

December 10, 2022

Ya'akov and the Aleph Tav – 2

As we continue on this journey through Torah and the Aleph Tav, for which Rabbi Akiva considered to be a divine marker. I believe it is always good to offer a bit of a review when we are in the midst of a journey, reminding us of the premise for this journey.

Week's ago I had shared with you what some of the sages had to say about this rather unique "word" found over 600 times in the Tanakh. A word with a sound yet with no meaning. A word that is indicated to offer some sort of relation between verb and object.

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](#).

So, am I amplifying the Aleph Tav?

Not on my own.

The sages for fear that they would dishonor Adonai by attempting to expand their thoughts upon this unique word are doing so without the insight of Yeshua. They are doing so based on their own thoughts and understanding as it pertains to the Hebrew Scriptures.

As I have conveyed previously, Yeshua is the key to the Aleph Tav for I take the words Adonai inspired Shlomo to write with great reverence...

Pro 3:1 My son, don't forget my teaching, keep my commands in your heart;

Pro 3:2 for they will add to you many days, years of life and peace.

Pro 3:3 Do not let grace and truth leave you—bind them around your neck; write them on the tablet of your heart.

Pro 3:4 Then you will win favor and esteem in the sight of God and of people.

Pro 3:5 Trust in Adonai with all your heart; do not rely on your own understanding.

Pro 3:6 In all your ways acknowledge him; then he will level your paths.

Pro 3:7 Don't be conceited about your own wisdom; but fear Adonai, and turn from evil.

The presence of the Aleph Tav is thoroughly a Messianic concept, hidden in Scripture just as Yeshua was hidden for a time, yet to be revealed at a set time by Adonai. We see references to the Son of God in Scripture,

Psa 2:1 Why are the nations in an uproar, the peoples grumbling in vain?

Psa 2:2 The earth's kings are taking positions, leaders conspiring together, against Adonai and his anointed.

Psa 2:3 They cry, "Let's break their fetters! Let's throw off their chains!"

Psa 2:4 He who sits in heaven laughs; Adonai looks at them in derision.

Psa 2:5 Then in his anger he rebukes them, terrifies them in his fury.

Psa 2:6 "I myself have installed my king on Tziyon, my holy mountain."

Psa 2:7 "I will proclaim the decree: Adonai said to me, 'You are my son; today I became your father.

Who is this son Adonai is proclaiming?

Yet just like with any prophecy given, our understanding would be challenged by various interpretations. When that prophecy would become a reality, in many ways its fulfillment did not align with our interpretation.

The sages are in agreement when it comes to these two verses being about Messiah...

Yet, we now have a better understanding because of Yeshua, where Adonai's

intention is not as has been presumed, either or but yes and yes.

Zec 9:9 Rejoice with all your heart, daughter of Tziyon! Shout out loud, daughter of Yerushalayim! Look! Your king is coming to you. He is righteous, and he is victorious. Yet he is humble—he's riding on a donkey, yes, on a lowly donkey's colt.

Dan 7:13 "I kept watching the night visions, when I saw, coming with the clouds of heaven, someone like a son of man. He approached the Ancient One and was led into his presence.

Dan 7:14 To him was given rulership, glory and a kingdom, so that all peoples, nations and languages should serve him. His rulership is an eternal rulership that will not pass away; and his kingdom is one that will never be destroyed.

The presumption conveyed by many of the sages was that if Israel was worthy to receive their King Messiah he would come and been seen in the clouds, yet they concluded if we were not worthy to receive Him then he would come lowly riding on a colt.

The reality is that the nation specifically and we his creation would never truly be worthy to receive our king if it is based on our own "righteousness" because as Sha'ul conveys with great accuracy...

Rom 3:20 For in his sight no one alive will be considered righteous on the ground of legalistic observance of Torah commands, because what Torah really does is show people how sinful they are.

