

November 12, 2022

Avraham, Yitz'chak and the Aleph Tav

In Hebrew, the use of the **אָט** 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 **אָט** 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.**

Two letters put together with no translatable word associated. It is not a contraction of two or more words for which would be translatable. This combination of the Aleph and Tav are a representation of a sign embedded in Scripture where Adonai is intending to grab our attention. It has been a mystery for centuries yet the one possessing the key to unlock that mystery has revealed it to us. Unfortunately, there is a problem. It is still a mystery to many because of how the New Covenant has been translated.

Written in Greek, the New Covenant is a very Jewish set of writings containing imagery, allusion, parallelisms and idioms that are all woven into the Jewish culture of the time. Yet all get lost, even when translated, the understanding of these thoroughly Jewish aspects are lost to the nations because there is little understanding of these aspects by the nations. Throw in Replacement theology whereby anything Jewish, including that which resides in the very Scriptures believers read is tossed aside, ignored and even vilified.

On Erev Shabbat you heard a brief teaching on a term I have used many times, yet emphasize over and over.

Context, Context, Context, you have heard me share with you as it relates to your reading of Scripture. This context can be found in three aspects, Biblical, Historical and Cultural. Ignoring context can and has led to erroneous teachings of Scripture. Yet that is not my focus today. I am in an Aleph Tav frame of mind.

Lost in translation is the Aleph Tav in more ways than one. I had just referred to the non-translatable aspect of the stand alone Aleph Tav. The other aspect that gets lost in translation are Yeshua's words captured by Yochanan in Revelation. On three separate occasions, Yeshua conveys He is the Aleph Tav, yet because the New Covenant writings are written in Greek, they are translated from the Greek, not taking into account the context of Yeshua's statement.

When Yochanan scribes the letters to the seven Messianic communities, the introduction to each letter concludes...

Rev 1:8 "I am the 'Alpha' and the 'Omega,' " says Adonai, God of heaven's armies, the One who is, who was and who is coming.

The first and last letters of the Greek alphabet are directly translated, yet the context of these two letters are in no way associated with the Hebrew language or this unique inclusion embedded within the Words of Torah, not to mention are found throughout the Tanakh.

Thus Yeshua is not the Alpha and Omega but He is the Aleph Tav. Over the last three weeks I have provided example after example of this connection that is not readily known by many believers. The Aleph Tav is not merely a divine marker but is actually the Word who became flesh and dwelt among us as I had shown you with the very first occurrence in Bereshit (Genesis) 1:1. Notes for that sermon are posted online.

So we read these occurrences as follows:

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

Rev 21:5 Then the One sitting on the throne said, "Look! I am making everything new!" Also he said, "Write, 'These words are true and trustworthy!'"

Rev 21:6 And he said to me, "It is done! I am the 'A' and the 'Z,' the Beginning and the End. To anyone who is thirsty I myself will give water free of charge from the Fountain of Life.

The **ONE** sitting on the throne, that is one throne and only one sitting on it. I believe this is an allusion to Ezekiel and the temple that he is inspired to write about where there too is only one throne and one sitting on it.

Eze 43:7 He said, "Human being, this is the place for my throne, the place for the soles of my feet, where I will live among the people of Isra'el forever. The house of Isra'el, both they and their kings, will never again defile my holy name by their prostitution, by [*burying*] the corpses of their kings [*on*] their high places,

Thus conveying as Yeshua conveyed that Adonai and Yeshua are one. When asked by Phillip to show him the Father, Yeshua replied,

Joh 14:10 Don't you believe that I am united with the Father, and the Father united with me? What I am telling you, I am not saying on my own initiative; the

Father living in me is doing his own works.

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.

And Yeshua's final words to us in Scripture, words encouraging us to remain steadfast and be patient for His return.

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!

I lay all this foundation for you in order to bring you to this place, this week's Parshah Vayera and one of the most prominent accounts in Scripture that relates to Yeshua, The Akeidah, the Binding of Yitz'chak.

