

Genesis Chapter 1:1 Creation

Part 4A

א- A STRONG
COVENANT
MARK

HELPING OTHERS TO LEARN
ABOUT AND LOVE THE
CREATOR OF THE UNIVERSE

10/26/2018



YAHUAH'S OASIS

Genesis Chapter 1:1

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HOME PAGE

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APPOINTED TIMES (FEASTS)

THE COVENANT

GENESIS

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WITH THE BEGINNING OF WISDOM CREATED YAHUAH AS A STRONG COVNENAT MARK



Genesis 1:1 ^{דוּוּת}
The earth and the heavens as a strong covenant mark Eternal Out of nothing into functional With the beginning of wisdom

בראשית ברא אלהים את השמים ואת הארץ:

A stylized menorah symbol, consisting of a central vertical stem with three horizontal bars, and three curved arms on each side, all rendered in a dark gray color.

Genesis
CHAPTER 1-1

In this study we are going to explore the 4th word the Aleph Tau.

We are going to forgo the temptation to dig into each word of other verses as we will do that when we get to these books.

So just be aware, the translation we present here may have many unlocked gems waiting for us in the future. Our thoughts and changes to others studies will be comic sans font. We will change the offending words and titles unless otherwise stipulated.

However with the ME effecting now all versions of Scripture so fast we will point out any changes that need to be documented.

In the words that follow,
we are going to witness a
beautifully balanced
Menorah.

The first sentence has 7
words however it is
because the 2nd Aleph
Tau is translated as "and"
due to the "wah" letter in
front of it.

Yahuah and Yahusha working
together with the oil of Wisdom that
Yahuah created. A master craftsman
and His son in perfect harmony.

We did not catch this before but
will correct it now.

And as a
Strong
Covenant Mark

Genesis 1:1

As a Strong
Covenant Mark

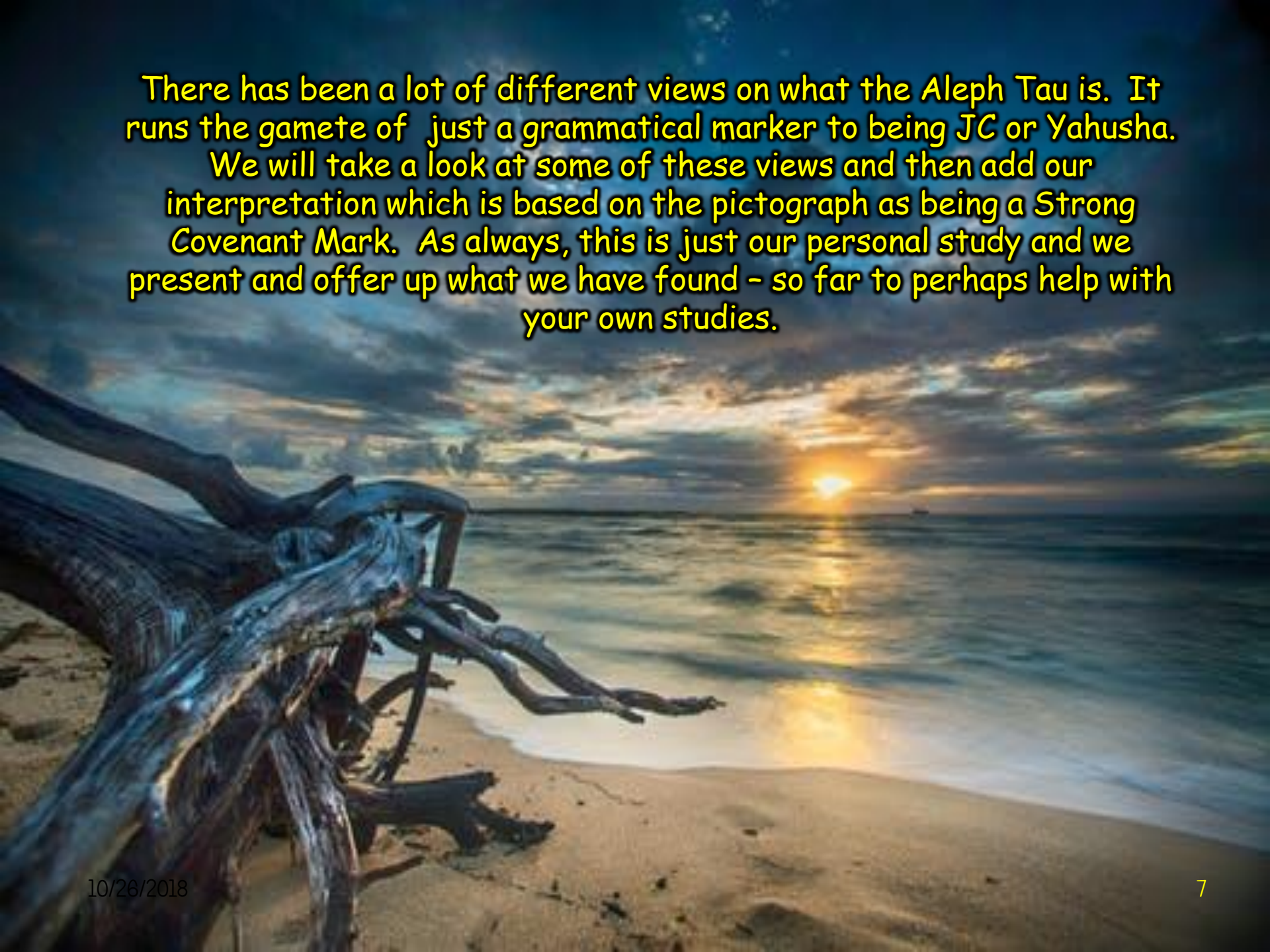
The earth the heavens Eternal out of nothing made In the first

בראשית ברא אלהים את השמים ואת הארץ

T
O
R
A
H

Yahusha
at the right hand of Yahuah fulfilling
Yah's functional plans of salvation
through the wisdom of Torah

Yahuah
creating wisdom and Torah
orchestrating all for His purpose.



There has been a lot of different views on what the Aleph Tau is. It runs the gamete of just a grammatical marker to being JC or Yahusha. We will take a look at some of these views and then add our interpretation which is based on the pictograph as being a Strong Covenant Mark. As always, this is just our personal study and we present and offer up what we have found - so far to perhaps help with your own studies.

הא

Strong's H852 and H853

Lexicon :: Strong's H852 - 'ath (Aramaic)

Aa

אָת

Transliteration

Pronunciation

'ath (Aramaic)

äth (Key)



Part of Speech

Root Word (Etymology)

feminine noun

Corresponding to אֹת (H226)

Dictionary Aids

TWOT Reference: 2617

KJV Translation Count — Total: 3x

The KJV translates Strong's H852 in the following manner: sign (3x).

Outline of Biblical Usage [?]

/. sign, miraculous signs, wonders

Strong's Definitions [?]

(Strong's Definitions Legend)

אָת 'äth, awth; (Aramaic) corresponding to H226; a portent:—sign.

Gesenius' Hebrew-Chaldee Lexicon [?]

אָת comm. Ch. i. q. Heb. אֹת *a sign, a portent*,
synon. with אִתָּהּ. Dan. 3:32, 33; 6:28. Root אָתָּה.

Lexicon :: Strong's H853 - 'eth

Aa

אֵת

Transliteration

Pronunciation

'eth

äth (Key)



Part of Speech

Root Word (Etymology)

particle

Apparently contracted from אֹת (H226) in the demonstrative sense of entity

Dictionary Aids

TWOT Reference: 186

KJV Translation Count — Total: 22x

The KJV translates Strong's H853 in the following manner: *not translated*.

Outline of Biblical Usage [?]

/. sign of the definite direct object, not translated in English but generally preceding and indicating the accusative

אֵת 'ëth, ayth; apparent 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].

10/26/2018

Note- It does not make sense to say the these words come from a root word that is longer than the 2 letter root.

Gesenius goes through the whole list of how the word is used and then says this...

Gesenius' Hebrew-Chaldee Lexicon [?]

As to the origin, I have no doubt but that this word, like the other pronouns, is primitive and very ancient (see אֲשֶׁר p. LXXXVIII, A), nor should I object if any one were to compare אֵת, אֹת with the Sanscr. *état, hic*; Gr. *αὐτός*. **To give my own opinion now, this is more probable than what I**

lately supposed, that אֵת, אֹת, אֵי are i. q. אֹת a sign, which, however, is also the opinion of Ewald, Gramm. p. 593).

(2) This word by degrees lost much of its primitive force, so that as set before nouns and pronouns already definite, it scarcely increases the demonstrative power; אֵת הַדָּבָר i. q. Germ. dieselbe Sache, dieselbige Sache, selbige Sache, the thing itself, the same thing; often redundantly for the simple diese Sache, this thing.

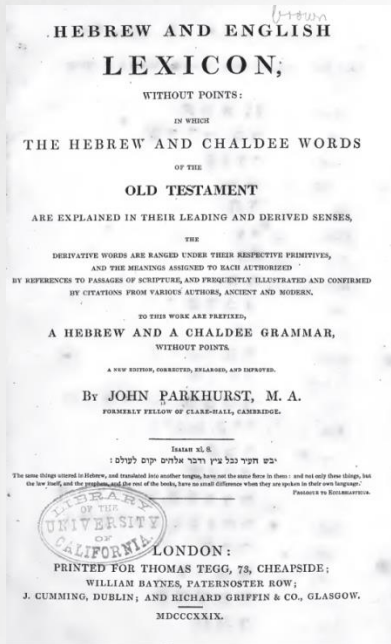
From Parkhurst Hebrew lexicon with no points- pages 34-36 we see a lot of forms these two letters have taken.

First with the silent Aleph at the end:

אתא Chald.

The same as Heb. אתה, *to come*. Ezra v. 16 Isa. xxi. 12: in which latter passage observe that an Edomite is the speaker.

Note he sees it the same as in modern times- a marker letting you know who is speaking. They translate this as "come".



