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## **The Mishkan and the Aleph Tav**

In this week's Parshah we read of the origins of the Mishkan, the Tabernacle and all of its contents that will be used for its purpose of being a place where Adonai will reside with His people and a place of intercession where atonement is made to reconcile us to our Lord and King.

Before we continue, let me reestablish for many, yet establish for those of you who are hearing this for the first time...

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.

### **H853**

אָת

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

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

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.

The more being the presence of the Son of God, Yeshua for it is He who makes the connection for us. This is not some commentator drawing a conclusion but it is...

**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.

**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.

I had previously established the connection of John 1:1 and Genesis 1:1 that further substantiates this inspired opening by John...

**Gen 1:1** In the beginning God created (Aleph Tav) the heavens and the earth.

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. For Yeshua makes that connection for us...

**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 'Aleph Tav,' " says Adonai, God of heaven's armies, the One who is, who was and who is coming.

**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 Tav,' the First and the Last, the Beginning and the End."

**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 '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.

The one sitting on the throne...a single throne for Echad, for One.

Thus when we come to the Mishkan we witness the presence of the Aleph Tav in a few places. The first being at the beginning when Adonai tells Moshe...

**Exo 25:1** Adonai said to Moshe,

**Exo 25:2** "Tell the people of Isra'el to take up a collection for me—accept a contribution from anyone who wholeheartedly wants to give.

**Exo 25:3** The contribution you are to take from them is to consist of gold, silver and bronze;

**Exo 25:4** blue, purple and scarlet yarn; fine linen, goat's hair,

**Exo 25:5** tanned ram skins and fine leather; acacia-wood;

**Exo 25:6** oil for the light, spices for the anointing oil and for the fragrant incense;

**Exo 25:7** onyx stones and other stones to be set, for the ritual vest and breastplate.

**Exo 25:8** "They are to make me a sanctuary, so that I may live among them.

**Exo 25:9** You are to make it according to everything I show you—the design of the tabernacle and the design of its furnishings. This is how you are to make it.

This is where the first occurrence of the Aleph Tav is found in relation to the instructions pertaining to the construction of the Miskhan (Tabernacle)

**Exo 25:9** You are to make it according to everything I show you (Aleph Tav)—the design of the tabernacle and the design of its furnishings. This is how you are to make it.

The writer of Hebrew conveys to us...

**Heb 8:5** But what they are serving is only a copy and shadow of the heavenly original; for when Moshe was about to erect the Tent, God warned him, "See to it that you make everything according to the pattern you were shown on the mountain."

The Mishkan and later the Temple are the place where the throne of God resides. This throne is what is called the mercy seat and is where the testimony will be placed.

**Exo 25:10** "They are to make an ark of acacia-wood three-and-three-quarters feet long, two-and-a-quarter feet wide and two-and-a-quarter feet high.

**Exo 25:11** You are to overlay it with pure gold—overlay it both inside and outside

—and put a molding of gold around the top of it.

**Exo 25:12** Cast four gold rings for it, and attach them to its four feet, two rings on each side.

**Exo 25:13** Make poles of acacia-wood, and overlay them with gold.

**Exo 25:14** Put the poles into the rings on the sides of the ark; you will use them to carry the ark.

**Exo 25:15** The poles are to remain in the rings of the ark; they are not to be removed from it.

**Exo 25:16** Into the ark you are to put the testimony which I am about to give you.

Here is where the Aleph Tav appears in this verse...

**Exo 25:16** Into the ark you are to put (Aleph Tav) the testimony which I am about to give you.

Continuing on with the description of the Ark of the Covenant (Testimony

**Exo 25:17** "You are to make a cover for the ark out of pure gold; it is to be three-and-three-quarters feet long and two-and-a-quarter feet high.

**Exo 25:18** You are to make two k'ruvim of gold. Make them of hammered work for the two ends of the ark-cover.

**Exo 25:19** Make one keruv for one end and one keruv for the other end; make the k'ruvim of one piece with the ark-cover at its two ends.

**Exo 25:20** The k'ruvim will have their wings spread out above, so that their wings cover the ark, and their faces are toward each other and toward the ark-cover.

**Exo 25:21** You are to put the ark-cover on top of the ark. "Inside the ark you will put the testimony that I am about to give you.

**Exo 25:22** There I will meet with you. I will speak with you from above the ark-cover, from between the two k'ruvim which are on the ark for the testimony, about all the orders I am giving you for the people of Isra'el.

Here is where the Aleph Tav is found in this passage...

**Exo 25:22** There I will meet with you. I will speak with you from above the ark-cover, from between the two k'ruvim which are on the ark for the testimony (Aleph Tav), about all the orders I am giving you for the people of Isra'el.

The presence of the Aleph Tav specifically in this section as it reveals details of the Ark and the Mercy seat speak to a single throne and thus the complex unity of

Adonai and Yeshua.

There is another place in the Parshah where the Aleph Tav is present.

The Curtain

The veil that separated the Holy place from the Holy of Holies.

