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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 Brit 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 Hebrew 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
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 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, א-ת 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 א-ת the heavens י-ת 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 א-ת and first Ua/Aleph/Tav י-ת 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 א-ת 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 י-ת whom they have pierced. Also Micah 5:1 And they will strike upon the cheek the י-ת 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
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 סדום וגוון גומרור. 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 יהוה יום, 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 בirthright!

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 וָת Symbol?

There are a total of 2,251 Ua/Aleph/Tav וָת 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 וָת 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 (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 והוה" when the Tetragram was preceded by the Vav as a prefix.

Note: Just for the record there are also 105 translations of the Tetragram with the Hebrew letter "Bet ב" in front (הוה), which translates as "in יהוה." There are also 577 translations of the Tetragram with the Hebrew letter "Lamed ל" in front, which translates as "to יהוה." Also note: The word "to" is spelled Aleph/Lamed (ל) in
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Hebrew 4374 times. There are 24 translations with the Hebrew letter "Mem ג" in front of the Tetragram (היהוה), which translates as "from יהוה" and 4 times with the "Kaph י" translated "as יהוה". Only once does the Hebrew letter "Shin ש" appear in front of the Tetragram (היהוה), in Ps 144:15, which translates as "who יהוה." And only once with the Hebrew letter "Hey ה" in Jer 8:19 which translates as "the יהוה." 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 ה" can refer to "authority." The Hebrew letter "Mem ג" 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 יהוה is Elohim. The intended meaning of this scripture probably refers to, "Blessed is that people who יהוה is their Elohim of consuming fire." This implies that יהוה 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 עא/ än 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 ע the heavens וה the earth", we see a precedence being established that will be carried throughout the entire Tanakh implying יהוה Father, both WITH and THROUGH י/ญ Y'shua, the TWO WORKING TOGETHER as ONE, created ע the heavens וה the earth...implying TWO, not in the sense of separation but in the sense of distinction. The Ua/Aleph/Tav עא/ än 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 Gladivs. 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 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 והות 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 והות Two Great Lights; the Greater והות Light to rule the day והות the lesser light והות 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 והות 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 of 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 והות 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 והות 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 camest" used 16 times in a variety of ways, not spelled Bet/Aleph/Tav והות such as (רברא) והות (רברא) והות (רברא) והות (רברא) והות (רברא) והות (רברא) והות (רברא) והות (רברא) והות (רברא) והות (רברא) והות just to show a few. These are the only 10 places the Bet/Aleph/Tav והות 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.
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When we see the Bet/Aleph/Tav (בֵית/אֵל/תָּב) 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 (בֵית/אֵל/תָּב) 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 (בֵית/אֵל/תָּב) 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 And I will put a division between my people and your people: tomorrow will this taZl be called Woman, because out of Man was taken this taZ (this). To make matters even more interesting please notice the Hebrew letter Hey (ה) can mean to "reveal" or "behold" and the word Hey/Aleph/Tav (הֵי/אֵל/תָּב) 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 last taZ (sign), that they may believe the voice of the last taZ (sign). In Exodus 8:23 And I will put a division between my people and your people: tomorrow will this taZ (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 (הֵי/אֵל/תָּב) Word is used twice is in Exodus 4:8 and once in Exodus 8:23. The Hebrew word Lamed/Aleph/Val/Tav (לֵאֵד/אֵל/תָּב/א) is translated 8 times "to sign" and 5 times "for sign" and 3 times "for sign of". The Hey/Aleph/Val/Tav (הֵי/אֵל/תָּב/א) is translated 9 times as "the sign". So, it is obvious that these words had profound meanings.

Continuing through the Aleph-bet the next prefix is the Hebrew letter Vav (ו) before the Aleph/Tav (וּ/אֵל/תָּב) and this is discussed above, before the BONUS section in detail. Which brings us to the seventh Hebrew letter in the Aleph-bet, the Zayin (ז). There are actually only 251 Zayin/Aleph/Tav (זֵאֵית/אֵל/תָּב) 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 (זֵאת/חֵי) in Hebrew. Consequently, the Zayin/Aleph/Tav (זֵאֵית/אֵל/תָּב) 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 (זֵאֵית/אֵל/תָּב) Word is placed in scripture text with the Aleph/Tav ת, 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 (זֵאֵית/אֵל/תָּב) Word creating a BLESSING would be the first time it is used, which implies that our זֵאת/אֵל/תָּב Creator CUT a rib from Adam's side to form Woman in Genesis 2:23 And said Adam זֵאת (this) is now bone of my bones and flesh of my flesh, זֵאת/אֵל/תָּב (this) will be called Woman, because out of Man was taken זֵאת (this). To make matters even more interesting please notice the Hebrew letter "Lamed (ל)" which
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can mean "staff" or "authority", in front of the Zayin/Aleph/Tav (ץץ/אָלֶוִּים) 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 (ץץ/אָלֶוִּים) 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 (ץץ/אָלֶוִּים) 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 (ץץ/אָלֶוִּים) 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 (ץץ/אָלֶוִּים) Word as an example of rendering a CURSE or JUDGMENT from the Yah-head…in Genesis 3:13 And said אֲלֹהִים Elohim to the woman, what is צץ (this) that you have done? And the woman said, The serpent tricked me and I ate it. 14 And said אֲלֹהִים Elohim to the serpent, because you have done צץ (this) you are cursed above all cattle and every wild beast of the field…implying that now - because of their Zayin/Aleph/Tav (ץץ/אָלֶוִּים) 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 (ץץ/אָלֶוִּים) 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 (ץץ/אָלֶוִּים) 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 (ה/אָלֶוִּים), no Teth/Aleph/Tav (ת/אָלֶוִּים), no Yod/Aleph/Tav (י/אָלֶוִּים), and no Kaph/Aleph/Tav (ך/אָלֶוִּים) in the Tanakh. The next single Hebrew letter used as a prefix to the Aleph/Tav is the Lamed/Aleph/Tav (ל/אָלֶוִּים) Word, which is used only ONE time in the Torah. It is in a scripture regarding the blood of the lamb when placed over the doorpost in Egypt to save the Children of Israel from the Death Angel. As stated previously, the Hebrew letter Lamed (ל) generally means "authority" and because it is the tallest letter in the Aleph-bet, it is believed by the Sages to represent אֹתַהּ Father as Melekh haMelakhim the King of Kings. Exodus 12:13 And the blood will be צץ (a sign) upon the houses where you are: and when I see צץ 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 (ץץ/אָלֶוִּים) 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 (אָלֶוְיָא/אָלֶוְיָא) 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 (אָלֶוְיָא/אָלֶוְיָא) 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
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" (לָכַל) 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/ן). The Mem/Aleph/Tav (מטו/뽀/נ) 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 (מן/ן) and "come" or "coming" in Hebrew is generally spelled Bet/Aleph (ב/ן). So when the writer combined the Aleph/Tav symbol with the Hebrew letter Mem (מ/ן) he was definitely speaking of a flow pertaining to something from the Yah-head. An example is Genesis 19:24 And גְהַגַּר came down from שִׁמְא and upon Sodom and upon Gomorrah brimstone and fire from שִׁמְא out of heaven…implying that the judgment of Sodom and Gomorrah of brimstone and fire came down from שִׁמְא to גְהַגַּר the Yah-head. Just as when the Mem (מ/ן) is placed in front of the Tetragram, the translation is "from שִׁמְא גְהַגַּר."

Moving along in the Aleph-bet there is no Nun/Aleph/Tav (מצט/ן), no Samekh/Aleph/Tav (מצט/ן), and no Ayin/Aleph/Tav (מצט/ן). The next letter used as a prefix is the Pey/Aleph/Tav (מצט/ן) 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) 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 (גבל), and it is spelled this way 99 times throughout the Tanakh. So the more insightful meaning of the Pey/Aleph/Tav (מצט/ן) 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 (מצט/ן) 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 (מצט/ן) Word is not used in regard to the Yah-head setting land boundaries is the commandment by גַּהַגַּר. Father in Leviticus 19:27 You will not round your hair at the temples or mar פאת the פאת (edges of) your beard…but still implying a boundary commandment, which is spoken by גַּהַגַּר. 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 פאת the harvest of your land, you will not entirely reap פאת the פאת (edges of) your field, nor will you gather the gleanings of your harvest…or Ezekiel 48:28 And by the border of Gad, to פאת (edges of) Negev southward, the border shall be even from Tamar to the waters of Meribath-kadesh, to the brook Egypt, to the great sea. 29 (This) is the land which you shall divide by lot to the tribes of Israel for inheritance and these are their several portions, says Adonai גַּהַגַּר. Notice also the beginning of verse 29 the perfect place for the Zayin/Aleph/Tav (מצט/ן) 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 (מצט/ן) 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 (למלך/.setOnClickListener) 84 times in the Tanakh and Lamed/Kaph/Tav 6 times (ל/ק/ן). One common meaning of the Paleo-Hebrew letter Tzadi (צ/ס) is "righteousness". Yet it is translated into English as "going forth" or "comes forth" in the Tanakh. An example is 1 Kings 3:7 And now, O גַּהַגַּר my Elohim, you have made king פאת your servant instead of David my father: and I am but a little child; I know not how to פאת (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
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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 (腆) is used as a prefix with the Aleph/Tav. The Qoph/Aleph/Tav (腆א/תא) 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 (שאני/paralleled) and the word cormorant in Hebrew is spelled Qoph/Vav/Resh/Mem/Vav/Resh/Nun (יקנערו/paralleled). 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 (腆א/תא) 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/Pey (יונה/paralleled) and the Hebrew word for screech owl is Lamed/Yod/Lamed/Yod/Tav (לאת/paralleled). Strong’s word origin simply states "of uncertain derivation". So, the plot thickens!

