

My Notes on the Aleph Tav

By John Marsing

<http://www.torahlawform.com/Documents/AlephTav.PDF>

Note, as of July 30th 2009 this is a very rough document.

<http://torahlawform.com/Documents/Standalone-Aleph-Tavs-in-Num-33-and-related-Verses.Doc>

<http://torahlawform.com/Documents/Standalone-Aleph-Tavs-in-Num-33-and-related-Verses.Pdf>

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A lot of people at Tzur Yisrael (where I keep Shabbath) have been asking about the Hebrew Aleph Tav, so I decided to create this document.

I first heard about this teaching from Stanley Fretwell who was my first Torah Teacher.

At Tzur Yisrael ([TYoAZ](#)) I have been in the habit of creating word documents and PDF's of the Scriptures that we read every Shabbath (see [here](#)). Rather than just copy the verses from my bible program, I wanted to add a personal touch, so I include commentary from a couple of sources ([MIA](#) and [Ahavta](#))

1:1 בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ
 the·earth and·» the·heavens » Elohim he-created in·beginning

Figure 1: Gen 1:1 from the Interlinear Scripture Analyzer (ISA)

Etymology of the word Universe?

According to Brad Scott's article on [Mysteries and Truths Hidden within the AlephBet...](#)

This opening sentence (Genesis 1:1) is constructed out of seven Hebrew words. The number seven fits into the scheme of scriptural interpretation.... The number seven is recognized as a very special number from the Jewish point of view. It is a number that speaks of spiritual completeness and fullness. ... When the ancient sages look at these opening words and see that it is made up of 7 words, and especially the context in which they are used, *they see the entire heavens and earth being completed in its fullness from aleph to tav*. In the very first verse they see a *complete* heavens and earth created in verse one, as opposed to those things being created in the first six days.

I have also heard from a good friend and fellow member at TYoAZ Richard Ottens that the Torah was initially one long string of characters and when God spoke it as one verse, the universe was created (Universe = One Verse). In a related matter (pun), it's interesting that the Hebrew word transliterated as debar has a dual meaning. It means words and things, so a pun from Brad Scott is "words means things". The point is that looking at it from a Hebrew perspective, when God spoke the words of the Torah, all the known matter (things) was created.

Notes on the maqaf i.e. the "Hebrew Hyphen"

The [maqaf](#) (ֿ) is the Hebrew [hyphen](#) (-), and has virtually the same purpose for connecting two words together as in English. **It is different from the Hyphen in the way it's drawn (a hyphen is in the middle in terms of height, the maqaf is at the top) and has a biblical origin which is unlike many other Modern Hebrew punctuation symbols, which are simply migrated from European languages.** The maqaf is well-used in Hebrew typography, most books and newspapers will use it and have the hyphens higher than one would find in English. However, in online writing, it is seldom used because like other Hebrew characters, it is absent on a [Hebrew keyboard](#). As a result, a standard English hyphen (-), is most often used in online writings.

Source: http://en.wikipedia.org/wiki/Hebrew_punctuation#Hyphen_and_maqaf

Sources

Article by Brad Scott of Wild branch Ministries “Mysteries and Truths Hidden within the AlephBet”

<http://www.wildbranch.org/Articles/01bradalephbet.htm>

The Hebrew Language by Dr. Larry Ollison [YouTube video](#)

Mysteries and Truths Hidden within the AlephBet

<http://www.wildbranch.org/Articles/index.html>

by: Brad Scott

The ancient Jewish sages believed that the *alephbet* (Hebrew alphabet) was the building blocks of life. In other words, those twenty-two letters of the Hebrew alphabet are what all of life is built on.

In the book of Ivrim (Hebrews), chapter 11, verse 3, it says that the worlds were framed by the word of YHWH. When you read B^ere'shiyt (Genesis) chapter one, you see 'Elohiym saying, "*Let there be light and there was light.*" 'Elohiym said, "*Let there be stars in the firmament*" and "*Let there be beasts in the field, and fowl in the air.*" He did this simply by speaking. Some may think of this only as poetic, but the Hebrew people have historically had solemn reverence and awe for the actual building blocks of life which they believe are the individual letters; that 'Elohiym did create the world with the *alephbet*. When you examine the very first verse of the scriptures in B^ere'shiyt chapter 1, verse 1, you see the same concept. In Hebrew it reads:

B^ere'shiyt.....bara.....'Elohiym...'et...hashamayim...v'et... ha'arets.
In beginning...created.. 'Elohiym...(*)..the heaven..... and... the earth.

1:1 בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ
the·earth and·» the·heavens » Elohim he-created in·beginning

Figure 2: Gen 1:1 from the Interlinear Scripture Analyzer (ISA)

The Hebrew text, of course, does not look like the above, being that it is in Hebrew letters and written from right to left. This study is designed to be accessible to those who aren't literate in the Hebrew script, therefore I've rendered the text into our western script from left to right. As you can see, the sentence structure of the Hebrew text is not according to western or Greek thought where we would expect to see "God" in the primary position of the sentence, followed by the verb "created", and ending with the object of the action - "the heavens and the earth." The Hebrew mind focuses on the verb or action rather than the subject or noun. As a matter of fact, the Hebrew writer will accentuate the action to the point of being overly redundant, such as: "He opened his mouth and spoke, saying ...". Many people believe that this way of speaking is the poetic Elizabethan English of the King James Version, but the redundancy of verb usage is purely an eastern or Hebrew peculiarity.

