hear, O Israel! The LORD is our God, the LORD is one! You shall love the LORD your God with all your heart and with all your soul and with all your might. These words, which I am commanding you today, shall be on your heart. You shall teach them diligently to your sons and shall talk of them when you sit in your house and when you walk by the way and when you lie down and when you rise up. You shall bind them as a sign on your hand and they shall be as frontals on your forehead. You shall write them on the doorposts of your house and on your gates"

Deuteronomy 6:4-9

Do what is required of you just as the humble Moses told us:

"Now, Israel, what does the LORD your God require from you, but to fear the LORD your God, to walk in all His ways and love Him, and to serve the LORD your God with all your heart and with all your soul, and to keep the LORD'S commandments and His statutes which I am commanding you today for your good?"

Deuteronomy 10:12-13

John warned us about the babblers, those that say the Torah was "hung on the cross" or those that say "the Torah does not apply to all":

"Beloved, do not believe every spirit, but test the spirits, whether they are of God; because many false prophets have gone out into the world By this you know the Spirit of God: Every spirit that confesses that Yeshua Messiah has come in the flesh is of God."

1John 4:1-2

"This is He who came by water and blood--Yeshua Messiah; not only by water, but by water and blood. And it is the Spirit who bears witness, because the Spirit is truth. For there are three that bear witness in heaven: the Father, the Word, and the Holy Spirit; and these three are one. And there are three that bear witness on earth: the Spirit, the water, and the blood; and these three agree as one."

1John 5:6-8

The choice is yours... just as it was in the beginning for Adam and Eve...

You can choose to follow the words and teaching of The Creator, the Torah giver Yeshua that came in the flesh, you can choose to believe the witness of Moses and John or you can ignore the truth. I implore you, choose love for the God of Heaven and of Earth and keep His commandments.

God that is Yeshua, is the judge of the living and the dead. Look at Peter's words in Acts:

"And he commanded us to preach unto the people, and to testify that it is he which was ordained of God [to be] the Judge of quick and dead. To him give all the prophets' witness, that through his name whosoever believeth in him shall receive remission of sins. Acts 10:42-43

And Paul's to Timothy:

"Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." 2Timothy 4:8

When Messiah Yeshua, the unchanging Aleph Tav **אָתָּה** returns, he will return to judge mankind from the Temple Mount in Jerusalem. He will continue the paths of His Torah teaching that have not changed, He told Micah this:

"And many nations shall come, and say, Come, and let us go up to the mountain of the LORD, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law [Torah] shall go forth of Zion, and the word of the LORD from Jerusalem. And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree; and none shall make [them] afraid: for the mouth of

the LORD of hosts hath spoken [it]. For all people will walk every one in the name of his god, and we will walk in the name of the LORD our God for ever and ever. In that day, saith the LORD, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted; And I will make her that halted a remnant, and her that was cast far off a strong nation: and the LORD shall reign over them in mount Zion from henceforth, even for ever."

Micah 4:2-7

God never planned a "half-time" for His instruction. If you have opened a Bible you already know He begins His book with His Torah. He did not change and put in a delay of game and postpone the validity of our responsibility to follow Him in His paths of instruction only to reinstate it again when He returns. Yes, just as He saved Israel at the Red Sea by grace and mercy before they received His word at Mount Sinai, we too can be saved by grace and mercy alone but that does not abrogate our accountability to our creator Yeshua to walk in His ways and paths.

Do you see the theme that Scripture teaches us? Israel was redeemed from Egypt, they were saved THEN they received His instructions from the fiery mountain. YHVH came to this earth in visible form as Yeshua the Son of man some 2,000 years ago and provided redemption to those that would know Him past and present. He will return to His mountain in Jerusalem and continue teaching His word, His Torah to all mankind.

"The saying is faithful and worthy of all acceptance, that Messiah Yeshua came into the world to save sinners; of whom I am chief. However, for this cause I obtained mercy, that in me first, Yeshua Messiah might display all his patience, for an example of those who were going to believe in Him for eternal life. Now to the King eternal, immortal, invisible, to God who alone is wise, be honor and glory forever and ever. Amen."

1Timothy 1:15-17

If you believe Yeshua was in the beginning, the Creator, if you believe He is "the word", then you must open your eyes and know that His word is The Torah, the instruction for mankind, for all Israel and their companions. How could He have ever done away with it?

When He returns, Yeshua will judge all mankind as a warrior, He will be King and He will require everyone to fellowship in His appointed feast days just as the Torah instructs. Zechariah declares:

"And the LORD [YHVH] shall be king over all the earth: in that day shall there be one LORD [YHVH], and his name one." Zechariah 14:9

"And it shall come to pass, [that] every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, [YHVH] Lord of hosts [armies], and to keep the feast of tabernacles. And it shall be, [that] who so will not come up of [all] the families of the earth unto Jerusalem to worship the King, the LORD [YHVH] of hosts, even upon them shall be no rain."

Zechariah 14:16-17

Yeshua was **crucified** on Passover, **buried** on Unleavened Bread, **resurrected** on First Fruits and **He sent** the Holy Spirit on Shavu'ot [Pentecost]. He will return at a future Feast of Trumpets and the Judgment of Yom Kippur will follow ten days later. Messiah King Yeshua will establish His kingdom as we can see by the Holy week of Succoth when the Lord once again dwells among His people.

As disciples of Messiah, we must learn and observe these Holy Days. These holy times are to be observed in the life of a believer in Messiah Yeshua, Jew and non-Jew, to share in God's Holy Times and to live as Yeshua lived.

John confirms His return:

"And I saw heaven opened, and behold a white horse; and he that sat upon him [was] called Faithful and True, and in righteousness he doth judge and make war. His eyes [were] as a flame of fire, and on his head [were] many crowns; and he had a name written, that no man knew, but he himself. And he [was] clothed with a vesture dipped in blood: and his name is called The Word of God. And the armies [which were] in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on [his] vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS."

Revelation 19:11-16

Isaiah explains the second but greater exodus from all the earth:

"And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious. And it shall come to pass in that day, [that] the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar,

and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. **Isaiah 11:10-12**

We know that the Hebrew word for salvation is Yeshua and we know that Jesus' Hebrew name is Yeshua, so we can clearly see what Isaiah boldly tells us Who is the one we call Yeshua...

"Behold, God [is] my Yeshua; I will trust, and not be afraid: for Yah YHVH [is] my strength and [my] song; he also is become my Yeshua [salvation]."
Isaiah 12:2

This trust, this faith is not religion. Faith is obedience to God's teaching and instruction and to King Messiah who gave us His constitution for Kingdom living.

His statement is: "You say rightly that I am a king." John 18:37

King Messiah Yeshua did not come to establish a religion; He came to announce His Kingdom on earth. He is the King of the kings in the earth whose authority is imparted to His people to govern, but government requires wisdom - His Torah.

The Greek word "kai" καί is translated as: "and" in Revelation 14:2... But did they (the translators) perhaps just miss something in the meaning of this word? It also means "indeed"...

"Here is the patience of the saints: here [are] they that keep the commandments of God, [indeed] the faith of Yeshua."

Indeed we are to walk like Yeshua walked.

"Therefore with joy shall ye draw water out of the wells of salvation. And in that day shall ye say, Praise the LORD, call upon his name, declare his doings among the people, make mention that his name is exalted. Sing unto the LORD; for he hath done excellent things: this [is] known in all the earth. Cry out and shout, thou inhabitant of Zion: for great [is] the Holy One of Israel in the midst of thee.

Isaiah 12:3-6

"Be careful that you don't let anyone rob you through his philosophy and vain deceit, after the tradition of men, after the elements of the world, and not after Messiah. For in him all the fullness of the Godhead dwells bodily, and in him you are made full, who is the head of all principality and power"

Colossians 2:8-10

Receive him into your heart and soul today.

Speak to him, repent and ask that your sins be forgiven through your faith and knowledge of him as the final offering. He became unclean for you, he has borne your sin so that you may be clean, be forgiven. Come near to Him, speak to Him so He can hear your murmurings!!

And Moses spoke to Aaron, Say to all the congregation of the people of Israel, Come near before YHVH; for he has heard your murmurings. **Exodus 16:9**

Unlike the burnt sacrifice of a lamb or heifer, The Messiah lives as the First Fruits of eternal life. He has victory over death through his resurrection and **He is The High Priest** in the order of Melchizedek.

YHVH has sworn and will not relent, "You are a **priest forever** according to the order of Melchizedek.
Psalms 110:4

When we understand His accomplishment and offering for us we can understand the Gospel, the **glad tidings** of salvation and His return as Messiah King.

This Gospel is the declaration of the grace that YHVH (Elohim) provided to us by the redemptive, atoning offering as Yeshua, our Messiah and He will be the returning King. The Scriptures point to the plan of redemption through the suffering of Messiah and the return of King Messiah.

He proved his words from beginning to end by His actions, His death and His resurrection, **to give them beauty for ashes**. In the beginning of Scripture, in Deuteronomy, we see the promise of **His gift of eternal life**:

For YHVH shall judge his people, **and repent himself for his servants**, when he seeth that [their] power is gone, and [there is] none shut up, or left. **Deuteronomy 32:36**

For I lift up my hand to heaven, and say, **I live for ever**.
Deuteronomy 32:40

And in Isaiah: **He will swallow up death forever**, and YHVH ELOHIM will wipe away tears from all faces; the rebuke of His people he will take away from all the earth; for YHVH has spoken. **Isaiah 25:8** All we like sheep have gone astray; we have turned every one to his own way; and YHVH hath laid on him ~~the~~ the iniquity of us all. **Isaiah 53:6**

Also in Isaiah, we see the prophecy of "His" **appointment** to **preach** the **glad tidings** of the gospel in the year of the Jubilee, to preach the

acceptable year of YHVH (Jubilee – release from captivity) as foretold by Moses in Leviticus.

Be sure to note the word “me” **אֲתִי** in Isaiah which is comprised of the three letters Aleph Tav and Yod. Interestingly, the letter Yod, the first letter of the name of God, means “worship”:

And you shall hallow **את** the fiftieth year, and **proclaim liberty throughout all the land** to all the inhabitants of it; it shall be a jubilee to you; and you shall return every man to his possession, and you shall return every man to his family. **Leviticus 25:10**

Then the priest shall reckon to him **את** the worth of the estimation, **to the year of the jubilee**; and he shall give the estimation in that day, as a holy thing to YHVH. **Leviticus 27:23**

The Spirit of YHVH Elohim [is] upon me; because **YHVH hath anointed me to preach good tidings** unto the meek; he hath sent (me) **אֲתִי** **to bind up the brokenhearted, to proclaim liberty** to the captives, and the **opening of the prison** to [them that are] bound; To proclaim the acceptable year of YHVH, and the day of vengeance of our Elohim; to comfort all that mourn; To appoint unto them that mourn in Zion, **to give unto them beauty for ashes**, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of YHVH, **that he might be glorified.** **Isaiah 61:1-3**

Leviticus 26 contains the promise of the blessings and the curses. The blessing for following God’s instruction and the curses for not following them. The blessings are promised toward the beginning of Scripture in Leviticus 26:3. Looking at the Hebrew text here we can see the blessings begin with the aleph **א**, the blessing end at Leviticus 26:13 and the blessings conclude with the Tav **ת**.

And toward the end of the Scriptures we find the story from Luke:

And there was delivered unto him the book of the prophet Isaiah. And when he had opened the book, he found the place where it was written, The Spirit of YHVH [is] upon me, because **he hath anointed me to preach the gospel** to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, **To**

preach the acceptable year of YHVH. And he closed the book, and he gave [it] again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. And he began to say unto them, This day is this scripture fulfilled in your ears. **Luke 4:17-21**

There is more we can learn of the story as Messiah stood and read from Isaiah in the synagogue at Galilee.