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

When associated with the Aleph/Tav symbol the Shin/Aleph/Tav (腆א/תא) 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 (לאת/paralleled). An example of the Shin/Aleph/Tav (腆א/תא) Word is Genesis 4:7 If you (Cain) do good, you will be腆א (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.


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 תא Character Symbol in order to grasp a possible more profound understanding of what the author was trying to express relative to the Yah-head.

2. Hey/Aleph/Tav腆א/תא Word 3 times: translated sign…Hey means to reveal.
3. Vav/Aleph/Tav腆א/תא Word 2251 times: translated and…Vav means to connect or bridge.
5. Lamed/Aleph/Tav腆א/תא Word 1 time: translated a sign…Lamed means authority.
6. Mem/Aleph/Tav腆א/תא Word 135 times: translated come or from…Mem means to flow.
7. Pey/Aleph/Tav腆א/תא Word 34 times: translated boundaries…Pey means to communicate.

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

1. Bet/Aleph/Tav腆א/תא Word you come…can be expressed Lamed/Kaph/Hey腆א/תא
2. Hey/Aleph/Tav腆א/תא Word sign…can be expressed Lamed/Nun/Samekh腆א/תא
3. Vav/Aleph/Tav腆א/תא Word and…can be expressed with Vav (׃/׃) in front of any word
4. Zayin/Aleph/Tav腆א/תא this…can be written Zayin/Hey腆א/תא over 300 times in Tanakh
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5. Lamed/Aleph/Tav א/ה/וה a sign…can also be expressed Mem/Vav/Pe/Tav מ/ו/ו/ו
6. Mem/Aleph/Tav א/ה/וה come or from…can be expressed Bet/Aleph ג/ה and from Mem/Nun ג/נ/ו
7. Pey/Aleph/Tav א/ה/וה boundaries…can be expressed Gimel/Bet/Vav/Lamed/Vav/Tav ג/ב/ו/ו/ו/ו
8. Tzadi/Aleph/Tav א/ה/וה go forth…can be Hey/Lamed/Kaph מ/ז/ו/ו or Yod/Tzadi/Aleph י/ז/ו/ו
9. Shin/Aleph/Tav א/ה/וה lift up…can be expressed Resh/Vav/Mem ר/ו/ו/ו/ו/ו

Aleph/Tav with Single Hebrew Letter SUFFIXES

There are also single Hebrew letters used as suffixes with the Aleph/Tav א/ו 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 א/ו is a mark of the "divine hand" of the Yah-head our Elohim.

Let us begin with the first letter of the Aleph-bet, the "Aleph" (א/ו) as a suffix. The Aleph/Tav/Aleph א/ו/ו 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 א/ו/ו 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 (ב/ו). 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 (א) means "strength".

Moving along in the Aleph-bet, there are no Aleph/Tav/Bet ב/ו/ו words, no Aleph/Tav/Gimmel ג/ו/ו words, and no Aleph/Tav/Daleth ד/ו/ו words. The next single Hebrew letter suffix is the Aleph/Tav/Hey ה/ו/ו 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 ה/ו/ו Word is the first time it is used in Genesis 3:11 And Elohim said, Who told you that ג/ו/ו (you) were naked? The word implies that this individual (male/adam) is a product of the Yah-head/Elohim, ג/ו/ו 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 כמ/ו/ו/ו/ו/ו/ו 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 ו/ו/ו 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 ל/ו/ו in Hebrew over one thousand times in the Tanakh.

The sixth letter Vav (ו/ו) in the Aleph-bet primarily means to "bridge" or "connect" and also is a letter which represents "man". A good example of the Aleph/Tav/Vav א/ו/ו Word is the first time it is used in Genesis 1:27 So created Elohim ג/ו/ו Adam (man) in His own image, in the image of Elohim He created ג/ו (him), male and female He created ג/ו/ו (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.
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Now, here is something even more interesting regarding the Aleph/Tav/Vav (אֵלֶּה/וָא) Word. Genesis 2:3 states; And blessed Elohim XX Day, the seven and sanctified (אֵלֶּה) (ii). The last word translated as "it" in the KJV is the Aleph/Tav/Vav (אֵלֶּה/וָא) 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 אֵלֶּה 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 אֵלֶּה Character Symbol can also represent covenant humanity.

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

The first time the Aleph/Tav/Yod (אֵל/י) Word is used is in Genesis 4:14 You are banning יְ֙הֹוָָ֣ה (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 (ל/י) 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 (אֵל/ך) 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 (אֵל/ך/מ) is also translated "you" 297 times and "with you" 48 times. Also Aleph/Tav/Kaph (אֵל/ך) is translated "you" 49 times, "with you" 80 times, and Aleph/Vav/Tav/Kaph (אֵל/ך/ו) is translated "you" 29 times "with you" 12 times. Also Hey/Aleph/Tav/Hey (א/ו/א) is translated "you" 10 times and Aleph/Tav/Hey (א/ו/א) is translated "you" 536 times.

For example, the first time we see Aleph/Tav/Kaph (אֵל/ך) Word used it is translated "with you" twice in the same verse. In the same verse we see the Aleph/Tav/Hey (א/ו/א) Word also translated "you" in Genesis 6:18 But I will establish אֵל My covenant יְ֙הֹוָָ֣ה (with you); יְ֙הֹוָָ֣ה (and you will enter) into the Ark, אֵל (you) and your sons and your wife and your son's wives יְ֙הֹוָָ֣ה. 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 (א/ו/ל) word. The next single Hebrew letter used as a suffix with the Aleph/Tav is the Aleph/Tav/Mem (א/ו/מ) 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 (אֵלפִּי/וָאָב/תַּא/מ) 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 (אֵלפִּי/וָאָב/תַּא/מ) Word used is in regard to Adam and Eve in Genesis 1:22 And Elohim blessed יְשָׁעֵיהו (them) saying, Be fruitful and multiply…27 Male and female He created יְשָׁעֵיהו (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 (אֵלפִּי/וָאָב/תַּא/מ) 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/Nun (אֵלפִּי/נוֹן) 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 this land and I will be with you and will bless you; יָשָׁעֵיהו (I will give) to you and to your seed מְלַאכְתָּן all these countries and I will perform מַעַל 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 אָלָה Father is declaring it…usually "oath" is spelled Aleph/Lamed/Hey (אָלָה/לָאָה) 370 times and "curse" is spelled a variety of ways as (אָלָה/לָאָה) 32 times, (אָלָה/קָלָה) 7 times, (אָלָה/יוֹדָה) 4 times, (אָלָה/יוֹדָה) 3 times, (אָלָה/יוֹדָה) 2 times, (אָלָה/יוֹדָה) 2 times and (אָלָה/יוֹדָה) 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 (אֵלפִּי/סָםָה) words, no Aleph/Tav/Ayin (אֵלפִּי/אָיָּן) words, and no Aleph/Tav/Pe (אֵלפִּי/פֵּא) words. The next single Hebrew letter used as a suffix is the Aleph/Tav/Tzadi or Sadhe (אֵלפִּי/ץָדָה) 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 Penuel, saying, When I come again in well-being, יָשָׁעֵיהו (I will break down) מְלַאכְתָּן 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 (אָלָה תַּאַדְּכָה הָעַבְרָה) in Hebrew…that is not surprising either.