When we read this significant test Adonai imposes upon Avraham as it pertains to the love for his son and His love for Adonai we are able to see as believers the parallels drawn in this passage of Scripture. It is because Adonai has opened our eyes that we can see. Yet those whose eyes have not been opened to the truth and reality of Yeshua will offer other observations than the one that to us is so obvious.

The Son...

Gen 22:2 He said, "Take your son, your only son, whom you love, Yitz'chak; and go to the land of Moriyah. There you are to offer him as a burnt offering on a mountain that I will point out to you."

Joh 3:16 "For God so loved the world that he gave his only and unique Son, so that everyone who trusts in him may have eternal life, instead of being utterly destroyed.

Joh 1:14 The Word became a human being and lived with us, and we saw his Sh'khinah, the Sh'khinah of the Father's only Son, full of grace and truth.

Mat 3:16 As soon as Yeshua had been immersed, he came up out of the water. At that moment heaven was opened, he saw the Spirit of God coming down upon him like a dove,

Mat 3:17 and a voice from heaven said, "This is my Son, whom I love; I am well pleased with him."

Three Days...

Gen 22:3 Avraham got up early in the morning, saddled his donkey, and took two of his young men with him, together with Yitz'chak his son. He cut the wood for the burnt offering, departed and went toward the place God had told him about.

Gen 22:4 On the third day, Avraham raised his eyes and saw the place in the distance.

Adonai tells Avraham to sacrifice his only son. It is believed that Avraham saw his son as having already died based on the instruction of Adonai. The writer of Hebrews conveys...

Heb 11:17 By trusting, Avraham, when he was put to the test, offered up Yitz'chak as a sacrifice. Yes, he offered up his only son, he who had received the promises,

Heb 11:18 to whom it had been said, "What is called your 'seed' will be in Yitz'chak."

Heb 11:19 For he had concluded that God could even raise people from the dead! And, figuratively speaking, he did so receive him.

The Lamb...

Gen 22:8 Avraham replied, "God will provide himself the lamb for a burnt offering, my son"; and they both went on together.

Joh 1:29 The next day, Yochanan saw Yeshua coming toward him and said, "Look! God's lamb! The one who is taking away the sin of the world!"

These connections are quite obvious to the believer who reads these Scriptures as they account the Binding of Yitz'chak while having even a basic understanding of Yeshua. These verses are what I would call the low hanging fruit that is easy to get at and pick, thus it is easy to consume.

Yet, what lies beneath the surface of Scripture. What lies beyond the P'shat, the plain and simple understanding? What more can we see in the Hebrew that is not translated, Remez, hints, Sods, mysteries that are only made known by one's pursuit for greater and deeper understanding.

What if I told you that the connection of Yeshua and Yitz'chak occurred long

before this moment of the Binding and actually can be found at Yitz'chak's birth.

Remember, Yeshua has Identified himself as the Aleph Tav and we are the one's connecting the dots of the Standalone Aleph Tav in the Hebrew Scriptures.

Gen 21:5 Avraham was one hundred years old when his son Yitz'chak [*laughter*] was born to him.

וְאַבְרָהָם בֶּן־מֵאָת שָׁנָה בְּהוֹלֵד לוֹ אֶת־יִצְחָק בְּנוֹ

More than just the imagery captured in words, but this divine marker seen throughout Scripture is present at the birth of Yitz'chak. Now let me show you were it is.

Gen 21:5 Avraham was one hundred years old when his son Yitz'chak [*laughter*] was born (Aleph Tav) to him.

If you recall, the birth of Yitz'chak was a miraculous birth in that his mother Sarah was barren. Her womb was closed in that she had no children. It was Adonai who opened her womb as the one who has the authority to bring forth life.

Where there is one miraculous birth, there is another...

Luk 1:30 The angel said to her, "Don't be afraid, Miryam, for you have found favor with God.

Luk 1:31 Look! You will become pregnant, you will give birth to a son, and you are to name him Yeshua.