**Exo 26:31** "You are to make a curtain of blue, purple and scarlet yarn and finely woven linen. Make it with k'ruvim worked in, that have been crafted by a skilled artisan.

**Exo 26:32** Hang it with gold hooks on four acacia-wood posts overlaid with gold and standing in four silver sockets.

**Exo 26:33** Hang the curtain below the fasteners. Then bring the ark for the testimony inside the curtain; the curtain will be the divider for you between the Holy Place and the Especially Holy Place.

**Exo 26:33** Hang (Aleph Tav) the curtain below the fasteners. Then bring the ark for the testimony inside the curtain; the curtain (Aleph Tav) will be the divider for you between the Holy Place and the Especially Holy Place.

**Mat 27:50** But Yeshua, again crying out in a loud voice, yielded up his spirit.

**Mat 27:51** At that moment the parokhet in the Temple was ripped in two from top to bottom; and there was an earthquake, with rocks splitting apart.

The gospels read that a veil was torn when Yeshua breathed His last upon the execution stake. It is written in Mark 15:38, *And the veil of the temple was rent in twain from the top to the bottom.*

This act is often misunderstood as a sign that the "old covenant," consisting of the Torah and the Temple system, were all judged useless by the execution stake.

The book of Hebrews tells us that the veil represented the Messiah's body. He is the veil. It is written in Hebrews 10:19-20, *So, brothers, we have confidence to use the way into the Holiest Place opened by the blood of Yeshua. He inaugurated it for us as a new and living way through the parokhet, by means of his flesh.*

Just as the life was ripped from Yeshua's body, so also was the curtain was ripped between the Holy of Holies and the Holy Place.

The result was that we might have access to the most holy place through Him. This

is not the abolishing of the Temple worship system, which is taught in most circles; but it is a vivid adaptation of what the death of the Messiah accomplished: It was access to God.

On the veil were stitched two cherubim. The cherubim call up the picture of the Garden of Eden and the way to the Tree of Life. It is written in Genesis 3:24, *So he drove the man out, and he placed at the east of the garden of 'Eden the k'ruvim and a flaming sword which turned in every direction to guard the way to the tree of life.*

Consider This: The tree of life represents Eternal Life. The Garden of Eden represents Paradise. The cherubim (k'ruvim - כְּרֻבִים) on the veil stood guard in front of the Holy of Holies like the two cherubim that guard the way to the tree of life and the Garden of Eden.

When the veil was rent into two pieces, a way between these cherubim was created, both in the physical and spiritual realm.

Another point: This veil is considered the "tunic of God." The Talmud states that if one person is present when another "breathes his last," that person must tear his garments:

Rabbi Shimon ben Eleazar says, "One who stands near the dying, at the time when he breathes his last, he is duty bound to rend his garments." (Bava Meitza 25a)

This is exactly what happened: It is written in Mark 15:37-38, *But Yeshua let out a loud cry and gave up his spirit. And the parokhet in the Temple was torn in two from top to bottom.*

This presents the picture of the Father tearing His garments over the death of His Son. It is written in Hebrews 10:19-22, *So, brothers, we have confidence to use the way into the Holiest Place opened by the blood of Yeshua. He inaugurated it for us as a new and living way through the parokhet, by means of his flesh. We also have a great cohen over God's household. Therefore, let us approach the Holiest Place with a sincere heart, in the full assurance that comes from trusting — with our hearts sprinkled clean from a bad conscience and our bodies washed with pure water.*

Here the Aleph Tav is the curtain, the divider and thus it was the death of Yeshua the Aleph Tav the tearing of the veil that removed that division, providing us access to Adonai, our Father.

Just as Yeshua is a representation of the two goats at Yom Kippur, the Passover Lamb and now we see Him as the veil in the Mishkan that separates the Holy of Holies from the Holy place.

In other words Yeshua was both the veil that separated us from the presence of

Adonai yet brought us near to Him through the tearing of the veil, Yeshua the suffering servant.

**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 the guilt of all of us.

**Isa 53:7** Though mistreated, he was submissive—he did not open his mouth. Like a lamb led to be slaughtered, like a sheep silent before its shearers, he did not open his mouth.

**Isa 53:8** After forcible arrest and sentencing, he was taken away; and none of his generation protested his being cut off from the land of the living for the crimes of my people, who deserved the punishment themselves.

**Isa 53:9** He was given a grave among the wicked; in his death he was with a rich man. Although he had done no violence and had said nothing deceptive,

**Isa 53:10** yet it pleased Adonai to crush him with illness, to see if he would present himself as a guilt offering. If he does, he will see his offspring; and he will prolong his days; and at his hand Adonai's desire will be accomplished.

**Isa 53:11** After this ordeal, he will see satisfaction. "By his knowing [*pain and sacrifice*], my righteous servant makes many righteous; it is for their sins that he suffers.

**Isa 53:12** Therefore I will assign him a share with the great, he will divide the spoil with the mighty, for having exposed himself to death and being counted among the sinners, while actually bearing the sin of many and interceding for the offenders."