

the same. Now here comes the “but”!! In the Hebrew text, seven words are written but only six of them are translated. The fourth word **ET** (which is the first and last letters of the Hebrew alphabet [aleph-bet], **Aleph** and **Tav**) is not translated. It is like writing our A- Z into the sentence. What does it mean or say? Grammatically, this little word is indicating that the action of the verb is on the object, not on the subject. So, God was not created in the beginning; instead, God created the heavens and the earth. Effectively, the English translators did convey the accurate meaning and intent of the verse but they did not show you the “plain sense of the text” because there is much more to the plain sense of the text in the Hebrew version of Genesis 1:1

There are 4 levels of studying the Torah P’shat, Remez, Derash and Sod each level takes you a little deeper into Torah. Today we are going to stay in the P’shat level, which is the plain, simple or direct meaning of a verse.

Tell about why we don’t eat Pig or Pork & what the Orthodox Jew said. To explain about P’shat level of Torah “plain sense of the text”

Look at what the Apostle John tries to teach you in the Renewed Covenant about Genesis 1:1. This is an example of teaching the first level of Torah – the plain sense of the text. John is directly relating to the first sentence in the scriptures and by doing this John’s intention is actually teaching a Midrash on the scriptures.

In the beginning was the Word, and the Word was with God, and the Word was God. John 1:1

Most Christians know that the Messiah is the “Word” referred to in this verse, but they have missed some-thing important. John is saying that the word **ET** is the Messiah in the verse “In the Beginning” (Genesis 1:1) Again the fourth word of the text is not translated but there in the Hebrew text the word **ET** is sitting beside the word for God~**Elohim**. Look at what else John says. *He* (the word **ET**) *was in the beginning with God* [Elohim]. *All things came into being by Him* [the Word], *and apart from Him* [the Word] *nothing came into being that has come into being.* John 1:2-3

John is saying that the Creator was God and was the word **ET**. This is an example of how the text plainly says something that is utterly profound. If **ET** is the Messiah, then the Messiah created everything “in the beginning.”

This little simple expression (ET or Aleph TAV) is not the only place in the Bible where this happens. The Aleph and Tav appears a little over 7,000 times in the scriptures, and the translators have nothing or very little in its translation. Here is a great example; the prophet Zechariah uses this exact expression in his prophecy.

And I will pour out on the house of David and on the inhabitants of Jerusalem, the Spirit of grace and of supplication, so that they will look on me (אֵת)-(ET) whom they have pierced; and they will mourn for Him, as one mourns for an only son, and they will weep bitterly over Him, like the bitter weeping over a first-born Zech 12:10

מִיְבוֹנֵי־חַתָּוֶן וְנִחַח־חֹרֶם לְשׁוֹרֵי־בַיִשׁוּרֵי־לְעֹדֵי־דִוָּד תִּיבַלְעֵי־תַכְפֹּף־שׁוֹ
 דִּיתְחַי־הִלְעֵד־פְּסִמֶּיכֹוֹי־לְעֹד־פָּסֶוֹוֹרֶק־דֶּרֶךְ־שְׂאֵת־אֵי־לְאֹוֹטִי־בְּהָרֹוֹכ־בְּהִלְעֶר־מָה־כֹּוֹי־לְעֶר־מָה־וֹ

In the Hebrew, the phrase “they will look on Me whom they have pierced” “They will look upon **ET** whom they have pierced.” The translators have interpreted that **ET** is a person. Christians interpret the person to be the Messiah. This is consistent with what is said about the Messiah in these verses in Rev 1:7 & John 19:37.

Show the Menorah

The first seven letters in the scriptures,

“B’resheet Bara Elohim “ET” Ha-Shamayim v-“ET” Ha-Aretz”

And in the very middle, the cradle of the Menorah, the Servant Lamp is the word Aleph Tav. The center stem holds all things together.

Yeshua is represented by the main branch of the lamp stand, and we as believers are represented by the six branches that extend from the original branch. Having believed, we are now living as “children of light” (Ephesians 5:8) who draw our source of light from Yeshua, the true light. Yeshua calls us “light of the world” and commands us to “let your light shine before men, that they may see your good deeds and praise your Father in heaven” (Matthew 5: 14, 16). Not only so, but the branches serve as a picture of Yeshua’ a description of our relationship with him: “I am the vine, you are the branches ... apart from me you can do nothing” if you are broken off there is no light (John 15:5).

Did you ever wonder why Yeshua rose from the dead in darkness? It's because Yeshua wanted to show that He is the Light that shines in the darkness: that "He is the Light of the world".

