

Aleph - Tav



תא

Our journey begins with the apostle John proclaiming in (4) four different verses in the book of Revelation, when translated from Aramaic into Greek, that **ΩΥΑΞΛ** (Yahusha) our Mashiach (Messiah) is the Alef א (א) and the Tav ת (ת) (Alpha and the Omega), the Beginning and the End, the (1st) First and the Last (**Revelation 1:8, 1:11, 1:17, 2:8, 21:6, 22:13**).

The Prophet Isaiah confirmed in **Isaiah 41:4** John's revelation that the Father אַיָאָל (Yahuah) was the (1st) First (א Aleph) who created everything through his Son **ΩΥΑΞΛ** (Yahusha) when he spoke the Word. Together they are the (1st) first and Last (ת Tav).

This one will say, 'I am אַיָאָל (Yahuah)'s,' another will call on the name of Yaccob, and another will write on his hand, 'אַיָאָל (Yahuah)'s,' and name himself by the Name of Yisrael." Besides Me There Is No Alahym (God) **6** Thus says אַיָאָל (Yahuah), the King of Yisrael and his Redeemer, אַיָאָל (Yahuah) of hosts: "I am the (1st) first and I am the last; besides me there is no Alahym (god). **7** Who is like me? Let him proclaim it. Let him declare and set it before me, since I appointed an ancient people. Let them declare what is to come, and what will happen. **Isaiah 44:5-7**

"Listen to me, O Jacob, and Yisrael, whom I called! I am he; I am the (1st) first, and I am the last. **Isaiah 48:12**

John was merely proclaiming **ΩΥΑΞΛ** (Yahusha)'s divinity as Co-Creator and His association as Alahym in both his Gospel of John and the Book of Revelation.

Eth תא (תא) (Strongs 853): untranslatable Mark. Understanding the depth and significance of the Aleph Tav תא (תא) Symbol being a Marker and also revealing **ΩΥΑΞΛ** (Yahusha) HaMashiach's presence, giving a new and broader understanding – for example **Psalms 40:7**, which is repeated in **Hebrews 10:7** Then said I, Lo, I come in the volume of the scroll (Scripture) it is written of Me, to do Your WILL, O Aluah (Father)...and also **Isaiah 53:1** Who has believed our report? And to whom has the Arm of אַיָאָל (Yahuah) been revealed?

Hitgalut 1:8 (Revelation 1:8) **ΩΥΑΞΛ** (Yahusha) tells Yochanan (John) He is the beginning and the ending, the "Alpha and Omega " The translators used the (1st) first

and last letters of the Greek alphabet. Yet, we know **OWYAZ** (Yahusha) was a Hebrew and He would not have been speaking in Greek but in Hebrew. It should have been translated “I am the Alef **א** (א) and the Tav **ת** (ת).” using the (1st) first and last letter of the Hebrew alphabet.

The Alpha and the Omega are the (1st) First and Last letters of the Greek alphabet. Consequently, in Aramaic, John would have been saying, **OWYAZ** (Yahusha)

HaMashiach is the Aleph **א** (א) and the Tav **ת** (ת). It begs the question, Why would John make such prophetic and profound statements concerning the Aleph/Tav **ת א** (תא) Symbol if it was not of profound significance to believers in their day? Could John have been proclaiming that the Aleph and the Tav (first and the last) was actually the **ת א** (תא) Symbol used in **Genesis 1:1** and consequently, throughout the Tanakh?

I personally believe that if you look at the evidence and connect the dots of everything John states in his Gospel and in the book of Revelation, the answer to this question is YES! What John was trying to reveal, to those who had ears to hear, is from the beginning **OWYAZ** (Yahusha) was with Aluah and was Alahym and that Father **AYAZ** (Yahuah) by His Ruach HaKodesh worked together both with and through **OWYAZ** (Yahusha) as ONE, and in **Genesis 1:1** “created Alahym **ת א** (תא) the Shamyim (Heavens) **תא** the earth.”

AYAZ (Yahuah) spoke the word (**OWYAZ** (Yahusha)), thus everything was made through **OWYAZ** (Yahusha), for **OWYAZ** (Yahusha) and by **OWYAZ** (Yahusha), through the power of **AYAZ** (Yahuah)'s spoken Word, his Breath (the Ruach HaKodesh), The Breath (the Ruach HaKodesh) of **AYAZ** (Yahuah), the essence of **AYAZ** (Yahuah), joined together with his Son, the Alef **א** (א) and the Tav **ת** (ת) revealing the Covenant Mark.

