

# **The Messianic Aleph Tav ✕ Scriptures**

*Revised 2<sup>nd</sup> Edition of the Tanakh (OT)*

(Compiled by William H. Sanford Copyright © 2013)

**SECOND LARGE PRINT EDITION**

**PALEO-HEBREW EDITION**

# The Messianic Aleph Tav ✕ Scriptures

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William H. Sanford

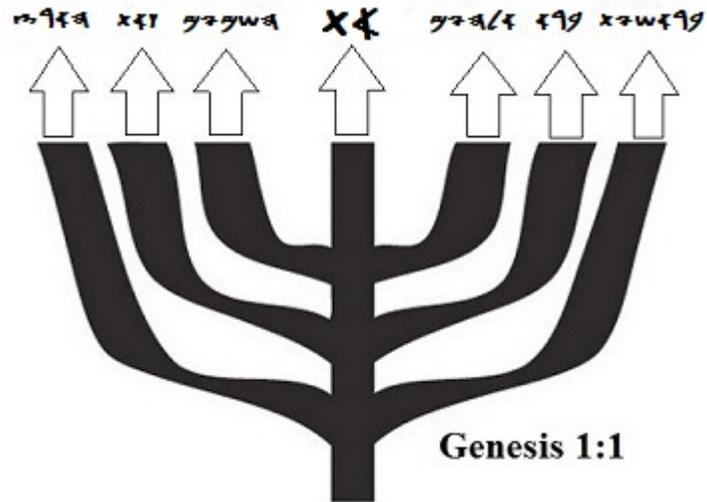
WHSanford@aol.com

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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 ጸብ ምንጭ 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 ጸብ ምንጭ.

### ***Dedication***

The Messianic Aleph Tav ✠ 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 Messianic Aleph Tav ✕ Scriptures

## INTRODUCTION

The **Messianic Aleph/Tav ✕ Scriptures** (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 ✕ 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 second edition of the English MATS version of the Tanakh is the final exhaustive rendition, which incorporates all of the Aleph/Tav ✕ symbols into the English sentence structure exactly where Moses and the Prophets originally placed them in the Hebrew scroll. In addition, this 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 אָפָד (Father's Memorial Name forever) is both **WITH** and **THROUGH** the workings of ✕ Y'shua ha-Mashiach (*the Messiah*), who is ONE with אָפָד 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 ✕ 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 ✕ 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 ✕ אָפָד*) 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 ✕ Covenant symbols are placed, can the reader possibly begin to appreciate and understand the significance of the Aleph/Tav ✕ 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 ✕ Symbol?

On the cover of the **Messianic Aleph/Tav ✕ Scriptures** is pictured the **Holy Grail** as a metaphor to describe the Hebrew ✕ 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 אָ Character Symbol throughout the Tanakh. The mystery and intrigue surrounding the Aleph/Tav אָ 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 אָיָאָ Father was the First (*Aleph/strength*) and אָיָ 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 אָ 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 אָיָאָ 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** (אָ) and the **Tav** (אָ). It begs the question, **WHY** would John make such prophetic and profound statements concerning the Aleph/Tav אָ 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 אָ 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 אָיָאָ Father by His Holy Spirit worked together both with and through Y'shua as ONE, and in Genesis 1:1 “*created Elohim אָ the heavens אָיָ the earth.*”

Genesis 1:1, is in fact, where the first Aleph/Tav אָ and first Vav/Aleph/Tav אָיָ character symbols appear, symbolizing both the Strength of the Covenant and Y'shua's divine presence, His divinity with אָיָאָ Father as the Son and creator. Confirmation of the Aleph/Tav אָ 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 אָ 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 אָ whom they have pierced.* Also Micah 5:1 *And they will strike upon the cheek the אָ judge of Israel with a rod.* These are but a few verses which I believe confirm Y'shua as the Aleph/Tav אָ Symbol and also the Messiah.

Consequently, if the Aleph/Tav אָ 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 אָ Symbol, in association with אֱלֹהִים Father, used in hundreds of places concerning judgments. One example is Gen 13:10 destroyed אֱלֹהִים אָ Sodom אָף Gomorrah. 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 אָ Symbol rendering a blessing is Exodus 20: and blessed אֱלֹהִים אָ Day, the Sabbath.*

### Case in Point

There are many examples of the Aleph/Tav אָ 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 אָ symbols in front of their names in the beginning of their life together, but the LAST time we see the Aleph/Tav אָ 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 אָ 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 אָ symbols in front of his name after Genesis 27:1 is explained by Moses in Genesis 25:34 for *so despised Esau his אָ birthright!*

Another perfect example of the placement of the Aleph/Tav אָ 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 אָ Symbol in front of her name. After she is redeemed by Boaz the next two times her name is used an Aleph/Tav אָ Symbol is in front of her name each time. These are just two examples, but it seems quite obvious that the Aleph/Tav אָ Symbol shows a connection of “*covenant*” relationship regarding the Yah-head.

### What is the Vav/Aleph/Tav אָ Symbol?

There are a total of 2,251 **Vav/Aleph/Tav אָ 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 אָ Symbol is quite simply an extension of the Aleph/Tav אָ 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 אָ Symbol does not alter the meaning of an Aleph/Tav אָ Symbol any more than placing a **Vav** in front of the Father's Hebrew Name (אֱלֹהִים) 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* אֱלֹהִים” 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 (אֱלֹהִים ב), which translates as “*in* אֱלֹהִים ב.” There are also 577 translations of the Tetragram with the Hebrew letter “*Lamed ל*” in front, which translates as “*to* אֱלֹהִים ל.” NOTE: The word “*to*” is spelled Aleph/Lamed (לָ) in Hebrew 4374 times. There are 24 translations with the Hebrew letter “*Mem מ*” in front of the Tetragram (אֱלֹהִים מ), which translates as “*from* אֱלֹהִים מ” and 4 times with the “*Kaph כ*” translated “*as* אֱלֹהִים כ”. Only once does the Hebrew letter “*Shin ש*” appear in front of the Tetragram (אֱלֹהִים ש), in Ps 144:15, which translates as “*who* אֱלֹהִים ש.” And only once with the Hebrew letter “*Hey ה*” in Jer 8:19 which translates as “*the* אֱלֹהִים ה”. 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 פ” 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 אֱלֹהִים is Elohim.* The intended meaning of this scripture probably refers to, “Blessed is that people who אֱלֹהִים is their Elohim of consuming fire.” This implies that אֱלֹהִים 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 פפ** Character Symbol has the same meaning as the Aleph/Tav פ 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 פ the heavens פפ the earth*”, we see a precedence being established that will be carried throughout the entire Tanakh implying אֱלֹהִים Father, both WITH and THROUGH פ Y’shua, the TWO WORKING TOGETHER as ONE, created פ the heavens פפ and the earth...implying TWO, not in the sense of separation but in the sense of distinction. The **Vav/Aleph/Tav פפ** 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 (פ) standing alone in text implying the word “and.”

