

November 19, 2022

## **Yitz'chak, Rebekah and the Aleph Tav**

Last Shabbat I shared with you the prominence of the Aleph Tav found in the Akedah, the binding of Yitz'chak. The text alone, that is what we can read and see with our own eyes have enabled us to make a very distinct connection between Yeshua and Yitz'chak, both only sons of a father who love them profoundly. Both fathers willing to give up, that is to sacrifice their only sons, resulting in death. One was a test while the other lead to redemption and reconciliation of the world.

The Aleph Tav are the first and last letters of the Hebrew Alephbet. The Aleph Tav that I am referring to is what is identified as the "standalone" Aleph Tav that produces the sound et, yet is not a word translated. In other words, there is no distinct meaning of the word. Why is it there if there is no direct meaning to the word and thus not translated? The sages and Torah teachers of centuries gone by have concluded that it is a marker intended to amplify something. Rabbi Akiva calls it a divine marker, that being of divine or Godly origins. Rabbi Akiva was not a believer and follower of Yeshua, yet we as believers have received the answer to the mystery of the Aleph Tav.

**Rev 1:4** From: Yochanan To: The seven Messianic communities in the province of Asia: Grace and shalom to you from the One who is, who was and who is coming; from the sevenfold Spirit before his throne;

**Rev 1:5** and from Yeshua the Messiah, the faithful witness, the firstborn from the dead and the ruler of the earth's kings. To him, the one who loves us, who has freed us from our sins at the cost of his blood,

**Rev 1:6** who has caused us to be a kingdom, that is, cohanim for God, his Father—to him be the glory and the rulership forever and ever. Amen.

**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.

Adonai conveys that not one witness is sufficient, thus there are two other occasions in Revelation that this connection is made with the final one being Revelation 22:13 and Yeshua's final promise that He will 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 Tav', the First and the Last, the Beginning and the End."

Thus further amplifying this connection. Unfortunately, the majority of translations take these verses and take the literal translation, thus conveying Yeshua is the Alpha and Omega. While technically accurate in that these are the first and last letters of the Greek Alphabet, there is no scriptural relation between the Greek Alphabet and the Hebrew Scriptures, the Tanakh. Even the Septuagint, which are the Hebrew Scriptures translated into Greek initially. As I had shared previously, the Aleph Tav was not translated into other languages thus was concealed by other translations. Further concealing this rather profound connection Yeshua has revealed to us.

When connecting Yeshua's statements and the presence of the "standalone" Aleph Tav more than 600 times throughout the Tanakh, Adonai is revealing more about His Son and his relation to what has been revealed through God's Word. You already have some examples posted on line in our sermon section and there are more to come. I started sharing more during our Tuesday evening Bible study and will continue to do so in that I cannot cover as much as I would like in the time allotted on Shabbat.

In this week's Parshah – Chayei Sarah (The Life of Sarah) our focus will be on Bereshit (Genesis) 24 and Avraham's intention on finding a wife for his only son (through Sarah) Yitz'chak. In order for the promise Adonai had instilled upon Avraham is to continue, Yitz'chak would have to become a father and thus produce a child who would bring forth the promise. We saw Avraham's willingness when tested by Adonai offer his only son, the only son of the promise, believing as 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.

Avraham commissions his servant Eli`ezer to find a wife for his son.

**Gen 24:1** By now Avraham was old, advanced in years; and Adonai had blessed Avraham in everything.

**Gen 24:2** Avraham said to the servant who had served him the longest, who was in charge of all he owned, "Put your hand under my thigh;

**Gen 24:3** because I want you to swear by Adonai, God of heaven and God of the earth, that you will not choose a wife for my son from among the women of the Kena`ani, among whom I am living;

**Gen 24:4** but that you will go to my homeland, to my kinsmen, to choose a wife for my son Yitz'chak."

In the concept of the Jewish wedding, Eli`ezer would be considered the friend of the bridegroom. They had many responsibilities. *The friend of the bridegroom was the groom's agent who made the arrangements between the groom and the bride, guarded the bride for the groom, insured the chastity for the groom, and delivered her to the groom.*

Who is Yeshua's Friend in this case the friend of the Bridegroom? Yochanan the Immerser:

**Joh 3:27** Yochanan answered, "No one can receive anything unless it has been given to him from Heaven.

**Joh 3:28** You yourselves can confirm that I did not say I was the Messiah, but that I have been sent ahead of him.

**Joh 3:29** The bridegroom is the one who has the bride; but the bridegroom's friend, who stands and listens to him, is overjoyed at the sound of the bridegroom's voice. So this joy of mine is now complete.

