

Notes: August 5, 2017

Start: 10 AM

Order of service:

1. Meet and Greet
2. Introduction (if new people)
3. Ma Tovv
4. Open in Prayer for service
5. Liturgy – Sh'ma +
6. Announcements
7. Praise and Worship Songs
8. Message
9. Aaronic Blessing
10. Kiddush
11. Oneg

Children's Blessing:

Transliteration: *Ye'simcha Elohim ke-Ephraim ve hee-Menashe*

English: *May God make you like Ephraim and Menashe*

Transliteration: *Ye'simech Elohim ke-Sarah, Rivka, Rachel ve-Leah.*

English: *May God make you like Sarah, Rebecca, Rachel and Leah.*

Introduction: Aleph Tav Speak Volumes

In the past, I have shared with you aspects of Scripture whereby the context gets lost in translation. Meaning, what is written in Hebrew does not translate fully into another language. Such things as Hebrew idioms (a group of words established by usage as having a meaning not deducible from those of the individual words) such as “the Good Eye and the Evil Eye, referring not to good and bad, but rather to being generous or stingy. The context gets lost in translation.

Similarly, a few weeks ago I shared with you the understanding of the words in Hebrew and Greek used to translate into the English word seek, in my sermon “There is More To Seek Than Meets The Eye”, whereby in both the Hebrew and Greek they did not convey an aspect of seeking to find, but rather pursuing to worship God. An entire aspect that is completely lost in the English translation. Why continue to seek to find what you have already found, being Yeshua, when in reality the intent is actually to worship Adonai.

So, today, I want to share with you something in Hebrew that truly does get lost in translation.

If you were in Connie's Hebrew class for the very first lesson on the letter Aleph, you would have learned that in the very first verse there was a word not translated into English. Today in Jeri's Hebrew class you would have learned a little more about Aleph Tav.

Now, you are going to learn a lot more about Aleph Tav.

Aleph and Tav () are the first and last letters of the Hebrew alphabet. They appear together over 7,000 times throughout the Tanakh. I believe these 7,000 times are a combination of the Aleph and the Tav appearing together in the same word, yet there is another distinctive of the Aleph and Tav known as the “standalone” Aleph Tav, whereby these two letters together, that when they appear in a verse, they are not translated.

Connie shared with you Genesis 1:1

בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ Genesis 1:1

Gen 1:1 In the beginning God created the heavens and the earth.

Bereshit bara Elohim et hashamayim ve'et ha'arets.

The Aleph and Tav are not translated yet appear in the Hebrew.

According to Strong's dictionary...

H853

אֶת

'êth

ayth

Apparently contracted from [H226](#) in the demonstrative sense of *entity*; properly *self* (**but generally used to point out more definitely the object of a verb or preposition, even or namely**): - (As such **unrepresented in English.**)

So, just because it is not translated, doesn't mean it is not recognized, even if the understanding of its recognition is not entirely clear to many.

This aspect goes back long before the King James Bible was translated.

Before moving forward, let me see how your memories are.

Three weeks ago, I shared with you what our Borders are as a congregation. What we view as being authoritative to us as a Messianic Synagogue...what were they -

1. The Tanakh
2. The Brith Hadoshah

What was not authoritative to us?

Traditional Rabbinic Judaism and the authority given to the Talmud. Yet, what was one of the things I said about the Talmud?

I had conveyed that other Jewish writings, although not authoritative, may be useful for understanding.

Here I am about to provide you with one of these useful moments whereby we can better understand the standalone Aleph Tav.

There are several brief but enticing references to the special status of the *aleph tav* in the Babylonian Talmud.