First of all let's consider the timing of His reading. The Hebrew tradition of reading from the word of God each week follows the ancient Torah "cycle" in which portions of the Scriptures are read at the same time every year following the Biblical calendar. The reading of the Torah is called the Torah cycle and the reading from the Prophets is called the haftorah. The Messiah's haftorah reading in the Galilee synagogue was parshah "Netzavim" which means "ones standing". I love it's name as "One's Standing" is a great prophetic title to the parshah, after all He stood to read it: "And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the Sabbath day, and stood up for to read." Luke 4:16

"Netzavim" is the 51st weekly Torah portion (parshah) in the annual cycle of Torah synagogue reading. Today this Scripture portion constitutes Deuteronomy 29 as well as Isaiah 61. It is of course, read in September or early October and always falls on the weekly Sabbath day immediately before the Day of Trumpets which is observed on the first day of Tishrei, the seventh month of God's Biblical calendar. Trumpets is the prophetic day that declares the promised future resurrection:

I am the resurrection and the life. The one who believes in Me, even if he dies, will live. **John 11:25**

Truly, truly, I say to you, **he who hears My word**, and believes Him who sent Me, has eternal life, and does not come into judgment, but has passed out of death into life. **John 5:24**

O Israel, return unto YHVH your Elohim; for you have fallen by your iniquity. **Take with you words**, and return unto YHVH: **say unto him**, Take away all iniquity, and accept us graciously: so will we render **as bullocks** the offerings of our lips. **Hosea 14:1-2**

But we speak the wisdom of Elohim in a mystery, [even] the hidden [wisdom], which Elohim ordained before the world unto our glory: Which none of the princes of this world knew: for had they known [it], they would not have crucified

YHVH of glory. But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which Elohim hath prepared for them that love him. But Elohim hath revealed [them] unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of Elohim. **1Corinthians 2:7-10**

Now hear His words and say to Him: Take away all iniquity, and accept us graciously: so will we render the offerings of our lips.

"I am the אָבֱתָבֵּי Aleph Tav, the beginning and the ending, saith YHVH, which is, and which was, and which is to come, the Almighty." Revelation 1:8

This study has been an amazing journey as I have learned about His amazing word, the Hebrew Scriptures. I pray it has given you a blessing from the beginning to end.

One of the hidden titles of "The Father" is composed of the Hebrew letters אָבֱתָבֵּי Aleph and Tav, the first and last letters of the Hebrew Alpha-bet. Since He literally spoke the creation into being this title is known to represent that He is the first through the last letter of the Hebrew language. In other words, He has represented himself to be "The Word".

Now do you see what Yeshua (Jesus) says in Revelation 1:8? Who does He say that He is? "The Almighty", and who is the Almighty? The Father!

We first see this in **Genesis 17:1** "And when Abram was ninety years old and nine, YHVH appeared to Abram, and said unto him, **I [am] the Almighty Elohim**; walk before me, and be thou perfect."

We also see Him describe Himself to Moses from the burning bush in **Exodus 3:14** as the one **which is, and which was, and which is to come**: "And Elohim said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you."

We saw Messiah reference this in John 8:58 where Yeshua says, "*before Abraham was, I Am.*" Later he said John 10:30 *I and [my] Father are one.* That His words were a forceful statement to who is was apparent as many in the crowd wanted to stone him both times. He was confirming "The Shema" of Deuteronomy 6:4:

Hear, O Israel: YHVH our God [is] one YHVH:

Indeed if He is not divine He could not qualify to be our savior. Yeshua is the holy one, the invisible YHVH. Yeshua was at creation because he is indeed God. He did not have to be born to exist as YHVH God but he was born as a man to become the flesh of man.

That is why Yeshua referred to Himself as the Son of man. YHVH literally became the second Adam, the man begotten to redeem mankind from the penalty of the curse of death brought into the world by the first Adam.

Paul described this to the Galatians:

But when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, To redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Messiah. Galatians 4: 4-7

Paul confirmed to Titus (2:13) that Yeshua is the blessed hope, the form of our God and Savior. Paul also told the Philippians that YHVH took on man's body:

Let this mind be in you, which was also in Messiah Yeshua Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Philippians 2:5-8

The disciple known as Thomas also knew this:

*And Thomas answered and said unto him, **My Lord and my God**. Yeshua said unto him, Thomas, because thou hast seen me, thou hast believed: blessed [are] they that have not seen, and [yet] have believed. **John 20:28***

The conclusion:

And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, **that they may be one, as we [are]**. **John 17:11**

I am את Aleph and Tav the beginning and the end, the first and the last. Blessed [are] they **that do his commandments**, that they may have right to the **tree of life**, and may **enter in** through the gates into the city.

Revelation 22:13-14

For many years when we have read Scripture, because we've read it in a translation to English of the Greek from the Hebrew. In this way, we have read God's spoken words not as He actually spoke them but as other men have interpreted what they "think" they mean.

By doing this, we have unwittingly allowed opinions and subtle teachings to creep into the translated words. Innocently, we have allowed them to morph through the teachings of others into our understanding.

Indeed, this is the lesson we see when we understand what physically happened to the original pictorial Hebrew alef-bet when it morphed from its pristine pictographic script into the Babylonian letters that we see today. As each opaque lens has been added - the precision of the once clear picture has become much more difficult to see.

But now, YHVH is restoring His pure, clean language as He promised Zephaniah so that we may all call upon the name of YHVH.

Indeed we can see Him as one **אחד** 'echad. Thanks to this blessing, we can literally move and walk through the door to see Him as "the one". He is the Aleph Tav, The one - The strength of His covenant. **א** **ת** **א**

With a Hebrew understanding of God's alef-bet, His word pictures, we no longer need to just read with the interpretation of others, instead we can allow His spirit to teach us.

So let's look at Ezekiel 28:25 to learn about the conclusion:

כה אמר אדני יהוה בקבצי את בית ישראל מן העמים אשר נפצו במ ונקשתי במ לעיני הגוים וישבו על ארמתם אשר נתתי לעברי ליעקב:

Thus says YHVH Elohim: When I shall have gathered [together] **the house of Yisra'el** from **the peoples** [the peoples is "e-omim" it means compatriots & kinsmen] among whom they are scattered [dispersed abroad – this is *nphtzu*], and shall be sanctified [set apart] in them [among the kinsmen] in the sight of **the nations** [goyim "gentiles" in the land], then shall they dwell in their own land which I gave to my servant Ya`akov.

Ezekiel records the Father's words in the next verse:

And **they shall dwell safely** therein, and shall build houses, and plant vineyards; yea, **they shall dwell with confidence**, when I have executed judgments upon all those that despise them round about them; and they

have known that I Am YHVH, their Elohim.

So, what can we see with the help of these Hebrew truths?

1. Israel is dispersed among her kinsmen.
2. Israel is dispersed abroad – outside of the land.
3. Israel shall first be set apart among her kinsmen while out of the land.
4. This shall be seen by the nations living in the land.
5. THEN Israel shall dwell safely and confidently in the land.
6. WHEN God YHVH has executed His judgments on those that surround Israel.

Since 1948, there has been no dwelling with confidence in the land and most certainly God's judgments have not arrived on those nations that surround the land given to Jacob. Man's judgments through warfare have arrived on some, but certainly God's judgments – have not been seen... not YET.

So too, we have not seen "all Israel" in the land, we have only seen Judah's tribe enter under his awesome Jewish identity banner. As in the past, Judah always leads. Judah's camp was the first to cross over through the Red Sea and the first to set out first in the wilderness; he and always the first into battle. This remains so today although many confuse Judah's banner with that of all Israel's camp. When we do this we can't see the whole picture.

We must know Reuben lost his firstborn rights, so too Reuben and his divisions will set out second from the south. Perhaps we are seeing a part of this today with the great Aliyah from Africa that began in 1991 with Operation Solomon as Ethiopia's Falash Mura began aliyah. In the wilderness camp Reuben was followed from the west by Ephraim and his divisions who will set out third have the rights of the firstborn that were given to Joseph. These were be followed by the divisions of Dan from the north. This is the order God commanded "all Israel". He does not change - this is how they will enter again when God has executed His judgments. Just how might that look?

Perhaps all we need do is read the word and remember - all the tribes designated east of the tabernacle would have to be just that - east of it. All south would be south, west would be west and all those designated in the north would be there in the north.

When we take the number of the tribes and apply it to the directional

camps we can then easily assign the proper dimensions. Now just put the census numbers to directional alignment in the ancient camp of the tribes that surrounded the Tabernacle.

What you will actually see from above will none else but the ancient Hebrew Tav - The Sign of the Covenant Cross - not just those of Judah's praise but all Israel. So what can we learn from the camps and their numbers? It is not easy but despite what we "know"; Judah does not equal Israel – we can't interchange the words of the past today or we will not know our future.

Numbers 2:34

ויעשו בני ישראל ככל אשר צוה יהוה את־משה כן־חנו לדגליהם וכן נסעו
איש למשפחתו על־בית אבתיו:

And the sons of Israel do according to all that YHVH **את** hath commanded Moses; so they have encamped by their standards, and so they have journeyed; each by his families, by the house of his fathers.

SW

Ephraim- West
108,100
Ox



NW

Reuben 151,450
South
Man



Levites



Dan 157,600
North
Eagle



SE

Judah
186,400
East
Lion



NE

Exhibits

The Tabernacle Torah Scroll

Exodus 38:21 -31

Interestingly the Aleph Tav appears here twice and YHVH twice in the description of the Tabernacle.