Moving along in the Aleph-bet, there are no Aleph/Tav/Qoph (אֵלפִּי/קְפָה) words, and the next single Hebrew letter we see as a suffix is the Aleph/Tav/Resh (אֵלפִּי/רָשָּׁה) 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 (מָאָה/קָפָה/וָאָב/מ) in Hebrew and is used 84 times throughout the Tanakh. You will again see just how special the Aleph/Tav/Resh (אֵלפִּי/רָשָּׁה) 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" (ו/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 rebuild, in the (ותאר) (PLACE) where they OFFER SACRIFICIES and let the foundations there be strongly laid. Even in Aramaic we see a beautiful word picture in the Aleph/Tav/Resh (ו/ר/וא) 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 (ו/ר/וא) 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 (ותאר) (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 (ות/ש), and the next and final letter in the Aleph-bet is the Aleph/Tav/Tav (ות/ות) Word, which is only used ONE time and is translated in English as "signs" in Nehemiah 9:10 And show תות (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 (ות/ות) or even Hey/Aleph/Tav (ות/ות) 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 תות/ותAleph translated pronoun fathers 2 times in Exo 12:3/20:5
2. Aleph/Vav/Tav תות/ותAleph translated sign 22 times
3. Aleph/Heth/Tav תות/ותAleph translated one, first, or once 175 times
4. Aleph/Mem/Tav תות/ותAleph translated as truth 47 times and faithfulness 7 times
5. Aleph/Nun/Tav תות/ותAleph translated pronoun you 10 times
6. Aleph/Resh/Tav תות/ותAleph translated herbs 1 time 2 Kings 4:39
7. Aleph/Shin/Tav תות/ותAleph translated woman or wife 98 times
8. Aleph/Tav/Tav תות/ותAleph 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 תות/ותAleph fathers…can be expressed father of Aleph/Bet ו
2. Aleph/Vav/Tav תות/ותAleph sign…is expressed Lamed/Nun/Samekh ו/or Mem/Vav/Pe/Tav ו
3. Aleph/Heth/Tav תות/ותAleph one, first, or once…can be expressed Aleph/Heth/Daleth ו/or Mem/Pe/Tav ו
4. Aleph/Mem/Tav תות/ותAleph truth or faithfulness…is expressed Aleph/Mem/Vav/Nun/Hey ו
5. Aleph/Nun/Tav א/נ/ט תיוד via חת can be expressed to you Lamed/Kaph לַאֵל
6. Aleph/Resh/Tav א/ר/ט תיוד via חת can be written Ayin/Shin/Bet א/ש/ב
7. Aleph/Shin/Tav א/ש/ט תיוד via חת can be expressed Aleph/Shin/Yod א/ש/י
8. Aleph/Tav/Tav א/ט/ט תיוד via חת sign can be Lamed/Nun/Samekh וַּלַּכְּמַה or Mem/Vav/Pe/Tav מַפֶּס

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

1. Aleph/Tav/Aleph א/ט/א/א Word 2 times: came…Aleph means strength or first.
2. Aleph/Tav/Hey א/ט/ה/א Word 661 times: you or her…Hey means to reveal.
3. Aleph/Tav/Vav א/ט/ו/א Word 595 times: him…Vav means to connect or bridge.
4. Aleph/Tav/Yod א/ט/ו/ו/א Word 147 times: me, with me or you…Yod means hand, create or make.
5. Aleph/Tav/Kaph א/ט/כ/א Word 129 times: you or with you…Kaph means open hand or filter.
6. Aleph/Tav/Mem א/ט/מ/א Word 535 times: them, with them or you…Mem means to flow or birth.
7. Aleph/Tav/Nun א/ט/ן/א Word 81 times: I will give…Nun means to impart life.
8. Aleph/Tav/Tzadi א/ט/ז/א Word 1 time: I will break down…Tzadi/Sadhe means hunt or capture.
9. Aleph/Tav/Resh א/ט/ר/א Word 2 times: place…Resh means head or face or exalted man.
10. Aleph/Tav/Tav א/ט/ט/ט 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 א/ט/א/א Word came…can be expressed Bet/Aleph ב/א Word 2 times: came…Aleph means strength or first.
2. Aleph/Tav/Hey א/ט/ה/א Word you/her…expressed to you Lamed/Kaph ל/א/ל and her Lamed/Hey ל/א/ל
3. Aleph/Tav/Vav א/ט/ו/א Word him…is spelled Lamed/Vav ל/א/ל over 1000 times in Tanakh
4. Aleph/Tav/Yod א/ט/ו/ו/א Word me…is spelled Lamed/Yod ל/א/ל over 700 times in Tanakh
5. Aleph/Tav/Kaph א/ט/כ/א Word…with you Ayin/Mem/Kaph/Mem מ/כ/מ/כ over 1000 times in Tanakh
6. Aleph/Tav/Mem א/ט/מ/א Word them…can be expressed Hey/Mem מ/ה/מ
7. Aleph/Tav/Nun א/ט/ן/א Word I give…is expressed Nun/Tav/Yod נ/ו/ו/א over 100 times
8. Aleph/Tav/Tzadi א/ט/ז/א Word I will break down…can be expressed Aleph/Mem/Heth/Hey א/ד/ד/ד over 700 times
9. Aleph/Tav/Resh א/ט/ר/א Word place…can be expressed Mem/Qoph/Vav/Mem מ/ק/ו/ת/ו/ו/א over 100 times
10. Aleph/Tav/Tav א/ט/ט/ט Word signs…Lamed/Nun/ Samekh ל/ן/ל or Mem/Vav/Pe/Tav מ/פ/ט/ט over 100 times

The words with single Hebrew letter prefixes and suffixes (above) represent a substantial base to pronouns and phrases but are an extreme minority, for there are thousands of words that incorporate the Aleph/Tav with 2 or more additional letters that gives a whole new meaning to the phrase on this cover, "the Aleph/Tav is the HOLY GRAIL of the Scriptures". The reason words like these are important is because they reveal the divine protocol of the Yah-head and His relationship with man, for man is also divine, as is all creation. Just as the Tetragram can symbolize both Father and Son, the Aleph/Tav א/ט/ט 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 א/ש/ט Word: translated as woman or wife 98 times
Aleph/Shin/Tav/Vav א/ש/ט/ו Word: translated his wife 66 times
Aleph/Shin/Tav/Kaph א/ש/ט/כ Word: translated your wife 12 times
Aleph/Nun/Tav א/נ/ט Word: translated pronoun you 10 times in Daniel
Aleph/Tav/Kaph א/ט/כ word: translated pronoun you 49, with you 80 times
The Messianic Aleph Tav Interlinear Scriptures

The Reverse Aleph Tav

One of the most significant Hebrew words is the reverse Aleph Tav, the **Tav/Aleph (ת/א).** 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
reverse the Aleph/Tav, the meaning should become the opposite of infinite, that is, finite and small and something that can be measured and yet somehow, is still divine in nature. All four (4) of these points is exactly what happens when you reverse the Aleph Tav, you get the "Ta" (תא/תא), translated as "little chamber" or "little room"; but not just any room. This is a little room on the temple mount! The most holy piece of land on earth, inside the temple. Consequently, the little room is finite (able to be measured), small, and also divine (sacred) in nature.

The Hebrew word "Ta" (תא/תא) 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 יהוה, the guard bare them and brought them back into the guard xx (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 (חדר/הוד).

Moses Relationship with יהוה/יהוה Father, through xx/Y'shua

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

Everything in the Torah points to יהוה/יהוה Father working with and through xx 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 xx Y'shua ha-Mashiach in the Tanakh reveals not only His presence, but the working of His authority and protocol in association with יהוה Father as ONE, a direct reflection of יהוה Father accomplishing His will both with and through xx Y'shua for the redemption of man throughout the entire Tanakh. We see this relationship exposed when Y'shua prayed in the garden in Matt 26:39-42 O MY FATHER, if it be possible, let this cup pass from Me: nevertheless NOT AS I WILL, but AS THOU WILT.
Moses understood the Yah-head perfectly because of his intimate relationship with bothFather and 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 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 HisGLORY (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 Father in conjunction WITH and THROUGH Y'shua the Son, the Yah-head/Elohim—the TWO working together as ONE by ONE SPIRIT (Eph 4:4).

Manifestations of 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 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 Symbol. There are whole chapters in the Torah in which Moses only placed one or two Aleph/Tav symbols. This proves the positioning of the symbols are based completely on "subject matter".

The Aleph/Tav symbol does not take away from Father and His supremacy but enhances His characteristics and increases our understanding of their divine protocol. The placement of the Aleph/Tav further explains the mystery of Who was represented in the manifestations of both the smoking cauldron and the fiery torch that passed over the sacrifices when Abraham was making covenant with the Yah-head (Gen 15:17). It further explains the pillar of smoke by day and the pillar of fire by night that protected the Israelites in the
wilderness. These could only have been manifestations of יְהֹוָה Father as a consuming fire and בְּיוָהוָא 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 יְהֹוָה Father works WITH and THROUGH בְּיוָהוָא 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, יְהֹוָה Father created the world.
6. Through Him, יְהֹוָה Father made all the covenants with the 12 tribes.
7. Through Him, יְהֹוָה 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 יְהֹוָה Father, through בְּיוָהוָא Y'shua Messiah and how He will redeem man.
12. Through יְהֹוָה (Father's Memorial Name) the Gospel story is revealed. The יוד 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 בְּיוָהוָא blood as redemption (Ex 12:13). The וָאָב 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 יְהֹוָה Father both with and through בְּיוָהוָא 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
11. **Kaf (כ):** He will COVER us - by His HAND - SEPARATE us to Himself
12. **Lamed (ל):** His AUTHORITY will ENFORCE - SHEPHERD us - PROTECT us
13. **Mem (מ):** He will BRING FORTH - WASH us and CLEANSE us - REFRESH us
14. **Nun (נ):** He will IMPART His LIFE to us
15. **Samech (ס):** He will ANOINT us - RULE over us - SUPPORT us - PROVIDE for us
16. **Ayin-Ghayin (ע):** He will SEE and WEIGH - MEASURE - JUDGE all His creation
17. **Pey-Fey (פ):** He will INTERCEDE - COMMUNICATE - SPEAK to us
18. **Tzadi (ץ):** He will HOOK - HUNT - CAPTURE us - make us RIGHTEOUS (Holy of Holies)
19. **Qof-Qof (ק):** He is BACKSIDE of Elohim - He will RISE UP - COVER us with His CLOUD
20. **Resh (ר):** He is HEAD - EXALTED - FACE of Elohim
21. **Tav (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 יהוה Father both WITH and THROUGH Y’shua (Yah-head/Elohim) concerning all of His creation. There are Aleph/Tav symbol in regard to יהוה Father's Judgments, Blood Atonement and Covenants which imply both יהוה and ישוע 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 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 אֶת 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 אֶת 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 it 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,
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 ḤWY ta ordain His people with a blessing."