Isa 48:12 "Listen to Me, O Ya'akov□, and Yisra'el, whom I have called: I am He, **I am the First, I am also the Last.**

Isa 44:6 "Thus said Hashem, Sovereign of Yisra'el, and Redeemer, Adonai~Tzva'ot, **'I am the First and I am the Last, besides Me there is no god,'"**

Rev 1:11 saying, **'I am the 'Aleph' and the 'Tav', the First and the Last,'** and, 'Write in a book what you see and send it to the seven assemblies of Asia

Rev 1:17 And when I saw Him, I fell at His feet as dead, and He placed His right hand on me, saying, "Do not be afraid, **I am the First and the Last,**

Rev 21:6 And He said to me, "It is done! (**'Finished'!**) **I am the 'Aleph' and the 'Tav', the Beginning and the End.** To the one who thirsts I shall give of the fountain of the water of life without payment.

Rev 22:13 **"I am the 'Aleph' and the 'Tav', the Beginning and the End, the First and the Last."**

Even those who pierced Him is a key portion of Zech 12:10. Here is the Messiah assigning Himself to the prophecy. He even assigns Himself to the very letters making up the word **ET. The** Alpha and Omega are the first and last letters of the Greek alphabet; which has no significance in the Hebrew texts. However, I believe that a Hebrew Messiah talking to a Hebrew prophet probably spoke in Hebrew rather than in Greek. While the oldest Manuscripts are written in Greek it is unlikely that Yeshua or His Talmidim taught or spoke in Greek, but instead in Hebrew. Because the New Covenant was first written by Jews who spoke and wrote Hebrew for Jews who spoke and wrote Hebrew also, it stands to reason that they would have written in Hebrew.

Acts 21:37 As Paul was about to be brought into the barracks, he said to the commander, "May I say something to you?" And he said, "Do you know Greek?"

Acts 21:40 When he had given him permission, Paul, standing on the stairs, motioned to the people with his hand; and when there was a great hush, he spoke to them in the **Hebrew dialect**, saying,

Acts 22:2 (And when they heard that he spoke in the **Hebrew** tongue to them, they kept the more silence: and he said,)

Acts 26:14 And when we were all fallen to the earth, I heard a voice speaking unto me, and saying **in the Hebrew** tongue, Saul, Saul, why persecute thou me? [it is] hard for you to kick against the pricks.

A Hebrew Messiah would have referred to Himself as the Hebrew Aleph – Tav, the first and last letters of the Hebrew Aleph-Bet, not the Greek Alpha and Omega which has no significance in the Hebrew texts. Therefore He would have said,

“I am the Aleph and the Tav,” says the Lord God, “who is and who was and who is to come, the Almighty.” Rev 1:8



We read that Hashem put Avram into what is described as “deep sleep.” Genesis 15:12 Notice also that “horror and great darkness fell upon him.” This is a picture of death and the Hebrew word used here is “tardemah.” This was the same word used in B’resheet 2:21 when Eve was taken from the side of Adam. Here we see a picture of Adam dying “tardemah” so that his bride could live. Adam was then brought back to life or resurrected so that he and his bride could dwell together in paradise. This was a pattern

God established at the very beginning which would have profound implication in the future. These events, with Adam and Abram, parallel one another and something very important is going on in each instance.

Amazingly, in the portion which describes the Covenant that Hashem made with Avram there are **twelve** instances of the untranslated **Aleph Tav**. Because of these **Aleph Tav**'s we see a picture of the Messiah being there at the cutting of this Covenant, the Messiah represented the "burning lamp" that passed through the pieces. And with both parties having to walk through the animal sacrifices; one of them would have to bear the punishment. (You can not have a Covenant with out the shedding of blood.)

In Exodus 19:18, God's presence on Mt. Sinai is symbolized as a smoking furnace. In John 8:12 & 9:5, the "burning lamp" typifies the Messiah (the light of the world), Therefore, the message is clear with the Messiah being there at the cutting of the Covenant with Avram, that if any of the parties being there broke this Covenant, in Genesis 15:17, they would have to bear the punishment. Here it is showing that the Messiah would have to carry the punishment for either party for breaking the Covenant.

You will notice that Abram did not walk through animal sacrifices. The fact that there are **twelve** instances of the **Aleph Tav** in these verses this could represent the twelve tribes.

With the twelve tribes being represented there with the **Aleph Tav**. The Messiah would have to bear the punishment; this is so that the seed of Abraham could be saved – the twelve tribes of Israel which would eventually inherit this Covenant from Abraham.

