

**The Complete
Messianic Aleph Tav אָב Scriptures**

Revised 2nd Edition of the Tanakh (OT) with the First Edition of the B'rit Chadashah (NT)

(Compiled by William H. Sanford Copyright © 2014)

LARGE PRINT EDITION

MODERN-HEBREW EDITION

The Complete Messianic Aleph Tav ׀Ⓢ Scriptures

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LARGE PRINT EDITION

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William H. Sanford

WHSanford@aol.com

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Dedication

The Messianic Aleph Tav תא Scriptures is dedicated to my precious wife, Debra, and our five children, Jennifer, Jessica, Jason, Jordan, and Justin. Special appreciation to my longtime friend, Jim O'Keefe, who introduced me to the worldwide Messianic Hebraic Roots movement in 2000.

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The Complete Messianic Aleph Tav אָ Scriptures

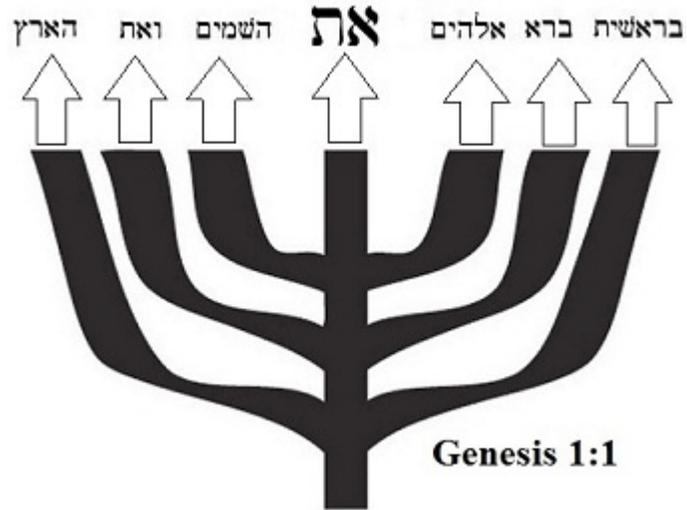
Revised 2nd Edition of the Tanakh (OT) and B'rit Chadashah (NT)

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Isaiah 11:1 And there shall come forth a shoot out of the stock of Jesse and a Branch out of his roots shall bear fruit. And the Spirit of יהוה shall rest upon Him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of יהוה.

The Complete Messianic Aleph Tav אָ Scriptures

INTRODUCTION

The **Complete Messianic Aleph/Tav אָ Scriptures** (C-MATS) was written to be a **Study Bible** and is the most unique rendition of the **Tanakh*** (*Old Testament*) Bible of its kind in the world. Unequivocally the greatest symbol in biblical history since it was revealed by the Apostle John is the **Aleph/Tav אָ Character Symbol**. It is the **HOLY GRAIL OF THE SCRIPTURES** and the reason is because it unlocks the mystery to the greatest treasures man can ever hope to comprehend from the Scriptures. This re-discovered character symbol has been hidden in plain sight from the beginning, starting with the original Paleo-Hebrew scrolls written by the hand of Moses and the Prophets, then copied by the Scribes for thousands of years thereafter into Babylonian and finally Modern Hebrew. The Aleph Tav was not translated by the composers of the King James Bible because it was not considered a word but a “*mark*”. This edition of the English C-MATS version of the Tanakh and B'rit Chadashah is the final exhaustive rendition, which incorporates all of the Aleph/Tav אָ symbols into the English sentence structure exactly where Moses and the Prophets originally placed them in the Hebrew scroll throughout the Tanakh. In addition, this C-MATS edition also focuses on the Aleph Tav in association with other single Hebrew letters as both prefixes and suffixes.

This Study Bible will reveal that the extension of יהוה (*Father's Memorial Name forever*) is both **WITH** and **THROUGH** the workings of אָ Y'shua ha-Mashiach (*the Messiah*), who is ONE with יהוה Father and by whom everything has been created and established from the beginning, just as proclaimed in the Gospel of John 1:1-3. Quite simply, the Aleph/Tav אָ Symbol is so important to today's covenant believer that it merits its own rendition of the Tanakh into English for the purpose of being able to study its placement in text and gaining a deeper understanding of the workings and structure of what I have come to call the “**Yah-head**” which is the working of both Father (Yahuah) and the Son (Yahushua) together as ONE (*Elohim*).

Many Hebrew scholars agree that originally in Paleo-Hebrew the first letter of the Aleph-Bet, the Aleph (א) letter meant “**Strength**.” Its letter symbol was originally an **Ox Head**. The last letter of the Aleph-Bet is the letter Tav (ת), which Hebrew scholars agree was originally in Paleo-Hebrew as a symbol or sign of “**Covenant**.” Its original symbol was an **X**. Consequently, it is believed that the Paleo-Hebrew Aleph/Tav אָ Symbol literally meant “**Strength of the Covenant**” when used in original Hebrew text and was placed to create emphasis as a direct object pointer to the workings of the Yah-head (*both יהוה אָ*) concerning the covenants, wherever it was placed throughout the Tanakh.

Paleo-Hebrew is the most profound language ever created because it is the original language of the Yah-head. The Sages believe that Hebrew was most likely the language Elohim used to speak His creation into existence. It is also believed that this is the language the Yah-head used to write the Ten Commandments in stone with His finger. Consequently, each letter has significant spiritual connotations relative to the workings of the Yah-head; therefore, the Aleph-Bet is a sacred and set apart language. Only after reading the Tanakh and seeing first hand where the Aleph/Tav אָ Covenant Symbols are placed, can the reader possibly begin to appreciate and understand the significance of the Aleph/Tav אָ Symbol in relationship with the Yah-head.

***Note:** The word **Tanakh** (*Ta-Na-Kh*) is a Hebrew acronym; **Ta**-Torah, **Na**-Nevi'im (*Prophets*) and **Kh**-Ketuvim (*Writings*). Today's 39 books of the Hebrew Bible, Genesis through Malachi are generally called the First or Old Testament. Much of the contents of the Tanakh, according to the Talmud, was compiled by the “*Men of the Great Assembly*” by 450 B.C. and has since remained unchanged. Modern scholars believe that the process of canonization of the Tanakh became finalized between 200 B.C. and 200 A.D.

Who is the Aleph/Tav אָ Symbol?

On the cover of the **Messianic Aleph/Tav אָ Scriptures** is pictured the **Holy Grail** as a metaphor to describe the Hebrew אָ Character Symbol in the Scriptures. Whether fact or fiction, that is not the issue, but according to Wikipedia, it was Robert de Boron a French poet in the late 12th and early 13th century who apparently first coined the phrase “*Holy Grail*” in a poetic allegory where it assumed the form of a cup that most modern readers are familiar with today. Robert writes a story whereby Joseph of Arimathea acquired a chalice that Y'shua the

Messiah drank from at the Last Supper. The cup then became a very guarded artifact in Glastonbury by the Templars. Even though the grail is believed to be a legend, much like the story of the menorah miraculously staying lit for eight days during Hanukkah, no one can be completely sure, therefore, the mystery. But the Grail's symbolism associated with Y'shua is a perfect simile of the sacredness affiliated with the Aleph/Tav אַ Character Symbol throughout the Tanakh. The mystery and intrigue surrounding the Aleph/Tav אַ Symbol has an increasing number of believers captivated with endless possibilities as to its possible significance in Hebrew text in relationship with Messiah.

Our journey begins with the apostle John proclaiming in four different verses in the book of Revelation, when translated from Aramaic into Greek, that Yahushua (*Y'shua*) our Messiah is the **Alpha** and the **Omega**, and/or the **Beginning** and the **End**, and/or the **First** and the **Last** (*Rev 1:8, 1:11, 1:17, 2:8, 21:6, 22:13*). John had to have noticed that the Prophet Isaiah confirmed in Isaiah 41:4 his revelation that יהוה Father was the First (*Aleph/strength*) and וְאֵת Y'shua was the Last (*Tav/covenant*). John was merely proclaiming Y'shua's divinity as Creator and His association as Elohim in both his Gospel of John and the Book of Revelation. Understanding the depth and significance of the Aleph/Tav אַ Symbol as being a marker also for Y'shua the Messiah's presence can give a new and broader meaning - for example Psalm 40:7, which is repeated in Hebrews 10:7 *Then said I, Lo, I come in the volume of the scroll it is written of ME, TO DO THY WILL, O ELOHIM (Father)...and also Isaiah 53:1 Who has believed our report? And to whom has the ARM of יהוה BEEN REVEALED?*

The **Alpha** and the **Omega** are the First and Last letters of the Greek alphabet. Consequently, in Aramaic, John would have been saying, Y'shua ha-Mashiach is the **Aleph** (א) and the **Tav** (ת). It begs the question, WHY would John make such prophetic and profound statements concerning the Aleph/Tav אַ Symbol if it was not of profound significance to believers in their day? Could John have been proclaiming that the Aleph and the Tav (*first and the last*) was actually the אַ Symbol used in Genesis 1:1 and consequently, throughout the Tanakh? I personally believe that if you look at the evidence and connect the dots of everything John states in his Gospel and in the book of Revelation, the answer to this question is YES! What John was trying to reveal, to those who had ears to hear, is from the beginning Y'shua was with Elohim and was Elohim and that יהוה Father by His Holy Spirit worked together both with and through Y'shua as ONE, and in Genesis 1:1 *“created Elohim אַ the heavens וְאֵת the earth.”*

Genesis 1:1, is in fact, where the first Aleph/Tav אַ and first Vav/Aleph/Tav וְאֵת Character Symbols appear, symbolizing both the Strength of the Covenant and Y'shua's divine presence, His divinity with יהוה Father as the Son and creator. Confirmation of the Aleph/Tav אַ symbols in Genesis 1:1 as being Y'shua is easily confirmed by the Apostle John in his opening comments of his gospel...*In the beginning Was the Word, and the Word was With Elohim, and the Word Was Elohim. 2 The same was in the beginning WITH ELOHIM. 3 All things were made THROUGH HIM; and without Him was not any thing made that was made...14 And the word became flesh and tabernacled among us. Also John 5:39 Y'shua said, You search the scriptures (Tanakh) for in them you think you have eternal life: and they are they which TESTIFY OF ME!*

There can be no doubt that the Aleph/Tav אַ Symbol in Hebrew text is the mark of the Yah-head and consequently, Y'shua's mark, His finger-print which proclaims His presence and His divinity. The connection is actually made with the Aleph Tav incorporating Y'shua because it is a mark of the covenant and He is the mediator of all the covenants from Sabbath at creation (Matt 12:8), to Calvary (Heb 9:15). More substantiation of this is the powerful, prophetic verse in Zechariah 12:10 *and they shall look to Me אַ whom they have pierced.* Also Micah 5:1 *And they will strike upon the cheek the אַ judge of Israel with a rod.* These are but a few verses which I believe confirm Y'shua as the Aleph/Tav אַ Symbol and also the Messiah.

Consequently, if the Aleph/Tav אַ Symbol incorporates and represents Y'shua, then it also represents the WORD of Elohim as John states in John 1:14, and can be linked also to judgments (*divine decision*) from the Yah-head as rendering either a BLESSING or a CURSE; according to Hebrews 4:12 *For the WORD of Elohim is living and active and sharper than any TWO-EDGED SWORD and piercing as far as the division of soul and spirit, of both joints and marrow, and able to judge the thoughts and intentions of the heart. 13 And there is no creature hidden from His sight, but all things are open and laid bare to the eyes of Him with Whom we have to do...* implying as a two-edged sword that He can cut and render either a blessing or cut and render a curse. This is why we see the Aleph/Tav אַ Symbol, in association with יהוה Father, used in hundreds of places concerning judgments. One

example is Gen 13:10 *destroyed* אֶת יְהוָה *Sodom* וְאֶת *Gomorrhah*. Other examples which confirm this are Gen 19:14; Isa 13:19; Jer 50:40; and Amos 4:11. Just one example of the Aleph/Tav אֶת Symbol rendering a blessing is Exodus 20: *and blessed* יְהוָה אֶת *Day, the Sabbath*.

Case in Point

There are many examples of the Aleph/Tav אֶת Symbol being placed where it pertains to the importance of “*subject matter*” regarding covenant relationship with the Yah-head, regarding people, persons, places, or things and even rendering judgments concerning curses or blessings. For example, in the life of Jacob and Esau in Genesis 25:28, both Jacob and Esau have Aleph/Tav אֶת symbols in front of their names in the beginning of their life together, but the LAST time we see the Aleph/Tav אֶת Symbol used in front of Esau's name is Genesis 27:1. On that day Isaac calls to Esau to ask him to hunt him some savory meat so that he (*Isaac*) may bless Esau. Even though Esau's name is used another 78 times in the Torah the Aleph/Tav אֶת Symbol continues to be only in front of Jacob's name and NOT Esau's, because the covenant blessing of the birthright given by Messiah was removed from him. The reason Esau has no Aleph/Tav אֶת symbols in front of his name after Genesis 27:1 is explained by Moses in Genesis 25:34 for *so despised Esau his אֶת birthright!*

Another perfect example of the placement of the Aleph/Tav אֶת symbols is in the Book of Ruth. Ruth's name is used 12 times in the book. The first 10 times there is no Aleph/Tav אֶת Symbol in front of her name. After she is redeemed by Boaz the next two times her name is used an Aleph/Tav אֶת Symbol is in front of her name each time. These are just two examples, but it seems quite obvious that the Aleph/Tav אֶת Symbol shows a connection of “*covenant*” relationship regarding the Yah-head.

What is the Vav/Aleph/Tav וְאֶת Symbol?

There are a total of 2,251 **Vav/Aleph/Tav** וְאֶת **Character Symbols** in the entire Tanakh and over one-third (828), appear in the Torah. Now compare that to over 5000 “*and*” in just the first two books of the Torah and you will get some idea of this Hebrew words uniqueness. Surprisingly the Vav/Aleph/Tav וְאֶת Symbol is quite simply an extension of the Aleph/Tav אֶת Symbol - and the proof of this is examining where they are placed. Those of you who may have a hard time believing this, I would say that the Hebrew letter **Vav** attached before the Aleph/Tav אֶת Symbol does not alter the meaning of an Aleph/Tav אֶת Symbol any more than placing a **Vav** in front of the Father's Hebrew Name (וְיְהוָה) alters the meaning of Father's Memorial Name (*Tetragram*) in Scripture. If you have never seen this before in Hebrew, there are exactly 100 translations in the Tanakh which are included in this rendition. The translators of the King James Bible simply placed the conjunction “*and*” in the text as “*and* וְיְהוָה” when the Tetragram was preceded by the Vav as a prefix.

Note: Just for the record there are also 105 translations of the Tetragram with the Hebrew letter “*Bet* ב” in front (בְיְהוָה), which translates as “*in* בְיְהוָה.” There are also 577 translations of the Tetragram with the Hebrew letter “*Lamed* ל” in front, which translates as “*to* לְיְהוָה.” NOTE: The word “*to*” is spelled Aleph/Lamed (אֶל) in Hebrew 4374 times. There are 24 translations with the Hebrew letter “*Mem* מ” in front of the Tetragram (מְיְהוָה), which translates as “*from* מְיְהוָה” and only 4 with the “*Kaph* כ” translated “*as* כְיְהוָה”. Only once in Ps 144:15 does the Hebrew letter “*Shin* ש” appear in front as (שְיְהוָה), which translates as “*who* שְיְהוָה.” And only once with the “*Hey* ה” which translates as “*the* הַיְהוָה” in Jer 8:19. All these translations are properly placed in this rendition of the Tanakh. Please understand, the original meaning of these Hebrew letters as a prefix to the Tetragram goes far deeper than the English translation and only by learning what these letters originally meant can we hope to understand what the author was truly trying to express.

Please understand, originally these Hebrew letters meant much more than what they have been translated as. The Hebrew letter “*Bet* ב” can refer to being inside something, such as a “*house*” or “*body*” and the Hebrew letter “*Lamed* ל” referred to “*authority*.” The Hebrew letter “*Mem* מ” referred to the “*flow*” of something, such as water and the Hebrew letter “*Shin* ש” referred to “*teeth*” or “*consuming fire*.” Case in point: Let's look at the Hebrew letter “*Shin* ש” in front of Father's Memorial Name in Ps 144:15 *Blessed is that people, that is in such a case: yea, happy is that people, who שְיְהוָה is Elohim*. The intended meaning of this scripture probably refers to, “*Blessed is that people who שְיְהוָה is their Elohim of consuming fire*.” This implies that שְיְהוָה Father is looking for people who will humble themselves and obey Him and allow Him to fill them with His spirit.

The fact that the **Vav/Aleph/Tav** וַאֲ Character Symbol has the same meaning as the Aleph/Tav אַ Symbol can be evidenced by seeing where it is placed in Hebrew text and by also understanding the meaning of the Hebrew letter **Vav**. Starting in Genesis 1:1 *“In the beginning created, Elohim אַ the heavens וַאֲ the earth”*, we see a precedence being established that will be carried throughout the entire Tanakh implying יהוה Father, both WITH and THROUGH אַ Y'shua, the TWO WORKING TOGETHER as ONE, created אַ the heavens וַאֲ and the earth...implying TWO, not in the sense of separation but in the sense of distinction. The **Vav/Aleph/Tav** וַאֲ Symbol is also erroneously translated as *‘and’*, approximately 99% of the time. We must remember that originally in the primitive pictorial language of Paleo-Hebrew there were NO conjunctions, so that translation cannot be accurate. Consequently, there are no Hebrew letter Vav's (ו) standing alone in text implying the word *“and.”*

Note: The correct pronunciation and English spelling translation of the Hebrew letter Vav (ו) has been argued over for hundreds of years. It is more than likely a Uau sound rather than Vav or Waw because the Hebrew letter shape retained its form “Y” being from the Upsilon (*Greek letter U*), but going into Latin, this shape “Y” lost the lower stem and became a “V” with the sound we know as “U”, as in the Latin word *Gladius*. In the 13th Century, the “double-U” first appeared, retaining the shape of the Latin, VV (*two V's*). During the medieval period the idea of our “V” (*bilabial fricative*) came from the Germanic/Ashkenazic corruption of the Hebrew letter, now widely thought of as “Vav.” The English Alphabet is derived from the Greek and clearly reveals the evolution of these three letters in their proper order as U, V, and W.

The Hebrew letter **Vav** is the sixth letter in the Hebrew Aleph-Bet having the numeric value of six. It is no coincidence that the first time the Hebrew letter Vav is used is in the sixth Hebrew word in Genesis 1:1. Its Babylonian-Hebrew shape is that of a *‘tent peg’* or *‘nail’* and means to **hook** or **bridge** and also refers to **man**. So important was the letter Vav to the scribes that in writing the Hebrew scrolls they began each column of text with the Vav in order to **hook** the living word to the parchment. There are 304,805 Hebrew letters in the entire Torah, and it is also no coincidence that the Hebrew letter Vav marks the center of the Torah in the word *‘belly’*, which is given an oversized Vav in Leviticus 11:42.

Since the Hebrew letter **Vav** represents the number six, it has long been associated with man who was created on the sixth day, who has to work for six days, and there is appointed to man six millennia (*6,000 years*) to rule until the coming of Y'shua the Messiah and the 1000 Year Millennial Kingdom. What we find is the majority of the time the Vav/Aleph/Tav וַאֲ Symbol will follow the placement of an Aleph/Tav אַ Symbol in scripture. Thus it becomes an extension whereby the two Aleph Tav symbols are connected together by the Hebrew letter Vav (ו) in both meaning and purpose, as in Genesis 1:16 *And made Elohim אַ Two Great Lights; the Greater אַ Light to rule the day וַאֲ the lesser light to rule the night וַאֲ the stars.*

BONUS LEVEL

Aleph/Tav אַ Symbol with Other Hebrew Letters

Now this is truly AMAZING! The association of other single Hebrew letters both as **prefixes** and **suffixes** of the **Aleph/Tav** אַ **Character Symbol** only serves to substantiate the validity that the Aleph/Tav אַ Symbol represents the divine every time it is used throughout the entire Tanakh. The significance of this knowledge should not be underestimated for it is unprecedented. It will be important to become familiar with all these words and be able to recognize them and understand their proper meaning and definition when you see them used in order to draw a more comprehensive meaning of what the author was trying to communicate. When you see these words used in text, bear in mind that the English translations we have become accustomed to, only scratch the surface of what the author was most likely implying by incorporating the Aleph Tav. Proof of this is the fact that the English translated words we have become accustomed to, can be written other ways in Hebrew without the association of the Aleph Tav, thus making these words very special. Confirmation of this, is legitimized by where they are placed throughout the Tanakh. What the reader will begin to understand is that the meaning of the Aleph Tav in these words is largely ignored except for pronunciation. And the single Hebrew letter, used as either a prefix or suffix, is what is most often translated into English. We must let the Hebrew letters speak for themselves if we truly wish to gain a more comprehensive meaning of what each author of each book was trying to convey.

It can be easily reasoned that for thousands of years the association of the Aleph Tav in these words for thousands of years, is because of its assorted divine meanings. The Aleph Tav is firstly a symbol of the *“strength of the*

covenant". The symbol takes on additional meanings because of Whom the Aleph Tav represents...the Yah-head, both Father and Son, by which Father created everything both with and through Y'shua the Messiah. Consequently, the Aleph Tav further represents that which is eternal as to infinity. Last, but not least, the Aleph Tav is also the symbol of "man" who is created in the image of Elohim, in the image of the Aleph Tav. This is confirmed by the use of the Aleph Tav in Hebrew pronouns.

Aleph Tav with Single Hebrew Letter PREFIXES

Let's first look at the single Hebrew letter "*prefixes*" in association with the Aleph Tav. Moving along in the order of the Aleph-bet there are no Aleph/Aleph/Tav (אאא) words anywhere in the Tanakh. The first time we see in the order of the Aleph-bet a single Hebrew letter is the **Bet/Aleph/Tav** (באת) **Word**. This word is used only 10 times in the Tanakh, usually translated into English as "you come" or "you came." There are also other ways to write these words in Hebrew. The KJV has "thou camest" used 16 times and "thou come" used 16 times in a variety of ways, not spelled Bet/Aleph/Tav (באת) such as (תבא) (קרבת) (בואך) (הלכת) and (תבוא) just to show a few. These are the 10 places the Bet/Aleph/Tav (באת) is used in the Tanakh: Gen 16:8, Jsh 13:1, Jdg 11:12, Ru 2:12, 1Sam 13:11, 1Kin 13:14; 17:18, 2Kin 19:28, Pr 6:3 and Isa 37:29.