Starting from the top, line 2 actually has a Paleo-Hebrew Aleph/Tav between the words "collect"  "silver", corresponding with the fact many times when the Tanakh speaks of temple money we see an  ה 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  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 online at http://dss.collections.imj.org.il where you will clearly see both the Aleph/Tav symbol and the Vav/Aleph/Tav Symbols, as well as 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 Father works both WITH and THROUGH 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 Father has been working in combination WITH and THROUGH 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 Symbols.
Over the last fifteen to twenty years, there have been an abundance of books written by many authors on the significance and relevance believed to be contained in the comparison of the Aleph/Tav 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 wildness…Prepare Ye the way for the Aleph and the Tav א ב, א ת, William H. Sanford
In the beginning G-d created the heaven and the earth. 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.

And G-d said, Let there be light: and there was light. And G-d saw the light, that it was good: and G-d divided the light from the darkness.

And the evening and the morning was the first day.

And G-d said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.

And G-d made the firmament and divided among the waters which were under the firmament.

And called G-d the firmament Heaven.

And there was the evening and there was morning day second And called G-d the firmament Earth and the gathering together the waters called he Seas and saw Elohim that it was good. And said Elohim Let bring forth the earth grass the herb yielding seed tree and the fruit yielding.
And Elohim made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also. 17 And G-d set them in the firmament of the heaven to give light upon the earth, and to rule over the day and over the night, and to divide the light from the darkness.

And G-d said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years: 15 And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so. 16 And G-d made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also. 17 And G-d set them in the firmament of the heaven to give light upon the earth, and to rule over the day and over the night, and to divide the light from the darkness.

And there was evening and morning, a third day.

And G-d said, Let the waters bring forth abundantly the moving creature that has life, and fowl that may fly above the earth in the open firmament of the heaven. And G-d said, Let there be lights in the firmament of the heaven to give light upon the earth: and it was so. 16 And G-d made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also. 17 And G-d set them in the firmament of the heaven to give light upon the earth, 18 And to rule over the day and over the night, and to divide the light from the darkness: and G-d saw that it was good. 19 And the evening and the morning were the fourth day. 20 And G-d said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven.
And G-d said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

And blessed them Elohim saying Be fruitful and multiply and replenish the earth and subdue it and have dominion over the fish of the sea and over the fowl of the air and over every living thing that moveth upon the earth.

Genesis 1:21-1:28
Genesis 1:28-2:5

These are the generations of the heavens and of the earth when they were created, in the day that YHUH G-d made the earth and the heavens,

4 These are the generations of the heavens and of the earth: in the day that YHUH G-d made the earth and the heavens,

5 And every plant of the seed which is upon the face of all the earth, and every herb bearing seed which is upon the face of all the earth, and every tree which in him is the fruit a tree yielding seed to you it shall be for meat and to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given

And saw Elohim every thing that He had made and behold good it was very and there was the evening and there was the sixth day.

Thus were finished the heavens and the earth and all the host of them and all the earth is inhabited.

And blessed Elohim the seventh day and sanctified it because that in it He had rested from all his work which G-d created and made and of the earth when they were created in the day made that Yahuah Elohim the earth and the heavens And every 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 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.
from the same as 181; turnings (i.e. occasions); (adverb) on account of: - (be-)cause, 
2988); a stream: - river. see 
2986 (in the sense of 
H2986); a stream: - river. see 
H2986); a stream: - river. see 
also if: - also, and, either, if, at the least, X nor, or, otherwise, then, whether. see 
Aaron.

a necromancer (ventriloquist, as from a jar): - bottle, familiar spirit. see 
substance. see 
H2986); a stream: - river. see 
also if: - also, and, either, if, at the least, X nor, or, otherwise, then, whether. see 
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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 YHUH) 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 אָתְּUsed in GENESIS: אָתְּ et 0 times, אָתְּ et- 608 times, אָתְּ eet 42 times, אָתְּ Et- 11 times, אָתְּ Eet 1 time, אָתְּ aat 2 times, אָתְּ at 3 times, אָתְּ at- 1 time = Total 668
Vav/Aleph/Tav וְאָתְּWא’at אָתְּ 0 times, Wא’at אָתְּ 38 times, Wא’- אָתְּ 172 times = 210 Grand Total 878

Aleph/Tav ALERT: In the beginning of Genesis take notice where both the אָתְּ and the אָתְּ are placed during the creation starting with Genesis 1:1 which links the working of יְהֹוָה Father with and through יְהֹוָה 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 יְהֹוָה 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 יְהֹוָה Father works His will in conjunction with and through יְהֹוָה 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 יְהֹוָה 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 יְהֹוָה voice of יְהֹוָה 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 יְהֹוָה Y’shua working together as ONE with יְהֹוָה Father by the power of His Holy Spirit.

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As you will see the Aleph/Tav אות Symbols also show the connection of covenant ownership by הוהי Father with and through הוהי 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 אות in front of Adam's name (Gen 1:27) and the rib which is taken from Adam to create Eve is marked by the אות (Gen 2:22). The first and only time an אות 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 אות 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 אות 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 הוהי Father and the extension through whom He has created everything and established His everlasting covenants and by whom atomes for sin is in conjunction with and through the workings of הוהי 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 הוהי BEEN REVEALED? Both הוהי and הוהי 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 אות in front of his name. In Gen 15:18 on the day הוהי makes a covenant with Abram there is an הוהי 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 הוהי הוהי covenant with Noah, there appears an הוהי in front of the word "My", symbolizing the covenant Noah made was actually with הוהי Father through הוהי Y’shua. As you will notice, it is THROUGH הוהי Y’shua throughout the Tanakh that all the everlasting covenants are made with הוהי Father starting in Gen 9:9-11 is the covenant both with הוהי Y’shua with Noah; Gen 9:13 the covenant through Y’shua with all creation with the sign as the הוהי My rainbow; Gen 17:7 is the covenant through הוהי Y’shua with Abram after his name is changed to Abraham; Gen 17:19 is the covenant through הוהי Y’shua with Isaac; Ex 6:4-5 mentions the covenant through הוהי Y’shua makes with Abraham, Isaac, Jacob and all their descendants, the Children of Israel; Ex 19:5 is the covenant through הוהי Y’shua with Moses; Num 25:12 is the Covenant of Peace through הוהי Y’shua with Phinehas; Jeremiah 33:15-22 mentions the covenant through הוהי Y’shua has with David and his throne; and a prophecy in Ezekiel 16:60-62 is the prophecy of the everlasting covenant הוהי Father will establish through הוהי 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 הוהי Father through הוהי Y’shua our Messiah, who is the door (John 10:7-9), when people bless us, they are blessing הוהי הוהי (Yah-head) and when people curse or harm us, they are harming הוהי הוהי 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 הוהי 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 הוהי the woman. Notice in Gen 13:16 and 16:10 the precise placement of the הוהי in regard to Abram's seed; it is הוהי seed in Abram that is promised to be multiplied as the הוהי dust of the earth. Signifying both הוהי הוהי through הוהי is the one doing the multiplying. In Gen 12:7 we see that the הוהי land promised to Abram belongs to הוהי and the covenant with the land is made with both הוהי through הוהי. In Gen 15:8 when Abram asks how will he know he will inherit what הוהי 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 הוהי symbol is placed. In Gen 15:18 both הוהי and הוהי 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 הוהי 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, הוהי Hagar, her Egyptian maid and gave her to her husband Abram to be his wife…signifying she was now in הוהי covenant with the הוהי seed of Abram. In Gen 17:5 הוהי Father through הוהי 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 הוהי Father through הוהי Y’shua. In Gen 17:11, 14 and 23 regarding circumcision notice it is הוהי flesh of Abraham and his
descendants that will be required to be circumcised for the covenant. We know from Gen 17:19 that את names Isaac, as יהוה Father through את establishes His covenant with him, clearly both יהוה and את 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 את 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 את 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 הים Father makes the comment that Abraham will command את his children and that את may bring upon Abraham everything את that which He has spoken about him…speaking about His promises. The placement of את gives us insight. In Gen 18:28 will you destroy for lack of five את all the cities?…implying that it is יהוה Father through את that will be deciding whether or not to destroy Sodom and Gomorrah. Gen 19:10 But reached out the men את their hands and pulled את Lot into the house and shut the door…implying it is את that pulls Lot into the house and shuts the door. The fact, that Lot has an את in front of his name indicates he is a covenant child of את יהוה. In Gen 19:13-14 For will destroy We את this place, because is waxed (known) greatly the outcry against them before את the face of יהוה, and את 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 את this city…implying that both יהוה and את are in agreement and will together destroy Sodom and Gomorrah because the cities sin has come up before את the face of יהוה but Gen 19:25 and 19:29 makes it clear that it is both יהוה through ואת that actually destroys the cities stating that 25 And He overthrew את 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 את the cities of the plain, remembered Elohim את Abraham and sent את Lot out of the midst of the destruction, when He overthrew את the cities in which Lot lived.