Isa 21:12 The watchman^{H8104} said,^{H559} The morning^{H1242} **cometh**,^{H857} and also^{H1571} the night:^{H3915} if^{H518} ye will enquire,^{H1158} enquire^{H1158} ye: return,^{H7725} **come**.^{H857}

אתא

אָאָאָ

אתה

אָאָאָ

However we also know from grammar that the letter Aleph at the end and the letter Hey are suffix's to the original word Aleph Tau.

Can be prefix or suffix

ה	the (pf); pronomial ending
כ	like / as (pf); pronomial ending
מ	from (pf); masc. pl. sf.
נ	verbal prefix; we sf;
ת	you will; you did

Prefixes

א	I will	Like As	כ	And	ו
ב	in / with	That	כִּי	In With	בְּ
ל	to / for (also: infinitive)	When	כִּשְׁ	To For	לְ
ש	who / that / which				

Suffixes

כֶּם תֶּם	תָּם תָּת	תָּת תָּת	תָּת תָּת	נֹו
YOU YOUR [PLURAL]	THEM	YOU	YOU YOUR [SINGULAR]	OUR US WE

ה as a prefix behold or the.. is a vowel. It is used to reveal something of importance within the sentence. As a suffix in a verb makes it fem plural and pronounced ah and means she. If added to a noun it means come from or of.

H857

אתה אתה

'ât hâ 'ât fâ

aw-thaw', aw-thaw'

A primitive root (collateral to [H225](#) contracted); to *arrive*: - (be-, things to) come (upon), bring.

* French translät.—“un signe pour montrer que c'est toi qui parles avec moi—a sign to show that it is thou who speakest with me.” Diodati, “dammi un segno che tu sei desso, tu che parli meco—give me a sign that thou art that very person, thou who speakest with me.” And in a note he explains *desso*, by “il grande angelo di Dio, il quale spesso appariva, the great angel of God, who often appeared.”

אתה

With a radical, but mutable or omissible ה.

I. To come, come to, come near, approach, come speedily. Deut. xxxiii. 2. Job iii. 25. Prov. i. 27. Isa. xli. 25, & al. As a N. fem. plur. אתה *things coming, things to come*. occ. Isa. xli. 23. xlv. 11. As a N. with a formative י, יאתה *access, entrance*. occ. Ezek. xl. 15.

II. As a N. אתה plur. אתה, אתה and אתה *a sign or token*, in general any thing that shows, or causeth to come into the mind any other thing, whether past, (Num. xvi. 38. xvii. 10.) present (Jud. vi. 17.*) or future, (1 Sam. xiv. 10. Isa. xx. 3. Ezek. iv. 3. which might not otherwise appear: even a future thing is sometimes given as a sign of a thing present or future. Exod. iii. 12. 1 Sam. ii. 34. 2 K. xix. 29. Isa. vii. 14. Jer. xlv. 29, 30. It is frequently applied to miraculous signs. See inter al. Exod. iv. 8, 9, 17, 28, 30. viii. 23. x. 1, 2. Gen. iv. 15, should be rendered, *And the Lord gave Cain a sign, (i. e. worked some miracle to convince him) that whosoever found him should not kill him.* Comp. Exod. x. 2. in Heb.

III. As a N. fem. plur. אתה *ensigns*, and it should seem of the smaller or inferior kind, such as flags or the like. occ. Num. ii. 2, where דגל and אתה are different things. Comp. דגל.

IV. As a N. את *a coulter*, which comes before the ploughshare in ploughing. So Pliny, “Culter vocatur, prædensam, prius quam proscindatur, terram secans, futurisque sulcis vestigia præscribens incisuris, quas resupinus in arando mordeat vomer. That is called the coulter which cuts the stiff ground, before it is broken up, thus marking out the future furrows to the slanting ploughshare.” Nat. Hist. lib. xviii. cap. 18. 1 Sam. xiii. 20. Isa. ii. 4. Joel iii. 15, & al.

V. אתי a pron. of the first person, denoting, the presence of the person speaking, me. freq. occ. For מיאתי Isa. xlv. 24, not only the Keri, but twenty of Dr Kennicott's codices have מאתי, and seventeen מי אתי in two words, and so it is printed in Walton's Polyglott. Comp. LXX and Vulg.

VI. **את** or **אתה**, *thou*, a pronoun of the second person, denoting one *near or present*, and addressed to him or her, as such. freq. occ. Also, *of thee, thine*. 1 K. xxi. 12, & al. plur. **אתם** *ye*, freq. occ.

VII. **את** a particle denoting *nearness, approach*.

1. *The very substance of a thing, the, the very.* †

(Comp. **קרב** V.) It is prefixed to nouns. The Lexicons say, that when joined with a verb, it denotes the *accusative case*, if the verb be *active*; see Gen. i. 1, & al. freq. but the *nominative* if the verb be *passive* or *neuter*. Gen. xxvii. 45. Deut. xx. 8. Josh. vii. 15, & al. freq. But in truth it is the sign of no particular case, that distinction being unknown in Hebrew. See Josh. xxii. 17. Ezek. xxxv. 10. Num. x. 2. 1 Sam. xvii. 34. 2 Sam. xv. 23. Neh. ix. 12, 34. 2 K. vi. 5.

This particle is sometimes, in construction with pronoun suffixes, written with a **ך** inserted, **אות**; as **אותך** *thee*, 1 Kings xxii. 24. Ezek. ii. 6; **מאורו** *from him*, 1 Kings xxii. 7, & al.

2. *With to, towards*. Exod. i. 1. Deut. vii. 8.

3. **מאת** *from with, from the*, French *d'avec*. Deut. xviii. 3. Zech. xiv. 17.

VIII. Chald. **אתה** and **אתה** *to come*. Ezra v. 3, 16. Infin. **מחא** Dan. iii. 2. In Hiph. changing both the *Alephs* into *Jods*, **היחי** *he caused to come, brought*. Dan. v. 13. Comp. Dan. iii. 13. v. 2, 3.

DER. *At, with, the, thee, thou.*

אתן

Denotes *strength*, both *passive* and *active*.

I. As a N. **אתן** *strong, like the bones*. Job xxxiii. 19, *when*, (as **ך** is used, ch. i. 13.) *the multitude of his bones (is) strong*, i. e. in his full strength. See Scott.

We will see more on this in the next slide.

* And thus, I think with many very learned men, it is to be understood, Gen. iv. 1., where Eve, on the birth of her first-born, says, *I have gotten אִישׁ אֶת יְהוָה a man, the very, or, even Jehovah; referring to the evangelical promise, Gen. iii. 15, of the seed of the woman, who should bruise the serpent's head; which promise, however, it is plain, from her mistake, she did not perfectly comprehend. Our Eng. translation here seems indefensible, 1st, Because, notwithstanding the passages alleged by Noldius and others, I cannot find any one text where אֶת clearly signifies from. 2dly, Supposing there were several such texts, אֶת cannot so signify here; because it is as certain a rule as any in the Hebrew language, that where two nouns with אֶת between them immediately follow a verb, the latter noun is an apposition with, or relates to, the same subject as the former, especially if the latter noun be a proper name. See inter al. Gen. iv. 2. vi. 10. xxvi. 34. Josh. xxiv. 3. Ezek. iv. 1, and comp. Isa. viii. 2. Ezek. xxxiv. 23. Jer. xvii. 13. Ps. lxxxiv. 4.*

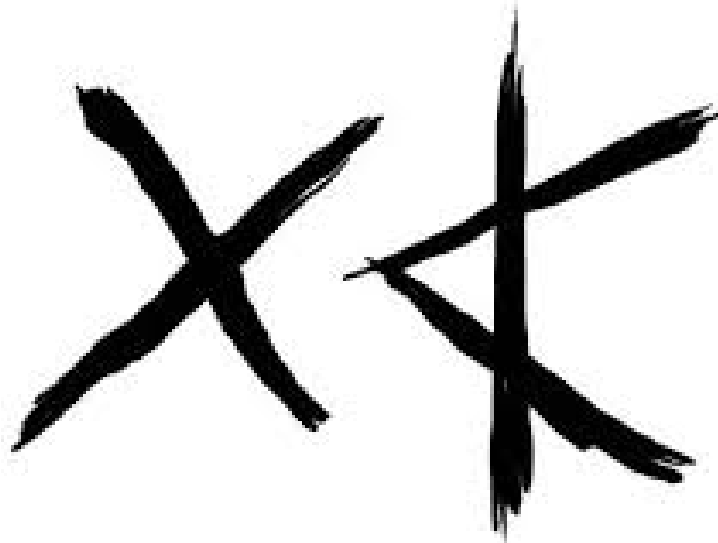
And I know not of any exception to the rule here given, unless in passages where it is impossible to make the sense, as, for example, Gen. xlii. 4. 2 Sam. xix. 16. Isa. xxviii. 15; and even of such instances there are, I believe, very few. Geddes renders Gen. iv. 1, "I have acquired a godlike man-child." But surely the incommunicable name יְהוָה must not be degraded to the sense of godlike.

We would read this as,
 "I have obtained man as a strong covenant mark Yahuah."

Man is made in the image of Yahuah. This verse holds a lot of insight into her mindset of error which we will get into when we get to chapter 4. Don't forget this child was Cain!

Parkhust has given us the wide view of flavors of these two letters and also with additional letters as: from coming near and in the presence of, a token or sign. Miraculous signs. Causing things to come to mind, past present and future. The very substance of a thing. Lastly, Plowshares or coulter-which are things that break up the hard ground before the plowshare can till the soil. We also see how they used it as grammar markers as: at, with, thee, thou, towards. Interesting though most of the time the Aleph Tau is not translated at all in Scripture. It is ignored. It is put in parenthesis. H853. And in this KJV verse totally left out the second time for "and the earth".