Genesis 1:1, is in fact, where the (1st) first Aleph/Tav **ת א** (תא) and (1st) first Vav/Aleph/Tav **תא** Character Symbols appear, symbolizing both the Strength of the Covenant and **OWYAZ** (Yahusha)'s divine presence, His divinity with the Father **AYAZ** (Yahuah) as the Son and co-creator. The (1st) Word on Scripture in **B'reshet (Genesis) 1:1**, the very (1st) Hebrew Letter “BEIT” declares that Alahym the Righteous (1) One wants to dwell amongst his creation.

Confirmation of the Aleph/Tav **ת א** (תא) Symbols in **Genesis 1:1** as being **OWYAZ** (Yahusha) is easily confirmed by the Apostle John in his opening comments of his gospel...In the beginning (Beresheit) was the Word and the Word was with Aluah (God) and the Word was Alahym (god). **2** He was in the beginning with Aluah (God). **3** All things were made through him, and without him nothing was made that was made. **4** In him was life, and the life was the light of men. **14** And the word became flesh and tabernacled (Dwelt) among us. Also **John 5:39** **OWYAZ** (Yahusha) said, You search the scriptures (Tanakh) for in them you think you have eternal life: and they are which TESTIFY OF ME!

There can be no doubt that the Aleph/Tav **ת א** (תא) Symbol in Hebrew text is the

Mark of the Covenant and consequently, **וַיִּשָׂא** (Yahusha)'s Mark, His finger-print which proclaims His presence and His divinity. The connection is actually made with the Aleph/Tav **אָ (א) ת** incorporating **וַיִּשָׂא** (Yahusha), because it is a Mark of the Covenant and He is the mediator of all the covenants from Sabbath at creation (**Matthew 12:8**) "For the Son of Man is lord of the Sabbath", to Calvary (**Hebrews 9:15**) "Therefore he is the mediator of a new covenant, so that those who are called may receive the promised eternal inheritance, since a death has occurred that redeems them from the transgressions committed under the (1st) first covenant.

Zechariah 12:10 and they shall look to Me **אָ (א) ת** whom they have pierced.

Micah 5:1 And they will strike upon the cheek the **אָ (א) ת** judge of Yisrael with a rod. These are but a few verses which I believe confirm **וַיִּשָׂא** (Yahusha) as the Aleph/Tav **אָ (א) ת** Symbol and also HaMashiach (the Messiah).

Consequently, if the Aleph/Tav **אָ (א) ת** Symbol incorporates and represents **וַיִּשָׂא** (Yahusha), then it also represents the WORD of Alahym as John states in **John 1:14**, and can be linked also to judgments (divine decision) as rendering either a Barachah (Blessing) or a Curse; according to **Hebrews 4:12** "For the WORD of Alahym is living and active and sharper than any (2) TWO-EDGED SWORD and piercing as far as the division of soul and ruach (spirit), of both joints and marrow, and able to judge the thoughts and intentions of the heart. 13 And there is no creature hidden from His sight, but all things are open and laid bare to the eyes of Him with Whom we have to do...implying as a (2) two-edged sword that He can cut and render either a Barachah (Blessing) or cut and render a Curse. This is why we see the Aleph/Tav **אָ (א) ת** Symbol, in association with the Father **אֵלֹהִים** (Yahuah), used in hundreds of places concerning judgments. One example is **Genesis 13:10** **אֵלֹהִים** (Yahuah) destroyed **אָ (א) ת** Sodom **אָ (א) ת** Gomorrah. Other examples which confirm this are **Genesis 19:14; Isaiah 13:19; Jeremiah 50:40;** and **Amos 4:11**. Just one example of the Aleph/Tav **אָ (א) ת** Symbol rendering a Barachah (Blessing) in **Exodus 20:** and Baruch (Blessed) **אָ (א) ת** Day, the Sabbath. The covenant symbol of the Sabbath.

We find the Aleph **אָ (א)** Tav **אָ (א) ת** in the very first verse of scripture. In **Beresheit 1:1 (Genesis 1:1)** there are 7 Hebrew words but only 6 get translated. In the beginning Alahym (God) created the Shamyim (Heavens) and the Earth.

Beresheit (Genesis) 1:1 בראשית ברא אלהים את השמים ואת הארץ:

The word directly in the middle is "ET" and this one small word is spelled using the (1st) first and last letters of the Hebrew alphabet "Alef **אָ (א)** Tav **אָ (א) ת**".

Another place this small word is found is in **Z'kharyah 12:10 (Zechariah 12:10)**They shall look upon Aleph/Tav **אָ (א) ת** pierced.... **Zechariah 12:10**

והביטו אלי את אשר דקרו ...

