

MESSIANIC ALEPH TAV
INTERLINEAR SCRIPTURES
(MATIS)

FIRST VOLUME EDITION

TORAH

(With Strong's Numbering and Hebrew Dictionary)

(Compiled by William H. Sanford Copyright © 2014)

The Messianic Aleph Tav Interlinear Scriptures

(MATIS)

FIRST EDITION VOLUME ONE

TORAH

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William H. Sanford

WHSanford@aol.com

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לשון קדש
על פי חז"ל

ת א
מנחם מענדל
בגד הוזהר

The Messianic Aleph Tav Interlinear Scriptures

First Volume Edition of Torah

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TABLE OF CONTENTS

INTRODUCTION	i
Who is the Aleph/Tav Symbol?	i
Case in Point	iii
What is the Ua/Aleph/Tav אָף/אֵת Symbol?	iii
Aleph/Tav symbol with Other Hebrew Letters	v
Moses Relationship with אֱלֹהִים Father, through אֵת Y'shua	xvi
Manifestations of אֵת Y'shua the Messiah	xvii
The Mechanics Involved	xix
Paleo-Hebrew Vs Babylonian-Hebrew	xix
Why this Study Bible was Written	xxi
GENESIS	1
EXODUS	170
LEVITICUS	307
NUMBERS	408
DEUTERONOMY	548
STRONG'S HEBREW DICTIONARY	666
COMMENTARY ALERTS	781
GENESIS	781
1. PARSHA (1) BEREISHIS (in the beginning) (Genesis 1:1-6:8)	781
2. PARSHA (2) NOACH (<i>rest</i>) (Genesis 6:9-11:32)	782
3. PARSHA (3) LECH LECHA (<i>get yourself out</i>) (Genesis 12:1-17:27)	782
4. PARSHA (4) VAYERA (<i>and he appeared</i>) (Genesis 18:1-22:24)	783
5. PARSHA (5) CHAYEI SARAH (<i>life of Sarah</i>) (Genesis 23:1-25:18)	783
6. PARSHA (6) TOLDOT (<i>generations</i>) (Genesis 25:19-28:9)	783
7. PARSHA (7) VAYETZE (<i>and he went out</i>) (Genesis 28:10-32:3)	784
8. PARSHA (8) VAYISHLACH (<i>and he sent</i>) (Genesis 32:4-36:43)	784
9. PARSHA (9) VAYESHEV (<i>and he settled</i>) (Genesis 37:1-40:23)	784
10. PARSHA (10) MIKETZ (<i>at the end of</i>) (Genesis 41:1-44:17)	784
11. PARSHA (11) VAYIGASH (<i>and he drew near</i>) (Gen 44:18-47:27)	784
12. PARSHA (12) VAYECHI (<i>and he lived</i>) (Genesis 47:28-50:26)	785
EXODUS	785
13. PARSHA (1) SHEMOT (<i>names</i>) (Exodus 1:1-6:1)	785
14. PARSHA (2) VAERA (<i>and he appeared</i>) (Exodus 6:2-9:35)	785
15. PARSHA (3) BO (<i>enter/go</i>) (Exodus 10:1-13:16)	786
16. PARSHA (4) BSHALACH (<i>when he let go</i>) (Exodus 13:17-17:16)	786
17. PARSHA (5) YITHRO (<i>Jethro</i>) (Exodus 18:1-20:26)	787
18. PARSHA (6) MISHPATIM (<i>ordinances</i>) (Exodus 21:1-24:18)	787
19. PARSHA (7) TERUMAH (<i>offerings</i>) (Exodus 25:1-27:19)	787
20. PARSHA (8) TEZAVEH (<i>you will command</i>) (Exodus 27:20-30:10)	788
21. PARSHA (9) KI TISA (<i>when you elevate</i>) (Exodus 30:11-34:35)	788
22. PARSHA (10) VA YACHEL (<i>and he assembled</i>) (Exodus 35:1-38:20)	788
23. PARSHA (11) PEKUDEI (<i>accounts of</i>) (Exodus 38:21-40:38)	789
LEVITICUS	789
24. PARSHA (1) VAYIKRA (<i>and he called</i>) (Leviticus 1:1-6:7)	789

25. PARSHA (2) TZAV (<i>command</i>) (Leviticus 6:8-8:36)	789
26. PARSHA (3) SHEMENI (<i>eighth</i>) (Leviticus 9:1-11:47)	790
27. PARSHA (4) TAZRIA (<i>tzara'at</i>) (Leviticus 12:1-13:59)	790
28. PARSHA (5) METZORA (<i>cleaning the leper</i>) (Leviticus 14:1-15:33)	790
29. PARSHA (6) ACHAREI MOT (<i>after the death</i>) (Leviticus 16:1-18:30)	791
30. PARSHA (7) KEDOSHIM (<i>sacred ones</i>) (Leviticus 19:1-20:27)	791
31. PARSHA (8) EMOR (<i>say</i>) (Leviticus 21:1-24:23)	791
32. PARSHA (9) BEHAR (<i>on the mount</i>) (Leviticus 25:1-26:2)	791
33. PARSHA (10) BECHUKKOTAI (<i>in My statutes</i>) (Leviticus 26:3-27:34)	792
NUMBERS	792
34. PARSHA (1) BEMIDBAR (<i>in the wilderness</i>) (Numbers 1:1-4:20)	792
35. PARSHA (2) NASO (<i>elevate</i>) (Numbers 4:21-7:89)	792
36. PARSHA (3) BEHAALOTCHA (<i>in your going up</i>) (Numbers 8:1-12:16)	793
37. PARSHA (4) SHELACH LCHA (<i>send for yourself</i>) (Numbers 13:1-15:41)	793
38. PARSHA (5) KORACH (<i>Korah</i>) (Numbers 16:1-18:32)	793
39. PARSHA (6) CHUKAT (<i>ordinance of</i>) (Numbers 19:1-22:1)	794
40. PARSHA (7) BALAK (<i>Balak</i>) (Numbers 22:2-25:9)	794
41. PARSHA (8) PINCHAS (<i>Phineas</i>) (Numbers 25:10-29:40)	794
42. PARSHA (9) MATOT (<i>tribes</i>) (Numbers 30:1-32:42)	795
43. PARSHA (10) MASSEI (<i>stages</i>) (Numbers 33:1-36:13)	795
DEUTERONOMY	795
44. PARSHA (1) DEVARIM (<i>words</i>) (Deuteronomy 1:1-3:22)	795
45. PARSHA (2) VAETCHANAN (<i>and I pleaded</i>) (Deuteronomy 3:23-7:11)	795
46. PARSHA (3) EKEV (<i>Because</i>) (Deuteronomy 7:12-11:25)	796
47. PARSHA (4) REEH (<i>see!</i>) (Deuteronomy 11:26-16:17)	796
48. PARSHA (5) SHOFTIM (<i>judges</i>) (Deuteronomy 16:18-21:9)	797
49. PARSHA (6) KI TETSE (<i>when you go</i>) (Deuteronomy 21:10-25:19)	797
50. PARSHA (7) KI TAVO (<i>when you enter in</i>) (Deuteronomy 26:1-29:9)	797
51. PARSHA (8) NITSAVIM (<i>you are standing</i>) (Deuteronomy 29:10-30:20)	797
52. PARSHA (9) VAYELECH (<i>and he went</i>) (Deuteronomy 31:1-30)	798
53. PARSHA (10) HAAZINU (<i>give ear</i>) (Deuteronomy 32:1-52)	798
54. PARSHA (11) SIMCHAT TORAH (<i>Rejoicing in Torah</i>) (Deut 33:1-34:12)	798
PARSHAS FESTIVAL READINGS	799
CHART ONE: Paleo and Modern Hebrew Letter Meanings	800
CHART TWO: Paleo and Modern Hebrew Codes	801

The Messianic Aleph Tav Interlinear Scriptures

INTRODUCTION

The **Messianic Aleph/Tav Interlinear Scriptures** (MATIS) was written to be a **Study Bible** and is the most unique interlinear rendition of the **Torah** (*first five books of Moses*) 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, the working of the Yah-head (*God-head*). 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, and then copied by the Scribes for thousands of years thereafter into Babylonian and finally Modern Hebrew. MATIS is the first true interlinear version of the Torah to include both the Paleo and Babylonian Block Hebrew together for each word and is the first of a total of 4 separate interlinear volumes. The second volume is the **Writings**, the third volume the **Prophets** and the forth volume the **B'rit Chadashah** (*new covenant*).

Personally speaking, the main purpose of MATIS is to further the study of the Aleph/Tav character symbol and reveal how hundreds of Hebrews words have incorporated the symbol and for good reason. Quite simply, the Aleph/Tav character symbol is so important to today's covenant believer that it merits its own rendition of the entire Tanakh* into a true interlinear form for both English and Hebrew for the purpose of being able to study its placement in text and possibly gain a deeper understanding of its importance and relevance to Moses and the Prophets.

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

Paleo-Hebrew is the most profound language ever created because it is the original language of the Tanakh used by both Moses and the Prophets for thousands of years. 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 studying first hand where the Aleph/Tav symbols are placed, can the reader possibly begin to appreciate and understand the significance of the Aleph/Tav symbol.

***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 Interlinear Scriptures** is pictured in the background the **Holy Grail** as a metaphor to describe the Hebrew Aleph/Tav 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

MATIS

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 Character Symbol throughout the Tanakh. The mystery and intrigue surrounding the Aleph/Tav 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 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 symbol as being a marker that also incorporates Y'shua the Messiah's presence throughout the Tanakh opens up a whole new perspective on the prophecy David proclaims in Psalm 40:7 *Then I said, Behold, I come in the scroll of the book, it is written of Me!*

The **Alpha** and the **Omega** are the First and Last letters of the Greek alphabet. Consequently, in Aramaic, John would have been saying, Y'shua ha-Mashiach is the **Aleph** (א) and the **Tav** (ת). It begs the question, WHY would John make such prophetic and profound statements concerning the Aleph/Tav symbol if it was not of intense significance? Could John have been proclaiming that the Aleph and the Tav (*first and the last*) was actually the אָ/תָ 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 what both MATS and MATIS reveal, concerning the placement of the Aleph/Tav, we will certainly understand more fully what John was trying to reveal in both his Gospel and in the book of Revelation concerning Y'shua. Specifically, that from the beginning Y'shua was with Elohim and was Elohim. Therefore, אָאָ Father by His Ruach haKodesh (*Holy Spirit*) worked together both with and through Y'shua as ONE, as confirmed by the placement of the Aleph/Tav in Genesis 1:1 *"created Elohim אָ the heavens אָ the earth."* John knew this and as a result started his gospel off with *"In the beginning"*, mimicking Gen 1:1.

Genesis 1:1, is in fact, where the first Paleo Hebrew Aleph/Tav אָ/תָ and first Ua/Aleph/Tav אָאָ Character Symbols appear, symbolizing both the **Strength of the Covenant** and Y'shua's divine presence and divinity as the creator. Confirmation of the Aleph/Tav אָ/תָ 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 (Torah) 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 symbol in Hebrew text is a divine mark and consequently, must incorporate Y'shua's as His mark, or finger-print, which proclaims both His presence and His divinity. The connection is actually made with the Aleph/Tav incorporating Y'shua as His mark through covenant, for He is the mediator of the covenants from the covenant of Sabbath at creation (Matt 12:8/Gal 3:19-20), to Calvary (Heb 9:15/12:24). 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 symbol and also the Messiah.

Consequently, if the Aleph/Tav 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

The Messianic Aleph Tav Interlinear Scriptures

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 symbol, in association with Fathers Memorial name (Tetragram), used in hundreds of places concerning covenant judgments or blessings. One example is Gen 13:10 *destroyed* אֶת־סֹדֹם וְעִמּוֹרָה Sodom וְעִמּוֹרָה 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 symbol rendering a blessing is Exodus 20: *and blessed* אֶת־יְמֵיךָ Day, the Sabbath.

Case in Point

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

Another perfect example of the placement of the Aleph/Tav symbol 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 symbol in front of her name but after she is redeemed by Boaz the next two times her name is used an Aleph/Tav symbol is in front of her name each time. Also concerning the story of Rahab there are no Aleph Tav's in front of her name until after she fulfills her vow to help and consequently join Israel (Joshua 6:23). The wisest man on earth, King Solomon has numerous Aleph/Tav symbols in front of his name but after he beginning to marry pagan women and allow their alters to be set up for the worship of Baal in the land of Israel we never again see the symbol in front of his name. These are just a few examples, but study has revealed quite obvious that the Aleph/Tav symbol shows a connection between the "subject matter" in a verse in regard to "covenant" relationship expressed with the Yah-head.

What is the Ua/Aleph/Tav אֶת־/וְ Symbol?

There are a total of 2,251 **Ua/Aleph/Tav אֶת־/וְ 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 the uniqueness to this Hebrew word. Surprisingly the **Ua/Aleph/Tav** symbol is quite simply an extension of the Aleph/Tav 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 **Ua**, commonly referred to as **Vav** attached before the Aleph/Tav אֶת־/וְ Symbol does not alter the meaning of an Aleph/Tav symbol any more than placing a **Vav** in front of Father's Memorial Name (*Tetragram*) alters its meaning in Scripture (אֶת־יְהוָה/יהוה). If you have never seen this before in Hebrew, there are exactly 100 translations throughout the Tanakh where this occurs. The translators of the King James Bible simply placed the conjunction "and" in the text as "and אֶת־יְהוָה" 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 בֵּת" in front (אֶת־יְהוָה), which translates as "in אֶת־יְהוָה." There are also 577 translations of the Tetragram with the Hebrew letter "Lamed לֶמֶד" in front, which translates as "to אֶת־יְהוָה." Also note: The word "to" is spelled Aleph/Lamed (לֶאֱ) in

MATIS

Hebrew 4374 times. There are 24 translations with the Hebrew letter "*Mem* מ" in front of the Tetragram (מִיְיָ), which translates as "*from* מִיְיָ" and 4 times with the "Kaph כ" translated "*as* כִּיְיָ". Only once does the Hebrew letter "*Shin* ש" appear in front of the Tetragram (שִׁיְיָ), in Ps 144:15, which translates as "*who* שִׁיְיָ." And only once with the Hebrew letter "*Hey* ה" in Jer 8:19 which translates as "*the* הִיְיָ". 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.

For the most part, Biblical Hebrew words meant much more than what they have been translated into English because Paleo Hebrew was a pictorial language with each letter carrying the possibility of over a half dozen different meanings, giving each word a depth far more significant than the English translation. The Hebrew letter "*Bet* ב" can refer to being inside something, such as a "*house*" or "*body*" and the Hebrew letter "*Lamed* ל" can refer to "*authority*." The Hebrew letter "*Mem* מ" can refer to the "*flow*" of something, such as water and the Hebrew letter "*Shin* ש" can refer 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 מִיְיָ is Elohim*. The intended meaning of this scripture probably refers to, "*Blessed is that people who מִיְיָ is their Elohim of consuming fire*." This implies that מִיְיָ Father is looking for people who will humble themselves and allow Him to fill them with His Ruach (*spirit*) and therefore, obey Him.

The fact that the **Ua/Aleph/Tav** אָ/א/ת Character Symbol has the same meaning as the Aleph/Tav symbol can be evidenced by seeing where it is placed in Hebrew text and also by understanding the meaning of the Hebrew letter **Vav** to *bridge* or *connect*. Starting in Genesis 1:1 *"In the beginning created, Elohim אָ the heavens אָ the earth"*, we see a precedence being established that will be carried throughout the entire Tanakh implying מִיְיָ Father, both WITH and THROUGH אָ/ת Y'shua, the TWO WORKING TOGETHER as ONE, created אָ the heavens אָ and the earth...implying TWO, not in the sense of separation but in the sense of distinction. The **Ua/Aleph/Tav** אָ/א/ת symbol is translated as "*and*", over 95% of the time because this was the closest meaning to the meaning to "*bridge*" or "*connect*" in the English language. We must remember that originally in the primitive pictorial language of Paleo-Hebrew there were NO conjunctions as we use conjunctions today, so the translation is lacking. Consequently, there are no Hebrew letter Vav's (ו) standing alone in text implying the word "*and*" but anytime this letter appeared as a prefix to a Hebrew word, it was common practice to the English translators to simply place the English word "*and*" or some other conjunction...it was the best they could do.

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

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

The Messianic Aleph Tav Interlinear Scriptures

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 **Ua/Aleph/Tav** **אָאָ** /**אָתָּ** Symbol will usually follow the placement of an Aleph/Tav symbol in scripture or Father's memorial name. Thus it becomes an extension of either an Aleph/Tav or Father's memorial name by the Hebrew letter Vav (ו) in both meaning and purpose, as in Genesis 1:16 *And made Elohim אָאָ Two Great Lights; the Greater אָאָ Light to rule the day אָאָ the lesser light to rule the night אָאָ the stars.*

BONUS LEVEL

Aleph/Tav symbol with Other Hebrew Letters

Now this is truly AMAZING and takes our knowledge on the Aleph/Tav to a whole new level of understanding! The association of other single Hebrew letters both as **prefixes** and **suffixes** of the **Aleph/Tav** אָ/הָ **Character Symbol** only serves to substantiate the validity that the Aleph/Tav symbol represents a direct object pointer to the divine every time it is used throughout the entire Tanakh. The significance of this knowledge should not be underestimated for it is unprecedented. This process of examination and study is called **AMPLIFICATION** and it will be important to become familiar with all these words to 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 may have been trying to communicate. When you see these words used in the text, bear in mind the English translations we have become accustom 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 accustom to, can be written other ways in Hebrew without the association of the Aleph/Tav, thus making these words that contain the Aleph/Tav 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 are 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 of the Tanakh was trying to convey.

It can be easily reasoned that for thousands of years the association of the Aleph/Tav in these words was because of its assorted divine meanings and applications. As pointed out, 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 that portray both Elohim and covenant man.

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 (אָאַא) words anywhere in the Tanakh. The first time we see, in the order of the Aleph-bet, a single Hebrew letter as a prefix is the **Bet/Aleph/Tav** (בֵּאָא) **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** (בֵּאָא) such as (תְּבֹאֲךָ) (קָרַבְתָּךְ) (בֹּאֲךָ) (הִלַכְתָּךְ) and (תְּבוֹאֲךָ) just to show a few. These are the only 10 places the **Bet/Aleph/Tav** (בֵּאָא) is used in the Tanakh: Gen 16:8, Josh 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. Some of the single Hebrew letters used as prefixes in Hebrew words containing the Aleph/Tav are so common it will not be possible to list them all in the introduction.

MATIS

When we see the **Bet/Aleph/Tav** (בֵּת/אֵלֶף/תָּו) **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** (בֵּת/אֵלֶף/תָּו) **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** (בֵּת/אֵלֶף/תָּו) **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 אֱלֹהִים recompense your work and a full reward be given to you of אֱלֹהִים, the Elohim of Israel, whom אָמַרְתְּ (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 is no **Gimel/Aleph/Tav** (גִּמֶּל/אֵלֶף/תָּו) or **Daleth/Aleph/Tav** (דָּלֶת/אֵלֶף/תָּו) Hebrew words in the Tanakh. The next single Hebrew letter used as a prefix with the Aleph/Tav is the **Hey/Aleph/Tav** (הֵא/אֵלֶף/תָּו) **Word** and it is used only THREE times in two verses in the entire Tanakh. The Hebrew letter Hey (ה/ה) can mean to "reveal" or "behold" and the word **Hey/Aleph/Tav** (הֵא/אֵלֶף/תָּו) **Word** 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 when he used it. 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 אָמַרְתָּ (sign), that they may believe the voice of the last אָמַרְתָּ (sign).* In Exodus 8:23 *And I will put a division between my people and your people: tomorrow will this אָמַרְתָּ (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** (הֵא/אֵלֶף/תָּו) **Word** is used twice is in Exodus 4:8 and once in Exodus 8:23. The Hebrew word **Lamed/Aleph/Vav/Tav** (לָמֶד/אֵלֶף/וָו/תָּו) is translated 8 times "to sign" and 5 times "for sign" and 3 times "for sign of". The **Hey/Aleph/Vav/Tav** (הֵא/אֵלֶף/וָו/תָּו) is translated 9 times as "the sign". So, it is obvious that these words had more profound meanings.

Continuing through the Aleph-bet the next prefix is the Hebrew letter Vav (ו/ו) before the Aleph/Tav (וָו/אֵלֶף/תָּו) 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/ז). There are actually only 251 **Zayin/Aleph/Tav** (זָו/אֵלֶף/תָּו) **Words** used in the Tanakh. This is roughly 10% of the total 2575 times the word "this" appears in the Tanakh and actually the word "this" is commonly spelled Zayin/Hey (זָו/הֵא) in Hebrew. Consequently, the **Zayin/Aleph/Tav** (זָו/אֵלֶף/תָּו) **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** (זָו/אֵלֶף/תָּו) **Word** is placed in scripture text with the Aleph/Tav אֵלֶף/תָּו, 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 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 letter which also enhances 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** (זָו/אֵלֶף/תָּו) **Word** creating a BLESSING would be the first time it is used, which implies that our אָמַרְתָּ Creator CUT a rib from Adam's side to form Woman in Genesis 2:23 *And said Adam אָמַרְתָּ (this) is now bone of my bones and flesh of my flesh, אָמַרְתָּ (this) will be called Woman, because out of Man was taken אָמַרְתָּ (this).* To make matters even more interesting please notice the Hebrew letter "Lamed (ל/ל)" which

The Messianic Aleph Tav Interlinear Scriptures

can mean "*staff*" or "*authority*", in front of the **Zayin/Aleph/Tav** (זא/א) **Word** in this scripture, which may be implying when the Women was created she was given "*authority*" which was "*cut*" from Adam and given by the Yah-head.

Please understand the English translation of the **Zayin/Aleph/Tav** (זא/א) **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 commonly without the Aleph Tav. When Moses originally used the **Zayin/Aleph/Tav** (זא/א) **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 today most likely did not have existed in Paleo-Hebrew. In Genesis 2:23 Moses was pointing to a new creation that came out of the **Zayin/Aleph/Tav** (זא/א) **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*". According to the Apostle John, woman was created by Y'shua (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** (זא/א) **Word** as an example of rendering a CURSE or JUDGMENT from the Yah-head...in Genesis 3:13 *And said אלהים Elohim to the woman, what is זא (this) that you have done? And the woman said, The serpent tricked me and I ate it. 14 And said אלהים Elohim to the serpent, because you have done זא (this) you are cursed above all cattle and every wild beast of the field...*implying that now - because of their **Zayin/Aleph/Tav** (זא/א) 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 (א אלהים) as judgment. Consequently, when Eve fell she may have forfeited her covering and authority from the Yah-head to Adam (*man*) as part of her punishment to rule over her.

NOTE: the English translation of the **Zayin/Aleph/Tav** (זא/א) **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 also holds true in other translated English words from Hebrew.

Moving along in the Aleph-bet, there are no **Heth/Aleph/Tav** (חא/א), no **Teth/Aleph/Tav** (טא/א), no **Yod/Aleph/Tav** (יא/א), and no **Kaph/Aleph/Tav** (כא/א) in the Tanakh. The next single Hebrew letter used as a prefix to the Aleph/Tav is the **Lamed/Aleph/Tav** (לא/א) **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/ל) generally means "*authority*" and because it is the tallest letter in the Aleph-bet, it is believed by the Sages to represent אלהים 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/א) 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 Y'shua's blood as the lamb of Elohim.

The most common way to spell "*sign*" in Hebrew is Aleph/Vav/Tav (או/א) and the word 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 (או/א) 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/ו) represents "*man*" and it

MATIS

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" (י/ו) man with the Yah-head/Elohim. Pictographically "the leader/headship, nailed/connected to the stake/sign, to provide a new covenant".

Moving along in the Aleph-bet the next Hebrew letter used as a prefix with the Aleph/Tav is the letter Mem (מ/ם). The **Mem/Aleph/Tav** (מא/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 often 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 English word. Please understand the Hebrew word "from" is generally spelled Mem/Nun (מנ/מן) and "come" or "coming" in Hebrew is generally spelled Bet/Aleph (בא/בא). So when the writer combined the Aleph/Tav symbol with the Hebrew letter Mem (מ/ם) he was definitely speaking of a flow pertaining to something *from* the Yah-head. An example is Genesis 19:24 *And אֵשׁ וָאֵשׁ רָאָה עַל סְדוֹם וְעַל גִּמְזוֹרָה בְּרִמְשֵׁת וָאֵשׁ מֵעַל הַשָּׁמַיִם יָרְדָה* (from) אֵשׁ וָאֵשׁ out of heaven...implying that the judgment of Sodom and Gomorrah of brimstone and fire came down from מא/מא the Yah-head. Just as when the Mem (מ/ם) is placed in front of the Tetragram, the translation is "from אֵשׁ וָאֵשׁ."

Moving along in the Aleph-bet there is no **Nun/Aleph/Tav** (נא/נא), no **Samekh/Aleph/Tav** (סא/סא), and no **Ayin/Aleph/Tav** (אא/אא). The next letter used as a prefix is the **Pey/Aleph/Tav** (פא/פא) **Word**, which is used only 34 times in the Tanakh. Each time it is used, 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/פ) means to "speak" from the "mouth" and "communicate" something. When connected to the Aleph/Tav symbol it is translated as "edges of." Now the most common way to spell "boundary" in Hebrew is Gimel/Bet/Vav/Lamed (גבול/גבול), and it is spelled this way 99 times throughout the Tanakh. So the more insightful meaning of the **Pey/Aleph/Tav** (פא/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** (פא/פא) **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** (פא/פא) **Word** is not used in regard to the Yah-head setting land boundaries is the commandment by אֵשׁ וָאֵשׁ Father in Leviticus 19:27 *You will not round your hair at the temples or mar אֵשׁ the אֵשׁ (edges of) your beard...*but still implying a boundary commandment, which is spoken by אֵשׁ וָאֵשׁ 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 אֵשׁ the harvest of your land, you will not entirely reap the אֵשׁ (edges of) your field, nor will you gather the gleanings of your harvest...*or Ezekiel 48:28 *And by the border of Gad, to אֵשׁ (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 (אֵשׁ This) *is the land which you shall divide by lot to the tribes of Israel for inheritance and these are their several portions, says Adonai אֵשׁ וָאֵשׁ.* Notice also the beginning of verse 29 the perfect place for the Zayin/Aleph/Tav (זא/זא) 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** (צא/צא) **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 (ללכ/ללכ) 84 times in the Tanakh and Lamed/Kaph/Tav 6 times (לכ/לכ). One common meaning of the Paleo-Hebrew letter Tzadi (צ/צ) is "righteousness". 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 אֵשׁ וָאֵשׁ my Elohim, you have made king אֵשׁ your servant instead of David my father: and I am but a little child; I know not how to צא (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**

The Messianic Aleph Tav Interlinear Scriptures

(צאת/צא) **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/ק) is used as a prefix with the Aleph/Tav. The **Qoph/Aleph/Tav** (קאת/קא) **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 (שקנא/שקנא) and the word *cormorant* in Hebrew is spelled Qoph/Vav/Resh/Mem/Vav/Resh/Nun (קורמורן/קורמורן). Obviously, there is more to this as to why Moses would name a bird using the Aleph/Tav. I personally believe if **Qoph/Aleph/Tav** (קאת/קא) **Word** 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 and hunting skills. Yet, the Hebrew word for *owl* is Yod/Nun/Shin/Vav/Pe (ינשוף/ינשוף) and the Hebrew word for screech owl is Lamed/Yod/Lamed/Yod/Tav (לילית/לילית). Strong's word origin simply states "*of uncertain derivation*". So, the plot thickens!