וּבְנֵיהֶם אַרְבַּעַת צֹדְעֹת הֵיחֵם כֶּסֶף וְשִׁפְיָו וְאֵלֵי הָם
וּדְעֵיהֶם כֶּסֶף וְכָל הַיְתָדוֹת לְמִשְׁכַּן וְכֹל צִיָּוֹר סֹבִיב
צֹדְעֹת אֵלֶּה פְקֻדֵי
הַמִּשְׁכָּן מִשְׁכַּן הַעֲרֹת אֲשֶׁר פְּקֻדוֹ עַל פִּי מֹשֶׁה
עֲבֹדוֹת הַלְוִיִּם בְּיַד אֲדֹנָי בֶּן אֲהֲרֹן הַכֹּהֵן יְהוֹשֻׁעַ בֶּן נֹאֵן
בֶּן אֲדֹרִי בֶּן זֹוֹר לְמִטָּה יְהוּדָה עֲשֵׂה אֵת כָּל אֲשֶׁר
צִוָּה יְהוָה אֶת מֹשֶׁה יְהוָה אֱלֹהֵי אֲנִי בֶּן אֶלְדָּסִמֹּךְ
לְמִטָּה דָן זָרַע וְדָעִם וְרָקֵם בְּתַכְלֵה וְעֹאֲרִי גַמֵּל
וּבְתוֹלְעֵת הַעֲשָׂי וְהַעֲשֵׂה
וְהָיָה הָעֲשָׂי לְמַלְאכָה בְּכָל מְלָאכַת הַקֹּדֶשׁ וַיְהִי
זֶהב הַתְּצוּפָה תִּשְׁעֵי וְעֲשָׂרִים כֶּסֶף וְשֵׁשׁ מֵאֹת
וְשִׁלְשִׁים שֶׁקֶל בְּשֶׁקֶל הַקֹּדֶשׁ וְכֶסֶף פְּקֻדֵי
הַעֲרֹה מֵאֹת כֶּסֶף וְאַלְפָּה וְשֵׁשׁ מֵאֹת וְזָכּוּמֵשֶׁה
וְעֶבְרִים שֶׁקֶל בְּשֶׁקֶל הַקֹּדֶשׁ בְּהַקֵּץ לְכָל אֶרֶץ
מִדְּבָרֹת הַשֶּׁקֶל בְּשֶׁקֶל הַקֹּדֶשׁ לְכָל הָעָבֵר עַל
הַפְּקָדִים מִבֶּן עֲשָׂרִים שָׁנָה וּמַעְלָה לְשֵׁשׁ מֵאֹת
אַלְפָּה וְשִׁלְשִׁים אֲלָפִים וְזָכּוּמֵשׁ מֵאֹת וְזָכּוּמֵשִׁים וַיְהִי
מֵאֹת כֶּסֶף הַכֶּסֶף לְצִדְקַת אֵת אֲדֹנָי הַקֹּדֶשׁ וְאֵת
אֲדֹנָי הַפְּרֻכַת מֵאֹת אֲדֹנָיִם לְמֵאֹת הַכֶּסֶף כֶּסֶף
לְאֲדָן וְאֵת הָאֲלָפָה וְשֵׁשׁ מֵאֹת הַמֵּאֹת וְזָכּוּמֵשֶׁה וְשִׁלְשִׁים
עֲשֵׂה וַיִּים לְעִמּוּדִים וְצִפּוֹת רֵאשֵׁי הָם וְדָעֵת אֵתָם
וְדָעֵת הַתְּצוּפָה שִׁלְשִׁים כֶּסֶף וְאַלְפָּים וְאֶרֶב שֵׁשׁ
מֵאֹת שֶׁקֶל וַיִּעֲשֶׂה בְּהַאֵת אֲדֹנָי פְּתוּחַ אֱהֵל מוֹעֵד
וְאֵת מִצְבֵּי הַדָּעֵת וְאֵת מִכְבַּר הַדָּעֵת אֲשֶׁר לִי
וְאֵת כָּל כְּלֵי הַמִּצְבֵּי וְאֵת אֲדֹנָי הַדָּעֵל סֹבִיב וְאֵת
אֲדֹנָי שֶׁעַר הַדָּעֵל וְאֵת כָּל יְתָדוֹת הַמִּשְׁכָּן וְאֵת
כָּל יְתָדוֹת הַדָּעֵל סֹבִיב וּמִן הַתְּכֵלֶת וְהָאֶרֶב גַּמֵּל
וְתוֹלְעֵת הַעֲשָׂי עֲשֵׂי בְּגָדֵי שָׂרָד לְעֲבֹדוֹת בְּהַקֹּדֶשׁ
וַיַּעֲשֵׂוּ אֵת בְּגָדֵי הַקֹּדֶשׁ אֲשֶׁר לְאֲהֲרֹן טָאֲשֶׁר
יְהוָה אֵת מֹשֶׁה:

"Torah" in the Torah - It Points to YHVH

So what is "law" in the Bible?

The first appearance of the word **law** as translated in English from the Hebrew Bible is the Hebrew word "**choq**".

It is found in Genesis 47:26. Choq means "statute, ordinance, limit, something prescribed". But that word is not the use of the term so many use today for God's law which is His Torah. It is my prayer that this short study will begin to show you the difference.

The word Torah first appears in [Exodus 12:49](#) when God tells Moses "One **law** shall be to him that is homeborn, and unto the stranger that sojourneth among you."

תורה This word "law" is Torah which begins with the Tav 

Hebrew is read right to left. It is spelled in Hebrew as Tav-Vav-Resh-Hey It means "teaching and instruction". Check this out for yourself in any Bible dictionary. In Hebrew, each letter has a literal meaning. We need to understand this because literally... "Tav-Vav-Resh-Hey" means "Covenant-Stake-Head-Reveal".

Do you see Messiah in this? He is the head, the leader at the covenant stake. He is the Torah, the Living Word!

Unlike Joseph's "law", Torah it is not choq, it is not a legalist term. It is God's teaching for living. It is God's instruction for drawing near to Him in a set apart life.

God intricately designed His universe and His Torah, He spoke it, and He taught it to Moses so that Moses could teach it to all His people. Deliverance is related to the number "fifty" which is the number of Jubilee or deliverance in Scripture.

Did you know there were 50 days separating the first Passover to the giving of the Torah at Mt. Sinai? God separates a Jubilee as the appointed year of "deliverance" in the Torah, in the instruction of Scripture... it is the sum of $7 \times 7 + 1$. $49 + 1$.

So too, God literally show us His instruction, His Torah within the separation of the numbering of the letters that spell Torah in His Torah!

God's design of His Hebrew word is amazing.

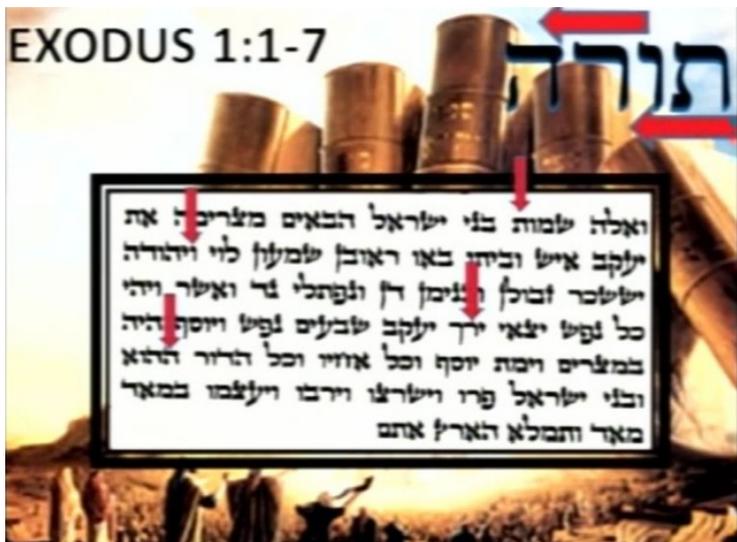
Now, consider what you will never see in an English Bible.

Thanks to some graphics on this truth borrowed from Pastor Mark Biltz of E Shaddai Ministries we can clearly see that in **Genesis 1** every 50th letter from the 1st Tav spells Torah.

Reading left to right in a Torah scrolls the spelling points away from the beginning of Scripture toward the other books.



In **Exodus 1** again every 50th letter from the 1st Tav spells Torah. Reading left to right in a Torah scrolls the spelling points away from the beginning of Scripture toward the other books.



In **Numbers 1** every 50th letter from the 1st Tav spells Torah. Reading right to left in a Torah scrolls the spelling points back toward the beginning of Scripture that precede it.



In **Deuteronomy 1** now every 49th letter from the 1st Tav spells Torah. Reading right to left in a Torah scrolls the spelling again points back toward the beginning of Scripture that precede it.



What is going on here?

The letters that spell Torah are reflecting Jubilee and deliverance are pointing toward something. Deuteronomy has 49 letter skips this tells us one is to be searched for. Who is the One? It is none other than YHVH. We find this in Leviticus. Leviticus is where these letters that spell Torah are pointing toward. Leviticus in the center, the middle of the Torah. So let look now at Leviticus 1.

In Leviticus 1 every seven letters from the first Yod, which is the first letter of God's name YHVH, and Yod-Hey-Vav-Hey (YHVH) is declared right there in plain sight in Leviticus 1.



Clearly the Torah was declared by God and the Torah literally points to Him and His mighty name. This is one of the many deep mysteries declared by the living word the living Torah - Messiah Yeshua:

For had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words? John 5:46-47

I pray this begins to show you Messiah's teaching, His words give us all instruction to believe Moses' writing of God's words... "One Torah (**teaching and instruction**) shall be to him that is homeborn, and unto the stranger that sojourneth among you." Exodus 12:49

We are not to follow Torah because we have to, but because we get to. It was given to us as a gift of mercy and grace. The Torah's weightier matters are "separation, mercy, and faith"... these we are to do as Messiah instructs us. Matthew 23:23

You may have noticed, I have used the word "separation" which means to set apart.

It is the Hebrew word "[godesh](#)" which we see translated as "Holy" 611 times throughout the Hebrew scrolls. In Hebrew, there are no numbers. Instead a numeric value is assigned to each letter. This is very important to understand. Do you think that is any coincidence that the word Torah (Tav-Vav-Reish-Hei) has the numerical value 611 (400+6+200+5)? No it is no coincidence.

Holy in its Greek counterpart word is "[krisis](#)" which appears in Matthew 23:23. Strangely most translations render this as "judgment"... isn't that strange? It seems as if the King James team was interpreting their understanding and opinion instead of simply translating.

Then if we believe Yeshua (Jesus) is God YHVH, and if we know Torah not points to Him in the very design of His Word, then we can know why He is called the Living Word and we can understand what John was teaching when he wrote...

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not.

Hebrew is the original "tongue" of those that wrote the Bible. It is the root language. To better understand the word, get closer to the Hebrew root, study it learn it and you will be blessed by your Creator.

The Torah, indeed all of the Bible represents the Tree of Life. I pray you will discover the guidance of the principles of God's teaching and instruction in your set apart life and walk with Him!!

The Ancient Hebrew Script



This photo was released in November 2005.

Archaeologists in Israel discovered a forty-pound rock bearing the oldest known example of the Paleo-Hebrew alphabet. It was found in the wall of a building dating back around 3,000 years (10th century BCE) in Tel Zayit, south of Jerusalem. www.zeitah.net

Bar Kokba Coins



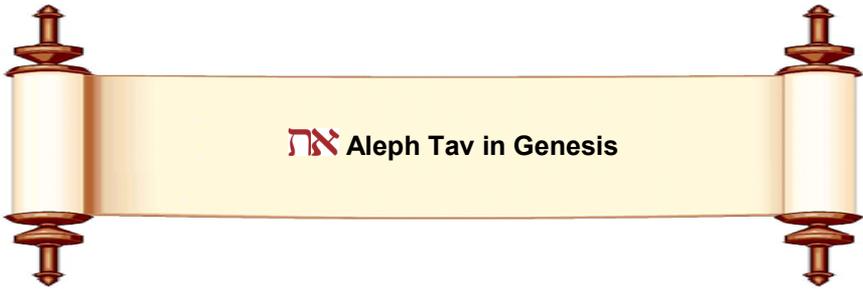
Coins of Bar Kokba are still existing in somewhat large quantities. Many have been found near Hebron. They are the last Jewish numismatics known and they are a great example of the ancient Hebrew alphabet.

Aleph Tav in the Torah

Strong's concordance lists the following verses as containing the Aleph & Tav. They are:

Genesis 1:1, 1:4, 4:1, 5:22, 14:4, 19:13, 37:23, 47:23; Exodus 18:20; Leviticus 6:4, 14:40; Numbers 14:22; Judges 11:27; Isaiah 1:4, 6:1, 7:12, 19:4 and Zechariah 6:8.

However, by my own search I have found these.



1:1 In the beginning God **את** [*the strength of the cross*] created the heaven and the earth.

1:4 And God saw **את** [*the strength of the cross*] the light, that it was good: and God divided the light from the darkness.

2:11 The name of the first is Pishon; that is the one **את** [*the strength of the cross*] which flows around the whole land of Havilah, where there is gold;

2:13 And the name of the second river is Gihon; that is the one **את** [*the strength of the cross*] which flows around the whole land of Cush.

17:8 And I will give to you, and to your seed after you, the land where you are a stranger, **את** [*the strength of the cross*] all the land of Canaan, for an everlasting possession; and I will be their Elohim.

18:19 For I know him, that he will command his children and his household after him, and they shall keep the way of YHVH, to do justice and judgment; that YHVH may bring upon Abraham **את** [*the strength of the cross*] that which he has spoken of him.

21:5 And Abraham was a hundred years old, when his son **את** [*the strength of the cross*] Isaac was born to him.

24:60 And they blessed Rebekah, and said to her, You are our sister, be you the mother of thousands of ten thousands, and let your seed אַתְּ [the strength of the cross] possess the gate of those who hate them.