Let's go back to the verse. The word *b^ere'shiyt* is the Hebrew word from which the Greek word "Genesis" comes. (Several of the books in the Scripture are named after the opening words of the book.) This opening sentence is constructed out of seven Hebrew words. The number seven fits into the scheme of scriptural interpretation called 'gematria' (also called numerology). The number seven is recognized as a very special number from the Jewish point of view. It is a number that speaks of spiritual completeness and fullness. Seven is used quite extensively by the *Ruach haQodesh* (Holy Spirit) throughout the whole body of scripture. A look into Strong's concordance will reveal that the number seven, along with an

abundant number of things that are grouped in sevens, are in the hundreds. So, the ancient Hebrew sages saw a specialness in the usage of the number seven. When the ancient sages look at these opening words and see that it is made up of 7 words, and especially the context in which they are used, they see the entire heavens and earth being completed in its fullness from aleph to tav. In the very first verse they see a complete heavens and earth created in verse one, as opposed to those things being created in the first six days. Actually no creative process takes place in the first six days except the beasts and man. Everything else was formed from material that was already created in verse one. This is why I have absolutely no argument whatsoever with those who believe in a young earth or an old earth because I believe (as the ancient sages did) that the heavens and the earth were created in the beginning, not in the six days.

Now let's look at the verse even more closely through the eyes of the ancient sages. After *B^ere'shiyt bara 'Elohiym* there is a fourth untranslatable word. That fourth word is actually two Hebrew letters: the Aleph and the Tav. The aleph-tav does serve a grammatical purpose in that it points to the direct object of the sentence. These two letters do not actually form a word, but rather they express an understanding. The aleph is the first letter of the Hebrew alphabet, and the tav is the last letter of the alphabet. The placement of these two very significant letters at strategic locations within many sentences of the Hebrew scriptures express a total completeness. It is equivalent to saying "from alpha to omega, from a to z, from first to last, from beginning to end." So, from the Hebraic point of view, they see that "In the beginning 'Elohiym created the aleph-tav". In other words, they believe that the very first thing 'Elohiym created was the Hebrew alphabet, which is known through ancient writings also as the aleph-tav. They recognize that He created the letters by which all life and all physical things spring forth from. They are divinely ordained building blocks of life. They believed that 'Elohiym had to create this first because it is all the letters of the Hebrew alphabet that form the Torah, the word of YHWH, which, according to the word of YHWH, is YHWH Himself. Now you can better understand the reverence they have for the alphabet because they are the letters of the Torah - which is YHWH. We understand the same from Yochanan (John) 1:1, "In the beginning was the WORD and the WORD was with God and the WORD was GOD." If any Jewish sage would read that verse they would give it a hearty amen. He would say, "In the beginning was the WORD, the alphabet, the WORD was with God, and God was the WORD." YHWH is the Alphabet and is revered for the same reason.

In English we can understand *B^ere'shiyt 1:1* as "In the beginning God created A to Z." Our own expression that parallels this one is, "He finished everything from A to Z, or from beginning to end." This is also the reason for several of Yeshua's titles: the "Author and Finisher of our faith;" He is the Aleph Tav, the Alpha and Omega, the Beginning and End, and the First and Last.

It is also believed by these ancient sages that these Hebrew letters are not only the building blocks of life, but that we are supposed to study them, and speak them forth continuously, because if ever there is a time when Torah is not being vocalized, the ancient sages believed "the earth will melt away with a fervent heat." That saying should ring familiar to those who study the New Testament; Kefa (Peter) made a similar statement in his first letter, that there will be a time when the earth melts away with a fervent heat!

2Pe 3:10-12 KJV ¹⁰ But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. ¹¹ Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, ¹² Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?

From a scriptural point of view that simply means that "there will be no Laws and no Torah on the earth, and that it is Torah (that is, the word of YHWH) that is keeping all things together!" This brings to mind the book of Colossians, where in chapter one it says that Yeshua' holds all things together and that by Him all things consist. We know from Yochanan 1:1 and 1:14 that Yeshua' is the WORD of YHWH, and that He holds the entire universe together with His physical and spiritual laws which in actuality - is Yeshua' Himself!

Joh 1:1-3 KJV ¹ In the beginning was the Word, and the Word was with God, and the Word was God. ² The same was in the beginning with God. ³ All things were made by him; and without him was not any thing made that was made.

Joh 1:14 KJV ¹⁴ And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

The ancient sages believed the same way about the alephbet as modern science believes concerning the elements; that they are the fundamental building blocks of everything we see. They cannot be created, but you can take those basic building blocks, combine them, and make something out of them. In reality, that is all that man can do; that is - make or form something from existing material. He cannot *create* anything. We can only take what 'Elohiym has created, and manipulate that material, and make something out of it. We cannot *bara* (create). We can only *'asah* (make) or *yatsar* (mold).

Ecc 1:9 KJV ⁹ The thing that hath been, it *is that* which shall be; and that which is done *is that* which shall be done: and *there is no new thing under the sun*.