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

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

All 14 places the **Shin/Aleph/Tav** (שאת/שא) **Word** appears is Gn 4:7; 44:1; 49:3, Lev 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 את Character Symbol in order to grasp a possible more profound understanding of what the author was trying to express relative to the Yah-head.

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

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

1. **Bet/Aleph/Tav** באת/בא Word *you come*...can be expressed Lamed/Kaph/Hey לכה/לכה
2. **Hey/Aleph/Tav** האת/הא Word *sign*...can be expressed Lamed/Nun/Samekh לנס/לנס
3. **Vav/Aleph/Tav** ואת/וא Word *and*...can be expressed with Vav (ו/ו) in front of any word
4. **Zayin/Aleph/Tav** זאת/זא *this*...can be written Zayin/Hey זה/זה over 300 times in Tanakh

MATIS

5. **Lamed/Aleph/Tav** לֶאֱ/אֵת *a sign*...can also be expressed Mem/Vav/Pe/Tav מֵוֹפֶת
6. **Mem/Aleph/Tav** מֵאֵ/אֵת *come or from*...can be expressed Bet/Aleph בֵּאֵ and *from* Mem/Nun מִן/נֵן
7. **Pey/Aleph/Tav** פֶּאֵ/אֵת *boundaries*...can be expressed Gimel/Bet/Vav/Lamed/Vav/Tav גְּבוּלוֹת/בֵּוֹלָוֹת
8. **Tzadi/Aleph/Tav** צֵאֵ/אֵת *go forth*...can be Hey/Lamed/Kaph הֵלֶךְ or Yod/Tzadi/Aleph יֵצֵאֵ
9. **Shin/Aleph/Tav** שֵׁאֵ/אֵת *lift up*...can be expressed Resh/Vav/Mem רִם/וֹמֵם

Aleph/Tav with Single Hebrew Letter SUFFIXES

There are also single Hebrew letters used as suffixes with the Aleph/Tav אֵת Character Symbol which have just as much profound significance as the Aleph/Tav with single Hebrew letter prefixes. All these words only substantiate that the free standing Aleph/Tav אֵת 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" (אֵ) as a suffix. The **Aleph/Tav/Aleph** (אֵתֵא) **Word** does not appear in Paleo-Hebrew but does appear in the Hebrew sister language of Aramaic in the book of Ezra twice and speaks very profoundly. The Aramaic **Aleph/Tav/Aleph** (אֵתֵא) **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 (בֵּאֵ). 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 (אֵ) means "strength".

Moving along in the Aleph-bet, there are no Aleph/Tav/Bet (אֵתֵב) words, no Aleph/Tav/Gimel (אֵתֵג) words, and no Aleph/Tav/Daleth (אֵתֵד) words. The next single Hebrew letter suffix is the **Aleph/Tav/Hey** (אֵתֵה) **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** (אֵתֵה) **Word** is the first time it is used in Genesis 3:11 *And Elohim said, Who told you that אֵתֵה (you) were naked?* The word implies that this individual (male/adam) is a product of the Yah-head/Elohim, אֵת 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 (אֵתֵכֶם) 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** (אֵתֵו) **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 (לֵו) in Hebrew over one thousand times in the Tanakh.

The sixth letter **Vav** (וֵ) 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** (אֵתֵו) **Word** is the first time it is used in Genesis 1:27 *So created Elohim אֵת Adam (man) in His own image, in the image of Elohim He created וֵ (him), male and female He created וֵ (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.

The Messianic Aleph Tav Interlinear Scriptures

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

The only logical reason the Aleph/Tav אָו/אָו 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 אָו/אָו Character Symbol can also represent covenant humanity.

Moving along in the Aleph-bet, there are no Aleph/Tav/Zayin (אָו/אָו) words, no Aleph/Tav/Heth (אָו/אָו) words, and no Aleph/Tav/Teth (אָו/אָו) words. The next single Hebrew letter used as a suffix with the Aleph/Tav is the **Aleph/Tav/Yod** (אָו/אָו) **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 (לָו/לָו) over 700 times and Aleph/Vav/Tav/Yod (אָו/אָו) is also translated "me" only 36 times.

The first time the **Aleph/Tav/Yod** (אָו/אָו) **Word** is used is in Genesis 4:14 *You are banning אָו (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 (לָו/לָו) 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** (אָו/אָו) **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 (אָו/אָו) is also translated "you" 297 times and "with you" 48 times. Also Aleph/Tav/Kaph (אָו/אָו) is translated "you" 49 times, "with you" 80 times, and Aleph/Vav/Tav/Kaph (אָו/אָו) is translated "you" 29 times "with you" 12 times. Also Hey/Aleph/Tav/Hey (אָו/אָו) is translated "you" 10 times and Aleph/Tav/Hey (אָו/אָו) is translated "you" 536 times.

For example, the first time we see **Aleph/Tav/Kaph** (אָו/אָו) **Word** used it is translated "with you" twice in the same verse. In the same verse we see the **Aleph/Tav/Hey** (אָו/אָו) **Word** also translated "you" in Genesis 6:18 *But I will establish אָו My covenant אָו (with you); אָו (and you will enter) into the Ark, אָו (you) and your sons and your wife and your son's wives אָו (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 (אָו/אָו) word. The next single Hebrew letter used as a suffix with the Aleph/Tav is the **Aleph/Tav/Mem** (אָו/אָו) **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.

MATIS

Another Hebrew word translated "*them*" is the Aleph/Vav/Tav/Mem (אֵלֶּם) 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 (אָתָּא/אָתָּא) Word** used is in regard to Adam and Eve in Genesis 1:22 *And Elohim blessed אָתָּא (them) saying, Be fruitful and multiply...27 Male and female He created אָתָּא (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** (אָתָּם/אֵתָּם) **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 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 (אָנָּן) 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 אָנָּן (this) land and I will be with you and will bless you; אָנָּן (I will give) to you and to your seed אָנָּן all these countries and I will perform אָנָּן 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 אָאָאָ Father is declaring it...usually "*oath*" is spelled Aleph/Lamed/Hey (אֵלֶּה/אלה) 370 times and "*curse*" is spelled a variety of ways as (אָרוּר/ארור) 32 times, (קִלְלָה/קללה) 7 times, (לֵאלֹהִים/לאלה) 4 times, (קִבְּהָ/קבה) 3 times, (חֲרָמִי/חרמי) 2 times, (חֲרָם/חרם) 2 times and (אָאָר/אאר) 1 time...just think of what we are missing in the English translation...amazing!

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

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

Moving along in the Aleph-bet, there are no Aleph/Tav/Qoph (אֶתֶּק) words, and the next single Hebrew letter we see as a suffix is the **Aleph/Tav/Resh (אֶתֶּר) 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 (מִקוֹמָם) in Hebrew and is used 84 times throughout the Tanakh. You will again see just how special the Aleph/Tav/Resh (אֶתֶּר) word is when you see what "*place*" it is describing.

The Messianic Aleph Tav Interlinear Scriptures

Apparently the English word "place" was the best the translators could do, but this hardly describes the relevance and importance that can only be seen in Hebrew!

Let me first set the stage by explaining that the Hebrew letter "resh" (ר/ר) in Paleo-Hebrew can mean "head" or "face" and we see this word used in the opening sentence of a decree made by King Cyrus of Babylon in Ezra 6:3 *In the first year of Cyrus the king, Cyrus the king made a decree: Concerning the House of Eloah at Jerusalem, let the house be rebuilt, in the (ר/ר) (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** (ר/ר) **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** (ר/ר) **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 (ר/ר) (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 (ש/ש), and the next and final letter in the Aleph-bet is the **Aleph/Tav/Tav** (ת/ת) **Word**, which is only used ONE time and is translated in English as "signs" in Nehemiah 9:10 *And show ת/ת (signs) and wonders upon Pharaoh and on all his servants and on all the people of his land.* This is a strange translation and again, possibly the best the translators could do at the time; but the Hebrew letter Tav (ת/ת) means "covenant" or "mark" and also, since it is the final letter it also means "judgment". Could Nehemiah have been more accurately implying that the plagues upon Egypt were extraordinary judgments by Elohim? Again we see a beautiful word picture by incorporating the Aleph/Tav with the final letter "Tav". If Nehemiah had wanted to spell the word "sign" in Hebrew, it is actually spelled 17 times as Aleph/Vav/Tav (ו/ו) or even Hey/Aleph/Tav (ה/ה) 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** א/ב translated pronoun *fathers* 2 times in Exo 12:3/20:5
2. **Aleph/Vav/Tav** ו/ו translated *sign* 22 times
3. **Aleph/Heth/Tav** ח/ח translated *one, first, or once* 175 times
4. **Aleph/Mem/Tav** מ/מ translated as *truth* 47 times and *faithfulness* 7 times
5. **Aleph/Nun/Tav** נ/נ translated pronoun *you* 10 times
6. **Aleph/Resh/Tav** ר/ר translated *herbs* 1 time 2 Kings 4:39
7. **Aleph/Shin/Tav** ש/ש translated *woman or wife* 98 times
8. **Aleph/Tav/Tav** ת/ת translated *sign* 1 time Neh 9:10

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

1. **Aleph/Bet/Tav** א/ב *fathers*...can be expressed *father of* Aleph/Bet אב
2. **Aleph/Vav/Tav** ו/ו *sign*...is expressed Lamed/Nun/Samekh לנס or Mem/Vav/Pe/Tav מופת
3. **Aleph/Heth/Tav** ח/ח *one, first, or once*...can be expressed Aleph/Heth/Daleth אחד echad
4. **Aleph/Mem/Tav** מ/מ *truth or faithfulness*...is expressed Aleph/Mem/Vav/Nun/Hey אמונה

MATIS

5. **Aleph/Nun/Tav** אנת/נך *you*...can be expressed *to you* Lamed/Kaph לך
6. **Aleph/Resh/Tav** ארת/רש *herbs*...can be written Ayin/Shin/Bet עשב
7. **Aleph/Shin/Tav** אשת/ש *woman or wife*...can be expressed Aleph/Shin/Hey אשה
8. **Aleph/Tav/Tav** אתת/ת *sign*...can be Lamed/Nun/Samekh לנס or Mem/Vav/Pe/Tav מופת

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

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

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

1. Aleph/Tav/**Aleph** אאא/אא Word *came*...can be expressed Bet/Aleph בא/ב
2. Aleph/Tav/**Hey** אאא/אה Word *you/her*...expressed *to you* Lamed/Kaph לל/לך and *her* Lamed/Hey לה/ל
3. Aleph/Tav/**Vav** ואא/או Word *him*...is spelled Lamed/Vav לו/ל over 1000 times in Tanakh
4. Aleph/Tav/**Yod** יאא/אי Word *me*...is spelled Lamed/Yod לי/ל over 700 times in Tanakh
5. Aleph/Tav/**Kaph** כאא/את Word...*with you* Ayin/Mem/Kaph/Mem עמכם/ממ/מ
6. Aleph/Tav/**Mem** מאא/אמ Word *them*...can be expressed Hey/Mem המ/מ
7. Aleph/Tav/**Nun** נאא/אנ Word *I give*...is expressed Nun/Tav/Tav/Yod ננאא/נ over 100 times
8. Aleph/Tav/**Tzadi** צאא/אצ Word *I will break down*...can be expressed Aleph/Mem/Heth/Hey אצמ/מ
9. Aleph/Tav/**Resh** ראא/אר Word *place*...can be expressed Mem/Qoph/Vav/Mem ממו/מ
10. Aleph/Tav/**Tav** תאא/את Word *signs*...Lamed/Nun/Samekh לנס/ל or Mem/Vav/Pe/Tav מופת/מ

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 את Character Symbol can symbolize both man and the Yah-head and all that is created, and its usage in the Hebrew text proves 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. Revealing these words is the whole reason I put MATIS together. This short list below represent a small example of additional Hebrew words incorporating the Aleph/Tav and that are revealed throughout the Tanakh. There are thousands more, waiting to be discovered!

- Aleph/Shin/Tav** אשת/ש Word: translated as *woman or wife* 98 times
Aleph/Shin/Tav/Vav ושת/ו Word: translated *his wife* 66 times
Aleph/Shin/Tav/Kaph כשת/כ Word: translated *your wife* 12 times
Aleph/Nun/Tav אנת/נ Aramaic Word: translated pronoun *you* 10 times in Daniel
Aleph/Tav/Kaph כת/כ word: translated pronoun *you* 49, *with you* 80 times

The Messianic Aleph Tav Interlinear Scriptures

Aleph/Tav/Hey אָתָּה/אתה Word: translated pronoun *you* 536, pronoun *her* 110, *with her* 12 times
Hey/Aleph/Tav/Hey הָאָתָּה/אתה Word: translated pronoun *you* 10 times
Aleph/Tav/Kaph/Mem אַתְּכֶם/אתכם Word: translated pronoun *you* 297 times and *with you* 48 times
Aleph/Vav/Tav/Kaph אַתָּךְ/אתך Word: translated pronoun *you* 29 times *with you* 12 times
Mem/Tzadi/Aleph/Tav מָצָאתָ/מצאת Word: translated *you found* 8 times
Aleph/Mem/Resh/Tav אָמַרְתָּ/אמרת Word: translated *you said* or *you say* 36 times
Bet/Aleph/Tav/Mem בָּאתָם/באתם Word: translated *you come* or *you came* 9 times
Shin/Nun/Aleph/Tav/Mem שָׂנְאָתָם/שנאתם Word: translated *you hate* 3 times
Aleph/Hey/Bet/Tav אָהַבְתָּ/אהבת Word: translated *you love* or *love of* 12 times
Aleph/Hey/Bet/Tav/Yod/Kaph אָהַבְתִּיךָ/אהבתיך Word: translated *I love you* 3 times
Aleph/Hey/Bet/Tav/Yod אָהַבְתִּי/אהבתי Word: translated *I love* 18 times
Vav/Aleph/Tav/Hey וְאַתָּה/ואתה Word: translated *and you* 199 times
Vav/Aleph/Tav/Mem וְאַתְּכֶם/ואתם Word: translated *and you* 70 times
Aleph/Heth/Zayin/Tav/Kaph/Mem אֲחֻזְתְּכֶם/אחוזתכם Word: translated *your possession* 4 times
Mem/Aleph/Heth/Zayin/Tav/Vav מֵאֲחֻזְתּוֹ/מאחוזתו Word: translated *his possession* 3 times
Aleph/Bet/Tav אֲבֹתָ/אבות Word: translated pronoun *fathers* 2 times in Exodus
Aleph/Bet/Vav/Tav/Mem אֲבֹתֵיהֶם/אבותיהם Word: translated *fathers of them* or *their fathers* 42 times
Aleph/Bet/Vav/Tav/Yod/Kaph/Mem אֲבֹתֵיכֶם/אבותיכם Word: translated *your fathers* 32 times
Aleph/Bet/Tav/Mem אֲבֹתָם/אבותם Word: translated *fathers of* or *their fathers* 44 times
Heth/Teth/Aleph/Tav חָטָאתָ/חטאת Word: translated *sin* or *you sinned, etc* 58 times
Heth/Teth/Aleph/Tav/Yod חָטָאתִי/חטאתי Word: translated *I sinned* or *my sin* 36 times
Heth/Teth/Aleph/Tav/Yod/Kaph חָטָאתִיךָ/חטאתיך Word: translated *your sins* 4 times
Heth/Teth/Aleph/Tav/Vav חָטָאתוֹ/חטאתו Word: translated *his sin* 21 times
Aleph/Vav/Tav/Yod אֲנִי/אני Word: translated *me* 34 times and *with me* 2 times
Aleph/Tav/Yod אָנֹכִי/אנכי Word: translated pronoun *me* 81, *with me* 53, and pronoun *you* 5 times
Yod/Resh/Aleph/Tav/Yod יִרְאַתִּי/יראתי Word: translated *I feared* or *fear of me* 5 times
Yod/Resh/Aleph/Tav/Vav יִרְאַתּוֹ/יראתו Word: translated *His fear* 1 time Ex 20:20
Aleph/Yod/Lamed/Tav אָלַיְתָּ/אלית Word: translated *you cursed* 1 time Jud 17:2
Aleph/Lamed/Tav/Yod אָלַיְתִי/אליתי Word: translated *my oath* 1 time Ezekiel 17:19
Aleph/Tav/Vav אֵלָיו/אליו Word: translated pronoun *him* 439, *with him* 154 times
Mem/Aleph/Tav/Vav מֵאֵלָיו/מאליו Word: translated *from him* or *for him* 13 times
Aleph/Tav/Mem אֹתָם/אותם Word: translated pronoun *them* 282, pronoun *you* 213, *with them* 39 times
Aleph/Vav/Tav/Mem אֹתָם/אותם Word: translated pronoun *them* 173, *with them* 12, *themselves* 3 times
Aleph/Tav/Nun/Vav אֲנֵנוּ/אננו Word: translated pronoun *us* 29 times and *with us* 28 times
Aleph/Heth/Vav/Tav אֲחֻוֹתָ/אחות Word: translated *sister* 19 times
Aleph/Heth/Vav/Tav/Kaph אֲחֻוֹתְךָ/אחותך Word: translated *your sister* 10 times
Mem/Tzadi/Aleph/Tav/Yod מָצָאתִי/מצאתי Word: translated *I found* 39 times
Nun/Shin/Aleph/Tav/Yod נִשְׁאַתִּי/נשאתי Word: translated *I accepted (agree)* or *I lifted (bear)* 19 times
Aleph/Mem/Resh/Tav/Yod אָמַרְתִּי/אמרתי Word: translated *I say* or *I said* 82 times
Resh/Aleph/Yod/Tav/Yod רָאִיתִי/ראיתי Word: translated *I see* or *I saw* 88 times
Resh/Aleph/Yod/Tav/Mem רָאִיתָם/ראיתם Word: translated *you see* or *you saw* 13 times
Aleph/Mem/Vav/Tav אָמוּתָּ/אמות Word: translated *I die* or *I shall die* 13 times and *cubits* 88 times
Shin/Nun/Aleph/Tav/Yod שָׂנְאֵנִי/שנאתי Word: translated *I hate* or *I hated* 14 times
Vav/Aleph/Kaph/Lamed/Tav/Yod אָכַלְתִּי/אכלתי Word: translated *I ate* 11 times
Tzadi/Bet/Aleph/Vav/Tav צָבָאתָ/צבאת Word: translated *host* 286 times, as in the Host of יהוה
Aleph/Daleth/Mem/Tav אֲדַמְתָּ/אדמת Word: translated *land of* 26 times

The Reverse Aleph Tav

One of the most significant Hebrew words is the reverse Aleph/Tav, the **Tav/Aleph** (תָּא/אָ). 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 Yah-head, 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

MATIS

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" (ת/א), 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 אֱלֹהִים.

The Hebrew word "Ta" (ת/א) is used only once and although you cannot see it in this volume one of the Torah you will be able to see it in volume two of the Writings. In 1 Kings 14:28, which the story-line and verse are repeated in 2 Chron 12:11, which reads, *And it was so, that, as often as the king went into the House of אֱלֹהִים, the guard bare them and brought them back into the guard ת/א (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 (חדח/דחד).

Moses Relationship with אֱלֹהִים/יהוה Father, through ת/א Y'shua

We will start connecting the dots with Moses, a simple man of great faith who dealt with אֱלֹהִים Father, through ת/א Y'shua, face to face. We know from two witnesses when Moses was speaking with אֱלֹהִים Father face to face he was actually communicating through ת/א Y'shua. Exodus 32:11 states; *And sought Moses ת/א face of יהוה his Elohim*. The second witness that confirms Moses could not have been speaking face to face with אֱלֹהִים 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 ת/א Symbols, representing ת/א 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 אֱלֹהִים Father working with and through ת/א Y'shua ha-Mashiach (*Yah-head*), 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 symbol being properly placed in Bible text we cannot completely distinguish how the Yah-head performs. Make no mistake, the Aleph/Tav symbol of ת/א Y'shua ha-Mashiach in the Tanakh reveals not only His presence, but the working of His authority and protocol in association with אֱלֹהִים Father as ONE, a direct reflection of אֱלֹהִים Father accomplishing His will both with and through ת/א 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*.

The Messianic Aleph Tav Interlinear Scriptures

Moses understood the Yah-head perfectly because of his intimate relationship with both אֱלֹהִים Father and אֵל Y'shua, whom he viewed as ONE. Y'shua revealed to His disciple John that He was the Aleph/Tav 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 אֵל 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 אֵל Y'shua the Son, the Yah-head/Elohim...the TWO working together as ONE by ONE SPIRIT (Eph 4:4).

Manifestations of אֵל/מָשִׁיחַ 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 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 character 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** אָוֹ/אֵל **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 symbol and the **Vav/Aleph/Tav** אָוֹ/אֵל **Symbol**. There are whole chapters in the Torah in which Moses only placed one or two Aleph/Tav אָוֹ/אֵל symbols. This proves the positioning of the symbols are based completely on "*subject matter*".

The Aleph/Tav symbol does not take away from אֱלֹהִים/יהוה Father and His supremacy but enhances His characteristics and increases our understanding of their divine protocol. The placement of the Aleph/Tav further explains the mystery of Who was represented in the manifestations of both the smoking cauldron and the fiery torch that passed over the sacrifices when Abraham was making covenant with the Yah-head (Gen 15:17). It further explains the pillar of smoke by day and the pillar of fire by night that protected the Israelites in the

MATIS

wilderness. These could only have been manifestations of אֱלֹהִים/יהוה Father as a consuming fire and אֵשׁ/אֵל 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 symbol in the Tanakh that further reveal to us how אֱלֹהִים Father works WITH and THROUGH אֵשׁ/אֵל 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, אֱלֹהִים Father created the world.
- 6). Through Him, אֱלֹהִים Father made all the covenants with the 12 tribes.
- 7). Through Him, אֱלֹהִים 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 אֱלֹהִים Father, through אֵשׁ Y'shua Messiah and how He will redeem man.
- 12). Through אֱלֹהִים (*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 אֵשׁ 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 symbol is placed in scripture it reveals the workings of אֱלֹהִים Father both with and through אֵשׁ 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/א): He will manifest His STRENGTH for us
2. **Bet** (ב/ב): He will come in a BODY - DWELLING - WOMAN (*bride*)
3. **Gimmel** (ג/ג): He will ASCEND – DESCEND for us
4. **Dalet** (ד/ד): He will be the DOOR - ACCESS - provide PATHWAY for us to Father
5. **Hey** (ה/ה): He will REVEAL - LIGHT truth - we will BEHOLD Him
6. **Vav** (ו/ו): He will SECURE - by becoming a MAN - He will be NAIL - He will be the BRIDGE
7. **Zayin** (ז/ז): He will be CUTOFF - He is a WEAPON for us
8. **Chet** (ח/ח): He will be a FENCE - PROTECT us - ENCLOSE us to Himself
9. **Teth** (ט/ט): He will SET APART - SEAL us - MARK us to Himself
10. **Yod** (י/י): His HAND will ESTABLISH us - CONFORM us to His IMAGE

The Messianic Aleph Tav Interlinear Scriptures

11. **Kaf** (כ/כ): He will COVER us - by His HAND - SEPARATE us to Himself
12. **Lamed** (ל/ל): His AUTHORITY will ENFORCE - SHEPHERD us - PROTECT us
13. **Mem** (מ/מ): He will BRING FORTH - WASH us and CLEANSE us - REFRESH us
14. **Nun** (נ/נ): He will IMPART His LIFE to us
15. **Samech** (ס/ס): He will ANOINT us - RULE over us - SUPPORT us - PROVIDE for us
16. **Ayin-Ghayin** (ע/ע): He will SEE and WEIGH - MEASURE - JUDGE all His creation
17. **Pey-Fey** (פ/פ): He will INTERCEDE - COMMUNICATE - SPEAK to us
18. **Tzadi** (צ/צ): He will HOOK - HUNT - CAPTURE us - make us RIGHTEOUS (*Holy of Holies*)
19. **Quf-Qof** (ק/ק): He is BACKSIDE of Elohim - He will RISE UP - COVER us with His CLOUD
20. **Resh** (ר/ר): He is HEAD - EXALTED - FACE of Elohim
21. **Seen-Shin** (ש/ש): He is and does CONSUME us - REFINE us - FIRE
22. **Tav** (ת/ת): He is the SIGN - He will SECURE - SEAL - COVENANTS - bring JUDGMENTS

The Aleph/Tav 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 אלהים Father both WITH and THROUGH אלהים Y'shua (*Yah-head/Elohim*) concerning all of His creation. There are Aleph/Tav symbol in regard to אלהים Father's Judgments, Blood Atonement and Covenants which imply both אלהים and אלהים working together as ONE. Yet there are also dozens of chapters throughout the Tanakh where there are NO Aleph/Tav symbol 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 אלהים/תא 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 symbol are in the exact location as placed originally in Hebrew. This interlinear version of the Torah started with the Public Domain version of the 1987 King James Bible and has been modified throughout. Most of all the old English has been removed in the interlinear English translation but remains in place with the page readings at the bottom of each page to help with reading the interlinear. Many of the original translated English words in the interlinear have been changed to reflect a more accurate meaning of the original Hebrew. Words such as Lord or God have been replaced with a more accurate Hebrew translation. What is interesting to note is that the Hebrew is written in the order that it appears on the ancient scrolls but in MATIS are running in the opposite direction with the English from left to right for easier reading and study. The result is a completely unique rendition of the scriptures that helps beginners in Hebrew read.

There are a total of 7,339 Aleph/Tav symbols and an additional 2,251 Vav/Aleph/Tav ו symbols used in the entire Tanakh, which bring the grand total to 9,590. Rarely are any Aleph/Tav symbols translated into English, except as an occasional erroneous preposition. However all of the Vav/Aleph/Tav ו symbols are translated as various conjunctions, but it is doubtful that neither prepositions or articles or conjunctions existed, as we know them today, 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*.