When we see the **Bet/Aleph/Tav** (באת) **Word** used in Hebrew text, the deeper meaning can only pertain to the covenant relationship of the Yah-head being involved in something. Proof of this is every time the Bet/Aleph/Tav (באת) **Word** is used it is in regard to the Yah-head bringing us "*inside of*" or "*within*" His presence because of the original meaning of the letter in Paleo-Hebrew. The very first time we see the Bet/Aleph/Tav (באת) **Word** used is in Genesis 16:8 to describe Hagar "*after*" she slept with Abram and consequently became his wife. Another example of the Yah-head "*bringing*" something, as in a reward is the blessing Boaz speaks to Ruth in Ruth 2:12 *May יהוה recompense your work and a full reward be given to you of יהוה, the Elohim of Israel, whom באת (you came) to trust under His wings.* Implying that through the working of the Aleph Tav Ruth has come to trust in Elohim. The entire meaning of the letters reflect the working of the Yah-head (*Elohim*), which is Father working with and through Y'shua as one.

Moving along in the Aleph-bet, there are no Gimel/Aleph/Tav (גאת) or Daleth/Aleph/Tav (דאת) Hebrew words in the Tanakh. The next single Hebrew letter used as a prefix is the **Hey/Aleph/Tav** (האת) **Word** and it is used only THREE times in two verses in the entire Tanakh. The Hebrew letter Hey (האת) actually means to "*reveal*" or "*behold*" and the word Hey/Aleph/Tav (האת) is translated into English as "*the sign.*" There are other ways to write the word "*sign*" in Hebrew, so this word was obviously very special to Moses. The two verses are in Exodus 4:8 *And it will come to pass, if they will not believe you and do not listen to the voice of the first האת (sign), that they may believe the voice of the last האת (sign).* In Exodus 8:23 *And I will put a division between my people and your people: tomorrow will this האת (sign) come...* implying that this special event or sign would be something performed by the Yah-head, which is Father working with and through Y'shua as one. The three verses where the Hey/Aleph/Tav (האת) **Word** is used is twice in Exodus 4:8 and once in Exodus 8:23. The Hebrew word Lamed/Aleph/Vav/Tav (לאות) is translated 8 times "*to sign*" and 5 times "*for sign*" and 3 times "*for sign of*". The Hey/Aleph/Vav/Tav (האות) is translated 9 times as "*the sign*".

Continuing through the Aleph-bet the next prefix is the Hebrew letter Vav (ו) before the Aleph Tav (ואת) and this is discussed above, before the BONUS section in detail. Which brings us to the seventh Hebrew letter in the Aleph-bet, the Zayin (ז). There are actually only 251 **Zayin/Aleph/Tav** (זאת) **Words** used in the Tanakh. This is roughly 10% of the total 2575 times the word "*this*" is used in the Tanakh and the fact that the word "*this*" is actually spelled Zayin/Hey (זה) in Hebrew. Consequently, the Zayin/Aleph/Tav (זאת) **Word** is very special when associated with the Aleph Tav and the proof becomes crystal clear where we find it used throughout the Tanakh relative to the divine hand of the Yah-head.

When you consider the original Hebrew letter **Zayin** (ז) was a weapon meaning to "*cut off*", and when you see where the **Zayin/Aleph/Tav** (זאת) **Word** is placed in scripture text with the Aleph/Tav אא, you realize immediately how dynamic this symbol is and what the author is trying to imply is far more significant than the English translation "*this*". When you consider that the Aleph Tav אא Symbol is first a character regarding the "*strength of covenant*" and we now know from the Apostle John that it is also a marker that incorporates Y'shua, who is the WORD made FLESH, and that the WORD is a DOUBLE-EDGE SWORD (Heb 4:12)...you can now

begin to see this symbol is referring to the Yah-head doing some serious cutting, either for a BLESSING or for a CURSE by virtue of where it is placed. The sages believe the letter represents the Messiah because of the crown on top of the symbol which also enhances the meaning of the meaning of the word in the text from a messianic perspective, especially when the letter is associated with the Aleph Tav for all blessings and curses come through Y'shua!

An example of the **Zayin/Aleph/Tav** (זאת) **Word** creating a BLESSING would be the first time the Zayin/Aleph/Tav (זאת) Word is used, which implies that our אה Creator CUT a rib from Adam's side to form Woman in Genesis 2:23 *And said Adam זאת (this) is now bone of my bones and flesh of my flesh, לזאת (this) will be called Woman, because out of Man was taken זאת (this).* To make matters even more interesting please notice the Hebrew letter “Lamed ל” which means “staff” or “authority”, in front of the Zayin/Aleph/Tav (לזאת) Word in this scripture, implying when the Women was created she was also given “authority” which was “cut” from Adam and given by אה Y'shua from the Yah-head.

Please understand, the English translation of the **Zayin/Aleph/Tav** (זאת) **Word** as “this” or “she” is the best the translators could come up with. There are many other places in the Tanakh, that Hebrew words have been translated into English as either “this” or “she” more appropriately without the Aleph Tav. When Moses originally used the Zayin/Aleph/Tav (זאת) Word in Hebrew it would have been impossible for him to have been trying to use it as “this”, “these” or “that” because these words or their meaning as we use them in English may not have actually existed in Paleo-Hebrew. In Genesis 2:23 Moses was pointing to a new creation that came out of the Zayin/Aleph/Tav (זאת) Word which was describing Eve CUT from Adam. Consequently, the meaning Moses was trying to portray in Paleo-Hebrew, from where *Woman* had been created, must have been far more meaningful in the mind of Moses than the English translation indicates as “this”. *Woman* was created by אה Y'shua from Adam according to the Apostle John (John 1:3), and both were given their authority from the Yah-head, their covering, until disobedience caused them to fall.

We do not have to look too far to see the **Zayin/Aleph/Tav** (זאת) **Word** as an example of rendering a CURSE or JUDGMENT from the Yah-head...in Genesis 3:13 *And said יהוה Elohim to the woman, what is זאת (this) that you have done? And the woman said, The serpent tricked me and I ate it. 14 And said יהוה Elohim to the serpent, because you have done זאת (this) you are cursed above all cattle and every wild beast of the field...* implying that now - because of their Zayin/Aleph/Tav זאת disobedience in breaking Elohim's command - as a result, all three (*Adam, Eve, and Lucifer*) had taken on a curse manifested by the Yah-head (יהוה אה) as judgment. Consequently, when Eve fell she may have forfeited her covering and authority from the Yah-head to Adam (*man*) to rule over her.

NOTE: the English translation of the **Zayin/Aleph/Tav** (זאת) **Word** as either a pronoun (*this*) or (*she*) in each sentence structure greatly diminishes the original meaning the authors were trying to convey by using this word. You will find this to also hold true in other translated English words from Hebrew where the single Hebrew letter is used as a prefix to the Aleph Tav: Mem/Aleph/Tav מאה Word, Bet/Aleph/Tav באה Word, Lamed/Aleph/Tav לאה Word, Pey/Aleph/Tav פאה Word, Tzadi/Aleph/Tav צאה Word and the Shin/Aleph/Tav שאה Word; see below.

Moving along in the Aleph-bet, there are no Heth/Aleph/Tav (האה), no Teth/Aleph/Tav (טהה), no Yod/Aleph/Tav (יאה), and no Kaph/Aleph/Tav (כאה) in the Tanakh. The next single Hebrew letter used as a prefix to the Aleph Tav is the **Lamed/Aleph/Tav** (לאה) **Word**, which is used only ONE time in the Torah. It is in a scripture regarding the blood of the lamb when placed over the doorpost in Egypt to save the Children of Israel from the Death Angel. As stated previously, the Hebrew letter Lamed (ל) generally means “authority” and because it is the tallest letter in the Aleph-bet, it is believed by the Sages to represent יהוה Father as Melekh HaMelakhim the King of Kings. Exodus 12:13 *And the blood will be לאה (a sign) upon the houses where you are: and when I see אה blood, I will pass over you and the plague will not come upon you to destroy you when I strike the land of Egypt...* implying that the blood was the Yah-head's authority (לאה) for the Death Angel to pass over not harming anyone inside. A beautiful picture of the type and foreshadow of the blood of Y'shua the Messiah which would be shed on Calvary's stake for the remission of sin and to establish the new covenant with Father through His blood.

The most common way to spell “sign” in Hebrew is Aleph/Vav/Tav (אוה) and is used 22 times in the Tanakh. Now, considering that John not only declared Y'shua the Aleph Tav but also the *first* and the *last*, the *beginning*

and the *end*. His declaration comes more into perspective when we further understand that the entire gospel message is contained in those 22 letters of the Aleph-bet, from the *first/beginning* to the *last/end*. Seeing the Hebrew word Aleph/Vav/Tav (אור) as translated “*sign*” also clearly points to the greatest “*sign*” in history since creation and quite possibly for all eternity, the birth of Y’shua. Whereby the Vav (ו) represents “*man*” and it was the Aleph Tav (*Aleph-bet/word*) that was wrapped in flesh and tabernacled among us, and subsequently hung on the stake to become the sin offering to “*bridge*” (ו) man with the Yah-head/Elohim. Pictographically “*the leader/headship, nailed/connected to the stake/sign, to provide covenant*”.

Moving along in the Aleph-bet the next Hebrew letter used as a prefix with the Aleph Tav is the letter Mem (מ). The **Mem/Aleph/Tav** (מאת) **Word** is used a total of only 135 times in the Tanakh and is generally translated into the English word “*from*” or “*come*.” Now, since the letter is actually describing a “*flow*” of something, the English translation is as close to the descriptive original Paleo-Hebrew meaning of the letter as the Hebrew can be translated into one word. Please understand the Hebrew word “*from*” is generally spelled Mem/Nun (מן) and “*come*” or “*coming*” in Hebrew is generally spelled Bet/Aleph (בא). So when the writer combined the Aleph/Tav א Symbol with the Mem (מ) he was definitely speaking of a flow pertaining to something *from* the Yah-head. An example is Genesis 19:24 *And יהוה rained upon Sodom and upon Gomorrah brimstone and fire מאת (from) יהוה out of heaven...implying that the judgment of Sodom and Gomorrah of brimstone and fire came down from מאת יהוה the Yah-head. Just as when the Mem (מ) is placed in front of the Tetragram, the translation is “from מיהוה.”*

Moving along in the Aleph-bet there is no Nun/Aleph/Tav (נאת), no Samekh/Aleph/Tav (סאת), and no Ayin/Aleph/Tav (עאת). The next letter used as a prefix is the **Pey/Aleph/Tav** (פאת) **Word**, which is used only 34 times in the Tanakh. Each time it is in relationship to “*boundaries*” that have been ordained from the mouth of the Yah-head. This is not surprising because the Hebrew letter Pey (פ) means to “*speak*” from the “*mouth*” and “*communicate*” something. When connected to the Aleph/Tav א Symbol it is translated as “*edges of*.” Now the most common way to spell “*boundary*” in Hebrew is Gimel/Bet/Vav/Lamed (גבול), and it is spelled this way 99 times throughout the Tanakh. So the more insightful meaning of the Pey/Aleph/Tav פאת Word would imply that something of profound significance was being spoken from the Yah-head concerning the covenant land boundaries established in the covenant with Abraham. Consequently, the Pey/Aleph/Tav (פאת) Word can only serve as reinforcement of the importance of the spoken boundaries ordained by the Yah-head by covenant.

The only time the **Pey/Aleph/Tav** (פאת) **Word** is not used in regard to the Yah-head setting land boundaries is the commandment by יהוה Father in Leviticus 19:27 *You will not round your hair at the temples or מאת (edges of) your beard...still implying a boundary commandment, which is spoken by יהוה Father. The rest of the time it is only used in relationship to commandments spoken by the Yah-head concerning His covenant land boundaries of Israel as in Lev. 19:9 And when you reap את the harvest of your land, you will not entirely reap the פאת (edges of) your field, nor will you gather the gleanings of your harvest...or Ezekiel 48:28 And by the border of Gad, to פאת (edges of) Negev southward, the border shall be even from Tamar to the waters of Meribath-kadesh, to the brook Egypt, to the great sea. 29 This זאת is the land which you shall divide by lot to the tribes of Israel for inheritance and these are their several portions, says Adonai יהוה. (Notice also in verse 29 the perfect place for the Zayin/Aleph/Tav (זאת) in regard to the covenant land being “cut” or “divided”)*

Next is the Tzadi or Sadhe single Hebrew letter used as a prefix with the Aleph Tav. The **Tzadi/Aleph/Tav** (צאת) **Word** is used only 9 times in the entire Tanakh in regard to the timing of something “*going forth*” or “*to go*” when ordained by the Yah-head. The Hebrew word “*to go*” is spelled Lamed/Lamed/Kaph/Tav (ללכת) 84 times in the Tanakh and Lamed/Kaph/Tav 6 times (לכת). The meaning of the Paleo-Hebrew letter Tzadi (צ) is “*righteousness*” and looked originally like a “*fish-hook*.” Yet it is translated into English as “*go forth*” or “*comes forth*” in the Tanakh. An example is 1 Kings 3:7 *And now, O יהוה my Elohim, you have made king את your servant instead of David my father: and I am but a little child; I know not how to צאת (go forth) or come in...implying that Solomon possibly did not feel he was mature enough in righteousness to lead so great a people. The 9 places the Tzadi/Aleph/Tav (צאת) Word is used Gn 24:11; 2Sa 11:1; 1Ki 3:7; 1Ch 20:1; 2Ch 21:19; Neh 4:21; Isa 4:4; Jer 29:2 and Ezk 4:12.*

Are you ready for a mystery? The next single Hebrew letter Qoph (ק) is used as a prefix with the Aleph Tav. The Qoph/Aleph/Tav (קאת) **Word**, pronounce *qa’at* in Hebrew, the word is used 5 times in the Tanakh and is translated into the English word *cormorant*, which research has shown to be either a *desert owl* or *pelican* that is believed to

have inhabited desert ruins. The verses are Lev 11:18, Deut 14:17, Ps 102:6, Isa 34:11, and Zeph 2:14. Yet the word *pelican* in Hebrew is spelled Shin/Qoph/Nun/Aleph/Yod (שקנאי) and the word *cormorant* in Hebrew is spelled Qoph/Vav/Resh/Mem/Vav/Resh/Nun (קורמורן). Obviously, there is more to this as to why Moses would name a bird using the Aleph Tav. I personally believe if Qoph/Aleph/Tav (קאח) is a bird, it could possibly be a *desert owl* and that the bird was believed to be not only wise but was so named because of its unique and strange shape and possibly its dwelling. Yet, the Hebrew word for *owl* is Yod/Nun/Shin/Vav/Pe (ינשוף) and the Hebrew word for screech owl is Lamed/Yod/Lamed/Yod/Tav (לילית). Strong's has investigated the word origin and simply states "of uncertain derivation". So, the plot thickens!

Moving right along, there is no Resh (ר) or Tav (ת) used as a prefix with the Aleph Tav but the last single Hebrew letter to be used as a Prefix is the Shin (ש). The **Shin/Aleph/Tav (שאת) Word** is used only 14 times in the entire Tanakh. The Hebrew letter Shin (ש) actually means "teeth" or "consume" as "consuming fire."

When associated with the Aleph/Tav א Symbol the Shin/Aleph/Tav (שאת) Word is translated into English as "to lift up", relative to a purpose of the Yah-head; there are other ways in Hebrew to spell "lift up." For example to "offer up" in Hebrew is spelled Lamed/Hey/Ayin/Lamed/Vav/Tav (להעלות). An example of the Shin/Aleph/Tav (שאת) Word is Genesis 4:7 *If you (Cain) do good, you will be שאת (lifted up) and if you do not do good, sin is crouching at the door, it wants you, but you can rule over it...* implying that if Cain is obedient to do good, the Yah-head will bless him and receive him with His consuming spirit, giving him strength to rule over and resist sin and temptation. This should be the desire of every believer.

All 14 places the Shin/Aleph/Tav (שאת) Word appears is Gn 4:7; 44:1; 49:3, Lv 13:2; 13:10, 13:28, 13:43; Dt 1:9; Jb 27:1, 29:1; Pr 18:5, 30:21 and Jer 17:27.

Conclusion: It is important to become familiar with the original Paleo-Hebrew meaning of each of these letters used as prefixes before the Aleph/Tav א Character Symbol in order to grasp a possible more profound understanding of what the author was trying to express relative to the Yah-head.

1. **Bet/Aleph/Tav** באת Word 10 times: translated *you came*...Bet means *come inside of*.
2. **Hey/Aleph/Tav** האת Word 3 times: translated *sign*...Hey means to *reveal*.
3. **Vav/Aleph/Tav** ואת Word 2251 times: translated *and*...Vav means to *connect* or *bridge*.
4. **Zayin/Aleph/Tav** זאת Word 251 times: translated *this*...Zayin means to *cut*.
5. **Lamed/Aleph/Tav** לאת Word 1 time: translated *a sign*...Lamed means *authority*.
6. **Mem/Aleph/Tav** מאת Word 135 times: translated *come* or *from*...Mem means to *flow*.
7. **Pey/Aleph/Tav** פאת Word 34 times: translated *boundaries*...Pey means to *communicate*.
8. **Tzadi/Aleph/Tav** צאת Word 9 times: translated *go forth*...Tzadi/Sadhe means *righteousness*.
9. **Shin/Aleph/Tav** שאת Word 14 times: translated *lift up*...Shin means *consuming fire*.

Also, what makes these 9 words unique is their meaning can be expressed without the Aleph Tav.

1. **Bet/Aleph/Tav** באת Word *you come*...can be expressed Lamed/Kaph/Hey לכה
2. **Hey/Aleph/Tav** האת Word *sign*...can be expressed Lamed/Nun/Samekh לנס
3. **Vav/Aleph/Tav** ואת Word *and*...can be expressed with Vav (ו) in front of any word
4. **Zayin/Aleph/Tav** זאת *this*...can be written Zayin/Hey זה over 300 times in Tanakh
5. **Lamed/Aleph/Tav** לאת *a sign*...can also be expressed Mem/Vav/Pe/Tav מופת
6. **Mem/Aleph/Tav** מאת *come* or *from*...can be expressed Bet/Aleph בא and *from* Mem/Nun מן
7. **Pey/Aleph/Tav** פאת *boundaries*...can be expressed Gimel/Bet/Vav/Lamed/Vav/Tav גבולות
8. **Tzadi/Aleph/Tav** צאת *go forth*...can be Hey/Lamed/Kaph הלך or Yod/Tzadi/Aleph יצא
9. **Shin/Aleph/Tav** שאת *lift up*...can be expressed Resh/Vav/Mem רום

Aleph Tav with Single Hebrew Letter SUFFIXES

There are also single Hebrew letters used as suffixes with the Aleph/Tav א Character Symbol which have just as much profound significance as the prefixes. All these words only substantiate that the free standing Aleph Tav א is a mark of the "divine hand" of the Yah-head our Elohim.

Let us begin with the first letter of the Aleph-bet, the “*Aleph*” (א) as a suffix. The **Aleph/Tav/Aleph** (אתא) **Word** does not appear in Paleo-Hebrew but does appear in Aramaic in the book of Ezra twice and speaks very profoundly. The Aramaic Aleph/Tav/Aleph (אתא) **Word** in Ezra is translated “*came*” in verse (5:3) and is speaking about governor Tatnai who “*came*” and was responsible for writing a letter to the king of Babylon who ultimately issued a decree to help the men in Israel to rebuild the walls of Jerusalem and the temple by providing money, supplies, equipment and man-power. The second time the word is used is again translated “*came*” in verse (5:16) speaking of governor Sheshbazzar who “*came*” and laid the foundation for the temple. The Aramaic word “*came*” is normally spelled Bet/Aleph (בא). So, obviously Ezra is implying these men “*came*” by the divine hand of providence for without them the work would have never been completed. This becomes even more insightful when we understand the letter Aleph means “*strength*”.

Moving along in the Aleph-bet, there are no Aleph/Tav/Bet (אתב) words, no Aleph/Tav/Gimel (אתג) words, and no Aleph/Tav/Daleth (אתד) words. The next single Hebrew letter suffix is the **Aleph/Tav/Hey** (אתה) **Word**, translated 536 times in the Tanakh as the pronoun “*you*”, and 110 times as the pronoun “*her*”. The English pronoun “*you*” is used a total of 1372 times in the Tanakh and the English pronoun “*her*” is used a total of 1690 times. What is interesting to notice is how many pronouns have incorporated the Aleph Tav. I do not believe this to be coincidental but completely logical since man is created in the image of Elohim, and consequently, in the image of the Aleph Tav. Therefore, it should not surprise us that Moses and the Prophets spelled pronouns incorporating the Aleph Tav and this relevance should not be underestimated.

An example of the Aleph/Tav/Hey (אתה) word is the first time it is used in Genesis 3:11 *And Elohim said, Who told you that אתה (you) were naked?* The word implies that this individual (*male/adam*) is a product of the Yah-head/Elohim, אה Y'shua, and created in His image. This Hebrew word is also used to describe Elohim dozens of times as in Genesis 3:12. The Hebrew word Aleph/Tav/Kaph/Mem (אתכמ) is also translated “*you*” 297 times and “*with you*” 48 times. The Hebrew letter Hey means to “*reveal*” or “*behold*”.

Moving along in the Aleph-bet, the next Hebrew letter used as a single letter suffix is the **Aleph/Tav/Vav** (אתו) **Word**. It is translated into the pronoun “*him*” 439 times and “*with him*” 154 times. The pronoun “*him*” appears 4200 times throughout the Tanakh. Again, this becomes even more special when you learn the word “*him*” is commonly spelled Lamed/Vav (לו) in Hebrew over one thousand times in the Tanakh.

The sixth letter Vav (ו) in the Aleph-bet primarily means to “*bridge*” or “*connect*” and also is a letter which represents “*man*”. A good example of the Aleph/Tav/Vav (אתו) word is the first time it is used in Genesis 1:27 *So created Elohim את־אָדָם Adam (man) in His own image, in the image of Elohim He created אתו (him), male and female He created אתם (them).* This word is also used to describe Elohim dozens of times as in Genesis 15:10 but the deeper meaning of this word, could also be implying, by the use of the Vav, that “*man*” is “*connected*” to his maker, the Yah-head.