**Joh 3:30** He must become more important, while I become less important.

*When questioned concerning the popularity of Yeshua, Yochanan responded by referring to the people of Israel as the bride, Yeshua, the Messiah, as the bridegroom, and himself as the "friend of the bridegroom." He saw his position as preparing the bride, Israel, for her husband, the Messiah.*

The agent (Eli'ezer) of the bridegroom (Yitz'chak) commissioned by his

Father Avraham was given an additional task, "find a bride for my son" Thus we read of his journey back to the land where Avraham's kinsmen resided along with the conversation he would have with Adonai.

**Gen 24:12** He said, "Adonai, God of my master Avraham, please let me succeed today; and show your grace to my master Avraham.

**Gen 24:13** Here I am, standing by the spring, as the daughters of the townsfolk come out to draw water.

**Gen 24:14** I will say to one of the girls, 'Please lower your jug, so that I can drink.' If she answers, 'Yes, drink; and I will water your camels as well,' then let her be the one you intend for your servant Yitz'chak. This is how I will know that you have shown grace to my master."

His petition was to Adonai, the God of his master Avraham. The servant utilized the authority of the name for whom he served. We utilize the name of the one whom we serve, Yeshua.

Adonai heard the prayers of Avraham's servant Eli`ezer:

**Gen 24:15** Before he had finished speaking, Rivkah the daughter of B'tu'el son of Milkah the wife of Nachor Avraham's brother, came out with her jug on her shoulder.

**Gen 24:16** The girl was very beautiful, a virgin, never having had sexual relations with any man. She went down to the spring, filled her jug and came up.

**Gen 24:17** The servant ran to meet her and said, "Please give me a sip of water from your jug to drink."

**Gen 24:18** "Drink, my lord," she replied, and immediately lowered her jug onto her arm and let him drink.

The first part of his petition to Adonai was answered. Could this be the one?

**Gen 24:19** When she was through letting him drink, she said, "I will also draw water for your camels until they have drunk their fill."

**Gen 24:20** She quickly emptied her jug into the trough, then ran again to the well to draw water, and kept on drawing water for all his camels.

**Gen 24:21** The man gazed at her in silence, waiting to find out whether Adonai had made his trip successful or not.

Thus far, Rivkah had done everything Eli`ezer had petitioned Adonai to reveal to him.

Could this be the one?

**Gen 24:22** When the camels were done drinking, the man took a gold nose-ring weighing one-fifth of an ounce and two gold bracelets weighing four ounces

**Gen 24:23** and asked, "Whose daughter are you? Tell me, please. Is there room in your father's house for us to spend the night?"

**Gen 24:24** She answered, "I am the daughter of B'tu'el the son Milkah bore to Nachor,"

**Gen 24:25** adding, "We have plenty of straw and fodder, and room for staying overnight."

The first Aleph Tav appears in verse 23...

**Gen 24:23** and asked, "Whose daughter are you? Tell me, please. Is there room in your father's house for us to spend the night?"

וַיֹּאמֶר בֵּת-מִי אֵתְּ הַגִּידִי נָא לִי הַיֵּשׁ בֵּית-אָבִיךָ מָקוֹם  
לָנוּ לָלֵךְ

Remember Eli'ezer is the friend of the Bridegroom and thus is performing his duty to both Yitz'chak, the bridegroom and Avraham, the father of the bridegroom.

**Gen 24:23** and asked, "Whose daughter are you? (Aleph Tav) Tell me, please. Is there room in your father's house for us to spend the night?"