Gen 1:1 In the beginning^{H7225} Eternal Yahuah^{H430} created^{H1254} The Aleph Tau^(H853) the heaven^{H8064} and The Aleph Tau the earth.^{H776}



את

Transliteration

'eth

Pronunciation

āth (Key)



Part of Speech

particle

Root Word (Etymology)

Apparently contracted from
את (H226) in the
demonstrative sense of entity

Dictionary Aids

TWOT Reference: 186

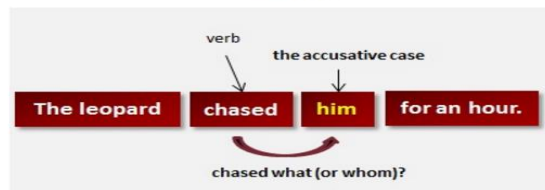
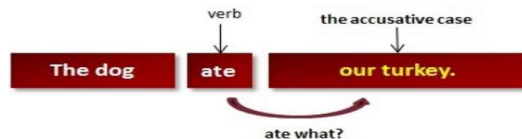
KJV Translation Count — Total: 22x

The KJV translates Strong's H853 in the following manner: *not translated.*

What Is the Accusative Case? (with Examples)

The accusative case's main function is to show the **direct object** of a verb.

You can find the direct object by finding the verb and asking "what?" (or "whom?"). For example:



Most people will encounter the term *accusative case* when studying a language other than English.

Gen 1:1 In the beginning^{H7225} Eternal Yahuah^{H430} created^{H1254} את (H853) the heaven^{H8064} אתו (H853) and the earth.^{H776}

Outline of Biblical Usage [?]

- sign of the definite direct object, not translated in English but generally preceding and indicating the accusative

Strong's Definitions [?]

(Strong's Definitions Legend)

את 'eth, ayth; apparent 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].

Yahuah is the pronoun -Eternal noun -
Created is the verb then את then
heavens a noun. They are saying the
את points to who or what was created
-the heavens. The sentence is pretty
clear- so there is really no need for
Yahuah to put that in there unless in
our opinion it means more. Do we
think Yahuah had to teach Moshe
grammar?

Gesenius' Hebrew-Chaldee Lexicon

Our thoughts agrees with Gesenius.

As to the origin, I have no doubt but that this word, like the other pronouns, is primitive and very ancient (see אֲשֶׁר p. LXXXVIII, A), nor should I object if any one were to compare אֵת, אֹת with the Sanscr. *état, hic*; Gr. *αὐτός*. To give my own opinion now, this is more probable than what I lately supposed, that אֵת, אֹת, אֵי^ט are i. q. אֹת *a sign*, which, however, is also the opinion of Ewald, Gramm. p. 593).

(2) This word by degrees lost much of its primitive force, so that as set before nouns and pronouns already definite, it scarcely increases the demonstrative power; אֵת הַדָּבָר i. q. Germ. *dieselbe Sache, dieselbige Sache, selbige Sache, the thing itself, the same thing*; often redundantly for the simple *diese Sache, this thing*. It is rarely—(a) put before a nominative (Gen. 17:5, וְיִגִּיל לְחִנּוּךְ אֶת-עֵרֶד, לא יקרא עוד את-שִׁמְךָ אַבְרָם; Gen. 4:18, וְיִגִּיל לְחִנּוּךְ אֶת-עֵרֶד; 2 Sa. 11:25, אַל ירע בְּעֵינֶיךָ אֵת הַדָּבָר הַזֶּה; Gen. 21:5; 46:20; Ex. 10:8; Lev. 10:18; Nu. 11:22; 26:55, 60; Josh. 7:15, etc.); on the other hand it is very often—(b) put before the object of a proposition when already definite (compare the pronouns *αὐτός, ipse, derselbe,*

If the sentence is already clear, why would you need to put in a word to point to something.

Yahuah created the heavens and the earth, Why do we need this word to tell us what Yah created? We don't think anciently it served that purpose.

[Gen 5:22 KJV]

And Enoch walked with Yahuah after he begat [H853] Methuselah three hundred years, and begat sons and daughters:

[Gen 14:4 KJV]

Twelve years they served [H853] Chedorlaomer, and in the thirteenth year they rebelled.

[Gen 19:13 KJV]

For we will destroy [H853] this place, because the cry of them is waxen great before the face of Yahuah ; and Yahuah hath sent us to destroy it.

[Gen 5:22 KJV]

And Enoch walked with Yahuah after he begat [H853] Methuselah three hundred years, and begat sons and daughters:

[Gen 14:4 KJV]

Twelve years they served [H853] Chedorlaomer, and in the thirteenth year they rebelled.

[Gen 19:13 KJV]

For we will destroy [H853] this place, because the cry of them is waxen great before the face of Yahuah ; and Yahuah hath sent us to destroy it.

[Gen 1:1 KJV]

In the beginning Yahuah created[H853] the heavens and[H853] the earth.

[Gen 1:4 KJV]

And Yahuah saw[H853] the light, that [it was] good: and Yahuah divided the light from the darkness.

[Gen 4:1 KJV]

And Adam knew[H853] Eve his wife: and she conceived, and bare[H853] Cain, and said, I have gotten a man **from** Yahuah.

[Gen 5:22 KJV]

And Enoch walked with Yahuah after he begat [H853] Methuselah three hundred years, and begat sons and daughters:

[Gen 14:4 KJV]

Twelve years they served [H853] Chedorlaomer, and in the thirteenth year they rebelled.

[Gen 19:13 KJV]

For we will destroy [H853] this place, because the cry of them is waxen great before the face of Yahuah ; and Yahuah hath sent us to destroy it.

H853 is used 22 times.

[Gen 37:23 KJV]

And it came to pass, when Joseph was come unto his brethren, that they stript **[H853]** Joseph out of his coat, [his] coat of [many] colours that [was] on him:

[Gen 47:23 KJV]

Then Joseph said unto the people, Behold, I have bought **[H853]** you this day and your land for Pharaoh: lo, [here is] seed for you, and ye shall sow the land.

[Exo 18:20 KJV]

And thou shalt teach **[H853]** them ordinances and laws, and shalt shew them the way wherein they must walk, and the work that they must do.

[Lev 6:4 KJV]

Then it shall be, because he hath sinned, and is guilty, that he shall restore that which he took violently away, or the thing which he hath deceitfully gotten, or that which was delivered **[H853]** him to keep, or the lost thing which he found.

[Lev 14:40 KJV]

Then the priest shall command that they take away the stones in which the plague [is], and they shall cast **[H853]** them into an unclean place without the city:

H853 is used 22 times.

[Num 14:22 KJV]

Because all those men which have seen my glory, and my miracles, which I did in Egypt and in the wilderness, and have tempted [H853] me now these ten times, and have not hearkened to my voice:

[Jdg 11:27 KJV]

Wherefore I have not sinned against thee, but thou doest [H853] me wrong to war against me: Yahuah the Judge be judge this day between the children of Israel and the children of Ammon.

[Isa 1:4 KJV]

Ah sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters: they have forsaken [H853] Yahuah, they have provoked [H853] the Holy One of Israel unto anger, they are gone away backward.

[Isa 6:1 KJV]

In the year that king Uzziah died I saw also [H853] Yahuah sitting upon a throne, high and lifted up, and his train filled [H853] the temple.

[Isa 7:12 KJV]

But Ahaz said, I will not ask, neither will I tempt [H853] Yahuah.


H853 is used 22 times.

[Isa 19:4 KJV]

And [H853] the Egyptians will I give over into the hand of a cruel lord; and a fierce king shall rule over them, saith Yahuah. Yahuah of hosts.

[Zec 6:8 KJV]

Then cried he upon [H853] me, and spake unto me, saying, Behold, these that go toward the north country have quieted my spirit in the north country.

Lexicon :: Strong's H852 - 'ath (Aramaic)	
אֲתָ	
Transliteration	Pronunciation
'ath (Aramaic)	äth (Key) 
Part of Speech	Root Word (Etymology)
feminine noun	Corresponding to אֲתָ (H226)
Dictionary Aids	
TWOT Reference: 2617	
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The KJV translates Strong's H852 in the following manner: sign (3x).	

Outline of Biblical Usage [?]

/. sign, miraculous signs, wonders

Strong's Definitions [?]

(Strong's Definitions Legend)

אֲתָ 'âth, awth; (Aramaic) corresponding to H226; a portent:—sign.

Gesenius' Hebrew-Chaldee Lexicon [?]

אֲתָ comm. Ch. i. q. Heb. אֲתָ *a sign, a portent*,
synon. with אֲתָ. Dan. 3:32, 33; 6:28. Root אֲתָ.

Dan 4:2 KJV]


I thought it good to shew the signs [H852] and wonders that the high Eternal hath wrought toward me.

[Dan 4:3 KJV]

How great [are] his signs! [H852] and how mighty [are] his wonders! his kingdom [is] an everlasting kingdom, and his dominion [is] from generation to generation.

[Dan 6:27 KJV]

He delivereth and rescueth, and he worketh signs [H852] and wonders in heaven and in earth, who hath delivered Daniel from the power of the lions.

Lexicon :: Strong's H854 - 'eth	
את	
Transliteration	Pronunciation
'eth	āth (Key) 
Part of Speech	Root Word (Etymology)
preposition	Probably from אתָּ (H579)
Dictionary Aids	
TWOT Reference: 187	
KJV Translation Count — Total: 24x	
The KJV translates Strong's H854 in the following manner: against, with, in, him, me, upon.	

Outline of Biblical Usage [?]

- I. with, near, together with
 - A. with, together with
 - B. with (of relationship)
 - C. near (of place)
 - D. with (poss.)
 - E. from...with, from (with other prep)

**Don't forget
Parkhurst says he
does not agree
that this word
spelled the same
way as the other 3
now is turned into
a preposition!**

Strong's Definitions [?]

(Strong's Definitions Legend)

את 'êth, ayth; probably from H579; properly, nearness (used only as a preposition or an adverb), near; hence, generally, with, by, at, among, etc.:—against, among, before, by, for, from, in(-to), (out) of, with. Often with another prepositional prefix.

3. מֵאֵל from with, from the, French d'avec.
Deut. xviii. 3. Zech. xiv. 17.

It should be spelled Mem-Aleph-Tau to get make the preposition! Prefixed with the Mem. (From the, with, from the,) strong covenant mark.