26:4 And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed אַתְּ [the strength of the cross] all these countries; and in thy seed shall all the nations of the earth be blessed;

27:45 Until thy brother's anger turn away from thee, and he forget אַתְּ [the strength of the cross] [that] which thou hast done to him: then I will send, and fetch thee from thence: why should I be deprived also of you both in one day?

28:15 And, behold, I [am] with thee, and will keep thee in all [places] whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done אַתְּ [the strength of the cross] [that] which I have spoken to thee of.

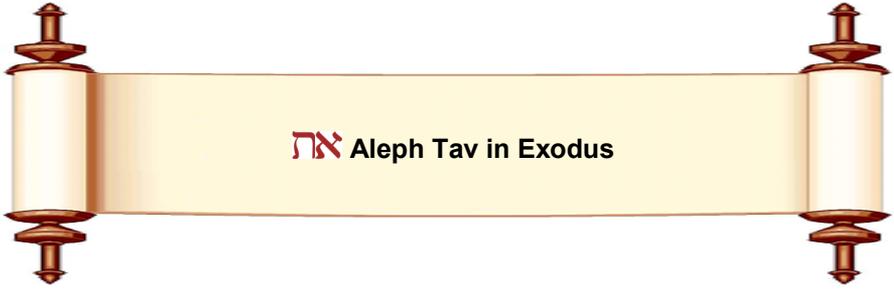
39:22 And the keeper of the prison committed to Joseph's hand אַתְּ [the strength of the cross] all the prisoners that [were] in the prison; and whatsoever they did there, he was the doer [of it].

41:25 And Joseph said unto Pharaoh, The dream of Pharaoh [is] one: אַתְּ [the strength of the cross] Elohim hath shewed Pharaoh what he [is] about to do.

44:24 And it came to pass when we came up unto thy servant my father, we told him אַתְּ [the strength of the cross] he words of my lord.

49:1 And Jacob called unto his sons, and said, Gather yourselves together, that I may tell you אַתְּ [the strength of the cross] [that] which shall befall you in the last days.

50:15 And when Joseph's brethren saw that their father was dead, they said, Joseph will peradventure hate us, and will certainly requite us אַתְּ [the strength of the cross] all the evil which we did unto him.



את Aleph Tav in Exodus

1:1 And these are the names of the sons of Israel, who came to Egypt, את [the strength of the cross] with Jacob, every man with his household.

1:14 And they made their lives bitter with hard slavery, in mortar, and in brick, and in all kinds of service in the field; את [the strength of the cross] all their service, which they made them serve, was with rigor.

4:28 And Moses told Aaron את [the strength of the cross] all the words of YHVH who had sent him, and all the signs which he had commanded him.

4:30 And Aaron spoke את [the strength of the cross] all the words which YHVH had spoken to Moses, and did the signs in the sight of the people.

6:4 And I have also established my covenant with them, to give them the land of Canaan, את [the strength of the cross] the land of their sojourning, in which they sojourned.

7:2 You shall speak את [the strength of the cross] all that I command you; and Aaron your brother shall speak to Pharaoh, that he send the people of Israel out of his land.

10:2 And that you may tell in the ears of your son את [the strength of the cross], and of your grandson, what things I have done in Egypt, and my signs which I have done among them; that you may know that I am YHVH.

12:13 'The blood shall be a sign for you on the houses where you live; and when I see את [the strength of the cross] the blood I will pass over you, and no plague will befall you to destroy you when I strike the land of Egypt.

13:7 Unleavened bread shall be eaten את [the strength of the cross] seven days; and there shall no leavened bread be seen with you, neither shall there be leaven seen with you in all your quarters.

16:5 And it shall come to pass, that on the sixth day they shall prepare את [the strength of the cross] that which they bring in; and it shall be twice as much as they gather daily.

16:9 And Moses spoke to Aaron, Say to all the congregation of the people of Israel, Come near before YHVH; for he has heard אַתְּ [the strength of the cross] your murmurings.

16:23 And he said to them, This is what YHVH has said, Tomorrow אַתְּ [the strength of the cross] is the rest of the holy Sabbath to YHVH; bake that which you will bake today, and boil what you will boil today; and that which remains over lay up for you to be kept until the morning.

18:1 When Jethro, the priest of Midian, Moses' father-in-law, heard of אַתְּ [the strength of the cross] all that Elohim had done for Moses, and for Israel his people, and that YHVH had brought Israel out of Egypt;

18:14 And when Moses' father-in-law saw אַתְּ [the strength of the cross] all that he did to the people, he said, What is this thing that you do to the people? Why do you sit by yourself alone, and all the people stand by you from morning to evening?

18:20 - And thou shalt teach אַתְּ [the strength of the cross] them ordinances and laws, and shalt shew them the way wherein they must walk, and the work that they must do.

19:7 And Moses came and called for the elders of the people, and laid before their faces אַתְּ [the strength of the cross] all these words which YHVH commanded him.

20:1-3 And Elohim spoke אַתְּ [the strength of the cross] all these words, saying, I [am] YHVH thy Elohim, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me.

20:7 You shall not take the name of YHVH your Elohim in vain; for YHVH will not hold אַתְּ [the strength of the cross] him guiltless who takes his name in vain.

23:25 And you shall serve אַתְּ [the strength of the cross] YHVH your Elohim, and he shall bless your bread, and your water; and I will take sickness away from the midst of you.

23:31 And I will set your bounds from the Red Sea to the Sea of the Philistines, and from the desert to the river; for I will deliver the inhabitants of the land into your hand; and you אַתְּ [the strength of the cross] shall drive them out before you.

24:3 And Moses came and told the people אַתְּ [the strength of the cross] all the words of YHVH, and all the judgments; and all the people answered with one voice, and said, All the words which YHVH has said will we do.

24:4 And Moses wrote אֶת [the strength of the cross] all the words of YHVH, and rose up early in the morning, and built an altar under the hill, and twelve pillars, according to the twelve tribes of Israel.

24:10 And they saw אֶת [the strength of the cross] the Elohim of Israel; and there was under his feet a kind of paved work of a sapphire stone, like the very heaven for clearness.

25:9 According to all that I show you, אֶת [the strength of the cross] after the pattern of the tabernacle, and the pattern of all its utensils, so shall you make it.

25:22 And there I will meet with you, and I will talk with you from above the cover, from between the two Cherubim which are upon the ark of the Testimony, אֶת [the strength of the cross] of all things which I will give you in commandment to the people of Israel.

26:33 And you shall hang up the veil from the clasps, that you may bring in there inside the veil אֶת [the strength of the cross] the ark of the Testimony; and the veil shall separate for you between the holy place and the most holy.

27:9 And you shall make the court of אֶת [the strength of the cross] the tabernacle; for the south side southward there shall be hangings for the court of fine twined linen of a hundred cubits long for one side;

29:19 And you shall take the אֶת [the strength of the cross] other ram; and Aaron and his sons shall put their hands upon the head of the ram.

31:7 אֶת [the strength of the cross] The Tent of Meeting, and the ark of the Testimony, and the covering that is on it, and all the furniture of the Tent,

33:12 And Moses said to YHVH, See, you say to me, Bring up this people; and you have not let me know אֶת [the strength of the cross] whom you will send with me. Yet you have said, I know you by name, and you have also found grace in my sight.

34:11 Observe אֶת [the strength of the cross] what I command you this day; behold, I drive out before you the Amorite, and the Canaanite, and the Hittite, and the Perizzite, and the Hivite, and the Jebusite.

34:28 And he was there with YHVH forty days and forty nights; he did neither eat bread, nor drink water. And he wrote upon the tablets אֶת [the strength of the cross] the words of the covenant, the ten commandments.

34:32 And afterward all the people of Israel came near; and he gave them in commandment **את** [*the strength of the cross*] all that YHVH had spoken with him in Mount Sinai.

34:34 But when Moses went in before YHVH to speak with him, he took the veil off, until he came out. And he came out, and spoke to the people of Israel **את** [*the strength of the cross*] that which he was commanded.

35:5 Take you from among you an offering to YHVH; whoever is of a willing heart, let him bring it, **את** [*the strength of the cross*] an offering of YHVH; gold, and silver, and bronze,

35:10 And every wise hearted among you shall come, and make **את** [*the strength of the cross*] all that YHVH has commanded;

35:16 **את** [*the strength of the cross*] The altar of burnt offering, with its bronze grating, its poles, and all its utensils, the basin and its pedestal,

35:17 **את** [*the strength of the cross*] The hangings of the court, its pillars, and their sockets, and the screen for the door of the court,

35:24 Every one who offered an offering of silver and bronze brought YHVH's **את** [*the strength of the cross*] offering; and every man, with whom was found shittim wood for any work of the service, brought it.

35:27 And the rulers brought **את** [*the strength of the cross*] onyx stones, and stones to be set, for the ephod, and for the breastplate;

36:4 And all the wise men, that did **את** [*the strength of the cross*] all the work of the sanctuary, came every man from his work which they made;

38:8 And he made **את** [*the strength of the cross*] the basin of bronze, and its pedestal of bronze, from the mirrors of the women assembling, who assembled at the door of the Tent of Meeting.

38:22 And Bezalel, the son of Uri, the son of Hur, of the tribe of Judah, made **את** [*the strength of the cross*] all that YHVH commanded Moses.

38:27 And of the hundred talents of silver were cast **את** [*the strength of the cross*] the sockets of the sanctuary, and the sockets of the veil; a hundred sockets of the hundred talents, a talent for a socket.

39:38 And the golden altar, and the anointing oil, and the incense of spices, and the screen for the tabernacle door, **את** [*the strength of the cross*]

39:39 **את** [*the strength of the cross*] The bronze altar, and its grating of bronze, its poles, and all its utensils, the basin and its pedestal,

39:40 אֶת [the strength of the cross] The hangings of the court, its pillars, and its sockets, and the screen for the court gate, its cords, and its pins, and all the utensils of the service of the tabernacle, for the Tent of Meeting.

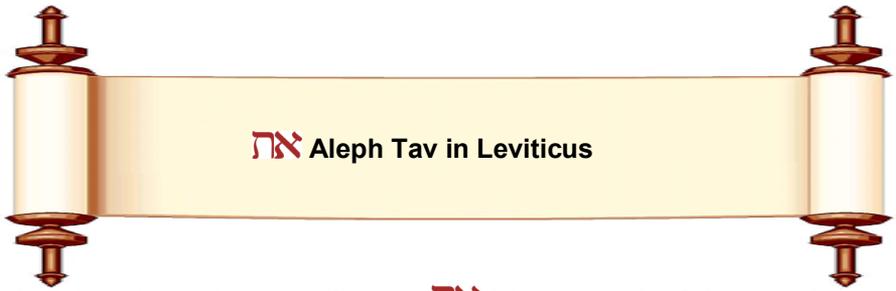
39:42 According to all that YHVH commanded Moses, so the people of Israel made אֶת [the strength of the cross] all the work.

40:3 And you shall put in it the ark אֶת [the strength of the cross] of the Testimony, and cover the ark with the veil.

40:6 And you shall אֶת [the strength of the cross] set the altar of the burnt offering before the door of the tabernacle of the Tent of Meeting.

40:13 And you shall put upon Aaron אֶת [the strength of the cross] the holy garments, and anoint him, and sanctify him; that he may minister to me in the priest's office.

40:21 And he brought the ark into the tabernacle, and set up אֶת [the strength of the cross] the veil of the covering, and covered the ark of the Testimony; as YHVH commanded Moses.



את Aleph Tav in Leviticus

1:8 And the priests, the sons of Aaron, את [the strength of the cross] shall lay the parts, the head, and the fat, in order upon the wood that is on the fire which is upon the altar;

2:14 And if you offer a meal offering of your first fruits to YHVH, you shall offer for the meal offering of your first fruits green ears of grain dried by the fire, את [the strength of the cross] grain beaten out of fresh ears.