We must take care as to the proper elements to use in our making and molding because some combinations produce useful and helpful results, and other combinations produce hazardous and even deadly results. It is this parallel comparison of the elements and words that teach us that we must be careful which words we should and should not write or speak. This is the reason Yeshua' said that we would be judged by every word that comes forth from our mouth.

Mat 12:36-37 KJV ³⁶ But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. ³⁷ For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

We may use the comparison of letters to the elements in the following example. You can take two parts hydrogen and one part oxygen and produce H₂O or water, which is a life sustaining compound. However, you may take the same two parts hydrogen and combine it with one part sulphur (instead of oxygen), and that produces H₂S, hydrogen sulphide, which is very lethal indeed. From this simple example we can see that the substitution of one simple element can cause disastrous and even deadly results; forming something deadly rather than life-sustaining. The same care must be used in communication. We are held accountable for every word that we speak. Our words can also be life sustaining or life threatening. The same care must be used in our understanding of the word of YHWH, and our teaching that is a result of our understanding. *When we read the scriptures, and we do not recognize an idiom as an idiom, and we teach the idiom as literal truth rather than symbolic of an intended meaning, we are communicating our understanding in a way that is not life-sustaining, and in many ways can be life threatening when spiritual truths are not understood as the truths they are intended to convey.* To teach spiritual things without

spiritual understanding is death to the hearer. Therefore, we must get back to the original context and mind set and understanding of the writers, rather than trying to force our own particular meanings into the text.

This is as good of a stopping place as any, but in actuality we could go on and on into the applications of the Hebrew alephbet in the creation story and beyond. I believe that if you can get motivated to seek out the truths contained within this study, and apply them to all areas of your studies, you will find a more solid basis for your faith and start to weed out those beliefs that you had originally felt were true, but have found deeper understanding through the proper use of the alephbet.

This essay is an edited transcript excerpted from Bradford Scott's series entitled "Alephbet - the building blocks of life."

Note, Monte Judah says there's only 14 Aleph Tav's that aren't translated

611 Stand Alone Aleph Tav's in the TaNaCh

(seems like we're missing a couple)

Source: Brad Scott from www.wildbranch.org

Gen 1:1, Gen 2:11, Gen 2:13, Gen 9:22 Gen 9:23, Gen 9:24, Gen 12:13, Gen 13:11, Gen 14:9, Gen 14:16
Gen 17:8, Gen 17:11, Gen 17:25, Gen 18:19, Gen 20:14, Gen 21:5 Gen 22:17, Gen 24:23, Gen 24:47,
Gen 24:60, Gen 24:66 Gen 26:4, Gen 26:8, Gen 27:45, Gen 28:15, Gen 29:13, Gen 30:29 Gen 31:1,
Gen 31:12, Gen 32:22, Gen 32:23, Gen 34:13, Gen 35:4, Gen 39:22 Gen 41:4, Gen 41:7, Gen 41:20,
Gen 41:24, Gen 41:25, Gen 42:9 Gen 42:29, Gen 44:24, Gen 45:27, Gen 49:1, Gen 50:15

Exo 1:1, Exo 1:14, Exo 4:15, Exo 4:28, Exo 4:30, Exo 6:4, Exo 6:29 Exo 7:2, Exo 9:25, Exo 10:2,
Exo 10:12, Exo 13:7, Exo 14:24 Exo 14:25, Exo 16:5, Exo 16:9, Exo 16:23, Exo 18:1, Exo 18:8, Exo 18:14
Exo 19:7, Exo 20:1, Exo 20:7, Exo 23:25, Exo 23:31, Exo 24:3, Exo 24:4 Exo 24:10, Exo 25:9, Exo 25:16,
Exo 25:22, Exo 25:39, Exo 26:33 Exo 27:9, Exo 29:19, Exo 29:27, Exo 31:6, Exo 31:7, Exo 33:12,
Exo 34:11 Exo 34:28, Exo 34:32, Exo 34:34, Exo 35:5, Exo 35:10, Exo 35:16, Exo 35:17 Exo 35:24,
Exo 35:27, Exo 36:3, Exo 36:4, Exo 38:8, Exo 38:22, Exo 38:27 Exo 39:39, Exo 39:40, Exo 39:42,
Exo 40:3, Exo 40:6, Exo 40:13, Exo 40:21

Lev 1:8, Lev 2:14, Lev 4:17, Lev 4:21, Lev 7:3, Lev 7:30, Lev 8:9 Lev 8:14, Lev 8:18, Lev 8:36, Lev 9:5,
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Lev 27:23

Num 1:17, Num 3:40, Num 3:49, Num 4:5, Num 4:27, Num 5:18 Num 5:25, Num 5:30, Num 7:7,
Num 7:10, Num 11:5, Num 11:12 Num 11:24, Num 15:22, Num 15:23, Num 16:28, Num 16:31 Num 16:35,
Num 16:38, Num 17:3, Num 16:39, Num 17:4, Num 18:5 Num 18:15, Num 18:29, Num 19:9, Num 20:14,
Num 21:6, Num 21:25 Num 22:2, Num 22:4, Num 22:6, Num 22:17, Num 23:12, Num 25:8 Num 26:10,
Num 31:26, Num 32:11, Num 32:28, Num 32:31, Num 33:4 Num 33:52, Num 35:6, Num 35:14