Luk 1:32 He will be great, he will be called Son of Ha` Elyon. Adonai, God, will give him the throne of his forefather David;

Luk 1:33 and he will rule the House of Ya`akov forever—there will be no end to his Kingdom."

Luk 1:34 "How can this be," asked Miryam of the angel, "since I am a virgin?"

Luk 1:35 The angel answered her, "The Ruach HaKodesh will come over you, the power of Ha` Elyon will cover you. Therefore the holy child born to you will be called the Son of God.

Thus, right from birth, Adonai established a connection between Yitz'chak and Yeshua. Sons of the promise, ancestors of the same line of promise.

Yet we haven't even gotten to the Akeidah of Yitz'chak yet. I have already shared several parallels with you, yet I know you are sitting on the edge of your seat wondering where the Aleph Tav is located.

Gen 22:2 He said, "Take your son, your only son, whom you love, Yitz'chak; and go to the land of Moriyah. There you are to offer him as a burnt offering on a mountain that I will point out to you."

וַיֹּאמֶר קַח-נָא אֶת-בְּנֶךָ אֶת-יִצְחָק אֲשֶׁר-אַהֲבָתָּ אֶת-יְהוָה וְלֵךְ-לְךָ אֶל-אֶרֶץ מֹרְיָה
וְהַעֲלֵהוּ שָׁם לְעֹלָה עַל אֶחָד הַהָרִים אֲשֶׁר אֹמַר אֵלֶיךָ:

It is not found once in this verse, but three times.

Another sign that is associated with Yeshua as He conveys...

Mat 12:38 At this some of the Torah-teachers said, "Rabbi, we want to see a miraculous sign from you."

Mat 12:39 He replied, "A wicked and adulterous generation asks for a sign? No! None will be given to it but the sign of the prophet Yonah.

Mat 12:40 For just as Yonah was three days and three nights in the belly of the sea-monster, so will the Son of Man be three days and three nights in the depths of the earth.

And as it appeared to Avraham, his son Yitz'chak was already dead for three days so to we see the Aleph Tav three times in this single verse.

Gen 22:2 He said, "Take (Aleph Tav) your son , your only son (Aleph Tav), whom you love (Aleph Tav), Yitz'chak; and go to the land of Moriyah. There you are to offer him as a burnt offering on a mountain that I will point out to you."

Adonai, the Father of Yeshua, spoke to Avraham, the father of Yitz'chak.

The burnt offering is the Olah. It is one of the five sacrifices mentioned in Leviticus. The Olah is completely consumed, nothing remains. It all belongs to Adonai.

Lev 1:3 If his offering is a burnt offering from the herd, he must offer a male without defect. He is to bring it to the entrance of the tent of meeting, so that it can be accepted by Adonai.

Lev 1:4 He is to lay his hand upon the head of the burnt offering, and it will be accepted on his behalf to make atonement for him.

The Olah, burnt offering was the only sacrifice entirely consumed upon the altar, and therefore it is sometimes called the whole offering. (Signifies complete dedication of life to God). This was revealed to Moshe in Torah and thus made known to us with more understanding, yet was known to Avraham.

What does the faithfulness of Avraham mean?

Through his obedience to Adonai's Word as it pertained to his one and only son of the promise, Adonai responded...

Gen 22:16 He said, "I have sworn by myself—says Adonai—that because you have done this, because you haven't withheld your son, your only son,

Gen 22:17 I will most certainly bless you; and I will most certainly increase your descendants to as many as there are stars in the sky or grains of sand on the seashore. Your descendants will possess the cities of their enemies,

כִּי־ בָרַךְ אֲבָרְכָךָ וְהִרְבֵּה אֲרֵבָה אֶת־ זְרַעְךָ כְּכֹכְבֵי הַשָּׁמַיִם וְכַחֲלוֹל
אֲשֶׁר עַל־ שִׁפְתַי הֵימָּה זְרַעְךָ אֶת־ שְׂעַר אֲיָבָיו

Gen 22:16 He said, "I have sworn by myself—says Adonai—that because you have done this, because you haven't withheld your son, your only son,

Gen 22:17 I will most certainly bless you; and I will most certainly increase (Aleph Tav) your descendants to as many as there are stars in the sky or grains of sand on the seashore. Your descendants will possess (Aleph Tav) the cities of their enemies,

Yeshua is of the seed of Avraham...