Now, here is something even more interesting regarding the **Aleph/Tav/Vav** (אתו) **Word**. Genesis 2:3 states; *And blessed Elohim את Day, the seven and sanctified אתו (it).* The last word translated as “*it*” in the KJV is the Aleph/Tav/Vav (אתו) **Word**, generally translated as *him* over 400 times in the Tanakh with the same vowel punctuation. The Interlinear Scriptural Analyzer interprets the word as “*him*” in Genesis 2:3. The only logical conclusion of what Moses was trying to say is that Adam, who was created on the 6th day, was actually sanctified and set apart, at this time, as with all creation through covenant on the 7th Day Sabbath. Exodus 31:16 states that the 7th Day Sabbath is actually an everlasting covenant and all those who honor the Sabbath properly will be blessed.

The only logical reason the Aleph/Tav אה Character Symbol is used in these pronouns when describing covenant males or females (*people*) is because mankind was created in the image of the Elohim/Yah-head and consequently, the Aleph/Tav (את) Character Symbol can also represent humanity.

Moving along in the Aleph-bet, there are no Aleph/Tav/Zayin (אתז) words, no Aleph/Tav/Heth (אתח) words, and no Aleph/Tav/Teth (אתט) words. The next single Hebrew letter used as a suffix with the Aleph Tav is the **Aleph/Tav/Yod** (אתי) **Word**, which appears as the pronoun “*me*” 81 times and as “*with me*” 53 times. The pronoun “*me*” is used a total of 3252 times throughout the Tanakh and is generally spelled Lamed/Yod (לי) over 700 times and Aleph/Vav/Tav/Yod (אתי) is also translated “*me*” only 36 times.

The first time the Aleph/Tav/Yod (אתי) word is used is in Genesis 4:14 *You are banning אָתִי (me) today from the land and your presence and I will be a fugitive wandering the earth; and everyone that finds me will want to kill me.* This word is describing Cain after he murdered his brother Abel. This Hebrew word is also used to describe Elohim hundreds of times as in Genesis 6:13. The Hebrew letter Yod means “hand”, “work”, or “create”. The Hebrew word “me” is generally spelled Lamed/Yod (לי) 751 times in the Tanakh.

Moving along in the Aleph-bet, the next single Hebrew letter used as a suffix with the Aleph Tav is the **Aleph/Tav/Kaph (אתך) Word**, which is again translated into the pronoun “you” 49 times and “with you” 80 times throughout the Tanakh in some very interesting places. If you are getting the feeling that there is more to the meanings of these Hebrew words than what the translators can provide in English, join the club! The fact is, more often than not, Hebrew is much deeper than the English language can translate. As mentioned above the Hebrew word Aleph/Tav/Kaph/Mem (אתכם) is also translated “you” 297 times and “with you” 48 times. Also Aleph/Tav/Kaph (אתך) is translated “you” 49 times, “with you” 80 times, and Aleph/Vav/Tav/Kaph (אותך) is translated “you” 29 times “with you” 12 times. Also Hey/Aleph/Tav/Hey (האתה) is translated “you” 10 times and Aleph/Tav/Hey (אתה) is translated “you” 536 times.

For example, the first time we see Aleph/Tav/Kaph (אתך) word used it is translated “with you” twice in the same verse. In the same verse we see the Aleph/Tav/Hey (אתה) word also translated “you” in Genesis 6:18 *But I will establish אֶת־אֲתֶּךָ My covenant אֶתְּךָ (with you); וְיָבֹאֲתָ (and you will enter) into the Ark, אֶתְּךָ (you) and your sons and your wife and your son’s wives אֶתְּךָ (with you).* Seeing how predominate the Aleph Tav is both as a free standing “mark” and also when it is incorporated into Hebrew words is not only magnificent to behold but you begin to realize the depth that is incorporated into the various meanings of words in the Hebrew language when associated with the Aleph Tav. When we understand that the Hebrew letter Kaph means “open hand” it seems to indicate a further willingness by Elohim to establish the covenant. That is the beauty of the Hebrew language that is missed in the English translation.

Moving along in the Aleph-bet, there is no Aleph/Tav/Lamed (אתל) word. The next single Hebrew letter used as a suffix with the Aleph Tav is the **Aleph/Tav/Mem (אתם) Word**, which is translated into English as “them” 282 times, and again as “you” 213 times, and into “with them” 39 times in some very interesting places. Another Hebrew word translated “them” is the Aleph/Vav/Tav/Mem (אותם) 173 times and this same Hebrew word is also translated “with them” 12 times throughout the Tanakh.

One of the first times we see the Aleph/Tav/Mem (אתם) word used is in regard to Adam and Eve in Genesis 1:22 *And Elohim blessed אֶתָּם (them) saying, Be fruitful and multiply...27 Male and female He created אֶתָּם (them).* Hebrew is the language of the Yah-head, which is believed to have spoken all creation into existence and consequently, it is a set apart and sacred language to Elohim. Therefore, because the Aleph Tav represents the entire Aleph-bet (22 letters) and all creation, it is only logical to assume this is the reason the Aleph Tav is incorporated into pronouns, even more so, when describing covenant children.

Notice at the end of the verse in Genesis 1:27 the Aleph/Tav/Mem (אתם) word is translated as “them” to describe both male and female together. The Hebrew letter Mem means, “flowing” as in “water.” Could Moses have used this letter in association with the Aleph/Tav א Symbol to describe how we are created in the Yah-head’s image, from the flow of the Water of Life as Father breathes His Ruach (spirit) of life into every soul?

Moving along in the Aleph-bet, the next single Hebrew letter used with the Aleph Tav as a suffix is the **Aleph/Tav/Nun (אתן) Word**, which is translated as the phrase “I will give” 78 times throughout the Tanakh. There are other ways to spell “I will give” in Hebrew. It is interesting to note that this word is used when speaking or inquiring about an oath or promise, whether it is regarding man or Elohim. Such as in Genesis 26:3 *Live in אֶרֶץ (this) land and I will be with you and will bless you; אֶתְּנֶן (I will give) to you and to your seed אֶתְּנֶן all these countries and I will perform אֶתְּנֶן the oath which I swore to Abraham your father.*

The Hebrew letter “nun” means to give or impart “life”. Do you see how beautiful this word is in regard to the Aleph Tav being associated with the letter “nun” in regard to making or giving an oath or promise which is actually creating a covenant. What better way to express this than to incorporate the Aleph Tav who is the giver of all life! And by the way, every time the Aleph Tav is incorporated into the word *curse* or *oath* is when יהוה Father is declaring it...usually “oath” is spelled Aleph/Lamed/Hey (אלה) 370 times and “curse” is spelled a variety of

ways as (ארור) 32 times, (קללה) 7 times, (לאלה) 4 times, (קבה) 3 times, (חרמי) 2 times, (חרם) 2 times and (אאר) 1 time...just think of what we are missing in the English translation...amazing!

Moving along in the Aleph-bet, there are no Aleph/Tav/Samekh (אתס) words, no Aleph/Tav/Ayin (אתע) words, and no Aleph/Tav/Pe (אתפ) words. The next single Hebrew letter used as a suffix is the **Aleph/Tav/Tzadi** or **Sadhe** (אתץ) **Word**, which is only used ONE time and is translated as “*I will break down*” as in a vow made by Gideon to the men of Peniel in Judges 8:9 *And he spoke also to the men of Peniel, saying, When I come again in well-being, אתץ (I will break down) את this tower*. It is not surprising to see a Aleph Tav incorporated into a vow or promise made by either man or Elohim.

The Hebrew letter Tzadi or Sadhe was shaped like a fish-hook in Paleo-Hebrew and meant to “*hunt*” or “*capture*” and just knowing the original meaning gives us more depth to what Gideon was saying and what he vowed to do to the men of Peniel. It is further interesting to note that my Hebrew translator says “*I will break down*” is actually spelled (אני יהיה לשבור) in Hebrew...that is not surprising either.

Moving along in the Aleph-bet, there are no Aleph/Tav/Qoph (אתק) words, and the next single Hebrew letter we see as a suffix is the **Aleph/Tav/Resh** (אתר) **Word**, which is only used TWICE with this 3 letter Hebrew spelling in Aramaic and is translated “*place*”. Where it is used is amazing! The English word “*place*” in Hebrew is actually spelled Mem/Qoph/Vav/Mem (מקום) in Hebrew and is used 84 times throughout the Tanakh. You will again see just how special the Aleph/Tav/Resh (אתר) word is when you see what “*place*” it is describing. Apparently the English word “*place*” was the best the translators could do, but this hardly describes the relevance and importance that can only be seen in Hebrew!

Let me first set the stage by explaining that the Hebrew letter “*resh*” (ר) in Paleo-Hebrew can mean “*head*” or “*face*” and we see this word used in the opening sentence of a decree made by King Cyrus of Babylon in Ezra 6:3 *In the first year of Cyrus the king, Cyrus the king made a decree: Concerning the House of Eloah at Jerusalem, let the house be rebuilt, in the אתר (PLACE) where they OFFER SACRIFICES and let the foundations there be strongly laid*. Even in Aramaic we see a beautiful word picture in the Aleph/Tav/Resh (אתר) word describing the only PLACE on the planet designated for animal sacrifices where Elohim has turned His face towards and placed His name...the most sacred and set apart piece of real estate on earth, the TEMPLE Mount!

The second place the Aleph/Tav/Resh (אתר) word is used is in Daniel as he is giving the interpretation to the king’s dream and the final destruction of the ten nations when the Messiah returns, represented in the ten toes made of clay and iron in Daniel 2:35 *Then was the iron, the clay, the brass, the silver and the gold, broken in pieces together and became like the chaff of the summer threshing-floors; and the wind carried them away, so that no אתר (PLACE) was found for them: and the stone that defeated the image became a great mountain and filled the whole earth*. What this word confirms to us is the fact that all these nations were predestined by Elohim to come into fruition and rule; and only when the Messiah returns will this “*place*” on earth be revoked for ever more!

Moving along in the Aleph-bet, there is no Aleph/Tav/Shin (אתש), and the next and final letter in the Aleph-bet is the **Aleph/Tav/Tav** (אתת) **Word**, which is only used ONE time and is translated in English as “*signs*” in Nehemiah 9:10 *And show אתה (signs) and wonders upon Pharaoh and on all his servants and on all the people of his land*. This is a strange translation and again, possibly the best the translators could do at the time; but the Hebrew letter Tav (ת) means “*covenant*” or “*mark*” and also, since it is the final letter it also means “*judgment*”. Could Nehemiah have been more accurately implying that the plagues upon Egypt were extraordinary judgments by Elohim? Again we see a beautiful word picture by incorporating the Aleph Tav with the final letter “*Tav*”. If Nehemiah had wanted to spell the word “*sign*” in Hebrew, it is actually spelled 17 times as Aleph/Vav/Tav (אות) or even Hey/Aleph/Tav (האת) 3 times.

It is also interesting to note all the 3 letter Hebrew words that use a single Hebrew letter **between** the Aleph and Tav. Keep in mind that although there are only 8 words from the entire 22 letter Aleph-bet that accomplish this, these words form only a base to build other Hebrew words from by adding Hebrew letters both before these words and at the end, as well as multiple letters between the Aleph Tav.

1. **Aleph/Bet/Tav** אבת translated pronoun *fathers* 2 times in Exo 12:3/20:5

2. **Aleph/Vav/Tav** אה translated *sign* 22 times
3. **Aleph/Heth/Tav** אחת translated *one, first, or once* 175 times
4. **Aleph/Mem/Tav** אמת translated as *truth* 47 times and *faithfulness* 7 times
5. **Aleph/Nun/Tav** אנת translated pronoun *you* 10 times
6. **Aleph/Resh/Tav** ארת translated *herbs* 1 time 2 Kings 4:39
7. **Aleph/Shin/Tav** אשת translated *woman or wife* 98 times
8. **Aleph/Tav/Tav** אתה translated *sign* 1 time Neh 9:10

What makes these 8 words unique is their meaning can be expressed also without using the Aleph Tav. Again, the only exception is the pronoun you, which must always contain the Aleph Tav and for good reason.

1. **Aleph/Bet/Tav** אבת *fathers*...can be expressed *father of* Aleph/Bet אב
2. **Aleph/Vav/Tav** אה *sign*...is expressed Lamed/Nun/Samekh לנס or Mem/Vav/Pe/Tav מופת
3. **Aleph/Heth/Tav** אחת *one, first, or once*...can be expressed Aleph/Heth/Daleth אחד *echad*
4. **Aleph/Mem/Tav** אמת *truth or faithfulness*...is expressed Aleph/Mem/Vav/Nun/Hey אמונה
5. **Aleph/Nun/Tav** אנת *you*...can be expressed *to you* Lamed/Kaph לך
6. **Aleph/Resh/Tav** ארת *herbs*...can be written Ayin/Shin/Bet עשב
7. **Aleph/Shin/Tav** אשת *woman or wife*...can be expressed Aleph/Shin/Hey אשה
8. **Aleph/Tav/Tav** אתה *sign*...can be Lamed/Nun/Samekh לנס or Mem/Vav/Pe/Tav מופת

Conclusion: Truly the Aleph Tav is used to create words that are the backbone to pronouns and phrases in the Tanakh when speaking of either man or Elohim. Again, it is important to become familiar with the original Paleo-Hebrew meaning of each letter used as **suffixes** at the end of the Aleph/Tav א Character Symbol in order to grasp a possible more profound understanding of what the author was trying to express.

1. Aleph/Tav/**Aleph** אהא Word 2 times: *came*...Aleph means *strength or first*.
2. Aleph/Tav/**Hey** אהה Word 661 times: *you or her*...Hey means *to reveal*.
3. Aleph/Tav/**Vav** אהו Word 595 times: *him*...Vav means *to connect or bridge*.
4. Aleph/Tav/**Yod** אהי Word 147 times: *me, with me or you*...Yod means *hand, create or make*.
5. Aleph/Tav/**Kaph** אהך Word 129 times: *you or with you*...Kaph means *open hand or filter*.
6. Aleph/Tav/**Mem** אהם Word 535 times: *them, with them or you*...Mem means *to flow or birth*.
7. Aleph/Tav/**Nun** אהן Word 81 times: *I will give*...Nun means *to impart life*.
8. Aleph/Tav/**Tzadi** אהץ Word 1 time: *I will break down*...Tzadi/Sadhe means *hunt or capture*.
9. Aleph/Tav/**Resh** אהר Word 2 times: *place*...Resh means *head or face or exalted man*.
10. Aleph/Tav/**Tav** אהת Word 1 time: *signs*...Tav means *sign, mark, covenant or judgment*.

Also, what makes these 10 words unique is their meaning can be expressed without using the Aleph Tav. The only exception is the pronoun you. It must always contain the Aleph Tav and apparently for good reason.

1. Aleph/Tav/**Aleph** אהא Word *came*...can be expressed Bet/Aleph בא
2. Aleph/Tav/**Hey** אהה Word *you/her*...expressed *to you* Lamed/Kaph לך and *her* Lamed/Hey לה
3. Aleph/Tav/**Vav** אהו Word *him*...is spelled Lamed/Vav לו over 1000 times in Tanakh
4. Aleph/Tav/**Yod** אהי Word *me*...is spelled Lamed/Yod לי over 700 times in Tanakh
5. Aleph/Tav/**Kaph** אהך Word...*with you* Ayin/Mem/Kaph/Mem עמכם
6. Aleph/Tav/**Mem** אהם Word *them*...can be expressed Hey/Mem הם
7. Aleph/Tav/**Nun** אהן Word *I give*...is expressed Nun/Tav/Tav/Yod נתתי over 100 times
8. Aleph/Tav/**Tzadi** אהץ Word *I will break down*...can be expressed Aleph/Mem/Heth/Hey אמהה
9. Aleph/Tav/**Resh** אהר Word *place*...can be expressed Mem/Qoph/Vav/Mem מקום
10. Aleph/Tav/**Tav** אהת Word *signs*...Lamed/Nun/Samekh לנס or Mem/Vav/Pe/Tav מופת

The words with single Hebrew letter prefixes and suffixes (*above*) represent a substantial base to pronouns and phrases but are an extreme minority, for there are thousands of words that incorporate the Aleph Tav with 2 or more additional letters that gives a whole new meaning to the phrase on this cover, “*the Aleph Tav is the HOLY GRAIL of the Scriptures*”. The reason words like these are important is because they reveal the divine protocol of the Yah-head and His relationship with man, for man is also divine, as is all creation. Just as the Tetragram can symbolize both Father and Son, the Aleph Tav א Character Symbol can symbolize both man and the Yah-head

and all that is created, and its usage in the Hebrew text prove this. The Aleph Tav is representative of both Elohim and man and for this reason is incorporated into Hebrew words and phrases because they are either pronouns or descriptive adjectives or adverbs. This short list below represent a small example of additional Hebrew words incorporating the Aleph Tav and that are revealed in this edition of C-MATS. Note from the English translations that there are, apparently, several ways to spell pronouns. *For a more thorough list see Glossary in back.*

Aleph/Shin/Tav אשת Word: translated as *woman* or *wife* 98 times
Aleph/Shin/Tav/Vav אשתו Word: translated *his wife* 66 times
Aleph/Shin/Tav/Kaph אשתך Word: translated *your wife* 12 times
Aleph/Nun/Tav אנת Aramaic Word: translated pronoun *you* 10 times in Daniel
Aleph/Tav/Kaph אתך word: translated pronoun *you* 49, *with you* 80 times
Aleph/Tav/Hey אתה Word: translated pronoun *you* 536, pronoun *her* 110, *with her* 12 times
Hey/Aleph/Tav/Hey האתה Word: translated pronoun *you* 10 times
Aleph/Tav/Kaph/Mem אתכם Word: translated pronoun *you* 297 times and *with you* 48 times
Aleph/Vav/Tav/Kaph אותך Word: translated pronoun *you* 29 times *with you* 12 times
Mem/Tzadi/Aleph/Tav מצאת Word: translated *you found* 8 times
Aleph/Mem/Resh/Tav אמרת Word: translated *you said* or *you say* 36 times
Bet/Aleph/Tav/Mem באתם Word: translated *you come* or *you came* 9 times
Shin/Nun/Aleph/Tav/Mem שנאתם Word: translated *you hate* 3 times
Aleph/Hey/Bet/Tav אהבת Word: translated *you love* or *love of* 12 times
Aleph/Hey/Bet/Tav/Yod/Kaph אהבתיך Word: translated *I love you* 3 times
Aleph/Hey/Bet/Tav/Yod אהבתי Word: translated *I love* 18 times
Vav/Aleph/Tav/Hey ואתה Word: translated *and you* 199 times
Vav/Aleph/Tav/Mem ואתם Word: translated *and you* 70 times
Aleph/Heth/Zayin/Tav/Kaph/Mem אהזתכם Word: translated *your possession* 4 times
Mem/Aleph/Heth/Zayin/Tav/Vav מאהזתו Word: translated *his possession* 3 times
Aleph/Bet/Tav אבת Word: translated pronoun *fathers* 2 times in Exodus
Aleph/Bet/Vav/Tav/Mem אבותם Word: translated *fathers of them* or *their fathers* 42 times
Aleph/Bet/Vav/Tav/Yod/Kaph/Mem אבותיכם Word: translated *your fathers* 32 times
Aleph/Bet/Tav/Mem אבתם Word: translated *fathers of* or *their fathers* 44 times
Heth/Teth/Aleph/Tav הטאת Word: translated *sin* or *you sinned, etc* 58 times
Heth/Teth/Aleph/Tav/Yod הטאתי Word: translated *I sinned* or *my sin* 36 times
Heth/Teth/Aleph/Tav/Yod/Kaph הטאתיך Word: translated *your sins* 4 times
Heth/Teth/Aleph/Tav/Vav הטאתו Word: translated *his sin* 21 times
Aleph/Vav/Tav/Yod אותי Word: translated *me* 34 times and *with me* 2 times
Aleph/Tav/Yod אחי Word: translated pronoun *me* 81, *with me* 53, and pronoun *you* 5 times
Yod/Resh/Aleph/Tav/Yod יראתי Word: translated *I feared* or *fear of me* 5 times
Yod/Resh/Aleph/Tav/Vav יראתו Word: translated *His fear* 1 time Ex 20:20
Aleph/Yod/Lamed/Tav אליה Word: translated *you cursed* 1 time Jud 17:2
Aleph/Lamed/Tav/Yod אלתי Word: translated *my oath* 1 time Ezekiel 17:19
Aleph/Tav/Vav אהו Word: translated pronoun *him* 439, *with him* 154 times
Mem/Aleph/Tav/Vav מהאו Word: translated *from him* or *for him* 13 times
Aleph/Tav/Mem אתם Word: translated pronoun *them* 282, pronoun *you* 213, *with them* 39 times
Aleph/Vav/Tav/Mem אותם Word: translated pronoun *them* 173, *with them* 12, *themselves* 3 times
Aleph/Tav/Nun/Vav אתנו Word: translated pronoun *us* 29 times and *with us* 28 times
Aleph/Heth/Vav/Tav אחות Word: translated *sister* 19 times
Aleph/Heth/Vav/Tav/Kaph אחותך Word: translated *your sister* 10 times
Mem/Tzadi/Aleph/Tav/Yod מצאתי Word: translated *I found* 39 times
Nun/Shin/Aleph/Tav/Yod נשאתי Word: translated *I accepted (agree)* or *I lifted (bear)* 19 times
Aleph/Mem/Resh/Tav/Yod אמרתי Word: translated *I say* or *I said* 82 times
Resh/Aleph/Yod/Tav/Yod ראיתי Word: translated *I see* or *I saw* 88 times
Resh/Aleph/Yod/Tav/Mem ראיתם Word: translated *you see* or *you saw* 13 times
Aleph/Mem/Vav/Tav אמות Word: translated *I die* or *I shall die* 13 times and *cubits* 88 times
Shin/Nun/Aleph/Tav/Yod שנאתי Word: translated *I hate* or *I hated* 14 times

Vav/**Aleph**/Kaph/Lamed/**Tav**/Yod אכלתי Word: translated *I ate* 11 times

Tzadi/Bet/**Aleph**/Vav/**Tav** צבאות Word: translated *host* 286 times, as in the Host of יהוה

Aleph/Daleth/Mem/**Tav** אדמת Word: translated *land of* 26 times

The Reverse Aleph Tav

One of the most significant Hebrew words is the reverse Aleph Tav, the Tav/Aleph (תא). Significant, because it actually confirms that the Aleph Tav is not only a symbol for the divine but that it is also a symbol for *infinity*. That is, if the Aleph Tav is a *signature mark* for the Almighty, then it is only logical to assume it must also include that which is *infinite* and “*divine*” by definition. To test this theory, it is only logical to assume that if you reverse the Aleph Tav, the meaning should become the opposite of infinite, that is, *finite* and *small* and something that can be *measured* and yet somehow, is still *divine* in nature. All four (4) of these points is exactly what happens when you reverse the Aleph Tav, you get the “*Ta*” (תא), translated as “*little chamber*” or “*little room*”; but not just any *room*. This is a *little room* on the temple mount! The most holy piece of land on earth, inside the temple. Consequently, the *little room* is *finite* (able to be *measured*), *small*, and also *divine* (*sacred*) in nature to יהוה.