[Gen 4:1 KJV]

And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from [H854] Yahuah. *** This is Odd – Blue letter Bible just told us this was H853. Now it lists is for the definition of H854 because they want to use it as a **preposition but did not notate it in the verse!**

[Gen 5:22 KJV]

And Enoch walked with [H854] Eternal after he begat Methuselah three hundred years, and begat sons and daughters: *** This is Odd – Blue letter Bible just told us this was H853. Now it lists is for the definition of H854-again same as above. Why didn't they just list it as H854 in the verse?

[Gen 6:13 KJV]

And Eternal said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with [H854] the earth.

[Gen 6:14 KJV]

Make thee an ark of gopher wood; rooms shalt thou make in [H854] the ark, and shalt pitch it within and without with pitch.

[Gen 13:5 KJV]

And Lot also, which went with [H854] Abram, had flocks, and herds, and tents.

[Gen 14:2 KJV]

[That these] made war with [H854] Bera king of Sodom, and with Birsha king of Gomorrah, Shinab king of Admah, and Shemeber king of Zeboiim, and the king of Bela, which is Zoar.

[Gen 13:5 KJV]

And Lot also, which went with [H854] Abram, had flocks, and herds, and tents.

[Gen 14:24 KJV]

Save only that which the young men have eaten, and the portion of the men which went with [H854] me, Aner, Eshcol, and Mamre; let them take their portion.

[Gen 19:13 KJV]

For we will destroy this place, because the cry of them is waxen great before [H854] the face of Yahuah; and Yahuah hath sent us to destroy it. *** This is Odd – Blue letter Bible just told us this was H853. Now it lists is for the definition of H854. Same as before they use it as prep but list it as both H853 & H854.

[Gen 26:24 KJV]

And Yahuah appeared unto him the same night, and said, I [am] the Eternal of Abraham thy father: fear not, for I [am] with [H854] thee, and will bless thee, and multiply thy seed for my servant Abraham's sake.

[Gen 34:6 KJV]

And Hamor the father of Shechem went out unto Jacob to commune with [H854] him.

[Gen 34:21 KJV]

These men [are] peaceable with [H854] us; therefore let them dwell in the land, and trade therein; for the land, behold, [it is] large enough for them; let us take their daughters to us for wives, and let us give them our daughters.

[Gen 37:23 KJV]

And it came to pass, when Joseph was come unto his brethren, that they stript Joseph out of [H854] his coat, [his] coat of [many] colours that [was] on him; *** This is Odd – Blue letter Bible just told us this was H853. Now it lists is for the definition of H854. They seem to do this a lot.

[Gen 42:16 KJV]

Send one of you, and let him fetch your brother, and ye shall be kept in prison, that your words may be proved, whether [there be any] truth in [H854] you: or else by the life of Pharaoh surely ye [are] spies.

[Gen 43:16 KJV]

And when Joseph saw Benjamin with [H854] them, he said to the ruler of his house, Bring [these] men home, and slay, and make ready; for [these] men shall dine with me at noon.

[Gen 49:25 KJV]

[Even] by the Eternal of thy father, who shall help thee; and by [H854] the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts, and of the womb:

[Exo 39:3 KJV]

And they did beat the gold into [H854] thin plates, and cut [it into] wires, to work [it] in the blue, and in the purple, and in the scarlet, and in the fine linen, [with] cunning work.

[Lev 5:7 KJV]

And if he be not able to bring a lamb, then he shall bring for [H854] his trespass, which he hath committed, two turtledoves, or two young pigeons, unto Yahuah; one for a sin offering, and the other for a burnt offering.

[Deu 9:14 KJV]

Let me alone, that I may destroy them, and blot out their name from under heaven: and I will make of [H854] thee a nation mightier and greater than they.

[Jos 14:12 KJV]

Now therefore give me this mountain, whereof Yahuah spake in that day; for thou heardest in that day how the Anakims [were] there, and [that] the cities [were] great [and] fenced: if so be Yahuah [will be] with [H854] me, then I shall be able to drive them out, as Yahuah said.

[Jdg 1:16 KJV]

And the children of the Kenite, Moses' father in law, went up out of the city of palm trees with the children of Judah into the wilderness of Judah, which [lieth] in the south of Arad; and they went and dwelt among [H854] the people.

[1Ki 16:22 KJV]

But the people that followed Omri prevailed against [H854] the people that followed Tibni the son of Ginath: so Tibni died, and Omri reigned.

[1Ki 20:25 KJV]

And number thee an army, like the army that thou hast lost, horse for horse, and chariot for chariot: and we will fight against [H854] them in the plain, [and] surely we shall be stronger than they. And he hearkened unto their voice, and did so.

[1Ch 2:18 KJV]

And Caleb the son of Hezron begat [children] of [H854] Azubah [his] wife, and of Jerioth: her sons [are] these; Jeshar, and Shobab, and Ardon.

[Eze 3:27 KJV]

But when I speak with [H854] thee, I will open thy mouth, and thou shalt say unto them, Thus saith Yahuah Eternal; He that heareth, let him hear; and he that forbeareth, let him forbear: for they [are] a rebellious house.

This is interesting if you look at the Strong Covenant mark as the plowshare that breaks up our hard ground to plant the seeds of Yahuah's wisdom in us to grow. Note that Gesenius shows it spelled with the Yod at the end and Yod/Mem for the plural not just Aleph/Tau. This is a clue.

Lexicon :: Strong's H855 - 'eth Aa

אֵת

Transliteration	Pronunciation
'eth	āth (Key) 🔊
Part of Speech	Root Word (Etymology)
masculine noun	Of uncertain derivation

Dictionary Aids

TWOT Reference: 192a

KJV Translation Count — Total: 5x

The KJV translates Strong's H855 in the following manner: plowshare (3x), coulter (2x).

Strong's Definitions [?] (Strong's Definitions Legend)

אֵת 'êth, ayth; of uncertain derivation; a hoe or other digging implement:—coulter, plowshare.

Gesenius' Hebrew-Chaldee Lexicon [?]

III. **אֵת** with suff. **אֵתוֹ** 1 Sa. 13:20, pl. **אֵתִים** ibid. verse 21, and **אֵתִים** Isa. 2:4; Mic. 4:3; Joel 4:10, an iron implement used in agriculture, with an edge, and sometimes requiring to be sharpened (1 Sa. loc. cit.), according to most of the old versions a *plough-share* (but in Sa. it is joined with **מְחַרְשָׁה**), according to Symm. and the Hebr. intpp. a *mattock*. The more general word *σκαῦος* is used by the LXX. in the book of Sa. Some compare **אֵתֵיךָ** household-stuff, flocks, utensils; but indeed I should prefer regarding **אֵת** as for **אֵתָהּ** (like **עַת** for **עָתָה** from **עָרָה**) = Arab. **أداة** an instrument, **أدوية** apparatus, instrument, specially of war, from the root **אָרָה** **أَرَا** to aid, also to be furnished with instruments, apparatus; and I should suppose the general word to be used for some particular instrument, perhaps for a plough-share.

IV. As a N. **אֵת** a coulter, which comes before the ploughshare in ploughing. So Pliny, "Culter vocatur, prædensam, prius quam proscindatur, terram secans, futurisque sulcis vestigia præscribens incisuris, quas resupinus in arando mordeat vomer. That is called the coulter which cuts the stiff ground, before it is broken up, thus marking out the future furrows to the slanting ploughshare." Nat. Hist. lib. xviii. cap. 18. 1 Sam. xiii. 20. Isa. ii. 4. Joel iii. 15. & al.

[1Sa 13:20 KJV]

But all the Israelites went down to the Philistines, to sharpen every man his share, and his coulter, [H855] and his axe, and his mattock.

[1Sa 13:21 KJV]

Yet they had a file for the mattocks, and for the coulters, [H855] and for the forks, and for the axes, and to sharpen the goads.

[Isa 2:4 KJV]

And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, [H855] and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more.

[Joe 3:10 KJV]

Beat your plowshares [H855] into swords, and your pruning hooks into spears: let the weak say, I [am] strong.

[Mic 4:3 KJV]

And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, [H855] and their spears into pruning hooks: nation shall not lift up a sword against nation, neither shall they learn war any more.

אוּת

Transliteration

'uwth

Pronunciation

üth (Key)



Part of Speech

verb

Root Word (Etymology)

A primitive root

Dictionary Aids

TWOT Reference: 53

KJV Translation Count — Total: 4x

The KJV translates Strong's H225 in the following manner:
consent (4x).

Outline of Biblical Usage [?]

(Niphal) to consent, agree

אוּת 'uwth, ooth; a primitive root; properly, to come, i.e. (implied) to assent:—consent.

Gesenius' Hebrew-Chaldee Lexicon [?]

אוּת or אוּת a root not used in Kal.

NIPHAL נִאוּת 1 pl. fut. נִאוּת, 3 pl. יִאוּתוּ. TO CONSENT, 2 Ki. 12:9; with a dat. of pers. to consent to any one, Gen. 34:15, 22, 23. In Arabic this power

belongs to أَتَى i. q. أَتَى to come, Conj. III. اتى Heb. אוּתָהּ, whence a new root אוּת appears to have arisen; unless it be better, by changing the points, instead of אוּתָהּ, נִאוּת, יִאוּתוּ, to read אוּת, נִאוּת, which forms may be referred to Poël of the root אוּתָהּ.

The pictograph here would be a strong attachment to the covenant or sign - which in essences is what we have when we consent to be covenant family members. We are willingly attached or consenting to something.

אוּת

Transliteration

'owth

Pronunciation

ōth (Key)



Part of Speech

feminine noun

Root Word (Etymology)

Probably from אוּת (H225) (in the sense of appearing)

Dictionary Aids

TWOT Reference: 41a

KJV Translation Count — Total: 79x

The KJV translates Strong's H226 in the following manner:
sign(s) (60x), token(s) (14x), ensign(s) (2x), miracles (2x), mark (1x).

KJV Translation Count — Total: 79x

The KJV translates Strong's H226 in the following manner:
sign(s) (60x), token(s) (14x), ensign(s) (2x), miracles (2x), mark (1x).

Outline of Biblical Usage [?]