4:21 And he shall carry the bull outside the camp, and burn את [the strength of the cross] him as he burned the first bull; it is a sin offering for the congregation.

7:3 And he shall offer of it all את [the strength of the cross] its fat; the rump, and the fat that covers the entrails,

7:30 His own hands shall bring את [the strength of the cross] the offerings of YHVH made by fire, the fat with the breast, it shall he brought, that the breast may be waved for a wave offering before YHVH.

8:14 And he brought את [the strength of the cross] the bull for the sin offering; and Aaron and his sons laid their hands upon the head of the bull for the sin offering.

8:18 And he brought את [the strength of the cross] the ram for the burnt offering; and Aaron and his sons laid their hands upon the head of the ram.

8:36 So Aaron and his sons did את [the strength of the cross] all things which YHVH commanded by the hand of Moses.

9:5 And they brought את [the strength of the cross] that which Moses commanded before the Tent of Meeting; and all the congregation drew near and stood before YHVH.

9:15 And he brought the people's את [the strength of the cross] offering, and took the goat, which was the sin offering for the people, and slew it, and offered it for sin, as the first.

10:11 And that ye may teach the children of Israel **את** [*the strength of the cross*] all the statutes which YHVH hath spoken unto them by the hand of Moses.

14:31 **את** [*the strength of the cross*] Such as he is able to get, the one for a sin offering, and the other for a burnt offering, with the meal offering; and the priest shall make an atonement for him who is to be cleansed before YHVH.

19:27 You shall not round the corners of your heads, nor shall you mar **את** the corners of your beard.

21:12 Neither shall he go out of the sanctuary, nor profane **את** [*the strength of the cross*] the sanctuary of his Elohim; for the crown of the anointing oil of his Elohim is upon him; I am YHVH.

21:21 No man, of the seed of Aaron the priest, who has a blemish shall come close to offer the offerings of YHVH made by fire; he has a blemish; he shall not come near to offer **את** [*the strength of the cross*] the bread of his Elohim.

25:5 **את** [*the strength of the cross*] That which grows of its own accord of your harvest you shall not reap, nor gather the grapes of your vine undressed; for it is a year of rest to the land.

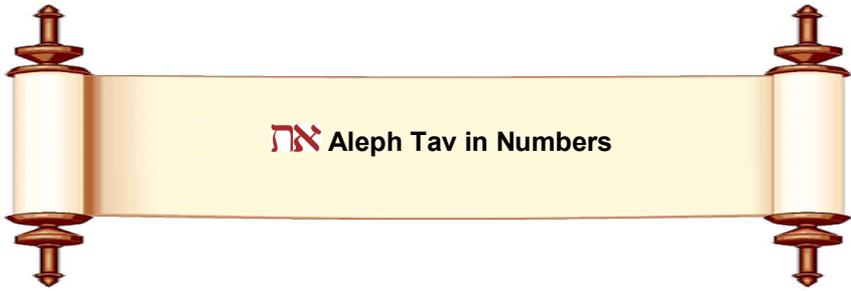
25:10 And you shall hallow **את** [*the strength of the cross*] the fiftieth year, and proclaim liberty throughout all the land to all the inhabitants of it; it shall be a jubilee to you; and you shall return every man to his possession, and you shall return every man to his family.

25:22 And you shall sow **את** [*the strength of the cross*] the eighth year, and eat still of old fruit until the ninth year; until its fruits come in you shall eat of the old store.

25:25 If your brother becomes poor, and has sold away some of his possession, and if any of his kin comes to redeem it, then shall he redeem **את** [*the strength of the cross*] that which his brother sold.

26:14 But if you will not listen to me, and will not do **את** [*the strength of the cross*] all these commandments;

27:23 Then the priest shall reckon to him **את** [*the strength of the cross*] the worth of the estimation, to the year of the jubilee; and he shall give the estimation in that day, as a holy thing to YHVH.



את Aleph Tav in Numbers

3:40 And YHVH said to Moses, Count all the firstborn of the males of the people of Israel from a month old and upward, and take את *[the strength of the cross]* the number of their names.

4:5 And when the camp sets forward, Aaron shall come, and his sons, and they shall take down the covering veil, and cover את *[the strength of the cross]* the ark of Testimony with it;

5:30 Or when the spirit of jealousy comes upon him, and he is jealous over his wife, and shall set the woman before YHVH, and the priest shall execute upon her את *[the strength of the cross]* all this Torah.

11:12 Have I conceived את *[the strength of the cross]* this people? Have I fathered them, that you should say to me, carry them in your bosom, like a nursing father carries the sucking child, to the land which you swore to their fathers?

11:24 And Moses went out, and told the people את *[the strength of the cross]* the words of YHVH, and gathered the seventy men of the elders of the people, and set them around the Tent.

14:22 - Because all those men which have seen my glory, and my miracles, which I did in Egypt and in the wilderness, and have tempted את *[the strength of the cross]* me now these ten times, and have not hearkened to my voice;

15:23 את *[the strength of the cross]* All that YHVH has commanded you by the hand of Moses, from the day that YHVH commanded Moses, and onward through your generations;

16:28 And Moses said, Hereby you shall know that YHVH has sent me to do את *[the strength of the cross]* all these works; for I have not done them of my own mind.

16:31 And it came to pass, as he finished speaking את *[the strength of the cross]* all these words, that the ground split beneath them;

17:3 As for אַתְּ [the strength of the cross] the censers of these sinners against their own souls, let them make them into hammered plates for a covering of the altar; for they offered them before YHVH, therefore they are consecrated; and they shall be a sign to the people of Israel.

18:5 And you shall keep אַתְּ [the strength of the cross] the charge of the sanctuary, and the charge of the altar; that there should be no anger any more upon the people of Israel;

18:29 Out of all that is given to you shall set aside אַתְּ [the strength of the cross] all that is due as a gift to YHVH, of all the best of it, even its consecrated part.

19:9 And a man that is clean shall gather up אַתְּ [the strength of the cross] the ashes of the heifer, and lay them up outside the camp in a clean place, and it shall be kept for the congregation of the people of Israel for a water of sprinkling; it is a purification offering.

20:14 And Moses sent messengers from Kadesh to the king of Edom, Thus said your brother Israel, You know אַתְּ [the strength of the cross] all the adversity that has befallen us;

22:6 Come now therefore, I pray you, curse this people for me; for they are too mighty for me; perhaps I shall prevail, that we may defeat them, and that I may drive them out of the land; for I know that אַתְּ [the strength of the cross] he whom you bless is blessed, and he whom you curse is cursed.

23:12 And he answered and said, Must I אַתְּ [the strength of the cross] not take heed to speak that which YHVH has put in my mouth?

26:10 And the earth opened her mouth, and swallowed them up together with Korah, when that company died, the time the fire אַתְּ [the strength of the cross] devoured two hundred and fifty men; and they became a sign.

31:26 Take אַתְּ [the strength of the cross] a census of the booty that was taken, both of man and of beast, you, and Eleazar the priest, and the chief fathers of the congregation;

32:31 And the sons of Gad and the sons of Reuben answered, saying, אַתְּ [the strength of the cross] As YHVH has said to your servants, so will we do.

33:4 For the Egyptians buried אַתְּ [the strength of the cross] all their firstborn, which YHVH had struck among them; upon their gods also YHVH executed judgments.



את Aleph Tav in Deuteronomy

4: 6 Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, who, when they shall hear את [the strength of the cross] all these statutes, shall say, Surely this great nation is a wise and understanding people.

5: 11 You shall not take the name of את [the strength of the cross] YHVH your Elohim in vain; for YHVH will not hold guiltless him who takes his name in vain.

5:24 Go near, and hear את [the strength of the cross] all that YHVH our Elohim shall say; and speak to us את all that YHVH our Elohim shall speak to you; and we will hear it, and do it.

5:28 But as for you, stand here by me, and I will speak to you את [the strength of the cross] all the commandments, and the statutes, and the judgments, which you shall teach them, that they may do them in the land which I give them to possess.

6:4-5 Hear, O Israel: YHVH our Elohim [is] one LORD: And thou shalt love את [the strength of the cross] YHVH thy Elohim with all thine heart, and with all thy soul, and with all thy might.

7:12 Therefore it shall come to pass, if you give heed to these את [the strength of the cross] judgments, and keep, and do them, that YHVH your Elohim shall keep with you the covenant and the mercy which he swore to your fathers; 7:18 You shall not be afraid of them; but shall well remember את what YHVH your Elohim did to Pharaoh, and to all Egypt;

9:7 Remember, and forget not, את [the strength of the cross] how you provoked YHVH your Elohim to anger in the wilderness; from the day when you departed out of the land of Egypt, until you came to this place, you have been rebellious against YHVH.

10: 4 And he wrote on the tablets, according to the first writing, את [the strength of the cross] the ten commandments, which YHVH spoke to you in the mount out of the midst of the fire in the day of the assembly; and YHVH gave them to me.

11:1 Therefore you shall love אַתְּ [the strength of the cross] YHVH your Elohim, and keep his charge, and his statutes, and his judgments, and his commandments, always.

11:7 But your eyes have seen אַתְּ [the strength of the cross] all the great acts of YHVH which he did.

11:32 And ye shall observe to do אַתְּ [the strength of the cross] all the statutes and judgments which I set before you this day.

12:11 Then there shall be a place which YHVH your Elohim shall choose to cause his name to dwell there; there shall you bring אַתְּ [the strength of the cross] all that I command you; your burnt offerings, and your sacrifices, your tithes, and the offering of your hand, and all your choice vows which you vow to YHVH;

12:28 Observe and hear אַתְּ [the strength of the cross] all these words which I command you, that it may go well with you, and with your children after you forever, when you do that which is good and right in the sight of YHVH your Elohim.

13:1 אַתְּ [the strength of the cross] What ever I command you, take care to do it; you shall not add to it, nor diminish from it.

14: 22 You shall truly tithe אַתְּ [the strength of the cross] all the produce of your seed, that the field brings forth year by year.

17: 9 And you shall come to the priests the Levites, and to the judge who shall be in those days, and inquire; and they shall declare to you אַתְּ [the strength of the cross] the sentence of judgment;

18:18 I will raise them a Prophet from among their brothers, like you, and will put my words in his mouth; and he shall speak to them אַתְּ [the strength of the cross] all that I shall command him.

18:20 But the prophet, who shall presume to speak a word in my name, אַתְּ [the strength of the cross] which I have not commanded him to speak, or who shall speak in the name of other gods, that prophet shall die.

21:16 Then it shall be, when he makes his sons inherit that which אַתְּ [the strength of the cross] he has, that he may not make the son of the beloved firstborn before the son of the hated, who is indeed the firstborn;

28: 12 YHVH shall open to you his good treasure, the heaven to give the rain to your land in its season, and to bless אַתְּ [the strength of the cross]

all the work of your hand; and you shall lend to many nations, and you shall not borrow.

29:1 And Moses called to all Israel, and said to them, You have seen אֵת [the strength of the cross] all that YHVH did before your eyes in the land of Egypt to Pharaoh, and to all his servants, and to all his land;

29:8 Keep therefore the words of this covenant, and do them, that you may prosper אֵת [the strength of the cross] in all that you do.

29:15 For you know אֵת [the strength of the cross] how we have lived in the land of Egypt; and how we came through the nations which you passed by;

31:26 Take אֵת [the strength of the cross] this book of the Torah, and put it in the side of the ark of the covenant of YHVH your Elohim, that it may be there for a witness against you.

Aleph Tav in the Prophets



את Aleph Tav in Isaiah

1:4 Ah sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters: they have forsaken את **[the strength of the cross]** the LORD, they have provoked את **[the strength of the cross]** the Holy One of Israel unto anger, they are gone away backward.