Rom 3:21 But now, quite apart from Torah, God's way of making people righteous in his sight has been made clear—although the Torah and the Prophets give their witness to it as well—

Rom 3:22 and it is a righteousness that comes from God, through the faithfulness of Yeshua the Messiah, to all who continue trusting. For it makes no difference whether one is a Jew or a Gentile,

Rom 3:23 since all have sinned and come short of earning God's praise.

A righteousness that comes from God, not from us. Hence we would never have been worthy to receive King Messiah on our own. Thus He came at a time appointed not by us but by Adonai. We have never been able to redeem ourselves on our own in order to reconcile with Adonai. It would be through His ways that he would deem people to be righteous. The foundation for this is based on Adonai's Torah for Sha'ul conveys this in his letter to Roman believers...

Rom 1:16 For I am not ashamed of the Good News, since it is God's powerful means of bringing salvation to everyone who keeps on trusting, to the Jew

especially, but equally to the Gentile.

Rom 1:17 For in it is revealed how God makes people righteous in his sight; and from beginning to end it is through trust—as the Tanakh puts it, "But the person who is righteous will live his life by trust."

Rom 1:18 What is revealed is God's anger from heaven against all the godlessness and wickedness of people who in their wickedness keep suppressing the truth;

Rom 1:19 because what is known about God is plain to them, since God has made it plain to them.

Rom 1:20 For ever since the creation of the universe his invisible qualities—both his eternal power and his divine nature—have been clearly seen, because they can be understood from what he has made. Therefore, they have no excuse;

Rom 1:21 because, although they know who God is, they do not glorify him as God or thank him. On the contrary, they have become futile in their thinking; and their undiscerning hearts have become darkened.

Rom 1:22 Claiming to be wise, they have become fools!

Whether Jew or Gentile Sha'ul conveys this interesting truth...

Rom 2:12 All who have sinned outside the framework of Torah will die outside the framework of Torah; and all who have sinned within the framework of Torah will be judged by Torah.

Rom 2:13 For it is not merely the hearers of Torah whom God considers righteous; rather, it is the doers of what Torah says who will be made righteous in God's sight.

What Adonai has revealed through Moshe are His standards of Righteousness. It is the foundation by which Yeshua will establish a path, available to all who desire to pursue that Righteousness. For Sha'ul makes this observation,

Rom 2:14 For whenever Gentiles, who have no Torah, do naturally what the Torah requires, then these, even though they don't have Torah, for themselves are Torah!

Rom 2:15 For their lives show that the conduct the Torah dictates is written in their hearts. Their consciences also bear witness to this, for their conflicting thoughts sometimes accuse them and sometimes defend them

Rom 2:16 on a day when God passes judgment on people's inmost secrets. (According to the Good News as I proclaim it, he does this through the Messiah Yeshua.)

If Gentiles who are outside of the framework of Torah naturally do what Torah

conveys that is what Adonai conveys as Righteousness then they have become Torah themselves, that is they have followed naturally that which is written. For it is the receiving of the Good News of Messiah, reiterating...

Rom 1:16 For I am not ashamed of the Good News, since it is God's powerful means of bringing salvation to everyone who keeps on trusting, to the Jew especially, but equally to the Gentile.

Rom 1:17 For in it is revealed how God makes people righteous in his sight; and from beginning to end it is through trust—as the Tanakh puts it, "But the person who is righteous will live his life by trust."

This means, this way has been revealed to us and is no longer hidden, yet this truth has been pointed out to us throughout Scripture by Adonai's inclusion of the standalone Aleph Tav whom Yeshua has revealed Himself as being.

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 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!

Over the last few weeks in exploring this unique marker, starting with Avraham, the inclusion of the Aleph Tav emphasizes the relationship that has been placed on His descendants for whom are imperative to the promises Adonai had revealed.

First revealing His promise to Avraham,

Gen 12:1 Now Adonai said to Avram, "Get yourself out of your country, away from your kinsmen and away from your father's house, and go to the land that I will show you.

