

October 22, 2022

## **I AM THE ALEPH TAV**

Comprised within the Torah is everything you require as a believer to substantiate everything you believe. I convey over and over, if you understand the first five books, Torah, then everything else will fall into place.

Understanding of Torah is imperative if not vital for a believer in Messiah if they truly are to flourish and thrive. Without this extremely important foundation, it is easy for believers to accept false teachings, embrace them and thus incorporate them into what appears to be supported by Scripture. Absent is the cultural and biblical context by which these practices have become part of a believer's life and accepted within the congregation of Messiah.

Several years ago I did two sermons on what is known as the Aleph Tav the first and last letters of the Hebrew Aleph Bet.

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.

There are 634 specific occurrences where the standalone Aleph Tav appears written in the Tanakh. Of that total, 215 appear in Torah alone.

- Bereshit – 44
- Sh'mot – 61
- Vayikra – 30
- B'midbar – 42
- D'varim – 38

### **H853**

תא

'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.**)

According to Strong's Dictionary / Concordance they believe the Aleph Tav to be a contracted word, that is a word. In English it is a **unique type of word that**

**combines two or more other words in a shortened form, usually with an apostrophe.**

Thus the authors, in their attempt to explain this unusual occurrence attempt to explain it as a contracted word. Yet, this contracted word is not translated. Thus you will not see this Hebrew word appear in any translation of the Hebrew text. Whether Greek, English or any other language the Hebrew Scriptures are translated, the standalone Aleph Tav will not appear.

Strong's I would consider to be a "non-Jewish" source for understanding. Let me provide you with the following excerpt from a Jewish source.

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 **אָתָּא** 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 **אָתָּא** 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 **אָתָּא** in the Torah (see *Hagigah* 12b). Akiva builds on his work, suggesting that every occurrence of the **אָתָּא** is meant to indicate the presence of the [Divine Hand](#). Here, Simeon refrains from expanding or expounding on the **אָתָּא** 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 **אָתָּא** directly defines G-d, then it is also scholars who are to be included.

Akiva's idea is that **אָתָּא** 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>

A Sign and The Presence of the Divine Hand is the understanding of Rabbi Akiva, yet it is not just the hand of Adonai that is being represented but so much more.

We as a people are impressed upon to seek signs from Adonai. Sha'ul conveys this to his Corinthian audience...

**1Co 1:18** For the message about the execution-stake is nonsense to those in the process of being destroyed, but to us in the process of being saved it is the power of God.

**1Co 1:19** Indeed, the Tanakh says, "I will destroy the wisdom of the wise and frustrate the intelligence of the intelligent."

**1Co 1:20** Where does that leave the philosopher, the Torah-teacher, or any of today's thinkers? Hasn't God made this world's wisdom look pretty foolish?

**1Co 1:21** For God's wisdom ordained that the world, using its own wisdom, would not come to know him. Therefore God decided to use the "nonsense" of what we proclaim as his means of saving those who come to trust in it.

**1Co 1:22** Precisely because Jews ask for signs and Greeks try to find wisdom,

**1Co 1:23** we go on proclaiming a Messiah executed on a stake as a criminal! To Jews this is an obstacle, and to Greeks it is nonsense;

**1Co 1:24** but to those who are called, both Jews and Greeks, this same Messiah is God's power and God's wisdom!

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, 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.

These are aspects we know about and can see. We can gain understanding by infusing Jewish thought and thus understand what is being said. We can understand the culture of the time and gain understanding. Yet when you have an aspect that is not seen, lost in translation and has been a challenge by the most learned to understand. Even when Yeshua provides us with the key to unlock the stand alone Aleph Tav, it becomes concealed again. On three occasions within the book of Revelation, Yochanan captures Yeshua's words whereby He identifies Himself, yet it is from the Greek by which it is translated.

**Rev 1:8** I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.

**Rev 21:6** And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.

**Rev 22:13** I am Alpha and Omega, the beginning and the end, the first and the last.

**It is true the Alpha and the Omega are the first and last letters of the Greek Alphabet, so He is conveying that He is the first and the last. Yet if you rest on this belief you are not doing Yeshua justice by the very sign He is providing you. The very key to unlocking the mystery of who He is and being able to substantiate it.**

**You just can't say something as being fact without a foundation to support what you believe. You need to be able to substantiate what you believe. Yeshua has given us that substantiation yet it has been distorted. It has been concealed and thus hidden.**

Would Yeshua have really said He is the Alpha and the Omega?

There is no connection in any way to the Greek letters and the Hebrew Scriptures. Yes, the Septuagint was translated from Hebrew to Greek and yes the Aleph Tav was not. It is the same with all English translations today.

Yet, with what I am sharing with you now, is the key that Yeshua has revealed to us. Would it not be more contextually correct for us to Understand Yeshua's statements from a Jewish perspective?

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

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

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

There is so much more Yeshua is revealing to us when we understand that He is the Aleph Tav. This is not some random statement yet is seen three times in Revelation. It is repeated and thus something we are to pay attention to.

It is a sign.

Yet the sign has been suppressed, rehidden and even ignored.

The key was given to Yochanan in Revelation, the last book written of the New Covenant. What was his revelation when many years prior he was inspired to write one of the four Gospels. His Gospel was much different than the others in that it is viewed as being a representation of Yeshua as Adonai.

So, when we read the beginning of Yochanan's Gospel,

**Joh 1:1** In the beginning was the Word, and the Word was with God, and the Word was God.

**Joh 1:2** He was with God in the beginning.

This sounds very similar to Bereshit 1:1:

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

Yochanan begins His Gospel in the beginning with the Word of God. The very Word of God that spoke all things into existence. Bereshit 1 is the account of the six days of creation and the establishment of Shabbat on the seventh day. A structure that still exists today, even on the non-Jewish calendar. We have a seven day week.

Yet Yochanan goes on in his introduction further establishing a connection to Bereshit 1:1 and the Word being with God.

**Joh 1:3** All things came to be through him, and without him nothing made had being.

**Joh 1:4** In him was life, and the life was the light of mankind.

**Joh 1:5** The light shines in the darkness, and the darkness has not suppressed it.

Is "all things" not the story of creation?

The origin of life is identified by Yochanan as well.

He is speaking of "The Light"

All were in the Beginning. Yet it is not until verse 14 where the connection is truly made of who this "Word" is...

**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.

The Word became flesh and dwelt among us. He became like us, human, flesh and blood and tabernacled among us.

Yochanan is making a connection to where Yeshua is eternal, He was with God. Not only was He with God, but He was God.

Many believers just take Scripture as being divine and thus by faith we are to believe it. Yet, Adonai has provided us with a means to validate what has been written and Yeshua has revealed it to us.

The standalone Aleph Tav.

**Joh 1:1** In the beginning was the Word, and the Word was with God, and the Word was God.

Now when you look at the Hebrew for Bereshit 1:1 we can substantiate Yochanan's statement as truly being divine and inspired of Adonai. We have a standard established by Adonai as it pertains to testimony...two or three witnesses.

בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ

In Yochanan's Gospel where He records Yeshua's time at Sukkot. A time where Yeshua conveys...

**Joh 7:37** Now on the last day of the festival, Hoshana Rabbah, Yeshua stood and cried out, "If anyone is thirsty, let him keep coming to me and drinking!"

**Joh 7:38** Whoever puts his trust in me, as the Scripture says, rivers of living water will flow from his inmost being!"

**Joh 7:39** (Now he said this about the Spirit, whom those who trusted in him were to receive later—the Spirit had not yet been given, because Yeshua had not yet been glorified.)

Much was shared during our Sukkot service about water and the libation ritual. How much more can we substantiate Yeshua identifying Himself as being rivers (plural) of living water?

Consider the next two occurrences of the standalone Aleph Tav.

**Gen 2:10** A river went out of `Eden to water the garden, and from there it

divided into four streams.

**Gen 2:11** The name of the first is Pishon; it winds throughout the land of Havilah, where there is gold.

שֵׁם הָאֶחָד פִּישׁוֹן הוּא הַסּוֹבֵב אֶת כָּל אֶרֶץ הַחֲוִילָה אֲשֶׁר שָׁם הַזָּהָב

**Gen 2:13** The name of the second river is Gichon; it winds throughout the land of Kush.

וְשֵׁם הַנָּהָר הַשֵּׁנִי גִיחוֹן הוּא הַסּוֹבֵב אֶת כָּל אֶרֶץ כּוּשׁ

There are four rivers referenced in Bereshit, the other two being the Tigris and Euphrates. Both are referenced as being borders for eretz Israel. Yet these first two, the Gichon and Pishon are not listed as part of Israel's boundaries. Thus there is a distinction being made by Adonai specifically when we read of the boarders of the land He promises to Avraham and his ancestors.

Yet these two rivers are marked by the Aleph Tav. Where are these rivers, but in the Garden.

What are they doing, but providing life to the Garden. Rivers (plural) of living water.

Now consider this prophecy from Ezekiel as it pertains to the Temple that is associated with him...

**Eze 47:1** Then he brought me back to the entrance of the house, and I saw water flowing eastward from under the threshold of the house, for the house faced east. The water flowed down from under the right side of the house, south of the altar.

**Eze 47:2** Next he led me out through the north gate and took me around outside to the outer gate, by way of the east gate, where I saw water trickling from the south side.

**Eze 47:3** With a line in his hand the man went out toward the east and measured a thousand cubits [*one-third of a mile*] and had me wade across the stream; the water came up to my ankles.

**Eze 47:4** He measured another thousand and had me wade through the water,

which reached my knees. He measured another thousand and had me wade through water up to my waist.

**Eze 47:5** Finally he measured a thousand, and it was a river I couldn't cross on foot, because the water was so deep one would have to swim across; it was a river that could not be waded through.

**Eze 47:6** He asked me, "Human being, have you seen this?" Then, guiding me, he got me back to the riverbank.

**Eze 47:7** After being returned, I saw on the bank of the river a great number of trees on the one side and on the other.

**Eze 47:8** He said to me, "This water flows toward the eastern region and continues down to the `Aravah. When it enters the sea, the sea of stagnant water, [*the Dead Sea,*] its water will become fresh.

**Eze 47:9** When this happens, swarms of all kinds of living creatures will be able to live in it wherever the streams flow; so that there will be a vast number of fish; for this water is flowing there, so that, wherever the river goes, everything will be restored and able to live.

**Eze 47:10** Then fishermen will stand on its shores spreading their nets all the way from `Ein-Gedi to `Ein-`Eglayim. There will be as many kinds of fish there as in the Great Sea, [*the Mediterranean,*] a great variety.

**Eze 47:11** However, its mud flats and marshes will not become fresh but will remain salty.

**Eze 47:12** On both riverbanks will grow all kinds of trees for food; their leaves will not dry up, nor will their fruit fail. There will be a different kind of fruit each month, because the water flows from the sanctuary, so that this fruit will be edible, and the leaves will have healing properties."

I will be taking a statement I have conveyed to everyone here...

Know What you believe.

Know why you believe it.

Be able to defend what you believe.

To another level of understanding as I will go through the Tanakh, sharing with you many of these stand alone Aleph Tav markers.