- I. sign, signal
 - A. a distinguishing mark
 - B. banner
 - C. remembrance
 - D. miraculous sign
 - E. omen
 - F. warning
- II. token, ensign, standard, miracle, proof

Gen 1:14 And Eternal said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, H226 and for seasons, and for days, and years:

We have now a good description of the possibilities these two letters carry. Let us add the Pictograph.



Aleph or Al—strength, power, and chief.

Hebrew letter
tav at the time
of Ezekiel
(Paleo-Hebrew)



Modern Hebrew
letter **tav**
(Hebrew square)



Tau or Tav is mark, sign, covenant,

A strong Covenant Mark

Moving on, we see where this tiny little word will be as controversial as the Elohim study was for some. Christians and a lot of Covenant family that know the name of Yahuah are united in thinking that Yahusha is actually Yahuah. Christians and these Covenant folks then make the leap that Yahusha is actually the Aleph Tau. There is nothing in the description of the word or pictograph that would confirm this. Because of some misunderstood verses they will take this stand. The test is that if you can not insert the name JC for Christians and Yahusha for Covenant family members in each place the Aleph Tau appears, then there is a problem with this thought process. Their views plays out in a number of ways. Yahuah was only doing creation and as soon as Adam and Hawah sinned, He left and stopped dealing with people and Yahusha takes over, speaking to Enoch, Noah, Abraham, Moshe, David etc. Then apparently with the 400 years of silence between Malachi and Matthew - Yahusha was preparing to come back, this time in the flesh, not just as lightning or thunder or a voice, and then Father Yahuah would converse with him after he put on the flesh suit. Others believe Yahusha has always been Father Yahuah from the start of Creation, came down as a man, died on the pole and then resurrected himself and went back up to the throne room.

We will present later that verses that do and do not support this view, so you can decide. First up is an article by Avdiel Ben Levi from his blog. He is a bit on the harsh side, so just be warned that he feels very strongly about this subject. For the most part we wont fix the offending words (Elohim and Gd) but present it to you as is.

[Jesus is Not the Aleph Tav תא](#)

Shabbat Shalom to All,

I'm writing today, to bring much needed clarity to what has become a matter of controversy in Israel, for those who don't properly understand Hebrew or it's definitive grammatical structure. Before going into what I intend to share, I'd just like to take a brief moment to say this:

The Hebrew text of the Torah is unlike Any literary work you will EVER encounter. As such, a scholarly approach is mandatory for delving into it and coming out with a particular Truth. Aside from it being unorthodox, Any Novice who attempts to give a scholarly view on the Hebrew language, with ABSOLUTELY NO SCHOLARSHIP in the Hebrew language itself, is like someone who was born blind, yet has the audacity to describe with great elucidation and clarity, Every spectrum or nuance of the 7 major colors. If YOU can't see, you can't tell me anything about the VISIBLE appearance of colors and conversely, if YOU can't read Hebrew, especially on a scholarly level, then you cannot share your opinion on it, in an authoritative spirit. Now with that being said, let's discuss the Aleph Tav תא as used in the Torah.

We told you he could be a little harsh. But we take comfort in what Yahusha said: So we will share his opinion 😊

Mat 11:25 NKJV - At that time Yahusha answered and said, "I thank You, Father, Master of heaven and earth, that You have hidden these things from the wise and prudent and have revealed them to babes.

Luk 10:21 NKJV - In that hour Yahusha rejoiced in the Spirit and said, "I thank You, Father, Master of heaven and earth, that You have hidden these things from the wise and prudent and revealed them to babes. Even so, Father, for so it seemed good in Your sight.

We would like to point out that those who think Yahusha was always Yahuah- The Creator King, Master of all heavens and Earth, Yahusha just said the opposite. If Yahusha had created the heavens and earth, by default he would be on the same level as Yahuah. Yahusha clearly shows reverence and points to who is really over everything. Now back to the article.

The Torah opens up in the book of Genesis:1:1 or Berashit with 7 words and 28 letters, as does Exodus: 20:1. The sages immediately point out that this points to an intrinsic relationship between the two passages: One describes the Creation of the world (Genesis chapter 1), while the other describes the giving of the Law/Torah (Exodus:20). So what is the relationship? **The Torah is the Blueprint of Creation**. The sages teach that G-d looked into the Torah and created, formed, and made, EVERYTHING! King Solomon, the Wisest man there EVER was said in relationship to this: I (Torah) was HIS (G-d's) Architect אָמֵן - Proverbs:8:30. Hence, the Torah is the Blueprint of Creation. In fact, the Hebrew phrase, So from this we Learn that Morality as defined in the Torah, is imperative to the Existence of EVERY single species of life, as they All owe their existence to it. This is Why King Solomon again says: Tzadik yesod Olam צְדִיק יְסוּד עוֹלָם, which literally means in Hebrew: Righteousness (Torah) is the Foundation of the Universe (Proverbs:10:25), because the Torah (Righteousness) is it's Blueprint!

Now, since we've established that the Torah is the Blueprint of Creation, we can now return to Genesis chapter 1 verse 1 and examine it with this perspective in mind. The first verse reads: Berashit bara Elohim ET את Ha Shamayim V'ET ואת Ha Aretz. My teacher once told me that: "When evidence (Truth) is lacking to Support a particular idea, the deceiver injects creative deception, in order to twist the Truth to fit or support the intended deception". The peshat פשט or plain meaning of the very first verse of the Torah is: In the Beginning, G-d created The Heavens and the Earth. But to those who understand Hebrew and it's grammatical structure, the verse takes on deeper meaning. At a later time, I will share some of the many impactful ways this verse can be interpreted, yet for now I wish to concentrate on the Aleph Tav את. Grammatically speaking, there are several grammatical "markers" in the Hebrew language. Aleph Tav את is one of them. Aleph Tav in Hebrew grammar, Always precedes a noun or pronoun and follows a verb. It is known in Hebrew as a grammatical marker, of the definite article. It emphasizes the action(s) of a noun and pronoun, and gives clarity as to whom or what the noun is. The first place that we find it is in Genesis chapter 1, right after the Hebrew words for Create ברא and G-d אלהים. Thus, it's primary function is to specify what G-d created, which in this case is The Heavens השמים. The next place we find it is preceding the Hebrew words for The Earth or Ha Aretz הארץ in Hebrew. And as we saw in the previous case, it signifies the specificity of What G-d created and more importantly, WHO created it - The Earth הארץ.

That is why in it's most basic level it is important to specifically call out by name who it was that performed this miracle. Some nameless Elohim- pagan or man or Yahuah?! It is not changing or adding to when we clarify what has been covered over.

The controversy now lies in the intent of the Church, who has failed in many areas of Textual analysis of the Hebrew Scriptures to fit Jesus in, to get extremely creative (deceptive) in desperately trying to fit Jesus in EVERY page of the Hebrew Scriptures (Torah). In the book of Revelations, Jesus is self described as the Alpha and the Omega, the first and last letters of the Greek alphabet. Christians however, accurately point out that Jesus as a "Jew", spoke Hebrew/Aramaic, thus making it evident that he declared that he is the Aleph Tav תא, the first and the last. I will now meticulously dissect the inherent flaws and errors of such an erroneous statement.

First of All, the Torah points out that G-d calls Himself, The First and the Last - Isaiah:44:6. This automatically disqualifies Jesus, because this is an epithet or Title that ONLY G-d can proclaim, for Nothing is equal to His Divinity and He has No comparison. This is a foundational principle of the Torah that we recite daily in the Sh'ma Prayer. Number 2) Jesus cannot be implied as personifying the Aleph Tav as a partner in Creation because the Torah itself quotes G-d in saying that He had No partner or help in Creation, as it is written: "I am YHVH יהוה who made EVERYTHING, Who spread out the Heavens by MYSELF and formed the Earth ALONE" - Isaiah:44:24. Number 3) If for Argument sake, the Aleph Tav signified another person other than G-d, yet working with Him, then the Verb for CREATE ברא, as used in Genesis:1:1, would've been in the Hebraic Plural form בראו Baru, Not the singular form that we find in Genesis: 1:1, which is Bara ברא, which signifies in Hebrew, the Creative Actions of One Being (G-d) !!!!!

In closing I would like to say this: before sharing an opinion, you yourself have Not thoroughly researched just as much as the source you got it from, or worse yet, Not possessing scholarship in the topic your speaking on, in this case Hebrew..... You Need to: **STUDY** and Show yourself Approved, via Authentic scholarship in the subject you desire to speak authoritatively on, for you **CANNOT** speak authoritatively, if you are Not considered by Anyone, an authority on the matter!!
Written by: Avdiel Ben Levi Aka Zion Lexx on Facebook

That is why we like to let Yahuah and Yahsha speak for themselves.



GRAMMAR

Next up is a review of the Alef Tau Scriptures. We personally love the fact that they put the effort in to restore all the places the Aleph Tau are in the Scriptures. The Blue letter bible /Strong's count that we showed you came to about 122 times. You will be shocked to know that is not the real number. So you have to wonder why all the secrecy. These scriptures do a great job putting them back in. However they do take a hard turn and impose upon the Aleph Tau a theology that we are afraid can not be backed up. Having said that again we are grateful to them for putting this out. We do reference it from time to time.

Wednesday, February 22, 2017

The Aleph Tav Scriptures by Joseph Herrin

<http://parablesblog.blogspot.com/2017/02/the-aleph-tav-scriptures.html>

I have had about six people write and tell me that I should include something about the Aleph and the Tav in scriptures. The picture above is the Aleph Tav in the Hebrew Script.

They read right to left in Hebrew, so the characters are in that order. There is a reason that people ask about the Aleph Tav. It occurs in the very first sentence in the Bible.



WHAT WORD?

את ALEPH TAV
(ALPHA OMEGA)

בְּרֵאשִׁית	בָּרָא	אֱלֹהִים	אֵת	הַשָּׁמַיִם	וְאֵת	הָאָרֶץ
b·rashith	bra	aleim	ath	e·shmim	u·ath	e·artz
in·beginning	he·created	Elohim	*	the·heavens	and·*	the·earth

A DETAILED VIEW OF GENESIS 1:1

You will note, however, that there is no word given for it. Is this some secret cypher that is hidden in plain sight. Many people suggest that it is. They relate it to the Alpha and Omega of Revelations.