Also in Gen 19:15 then the angels hurried Lot saying, get up, take את your wife…implying that Lots wife is a covenant child of את and she is an example how covenant children can forfeit their lives if they disobey Elohim. All through the Tanakh the placement of ואת (mark) of Y'shua in front of people’s names makes it clear who they belong to by covenant and make no mistake את children are representatives of את יהוה on earth. To harm them is to harm ואת יהוה and to bless them is to bless את יהוה Elohim (plural). A perfect case in point is Genesis 20:2 when Abimelech takes את 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. יהוה Father working His will, through את 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 ואת in front of her name. In Gen 24:23 by virtue of where the ואת 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 ואת יהוה the Elohim who has led Eliezer in the right way to bring את daughter of my master’s brother to his son. In Gen 24:35 Eliezer tells Rebekah's brother, Laban that את has blessed את his master greatly. Eliezer also shares with Laban in Gen 24:36 that his master (Abraham) has given to Isaac everything ואת has given to his master…implying that everything that comes from ואת Father is through את 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 את symbols in front of their names in the beginning of their life together but the LAST time we see the את 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 את 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 Jacobs name thereafter.
foreshadow in future events that would unfold in the life of Y’shua the Messiah the blood of a goat, which is a type and foreshadow of Joseph was sold by his brothers. In Gen 37:31 when Joseph’s brothers take Joseph’s clothing stripped from off his back and thrown into the pit of death. of his name symbolizing it was having his blood stained clothing stripped from off his back 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 his clothing they were actually stripping his clothing they were actually stripping his clothing. The reasoning why Esau has no כה symbols after Gen 27:1 is explained by Moses in Gen 25:34 so despised Esau his כה birthright! Consequently, not only is it important to notice where the כה is placed but also where the כה 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 כה 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 כה in front of her name as the order of the family is given. Special attention should be noted that the כה is also used in place of Rachel’s name, such as in Gen 29:21 where Jacob says to Laban, give me כה my wife. Also in Gen 29:27 where Laban says to Jacob complete the week with Leah and we will give you also כה (Rachel) for serving me another seven more years…the scripture actually reads, ‘complete the week and we will give you also כה 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 כה in front of her name and twice an כה 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 כה names her. The first time we see an כה 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 כה that are defiled, such is the strength of covenant with the Yah-head. We see Dinah’s name replaced by the כה in Gen 34:3 when Shechem says he loved כה the young woman and spoke kindly to her…and in Gen 34:4 Shechem spoke to his father Hamor saying get me כה the young woman to marry. The 3rd time the כה 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 כה Dinah out of Shechem’s house….The last time in the Torah in Gen 46:15 we see a כה 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 כה and the following verse (25) he is born and an כה 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 כה 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 כה are as follows, in Gen 37:23 when Joseph is stripped by his brothers of their clothing they were actually stripping כה 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 כה in front of his name symbolizing it was כה Joseph who was lifted out of the pit, כה Joseph that was sold for 20 pieces of silver and כה Joseph was sold by his brothers. In Gen 37:31 when Joseph’s brothers take Joseph’s כה coat, they are actually dipping it into the blood of a goat, which is a type and foreshadow of כה 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 כה 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 כה his dreams…implying that Pharaoh’s dreams are prophetic and given to him by כה. We see in Gen 41:9 that it is כה that causes the chief butler of Pharaoh to remember Joseph and that Pharaoh’s authority is actually given to him by כה. In Gen 41:16 we see that it is the כה that will give the interpretation of peace to Pharaoh’s dream. In Gen 41:34-35 we see that it is כה 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 כה 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 כה 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 אֶת 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 אָתְּ. 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 אַתְּ seed, his descendants. When Jacob lays his hands on Manasseh and Ephraim in Gen 48:14 to bless them, Jacob’s hands are now אַתְּ 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 אַתְּ 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 אָתְּ 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 אֶת 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 א is Used in EXODUS: א et 0 times, א at 0 times = 651
Vav/Aleph/Tav א at א 0 times, א at א 54 times, א at א 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 אָתְּ 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 אַתְּ Joseph (Ex 1:8). Ex 1:14 says the Egyptians “made bitter את their lives” also Ex 2:24 And heard, Elohim את their groaning and remembered Elohim את His covenant with את Abraham, with את Isaac with את 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 את Elohim and they protected את male children. Ex 2:1 states a Levi took an את daughter for a wife and she gave birth to את child who was placed inside an את 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 את Children of Israel. In Ex 2:5-6 Pharaoh’s daughter opens את Ark and sees את child. From Ex 2:3 to Ex 2:9 את is placed in front of the word child 4 times and the את child hasn’t even been named yet but we can see by the placement of the את that he is very special. In Ex 3:3 Moses sees the burning bush is not consumed and says he must go see the את sight. The burning bush must be both את and את together as the Yah-head because את is always represented by FIRE and את 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 את appears in the bush yet verse 7 says את speaks to Moses from the bush. Moses is told in Ex 3:12 that when he has brought את people out of Egypt they will serve את Elohim on this mountain (Sinai) implying they will serve both את and ואת together. In Ex 4:15 Moses is told when he goes to Egypt he will speak את words to Pharaoh and in verse 4:17 Moses is told that the staff (rod) will work את signs and again in verse 4:20 the staff is את rod to work wonders. In Ex 4:23 Moses is told to tell Pharaoh that Israel is את firstborn son and to let them go. In Ex 5:2 Pharaoh tells Moses he does not know את זהים (Yah-head) and neither will he let go את 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 את covenant אָתְּ Father has made with Abraham, Isaac, Jacob, their descendants and the land is through את. 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 את 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 את Children of Israel and his reward is that את enters into an everlasting את Covenant of Peace with he and his descendants (Num 25:12). We see in Ex 7:3 that it is את through את who hardens
Pharaoh's heart so that יהוה can multiply His נאם signs and wonders upon the land of Egypt. In Ex 7:1 we see that it is יהוה speaking to Moses and laying His פָּנָיו hand upon Pharaoh and Egypt, as a result, it appears to be יהוה bringing forth the judgments of יהוה upon Egypt. This is a perfect picture of the Yah-head, יהוה works with and through יהוה together as ONE and they have worked this way forever. Ex 7:20-25 we see it is יהוה who strikes the waters and turns them to blood for 7 days. Ex 8:6 we see it is יהוה hand that brings forth the plague of frogs and in Ex 8:16-18 it is יהוה hand that brings forth the plague of lice and again in verse 21 it is יהוה hand that brings forth the plague of flies (insects). We see in Ex 9:6 that it is by יהוה that the Egyptian cattle die in the land of Egypt. In Ex 9:10-11 we see it is יהוה ashes that Moses uses to produce boils on all Egyptians and in Ex 9:22-29 it is יהוה 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 יהוה 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, יהוה Father and יהוה Y'shua.

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

Aleph/Tav ALERT: Ex 10:2 claims that the purpose יהוה hardens Pharaoh’s heart is so that Moses may tell his descendants what יהוה did in Egypt so that they may know יהוה Father. It is rare that you see the wording “יהוה יהוה and Elohim” mentioned all together in scripture but in Ex 10:7-8 Pharaohs’ servants tells Pharaoh to let go of יהוה men so that they may go serve יהוה their Elohim. Again this is a perfect picture of the Yah-head, יהוה Father working through יהוה Y'shua, together as ONE. Ex 10:13-19 we see it is יהוה that brings and takes away the plague of locust. In Ex 10:22 when Moses stretches forth his hand, it is actually יהוה 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 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 יהוה 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 withFather through the blood of יהוה Y'shua because right after יהוה 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 יהוה flesh they will be eating that night as the Passover Lamb and Ex 12:13 and 12:23 states it is יהוה blood of the Passover Lamb that will be placed on the door post as an יהוה sign. Ex 12:17 claims that it is the יהוה Unleavened Bread, which they are, commanded to observe this יהוה day as an ordinance for ever! Ex 12:36 we see it is יהוה that gives the Israelites favor with the Egyptians and יהוה who also allows them to plunder the Egyptians and notice in Ex 12:51 that it is both יהוה and יהוה 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 יהוה 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 יהוה Y'shua the Messiah because he saved יהוה Children of Israel. As the Israelites depart from Egypt in Ex 13:19 they carry יהוה bones of Joseph and notice the יהוה in front of bones twice. In Ex 14:4-5 it is יהוה who hardens Pharaoh’s heart to chase after יהוה 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 יהוה salvation (Yeshuwah) of יהוה. Again a perfect picture of the Yah-head, יהוה Father working through יהוה Y'shua as ONE and they work the same way today. In Ex 14:16 and 21 we see it is יהוה hand that parts the waters of the Red Sea and Ex 14:25 it is יהוה hand that causes the wheels of their chariots to fall off and Ex 14:26-28 יהוה hand that closes the Red Sea. Ex 14:30-31 states that all Israel saw יהוה work greatly that day and they feared יהוה. In Ex 16:7 as the Israelites begin to suffer in the wilderness and murmur, Moses warns them that יהוה hears their murmurings against יהוה. Now in Ex 16:31 the first time the Israelites see Manna from heaven they call it יהוה 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 יהוה His name Manna’. Confirmation that יהוה is represented in the Manna is in Ex 16:23 which states that the Manna they baked and broiled in the wilderness is יהוה and in Ex 16:35 it states that they ate יהוה Manna for 40 years. The יהוה Manna Father gave in the wilderness feed them physically and was a type and foreshadow of יהוה Bread of Life that יהוה Father gives to all those who receive יהוה 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 יהוה 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 יהוה Y’shua and they are given to show the way and the 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 Elohim 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 ואת יהוה 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 ואת 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 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) MISPATIM (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 את 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 ואת יהוה 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 eat and drink 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.


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 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 את is placed any time Aaron is putting on or taking off his priestly את garments. These garments are set-apart and represent את Y’shua the Messiah clothed as our High Priest. Starting in Ex 28:1 we see the את 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 את garments are placed upon Aaron for the first time, there is an את in front of his name, which reads…And you will take the garments and put them upon את Aaron את the coat, את robe of the ephod, ואת the ephod, ואת the breastplate. Also in Ex 40:13 and Lev 8:3 the את is in front of Aaron’s name in regard to the priestly garments again. We see the את in front of Aaron’s name again when he is taking off his priestly את garments just before he dies to transfer the את garments to Eleazar his son in Numbers 20:26-28. In fact in Ex 28:3 it is actually the את garments that consecrate Aaron so that he can minister to יהוה Father and in Ex 28:30 by wearing the את garments and the placement of the את Urim and Thummim under the breastplate, the high priest actually bears the judgment of את Children of Israel before יהוה Father continually. The position of high priest is a direct reflection of את Y’shua our Messiah after the Order of Melchisedic according to the Book of Hebrews 5:6. In this weekly Torah section take notice where the את is placed in regard to the connection with covenant objects and furnishings used in the את Tabernacle for worship including את garments, את blood, את oil, and the את 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 את in front of the word signifying that יהוה Father established the Covenant of Sabbath after creation on the 7th Day and placed את 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 (יהוה), 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 את furnishings to be used in the service in His Sanctuary. Throughout the rest of Exodus Chapter 36, through 40 we see the את again on all the temple furnishings including the scared anointing oil in Ex 37:29. Please note there are more את is these sections of scripture concerning the covenant temple furnishings than any other place in the Tanakh.
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 נָעָם 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 נָעָם (mark), as the Strength of the Covenant, on everything pertaining to יהוה Father’s Tabernacle including His covenant children.

LEVITICUS
(Ｖａｙｉｋｒा)

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 נָעָם Used in LEVITICUS: נָעָם et 0 times, יֶשֶׁר et- 385 times, יֶשֶׁר eet 30 times, יֶשֶׁר Et- 13 times, יֶשֶׁר Eet 1 time, יֶשֶׁר aat 0 times, יֶשֶׁר at 0 times, יֶשֶׁר at- 0 times = Total 429
VAV/ALEPH/TAV יֶשֶׁר W"at יֶשֶׁר 0 times, W"eet יֶשֶׁר 43 times, W"eet- יֶשֶׁר 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 נָעָם Symbol in any offering to be slaughtered at the temple. Lev 1:9 clearly shows us a type and foreshadow of נָעָם 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.

Concerning the sacrificial offerings on the altar at the temple in the book of Leviticus…the placement of the נָעָם clearly shows that any animal, grain (Lev 2:8) or libation (wine) offering being sacrificed or offered to יהוה Father on the נָעָם altar at the temple not only belongs to נָעָם as creator but once the high priest lays his נָעָם 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 נָעָם Y’shua Messiah who then presents the animal's body and נָעָם blood (Lev 3:13) as a sacrifice before יהוה Father as a sweet savor (Lev 2:9). If נָעָם Y’shua did not present it to יהוה Father then it could not be received by יהוה Father. Let us not forget נָעָם 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 נָעָם appears before the Sin Offering, which represents His presence on all acceptable sacrifices. As you read Leviticus bear in mind the picture that נָעָם Y’shua paints through His נָעָם (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, just that 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 נָעָם 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 נָעָם 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 נָעָם Tabernacle had to resemble the Heavenly נָעָם Tabernacle because the two work together as ONE.

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The same applies to Lev chapter 8 and is why the קס 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 יהשúa the Messiah with man. When the High Priest lays his hands on an animal it is as if קס יהשúa is laying His hands on the animal as mediator of the covenants between the altar and heaven, this is why the קס 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 יהשúa the Messiah. Notice over and over again that the instructions came as commanded יהוה׃ יהוה 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 יהוה-head, יהוה Father and יהשúa 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 יהשúa's hands blessing His people and FIRE comes out from the presence of יהוה Father and consumes קס 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 יהשúa by virtue of where the קס is placed. 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 יהשúa 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 קס 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 קס 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 Elohims...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 קס יהשúa is the one that inflicts sickness on His covenant children as judgment from sin and it is also clear from Lev 13:17 that קס יהשúa 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 קס יהשúa 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 יהשúa 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 יהשúa the Messiah came. This ritual has confounded many as to its exact purpose and meaning but by examining the placement of the קס it becomes easily interpreted. Keep in mind that everything in Torah points to קס יהשúa 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 קס will confirm what Father is desirous of revealing about the work of messiah in this ritual. There are two birds and the קס 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 קס. The קס 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 קס bird is sprinkled with the hyssop branch after being dipped into the קס blood and water. The man is then sprinkled with the קס blood and water from the
hyssop branch and the לְאֹת live bird is released in an open field. The man is then declared clean by the high priest. The released לְאֹת live bird symbolizes the לְאֹת Messiah's resurrection from the dead. Since there are לְאֹת by both birds, both work together to declare the leper clean. The shaving of לְאֹת 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 לְאֹת 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 לְאֹת and our body. A complete study could be done on the association of water in regard to לְאֹת 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 לְאֹת 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 יְהֹוָה, 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 לְאֹת יְהֹוָה.

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

Aleph/Tav ALERT: The לְאֹת identifies covenant peoples, persons, places, things and titles pertaining to the ownership of property by יְהוָה Father through לְאֹת Y'shua our Messiah (Yah-head). As you move through the Laws of Liberty (Torah) notice where the לְאֹת 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 לְאֹת consecrated thing of יְהוָה Father which implies the presence of לְאֹת 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 לְאֹת My face against that man and cut him off for he has defiled לְאֹת My sanctuary and profaned לְאֹת Name, My sacred Name! Again we see the working of יְהוָה Father through לְאֹת 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 לְאֹת 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 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 לְאֹת 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 through לְאֹת Y'shua our Messiah as a type and foreshadow of יְהוָה Father on First Fruits as a type and foreshadow of Y'shua's resurrection from the dead. Since there are לְאֹת by both birds, both work together to declare the leper clean. The shaving of לְאֹת 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 לְאֹת 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.

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) לְאֹת My statutes and My judgments. We cannot separate יְהוָה Father's commandments in Torah from לְאֹת 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 אֵת יִשְׂרָאֵל. Lev 25:21 clearly points to the one who will be administering the blessings upon us as אֵת Y'shua the Messiah if we obey His Torah. Lev 26:2 clearly points to אֵת Y'shua as to whom is appointed over פִּסְחָה 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 יִשְׂרָאֵל Father's commandments our enemies will also be אֵת Y'shua enemies. Lev 26:9 promises also that if we strive to keep Torah that אֵת will establish אֵת 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 אֵת Father through אֵת Y'shua against all His covenant children who do not honor וַיִּשָּׁר 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 אֵת Moses for the Children of Israel in Mount Sinai…identifying that the commandments written in the Torah belong to both אֵת Father and אֵת Y'shua, who work together as ONE (Yah-head), and were administered through אֵת 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 אֵת Used in NUMBERS: אֵת at 0 times, אֵת 386 times, אֵת eet 39 times, אֵת Et- 9 times, אֵת Eet 4 times, אֵת aet 0 times, אֵת at 0 times. אֵת at 1 time = Total 439