Have you ever wondered why Yishma'el did not have the Covenant passed onto him but it was passed on to Yitz'chak. By all rights the blessings are to be given to the first son not the second. Did God make a mistake or change his mind in this case? The reason is that Yishma'el was born before the Covenant was made with Abraham. Genesis 17: 23-26 Yitz'chak was born a year later after Abraham was circumcised, which was the sign of the Covenant Genesis 21:4, therefore it was passed onto Yitz'chak. Yishma'el was 14 years old when Yitz'chak was born. The significance of the

circumcision was that Abraham's seed would pass through the cutting of the Covenant, and then the promises of the Covenant would pass through with the seed. The male child would then be circumcised on the eighth day and when that child grew up to become a man – his seed would in turn pass through the cutting of the Covenant and so on – it was an everlasting Covenant.

So we can clearly see with the Aleph Tav is written into the scriptures around 7,000 times, it is also written a little over 11,000 times where the Aleph Tav is combined in to other words. A good example of this is in Genesis 1:1. "B'resheet Bara Elohim "ET" Ha-Shamayim v-"ET" Ha-Aretz"

The sixth word in Genesis 1:1 v-ET; the number six is also the number that represents man. It shows that the "Aleph-Tav can also be part of a combination of words; Here it is in the word v-ET. The Vav, in Ancient Hebrew is symbolic of a stake, nail, or a peg. In pictorial Hebrew it is shown as a cross. Here it shows that the Messiah will have to be nailed to a cross. I don't think I have to explain that one. That this is showing us that the Messiah is going to bear the punishment for the breaking of the Covenant right from the start.

So this shows us that the Messiah was there the entire time, from the beginning of time to the end. The Aleph and Tav represents the Messiah. You will find the Aleph-Tav written into the scriptures through out all of the major and minor events in the word. Aleph ~ Tav was there in the renaming of Ya'akov changed to Israel Gen 32:28, the burning bush, the crossing of the Red Sea, where Moses lifted his hand the Aleph-Tav is written there. It goes on for 7,000 times, from the Beginning of the first words in Genesis 1:1, to the finishing words in the book Revelation. Rev 22:13 States "I am the Aleph and the Tav; the first and the Last; the Beginning and the End". Yeshua is saying to Yochanan, "all those 7000 times you saw the Aleph – Tav written in the scriptures that was Me" Hebrews 10:7 "In the volume of the book it is written about Me"

I want to read to you what I have copied from an Orthodox site, to show you what they have said about the Aleph – Tav.

Pictorial Hebrew of Aleph Tav



The most common word in the Hebrew Bible is the word אַת (et). The first letter is the א, called an aleph, and is the first letter of the Hebrew alphabet. The second letter in the word אַת (et) is the ת, called a Tav, and is the last letter of the Hebrew alphabet. These two letters are the "first and the last," the "beginning and the end" and the "Aleph and the Tav" (which is translated as "the alpha and the omega," the first and last letters of the Greek alphabet, in the book of Revelation).

Beat your plowshares into swords, and your pruning hooks into spears; let the weak say, "I am a warrior."
(Joel 4:10; 3:10 in Christian Bibles)

The word "plowshares," in the passage above, is the Hebrew word אַת (et). A plowshare is the metal point of the plow which digs into the soil creating a furrow for planting seeds. When we examine the original pictographic script used in ancient times to write Hebrew, we can see a clear connection between the letters of this word and its meaning.

When these two pictographs are combined we have the meaning "an ox toward the mark." Fields were plowed with a plow pulled behind an ox (or pair of oxen). In order to keep the furrows straight the driver of the ox would aim toward a mark, such as a tree or rock outcropping in the far distance. As we can see, this meaning of driving the ox toward a mark can be seen in the letters of the Hebrew word אָל (et).

I found this interesting about their referral to an ox and a mark. I looked up both of these letters in the ancient Hebrew and found that the OX or Aleph stood for (Strength, Power, a Chief, or a Leader) and the Mark or Tav stood for a (sign or a monument.) In their reference above the translators referred to keeping the furrows straight the driver of the Ox would aim toward a Mark. I simply saw this as Yeshua's referral in Luke 9:62 "No one who puts his hand to the plow and keeps looking back is fit to serve in the Kingdom of God." I also saw a reference to Phil 3:14. "I press toward the mark for the prize of the high calling of God in Messiah Yeshua". In the ancient text I also saw that the Torah is referred to as Gods Direction, Instruction, Teaching, or to shoot an arrow and hit a mark. In Ps 119:105 the Torah is referred to a lamp and light. Here I can see that our Aleph ~ Chief or Leader Yeshua has given us His Torah as our Mark or direction. Our Aleph ~ Yeshua has given us our Tav Torah~Direction.