We witness THE BRIDEGROOM (Yeshua) in the midst of the selection of the bride. This is the first step in identifying Rivkah as being part of the kinsmen of Avraham, thus I believe the Aleph Tav is confirmation to the bride. Rivkah had done all that Eli'ezer had petitioned Adonai to show him, thus leading to further inquiry. Could this also be a marker indicating the acceptance of Yitz'chak of his bride, sight unseen. In other words, the

blessing of Adonai upon this union. I believe it can be both because we need to remember that the father and the son, Adonai and Yeshua are one.

**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.

The next occurrence of the Aleph Tav comes Eli'ezer engages in conversation with Laban, the brother of Rivkah and recounted all that had been given him to do, including his interaction with Adonai and all that had transpired up to that point, including the question posed to Rivkah.

**Gen 24:47** "I asked her, 'Whose daughter are you?' and she answered, 'The daughter of B'tu'el son of Nachor, whom Milkah bore to him.' Then I put the ring on her nose and the bracelets on her wrists,

**Gen 24:48** bowed my head, prostrated myself before Adonai and blessed Adonai, God of my master Avraham, for having led me in the right way to obtain my master's brother's [*grand*]daughter for his son.

For which the Aleph Tav is found in the exact same place as Eli'ezer recounts the question he asked of Rivkah

וְאֶשְׂאֵל אֶתְּהָ אֶתְּהָ וְאָמַר בֵּת-מִי אֵתְּהָ וְנִתְּאָמַר בֵּת-בְּתוּאֵל בֶּן-  
נְחֹר אֲשֶׁר יִלְדָהּ-לוֹ מִלְכָּה וְאִשָּׁם הַנָּזָם עַל-אִפָּהּ וְהִצַּמִּידִים  
עַל-יָדֶיהָ

**Gen 24:47** "I asked her, 'Whose daughter are you?' (Aleph Tav) and she answered, 'The daughter of B'tu'el son of Nachor, whom Milkah bore to him.' Then I put the ring on her nose and the bracelets on her wrists,

This further conveys that the question being asked was inspired by Adonai the father and thus bearing the marker of the son, the bridegroom for whom the question is being asked for.

Upon conveying all this to the mother and brother, Eli'ezer awaits the response...

**Gen 24:49** "So now if you people intend to show grace and truth to my

master, tell me. But if not, tell me, so that I can turn elsewhere."

**Gen 24:50** Lavan and B'tu'el replied, "Since this comes from Adonai, we can't say anything to you either bad or good.

This sounds like a response that is indifferent, which would lead to an entire sermon on this non-answer answer. Needless to say, this is how they responded...

**Gen 24:51** Rivkah is here in front of you; take her and go. Let her be your master's son's wife, as Adonai has said."

**Gen 24:52** When Avraham's servant heard what they said, he prostrated himself on the ground to Adonai.

**Gen 24:53** Then the servant brought out silver and gold jewelry, together with clothing, and gave them to Rivkah. He also gave valuable gifts to her brother and mother.

**Gen 24:54** He and his men then ate and drank and stayed the night. In the morning they got up; and he said, "Send me off to my master."

**Gen 24:55** Her brother and mother said, "Let the girl stay with us a few days, at least ten. After that, she will go."

**Gen 24:56** He answered them, "Don't delay me, since Adonai has made my trip successful, but let me go back to my master."

Ultimately it came down to what the daughter would say.

It is interesting that we see a tactic of Laban that we will see more of when he interacts with Rivkah's son Ya'akov.

Thus Rivkah was brought in and asked...

**Gen 24:57** They said, "We will call the girl and see what she says."

**Gen 24:58** They called Rivkah and asked her, "Will you go with this man?" and she replied, "I will."

**Gen 24:59** So they sent their sister Rivkah away, with her nurse, Avraham's servant and his men.

**Gen 24:60** They blessed Rivkah with these words: "Our sister, may you be the mother of millions, and may your descendants possess the cities of those who hate them."