Deu 1:4, Deu 1:18, Deu 1:19, Deu 1:35, Deu 3:21, Deu 4:3 Deu 4:6, Deu 5:11, Deu 5:27(2), Deu 5:31,
Deu 6:5, Deu 7:12, Deu 7:18 Deu 9:7, Deu 9:25, Deu 10:4, Deu 10:16, Deu 11:1, Deu 11:32, Deu 12:11
Deu 12:28, Deu 12:32, Deu 13:1, Deu 14:22, Deu 17:9, Deu 18:18, Deu 18:20 Deu 21:16, Deu 24:9,
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Jos 2:10, Jos 2:23, Jos 3:3, Jos 5:1, Jos 7:17, Jos 8:1, Jos 8:26 Jos 8:32, Jos 9:3, Jos 9:24, Jos 10:23,
Jos 15:19, Jos 21:9, Jos 21:44, Jos 22:2 Jos 23:3, Jos 23:6, Jos 23:15, Jos 24:7, Jos 24:27, Jos 24:31

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Jdg 9:56, Jdg 11:21, Jdg 11:22 Jdg 11:24, Jdg 14:6, Jdg 14:8, Jdg 16:23, Jdg 18:27

Rth 2:17, Rth 2:18, Rth 2:19, Rth 2:21, Rth 3:4, Rth 3:10, Rth 3:16

Isa 2:17, Isa 2:22, Isa 3:12, Isa 4:4, Isa 5:1 Isa 6:18, Isa 7:16, Isa 8:10, Isa 8:21, Isa 10:8, Isa 10:20,
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2Sa 3:13; 2Sa 3:2 Sa 3:19, 2Sa 3:25; 2Sa 3:2 Sa 4:5, 2Sa 5:? 2Sa 6:2; 2Sa 6:2 Sa 7:21, 2Sa 8:7; 2Sa 8:2 Sa 8:9, 2Sa 11:9; 2Sa 11:2 Sa 11:19 2Sa 11:20; 2Sa 11:2 Sa 11:22, 2Sa 12:9; 2Sa 12:2 Sa 12:24, 2Sa 13:21; 2Sa 13:2 Sa 13:22 2Sa 13:32; 2Sa 13:2 Sa 14:19, 2Sa 15:16; 2Sa 15:2 Sa 15:34, 2Sa 16:3; 2Sa 16:2 Sa 19:19, 2Sa 19:20 2Sa 19:37; 2Sa 19:2 Sa 19:38, 2Sa 20:3; 2Sa 20:2 Sa 21:11, 2Sa 21:19; 2Sa 21:2 Sa 23:20 2Sa 24:2

1Ki 2:3; 1Ki 2:1 Ki 2:5, 1Ki 2:9; 1Ki 2:1 Ki 2:15, 1Ki 2:22; 1Ki 2:1 Ki 2:43 1Ki 2:44; 1Ki 2:1 Ki 4:34, 1Ki 5:14; 1Ki 5:1 Ki 5:8, 1Ki 5:22; 1Ki 5:1 Ki 7:3? 1Ki 7:48; 1Ki 7:1 Ki 8:14, 1Ki 8:15; 1Ki 8:1 Ki 8:24, 1Ki 8:25; 1Ki 8:1 Ki 8:31 1Ki 8:54; 1Ki 8:1 Ki 8:55, 1Ki 8:63; 1Ki 8:1 Ki 9:9, 1Ki 10:2; 1Ki 10:1 Ki 10:4 1Ki 11:10; 1Ki 11:1 Ki 11:14, 1Ki 11:20; 1Ki 11:1 Ki 11:31, 1Ki 11:35; 1Ki 11:1 Ki 14:6, 1Ki 16:12 1Ki 18:4; 1Ki 18:1 Ki 18:13, 1Ki 18:36; 1Ki 18:1 Ki 19:1, 1Ki 20:13; 1Ki 20:1 Ki 20:22

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2Ch 4:19; 2Ch 4:2 Ch 6:3, 2Ch 6:4; 2Ch 6:2 Ch 6:15, 2Ch 6:16; 2Ch 6:2 Ch 7:18, 2Ch 7:22 2Ch 9:1-2 Ch 9:3, 2Ch 10:13; 2Ch 10:2 Ch 14:14, 2Ch 14:13 2Ch 21:16; 2Ch 21:2 Ch 21:17, 2Ch 25:20; 2Ch 25:2 Ch 29:16, 2Ch 29:20 2Ch 33:8; 2Ch 33:2 Ch 33:25, 2Ch 34:4; 2Ch 34:2 Ch 34:19 2Ch 34:24; 2Ch 34:2 Ch 34:32, 2Ch 34:33; 2Ch 34:2 Ch 36:19

Neh 2:9, Neh 3:13, Neh 9:6, Neh 9:32, Neh 13:17, Neh 13:18, Neh 13:27

Est 2:13, Est 2:18, Est 3:3, Est 4:7, Est 4:9, Est 4:12 Est 6:13, Est 8:4, Est 9:19, Est 9:21, Est 9:23, Est 9:27, Est 9:29

Job 2:11

Psa 47:4, Psa 47:5, Psa 60:1, Psa 60:2, Psa 60:3, Psa 83:12, Psa 83:13, Psa 98:3, Psa 132:1, Psa 137:7