The Hebrew word “*Ta*” (תא) is used only once in 1 Kings 14:28 and the story-line and verse is repeated in 2 Chron 12:11, which reads, *And it was so, that, as often as the king went into the House of יהוה, the guard bare them and brought them back into the guard תא (little chamber)*. The word “*Ta*” is actually used another 11 more times with other Hebrew letters as prefixes and suffixes, concerning a prophecy (see *Ezekiel chapter 40*) describing the dimensions of the little rooms for the third temple, which is to be built at a future point in history. What makes this even more extraordinary is the fact that the word “*room*” or “*chamber*” is actually spelled in Hebrew several different ways in the Tanakh, but the most common is Heth/Daleth/Resh (הדר).

Moses Relationship with יהוה Father, through את Y'shua

We will start connecting the dots with Moses, a simple man of great faith who dealt with יהוה Father, through את Y'shua, face to face. We know from two witnesses when Moses was speaking with יהוה Father face to face he was actually communicating through את Y'shua. Exodus 32:11 states; *And sought Moses את face of יהוה his Elohim*. The second witness that confirms Moses could not have been speaking face to face with יהוה Father is Y'shua Himself, who states in John 6:46 *No one has seen the Father except the one who is from Elohim; only he has seen the Father*. Moses undoubtedly understood the Yah-head far better than we do today for Y'shua also states Moses knew Him in John 5:46 *For had ye believed Moses, ye would have believed Me: for HE WROTE OF ME! (Y'shua)*. If Moses wrote of Y'shua then he knew Y'shua intimately face to face. The Torah would not exist without the faithfulness of Moses and his intimate relationship with the workings of the Yah-head. Moses wrote as directed by the Yah-head, and wrote the anointed WORD of ELOHIM (*G-ds*), with its purpose to reveal the Yah-head. Without the proper placement of the Aleph/Tav את Symbols, representing את Y'shua, in an English rendition, the entire Tanakh is incomplete; for it reveals how the Yah-head has worked with man since creation and even for all eternity.

Everything in the Torah points to יהוה Father working with and through את Y'shua ha-Mashiach (*Messiah*), unchanging in their purpose and functioning together as ONE since creation to create. When the anointed living Word became flesh incarnate in the birth of Y'shua on earth, nothing changed in the Yah-head's relationship. Y'shua continued to point to the Father and give Him credit for all the words which He spoke, and works He performed (John 14:10). Y'shua was virtually a walking, talking, Torah scroll, as John 1:14 states; *the Word became flesh and tabernacled with us*. Why would we expect Y'shua to act any differently than His written Word (*Torah*) had expressed Him, when He came in the flesh?

Quite frankly, without the Aleph/Tav את symbols being properly placed in Bible text we cannot completely distinguish how the Yah-head performs. Make no mistake, the Aleph/Tav את Symbol of את Y'shua ha-Mashiach in the Tanakh reveals not only His presence, but the working of His authority and protocol in association with יהוה Father as ONE, a direct reflection of יהוה Father accomplishing His will both with and through את Y'shua for the redemption of man throughout the entire Tanakh. We see this relationship exposed when Y'shua prayed in the garden in Matt 26:39-42 *O MY FATHER, if it be possible, let this cup pass from Me: nevertheless NOT AS I WILL, but AS THOU WILT*.

Moses understood the Yah-head perfectly because of his intimate relationship with both יהוה Father and אה Y'shua, whom he viewed as ONE. Y'shua revealed to His disciple John that He was the Aleph/Tav אה Symbol used throughout the Tanakh and that it is His MARK, or His FINGER PRINT, which shows His DIVINE PRESENCE. He further revealed to the disciples this mark is placed in scripture to make known His workings of the Yah-head in the form of the living, written Word (*Torah*). Moses knew יהוה Father as Elohim (*plural for G-ds*) and saw Him manifest Himself through Y'shua in many different forms, from the burning bush to having dinner with Him on Mt Sinai with the seventy elders, to speaking to Him from within the glory cloud. If Moses had been completely satisfied, he would not have asked to see His אה GLORY (Ex 33:18), which he saw from the cleft in the rock, His backside. The entire Tanakh is a reflection of the workings of our Heavenly יהוה Father in conjunction WITH and THROUGH אה Y'shua the Son, the Yah-head/Elohim...the TWO working together as ONE by ONE SPIRIT (Eph 4:4).

Manifestations of אה Y'shua the Messiah

There have been other very famous Jewish rabbis down through history that also believed the Aleph Tav was a symbol of the divine, like rabbi Nahum of Gimzo and his pupil, rabbi **Akiva** that lived during the first century that did extensive research on the Aleph Tav and believed strongly that it was not a word, but a “*mark*” and was a sign of, or an invitation to, “*amplification*”. According to the Talmud wherever there is room for amplification there is an invitation to see the sign of a divine intention for some other secret or unwritten meaning. Rabbi Nahum attempted to explain every occurrence of Aleph Tav in the Torah and Akiva built on his work, suggesting that every occurrence is meant to indicate the presence of the Divine Hand. Rabbi Simeon, Akiva’s pupil, refrained from expanding or expounding on the Aleph Tav in the command to have awe for Elohim. Yet Akiva suggests that amplification is indeed possible, since the Aleph Tav directly defines Elohim. Akiva's idea is that the Aleph Tav is the secret sign of Elohim, the silent cipher or secret code that embraces all the other words of the Torah and indeed of all creation. Born in 50 AD and martyred in 135 AD these words coming from rabbi Akiva are not to be taken lightly for Akiva is one of the greatest figures in Jewish history whose influence and stature is a source of inspiration throughout all of the ages. The saying goes, “Whatever one says about Rabbi Akiva, one can never say enough”. The Talmud (**Menachos** 29a) compares him favorably to Moses, which is the ultimate compliment in the Jewish lexicon. He is the national hero of the Jewish people for all time.

When asking a well-known rabbi in Israel, (known for his web site “*Ask the Rabbi*”) what he thought the Aleph/Tav אה Symbol meant, he stated, “*In fact the sages do deduce laws from the places where the aleph-tav appears. The rule is that it is meant to include something above and beyond the limited definition of the word. Rabbi S.R. Hirsch explains that it is related to the word ‘Os’ or sign, i.e. the thing stands for something more than itself.*”

I must say, I totally agree with all these rabbis! Surprisingly, the Aleph/Tav אה Symbol is found in the first five books of Moses (*Torah*) 2,622 times. That is over 1/3 of the total number found in the complete Tanakh, not including the Vav/Aleph/Tav ואה Symbol which is used another 828 times in the Torah, for a grand total of 3450 times that both the Aleph/Tav Symbols are written in just the Torah! This is significant and shows the value Moses placed on both the Aleph/Tav אה Symbol and the Vav/Aleph/Tav ואה Symbol. There are whole chapters in the Torah in which Moses only placed one or two Aleph/Tav אה Symbols. This proves the positioning of the symbols is based completely on “*subject matter*”.

The Aleph/Tav אה Symbol does not take away from יהוה Father and His supremacy but enhances His characteristics and increases our understanding of their divine protocol. The placement of the Aleph Tav further explains the mystery of Who was represented in the manifestations of both the smoking cauldron and the fiery torch that passed over the sacrifices when Abraham was making covenant with the Yah-head (Gen 15:17). It further explains the pillar of smoke by day and the pillar of fire by night that protected the Israelites in the wilderness. These could only have been manifestations of יהוה Father as a consuming fire and אה Y'shua as the cloud (Ex 33:10; Neh 9:19), the Yah-head/Elohim.

In addition to the obvious, there are hundreds of messianic prophetic scriptures in the Tanakh fulfilled by Y'shua the Messiah in the Brit Chadashah (*New Covenant*). Now we can look to over 9000 Aleph/Tav אה symbols in the Tanakh that further reveal to us how יהוה Father works WITH and THROUGH אה Y'shua as ONE, by ONE

SPIRIT, to provide redemption for man (Eph 2:18 *For through Him we both have access by ONE SPIRIT unto the Father*).

These are just a few manifestations in the Tanakh that exemplify Y'shua as Messiah:

- 1). He is visible in all 7 feast days (*Spring and Fall Feast*) as shadow pictures of prophecies He would personally fulfill (Lev 23).
- 2). He is visible in the creation symbolism of the Water of Sanctification (*Purification*) process with the sacrifice of the Red Heifer (Num 19).
- 3). He is visible in the ritual of cleansing the Leper (Lev 14).
- 4). He is visible in the creation and design of the Tabernacle and the furnishings inside, which represent all together the workings of the Yah-head.
- 5). Through Him, יהוה Father created the world.
- 6). Through Him, יהוה Father made all the covenants with the 12 tribes.
- 7). Through Him, יהוה Father's righteous and Sacred Laws (*Torah*) were given to the 12 tribes.
- 8). Through Him, atonement was made for us, first as a type and foreshadow through the sanctified blood of animals and finally through His personal blood on Calvary.
- 9). Through the meaning of the names of Adam through Noah (*chart Gen 5*) His entire Gospel story is told.
- 10). Through the meaning of the names of Jacob's children in the order of their birth (*chart Gen 35*) His entire Gospel story is told.
- 11). Through the original meaning of the 22 Paleo-Hebrew letters, (*in the order in which they are given, from the Aleph to the Tav*), the entire Gospel Story is encapsulated revealing all His characteristics, (*from the beginning to the end and everything in between*), showing the workings of יהוה Father, through אה Y'shua Messiah and how He will redeem man.
- 12). Through יהוה (*Father's Memorial Name*) the Gospel story is revealed. The **Yod** is Father's hand which brings the 12 tribes (*assembly/congregation*) out of slavery. The **Hey** is Y'shua coming in the flesh as the Lamb of Elohim to provide His אה blood as redemption (Ex 12:13). The **Vav** is Father's hand pouring out His Spirit to bind His covenant Children with the Yah-head and with each other, to guide us in truth. The last **Hey** is to be fulfilled when Y'shua returns at the resurrection to save and collect His elect to reign with Him during the millennial Kingdom and forever.

This is the reason why everywhere the Aleph/Tav אה Symbol is placed in scripture it reveals the workings of יהוה Father both with and through אה Y'shua the Son (*Yah-head*), expressing the strength of the covenants, and working together as ONE in ONE SPIRIT (Eph 2:18).

The Gospel Story of Y'shua Contained within the Aleph-bet's Original Meaning of the Hebrew Letters:

1. **Aleph** (א): He will manifest His STRENGTH for us
2. **Bet** (ב): He will come in a BODY - DWELLING - WOMAN (*bride*)
3. **Gimmel** (ג): He will ASCEND – DESCEND for us
4. **Dalet** (ד): He will be the DOOR - ACCESS - provide PATHWAY for us to Father
5. **Hey** (ה): He will REVEAL - LIGHT truth - we will BEHOLD Him
6. **Vav** (ו): He will SECURE - by becoming a MAN - He will be NAIL - He will be the BRIDGE
7. **Zayin** (ז): He will be CUTOFF - He is a WEAPON for us
8. **Chet** (ח): He will be a FENCE - PROTECT us - ENCLOSE us to Himself
9. **Teth** (ט): He will SET APART - SEAL us - MARK us to Himself
10. **Yod** (י): His HAND will ESTABLISH us - CONFORM us to His IMAGE
11. **Kaf** (כ): He will COVER us - by His HAND - SEPARATE us to Himself
12. **Lamed** (ל): His AUTHORITY will ENFORCE - SHEPHERD us - PROTECT us
13. **Mem** (מ): He will BRING FORTH - WASH us and CLEANSE us - REFRESH us
14. **Nun** (נ): He will IMPART His LIFE to us
15. **Samech** (ס): He will ANOINT us - RULE over us - SUPPORT us - PROVIDE for us
16. **Ayin-Ghayin** (ע): He will SEE and WEIGH - MEASURE - JUDGE all His creation
17. **Pey-Fey** (פ): He will INTERCEDE - COMMUNICATE - SPEAK to us
18. **Tzadi** (צ): He will HOOK - HUNT - CAPTURE us - make us RIGHTEOUS (*Holy of Holies*)

19. **Quf-Qof** (ק): He is BACKSIDE of Elohim - He will RISE UP - COVER us with His CLOUD
20. **Resh** (ר): He is HEAD - EXALTED - FACE of Elohim
21. **Seen-Shin** (ש): He is and does CONSUME us - REFINE us - FIRE
22. **Tav** (ת): He is the SIGN - He will SECURE - SEAL - COVENANTS - bring JUDGMENTS

The Aleph/Tav א Symbol appears in every book of the Tanakh when the primary subject matter is most often to identify Covenant Peoples, Persons, Places, Things or Titles pertaining to covenant relationship and control by יהוה Father both WITH and THROUGH א Y'shua (*Yah-head/Elohim*) concerning all of His creation. There are Aleph/Tav א symbols in regard to יהוה Father's Judgments, Blood Atonement and Covenants which imply both יהוה and א working together as ONE. Yet there are also dozens of chapters throughout the Tanakh where there are NO Aleph/Tav א symbols because the subject matter apparently does not merit their placement.

Personally, I feel there is much to be gained from understanding the patterns whereby the Aleph Tav א symbols are placed in Hebrew text. There is much that remains a mystery and I am forever reminded of what Paul says in 1 Cor 8:2: “*if anyone thinks that he knows anything, he knows nothing yet as he ought to know!*”

The Mechanics Involved

There has been a need for this kind of English rendition which is easily understood but is also accurate in which the Aleph/Tav א symbols are in the exact location as placed originally in Hebrew. This version of the Tanakh started with the Public Domain version of the 1987 King James Bible and has been greatly modified throughout. Most of all the old English has been removed and many of the original translated English words have been changed to reflect a more accurate meaning from the original Hebrew. Also, the actual sentence structure has been rearranged to reflect the original order in which the Hebrew was written. This was the only way to properly place the Aleph/Tav א Symbol. The result is a completely unique rendition of the Scriptures.

In the original Hebrew scrolls the Hebrew word order appeared much like Spanish, in the sense that in Spanish nouns usually follow verbs and adjectives in sentence order. It is quite the opposite in English, in which we would write ‘*Moses spoke*. In Spanish it would be written ‘*spoke Moses*’. It is this word order which had to be contended with in most of the sentences where the Aleph/Tav א Symbol was found.

The majority of the time, when the Aleph/Tav א Symbol was found between two Hebrew words, when translated into the English KJV, those two Hebrew words were separated from each other in the sentence. So quite often the entire sentence structure had to be rewritten for the reader to perceive exactly where the Aleph/Tav א symbols fell, in relation to the original Hebrew words in the verse. This was vital in order for the reader to begin to understand the possible significance of why the Aleph/Tav א symbols were placed where they were, especially in relationship to Y'shua the Messiah.

The KJV Bible, or any modern day English version, would state Exodus 4:20 ‘*And Moses took his wife*’, but the Aleph/Tav א Symbol in the original Hebrew text is between “*Moses*” and “*his*.” Thus, in order to create a version that would be suitable as a **Study Bible**, the Aleph/Tav א Symbol had to be placed between the same two English words where it appeared in the Hebrew text. Here is the proper translation of Exodus 4:20: *And took Moses א his wife*.

The sentence structure of the word order, with the proper placing of the Aleph/Tav א symbols were many times very difficult to achieve and very time consuming. As you can imagine, this had to be accomplished sentence by sentence and was a very labor intensive project requiring hundreds of man hours and nearly four years to complete. Both the **PC Study Bible** and the **Interlinear Scripture Analyzer** were used to locate the Aleph/Tav א symbols in Hebrew text. The finished product is a unique English version set up to be used and studied in the Annual Torah Cycle, with weekly Sabbath portions, including the suggested readings for both the Haftorahs and Brit Chadashah (*New Covenant*) reading sections.

The Aleph/Tav א Symbol in the PC Study Bible is actually found in *eight* different Modern Hebrew pronunciations and only six different symbols, which differ by the use of various vowel points. The eight different pronunciations are: the '**et**', the '**et-**', the '**ect**', the '**Et-**', the '**Eet**', the '**aat**', the '**at**' and the '**at-**'. Each Hebrew Aleph/Tav

תא Symbol differs only by the appearance of various vowel points, but two symbols are used for four different pronunciations. Both the 'Eet and 'eet use the תא symbol and both the 'et- and the 'Et- use the תא־ symbol.

Below are Strong's 853, 854 and 859 Modern Day Babylonian Hebrew Aleph Tav symbols with their vowel points and associated pronunciations:

853 'et תא, 853/854 'et- תא־, 853 'eet תא, 853 'Et- תא־, 853 'Eet תא, 859 'aat תא, 859 'at תא and 859 'at- תא־

Below is Strong's 859 and 853 Modern Day Babylonian Hebrew Vav Aleph Tav symbols with their vowel points and associated pronunciations:

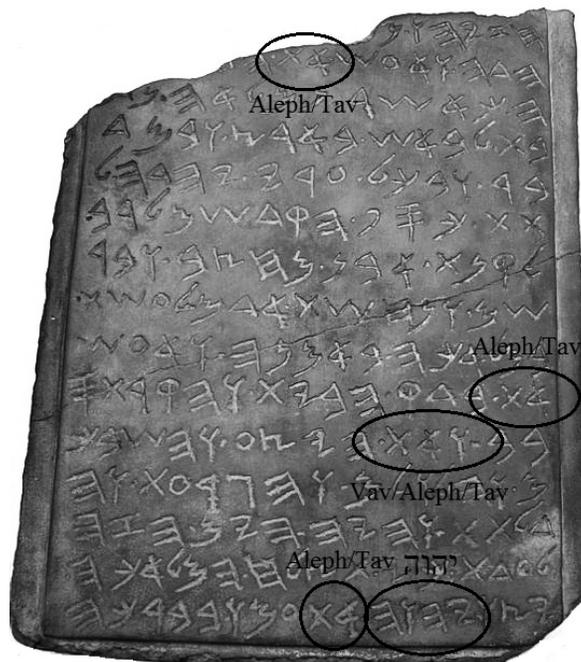
859 W^aat תא, 853/854 W^aeet תא, 853/854 W^aet- תא־

There are a total of 7,339 Aleph/Tav תא symbols and an additional 2,251 Vav/Aleph/Tav תא symbols used in the entire Tanakh, which bring the grand total to 9,590. Rarely are any Aleph/Tav תא symbols translated into English, except as an occasional erroneous preposition. However all of the Vav/Aleph/Tav תא symbols are translated with erroneous conjunctions, but neither prepositions or articles or conjunctions existed in the original primitive pictorial language of Paleo-Hebrew or its successor Babylonian-Hebrew. If we want the truth of any matter we must strive to return to its origin, as it was first presented and established. TRUTH has no agenda and it does not change. This is the principle behind the *Law of First Mention* or *Law of First Beginnings*.

Paleo-Hebrew Vs Babylonian-Hebrew

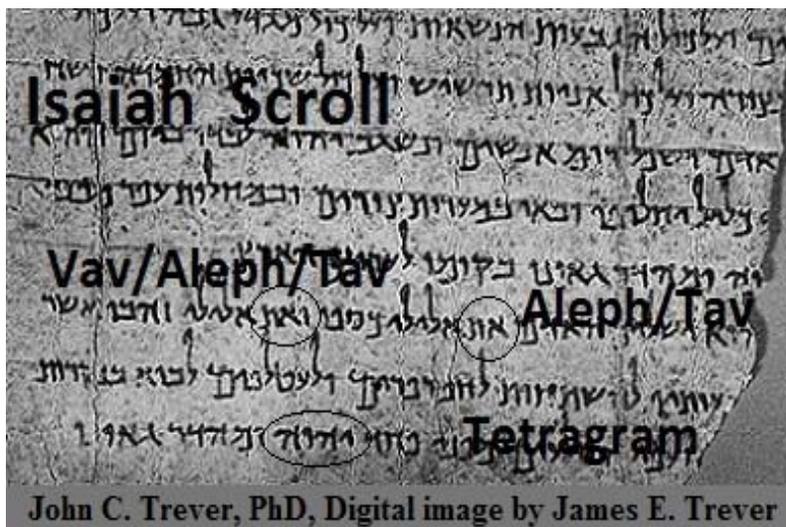
Today, all we have showing us that the Paleo-Hebrew used freestanding Aleph/Tav תא symbols thousands of years ago, is the language which has survived because it was carved on a hard surface such as stone. One such example is the **Jehoash Stone** (*pictured below*), which is 12 x 24 x 3 inches (30 x 61 x 8 cm) in size, supposedly found on an archeological dig near the temple mount in Jerusalem in 2001. Carbon-14 dating by Israel's Geological Institute, under Shimon Ilani, has authenticated the inscription as being at least 2,300 years old and helps to authenticate the timing of the inscription describing repairs to Solomon's Temple as ordered by Solomon's descendant, King Joash (*Jehoash*) of Judah in the 9th century B.C. This is also in line with the Biblical text of 2-Kings 12:1-6 and 11-17. (*Jehoash Stone picture used by permission of Getty Images*)

The **Jehoash Stone** tablet written in Paleo-Hebrew describes how the King instructed the priests to “*take holy money*” to buy quarry stones and timber and copper and labor to carry out the duty with faith. The last three lines end with this promise, “*May this day become a witness that the work will prosper, may יהוה את ordain His people with a blessing.*”



Starting from the top, line 2 actually has a Paleo-Hebrew Aleph/Tav between the words “collect” אַתְּ “silver”, corresponding with the fact many times when the Tanakh speaks of temple money, we see an אַתְּ before silver or gold. Also in the beginning of line 10 on the stone, a Paleo-Hebrew Aleph/Tav is before the words “breaches to the temple walls”, which corresponds with 2 Kings 12:5. Throughout the Tanakh we see Aleph/Tavs in front of the word temple and also when speaking of the temple walls or furnishings. Line 11 has a Vav/Aleph/Tav וְאֵת Symbol in front of the Paleo-Hebrew word “storied structure” in regard to the multi levels.

Vowels were not added to Babylonian-Hebrew letters until sometime between the 8th and 10th Century A.D. by the Masoretes. Even the Dead Sea Scrolls (pictured below), which were written approximately 2000 years ago primarily in Babylonian-Hebrew have NO vowel points associated with the Hebrew letters.