Gen 12:2 I will make of you a great nation, I will bless you, and I will make your name great; and you are to be a blessing.

Gen 12:3 I will bless those who bless you, but I will curse anyone who curses you; and by you all the families of the earth will be blessed."

Then the details of that promise, whereby it will be through Avraham's descendants that Adonai will bring forth the promise of being a blessing to all the nations. As I have conveyed before, there is no greater blessing one can receive than that of Messiah Yeshua.

The thought is when Adonai repeats Himself, it is intended to get our attention.

Gen 22:11 But the angel of Adonai called to him out of heaven: "Avraham? Avraham!" He answered, "Here I am."

Gen 22:12 He said, "Don't lay your hand on the boy! Don't do anything to him! For now I know that you are a man who fears God, because you have not withheld your son, your only son, from me."

We see the Aleph Tav in the Akedah, the binding of Yitz'chak, the seed of the promise for it would be through Him that the promises made to Avraham's descendants would flow.

Gen 15:4 But the word of Adonai came to him: "This man will not be your heir. No, your heir will be a child from your own body."

Gen 15:5 Then he brought him outside and said, "Look up at the sky, and count the stars—if you can count them! Your descendants will be that many!"

Gen 15:6 He believed in Adonai, and he credited it to him as righteousness.

Gen 17:4 "As for me, this is my covenant with you: you will be the father of many nations.

Gen 17:5 Your name will no longer be Avram [*exalted father*], but your name will be Avraham [*father of many*], because I have made you the father of many nations.

Gen 17:6 I will cause you to be very fruitful. I will make nations of you, kings will descend from you.

Gen 17:7 "I am establishing my covenant between me and you, along with your descendants after you, generation after generation, as an everlasting covenant, to be God for you and for your descendants after you.

Gen 17:8 I will give you and your descendants after you the land in which you are now foreigners, all the land of Kena`an, as a permanent possession; and I will be their God."

I share all of this with you today to basically affirm what had been promised. For we read in this week's Parshah we read of Ya'akov's return and the unresolved matter with his brother Esav.

We see the presence of the Aleph Tav intertwined in this single verse...

Gen 32:23 He got up that night, took his two wives, his two slave-girls, and his eleven children, and forded the Yabok.

We see the Aleph Tav appear in two forms, the standalone and the standalone

with a vav in front of it. In both cases each makes a sound yet neither is associated with a specific word.

וַיָּקָם | בַּלַּיְלָה הוּא וַיִּקַּח אֶת שְׁתֵּי נָשָׁיו וְאֶת
שְׁתֵּי שְׁפָחָתָיו וְאֶת אֶחָד עָשָׂר יְלָדָיו וַיַּעְבֵּר אֶת
מַעְבַּר יַב

Gen 32:23 He got up that night, took (Aleph Tav) his two wives (Aleph Tav), his two slave-girls (Aleph Tav), and his eleven children, and (Aleph Tav) forded the Yabok.

The first Aleph Tav places the action of Ya'akov at the forefront whereby it is his action, thus the action of the Aleph Tav being amplified here. The standalone Aleph Tav is also present with the vav is present with Ya'akov's two wives and two slave-girls hence the mothers of his 11 children, Avraham's descendants.

The final Aleph Tav is seen to go with them as they passed through the Yabok. Yet there was a separation whereby Ya'akov would

To ford means - A shallow place in a body of water, such as a river, where one can cross by walking or riding on an animal or in a vehicle.

Gen 32:24 He took them and sent them across the stream, then sent his possessions across;

Gen 32:25 and Ya`akov was left alone.

Ya'akov had not yet crossed the stream thus he remained alone with the Aleph Tav being present at the point of crossing.

What occurs next?

Ya'akov's transformation...

Gen 32:25 and Ya`akov was left alone. Then some man wrestled with him until daybreak.

Gen 32:26 When he saw that he did not defeat Ya`akov, he struck Ya`akov's hip socket, so that his hip was dislocated while wrestling with him.