We ask the question "Who or what is the Alef **אָ (א)** Tav **אָ (א) ת** in these verses? "

Now let's look at the first verse of the Gospel of Yochanan (John). In the beginning (Beresheit) was the Word and the Word was with Aluah (God) and the Word was Alahym (god). **2** He was in the beginning with Aluah (God). **3** All things were made through him, and without him was not any thing made that was made. **4** In him was life, and the life was the light of men. **Yochanan 1:1-3 (John 1:1-3)**

What Word do we see in the beginning (Beresheit) ? “Alef א (א) Tav ת (ת)

He is the Image of the invisible Aluah (God), the (1st) firstborn of all creation. **16** For by him all things were created, in Shamyim (Heavens) and on Earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things were created through him and for him. **17** And he is before all things, and in him all things hold together. **Colossians 1:16**

Our Covenant with The Father

Most people know that **OWYאז** (Yahusha) is the mediator of the New Covenant and most people believe that all of the Covenants throughout the Tanakh (Old Testament) were done with the Father, **אזאז** (Yahuah). And that the new Covenant done on Calvary was done with the Messiah, **OWYאז** (Yahusha). But there's an error with that mindset and that theology because if you understand Covenant, Sacrifice, and Atonement then you would realize that in the Tanakh (Old Testament) anytime an animal is being slaughtered and placed on the altar whether the people were entering into a Covenant or whether it was for Sin, Atonement, the animal that was spilling its blood was not the one that people entered into a Covenant with. It was the innocence of blood being shed and it was through that blood that people entered into Covenant with Father **אזאז** (Yahuah). The same thing applies on Calvary. We see that **OWYאז** (Yahusha) is on the stake. He is the offering, the lamb that was slain from the foundation of the Earth pouring out his blood. We're not entering into Covenant with his sacrifice. We're entering the Covenant through his blood sacrifice providing atonement for our Sins and thus we enter into covenant with Father, **אזאז** (Yahuah).

Every Covenant has an א ת Aleph Tav, Pointing To OWYאז (Yahusha)

And so the א ת Aleph Tav reveals throughout the Tanakh (Old Testament) that every time a covenant is made, this same protocol is identical. **אזאז** (Yahuah) is moving and working with and through **OWYאז** (Yahusha) for every Covenant that is made starting with the Covenant of Sabbath, the Covenant with Noah, the Covenant with Abraham subsequently with Isaac and Yacob, the Covenant with Moses, the Covenant with David and there is nothing different about the Covenant on Calvary as far as the perspective of how it was done. Father (**אזאז** (Yahuah) was still entering into Covenant through the blood of **OWYאז** (Yahusha) HaMashiach (our Messiah), on Calvary. So consequently the א ת Aleph Tav reveals to us is that there's a protocol that hasn't changed from creation where by father works both with and through **OWYאז** (Yahusha) in all the covenants. The Father **אזאז** (Yahuah) does nothing on earth without doing it with and through his son **OWYאז** (Yahusha) HaMashiach (Messiah).

The א ת Aleph Tav Shows How The Father And Son Work Hand In Hand.

The א ת Aleph Tav reveals the workings of the Messiah (**OWYאז** (Yahusha) and the

father (אֵלֹהִים (Yahuah) working together as (1) one. Everything that אֵלֹהִים (Yahuah) does on earth is done both with and through the אֵלֶף תָּוֹ (Aleph Tav), His Son, אֵלֹהִים (Yahusha). Starting in the creation week with the creation of Sabbath, along with the feast days, all the everlasting covenants and even with the Sin offering, which actually has the אֵלֶף תָּוֹ (Aleph Tav) in it. It's the only offering that has the אֵלֶף תָּוֹ (Aleph Tav) in it. It's showing a type and foreshadow of the Sin offering being what Messiah did on Calvary, but it gets even more amazing than that. When the tabernacle is being set up and Aaron is putting on his garments, the אֵלֶף תָּוֹ (Aleph Tav) is right there when he's putting on his garments, the אֵלֶף תָּוֹ (Aleph Tav) is right there by the word garments, so Aaron is actually putting on אֵלֶף תָּוֹ (Aleph Tav). He's putting on אֵלֹהִים (Yahusha) because we know that אֵלֹהִים (Yahusha) is our high priest. And as everything is being done here on earth is being done in Shamyim (heavens), so there was a protocol whereby they had to set up the tabernacle and he was ordered basically to set the tabernacle up on earth the same way it was set up in Shamyim (Heavens). So when you've got Aaron putting on his garments the אֵלֶף תָּוֹ (Aleph Tav) is right there. He's actually becoming אֵלֹהִים (Yahusha) in those garments. He's being Kadosh and set apart. When he places his hands on an offering it's going to be set up. The אֵלֶף תָּוֹ (Aleph Tav) is right there by placing his hands in that offering. So it's actually אֵלֹהִים (Yahusha)'s hands as the High Priest.