Some of these scrolls can be viewed on line at <http://dss.collections.imj.org.il> where you will clearly see both the Aleph/Tav אַתְּ symbols and the Vav/Aleph/Tav וְאֵת Symbols, as well as יהוה Tetragram on the scrolls. For thousands of years there has always been only one Hebrew language but it has two different scripts. The exact date is unknown, but it is believed that around 597 B.C. the Scribes began translating all the Paleo-Hebrew scrolls into Babylonian-Hebrew and the language was replaced gradually over time. Credit is given to Ezra the scribe, whom refined the letters while in exile in Babylon. Thus, is the origin for its name, Babylonian-Hebrew. Unfortunately there are no Paleo-Hebrew scrolls in existence today. It is believed that all the old scrolls disintegrated before Y'shua the Messiah was born.

Why this Study Bible was Written

The purpose of the **Messianic Aleph/Tav אַתְּ Rendition of the Tanakh Study Bible** is to show exactly where the Aleph/Tav אַתְּ symbols are placed in the Hebrew text, in an effort to reveal the protocol of how the Yah-head/Elohim works. Y'shua gave us clues to this protocol when He stated in John 6:44 *No one can come to Me unless the Father who sent Me draws him...46 No one has seen the Father except the one who is from God; only he has seen the Father*, and also in John 14:6 *No one comes to the Father except through Me*. These verses from John reveal that Father is in total control of all creation and that He works both with and through Y'shua as one, to whom He has given all authority (Matt 28:18) over all creation.

We need simply to understand that the protocol of the Yah-head was not something first established when Y'shua came in the flesh, but was established from the foundation of the earth and possibly has worked the same for all eternity...for He does not change (Mal 3:6). Consequently, regardless of what works are performed by the Yah-head with creation, whether it is the making of His covenants, or His judgments, the protocol, like His eternal Torah, does not change. It is the precise placement of the Aleph/Tav אַתְּ symbols which both expose and confirm this. The יהוה Father works both WITH and THROUGH אַתְּ Y'shua as ONE.

There is not a jot or tittle without purposeful meaning and significance in the Tanakh. The rendition with the Aleph/Tav אַתְּ symbols was the only Bible the Children of Israel had for thousands of years, originally in Paleo-Hebrew. Without the placement of the Aleph/Tav אַתְּ symbols in English our translation of the Tanakh has been

incomplete for hundreds of years. This is just how significant the Aleph/Tav אָ symbols truly are to our having proper theology and proper understanding of the eternal workings of the Yah-head. Seeing the unchanging eternal working of the Yah-head properly will allow covenant believers a more accurate understanding concerning the protocol of the Yah-head and how eternal covenants have been established to renew fallen man with the Yah-head as ONE. This begins to provide the answer to the question, "How does the Yah-head work"?

To summarize, from the beginning nothing has changed about how the Yah-head divinely functions with mankind and creation. The Yah-head is the same, yesterday, today and forever (Heb 13:8), HE CHANGES NOT (Mal 3:6). Our Heavenly אָ Father has been working in combination WITH and THROUGH אָ Y'shua as ONE by ONE SPIRIT (Eph 2:18) from the beginning through covenants. This is what the precise placement of the Aleph/Tav אָ symbols will clearly establish, and is one of the main purposes for putting together this rendition in English. This is of monumental importance in beginning to understand our relationship with the Yah-head. We can only grow together from here as more and more covenant believers begin to read the complete Tanakh and draw insight from the placement of these Aleph/Tav אָ Symbols.

Over the last fifteen to twenty years, there have been an abundance of books written by many authors on the significance and relevance believed to be contained in the comparison of the Aleph/Tav אָ Symbol with Y'shua the Messiah. Many believers are familiar with this symbol as representing Y'shua Messiah, but the simple truth of this matter cannot be completely analyzed until believers have the opportunity to read the Tanakh for themselves and see where this symbol is actually placed. Only then can we begin to understand its significance, for I believe our understanding of the Aleph/Tav אָ Symbol has only just begun. I further believe that all of the Apostles understood completely the use of the Aleph/Tav אָ Symbol in the Tanakh as John declared and passed that knowledge down to covenant apostolic believers in the assemblies they founded throughout Asia and the world. Much of their wisdom and insight has been lost over time due to persecution but is being revived in our day by Father's spirit.

Please Notice

All *italicized* words without brackets are words not in original Hebrew text and were placed in the sentence to give clearer English meaning and understanding. All (*italicized*) words in parenthesis are definitions of words usually placed to the immediate right for better understanding of the Hebrew word. Other than the free standing Aleph Tav, where Hebrew words are placed, their English translation follows to the right in italics. This is a unique rendering of the Tanakh so feel free to email me should you have any questions or find any new discoveries.

There are also 221 prophecies that Y'shua fulfilled listed throughout this rendition. Look for them at the end of the sentence designating where they were fulfilled in the Brit Chadashah (*New Covenant*). Example: Genesis 22:8 Abraham said, My son, Elohim will provide Himself a lamb for a burnt *offering*: so both of them went together. *Prophecy Fulfilled-Gen. 22:8 The Lamb of Elohim promised-John 1:29.*

Look also for **Aleph/Tav ALERTS** before each Parsha and before each book showing where a few of the Aleph/Tav אָ symbols are placed with a short explanation on their significance.

The Conclusion of the Matter

The entire Tanakh is predicated around the Aleph Tav, and this "*character symbol*" expresses different meanings depending where it is used in scripture. Firstly, it is a "*sign*" or "*mark*" emphasizing "*COVENANT STRENGTH*". Secondly, because ALL the COVENANTS were made by Father through Y'shua, (*who is the mediator of all things, between Father and man*), the Aleph Tav must also incorporate Y'shua, because of His divinity. This was what the Apostle John was expressing in both his gospel and in Revelation...declaring the protocol of the Yah-head/Elohim. Thirdly, because we are created in HIS image (*sons of adam*), we are also incorporated into the meaning and use of Aleph Tav. Proof of this is why we see pronouns, and other significant Hebrew words concerning mankind and creation, spelled using the Aleph Tav. So, ultimately, the Aleph Tav incorporates all creation and is the foundation of the Tanakh, both in print (*Torah*) and in all reality. This is what the rabbis down through history refer to as AMPLIFICATION on a particular subject.

Bottom line...if John is correct that the Aleph Tav is Y'shua and that all creation was created "*through*" Him, as confirmed by Paul in Col 1:16, as well as the placement of 21 Aleph Tavs throughout the 6 days of the creation week...then it is only logical to presume that if everything was created through Y'shua, then everything else has to go through His authority as well, for no man comes to the Father but by Y'shua...so Y'shua is the mediator of ALL THINGS, from creation, to blessings, judgments, covenants, temple services, worship, commandments, etc., and the placement of the Aleph Tav throughout the Tanakh confirms this. That is what is so significant about the Aleph Tav.

For hundreds of years Hebrew has been moving further away from the purity and simplicity of its origin as in the days of Moses and has been becoming more of a hybrid language, even incorporating various Yiddish dialects. Focus today is more on the pronunciation of Modern Hebrew words containing various manmade vowel points than on the proper meaning of each Paleo-Hebrew letter. Today there are hundreds of grammar rules which convolute the spoken language of Hebrew and make it more difficult than ever for beginners trying to learn the language. As a result the ancient spiritual meaning and significance of even the Aleph Tav has become lost as simply a direct object pointer in grammar with no spiritual significance whatsoever in today's modern Hebrew. It is my prayer that C-MATS will bring a more balanced mind-set into the ancient Hebrew language, to those who have a desire to understand what Moses and our ancestors were truly trying to convey in their writings and the monumental significance of the Aleph Tav. For whatever one says about the Aleph Tav, one can never say enough!

Most sincerely, I am...

A Voice Crying in the Wildness...**Prepare Ye the Way for the Aleph Tav אָב,**

William H. Sanford
WHSanford@aol.com

The Complete Messianic Aleph Tav אַ Scriptures

GENESIS Introduction

The FIRST Testament (*Old Testament*) starts with the Pentateuch or Torah (*instructions*), and is comprised of 5 sections: Genesis, Exodus, Leviticus, Numbers and Deuteronomy. The word Genesis means *In the Beginning* and the author of the Book is not identified but traditionally, the author has always been assumed to be Moses and there is no conclusive reason to deny this. The Book of Genesis does not state when it was written but scholars have argued the dates of authorship is sometime approximately between 1450 and 1400 B.C., which is the approximate time that Moses led the Israelites out of Egypt and the approximate time of Moses' death.

The Pentateuch or Torah and the entire Tanakh were initially exclusively written in *Ivri* or Paleo-Hebrew letters, or a close related derivative. Generally considered to be an offshoot of ancient Phoenician script, Paleo-Hebrew represents the pen of David, the script of Moses and perhaps even the Finger of the Almighty on the stone tablets of the Ten Commandments. Today's Modern Hebrew was acquired by Israelites from Assyria (*Persia*), somewhere around the 6th-7th century B.C. This was the same general time period as Israel's exile to Babylon and many centuries *after* most of the Tanakh was written.

Consequently, after borrowing the new Babylonian-Hebrew Alpha-Bet from the Assyrians, the House of Judah's Scribes began transliterating large portions of the Paleo-Hebrew Tanakh into the newer version but for many centuries they retained the Tetragrammaton (*Tetrogram YHVH*) in Paleo-Hebrew in the Tanakh as the Dead Sea Scrolls affirmed. By the time of Y'shua the Messiah, the only known existing copies of the Tanakh had either all been transliterated into Babylonian (*modern*) Hebrew or translated into the Greek Septuagint and apparently, all the ancient Paleo-Hebrew scrolls were no longer copied by the Scribes and eventually, all disintegrated.

GENESIS (*Bereishis*)

1. PARSHA (1) BEREISHIS (in the beginning) (Genesis 1:1-6:8)

Aleph/Tav אַ Used in **GENESIS**: אַ et 0 times, אַת- et- 608 times, אַת eet 42 times, אַת- Et- 11 times, אַת Eet 1 time, אַת aat 2 times, אַת at 3 times, אַת at- 1 time = Total 668

Vav/Aleph/Tav וַא W^{at}at אַת 0 times, W^{at}eet אַת 38 times, W^{at}et- אַת- 172 times = 210 Grand Total 878

Aleph/Tav ALERT: In the beginning of Genesis take notice where both the אַ and the וַא are placed during the creation starting with Genesis 1:1 which links the working of יהוה Father with and through אַת Y'shua (*Elohim*) as the Creator of the new Heavens and Earth as John states in John 1:1-3 *In the beginning was the Word and the Word was with Elohim and the Word was Elohim. 2 The same was in the beginning with Elohim. 3 All things were made THROUGH Him and without Him nothing was made that was made.* Gen 1:2 gives us a key to understanding Father's Ruach ha-Kodesh (*Holy Spirit*), which is above the surface of the waters and is actually the working of יהוה Father's Spirit, His presence in conjunction with Y'shua. Notice that on the third day the Hebrew word "bara" for "create" or "asah" for "made" is not used and implies that the Yah-head causes the land to appear and then the plants to grow but nothing is actually created or made and consequently there are no Aleph/Tav Symbols! But on all the other days of creation, when the Yah-head is actually making or creating, the Aleph/Tavs are always there. Amazing!

The entire Tanakh gives us a perfect picture of the Yah-head as יהוה Father works His will in conjunction with and through אַת Y'shua together as ONE, but please understand, it is Father's will that is predominate and insight into this is every time Y'shua speaks about Father in the Gospels. Case in Point: Matt 20:23 *to sit on My right hand and on My left, is not Mine to give, but it shall be given to them for whom it is prepared of My Father...* John 14:10 *The Words that I speak unto you I speak NOT of Myself: but the Father that dwells in Me, He does the Works.* For it is unto יהוה Father that the 24 elders in the throne room bow down and cast their crowns before His feet in Revelation 4:10. Genesis 3:8 *And they heard אַת voice of יהוה our Elohim walking in the garden in the cool of the*

GENESIS 1

day...confirming what we thought all along, that the one walking and speaking to Adam and Eve in the cool of the day was אֵל Y'shua working together as ONE with יְהוָה Father by the power of His Holy Spirit.

As you will see the Aleph/Tav אֵל symbols also show the connection of covenant ownership by יְהוָה Father with and through אֵל Y'shua the Messiah in every aspect of His creation both of whom are Elohim (*plural for G-ds*). The day Adam is created there appears an אֵל in front of Adam's name (Gen 1:27) and the rib which is taken from Adam to create Eve is marked by the אֵל (Gen 2:22). The first and only time an אֵל appears in front of Eve's name is after the fall in the Garden, when Adam has intercourse with her perhaps for the first time and she conceives Cain (Gen 4:1). In Genesis 5 there is an אֵל in front of each male's name recorded from Adam's generation to Noah. Also the meaning of their names in the order they were born tell the Gospel Story of Y'shua the Messiah just like the meaning of the names of the sons of Jacob (*Israel*), whose descendants formed the 12 tribes also tell the Gospel Story. This is important to note because the אֵל does not appear in front of everyone's name in the Tanakh and when it does it is relevant and is either a sign of covenant relationship, ownership or judgment. From this study I believe you will come to understand that יְהוָה Father and the extension through whom He has created everything and established His everlasting covenants and by whom atones for sin is in conjunction with and through the workings of אֵל Y'shua the Messiah. Insight into this is Psalm 40:7 and Hebrews 10:7 *Then said I, Lo, I come in the volume of the scroll it is written of Me, TO DO THY WILL, O Elohim (Father)*. As Isaiah proclaims also in 53:1 *Who has believed our report? AND TO WHOM HAS THE ARM OF יְהוָה BEEN REVEALED?* Both יְהוָה and אֵל Y'shua working together as ONE, as we shall see.

Genesis

1:1 In the beginning created, Elohim אֵל the heavens אֲרָץ and the earth. 2 And the earth was (*became*) chaos and void; and darkness was over the surfaces of the abyss. The Spirit of Elohim vibrated (*moved, hovered*) over the surface of the waters. 3 And Elohim said, Let there be (*cause*) light and there was light. 4 And saw Elohim אֵל the light, that *it was* good: and Elohim separated the light from out of the darkness. 5 And Elohim called the light Day and the darkness He called Night. And there was (*existed*) evening and morning, day one. 6 And Elohim said, Let there be a firmament (*dome*) in the midst (*middle*) of the water and let it divide the water from the water. 7 And made Elohim אֵל the firmament and divided the waters which *were* under the firmament from the waters which *were* above the firmament: and it was so. 8 And Elohim called the firmament Heavens (*Sky*). And there was (*existed*) evening and morning, day two. 9 And Elohim said, Let the waters under the heavens be gathered together in one place and let the dry land appear and it was so. 10 And Elohim called the dry land Earth; and the gathering together of the waters He called Seas: and Elohim saw that *it was* good. 11 And Elohim said, Let the earth put forth grass, seed-producing plants and fruit trees, each yielding its own kind of seed-bearing fruit, on the earth and it was so. 12 And the earth brought forth grass, plants each yielding its own kind of seed and trees each yielding its own kind of fruit and Elohim saw that *it was* good. 13 And there was (*existed*) evening and morning, day three. 14 And Elohim said, Let there be אֲרָץ lights in the

firmament of the heavens to divide the day from the night; and let them be אֲרָץ for signs, solemnities (*sacred festivals*), days and years; 15 And let them serve as luminaries (*lights*) in the firmament of the heavens to give light upon the earth and it was so. 16 And made Elohim אֵל Two Great Lights; the Greater אֵל Light to rule the day (*sun*) אֵל and the lesser light (*moon*) to rule the night אֵל and the stars. 17 And Elohim set אֵל them in the firmament of the heavens to give light upon the earth, 18 And to rule over the day and over the night and to divide the light from the darkness: and Elohim saw that *it was* good. 19 And there was (*existed*) evening and morning, day four. 20 And Elohim said, Let the waters swarm abundantly with the moving creatures that have life and let birds fly above the earth in the open firmament of heavens. 21 And created Elohim אֵל sea-creatures (*whales, monsters*) great אֵל and every creature living that moves, which the waters brought forth abundantly after their kind אֵל and every kind of winged bird: and saw Elohim that *it was* good. 22 And Elohim blessed אֵל them saying, Be fruitful and multiply and fill אֵל the waters in the seas and let birds multiply in the earth. 23 And there was (*existed*) evening and morning, day five. 24 And Elohim said, Let the earth bring forth each kind of living creatures, cattle, crawling animals and wild beasts of the earth and it was so. 25 And made Elohim אֵל beasts of the earth after his kind אֵל and the cattle after their kind אֵל and everything that crawls upon the earth: and Elohim saw that *it was* good. 26 And Elohim said, Let Us make man (*Adam*)

in our image, in our likeness: and let them rule over the fish of the sea, the birds of the air, the animals all over the earth and every crawling creature that crawls upon the earth. 27 So created Elohim אָתָּה Adam (*man*) in His own image, in the image of Elohim He created אִתּוֹ *him*, male and female He created אֹתָם *them*. 28 And Elohim blessed אֹתָם *them* and Elohim said to them, be fruitful and multiply and fill (*replenish*) אֶתְּ the earth and subdue it: Rule over the fish of the sea, the birds of the air and every living creature that crawls upon the earth. 29 And Elohim said, Here! Through the whole earth, I am giving you אֶתְּ every herb bearing seed which *is* upon the face of all the earth וְאֵתְּ *and* every tree which *is* in the fruit of a tree yielding seed to you it shall be for meat (*food*). 30 And to every beast of the earth, every bird of the air and every animal that crawls upon the earth in which *there is* life (*soul*), I am giving אֶתְּ every green herb for food and it was so. 31 And saw Elohim אֶתְּ everything that He had made and indeed *it was* very good. And there was the evening and the morning, a sixth day.

Genesis 2:1 So the heavens and the earth and everything in them were finished. 2 And on the seventh day Elohim ended His work which He had made; and He rested on the seventh day from all His work which He had made. 3 And blessed Elohim אֶתְּ Day, the seventh and sanctified (*set apart, consecrated*) אִתּוֹ *it (him)*, because בּוֹ *in it (him)* He rested (*shabbath*) from all His work which created Elohim *and* made. 4 These *are* the generations (*history*) of the heavens and of the earth when they were created. On the day *that* יְהוָה *our* Elohim made the earth and the heavens, 5 There was no wild bush on the earth and no wild plant had sprung up: for יְהוָה *our* Elohim had not caused it to rain upon the earth and there was no Adam (*man*) to till אֶתְּ the ground. 6 But a mist came up from the earth which watered אֶתְּ whole face of the ground. 7 And formed יְהוָה *our* Elohim אֶתְּ Adam (*man*) of the dust of the ground and breathed into his nostrils the breath of life; and Adam (*man*) became a living soul. 8 And יְהוָה *our* Elohim planted a garden eastward in Eden; and He put there אֶתְּ Adam whom He had formed. 9 And out of the ground made יְהוָה *our* Elohim to grow every tree *that is* pleasant to the sight and good for food. The tree of life was also in the midst of the garden and the tree of knowledge of good and evil. 10 And a river went out of Eden to water אֶתְּ garden; and from there it was divided into four streams. 11 The name of the first *is* Pison (*dispersive*), which compasses אֶתְּ whole land of Havilah (*circular*), where *there is*

gold; 12 And the gold of that land *is* good: there *is* bdellium (*aromatic resin*) and the onyx stone. 13 And the name of the second river *is* Gihon (*gush forth*), which compasses אֶתְּ whole land of Ethiopia (*or Cush*). 14 And the name of the third river *is* Hiddekel (*usually identified as Tigris, meaning swift*), which goes *toward* the east of Assyria. And the fourth river *is* Euphrates (*the great stream*). 15 And took יְהוָה *our* Elohim אֶתְּ Adam (*man*) and put him into the Garden of Eden to cultivate it and care for it. 16 And commanded יְהוָה *our* Elohim concerning Adam, you may eat freely of every tree of the garden, 17 But of the tree of the knowledge of good and evil, you may not eat from it, because in the day that you eat from it you will certainly die. 18 And said יְהוָה *our* Elohim, *It is* not good *that* Adam should be alone; I will make him a helper suitable for him. 19 And out of the ground יְהוָה *our* Elohim formed every beast of the field וְאֵתְּ *and* every bird of the air; and brought *them* to Adam to see what he would call them: and whatever Adam called *every* living creature (*soul*) *that was* the name of it. 20 And Adam gave names to all cattle and to the birds of the air and to every *wild* beast of the field; but for Adam there was not found a helper for him. 21 And יְהוָה *our* Elohim caused a deep sleep to fall upon Adam and he slept: and He took אֶחָת *one* of his ribs and closed up the flesh in its place: 22 And made He, יְהוָה *our* Elohim אֶתְּ the rib, which *He* took from Adam *and* formed a woman and brought her to Adam. 23 And said Adam זֹאת *This is* now bone of my bones and flesh of my flesh, לְזֹאת *for this (she)* will be called Woman, because out of Man was taken זֹאת *this (she)*. 24 Therefore, will leave a man אֶתְּ his father וְאִמּוֹ *and* his mother and will cling to his wife: and they will be one flesh. 25 And they were both naked but Adam and his wife were not ashamed.