In Hebrew, the use of the אֶת to mark the accusative case is never ambiguous because it is empty of meaning. It stands only as a mark of the grammatical relation between verb and object. Despite this ciphered silence, or perhaps because of it, many rabbis of the Talmud, especially Rabbis Simeon and Akiva, have viewed the אֶת as a sign of, an invitation to, amplification. **And in Talmudic episteme, 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.**

Akiva's teacher was Rabbi Nahum of Gimzo, who attempted to explain every occurrence of אֶת in the Torah (see *Hagigah* 12b). Akiva builds on his work, suggesting that every occurrence of the אֶת is meant

to indicate the presence of the [Divine Hand](#). Here, Simeon refrains from expanding or expounding on the **אָס** because in the command to have awe for G-d, any expansion would be heretical, or at least superfluous. Akiva slyly suggests that amplification is indeed possible, though it is in the form of a grace note: here, since the **אָס** directly defines G-d, then it is also scholars who are to be included.

Akiva's idea is that **אָס** is the secret sign of G-d, the silent cipher that embraces all the other words of the Torah, and indeed of [all creation](#).

Rabbi Akiva later becomes one of the rabbis martyred by the Romans for supporting the Bar Kochba rebellion in 135 CE.

<http://motspluriels.arts.uwa.edu.au/MP1901dpAkiva.html>

The Divine Hand is presence.

A web site for which I am providing a link in my notes catalogs a total of 611 standalone Aleph Tav instances.

<https://www.myhebrewbible.com/Home/StandaloneAlephTav>

<https://www.myhebrewbible.com/ById/1/1>

Reiterating this statement - **And in Talmudic episteme, 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.**

"**Episteme**" is a philosophical term derived from the Ancient Greek word ἐπιστήμη, which can refer to knowledge, science or understanding.

A SIGN OF DIVINE INTENTION!!!

This from the Rabbis, recorded in the Talmud.

Joh 6:30 They said to him, "Nu, what miracle will you do for us, so that we may see it and trust you? What work can you perform?"

Joh 6:31 Our fathers ate man in the desert — as it says in the Tanakh, 'He gave them bread from heaven to eat.'

Joh 6:32 Yeshua said to them, "Yes, indeed! I tell you it wasn't Moshe who gave you the bread from heaven. But my Father is giving you the genuine bread from heaven;

Joh 6:33 for God's bread is the one who comes down out of heaven and gives life to the world."

Joh 6:34 They said to him, "Sir, give us this bread from now on."

Joh 6:35 Yeshua answered, "I am the bread which is life! Whoever comes to me will never go hungry, and whoever trusts in me will never be thirsty.

Let's see how this plays out by looking at some of the fulfilled prophecies we have been studying on Tuesday evenings.

The standalone Aleph Tav is found in Zechariah 12:10

Zec 12:10 and I will pour out on the house of David and on those living in Yerushalayim a spirit of grace and prayer; and they will look to me, whom they pierced." They will mourn for him as one mourns for an only son; they will be in bitterness on his behalf like the bitterness for a firstborn son.

<https://www.myhebrewbible.com/Verse/23056>

וְשָׂפָתָי יַעֲלֶיבָה יְתִיד וְעַל יְרוּשָׁלַם יִרְשָׁב יְרוּשָׁלַם רֹחַ חַן וְתַחֲנוּן נִים וְהֵב יָטוּ אֵלַי אֶת אֲשֶׁר רָדוּ קִרְוּ אֶת עֲלִי

The Aleph Tav appears in Zechariah 12:10:

and I will pour out on the house of David and on those living in Yerushalayim a spirit of grace and prayer; and they will look to me (אַתְּ), whom they pierced.

A sign of divine intention for some secret unwritten meaning.

A sign of an invitation to amplify our understanding of this verse. In other words, I believe Adonai has placed markers in the Hebrew Scripture that are intended to direct us to Messiah.

Yet this is only one example. Certainly not sufficient evidence to stand up in court and certainly not sufficient in satisfying Torah's requirement of two or three witnesses. So, the next witness I call to the stand is...