The אֵלֶף תָּוֹ (Aleph Tav) And Sacrifice

And then when that animal is being slaughtered, that animal there's an אֵלֶף תָּוֹ (Aleph Tav) there by that animal sacrifice, a Sin sacrifice and it's a type and foreshadow of what אֵלֹהִים (Yahusha) would do on Calvary. And even the altar that the animal was being placed on, there's an אֵלֶף תָּוֹ (Aleph Tav) there by the altar meaning that is a type and foreshadow of the extension of the priest. It's actually אֵלֹהִים (Yahusha) presenting that animal to the Father אֵלֹהִים (Yahuah) to be received, whether it's a Covenant or a Sin atonement. Everything that the Father is doing is an extension of אֵלֹהִים (Yahusha), the אֵלֶף תָּוֹ (Aleph Tav) here on earth.

How אֵלֹהִים (Yahusha) Claims The Sabbath With The אֵלֶף תָּוֹ (Aleph Tav)

In **Matthew 12:8** and **Luke 6:5**, אֵלֹהִים (Yahusha) HaMashiach (Messiah), claims to be Adon (Master) of the Sabbath. If that's true then the אֵלֶף תָּוֹ (Aleph Tav) should verify that and we see it in the creation week. Actually in **Genesis chapter 2**, Alahym Baruchs (Blesses) אֵלֶף תָּוֹ (Aleph Tav) Day, the (7th) seventh and sanctified. He Sanctified and Sets apart the Sabbath (the Mark), the אֵלֶף תָּוֹ (Aleph Tav) right there.

It's called אֵלֶף תָּוֹ (Aleph Tav) Day. The (7th) seventh, and then we see it again in **Exodus 31:16&17**, it says, "therefore you should keep the children of Yisrael אֵלֶף תָּוֹ (Aleph Tav)'s Sabbath, to observe אֵלֶף תָּוֹ (Aleph Tav)'s Sabbath throughout all their generations for a perpetual, everlasting covenant." When אֵלֹהִים (Yahusha) declared in both Matthew and Luke that He was Adon (Master) of the Sabbath, we see His Mark verifying from creation all the way through. And I can't tell you how many times He says "My Sabbaths", there is always an אֵלֶף תָּוֹ (Aleph Tav) right there proclaiming that that Sabbath belongs to אֵלֹהִים (Yahusha). HalluYAH!!!

Who is the Word? אֵלֹהִים (Yahusha).

אֵלֹהִים (Yahusha) revealed Himself from the beginning to the end.

Psalm 119, the longest Psalm in the scripture, is divided into 22 sections. It titles each section by a letter of the Hebrew Alphabet from Alef א (א) Tav ת (ת). **Psalm 119** is all about the Torah- The Word of אֱלֹהִים (Yahuah). אֱלֹהִים (Yahusha) is the Living Torah.

Each letter in Hebrew has a unique meaning. The letters Alef א (א) Tav ת (ת) literally give their meaning as "**the Strength of the Covenant**".

The Alef א (א) Tav ת (ת) is firstly a symbol of the "Strength of the Covenant". The symbol takes on additional meanings because of Whom the Alef א (א) Tav ת (ת) represents...the Yah-head, both Father and Son, by which Father created everything both with and through אֱלֹהִים (Yahusha) HaMashiach (the Messiah). Consequently, the Alef א (א) Tav ת (ת) further represents that which is eternal as to infinity. Last, but not least, the Alef א (א) Tav ת (ת) is also the symbol of "Man" who is created in the image of Alahym, in the image of the Alef א (א) Tav ת (ת). This is confirmed by the use of the Alef א (א) Tav ת (ת) in Hebrew pronouns.

The study uses the Hebrew text as its source. The picto-graphic meaning of the original scrolls has been hidden because English or other translations do not portray the original graphic meanings of Hebrew, so we can learn a lot more if we will look back to the original language.

The letters Alef א (א) Tav ת (ת) begin their story in the very (1st) first verse of Genesis yet they are not known to millions of modern day readers of the Bible, and it is time that they be known because the Alef א (א) Tav ת (ת) serve as (2) two witnesses some 9,000 times throughout Scripture.

Paleo-Hebrew fragments of the Torah were found among the Dead Sea Scrolls. The original pictographic "Paleo" Hebrew script is a real eye opener and reveals much more about the root meaning of each Hebrew letter.

Most of us read translations of the Bible that are from translations of translations. Translations of the "Greek" Septuagint which were translated from the original "Hebrew" manuscripts over 2,000 years ago. Due to that translation "babel" there is much to re-learn about אֱלֹהִים (Yahuah)'s word and **The Herald of Mashiach (Messiah)**.

Like the old saying, "lost in the translation", the (et) Alef א (א) Tav ת (ת) has been lost. But it is an infinite Sign, "the Word" that is just waiting to be re-discovered. The (et) Alef א (א) Tav ת (ת) allows the Mashiach (Messiah) to be "seen" clearly throughout all the "Word" of אֱלֹהִים (Yahuah).