**Note:** The correct pronunciation and English spelling translation of the Hebrew letter Vav (פ) 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 פפ Symbol will follow the placement of an Aleph/Tav פ Symbol in scripture. Thus it becomes an extension whereby the two Aleph Tav symbols are connected together by the Hebrew letter Vav (פ) in both meaning and purpose, as in Genesis 1:16 *And made Elohim פ Two Great Lights; the Greater פ Light to rule the day פפ the lesser light to rule the night פפ the stars.*

### **BONUS LEVEL** **Aleph/Tav פ 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 פ Character Symbol** only serves to substantiate the validity that the Aleph/Tav פ 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 (אאט) 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 comest*” used 16 times and “*thou comest*” used 16 times in a variety of ways, not spelled Bet/Aleph/Tav (אאט) such as (אטא) (אטאט) (אאאט) (אא/א) and (אאטא) just to show a few. These are the 10 places the Bet/Aleph/Tav (אאט) 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 (אאט) 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 (אאט) 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 (אאט) 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 אאאא recompense your work and a full reward be given to you of אאאא, the Elohim of Israel, whom אאט (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 (אאג) or Daleth/Aleph/Tav (אאד) Hebrew words in the Tanakh. The next single Hebrew letter used as a prefix is the **Hey/Aleph/Tav (אאא) Word** and it is used only THREE times in two verses in the entire Tanakh. The Hebrew letter Hey (אאא) actually means to “*reveal*” or “*behold*” and the word Hey/Aleph/Tav (אאא) 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 אאא (sign), that they may believe the voice of the last אאא (sign).* In Exodus 8:23 *And I will put a division between my people and your people: tomorrow will this אאא (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 (אָה) Word is used is twice in Exodus 4:8 and once in Exodus 8:23. The Hebrew word Lamed/Aleph/Vav/Tav (אָלָו) is translated 8 times “to sign” and 5 times “for sign” and 3 times “for sign of”. The Hey/Aleph/Vav/Tav (אָוָה) 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 (אָו) 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 (אָז) 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 (אָז) in Hebrew. Consequently, the Zayin/Aleph/Tav (אָז) 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 (אָז) Word** is placed in scripture text with the Aleph/Tav אָ, 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 אָ 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 (אָז) Word** creating a BLESSING would be the first time the Zayin/Aleph/Tav (אָז) Word is used, which implies that our אָ Creator CUT a rib from Adam's side to form Woman in Genesis 2:23 *And said Adam אָז (this) is now bone of my bones and flesh of my flesh, אָזָל (this) will be called Woman, because out of Man was taken אָז (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 (אָזָל) Word in this scripture, implying when the Women was created she was also given “authority” which was “cut” from Adam and given by אָ Y'shua from the Yah-head.

Please understand, the English translation of the **Zayin/Aleph/Tav (אָז) 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 (אָז) 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 (אָז) 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 אָ 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 (אָז) Word** as an example of rendering a CURSE or JUDGMENT from the Yah-head...in Genesis 3:13 *And said אָלֹהִים Elohim to the woman, what is אָז (this) that you have done? And the woman said, The serpent tricked me and I ate it. 14 And said אָלֹהִים Elohim to the serpent, because you have done אָז (this) you are cursed above all cattle and every wild beast of the field...* implying that now - because of their Zayin/Aleph/Tav אָז 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 (אָ אָלֹהִים) 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** (זא) **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 מא **Word**, Bet/Aleph/Tav בא **Word**, Lamed/Aleph/Tav לא **Word**, Pey/Aleph/Tav פא **Word**, Tzadi/Aleph/Tav צא **Word** and the Shin/Aleph/Tav שא **Word**; see below.

Moving along in the Aleph-bet, there are no Heth/Aleph/Tav (חא), no Teth/Aleph/Tav (טא), no Yod/Aleph/Tav (יא), and no Kaph/Aleph/Tav (כא) in the Tanakh. The next single Hebrew letter used as a prefix to the Aleph Tav is the **Lamed/Aleph/Tav** (לא) **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 אֵלֵינוּ Father as Melekh HaMelakhim the King of Kings. Exodus 12:13 *And the blood will be לא (a sign) upon the houses where you are: and when I see לא 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 (לא) 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 (אָו) 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 (אָו) 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** (מא) **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 (מנ) 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 אָוֹרָרַיִן rained upon Sodom and upon Gomorrah brimstone and fire מאָ (from) אֵלֵינוּ out of heaven...* implying that the judgment of *Sodom and Gomorrah* of *brimstone and fire* came down *from מאָ אֵלֵינוּ* the Yah-head. Just as when the Mem (מ) is placed in front of the Tetragram, the translation is “*from אָוֹרָרַיִן*.”

Moving along in the Aleph-bet there is no Nun/Aleph/Tav (נא), no Samekh/Aleph/Tav (סא), and no Ayin/Aleph/Tav (אָא). The next letter used as a prefix is the **Pey/Aleph/Tav** (פא) **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 פא **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 (פ) 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 (פ) Word** is not used in regard to the Yah-head setting land boundaries is the commandment by אֱלֹהִים Father in Leviticus 19:27 *You will not round your hair at the temples or mar the פ (edges of) your beard...* still implying a boundary commandment, which is spoken by אֱלֹהִים 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 פ the harvest of your land, you will not entirely reap the פ (edges of) your field, nor will you gather the gleanings of your harvest...* or Ezekiel 48:28 *And by the border of Gad, to פ (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 פ is the land which you shall divide by lot to the tribes of Israel for inheritance and these are their several portions, says Adonai אֱלֹהִים.* (Notice also in verse 29 the perfect place for the Zayin/Aleph/Tav (ז) 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 (צ) 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 (ללל) 84 times in the Tanakh and Lamed/Kaph/Tav 6 times (לל). 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 אֱלֹהִים my Elohim, you have made king פ your servant instead of David my father: and I am but a little child; I know not how to צ (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 (צ) 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 (קפ) 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 (שקפנא) and the word *cormorant* in Hebrew is spelled Qoph/Vav/Resh/Mem/Vav/Resh/Nun (קוורשנ). 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 (קפ) 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 (שנפ) and the Hebrew word for screech owl is Lamed/Yod/Lamed/Yod/Tav (ללל). 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 (שפ) 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 פ Symbol the Shin/Aleph/Tav (שפ) 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 (להא). An example of the Shin/Aleph/Tav (שפ) Word is Genesis 4:7 *If you (Cain) do good, you will be שפ (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 (שפ) 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 אָ 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** אָב Word 10 times: translated *you came*...Bet means *come inside of*.
2. **Hey/Aleph/Tav** אָה Word 3 times: translated *sign*...Hey means to *reveal*.
3. **Vav/Aleph/Tav** אָו Word 2251 times: translated *and*...Vav means to *connect* or *bridge*.
4. **Zayin/Aleph/Tav** אָז Word 251 times: translated *this*...Zayin means to *cut*.
5. **Lamed/Aleph/Tav** אָל Word 1 time: translated *a sign*...Lamed means *authority*.
6. **Mem/Aleph/Tav** אָמ Word 135 times: translated *come* or *from*...Mem means to *flow*.
7. **Pey/Aleph/Tav** אָפ Word 34 times: translated *boundaries*...Pey means to *communicate*.
8. **Tzadi/Aleph/Tav** אָצ Word 9 times: translated *go forth*...Tzadi/Sadhe means *righteousness*.
9. **Shin/Aleph/Tav** אָש Word 14 times: translated *lift up*...Shin means *consuming fire*.

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

1. **Bet/Aleph/Tav** אָב Word *you come*...can be expressed Lamed/Kaph/Hey אָל
2. **Hey/Aleph/Tav** אָה Word *sign*...can be expressed Lamed/Nun/Samekh אָה
3. **Vav/Aleph/Tav** אָו Word *and*...can be expressed with Vav (ו) in front of any word
4. **Zayin/Aleph/Tav** אָז *this*...can be written Zayin/Hey אָז over 300 times in Tanakh
5. **Lamed/Aleph/Tav** אָל *a sign*...can also be expressed Mem/Vav/Pe/Tav אָל
6. **Mem/Aleph/Tav** אָמ *come* or *from*...can be expressed Bet/Aleph אָב and *from* Mem/Nun אָמ
7. **Pey/Aleph/Tav** אָפ *boundaries*...can be expressed Gimel/Bet/Vav/Lamed/Vav/Tav אָפ
8. **Tzadi/Aleph/Tav** אָצ *go forth*...can be Hey/Lamed/Kaph אָה or Yod/Tzadi/Aleph אָצ
9. **Shin/Aleph/Tav** אָש *lift up*...can be expressed Resh/Vav/Mem אָש

### Aleph Tav with Single Hebrew Letter SUFFIXES

There are also single Hebrew letters used as suffixes with the Aleph/Tav אָ Character Symbol which have just as much profound significance as the prefixes. All these words only substantiate that the free standing Aleph Tav אָ 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** (אָא) **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 (אָא) 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 (אָב). 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 (אָב) words, no Aleph/Tav/Gimel (אָג) words, and no Aleph/Tav/Daleth (אָד) words. The next single Hebrew letter suffix is the **Aleph/Tav/Hey** (אָה) **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 (אָה) word is the first time it is used in Genesis 3:11 *And Elohim said, Who told you that אָה (you) were naked?* The word implies that this individual (*male/adam*) is a product of

the Yah-head/Elohim, אָ 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 (אָתָּךְ) 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 (אָוְ) 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 (לוֹ) 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 אָוְ word is the first time it is used in Genesis 1:27 *So created Elohim אָ Adam (man) in His own image, in the image of Elohim He created אָוְ (him), male and female He created אָוְ (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 (אָוְ) Word**. Genesis 2:3 states; *And blessed Elohim אָ Day, the seven and sanctified אָוְ (it)*. The last word translated as “it” in the KJV is the Aleph/Tav/Vav (אָוְ) 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 6<sup>th</sup> day, was actually sanctified and set apart, at this time, as with all creation through covenant on the 7<sup>th</sup> Day Sabbath. Exodus 31:16 states that the 7<sup>th</sup> 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 אָ 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 (אָ) Character Symbol can also represent humanity.

Moving along in the Aleph-bet, there are no Aleph/Tav/Zayin (אָזָּךְ) words, no Aleph/Tav/Heth (אָחָּךְ) words, and no Aleph/Tav/Teth (אָתָּךְ) words. The next single Hebrew letter used as a suffix with the Aleph Tav is the **Aleph/Tav/Yod (אָיְ) 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 (לוֹ) over 700 times and Aleph/Vav/Tav/Yod (אָוְיְ) is also translated “me” only 36 times.

The first time the Aleph/Tav/Yod (אָיְ) word is used is in Genesis 4:14 *You are banning אָיְ (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 (לוֹ) 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 (אָכָּךְ) 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 (אָתָּךְ) is also translated “you” 297 times and “with you” 48 times. Also Aleph/Tav/Kaph (אָכָּךְ) is translated “you” 49 times, “with you” 80 times, and Aleph/Vav/Tav/Kaph (אָוְכָּךְ) is translated “you” 29 times “with you” 12 times. Also Hey/Aleph/Tav/Hey (אָתָּךְ) is translated “you” 10 times and Aleph/Tav/Hey (אָתָּךְ) is translated “you” 536 times.

For example, the first time we see Aleph/Tav/Kaph (אָכָּךְ) word used it is translated “with you” twice in the same verse. In the same verse we see the Aleph/Tav/Hey (אָתָּךְ) word also translated “you” in Genesis 6:18 *But I will establish אָ My covenant אָכָּךְ (with you); אָתָּךְ (and you will enter) into the Ark, אָתָּךְ (you) and*

*your sons and your wife and your son's wives* אִתְּךָ (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 (אֶלֶף) word. The next single Hebrew letter used as a suffix with the Aleph Tav is the **Aleph/Tav/Mem (אֶתְּ) 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 (אֶתְּוֹ) 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 (אֶתְּ) word used is in regard to Adam and Eve in Genesis 1:22 *And Elohim blessed אֶתְּ (them) saying, Be fruitful and multiply...27 Male and female He created אֶתְּ (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 (אֶתְּ) 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 אֶתְּ 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 (אֶתְּנָ) 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 אֶתְּנָ (this) land and I will be with you and will bless you; אֶתְּנָ (I will give) to you and to your seed אֶתְּ all these countries and I will perform אֶתְּ 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 אֶתְּנָ Father is declaring it...usually “oath” is spelled Aleph/Lamed/Hey (אֶלֶף) 370 times and “curse” is spelled a variety of ways as (אֶלֶף) 32 times, (אֶלֶף) 7 times, (אֶלֶף) 4 times, (אֶלֶף) 3 times, (אֶלֶף) 2 times, (אֶלֶף) 2 times and (אֶלֶף) 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 (אֶתְּסָ) words, no Aleph/Tav/Ayin (אֶתְּאָ) words, and no Aleph/Tav/Pe (אֶתְּפָ) words. The next single Hebrew letter used as a suffix is the **Aleph/Tav/Tzadi or Sadhe (אֶתְּצָ) 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, אֶתְּצָ (I will break down) אֶתְּ 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 (אֶתְּצָ אֶתְּצָ אֶתְּצָ) in Hebrew...that is not surprising either.

Moving along in the Aleph-bet, there are no Aleph/Tav/Qoph (אקק) words, and the next single Hebrew letter we see as a suffix is the **Aleph/Tav/Resh (אקא) 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 (מקמ) in Hebrew and is used 84 times throughout the Tanakh. You will again see just how special the Aleph/Tav/Resh (אקא) 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*” (א) 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 אקא (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 (אקא) 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 (אקא) 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 אקא (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 (אקש), and the next and final letter in the Aleph-bet is the **Aleph/Tav/Tav (אקא) Word**, which is only used ONE time and is translated in English as “*signs*” in Nehemiah 9:10 *And show אקא (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 (א) 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 (אקא) or even Hey/Aleph/Tav (אקא) 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 אבא** translated pronoun *fathers* 2 times in Exo 12:3/20:5
2. **Aleph/Vav/Tav אבא** translated *sign* 22 times
3. **Aleph/Heth/Tav אבא** translated *one, first, or once* 175 times
4. **Aleph/Mem/Tav אמא** translated as *truth* 47 times and *faithfulness* 7 times
5. **Aleph/Nun/Tav אנא** translated pronoun *you* 10 times
6. **Aleph/Resh/Tav ארא** translated *herbs* 1 time 2 Kings 4:39
7. **Aleph/Shin/Tav אשא** translated *woman* or *wife* 98 times
8. **Aleph/Tav/Tav אאא** 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, with the exception of the pronoun *you*, which must always contain the Aleph Tav and apparently for good reason.

1. **Aleph/Bet/Tav** אבא fathers...can be expressed *father of* Aleph/Bet אב
2. **Aleph/Vav/Tav** אית sign...is expressed Lamed/Nun/Samekh איתל or Mem/Vav/Pe/Tav איתפ
3. **Aleph/Heth/Tav** אחא one, first, or once...can be expressed Aleph/Heth/Daleth אהא echad
4. **Aleph/Mem/Tav** אמא truth or faithfulness...is expressed Aleph/Mem/Vav/Nun/Hey אמאנח
5. **Aleph/Nun/Tav** אנת you...can be expressed *to you* Lamed/Kaph אלל
6. **Aleph/Resh/Tav** ארא herbs...can be written Ayin/Shin/Bet אראו
7. **Aleph/Shin/Tav** אשא woman or wife...can be expressed Aleph/Shin/Hey אשא
8. **Aleph/Tav/Tav** אטא sign...can be Lamed/Nun/Samekh איתל or Mem/Vav/Pe/Tav איתפ

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

Also, what makes these 10 Hebrew 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 also apparently for good reason.

1. Aleph/Tav/**Aleph** אא Word *came*...can be expressed Bet/Aleph אב
2. Aleph/Tav/**Hey** אא Word *you/her*...expressed *to you* Lamed/Kaph אלל / *her* Lamed/Hey אלה
3. Aleph/Tav/**Vav** אא Word *him*...is spelled Lamed/Vav אלל over 1000 times in Tanakh
4. Aleph/Tav/**Yod** אא Word *me*...is spelled Lamed/Yod אלל over 700 times in Tanakh
5. Aleph/Tav/**Kaph** אא Word...*with you* Ayin/Mem/Kaph/Mem אמאמ
6. Aleph/Tav/**Mem** אא Word *them*...can be expressed Hey/Mem אמא
7. Aleph/Tav/**Nun** אא Word *I give*...is expressed Nun/Tav/Tav/Yod אנתנ over 100 times
8. Aleph/Tav/**Tzadi** אא Word *I will break down*...also expressed Aleph/Mem/Heth/Hey אמאח
9. Aleph/Tav/**Resh** אא Word *place*...can be expressed Mem/Qoph/Vav/Mem אמאפ
10. Aleph/Tav/**Tav** אא Word *signs*...Lamed/Nun/Samekh איתל or Mem/Vav/Pe/Tav איתפ

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 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** ךװ Word: translated as *woman* or *wife* 98 times  
**Aleph/Shin/Tav/Vav** ךװװ Word: translated *his wife* 66 times  
**Aleph/Shin/Tav/Kaph** ךװװ Word: translated *your wife* 12 times  
**Aleph/Nun/Tav** ךװ Aramaic Word: translated pronoun *you* 10 times in Daniel  
**Aleph/Tav/Kaph** ךװ word: translated pronoun *you* 49, *with you* 80 times  
**Aleph/Tav/Hey** ךװװ Word: translated pronoun *you* 536, pronoun *her* 110, *with her* 12 times  
**Hey/Aleph/Tav/Hey** ךװװװ Word: translated pronoun *you* 10 times  
**Aleph/Tav/Kaph/Mem** ךװװװ Word: translated pronoun *you* 297 times and *with you* 48 times  
**Aleph/Vav/Tav/Kaph** ךװװװ Word: translated pronoun *you* 29 times *with you* 12 times  
**Mem/Tzadi/Aleph/Tav** ךװװװװ Word: translated *you found* 8 times  
**Aleph/Mem/Resh/Tav** ךװװװ Word: translated *you said* or *you say* 36 times  
**Bet/Aleph/Tav/Mem** ךװװװװ Word: translated *you come* or *you came* 9 times  
**Shin/Nun/Aleph/Tav/Mem** ךװװװװװ Word: translated *you hate* 3 times  
**Aleph/Hey/Bet/Tav** ךװװװ Word: translated *you love* or *love of* 12 times  
**Aleph/Hey/Bet/Tav/Yod/Kaph** ךװװװװ Word: translated *I love you* 3 times  
**Aleph/Hey/Bet/Tav/Yod** ךװװװװ Word: translated *I love* 18 times  
**Vav/Aleph/Tav/Hey** ךװװװװ Word: translated *and you* 199 times  
**Vav/Aleph/Tav/Mem** ךװװװװװ Word: translated *and you* 70 times  
**Aleph/Heth/Zayin/Tav/Kaph/Mem** ךװװװװװ Word: translated *your possession* 4 times  
**Mem/Aleph/Heth/Zayin/Tav/Vav** ךװװװװװ Word: translated *his possession* 3 times  
**Aleph/Bet/Tav** ךװװ Word: translated pronoun *fathers* 2 times in Exodus  
**Aleph/Bet/Vav/Tav/Mem** ךװװװװ Word: translated *fathers of them* or *their fathers* 42 times  
**Aleph/Bet/Vav/Tav/Yod/Kaph/Mem** ךװװװװװ Word: translated *your fathers* 32 times  
**Aleph/Bet/Tav/Mem** ךװװװ Word: translated *fathers of* or *their fathers* 44 times  
**Heth/Teth/Aleph/Tav** ךװװװ Word: translated *sin* or *you sinned, etc* 58 times  
**Heth/Teth/Aleph/Tav/Yod** ךװװװװ Word: translated *I sinned* or *my sin* 36 times  
**Heth/Teth/Aleph/Tav/Yod/Kaph** ךװװװװװ Word: translated *your sins* 4 times  
**Heth/Teth/Aleph/Tav/Vav** ךװװװװ Word: translated *his sin* 21 times  
**Aleph/Vav/Tav/Yod** ךװװװ Word: translated *me* 34 times and *with me* 2 times  
**Aleph/Tav/Yod** ךװװ Word: translated pronoun *me* 81, *with me* 53, and pronoun *you* 5 times  
**Yod/Resh/Aleph/Tav/Yod** ךװװװװ Word: translated *I feared* or *fear of me* 5 times  
**Yod/Resh/Aleph/Tav/Vav** ךװװװװ Word: translated *His fear* 1 time Ex 20:20  
**Aleph/Yod/Lamed/Tav** ךװװװ Word: translated *you cursed* 1 time Jud 17:2  
**Aleph/Lamed/Tav/Yod** ךװװװ Word: translated *my oath* 1 time Ezekiel 17:19  
**Aleph/Tav/Vav** ךװװ Word: translated pronoun *him* 439, *with him* 154 times  
**Mem/Aleph/Tav/Vav** ךװװװ Word: translated *from him* or *for him* 13 times  
**Aleph/Tav/Mem** ךװװ Word: translated pronoun *them* 282, pronoun *you* 213, *with them* 39 times  
**Aleph/Vav/Tav/Mem** ךװװװ Word: translated pronoun *them* 173, *with them* 12, *themselves* 3 times  
**Aleph/Tav/Nun/Vav** ךװװװ Word: translated pronoun *us* 29 times and *with us* 28 times  
**Aleph/Heth/Vav/Tav** ךװװװ Word: translated *sister* 19 times  
**Aleph/Heth/Vav/Tav/Kaph** ךװװװװ Word: translated *your sister* 10 times  
**Mem/Tzadi/Aleph/Tav/Yod** ךװװװװ Word: translated *I found* 39 times  
**Nun/Shin/Aleph/Tav/Yod** ךװװװװ Word: translated *I accepted (agree)* or *I lifted (bear)* 19 times  
**Aleph/Mem/Resh/Tav/Yod** ךװװװװ Word: translated *I say* or *I said* 82 times  
**Resh/Aleph/Yod/Tav/Yod** ךװװװװ Word: translated *I see* or *I saw* 88 times  
**Resh/Aleph/Yod/Tav/Mem** ךװװװװ Word: translated *you see* or *you saw* 13 times  
**Aleph/Mem/Vav/Tav** ךװװװ Word: translated *I die* or *I shall die* 13 times and *cubits* 88 times  
**Shin/Nun/Aleph/Tav/Yod** ךװװװװ Word: translated *I hate* or *I hated* 14 times  
**Aleph/Mem/Tav/Kaph** ךװװװ Word: translated *your maidservant* 16 times and *your faithfulness* 8 times  
**Vav/Aleph/Kaph/Lamed/Tav/Yod** ךװװװװ Word: translated *I ate* 11 times  
**Tzadi/Bet/Aleph/Vav/Tav** ךװװװװ Word: translated *host* 286 times, as in the Host of ךװװװװ

**Aleph/Daleth/Mem/Tav** אדמט 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 (טא). 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*” (טא), 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 אדמט.

The Hebrew word “*Ta*” (טא) 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 אדמט, the guard bare them and brought them back into the guard טא (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 (הדח).

### Moses Relationship with אדמט Father, through טא Y'shua

We will start connecting the dots with Moses, a simple man of great faith who dealt with אדמט Father, through טא Y'shua, face to face. We know from two witnesses when Moses was speaking with אדמט Father face to face he was actually communicating through טא Y'shua. Exodus 32:11 states; *And sought Moses טא face of אדמט his Elohim*. The second witness that confirms Moses could not have been speaking face to face with אדמט 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 טא symbols, representing טא 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 אדמט Father working with and through טא 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 טא symbols being properly placed in Bible text we cannot completely distinguish how the Yah-head performs. Make no mistake, the Aleph/Tav טא Symbol of טא Y'shua ha-Mashiach in the Tanakh reveals not only His presence, but the working of His authority and protocol in association with אדמט Father as ONE, a direct reflection of אדמט Father accomplishing His will both with and through טא 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 אֱלֹהִים Father and אֱלֹהִים Y'shua, whom he viewed as ONE. Y'shua revealed to His disciple John that He was the Aleph/Tav אֱלֹהִים 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 אֱלֹהִים 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 אֱלֹהִים 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 אֱלֹהִים Father in conjunction WITH and THROUGH אֱלֹהִים Y'shua the Son, the Yah-head/Elohim...the TWO working together as ONE by ONE SPIRIT (Eph 4:4).

### Manifestations of אֱלֹהִים Y'shua the Messiah

When asking a well-known rabbi in Israel, (known for his web site “*Ask the Rabbi*”) what he thought the Aleph/Tav אֱלֹהִים 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.*”

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.

I must say, I totally agree with all these rabbis! Surprisingly, the Aleph/Tav אֱלֹהִים 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 אֱלֹהִים 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 אֱלֹהִים Symbol and the Vav/Aleph/Tav אֱלֹהִים Symbol. There are whole chapters in the Torah in which Moses only placed one or two Aleph/Tav אֱלֹהִים symbols. This proves the positioning of the symbols is based completely on “*subject matter*”.

The Aleph/Tav אֱלֹהִים Symbol does not take away from אֱלֹהִים 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 אֱלֹהִים Father as a consuming fire and אֱלֹהִים 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 אָ symbols in the Tanakh that further reveal to us how אָ Father works WITH and THROUGH אָ 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, אָ Father created the world.
- 6). Through Him, אָ Father made all the covenants with the 12 tribes.
- 7). Through Him, אָ 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 אָ Father, through אָ Y'shua Messiah and how He will redeem man.
- 12). Through אָ (*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 אָ 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 אָ Symbol is placed in scripture it reveals the workings of אָ Father both with and through אָ 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** (שׁ): He is and does CONSUME us - REFINED us - FIRE
22. **Tav** (ת): He is the SIGN - He will SECURE - SEAL - COVENANTS bring JUDGMENTS

The Aleph/Tav אָ 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 אֱלֹהִים Father both WITH and THROUGH אָ Y'shua (*Yah-head/Elohim*) concerning all of His creation. There are Aleph/Tav אָ symbols in regard to אֱלֹהִים Father's Judgments, Blood Atonement and Covenants which imply both אֱלֹהִים and אָ working together as ONE. Yet there are also dozens of chapters throughout the Tanakh where there are NO Aleph/Tav אָ 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 אָ 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 אָ 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 אָ 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 אָ Symbol was found.

The majority of the time, when the Aleph/Tav אָ 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 אָ 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 אָ 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 אָ 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 אָ 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 אָ his wife*.

The sentence structure of the word order, with the proper placing of the Aleph/Tav אָ 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 אָ 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.

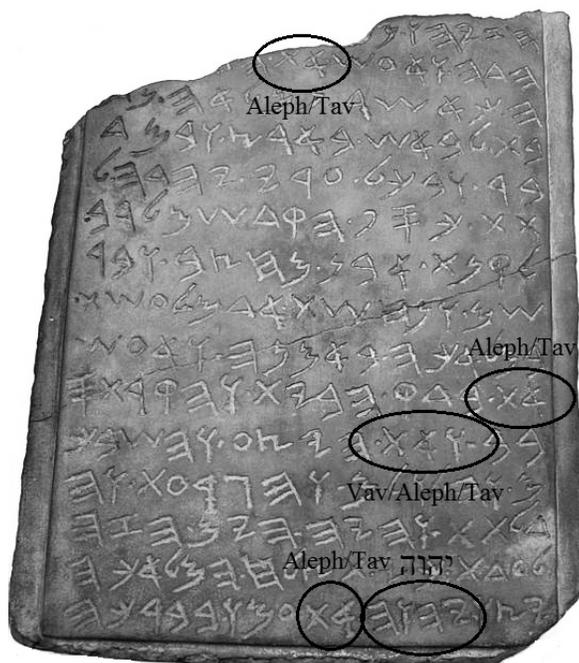
In the PC Study Bible the Aleph/Tav אָ Character Symbol is actually found in *eight* different Modern Hebrew pronunciations, which differ by the use of various vowel points. But remember, in Paleo-Hebrew there were no vowel points during the time of Moses and the Prophets for thousands of years until the 8<sup>th</sup> and 10 Century A.D. when the Masorettes began creating them and their were no 4 “*final*” Hebrew letters either.

There are a total of 7,339 Aleph/Tav אָ symbols and an additional 2,251 Vav/Aleph/Tav אָו symbols used in the entire Tanakh, which brings the grand total to 9,590. Rarely are any Aleph/Tav אָ symbols translated into English, except as an occasional erroneous preposition. However all of the Vav/Aleph/Tav אָו 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

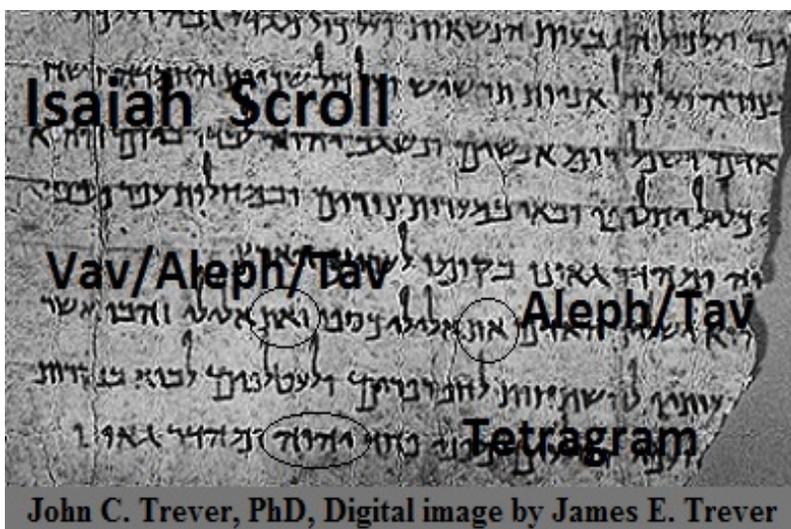
Today, all we have showing us that the Paleo-Hebrew used freestanding Aleph/Tav אָ symbols thousands of years ago, is the language which has survived because it was carved on a hard surface such as stone. One such example is the **Jehoash Stone** (*pictured below*), which is 12 x 24 x 3 inches (30 x 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 אָו אָו אָו אָו ordain His people with a blessing.*”



Starting from the top, line 2 actually has a Paleo-Hebrew Aleph/Tav between the words “collect” אסף “silver”, corresponding with the fact many times when the Tanakh speaks of temple money, we see an אסף 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 אסף 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 8<sup>th</sup> and 10<sup>th</sup> Century A.D. by the Masorettes. 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 אסף symbols and the Vav/Aleph/Tav אסף 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 אסף Rendition of the Tanakh Study Bible** is to show exactly where the Aleph/Tav אסף 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 אסף symbols which both expose and confirm this. The אסף Father works both WITH and THROUGH אסף 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 אָ 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 אָ 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 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 ✕✕,**

*William H. Sanford*  
WHSanford@aol.com

# The Messianic Aleph Tav אָ 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 אָ** Used in **GENESIS**: אָ Total 668  
**Vav/Aleph/Tav אָא** times = 210 Grand Total 878

**Aleph/Tav ALERT:** In the beginning of Genesis take notice where both the אָ and the אָא are placed during the creation starting with Genesis 1:1 which links the working of אָא Father with and through אָ 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 אָא 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 אָא Father works His will in conjunction with and through אָ 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 אָא 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 אָ voice of אָא our Elohim walking in the garden in the cool of the day...* confirming what we thought all along, that the one walking and speaking to Adam and Eve

in the cool of the day was אֱלֹהִים Y'shua working together as ONE with אֱלֹהִים Father by the power of His Holy Spirit.

As you will see the Aleph/Tav אֱלֹהִים symbols also show the connection of covenant ownership by אֱלֹהִים Father with and through אֱלֹהִים 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 אֱלֹהִים in front of Adam's name (Gen 1:27) and the rib which is taken from Adam to create Eve is marked by the אֱלֹהִים (Gen 2:22). The first and only time an אֱלֹהִים 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 אֱלֹהִים 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 אֱלֹהִים 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 אֱלֹהִים 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 אֱלֹהִים 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 אֱלֹהִים BEEN REVEALED?* Both אֱלֹהִים and אֱלֹהִים Y'shua working together as ONE, as we shall see.

## Genesis

1:1 In the beginning created, Elohim אֱלֹהִים the heavens אֲרָצוֹת 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 אֱלֹהִים 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 אֱלֹהִים 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 lights in the firmament of

the heavens to divide the day from the night; and let them be אֲרָצוֹת for signs, solemnities (*sacred festivals*), days and years; 15 And let them serve as אֲרָצוֹת luminaries (*lights*) in the firmament of the heavens to give light upon the earth and it was so. 16 And made Elohim אֱלֹהִים Two Great Lights; the Greater אֱלֹהִים Light to rule the day (*sun*) אֲרָצוֹת and the lesser light (*moon*) to rule the night אֲרָצוֹת and the stars. 17 And Elohim set אֲרָצוֹת 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 אֱלֹהִים sea-creatures (*whales, monsters*) great אֲרָצוֹת and every creature living that moves, which the waters brought forth abundantly after their kind אֲרָצוֹת and every kind of winged bird: and saw Elohim that *it was* good. 22 And Elohim blessed אֲרָצוֹת them saying, Be fruitful and multiply and fill אֱלֹהִים 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 אֱלֹהִים beasts of the earth after his kind אֲרָצוֹת and the cattle after their kind אֲרָצוֹת 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 **אָדָם** Adam (*man*) in His own image, in the image of Elohim He created **זָכָר וּנְקֵמָה** *him*, male and female He created **וַיְבָרֵךְ** *them*. 28 And Elohim blessed **וַיְבָרֵךְ** *them* and Elohim said to them, be fruitful and multiply and fill (*replenish*) **אֶת** 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 **אֶת** every herb bearing seed which *is* upon the face of all the earth **וְכָל** *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 **אֶת** every green herb for food and it was so. 31 And saw Elohim **אֶת** 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 **אֶת** Day, the seventh and sanctified (*set apart, consecrated*) **אֶת** *it* (*him*), because **שָׁבַת** *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* **אֱלֹהִים** *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 **אֱלֹהִים** *our* Elohim had not caused it to rain upon the earth and there was no Adam (*man*) to till **אֶת** the ground. 6 But a mist came up from the earth which watered **אֶת** whole face of the ground. 7 And formed **אֱלֹהִים** *our* Elohim **אֶת** 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 **אֱלֹהִים** *our* Elohim planted a garden eastward in Eden; and He put there **אֶת** Adam whom He had formed. 9 And out of the ground made **אֱלֹהִים** *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 **אֶת** garden; and from there it was divided into four streams. 11 The name of the first *is* Pison (*dispersive*), which compasses **אֶת** 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 **אֶת** 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 **אֱלֹהִים** *our* Elohim **אֶת** Adam (*man*) and put him into the Garden of Eden to cultivate it and care for it. 16 And commanded **אֱלֹהִים** *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 **אֱלֹהִים** *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 **אֱלֹהִים** *our* Elohim formed every beast of the field **וְכָל** *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 **אֱלֹהִים** *our* Elohim caused a deep sleep to fall upon Adam and he slept: and He took **אֶת** *one* of his ribs and closed up the flesh in its place: 22 And made He, **אֱלֹהִים** *our* Elohim **אֶת** the rib, which *He* took from Adam *and* formed a woman and brought her to Adam. 23 And said Adam **אֶת** *This is* now bone of my bones and flesh of my flesh, **אֶת** *for this* (*she*) will be called Woman, because out of Man was taken **אֶת** *this* (*she*). 24 Therefore, will leave a man **אֶת** his father **וְאֶת** *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 **אֱלֹהִים** *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 *the* voice of *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, *the* 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 *our* 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 *our* 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 *the* 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 *the* way of the Tree of Life.

Genesis 4:1 And Adam knew *the* Eve *his* wife; and she conceived and gave birth *to* *the* Cain (*to acquire*) and she said, I have acquired a man *from* *the* *our*. 2 And she again gave birth *to* *the* his brother *the* 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* *our*. 4 And Abel also brought one of the firstborn (*first-born*) of his flock and the fat (*best*) of it. And *our* 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 *our* 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 *our* 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 *the* her mouth to receive *the* blood *of* your brother's 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 *our*, 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 *our* said to him, therefore, whoever kills Cain, vengeance will be taken on him sevenfold. And *our* set a *mark/sign* upon Cain so anyone finding *him* would not kill him. 16 And Cain went away from the presence of *our* and lived in the land of Nod, *on* the east of Eden. 17 And knew Cain *the* *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 ✕ Irad (*fugitive/runner*): and Irad was the father of ✕ Mehujael (*smitten of god*): and Mehujael was the father of ✕ Methusael (*man of god*): and Methusael was the father of ✕ Lamech (*great/despair*). 19 And Lamech took to him two wives: the name of ✕ אדא the one [was] Adah (*ornament*) and the name of the other Zillah (*dark*). 20 And gave birth to Adah ✕ 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 ✕ Tubal-cain (*craft of Cain*), an instructor of every craftsman of brass and iron tools: and Naamah (*pleasantness*) ✕ אדא and sister of Tubal-cain. 23 And Lamech said to his wives, Adah and Zillah, Hear my voice, you wives of Lamech, listen to אדא 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 ✕ אדא his wife; and she gave birth to a son and called ✕ 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 ✕ his name Enosh (*mortal*): that is when *men* began to call upon the name of אדא.

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 ✕ him. 2 Male and female He created ✕ them; and blessed them and called ✕ 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 ✕ his name Seth: 4 And the days of Adam, after he became the father of ✕ 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 ✕ Enos (*same as Enosh, mortal*): 7 And Seth lived after he became the father of ✕ 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 ✕ Cainan (*sorrow*): 10 And Enos lived after he became the father of ✕ 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 ✕ Mahalaleel (*blessed Elohim*): 13 And Cainan lived after he became the father of ✕ 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 ✕ Jared (*will come down*): 16 And Mahalaleel lived after he became the father of ✕ 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 ✕ Enoch (*teaching*): 19 And Jared lived after he became the father of ✕ 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 ✕ Methuselah (*his death will bring*): 22 And walked Enoch with ✕ Elohim after he became the father of ✕ 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 ✕ Elohim: and then he was not there because Elohim took ✕ him. 25 And Methuselah lived 187 years and became the father of ✕ Lamech (*the despairing*): 26 And Methuselah lived after he became the father of ✕ 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 ✕ 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 אדא has cursed. 30 And Lamech lived, after he became the father of ✕ 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 ✕ Shem (*fame/base*), ✕ Ham (*hot*) ✕ and 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 *and* the daughters of men that they *were* fair and they took them as wives, whomever they chose. 3 And *the* Father said, 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 *the* Father saw that the wickedness of man *was* great in the earth and that every imagination of his heart *was* only evil continually. 6 And *the* Father repented (*regretted*) that He had made *and* Adam (*man*) on the earth and it grieved His heart. 7 And *the* Father said, I will destroy *and* 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 *the* Father.

**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 *and* in front of his name. In Gen 15:18 on the day *the* Father makes a covenant with Abram there is an *and* 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 *the* Father covenant with Noah, an *and* appears before the word "My" symbolizing the covenant Noah made was with *the* Father through *and* Y'shua. As

you will notice, it is THROUGH *and* Y'shua throughout the Tanakh that all the everlasting covenants are made with *the* Father starting in Gen 9:9-11 is the covenant both with *the* Father through *and* Y'shua made with Noah; Gen 9:13 the covenant through Y'shua with all creation with the sign as the *and* My rainbow; Gen 17:7 is the covenant through *and* Y'shua with Abram after his name is changed to Abraham; Gen 17:19 is the covenant through *and* Y'shua with Isaac; Ex 6:4-5 mentions the covenant through *and* Y'shua makes with Abraham, Isaac, Jacob and all their descendants, *the* Children of Israel; Ex 19:5 is the covenant through *and* Y'shua with Moses; Num 25:12 is the Covenant of Peace through *and* Y'shua with Phinehas; Jeremiah 33:15-22 mentions the covenant through *and* Y'shua has with David and his throne; and a prophecy in Ezekiel 16:60-62 is the prophecy of the everlasting covenant *the* Father will establish through *and* 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 *the* Father through *and* Y'shua our Messiah, Who is the door (John 10:7-9), when people bless us, they are blessing *and* *the* Father (Yah-head) and when people curse or harm us, they are harming *and* *the* Father 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* *and* Elohim walked Noah. 10 And Noah became the father *of* three sons, *and* Shem, *and* Ham *and* Japheth. 11 The earth also was defiled before Elohim and the earth was filled with violence. 12 And looked upon Elohim *and* the earth and yes, it was defiled; and all living flesh *and* 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* *and* the earth. 14 Make an ark of gopher wood and make rooms *in* *and* the Ark and pitch (*cover*) *and* it (*her*) inside and outside with pitch. 15 Here is how you should build *and* 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