Deuteronomy 18:15 – 20

- Deu 18:15** "Adonai will raise up for you a prophet like me from among yourselves, from your own kinsmen. You are to pay attention to him,
Deu 18:16 just as when you were assembled at Horev and requested Adonai your God, 'Don't let me hear the voice of Adonai my God any more, or let me see this great fire ever again; if I do, I will die!'
Deu 18:17 On that occasion Adonai said to me, 'They are right in what they are saying.
Deu 18:18 I will raise up for them a prophet like you from among their kinsmen. I will put my words in his mouth, and he will tell them everything I order him.
Deu 18:19 Whoever doesn't listen to my words, which he will speak in my name, will have to account for himself to me.
Deu 18:20 " 'But if a prophet presumptuously speaks a word in my name which I didn't order him to say, or if he speaks in the name of other gods, then that prophet must die.'

Adonai says to Moshe that He will raise up a Prophet, someone in the future that will be like him.

The standalone Aleph Tav appears not just once in this passage, but twice, in verses 18 and 20...

Deuteronomy 18:18 נְבִיא אֲקִים לָהֶם מִקֵּרֵב אַחֵיהֶם כִּמֹּךָ וְנִתַּת י דְבָרֶיךָ בְּפִי דַבָּר אֲלֵיהֶם אֵת כֹּל אֲשֶׁר אֶצְוֶה

I will raise up for them a prophet like you from among their kinsmen. I will put my words in his mouth, and he will tell them (אַתְּ) everything I order him.

<https://www.myhebrewbible.com/Verse/5403>

The standalone Aleph Tav likely conveying it will be someone who is distinct, someone who will garner the attention of the people as did Moshe. Someone who would experience the very power of Adonai working through Him.

- Joh 14:11** Trust me, that I am united with the Father, and the Father united with me. But if you can't, then trust because of the works themselves.
Joh 14:12 Yes, indeed! I tell you that whoever trusts in me will also do the works I do! Indeed, he will do greater ones, because I am going to the Father.
Joh 14:13 In fact, whatever you ask for in my name, I will do; so that the Father may be glorified in the Son.

Deuteronomy 18:20 אֲךָ הַנְּבִיא אֲשֶׁר יִזְדָּ לְדַבֵּר דְבַר בְּשֵׁם אֵת אֲשֶׁר

" 'But if a prophet presumptuously speaks a word in my name (אַתְּ) which I didn't order him to say, or if he speaks in the name of other gods, then that prophet must die.'

<https://www.myhebrewbible.com/Verse/5405>

How serious does Adonai take the responsibility given to those He instills as His Prophets?

Jer 23:13 "I have seen inappropriate conduct in the prophets of Shomron — they prophesied by Ba`al and led my people Isra'el astray.

Jer 23:14 But in the prophets of Yerushalayim I have seen a horrible thing — they commit adultery, live in lies, so encouraging evildoers that none returns from his sin. For me they have all become like S'dom, its inhabitants like `Amora."

Jer 23:15 Therefore, this is what Adonai-Tzva'ot says concerning the prophets: "I will feed them bitter wormwood and make them drink poisonous water, for ungodliness has spread through all the land from the prophets of Yerushalayim."

This is not a verse (Deuteronomy 18:20) to be taken lightly.

In this passage I have heard the prophet to be referring to Joshua in that he was the next in line and was Moshe's "apprentice" Yet, a distinction is made with the inclusion of the standalone Aleph Tav that makes these verses anything but an ordinary transition, but rather a divine transition.

There have been Prophets who have been anointed by Adonai. We have many examples, yet none of them were like Moshe,

Num 12:8 With him I speak face to face and clearly, not in riddles; he sees the image of Adonai. So why weren't you afraid to criticize my servant Moshe?"

And then verse 20, which further conveys the punishment for a prophet who presumptuously speaks a word in my name, Adonai's name.

How about a third witness?

Isa 53:1 Who believes our report? To whom is the arm of Adonai revealed?

Isa 53:2 For before him he grew up like a young plant, like a root out of dry ground. He was not well-formed or especially handsome; we saw him, but his appearance did not attract us.

