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Those Who Hunger

Over the years I have identified three different types of people who have made contact with the congregation.

- One who is curious
- One who is confrontational
- One who is hungry

For the curious one, it is about scratching an itch so to speak. They have likely done some research online and discovered this seeming anomaly of a Messianic Jew, a Jewish person who has accepted Jesus.

Within the confines of church doctrine this tends to be more of an anomaly than an expectation based on some of the church's teachings where they have replaced Israel and now all the promises belong to the church.

So what does this curious person do, but pursue their curiosity. They want to see for themselves what this strange fire in the wilderness where the bush is not being consumed truly is.

Does it align with their theology?
Are they able to understand it?
Is it something to be embraced?

Over our 12+ years as a congregation I have estimated that over 1000 people have made contact and attended our congregation. I see the vast majority being of this persuasion of curious.

I see the curious person as being the seed that was planted on rocky ground...

Mat 13:5 Other seed fell on rocky patches where there was not much soil. It sprouted quickly because the soil was shallow;

Mat 13:6 but when the sun had risen, the young plants were scorched; and since their roots were not deep, they dried up.

There was an interest at first but when it came to understanding what we are as a congregation and the differences that they would need to embrace, contradicting and challenging what they have always believed they would figuratively wither away from us.

The confrontational person is not truly curious but wants to challenge and have their position affirmed. They want to know that what they have studied or what

has been revealed to them is right.

I see this person along the lines of...

Mat 13:4 As he sowed, some seed fell alongside the path; and the birds came and ate it up.

Then there is the hungry person. They too have done their research and discovered this thing called Messianic Judaism and the Messianic Jewish Synagogue. Yet, unlike the curious person, there is something different.

They are not bound by their theology but empowered by the Word of God as the Ruach Ha Kodesh guides them and teaches them more.

Their questions are different than that of the curious person or the confrontational person. They have a deep hunger and desire to know. They have been conflicted by what they have heard and been taught and what Scripture says.

I have been to many a church service listening to a sermon and left unsatisfied and wanting more so I can truly understand where the Hungry person is. I was this Hungry person as a new believer over 20 years ago.

I see the hungry person as being the seed that was planted in rich soil...

Mat 13:8 But others fell into rich soil and produced grain, a hundred or sixty or thirty times as much as had been sown.

Mat 13:9 Those who have ears, let them hear!"

So let me share with you the way we can feed those that are hungry. Those that have been starving on the vine for way too long.

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

Akiva's idea is that **אנ** 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 alone 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, 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 then 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 בְּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