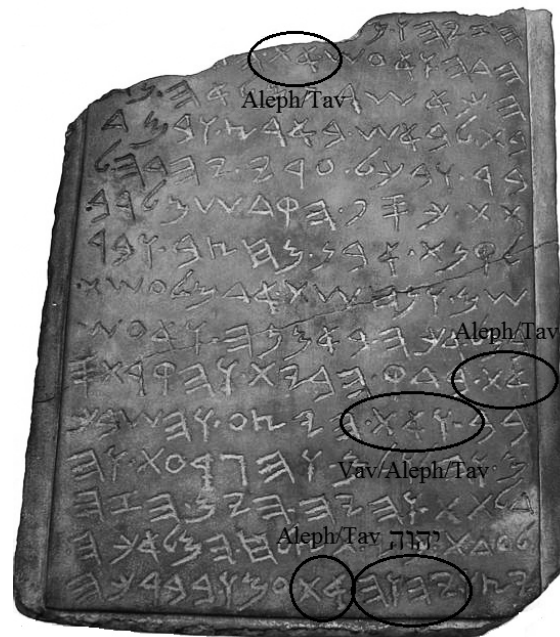
Paleo-Hebrew Vs Babylonian-Hebrew

Today, all we have showing us that the Paleo-Hebrew used freestanding Aleph/Tav symbol 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 on the following page*), which is 12 x 24 x 3 inches (30 x 61 x 8 cm) in size,

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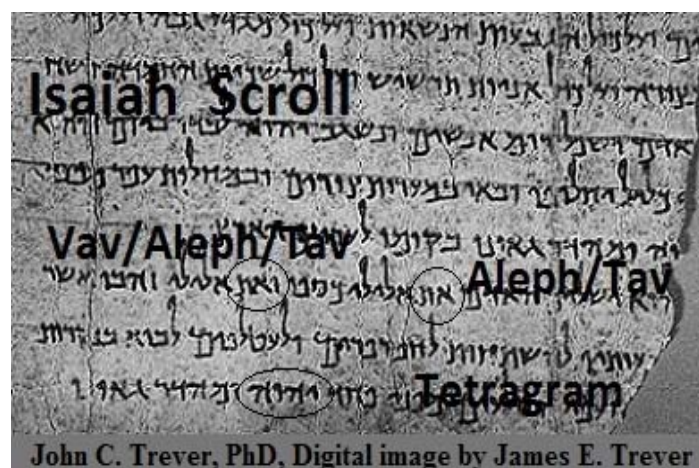
supposedly found on an archeological dig near the temple mount in Jerusalem in 2001. Carbon-14 dating by Israel's Geological Institute, under Shimon Ilani, has authenticated the inscription as being at least 2,300 years old and helps to authenticate the timing of the inscription describing repairs to 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 אָאָאָ אָאָ ordain His people with a blessing.*"



Starting from the top, line 2 actually has a Paleo-Hebrew Aleph/Tav between the words "*collect*" אָאָ "*silver*", corresponding with the fact many times when the Tanakh speaks of temple money we see an אָאָ 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 אָאָאָ Symbol in front of the Paleo-Hebrew word "*storied structure*" in regard to the multi levels.

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



The Messianic Aleph Tav Interlinear Scriptures

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 symbol and the Vav/Aleph/Tav אָף Symbols, as well as אֵלֹהִים 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 Interlinear Scriptures (MATIS)** is to provide for the first time a true interlinear rendition of the Tanakh as a **Study Bible** and reveal both Paleo Hebrew and Babylonian Block Hebrew together. MATIS will reveal exactly not only where the free standing Aleph/Tav symbols are placed but also thousands of words that incorporate the Aleph/Tav in the Hebrew text.

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 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, blessings, atonement or judgments...the protocol, like His eternal Torah, does not change. It is the precise placement of the Aleph/Tav symbol which both exposes and confirms this. The אֵלֹהִים/יהוה Father works both WITH and THROUGH אָף/אֵל Y'shua as ONE.

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.

There is not a jot or tittle without purposeful meaning and significance in the Torah and throughout the Tanakh. The rendition with the Aleph/Tav symbol was the only Bible the Children of Israel had for thousands of years, originally in Paleo-Hebrew. Without the placement of the Aleph/Tav symbol in English our translation of the Tanakh has been incomplete for hundreds of years. This is just how significant the Aleph/Tav symbol truly is 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 אֵלֹהִים/יהוה Father has been working in combination WITH and THROUGH אָף/אֵל 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 symbol 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 אָף/אֵל Symbols.

MATIS

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 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 symbol has only just begun. I further believe that all of the Apostles understood completely the use of the Aleph/Tav symbol throughout 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.

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 "*STRENGTH of COVENANT*". 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 incorporating 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 the study of 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, atonement, 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 and common language, even incorporating various Yiddish dialects. 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 common and reduced to simply a direct object pointer in grammar with no spiritual significance whatsoever in today's Modern Hebrew. It is my prayer that MATIS 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 and the Tav, one can never say enough!

Most sincerely, I am...

A voice crying in the wilderness...**Prepare Ye the way for the Aleph and the Tav** אָף/תָּא,

William H. Sanford

GENESIS 1:1	בראשית	7225	ברא	1254	אלהים	430	את	853	השמים	8064	ואת	776:	הארץ	776:	והארץ	776	היתה	1961
	barashiyt		bara'		'alohiym;		'at		hashamayim		ua'at		ha'aretz.		uaha'aretz,		haytah	
	In the beginning		created		Elohim				the heaven		and		the earth		And the earth		was	
1:2	והארץ	776	והארץ	776	והארץ	776	והארץ	776	והארץ	776	והארץ	776	והארץ	776	והארץ	776	והארץ	776
1:3	והארץ	776	והארץ	776	והארץ	776	והארץ	776	והארץ	776	והארץ	776	והארץ	776	והארץ	776	והארץ	776
1:4	והארץ	776	והארץ	776	והארץ	776	והארץ	776	והארץ	776	והארץ	776	והארץ	776	והארץ	776	והארץ	776
1:5	והארץ	776	והארץ	776	והארץ	776	והארץ	776	והארץ	776	והארץ	776	והארץ	776	והארץ	776	והארץ	776
1:6	והארץ	776	והארץ	776	והארץ	776	והארץ	776	והארץ	776	והארץ	776	והארץ	776	והארץ	776	והארץ	776
1:7	והארץ	776	והארץ	776	והארץ	776	והארץ	776	והארץ	776	והארץ	776	והארץ	776	והארץ	776	והארץ	776
1:8	והארץ	776	והארץ	776	והארץ	776	והארץ	776	והארץ	776	והארץ	776	והארץ	776	והארץ	776	והארץ	776
1:9	והארץ	776	והארץ	776	והארץ	776	והארץ	776	והארץ	776	והארץ	776	והארץ	776	והארץ	776	והארץ	776
1:10	והארץ	776	והארץ	776	והארץ	776	והארץ	776	והארץ	776	והארץ	776	והארץ	776	והארץ	776	והארץ	776
1:11	והארץ	776	והארץ	776	והארץ	776	והארץ	776	והארץ	776	והארץ	776	והארץ	776	והארץ	776	והארץ	776

Gen 1:1 In the beginning G-d created the heaven and the earth. 2 And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of G-d moved upon the face of the waters. 3 And G-d said, Let there be light: and there was light. 4 And G-d saw the light, that it was good: and G-d divided the light from the darkness. 5 And G-d called the light Day, and the darkness he called Night. And the evening and the morning were the first day. 6 And G-d said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. 7 And G-d made 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 G-d called the firmament Heaven. And the evening and the morning were the second day. 9 And G-d said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so. 10 And G-d called the dry land Earth; and the gathering together of the waters called he Seas: and G-d saw that it was good. 11 And G-d said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding...

בְּרֵאשִׁית	אֶרֶץ	וַיִּבְרָא	בְּיָמֵינוּ	וַיִּבְרָא	וַיִּבְרָא	וַיִּבְרָא	וַיִּבְרָא	וַיִּבְרָא	וַיִּבְרָא	וַיִּבְרָא	וַיִּבְרָא
6529	4327	834	2233	871a	5921	776	1961	3651:	3318	776	
pariy	lamiynou,	'asher	zar'au	bou	'al	ha'aretz;	uayahiy	ken.	uatoutza	ha'aretz	
fruit	after his kind	whose	seed	is in itself	upon	the earth	and it was	so	And brought forth	the earth	
אֶרֶץ	אֶרֶץ	וַיִּבְרָא	בְּיָמֵינוּ	וַיִּבְרָא	וַיִּבְרָא	וַיִּבְרָא	וַיִּבְרָא	וַיִּבְרָא	וַיִּבְרָא	וַיִּבְרָא	וַיִּבְרָא
1877	6212	2232	2233	4327	6086	6213	6529	834	2233	871a	
desha	'ashb	mazriya'	zera'	lamiynehu,	ua'aetz	'aseh	pariy	'asher	zar'au	bou	
grass	and herb	yielding	seed	after his kind	and the tree	yielding	fruit	whose	seed	was in itself	
וַיִּבְרָא	וַיִּבְרָא	וַיִּבְרָא	וַיִּבְרָא	וַיִּבְרָא	וַיִּבְרָא	וַיִּבְרָא	וַיִּבְרָא	וַיִּבְרָא	וַיִּבְרָא	וַיִּבְרָא	וַיִּבְרָא
4327	7200	430	3588	2896:	1961	6153	1961	1242	3117		
lamiynehu;	uayar'a	'alohiym	kiy	toub.	uayahiy	'areb	uayahiy	boqer	youn		
after his kind	and saw	Elohim	that it was	good	And there was	the evening	and there was	the morning	day		
וַיִּבְרָא	וַיִּבְרָא	וַיִּבְרָא	וַיִּבְרָא	וַיִּבְרָא	וַיִּבְרָא	וַיִּבְרָא	וַיִּבְרָא	וַיִּבְרָא	וַיִּבְרָא	וַיִּבְרָא	וַיִּבְרָא
7992:	559	430	1961	3974	7549	8064	914	996	3117		
shaliyshiy.	uaya'mer	'alohiym,	yahiy	ma'arot	birqiya'	hashamayim,	lahabdiyl	beyn	hayoum		
the third	And said	Elohim	Let there be	lights	in the firmament of	the heaven	to divide	from	the day		
וַיִּבְרָא	וַיִּבְרָא	וַיִּבְרָא	וַיִּבְרָא	וַיִּבְרָא	וַיִּבְרָא	וַיִּבְרָא	וַיִּבְרָא	וַיִּבְרָא	וַיִּבְרָא	וַיִּבְרָא	וַיִּבְרָא
3915	1961	226	4150	3117	8141:	1961	996	2974			
uabeyn	halaylah;	uahayu	la'atot	ualmou'adiym,	ualyamiym	uashaniym.	uahayu	lim'ourot			
and from	the night	and let them be	for signs	and for seasons	and for days	and years	And them be for	lights			
וַיִּבְרָא	וַיִּבְרָא	וַיִּבְרָא	וַיִּבְרָא	וַיִּבְרָא	וַיִּבְרָא	וַיִּבְרָא	וַיִּבְרָא	וַיִּבְרָא	וַיִּבְרָא	וַיִּבְרָא	וַיִּבְרָא
7549	8064	215	5921	776	1961	3651	6213	430	853	8145	
birqiya'	hashamayim,	laha'ayr	'al	ha'aretz;	uayahiy	ken.	uaya'as	'alohiym,	'at	shaney	
in the firmament of	the heaven	to give light	upon	the earth	and it was	so	And made	Elohim	two		
וַיִּבְרָא	וַיִּבְרָא	וַיִּבְרָא	וַיִּבְרָא	וַיִּבְרָא	וַיִּבְרָא	וַיִּבְרָא	וַיִּבְרָא	וַיִּבְרָא	וַיִּבְרָא	וַיִּבְרָא	וַיִּבְרָא
1419	853	3974	1419	4475	3117	853	3974	6996	4475		
ham'arot	hagadolliym;	'at	hama'aur	hagadol	lamemshelet	hayoum,	ua'at	hama'aur	haqaton	lamemshelet	
lights	great	light	the greater	to rule	the day	and	light	the lesser	to rule		
וַיִּבְרָא	וַיִּבְרָא	וַיִּבְרָא	וַיִּבְרָא	וַיִּבְרָא	וַיִּבְרָא	וַיִּבְרָא	וַיִּבְרָא	וַיִּבְרָא	וַיִּבְרָא	וַיִּבְרָא	וַיִּבְרָא
3915	853	3556:	5414	853	430	7549	8064	215	5921		
halaylah,	ua'at	hakoukabiym.	uayiten	'atam	'al						

2

3

Genesis 1:28-2:5

אֶרֶץ	כָּל	חַיָּה	אֲשֶׁר	לֹ	מִן	1:29	וַיֹּאמֶר	אֱלֹהִים	הִנֵּה	וַיִּתֵּן
8064 hashamayim,	3605 uabkal	2416 chayah	7430 haromeset	5921 'al	776: ha'aretz.		559 uaya'mer	430 'alohiyim,	2009 hineh	5414 natatiy
the air	and over every	living thing	that moves	upon	the earth		And said	Elohim	Behold	I have given
לָכֶם	אֵת	כָּל	עֵשֶׂב	זֶרַע	זֶרַע	אֲשֶׁר	עַל	פָּנָי	כָּל	וְאֵת
3807a lakem	853 'at	3605 kal	6212 'ashb	2233 zorea'	2233 zera',	834 'asher	5921 'al	6440 paney	3605 kal	853 ua'at
to you	every	herb	bearing	seed	which	is upon	the face of	all	all the earth	and every tree
וְאֵת	כָּל	עֵשֶׂב	זֶרַע	זֶרַע	אֲשֶׁר	עַל	פָּנָי	כָּל	וְאֵת	וְאֵת
834 'asher	871a bou	6529 pary	6086 'atz	2233 zorea'	2233 zara';	834 lakem	1961 yihayeh	402: la'akalah	3605 ualkal	2416 chayah
which	in him	is the fruit	a tree	yielding	seed	to you	it shall be	for meat	And to every	beast of the earth
לָכֶם	אֵת	כָּל	עֵשֶׂב	זֶרַע	זֶרַע	אֲשֶׁר	עַל	פָּנָי	כָּל	וְאֵת
3605 ualkal	5775 aup	8064 hashamayim	3605 ualkal	7430 rouses	5921 'al	776 ha'aretz,	834 'asher	871a bou	5315 nepesh	2416 chayah,
and to every fowl of	the air	and to every thing	that creeps	upon	the earth	which	wherein	there is life	I have given	
אֵת	כָּל	עֵשֶׂב	זֶרַע	זֶרַע	אֲשֶׁר	עַל	פָּנָי	כָּל	וְאֵת	וְאֵת
853 'at	3605 kal	3418 yereq	6212 'ashb	402 la'akalah	1961 uayahiy	3651: ken.	7200 uayar'a	430 'alohiyim	853 'at	3605 kal
every green	herb	for meat	and it was	so	And saw	Elohim	every thing that	He had made		
אֵת	כָּל	עֵשֶׂב	זֶרַע	זֶרַע	אֲשֶׁר	עַל	פָּנָי	כָּל	וְאֵת	וְאֵת
853 'at	3605 kal	3418 yereq	6212 'ashb	402 la'akalah	1961 uayahiy	3651: ken.	7200 uayar'a	430 'alohiyim	853 'at	3605 kal
and behold	good	it was very	and there was	the evening	and there was	morning	day	the sixth		
Gen 2:1	אֵת	כָּל	עֵשֶׂב	זֶרַע	זֶרַע	אֲשֶׁר	עַל	פָּנָי	כָּל	וְאֵת
אֵת	כָּל	עֵשֶׂב	זֶרַע	זֶרַע	אֲשֶׁר	עַל	פָּנָי	כָּל	וְאֵת	וְאֵת
853 'at	3605 kal	3418 yereq	6212 'ashb	402 la'akalah	1961 uayahiy	3651: ken.	7200 uayar'a	430 'alohiyim	853 'at	3605 kal
Thus were finished	the heavens	and the earth	and all	the host of them	And ended	Elohim	on the day			
אֵת	כָּל	עֵשֶׂב	זֶרַע	זֶרַע	אֲשֶׁר	עַל	פָּנָי	כָּל	וְאֵת	וְאֵת
853 'at	3605 kal	3418 yereq	6212 'ashb	402 la'akalah	1961 uayahiy	3651: ken.	7200 uayar'a	430 'alohiyim	853 'at	3605 kal
seventh	His work	which	He had made	and He rested	on the day	seventh	from all all	His work	which	
אֵת	כָּל	עֵשֶׂב	זֶרַע	זֶרַע	אֲשֶׁר	עַל	פָּנָי	כָּל	וְאֵת	וְאֵת
853 'at	3605 kal	3418 yereq	6212 'ashb	402 la'akalah	1961 uayahiy	3651: ken.	7200 uayar'a	430 'alohiyim	853 'at	3605 kal
He had made	And blessed	Elohim	day	the seventh	and sanctified	it	because that	in it		
אֵת	כָּל	עֵשֶׂב	זֶרַע	זֶרַע	אֲשֶׁר	עַל	פָּנָי	כָּל	וְאֵת	וְאֵת
853 'at	3605 kal	3418 yereq	6212 'ashb	402 la'akalah	1961 uayahiy	3651: ken.	7200 uayar'a	430 'alohiyim	853 'at	3605 kal
These	are the generations of	the heavens								
אֵת	כָּל	עֵשֶׂב	זֶרַע	זֶרַע	אֲשֶׁר	עַל	פָּנָי	כָּל	וְאֵת	וְאֵת
853 'at	3605 kal	3418 yereq	6212 'ashb	402 la'akalah	1961 uayahiy	3651: ken.	7200 uayar'a	430 'alohiyim	853 'at	3605 kal
and of the earth	when they were created	in the day	made that	Yahuah	Elohim	the earth	and the heavens	And every		
אֵת	כָּל	עֵשֶׂב	זֶרַע	זֶרַע	אֲשֶׁר	עַל	פָּנָי	כָּל	וְאֵת	וְאֵת
853 'at	3605 kal	3418 yereq	6212 'ashb	402 la'akalah	1961 uayahiy	3651: ken.	7200 uayar'a	430 'alohiyim	853 'at	3605 kal
plant of the field	before it was	in the earth	and every herb of	the field	before it grew	for	not			

Gen 1:29 And G-d said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat. 30 And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so. 31 And G-d saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day. **Genesis 2:** Thus the heavens and the earth were finished, and all the host of them. 2 And on the seventh day G-d ended his work which he had made; and he rested on the seventh day from all his work which he had made. 3 And G-d blessed the seventh day, and sanctified it: because that in it he had rested from all his work which G-d created and made. 4 These are the generations of the heavens and of the earth when they were created, in the day that YHUUH G-d made the earth and the heavens, 5 And every plant of the field before it was in the earth, and every herb of the field before it grew: for YHUUH G-d had not caused it to rain upon the earth, and there was not a man to till the ground.

STRONG'S HEBREW DICTIONARY

H1 ('ab/awb) a primitive word; father, in a literal and immediate, or figurative and remote application): - chief, (fore-) father(-less), X patrimony, principal. Compare names in "Abi-".

H2 ('ab/ab) (Aramaic) corresponding to 1: - father. see **H1**

H3 ('eb/abe) from the same as 24; a green plant: - greenness, fruit. see **H24**

H4 ('eb/abe) (Aramaic) corresponding to 3: - fruit. see **H3**

H5 ('Abagtha/ab-ag-thaw') of foreign origin; Abagtha, a eunuch of Xerxes: - Abagtha.

H6 ('abad/aw-bad') a primitive root; properly, to wander away, i.e. lose oneself; by implication to perish (causative, destroy): - break, destroy(- uction), + not escape, fail, lose, (cause to, make) perish, spend, X and surely, take, be undone, X utterly, be void of, have no way to flee.

H7 ('abad/ab-ad') (Aramaic) corresponding to 6: - destroy, perish. see **H6**

H8 ('obed/o-bade') active of participle of 6; (concrete) wretched or (abstract) destructin: - perish. see **H6**

H9 ('abedah/ab-ay-daw') from 6; concrete, something lost; abstract, destruction, i.e. Hades: - lost. Compare 10. see **H6** see **H10**

H10 ('abaddoh/ab-ad-do') the same as 9, miswritten for 11; a perishing: - destruction. see **H9** see **H11**

H11 ('abaddown/ab-ad-done') intensive from 6; abstract, a perishing; concrete, Hades: - destruction. see **H6**

H12 ('abdan/ab-dawn') from 6; a perishing: - destruction. see **H6**

H13 ('obdan/ob-dawn') from 6; a perishing: - destruction. see **H6**

H14 ('abah/aw-baw') a primitive root; to breathe after, i.e. (figuratively) to be acquiescent: - consent, rest content will, be willing.

H15 ('abeh/aw-beh') from 14; longing: - desire. see **H14**

H16 ('ebeh/ay-beh') from 14 (in the sense of bending toward); the papyrus: - swift. see **H14**

H17 ('abowy/ab-o-ee') from 14 (in the sense of desiring); want: - sorrow. see **H14**

H18 ('ebuwc/ay-booc'e') from 75; a manger or stall: - crib. see **H75**

H19 ('ibchah/ib-khaw') from an unused root (apparently meaning to turn); brandishing of a sword: - point.

H20 ('abattiyach/ab-at-tee-akh) of uncertain derivation; a melon (only plural): - melon.

H21 ('Abiy/ab-ee') from 1; fatherly; Abi, Hezekiah's mother: - Abi. see **H1**

H22 ('Abiy/el/ab-ee-ale') from 1 and 410; father (i.e. possessor) of God; Abiel, the name of two Israelites: - Abiel. see **H1** see **H410**

H23 ('Abiy/acaph/ab-ee-aw-sawf') from 1 and 622; father of gathering (i.e. gatherer); Abiasaph, an Israelite: - Abiasaph. see **H1** see **H622**

H24 ('abiyb/ab-beeb') from an unused root (meaning to be tender); green, i.e. a young ear of grain; hence, the name of the month Abib or Nisan: - Abib, ear, green ears of corn (not maize).

H25 ('Abiy Gib'own/ab-ee' ghib-one') from 1 and 1391; father (i.e. founder) of Gibon; Abi-Gibon, perhaps an Israelite: - father of Gibeon. see **H1** see **H1391**

H26 ('Abiygail/ab-ee-gah'-yil) or shorter Abiygal {ab-ee-gal'}; from 1 and 1524; father (i.e. source) of joy; Abigail or Abigal, the name of two Israelitesses: - Abigal. see **H1** see **H1524**

H27 ('Abiydan/ab-ee-dawn') from 1 and 1777; father of judgment (i.e. judge); Abidan, an Israelite: - Abidan. see **H1** see **H1777**

H28 ('Abiyda/ab-ee-daw') from 1 and 3045; father of knowledge (i.e. knowing); Abida, Abi-Gibon, perhaps an Israelite: - Abida, Abidah. see **H1** see **H3045**

H29 ('Abiyah/ab-ee-yaw') or prolonged Abiyahuw {ab-ee-yaw'-hoo}; from 1 and 3050; father (i.e. worshipper) of Jah; Abijah, the name of several Israelite men and two Israelitesses: - Abiah, Abijah. see **H1** see **H3050**

H30 ('Abiyhuw/ab-ee-hoo') from 1 and 1931; father (i.e. worshipper) of Him (i.e. God); Abihu, a son of Aaron: - Abihu. see **H1** see **H1931**

H31 ('Abiyhuwd/ab-ee-hood') from 1 and 1935; father (i.e. possessor) of renown; Abihud, the name of two Israelites: - Abihud. see **H1** see **H1935**

H32 ('Abiyhayil/ab-ee-hah'-yil) or (more correctly) hAbiychayil {ab-ee- khah'-yil}; from 1 and 2428; father (i.e. possessor) of might; Abihail or Abichail, the name of three Israelites and two Israelitesses: - Abihail. see **H2428**

H33 ('Abiy ha- 'Ezriy/ab-ee'-haw-ez-ree') from 44 with the article inserted; father of the Ezrite; an Abiezrite or descendant of Abiezer; - Abiezrite. see **H44**

H34 ('ebyown/eb-yone') from 14, in the sense of want (especially in feeling); destitute: - beggar, needy, poor (man). see **H14**

H35 ('abiyownah/ab-ee-yo-naw') from 14; provocative of desire; the caper berry (from its stimulative taste): - desire. see **H14**

H36 ('Abiytuwb/ab-ee-toob') from 1 and 2898; father of goodness (i.e. good); Abitub, an Israelite: - Abitub. see **H1** see **H2898**

H37 ('Abiytal/ab-ee-tal') from 1 and 2919; father of dew (i.e. fresh); Abital, a wife of King David: - Abital. see **H1** see **H2919**

H38 ('Abiyam/ab-ee-yawm') from 1 and 3220; father of (the) sea (i.e. seaman); Abijam (or Abijah), a king of Judah: - Abijam. see **H1** see **H3220**

H39 ('Abiyma'el/ab-ee-maw-ale') from 1 and an elsewhere unused (probably foreign) word; father of Mael (apparently some Arab tribe); Abimael, a son of Joktan: - Abimael. see **H1**

H40 ('Abiymelek/ab-ee-mel'-ek) from 1 and 4428; father of (the) king; Abimelek, the name of two Philistine kings and of two Israelites: - Abimelech. see **H1** see **H4428**

H41 ('Abiynadab/ab-ee-naw-dawb') from 1 and 5068; father of generosity (i.e. liberal); Abinadab, the name of four Israelites: - Abinadab. see **H1** see **H5068**

H42 ('Abiyno'am/ab-ee-no'-am) from 1 and 5278; father of pleasantness (i.e. gracious); Abinoam, an Israelite: - Abinoam. see **H1** see **H5278**

H43 ('Ebyacaph/eb-yaw-sawf') contracted from 23; Ebjasaph, an Israelite: - Ebiasaph. see **H23**

H44 ('Abiy' ezer/ab-ee-ay'-zer) from 1 and 5829; father of help (i.e. helpful); Abiezer, the name of two Israelites: - Abiezer. see **H1** see **H5829**

H45 ('Abiy-'alborn/ab-ee-al-bone') from 1 and an unused root of uncertain derivation; probably, father of strength (i.e. valiant); Abialbon, an Israelite: - Abialbon. see **H1**

H46 ('abiy/aw-beer') from 82; mighty (spoken of God): - mighty (one). see **H82**

H47 ('abbiyr/ab-beer') for 46; - angel, bull, chiefest, mighty (one), stout(-hearted), strong (one), valiant. see **H46**

H48 ('Abiyr/ab-ee-rawm') from 1 and 7311; father of height (i.e. lofty); Abiram, the name of two Israelites: - Abiram. see **H1** see **H7311**

H49 ('Abiyshag/ab-ee-shag') from 1 and 7686; father of error (i.e. blundering); Abishag, a concubine of David: - Abishag. see **H1** see **H7686**

H50 ('Abiyshuwa/ab-ee-shoo'-ah) from 1 and 7771; father of plenty (i.e. prosperous); Abishua, the name of two Israelites: - Abishua. see **H1** see **H7771**

H51 ('Abiyshuw/ab-ee-shoor') from 1 and 7791; father of (the) wall (i.e. perhaps mason); Abishur, an Israelite: - Abishur. see **H1** see **H7791**

H52 ('Abiyshar/ab-ee-shah'ee) or (shorter) Abshay {ab-shah'ee}; from 1 and 7862; father of a gift (i.e. probably generous); Abishai, an Israelite: - Abishai. see **H1** see **H7862**

H53 ('Abiyshalowm/ab-ee-shaw-lome') or (shortened) bAbshalowm {ab-shaw-lome'}; from 1 and 7965; father of peace (i.e. friendly); Abshalom, a son of David; also (the fuller form) a later Israelite: - Abishalom, Absalom. see **H1** see **H7965**

H54 ('Ebyathar/ab-yaw-thawr') contracted from 1 and 3498; father of abundance (i.e. liberal); Ebjathar, an Israelite: - Abiathar. see **H1** see **H3498**

H55 ('abak/aw-bak') a primitive root; probably to coil upward: - mount up.