Pro 3:12, Pro 7:4

Ecc 2:12, Ecc 4:3, Ecc 5:4, Ecc 5:3, Ecc 7:13

Son 3:1, Son 3:2, Son 3:3, Son 3:4, Son 6:4

Isa 2:20, Isa 3:18, Isa 4:4, Isa 5:5, Isa 5:24, Isa 7:6, Isa 7:17, Isa 8:2, Isa 8:6, Isa 11:15, Isa 21:4, Isa 22:8, Isa 36:9, Isa 36:22, Isa 37:4, Isa 37:17, Isa 38:3, Isa 39:4, Isa 41:22, Isa 52:10, Isa 53:6, Isa 63:11

Jer 1:17, Jer 2:20, Jer 2:27, Jer 7:10, Jer 7:12, Jer 7:15, Jer 8:7 Jer 9:1, Jer 8:23, Jer 15:6, Jer 16:10, Jer 19:15, Jer 20:2, Jer 23:25 Jer 25:13, Jer 25:30, Jer 26:2, Jer 26:8, Jer 26:10, Jer 26:12, Jer 26:15 Jer 26:22, Jer 30:2, Jer 30:9, Jer 31:7, Jer 32:13, Jer 32:14, Jer 32:23 Jer 32:42, Jer 34:6, Jer 35:14, Jer 35:17, Jer 36:2, Jer 36:3 Jer 36:4, Jer 36:13, Jer 36:16, Jer 36:18, Jer 36:20, Jer 36:24, Jer 36:28 Jer 36:31, Jer 36:32, Jer 38:9, Jer 38:10, Jer 38:16, Jer 41:3, Jer 41:9 Jer 41:11, Jer 41:16, Jer 43:1, Jer 43:5, Jer 44:2, Jer 44:4, Jer 51:12, Jer 51:24, Jer 51:60, Jer 51:61, Jer 52:33

Lam 2:2

Eze 1:11, Eze 1:23, Eze 2:2, Eze 2:8, Eze 3:1, Eze 3:2, Eze 3:3, Eze 5:9 Eze 7:3, Eze 7:8, Eze 9:8, Eze 11:13, Eze 11:25, Eze 12:25, Eze 14:9 Eze 14:22, Eze 14:23, Eze 15:4, Eze 16:45, Eze 16:48, Eze 16:58, Eze 17:4 Eze 18:13, Eze 18:19, Eze 21:20, Eze 21:25, Eze 22:2, Eze 22:24 Eze 23:21, Eze 23:22, Eze 23:36, Eze 27:3, Eze 27:5, Eze 33:5, Eze 34:23 Eze 36:27, Eze 42:18, Eze 43:21, Eze 44:5, Eze 46:12

Dan 1:13, Dan 1:15, Dan 8:19, Dan 9:13, Dan 10:14, Dan 11:2

Amo 3:2, Amo 5:26, Amo 8:11

Oba 1:17, Oba 1:20

Mic 5:1, Mic 4:14, Mic 6:1

Zep 1:18, Zep 2:11

Hag 2:17

Zec 8:9, Zec 11:14, Zec 12:10

Mal 2:4, Mal 3:10, Mal 4:5, Mal 3:23

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The Stolen Book of Revelationand Seven other Amazing Facts / February 2004

<http://lionlamb.net/v3/YAVOHHeisComing/2004/02>

Rico Cortes Sources and Notes

[Power Point](#) and [Audio](#).

Rev 1:8 KJV 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 1:17 KJV And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last:

Rev 21:6 KJV 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 KJV I am Alpha and Omega, the beginning and the end, the first and the last.

8

THE RABBIS SAY THAT THE a t REPRESENTS PERFECTION AND COMPLETION

10

In the temple and the mishkan the KOHEN HaGADOL used to communicate with YHVH thru the U'RIM AND THE THUM'MIM

U'RIM = LIGHT aleph is the first letter of the word Urim

THUM'MIM = PERFECTION tav is the first letter of the word

12

The whole plan of redemption and salvation is found in the Hebrew text of this verse

There are 7 words in Hebrew and the at is the 4th word and again you find the Aleph Tav but with a vav in front of it making the word vET this is the 6th word in the verse.

Yahshua came to earth on the 4th day from creation 4,000 years and will return and connect heaven and earth at the end of the 6,000 year from creation.

14

MANY BELIEVERS DON'T KNOW THAT THE WORD THAT JOHN IS REALLY TALKING ABOUT IS THE at

John 1:1

In the beginning (tyvarb) was the Word at, and the Word at was with Elohim, and the Word at was Elohim.

2 The same was in the beginning with God.

3 All things were made by him at; and without him was not any thing made that was made.

31:

IN THE HEBREW LANGUAGE YOU CAN FIND THE Aleph Tav IN SOME VERY SPECIFIC PLACES FROM THE TENACK

YOU WILL NOT FIND THIS IN YOUR ENGLISH BIBLES OR IN ANY OTHER LANGUAGE.

THIS METHOD OF STUDY IS CALLED THE SOD LEVEL OR LIKE RAV SHAUL WOULD SAY A MYSTERY WHICH YOU WILL FIND IN THE LETTERS OF PAUL

DEUTERONOMY 6:4

Hear, O Israel: The YHVH our God is one YHVH:

5 And thou shalt love at YHVH thy ELOHIM with all thine heart, and with all thy soul, and with all thy might.

32

DEUTERONOMY 18:18

I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak at unto them all that I shall command him.