Rom 9:6 But the present condition of Isra'el does not mean that the Word of God has failed. For not everyone from Isra'el is truly part of Isra'el;

Rom 9:7 indeed, not all the descendants are seed of Avraham; rather, "What is to be called your 'seed' will be in Yitz'chak."

Avraham had other children, yet there is only one seed that is associated with the promise of Adonai and that is Yitz'chak. Thus lineage of Avraham's seed is captured at the very beginning of Matthew's Gospel...

Mat 1:1 This is the genealogy of Yeshua the Messiah, son of David, son of Avraham:

Mat 1:2 Avraham was the father of Yitz'chak, Yitz'chak was the father of Ya`akov, Ya`akov was the father of Y'hudah and his brothers,

Mat 1:3 Y'hudah was the father of Peretz and Zerach (their mother was Tamar), Peretz was the father of Hetzron, Hetzron was the father of Ram,

Mat 1:4 Ram was the father of `Amminadav, `Amminadav was the father of Nachshon, Nachshon was the father of Salmon,

Mat 1:5 Salmon was the father of Bo`az (his mother was Rachav), Bo`az was the father of `Oved (his mother was Rut), `Oved was the father of Yishai,

Mat 1:6 Yishai was the father of David the king. David was the father of Shlomo (his mother was the wife of Uriyah),

Mat 1:7 Shlomo was the father of Rechav`am, Rechav`am was the father of Aviyah, Aviyah was the father of Asa,

Mat 1:8 Asa was the father of Y'hoshafat, Y'hoshafat was the father of Yoram, Yoram was the father of `Uziyahu,

Mat 1:9 `Uziyahu was the father of Yotam, Yotam was the father of Achaz, Achaz was the father of Hizkiyahu,

Mat 1:10 Hizkiyahu was the father of M'nasheh, M'nasheh was the father of Amon, Amon was the father of Yoshiyahu,

Mat 1:11 Yoshiyahu was the father of Y'khanyahu and his brothers at the time of the Exile to Bavel.

Mat 1:12 After the Babylonian Exile, Y'khanyahu was the father of Sh'altiel, Sh'altiel was the father of Z'rubavel,

Mat 1:13 Z'rubavel was the father of Avihud, Avihud was the father of Elyakim, Elyakim was the father of `Azur,

Mat 1:14 `Azur was the father of Tzadok, Tzadok was the father of Yakhin, Yakhin was the father of El'ichud,

Mat 1:15 El'ichud was the father of El`azar, El`azar was the father of Mattan, Mattan was the father of Ya`akov,

Mat 1:16 Ya`akov was the father of Yosef the husband of Miryam, from whom was born the Yeshua who was called the Messiah.

Mat 1:17 Thus there were fourteen generations from Avraham to David, fourteen generations from David to the Babylonian Exile, and fourteen generations from the Babylonian Exile to the Messiah.

The Aleph Tav, representing the first and last, thus the first seed of the promise is Yitz'chak and the last seed of the promise is Yeshua.

The second Aleph Tav in verse 17 alludes to the victory of the final seed of Avraham's promise where he will rule over all.

Eze 43:1 After this, he brought me to the gate facing east.

Eze 43:2 There I saw the glory of the God of Isra'el approaching from the east. His voice was like the sound of rushing water, and the earth shone with his glory.

Eze 43:3 The vision seemed like the vision I had seen when I came to destroy the city; also the visions were like the vision I had seen by the K'var River; and I fell on my face.

Eze 43:4 Adonai's glory entered the house through the gate facing east.

Let me close with Zechariah 14 to further emphasize this placement of the Aleph Tav in verse 17 and its impact that is to come.

Zec 14:1 Look, a day is coming for Adonai when your plunder, [*Yerushalayim*], will be divided right there within you.

Zec 14:2 "For I will gather all the nations against Yerushalayim for war. The city will be taken, the houses will be rifled, the women will be raped, and half the city will go into exile; but the rest of the people will not be cut off from the city."

Zec 14:3 Then Adonai will go out and fight against those nations, fighting as on a day of battle.

Zec 14:4 On that day his feet will stand on the Mount of Olives, which lies to the east of Yerushalayim; and the Mount of Olives will be split in half from east to west, to make a huge valley. Half of the mountain will move toward the north, and half of it toward the south.

Zec 14:5 You will flee to the valley in the mountains, for the valley in the mountains will reach to Atzel. You will flee, just as you fled before the earthquake in the days of `Uziah king of Y'hudah. Then Adonai my God will come to you with all the holy ones.

Zec 14:6 On that day, there will be neither bright light nor thick darkness;

Zec 14:7 and one day, known to Adonai, will be neither day nor night, although by evening there will be light.

Zec 14:8 On that day, fresh water will flow out from Yerushalayim, half toward the eastern sea and half toward the western sea, both summer and winter.

Zec 14:9 Then Adonai will be king over the whole world. On that day Adonai will be the only one, and his name will be the only name.

Zec 14:10 All the land will be made like the `Aravah, from Geva to Rimmon in the Negev. Yerushalayim will be raised up and inhabited where she is, from Binyamin's Gate to the place where the earlier gate stood, and on to the Corner Gate, and from the Tower of Hanan'el to the king's winepresses.

Zec 14:11 People will live there, the curse will be broken, and Yerushalayim will live in safety.

Zec 14:12 Adonai will strike all the peoples who made war against Yerushalayim with a plague in which their flesh rots away while they are standing on their feet, their eyes rot away in their sockets, and their tongues rot away in their mouths.

Zec 14:13 When that day comes, there will be among them great panic, sent by Adonai, so that everyone lays hands on his neighbor, who in turn attacks him.

Zec 14:14 Y'hudah too will fight against Yerushalayim; and the wealth of all the nations will be assembled—gold, silver and clothing in great abundance.

Zec 14:15 A plague like this plague will also affect the horses, mules, camels, donkeys and all the other animals in those camps.

Zec 14:16 Finally, everyone remaining from all the nations that came to attack Yerushalayim will go up every year to worship the king, Adonai-Tzva'ot, and to keep the festival of Sukkot.

Zec 14:17 If any of the families of the earth does not go up to Yerushalayim to worship the king, Adonai-Tzva'ot, no rain will fall on them.

Zec 14:18 If the family of Egypt doesn't go up, if they refuse to come, they will have no [*annual*] overflow [*from the Nile*]; moreover, there will be the plague with which Adonai will strike the nations that don't go up to keep the festival of Sukkot.

Zec 14:19 This will be Egypt's punishment and the punishment of all the nations that don't go up to keep the festival of Sukkot.

Zec 14:20 When that day comes, this will be written on the bells worn by the horses: "Consecrated to Adonai"; and the cooking pots in the house of Adonai will be [*as holy*] as the sprinkling bowls before the altar.

Zec 14:21 Yes, every cooking pot in Yerushalayim and Y'hudah will be consecrated to Adonai-Tzva'ot. Everyone who offers sacrifices will come, take them and use them to stew the meat. When that day comes, there will no longer be merchants in the house of Adonai-Tzva'ot.

This is the Aleph Tav that will be victorious and thus through Him will the descendants possess the cities of their enemies. This is the promise Adonai made to Avraham as a result of his faithfulness and obedience by not withholding his only son.

The standalone Aleph Tav is a marker that was embedded long before Yeshua came into this world. Just as Eliyahu was to come before Messiah as a sign, for which we saw at first through Yochanan the Immerser and will ultimately do so upon Yeshua's return, so to the Aleph Tav are a sign for us to better understand and ultimately confirm our understanding of Scripture in the context of Messiah.