Many Bible students may be familiar with the "Greek" counterparts of Aleph & Tav, the Alpha & Omega. Many understand these to illustrate a picture of "beginning" and "end", but there is much more to be seen in the graphic meaning of the ancient Alef א (א) Tav ת (ת), the (1st) first and last letters of the Hebrew "aleph-bet".

It is important to learn as much as we can about the Hebrew language to better

understand the voice of **יְהוָה** (Yahuah) in Scripture and that is what this study addresses as it shows the Herald of Mashiach (Messiah) throughout the Scriptures.

There is no idle word in Scripture and these (2) two letters provide a "**Herald of Mashiach (Messiah)**" in their seemingly random placements throughout Scripture. But they are not random, yet they have been "hidden" there within the Hebrew scrolls for too long, so it is time to see these (2) two witnesses... **אָתְּ (אָתְּ)**.

בְּרֵאשִׁית בְּרָא אֱלֹהִים אֵת הַשָּׁמַיִם וְאֵת הָאָרֶץ

Unless you can read Scripture in its native Hebrew, you might think of the Alef (**א**) Tav (**ת**) like a computer's program "source code" which is hidden and not seen. Yet behind the scene, the code gives a computer its purpose and provides the user with the instruction needed to complete the task. Likewise, the Alef **א** (**א**) Tav **ת** (**ת**) does this within the Hebrew Scriptures. For a 'code' sampling, consider the place called Etham. It is the second location that Moshe (Moses) and Yisrael were led by the Pillar of Fire. There they crossed between the waters of the Red Sea.

In Hebrew, Etham (Aleph, Hey, Mem= **אֵתָם**, meaning "solid, enduring") was the (2nd) second place, after Succoth, at which the Yisraelites stopped during the Exodus.

In Hebrew, each letter provides a graphic sign, ultimately composing the word meaning from the letters. Aleph **א** (**א**) = strength, Hey **ה** = behold and Mem **מ** = rushing water. So, what really happened at Etham? The word tells the story as the "strength" of **יְהוָה** (Yahuah) was "beheld" as the "water rushed" open.

That is the hidden story, the source code of the Hebrew word Etham. It's not just a word, it's a word from the Torah and each word, each letter, each stroke of the Torah scribe's pen has great significance from beginning to end in the teaching of **יְהוָה** (Yahuah).

This study will shed some light on the source "code" of the Alef **א** (**א**) Tav **ת** (**ת**) found throughout Scripture. It is there because Moshe (Moses) wrote of Mashiach (Messiah):

Luke 24:27 And beginning at Moshe (Moses) and all the prophets, he expounded unto them in all the scriptures the things concerning himself.

John 5:46 For had you believed Moshe (Moses), you would have believed me: for he wrote of me.

Alef **א** (**א**) Tav **ת** (**ת**) is a code which points as a "**Herald of Mashiach (Messiah)**" [the strength of the covenant] throughout the Word of **יְהוָה** (Yahuah).

The most common word in the Hebrew Scriptures is the word (et) **אָתְּ (אָתְּ)**. The first letter is an Aleph **א**, and is the (1st) first letter of the Hebrew alphabet. The (2nd) second letter is the Tav **ת**, and is the last letter of the Hebrew alphabet. These (2) two letters are the "(1st) 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 (1st) first and

last letters of the Greek alphabet, in the book of Revelation). In the Hebrew language the word **אֶת** (et) is used as a noun and as a preposition.

Beat your plowshares into swords, and your pruning hooks into spears; let the weak say, "I am a warrior." **Joel 3:10**

The word "Plowshares," in the passage above, is the Hebrew noun (et) **אֶת**, which appears in the Hebrew Scripture (5) five times. 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. The modern Hebrew form of the letter aleph is א, but is an evolved form of the original pictograph א, a picture of an ox head. The ancient pictographic form of the letter א is א, a picture of (2) two crossed sticks which are used as a Marker. When these (2) 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 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 (et) **אֶת**.

The word (et) **אֶת** is also used as a preposition very frequently (over 7,000 times) in the Hebrew Scripture and (1st) first appears in the very (1st) first verse of Scripture.

בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ:

Because the preposition **אֶת** has no equivalent in the English language, it is not translated, but to demonstrate its meaning in this verse I will translate **Genesis 1:1** into English, but retain the word **אֶת** in its correct position.