Vav/Aleph/Tav וַיֶּאֱתָם Wv at אֵת 1 time, Wv eet אֵת 36 times, Wv Eet- אֵת 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 יָהֹוָה 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 אֵת appears before their name, the Levites; whose job it is to minister in the 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 אֵת placed primarily before scared objects pertaining to the Levites and their caring for the אֵת Tabernacle and the sacred furnishings, utensils etc., which is all part of fulfilling אֵת role through אֵת 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 אֵת 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 אֵת Y'shua in obtaining forgiveness of sin when confession is made (repentance) and then restitution must be paid and finally verse 8-10, אֵת 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 אֵת 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 אֵת are in this section. The wife being tested is definitely an אֵת covenant child of אֵת and the high priest definitely sits in the office of אֵת Y'shua in administering the אֵת bitter water (Num 5:27) but according to the אֵת curse (Num 5:23) if she is guilty, the punishment is administered by both אֵת and אֵת according to verse 5:21 when does make אֵת 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 אֵת My Name on the Children of Israel; and I will bless them…implying that אֵת Name and His אֵת 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 אֵת covenant Children of Israel who keep His Sabbath and obey Torah. The Aleph/Tav אֵת Symbol is a sign of covenant with אֵת and placement of the Aleph/Tav אֵת 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 reconsecrate his vow with a sin offering to both אֵת and אֵת 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 the Levites from the Children of Israel to replace the firstborn of the Children of Israel and in verse 8:18 as the only ministers to the Father and the placement of the Levites leaves no doubt that the Levites and their service are an extension of Y’shua as ministers in the Tabernacle before the Father. That is what the Levite High Priest does; he ministers to the 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 the Y’shua with Passover just as Exodus 12:23-24 does and Num 9:2-5, etc. by the placement of the Levites. Num 9:5 states the familiar phrase, The Children of Israel did according to all that commanded the Father Moses.

In Numbers 11:10 the people begin to complain to Moses about the Manna and this causes the anger of the Father to blazed up violently and Moses was vexed also. But Num 11:11 begins an incredible conversation between Moses and the Father and I will summarize it briefly. Moses actually asked the Father why have you treated me so badly and laid on me responsibility of this people? As if to say, these people are not my responsibility, they are responsibility! Moses goes on to say in Num 11:12 I did not conceive people and in Num 11:14 Moses says, I am not able to carry people, they are too heavy for me and in Num 11:15 Moses says, if you are going to treat me this way then please just kill me here and now! Num 11:20 Moses 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 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 Father is before the land of Canaan, which is Israel, because Father had made a covenant with the land with Abraham through Y’shua. Please understand that every Covenant Father has made with man has been through the presence of Y’shua and each Covenant is everlasting and with a divine function with the 12 tribes in regard to fulfilling Father's purpose on earth. In Num 13:26 we see even the fruit of the land is included within the Covenant with the land and include even the rivers such as the Jordan (Num 32:5). In Num 14:30 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 between them, but the English KJV only shows the wording “I swore” once. This speaks volumes confirming that both Father and 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 Father in regard to offerings made by fire to Father and the instructions end in verse 15:13 stating that, Every citizen will do in this way these things when presenting an offering made by fire as a sweet savor to the Father…implying that the instructions came from Father through 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 the Father. In Numbers chapter 8:5-26 is one of the most beautiful chapters concerning the anointing and separation of Y’shua as ministers in the Tabernacle before the Father. This is the job of the Levites, to work together as extensions of Y’shua to serve as His ministers in the Tabernacle before the 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 Father has sent me to do 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 Father and the Father. In the following two verses just as Moses stops speaking words the judgment of the appears to be carried out by Y’shua for verse 16:32 states, And opened the earth her mouth and swallowed up all the men that followed Korah…implying Y’shua caused the earth to open her mouth and swallow them as judgment.

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 will show you who are His. Showing the pattern by which the Yah-head works with man from Father through Y’shua as ONE. Num 16:9 Moses recounts to Korah concerning Elohim of Israel that separate you to bring you near to Him to do service of the Tabernacle of Elohim Father. This is the job of the Levites, to work together as extensions of Y’shua to serve as His ministers in the Tabernacle before 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 Father has sent me to do 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 Father and the Father. In the following two verses just as Moses stops speaking words the judgment of the appears to be carried out by Y’shua for verse 16:32 states, And opened the earth her mouth and swallowed up all the men that followed Korah…implying 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 theAaronic Red Heifer to create the Water for Purification of Sin from the Aaronic ashes of the heifer. Again the placement of theAaronic heifer 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 Aaronic Rock which Moses struck…as the water came forth it was symbolic of Y'shua our Messiah. Now יהוה 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 Aaronic Rock is placed in Numbers 20:11 And lifted up Moses Aaron this hand and he struck Aaron the Rock with his staff twice…implying the presence of Aaron 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 Aaronic Rock twice was because he actually defiled both יהוה Father and יהוה 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 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 יהוה Y'shua is whom will bless יהוה people by His presence. Num 22:11 states that the people cover יהוה face of the earth which only confirms who made the earth from the beginning. In Num 22:18 Balaam says, I cannot go beyond יהוה word that יהוה my Elohim…implying he can only speak what the presence of יהוה tells him to speak and repeats this statement in Num 24:13 that says, I cannot go beyond יהוה commandment of יהוה 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 יהוה Father's will that the donkey speak יהוה words to Balaam and it is יהוה Father's will that יהוה open Balaam's eyes to see the יהוה Angel of יהוה. Consequently, again we see the pattern of יהוה Father's will that Yah-head works with and through יהוה Y'shua together as ONE. The יהוה Angel of יהוה Father who speaks to Balaam could only be יהוה Y'shua and proof of this, in this story, in Num 22:35 when the Angel of יהוה tells Balaam to speak only יהוה 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, יהוה that which יהוה 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 יהוה Father's zealous wrath from יהוה Children of Israel and goes on to say that Phinehas, was zealous for יהוה My sake among them. As a reward to Phinehas יהוה Father enters into an Aaronic 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 Symbol in front of their name signifying the Aaronic Covenant of Peace with יהוה Father and ends only with their going into captivity into Babylon. Num 26:10 recaps Korah's rebellion and states, And opened the earth יהוה her mouth and swallowed them…signifying this was an act of judgment carried out by יהוה Y'shua. It is interesting to notice in Num 27:8-12 that the law concerning the transfer of inheritance of יהוה land actually places the יהוה in front of his inheritance 4 separate times, every time the wording is used and ends with the popular phrase, “as commanded יהוה יהוה Moses”. In Num 27:15-23 Moses is commanded by
to lay his hand on יִשְׂרָאֵל before the congregation of the Children of Israel and transfer openly before them his authority to יִשְׂרָאֵל. Everything הוהי Father does is with and through יִשְׂרָאֵל with the רַע 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 רַע vows taken by women, either wife or daughter and the chapter ends with the common phrase, “these are the statutes which commanded הוהי יִשְׂרָיֶל Moses”. The beginning of Numbers chapter 31 הוהי Father commands Moses to take vengeance against the Midianites and all throughout this Parsha the familiar phrase, “as commanded הוהי יִשְׂרָיֶל Moses” is used 6 more times and through the rest of the chapter it is הוהי יִשְׂרָיֶל who gives victory in the battle. Starting in Num 31:9 notice the placement of the רַע as they capture all the רַע women of Midian, Num 31:11 the רַע spoil and booty, Num 31:22 all the רַע gold and the silver, רַע the brass, רַע the iron, רַע the tin and the lead and Num 31:41 and they give an רַע tribute as a heave offering (tithe), to הוהי רַע and it ends, “as commanded הוהי יִשְׂרָיֶל 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 רַע journeys by commandment of הוהי רַע 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 רַע six cities for refuge to be built. Num 36:2 speaks of the רַע land being divided by lots as an רַע inheritance among (Num 36:5) the רַע Children of Israel and Num 36:10 ends with the familiar, “So as commanded הוהי יִשְׂרָיֶל 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 Israels 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 רַע Used in DEUTERONOMY: נָת et 0 times, רָאָת et- 385 times, רָאָת et 38 times, רָאָת Et- 11 times, רָאָת Eet 1 time, רָאָת aat 0 times, רָאָת at 0 times, רָאָת 0 times, רָאָת at- 0 times = Total 435
Vav/Aleph/Tav רַע W"at נָת 1 time, W"et נָת 14 times, W"et- נָת 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 רַע 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 הוהי רַע voice of your words...signifying both הוהי יִשְׂרָיֶל and הוהי 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 הוהי рַע commandment of הוהי 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 הוהי רַע Father is through רַע Y’shua His Son, whether it is in rebellion against הוהי рַע commandments or to give honor and praise to הוהי רַע 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 הוהי יִשְׂרָיֶל both with and through הוהי יִשְׂרָיֶל together as ONE and it has never changed! Again all through this Parsha we see הוהי רַע before covenant peoples, persons, places and things, such as…Deut 1:8 I have set before you הוהי יִשְׂרָיֶל the land; Deut 1:15 So I took הוהי רַע chief of your tribes; Deut 1:16 And I warned הוהי רַע your judges; Deut 1:41 And when had armed every man הוהי יִשְׂרָיֶל his weapons for war…just to name a few of the הוהי יִשְׂרָיֶל 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 הוהי יִשְׂרָיֶל servants, that הוהי יִשְׂרָיֶל is the GREAT רַע and MIGHTY HAND of הוהי רַע 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 הוהי рַע commandments of הוהי יִשְׂרָיֶל your Elohim…again, implying protocol as to how the 12 tribes received הוהי רַע Father’s commandments at Mt Sinai. In Deut 4:10 Moses is recounting when הוהי יִשְׂרָיֶל ordained...
him (Moses) to gather Israel people before Him and He would make them hear His words and goes on to say in Deut 4:13, And He declared to you ἡ τὰς ἁπάντας ἡμετέρας καὶ ἡμῖν στοιχεῖα ἐν προτεστασία. In Deut 4:23 Moses continues, Be cautious not to forget ὅτι ἦταν ἁπάντα ἡ ἡμετέρας ἐν προτεστασία. There are several covenants with Father are made through His Son Ἰησοῦς, ὁ ὤν ἔθετε ἑκάστους ἡμετέρας ἐν προτεστασία. In Deut 4:23 Moses continues, Be cautious not to forget ὅτι ἦταν ἁπάντα ἡ ἡμετέρας καὶ ἡμῖν στοιχεῖα ἐν προτεστασία. The covenants with Father and in Deut 4:31 Moses says, ἀλληλούϊα ἵνα ὀλίγησιν ἄνθρωπος ἀπὸ τοῦ πάντοτε ἁμαρτήσεως. Continuing in Deut 4:36 Moses says that ἡμετέρας ἔδωκε ὑμῖν ἀπὸ τοῦ πάντοτε ἁμαρτήσεως. In Deut 5:1 Moses states, Hear, O Israel, ὑμᾶς ἀκοῦσαν ἡμετέρας ἐν προτεστασία. Deuteronomy chapter 5 recounts the 10 Commandments again exactly as in Exodus 20 and begins in Deut 5:1 Moses calls all Israel and said to them, Hear, O Israel, ἵνα ἀκοῦσαν ἡμετέρας καὶ ἂν στοιχεῖα. The covenants with Father are made through His Son Ἰησοῦς, whom ἔθετε ἑκάστους ἡμετέρας καὶ ἂν στοιχεῖα. In Deut 5:1 Moses states, Hear, O Israel, ὑμᾶς ἀκοῦσαν ἐν προτεστασία. In Deut 4:40 You will keep therefore ἴνα ἀκοῦσαν ἡμετέρας καὶ ἂν στοιχεῖα. This is how Y'shua could claim that ἡμετέρας 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 Moses calls all Israel and said to them, Hear, O Israel, ἵνα ἀκοῦσαν καὶ ἂν στοιχεῖα. The covenants with Father are made through His Son Ἰησοῦς, whom ἔθετε ἑκάστους ἡμετέρας καὶ ἂν στοιχεῖα. In Deut 5:1 Moses states, Hear, O Israel, ὑμᾶς ἀκοῦσαν ἐν προτεστασία. 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, ὑμᾶς ἀκοῦσαν καὶ ἂν στοιχεῖα. The covenants with Father are made through His Son Ἰησοῦς, whom ἔθετε ἑκάστους ἡμετέρας καὶ ἂν στοιχεῖα. In Deut 5:1 Moses states, Hear, O Israel, ὑμᾶς ἀκοῦσαν ἐν προτεστασία.