H56 ('abal/aw-bal') a primitive root; to bewail: - lament, mourn.

H57 ('abel/aw-bale') from 56; lamenting: - mourn(-er, -ing). see **H56**

H58 ('abel/aw-bale') from an unused root (meaning to be grassy); a meadow: - plain. Compare also the proper names beginning with Abel-.

H59 ('Abel/aw-bale') from 58; a meadow; Abel, the name of two places in Palestine.: - Abel. see **H58**

H60 ('ebel/ay'-bel) from 56; lamentation: - mourning. see **H56**

H61 ('abal/ab-awl') apparently from 56 through the idea of negation; nay, i.e. truly or yet: - but, indeed, nevertheless, verily. see **H56**

H62 ('Abel Beyth-Ma'akah/aw-bale' bayth ma-a-kaw') from 58 and 1004 and 4601; meadow of Beth-Maakah; Abel of Beth-maakah, a place in Palestine: - Abel-beth-maachah, Abel of Beth-maachah, see **H58** see **H1004** see **H4601**

H63 ('Abel hash-Shittim/aw-bale' hash-shit-teem') from 58 and the plural of 7848, with the article inserted; meadow of the acacias; Abel hash- Shittim, a place in Palestine: - Abel-shittim. see **H58** see **H7848**

H64 ('Abel Kramiym/aw-bale' ker-aw-meem') from 58 and the plural of 3754; meadow of vineyards; Abel-Keramim, a place in Palestine: - plain of the vineyards. see **H58** see **H3754**

H65 ('Abel Mchowlah/aw-bale' mekh-o-law') from 58 and 4246; meadow of dancing; Abel-Mecholah, a place in Palestine: - Abel-meholah. see **H58** see **H4246**

H66 ('Abel Mayim/aw-bale' mah'-yim) from 58 and 4325; meadow of water; Abel-Majim, a place in Palestine: - Abel-maim. see **H58** see **H4325**

H67 ('Abel Mitsrayim/aw-bale' mits-rah'-yim) from 58 and 4714; meadow of Egypt; Abel-Mitsrajim, a place in Palestine: - Abel-mizraim. see **H58** see **H4714**

H68 ('eben/eh'-ben) from the root of 1129 through the meaning to build; a stone: - + carbuncle, + mason, + plummet, (chalk-, hail-, head-, sling-)stone(-ny), (divers) weight(-s). see **H1129**

H69 ('eben/eh'-ben) (Aramaic) corresponding to 68: - stone. see **H68**

H70 ('oben/o'ben) from the same as 68; a pair of stones (only dual); a potter's wheel or a midwife's stool (consisting alike of two horizontal disks with a support between): - wheel, stool. see **H68**

H71 ('Abanah/ab-aw-naw') perhaps feminine of 68; stony; Abanah, a river near Damascus: - Abana. Compare 549. see **H68** see **H549**

H72 ('Eben ha-'ezer/eh'-ben haw-e'-zer) from 68 and 5828 with the article inserted; stone of the help; Eben-ha-Ezer, a place in Palestine: - Ebenezer. see **H68** see **H5828**

H73 ('abnet/ab-nate') of uncertain derivation; a belt: - girdle.

H74 ('Abner/ab-nare') or (fully) nAbiyner {ab-ee-nare'}; from 1 and 5216; father of light (i.e. enlightening); Abner, an Israelite: - Abner. see **H1** see **H5216**

H75 ('abac/aw-bas') a primitive root; to fodder: - fatted, stalled.

H76 ('aba' bu'ah/ab-ah-boow-aw') (by reduplication) from an unused root (meaning to belch forth); an inflammatory pustule (as eruption): - blains.

H77 ('Ebets/eh'-bets) from an unused root probably meaning to gleam; conspicuous; Ebets, a place in Palestine: - Abez.

H78 ('Ibtsan/ib-tsawn') from the same as 76; splendid; Ibtsan, an Israelite: - Ibzan. see **H76**

H79 ('abaq/aw-bak') a primitive root, probably to float away (as vapor), but used only as denominative from 80; to bedust, i.e. grapple: - wrestle. see **H80**

H80 ('abaw/aw-bawk') from root of 79; light particles (as volatile): - (small) dust, powder. see **H79**
H81 ('abagah/ab-aw-kaw') feminine of 80: - powder. see **H80**
H82 ('abar/aw-bar') a primitive root; to soar: - fly.
H83 ('eber/ay-ber') from 82; a pinion: - (long-)wing(-ed). see **H82**
H84 ('ebrah/eb-raw') feminine of 83: - feather, wing. see **H83**
H85 ('Abraham/ab-raw-hawm') contracted from 1 and an unused root (probably meaning to be populous); father of a multitude; Abraham, the later name of Abram: - Abraham. see **H1**
H86 ('abrek/ab-rake') probably an Egyptian word meaning kneel: - bow the knee.
H87 ('Abram/ab-rawm') contracted from 48; high father; Abram, the original name of Abraham: - Abram. see **H48**
H88 ('oboth/o-both') plural of 178; water-skins; Oboth, a place in the Desert: - Oboth. see **H178**
H89 ('Age/aw-gay') of uncertain derivation (compare 90); Age, an Israelite: - Agee. see **H90**
H90 ('Agag/ag-ag') or uAgag {Ag-awg'}; of uncertain derivation (compare 89); flame; Agag, a title of Amalekitish kings: - Agag. see **H89**
H91 ('Agagiy/ag-aw-ghee') patril or patronymic from 90; an Agagite or descendent (subject) of Agag: - Agagite. see **H90**
H92 ('aguddah/ag-ood-daw') feminine passive participle of an unused root (meaning to bind); a band, bundle, knot, or arch: - bunch, burden, troop.
H93 ('egowz/eg-oze') prob of Persian origin; a nut: - nut.
H94 ('Aguwr/aw-goor') passive participle of 103; gathered (i.e. received among the sages); Agur, a fanciful name for Solomon: - Agur. see **H103**
H95 ('agowrah/ag-o-raw') from the same as 94; properly, something gathered, i.e. perhaps a grain or berry; used only of a small (silver) coin: - piece (of) silver. see **H94**
H96 ('egel/eh'-ghel) from an unused root (meaning to flow down or together as drops); a reservoir: - drop.
H97 ('Eglayim/eg-lah'-yim) dual of 96.; a double pond; Eglajim, a place in Moab: - Eglaim. see **H96**
H98 ('agam/ag-am') from an unused root (meaning to collect as water); a marsh; hence a rush (as growing in swamps); hence a stockade of reeds: - pond, pool, standing (water).
H99 ('agem/aw-game') probably from the same as 98 (in the sense of stagnant water); figuratively, sad: - pond. see **H98**
H100 ('agmown/ag-mone') from the same as 98; a marshy pool (others from a different root, a kettle); by implication a rush (as growing there); collectively a rope of rushes: - bulrush, caldron, hook, rush. see **H98**
H101 ('aggan/ag-gawn') probably from 5059; a bowl (as pounded out hollow): - basin, cup, goblet. see **H5059**
H102 ('aggaph/ag-gawf') probably from 5062 (through the idea of impending); a cover or heap; i.e. (only plural) wings of an army, or crowds of troops: - bands. see **H5062**
H103 ('agar/aw-gar') a primitive root; to harvest: - gather.
H104 ('iggra/ig-er-aw') (Aramaic) of Persian origin; an epistle (as carried by a state courier or postman): - letter.
H105 ('agartal/ag-ar-tawl') of uncertain derivation; a basin: - charger.
H106 ('egroph/eg-rofe') from 1640 (in the sense of grasping); the clenched hand: - fist. see **H1640**
H107 ('iggereth/ig-eh'-reth) feminine of 104; an epistle: - letter. see **H104**
H108 ('ed/ade) from the same as 181 (in the sense of enveloping); a fog: - mist, vapor. see **H181**
H109 ('adab/aw-dab') a primitive root; to languish: - grieve.
H110 ('Adb'el/ad-beh-ale') probably from 109 (in the sense of chastisement) and 410; disciplined of God; Adbeel, a son of Ishmael: - Adbeel. see **H109** see **H410**
H111 ('Adad/ad-ad') probably an orthographical variation for 2301; Adad (or Hadad), an Edomite: - Hadad. see **H2301**
H112 ('Iddow/id-do') of uncertain derivation; Iddo, an Israelite: - Iddo.
H113 ('adown/aw-done') or (shortened) adon {aw-done'}; from an unused root (meaning to rule); sovereign, i.e. controller (human or divine): - lord, master, owner. Compare also names beginning with "Adoni-".
H114 ('Adown/ad-done') probably intensive for 113; powerful; Addon, apparently an Israelite: - Addon. see **H113**
H115 ('Adowrayim/ad-o-rah'-yim) dual from 142 (in the sense of eminence); double mound; Adorajim, a place in Palestine: - Adoraim. see **H142**
H116 ('edayin/ed-ah'-yin) (Aramaic) of uncertain derivation; then (of time): - now, that time, then.
H117 ('addiy/aw-deer') from 142; wide or (generally) large; figuratively, powerful: - excellent, famous, gallant, glorious, goodly, lordly, mighty(-ier one), noble, principal, worthy. see **H142**
H118 ('Adalya/ad-al-yaw') of Persian derivation; Adalja, a son of Haman: - Adalia.
H119 ('adam/aw-dam') to show blood (in the face), i.e. flush or turn rosy: - be (dyed, made) red (ruddy).
H120 ('adam/aw-dawm') from 119; ruddy i.e. a human being (an individual or the species, mankind, etc.): - X another, + hypocrite, + common sort, X low, man (mean, of low degree), person. see **H119**
H121 ('Adam/aw-dawm') the same as 120; Adam the name of the first man, also of a place in Palestine: - Adam. see **H120**
H122 ('adom/aw-dome') from 119; rosy: - red, ruddy. see **H119**

H123 ('Edom/ed-ome') or (fully) oEdowm {ed-ome'}; from 122; red (see Gen. 25:25); Edom, the elder twin-brother of Jacob; hence the region (Idumaea) occupied by him: - Edom, Edomites, Idumaea. see **H122**
H124 ('odem/o'-dem) from 119; redness, i.e. the ruby, garnet, or some other red gem: - sardius. see **H119**
H125 ('adamdam/ad-am-dawm') reduplicated from 119; reddish: - (somewhat) reddish. see **H119**
H126 ('Admah/ad-maw') contracted for 127; earthy; Admah, a place near the Dead Sea: - Admah. see **H127**
H127 ('adamah/ad-aw-maw') from 119; soil (from its general redness): - country, earth, ground, husband(-man) (-ry), land. see **H119**
H128 ('Adamah/ad-aw-maw') the same as 127; Adamah, a place in Palestine: - Adamah. see **H127**
H129 ('Adamiy/ad-aw-mee') from 127; earthy; Adami, a place in Palestine: - Adami. see **H127**
H130 ('Edomiya/ed-o-mee') or (fully) aEdowmiya {ed-o-mee'}; patronymic from 123; an Edomite, or descendants from (or inhabitants of) Edom: - Edomite. See 726. see **H123** see **H726**
H131 ('Adummiym/ad-oom-meem') plural of 121; red spots; Adummim, a pass in Palestine: - Adummim. see **H121**
H132 ('admoni/ad-mo-nee') or (fully) admowniy {ad-mo-nee'}; from 119; reddish (of the hair or the complexion): - red, ruddy. see **H119**
H133 ('Admatha/ad-maw-thaw') probably of Persian derivation: Admatha, a Persian nobleman: - Admatha.
H134 ('eden/eh'-den) from the same as 113 (in the sense of strength); a basis (of a building, a column, etc.): - foundation, socket. see **H113**
H135 ('Addan/ad-dawn') intensive from the same as 134; firm; Addan, an Israelite: - Addan. see **H134**
H136 ('Adonay/ad-o-noy') am emphatic form of 113; the Lord (used as a proper name of God only): - (my) Lord. see **H113**
H137 ('Adoniy-Bezek/ad-o'-nee-beh'-zek) from 113 and 966; lord of Bezek; Adoni-Bezek; a Canaanitish king: - Adoni-bezek. see **H113** see **H966**
H138 ('Adoniyah/ad-o-nee-yaw') original (prolonged) dAdoniyahuw {ad-o-nee-yaw'-hoo'}; from 113 and 3050; lord (i.e. worshipper) of Jah; Adonijah, the name of three Israelites: - Adonijah. see **H113** see **H3050**
H139 ('Adoniy-Tsedeq/ad-o'-nee-tseh'-dek) from 113 and 6664; lord of justice; Adoni-Tsedek, a Canaanitish king: - Adonizedec. see **H113** see **H6664**
H140 ('Adoniyqam/ad-o-nee-kawm') from 113 and 6965; lord of rising (i.e. high); Adonikam, the name of one or two Israelites: - Adonikam. see **H113** see **H6965**
H141 ('Adoniyram/ad-o-nee-rawm') from 113 and 7311; lord of height; Adoniram, an Israelite: - Adoniram. see **H113** see **H7311**
H142 ('adar/aw-dar') a primitive root; to expand, i.e. be great or (figuratively) magnificent: - (become) glorious, honourable.
H143 ('Adar/ad-awr') probably of foreign derivation; perhaps meaning fire; Adar, the 12th Hebrew month: - Adar.
H144 ('Adar/ad-awr') (Aramaic) corresponding to 143: - Adar. see **H143**
H145 ('eder/eh'-der) from 142; amplitude, i.e. (concrete) a mantle; also (figuratively) splendor: - goodly, robe. see **H142**
H146 ('Addar/ad-dawr') intensive from 142; ample; Addar, a place in Palestine; also an Israelite: - Addar. see **H142**
H147 ('iddar/id-dar') (Aramaic) intensive, from a root corresponding to 142; ample, i.e. a threshing-floor: - threshingfloor. see **H142**
H148 ('adargazer/ad-ar'-gaw-zare') (Aramaic) from the same as 147, and 1505; a chief diviner, or astrologer: - judge. see **H147** see **H1505**
H149 ('adrazda/ad-raz-daw') (Aramaic) probably of Persian origin; quickly or carefully: - diligently.
H150 ('adarkon/ad-ar-kone') of Persian origin; a daric or Persian coin: - dram.
H151 ('Adoram/ad-o-rawm') contracted for 141; Adoram (or Adoniram), an Israelite: - Adoram. see **H141**
H152 ('Adrammelek/ad-ram-meh'-lek) from 142 and 4428; splendor of (the) king; Adrammelek, the name of an Assyrian idol, also of a son of Sennacherib: - Adrammelech. see **H142** see **H4428**
H153 ('edra'/ed-raw') (Aramaic) an orthographical variation for 1872; an arm, i.e. (figuratively) power: - force. see **H1872**
H154 ('edre'/iy/ed-reh'-ee) from the equivalent of 153; mighty; Edrei, the name of two places in Palestine: - Edrei. see **H153**
H155 ('addereth/ad-deh'-reth) feminine of 117; something ample (as a large vine, a wide dress); also the same as 145: - garment, glory, goodly, mantle, robe. see **H117** see **H145**
H156 ('adash/aw-dash') a primitive root; to tread out (grain): - thresh.
H157 ('ahab/aw-hab') or raheb {aw-habe'}; a primitive root; to have affection for (sexually or otherwise): - (be-)love(-d, -ly, -r), like, friend.
H158 ('ahab/ah'-hab) from 157; affection (in a good or a bad sense): - love(-r). see **H157**
H159 ('ohab/o'-hab) from 156; meaning the same as 158: - love. see **H156** see **H158**
H160 ('ahabah/a-hab-aw') feminine of 158 and meaning the same: - love. see **H158**
H161 ('Ohad/o'-had) from an unused root meaning to be united; unity; Ohad, an Israelite: - Ohad.
H162 ('ahahh/a-haw') apparently a primitive word expressing pain exclamatorily; Oh!: - ah, alas.
H163 ('Ahava/a-hav-aw') probably of foreign origin; Ahava, a river of Babylonia: - Ahava.

H164 ('Ehuwd/ay-hood') from the same as 161; united; Ehud, the name of two or three Israelites: - Ehud. see **H161**

H165 ('ehiy/e-hee') apparently an orthographical variation for 346; where: - I will be (**Hos.** 13:10, 14) (which is often the rendering of the same Hebrew form from 1961). see **H346** see **H1961**

H166 ('ahal/aw-hal') a primitive root; to be clear: - shine.

H167 ('ahal/aw-hal') a denominative from 168; to tent: - pitch (remove) a tent. see **H168**

H168 ('ohel/o'-hel) from 166; a tent (as clearly conspicuous from a distance): - covering, (dwelling)(place), home, tabernacle, tent. see **H166**

H169 ('Ohel/o'-hel) the same as 168; Ohel, an Israelite: - Ohel. see **H168**

H170 ('Oholah/o-hol-aw') in form a feminine of 168, but in fact for .Oholahh {o-hol-aw'}; from 168;

her tent (i.e. idolatrous sanctuary); Oholah, a symbol. name for Samaria: - Aholah. see **H168** see **H168**

H171 ('Oholiyab/o'-hol-ee-awb') from 168 and 1; tent of (his) father; Oholiab, an Israelite: - Aholiab. see **H168** see **H1**

H172 ('Oholiyabah/o'-hol-ee-baw') (similarly with 170) for hOholiyabahh {o'-hol-ee-baw'}; from 168; my tent (is) in her; Oholibah, a symbolic name for Judah: - Aholibah. see **H170** see **H168**

H173 ('Oholiyamah/o'-hol-ee-baw-maw') from 168 and 1116; tent of (the) height; Oholibamah, a wife of Esau: - Aholibamah. see **H168** see **H1116**

H174 ('ahaliym/a-haw-leem') or (feminine) ahalowth {a-haw-loth'} (only used thus in the plural); of foreign origin; aloe wood (i.e. sticks): - (tree of lign-) aloes.

H175 ('Aharown/a-har-one') of uncertain derivation; Aharon, the brother of Moses: - Aaron.

H176 ('ow/o) presumed to be the "constructive" or genitive form of -av {av'}; short for 185; desire (and so probably in Prov. 31:4); hence (by way of alternative) or, also if: - also, and, either, if, at the least, X nor, or, otherwise, then, whether. see **H185**

H177 ('Uw'el/oo-ale') from 176 and 410; wish of God; Uel, and Israelite: - Uel. see **H176** see **H410**

H178 ('owb/obe) from the same as 1 (apparently through the idea of prattling a father's name); properly, a mumble, i.e. a water skin (from its hollow sound); hence a necromancer (ventriloquist, as from a jar): - bottle, familiar spirit. see **H1**

H179 ('owbiyl/o-beel') probably from 56; mournful; Obil, an Ishmaelite: - Obil. see **H56**

H180 ('ubwal/oo-bawl') or (shortened) ubal {oo-bawl'}; from 2986 (in the sense of 2988); a stream: - river. see **H2986** see **H2988**

H181 ('uwd/ood) from an unused root meaning to rake together; a poker (for turning or gathering embers): - (fire-)brand.

H182 ('owdowth/o-doth') or (shortened) rodowth {o-doth'} (only thus in the plural); from the same as 181; turnings (i.e. occasions); (adverb) on account of: - (be-)cause, concerning, sake. see **H181**

H183 ('avah/aw-vaw') a primitive root; to wish for: - covet, (greatly) desire, be desirous, long, lust (after).

H184 ('avah/aw-vaw') a primitive root; to extend or mark out: - point out.

H185 ('avvah/av-vaw') from 183; longing: - desire, lust after, pleasure. see **H183**

H186 ('Uwzay/oo-zah'-ee) perhaps by permutation for 5813, strong; Uzai, an Israelite: - Uzai. see **H5813**

H187 ('Uwzal/oo-zawl') of uncertain derivation; Uzal, a son of Joktan: - Uzal.

H188 ('owy/o'-ee) probably from 183 (in the sense of crying out after); lamentation; also interjectionally Oh!: - alas, woe. see **H183**

H189 ('Eviy/ev-ee') probably from 183; desirous; Evi, a Midianitish chief: - Evi. see **H183**

H190 ('owyah/o-yaw') feminine of 188: - woe. see **H188**

H191 ('eviy/ev-eel') from an unused root (meaning to be perverse); (figuratively) silly: - fool(-ish) (man).

H192 ('Eviyl Mrodak/ev-eel' mer-o-dak') of Aramaic derivation and probably meaning soldier of Merodak; Evil-Merodak, a Babylonian king: - Evil-merodach.

H193 ('uwl/ool) from an unused root meaning to twist, i.e. (by implication) be strong; the body (as being rolled together); also powerful: - mighty, strength.

H194 ('uwlai/oo-lah'ee) or (shortened) rulay {oo-lah'ee'}; from 176; if not; hence perhaps: - if so be, may be, peradventure, unless. see **H176**

H195 ('Uwlai/oo-lah'ee) of Persian derivation; the Ulai (or Eulaeus), a river of Persia: - Ulai.

H196 ('evily/ev-ee-lee') from 191; silly, foolish; hence (morally) impious: - foolish. see **H191**

H197 ('uwlam/oo-lawm') or (shortened) ulam {oo-lawm'}; from 481 (in the sense of tying); a vestibule (as bound to the building): - porch. see **H481**

H198 ('Uwlam/oo-lawm') appar, from 481 (in the sense of dumbness); solitary; Ulam, the name of two Israelites: - Ulam. see **H481**

H199 ('uwlam/oo-lawm') apparently a variation of 194; however or on the contrary: - as for, but, howbeit, in very deed, surely, truly, wherefore. see **H194**

H200 ('ivveleth/iv-veh'-leth) from the same as 191; silliness: - folly, foolishly(-ness). see **H191**

H201 ('Owmar/o-mawr') from 559; talkative; Omar, a grandson of Esau: - Omar. see **H559**

H202 ('own/one) probably from the same as 205 (in the sense of effort, but successful); ability, power, (figuratively) wealth: - force, goods, might, strength, substance. see **H205**

H203 ('Own/one) the same as 202; On, an Israelite: - On. see **H202**

H204 ('Own/one) or (shortened); On {one}; of Egyptian derivation; On, a city of Egypt: - On.

H205 ('aven/aw-ven') from an unused root perhaps meaning properly, to pant (hence, to exert oneself, usually in vain; to come to naught); strictly nothingness; also trouble, vanity, wickedness; specifically an idol: - affliction, evil, false, idol, iniquity, mischief, mourners(-ing), naught, sorrow, unjust, unrighteous, vain, vanity, wicked(-ness). Compare 369. see **H369**

H206 ('Aven/aw-ven') the same as 205; idolatry; Aven, the contemptuous synonym of three places, one in Coele-Syria, one in Egypt (On), and one in Palestine (Bethel): - Aven. See also 204, 1007. see **H205** see **H204** see **H1007**

H207 ('Ownow/o-no') or (shortened) ;Onow {o-no'}; prolonged from 202; strong; Ono, a place in Palestine: - Ono. see **H202**

H208 ('Ownam/o-nawm') a variation of 209; strong; Onam, the name of an Edomite and of an Israelite: - Onam. see **H209**

H209 ('Ownan/o-nawn') a variation of 207; strong; Onan, a son of Judah: - Onan. see **H207**

H210 ('Uwphaz/oo-fawz') perhaps a corruption of 211; Uphaz, a famous gold region: - Uphaz. see **H211**

H211 ('Owphiyir/o-feer') or (shortened) pOwphiyir {o-feer'}; and fOwphir {o-feer'}; of uncertain derivation; Ophir, the name of a son of Joktan, and of a gold region in the East: - Ophir.

H212 ('owphan/o-fawn') or (shortened) pophan {o-fawn'}; from an unused root meaning to revolve; a wheel: - wheel.

H213 ('uwts/oots) a primitive root; to press; (by implication) to be close, hurry, withdraw: - (make) haste(-n, -y), labor, be narrow.

H214 ('owtsar/o-tsaw') from 686; a depository: - armory, cellar, garner, store(-house), treasure(-house) (-y). see **H686**

H215 ('owt/ore) a primitive root; to be (causative, make) luminous (literally and metaphorically): - X break of day, glorious, kindle, (be, en-, give, show) light (-en, -ened), set on fire, shine.

H216 ('owr/ore) from 215; illumination or (concrete) luminary (in every sense, including lightning, happiness, etc.): - bright, clear, + day, light (-ning), morning, sun. see **H215**

H217 ('uwr/ore) from 215; flame; hence (in the plural) the East (as being the region of light): - fire, light. See also 224. see **H215** see **H224**

H218 ('Uwtr/or) the same as 217; Ur, a place in Chaldea; also an Israelite: - Ur. see **H217**

H219 ('owrah/o-raw') feminine of 216; luminousness, i.e. (figuratively) prosperity; also a plant (as being bright): - herb, light. see **H216**

H220 ('averah/av-ay-raw') by transposition for 723; a stall: - cote. see **H723**

H221 ('Uwriy/oo-ree') from 217; fiery; Uri, the name of three Israelites: - Uri. see **H217**

H222 ('Uwriyel/oo-ree-ale') from 217 and 410; flame of God; Uriel, the name of two Israelites: - Uriel. see **H217** see **H410**

H223 ('Uwriyah/oo-ree-yaw') or (prolonged) Uwriyahuw {oo-ree-yaw'-hoo}; from 217 and 3050; flame of Jah; Urijah, the name of one Hittite and five Israelites: - Uriah, Urijah. see **H217** see **H3050**

H224 ('Uwriym/oo-reem') plur of 217; lights; Urim, the oracular brilliancy of the figures in the high-priest's breastplate: - Urim. see **H217**

H225 ('uwth/ooth) a primitive root; properly, to come, i.e. (implied) to assent: - consent.

H226 ('owth/oth) probably from 225 (in the sense of appearing); a signal (literally or figuratively), as a flag, beacon, monument, omen, prodigy, evidence, etc.: - mark, miracle, (en-)sign, token. see **H225**

H227 ('az/awz) a demonstrative adverb; at that time or place; also as a conjunction, therefore: - beginning, for, from, hitherto, now, of old, once, since, then, at which time, yet.

H228 ('aza/az-zaw') (Aramaic) or iazah (Aramaic) {az-aw'}; to kindle; (by implication) to heat: - heat, hot.

H229 ('Ezbay/ez-bah'ee) probably from 231; hyssop-like; Ezbai, an Israelite: - Ezbai. see **H231**

H230 ('azad/az-zawd') (Aramaic) of uncertain derivation; firm: - be gone.

H231 ('ezowb/ay-zobe') probably of foreign derivation; hyssop: - hyssop.