Genesis 3:1 Now the serpent* was more prudent (*counsel*) than *any* living of the ground, which יְהוָה *our* Elohim had made. And the serpent said to the woman, Did Elohim really say that you are not to eat of every tree of the garden? (*Note: English word translated as *serpent* is Hebrew 'naachaash' and is 3 letters: Nun-life; Het-protect; Shin-fire...*this being is not made from earth, and its Hebrew root word 'nachash' means to 'diligently observe - divine' i.e. angel*) 2 And the woman said to the serpent, We may eat of the fruit of the trees of the garden, 3 But of the fruit of the tree which *is* in the midst of the garden, Elohim said you should not eat of it, neither should you touch it, or you *will* die. 4 And the serpent said to the woman, You will not die, 5 Because Elohim

knows that in the day you eat of it, then your eyes will be opened and you will be like Elohim, knowing good and evil. 6 And when the woman saw that the tree *was* good for food and that it *was* pleasant to the eyes and a tree to be desired to make one wise, she took the fruit and ate it and gave some to her husband who was with her; and he ate some also. 7 And the eyes of them both were opened and they knew that they *were* naked; and they sewed fig leaves together and made themselves aprons. 8 And they heard *our* Elohim walking in the garden *in* the cool of the day. Adam (*man*) and his wife hid themselves from the presence of *our* Elohim among the trees of the garden. 9 And *our* Elohim called to Adam and said to him, Where are you? 10 And he said, Your voice I heard in the garden and I was afraid, because I *was* naked; and I hid myself. 11 And Elohim said, Who told *you* that you *were* naked? Have *you* eaten of the tree, which I commanded that not *you eat*? 12 And Adam said, The woman whom you gave *to be* with me, she gave me *some fruit* from the tree and I ate it. 13 And said Elohim to the woman, what *is this* you have done? And the woman said, The serpent tricked me and I ate it. 14 And said Elohim to the serpent, because you have done *this* cursed *are you* above all cattle and every wild beast of the field. You will crawl on your belly and eat dust all the days of your life: 15 *I will put* enmity (*hatred*) between you and the woman and between your seed (*descendants*) and her seed; He will bruise (*overwhelm*) your (*Satan*) head (*chief*) and *you* will bruise His heel. *Prophecy Fulfilled-Gen. 3:15 He will bruise Satan's head-Heb 2:14, 1 John 3:18; Born of the seed of a woman-Matt 1:18.* 16 To the woman He said, I will greatly increase your pain in childbirth, but your desire *will be* for your husband and he will rule over you. 17 And to Adam He said, Because you have listened to the voice of *your wife* and have eaten from the tree, which I commanded you not to eat from. The ground is cursed on your account. In toil you will eat *of* it all the days of your life; 18 It will produce thorns and thistles for you; and you will eat *herbs* of the field. 19 You will eat bread by the sweat of your forehead till you return to the ground, because you were taken out of it, for dust *you are* and to dust will you return. 20 And Adam called *his wife* name Eve, because she was the mother of all living. 21 To Adam and his wife did *our* Elohim make coats of *animal* skins and clothed them. 22 And *our* Elohim said, See, Adam *has* become

like one of Us, knowing good and evil: and now, he may stretch out his hand and take from the Tree of Life and eat it and live forever. 23 Therefore, *our* Elohim sent him out from the Garden of Eden to till *the* ground from which he was taken. 24 So He drove out Adam; and He placed at the east of the Garden of Eden *cherubim* and *with* flaming sword which turned every way to guard *way* of the Tree of Life.

Genesis 4:1 And Adam knew *his wife*; and she conceived and gave birth *to* Cain (*to acquire*) and she said, I have acquired a man *from* *the* ground. 2 And she again gave birth to *his* brother Abel (*vanity*). And Abel was a keeper of sheep, but Cain was a tiller of the ground. 3 And in *the* process of time it came to pass, *that* Cain brought some fruit of the ground *as* an *offering* to *the* Lord. 4 And Abel also brought one of the firstborn (*first-born*) of his flock and the fat (*best*) of it. And *the* Lord accepted Abel and his *offering*: 5 But He did not accept Cain and his *offering*. And Cain was very angry and his countenance fell. 6 And *the* Lord said to Cain, Why are you angry and why *has* your countenance fallen? 7 If you do well, you will be *lifted up* (*accepted*) and if you do not *do* well, *sin* is crouching at the door, it wants you, and *you* can rule over it (*him*). 8 And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother and killed him. 9 And *the* Lord said to Cain, where *is* Abel your brother? And he said, I *do* not know: *Am* I my brother's keeper? 10 And He said, What have you done? *The* voice of your brother's blood cries to Me from the ground. 11 And now cursed *are you* from the earth, which has opened *her* mouth to receive *your* brother's blood from your hand. 12 When you till *the* ground, it will no longer yield to you her strength. You will be a fugitive wandering the earth. 13 And Cain said to *the* Lord, My punishment *is* greater than I can bear. 14 You are banning *me* today from the land and your presence and I will be a fugitive wandering the earth; and everyone that finds me will want *to* kill me. 15 And *the* Lord said to him, therefore, whoever kills Cain, vengeance will be taken on him sevenfold. And *the* Lord set a *mark/sign* upon Cain so anyone finding *him* would not kill him. 16 And Cain went away from the presence of *the* Lord and lived in the land of Nod, *on* the east of Eden. 17 And *the* Lord knew Cain *his wife*; and she conceived and bore *Enoch* (*dedicated or teacher*): and Cain built a city and called the name of the city after the name of his son,

Enoch. 18 And was born to Enoch אֶת־יִרָד Irad (*fugitive/runner*): and Irad was the father of אֶת־מְהוּיָאֵל Mehujael (*smitten of god*): and Mehujael was the father of אֶת־מֶתְשֻׁלַּח Methusael (*man of god*): and Methusael was the father of אֶת־לָמֶכַח Lamech (*great/despair*). 19 And Lamech took to him two wives: the name of אֶת־זִלְלָה the one [was] Adah (*ornament*) and the name of the other Zillah (*dark*). 20 And gave birth to Adah אֶת־יָבֶל Jabal (*water course*): he was the father of those who live in tents and have cattle. 21 And his brother's name was Jubal (*small stream*): he was the father of all those who play the harp (lyre) and organ (flute). 22 And Zillah also gave birth to אֶת־טֻבַּל־כַּיִן Tubal-cain (*craft of Cain*), an instructor of every craftsman of brass and iron tools: and Naamah (*pleasantness*) וְאֶת־נָאֻמָּה and sister of Tubal-cain. 23 And Lamech said to his wives, Adah and Zillah, Hear my voice, you wives of Lamech, listen to אֶת־קוֹלִי my speech: for I have killed a man (*possibly Cain*) for wounding me and a young man for hurting me. 24 If Cain will be avenged sevenfold, then Lamech will be avenged seventy and sevenfold. 25 And Adam knew again אֶת־אִשְׁתּוֹ his wife; and she gave birth to a son and called אֶת־שֵׁטׁ his name Seth (*appointed or granted*): For she said, Elohim, has appointed (*granted*) me another offspring instead of Abel whom Cain killed. 26 To Seth was born a son; and he called אֶת־עֵנוֹשׁ his name Enosh (*mortal*): that is when men began to call upon the name of יְהוָה.

Genesis 5:1 This is the book of the generations of Adam. On the day that Elohim created man, in the likeness of Elohim, He made אֶת־הִמּוֹ him. 2 Male and female He created אֹתָם them; and blessed them and called אֶת־אָדָם their name Adam (*Mankind or human beings*), in the day when they were created. 3 And Adam lived 130 years and became the father of a son like himself, in his image; and called אֶת־שֵׁטׁ his name Seth: 4 And the days of Adam, after he became the father of אֶת־שֵׁטׁ Seth, were 800 years: and he became the father of sons and daughters: 5 And all the days that Adam lived were 930 years: and he died. 6 And Seth lived 105 years and became the father of אֶת־עֵנוֹשׁ Enos (*same as Enosh, mortal*): 7 And Seth lived after he became the father of אֶת־עֵנוֹשׁ Enos 807 years and became the father of sons and daughters: 8 And all the days of Seth were 912 years: and he died. 9 And Enos lived 90 years and became the father of אֶת־כַּיִן Cainan (*sorrow*): 10 And Enos lived after he became the father of אֶת־כַּיִן Cainan 815 years and gave birth to sons and daughters: 11 And all the days of Enos were 905 years: and he died. 12 And Cainan lived 70 years and became the father of אֶת־מַחַלְלֵל Mahalaleel (*blessed*

Elohim): 13 And Cainan lived after he became the father of אֶת־מַחַלְלֵל Mahalaleel 840 years and became the father of sons and daughters: 14 And all the days of Cainan were 910 years: and he died. 15 And Mahalaleel lived 65 years and became the father of אֶת־יָרֵד Jared (*will come down*): 16 And Mahalaleel lived after he became the father of אֶת־יָרֵד Jared 830 years and became the father of sons and daughters: 17 And all the days of Mahalaleel were 895 years: and he died. 18 And Jared lived 162 years and he became the father of אֶת־עֵנוֹךְ Enoch (*teaching*): 19 And Jared lived after he became the father of אֶת־עֵנוֹךְ Enoch 800 years and became the father of sons and daughters: 20 And all the days of Jared were 962 years: and he died. 21 And Enoch lived 65 years and became the father of אֶת־מֶתְשֻׁלַּח Methuselah (*his death will bring*): 22 And walked Enoch with אֶת־עֵלֹהִים Elohim after he became the father of אֶת־מֶתְשֻׁלַּח Methuselah 300 years and became the father of sons and daughters: 23 And all the days of Enoch were 365 years: 24 And walked Enoch with אֶת־עֵלֹהִים Elohim: and then he was not there because Elohim took אֶת־הִמּוֹ him. 25 And Methuselah lived 187 years and became the father of אֶת־לָמֶכַח Lamech (*the despairing*): 26 And Methuselah lived after he became the father of אֶת־לָמֶכַח Lamech 782 years and became the father of sons and daughters: 27 And all the days of Methuselah were 969 years: and he died. 28 And Lamech lived 182 years and became the father of a son: 29 And he called אֶת־נֹחַ his name Noah (*comfort/rest*) saying, This one will comfort us in our labor, in the hard work we do with our hands, because the ground יְהוָה has cursed. 30 And Lamech lived, after he became the father of אֶת־נֹחַ Noah, 595 years and became the father of sons and daughters: 31 And all the days of Lamech were 777 years: and he died. 32 And Noah was 500 years old: and Noah became a father to אֶת־שֵׁם Shem (*fame/base*), אֶת־חָם Ham (*hot*) וְאֶת־יָפֶתֶת Japheth (*expansion*).

NOTE: There is a hidden Gospel Message in the meaning and birth order of the names given to Adam through Noah:

- Adam = Man
- Seth = Appointed
- Enosh = Mortal
- Cainan = Sorrow
- Mahalaleel = The Blessed Elohim
- Jared = Will come down
- Enoch = Teaching
- Methuselah = His death will bring
- Lamech = The Despairing
- Noah = Comfort (*or Rest*)

The prophetic message should read, "Man, *is* appointed, mortal, sorrow; *but* the blessed Elohim, will come down, teaching *that*, His death will bring, *the* despairing, comfort *and* rest."

Genesis 6:1 And it came to pass when Adam (*man*) began to multiply on the face of the earth that daughters were born to them, 2 That saw *the* sons of Elohim אֱלֹהִים *the* daughters of men that they *were* fair and they took them as wives, whomever they chose. 3 And יהוה says, My spirit will not always contend (*strive*) with Adam (*man*), *because* he *is* flesh: therefore, his days will be 120 years. (*120 X 50 Jubilees = 6000 years*) 4 The Nephilim were on the earth in those days; and this was when the sons of Elohim came in to the daughters of men and they gave birth *to children*; these were the ancient heroes, men of renown. 5 And יהוה saw that the wickedness of man *was* great in the earth and that every imagination of his heart *was* only evil continually. 6 And יהוה repented (*regretted*) that He had made אָדָם Adam (*man*) on the earth and it grieved His heart. 7 And יהוה said I will destroy אָדָם Adam (*man*), whom I have created, from *off* the face of the earth; both man and animals, creeping things and birds of the air, because I regret *that* I have ever made them. 8 But Noah found grace in the eyes of יהוה.

Haftorah reading: Isaiah 42:5 - 43:11, I Samuel 20:18-42.

Brit Chadashah (New Covenant): suggested reading: : Matthew 1:1-17; 19:3-9; Luke 3:23-38; 10:1-2; John 1:1-18; 1 Corinthians 6:15-20; 15:35-58; Romans 5:12-21; Ephesians 5:21-32; Colossians 1:14-17; 1 Timothy 2:11-15; Hebrews 1:1-3; 3:7-4:11; 11:1-7; 2 Peter: 3:3-14; Revelation 21:1-5; 22:1-5.

2. PARSHA (2) NOACH (*rest*) (Genesis 6:9-11:32)

Aleph/Tav ALERT: In Genesis 11:26 and 27 when Abram's birth is announced and on the day of his birth there is an אָת in front of his name. In Gen 15:18 on the day יהוה makes a covenant with Abram there is an אָת in front of Abram's name. The very first time the words "My Covenant" is used in the Torah in Gen 6:18 which describes the promise of יהוה covenant with Noah, an אָת appears before the word "My" symbolizing the covenant Noah made was with יהוה Father through אָת Y'shua. As you will notice, it is THROUGH אָת Y'shua throughout the Tanakh that all the everlasting covenants are made with יהוה Father starting in Gen 9:9-11 is the covenant both with יהוה through אָת Y'shua made

with Noah; Gen 9:13 the covenant through Y'shua with all creation with the sign as the אָת My rainbow; Gen 17:7 is the covenant through אָת Y'shua with Abram after his name is changed to Abraham; Gen 17:19 is the covenant through אָת Y'shua with Isaac; Ex 6:4-5 mentions the covenant through אָת Y'shua makes with Abraham, Isaac, Jacob and all their descendants, *the* Children of Israel; Ex 19:5 is the covenant through אָת Y'shua with Moses; Num 25:12 is the Covenant of Peace through אָת Y'shua with Phinehas; Jeremiah 33:15-22 mentions the covenant through אָת Y'shua has with David and his throne; and a prophecy in Ezekiel 16:60-62 is the prophecy of the everlasting covenant יהוה Father will establish through אָת Y'shua the Messiah on Calvary. These are just a few examples which show how our heavenly Father worked with and through His son, Y'shua our Messiah, to establish everlasting covenants with Abraham and His seed (*descendants*) from the beginning. Once we come into covenant with יהוה Father through אָת Y'shua our Messiah, Who is the door (John 10:7-9), when people bless us, they are blessing אָת יהוה (*Yah-head*) and when people curse or harm us, they are harming אָת יהוה for Y'shua said in Matt 25:40 *the King will say to them, 'Assuredly, I say to you, inasmuch as you did it to one of the least of these My brethren, you did it to Me.'* 45 *Then He will say, Assuredly, I say to you, inasmuch as you did not do it to one of the least of these, you did not do it to Me.'*

Genesis 6:9 These *are* the generations of Noah: Noah was a just man *and* perfect in his generations *with* אָת Elohim walked Noah. 10 And Noah became the father *of* three sons, אָת־שֵׁם Shem, אָת־חָם Ham אָת־יָפֶתֿ and Japheth. 11 The earth also was defiled before Elohim and the earth was filled with violence. 12 And looked upon Elohim אָת־הָאָרֶץ the earth and yes, it was defiled; and all living flesh אָת־הָאָרֶץ his way upon the earth was corrupted. 13 And Elohim said to Noah, The end of all flesh *is* come before Me; for the earth *is* filled with violence through them; and, yes, I will destroy them *with* אָת־הָאָרֶץ the earth. 14 Make an ark of gopher wood and make rooms *in* אָת־הָאָרֶץ the Ark and pitch (*cover*) אָת־הָאָרֶץ it (*her*) inside and outside with pitch. 15 Here is how you should build אָת־הָאָרֶץ it (*her*): The length of the Ark *should be* 450 feet, the width of it 75 feet and the height of it 45 feet. 16 Make a window for daylight in the Ark 18 inches below its roof. Put a door on the side of the Ark and build it *with* lower, second and third *decks*. 17 And I, myself, will bring אָת־הָאָרֶץ a flood of waters upon the earth, to destroy all flesh under heaven, everything that breathes,

MALACHI (Malakhi)

Verse one identifies the author as the Prophet Malachi whose name in Hebrew means *My Messenger*. The book was written approximately between 440 and 400 B.C. approximately 100 years after the **House of Judah** returned to Jerusalem to rebuild the temple. Malachi's message to the House of Judah was a warning to the people to repent and turn back to Elohim. The priests were accepting blemished sacrifices from the people and the people were not paying their tithes, as well as marrying outside their own people to pagans. Malachi rebukes his people and reiterates Elohim's love for His people and His promises of a coming Messenger who will prepare the way for יהוה.

Aleph/Tav אַ Used in **MALACHI**: et אַתּ 0 times, אַתּ et- 16 times, אַתּ eet 3 times, אַתּ Et- 0 times, אַתּ Eet 0 times, אַתּ at 0 time, אַתּ at 0 times, אַתּ at- 0 times, 0 = Total 19

Vav/Aleph/Tav וַ W^at וַאֲ 0 times, W^aeet וַאֲ 0 time, W^aet- וַאֲ 4 times = 4 Grand Total 23

Aleph/Tav ALERT: The Book of Malachi is only 4 short chapters and has a total of 24 Aleph/Tav אַ Symbols. The first Aleph/Tav אַ Symbol appears in the well-known quote in 1:2 *I have loved you, says יהוה. Yet you say in what way have you loved us? Was not Esau Jacob's brother? Says יהוה: yet I loved אַ Jacob, 3 וַאֲ Esau I hated and laid אַ his mountains waste וַאֲ his heritage (descendants) for the jackals of the wilderness...* implying that because of Esau selling his אַ birthright to Jacob and treating his birthright with contempt, he is hated by the Yah-head (אַתּ יהוה אַתּ) and promises in verse 4 that his descendants shall have His indignation forever.

Now the claim against Judah in verse 1:6 is that they have *despised אַתּ your Name...1:13 You said also, See, what a burden it is! And you have sniffed at it, says יהוה of Hosts; and you brought that which was torn וַאֲ the lame וַאֲ the sick; so you brought אַתּ an offering: should I accept this of your hand says יהוה...* implying the unacceptable אַתּ offerings were brought to אַתּ Y'shua and have polluted His אַתּ altar. As a result אַתּ Y'shua will send a *curse* if they do not repent in 2: 2 *If you will not hear and if you will not lay it to heart, to give glory to My name, says יהוה of Hosts, I will even send upon you אַתּ a curse and I will curse אַתּ your blessings: indeed, I have cursed them already, because you do not lay it to heart.* 3 *Behold, I will corrupt your אַתּ seed and spread dung upon your faces, even the dung of your solemn feasts; and one will take you away with it.* 4 *And you will know that I have sent to you אַתּ commandment, this, that might be My covenant אַתּ with Levi, says יהוה of Hosts...9 Therefore, have I also made you contemptible and base before all the people, because you have not kept אַתּ My ways, but have shown partiality in the Torah...* and if they repent אַתּ Y'shua promises in 3: 10 *Bring you אַתּ all the tithes into the storehouse, that there may be food in My house and prove Me now herewith, says יהוה of Hosts, if I will not open you אַתּ windows of heaven and pour out a blessing, that there shall not be room enough to receive it.* 11 *And I will rebuke the devourer for your sakes and he shall not destroy אַתּ fruits of your ground...* implying the mercy of the Yah-head is abundant for those who will repent and walk in His אַתּ ways. 1 John 2:6 *for whoever claims to live in Him must walk as Y'shua did.*

Malachi

1:1 The burden of the word of יהוה to Israel by Malachi. 2 I have loved אַתְּכֶם *you*, says יהוה. Yet you say, In what way have you loved us? *Was not Esau Jacob's brother? Says יהוה: Yet אַתְּבִּיתִי I loved אַתּ Jacob, 3 וַאֲ and Esau שִׂנְאָתִי I hate and laid אַתּ his mountains waste וַאֲ and his heritage (descendants) for the jackals of the wilderness.* 4 Even though Edom said, We are impoverished, but we will return and build the desolate places; so says יהוה of אַתְּבָּאוֹת *Host*, They will build, but I will throw down; and they will call them, the Territory of Wickedness and the people *against* whom יהוה has indignation forever. 5 And your eyes will see וַאֲתֶם *and you* will say יהוה will be magnified from the border of Israel. 6 A son honors *his* father and a servant *his* master: if

then I *am* the Father, where *is* My honor? And if I *am* a Master, where *is* My reverence (*fear*)? Says יהוה of אַתְּבָּאוֹת *Host* to you, O priests that despise My name and you say, In what way have we despised אַתּ your Name? 7 You offer polluted bread upon My altar; and you say, Where have we polluted you? In that you say, The table of יהוה *is* contemptible (*despised*). 8 And if you offer the blind for sacrifice, is it not evil? And if you offer the lame and sick, is it not evil? Offer *it* now to your governor; will he be pleased with you, or accept you favorably? Says יהוה of אַתְּבָּאוֹת *Host*. 9 And now, please, beseech Elohim that He will be gracious to us: by your means has been וַאֲ *this* will He regard you favorably? Says יהוה of אַתְּבָּאוֹת *Host*. 10 Who *is* there even among you that

would shut the doors for *no reason*? Neither do you kindle a *fire on My altar* for no reason. I have no pleasure in you, says יהוה of צְבָאוֹת *Host*, neither will I accept an *offering* from your hand. 11 For from the rising of the sun even to the going down of *the same* My name *will be* great among the nations (*gentiles*); and in every place incense *will be* offered to My name and a pure *offering*: for My name *will be* great among the heathen, says יהוה of צְבָאוֹת *Host*. 12 וְאַתֶּם *And you have profaned* אוֹתוֹ *it (him)*, in that you say, The table of יהוה *is* polluted; and the fruit of it, *even* his meat, *is* despised. 13 You said also, See, what a burden *it is!* And you have sniffed at אוֹתוֹ *it (him)*, says יהוה of צְבָאוֹת *Host*; And you brought *that which was* torn וְאֶת־ *and* the lame וְאֶת־ *and* the sick; so you brought אֶת־ *an offering*: should I accept this of your hand says יהוה? 14 But cursed *be* the deceiver, which has in his flock a male and vowed and sacrificed to יהוה a corrupt thing: for I *am* a great King, says יהוה of צְבָאוֹת *Host* and My name *is* fearful among the heathen.