Revelation 22:13

"I am the Alpha and the Omega, the first and the last, the beginning and the end."

A distinction is made in this verse. Alpha and Omega are the first and last letters in the Greek alphabet. The Aleph and the Tav are the first and last letters of the Hebrew aleph-bet. Some people maintain that the New Testament was originally written in Hebrew, despite the lack of evidence. The original church was Hebrew, and remained so for a few years. It really did not get a good start in Greek until Paul began to share the gospel with the Greeks during his missionary journeys. Then far more Greeks joined the church than did Hebrews. How long was this after the initial church was born?

He is obviously unaware of the confirmation by early church writers of Matthew written in Hebrew. or the many academic studies that point to the Hebrew-ness of the writings of the eyewitnesses. We obviously do not include Paul in this group-he probably did have his letters written in Greek.

Did the disciples “hear” the New Testament in Greek or Hebrew? The Scriptures give us an indication of which one it was. **Just a note- they did not hear the “new testament” they were taught Torah - in Hebrew. Yikes!**

Acts 26:14

And when we had all fallen to the ground, I heard a voice saying to me in the Hebrew dialect, “Saul, Saul, why are you persecuting Me? It is hard for you to kick against the goads.”

This was Paul telling King Agrippa about his conversion experience. He is saying the Yahshua spoke to him in Hebrew. This would have been common for Messiah to use when He spoke with men who understood Hebrew. It was the language He spoke while carrying forth His ministry in Israel. There were portions of the New Testament that were fulfilled in Greek, however. The letter to Acts is one of these books. The speaker had to break from his Greek speaking to King Agrippa to say that he was spoken to in Hebrew. The book of Acts was written to Theophilus, a Greek name or word meaning “lover of God.”

It is quite possible that Revelation was understood in Hebrew before it was written in Greek. Portions of the book are Messiah speaking, and other parts are angels speaking. It is probable that when Yahshua spoke to John that He did so in Hebrew. Why would He speak Greek to him? Messiah had spoken to him in Hebrew during His years in ministry. It makes sense that He would have continued speaking the same language

There is no doubt that Messiah knows every language, even those that were not understood 2,000 years ago. I have heard the Messiah speak to me in my own language. Just because He can speak every language doesn't mean the Scriptures were communicated in that language. All of the New Testament writers were Hebrew speakers, even as all of the Old Testament writers were Hebrew speakers. But the Hebrew that Moses understood would have been non-understandable to the Hebrew of the New Testament. That is why copies were continually made.

Since Yahshua most likely spoke to John in Hebrew when he was given the book of Revelation, when John heard Revelation 22:13 he would have heard it in Hebrew. Following are the words modified to show the first and last letter of Hebrew.

Revelation 22:13

"I am the Aleph and the Tav, the first and the last, the beginning and the end."



I have shared this to reveal to you one of the reasons people give for the Aleph and the Tav being in Scripture. This symbol occurs in Scripture **7,339 times**, and an additional **2,251 times as Vav Aleph Tav**. The Vav Aleph Tav occurs similarly in the first sentence in the Bible.

WHAT WORD?

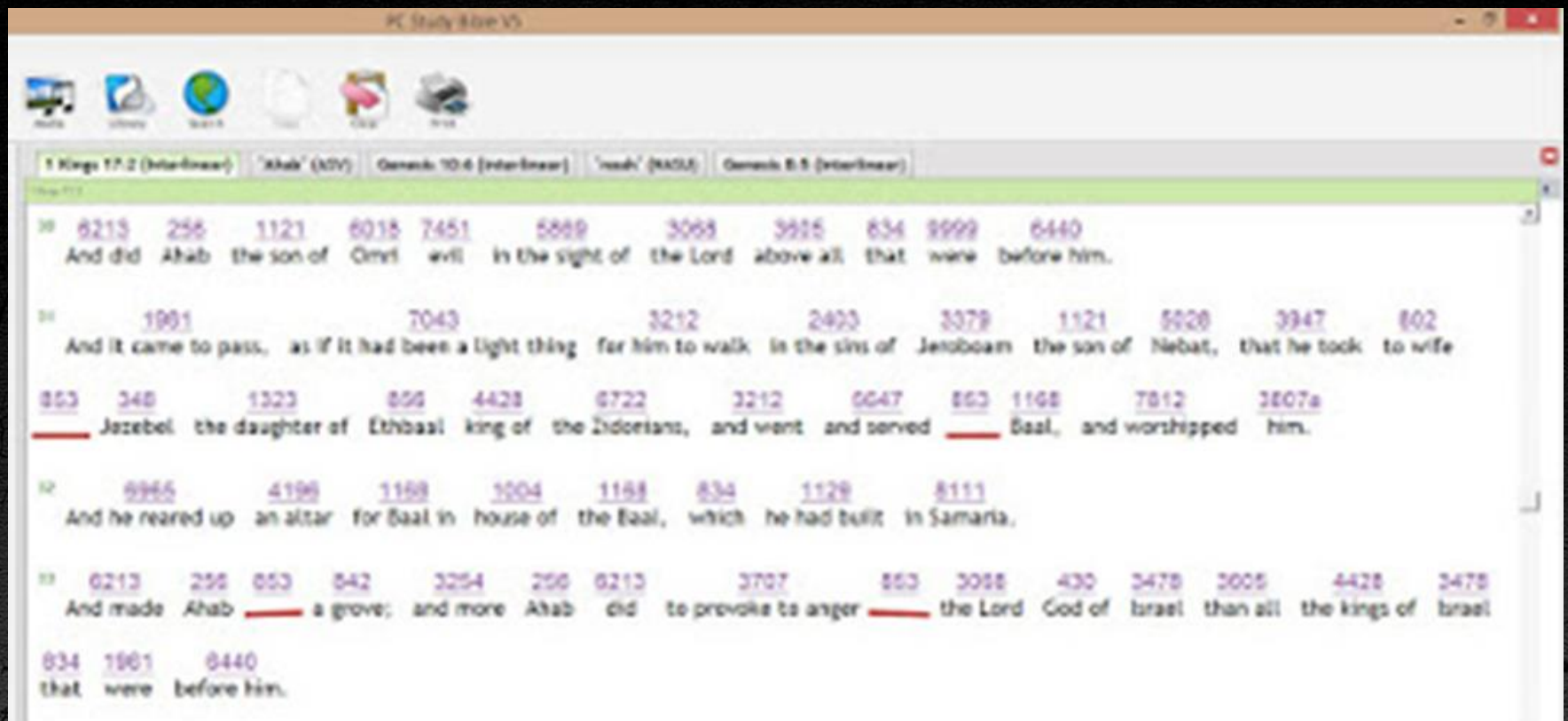
את ALEPH TAV
(ALPHA OMEGA)

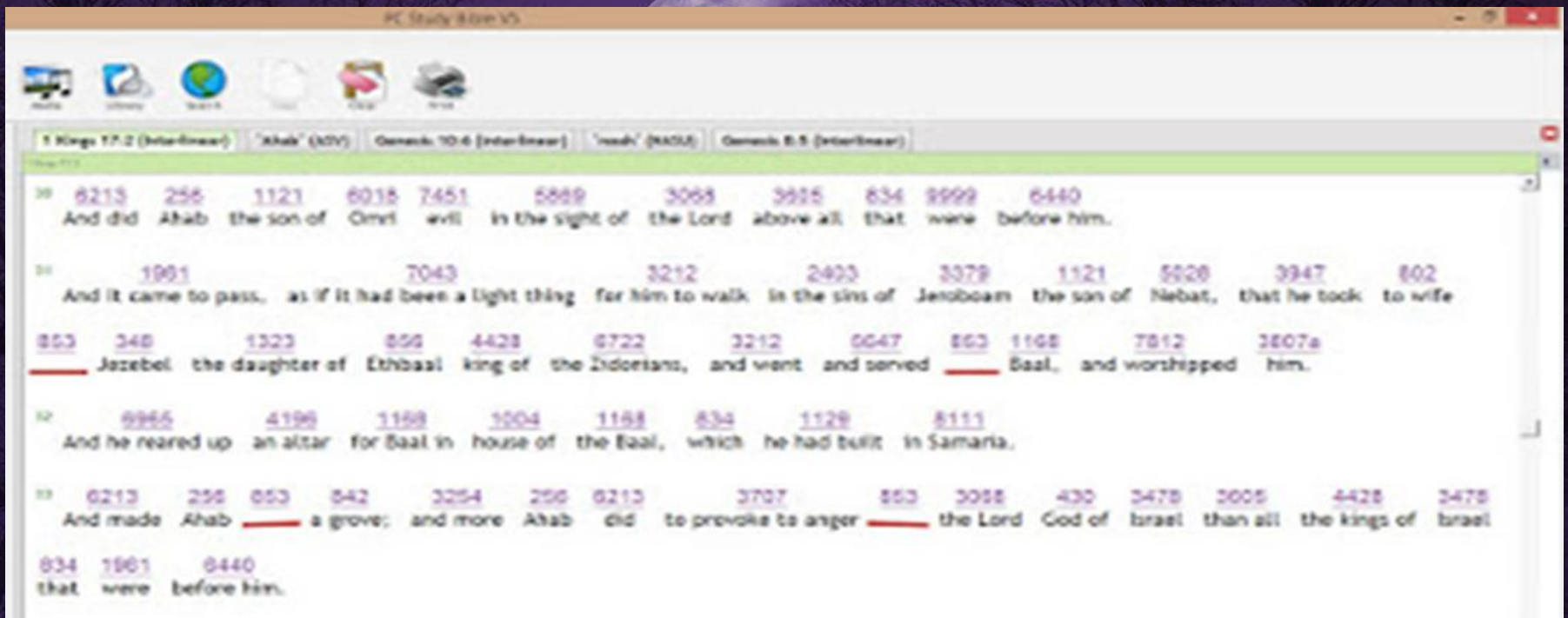
↑

בְּרֵאשִׁית	בְּרָא	אֱלֹהִים	אֵת	הַשָּׁמַיִם	וְאֶת	הָאָרֶץ
b·rashith	bra	aleim	ath	e·shmim	<u>u·ath</u>	e·artz
in·beginning	he·created	Elohim	*	the·heavens	and·*	the·earth