*In the beginning Alahym filled **אֶת** the sky
and **אֶת** the land*

The word **אֶת** is used as a grammatical tool to identify the definite object of the verb. In the example of **Genesis 1:1** the verb is the Hebrew word **בָּרָא** (bara), meaning "to fill," and the definite objects, the ones receiving the action of the verb, are the sky and the land and therefore the word **אֶת** will precede these words. Just as the "Ox" moved toward the "Mark" when plowing, the word (et) **אֶת** (the plowshare) plows the path from the verb of a sentence (the Ox) to the definite object (the Mark).

Just as the phrase "Shamyim (Heavens) and Earth" is an idiomatic expression meaning "all of creation," the phrase "Aleph א Tav א" is an idiomatic expression meaning "the whole of the alephbet."

In the book of Luke **Ὠυυαλ** (Yahusha) showed His disciples where it was written of Him in the Scriptures. It was also noted that the only Scriptures at that time would

have been the Tanakh (Old Testament), Torah, Prophets, and Writings. These Scriptures were written and read in Hebrew. We are about to discover why that matters.

Within the Hebrew Scriptures is a tiny little (2) two letter word "et" $\text{+} \text{א}$ ($\text{א} \text{א}$), spelled with (2) two Hebrew letters Alef א (א) Tav + (א) which are the (1st) first and last letters of the Hebrew aleph-bet. This word many times doesn't get translated into English at all because of the lack of clarity to its meaning.

There are some speculations that this word is a pointer to the direct object in the sentence which is true in some cases but not all. As we shall see it is more likely the sign of the covenanted presence of $\text{א} \text{א}$ (Yahusha) as it concerns the events of the text.

Recall that $\text{א} \text{א}$ (Yahusha) is revealed as the Alef א (א) and Tav + (א) (Alpha and Omega), "The (1st) First and the Last" The Beginning and the End", "The One Who is and was and is to come", and with this understanding we can now say He is also "Alef א (א) Tav + (א)" which is the equivalent of all of these titles.

The pictograph meanings of these (2) two letters are very confirming to understanding how "et" $\text{+} \text{א}$ ($\text{א} \text{א}$) Aleph Tav) in the Scripture is representative of the presence of $\text{א} \text{א}$ (Yahusha) and the concept of Covenant.

Hebrew in it's most ancient form is a pictograph language in which the letters are actually symbols of things that can help describe the concepts being conveyed in the meaning of a word. It might be useful, therefore, to take a look at what these symbols might reveal as it concerns this study.

What the Aleph Tav $\text{+} \text{א}$ meant to Moshe (Moses) and the Prophets.

Paleo Hebrew is what the Tanakh (Old Testament) was written in. The א Aleph is the (1st) first letter of the Hebrew alph-bet and it means strength in fact it's actually the symbol for what is an Ox's head and an Ox is something that is strong it has strength, it's mighty. And the + Tav, the last letter of the Hebrew Alph-bet is (2) two sticks crossed and it means (2) two parties, (2) two equal parties coming together and the letter stands for Covenant. So any place the $\text{+} \text{א}$ Aleph Tav was used, it was creating an emphasis meaning strength of the Covenant and that's why we see it in places where the sentence structure and subject matter is talking is talking about something to do with the Covenant. This is a living language, so consequently where they placed the $\text{+} \text{א}$ Aleph Tav, it meant strength of the Covenant, the $\text{+} \text{א}$ Aleph Tav holds all of the 22 letters with in that $\text{+} \text{א}$ Aleph Tav and the entire gospel message is held within those 22 letters. The $\text{+} \text{א}$ Aleph Tav being the character symbol that symbolizes the Messiah, opens up a completely different door to look at and see $\text{א} \text{א}$ (Yahusha) throughout the Tanakh (Old Testament).

א Aleph = Ox

The (1st) first letter in the Alef א (א) Tav + (א) letter combination is, of course, Alef א (א) and this letter is imaged by an Ox.

An ox is noted as a strong, trustworthy, and dependable workforce. Oxen were the

animal of choice for early American pioneers who were headed west for this very reason. Horses were faster but oxen were stronger, more steady, and dependable. Their power is exhibited in their ability to bear and pull large burdens.

He (**וְיָשׁוּעַ** (Yahusha) bore the Sins of many, And made intercession for the transgressors. **Isaiah 53:12**

Ancient living was dependent upon such animals as is noted by the writer of Proverbs who makes note of its strength... much increase comes by the strength of an Ox. **Proverbs 14:4**

An Ox is a domesticated animal that is quite cooperative and obedient when tamed and trained. The Ox illustrates for us our Adon **וְיָשׁוּעַ** (Yahusha)... though He was a Son, yet He learned obedience by the things which He suffered. And having been perfected, He became the author of eternal salvation to all who obey Him. **Hebrews 5:8-9**

...who was obedient to the Father even unto death. . . being found in appearance as a man, He humbled Himself and became obedient to the point of death, even the death of the Tree (Stake/Pole). **Philippians 2:8**

Most often the work that is accomplished by this animal is by the bearing of a yoke to which a cart, plow, or burden of some kind is attached. Yokes are predominantly made of wood. The yoke that **וְיָשׁוּעַ** (Yahusha) wore to bear our Sin burden (**Lamentations 1:14**) was a wooden Stake/Pole.