Malachi 2:1 And now, O priests, הֲזֹאת *this commandment is* for you. 2 If you will not hear and if you will not lay *it* to heart, to give glory to My name, says יהוה of צְבָאוֹת *Host*, I will even send upon you אֶת־ *a curse* and I will curse אֶת־ *your blessings*: indeed, I have cursed them *already*, because you do not lay *it* to heart. 3 Behold, I will corrupt your אֶת־ *seed* and spread dung upon your faces, *even* the dung of your solemn feasts; and one will take אֶתְכֶם *you* away with it. 4 And you will know that I have sent to you הֲזֹאת *this* אֶת *commandment*, *that* might be My covenant אֶת־ *with* Levi, says יהוה of צְבָאוֹת *Host*. 5 My covenant אִתּוֹ *with him* was *one* of life and peace; and I gave them to him *for* the fear *with which* he feared Me and was afraid before My name. 6 The Torah of אֱמֶת *truth* was in his mouth and iniquity was not found in his lips: He walked אִתִּי *with Me* in peace and equity and turned many away from iniquity. 7 For the priests lips should preserve knowledge and they should seek the Torah at his mouth: for he *is* the messenger of יהוה of צְבָאוֹת *Host*. 8 וְאַתֶּם *And you have turned* aside out of the way; you have caused many to stumble in the Torah; you have corrupted the covenant of Levi, says יהוה of צְבָאוֹת *Host*. 9 Therefore, have I also made אֶתְכֶם *you* contemptible and base before all the people, because you have not kept אֶת־ *My ways*, but have shown partiality in the Torah. 10 Have we not all one father? Has not one Elohim created us? Why do we deal treacherously every man against his brother, profaning the covenant of our fathers? 11 Judah has dealt

treacherously and an abomination is committed in Israel and in Jerusalem; for Judah has profaned the sanctuary of יהוה which He loves and has married the daughter of a foreign god. 12 יהוה will cut off the man that does this, him that is awake and him that *is* aware, out of the tents of Jacob and him that offers an *offering* to יהוה of צְבָאוֹת *Host*. 13 וְזֹאת *And this* again you do: you cover with tears, וְאֶת־ *altar* of יהוה with weeping and with sighing, insomuch that He regards not the *offering* anymore, neither receives it with goodwill at your hand. 14 Yet you say, For what reason? Because יהוה has been *a* witness between you and the אִשָּׁת *wife* of your youth, against whom אָתָּה *you* have dealt treacherously, though she is your companion and the wife of your covenant. 15 And did He not make one, although He had the residue of the Spirit? And why one? He sought a godly offspring (*seed*). Therefore, take heed to your spirit and let none deal treacherously וּבְאִשָּׁת *toward the wife* of his youth. 16 For I hate putting away, says יהוה, the Elohim of Israel and him that covers his garment with violence, says יהוה of צְבָאוֹת *Host*: therefore, take heed to your spirit, that you deal not treacherously. 17 You have wearied יהוה with your words. Yet you say, In which have we wearied *Him*? In that you say, Everyone that does evil is good in the sight of יהוה and He delights in them; or where is the Elohim of justice?

Malachi 3:1 Behold, I send My messenger and he shall prepare the way before Me: and יהוה, whom אַתֶּם *you* seek, will suddenly come to His temple; and the messenger of the covenant, whom אַתֶּם *you* desire, surely, He comes, says יהוה of צְבָאוֹת *Host*. *Prophecy Fulfilled-Mal. 3:1a Messenger to prepare the way for Messiah-Matthew 11:10; 1b Sudden appearance at the temple-Mark 11:15-16; 1c Messenger of the new covenant-Luke 4:43.* 2 But who can abide אֶת־ *day* of His coming? And who shall stand when He appears? For He is like a refiner's fire and like fullers soap: 3 And He will sit as a refiner and purifier of silver and He will purify אֶת־ *sons* of Levi and refine אֹתָם *them* as gold and silver; and they shall offer to ליהוה offerings in righteousness. 4 Then shall the *offering* of Judah and Jerusalem be pleasant to ליהוה as in the days of old and as in ancient years. 5 And I will come near to you for judgment; and I will be a swift witness against the sorcerers and against the adulterers and against the false swearers and against those that oppress the hireling in his wages, the widow and the fatherless and that turn aside the sojourner *from his right* and do not fear Me, says יהוה of צְבָאוֹת *Host*. 6 For I, יהוה, change not; וְאַתֶּם *and you*

are not consumed, O sons of Jacob. 7 From the days of your fathers you have turned aside from My ordinances and have not kept them. Return to Me and I will return to you, says יהוה of יצבאות Host. But you say, In what way shall we return? 8 Will a man rob Elohim? Yet אתם you robbed אתי Me. But you say in which way have we robbed You? In tithes and offerings. 9 אתם You are cursed with the curse; ואתי and Me אתם you rob, even this whole nation. 10 Bring you את- all the tithes into the storehouse, that there may be food in My house and prove Me now בַּזאת in this, says יהוה of יצבאות Host, if I will not open you את windows of heaven and pour out a blessing, that there shall not be room enough to receive it. 11 And I will rebuke the devourer for your sakes and he shall not destroy את- fruits of your ground; neither shall your vine cast its fruit before the time in the field, says יהוה of יצבאות Host. 12 And all nations shall call אתכם you blessed; for אתם you shall be a delightful land, says יהוה of יצבאות Host. 13 Your words have been stout against Me says יהוה. Yet you say, What have we spoken against you? 14 You have said, It is vain to serve Elohim; and what profit is it that we have kept His charge (ordinance) and that we have walked as mourners before יהוה of יצבאות Host? 15 And now we call the proud blessed; yea, they that work wickedness are raised up; yea, they tempt Elohim and escape. 16 Then they that feared יהוה spoke one to את- another; and יהוה listened and heard and a Book of Remembrance was written before Him, for them that feared יהוה and that thought upon

His name. 17 And they shall be Mine, says יהוה of יצבאות Host, even My own possession, in the day that I make them jewels; and I will spare them, as a man spare his own son that serves אתו him. 18 Then shall you return and discern between the righteous and the wicked, between him that serves Elohim and him that serves Him not.

Malachi 4:1 For, surely, the day comes, it burns as a furnace; and all the proud and all that work wickedness, shall be stubble; and the day which is coming shall burn אתם them up, says יהוה of יצבאות Host, that it shall leave them neither root nor branch. 2 But unto you that fear My name shall the Sun (Servant) of Righteousness arise with healing in His wings (corners); and you shall go forth and gambol (grow fat) as calves of the stall. 3 And you shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I make, says יהוה of יצבאות Host. 4 Remember you the Torah of Moses My servant, which I commanded unto אותו him in Horeb for all Israel, with the statutes and ordinances. 5 Behold, I will send you את Elijah the prophet before the great and terrible Day of יהוה comes. *Prophecy Fulfilled-Mal. 4:5 Forerunner in the spirit of Elijah-Matthew 3:1-2/11:13-14.* 6 And he shall turn the heart of the children אבות fathers to the children and the heart of the children אבותם to the fathers of them; lest I come and strike את- the earth with a curse. *Prophecy Fulfilled-Mal. 4:6 Forerunner would turn many to righteousness-Luke 1:16-17.*

ALEPH TAV WORD GLOSSARY

- Aleph/Shin/Tav** אשת Word: translated *woman* or *wife* 98 times
Lamed/**Aleph/Shin/Tav** לאשת Word: translated *wife of* 1 time Jud 14:15
Aleph/Shin/Tav/Vav אשתו Word: translated *his wife* 66 times
Aleph/Shin/Tav/Kaph אשתך Word: translated *your wife* 12 times
Vav/Bet/**Aleph/Shin/Tav** ובאשת Word: translated *toward the wife of* 2 times Deut 28:54/Mal 2:15
Vav/**Aleph/Shin/Tav/Kaph** ואשתך Word: translated *and your wife* 3 times
Aleph/Nun/Tav אנת Aramaic Word: translated pronoun *you* 10 times in in Daniel
Aleph/Nun/Tav/Vav/Nun אנתון Word: translated *you* 1 time Dan 2:8
Aleph/Tav/Kaph אתך word: translated pronoun *you* 49, *with you* 80 times
Aleph/Tav/Hey אתה Word: translated pronoun *you* 536, pronoun *her* 110, *with her* 12 times
Hey/**Aleph/Tav/Hey** האתה Word: translated pronoun *you* 10 times
Aleph/Tav/Kaph/Mem אתכם Word: translated pronoun *you* 297 times and *with you* 48 times
Aleph/Vav/Tav/Kaph אותך Word: translated pronoun *you* 29 times *with you* 12 times
Mem/Tzadi/**Aleph/Tav** מצאת Word: translated *you found* 8 times
Aleph/Mem/Resh/Tav אמרת Word: translated *you said* or *you say* 36 times
Bet/**Aleph/Tav/Mem** באתם Word: translated *you come* or *you came* 9 times
Yod/Tzadi/**Aleph/Tav** יצאת Word: translated *you went forth* or *you came* 11 times
Yod/Tzadi/**Aleph/Tav/Yod** יצאתי Word: translated *you came forth* or *you came out* 7 times
Shin/Nun/**Aleph/Tav/Mem** שנאתם Word: translated *you hate* 3 times
Aleph/Hey/Bet/Tav אהבת Word: translated *you love* or *love of* 12 times
Aleph/Hey/Bet/Tav/Mem אהבתם Word: translated *love of them* 3 times
Aleph/Hey/Bet/Tav/Yod/Kaph אהבתיך Word: translated *I love you* 3 times
Aleph/Hey/Bet/Tav/Yod אהבתי Word: translated *I love* 18 times
Bet/**Aleph/Het/Bet/Tav** באהבת Word: translated *because loved* 3 times
Vav/**Aleph/Tav/Hey** ואתה Word: translated *and you* 199 times
Vav/**Aleph/Tav/Mem** ואתם Word: translated *and you* 70 times
Vav/**Aleph/Mem/Resh/Tav** ואמרת Word: translated *and you say* 137 times
Vav/Bet/**Aleph/Tav** ובאת Word: translated *and you come* 16 times or *and you enter* 8 times
Vav/Qoph/Resh/**Aleph/Tav** וקראת Word: translated *and you call* or *and you read*, etc. 15 times
Vav/Hey/Bet/Yod/**Aleph/Tav** וְהִבִּיאת Word: translated *and you bring* 1 time 2 Ki 9:2
Vav/Hey/Qoph/**Aleph/Tav/Vav** והקאתו Word: translated *and you vomit it (him) up* 1 time Pr 25:16
Aleph/Heth/Zayin/Tav אחזת Word: translated *possession-of* 14 times
Aleph/Heth/Zayin/Tav/Kaph/Mem אחזתכם Word: translated *your possession* 4 times
Mem/**Aleph/Heth/Zayin/Tav/Vav** מאחזתו Word: translated *his possession* 3 times
Vav/**Aleph/Tav/Nun/Vav** ואחנו Word: translated *and with us* 3 times
Aleph/Bet/Tav אבת Word: translated pronoun *fathers* 2 times in Exodus
Aleph/Bet/Vav/Tav אבות Word: translated pronoun *fathers* 29 times *fathers of* 6 times
Aleph/Bet/Vav/Tav/Mem אבותם Word: translated *fathers of them* or *their fathers* 42 times
Hey/**Aleph/Bet/Vav/Tav** האבות Word: translated *the fathers* 36 times
Aleph/Bet/Vav/Tav/Yod/Kaph/Mem אבותיכם Word: translated *your fathers* 32 times
Lamed/**Aleph/Bet/Vav/Tav/Yod/Kaph/Mem** לאבותיכם Word; translated *to your fathers* 3 times
Aleph/Bet/Tav/Mem אבתם Word: translated *fathers of* or *their fathers* 44 times
Heth/Teth/**Aleph/Tav** חטאת Word: translated *sin* or *you sinned*, etc 58 times
Heth/Teth/**Aleph/Tav/Yod** חטאתי Word: translated *I sinned* or *my sin* 36 times
Vav/Heth/Teth/**Aleph/Tav** וחטאת Word: translated *and sin of* 8 times
Mem/Heth/Teth/**Aleph/Tav/Yod** מחטאתי Word: translated *from my sin* 3 times
Heth/Teth/**Aleph/Tav/Yod/Kaph** חטאתיך Word: translated *your sins* 4 times
Heth/Teth/**Aleph/Tav/Vav** חטאתו Word: translated *his sin* 21 times
Hey/Heth/Teth/**Aleph/Tav** החטאת Word: translated *the sin* 38 times
Lamed/Heth/Teth/**Aleph/Tav** לחטאת Word: translated *to sin* or *for sin* 44 times
Mem/Heth/Teth/**Aleph/Tav/Vav** מחטאתו Word: translated *from sin of him* 6 times
Aleph/Mem/Tav אמת Word: translated as *truth* 47 times and *faithfulness* 7 times

ALEPH TAV WORD GLOSSARY

- Hey/**Aleph**/Mem/**Tav** האמת Word: translated *the truth* 3 times *the faithfulness* 1 time
- Bet/**Aleph**/Mem/**Tav** באמת Word: translated *in truth* 18 times
- Hey/**Aleph**/Vav/**Tav** האות Word: translated *the sign* 9 times
- Lamed/**Aleph**/**Tav**/**Tav** לאתח Word: translated *for signs* 1 time Gen 1:14
- Aleph**/Vav/**Tav** אות Word: translated *sign* 22 times
- Aleph**/**Tav**/**Tav** אתח Word: translated *sign* 1 time in Nehemiah 9:10
- Aleph**/Vav/**Tav**/Yod אותי Word: translated *me* 34 times and *with me* 2 times
- Aleph**/**Tav**/Yod אתי Word: translated pronoun *me* 81, *with me* 53, and pronoun *you* 5 times
- Vav/**Aleph**/**Tav**/Yod ואתי Word: translated *and you* or *and me* 10 times
- Yod/Resh/**Aleph**/**Tav**/Yod יראתי Word: translated *I feared* or *fear of me* 5 times
- Yod/Resh/**Aleph**/**Tav** יראת Word: translated *fear of* in regard to Elohim 20 times
- Yod/Resh/**Aleph**/**Tav**/Vav יראתו Word: translated *His fear* 1 time Ex 20:20
- Aleph**/Yod/Lamed/**Tav** אליח Word: translated *you cursed* 1 time Jud 17:2
- Hey/**Aleph**/Lamed/Vav/**Tav** האלות Word: translated *the curses* 2 times Deut 30:7/2 Chron 34:24
- Mem/**Aleph**/Lamed/**Tav**/Yod מאלתי Word: translated *from my oath* 2 times Gen 24:41
- Aleph**/Lamed/**Tav**/Yod אלתי Word: translated *my oath* 1 time Ezekiel 17:19
- Aleph**/**Tav**/Vav אתו Word: translated pronoun *him* 439, *with him* 154 times
- Aleph**/Vav/**Tav**/Vav אותו Word: translated pronoun *him* 33 times *with him* 4 times
- Vav/**Aleph**/**Tav**/Vav ואתו Word: translated *and him* or *and with him* 16 times
- Lamed/Hey/**Aleph**/Lamed/**Tav**/Vav להאלתו Word: translated *to cause him to swear* 2 times
- Lamed/Qoph/Resh/**Aleph**/**Tav**/Vav לקראתו Word: translated *to meet him* 29 times
- Bet/Hey/Resh/**Aleph**/**Tav**/Vav בהראתו Word: translated *when he showed him* 1 time Est 1:4
- Mem/**Aleph**/**Tav**/Vav מאתו Word: translated *from him* or *for him* 13 times
- Zayin/**Aleph**/**Tav** זאת Word: translated pronoun *this* 241 times
- Aleph**/**Tav**/Mem אתם Word: translated pronoun *them* 282, pronoun *you* 213, *with them* 39 times
- Aleph**/Vav/**Tav**/Mem אותם Word: translated pronoun *them* 173, *with them* 12, *themselves* 3 times
- Vav/**Aleph**/Vav/**Tav**/Mem ואותם Word: translated *and them* 2 times
- Hey/Zayin/**Aleph**/**Tav** הזאת Word: translated *the this* 275 times
- Vav/Zayin/**Aleph**/**Tav** וזאת Word: translated *and this* 25 times
- Mem/Zayin/**Aleph**/**Tav** מזאת Word: translated *from this* 1 time 2 Sam 6:22
- Bet/Zayin/**Aleph**/**Tav** בזאת Word: translated *in this* 12 times
- Aleph**/**Tav**/Vav/Nun אתון Word: translated *furnace* 7 times in Daniel
- Aleph**/**Tav**/Nun/Vav אתנו Word: translated pronoun *us* 29 times and *with us* 28 times
- Aleph**/Heth/Vav/**Tav** אחות Word: translated *sister* 19 times
- Aleph**/Heth/Vav/**Tav**/Kaph אחותך Word: translated *your sister* 10 times
- Vav/**Aleph**/Heth/Vav/**Tav** ואחות Word: translated *and the sister of* 5 times
- Mem/Tzadi/**Aleph**/**Tav**/Yod מצאתי Word: translated *I found* 39 times
- Nun/Shin/**Aleph**/**Tav**/Yod נשאתי Word: translated *I accepted (agree)* or *I lifted (bear)* 19 times
- Aleph**/Mem/Resh/**Tav**/Yod אמרתי Word: translated *I say* or *I said* 82 times
- Resh/**Aleph**/Yod/**Tav**/Yod ראיתי Word: translated *I see* or *I saw* 88 times
- Resh/**Aleph**/Yod/**Tav**/Mem ראיתם Word: translated *you see* or *you saw* 13 times
- Lamed/Resh/**Aleph**/**Tav**/Mem לראתם Word: translated *you will see them* 1 time Ex 14:13
- Aleph**/Mem/Vav/**Tav** אמות Word: translated *I die* or *I shall die* 13 times and *cubits* 88 times
- Aleph**/Shin/Yod/**Tav** אשית Word: translated *I will set* or *I will make* 9 times
- Aleph**/Shin/Yod/**Tav**/Kaph אשיתך Word: translated *shall I put you* or *I will make you* 2 times
- Vav/**Aleph**/**Tav**/Nun ואתן Word: translated *I shall give* or *I am giving* 20 times
- Shin/Nun/**Aleph**/**Tav**/Yod שנאתי Word: translated *I hate* or *I hated* 14 times
- Shin/Nun/**Aleph**/**Tav**/Yod/Hey/Vav שנאתיהו Word: translated *I hate him* 1 time 2 Chron 18:7
- Shin/Nun/**Aleph**/**Tav**/Yod/Mem שנאתים Word: translated *I hate them* 2 times Ps 139:22/Ho 9:15
- Shin/Nun/**Aleph**/**Tav**/Mem שנאתם Word: translated *hatred of them* or *you hate* 3 times
- Mem/**Aleph**/Samekh/**Tav**/Yod מאסתי Word: translated *I reject* or *I despise* 3 times
- Qoph/Nun/**Aleph**/**Tav** קנאת Word: translated *zeal of* or *jealousy of* 9 times

ALEPH TAV WORD GLOSSARY

- Qoph/Nun/**Aleph/Tav**/Mem קנאתם Word: translated *jealousy of them* 1 time Ecc 9:6
- Aleph**/Mem/**Tav**/Kaph אמתך Word: translated *your maidservant* 16 times and *your faithfulness* 8 times
- Lamed/**Aleph**/Mem/**Tav**/Kaph לאמתך Word: translated *to your maidservant* 3 times
- Aleph**/Heth/Resh/Yod/**Tav** אחרית Word: translated *end, reward*, in regard to life, 12 times
- Aleph**/Heth/Resh/Nun/Yod/**Tav** אחרנית Word: translated *backward* 7 times
- Lamed/**Aleph/Tav**/Yod/Mem לאתים Word: translated *plowshares* 3 times
- Tav/Pe/**Aleph**/Resh/**Tav** תפארת Word: translated *beauty* or *beauty of* 15 times
- Vav/Tav/Pe/**Aleph**/Resh/**Tav** ותפארת Word: translated *and beauty of* 3 times
- Aleph**/Resh/**Tav** ארבה Word: translated *herbs* used 1 time in 2 Kings 4:39
- Vav/**Aleph**/Kaph/Lamed/**Tav**/Yod אכלתי Word: translated *I ate* 11 times
- Aleph**/Kaph/Lamed/**Tav** אכלת Word: translated *you ate* or *devourer* 7 times
- Aleph**/Shin/Bet/Yod/**Tav**/Hey אשבייתה Word: translated *I shall eradicate* 1 time Deut 32:26
- Vav/**Aleph**/Kaph/Lamed/**Tav**/Yod ואכלתי Word: translated *and I eat* 3 times
- Tzadi/Bet/**Aleph**/Vav/**Tav** צבאות Word: translated *host* 286 times, as in the Host of יהוה
- Aleph**/Daleth/Mem/**Tav** אדמת Word: translated *land of* 26 times
- Aleph**/Daleth/Mem/**Tav**/Koph/Mem אדמתכם Word: translated *your land* 6 times
- Aleph**/Resh/Mem/**Tav**/Vav אדמתו Word: translated *his land* or *their land* 12 times
- Bet/**Aleph**/Resh/Tzadi/**Tav** בארצת Word: translated *in land of* 2 times in Lev 26:26 - 39
- Aleph**/Heth/**Tav** אחת Word: translated *one, first, or once* 175 times (*one/echad* spelled אהד 500 times)
- Mem/**Aleph**/Heth/**Tav** מאחת Word: translated *in one* or *against one* 2 times Lev 4:2/5:13
- Hey/**Aleph**/Heth/**Tav** האחת Word: translated *the one* 50 times
- Nun/Shin/**Aleph**/Vav/**Tav** נשאות Word: translated *carrying* 1 time 2 Chron 9:21
- Aleph**/Yod/**Tav**/Nun איתן Word: translated *strong* or *hard* 12 times
- Kaph/**Aleph**/Yod/Lamed/Vav/**Tav** כאילות Word: translated *as hinds* (feet) 3 times
- Bet/Nun/**Aleph**/Vav/**Tav** בנאות Word: translated *in pastures* 1 time Ps 23:2
- Nun/**Aleph**/Vav/**Tav** נאות Word: translated *pastures* 12 times
- Lamed/**Aleph**/Lamed/Mem/Vav/**Tav** לאלמות Word: translated *to the arches* 1 time Eze 40:16
- Vav/**Aleph**/Lamed/Mem/Vav/**Tav** ואלמות Word: translated *and the arches* 1 time Eze 40:30
- Aleph**/Resh/Yod/Vav/**Tav** אריות Word: translated *lion* or *lions* 14 times
- Aleph**/Nun/Heth/**Tav**/Yod אנהתי Word: translated *my groaning* or *my sighing* 4 times
- Shin/**Aleph**/Gimel/**Tav**/Yod שאגתי Word: translated *my roarings* or *I roar* 3 times
- Aleph**/Nun/Yod/Vav/**Tav** אניות Word: translated *ships* 19 times
- Aleph**/Vav/Tzadi/Resh/**Tav** אוצרות Word: translated *treasures* 1 time in Jer 51:13
- Aleph**/Teth/Mem/Vav/**Tav** אטמות Word: translated *narrow* 2 times Eze 40:16/41:26
- Hey/**Aleph**/Teth/Mem/Vav/**Tav** האטמות Word: translated *the narrow* 1 time Eze 41:16
- Aleph/Tav**/Nun/Nun אתנן Word: translated *fee* or *fee of* 6 times
- Shin/**Aleph**/Lamed/**Tav** שאלת Word: translated *you ask* 13 times
- Vav/Shin/**Aleph**/Lamed/**Tav** ושאלת Word: translated *and you ask* 2 times Deut 13:14/1 Ki 3:11
- Mem/**Aleph/Tav**/Kaph מאתך Word: translated *from you* 8 times
- Mem/**Aleph**/Resh/**Tav** מארת Word: translated *lights* Gen 1:14 or *curse of*
- Aleph**/Resh/Mem/Yod/**Tav** ארמית Word: translated *Aramaic* 4 times
- Hey/Nun/Vav/Resh/**Aleph/Tav** הנוראת Word: translated *terrible* 1 time Deut 10:21
- Nun/Pe/Lamed/**Aleph/Tav** נפלאת Word: translated *marvels* 1 time Exodus 34:10
- Hey/Yod/**Aleph/Tav**/Vav/Nun היאתון Word: translated *entrance* one time Ezekiel 40:15

Paleo and Modern Hebrew Aleph-bet

Pictograph	Name	Meaning	Pictograph	Name	Meaning
	Aleph א	Ox Head/Provide Strength/Unity First/Crown		Lamed ל	Staff/Shepherd Authority/Protect Control/Teach
	Beit ב	House/Family Inside Of Body/Woman		Mem מ - ם	Water/Wash Chaos/Mighty Birth/Blood
	Gimmel ג	Lift Up/Carry Camel/Walk Ascend/Descend		Nun נ - ן	Seed/Heir Fish Darting Imparting Life
	Dalet ד	Door/Pathway Access/Enter Hang		Samekh ס	Hand on Staff Support/Prop Vine/Protect
	Hey ה	Window/Glory Behold/Breath Reveal/Sign		Ayin ע	Eye/See/Watch Experience Discernment
	Vav-Uau ו	Hook/Man Nail/Bridge Secure/Add		Peh פ - ף	Mouth/Word Speak/Watch Communicate
	Zayin ז	Plow/Food Weapon/Kill Cut off/Death		Tzadhe צ - ץ	Righteous/Hunt Desire/Need Fishhook/Capture
	Chet-Heth ח	Protect/Enclose Fence/Wall Separation/Open		Qoph ק	Back of Head Horizon/Behind To Rise Up
	Tet ט	Snake/Seal Basket/Set Apart Surround/ Mark		Resh ר	Head/Face Exalted/Top Chief/Beginning
	Yod י	Hand/Grasp Work/Make Deed/Create		Shin ש	Eat/Teeth Consume/Give Destroy/Fire
	Kaph כ - ך	Palm of Hand To Open/Cover Allow/Anoint		Tav ת	Mark/Sacrifice Sign/Judgment Covenant/Save

THE MESSIANIC B'RIT CHADASHAH

(New Covenant)

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The **Messianic B'rit Chadashah** used the 1987 Old King James Bible (KJV) which is Public Domain as a base. This rendition has had the majority of the Old King's English removed and replaced with modern English for easier reading and understanding. Also, all of the common words used in the KJV to express deities have been replaced with more proper Hebraic words, rendering this edition very unique.