37

John 19:34-37 And again another scripture saith, They shall look on him whom they pierce. (Zechariah 12:10)

42

Ibn Ezra (12th c.)

All the heathen shall look to me to see what I shall do to those who pierced Messiah, the son of Joseph. -- Cited in M'Caul, p. 158.

44

Moses Alshekh (16th c.)

I will do yet a third thing, and that is, that "they shall look unto me," for they shall lift up their eyes unto me in perfect repentance, when they see him whom they pierced, that is Messiah, the son of Joseph; for our rabbis, of blessed memory, have said, that he will take upon himself all the guilt of Israel, and shall then be slain in the war to make an atonement, in such a manner, that it shall be accounted as if Israel had pierced him, for on account of their sin he has died; and therefore, in order that it may be reckoned to them as a perfect atonement, they will repent, and look to the blessed One, saying that there is none beside Him to forgive those that mourn on account of him who died for their sin: this is the meaning of "They shall look upon me." -- Cited in M'Caul, p. 163.

=====

John 3 bellies and three nights

how does the writer of proverbs 30 know that God had a Son. It's in the Torah.

Kooph is the only letter that descends

Eph 4

Pro 30:4

Who hath ascended: [Deu 30:12](#); [Joh 3:13](#); [Rom 10:6](#); [Eph 4:9](#), [Eph 4:10](#)

Kooph is the only letter that descends and Lamed is the only one that ascends.

Psa 40:7

Joh 1:45

Joh 5:

bar inosh is only found in Dan 7:14

Stand alone Aleph Tav Examples

Bible Section	BCV	Nth Word
Torah	Num 17:3	
Torah	Num 17:4	
Torah	Num 18:5	
Torah	Num 18:15	
Torah	Num 18:29	

Bible Section	BCV	N th Word
Torah	Num 19:9	
HafTorah	Jdg 11:21	
HafTorah	Jdg 11:22	
HafTorah	Jdg 11:24	

Num 19:9 וְאָסְפוּ אִישׁ טָהוֹר **אֵת** אֶפְרַיִם הַכֹּהֵן וְהֵנִיחַ מַחוּץ לַמִּחָנֶה בְּמָקוֹם טָהוֹר וְהִיָּתָה לְעֵדוּת בְּנֵי־יִשְׂרָאֵל לְמִשְׁמֶרֶת לְמִי נִדָּה חַטָּאת הוּא׃

Num 19:9 "shall gather up ^{H622}vasaph a man ^{H376}ish clean ^{H2889}tahor **Aleph Tav** ^{H853}the ashes ^{H665}epher"

Section	BCV	N th Letter
Torah	Num 20:14	14 th ; "... Yadaetah ^{H3045} knowest אֵת CaL ^{H3605} all - HaTeLah ^{H8513} the travail ..."
Torah	Num 21:6	4 th ; "Vayeshlach ^{H7971} sent YHVH ^{H3068} b'am ^{H5971} אֵת Hanechashim ^{H5175} serpents Haseraphim ^{H8314} fiery ..."
Torah	Num 21:25	3 rd ; "Vayikach ^{H3947} took Yisrael ^{H3478} אֵת Col ^{H3605} all HaARiM ^{H5892} the cities ..."

Num 20:14 וַיִּשְׁלַח מֹשֶׁה מַלְאָכִים מִקִּדְשׁ אֶל־מֶלֶךְ אֲדוֹם כֹּה אָמַר אֲחִיךָ יִשְׂרָאֵל אַתָּה יָדַעְתָּ **אֵת** כָּל־הַתְּלָאָה אֲשֶׁר מִצְאָתָנוּ׃

Num 21:6 וַיִּשְׁלַח יְהוָה בָּעָם **אֵת** הַנְּחָשִׁים הַשָּׂרִפִּים וַיִּנְשְׁכוּ אֶת־הָעָם וַיָּמָת עִם־רֹב מִיִּשְׂרָאֵל׃

Num 21:25 וַיִּקַּח יִשְׂרָאֵל אֶת כָּל-הָעָרִים הָאֵלֶּה וַיָּשָׁב יִשְׂרָאֵל
בְּכָל-עָרֵי הָאֲמֹרִי בְּחֶשְׁבֹּן וּבְכָל-בְּנֵי הָ:

Section	BCV	Nth Word
Torah	Num 22:2	5 th ; "Son of Zippor" Aleph Tav "all that had done Israel"
Torah	Num 22:4	14 th ; "the bullock" Aleph Tav "the grass of the field"
Torah	Num 22:6	22 nd ; I know Aleph Tav that he whom thou have blessed blessed
Torah	Num 22:17	14 th ; I pray the curse Aleph Tav (me) the people
HafTorah	Mic 6:1	3 rd ; Hear yea now Aleph Tav what YHVH saith

Num 22:2 וַיֵּרָא בָּלֶק בֶּן־צִפּוֹר **אֵת** כָּל־אֲשֶׁר־עָשָׂה יִשְׂרָאֵל לְאֹמְרָיו:

Num 22:4 וַיֹּאמֶר מוֹאָב אֶל־זַקְנֵי מְדִיָּן עִתָּה יִלְחָכוּ הַקְּהֵלִי
אֶת־כָּל־סִבִּיבֹתֵינוּ כַּלְתֶּךָ הַשּׁוֹר **אֵת** יֶרֶק הַשָּׂדֶה וּבָלֶק בֶּן־צִפּוֹר מִלָּד
לְמוֹאָב בָּעֵת הַהוּא:

Num 22:6 וַעֲתָה לִכְה־נָּא אָרְה־לִּי אֶת־הָעַם הַזֶּה כִּי־עָצוּם הוּא מִמֶּנִּי
אוּלַּי אוֹכַל נִכְּה־בּוֹ וְאֶגְרַשְׁנוּ מִן־הָאָרֶץ כִּי יֵדְעֵתִי **אֵת** אֲשֶׁר־תְּבָרַכְ
מִבְּרַךְ וְאֲשֶׁר תֵּאָר יוֹאֵר:

Num 22:17 כִּי־כַבֵּד אַכְבֵּדְךָ מְאֹד וְכֹל אֲשֶׁר־תֹּאמַר אֵלַי אַעֲשֶׂה וּלְכ־נָּא
קָבֵה־לִּי **אֵת** הָעַם הַזֶּה:

Mic 6:1 שְׁמַע־נָּא **אֵת** אֲשֶׁר־יְהוָה אֹמֵר־קוֹם רִיב אֶת־הַהָרִים וְתִשְׁמַעְנָה
הַגְּבָעוֹת קוֹלֶךָ:

Torah	Num 23:12	4 th ; “And he answered and said must I not” Aleph Tav “that which hath put YHVH in my mouth? <i>vav- aleph-tav</i> take heed to speak”
Torah	Num 25:8	See here (doc) or here (pdf)

Num 23:12 וַיַּעַן וַיֹּאמֶר הֲלֹא אֶת־אֲשֶׁר יִשִּׁים יְהוָה בְּפִי אַתָּה אֲשַׁמֵּר לְדַבֵּר:

קבה

H6897 qôbâh ko'-baw

From [H6895](#); the *abdomen* (as a cavity): - belly.; LXX related word(s) ; [G3388](#) metra

Word Study

qôbâh: A feminine noun meaning belly. Some translators render this as belly, referring to the external aspect of the body ([Num 25:8](#)).

Total KJV Occurrences: 1; belly, 1; [Num 25:8](#)

RSTNE FN 517 on Num 25:13: A case where the death, or sacrifice of two people, through the act of one righteous man, resulted in an act of atonement for the entire nation of Yisrael, just as Messiah's death as Messiah Son of Joseph would atone for the nation as well.

Num 26:10

Num 26:10 ותפתח הארץ את פיה ותבלע אתם ואת קרח במות העדה באכל האש את חמשים ומאתים איש ויהיו לנס:

Num 26:10 KJV And the earth opened her mouth, and swallowed them up together with Korah, when that company died, what time the fire **Alep Tav** devoured two hundred and fifty men: and they became a sign.

1Ki 19:1

1Ki 19:1 ויגד אחאב לאיזבל את כל אשר עשה אליהו ואת כל אשר הרג את כל הנביאים בחרב:

1Ki 19:1 KJV And Ahab told Jezebel **Alep Tav** all that Elijah had done, and withal how he had slain all the prophets with the sword.

2Ch 21:2 ?

2Ch 21:16-17

Ch 21:16 ויער יהוה על יהורם את רוח הפלשתים והערבים אשר על יד כושים:

Ch 21:17 ויעלו ביהודה ויבקעוה וישבו את כל הרכוש הנמצא לבית המלך וגם בניו ונשיו ולא נשאר לו בן כי אם יהואחז קטן בניו:

2Ch 21:16-17 KJV Moreover the LORD stirred up against Jehoram **Alep Tav** the spirit of the Philistines, and of the Arabians, that *were* near the Ethiopians: (17) And they came up into Judah, and brake into it, and carried away **Alep Tav** all the substance that was found in the king's house, and his sons also, and his wives; so that there was never a son left him, save Jehoahaz, the youngest of his sons.

This Aleph Tav is found between the 1st and 2nd words of Num 31:26

Num 31:26 KJV Take **Aleph Tav** the sum of the prey that was taken, *both* of man and of beast, thou, and Eleazar the priest, and the chief fathers of the congregation:

Num 31:26 **שָׂא אֶת־** רֹאשׁ מִלְקוֹת הַשְּׂבִי בְּאָדָם וּבְבַהֲמָה אֹתָהּ וְאֶלְעָזָר הַכֹּהֵן וְרֹאשֵׁי אֲבוֹת הָעֵדָה:

H7628 that was **הַשְּׂבִי** H4455 of the prey **מִלְקוֹת** H7218 the sum **רֹאשׁ** H853 **אֶת־** H5375 Take **שָׂא** Num 31:26 **IHOT+**
 H3548 the **הַכֹּהֵן** H499 and Eleazar **וְאֶלְעָזָר** H859 thou, **אֹתָהּ** H929 and of beast, **וּבַבְּהֵמָה** H120 of man **בְּאָדָם** taken,
 H5712 of the congregation: **הָעֵדָה:** H1 fathers **אֲבוֹת** H7218 and the chief **וְרֹאשֵׁי** priest,

Numbers chapter 33 with Commentary by John Marsing:

The guts of Numbers Chapter 33 is about all the places that Israel camped while in the wilderness, starting with the first place they went to called Succoth which is mentioned in verse 5 and the last place was the plains of Moab which is mentioned in verses 48 and 49. In the next two verses (50 and 1) YHVH speaks to Moshe (verse 50) and tells him to speak to Israel (verse 51). Sandwiched in between these verses is therefore verse 4 and verse 52 which is where we find our Aleph Tav’s for our (triennial) parasha. Below is the first stand alone **Aleph Tav**...