Isa 53:3 People despised and avoided him, a man of pains, well acquainted with illness. Like someone from whom people turn their faces, he was despised; we did not value him.

Isa 53:4 In fact, it was our diseases he bore, our pains from which he suffered; yet we regarded him as punished, stricken and afflicted by God.

Isa 53:5 But he was wounded because of our crimes, crushed because of our sins; the disciplining that makes us whole fell on him, and by his bruises [*Or: and in fellowship with him*] we are healed.

Isa 53:6 We all, like sheep, went astray; we turned, each one, to his own way; yet Adonai laid on him (אָוֵן) the guilt of all of us.

<https://www.myhebrewbible.com/Verse/18718>

As I have conveyed previously, Yeshua makes clear connections that He is Adonai, yet not saying it in so many words. In essence speaking in parables and idioms that are intended for the true and sincere of heart believer of the Jewish Messiah to recognize.

We saw it in John 14:

Joh 14:6 Yeshua said, "I AM the Way — and the Truth and the Life; no one comes to the Father except through me.

We saw it in Matthew 11:

Mat 11:2 Meanwhile, Yochanan the Immerser, who had been put in prison, heard what the Messiah had been doing; so he sent a message to him through his talmidim,

Mat 11:3 asking, "Are you the one who is to come, or should we look for someone else?"

Mat 11:4 Yeshua answered, "Go and tell Yochanan what you are hearing and seeing —

Mat 11:5 the blind are seeing again, the lame are walking, people with tzara`at are being cleansed, the deaf are

hearing, the dead are being raised, the Good News is being told to the poor —
Mat 11:6 and how blessed is anyone not offended by me!"

Conveying that He is Messiah, without coming out and saying it, but referring to the Scriptures, specifically Isaiah in order for Yochanan to realize the truth, not just by the words of Yeshua, but by the foundation of Scripture.

Interestingly, the Shoftim Haftarah – Isaiah 51:12 – 52:12 excludes Isaiah 53 in the traditional Parshah.

Last year, during my presentation of the 7 comforting messages of Isaiah, I had conveyed a likely conspiracy that removed Isaiah 53 from the Parshah due to a likely resounding response to where it spoke of Yeshua...and the objection of the Traditional Rabbis. The best way to stop talking about Yeshua is to remove the source of the discussion.

So, when we look at the New Covenant writings, we see in many translations for Aleph and Tav, the Greek Alpha and Omega, the first and last letters of the Greek alphabet. In that they still convey a beginning and an end, that is about all they do. By removing the Aleph and Tav from the translation in essence moves the connection to many of the truths Yeshua Himself laid out for us. One such is Revelation 1

Rev 1:4 From: Yochanan To: The seven Messianic communities in the province of Asia: Grace and shalom to you from the One who is, who was and who is coming; from the sevenfold Spirit before his throne;

Rev 1:5 and from Yeshua the Messiah, the faithful witness, the firstborn from the dead and the ruler of the earth's kings. To him, the one who loves us, who has freed us from our sins at the cost of his blood,

Rev 1:6 who has caused us to be a kingdom, that is, cohanim for God, his Father — to him be the glory and the rulership forever and ever. Amen.

Rev 1:7 Look! He is coming with the clouds! Every eye will see him, including those who pierced him; and all the tribes of the Land will mourn him. Yes! Amen!

Rev 1:8 "I am the 'A' (Aleph) and the 'Z' (Tav)," says Adonai, God of heaven's armies, the One who is, who was and who is coming.

Does anyone remember one of the verses that had the standalone Aleph Tav inscriptions?

It was Isaiah 53 and Zechariah 12:10.

Isaiah 53, the suffering servant for whom was pierced for our transgressions and Zechariah 12:10 for whom the people will mourn the one the pierced.

Revelation 1:7 – 8 make this rather distinct and unquestionable connection, causing us to draw only one conclusion.

The Aleph Tav is Yeshua.

Rev 22:12 "Pay attention!" [*says Yeshua,*] "I am coming soon, and my rewards are with me to give to each person according to what he has done.