3:18-24 In that day YHVH את **[the strength of the cross]** will take away the bravery of [their] tinkling ornaments [about their feet], and [their] cauls, and [their] round tires like the moon, The chains, and the bracelets, and the mufflers, The bonnets, and the ornaments of the legs, and the headbands, and the tablets, and the earrings, The rings, and nose jewels, The changeable suits of apparel, and the mantles, and the wimples, and the cringing pins, The glasses, and the fine linen, and the hoods, and the veils. And it shall come to pass, [that] instead of sweet smell there shall be stink; and instead of a girdle a rent; and instead of well set hair baldness; and instead of a stomacher a girding of sackcloth; [and] burning instead of beauty.

4:4 When YHVH את **[the strength of the cross]** shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning.

5:5-6 And now go to; I will tell you what את **[the strength of the cross]** I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up; [and] break down the wall thereof, and it shall be trodden down: And I will lay it waste: it shall not be pruned, nor digged; but there shall come up briars and thorns: I will also command the clouds that they rain no rain upon it.

6:1 - In the year that king Uzziah died I saw also את **[the strength of the cross]** the Lord sitting upon a throne, high and lifted up, and his train filled את **[the strength of the cross]** the temple.

Isaiah 7:12 - But Ahaz said, I will not ask, neither will I tempt את **[the strength of the cross]** the LORD.

8:6 Forasmuch as this people refuseth אַתְּ [the strength of the cross] the waters of Shiloah that go softly, and rejoice in Rezin and Remaliah's son;

Isaiah 11:15 And YHVH אַתְּ [the strength of the cross] shall completely destroy the tongue of the Egyptian sea; and with his scorching wind shall shake his hand over the river, and shall strike it in the seven streams, and make men go over dry.

22:8 And he stripped אַתְּ [the strength of the cross] the covering of Judah, and you did look in that day to the armor of the house of the forest.

36:9 How then will you turn away אַתְּ [the strength of the cross] the face of one captain of the least of my master's servants, and put your trust on Egypt for chariots and for horsemen?

37:4 It may be YHVH your Elohim will hear the words of Rab-Shakeh, whom the king of Assyria his master has sent to taunt the living Elohim, and will revile with words אַתְּ [the strength of the cross] which YHVH your Elohim has heard; therefore lift up your prayer for the remnant that is left.

38:3 And said, Remember now, O LORD, אַתְּ [the strength of the cross] I beseech thee, how I have walked before thee in truth and with a perfect heart, and have done [that which is] good in thy sight. And Hezekiah wept sore.

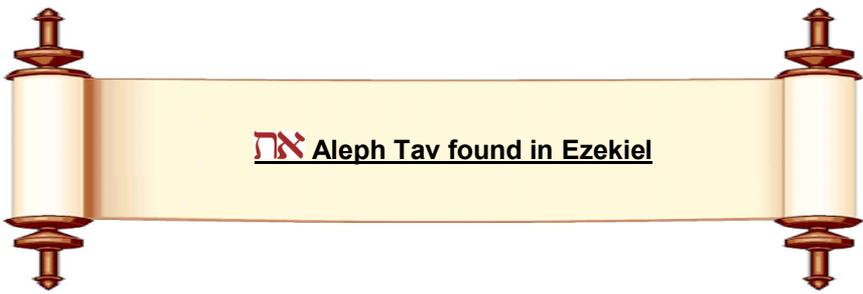
39:4 Then said he, What have they seen in thine house? אַתְּ [the strength of the cross] And Hezekiah answered, All that [is] in mine house have they seen: there is nothing among my treasures that I have not shewed them.

41:22 Let them bring [them] forth, and shew us what shall happen: let them shew the former things, what they [be], that we may consider them, and know the latter end of them; or declare us אַתְּ [the strength of the cross] things for to come.

52:10 YHVH hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see אַתְּ [the strength of the cross] the salvation of our Elohim.

53:6 All we like sheep have gone astray; we have turned every one to his own way; and YHVH hath laid on him אַתְּ [the strength of the cross] the iniquity of us all.

63:11 Then he remembered the days of old, of Moses, and his people, saying, Where is he who brought them up out of the sea with אַתְּ [the strength of the cross] the shepherd of his flock? Where is he who put his holy spirit in him?



אֵת Aleph Tav found in Ezekiel

Ezekiel 2:8 But thou, Son of man, hear what I say unto thee; Be not thou rebellious like that rebellious house: open thy mouth, and eat that **אֵת** I [***the strength of the cross***] give thee.

3:1 Moreover he said unto me, Son of man, **אֵת** [***the strength of the cross***] eat that thou findest; eat this roll, and go speak unto the house of Israel.

9:8 And it came to pass, while they were slaying them, and I was left, that I fell upon my face, and cried, and said, Ah Lord ELOHIM! wilt thou destroy **אֵת** [***the strength of the cross***] all the residue of Israel in thy pouring out of thy fury upon Jerusalem?

11:13 And it came to pass, when I prophesied, that Pelatiah the son of Benaiah died. Then fell I down upon my face, and cried with a loud voice, and said, Ah Lord ELOHIM! wilt thou make **אֵת** [***the strength of the cross***] a full end of the remnant of Israel?

11:25 Then I spake unto them of the captivity **אֵת** [***the strength of the cross***] all the things that YHVH had shewed me.

12:25 For I [am] YHVH: I will speak, **אֵת** [***the strength of the cross***] and the word that I shall speak shall come to pass; it shall be no more prolonged: for in your days, O rebellious house, will I say the word, and will perform it, saith YHVH ELOHIM.

14:22 Yet, behold, therein shall be left a remnant that shall be brought forth, [both] sons and daughters: behold, they shall come forth unto you, and ye shall see their way and their doings: and ye shall be comforted concerning the evil that I have brought upon Jerusalem, [even] **אֵת** [***the strength of the cross***] concerning all that I have brought upon it.

14:23 And they shall comfort you, when ye see their ways and their doings: and ye shall know that I have not done without cause all that I **אֵת** [***the strength of the cross***] have done in it, saith YHVH ELOHIM.

15:4 Behold, it is cast into the fire for fuel; אַת [the strength of the cross] the fire devoureth both the ends of it, and the midst of it is burned. Is it meet for [any] work?

16:58 Thou hast borne thy lewdness and thine abominations, אַת [the strength of the cross] saith YHVH.

18:19 Yet say ye, Why? doth not the son bear the iniquity of the father? When the son hath done that which is lawful and right, [and] hath kept all my statutes, and אַת [the strength of the cross] hath done them, he shall surely live.

21:20 Appoint a way, that the sword אַת [the strength of the cross] may come to Rabbath of the Ammonites, and to Judah in Jerusalem the defenced.

23:22 Therefore, O Aholibah, thus saith YHVH ELOHIM; Behold, I will raise up thy lovers against thee, אַת [the strength of the cross] from whom thy mind is alienated, and I will bring them against thee on every side;

To be continued...

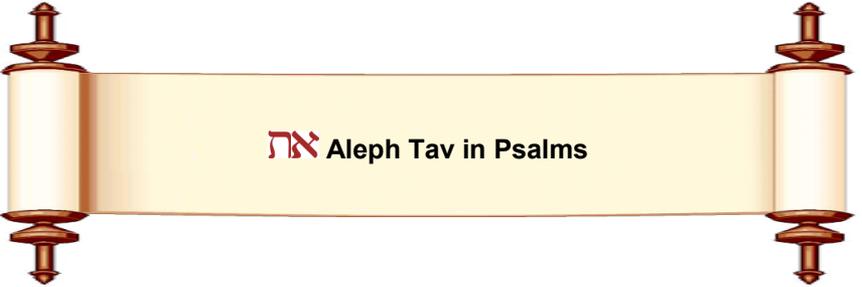


8:19 And he said, Behold, I אַת [the strength of the cross] will make thee know what shall be in the last end of the indignation: for at the time appointed the end [shall be].



𐤀𐤏𐤅 Aleph Tav in Zechariah

6:8 - Then cried 𐤀𐤏𐤅 [*the strength of the cross*] he upon me, and spake unto me, saying, Behold, these that go toward the north country have quieted my spirit in the north country.



𐤀𐤏𐤅 Aleph Tav in Psalms

2:8-12 Ask of me, and I shall give [thee] the heathen [for] thine inheritance, and the uttermost parts of the earth [for] thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel. Be wise now therefore, O ye kings: be instructed, ye judges of the earth. Serve 𐤀𐤏𐤅 [*the strength of the cross*] YHVH (the LORD) with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish [from] the way, when his wrath is kindled but a little. Blessed [are] all they that put their trust in him.

The Ancient Hebrew Alphabet Chart

Name	Hebrew	Sound	Picture	Meaning	Modern Name	Modern Hebrew	Modern Sound
Al		A, E	Ox head	Strong, Power, Leader	Aleph		silent
Bet		B, Bh	Tent floorplan	Family, House, In	Beyt		B, V
Gam		G	Foot	Gather, Walk	Gimal		G
Dal		D	Door	Move, Hang, Entrance	Dalet		D
Hey		H, E	Man with arms raised	Look, Reveal, Breath	Hey		H
Waw		W, O, U	Tent peg	Add, Secure, Hook	Vav		V, O, U
Zan		Z	Mattock	Food, Cut, Nourish	Zayin		Z
Chets		Hh	Tent wall	Outside, Divide, Half	Chet		Hh
Thet		Th	Basket	Surround, Contain, Mud	Tet		T
Yad		Y, I	Arm and closed hand	Work, Throw, Worship	Yud		Y
Kaph		K, Kh	Open palm	Bend, Open, Allow, Tame	Kaph		K, Kh
Lam		L	Shepherd Staff	Teach, Yoke, To, Bind	Lamed		L

Mem		M	Water	Chaos, Mighty, Blood	Mem		M
Nun		N	Seed	Continue, Heir, Son	Nun		N
Sin		S	Thorn	Grab, Hate, Protect	Samech		S
Ayin		stop	Eye	Watch, Know, Shade	Ayin		silent
Pey		P, Ph	Mouth	Blow, Scatter, Edge	Pey		P, Ph
Tsad		Ts	Man on his side	Wait, Chase, Snare, Hunt	Tsade		Ts
Quph		Q	Sun on the horizon	Condense, Circle, Time	Quph		Q
Rosh		R	Head of a man	First, Top, Beginning	Resh		R
Shin		Sh	Two front teeth	Sharp, Press, Eat, Two	Shin		Sh, S
Taw		T	Crossed sticks	Mark, Sign, Signal, Monument	Tav		T

Chart Source: Ancient Hebrew Research Center - Jeff A. Benner

Copyright © 2006
[Ancient Hebrew Research Center](http://www.ahrc.org)

Hebrew Consonants

Ancient Hebrew Pictograms

Like other ancient writing systems, the Hebrew alphabet originally was written using a pictographic script. Later, the pictograms evolved into a Hebrew script (sometimes called Paleo-Hebrew) that strongly resembled the ancient Phoenician alphabet. This was the Hebrew (*ketav Ivri*) used by the Jewish nation up to the Babylonian Exile (or, according to Orthodox Jews, until the Exodus from Egypt). Examples can be found on coins and clay fragments (called *ostraca*). Today, both the Torah and newspapers use modernized renditions of the Aramaic-style script, though everyday correspondence is written using Hebrew cursive.

Warning: The numeric values (and ancient pictographs) are sometimes used to infer “deeper” meanings from certain Hebrew words found in the Scriptures. While this technique may occasionally offer some interesting insights, it is to be avoided as an exegetical principle since it can lead to speculations and doubtful interpretations. For honest interpretation, the rule of thumb is to first master the *p’shat* (plain historical meaning) before moving on to other “levels” of the Scriptures.