The next Aleph Tav is found in the blessing of verse 60, not once but twice:

וַיְבָרְכוּ אֶת־רִבְקָה וַיֹּאמְרוּ לָהּ אַחֲתַנּוּ אֶת־הַיְי לְאַלְפֵי  
רִבְקָה וַיִּירֶשׁ זַרְעֵךְ אֶת־שַׁעַר שְׂנְאָיו

**Gen 24:60** They blessed Rivkah with these words: "Our sister, may you (Aleph Tav) be the mother of millions, and may your descendants possess (Aleph Tav) the cities of those who hate them."

Here I see Rivkah as Miryam, a woman who found favor with Adonai and as such has been blessed by Him.

**Luk 1:26** In the sixth month, the angel Gavri'el was sent by God to a city in the Galil called Natzeret,

**Luk 1:27** to a virgin engaged to a man named Yosef, of the house of David; the virgin's name was Miryam.

**Luk 1:28** Approaching her, the angel said, "Shalom, favored lady! Adonai is with you!"

**Luk 1:29** She was deeply troubled by his words and wondered what kind of greeting this might be.

**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.

Both women are connected not only through the lineage but through the



blessing associated with bearing a child that will be of prominence. For we still talk of Ya'akov to this day, his name being changed to Israel for which is a nation that bears his name to this day. Likewise, we talk of Yeshua and continue to do so. The connections are profound yet simplistic.

We will learn later on that blessing comes from Adonai. Only He can bring forth true blessing and thus what He has blessed cannot be cursed.

**Num 23:8** "How am I to curse those whom God has not cursed? How am I to denounce those whom Adonai has not denounce.

For the blessing of Adonai resides to this day through Avraham and passed on through his descendants...

**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."

The second occurrence in this verse further reiterates what I shared with you last Shabbat in what was shared with Avraham in Bereshit (Genesis 22:17) and thus is a confirmation to the seed of Avraham, his descendants.

**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,

**Gen 22:18** and by your descendants all the nations of the earth will be blessed—because you obeyed my order."

כִּי בָרַךְ אֲבָרְכָךָ וְהִרְבָּה אֲרֻבָּה אֶת זְרַעַךָ כְּכּוֹכְבֵי הַשָּׁמַיִם וְכַחֲלוֹל  
אֲשֶׁר עַל-שֹׁפֶת הַיָּם וְיִרְשׁ זְרַעַךָ אֶת שַׁעַר אֲיָבֶיךָ

**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,

The final occurrence of the Aleph Tav in this pending betrothal appears at

its conclusion.

**Gen 24:61** Then Rivkah and her maids mounted the camels and followed the man. So the servant took Rivkah and went on his way.

**Gen 24:62** Meanwhile, Yitz'chak, one evening after coming along the road from Be'er-Lachai-Ro'i—he was living in the Negev—

**Gen 24:63** went out walking in the field; and as he looked up, he saw camels approaching.

**Gen 24:64** Rivkah too looked up; and when she saw Yitz'chak, she quickly dismounted the camel.

**Gen 24:65** She said to the servant, "Who is this man walking in the field to meet us?" When the servant replied, "It's my master," she took her veil and covered herself.

**Gen 24:66** The servant told Yitz'chak (Aleph Tav) everything he had done.

The friend of the bridegroom who was prominent has now fulfilled his role and is now to become less prominent. Let me reiterate these verses to you again...

**Joh 3:27** Yochanan answered, "No one can receive anything unless it has been given to him from Heaven.

**Joh 3:28** You yourselves can confirm that I did not say I was the Messiah, but that I have been sent ahead of him.

**Joh 3:29** The bridegroom is the one who has the bride; but the bridegroom's friend, who stands and listens to him, is overjoyed at the sound of the bridegroom's voice. So this joy of mine is now complete.

**Joh 3:30** He must become more important, while I become less important.

The son is to become more prominent hence the connection between Yeshua and Yitz'chak is further established through that of the bridegroom. Each would take a bride based on their father's instruction. The friend of the bridegroom would prepare the bride and ultimately the two would become one.

**Gen 24:67** Then Yitz'chak brought her into his mother Sarah's tent and took Rivkah, and she became his wife, and he loved her. Thus was Yitz'chak comforted for the loss of his mother.