A DETAILED VIEW OF GENESIS 1:1

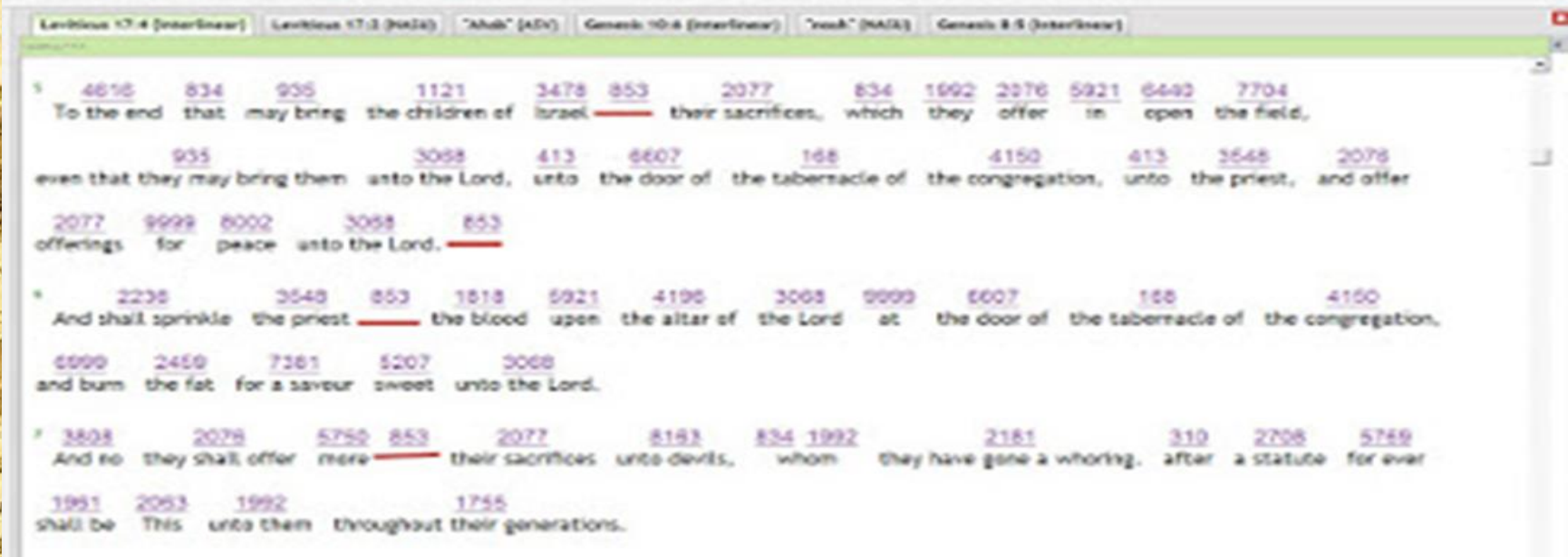
The underlined Vav Aleph Tav is translated as “and,” but it only takes one character to spell “and.” That character is the Vav. This word included more than **2,000 times** in the Old Testament is “and Aleph Tav.” Understanding that this word signifies something about Messiah, we could gain a lot of insight from this verse. However, this verse isn’t the only one in the Bible. There are literally thousands of these verses. Following are a couple examples. 1Kings 16:30 – 16:33





Notice each place that there is a red line. The Strong's number 853 stands for Aleph Tav. Here it is pointing to Jezebel, Baal, a grove, and the Yahuah Eternal of Israel (Yahweh Elohim). That is quite a mixed bag. We can see that it doesn't signify Yahshua the Messiah. This two letter word is actually a pointer to direct objects. In English we do not need a pointer to direct objects. English and Hebrew are very different. English is more akin to Greek than it is to Hebrew. There is no word that you can translate into English the same way as the Aleph Tav is into Hebrew.

Leviticus 17: 5-7



Here is a second illustration from Leviticus. The Aleph Tav is directly pointing to Israel, Yahuah, (Yahweh), the priest, and sacrifices. It is not indicating anything about Yahshua. The people who have argued for some meaning have therefore looked to other meanings. In the Paleo Hebrew the Aleph and the Tav were drawn differently. They were pictograms. The Paleo Hebrew is the oldest Hebrew. The Aleph resembled the head of an ox and was noteworthy of "Strength." The Tav was an X as seen on a contract and symbolized a covenant.

THE COMPLETE MESSIANIC ALEPH TAV SCRIPTURES




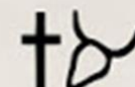
PALEO-HEBREW
EDITION

THE HOLY GRAIL OF THE SCRIPTURES























Above is a book that was written to show the Aleph Tav in its native language and writing, right next to the English. The purpose of this book is erroneous. The author has created 11 of these books with different editions of Scripture in them.

THE WORD





SACRIFICE ON A CROSS

Name	Pictograph	Meaning	Name	Pictograph	Meaning
Aleph		Ox / strength / leader	Lamed		Staff / good / reward / "know"
Bet		House / "to"	Mem		Water / chain
Gimel		Donkey / wheel / guide	Nun		Seed / fish / fertility / life
Dalet		Door / door / gateway	Samekh		Hand on staff / support / prop
Kaph		Ear / "because" / "for"	Ayin		Eye / to see / appearance
Vav		Wool / long / white / "and"	Pey		Teeth / hand / speak
Qof		How / transport / cut off	Tsade		Wine on table / drink / need
Chet		Cut wall / fence / separation	Ket		Seven letters / hidden
Tet		Eight / stable / restful	Resh		Head / person / first
Yod		Arm and shoulder / strength / jewel	Shin		Ear / earpiece / hearing
Kaf		Back of hand / to open	Tav		Mark / sign / covenant



It must be said that all of the identifications for how these letters spell words are guesses only. There have been no dictionaries of Paleo Hebrew which have come down to us.

In looking at this report of significance in the Aleph Tav, I have run across different proofs of its intended meaning. Some have mentioned Esau as an example. If you remember the story of Esau, it had a low point when his father Isaac asked him to shoot and cook him some game that he might speak a blessing on him. As we know, Jacob got the blessing by tricking his nearly blind father. In the numerous times Esau is mentioned before this event he has an Aleph Tav associated with his name. In the more than seventy times he is mentioned after this event he no longer has the Aleph Tav associated.

Another example is Ruth. Her name is mentioned 12 times in the book of Ruth. The first 10 times there is no Aleph Tav associated with her name. In the last two times, which are both after Boaz has acted as a kinsman redeemer, she does have the Aleph Tav with her name. Some people take these examples and show how they reveal the strength of covenant with them. Esau lost the covenant and is no longer marked by the Aleph Tav. Ruth receives the covenant signature and has the covenant signature from that time forward. We could say these examples are credible and persuasive if they were consistent with every other example in Scripture. However, they are not. Why do Ahab and Jezebel have their names associated with this symbol? What about a grove that was planted to worship idols? Why is it associated with sacrifices to devils? It seems more likely that this is a pointer to direct objects, either good or bad, than it is significant of the Messiah or shows the strength of the covenant.



Should anyone have questions about this, I encourage you to take merely the first 100 of the more than 9,000 examples and see what they are pointing to. You will find that it points to Cain and all the men of his line as equally as it points to Seth. I can see no distinction between good and evil, between cursed and blessed, no matter how much I look. In the end I have to agree with the translators of our common Bibles. This is simply a direct object pointer and in English it has no direct counterpart.

As we go through we will be testing this but the point I think he is missing is that you either have a strong covenant mark with Yahuah or the adversary. Depending upon the subject matter, (the verse will tell you). I would also say in the amazing points he brought up about Ruth and Esau is that the third choice is that a person is aligned with neither. Ruth before Boaz was not working against Yahuah- she was not a Jezebel, so there was no aleph Tau - no strong covenant mark to speak of. Same with Esau. After the deception he did not war against Yahuah, nor did he go out of his way to work for the adversary. We need to remind you that the uniqueness of Hebrew is that a lot of the words can have a positive and negative meaning, depending upon the sentence and subject. We see this as the exact same thing. So far in all our studies using the definition of "a strong covenant mark" has always made sense. We will continue to test our translation of it.

They insert that the Aleph Tau is "Jesus" yet Isaiah 41:4, 44:6, clearly states it is Yahuah covered over here by "the lord".

Jesus and the Aleph-Bet - Windows Internet Explorer
 http://www.hebrew4christians.com/Grammar/Unit_One/Jesus_and_the_Aleph-Bet/jesus_and_the_aleph-bet.html

Jesus and the Aleph-Bet

Jesus is the Direct Object
 Interestingly, Aleph and Tav form a unique word that functions as a "direct object marker" in the both Biblical and modern Hebrew:

את easterners read right to left

As it is written in Genesis 1:1, "In the beginning God (ALEPH/TAV) created the heavens and the earth."

בראשית בָּרָא אֱלֹהִים (את) הַשָּׁמַיִם וְאֶת הָאָרֶץ

Isaiah 41:4 "Who hath wrought and done it, calling the generations from the beginning? I the Lord, the first, and with the last; I am He."
 Isaiah 44:6 "Thus saith the Lord the King of Israel, and his redeemer the Lord of hosts: I am the first, and I am the last; and beside me there is no God."
 Isaiah 48:12 "Hearken unto me, O Jacob and Israel, my called; I am He; I am the first, I also am the last."
 Revelation 1:11 "Saying, I am Alpha and Omega, the first and the last; and, What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea."
 Revelation 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."
 Revelation 22:13 "I am Alpha and Omega, the beginning and the end, the first and the last."

Jesus is the Strong Sign
 Finally, using the ancient pictographs, we can see that Jesus is the "Strong Sign" from Adonai:

Ⲑⲗ easterners read right to left

He is the One who comes in humble, silent strength (Aleph) bearing the Sign of the true Covenant of God (Tav).

westerners read left to right

alpha omega

A Ω Greek [modern]
 α ω Greek [Ancient]

first last letter

Ⲑ ⲗ Hebrew [modern]
 Ⲑ ⲗ Hebrew [Ancient]

aleph tav

ox cross symbol

ami tabha? infinity of

阿彌陀佛 Buddhism

aleph tav budhha

Jesus died as ox on the cross as Amitabudhha?