Name	Pictograph	Meaning	Name	Pictograph	Meaning
Aleph		Ox / strength / leader	Lamed		Staff / goad / control / “toward”
Bet		House / “In”	Mem		Water / chaos
Gimmel		Foot / camel / pride	Nun		Seed / fish / activity / life
Dalet		Tent door / pathway	Samekh		Hand on staff / support / prop
Hey		Lo! Behold! “The”	Ayin		Eye / to see / experience
Vav		Nail / peg / add / “And”	Pey		Mouth / word / speak
Zayin		Plow / weapon / cut off	Tsade		Man on side / desire / need
Chet		Tent wall / fence / separation	Qof		Sun on horizon / behind
Tet		Basket / snake / surround	Resh		Head / person / first
Yod		Arm and hand / work / deed	Shin		Eat / consume / destroy
Kaf		Palm of hand / to open	Tav		Mark / sign / covenant

The schema above is sometimes used to infer hidden meanings of Biblical terms. Generally, the process is one of simple substitution, where the ancient pictographic symbol is substituted for some Ashri text (modern book text). For example:

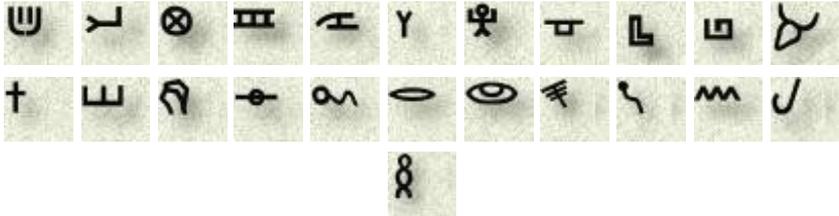
Ancient Hebrew		Modern Hebrew	
Pictograph	Meaning	Hebrew	Meaning
	Strong Leader		Name for God; "Strength." Used 250 times in the <i>Tanakh</i> .
	Strength (of the) house		Father

Source: John J. Parsons, Hebrew for Christians Ministries, Minneapolis, Minnesota, USA.

Reconstruction of the Ancient Hebrew Alphabet

By: Jeff A. Benner

Al / Aleph



The original pictograph for this letter is a picture of an ox head -  representing strength and power from the work performed by the animal. This pictograph also represents a chief or other leader. When two oxen are yoked together for pulling a wagon or plow, one is the older and more experienced one who leads the other. Within the clan, tribe or family the chief or father is seen as the elder who is yoked to the others as the leader and teacher.

The Modern name for this letter is aleph and corresponds to the Greek name alpha and the Arabic name aleph. The various meanings of this root are oxen, yoke and learn. Each of these meanings is related to the meanings of the pictograph . The root aleph () is an adopted root from the parent root el () meaning, strength, power and chief and is the probable original name of the pictograph .

The I is a shepherd staff and represents authority as well as a yoke (see Lam below). Combined these two pictographs mean “strong authority”. The chief or father is the “strong authority”. The  can also be understood as the “ox in the yoke”. Many Near Eastern cultures worshipped the god , most commonly pronounced as “el” and depicted as a bull in carvings and statues. Israel chose the form of a calf (young bull) as an image of God at Mount Sinai showing their association between the word  and the ox or bull. The word  is also commonly used in the Hebrew Bible for God or any god.

The concept of the ox and the shepherd staff in the word  has been

carried over into modern times as the scepter and crown of a monarch, the leader of a nation.

These modern items are representative of the shepherd staff, an ancient sign of authority, and the horns of the ox, an ancient sign of strength.

In Modern Hebrew this letter is silent but was originally used as the vowel “a” as well as a glottal stop. The Greek letter “alpha” derived from the “aleph” is also used for the “a” sound.

The Early Semitic pictograph  was simplified to  and  in the Middle Hebrew script and continued to evolve into the  in the Late Hebrew script.

The Modern Hebrew letter  developed out of the Late Semitic. The Middle Semitic was adopted by the Greeks to be the letter “A” and carried over into the Roman “A”. The Middle Semitic script  became the number “1” we use today.

Copyright © 2006

[Ancient Hebrew Research Center](#)

Please feel free to use, copy or distribute any material on this site for non-profit educational purposes only.

Memra = The Word in the Targums

According to *The Universal Jewish Encyclopedia*: “LOGOS (Greek for ‘word’), a theological concept found in the Judaism of the period of the Second Temple and in Christianity... In the Targums the word Memra is introduced in every instance in the Bible in which God is represented as talking to man, thus explaining away all the anthropomorphisms found in the text.”

Memra Linked to Messiah

"Memra is an Aramaic word, which is almost universally translated as "Word" in English. The Targums use the word Memra to describe a person whom the rabbis say is the creator of the world. For example, the Jerusalem Targum of Jonathan ben Uziel renders Bereshit [Genesis] 1:27 as follows:

"And the Word [Memra] of the Lord created man in His likeness, in the likeness of the Lord, the Lord created, male and female created He them."

That this word is the essential and uncreated Word, as the Jerusalem paraphrase of Jonathan ben Uziel (Genesis 1:27) faithfully teaches that the Word is called Jehovah, and that through Him (the uncreated, self-existing Word) all things, visible and invisible were created.

Targum Yerushalmi or Jerusalem

Genesis 1:27, "And the LORD's Memra created man."

Genesis 22:14, "And Abraham worshipped and prayed in the name of the Word [Memra] of YHWH, and said, 'You are YHWH who does see, but You cannot be seen.'"

Genesis 16:3, "And Hagar praised and prayed in the name of the Word [Memra] Of YHWH who had revealed Himself to her."

Genesis 16:13, The "angel of the LORD" is called "LORD's Memra."

Genesis 22, Abraham speaks with the angel of the LORD, "the LORD's Memra," in v.8 "The LORD's Memra himself will provide the lamb for the burnt offering."

Exodus 20:1, "And the LORD's Memra spoke all these words."

Numbers 10:35, "Rise up, O LORD!...Rise up, O Memra of the LORD!...Return, O Memra of the LORD!"

Targum Onkelos or Onqelos

Genesis 9:17, "And YHWH said to Noah, 'This is the token of the covenant which I have established between My Word [Memra] and between all flesh that is upon the earth.'"

Genesis 15:6, "Abraham believed in the LORD's memra, and it was credited to him as righteousness."

Genesis 17:7, "And I will establish my covenant between My Word [Memra] and between you."

Genesis 28:20-21, "And Jacob vowed a vow, saying, 'If the Word [Memra] of YHWH will be my support, and will keep me in the way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the Word [Memra] of YHWH be my G-d.'"

The beginning of Deuteronomy Ch. 28, "If you will accept the LORD's memra so that the LORD's memra will be your God."

Deuteronomy 33:27, "these arms are the memra, through whom the world was created."

Targum Jonathan or Pseudo-Jonathan

Genesis 1:27, "And the Word [Memra] of YHWH created man in his likeness, in the likeness of YHWH, YHWH created, male and female created He them."

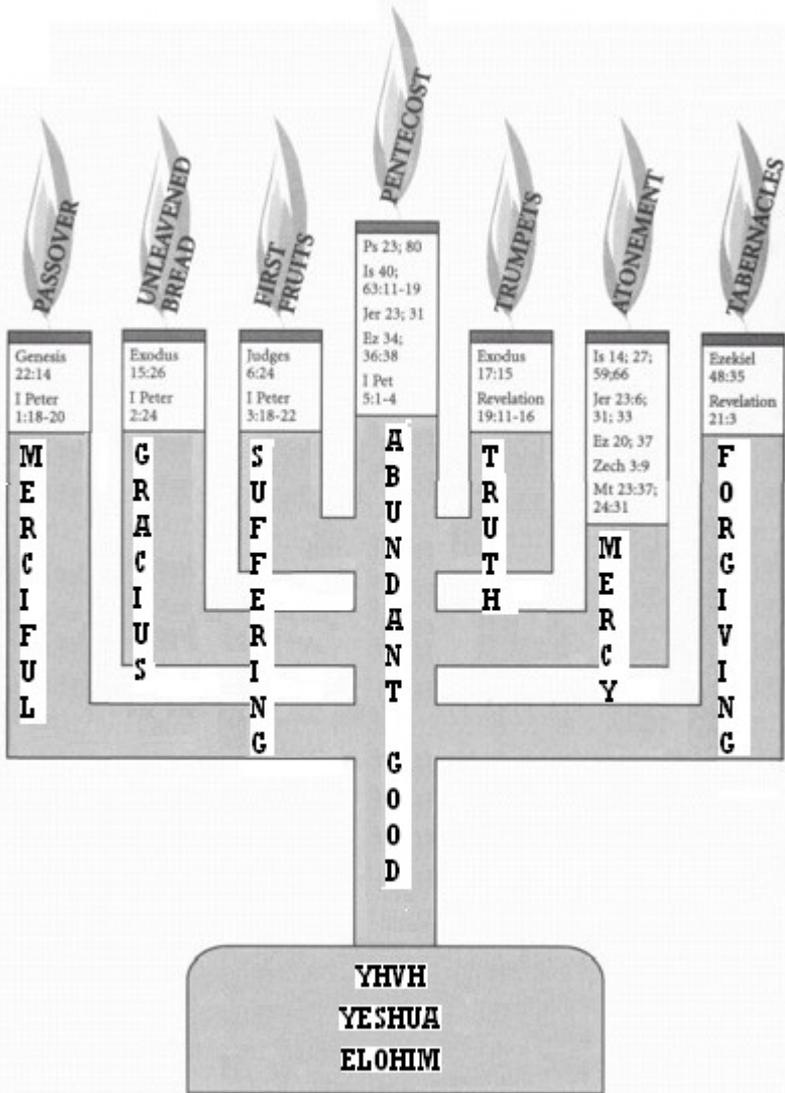
Genesis 19:4, "And the Word [Memra] of the YHWH caused to descend upon the peoples of Sodom and Gommorah, brimstone and fire from the YHWH in heaven."

Genesis 49:18, "Our father Jacob said: "My soul does not wait for salvation such as that wrought by Gideon, the son of Joash, for that was but temporal; neither for a salvation like that of Samson, which was only transitory; but for that salvation which You have promised to come, through Your Word [Memra] unto Your people, the children of Israel; for your salvation my soul hopes."

Isaiah 45:17 & 25, "Israel will be saved by the LORD's Memra" and "Through the instrumentality of the LORD's Memra they will be made righteous."

Hosea 1:7, "Yet I will show love to the house of Judah, and I will save them by their God, the LORD's Memra."

The Menorah and the Feasts



EXODUS 34:5-7

The Ancient Tav in Gematria

At about the same time that the Hebrews adopted the Babylonian script at the time of the exile to Babylon, they also developed a number system for each letter of their alef bet. Therefore, every Hebrew word can be read as a number. That being the case, the entire text of the Torah can be converted in a series of numbers representing each letter.

So, if the Torah can be input into a series of numbers I thought that it would be interesting to view those numbers into a graphic interpretation of the file. There are of course circumstances that could cause the program to not represent the original words of Scripture including textual error. Nonetheless, it is interesting that using the Hebrew script of the Biblia Hebraica Stuttgarten it is interesting that the total number of numbers in the text is exactly 1024, i.e., 2^{10} .

Converting the Masoretic text of the torah into a string of numbers, using the traditional numbering system of Hebrew gematria I was able to load the numbers as delimited text. The key factors are: total numbers in the file: 79,987 (the sum of these $7+8+9+9+7 = 40$). The Most frequently occurring number: 401 (Aleph = 1; Tav = 400)

To convert these numbers of the Hebrew letters into a graphic visualization, I have used a freeware program called Quikgrid, from Perspective Edge Software which is a grafting program that will graph a set of scattered data points (x, y, z) which represents a surface. The program will then generate a grid from the numeric data and then display the surface as a contour map with a 3d representation. Take a look at the result. Just look and you will see the sign of the covenant, the ancient paleo Tav \times in the very center at the foundation of the Torah graphic rendering. Coincidence? I don't think so!