H232 ('ezowr/ay-zore') from 246; something girt; a belt, also a band: - girdle. see **H246**

H233 ('azay/az-ah'ee) probably from 227; at that time: - then. see **H227**

H234 ('azkarah/az-kaw-raw') from 2142; a reminder; specifically remembranceoffering: - memorial. see **H2142**

H235 ('azal/aw-zal') a primitive root; to go away, hence, to disappear: - fail, gad about, go to and fro (but in Ezek. 27:19 the word is rendered by many "from Uzal," by others "yarn"), be gone (spent).

H236 ('azal/az-al') (Aramaic) the same as 235; to depart: - go (up). see **H235**

H237 ('ezel/eh'-zel) from 235; departure; Ezel, a memorial stone in Palestine: - Ezel. see **H235**

H238 ('azan/aw-zan') a primitive root; probably to expand; but used only as a denominative from 241; to broaden out the ear (with the hand), i.e. (by implication) to listen: - give (perceive by the) ear, hear(-ken). See 239. see **H241** see **H239**

H239 ('azan/aw-zan') a primitive root (rather identical with 238 through the idea of scales as if two ears); to weigh, i.e. (figuratively) ponder: - give good head. see **H238**

H240 ('azen/aw-zane') from 238; a spade or paddle (as having a broad end): - weapon. see **H238**

H241 ('ozen/o'-zen) from 238; broadness. i.e. (concrete) the ear (from its form in man): - + advertise, audience, + displease, ear, hearing, + show. see **H238**
H242 ('Uzzen She'erah/ooz-zane' sheh-er-aw') from 238 and 7609; plat of Sheerah (i.e. settled by him); Uzzen-Sheerah, a place in Palestine: - Uzzen-sheerah. see **H238** see **H7609**
H243 ('Aznowth/Tabowr/az-noth'taw-bore') from 238 and 8396; flats (i.e. tops) of Tabor (i.e. situated on it); Aznoth-Tabor, a place in Palestine: - Aznoth-tabor. see **H238** see **H8396**
H244 ('Ozni/oz-nee') from 241; having (quick) ears; Ozni, an Israelite; also an Oznite (collectively), his descendant: - Ozni, Oznites. see **H241**
H245 ('Azanyah/az-an-yaw') from 238 and 3050; heard by Jah; Azanjah, an Israelite: - Azaniah. see **H238** see **H3050**
H246 ('aziqqiyim/az-ik-keem') a variation for 2131; manacles: - chains. see **H2131**
H247 ('azar/aw-zar') a primitive root; to belt: - bind (compass) about, gird (up, with).
H248 ('ezrowa'/ez-ro'-a) a variation for 2220; the arm: - arm. see **H2220**
H249 ('ezrach/ez-rawkh') from 2224 (in the sense of springing up); a spontaneous growth, i.e. native (tree or persons): - bay tree, (home-)born (in the land), of the (one's own) country (nation). see **H2224**
H250 ('Ezrachiy/ez-raw-khee') patronymic from 2246; an Ezrachite or descendant of Zerach: - Ezrahite. see **H2246**
H251 ('ach/awkh) a primitive word; a brother (used in the widest sense of literal relationship and metaphorical affinity or resemblance (like 1)): - another, brother(-ly); kindred, like, other. Compare also the proper names beginning with "Ah-" or "Ahi-". see **H1**
H252 ('ach/akh) (Aramaic) corresponding to 251: - brother. see **H251**
H253 ('ach/awkh) a variation for 162; Oh! (expressive of grief or surprise): - ah, alas. see **H162**
H254 ('ach/awkh) of uncertain derivation; a fire-pot or chafing dish: - hearth.
H255 ('oach/o'-akh) probably from 253; a howler or lonesome wild animal: - doleful creature. see **H253**
H256 ('Ach'ab/akh-awb') once (by contraction) oEchab (Jer. 29:22) {ekh- awb'}; from 251 and 1; brother (i.e. friend) of (his) father; Achab, the name of a king of Israel and of a prophet at Babylon: - Ahab. see **H251** see **H1**
H257 ('Achban/akh-bawn') from 251 and 995; brother (i.e. possessor) of understanding; Achban, an Israelite: - Ahban. see **H251** see **H995**
H258 ('achad/aw-khad') perhaps a primitive root; to unify, i.e. (figuratively) collect (one's thoughts): - go one way or other.
H259 ('ekhad/ekh-awd') a numeral from 258; properly, united, i.e. one; or (as an ordinal) first: - a, alike, alone, altogether, and, any(-thing), apiece, a certain, (dai-)ly, each (one), + eleven, every, few, first, + highway, a man, once, one, only, other, some, together, see **H258**
H260 ('achuw/aw'-khoo) of uncertain (perhaps Egyptian) derivation; a bulrush or any marshy grass (particularly that along the Nile): - flag, meadow.
H261 ('Echudw/ay-khood') from 258; united; Echud, the name of three Israelites: - Ehud. see **H258**
H262 ('achvah/akh-vaw') from 2331 (in the sense of 2324); an utterance: - declaration. see **H2331** see **H2324**
H263 ('achavah/akh-av-aw') (Aramaic) corresponding to 262; solution (of riddles): - showing. see **H262**
H264 ('achavah/akh-av-aw') from 251; fraternity: - brotherhood. see **H251**
H265 ('Achowach/akh-o'-akh) by reduplication from 251; brotherly; Achoach, an Israelite: - Ahoah. see **H251**
H266 ('Achowchiy/akh-o-khee') patronymic from 264; an Achochite or descendant of Achoach: - Ahohite. see **H264**
H267 ('Achuwmay/akh-oo-mah'-ee) perhaps from 251 and 4325; brother (i.e. neighbour) of water; Achumai, an Israelite: - Ahumai. see **H251** see **H4325**
H268 ('achowr/aw-khore') or (shortened) achor {aw-khore'}; from 299; the hinder part; hence (adverb) behind, backward; also (as facing north) the West: - after(-ward), back (part, -side, -ward), hereafter, (be-)hind(-er part), time to come, without. see **H299**
H269 ('achowth/aw-khoth') irregular feminine of 251; a sister (used very widely (like 250), literally and figuratively): - (an-)other, sister, together. see **H251** see **H250**
H270 ('achaz/aw-khaz') a primitive root; to seize (often with the accessory idea of holding in possession): - + be affrighted, bar, (catch, lay, take) hold (back), come upon, fasten, handle, portion, (get, have or take) possess(-ion).
H271 ('Achaz/aw-khawz') from 270; possessor; Achaz, the name of a Jewish king and of an Israelite: - Ahaz. see **H270**
H272 ('achuzzah/akh-ooz-zaw') feminine passive participle from 270; something seized, i.e. a possession (especially of land): - possession. see **H270**
H273 ('Achzay/akh-zah'ee) from 270; seizer; Achzai, an Israelite: - Ahasai. see **H270**
H274 ('Achazyah/akh-az-yaw') or (prolonged) rAchazyahuw {akh-az-yaw'-hoo'}; from 270 and 3050; Jah has seized; Achazjah, the name of a Jewish and an Israelite king: - Ahaziah. see **H270** see **H3050**
H275 ('Achuzzam/akh-ooz-zawm') from 270; seizure; Achuzzam, an Israelite: - Ahuzam. see **H270**
H276 ('Achuzzath/akh-ooz-zath') a variation of 272; possession; Achuzzath, a Philistine: - Ahuzzath. see **H272**
H277 ('Achi/akh-ee') from 251; brotherly; Achi, the name of two Israelites: - Ahi. see **H251**

H278 ('Echi/ay-khee') probably the same as 277; Echi, an Israelite: - Ehi. see **H277**
H279 ('Achiyam/akh-ee-awm') from 251 and 517; brother of the mother (i.e. uncle); Achiam, an Israelite: - Ahiam. see **H251** see **H517**
H280 ('achiydah/akh-ee-daw') (Aramaic) corresponding to 2420, an enigma: - hard sentence. see **H2420**
H281 ('Achiyah/akh-ee-yaw') or (prolonged) pAchiyahuw {akh-ee-yaw'-hoo'}; from 251 and 3050; brother (i.e. worshipper) of Jah; Achijah, the name of nine Israelites: - Ahiah, Ahijah. see **H251** see **H3050**
H282 ('Achiyhuwd/akh-ee-hood') from 251 and 1935; brother (i.e. possessor) of renown; Achihud, an Israelite: - Ahihud. see **H251** see **H1935**
H283 ('Achyow/akh-yo') prolonged from 251; brotherly; Achio, the name of three Israelites: - Ahio. see **H251**
H284 ('Achiychud/akh-ee-khood') from 251 and 2330; brother of a riddle (i.e. mysterious); Achichud, an Israelite: - Ahihud. see **H251** see **H2330**
H285 ('Achiytuw/akh-ee-toob') from 251 and 2898; brother of goodness; Achitub, the name of several priests: - Ahitub. see **H251** see **H2898**
H286 ('Achiyludw/akh-ee-lood') from 251 and 3205; brother of one born; Achilud, an Israelite: - Ahilud. see **H251** see **H3205**
H287 ('Achiymowth/akh-ee-moth') from 251 and 4191; brother of death; Achimoth, an Israelite: - Ahimoth. see **H251** see **H4191**
H288 ('Achiymelek/akh-ee-meh'-lek) from 251 and 4428; brother of (the) king; Achimelek, the name of an Israelite and of a Hittite: - Ahimelech. see **H251** see **H4428**
H289 ('Achiyman/akh-ee-man') or mAchiyman {akh-ee-mawn'}; from 251 and 4480; brother of a portion (i.e. gift); Achiman, the name of an Anakite and of an Israelite: - Achiman. see **H251** see **H4480**
H290 ('Achiyma'ats/akh-ee-mah'-ats) from 251 and the equivalent of 4619; brother of anger; Achimaats, the name of three Israelites: - Ahimaaz. see **H251** see **H4619**
H291 ('Achyah/akh-yawn') from 251; brotherly; Achjan, an Israelite: - Ahian. see **H251**
H292 ('Achiynadab/akh-ee-naw-dawb') from 251 and 5068; brother of liberality; Achinadab, an Israelite: - Ahinadab. see **H251** see **H5068**
H293 ('Achiyno'am/akh-ee-no'-am) from 251 and 5278; brother of pleasantness; Achinoam, the name of two Israelitesses: - Ahinoam. see **H251** see **H5278**
H294 ('Achiycamak/akh-ee-saw-mawk') from 251 and 5564; brother of support; Achisamak, an Israelite: - Ahisamach. see **H251** see **H5564**
H295 ('Achiy'ez/akh-ee-eh'-zer) from 251 and 5828; brother of help; Achiezer, the name of two Israelites: - Ahiezer. see **H251** see **H5828**
H296 ('Achiylaw/akh-ee-kawm') from 251 and 6965; brother of rising (i.e. high); Achikam, an Israelite: - Ahikam. see **H251** see **H6965**
H297 ('Achiyram/akh-ee-rawm') from 251 and 7311; brother of height (i.e. high); Achiram, an Israelite: - Ahiram. see **H251** see **H7311**
H298 ('Achiyramiy/akh-ee-raw-mee') patronymic from 297; an Achiramite or descendant (collectively) of Achiram: - Achiramites. see **H297**
H299 ('Achiyra/akh-ee-rah') from 251 and 7451; brother of wrong; Achira, an Israelite: - Ahira. see **H251** see **H7451**
H300 ('Achiyshachar/akh-ee-shakh'-ar) from 251 and 7837; brother of (the) dawn; Achishachar, an Israelite: - Ahishar. see **H251** see **H7837**
H301 ('Achiyshtar/akh-ee-shawr') from 251 and 7891; brother of (the) singer; Achishar, an Israelite: - Ahishar. see **H251** see **H7891**
H302 ('Achiythophel/akh-ee-tho'-fel) from 251 and 8602; brother of folly; Achithophel, an Israelite: - Ahithophel. see **H251** see **H8602**
H303 ('Achlab/akh-lawb') from the same root as 2459; fatness (i.e. fertile); Achlab, a place in Palestine: - Ahlab. see **H2459**
H304 ('Achlay/akh-lah'ee) the same as 305; wishful; Achlai, the name of an Israelite and of an Israelite: - Ahlai. see **H305**
H305 ('achalay/akh-al-ah'ee) or achaley {akh-al-ay'}; prob from 253 and a variation of 3863; would that!: - O that, would God. see **H253** see **H3863**
H306 ('achlamah/akh-law'-maw) perhaps from 2492 (and thus dream-stone); a gem, probably the amethyst: - amethyst. see **H2492**
H307 ('Achmtha/akh-me-thaw') of Persian derivation; Achmetha (i.e. Ecbatana), the summer capital of Persia: - Achmetha.
H308 ('Achachbay/akh-as-bah'ee) of uncertain derivation; Achasbai, an Israelite: - Ahasbai.
H309 ('achar/aw-khar') a primitive root; to loiter (i.e. be behind); by implication to procrastinate: - continue, defer, delay, hinder, be late (slack), stay (there), tarry (longer).
H310 ('achar/akh-ar') from 309; properly, the hind part; generally used as an adverb or conjunction, after (in various senses): - after (that, -ward), again, at, away from, back (from, -side), behind, beside, by, follow (after, -ing), forasmuch, from, hereafter, hinder end, + out (over) live, + persecute, posterity, pursuing, remnant, seeing, since, thence(-forth), when, with. see **H309**
H311 ('achar/akh-ar') (Aramaic) corresponding to 310; after: - (here-)after. see **H310**
H312 ('acher/akh-air') from 309; properly, hinder; generally, next, other, etc.: - (an-)other man, following, next, strange. see **H309**
H313 ('Acher/akh-air') the same as 312; Acher, an Israelite: - Aher. see **H312**
H314 ('acharown/akh-ar-one') or (shortened) ;acharon {akh-ar-one'}; from 309; hinder; generally, late or last; specifically (as facing the east) western: - after (-ward), to come, following, hind(-er, -ermost, -most), last, latter, rereward, ut(ter)most. see **H309**

The Messianic Aleph Tav Interlinear Scriptures

COMMENTARY ALERTS

The following information is a collection of ALERTS in regard to the placement of the Aleph/Tav's in each weekly Parsha reading from the Torah. This section addresses only the highpoints of interest where the free standing Character Symbol is found.

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 *beginning* or *at the head of* 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 (*Tetragram YHWH*) in Paleo-Hebrew in the Tanakh as the Dead Sea Scrolls affirmed. By the time of Y'shua the Messiah, the only known existing copies of the Tanakh had either all been transliterated into Babylonian (*modern*) Hebrew or translated into the Greek Septuagint and apparently all the ancient Paleo-Hebrew scrolls were no longer copied by the Scribes and eventually all disintegrated.

GENESIS

(Bereishis)

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

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

Vav/Aleph/Tav וַ וְ W^aat 0 times, W^aeet 38 times, W^aet- וַת- 172 times = 210 Grand Total 878

Aleph/Tav ALERT: In the beginning of Genesis take notice where both the אַ and the וַ are placed during the creation starting with Genesis 1:1 which links the working of יהוה Father with and through אַ Y'shua (*Elohim*) as the Creator of the new Heavens and Earth as John states in John 1:1-3 *In the beginning was the Word and the Word was with Elohim and the Word was Elohim. 2 The same was in the beginning with Elohim. 3 All things were made THROUGH Him and without Him nothing was made that was made.* Gen 1:2 gives us a key to understanding Father's Ruach ha-Kodesh (*Holy Spirit*), which is above the surface of the waters and is actually the working of יהוה Father's Spirit, His presence in conjunction with Y'shua. Notice that on the third day that 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/Tav's are always there. Amazing! The entire Tanakh gives us a perfect picture of the Yah-head as יהוה Father works His will in conjunction with and through אַ Y'shua together as ONE, but please understand, it is Father's will that is predominate and insight into this is every time Y'shua speaks about Father in the Gospels. Case in Point: Matt 20:23 *to sit on My right hand and on My left, is not Mine to give, but it shall be given to them for whom it is prepared of My Father...* John 14:10 *The Words that I speak unto you I speak NOT of Myself: but the Father that dwells in Me, He does the Works.* For it is unto יהוה Father that the 24 elders in the throne room bow down and cast their crowns before His feet in Revelation 4:10. Genesis 3:8 *And they heard אַ voice of יהוה 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 אַ Y'shua working together as ONE with יהוה Father by the power of His Holy Spirit.

As you will see the Aleph/Tav א Symbols also show the connection of covenant ownership by יהוה Father with and through א 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 א in front of Adam's name (Gen 1:27) and the rib which is taken from Adam to create Eve is marked by the א (Gen 2:22). The first and only time an א 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 א 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 are the 12 tribes also tell the Gospel Story. This is important to note because the א 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 יהוה 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 א 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 יהוה BEEN REVEALED?* Both יהוה and א Y'shua working together as ONE, as we shall see.

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 א in front of his name. In Gen 15:18 on the day יהוה makes a covenant with Abram there is an א in front of Abram's name. The very first time the words “*My Covenant*” is used in Gen 6:18 which describes the promise of יהוה covenant with Noah, there appears an א in front of the word “*My*”, symbolizing the covenant Noah made was actually with יהוה Father through א Y'shua. As you will notice, it is THROUGH א Y'shua throughout the Tanakh that all the everlasting covenants are made with יהוה Father starting in Gen 9:9-11 is the covenant both with יהוה through א Y'shua made with Noah; Gen 9:13 the covenant through Y'shua with all creation with the sign as the א My rainbow; Gen 17:7 is the covenant through א Y'shua with Abram after his name is changed to Abraham; Gen 17:19 is the covenant through א Y'shua with Isaac; Ex 6:4-5 mentions the covenant through א Y'shua makes with Abraham, Isaac, Jacob and all their descendants, *the Children of Israel*; Ex 19:5 is the covenant through א Y'shua with Moses; Num 25:12 is the Covenant of Peace through א Y'shua with Phinehas; Jeremiah 33:15-22 mentions the covenant through א Y'shua has with David and his throne; and a prophecy in Ezekiel 16:60-62 is the prophecy of the everlasting covenant יהוה Father will establish through א Y'shua the Messiah on Calvary. These are just a few examples which show how our heavenly Father worked with and through His son, Y'shua our Messiah, to establish everlasting covenants with Abraham and His seed (*descendants*) from the beginning. Once we come into covenant with יהוה Father through א Y'shua our Messiah, who is the door (John 10:7-9), when people bless us, they are blessing א יהוה (*Yah-head*) and when people curse or harm us, they are harming א יהוה for Y'shua said in Matt 25:40 *the King will say to them, 'Assuredly, I say to you, inasmuch as you did it to one of the least of these My brethren, you did it to Me.'* 45 *Then He will say, 'Assuredly, I say to you, inasmuch as you did not do it to one of the least of these, you did not do it to Me.'*

3. PARSHA (3) LECH LECHA (*get yourself out*) (Genesis 12:1-17:27)

Aleph/Tav ALERT: In Genesis 12:5 the first time we see א in front of Sarai is when she departs with Abram from Ur. Abraham and Sarah are the father and mother of the One True Faith (Eph 4:5) for those who seek to follow righteousness according to Isaiah 51:2 *Look to Abraham your father and to Sarah who gave birth to you in pain; when he was but one I called him, then I blessed him and multiplied him*. In Gen 12:14 when the Egyptians see Sarai for the first time they look at א the woman. Notice in Gen 13:16 and 16:10 the precise placement of the א in regard to Abram's seed; it is א seed in Abram that is promised to be multiplied as the א dust of the earth. Signifying both יהוה through א is the one doing the multiplying. In Gen 12:7 we see that the א land promised to Abram belongs to יהוה and the covenant with the land is made with both יהוה through א. In Gen 15:8 when Abram asks יהוה how will he know he will inherit what יהוה promises, Adonai then ask Abram to bring Him animals for sacrifice to enter into blood covenant but when Abram brings the requested animals, it is clear that the presence of Y'shua is upon the sacrifices by virtue of where the א symbol is placed. In Gen 15:18 both יהוה and א are manifested as the “*smoking furnace and a flaming torch*” who make the covenant with Abram, while Abram is sleeping.

The first and only time we see an א in front of Hagar's name is when Sarai gives her to wed Abram in Gen 16:3 *And after Abram had lived ten years in the land of Canaan, took Sarai, wife of Abram, א Hagar, her Egyptian maid and gave her to her husband Abram to be his wife...* signifying she was now in א covenant with the א seed of Abram. In Gen 17:5 יהוה Father through א Y'shua changes Abram's name to Abraham. In Gen 17:7-9 the everlasting covenant that is made with Abraham and his descendants is with יהוה Father through א Y'shua. In Gen 17:11, 14 and 23 regarding circumcision notice it is א flesh of Abraham and his

descendants that will be required to be circumcised for the covenant. We know from Gen 17:19 that אֵל names Isaac, as יְהוָה Father through אֵל establishes His covenant with him, clearly both יְהוָה and אֵל working together as ONE the plan of redemption.

4. PARSHA (4) VAYERA (*and he appeared*) (Genesis 18:1-22:24)

Aleph/Tav ALERT: Scholars have always debated who the 3 men were speaking to Abram and who of the two went to Sodom and Gomorrah but both Abram and Lot bowed down and worshiped upon seeing these so-called Angels or men. An angel will never receive worship (Rev 19:10) and the Hebrew word used for their Worship is Strong's #7812 *shachah* which is the strongest Hebrew word for worship there is, used a total of 172 times in the Tanakh. As this story unfolds it becomes very clear Abraham and Lot are speaking with אֵל Y'shua. For no angel would receive worship and carry on a conversation with Abraham on whether or not He should destroy Sodom and Gomorrah without it being אֵל Elohim.

This same Hebrew word *Angel* that is used to describe the two men who went to Sodom and Gomorrah (Gen 19:1) is also used to describe the *Angel* who spoke to Moses from the burning bush who also received worship (Gen 3:2). In Gen 18:19 we see יְהוָה Father makes the comment that Abraham will command אֵל *his children* and that יְהוָה may bring upon Abraham everything אֵל *that which He has spoken about him*...speaking about His promises. The placement of the אֵל gives us insight. In Gen 18:28 *will you destroy for lack of five אֵל all the cities?*...implying that it is יְהוָה Father through אֵל that will be deciding whether or not to destroy Sodom and Gomorrah. Gen 19:10 *But reached out the men אֵל their hands and pulled אֵל Lot into the house and shut the door*...implying it is אֵל that pulls Lot into the house and shuts the door. The fact, that Lot has an אֵל in front of his name indicates he is a covenant child of אֵל יְהוָה. In Gen 19:13-14 *For will destroy We אֵל this place, because is waxed (known) greatly the outcry against them before אֵל the face of יְהוָה; and יְהוָה has sent us to destroy it.* 14 *And Lot went out and spoke to his sons-in-law, who married his daughters and said, get up, get out of this place; for will destroy יְהוָה אֵל this city*...implying that both יְהוָה and אֵל are in agreement and will together destroy Sodom and Gomorrah because the cities sin has come up before אֵל the face of יְהוָה but Gen 19:25 and 19:29 makes it clear that it is both יְהוָה through אֵל that actually destroys the cities stating that 25 *And He overthrew אֵל cities and all the plain and all the inhabitants of the cities and that which grew on the ground*...29 *And it came to pass, when destroyed Elohim אֵל the cities of the plain, remembered Elohim אֵל Abraham and sent אֵל Lot out of the midst of the destruction, when He overthrew אֵל the cities in which Lot lived.*

Also in Gen 19:15 *then the angels hurried Lot saying, get up, take אֵל your wife*...implying that Lot's wife is a covenant child of אֵל and she is an example how covenant children can forfeit their lives if they disobey Elohim. All through the Tanakh the placement of the אֵל (*mark*) of Y'shua in front of people's names makes it clear who they belong to by covenant and make no mistake אֵל children are representatives of אֵל יְהוָה on earth. To harm them is to harm אֵל יְהוָה and to bless them is to bless אֵל יְהוָה Elohim (*plural*). A perfect case in point is Genesis 20:2 when Abimelech takes אֵל Sarah into his house and in Gen 20:3, that night Elohim comes to Abimelech in a dream and says to him, "*you are about to die*", because the woman who you have taken *is* another man's wife. יְהוָה Father working His will, through אֵל Y'shua both Elohim working together as ONE, this is the characteristics of the divine Yah-head unfolding.

5. PARSHA (5) CHAYEI SARAH (*life of Sarah*) (Genesis 23:1-25:18)

Aleph/Tav ALERT: The very first time Rebekah's name is mentioned in the Torah in Gen 22:23 there is an אֵל in front of her name. In Gen 24:23 by virtue of where the אֵל is placed in this scripture it would appear that when Abraham's servant, Eliezer sees Rebekah for the first time he asks her, from whom she has descended from to make sure she is not a Canaanite, so that he will fulfill his master's wish to see promptly if she is a worthy candidate for Isaac. This verse is repeated in Gen 24:47 as Eliezer recounts to Laban his meeting with Rebekah for the first time that day and Eliezer knows immediately she is the one for Isaac and gives thanks to אֵל יְהוָה the Elohim who has led Eliezer in the right way to bring an אֵל daughter of my master's brother to his son. In Gen 24:35 Eliezer tells Rebekah's brother, Laban that יְהוָה has blessed אֵל his master greatly. Eliezer also shares with Laban in Gen 24:36 that his master (*Abraham*) has given to Isaac everything אֵל has given to his master...implying that everything that comes from יְהוָה Father is through אֵל Y'shua the Messiah.

6. PARSHA (6) TOLDOT (*generations*) (Genesis 25:19-28:9)

Aleph/Tav ALERT: Concerning the life of Jacob and Esau, in Gen 25:28, both Jacob and Esau have אֵל symbols in front of their names in the beginning of their life together but the LAST time we see the אֵל symbol used in front of Esau's name in the Torah is in Gen 27:1, on the day Isaac calls to Esau to ask him to hunt him some savory meat so that he (*Isaac*) may bless Esau as the first born. Once Jacob deceives Isaac and receives the first born blessing in Esau's place, we NEVER see the אֵל symbol in front of Esau's name again in the Torah, even though it is used another 78 times but continues to be only in front of Jacob's name thereafter.

The reasoning why Esau has no א symbols after Gen 27:1 is explained by Moses in Gen 25:34 so despised Esau *his* א birthright! Consequently, not only is it important to notice where the א is placed but also where the א is NOT placed.

7. PARSHA (7) VAYETZE (*and he went out*) (Genesis 28:10-32:3)

Aleph/Tav ALERT: Concerning the name Rachel which is used a total of 45 times in the Torah, the א is used only 6 times in front of her name during key events starting in Gen 29:10 when Jacob sees Rachel for the first time; Gen 29:18 when Jacob confesses his love for her and commits to work for Laban for 7 years to earn her hand in marriage; Gen 29:28 when Rachel is finally given to him in marriage; Gen 29:30 when Rachel sleeps with Jacob for the first time; Gen 30:22 when Elohim remembers Rachel and opens her womb for the first time; and the last time is in Gen 33:2 just before they confront Esau we see a א in front of her name as the order of the family is given. Special attention should be noted that the א is also used in place of Rachel's name, such as in Gen 29:21 where Jacob says to Laban, *give me א my wife*. Also in Gen 29:27 where Laban says to Jacob complete *the week with Leah* and we will give you also א (*Rachel*) for serving me another seven more years...the scripture actually reads, *'complete the week and we will give you also א for serving me another seven more years'*.

8. PARSHA (8) VAYISHLACH (*and he sent*) (Genesis 32:4-36:43)

Aleph/Tav ALERT: Concerning Dinah...her name is only used 8 times in the Torah, 4 of which appears an א in front of her name and twice an א is in place of her name. The first time her name is used in Gen 30:21 at her birth it is clear that the scripture implies א names her. The first time we see an א in front of her name is when the scripture speaks of her being defiled by Shechem in Gen 34:5 and 13 so it is actually both Dinah and the א that are defiled, such is the strength of covenant with the Yah-head. We see Dinah's name replaced by the א in Gen 34:3 when Shechem says *he loved א the young woman and spoke kindly to her*...and in Gen 34:4 *Shechem spoke to his father Hamor saying get me א the young woman to marry*. The 3rd time the א is used in front of Dinah's name is in Gen 34:26 when her brother's Simeon and Levi kill both Shechem and his father Hamor and *took א Dinah out of Shechem's house*...The last time in the Torah in Gen 46:15 we see a א used when speaking on the genealogy.

9. PARSHA (9) VAYESHEV (*and he settled*) (Genesis 37:1-40:23)

Aleph/Tav ALERT: Like Dinah the first time the name Joseph is use in Gen 30:24 he is being given his name by א and the following verse (25) he is born and an א is in front of his name from birth signifying his covenant relationship with Messiah and the Yah-head. Joseph's name is used a total of 157 times in the Torah, with the א appearing in front of his name 13 times and it is common knowledge that his life is a type and foreshadow of Y'shua the Messiah for Joseph will save the Egyptians and the Israelites from starvation. Key points of interest for the א are as follows, in Gen 37:23 when Joseph is stripped by his brothers of his clothing they were actually stripping א coat from Joseph, a type and foreshadow of Y'shua who would be stripped of his robe and humiliated by the Romans. In Gen 37:28 Joseph's name is used 3 times in this one verse and every time there is an א in front of his name symbolizing it was א Joseph who was lifted out of the pit, א Joseph that was sold for 20 pieces of silver and א Joseph was sold by his brothers. In Gen 37:31 when Joseph's brothers take Joseph's א coat, they are actually dipping it into the blood of a goat, which is a type and foreshadow of א blood which will be shed. All these verses are symbols of a type and foreshadow in future events that would unfold in the life of Y'shua the Messiah the א being sold by his brethren (*House of Judah*), having his blood stained clothing stripped from off his back and thrown into the pit of death.

10. PARSHA (10) MIKETZ (*at the end of*) (Genesis 41:1-44:17)

Aleph/Tav ALERT: Continuing with the life of Joseph, whose life is a type and foreshadow of Y'shua the Messiah. We see in Gen 41:8...*and Pharaoh told them א his dreams*...implying that Pharaoh's dreams are prophetic and given to him by א. We see in Gen 41:9 that it is א that causes the chief butler of Pharaoh to remember Joseph and that Pharaoh's authority is actually given to him by א. In Gen 41:16 we see that it is the א that will give the interpretation of peace to Pharaoh's dream. In Gen 41:34-35 we see that it is א that owns the land and the food of Egypt and in Gen 41:42 we see authority over Egypt is transferred to Joseph by an א ring which Pharaoh gives to Joseph to wear.

11. PARSHA (11) VAYIGASH (*and he drew near*) (Gen 44:18-47:27)

Aleph/Tav ALERT: Continuing with the story of Joseph and his brothers we see in Gen 44:22 and 34 that their father Jacob (*Israel*) sits in a position of authority over the 12 sons as א and eventually they will have to confront Jacob and confess what they have sworn never to tell him under penalty of death to each other, that they were responsible for getting rid of Joseph. This is also a type and foreshadow of the House of Judah one day realizing what they did to Y'shua and having to both confess and seek forgiveness before our heavenly Father. In Gen 46:30 Jacob finally sees Joseph again, whom he thought was dead and says now he

can die because he has seen the face of אֱלֹהִים in Joseph's face, who has saved Jacob and *the* Children of Israel and all Egypt from starvation.

12. PARSHA (12) VAYECHI (*and he lived*) (Genesis 47:28-50:26)

Aleph/Tav ALERT: As Jacob's (*Israel*) life is coming to a close Joseph brings him his two sons Manasseh and Ephraim for him to bless. In Gen 48:1 and 13 we see that both Manasseh and Ephraim belong to אֱלֹהִים. In Gen 48:5 Jacob tells Joseph that Manasseh and Ephraim are now his sons and in verse 11 Jacob reveals that Elohim has revealed to him what will happen to אֱלֹהִים seed, his descendants. When Jacob lays his hands on Manasseh and Ephraim in Gen 48:14 to bless them, Jacob's hands are now אֱלֹהִים Y'shua's hands as Jacob crosses his forearms making the sign of the Paleo-Hebrew Tav (*covenant*) and grafts Joseph's two sons into the covenant tribes of Israel. In Gen 49:1 it is אֱלֹהִים Y'shua that reveals to the sons of Jacob what will befall them in the last days and it is interesting to notice through the prophecy where the few אֱלֹהִים with adjoining Hebrew letters are placed and their possible meaning. In chapter 50 it is interesting to see that the word *father* is used 13 times to describe Jacob (*Israel*) after his death and 6 times there is an אֱלֹהִים in front of his title reflecting respect to Jacob's authority and covenant position relative to Y'shua the Messiah as Father of the 12 tribes.

EXODUS (*Shemot*)

The word Exodus means *Departure* and the author of the Book is Moses as stated in Exodus 17:14. The Book of Exodus does not state when it was written but the date of authorship is likely 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.

Aleph/Tav אֱלֹהִים Used in **EXODUS**: אֱלֹהִים et 0 times, אֱלֹהִים et- 580 times, אֱלֹהִים eet 61 times, אֱלֹהִים Et- 8 times, אֱלֹהִים Eet 2 times, אֱלֹהִים aat 0 times, אֱלֹהִים at 0 times, אֱלֹהִים at- 0 times = Total 651

Vav/Aleph/Tav וְאֵלֹהִים W^aat וְאֵלֹהִים 0 times, W^aeet וְאֵלֹהִים 54 times, W^aet- וְאֵלֹהִים 166 times = 220 Grand Total **881**

13. PARSHA (1) SHEMOT (*names*) (Exodus 1:1-6:1)

Aleph/Tav ALERT: From the close of the Book of Genesis to the beginning of the Book of Exodus story when Moses is born is a span of hundreds of years and Jacob's 12 sons and many of their descendants have all died in Egypt and אֱלֹהִים Children of Israel have become a multitude of approximately one million people in bondage (Ex 1:14) to a new Pharaoh who does not remember אֱלֹהִים Joseph (Ex 1:8). Ex 1:14 says the Egyptians "*made bitter אֱלֹהִים their lives*" also Ex 2:24 *And heard, Elohim אֱלֹהִים their groaning and remembered Elohim אֱלֹהִים His covenant with אֱלֹהִים Abraham, with אֱלֹהִים Isaac with וְאֵלֹהִים Jacob...* implying that Y'shua and Father are acquainted with His covenant children's pain and suffering firsthand. Ex 1:17 states the Egyptian midwives feared אֱלֹהִים Elohim and they protected אֱלֹהִים male children. Ex 2:1 states a Levi took an אֱלֹהִים daughter for a wife and she gave birth to אֱלֹהִים child who was placed inside an אֱלֹהִים Ark (Ex 2:5) and placed in the river. Just like Joseph, Moses' life is also a type and foreshadow of Y'shua our Messiah because he would be used by Elohim to save אֱלֹהִים Children of Israel. In Ex 2:5-6 Pharaoh's daughter opens אֱלֹהִים Ark and sees אֱלֹהִים child. From Ex 2:3 to Ex 2:9 the אֱלֹהִים is placed in front of the word *child* 4 times and the אֱלֹהִים child hasn't even been named yet but we can see by the placement of the אֱלֹהִים that he is very special. In Ex 3:3 Moses sees the burning bush is not consumed and says he must go see the אֱלֹהִים sight. The burning bush must be both יְהוָה and אֱלֹהִים together as the Yah-head because יְהוָה is always represented by FIRE and אֱלֹהִים by smoke or a cloud. Both are present when speaking to Moses from the burning bush because the voice from the bush cries out to Moses **TWICE** (Ex 3:4). Confirmation of this is also the fact that Ex 3:2 says the Angel of יְהוָה appears in the bush yet verse 7 says יְהוָה speaks to Moses from the bush. Moses is told in Ex 3:12 that when he has brought אֱלֹהִים people out of Egypt they will serve אֱלֹהִים Elohim on this mountain (*Sinai*) implying they will serve both יְהוָה and אֱלֹהִים together. In Ex 4:15 Moses is told when he goes to Egypt he will speak אֱלֹהִים words to Pharaoh and in verse 4:17 Moses is told that the staff (*rod*) will work אֱלֹהִים signs and again in verse 4:20 the staff is אֱלֹהִים rod to work wonders. In Ex 4:23 Moses is told to tell Pharaoh that Israel is אֱלֹהִים firstborn son and to let them go. In Ex 5:2 Pharaoh tells Moses he does not know אֱלֹהִים יְהוָה (*Yah-head*) and neither will he let go אֱלֹהִים Israel!

14. PARSHA (2) VAERA (*and he appeared*) (Exodus 6:2-9:35)

Aleph/Tav ALERT: Again we see the proclamation in Ex 6:3-5 that the אֱלֹהִים covenant יְהוָה Father has made with Abraham, Isaac, Jacob, their descendants and the land is through אֱלֹהִים. The list of the generations of the Levites start in Ex 6:16 and in Ex 6:25 we see the first mention of someone who will be very special אֱלֹהִים Phinehas is born. The next time we will see Phinehas name is in Num 24:7 when he does a very brave act and stops a plague against the אֱלֹהִים Children of Israel and his reward is that אֱלֹהִים enters into a everlasting אֱלֹהִים Covenant of Peace with he and his descendants (Num 25:12). We see in Ex 7:3 that it is יְהוָה through אֱלֹהִים who hardens

Pharaoh's heart so that אֵל can multiply His אֵל signs and אֵל wonders upon the land of Egypt. In Ex 7:1 we see that it is יהוה speaking to Moses and laying His אֵל hand upon Pharaoh and Egypt, as a result, it appears to be אֵל bringing forth the judgments of יהוה upon Egypt. This is a perfect picture of the Yah-head, יהוה works with and through אֵל together as ONE and they have worked this way forever. Ex 7:20-25 we see it is אֵל who strikes the waters and turns them to blood for 7 days. Ex 8:6 we see it is אֵל hand that brings forth the plague of frogs and in Ex 8:16-18 it is אֵל hand that brings forth the plague of lice and again in verse 21 it is אֵל hand that brings forth the plague of flies (*insects*). We see in Ex 9:6 that it is by אֵל that the Egyptian cattle die in the land of Egypt. In Ex 9:10-11 we see it is אֵל ashes that Moses uses to produce boils on all Egyptians and in Ex 9:22-29 it is אֵל hand that both starts and ends the plague of hail and fire upon Egypt. So, we continue to see this protocol and pattern of the Yah-head (*Elohim*) revealed as יהוה Father's divine will is carried out both with and through אֵל Y'shua by the power of יהוה Father's Holy Spirit which binds them together as ONE. Consequently, any time the Hebrew word '*Elohim*' is used in scripture it is describing the complete Yah-head, both יהוה Father and אֵל Y'shua.

15. PARSHA (3) BO (*enter/go*) (Exodus 10:1-13:16)

Aleph/Tav ALERT: Ex 10:2 claims that the purpose אֵל hardens Pharaoh's heart is so that Moses may tell his descendants what אֵל did in Egypt so that they may know יהוה Father. It is rare that you see the wording "יהוה אֵל and Elohim" mentioned all together in scripture but in Ex 10:7-8 Pharaoh's servants tells Pharaoh to let go of אֵל men so that they may go serve אֵל יהוה their Elohim. Again this is a perfect picture of the Yah-head, יהוה Father working through אֵל Y'shua, together as ONE. Ex 10:13-19 we see it is אֵל that brings and takes away the plague of locust. In Ex 10:22 when Moses stretches forth his hand, it is actually אֵל hand of authority that brings the plague of darkness upon Egypt for 3 days. This is a beautiful picture of man walking in covenant with יהוה אֵל because we become an extension of the Yah-head. BUT why a Plague of Darkness and why 3 Days? This could only be a type and foreshadow of אֵל Y'shua our Messiah's death at Calvary and 3 days later His resurrection provides freedom to all those who repent and enter into covenant with Father through the blood of Y'shua because right after אֵל Plague of Darkness is the death of the first born and Israel is SET FREE!

Now concerning the last plague and Passover Ex 12:8 states it is אֵל flesh they will be eating that night as the Passover Lamb and Ex 12:13 and 12:23 states it is אֵל blood of the Passover Lamb that will be placed on the door post as an אֵל sign. Ex 12:17 claims that it is the אֵל Unleavened Bread, which they are, commanded to observe this אֵל day as a ordinance for ever! Ex 12:36 we see it is אֵל that gives the Israelites favor with the Egyptians and אֵל who also allows them to plunder the Egyptians and notice in Ex 12:51 that it is both יהוה אֵל that lead the Children of Israel out of the land of Egypt together manifesting physically as the cloud by day and pillar of fire by night that lead them. יהוה Father is represented by FIRE and אֵל Y'shua by the CLOUD, the same manifestation when Abraham was making covenant with the Yah-head that passed over the sacrifices in Gen 15:17.

16. PARSHA (4) BSHALACH (*when he let go*) (Exodus 13:17-17:16)

Aleph/Tav ALERT: As we have seen that Joseph's life was a type and foreshadow of Y'shua the Messiah because he saved אֵל Children of Israel. As the Israelites depart from Egypt in Ex 13:19 they carry אֵל bones of Joseph and notice the אֵל in front of *bones* twice. In Ex 14:4-5 it is אֵל who hardens Pharaoh's heart to chase after אֵל Israel so that the Egyptian army may be completely destroyed. Now when the Israelites see Pharaoh's army they become fearful but Moses states in Ex 14:13 to Fear Not and Stand Still and see אֵל salvation (*Yeshuwah*) of יהוה. Again a perfect picture of the Yah-head, יהוה Father working through אֵל Y'shua as ONE and they work the same way today. In Ex 14:16 and 21 we see it is אֵל hand that parts the waters of the Red Sea and Ex 14:25 it is אֵל hand that causes the wheels of their chariots to fall off and Ex 14:26-28 אֵל hand that closes the Red Sea. Ex 14:30-31 states that all Israel saw אֵל work greatly that day and they feared אֵל. In Ex 16:7 as the Israelites begin to suffer in the wilderness and murmur; Moses warns them that אֵל hears their murmurings against יהוה. Now in Ex 16:31 the first time the Israelites see Manna from heaven they call it אֵל his name Manna. (Note: *the Hebrew word for 'name' in verse 31 is shem and over 70 times is rendered 'his name' when spelled the exact same way as in verse 31*) So the verse could read, '*they called it אֵל His name Manna*'. Confirmation that אֵל is represented in the Manna is in Ex 16:23 which states that the Manna they baked and broiled in the wilderness is אֵל and in Ex 16:35 it states that they ate אֵל Manna for 40 years. The אֵל Manna Father gave in the wilderness feed them physically and was a type and foreshadow of אֵל Bread of Life that יהוה Father gives to all those who receive אֵל Y'shua as Messiah who gives the promise to inherit Eternal Life (John 6:31-40) and those who eat His body and drink His blood will never hunger or thirst spiritually. Ex 17:2-7 states that the Israelites were actually tempting both אֵל and יהוה with their murmuring.

17. PARSHA (5) YITHRO (*Jethro*) (Exodus 18:1-20:26)

Aleph/Tav ALERT: Ex 18:16-20 makes it clear that the statutes, ordinances and commandments of Torah came from יהוה Father through את Y'shua and they are given to show the את way and the את work that they/we should walk in to obtain the promised blessings and avoid the curses. Y'shua confirms this protocol before His death and resurrection in John 14:6 *I am the way, the truth, and the life. No one comes to the Father except through Me.* Ex 19:5 states, *Now therefore if you will obey My voice and keep את My covenant, then you will be a peculiar treasure to Me above all people.* In Ex 20:1-2 it is Elohim את יהוה together that speak from את Mount Sinai and proclaims the 10 Commandments to the Israelites for both the FIRE and the CLOUD were present on top of Sinai. It is important to notice that the את is used in 3 of the 10 commandments; they are: 1). The 3rd Commandment: Ex 20:7 *not to take את name of יהוה your Elohim in vain; because יהוה את will not hold him guiltless, who takes את His name in vain;* and 2). The 4th Commandment: Ex 20:8-11 *to remember את day, the Sabbath and keep it consecrated (set apart);* and 3). The 5th Commandment: Ex 20:12 *to honor את your father ואם and your mother.* The Ten Commandments are repeated in Deut chapter 5:6-21 with the same Aleph/Tav את Symbols.

Note: The reason the את is placed in these 3 commandments is because they are monumental in the life of every covenant believer as to how we establish a firm foundation to build our lives from and if these 3 are not obeyed it will be impossible to prosper in יהוה את Kingdom. These 3 are the key to maintaining an intimate relationship with the Yah-head. The commandment to honor His Name is actually a *catch-all* to keeping ALL His commandments by striving to walk blamelessly before Him. Consequently, when we break His commandments we are not honoring His Name which has been placed on us through covenant. The keeping of the Covenant of Sabbath (Ex 31:16) opens a doorway to the Yah-head whereby we can be intimately refreshed and know יהוה Father, or better yet, be known by יהוה Father by name and be numbered with the righteous. If you cannot honor your parents, who are in a divine position of physical authority over you, then you will not honor the Yah-head whom you cannot see. All three of these were a capital offense, punishable by death, if they were broken in the covenant land.

18. PARSHA (6) MISHPATIM (*ordinances*) (Exodus 21:1-24:18)

Aleph/Tav ALERT: Starting in Exodus chapter 21 Moses begins to teach the instructions of Torah to the redeemed את Children of Israel (*Israelites*) and prepare them to enter יהוה Father's covenant את land. We can easily see that יהוה Father, made an everlasting blood covenant though את with the Israelites and were set free to serve the Yah-head יהוה את our Elohim and walk in His Torah. In Leviticus 23:2 it is clear that all the Feast Days the Israelites are to keep belong to יהוה Father, yet in Ex 23:14-15 we see that these same Feast Days are presented to us through את and are all shadow pictures of prophecy that reveal את Y'shua the Messiah (Col 2:17). In Ex 23:27-28 it is יהוה Father through את that will give the Israelites victory against their enemies, the TWO working together as ONE. In Ex 23:31 we see it is יהוה Father through את that sets the boundaries of the covenant land, which to this day, Israel is yet to acquire.

In Ex 24:7-8 the Israelites swear an oath to be obedient to all that יהוה Father commands and Moses sprinkles them with את blood of a bull (*calf*) and the everlasting Mosaic Covenant is created between the Israelites and their descendants forever with יהוה Father through את blood represented by the bull. This is continuing in proper protocol as how the Yah-head has always made covenants and is a type and foreshadow that Y'shua will follow at Calvary with the new covenant made with יהוה Father through את His blood fulfilling the prophecy given by Jeremiah 31:33 *But this is the covenant that I will make with את House of Israel after those days, says יהוה: I will put את My Torah in their inward parts and in their heart will I write it; and I will be their Elohim and they shall be My people.* After this in Ex 24:9-11 Moses and Aaron, Nadab and Abihu and seventy of the elders of Israel go up את Mount Sinai and see את Elohim and they ate and drank with Him. This can only be Y'shua that they eat and drink with in the presence of יהוה Father's Holy Spirit since Y'shua states in John 6:46 *No one has seen the Father except the one who is from Elohim; only He has seen the Father.* In Ex 24:12 Moses is told by יהוה to come up the mountain where he will receive את tablets of stone of the commandments from את Y'shua. This is the Yah-head יהוה Father working with and through את Y'shua together in ONE accord.

19. PARSHA (7) TERUMAH (*offerings*) (Exodus 25:1-27:19)

Aleph/Tav ALERT: In Exodus chapters 25, through 30 Moses is commanded to build את Tabernacle (Ex 26:30) and we notice that יהוה Father through את shows Moses the pattern (Ex 25:9) and all the furnishings belong to את from the Ark (Ex 25:14), the mercy seat (Ex 25:21), the table of showbread (Ex 25:27), the menorah (Ex 25:31-40), the altar of sacrifice (Ex 27:1-8), the priestly garments (Ex 28:3), the priest breastplate (Ex 28:28), the Urim and the Thummim (Ex 28:30), the altar of incense (Ex 30:3) and everything else is made for and belongs to את יהוה the Yah-head.

20. PARSHA (8) TEZAVEH (*you will command*) (Exodus 27:20-30:10)

Aleph/Tav ALERT: Special attention should be given to where the א is placed any time Aaron is putting on or taking off his priestly א garments. These garments are set-apart and represent א Y'shua the Messiah clothed as our High Priest. Starting in Ex 28:1 we see the א in front of Aaron's name in regard to him ministering in the office of priest before יהוה Father. Again, notice in Ex 29:5 when the א garments are placed upon Aaron for the first time, there is an א in front of his name, which reads...*And you will take א the garments and put them upon א Aaron א the coat, א robe of the ephod, א the ephod, א the breastplate.* Also in Ex 40:13 and Lev 8:3 the א is in front of Aaron's name in regard to the priestly garments again. We see the א in front of Aaron's name again when he is taking off his priestly א garments just before he dies to transfer the א garments to Eleazar his son in Numbers 20:26-28. In fact in Ex 28:3 it is actually the א garments that consecrate Aaron so that he can minister to יהוה Father and in Ex 28:30 by wearing the א garments and the placement of the א Urim and Thummim under the breastplate, the high priest actually bears the judgment of א Children of Israel before יהוה Father continually. The position of high priest is a direct reflection of א Y'shua our Messiah after the Order of Melchisedec according to the Book of Hebrews 5:6. In this weekly Torah section take notice where the א is placed in regard to the connection with covenant objects and furnishings used in the א Tabernacle for worship including א garments, א blood, א oil, and the א ephod, etc.

21. PARSHA (9) KI TISA (*when you elevate*) (Exodus 30:11-34:35)

Aleph/Tav ALERT: Exodus Chapter 31 is a short chapter but notice how many times the word Sabbath is use with an א in front of the word signifying that יהוה Father established the Covenant of Sabbath after creation on the 7th Day and placed א Y'shua as Adonai over that Day confirming Matt 12:8 and Luke 6:5 where Y'shua declares before His death and resurrection that He, *the Son of Man is Adonai of the Sabbath.* Ex 31:13-17 claims that א Sabbath Day is a sign (*mark*) between each covenant child and א יהוה (Yah-head). In Ex 31:16 יהוה Father commands א Children of Israel to keep א Sabbath, to observe א Sabbath throughout *all* their generations as an everlasting covenant. In Ex 32:11 Moses seeks א *face of יהוה his Elohim*...confirming what Y'shua said to Philip in John 14:9 *he that has seen Me has seen the Father.* In Ex 32:13 it is יהוה Father through א that will multiply Abraham's seed as the stars of heavens. In Ex 33:4 Moses delivers *to the people א words*...confirming again that Moses is dealing with א Y'shua face to face.

In Ex 33:10 when the CLOUD descends at the Tabernacle door to speak with Moses א presence in the Pillar of the Cloud conversing with Moses whom the people begin to worship. In Ex 33:18 Moses begs Him to show him His א glory. In Ex 33:20-23 יהוה Father explains to Moses he cannot see His א face (*full glory*) but he will put Moses in the cleft of a rock while יהוה passes and when He takes away His א hand then Moses will be able to see His א back but not His face. Ex 34:6 states...*And יהוה passed by before him and proclaimed יהוה, יהוה is El.* So, you have to wonder, who this is that Moses has just witnessed? This is the only time the words 'יהוה, יהוה is El' are written this way in the entire Tanakh and they are used to describe the attributes of the Yah-head. This could only be describing both the Father and the Son because they share the same memorial name (יהוה) and are ONE EL or ONE GOD in ONE SPIRIT (Eph 2:18 *For through him we both have access by One Spirit unto the Father*). Remember, there is not an idle word in the Torah and in the past when someone's name was spoken TWICE it was confirmation the complete Yah-head (Elohim) was speaking, both Father and Son. So in conclusion, I submit א Y'shua was in the cloud and shielding Moses eyes and protecting him as the proclamation came forth from the Yah-head as יהוה Father passed by in the power and brilliance of His Holy Spirit. The declaration would also confirm the Yah-head is TWO who work together as ONE EL. It could have only been Father because no man can look upon His face and live as Y'shua confirms in John 6:46 *No one has seen the Father except the one who is from Elohim; only He has seen the Father.* The experience proves to be overwhelming to Moses who falls on his face to worship and later comes down from Mount Sinai and the Israelites actually see א face (*presence*) in Moses face (Ex 34:35).

22. PARSHA (10) VA YACHEL (*and he assembled*) (Exodus 35:1-38:20)

Aleph/Tav ALERT: From Exodus 35:1 we see that the congregation actually belongs to א Y'shua. Also notice the א mark of Y'shua on all the furnishing for the Tabernacle starting in Ex 35:11 through verse 35:19, including the offering (Ex 35:21), the linen (Ex 35:25) and the stones and breastplate (Ex 35:27). In Ex 36:1 we see it is יהוה Father, by His Spirit, that gives His anointing of Wisdom and Understanding to certain men who were chosen as craftsmen to do the physical work to create א furnishings to be used in the service in His Sanctuary. Throughout the rest of Exodus Chapter 36, through 40 we see the א again on all the temple furnishings including the sacred anointing oil in Ex 37:29. Please note there are more א in these sections of scripture concerning the covenant temple furnishings than any other place in the Tanakh.

23. PARSHA (11) PEKUDEI (*accounts of*) (Exodus 38:21-40:38)

Aleph/Tav ALERT: We see that the priestly garments in Ex 39:1 and the ephod in Ex 39:2 are sacred and they are made for אֵל to wear as Aaron stands in His stead as High Priest to serve יהוה Father. This shows the strength of covenant with the Almighty. The same could be said about all the sacred vessels and furnishings throughout Exodus Chapters 38 through 40. Y'shua our Messiah has His אֵל (*mark*), as the Strength of the Covenant, on everything pertaining to יהוה Father's Tabernacle including His covenant children.

LEVITICUS

(*Vayikra*)

The word Leviticus means *And He Called* and the author of the Book is Moses. The Book of Leviticus does not state when it was written but the date of authorship is likely 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.