An interesting word with the Mem in the middle of the Aleph Tau.

Aleph = strong,
Mem = mighty water, filled with life, blood, flowing
Tau = Covenant mark, signature, Id, DNA.



Truth = Is strong, filled with the life blood of the covenant mark - its signature- Its DNA!



KALEPH

119 Blessed *are* the undefiled in the
way,

Who walk in the Torah of Yahuah!

² Blessed *are* those who keep His
testimonies,

Who seek Him with the whole heart!

³ They also do no iniquity;
They walk in His ways.

⁴ You have appointed *us*
To keep Your precepts diligently.

⁵ Oh, that my ways were directed
To keep Your statutes!

⁶ Then I would not be ashamed,
When I look into all Your
instructions.

⁷ I will praise You with uprightness
of heart,
When I learn Your righteous
judgments.

⁸ I will guard as a strong covenant
mark Your statutes;
Oh, do not forsake me utterly!

TAU

¹⁶⁹ Let my cry come before You,
O Yahuah;

Give me understanding according to
Your word.

¹⁷⁰ Let my supplication come before
You;

Deliver me according to Your word.

¹⁷¹ My lips shall utter praise,
For You teach me Your statutes.

¹⁷² My tongue shall speak of Your
word,

For all Your
instructions *are* righteousness.

¹⁷³ Let Your hand become my help,
For I have chosen Your precepts.

¹⁷⁴ I long for Your salvation, O Yahuah,
And Your Torah *is* my delight.

¹⁷⁵ Let my soul live, and it shall praise
You;

And let Your judgments help me.

¹⁷⁶ I have gone astray like a lost sheep;
Seek Your servant,
For I do not forget Your Terms and
conditions.

This is not the first nor the last study we will do on this amazing word that for the most part the world ignores.



There is so much more to glean about this word in the future! More treasures to find.



**No Yahuwah
No Shalom**

**Know
Yahuwah**

**Know
Shalom**

Theories Explored For Genesis

1. Yahuah is in control. He knows what He is doing. We can trust Him. We don't get to know everything because we are not capable of understanding it and it is above our paygrade.
2. What cannot be understood now is not a hindrance to our relationship with Yahuah and so does not affect our journey back home.
3. There is more than one type of creation going on in Genesis Chapter 1. Proof in the two words used Bara H1254 to make something out of nothing and Asah H6213 to make a new something of something that exists already.
4. The unique count of Genesis Chapter one. Cardinal numbers starts with 0 and show ownership or value and Ordinal numbers which show sequential order to organize a set.
5. The accounting code. The uniqueness of the missing "ha" ה or 'the' which turns Ordinal numbers into Cardinal numbers. A day verses the numbered day in sequential order.
6. Yahuah teaches in cyclical time. Yah Standard Time where man is on linear time.

Theories Explored For Genesis

7. The days in Genesis 1 are in thematic order not necessarily chronological order.
8. A pattern was set up in Genesis one with Light, Water, Life. A theme that repeats in our journey back to Yahuah. Enlighten (wisdom) and Cleansing (repentance) leads to Life - restoration in the Covenant family.
9. There was a flood over the entire earth before Noah's flood that may explain the fossil record and land formations and yet Noah's flood may have been local.
10. Because of the Yah's Cyclical time, the universe and earth can be a lot older than 6000. 6000 would be the time of man. Man's standard time started on 'The' 6th day.
11. Yahusha was there at the beginning of our Creation
12. The Ruach of Yahuah was also there at the beginning of our Creation
13. The Messengers of Yahuah were there at the beginning of our Creation.
14. There was a definite plan that took into account all of the possible and probable outcomes and provisions were made by Yahuah so that His goal of creating a family of free willed beings who choose to love Him and accept His terms and conditions would be achieved.
15. Yahusha was given and accepted the terms and conditions to receive the future rule of Yahuah's Kingdom before our creation.

Theories Explored For Genesis

16. There was an absolute beginning of our universe and earth
17. Wisdom was there before the beginning as a created spirit of sorts
18. Genesis 1 and 2 are to be taken as literal events in history
19. There is proof for recent history from Adam to current time
20. There appear to be gaps in between the Chapter 1 verses 1-3
21. The word Bara in a concrete definition means some of function and purpose not just create.
22. We looked at how when studying the word, we can think of a Menorah. Looking at ideas from both sides but must be balanced in the truth of Torah - as the strong covenant mark.
23. We looked at the first fruit aspect of Resheet and Yahusha.
24. The first word is not "in the beginning" it should be "With the beginning of wisdom".
25. Without Function there is no purpose of existence or creation.
26. Elohim is a toxic word and should not be used for Yahuah.
27. Yahuah Created EVERYTHING and Everything belongs to Him.

Questions left to Answer

- Were there people on Earth before Adam?
- Is it possible there are more than one species of humans on the earth at the same time?
- What about dinosaurs and other primitive life?
- Who is Cain afraid of and where did he get his wife?
- Who were the children/sons of "Elohim"?
- If all the giants were destroyed in the flood, how could there be some afterwards?

Bereshiyth [Genesis] 18:3,27,30,31,32; 19:18; 20:4.

Shemoth [Exodus] 4:10,13; 5:22; 15:17; 34:9(2x).

BeMidbar [Numbers] 14:17.

Yahush` [Joshua] 7:8.

Shoftiym [Judges] 6:15; 13:8.

I Melekiym [Kings] 3:10,15; 22:6.

II Melekiym 7:6; 19:23.

YeshaYahu [Isaiah] 3:17,18; 4:4; 6:1,8,11; 7:14,20;
8:7; 9:7(8),16(17); 10:12; 11:11; 21:6,8,16; 28:2,
29:13; 30:20; 37:24; 38:14,16; 49:14.

Yechezqel [Ezekiel] 18:25,29; 21:14(9); 33:17,20.

Amos 5:16; 7:7,8; 9:1.

Miykah [Micah] 1:2.

ZekarYahu [Zechariah] 9:4.

Malakiy [Malachi] 1:12,14.

Thehilliym [Psalms] 2:4; 16:2; 22:31(30); 30:9(8);
35:17,22,23; 37:13; 38:10(9),16(15),23(22); 39:8(7);
40:18(17); 44:24(23); 51:17(15); 54:6(4); 55:10(9);
57:10(9); 59:12(11); 62:13(12); 66:18;
68:12(11),18(17),20(19),23(22),27(26),33(32); 73:20;
77:3(2),8(7); 78:65; 79:12; 86:3,4,5,8,9,12,15;
89:50(49),51(50); 90:1,17; 110:5; 130:2,3,6;

10/26/2018
Iyob [Job] 28:28.

Eykah [Lamentations]

1:14,15(2x);

2:1,2,5,7,18,19,20;

3:31,36,37,58.

Daniyel [Daniel] 1:2;

9:3,4,7,9,15,16,17,19(3x).

Ezra 10:3.

**List of 134 times where
the sopheriym changed
the name YHWH and
substituted YHWH for
Adonai per Ginsburg's
Massorah notes.**

These are the passages where the sopheriym changed YHWH to Elohiym:

II Shemuel [Samuel] 5:19-25; 6:9-17.

Thehilliym [Psalms] 14:1,2,5; 53:1,2,4,5.

I Dibrey HaYamiym [Chronicles] 13:12; 14:10,11,14,16; 16:1.

These are the notations made by the Masorites of the 5th century. We cannot even begin to tell what was done and when, before that. YHWH occurs in the Tanak portion of the Scriptures about 6828 times. Add in the 134 times that that Adonay was substituted and you have 6962. Add in again, the 8 times that Elohiym was substituted and you have 6970 times that YHWH was used in the Tanak. On top of that, you have 49 times that Yah is used.

RESOURCES

<https://archive.org/details/anhebrewandengl00parkgoog>

http://mtoi.org/learn_with_us/learn_with_us.shtml

<http://yadayah.com>

https://www.youtube.com/watch?v=uX6lVuHemF8&list=PLTe5iBnvaDBU9G8Ux_6Pqk73KDRRQIqCi

<https://www.youtube.com/watch?v=RLv-o7j5fn0>

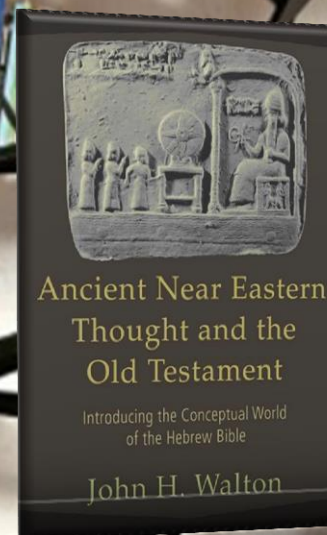
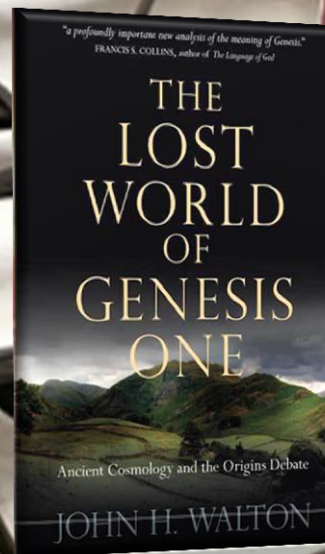
<http://www.lebtahor.com/YHWH/thenameyhwhpart1.htm>

Daniel McGirr
www.AncientCovenant.com

The Macro Temple of YHVH in The Cosmos"
Context For Kids: Bereshit

Tyler Rosenquist
www.TheAncientBridge.com

"Context For Kids: Bereshit"



We want to thank Andrew Gabriel Roth for these wonderful insights in the Hebrew language so we can keep making amazing connections.

His website for those interested in learning more about him is:
<https://onefaithonepeopleministries.com>



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