PREFACE

It is by popular request that this **Messianic B'rit Chadashah** (*New Covenant*) has been added to the **Messianic Aleph Tav Scriptures** (MATS), renaming it the **Complete Messianic Aleph Tav Scriptures** (C-MATS). The Old English King James Bible was created from ancient Greek manuscripts in the 16th century and because of this, there are no hidden free standing Aleph Tav character symbols associated within the New covenant text.

GOSPEL OF MATTHEW 1 (MATTITYAHU)

1:1 The book of the generation of Yahushua haMashiach (*the Messiah*), the son of David, the son of Abraham. 2 Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judas and his brethren; 3 And Judas begat Phares and Zara of Thamar; and Phares begat Esrom; and Esrom begat Aram; 4 And Aram begat Aminadab; and Aminadab begat Naasson; and Naasson begat Salmon; 5 And Salmon begat Booz of Rachab; and Booz begat Obed of Ruth; and Obed begat Jesse; 6 And Jesse begat David the king; and David the king begat Solomon of her that had been the wife of Urias; 7 And Solomon begat Roboam; and Roboam begat Abia; and Abia begat Asa; 8 And Asa begat Josaphat; and Josaphat begat Joram; and Joram begat Ozias; 9 And Ozias begat Joatham; and Joatham begat Achaz; and Achaz begat Ezekias; 10 And Ezekias begat Manasses; and Manasses begat Amon; and Amon begat Josias; 11 And Josias begat Jechonias and his brethren, about the time they were carried away to Babylon: 12 And after they were brought to Babylon, Jechonias begat Salathiel; and Salathiel begat Zorobabel; 13 And Zorobabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor; 14 And Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud; 15 And Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob; 16 And Jacob begat Joseph the gardian of Mary, of whom was born Y'shua, who is called Mashiach (*Messiah*). 17 So all the generations from Abraham to David are fourteen generations; and from David until the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Mashiach are fourteen generations. 18 Now the birth of Y'shua haMashiach was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Ruach haKodesh (*the Holy Spirit*). 19 Then Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away privately. 20 But while he thought on these things, behold, the angel of יהוה appeared unto him in a dream, saying, Joseph, you son of David, fear not to take unto you Mary your wife: for that which is conceived in her is of the Ruach haKodesh. 21 And she shall bring forth a son, and you shall call his name YAHUSHUA: for he shall save his people from their sins. 22 Now all this was done, that it might be fulfilled which was spoken of יהוה by the prophet, saying, 23 Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being

interpreted is, Elohim with us. 24 Then Joseph being raised from sleep did as the angel of יהוה had bidden him, and took unto him his wife: 25 And knew her not till she had brought forth her firstborn son: and he called his name YAHUSHUA.

Matthew 2

2:1 Now when Y'shua was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem, 2 Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him. 3 When Herod the king had heard these things, he was troubled, and all Jerusalem with him. 4 And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Mashiach should be born. 5 And they said unto him, In Bethlehem of Judaea: for thus it is written by the prophet, 6 And you Bethlehem, in the land of Juda, are not the least among the princes of Juda: for out of you shall come a Governor, that shall rule my people Israel. 7 Then Herod, when he had privately called the wise men, inquired of them diligently what time the star appeared. 8 And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when you have found him, bring me word again, that I may come and worship him also. 9 When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. 10 When they saw the star, they rejoiced with exceeding great joy. 11 And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh. 12 And being warned of Elohim in a dream that they should not return to Herod, they departed into their own country another way. 13 And when they were departed, behold, the angel of יהוה appears to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be you there until I bring you word: for Herod will seek the young child to destroy him. 14 When he arose, he took the young child and his mother by night, and departed into Egypt: 15 And was there until the death of Herod: that it might be fulfilled which was spoken of יהוה by the prophet, saying, Out of Egypt have I called my son. 16 Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the

MATTHEW (MATTITYAHU) 2-4

coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men. 17 Then was fulfilled that which was spoken by Jeremiah the prophet, saying, 18 In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not. 19 But when Herod was dead, behold, an angel of יהוה appears in a dream to Joseph in Egypt, 20 Saying, Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's life. 21 And he arose, and took the young child and his mother, and came into the land of Israel. 22 But when he heard that Archelaus did reign in Judaea in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of Elohim in a dream, he turned aside into the parts of Galilee: 23 And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.

Matthew 3

3:1 In those days came John the Baptist, preaching in the wilderness of Judaea, 2 And saying, Repent you: for the kingdom of heaven is at hand. 3 For this is he that was spoken of by the prophet Isaiah (*Isa 40:3*), saying, The voice of one crying in the wilderness, Prepare you the way of יהוה, make his paths straight. 4 And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey. 5 Then went out to him Jerusalem, and all Judaea, and all the region round about Jordan, 6 And were baptized of him in Jordan, confessing their sins. 7 But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who has warned you to flee from the wrath to come? 8 Bring forth therefore fruits meet for repentance: 9 And think not to say within yourselves, We have Abraham to our father: for I say unto you, that Elohim is able of these stones to raise up children unto Abraham. 10 And now also the axe is laid unto the root of the trees: therefore every tree which brings not forth good fruit is hewn down, and cast into the fire. 11 I indeed baptize you with water unto repentance: but he that comes after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Ruach haKodesh, and with fire: 12 Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.

13 Then comes Y'shua from Galilee to Jordan unto John, to be baptized of him. 14 But John forbad him, saying, I have need to be baptized of you, and you come to me? 15 And Y'shua answering said unto him, Suffer it to be so now: for thus it becomes us to fulfill all righteousness. Then he suffered him. 16 And Y'shua, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of Elohim descending like a dove, and lighting upon him: 17 And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

Matthew 4

4:1 Then was Y'shua led up of the Spirit into the wilderness to be tempted of the devil. 2 And when he had fasted forty days and forty nights, he was afterward an hungred. 3 And when the tempter came to him, he said, If you be the Son of Elohim, command that these stones be made bread. 4 But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceeds out of the mouth of Elohim. 5 Then the devil takes him up into the holy city, and sets him on a pinnacle of the temple, 6 And saith unto him, If you be the Son of Elohim, cast yourself down: for it is written, He shall give his angels charge concerning you: and in their hands they shall bear you up, lest at any time you dash your foot against a stone. 7 Y'shua said unto him, It is written again, You shall not tempt יהוה your Elohim. 8 Again, the devil takes him up into an exceeding high mountain, and shows him all the kingdoms of the world, and the glory of them; 9 And saith unto him, All these things will I give you, if you will fall down and worship me. 10 Then saith Y'shua unto him, Get you hence, Satan: for it is written, You shall worship יהוה your Elohim, and him only shall you serve. 11 Then the devil leaves him, and, behold, angels came and ministered unto him. 12 Now when Y'shua had heard that John was cast into prison, he departed into Galilee; 13 And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthalim: 14 That it might be fulfilled which was spoken by Isaiah the prophet, saying, 15 The land of Zabulon, and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles; 16 The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up. 17 From that time Y'shua began to preach, and to say, Repent: for the kingdom of heaven is at hand. 18 And Y'shua, walking by the sea

of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers. 19 And he saith unto them, Follow me, and I will make you fishers of men. 20 And they straightway left their nets, and followed him. 21 And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them. 22 And they immediately left the ship and their father, and followed him. 23 And Y'shua went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people. 24 And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and he healed them. 25 And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judaea, and from beyond Jordan.

Matthew 5

5:1 And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him: 2 And he opened his mouth, and taught them, saying, 3 Blessed are the poor in spirit: for theirs is the kingdom of heaven. 4 Blessed are they that mourn: for they shall be comforted. 5 Blessed are the meek: for they shall inherit the earth. 6 Blessed are they which do hunger and thirst after righteousness: for they shall be filled. 7 Blessed are the merciful: for they shall obtain mercy. 8 Blessed are the pure in heart: for they shall see Elohim. 9 Blessed are the peacemakers: for they shall be called the children of Elohim. 10 Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. 11 Blessed are you, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. 12 Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you. 13 You are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. 14 You are the light of the world. A city that is set on an hill cannot be hid. 15 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. 16 Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. 17 Think not that I am come to destroy the Torah, or the prophets: I am not come to destroy, but to fulfill. 18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the Torah, till all be fulfilled. 19 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. 20 For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, you shall in no case enter into the kingdom of heaven. 21 You have heard that it was said by them of old time, You shall not kill; and whosoever shall kill shall be in danger of the judgment: 22 But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, You fool, shall be in danger of gehenna fire. 23 Therefore if you bring your gift to the altar, and there remember that your brother has ought against you; 24 Leave there your gift before the altar, and go your way; first be reconciled to your brother, and then come and offer your gift. 25 Agree with your adversary quickly, whiles you are in the way with him; lest at any time the adversary deliver you to the judge, and the judge deliver you to the officer, and you be cast into prison. 26 Verily I say unto you, You shall by no means come out thence, till you have paid the uttermost farthing. 27 You have heard that it was said by them of old time, You shall not commit adultery: 28 But I say unto you, That whosoever looks on a woman to lust after her has committed adultery with her already in his heart. 29 And if your right eye offend you, pluck it out, and cast it from you: for it is profitable for you that one of your members should perish, and not that your whole body should be cast into gehenna. 30 And if your right hand offend you, cut it off, and cast it from you: for it is profitable for you that one of your members should perish, and not that your whole body should be cast into gehenna. 31 It has been said, Whosoever shall put away his wife, let him give her a writing of divorcement: 32 But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causes her to commit adultery: and whosoever shall marry her that is

divorced commits adultery. 33 Again, you have heard that it has been said by them of old time, You shall not swear falsely yourself, but shall perform unto יהוה your oaths: 34 But I say unto you, Swear not at all; neither by heaven; for it is Elohim's throne: 35 Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King. 36 Neither shall you swear by your head, because you can not make one hair white or black. 37 But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these comes of evil. 38 You have heard that it has been said, An eye for an eye, and a tooth for a tooth: 39 But I say unto you, That you resist not evil: but whosoever shall smite you on your right cheek, turn to him the other also. 40 And if any man will sue you at the law, and take away your coat, let him have your cloke also. 41 And whosoever shall compel you to go a mile, go with him twain. 42 Give to him that ask you, and from him that would borrow of you turn not you away. 43 You have heard that it has been said, You shall love your neighbor, and hate your enemy. 44 But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; 45 That you may be the children of your Father which is in heaven: for he makes his sun to rise on the evil and on the good, and sends rain on the just and on the unjust. 46 For if you love them which love you, what reward have you? do not even the publicans the same? 47 And if you salute your brethren only, what do you more than others? do not even the publicans so? 48 Be you therefore perfect, even as your Father which is in heaven is perfect.

Matthew 6

6:1 Take heed that you do not your alms before men, to be seen of them: otherwise you have no reward of your Father which is in heaven. 2 Therefore when you do your alms, do not sound a trumpet before you, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward. 3 But when you do alms, let not your left hand know what your right hand does: 4 That your alms may be in secret: and your Father which sees in secret himself shall reward you openly. 5 And when you pray, you shall not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward. 6 But you, when

you pray, enter into your closet, and when you have shut your door, pray to your Father which is in secret; and your Father which sees in secret shall reward you openly. 7 But when you pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking. 8 Be not you therefore like unto them: for your Father knows what things you have need of, before you ask him. 9 After this manner therefore pray you: Our Father which are in heaven, Hallowed be your name. 10 Your kingdom come. Your will be done in earth, as it is in heaven. 11 Give us this day our daily bread. 12 And forgive us our debts, as we forgive our debtors. 13 And lead us not into temptation, but deliver us from evil: For your is the kingdom, and the power, and the glory, for ever. Amen. 14 For if you forgive men their trespasses, your heavenly Father will also forgive you: 15 But if you forgive not men their trespasses, neither will your Father forgive your trespasses. 16 Moreover when you fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward. 17 But you, when you fastest, anoint your head, and wash your face; 18 That you appear not unto men to fast, but unto your Father which is in secret: and your Father, which sees in secret, shall reward you openly. 19 Lay not up for yourselves treasures upon earth, where moth and rust does corrupt, and where thieves break through and steal: 20 But lay up for yourselves treasures in heaven, where neither moth nor rust does corrupt, and where thieves do not break through nor steal: 21 For where your treasure is, there will your heart be also. 22 The light of the body is the eye: if therefore your eye be single, your whole body shall be full of light. 23 But if your eye be evil, your whole body shall be full of darkness. If therefore the light that is in you be darkness, how great is that darkness! 24 No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. You cannot serve Elohim and mammon. 25 Therefore I say unto you, Take no thought for your life, what you shall eat, or what you shall drink; nor yet for your body, what you shall put on. Is not the life more than meat, and the body than raiment? 26 Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feeds them. Are you not much better than they? 27 Which of you by taking thought can add one cubit unto his stature? 28 And why take you thought for raiment? Consider the lilies of the field, how they

grow; they toil not, neither do they spin: 29 And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. 30 Wherefore, if Elohim so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O you of little faith? 31 Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? 32 For after all these things do the Gentiles seek: for your heavenly Father knows that you have need of all these things. 33 But seek you first the kingdom of Elohim, and his righteousness; and all these things shall be added unto you. 34 Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

Matthew 7

7:1 Judge not, that you be not judged. 2 For with what judgment you judge, you shall be judged: and with what measure you mete, it shall be measured to you again. 3 And why behold you the mote that is in your brother's eye, but consider not the beam that is in your own eye? 4 Or how will you say to your brother, Let me pull out the mote out of your eye; and, behold, a beam is in your own eye? 5 You hypocrite, first cast out the beam out of your own eye; and then shall you see clearly to cast out the mote out of your brother's eye. 6 Give not that which is holy unto the dogs, neither cast you your pearls before swine, lest they trample them under their feet, and turn again and rend you. 7 Ask, and it shall be given you; seek, and you shall find; knock, and it shall be opened unto you: 8 For every one that ask receives; and he that seeks finds; and to him that knocks it shall be opened. 9 Or what man is there of you, whom if his son ask bread, will he give him a stone? 10 Or if he ask a fish, will he give him a serpent? 11 If you then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him? 12 Therefore all things whatsoever you would that men should do to you, do you even so to them: for this is the Torah and the prophets. 13 Enter you in at the strait gate: for wide is the gate, and broad is the way, that leads to destruction, and many there be which go in thereat: 14 Because strait is the gate, and narrow is the way, which leads unto life, and few there be that find it. 15 Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. 16 You shall know them by their fruits. Do

men gather grapes of thorns, or figs of thistles? 17 Even so every good tree brings forth good fruit; but a corrupt tree brings forth evil fruit. 18 A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. 19 Every tree that brings not forth good fruit is hewn down, and cast into the fire. 20 Wherefore by their fruits you shall know them. 21 Not every one that saith unto me, Master, Master, shall enter into the kingdom of heaven; but he that does the will of my Father which is in heaven. 22 Many will say to me in that day, Master, Master, have we not prophesied in your name? and in your name have cast out devils? and in your name done many wonderful works? 23 And then will I profess unto them, I never knew you: depart from me, you that work iniquity. 24 Therefore whosoever hears these sayings of mine, and does them, I will liken him unto a wise man, which built his house upon a rock: 25 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. 26 And every one that hears these sayings of mine, and does them not, shall be likened unto a foolish man, which built his house upon the sand: 27 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it. 28 And it came to pass, when Y'shua had ended these sayings, the people were astonished at his doctrine: 29 For he taught them as one having authority, and not as the scribes.

Matthew 8

8:1 When he was come down from the mountain, great multitudes followed him. 2 And, behold, there came a leper and worshipped him, saying, Master, if you will, you can make me clean. 3 And Y'shua put forth his hand, and touched him, saying, I will; be you clean. And immediately his leprosy was cleansed. 4 And Y'shua saith unto him, See you tell no man; but go your way, show yourself to the priest, and offer the gift that Moses commanded, for a testimony unto them. 5 And when Y'shua was entered into Capernaum, there came unto him a centurion, beseeching him, 6 And saying, Master, my servant lies at home sick of the palsy, grievously tormented. 7 And Y'shua saith unto him, I will come and heal him. 8 The centurion answered and said, Master, I am not worthy that you should come under my roof: but speak the word only, and my servant shall be healed. 9 For I am a man under authority, having soldiers under me: and I say to this man, Go, and he goes; and to another, Come, and he comes;

and to my servant, Do this, and he does it. 10 When Y'shua heard it, he marveled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel. 11 And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. 12 But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth. 13 And Y'shua said unto the centurion, Go your way; and as you have believed, so be it done unto you. And his servant was healed in the selfsame hour. 14 And when Y'shua was come into Peter's house, he saw his wife's mother laid, and sick of a fever. 15 And he touched her hand, and the fever left her: and she arose, and ministered unto them. 16 When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with his word, and healed all that were sick: 17 That it might be fulfilled which was spoken by Isaiah the prophet, saying, Himself took our infirmities, and bare our sicknesses. 18 Now when Y'shua saw great multitudes about him, he gave commandment to depart unto the other side. 19 And a certain scribe came, and said unto him, Master, I will follow you wherever you go. 20 And Y'shua saith unto him, The foxes have holes, and the birds of the air have nests; but the Son of man has not where to lay his head. 21 And another of his disciples said unto him, Master, suffer me first to go and bury my father. 22 But Y'shua said unto him, Follow me; and let the dead bury their dead. 23 And when he was entered into a ship, his disciples followed him. 24 And, behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep. 25 And his disciples came to him, and awoke him, saying, Master, save us: we perish. 26 And he saith unto them, Why are you fearful, O you of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm. 27 But the men marveled, saying, What manner of man is this, that even the winds and the sea obey him! 28 And when he was come to the other side into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way. 29 And, behold, they cried out, saying, What have we to do with you, Y'shua, you Son of Elohim? are you come hither to torment us before the time? 30 And there was a good way off from them an herd of many swine feeding. 31 So the devils besought him, saying, If you cast us out, suffer us to go away into the herd of swine. 32

And he said unto them, Go. And when they were come out, they went into the herd of swine: and, behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters. 33 And they that kept them fled, and went their ways into the city, and told every thing, and what was befallen to the possessed of the devils. 34 And, behold, the whole city came out to meet Y'shua: and when they saw him, they besought him that he would depart out of their coasts.

Matthew 9

9:1 And he entered into a ship, and passed over, and came into his own city. 2 And, behold, they brought to him a man sick of the palsy, lying on a bed: and Y'shua seeing their faith said unto the sick of the palsy; Son, be of good cheer; your sins be forgiven you. 3 And, behold, certain of the scribes said within themselves, This man blasphemeth. 4 And Y'shua knowing their thoughts said, Wherefore think you evil in your hearts? 5 For whether is easier, to say, Your sins be forgiven you; or to say, Arise, and walk? 6 But that you may know that the Son of man has power on earth to forgive sins, then saith he to the sick of the palsy, Arise, take up your bed, and go unto your house. 7 And he arose, and departed to his house. 8 But when the multitudes saw it, they marveled, and glorified Elohim, which had given such power unto men. 9 And as Y'shua passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom: and he saith unto him, Follow me. And he arose, and followed him. 10 And it came to pass, as Y'shua sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples. 11 And when the Pharisees saw it, they said unto his disciples, Why eats your Master with publicans and sinners? 12 But when Y'shua heard that, he said unto them, They that be whole need not a physician, but they that are sick. 13 But go you and learn what that means, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance. 14 Then came to him the disciples of John, saying, Why do we and the Pharisees fast often, but your disciples fast not? 15 And Y'shua said unto them, Can the children of the bridechamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast. 16 No man puts a piece of new cloth unto an old garment, for that which is put in to fill it up takes from the garment, and the rent is made worse. 17 Neither do men put new wine into old