Gen 32:27 The man said, "Let me go, because it's daybreak." But Ya`akov

replied, "I won't let you go unless you bless me."

Gen 32:28 The man asked, "What is your name?" and he answered, "Ya`akov."

Gen 32:29 Then the man said, "From now on, you will no longer be called Ya`akov, but Isra'el; because you have shown your strength to both God and men and have prevailed."

Gen 32:30 Ya`akov asked him, "Please tell me your name." But he answered, "Why are you asking about my name?" and blessed him there.

Gen 32:31 Ya`akov called the place P'ni-El [*face of God*], "Because I have seen God face to face, yet my life is spared."

What did Ya'akov see and ultimately encounter?

We have seen Adonai appear to Avraham in human form in Bereshit 18 and there was no Aleph Tav there. Yet, we did see the Aleph Tav appear in Ya'akov's dream where it was conveyed to Him...

Gen 28:15 Look, I am with you. I will guard you wherever you go, and I will bring you back into this land, because I won't leave you until I have done (Aleph Tav) what I have promised you."

וְהָיָה אֲנֹכִי עִמָּךְ וְשָׁמַרְתִּיךָ בְּכֹל אֲשֶׁר-תֵּלֵךְ
וְהִשְׁבַּתִּיךָ אֶל-הָאָדָמָה הַזֹּאת כִּי לֹא אֶעֱזָבְךָ עַד
אֲשֶׁר אִם-עָשִׂיתִי אֵת אֲשֶׁר-דִּבַּרְתִּי לָךְ

What did Adonai promise him?

Gen 28:13 Then suddenly Adonai was standing there next to him; and he said, "I am Adonai, the God of Avraham your [*grand*]father and the God of Yitz'chak. The land on which you are lying I will give to you and to your descendants.

Gen 28:14 Your descendants will be as numerous as the grains of dust on the earth. You will expand to the west and to the east, to the north and to the south. By you and your descendants all the families of the earth will be blessed.

Thus we see the fulfillment of this promise upon Ya'akov's return and hence the blessing that he is pursuing.

Notice Ya'akov's desire to know the name for which would remain hidden. Ya'akov wrestled with the Aleph Tav, It was not time for the Son's name to be

revealed, hence the Son remained Hidden within the Father until the time would arrive for Him to come into the world as we come into the world, through the womb.

Yet it is the very presence of the Aleph Tav here being the one who would ultimately transform Ya'akov through His blessing. Adonai through the Aleph Tav promised not to leave him and, to guard him and thus protect him, hence Yeshua conveys the same thing to us...

Mat 28:18 Yeshua came and talked with them. He said, "All authority in heaven and on earth has been given to me.

Mat 28:19 Therefore, go and make people from all nations into talmidim, immersing them into the reality of the Father, the Son and the Ruach HaKodesh,

Mat 28:20 and teaching them to obey everything that I have commanded you. And remember! I will be with you always, yes, even until the end of the age."

A promise that Adonai made to Avraham's descendants upon their entering the land, for Adonai conveyed the same promise to Ya'akov in bringing him back to the land.

Deu 31:6 Be strong, be bold, don't be afraid or frightened of them, for Adonai your God is going with you. He will neither fail you nor abandon you."

Thus this intricately woven relationship between the Aleph Tav, Avraham's descendants and the promise are seen in the fullness of Yeshua. The name Ya'akov so desired to know is now known to us. That name bears all the authority given by the Father to His only son...

Mat 17:5 While he was still speaking, a bright cloud enveloped them; and a voice from the cloud said, "This is my Son, whom I love, with whom I am well pleased. Listen to him!"

The Son has been revealed to us and He possesses the name of the promise – Salvation.

That which was once hidden has now been made known to us and thus belongs to us.

Deu 29:28 "Things which are hidden belong to Adonai our God. But the things that have been revealed belong to us and our children forever, so that we can observe all the words of this Torah.

He has revealed His Son and given Him to the world so that the world may be redeemed.