Rev 22:13 I am the 'Aleph' and the 'Tav,' the First and the Last, the Beginning and the End."

Rev 22:14 How blessed are those who wash their robes, so that they have the right to eat from the Tree of Life and go through the gates into the city!

Let us be mindful of Yeshua and how He taught His talmadim...

Luk 24:44 Yeshua said to them, "This is what I meant when I was still with you and told you that everything written about me in the Torah of Moshe, the Prophets and the Psalms had to be fulfilled."

Luk 24:45 Then he opened their minds, so that they could understand the Tanakh,

Luk 24:46 telling them, "Here is what it says: the Messiah is to suffer and to rise from the dead on the third day;

Luk 24:47 and in his name repentance leading to forgiveness of sins is to be proclaimed to people from all nations, starting with Yerushalayim.

Of the standalone Aleph Tav instances it appears in:

Torah – 215
Nevi'im – 308 (Prophets)
K'tuvim – 88 (Writings)

He likely opened their minds to, among other things, the standalone Aleph Tav.

There is yet another Aleph and Tav that I want to close with...

Psa 119:1 א (*Alef*) How happy are those whose way of life is blameless, who live by the Torah of Adonai!

Psa 119:2 How happy are those who observe his instruction, who seek him wholeheartedly!

Psa 119:3 They do nothing wrong but live by his ways.

Psa 119:4 You laid down your precepts for us to observe with care.

Psa 119:5 May my ways be steady in observing your laws.

Psa 119:6 Then I will not be put to shame, since I will have fixed my sight on all your mitzvot.

Psa 119:7 I thank you with a sincere heart as I learn your righteous rulings.

Psa 119:8 I will observe your laws; don't completely abandon me!

Psa 119:169 ט (*Tav*) Let my cry come before you, Adonai; in keeping with your word, give me understanding.

Psa 119:170 Let my prayer come before you; in keeping with your promise, rescue me.

Psa 119:171 Let my lips speak praise, because you teach me your laws.

Psa 119:172 Let my tongue sing of your promise, because all your mitzvot are righteous.

Psa 119:173 Let your hand be ready to help me, because I choose your precepts.

Psa 119:174 I long for your deliverance, Adonai; and your Torah is my delight.

Psa 119:175 Let me live, and I will praise you; let your rulings help me.

Psa 119:176 I strayed like a lost sheep; seek out your servant; for I do not forget your mitzvot.

Psalm 119, comprising the representation of the Aleph and Tav, in essence comprises its own marker or sign. It conveys the character of Adonai:

Scripture Reading:	Corresponding Ways
Psalm 119:1-8	The Law of Adonai
Psalm 119:9-16	Obedience to the Law of Adonai
Psalm 119:17-24	Happiness in the Law of Adonai
Psalm 119:25-32	Determination to Obey the Law of Adonai
Psalm 119:33-40	A Prayer for Understanding
Psalm 119:41-48	Trusting the Law of Adonai
Psalm 119:49-56	Confidence in the Law of Adonai
Psalm 119:57-64	Devotion to the Law of Adonai
Psalm 119:65-72	The Value of the Law of Adonai
Psalm 119:73-80	The Justice of the Law of Adonai
Psalm 119:81-88	Prayer for Deliverance
Psalm 119:89-96	Faith in the Law of Adonai

Psalm 119:97-104	Love of the Law of Adonai
Psalm 119:105-112	Light from the Law of Adonai
Psalm 119:112-120	Safety in the Law of Adonai
Psalm 119:121-128	Obedience to the Law of Adonai
Psalm 119:129-136	Desire to Obey the Law of Adonai
Psalm 119:137-144	The Justice of the Law of Adonai
Psalm 119:145-152	Prayer for Deliverance
Psalm 119:153-160	Plea for Salvation
Psalm 119:161-168	Dedication to the Law of Adonai
Psalm 119:169-176	A Prayer for Help

A sign of divine intention.