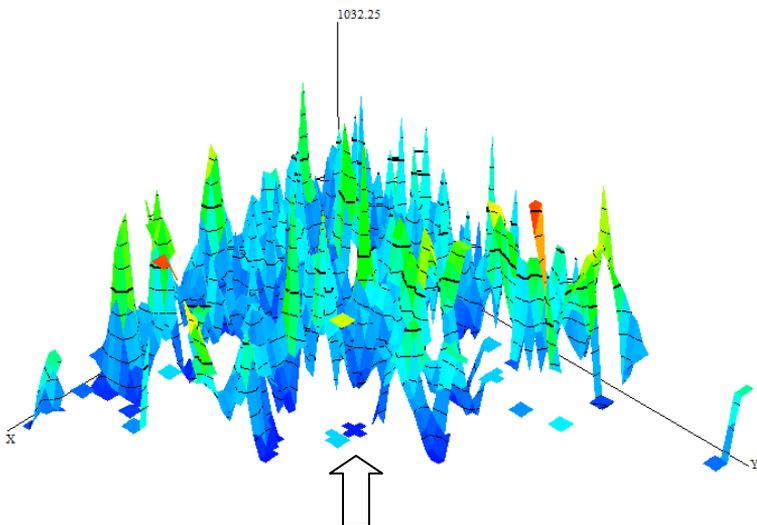


Table of Hebrew Gematria Values

Decimal	Hebrew	Letter	Decimal	Hebrew	Letter
1	Aleph	א	30	Lamed	ל
2	Bet	ב	40	Mem	מ
3	Gimmel	ג	50	Nun	נ
4	Dalet	ד	60	Samekh	ס
5	Hey	ה	70	Ayin	ע
6	Vav	ו	80	Pey	פ
7	Zayin	ז	90	Tsade	צ
8	Chet	ח	100	Qof	ק
9	Tet	ט	200	Resh	ר
10	Yod	י	300	Shin	ש
20	Kaf	כ	400	Tav	ת

In gematria each letter of the alphabet corresponds to a numeric value, so that each word has an alphanumeric value. For example, the numeric sum of the two Hebrew letters Aleph + Tav = 401. Further, Greek gematria provides a second witness related to the Aleph Tav in its Greek form.

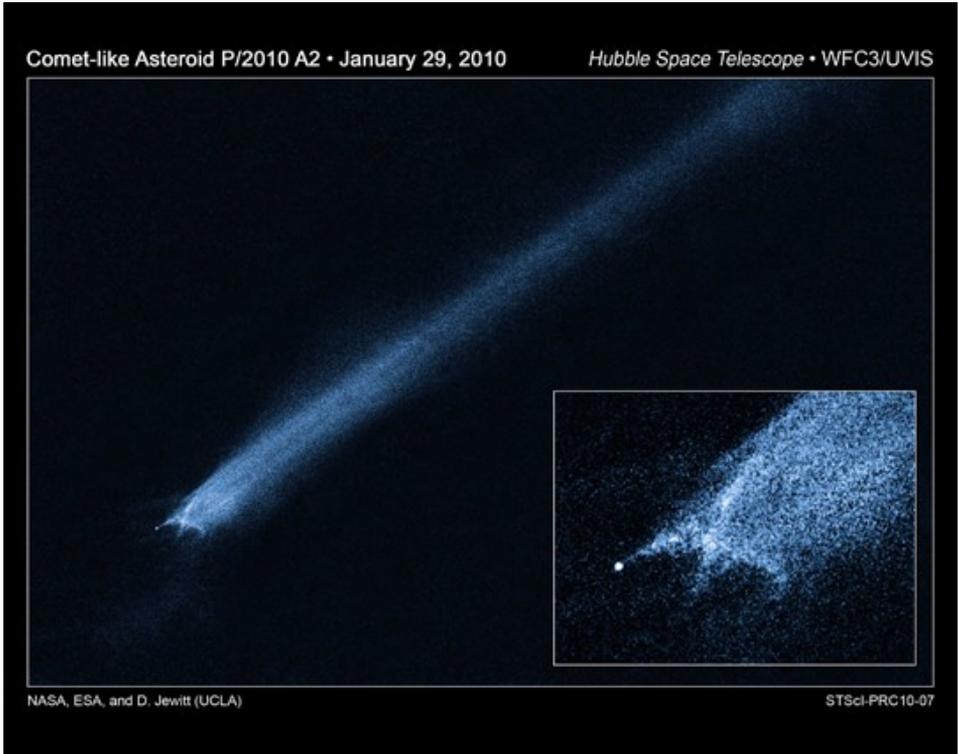
The numeric sum of the corresponding Greek alpha + omega $\text{Α} + \text{Ω} = 801$ in the Greek alphanumeric system for the Beginning and the End. And amazingly, the Greek word for The Creator, Ho Ktisas Ὁ ΚΤΙΣΑΣ also equals 801. This is really worth considering. In Hebrew and any other language for that matter 1 equates to the Beginning. and 8 from both a Hebraic and Christian perspective is related with entry into the final and eternal Covenant of God. The 8th day is the first day of the new week, the new beginning. Indeed, the numerical value of the Greek words for “The Creator” and the first and the last letter of the Greek alphabet are in full agreement with God’s “Word”:

I am Alpha and Omega [The Aleph and Tav], the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty. **Revelation 1.8**

So, Hebrew Aleph + Tav = 401 and this value is also equal to the words “Prince” נשיאם “Judge” שפטו “Heaven” השמים and “Save” יהושיע

Surely, it’s time we all learn much more about Hebrew, the language and math of God.

Hubble Witnesses the Aleph Tav



The Hubble Space Telescope has observed a never before seen asteroid, one that has before now been hidden from view. It is labeled P/2010 A2 Linear. I have excerpted from the story [2010: A SPACE ODDITY](#) reported by WorldNetDaily dated February 18, 2010 here:

"Is this incredible thing in heavens a sign from God? 'The truth is, we're still struggling to understand what this means', "Some people are seeing a flying cross, or perhaps a Star of David. Others say it resembles a ninja-style throwing blade or even a science-fiction spaceship from such Hollywood creations as "Star Wars," "Star Trek," "Babylon 5" or "The Last Starfighter."

While scientists don't think it's a comet, they're not exactly sure of the precise origin of the incredible object soaring some 90 million miles from Earth, snapped just a few weeks ago by the Hubble Space Telescope.

Even the experts who study celestial phenomena seem somewhat perplexed.

"We're still trying to really figure out what it is," University of Arizona planetary scientist Jim Scotti told National Geographic. Scotti is on a team observing the object from the Kitt Peak National Observatory outside Tucson.

Some think the mysterious space object has a shape similar to that of a gunship depicted in the 1984 movie, "The Last Starfighter."

"The truth is, we're still struggling to understand what this means," comet expert David Jewitt at UCLA told Britain's Daily Mail. "It's most likely the result of a recent collision between two asteroids."

If it is indeed the result of such a collision, it would be the first time astronomers have gazed upon the immediate result of such a crash. The official statement from America's space agency indicates:

NASA's Hubble Space Telescope has observed a mysterious X-shaped debris pattern and trailing streamers of dust that suggest a head-on collision between two asteroids. Astronomers have long thought the asteroid belt is being ground down through collisions, but such a smashup has never been seen before.

Asteroid collisions are energetic, with an average impact speed of more than 11,000 miles per hour, or five times faster than a rifle bullet.

"If this interpretation is correct, two small and previously unknown asteroids recently collided, creating a shower of debris that is being swept back into a tail from the collision site by the pressure of sunlight," Jewitt said.

The discovery of the object, officially known as "P/2010 A2," is sparking some chatter concerning a possible biblical message regarding end-time scenarios, as well as other theories. In the New Testament, Jesus Christ predicted celestial signs concerning the end of this current age and His return to Earth to govern the kingdom of God.

"And the stars of heaven shall fall, and the powers that are in heaven shall be shaken. And then shall they see the Son of man coming in the clouds with great power and glory." (Mark 13:25-26)

"And great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven." (Luke 21:11)."

The NASA report and Hubble photo is posted here:

http://www.nasa.gov/mission_pages/hubble/science/asteroid-20100202.html

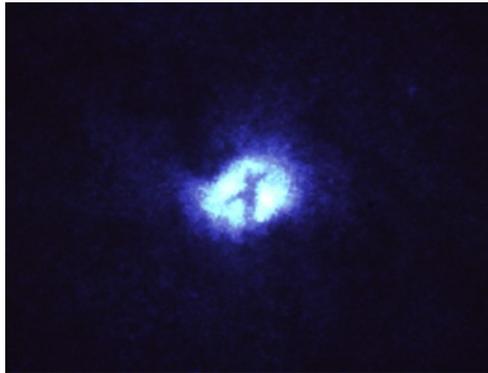
With very little imagination perhaps you too can see what looks much like the ancient Paleo Hebrew Tav in the Hubble photo as show in the ancient TAV graphic below.

There's no right side up in space as you look at the photo just flip it around. This Hubble photo is an awesome reminder no matter what it is. After all, as this study shows the ancient Tav is part of the Herald of Messiah, "the strength of the covenant cross". The Hebrew symbol of our Creator' covenant.



A Second and Third Witness from Hubble

NASA's Hubble telescope provides a witness the Tav. The Tav represents the restoration of the two sticks of Judah and Ephraim. This first image is known as the "Hubble Cross". It was found by the Hubble space telescope in the center of M51 Galaxy. It shows us the two sticks, the Hebrew Tav.



According to Sky Image Lab: *"This image of the core of the nearby spiral galaxy M51, taken with the Wide Field Planetary camera (in PC mode) on NASA's Hubble Space Telescope, shows a striking, dark "X" silhouetted across the galaxy's nucleus. The "X" is due to absorption by dust and marks the exact position of a black hole which may have a mass equivalent to one-million stars like the sun. The darkest bar may be an edge-on dust ring which is 100 light-years in diameter. The edge-on torus not only hides the black hole and accretion disk from being viewed directly from earth, but also determines the axis of a jet of high-speed plasma and confines radiation from the accretion disk to a pair of oppositely directed cones of light, which ionize gas caught in their beam. The second bar of the "X" could be a second disk seen edge on, or possibly rotating gas and dust in M51 intersecting with the jets and ionization cones. The size of the image is 1100 light-years."*

<http://www.skyimagelab.com/m51-cross.html>

'Thus said the Master YHVH, "See, I am taking the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel, his companions. And I shall give them unto him, with the stick of Judah, and make them one stick, and they shall be one in My hand."' Ezekiel 37:19

I do think that God is showing this to us as a witness in space as provided by the Hubble telescope.

Scripture promises signs in the heavens as well, how's this one for the discovery of Hubble on Passover 2009...do you see His crown of thorns?



NGC7049 Galaxy - How was this unusual looking galaxy created? No one is sure, especially since spiral galaxy NGC 7049 looks so strange. NGC 7049's striking appearance is primarily due to an unusually prominent dust ring seen mostly in silhouette. The opaque ring is much darker than the din of millions of bright stars glowing behind it. Besides the dark dust, NGC 7049 appears similar to a smooth elliptical galaxy, although featuring surprisingly few globular star clusters. NGC 7049 is pictured above as imaged recently by the Hubble Space Telescope. The bright star near the top of NGC 7049 is an unrelated foreground star in our own Galaxy. Not visible here is an unusual central polar ring of gas circling out of the plane near the galaxy's center. Since NGC 7049 is the brightest galaxy in its cluster of galaxies, its formation might be fostered by several prominent and recent galaxy collisions. NGC 7049 spans about 150 thousand light years and lies about 100 million light years away toward the constellation of Indus.



לחמא ענייא דאבלו אבהתנא
דמיצרים כל דבפין ית וייבול כל
דינרוד ייתוימסה השתא הבא לשמא
לשנה הבאה בארעא דישד השתא
עבוי לשנה הבאה בני דורין