Although a single animal can be yoked, most yokes are designed to join more than one animal. However, one animal is always the leader and therefore a stronger more experienced Ox. **וְיָשׁוּעַ** (Yahusha) the leader has chosen to yoke Himself with us in our humanity and invites us to come under His leadership. He leads by His own example of submission to the yoke of His Father.

Come to Me, all you who labor and are heavy laden, and I will give you rest. Take My yoke upon you and learn from Me, for I am gentle and lowly in heart, and you will find rest for your souls. For My yoke is easy and My burden is light. **Matthew 11:28-30**

It should also be noted, in reference to the above verse that Oxen, in spite of their powerful abilities, are a gentle creature. In reference to **וְיָשׁוּעַ** (Yahusha), the apostle Paul notes in his (2nd) second letter to the Corinthians...

Now I, Paul, myself am pleading with you by the meekness and gentleness of Mashiach (Messiah). **II Corinthians 10:1**

† Tav = Mark

The word "Mark" in the Hebrew is "tav," the last letter in the Hebrew alphabet. The Ancient picture **†** is a type of "Mark," probably of two sticks crossed to Mark a place, similar to the Egyptian hieroglyph **†**, a picture of two crossed sticks. This letter has the meanings of "Mark," "Sign" and "Signature."

The Modern Hebrew, Arabic and Greek names for this letter is tav (or tau), a Hebrew word meaning, "Mark."

The early pictograph **†** evolved into **×** in the Middle Semitic script and continued to

evolve into **ת** in the Late Semitic Script. From the middle Semitic script is derived the Modern Hebrew **ת** . The Early Semitic script is the origin of the Greek and the Latin T.

This ancient symbol was a sign of a covenant long before the Romans used crossed wooden beams as a tool of execution, which once again confirms the Word in the beginning, the Messiah in the beginning, the Lamb slain from the foundation of the world. It happened before it happened through the one who declared the end from the beginning.

The writer of Hebrews informs us that...the works were finished from the foundation of the world. **Hebrews 4:3**

It was embedded and coded into the earliest of languages.

If we combine these (2) two concepts, it could be concluded that et (Alef Tav **ת**) (**ת**) the untranslated word is pointing to the strong, dependable, powerful one who, in His humble obedience, bore our burden of Sin through a blood covenant on the Stake/Pole to settle our debt.

who Himself bore our Sins in His own body on the tree (Stake/Pole), that we, having died to Sins, might live for Righteousness.

I Peter 2:24

Just as Isaiah foretold He would: He poured out (made naked) His soul unto death, And He was numbered with the (et) **ת** transgressors, And He bore the Sin of many, And made intercession (to strike a covenant to make Shalum (Peace), caused our punishment to fall upon Himself) for the transgressors. **Isaiah 53:12**

We see in this portrait the parallel aspect of this covenant as he connects Himself with transgressors through a burden bearing, Sin paying, covenant on the Tree (Stake/Pole), as shown by the "et" **ת** in the middle of the (2nd) second line. The "et" **ת** shows us who accomplished this, that is the one and only Alef **א** and Tav **ת** (Alpha and Omega).

Let this mind be in you which was also in **וְיָשָׁא** (Yahusha) HaMashiach, who, being in the form of Alahym (God), did not count equality with **יְהוָה** (Yahuah) a thing to be grasped, but emptied himself, by taking the form of a servant, being born in the likeness of men. And being found in human form, he humbled himself by becoming obedient to the point of death, even death on a Tree (Stake/Pole).

Phillipians 2:5-8

Seeing then that we have a great High Priest who has passed through the Shamyim (Heavens), **וְיָשָׁא** (Yahusha) the Son of **יְהוָה** (Yahuah), let us hold fast our confession. For we do not have a High Priest who cannot sympathize with our weaknesses, but was in all points tempted as we are, yet without Sin. Let us therefore come boldly to the throne of favour, in order to receive compassion and find favour for timely help. **Hebrews 4:14-16**

With this in mind lets go back and see how this fits with the very (1st) first sentence

of Scripture. Recall the literal word rendering including the Alef א (א) and Tav ת (ת).

". . . in the beginning created, Alahym, et אב (אב) the Shamyim (Heavens) et (אב) the Earth. . ."