Aleph/Tav אֵל Used in **LEVITICUS**: אֵל et 0 times, אֵל- et- 385 times, אֵל eet 30 times, אֵל- Et- 13 times, אֵל Eet 1 time, אֵל aat 0 times, אֵל at 0 times, אֵל- at- 0 times = Total 429

Vav/Aleph/Tav וֵאֵל W^aat וֵאֵל 0 times, W^aeet וֵאֵל 43 times, W^aet- וֵאֵל- 135 times = 178 Grand Total 607

24. PARSHA (1) VAYIKRA (*and he called*) (Leviticus 1:1-6:7)

Aleph/Tav ALERT: Leviticus 1:2 immediately gets right into the understanding of sacrifice as a picture of Y'shua's presence represented in the Aleph/Tav אֵל Symbol in any offering to be slaughtered at the temple. Lev 1:9 clearly shows us a type and foreshadow of אֵל Y'shua Messiah on the altar as the burnt offering being poured out and consumed. These laws clearly establish certain requirements of what is an acceptable sacrifice to achieve atonement or covenant and they cannot be altered or changed. During the preparations for the burning, the entrails and legs represent the animals most innermost part of its being. The heart is from which our conduct springs and the internal organs represent our emotions and the legs represent our walk. All must be cleansed with water before all can be burned on the fire. The burnt offering is cleaned on the inside and then completely consumed. This is a perfect picture of what our devotion to Elohim should look like as covenant children just as 1 John 2:6 states, *He who says he abides in Him ought himself also to walk just as Y'shua walked*. This is what Elohim is desirous of His children to mature toward due to our access through אֵל Y'shua Messiah to יהוה Father by His Spirit. We are to climb up on the sacred altar and place our flesh, our soul as a total sacrifice just as Y'shua did daily before יהוה Father. As bondservants we are to withhold nothing but we are to give our all just as He gave His all toward us. This is the picture אֵל Y'shua Messiah wants us to see in the burnt offering for sin atonement. The burnt offering is painfully costly because it costs us our life, daily. This is what we are required to give in exchange for the forgiveness of our sins and this is our covenant obligation at its roots!

Concerning the sacrificial offerings on the altar at the temple in the book of Leviticus...the placement of the אֵל clearly shows that any animal, grain (Lev 2:8) or libation (*wine*) offering being sacrificed or offered to יהוה Father on the אֵל altar at the temple not only belongs to אֵל as creator but once the high priest lays his אֵל hands (Lev 3:8) on the animal and accepts the sacrifice/offering, which then sets it apart as sacred, by this act, it then is received by אֵל Y'shua Messiah who then presents the animal's body and אֵל blood (Lev 3:13) as a sacrifice before יהוה Father as a sweet savor (Lev 2:9). If אֵל Y'shua did not present it to יהוה Father then it could not be received by יהוה Father. Let us not forget אֵל Y'shua has always been the mediator between man and יהוה Father from the beginning. 1 Tim 2:5 *For there is one Elohim and one mediator between Elohim and men, the man Y'shua the Messiah*. In Lev 4:29 the אֵל appears before the Sin Offering, which represents His presence on all acceptable sacrifices. As you read Leviticus bear in mind the picture that אֵל Y'shua paints through His אֵל (*mark*) is also a picture of each individual believer through covenant relationship, because the two must strive to work together as ONE by the power of יהוה Father's Holy Spirit. This was the focus of Y'shua's prayer to יהוה Father in the garden, that just as He was ONE with Father, so to would His disciples become ONE with יהוה Father (John 17:22).

25. PARSHA (2) TZAV (*command*) (Leviticus 6:8-8:36)

Aleph/Tav ALERT: Leviticus chapters 6 through 8 cover the subject of sacred offerings. Notice the אֵל is placed before burnt offering, guilt (*sin*) offering, the rump, the inner organs and the blood in these chapters and many more, signifying that once the whole animal is set apart to be sacrificed on the altar to make atonement for someone the animal is then received by אֵל Y'shua's presence who accepts the offering, sanctifies it and sets it apart to present the offerings as the High Priest before יהוה Father. This is another reason why the earthly אֵל Tabernacle had to resemble the Heavenly אֵל Tabernacle because the two work together as ONE.

The same applies to Lev chapter 8 and is why the אֵם is placed before the priestly garments, the breastplate, the Urim and the Thummim, the turban on the High Priest head, the plates and the anointing oil, because all these items are used in maintaining the covenant which is the work of אֵם Y'shua the Messiah with man. When the High Priest lays his hands on an animal it is as if אֵם Y'shua is laying His hands on the animal as mediator of the covenants between the altar and heaven, this is why the אֵם is before the word *hands* (Lev 8:14) in regard to the Levite's work in the Tabernacle which reveals the strength of our covenant with יהוה Father through אֵם Y'shua the Messiah. Notice over and over again that the instructions came as commanded יהוה אֵם Moses. This signifies and confirms the divine order by which the will of יהוה Father was carried out in His Tabernacle by the Levites. The Yah-head, יהוה Father and אֵם Y'shua are working together as ONE for the redemption of man.

26. PARSHA (3) SHEMENI (*eighth*) (Leviticus 9:1-11:47)

Aleph/Tav ALERT: What a beautiful picture Lev 9:22-24 is, when Aaron, in the office as High Priest, lifts his hands to bless the people. His hands become אֵם Y'shua's hands blessing His אֵם people and FIRE comes out from the presence of יהוה Father and consumes אֵם burnt offering on the altar. This was truly יהוה Father's presence manifested as the symbolism of the FIRE demonstrates! We see in Lev 10:17 a perfect scripture that shows us that a sin offering must be received by the presence of Y'shua by virtue of where the אֵם is placed. That through the consecrated animal and its blood sacrificed on the altar and through confession and repentance of sin, a person or a people transfer their sin to the animal, which is received by אֵם Y'shua the Messiah before יהוה Father so that atonement can be made and forgiveness obtained. For according to Hebrews 9:22 *In fact, the law requires that nearly everything be cleansed with blood, and without the shedding of blood there is no forgiveness.*

In Leviticus chapter 11 are the commandments of what is clean and unclean regarding meat and it is clear from Lev 11:43 and 11:44 by the אֵם placement, that when we eat meat that is unclean we are actually defiling our body and יהוה Father's Holy Spirit within us for our body is a temple where the presence of יהוה Father's Holy Spirit desires to reside. Lev 11:43 commands us not to make ourselves or אֵם in us detestable for 1 Cor 6:19 *Or do you not know that your body is the temple of the Holy Spirit who is in you, whom you have from Elohim, and you are not your own? 20 For you were bought at a price; therefore glorify Elohim in your body and in your spirit, which are Elohim's'...* continuing in 2 Cor 7:1 *Therefore, having these promises, beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of Elohim.*

27. PARSHA (4) TAZRIA (*tzara'at*) (Leviticus 12:1-13:59)

Aleph/Tav ALERT: In Leviticus chapter 13 concerning the plague of tzara'at (*leprosy*) it is clear from Lev 13:3 and 13:4 that אֵם Y'shua is the one that inflicts sickness on His covenant children as judgment from sin and it is also clear from Lev 13:17 that אֵם Y'shua is also our healer. We can see these characteristics confirmed in Deut 32:39 *See now that I, even I, am He and there is no god with Me: I kill and I make alive; I wound and I heal: neither is there any that can deliver out of My hand.* And also Isaiah 45:7 *I form the light and create darkness: I make peace and create evil: I יהוה do all these things.*

28. PARSHA (5) METZORA (*cleaning the leper*) (Leviticus 14:1-15:33)

Aleph/Tav ALERT: There is an amazing and mysterious ritual that is described in Leviticus chapter 14 that the priest are supposed to conduct concerning someone whom אֵם Y'shua has healed of tzara'at (*leprosy*) before they can be declared clean, have their sin atoned for and rejoin the community. Other than Naaman being healed of leprosy in 2 Kings 5:14 there is no record of anyone we know prior to the time of Y'shua that was healed of leprosy and Naaman was not a Israelite so the laws concerning this cleansing would not have applied to him, so the Levite priest had never performed this ritual until Y'shua the Messiah came. This ritual has confounded many as to its exact purpose and meaning but by examining the placement of the אֵם it becomes easily interpreted. Keep in mind that everything in Torah points to אֵם Y'shua and there are NO idle words. In the first chapter of Isaiah Israel's sin is compared to leprosy, which has made her unclean and separated her from יהוה Father. Leprosy is a death sentence and is a supernatural occurrence.

If someone is healed from leprosy it is a miracle because there is no cure. Leprosy begins from inside the body and is a perfect spiritual picture of where our sin originates from and we all are born with this unclean condition and in need of being redeemed and healed. The priestly ritual does not heal them; this would have already happened. So with that brief mind-set the placement of the אֵם will confirm what Father is desirous of revealing about the work of messiah in this ritual. There are two birds and the אֵם bird being killed is to declare the leper as clean and is a type and foreshadow of Messiah as our redeemer. This is confirmed by the placement of the אֵם. The אֵם bird was tied to the cedar wood stake by the scarlet yarn and lowered into the earthen (*clay*) vessel (*grave*) being filled with running water while the priest probably twist its neck and drowned it. The second אֵם bird is sprinkled with the hyssop branch after being dipped into the אֵם blood and water. The man is then sprinkled with the אֵם blood and water from the

hyssop branch and the אֵלֶּם live bird is released in an open field. The man is then declared clean by the high priest. The released אֵלֶּם live bird symbolizes the אֵלֶּם Messiah's resurrection from the dead. Since there are אֵלֶּם by both birds, both work together to declare the leper clean. The shaving of אֵלֶּם hair is to humble him. The two male lambs are slain to atone for his past sin and guilt (*conscience*). Then the blood is placed on the man's right ear, right thumb and right big toe to provide atonement for the whole man; from the sins of his past words, to his past deeds and his past ways of sin in which he walked. The symbolism is a perfect picture of אֵלֶּם Y'shua the Messiah who was the lamb who would be slain from the foundation of the world (1 Peter 1:20) to make atonement for our past sins both inwardly and outwardly.

29. PARSHA (6) ACHAREI MOT (*after the death*) (Leviticus 16:1-18:30)

Aleph/Tav ALERT: In Lev 16:4 notice the association of the washing of water in relation to אֵלֶּם and our body. A complete study could be done on the association of water in regard to the אֵלֶּם Messiah. The first substance that is mentioned in Gen 1:2 is water. Water comes before light is created and before the land appears. Water is the foundational substance required for all physical life. With the washing of אֵלֶּם water, man can become both spiritually and ritually clean. Baptism (*mikvah*) in water can supernaturally circumcise the heart by the removal of spiritual waste and cleanse the conscience. Y'shua the Messiah said in John 7:38 *Whoever believes in Me, as the Scripture has said, streams of living water will flow from within him.* Y'shua is speaking of the scripture verse in Jeremiah 17:13 *O יְהוָה, the Hope of Israel, all that forsake you shall be put to shame. They that depart from Me shall be written in the earth, because they have forsaken, the fountain of living waters* אֵלֶּם יְהוָה.

30. PARSHA (7) KEDOSHIM (*sacred ones*) (Leviticus 19:1-20:27)

Aleph/Tav ALERT: The אֵלֶּם identifies covenant peoples, persons, places, things and titles pertaining to the ownership of property by יְהוָה Father through אֵלֶּם Y'shua our Messiah (*Yah-head*). As you move through the Laws of Liberty (*Torah*) notice where the אֵלֶּם is placed and where it is not placed. Paul declares in Romans 7:12 *the TORAH (nomos) is Holy and the Commandments are Holy (Set apart), Righteous (Just) and Good (of Benefit).* Lev 19:8 and 21 speaks about sacrifices made to יְהוָה Father are considered an אֵלֶּם consecrated thing of יְהוָה Father which implies the presence of אֵלֶּם Y'shua on those sacrifices in order for them to be acceptable and received by יְהוָה Father.

In Lev 20:1-3 there's a warning to the Children of Israel about the worship and dedication of our children to any foreign gods. יְהוָה Father says *I will set אֵלֶּם My face against that man and cut him off for he has defiled אֵלֶּם My sanctuary and profaned אֵלֶּם My sacred Name!* Again we see the working of יְהוָה Father through אֵלֶּם Y'shua our Messiah who is the FACE of יְהוָה Father. Confirmation of this is when Philip asked Y'shua, show us the Father and we will be satisfied and Y'shua replied in John 14:9 *Have I been with you so long and yet you have not known Me, Philip? He who has seen Me has seen the Father; so how can you say, 'Show us the Father'? 10 Do you not believe that I am in the Father and the Father in Me? The words that I speak to you I do not speak on My own authority; but the Father who dwells in Me does the works. 11 Believe Me that I am in the Father and the Father in Me, or else believe Me for the sake of the works themselves.* This is the protocol by which יְהוָה Father has worked with man from the beginning, by יְהוָה Father's Holy Spirit with and through אֵלֶּם Y'shua who is the exact image of יְהוָה Father and has been given Father's authority to be Father's representative to speak יְהוָה Father's words and accomplish Father's works...the TWO working together as ONE!

31. PARSHA (8) EMOR (*say*) (Leviticus 21:1-24:23)

Aleph/Tav Alert: **Leviticus** 23 lists all of יְהוָה Father's Feast Days. Notice the symbolism in Lev 23:11-12 in regard to the sheaf which is waved before יְהוָה Father on First Fruits as a type and foreshadow of אֵלֶּם Y'shua our Messiah that He fulfilled after the resurrection as the wave offering. On this day a male lamb is also offered before יְהוָה Father. In Lev 23:32 when we deny ourselves (*fast*) on the High Sabbath of Day of Atonement (*Yom Kippur*), אֵלֶּם Y'shua Messiah becomes associated with our affliction, as does יְהוָה Father within our soul and feels our sacrifice of repentance on this most sacred day of the year. This is the power of covenant with the Yah-head. In Lev 24:11 capital punishment (*death by stoning*) was to be administered to any Israelite that blasphemed אֵלֶּם Name of יְהוָה by speaking it in vain.

32. PARSHA (9) BEHAR (*on the mount*) (Leviticus 25:1-26:2)

Aleph/Tav ALERT: In Lev 25:18 יְהוָה Father tells Moses that the Children of Israel are to keep (*obey*) אֵלֶּם My statutes and My judgments. We cannot separate יְהוָה Father's commandments in Torah from אֵלֶּם Y'shua's commandments that He spoke in the Brit Chadashah (*New Covenant*) for they cannot have different commandments...all commandments come from יְהוָה Father. When Y'shua said in both John 14:15 *If ye love Me, keep my commandments...* and in John 15:10 *If ye keep My commandments, ye shall*

abide in My love; even as I have kept My Father's commandments and abide in His love. Y'shua was clearly talking about the commandments in Torah and we can see the proof of this in the Tanakh by the placement of the אָת. Lev 25:21 clearly points to the one who will be administering the blessings upon us as אָת Y'shua the Messiah if we obey His Torah. Lev 26:2 clearly points to אָת Y'shua as to whom is appointed over יהוה Father's Sabbaths...Matt 12:8 *For the Son of Man is Adonai even of the Sabbath.* And in Luke 6:5 *The Son of Man is also Adonai of the Sabbath.*

33. PARSHA (10) BECHUKKOTAI (*in My statutes*) (Leviticus 26:3-27:34)

Aleph/Tav ALERT: Lev 26:7 if we keep יהוה Father's commandments our enemies will also be אָת Y'shua enemies. Lev 26:9 promises also that if we strive to keep Torah that אָת will establish יהוה Father's Covenant with us and not reject us but Lev 26:15-38 begins the promises of judgment (*chastisement*) which will be administered by יהוה Father through אָת Y'shua against all His covenant children who do not honor יהוה Father's Torah. The Book of Leviticus ends with a very important statement in Lev 27:34 which states...*These are the commandments, which commanded יהוה אָת Moses for the Children of Israel in Mount Sinai...* identifying that the commandments written in the Torah belong to both יהוה Father and אָת Y'shua, who work together as ONE (*Yah-head*), and were administered through אָת Moses.

NUMBERS (*Bemidbar*)

The word Numbers means *In the Wilderness* and the author of the Book is Moses. The Book of Numbers does not state when it was written but the date of authorship is likely 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.

Aleph/Tav אָת Used in **NUMBERS:** אָת et 0 times, אָת et- 386 times, אָת eet 39 times, אָת Et- 9 times, אָת Eet 4 times, אָת aat 0 times, אָת at 0 times, אָת at- 1 time = Total 439

Vav/Aleph/Tav וָאָת W^aat 1 time, W^aeet 36 times, W^aet- 88 times = 125 Grand Total 564

34. PARSHA (1) BEMIDBAR (*in the wilderness*) (Numbers 1:1-4:20)

Aleph/Tav ALERT: In Numbers first chapter Moses is commanded by יהוה to take a census of all the 12 tribes except one and the one tribe Moses is commanded not to count, in verse 49, is the only tribe that an אָת appears before their name, the Levites; whose job it is to minister in the אָת Tabernacle to Elohim and to take care of all the furnishings and to encamp round about the entire Tabernacle as a buffer between the Tabernacle and the 12 tribes. The Levite's job is to move the Tabernacle and to set it up and if a stranger comes near the Tabernacle he is to be put to death. Continuing through Numbers chapter 2, 3 and 4 we see the אָת placed primarily before sacred objects pertaining to the Levites and their caring for the אָת Tabernacle and the sacred furnishings, utensils etc., which is all part of fulfilling יהוה role through אָת Y'shua by the Covenants made with Abraham and Moses with the 12 tribes.

35. PARSHA (2) NASO (*elevate*) (Numbers 4:21-7:89)

Aleph/Tav ALERT: We see all through scripture there is a pattern and protocol concerning repentance and restitution and it was always through אָת Y'shua even when the sacrifice was done with animals on the altar. Num 5:5-7 shows us clearly the established pattern by Father through אָת Y'shua in obtaining forgiveness of sin when confession is made (*repentance*) and then restitution must be paid and finally verse 8-10, אָת blood is shed for atonement. Num 5:12-31 is called the Torah (*law*) of Jealousy and is a type and foreshadow of Y'shua's bride during the end times and why she will be tested by יהוה Father's judgments and will have to endure the Great Tribulation to see who will be faithful and who will not be faithful for only the ones with the extra vessel of oil will make it to the bridal chamber. It is fascinating to see where the אָת are in this section. The wife being tested is definitely an אָת covenant child of יהוה and the high priest definitely sits in the office of אָת Y'shua in administering the אָת bitter water (Num 5:27) but according to the אָת curse (Num 5:23) if she is guilty, the punishment is administered by both יהוה and אָת according to verse 5:21 *when does make יהוה אָת your private parts shrivel (rot) and your abdomen (belly) to swell.* The Priestly Blessings is in this section Num 6:24-27. Notice that verse 27 states, *And they will put אָת My Name on the Children of Israel; and I will bless them...* implying that יהוה Name and His אָת mark are synonyms. In four different scriptures, Exodus 13:9, 16 and 31:13, 17 the word sign (*mark*) is used which is placed on all אָת covenant Children of Israel who keep His Sabbath and obey Torah. The Aleph/Tav אָת Symbol is a sign of covenant with יהוה and placement of the Aleph/Tav אָת Symbol in the Priestly Blessing can only confirm this. Notice in Numbers chapter 6:1-21 the Nazirite that is accidentally defiled by a dead person during his time of consecration has to re-consecrate his vow with a sin offering to both יהוה and אָת in Num 6:12.

36. PARSHA (3) BEHAALOTCHA (*in your going up*) (Numbers 8:1-12:16)

Aleph/Tav ALERT: Numbers chapter 8:5-26 is one of the most beautiful chapters concerning the anointing and separation of אֹהֲנֵי לֵוִי Children of Israel to replace the firstborn of the Children of Israel and in verse 8:18 as the only ministers to יְהוָה and the placement of the אֹהֲנֵי leaves no doubt that the Levites and their אֹהֲנֵי service are an extension of אֹהֲנֵי Y'shua as ministers in the Tabernacle before יְהוָה Father. That is what the Levite High Priest does; he ministers to יְהוָה Father. Hebrews 5:10 tells us that *Y'shua is our High Priest after the order of Melchisedek* and 1 John 2:1 *concerning our sin, we have an advocate before Father, Y'shua the righteous*. Numbers Chapter 9 is the allowance for anyone who is unclean or on a journey who is unable to keep the Passover at the appointed time of the first month to be able to observe the feast the second month and clearly identifies in verse 9:2-5 אֹהֲנֵי Y'shua with Passover just as Exodus 12:23-24 does and Num 9:2-5, etc. by the placement of the אֹהֲנֵי. Num 9:5 states the familiar phrase, *The Children of Israel did according to all that commanded יְהוָה אֹהֲנֵי Moses*.

In Numbers 11:10 the אֹהֲנֵי people begin to complain to Moses about the Manna and this causes the anger of יְהוָה Father to blazed up violently and Moses was vexed also. But Num 11:11 begins an incredible conversation between Moses and יְהוָה and I will summarize it briefly. Moses actually asked יְהוָה *why have you treated me so badly and laid on me אֹהֲנֵי responsibility of this people?* As if to say, these people are not my responsibility, they are אֹהֲנֵי responsibility! Moses goes on to say in Num 11:12 *I did not conceive אֹהֲנֵי people* and in Num 11:14 Moses says, *I am not able to carry אֹהֲנֵי people, they are too heavy for me* and in Num 11:15 Moses says, *if you אֹהֲנֵי are going to treat me this way then please just kill me here and now!* Num 11:20 יְהוָה says he will have the Children of Israel eat meat for a whole month until it comes out of their nostrils because *they have despised אֹהֲנֵי יְהוָה who is among you and have wept before Him saying, why did we leave Egypt?* This is amazing...simply amazing.

37. PARSHA (4) SHELACH LCHA (*send for yourself*) (Numbers 13:1-15:41)

Aleph/Tav ALERT: In Num 13:2 the אֹהֲנֵי is before the land of Canaan, which is Israel, because יְהוָה Father had made a covenant with the land with Abraham through אֹהֲנֵי Y'shua. Please understand that every Covenant יְהוָה has made with man has been through the presence of אֹהֲנֵי Y'shua and each Covenant is everlasting and with a divine function with the 12 tribes in regard to fulfilling יְהוָה Father's purpose on earth. In Num 13:26 we see even the אֹהֲנֵי fruit of the land is included within the אֹהֲנֵי Covenant with the land and include even the rivers such as the אֹהֲנֵי Jordan (Num 32:5). In Num 14:30 יְהוָה Father is speaking to Moses about the oath (*swore*) He made...please notice that the Hebrew wording "*I swore*" is actually repeated twice in Hebrew and has an אֹהֲנֵי between them, but the English KJV only shows the wording "*I swore*" once. This speaks volumes confirming that both יְהוָה Father and אֹהֲנֵי Y'shua took this oath that the rebellious Children of Israel over 20 years of age would not enter into the Covenant Promise Land except Caleb, the son of Jephunneh and Y'hoshua, the son of Nun. This is reminiscent of when the Yah-head calls Moses, or Abraham or Samuel's name twice, which symbolizes the association and agreement within the Yah-head together as ONE. Now isn't that interesting...very interesting because there is not a idle word in the Torah.

Numbers Chapter 15 begins with the instructions from יְהוָה Father in regard to offerings made by fire to יְהוָה Father and the instructions end in verse 15:13 stating that, *Every citizen will do in this way אֹהֲנֵי these things when presenting an offering made by fire as a sweet savor to יְהוָה*...implying that the instructions came from יְהוָה Father through אֹהֲנֵי Y'shua. In Num 15:32-36 it repeats the story of the man gathering sticks on Sabbath and verse 15:36 states that the man was stoned to death, *as commanded יְהוָה אֹהֲנֵי Moses*...implying that יְהוָה commanded the death through אֹהֲנֵי Moses...and therein lies the answer to exactly how יְהוָה worked with אֹהֲנֵי Children of Israel, through אֹהֲנֵי Y'shua. Confirmation of this protocol of the Yah-head in the Brit Chadashah (*New Covenant*) is when Y'shua says in John 6:38 *For I came down from heaven, not to do Mine own will, but the will of Him that sent Me*.

38. PARSHA (5) KORACH (*Korah*) (Numbers 16:1-18:32)

Aleph/Tav ALERT: Numbers chapter 16 is the story of Korah's rebellion and in verse 16:5 Moses says, *tomorrow אֹהֲנֵי יְהוָה will show you who are His*. Showing the pattern by which the Yah-head works with man from יְהוָה Father through אֹהֲנֵי together as ONE. Num 16:9 Moses recounts to Korah concerning Elohim of Israel that separate you to bring you near to Him to do אֹהֲנֵי service of the Tabernacle of יְהוָה Father. This is the job of the Levites, to work together as extensions of אֹהֲנֵי Y'shua to serve as His אֹהֲנֵי ministers in the Tabernacle before יְהוָה Father. For Y'shua is our High Priest forever after the order of Melchizedek (*King of Righteousness* Heb 5:6). The following day as they gather together in verse 16:28 Moses says, *by this you will know that יְהוָה has sent me to do אֹהֲנֵי all these works*. In Num 16:30 Moses goes on to explain that if the men die an unusual death then you will know that they provoked both אֹהֲנֵי and יְהוָה. In the following two verses just as Moses stops speaking אֹהֲנֵי words the judgment of יְהוָה appears to be carried out by אֹהֲנֵי Y'shua for verse 16:32 states, *And opened the earth אֹהֲנֵי her mouth and swallowed up all the men that followed Korah*...implying אֹהֲנֵי Y'shua caused the earth to open her mouth and swallow them as judgment.

39. PARSHA (6) CHUKAT (*ordinance of*) (Numbers 19:1-22:1)

Aleph/Tav ALERT: Num 19:1-10 is concerning the way to kill the אֶת Red Heifer to create the Water for Purification of Sin from the אֶת ashes of the heifer. Again the placement of the אֶת gives insight into a deeper understanding that even the ritual of the preparation of the ashes are a type and foreshadow of events Y'shua would fulfill as Messiah on Calvary. Just as Y'shua was crucified outside the Temple grounds, the Red Heifer is taken outside the camp. The Levites who had the Romans do their dirty work watched as they crucified a man who had done no wrong, and they have His blood on their hands and became unclean, just as the Eleazar became unclean after having the Red Heifer killed before his eyes and sprinkled its blood seven times before the Tabernacle of the Congregation. Even the priest who burned the Red Heifer became unclean, just like the Roman soldiers became unclean for beating, whipping and crucifying an innocent man. The man who then gathers up the ashes also becomes unclean just as those who took Y'shua off the stake and wrapped His body and placed it into the tomb. The combination of cedar wood, hyssop and scarlet combined with the ashes of the Red Heifer create the Water for Purification of Sin (*red lye soap*), was a type and foreshadow of the death, burial and resurrection of Y'shua providing atonement of Sin. Just as Y'shua was completely consumed outside the camp so to was the Red Heifer consumed by fire to ashes. With the bathing of the soap a man becomes physically and ritually clean. Isaiah 1:18 *though your sins be as scarlet, they shall be as white as snow...* it all makes a perfect picture of our redemption provided by Y'shua on Calvary that qualified Him as our Messiah.

Concerning the אֶת Rock which Moses struck...as the water came forth it was symbolic of אֶת Y'shua our Messiah. Now יְהוָה Father had told Moses to speak to the Rock and because Moses did not believe he struck the Rock and was not permitted into the Promise Land. Notice where the אֶת is placed in Numbers 20:11 *And lifted up Moses אֶת his hand and he struck אֶת the Rock with his staff twice...* implying the presence of אֶת Y'shua was upon the Rock. Y'shua described the living water He had to give in John 4:14 *but whoever drinks of the water that I shall give him will never thirst. But the water that I shall give him will become in him a fountain of water springing up into everlasting life.* Paul reminds us the Rock which Moses struck was Y'shua the Messiah in 1 Cor 10:4 *And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Messiah.* Something to think about: Could the reason that Moses sin was so severe for striking the אֶת Rock twice was because he actually defiled both יְהוָה Father and אֶת Y'shua (*Yah-head*) represented together in the Rock?

40. PARSHA (7) BALAK (*Balak*) (Numbers 22:2-25:9)

Aleph/Tav ALERT: In this week's Parsha the entire lesson is the story of the Israelites in the Plains of Moab and how Balak, king of the Moabites, desired for Balaam to come and curse אֶת people (Num 22:6). It is believed that Balaam was once a good man perhaps a prophet of Elohim but he had apostatized and had given in to the sin of covetousness, yet he still professed to be a servant of the Most High and still heard His voice and had a form of G-dliness for the Yah-head remained faithful. The second part of Num 22:6 is clear that אֶת Y'shua is whom will bless His אֶת people by His presence. Num 22:11 states that the people cover אֶת face of the earth which only confirms who made the earth from the beginning. In Num 22:18 Balaam says, *I cannot go beyond אֶת word that יְהוָה my Elohim...* implying he can only speak what the presence of אֶת tells him to speak and repeats this statement in Num 24:13 that says, *I cannot go beyond אֶת commandment of יְהוָה to speak either good or bad of my own mind.* Now Num 22:28 simply states that when Balaam's donkey starts talking to him, it is יְהוָה Father's will that the donkey speak אֶת words to Balaam and it is יְהוָה Father's will that אֶת open Balaam's eyes to see the אֶת Angel of יְהוָה. Consequently, again we see the pattern of יְהוָה Father's will working with and through אֶת Y'shua together as ONE. The אֶת Angel of יְהוָה Father who speaks to Balaam could only be אֶת Y'shua and proof of this, in this story, in Num 22:35 when the Angel of יְהוָה tells Balaam to speak only אֶת words I speak to you. Only the Spirit of the Yah-head could be working together speaking through Balaam, not an angel. Num 23:12 confirms that Balaam can speak only, אֶת *that which יְהוָה has put in my mouth, Him must I take heed to speak.*

41. PARSHA (8) PINCHAS (*Phineus*) (Numbers 25:10-29:40)

Aleph/Tav ALERT: Num 25:11 speaks of the righteous act by Phinehas the Levite that actually became responsible for turning away יְהוָה Father's zealous אֶת wrath from אֶת Children of Israel and goes on to say that Phinehas, *was zealous for אֶת My sake among them.* As a reward to Phinehas יְהוָה Father enters into an אֶת Covenant of Peace and a Covenant of Everlasting Priesthood with he and his descendants forever. It is interesting to note that in 1 Chron 6:4-14 in listing the priestly descendants of Phinehas all of them have a Aleph/Tav אֶת Symbol in front of their name signifying the אֶת Covenant of Peace with יְהוָה Father and ends only with their going into captivity into Babylon. Num 26:10 recaps Korah's rebellion and states, *And opened the earth אֶת her mouth and swallowed them...* signifying this was an act of judgment carried out by אֶת Y'shua. It is interesting to notice in Num 27:8-12 that the law concerning the transfer of inheritance of אֶת land actually places the אֶת in front of *his inheritance* 4 separate times, every time the wording is used and ends with the popular phrase, *"as commanded אֶת יְהוָה Moses"*. In Num 27:15-23 Moses is commanded by

to lay his hand on Y'hoshua before the congregation of the Children of Israel and transfer openly before them his authority to Y'hoshua. Everything Father does is with and through Y'shua with the covenant Children of Israel. The TWO, working together as ONE.

42. PARSHA (9) MATOT (*tribes*) (Numbers 30:1-32:42)

Aleph/Tav ALERT: Numbers chapter 30 is dedicated specifically to vows taken by women, either wife or daughter and the chapter ends with the common phrase, “*these are the statutes which commanded* את יהוה *Moses*”. The beginning of Numbers chapter 31 יהוה Father commands Moses to take vengeance against the Midianites and all throughout this Parsha the familiar phrase, “*as commanded* את יהוה *Moses*” is used 6 more times and through the rest of the chapter it is יהוה who gives victory in the battle. Starting in Num 31:9 notice the placement of the את as they capture all the women of Midian, Num 31:11 the spoil and booty, Num 31:22 all the gold and the silver, את the brass, את the iron, את the tin and the lead and Num 31:41 and they give an את tribute as a heave offering (*tithe*), to יהוה Father and it ends, “*as commanded* את יהוה *Moses*”. The Yah-head, working together as ONE.

43. PARSHA (10) MASSEI (*stages*) (Numbers 33:1-36:13)

Aleph/Tav ALERT: Numbers chapter 33 is the last Parsha of Numbers and it begins in Num 33:2 talking about the Children of Israel את journeys by commandment of יהוה recapping 40 years starting from Rameses in the first month on the 15th day of Aviv, to verse 33:50 in the plains of Moab. Num 35:6 speak about the את six cities for refuge to be built. Num 36:2 speaks of the את land being divided by lots as an את inheritance among (Num 36:5) the את Children of Israel and Num 36:10 ends with the familiar, “*So as commanded* את יהוה *Moses*”. The Yah-head is working together as ONE.

DEUTERONOMY (*Devarim*)

The word Deuteronomy means *Words* and the author of the Book is Moses as stated in Deuteronomy 1:1. Someone else, perhaps Y'hoshua (*Joshua*) may have written the last chapter. These sermons were given during the 40-day period prior to Israel's entering the Promised Land. The first sermon was delivered on the 1st day of the 11th month (1:3) and the Israelites crossed the Jordan 70 days later, on the 10th day of the 1st month (*Joshua 4:19*) the exact same day Y'shua would ride into Jerusalem on a donkey. Subtract 30 days of mourning after Moses death (*Deut 34:8*) and were left with 40 days. The year was approximately between 1410 and 1400 B.C.

Aleph/Tav Used in DEUTERONOMY: את et 0 times, את et- 385 times, את eet 38 times, את Et- 11 times, את Eet 1 time, את aat 0 times, את at 0 times, את 0 times, את at- 0 times = Total 435

Vav/Aleph/Tav ואת W^aat 1 time, W^aeet 14 times, W^aet- 80 times = 95 Grand Total 530

44. PARSHA (1) DEVARIM (*words*) (Deuteronomy 1:1-3:22)

Aleph/Tav ALERT: I love how in Deut 1:5 it states, *Moses began to declare את Torah*. What a great way to start Deuteronomy! According to John 1:14 Y'shua was the WORD made FLESH and tabernacled among us and we beheld His glory, the glory as of the only begotten of the Father, full of grace and Truth. Deut 1:34 states, *And heard את יהוה voice of your words...*signifying both יהוה and את heard the people's murmurings TOGETHER and became angered. Deut 1:43 Moses is recounting how he spoke to the Israelites and states, *but rebelled against את commandment of יהוה and took matters in your own hands and went up the hill...*again confirming the protocol of the Yah-head that man must go through to approach יהוה Father is through את Y'shua His Son, whether it is in rebellion against את commandments or to give honor and praise to יהוה Father, just as Y'shua said in John 14:6 *I am the way, the truth, and the life: no man cometh unto the Father, but by Me...*this is the protocol יהוה both with and through את together as ONE and it has never changed! Again all through this Parsha we see the את before covenant peoples, persons, places and things, such as...Deut 1:8 *I have set before you את the land*; Deut 1:15 *So I took את chief of your tribes*; Deut 1:16 *And I warned את your judges*; Deut 1:41 *And when had armed every man את his weapons for war...*just to name a few of the את highlights.

45. PARSHA (2) VAETCHANAN (*and I pleaded*) (Deuteronomy 3:23-7:11)

Aleph/Tav ALERT: Deut 3:24 is so POWERFUL...it proclaims to us, as את servants, that את Y'shua is the GREAT ואת and MIGHTY HAND of יהוה Father! The TWO working together as ONE to redeem mankind! Deut 4:2 is the legendary command NOT to add to or take away from Torah but you will keep את commandments of יהוה your Elohim...again, implying protocol as to how the 12 tribes received יהוה Father's commandments at Mt Sinai. In Deut 4:10 Moses is recounting when יהוה Father commanded

him (Moses) to gather את people before Him and He would make them hear את My words and goes on to say in Deut 4:13, *And He declared to you את His covenant, which He commanded you to obey the Ten Commandments...* implying the covenants with יהוה Father are made through His Son את Y'shua, whom יהוה Father has appointed as mediator. In Deut 4:23 Moses continues, *Be cautious not to forget את the Covenant of יהוה your Elohim...* and encourages them in Deut 4:29, *But if you will seek את יהוה your Elohim, you will find Him, if you seek Him with all your heart and with all your soul...* implying again, protocol on how to approach יהוה Father and in Deut 4:31 Moses says, *יהוה your Elohim will not forget את covenant of your fathers, which He swore to them.* Continuing in Deut 4:36 Moses says that יהוה made you to hear את His voice out of heaven, that He might instruct you: and upon earth He showed you את His great fire...implying that יהוה Father speaks through His Son את Y'shua from Heaven, meaning they speak together as ONE VOICE! Deut 4:40 *You will keep therefore את His statutes, His commandments...* this is how Y'shua could claim that יהוה Father's commandments were also His commandments (same commandments) in John 15:8 *Herein is My Father glorified, that ye bear much fruit; so shall ye be My disciples...* 10 *If ye keep My commandments, ye shall abide in My love; even as I have kept My Father's commandments, and abide in His love.*

Deuteronomy chapter 5 recounts the 10 Commandments again exactly as in Exodus 20 and begins in Deut 5:1 *And Moses called all Israel and said to them, Hear, O Israel, את the statutes and judgments.* The את is only used in three (3) of the 10 commandments...1). 3rd Commandment: Deut 5:11 commands us, *not take את Name of יהוה your Elohim in vain: neither will hold him guiltless יהוה את that takes את Name in vain...* 2). 4th Commandment: Deut 5:12 *to keep את Day, the Sabbath to sanctify it as יהוה your Elohim has commanded you...* 15 *therefore commanded you יהוה your Elohim to keep את Day, the Sabbath...* 3). 5th Commandment: Deut 5:16 *to Honor את your father and your mother.* Beginning in Deut 5:1 Moses states, *Hear, O Israel, את the statutes and judgments that I speak in your ears this day, so that you may learn them and keep them and do them.*

Who spoke from Mt Sinai? Deut 5:22 states, *את words spoke יהוה to all your assembly on the mount out of the midst of the fire, cloud and thick darkness in a loud voice...* Deut 5:23 states, *when you heard את the voice out of the midst of the darkness...* Deut 5:24 claims that, *Behold, has shown us יהוה our Elohim את His glory and His greatness...we have seen this day that Elohim את does speak with man and he lives...* Deut 5:25 states, *if we hear את the voice of יהוה our Elohim any more, then we will die...* Deut 5:27 states, *Go near and hear את all that יהוה our Elohim says: and speak to us את all that יהוה our Elohim speaks to you; and we will hear it and do it.* Deut 5:28 states both יהוה and את heard the voice of the people. Gen 1:1 says 'Elohim את', so it could have only been both יהוה Father and את Y'shua His Son who spoke from Mt Sinai TOGETHER as ONE VOICE because both SMOKE and FIRE descended upon the mountain, which are the TWO physical manifestations of the Yah-head.

In Deut 6:2,13 and 24 Moses repeats 3 times in this chapter saying, *That you might FEAR את יהוה your Elohim to keep את all His statutes and His commandments...* Deut 6:5 *And you will LOVE את יהוה your Elohim with all your heart and with all your soul and with all your might...* Deut 6:16 *You will NOT TEMPT את יהוה your Elohim.* Keep in mind that the 10 Commandments are the Greatest and most Important Commandments ever given to man and they were proclaimed by the voice of את יהוה our Elohim to His את covenant people. They are everlasting commandments given for our very LIFE!

46. PARSHA (3) EKEV (Because) (Deuteronomy 7:12-11:25)

Aleph/Tav ALERT: Deut 7:20 starts off...את יהוה your Elohim...this describes the Yah-head perfectly...both are ONE and both work together and both make up the Hebrew word Elohim. Deut 7:12 states that if we listen to את judgments (commands) and keep and do them, then יהוה your Elohim will keep with you את the covenant. This makes it clear that Y'shua is the mediator of יהוה commandments and יהוה covenants to man. Deut 7:22 continuing, makes a promise that if we obey, then יהוה your Elohim, את will drive out those nations...that is to say, that יהוה through את will drive out those nations...יהוה Father and את Y'shua His Son working together as ONE protecting the covenant children who obey from their enemies. Deut 8:11 warns the Israelites...*Beware that you do not forget את יהוה your Elohim by not keeping His commandments and His judgments and His statutes...* Deut 8:14 *When your heart is lifted up and you forget את יהוה your Elohim...* Deut 8:18 *But you must remember את יהוה your Elohim...* Deut 8:19 *But if you do forget את יהוה your Elohim...* Deut 9:22 *you provoked to wrath את יהוה...* over and over again, את יהוה your Elohim working together and making covenant promises together as ONE with His covenant children of Israel's 12 tribes.

47. PARSHA (4) REEH (see!) (Deuteronomy 11:26-16:17)

Aleph/Tav ALERT: Deut 11:27-29 describes the blessings as את blessing, *if you obey the commandments of יהוה your Elohim.* Deut 12:5 concerning יהוה Father's Name states; *You will come to the place which יהוה your Elohim will choose to put את His Name.* Again, this is a picture of יהוה and את working together as ONE. Deut 12:28 states; *Obey and hear את all these words which I command you...* implication is that יהוה Father speaks His words through את Y'shua His Son and the Son glorifies the Father...and Deut 12:32 states; *do whatsoever את commands you.* In Deut 14:22-23 when speaking of the tithe from your את increase you could

only eat it in the place of His Name so that you would learn to *fear* יהוה את *your Elohim always*...implying יהוה and את are ONE and worthy of our fear, our respect and our obedience.

In Deut 13:3 concerning the testing of a prophet it states, יהוה *your Elohim is testing you to prove whether you love* את יהוה *your Elohim (Yah-head) with all your heart and with all your soul*. In Deut 15:8 when dealing with our brothers the commandment states; *you will open wide* את *your hand to your brother*...which implies by covenant when we bless each other it is as if through את Messiah opens His hand to bless. Confirmation of this is when Y'shua speaks in Matt 25:40 '*Assuredly, I say to you, inasmuch as you did it to one of the least of these My brethren, you did it to Me*.' Deut 16:5-6 recaps the את Passover again from Leviticus chapter 23 implying את Y'shua's blood is represented in the sacrifice (*lamb*) as a type and foreshadow of Calvary. Deut 16:16 commands that three times a year all the Israelite males are to appear before את יהוה and they must not appear before את יהוה empty handed...again, confirmation of the Yah-head, Father and Son, working together as ONE.

48. PARSHA (5) SHOFTIM (*judges*) (Deuteronomy 16:18-21:9)

Aleph/Tav ALERT: In Deut 17:9 after someone is found worshipping other gods he is to be brought before the Levites who, *will show you* את *sentence of judgment*...implying the judgment and sentence will come from את...and if that man is found guilty he will be put to death as verse 12 indicates, because he does not listen to the judge or the priest who stands to minister *before* את יהוה *your Elohim*...implying the Levites minister before both את יהוה *your Elohim (Yah-head)*. In Deut 17:14-19 regarding the appointment of a King it is commanded that the King should write his only copy of Torah and states; *so that he may learn to fear* את יהוה *His Elohim, to keep* את *all the words of this Torah and these statutes and to do them*...implying both את יהוה are ONE who should be feared equally. Deut 18:16 Moses recounts what the people said at Mt Sinai after hearing the 10 Commandments which states; *do not let me hear* את *voice of יהוה my Elohim again*...implying that it was את voice of who יהוה *my Elohim* who spoke to them from the fire on Mt Sinai. We must keep in mind Moses knew את voice when he heard Him speak, for Moses had spoken with Him intimately for years. There would be no fooling Moses on who was speaking but for us today, it remains somewhat a mystery whether it was both את and יהוה together who spoke or only את who spoke. Regardless of who spoke they worked as ONE by ONE SPIRIT communing by thought and are never separated from that communion. Deut 19:9 states; *If you will keep* את *all these commandments and do them, which I command you this day to love* את יהוה *your Elohim*...implying we are to love by obeying the commandments of את יהוה *your Elohim*. According to James 4:12 Y'shua is the lawgiver.

49. PARSHA (6) KI TETSE (*when you go*) (Deuteronomy 21:10-25:19)

Aleph/Tav ALERT: Deut 21:16 begins to talk about the commandment concerning the first-borns inheritance. As we know Y'shua was the first born and He redeemed the first born in Egypt by His blood but I find it very interesting that the verse describes his first born sons from two different wives as, (את *his sons* את)...with an את on each side as a marker of both being covenant children to him but the command is he will not play favorites because he may love one wife more than the other, but must deal truthfully and give the double portion only to the one born first to him, even if he does not love the first wife. The double את could imply the seriousness of the commandment and could also represent both Messiah and the first born son. It could also be doubled because the inheritance was to be a double portion.

50. PARSHA (7) KI TAVO (*when you enter in*) (Deuteronomy 26:1-29:9)

Aleph/Tav ALERT: Deut 26:7 is clear that it was both יהוה and את (*Yah-head*) who heard the voice of the את affliction of the covenant Israelites in bondage in Egypt. Deut 26:17 Is a beautiful proclamation by Moses speaking for the children of Israel who have declared that, את יהוה *you have declared this day to be your Elohim*! In Deut 27:26 is the conclusion, which states; *Cursed is he who does not confirm all* את *words of this Torah by doing them*. In Deut 28:58-59 is a warning that states; *if you do not observe and do* את *Torah and fear* את *Name, the glorious and fearful* את יהוה *your Elohim, then will make wonderful* את יהוה *your plagues and the plagues of your descendants*...Deut 28:61, *every sickness and every plague, which is not written in the book of this Torah*...implying a covenant curse from both יהוה and את (*Yah-head*) will bring these plagues and we have seen the continuing fulfillment of this curse in our day with new sicknesses and diseases that have never existed which were not listed in the Torah.

51. PARSHA (8) NITSAVIM (*you are standing*) (Deuteronomy 29:10-30:20)

Aleph/Tav ALERT: Deut 29:10-29 talks about the seriousness of את His covenant ואת oath that the Israelites were taking that day before יהוה *your Elohim* and the consequences for those who choose to deliberately break the covenant by sin. Deut 29:15 establishes that את stands with the Israelites before יהוה and Deut 29:19 declared to the one who hears את words and says in his heart that he will have peace even though he will deliberately walk contrary to Torah the result will be disastrous, Deut 29:20 states; יהוה

will not spare him, but the anger of יהוה and his jealousy will burn against that man and all the curses that are written in this book will settle upon him and will blot out יהוה את his name from under heavens...implying that judgment will come from יהוה Father through את Y'shua and destroy the man.

Deuteronomy chapter 30 begins with a prophecy יהוה spoke through Moses concerning the scattering of the 12 tribes (*two houses*) to the nations for their sin and rebellion and how their descendants will remember and begin to obey Torah and Deut 30:3 states; *then will reverse יהוה your Elohim את your captivity and have compassion upon you and will return and gather you from all the nations, where יהוה your Elohim has scattered you...* and verse 30:6 states; *And will circumcise יהוה your Elohim את your heart ואת the heart of your descendants to love את יהוה your Elohim with all your heart and with all your soul, so that you may live...* and Deut 30:8 states; *And you will return and obey the voice of יהוה and do את all His commandments, which I command you this day...* Deut 30:15 *See, I have set before you this day את life ואת goodness ואת death ואת adversity...* 16 *In this I command you this day to love את יהוה your Elohim, to walk in His ways and to keep His commandments and His statutes and His judgments, so that you may live and multiply...* this prophecy probably started being fulfilled in 1948 as the House of Judah returned to Israel and became a nation and these verses imply the working of both יהוה and את to accomplish the future events together as ONE to bring the House of Israel (10 northern tribes) back to the covenant land, after Ezekiel chapter 38 and 39 and Zechariah chapter 14 are fulfilled.

52. PARSHA (9) VAYELECH (*and he went*) (Deuteronomy 31:1-30)

Aleph/Tav ALERT: Deut 31:9 states; *And wrote Moses את Torah and delivered it to the priests...* and verse 31:12 reiterates the purpose of את Torah stating; *that they may hear and that they may learn and fear את יהוה your Elohim and observe and do את all the words of this Torah.* In Deut 31:28 Moses gathers the את elders of the tribes stating; *that I may speak to them in their ears את words and call to witness against them את the heaven ואת the earth.* Moses did not trust them and knew that once he was not there they would become corrupt and sin against את יהוה our Elohim. So Moses delivers an anointed Prophetic Song to warn them...

53. PARSHA (10) HAAZINU (*give ear*) (Deuteronomy 32:1-52)

Aleph/Tav ALERT: Deut 32:1-43 is a Prophetic Song. Moses **pleads a warning** to the Children of Israel and what is amazing is there is not one את in any of the verses of the Song until he finishes and then Moses gives credit as to where the words of the prophetic song came from...Deut 32:44 states; *And Moses came and spoke את all the words of this song in the hearing of the people,* Deut 32:45 states; *And Moses finished speaking את all these words to all Israel...* and Deut 32:46 states; *And he said to them, Take to heart all these words which I testify to you this day, which you will command את your children to observe to do את all the words of this Torah...* Deut 32:47 *For it is not a trivial matter for you; on the contrary IT IS YOUR LIFE!*

54. PARSHA (11) SIMCHAT TORAH (*Rejoicing in Torah*) (Deut 33:1-34:12)

Also (Gen 1:1-2:3, Num 29:35-30:1)

Aleph/Tav ALERT: Just as in the Prophetic Song of Moses, here as Moses Blesses the את Children of Israel, there is not one את from Deut 33:2 through 29 which is the end of the chapter but as Deut 34:1 begins, immediately Moses gives credit as to who shows him the Promised Covenant Land of Israel, which states; *And showed him יהוה את all the land of את Gilead as far as Dan...* and as Moses passes we see only את Y'shua knows what becomes of His friend as Deut 34:6 states. Deut 32:46 states; *And but knows no man of את his grave is to this day.* The Book of Deuteronomy comes to a close Deut 34:9. Deut 32:46 states; *And Y'hoshua, the son of Nun, was full of the spirit of wisdom; for had laid Moses את his hands upon him: and the Children of Israel listened to him and did as יהוה את commanded Moses;* 10 *and there has not been a prophet in Israel like Moses, whom יהוה knew face to face...* implying both יהוה through את commanded Moses face to face the TWO working together as ONE by ONE SPIRIT to redeem את Children of Israel! (Eph 2:18 *For through him we both have access by One Spirit unto the Father*)

PARSHAS FESTIVAL READINGS

PARSHA EREV HANUKKAH (*Feast of Dedication*) (Numbers 7:1-8:4)

Brit Chadasha (*feast of Dedication*) (John 10:22-39)

PARSHA EREV PESACH (*Passover eve*) (Lev 23:4-8, Exo 33:12-34:26, Num 28:16-31)

Brit Chadasha (*Passover eve*) (John 13:1-17:26)

PARSHA YOM PESACH (*Passover day*) (Leviticus 23:4-8)

Brit Chadasha (*Passover day*) (John 18:1-19:42)

PARSHA PESACH SHABBATH (*Passover Sabbath*) (Exo 33:12-34:26, Num 28:16-31, Eze 36:37-37:14)

PARSHA SHAVUOT (*Pentecost/feast of Weeks*) (Exo 19:1-20:23, Lev 23:15-21, Num 28:26-31, Deut 14:22-16:17, Eze 1:1-28 & 3:12, Hab 3:1-19)

Brit Chadasha (*Pentecost/feast of Weeks*) (Acts 2:1-21 & 37:41)

PARSHA ROSH HASHANA (*Feast of Trumpets*) (Gen 21:1-34, Num 29:1-6, I Sam 1:1-2:10)

Brit Chadasha (*feast of Trumpets*) (I Thess 4:13-18)

PARSHA YOM KIPPUR (*Day of Atonement*) (Lev 16:1-34 & 18:1-30, Num 29:7-11, Isa 57:14-58:14)

Brit Chadasha (*Day of Atonement*) (Rom 3:21-26, II Cor 5:10-21)

PARSHA EREV SUKKOT (*eve of Tabernacles or Tabernacles Sabbath*) (Exo 33:12-34:26, Num 29:17-25, Eze 38:18-39:16)

Brit Chadasha (*eve of Tabernacles or Tabernacles Sabbath*) (John 7:37-44)

PARSHA SUKKOT DAY 1 (*Feast of Tabernacles*) (Lev 22:26-23:44, Num 29:12-16, Zech 14:1-21)

Brit Chadasha Day 1 (*feast of Tabernacles*) (Revelation 21:1-7)

PARSHA HOSHANA RABBAH (*great supplication*) (Numbers 29:26-34)

Brit Chadasha Hoshanah Rabbah (*great supplication*) (John 7:1-2 & 37-44)

PARSHA SUKKOT DAY 8 (*Feast of Tabernacles*) (Deut 14:22-16:8, Num 29:35-30:1, I Kings 8:54-66)

Brit Chadasha Day 8 (*Feast of Tabernacles*) (Matthew 17:1-9, Mark 12:28-33)

CHART ONE: Paleo and Modern Hebrew Letter Meanings

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

MATS www.AlephTavScriptures.com William Sanford WHSanford@aol.com

CHART TWO: Paleo and Modern Hebrew Codes

Pictograph	Name	Symbol	Pictograph	Name	Symbol
	Aleph (1) א	A		Lamed (30) ל	L
	Beit (2) ב	B		Mem (40) מ - ם	M
	Gimmel (3) ג	G		Nun (50) נ - ן	N
	Dalet (4) ד	D		Samekh (60) ס	S
	Hey (5) ה	H		Ayin (70) ע	A
	Uau (6) ו	U		Pey (80) פ - ף	P
	Zayin (7) ז	Z		Tzadhe (90) צ - ץ	Tz
	Chet-Heth (8) ח	Ch		Qoph (100) ק	Q
	Tet (9) ט	T		Reysh (200) ר	R
	Yod (10) י	Y		Shen (300) ש	S/Sh
	Kaph (20) כ - ך	K		Ta (400) ת	T/Th

MATS www.AlephTavScriptures.com William Sanford WHSanford@aol.com

Study Notes