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

Aleph/Tav ALERT: Deut 7:20 starts off ὑμᾶς ἀκοῦσαν ἐν προτεστασία. 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 the statutes and judgments...Deut 7:22 continuing, makes a promise that if we obey, then ὑμᾶς ἀκοῦσαν ἐν προτεστασία. Father and Son working together as ONE protecting the covenant children who obey from their enemies.

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

Aleph/Tav ALERT: Deut 11:27-29 describes the blessings as ὑμᾶς ἀκοῦσαν ἐν προτεστασία. Deut 12:5 concerning Father's Name states; You will come to the place which ὑμᾶς ἀκοῦσαν ἐν προτεστασία. Again, this is a picture of ὑμᾶς ἀκοῦσαν ἐν προτεστασία. Deut 12:28 states; Obey and hear ὑμᾶς ἀκοῦσαν ἐν προτεστασία. When speaking of the tithe from your increase you could
only eat it in the place of His Name so that you would learn to fear your Elohim always...implying that we are ONE and worthy of our fear, our respect and our obedience.

In Deut 13:3 concerning the testing of a prophet it states, יָהָ֑ה your Elohim is testing you to prove whether you love 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 your hand to your brother...which implies by covenant when we bless each other it is as if through יהוה 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 recap's the law Passover again from Leviticus chapter 23 implying יהוה 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 יהוה and they must not appear before 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 sentence of judgment...implying the judgment and sentence will come from יהוה...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 יהוה your Elohim...implying the Levites minister before both 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 יהוה His Elohim, to keep all the words of this Torah and these statutes and to do them...implying both 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 voice of יהוה my Elohim again...implying that it was יהוה voice of who יהוה spoke to them from the fire on Mt Sinai. We must keep in mind Moses knew יהוה 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 יהוה and יהוה together who spoke or only יהוה 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 יהוה all these commandments and do them, which I command you this day to love יהוה your Elohim...implying we are to love by obeying the commandments of 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, הבנôt יָהָ֑ה (Yah-head) with an יהוה 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 יהוה 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 יהוה (Yah-head) who heard the voice of the יהוה 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, 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 יהוה words of this Torah by doing them. In Deut 28:58-59 is a warning that states; if you do not observe and do Torah and fear יהוה Name, the glorious and fearful יהוה your Elohim, then will make wonderful 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 יהוה (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 יהוה His covenant יהוה 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 יהוה stands with the Israelites before יהוה and Deut 29:19 declared to the one who hears יהוה 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 his name from under heavens…implying that judgment will come from יהוה Father through יהוה 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; And you will return and obey the voice of 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 Deut 30:8 states; And you will return and obey the voice of יהוה and do יהוה all His commandments, which I command you this day…Deut 30:15 See, I have set before you this day יהוה life and good ness and death and adversity…16 In this I command you this day to love 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 יהוה 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 יהוה Torah and delivered it to the priests…and verse 31:12 reiterates the purpose of יהוה Torah stating; that they may hear and that they may learn and fear יהוה your Elohim and observe and do יהוה all the words of this Torah. In Deut 31:28 Moses gathers the יהוה elders of the tribes stating; that I may speak to them in their ears יהוה words and call to witness against them יהוה the heaven יהוה the earth. Moses did not trust them and knew that once he was not there they would become corrupt and sin against יהוה 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 יהוה 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 יהוה all the words of this song in the hearing of the people, Deut 32:45 states; And Moses finished speaking יהוה 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 יהוה your children to observe to do יהוה 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 יהוה Children of Israel, there is not one יהוה 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 all the land of יהוה Gilead as far as Dan…and as Moses passes we see only יהוה Y’shua knows what becomes of His friend as Deut 34:6 states. Deut 32:46 states; And but knows no man of יהוה 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 יהוה his hands upon him: and the Children of Israel listened to him and did as יהוה commanded Moses; 10 and there has not been a prophet in Israel like Moses, whom יהוה knew face to face…implying both יהוה through יהוה commanded Moses face to face the TWO working together as ONE by ONE SPIRIT to redeem יהוה 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 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)


**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)


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

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

<table>
<thead>
<tr>
<th>Pictograph</th>
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<th>Symbol</th>
<th>Pictograph</th>
<th>Name</th>
<th>Symbol</th>
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<td>Aleph (1)</td>
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<td>Mem (40)</td>
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<td>ד</td>
<td><img src="samekh.png" alt="Samekh" /></td>
<td>Samekh (60)</td>
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<td>ה</td>
<td><img src="ayin.png" alt="Ayin" /></td>
<td>Ayin (70)</td>
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<td>Uau (6)</td>
<td>ו</td>
<td><img src="pey.png" alt="Pey" /></td>
<td>Pey (80)</td>
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<tr>
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<td>ז</td>
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<td>Tzadhe (90)</td>
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<td>Chet-Heth (8)</td>
<td>ח</td>
<td><img src="qoph.png" alt="Qoph" /></td>
<td>Qoph (100)</td>
<td>ק</td>
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<tr>
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<td>Tet (9)</td>
<td>ט</td>
<td><img src="reysh.png" alt="Reysh" /></td>
<td>Reysh (200)</td>
<td>ר</td>
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<td>Yod (10)</td>
<td>י</td>
<td><img src="shen.png" alt="Shen" /></td>
<td>Shen (300)</td>
<td>ש</td>
</tr>
<tr>
<td><img src="kaph.png" alt="Kaph" /></td>
<td>Kaph (20)</td>
<td>ק</td>
<td><img src="ta.png" alt="Ta" /></td>
<td>Ta (400)</td>
<td>ת</td>
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</tbody>
</table>

**Notes:**
- The table above provides a comparison of Paleo and Modern Hebrew codes. Each Hebrew pictograph is accompanied by its corresponding Modern Hebrew symbol and numerical value.
- This chart is sourced from MATS and www.AlephTavScriptures.com.
- Contact: William Sanford, WHSanford@aol.com.

**References:**
- MATS
- www.AlephTavScriptures.com
- William Sanford
- WHSanford@aol.com