Notice that the second "et" אב (אב) has an extra letter added to it. That particular additional letter is a "Vav" and is a letter used to join and link the subjects or clauses. It would technically read V'et. In this case the "Vav" is connecting the Shamyim (Heavens) and the Earth. And what is the Hebrew word pictograph for Vav? It is a Nail or Peg, which are instruments of joining, attaching and securing. אב (אב) (Yahusha) connected the Shamyim (Heavens) and the Earth through His death and resurrection, as it was in the beginning and foretold it would be again by the prophet Isaiah.

“Then it shall be in that day, That I will call My servant Eliakim (El raises) the son of Hilkiah (Yah is my portion or possession); I will clothe him with your robe And strengthen him with your belt; I will commit your responsibility into his hand. He shall be a father to the inhabitants of Yerusalem And to the house of Yahudah (Judah).

The key of the house of David I will lay on his shoulder; So he shall open, and no one shall shut; And he shall shut, and no one shall open. I will fasten him as a Peg (Nail) in a secure place, And he will become a glorious throne to his father’s house. “They will hang on him all the esteem (glory) of his father’s house. **Isaiah 22:20-24**

אב (אב) (Yahuah)'s Son nailed to the Tree (Stake/Pole) was a covenant act that connected us to our Heavenly Father. The writer of Hebrews informs us that it was this very Son through whom He made the worlds.

אב (אב) (Yahuah, who at various times and in various ways spoke in time past to the fathers by the prophets, has in these last days spoken to us by His Son, whom He has appointed heir of all things, through whom also He made the worlds; who being the brightness of His esteem (glory) and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down at the right hand of the Majesty on high. **Hebrews 1:1-3**

One final note on Alef א (א) Tav ת (ת) as it concerns its use in the rest of Scripture. The Alef א (א) Tav ת (ת), in exclusive combination, occurs a little over 9000 times in the Tanakh (Old Testament) and can be most often seen in relationship to some kind of covenant events where אב (אב) (Yahusha) is directly involved. We saw that the (1st) first (2) two mentions were given in creating and connecting Shamyim (Heavens) and Earth. The (3rd) third use of (et) אב (אב) occurs at the scene of the bringing forth of light.

Then Alahym (God) said, “Let there be light”; and there was light. And Alahym (God) saw (et) אב (אב) the light, that it was good. **Genesis 1:3-4**

Again אב (אב) (Yahusha) spoke to them, saying, "I am the light of the world. Whoever follows me will not walk in darkness, but will have the light of life." **John 8:12**

So **OWYAZL** (Yahusha) said to them, "The light is among you for a little while longer. Walk while you have the light, lest darkness overtake you. The one who walks in the darkness does not know where he is going. **John 12:35**

John obviously understood this connection of the beginning and the end as he wraps up the first few verses of Genesis in the following writing at the opening of the (4th) fourth Gospel, and relates them to the **OWYAZL** (Yahusha) HaMashiach.

In the beginning was (et) **† ⚡ (Ⓜ)** the Word, and the Word was with Aluah (God), and the Word was Alahym (god). He (et) **† ⚡ (Ⓜ)** was in the beginning with Aluah (God). All things were made through Him, and without Him nothing was made that was made. In Him was life, and the life was the light of men... That was the true Light which gives light to every man coming into the world. He was in the world, and the world was made through Him.. And the Word became flesh and dwelt among us, and we beheld His esteem (glory), the esteem (glory) as of the only begotten of the Father, full of esteem (grace) and truth. . . **John 1:1-5,14**

What John is saying is that the creator was Alahym (god) and was the word (et) **† ⚡ (Ⓜ)**. This is an example of how the text plainly says it says something that is utterly profound. If (et) **† ⚡ (Ⓜ)** is the Mashiach (Messiah), then as Scripture declare he created everything in the beginning.

Why is this important? It is important because **AYAZL** (Yahuah) who knows all things planned and purposed for every possible outcome from the very beginning that we might be given the opportunity to live with Him eternally.

AYAZL (Yahuah) told Jeremiah... Before I formed you in the womb I knew you.
Jeremiah 1:5

Paul adds to this conversation that... For whom He foreknew, He also predestined to be conformed to the image of His Son, that He might be the firstborn among many brethren. **Romans 8:29**

He was in the world, and the world was made through Him, and the world did not know Him. He came to His own, and His own did not receive Him, But as many as received Him, to them He gave the right to become children of **AYAZL** (Yahuah), to those who believe in His name. **John 1:10-12**

This means that **AYAZL** (Yahuah) knows the end from the beginning and has left nothing undone. He had a plan all along that included all possibilities, and the choice is ours as to whether we harden our hearts or hear His voice and seek Him while He may be found. His bottom line desire is this... **AYAZL** (Yahuah) is not slack concerning His promise, as some count slackness, but is longsuffering toward us, not willing that any should perish but that all should come to repentance. **II Peter 3:9**