H5221 had **הָכָה** H834 which **אֲשֶׁר** **אֶת־** H853 H6912 buried **מִקְבָּרִים** **וּמִצְרַיִם** Num 33:4
 H430 among **וּבְאֱלֹהֵיהֶם** H1060 firstborn, **בְּכוֹר** H3605 all **בָּהֶם** H3068 the LORD **יְהוָה** smitten
 H8201 judgments: **שִׁפְטִים:** H3068 also the LORD **יְהוָה** H6213 executed **עָשָׂה** them: upon their gods

In Numbers 33:4, The Aleph Tav is found between “the buried Egyptians” and “which YHVH had smitten”. If you go back to the related text in Exo 12:27, there are two non-stand alone Aleph Tav’s between “when He smote” ^{1st} **Aleph Tav** “Mitsriam (Egypt)” ^{2nd} **Aleph Tav** “and delivered our houses”; Here is the verse first in KJ and then in the interlinear...

“That ye shall say, It *is* the sacrifice of the LORD'S passover, who passed over the houses of the children of Israel in Egypt, when he smote **Aleph Tav-** the Egyptians, **Aleph Tav-** and delivered our houses. And the people bowed the head and worshipped.” KJV

H3068 of the **לִיהוָה** H1931 It **הוּא־** H6453 passover, **פֶּסַח** H2077 the sacrifice **זֶבַח** H559 That ye shall say, **וְאָמַרְתֶּם** Exo 12:27
 H3478 of **יִשְׂרָאֵל** H1121 of the children **בְּנֵי** H1004 the houses **בְּתֵי** H5921 over **עַל־** H6452 passed **פֶּסַח** H834 who **אֲשֶׁר** LORD's
 H1004 our houses. **וְאֶת־** H853 **וְאֶת־** H853 **אֶת־** H853 H5062 when he smote **בְּנִפְוֹ** H4714 in Egypt, **בְּמִצְרַיִם** Israel
 H7812 and worshipped: **וַיִּשְׁתַּחֲוּ:** H5971 And the people **הָעָם** H6915 bowed the head **וַיִּקְדּוּ** H5337 and delivered **הַצִּיל**

I thought this was interesting even though in Exodus 12:17 they are not stand alone Aleph Tav’s, it is however YHVH who passed over the first born of Israel.

Now the second stand alone **Aleph Tav** found in Numbers 33:52, first in the KJ and then in the interlinear ...

“Then ye shall drive out all the inhabitants of the land from before you, and destroy **Aleph Tav** all their pictures, and destroy all their molten images, and quite pluck down all their high places.”
(KJV).

H776 הארץ H3427 the inhabitants: יִשְׁבֵי H3605 all כל H853 את H3423 Then ye shall drive out והורשתם Num 33:52
H4906 their משכיתם H3605 all כל H853 את H6 you, and destroy ואבדתם H6440 from before מפניכם of the land
ואת H6 and destroy תאבדו H4541 their molten מסכתם H6754 images: צלמי H3605 all כל H853 ואת pictures,
H8045 and quite pluck down: תשמירו: H1116 their high places: במותם H3605 all כל H853

Is it possible that this two “bookend” verses (4 and 52) that contain the stand alone **Aleph Tav**’s should be considered together? And if you i.e. Israel, which is YHVH’s first born, do not destroy all the idols and images in the promised land, then could it be that the **Aleph Tav** will destroy you just as He did the first born of Mitsriam (Egypt)? What’s good for the Egyptian goose is good for the Israelite gander.

What was the purpose of the ten plagues? The ten plagues of Mitsriam where like gods to them and by YHVH destroying them, He showed all the world that there is only on Elohim. Israel needs to learn to never forget this, even though they did which is why they spend 40 years in the wilderness. Homer says DOH!

For completeness sake, here is a screen shot from my e-sword BHS (Biblia Hebraica Stuttgartensia) bible. I included it because it’s more accurate with regard to the hyphen (maqaf) then is the inter-liner bible shown above. It’s also nice in that it shows the vowel points.

Num 33:4 וּמִצְרַיִם מִקְבָּרִים אֵת אֲשֶׁר הָכָה יְהוָה בָּהֶם
כָּל־בְּכוֹר וּבְאֵלֵיהֶם עָשָׂה יְהוָה שְׁפָטִים:

Num 33:52 וְהוֹרַשְׁתֶּם אֶת־כָּל־יֹשְׁבֵי הָאָרֶץ מִפְּנֵיכֶם
וְאִבַּדְתֶּם אֵת כָּל־מִשְׁכֵּיתָם וְאֵת כָּל־צְלָמֵי מִסְכַּתָּם
תֵּאֲבְדוּ וְאֵת כָּל־בְּמֹתָם תִּשְׁמִירוּ: