

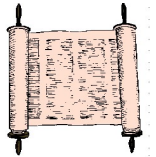
ISSUE #1

THE HEBREW

ALPHABET



THE LIGHT OF THE MENORAH SHINES FORTH ON THE TORAH



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The Hebrew Alphabet

Much interest has been generated in the Hebrew Alphabet as it should be. After all, all of the Scriptures, with the exception of portions of Daniel, Ezra, and Nehemiah were originally written in Hebrew while the above named versions were written in the Hebrew sister language of Aramaic. Many have written to us requesting the Hebrew Alphabet, and are also requesting that we teach them the Hebrew language.

Although this author has taken a course in the Hebrew language, he is far from being proficient in its pronunciation, and enunciation. However, we can publish articles on the Hebrew Alphabet utilizing information learned, and also that which is offered by others. Therefore, we hope to focus on each letter in the Hebrew Alphabet, one at a time, for however many issues of the magazines it takes to complete the process. There are 22 (twenty-two) letters in the Hebrew Alphabet, so there will hopefully be an article in the next 22 issues of this magazine.

We have several books that stress the importance and meanings of the Hebrew alphabet and these authors will be continually referred to. Here is what Rabbi Michael Munk has to say in the beginning of his book entitled *The Wisdom in the Hebrew Alphabet*, "In Jewish thought, the Aleph-Beis is unlike any other alphabet; it is not merely a haphazard collection of consonants whose order was determined by convention, but that could have been—or still could be—changed without loss of content. The individual letters, their names, graphic forms, *gematriaos* [numerical equivalents], and respective positions in the Aleph-Beis are Divinely ordained." (Prologue, p. 33)

Our own studies of the Hebrew alphabet, both from Rabbis, scholars, and Scripture confirm this view.

He continues, "In the popular idiom, something that is expressed or analyzed in its entirety is said to be covered *מאֵלֶּף וְעַד תַּיִו*, *from aleph to tav*. Since the very order of the letters rep-

resents profound halachic and philosophic concepts, this expression is not parallel to "from A to Z" or "*alpha to omega*." (ibid, p. 34)

The Hebrew alphabet begins with the aleph (א) which corresponds with our English letter A, but its last, or ending letter is the tau (ט), which corresponds to our English letter T.

The point also is that there are acrostics in the Hebrew Scriptures, as well as many other hidden messages that simply can't be revealed when translated into other languages.

He continues: "The definite article is expressed in Hebrew by prefixing the letter ה to a word. Often, for extra emphasis, the word הָאֵלֶּף (or הָטָו) is employed in addition to the prefix. Comprising the first and last letter of the *Aleph Beis*, הָאֵלֶּף alludes to completion and perfection. Thus the Torah uses the emphatic article in describing the beginning of Creation:

In the beginning Elohim created the heavens and the earth (Gen. 1:1). This usage alludes to the fact that the universe was created in complete perfection, "from aleph to tav'." (ibid, pp 34-35)

Do you get that? The aleph and tau (א ט) preceding the words "הַשָּׁמַיִם" (the heavens) and "הָאָרֶץ" (the earth) attest to the fact that the heavens and earth were created perfect. This is the statement of Genesis 1:1!

The English translators didn't know what to do with the aleph-tau (אט) in Genesis 1:1, so they simply disregarded the fact that it was there.

Yahweh, Himself, declares, "For thus saith Yahweh that created the heavens; Elohim himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am Yahweh; and there is none else," Isa. 45:18.

Therefore, Genesis 1:2 should be translated as, "And the earth **became** without form, and void; and darkness

was upon the face of the deep. And the Spirit of Elohim moved upon the face of the waters."

PERFECT WORDS

There are certain Hebrew words that begin with the aleph and end with the tau. One of the chief words in this category is the Hebrew word for truth, which is *emet* (אמת). Truth in the Hebrew begins and ends with the first and last letters of the alphabet. There is nothing that can come before the aleph, and also nothing that can come after the tau. Truth is all inclusive and can't ever change.

The middle letter is the mem (מ), which is a picture of water. The Pictorial Hebrew, and also the Paleo Hebrew reveal this characteristic of water. The Pictorial Hebrew's *mem* looks like this "𐤌" and the Paleo Hebrew *mem* is similar "𐤎". Interestingly, it is also the middle letter of the Hebrew alphabet.

Yahshua likened water to the Holy Spirit, "In the last day, that great day of the feast, Yahshua stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Spirit was not yet given; because that Yahshua was not yet glorified.)" Jn. 7:37-39.

Therefore, the truth is perfect from aleph to tau. Truth is the spirit (מ) of the aleph (א) and tau (ט). Truth is strong from beginning to end. Truth is first, chief, enduring forever. However, lies are only for a moment, "The lip of truth shall be established for ever: but a lying tongue is but for a moment," Prov. 12:19.

Satan is the god of this world (2 Cor. 4:4). He is the father of lies (Jn. 8:44). This world is built upon Satan's lies, but thankfully, this world is but for a moment. Yahshua is the truth (Jn. 14:6). Yahshua is light, Satan is darkness. When the Yahshua, the truth and

light comes, then the liar, the darkness will flee away.

The first letter of the Greek alphabet is the *alpha*, which is equivalent to the Hebrew *aleph*, and the English A, but the last letter of the Greek alphabet is *omega*. The Greek word for truth is *alethia*. Look at other languages words for truth: English = truth; Spanish = verdad; Latin = veritas. None of these languages, including the Greek that so many dearly love in today's world, convey the power of the word as does the Hebrew language!

Yahshua declares that He is the aleph and the tau, "I am Aeph and Tau, *the beginning and the ending*, saith the Sovereign, which is, and which was, and which is to come, the Almighty," Rev. 1:8.

(NOTE: we have italicized "the beginning and the ending" because it is omitted from the texts that are extant. However, it is stated in Revelation 22:13.)

FAITHFULNESS

Another Hebrew word that begins with the aleph and ends with the tau is faithfulness (*אמונה*). This word is only utilized as a description of Yahweh. It can only be found in Psalms 36:5; 40:10; 88:11; 89:1; 89:5; and Isaiah 33:6 (translated as stability).

Looking at this word, we have the characters for the word "truth" (*emet/אמת*), the Hebrew word for faith (*amen/אמן*), and the word for faithful (*emuwn/אמון*).

Yahshua is the faithful witness, "And from Yahshua the Messiah, who is the **faithful witness**, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood," Rev. 1:5.

Yahweh is the faithful witness, "Then they said to Jeremiah, Yahweh be a true and **faithful witness** between us, if we do not even according to all things for the which Yahweh thy Elohim shall send thee to us," Jer.42:5.

The Hebrew word that is translated as "faithful" in Jeremiah 42:5 is *eman* (*אמן*), which are the same characters for the English word amen. Yahshua says that He is the amen/eman, "And

unto the angel of the assembly of the Laodiceans write; These things saith the **Amen**, the faithful and true witness, the beginning of the creation of Elohim," Rev. 3:14.

Amen in Hebrew would be *אמן*, faithful in Hebrew would be *אמן*, true in Hebrew would be *אמת* (truth).

Yahshua is the Word of Yahweh (Jn. 1:1-14). All things were created by the Word of Yahweh, "By the word of Yahweh were the heavens made; and all the host of them by the breath of his mouth. He gathereth the waters of the sea together as an heap: he layeth up the depth in storehouses. Let all the earth fear Yahweh: let all the inhabitants of the world stand in awe of him," Ps. 33:6-8.

I will sing of the mercies of Yahweh for ever: with my mouth will I make known thy faithfulness (*emuwnat/אמונת*) to all generations. For I have said, Mercy shall be built up for ever: thy faithfulness (*emuwnat/אמונת*) shalt thou establish in the very heavens," Ps. 89:1-2.

Understand this; Yahshua is the Word of Yahweh (*דבר יהוה* in Hebrew). Yahshua is the *aleph* and *tau* (*את*). All of the other letters of the Hebrew language fall between the *aleph* and *tau*. As we study the Hebrew alphabet, we must see how each of these letters relate to Yahshua.

Yahshua is the faithful (*אמון*) witness of truth (*אמת*). All His works are done in faithfulness (*אמונת*). He is the truth (*אמת*), He is the *aleph* and *tau* (*את*); truth never changes, Yahshua never changes, "Yahshua the Messiah the same yesterday, and to day, and for ever," Heb. 13:8.

THE SIGN

Another perfect word to focus on is the Hebrew word for "sign" which is *owth* (*ארת*).

The Pictorial Hebrew of this word is quite revealing. It looks like this: *ארת*. The *aleph* is the head of an ox, the *tau* looks like a cross. The letter in the middle is a *waw* which is the picture of a nail, or tent peg. The *waw* (*ו*) is also a conjunction, the letter which

adds or connects, thus in one instance it gives us the idea of that which the *aleph* (*א*) and *tau* (*ת*) establishes (*ו*).

Yahweh told Israel that the seventh day Sabbath was a sign (*owth/ארת*) between Him and them, "Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep: for it is a **sign** between me and you throughout your generations; that ye may know that I am Yahweh that doth sanctify you....It is a **sign** between me and the children of Israel for ever: for in six days Yahweh made heaven and earth, and on the seventh day he rested, and was refreshed," Ex. 31:13, 17.

What isn't revealed in our English Bibles, or any other except for the Hebrew, for that matter, is the fact that the seventh day was branded with the *aleph* and *tau*, "Thus the heavens and the earth were finished, and all the host of them. And on the seventh day Elohim ended his work which he had made; and he rested on the (*את*) seventh day from all his work which he had made," Gen. 2:1-2.

Isaiah prophesied that Yahshua would be set up as an ensign (*נס* = banner, flag, etc.) for the people. (Isa. 11:1-12) The serpent on a pole that Moses set up in the wilderness was branded with this term *נס* (*nec*). Yahshua said that He had to be lifted up like that serpent on a pole (Jn. 3:14).

When the infant Yahshua was taken to the temple, Simeon proclaimed, "Behold, this child is set for the fall and rising again of many in Israel; and for a sign (*owth/ארת*) which shall be spoken against," Lk. 2:34.

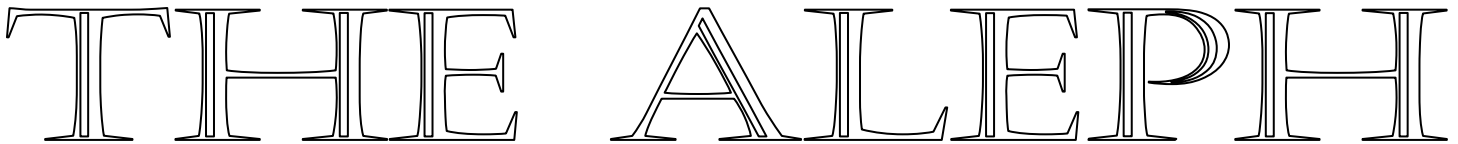
According to the Jewish Rabbis, the *aleph* represents Yahweh. The *aleph* also represents the head of an ox, which was the greatest and priciest sacrifice on Yahweh's altar, because the ox was not only an animal from which food, clothing, shoes, etc. could be made, but it was also a most important work animal in the farming community.

Yahshua, Who was Yahweh before His human birth, was lifted up on the *tau* (*ת*), nailed (*ו*) to it, being lifted up in order to bring all peoples unto Himself, and therefore to the family of Yahweh Elohim.

Yahshua is the *aleph* and *tau* (אָ in modern Hebrew, and אָ in Pictorial Hebrew). He is our banner (אָ = modern Hebrew; אָ = Pictorial Hebrew) Who was lifted up as a sign (אָ) for all peoples.

Remember that the Sabbath is branded with the *aleph* and *tau*. The Sabbath is a type of the seventh millennium when there will be peace, rest,

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We know that the Scriptures are written in types, metaphors, parables, mysteries, etc. After all, the book of Proverbs says, "It is the glory of Elohim to conceal a thing: but the honour of kings is to search out a matter," 25:2. Yahshua came speaking in parables in order to keep things hidden (Mt. 13:1-17). John writes that Yahshua is the Word. He is the One Who spoke everything into existence (Psa. 33:1-9). There are 22 prime letters of the Hebrew alphabet. Are there mysteries hidden in each letter? We think so, and it is our desire to search out the letters to see what hidden things we can seek out.

By Jerry Healan

The very first letter of the Hebrew alphabet is the *aleph*. It is the Hebrew equivalent to our letter "A". The original Hebrew alphabet was composed of pictures, or hieroglyphics which, when put together into words, would give a pictorial meaning of that very word.

Let's take the Hebrew word El, which the world believes is the equivalent to the English word God. El is composed of two Hebrew letters; *aleph* and *lamed* (אֵל/אֱלֹהִים). (NOTE: I am presenting the Hebrew word in the three main Hebrew alphabets to give you the example. They are first, the Pictorial Hebrew, second, the Paleo-Hebrew, and third, Modern Hebrew. Both the Pictorial and Paleo Hebrew give us a more accurate picture of the letters.)

The *aleph* is a picture, hieroglyphic for the head of an ox. Being the first letter of the alphabet, it promotes the idea of that which is first, chief, a head, a leader, strength, etc. The *lamed* is the picture, hieroglyphic of a rod, specifically a

holiness and blessings on the earth. This thousand year Sabbath will be branded by the *aleph* and *tau*, because Yahshua, the true *aleph* and *tau* will usher it in.

The *aleph* and *tau* represent completion and perfection. There is no completion, nor perfection without Yahshua the Messiah.

He is certainly the banner (אָ/אָ) of

this ministry. That is why we continue to publish this magazine as a witness to/of Him.

It is our prayer that we will be able to present a cohesive and understandable series of articles on each individual letter of the Hebrew alphabet, and especially reveal how each letter is representative of Yahshua the Messiah in its own characteristic way. JH

shepherd's rod for prodding, protecting, authority, etc. But it also promotes the idea of a teacher, as the Hebrew word "*lamad*" is defined as; to *goad*, i.e. (by impl.) to *teach* (the rod being an Oriental *incentive*). (Strong's Exhaustive Concordance Hebrew concordance #3925)

Therefore, the Hebrew word El promotes the idea of one who is a "strong authority", "chief shepherd", "head, or master teacher", "mighty one", etc. (NOTE: Those who refuse to utilize the Hebrew word El, and its plural form Elohim in reference to Yahweh are utterly missing the point and exhibiting their ignorance as to the truth of the matter.)

Even though el, and elohim are nothing more than common nouns, when we write these words in relation to our Great Creator Yahweh, we do utilize capital letters because of their association with Him, just as I have capitalized the words Great Creator, and Him.

Remember that just as the Father Yahweh is El, so is Yahshua. He is the "Chief Shepherd" that we are looking for, "And when the chief Shepherd (El—אֵל) shall appear, ye shall receive a crown of glory that fadeth not away," 1 Pet. 5:4. Yahshua was/is also the Head, or Master Teacher, also being strong and mighty. He, Himself, proclaimed that He is the *aleph*, "I am the *aleph*.....," Rev. 1:8. He was speaking to John, a Hebrew. He would have been speaking the Hebrew language, not Greek.

YAHWEH

According to many Rabbis, and other teachers, the Modern Hebrew *aleph* is composed of two *yods* (י), and a *waw/vav* (ו) in the middle (א). Since the Hebrew letters also serve as numbers, the *aleph* is the number one, but it is composed of these three items, to wit; an upper *yod*, a lower *yod*, and the *waw/vav* in between. The *yod* = the number 10, while the *waw/vav* = 6. 10 + 10 +6 = 26.

The very name Yahweh also is equivalent in numerical value to 26 since the *yod* (י) = 10, the *hei* (ה) = 5, the *waw/vav* (ו) = 6, and the *hei* (ה) = 5. 10 + 5 + 6 + 5 = 26.

The *aleph*, therefore, being the number one, also represents a compound unity since it is composed of the three letters that are equivalent in numerical value to Yahweh's name. This then helps us to understand the unity of Yahweh as it is proclaimed, "Shema Yisrael, Yahweh Eloheinu, Yahweh echad," or "Hear, O Israel: Yahweh our Elohim is one Yahweh," Dt. 6:4.

Yahshua also proclaimed this, "And Yahshua answered him, The first of all the commandments is, Hear, O Israel; Yahweh our Elohim is one Yahweh: And thou shalt love Yahweh thy Elohim with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment," Mk. 12:29-30. He also proclaimed, "I and my Father are one," Jn. 10:30. When He declared this statement, the Jews took up stones to stone Him because they understood that He was declaring that He was Elohim, specifically, Yahweh!

THE WORD ALEPH

The *aleph* is spelled אֵלֶף in Modern Hebrew. The last letter, the *pei* (פ), is exhibited here in its final form. When occurring anywhere else in a word it looks like this (פּ). The first two letters of the word *aleph* consists of the *aleph* (א), and *lamed* (ל), of course, which makes the word El (אֵל). In his book entitled *The Inner Meaning of the Hebrew Letters*, Robert Haralick writes, "**The con-**

cealed meaning of א is obtained from לֵפ, related to the root לָפַף, which means to bind and wrap a cloth around as to swaddle a cloth or blanket around a baby." (p. 20) I checked this out with Marcus Jastrow's *Dictionary of the Targumim, the Talmud Babli and Yerushalmi, and the Midrashic Literature* and he confirmed this to be so.

Yahshua, the *aleph* אֵלֶף, when He was born as a baby, was wrapped in swaddling clothes (Lk. 2:7)!

Since we know that the first two letters in the word *aleph* are the *aleph* and *lamed*, which make up the word El, and we also know their pictorial meaning, let's take a look at the pictorial meaning of the letter *pei* (פ/פּ). It is the hieroglyphic of a mouth! In relation to Yahshua, it would mean "The mouth of El!"

"By the word of Yahweh were the heavens made; and all the host of them **by the breath of his mouth**.... Let all the earth fear Yahweh: let all the inhabitants of the world stand in awe of him. For he spake, and it was done; he commanded, and it stood fast," Psa. 33:6, 8-9. (See also Jn. 1:1-17; 1 Jn. 1:1-3)

Mr. Haralick also makes this observation, "The letter energy intelligence א is the unifying force of (Elohim) as creator of the universe." (*IBID*, p. 20)

Yes! We agree! Yahshua, the *Aleph*, is the Mediator between heaven and earth, between Elohim and man (1 Tim. 2:5) and also the Mediator of a new and better covenant (Heb. 8:6; 9:15).

He continues, "On the tree of life, it encompasses the first

three Sephirot כֶּתֶר (keter; crown), חֻכְמָה (chokmah; wisdom), and בִּינָה (binah; understanding), especially the first Sephirah כְּתָר, reinforced by the fact that אֵלֶף spelled backwards is פֶּלֵא, which means wonder or marvel, so wondrous and so marvelous that it is beyond our strength and rational comprehension, and therefore, **hidden from us**. (*IBID*, p. 20)

Isn't this awesome! Even the first letter of the Hebrew alphabet, the *aleph* testifies to Yahshua being the One Who spoke everything into existence! In this excursion, we are learning so much about our Master, Redeemer, Savior, High Priest, King Yahshua the Messiah!

There are mysteries, parables, types, metaphors that must be revealed, and they are revealed when we look at how they speak of Yahshua!

Weep and mourn all of you who resist the knowledge of Who Yahshua is, was, and will be! It would be better for you if you would fear, and turn to repentance, giving esteem, honor, and glory to Him. Do it now while you still have time!

THOUSANDS

The Hebrew characters that make up the word *aleph*, pronounced ah' lef, can also be pronounced as eh' lef. In this sense, one becomes a thousand. A thousand would become thousands eventually increasing to millions, billions, trillions, etc., etc.

The first man Adam's name began with the *aleph*—אָדָם. From this one man, this first man, has come all of the billions of mankind.

The first Adam was the sire of all of the physical, fleshly, carnal, temporary mankind.

Thankfully, there is also a second Adam, Yahshua the Messiah, Who is the sire of all of those who are to be born of the spirit, "And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit," 1 Cor. 15:45.

Just as Adam was first formed and then His wife Eve who was made of a rib that came from his side, Adam being put to sleep, which is a type of death; Yahshua, the second Adam was put to death/sleep so that He could bring forth His spiritual bride through the blood that poured from His side.

We know that because of Yahshua's sacrifice, there will soon be 144,000 firstfruits that will appear at the first resurrection. This 144,000 consist of 12,000 being sealed from each of the 12 tribes of Israel.

After this, there is a great multitude that simply can't be numbered (Rev. 7:1-10).

Peace can't come to this earth until Yahshua and His bride take their power and begin to reign. Just as Adam and Eve were brought forth on the sixth day of creation, Yahshua and His bride will come forth at the end of the six thousandth year to begin their reign of peace and rest upon the earth.

IMPORTANT WORDS

So many most important words begin with the aleph. The first would be the word for Father, which is *Ab*—אב in relation to the Heavenly Father.

The Hebrew word for mother is *em*—אם.

There is the word love—*ahav*—אהב. The greatest love, of course, is that which comes from the Father through Yahshua.

The Hebrew word for "one" begins with the *aleph*—אהר. We can only become one with the Father through Yahshua (Jn. 17:22-23).

The common nouns El, Eloah, Elohim, etc. which describe Yahweh begin with the *aleph*—*El* = אל; *Eloah* = אלה; *Elohim* = אלהים.

The Hebrew word for sovereign, master, lord begins with an *aleph*—*adon*—אדון. My Master, My Sovereign would be *adonai*—אדוני. Yahshua is our Adon.

The Hebrew word for earth begins with an *aleph*—*erets*—ארץ.

The word for truth is *emet*—אמת. Yahshua is the truth (Jn. 14:6).

When Yahweh met Moses commissioning him to bring Israel out of Egypt, Moses asked His name to which He responded *Ahieh*—אהיה אשר אהיה; I Am That I Am.

As already alluded to, there is the first man Adam (אדם), and the second man Adam (אדם). Both are a first, a beginning, one of the flesh, the other of the spirit.

Abraham is another important Biblical figure whose name begins with the *aleph*—אברהם.

Yahweh is light, the Hebrew word for light is *owr*—אור. Yahshua said that He is the light (Jn. 8:12; 9:5).

The Hebrew word for fire, Yahweh is a consuming fire, is *esh*—אש.

Yahshua is the stone (*eben*—אבן) of grace. Another way to

understand the unity of the Father and Son is in this Hebrew word for stone. Eben—אבן, contains two Hebrew words. The first is the word אב—Father. The second word is בן—Son. This word reveals the oneness, the unity of the Father and Son, as they are one stone. We will touch on this more later.

The Hebrew word for faith is *amen/amein*; אמין. Yahshua said that He is the Amen/Amein, "And unto the angel of the assembly of the Laodiceans write; These things saith the **Amen**, the faithful and true witness, the beginning of the creation of Elohim," Rev. 3:14.

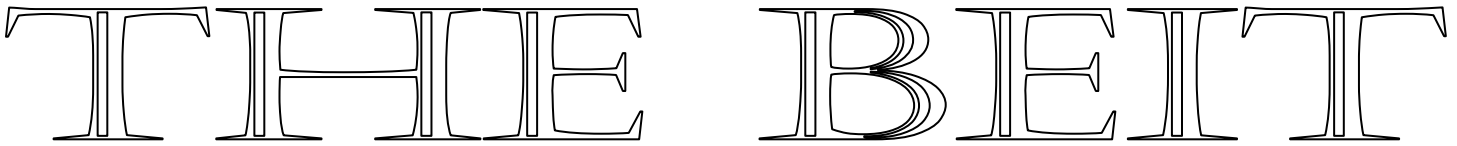
Too many people are so afraid of this word "Amen/אמן", but look at the word "faithful!" In Hebrew the word faithful as it relates to the Father and Son is אמונה. While the "true witness" would be the "witness of truth."

CONCLUSION

Yahshua is the *aleph* (א / 4 / א). As we just read, He is the beginning of the creation of Elohim. The *aleph* stands at the head, the first of the Hebrew alphabet. It defines Yahshua in His ability to be the mouth of El, Who can speak the heavens and earth into existence.

Scientists and religionists continue to search for the beginning, but they will never find it, nor the reason for all things until they look to Yahshua the Messiah! May you be blessed to see these things!

THE HEBREW ALPHABET



The second letter of the Hebrew alphabet is the *beit*. It would be equivalent to our English letter B. It looks like this (ב) in Modern Hebrew; like this (פ) in Paleo Hebrew; and like this (𐤁) in the more ancient Pictorial Hebrew. It is the picture of a house, tent, temple, family, household. Its very name, *beit* (the Hebrew words look like this בית/בית/בית) in the Hebrew language, means house, tent, temple, etc.

It is the very first letter of the Hebrew Scriptures, being utilized in combination with the Hebrew word *reyshiyth* (ראשית) to give us the idea of "in." The first Hebrew word in Scripture is *Bereyshiyth* (בראשית), which is interpreted as "In (*the*) beginning." (Remember, the Hebrew reads from right to left.)

In the last issue, we focused on the aleph (א/א/א), which is the first letter of the Hebrew alphabet. Interestingly, these first two letters in combination as a word (אב/אב/אב) give us the word *ab/av*, the most simple Hebrew word for "father." Thus, these two letters, in making the Hebrew word for father, should always direct our attention to our Heavenly Father, putting Him first in all things. These two letters, in combination, reveal that the Father (אב/אב/אב) is the Head (א/א/א) of the house (ב/ב/ב).

We must understand that a head without a body, or house is dead....right? So the Father has always had another member of the house, tent, temple, family, or he could never have been a father. This means that the Father and the Son have always existed. They have always been members of the same house, tent, temple, family. They have always both existed by the

family name of Yahweh. The name Yahweh comes from the Hebrew word *eyeh* (איה), which means "I am."

Therefore, the Hebrew word that is translated as God in the English in Genesis 1 is *Elohim* (אלהים). It is the plural form of the singular Hebrew word *El* (אל).

So, why would the *beit* be the first letter of the Hebrew Scriptures? Why not the *aleph*? Because the *alephs* (Father and Son) were in the house when doing the creating. Didn't Yahshua say that he came to do the Father's bidding? (Jn. 4:34) Didn't Yahshua also proclaim that He is the Aleph? (Rev. 1:8) You see, the *beit* is also the Hebrew number two (2). It takes two to make a family, a household.

Therefore, "And Elohim (plural) said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So Elohim (plural) created man in his own image, in the image of Elohim (plural) created he him; male and female created he them. And Elohim (plural) blessed them, and Elohim (plural) said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth," Gen. 1:26-28.

Didn't Yahshua say that He and the Father are one? "I and my Father are one," Jn. 10:30.

Many people find this concept difficult to understand, but didn't Yahweh make the man Adam, then put

him to sleep, took out a rib and made the woman? Didn't He then command them to become one flesh? (Gen. 2:18-24)

Didn't Pharaoh have two dreams? (Gen. 41:1-7; 14-28) But Joseph said that it was one dream. (Gen. 41:25) Didn't Yahshua tell the disciples that He was in the Father and the Father was in Him? "Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake," Jn. 14:10. Again, He prayed, "Neither pray I for these alone, but for them also which shall believe on me through their word; That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me," Jn. 17:20-23.

Yahshua is the stone that was rejected, "The stone which the builders refused is become the head stone of the corner," Psa. 118:22. (See also; Mt. 21:42; Mk. 12:10; Lk. 20:17; Acts 4:11; Eph. 2:20; 1 Pet. 2:4, 7-8) The Hebrew word for "stone" is *eben* (אבן). Amazingly, this one Hebrew word is a combination of two Hebrew words! Father: *Ab* (אב) and Son: *Ben* (בן). Now, let's notice the connecting letter אבן. The Father and Son are of the same house, tent, temple, family, household!

Yahshua told His disciples, "In my Father's **house** (*beit*/בית) are many mansions: if it were not so, I would have told you. I go to prepare a place for you. Through Yahshua, we can become a member of the same household, the same family, partaking in His family name. Remember, that the 144,000 of Revelation 14, have the Father's name in their foreheads. (Rev. 14:1)

If we add a *hei* (ה/א/ף) to *ben*, the word for son, we get the Hebrew word *banah* (בנה/אנח/א) which means to build, or obtain children! Abraham's firstborn son Isaac, through his true wife Sarah, is the one selected to build the family of promise. Ishmael, Abram's firstborn son through the Egyptian handmaid Hagar, resented, hated this and has sought to slay Abraham's descendants Israel to this very day! But Yahweh's choice, as revealed in Scripture, is Isaac, Jacob, Israel. Our amazing opportunity is to become Abraham's chosen children through Yahshua Who is the true Israel.

The second Hebrew word for son is *bar* (בר/אב/א). The pictorial Hebrew reveals that a son (*bar*) is another head (א) of the house (ב). We can also do the same thing with *bar* that we did with *ben*, add the *aleph* to it and we get the word *abar* (אבר/אב/א), another combination of father (אב/א) and son (בר/א).

This Hebrew word combination with father and son means to soar or fly. It has to do with a pinion or wing. When a father has any child, doesn't he feel like flying on high? But especially a son, because the son is the builder (*banah*) of the family name! Yahshua is the builder of the family name Yahweh! We know that Yahweh can fly, and also that Yahshua, when He became the son, offered the sacrifice, was resurrected, and rose into heaven (Acts 1:9). It says He was taken up, but He would have had the power to ascend in Himself.

The Hebrew word for daughter is *bath* (בת/א/ב). It is interesting that both Hebrew words for father (אב/א) and mother (אם/א/א) begin with the *aleph* which is the very first letter of the alphabet, while the words for son *ben*, and *bar*, and daughter *bath*, all begin with the *beit* (ב/א).

DUALITY

I want to utilize Robert M. Haralick's book entitled *The Inner Meaning of the Hebrew Letters* to reveal some other things about this letter *beit*.

He writes: "The second letter of the Hebrew alphabet is Bet, ב, spelled בית. it represents two, the concept of duality. *Midrash Rabba* states: Why was it [the world] created with a ב? To teach you that there are two worlds. Thus the letter ב represents two things joined together, one capable of being revealed and one forever shrouded in mystery. The energy intelligence of the ב can be understood relative to the energy intelligence of the א. The Zohar teaches: The א is the image of the male principle as against the ב which is the image of the female principle. The revealed meaning of ב is בית, which means *dwelling place, house, or home*. The house is a place in which we are. It is the place where our essence becomes manifest." (p. 31)

"בראשית (*bereshyith* - in the beginning) can be understood as the word ראש, which means head, contained within the word בית, which means house. So בראשית can be understood as head enclosed by *house*." (p. 41)

NOTE: I just want to clarify this statement. Notice that in the Hebrew word בראשית there is the word *beit* (בְּרֵאשִׁית) that is found in the first letter and the last two letters which I have underlined. Then there is the Hebrew word *rowsh* (head - ראש) which is contained in the word *bereshyith* (בְּרֵאשִׁית).

He continues, "As the *head* is the א and the house is the ב, we have א within ב or א enclosed by ב. Now, ראש has the meaning not only of head, but also top, *leader, chief, start, or beginning*. So from this we discern that the ב containing the א means that within ב is א, the inner principal, that which is most fundamental and most causative. Also, the א being enclosed by the ב means that it is the expression of the א which is the *container ב* of the א. And since the expression ב is the only way the א can be known, the א will never be found without its container ב. And from the point of view of the container ב, it is the intention of the container that constitutes the א inside. From this we learn that the secret, most hidden, place of the spiritual is the physical. (p. 41)

NOTE: Yahshua came into the physical world, all the time proclaiming that the Father (אב) was in Him. He came proclaiming that no man had seen the Father at any time, "It is written in the prophets, And they shall be all taught of Yahweh. Every man therefore that hath heard, and hath learned of the Father, cometh unto me. Not that any man hath seen the Father, save he which is of Yahweh, he hath seen the Father," Jn. 6:45-46.

"All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him," Mt. 11:27.

"All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him," Lk. 10:22.

"No man hath seen Yahweh at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him," Jn. 1:18.

"And the Father himself, which

hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape," Jn. 5:37.

Then cried Yahshua in the temple as he taught, saying, Ye both know me, and ye know whence I am: and I am not come of myself, but he that sent me is true, whom ye know not. But I know him: for I am from him, and he hath sent me," Jn. 7:28-29.

"Then said they unto him, Where is thy Father? Yahshua answered, Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also," Jn. 8:19.

Finally, "And whither I go ye know, and the way ye know. Thomas saith unto him, Master, we know not whither thou goest; and how can we know the way? Yahshua saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me. If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him. Philip saith unto him, Master, shew us the Father, and it sufficeth us. Yahshua saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father? Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake," Jn. 14:4-11.

These Scriptures, in essence, confirm what Mr. Haralick has written above.

Mr. Haralick continues: "The upper left corner of **ב** points upward to heaven. Thereby we as a living vessel, a living container, understand that Elohim exists and always is, that nothing happens by chance. All has a purpose and that purpose is to help us to grow and reveal the One-

ness of Elohim. The base of **ב** points back to **א**. This means that **אלהים** (Elohim) can be understood only by creation itself. It means that **א** and **ב** must be in a partnership **אב**, which means father. When we create a healthy partnership between **א** and **ב**, the **א** relates to **ב** as a father to a son, **בן**. Father and son is **אבן**. Rabbi Nachman says that father means Jacob and son means his children. Father relates to wisdom and intellect and son relates to body. When **אבן** is contracted the result is the word **אבן**, which means stone, a symbol of permanency. There is permanency when we reveal the **light** and **create** a **blessing**. Any other act has a transitory illusionary existence, for it is only the energy intelligence of blessing that is capable of removing illusion and revealing a cosmos that is one. Another way of saying this is that when we desire to receive in order to impart, we reveal the **light** through our vessel. In this manner, we connect to the infinite reality, we experience fullness and certainty and become blessed. When we desire to receive for oneself alone, we connect to fragmentation and illusion, for the desire to receive for oneself alone is always deficient, having elements of frustration, or resentment, or anger or uncertainty. These cannot be a blessing." (pp. 41-42)

I have emboldened and underlined the words light, create, and blessing for a reason. To look into the Scriptures, and especially the Hebrew, light is imparted to us. The Hebrew for light is **אור** (**אור** / **אור** / **אור**). The Pictorial Hebrew reveals that light would be the combination of two heads, the **aleph** and the **resh** (the **waw** [**ו**/**ו**/**ו**] serves as a conjunction, or to add). In this case light would be the combination of the Father and the Son, or even as Yahshua who is both Elohim (spirit; **רוח**), and man (flesh, **בשר**).

The Hebrew word for "create" is

bara (**ברא**) while the Hebrew word for "blessing" is **berecah** (**ברכה**). Both words, of course, begin with the **beit**. Interestingly, the Hebrew word for "womb" is **beten** (**בטן** / **בטן** / **בטן**) which means the house (**ב**) that surrounds (**ט**) the child, life, heir (**י**).

PREFIX

When the **beit** appears at the beginning of a word as a prefix, it generally serves to give the meaning of *in, at, by, among, with, by means of, or through*.

As it relates to Yahshua, He is the One *through* Whom the Father created all things (Jn. 1:1-14; Eph. 3:9, Col. 1:16; Heb. 1:2).

We are only able to approach the Father's throne *by* or *through* Yahshua (Jn. 14:6). Our salvation is only *by* or *through* Him (Jn. 10:1-11; Acts 4:12).

We can be at one, and in the Father *by* (**ב**) and *through* (**ב**) Him (Jn. 17:20-21).

SEARCHING THE SCRIPTURES

Yahshua commanded that we search the Scriptures so we can see how they speak of Him (Jn. 5:39-47). He specifically points out the writings of Moses, even though the Prophets and Psalms also speak of Him. But maybe He does this for a certain special reason. You see, the very first letter of the Torah is the **beit** (**ב**/**ב**/**ב**), and the last letter of the Torah is the **lamed** (**ל**/**ל**/**ל**).

These two letters, together as **לב** / **לב** / **לב** equal to the Hebrew word **leb** which means heart. But if these letters are reversed we get **בל** / **בל** / **בל** the Hebrew word for **Bel**, which is the Babylonian equivalent to the Canaanite god Ba'al.

If we study the Scriptures to see how they apply to Yahshua, then we will be developing the heart (**לב**) that Yahweh desires us to have. But if we either neglect the Scriptures or

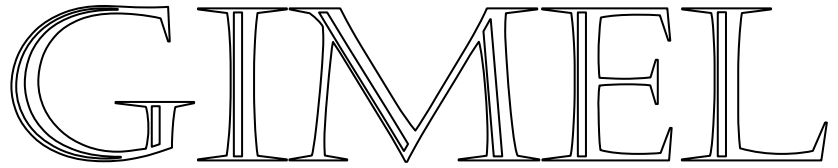
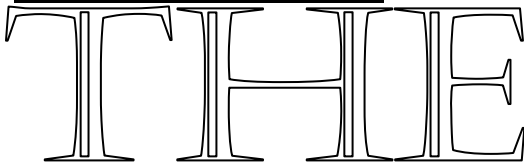
simply study them in order to seek our own righteousness (as did the Pharisees), then we are serving an-

other master who is Bel/Ba'al (בל).

We could go on and on, but we will

leave more revelation for another day. May you be blessed in Yahshua!

THE HEBREW ALPHABET



The third letter of the Hebrew alphabet is the *gimel* (ג/ג/ג). Its name associates it with the camel (*gamal*). The Hebrew letters for its name are גמל/גמל/גמל (Modern Hebrew/Paleo Hebrew/Pictorial Hebrew respectively). Dr. Frank Seekins gives a little history, "From the Hebrew-Phoenician Gimel the Greek letter Gamma was formed, no longer a picture, it became the Greek "g" sound. Next the Etruscans used this letter for a "c" (as in cat) sound. Then the Romans used it both for the "c" and "g" sounds and then made two letters, which finally became our modern letters "C" and "G." (*Hebrew Word Pictures*, p. 21)

It serves as the number "three" (3) in the Hebrew language. This is important for us to explore because we live in a **three** dimensional world; that is; we measure ¹height, ²width, and ³depth. Our existence consists of three major things, ¹solid (bone and flesh), ²liquid (water and blood), and ³gas (breath/oxygen, etc.). We live in the ¹past, ²present, and ³future. Our language is written in these same three tenses. Yahweh proclaims that He is the ¹rock (solid [Dt. 32:4]), ²a fountain of living waters (liquid [Jer. 2:13; 17:13]), and ³spirit (ruach, which also means air, wind, breath, etc. [Jn. 4:24]). He certainly lives in the past, present and future, for He is the Eternal One! We know that the heavenly family of Elohim presently consists of Father, Son, and Holy Spirit.

Michael Monk writes, "*Gimmel* has the *gematria* of three, a number which alludes to the concept that two opposing factors must be blended to form a third, more perfect, entity. *Maharal* explains that the Oneness of *aleph* denotes ultimate perfection that exists only with [Elohim] and the duality of *beis* (*beit*) implies diversity and heterogeneity, multiplicity, and incompati-

bility. However, the *gimmel* signifies the capacity to neutralize the dissimilarity of two contrasting forces and unite them into a lasting and more wholesome unit (*Gevuros* 58)." (*The Wisdom in the Hebrew Alphabet*, p. 74)

Robert M. Haralick follows this up by writing, "The third letter of the Hebrew alphabet is *Gimmel*, ג, spelled גמל (*gimmel*). The number three signifies the combining of the two energy intelligences of א (*aleph*) and ב (*beit*) into a perfect third energy intelligence ג (*gimmel*). Hence, ג is the organic nourishing activity of ב animated by א. The Maharal explains that the ג signifies the capacity to neutralize the dissimilarity of two contrasting forces and unite them into a lasting and more wholesome unit.

How does it do this? It does it by openly attaching itself to the א within the energy intelligence of the ב, thereby forming the word גמלא (*gimla*), which means a *bridge uniting two areas*.

(NOTE: A review of our articles (now booklets) concerning water and light reveals that even they consist of three things. Water is H₂O, or H-O-H (2 parts hydrogen, 1 part oxygen) with the oxygen being the binder or bridge between the two hydrogen atoms. Light consists of photons and electrical and magnetic waves that are perpendicular to each other. The simplest atom, the hydrogen atom consists of one electron, and one proton, but there also has to be the nucleic force that binds them together.)

The revealed meaning of ג can be understood by its cognates. There is the verb root גמל (*gamal*), which means

to ripen or to nourish until completely ripe....

גמל is also the verb root meaning to *recompense, remunerate, requite, repay, reimburse make retribution, or reward*, and is also the verb root meaning to *deal with, to load on, or do good to.* (*The Inner Meaning of the Hebrew Letters*, p. 45)

Rabbi Yitzchak Ginsburgh writes, "The word *gimel* (גימל) means 'camel,' 'bridge' (in Aramaic), 'weaning,' and 'benevolence.'...In Aramaic, the word *gamla* (גמלא) means 'a bridge,' which symbolizes the connecting forces inherent in nature, such as electricity, magnetism, and gravity." (*The Alef-Beit*, p. 58)

The more ancient Pictorial Hebrew form of *gimel* looks like a foot (ג), while the Paleo Hebrew of David's day looks like the head of a camel (ג). It is stated that the modern day *gimel* (ג) is more like a conduit or pipe with a head on its top to receive things from heaven and cause them to flow downward to the foot.

Let's take a look at this as to how it would relate to Yahshua the Messiah. One of the ideas of the Paleo Hebrew *gimel* has to do with being "lifted up" because the camel lifts its head up high. The camel is also a beast of burden. It is interesting that the Hebrew word "ga'al" (גא) means to redeem, a kinsman redeemer.

Take a look at the word more closely. The last two letters are *lamed* (ל) and *aleph* (א), which in combination make the word "El" (אל). Thus, *ga'al* (גא) gives us the idea that in order to be redeemed, El (אל) must be lifted up (ג).

Remember that the earth is Yahweh's footstool, "Thus saith Yahweh, The

heaven is my throne, and **the earth is my footstool**: where is the house that ye build unto me? And where is the place of my rest?" Isa. 66:1. "Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto Yahweh thine oaths: But I say unto you, Swear not at all; neither by heaven; for it is Elohim's throne: **Nor by the earth; for it is his footstool**: neither by Jerusalem; for it is the city of the great King," Mt. 5:33-35.

Yahshua proclaimed that He came down from heaven, "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. For **I came down from heaven**, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should **raise it up again at the last day**," Jn. 6:37-39.

Again, He said, "...I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come. Then said the Jews, Will he kill himself? because he saith, Whither I go, ye cannot come. And he said unto them, Ye are from beneath; **I am from above**: ye are of this world; **I am not of this world**. I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins," Jn. 8:21-24.

The Apostle Paul wrote, "Let this mind be in you, which was also in the Messiah Yahshua: Who, being in the form of Elohim, thought it not robbery to be equal with Elohim: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore Elohim also hath highly exalted him, and given him a name which is above every name: That at the name of Yahshua every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Yahshua the Messiah is Sovereign, to the glory of Yahweh the Father," Phil. 2:5-11.

What Paul is saying here is that Yahshua pre-existed as Elohim, but had to empty Himself of that honor and glory in order to descend to the earth (ל) and perform the sacrifice by being lifted up on the cross (ו) so that He could redeem (ga'al/גא'ל) His house, His people.

The *gimel* (ג/גמל) represents Him in His capacity as the One Who can bring together in one all things in heaven and in earth (Eph 1:10). Therefore, Yahshua is the bridge builder, or mediator between Yahweh Elohim, and His house (Israel) because of the division that has come between them.

Robert M. Haralick also writes, "The concealed meaning of ג (*gimel*/גמל) can be revealed by understanding גמל, which when written as גמל (*mal*) is an alternate to גמול, which is the root meaning to circumcise, which is to *purify one's heart*. (*The Inner Meaning of the Hebrew Letters*, p. 50)

Moses writes, "And Yahweh thy Elohim will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers. And **Yahweh thy Elohim will circumcise thine heart**, and the heart of thy seed, to love Yahweh thy Elohim with all thine heart, and with all thy soul, that thou mayest live. And Yahweh thy Elohim will put all these curses upon thine enemies, and on them that hate thee, which persecuted thee. And thou shalt return and obey the voice of Yahweh, and do all his commandments which I command thee this day," Dt. 30:5-8.

Is this not a prophecy? Did Israel serve Yahweh when they were delivered into the land of Canaan? Didn't they have to be cast out because of their failure to obey Him? But now, through Yahshua, His people will be circumcised in heart and they will be brought back to the land and will serve Him with circumcised hearts. (Ez. 37)

The Apostle Paul understood this and wrote, "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not

after the Messiah. For in him dwelleth all the fulness of the headship bodily. And ye are complete in him, which is the head of all principality and power: **In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of the Messiah**: Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of Yahweh, who hath raised him from the dead. And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses; Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it," Col. 2:8-15.

This is a small portion of the lesson of the *gimel*, the third letter of the Hebrew alphabet. Yahshua is the One Who spoke this world, this three dimensional world, into existence (Jn. 1:1-14; Psa. 33:1-6). He is the One that the *gimel* represents in emptying Himself from His estate as Elohim (ל), becoming a man so He could perform the job of not only sacrifice for our sins (being lifted up [ו]), but to bring us and the Father in one, that is, so we could all live in the same house, "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also," Jn. 14:2-3.

"And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, **that they may be one, as we are....** Neither pray I for these alone, but for them also which shall believe on me through their word; **That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us**: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; **that they may be one, even as we are one: I in them, and thou in me, that they**

may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me," Jn. 17:11, 20-23.

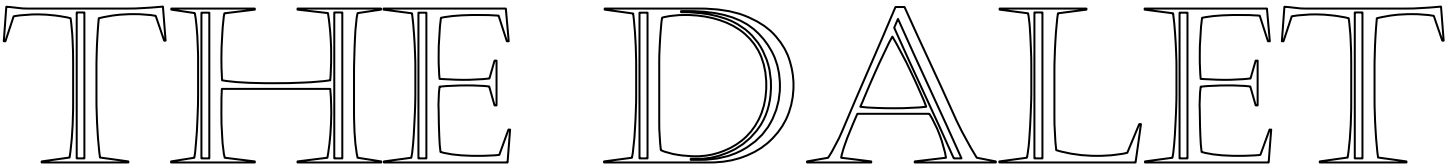
The camel was and is a beast of burden. They are called "ships of the desert." This present evil world, which includes the god of this world, the leaders of this world, daily life, daily living, as well as the people them-

selves (ourselves), cast many, many heavy burdens upon its inhabitants, but Yahshua, as the *gimel* (ג/ג/ג) encourages, "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light," Mt.

11:28-30.

Yahshua is the One Whom the Scriptures are revealing. He is also the One Whom the Hebrew alphabet reveals if we will allow it. Are you beginning to see how important the Hebrew is? There is so much more to be revealed and we will do so if Yahweh will allow. HalleluYah!!!!

THE HEBREW ALPHABET



The dalet is the fourth letter of the Hebrew alphabet. It is equivalent to the English letter D. It looks like this (ד/ד/ד) in the more ancient Pictorial Hebrew, Paleo Hebrew, and Modern Hebrew respectively. In its position as the fourth letter, it also serves as the number four. This is important to explore.

By Jerry Healan

The previous letter that we focused on was the *gimel*, which serves as the number three. In the second verse of Genesis the earth was revealed to have become in a state of chaos, destruction, darkness, etc. Elohim began a series of six days of refashioning and remolding the earth for habitation. On the first day light was commanded to come forth. On the second day, Elohim created the firmament by dividing the waters, and on the third day the earth was brought forth from the waters so that plant life could appear.

Plants, as we know, are so important to the earth's ecosystem. They breathe in carbon dioxide and emit oxygen, for one thing. They are important for food. This life form of plants on the third day reveals something else very interesting. They are rooted in the earth and have no freedom to move about. This is typical of man's introduction into the world. We are essentially bound to the earth. Though many dream of traveling to and colonizing other heavenly bodies, there is no freedom to do so.

It is interesting that we live in a three dimensional world, which does give us width, length, and height. However, there were still certain restrictions on the earth for Yahweh had to go through another series of three days of creation in order to bring forth the land animals and man.

On the fourth day, Yahweh put the sun, moon, and stars above the earth. This, in essence, established another dimension beyond the earth's three dimensional world. On the first day of creation Yahweh brought forth light. That light was a powerful primordial light that existed by the power of the word of Yahweh to give light on the earth. On the fourth day, He established the heavens above the earth, that is, brought them into focus by bringing forth the two great lights (the sun and moon) that were to rule the day and night (the stars also). On the second day of restoration/creation, He divided between the waters creating a firmament or heaven. On the fifth day he created the creatures that would fly through the heaven, and those that would live in the waters below. On the third day, He brought forth the earth and plant life, while on the sixth day He brought forth the land animals, and man.

This freedom of movement is a type of a future life wherein man will no longer necessarily be bound to the earth.

The fourth day reveals Yahweh going beyond earth's atmosphere in order to establish a dimension, a heaven that governs the earth when it comes to establishing a calendar, that is, the day, the month, a year, etc. Of course, the sun's light and the gravitational

pull of both the sun and moon serve the most important purposes also. Four is 3 + 1. The fourth through sixth days were another cycle of three days in creating a more elaborate form of light, and life forms that weren't rooted into the earth like plants, but rather had freedom of movement. The second cycle of three days of creation were followed by another day established for spiritual, and heavenly growth, and rest, that is 6 + 1, or the seventh day Sabbath.

With three lines, we can form a triangle, but we must have four to form a square, or rectangle. There are four major compass points, north, south, east, and west. According to the sages, the physical creation is composed of four main elements, earth (which is nourished by nitrogen), water (whose major component is hydrogen), air (mainly oxygen), and fire (active combustion producing carbon). The atomic number for nitrogen is 7, hydrogen is 1, oxygen is 8, and carbon is 6. When added together (7 + 1 + 8 + 6), the result is 22, which corresponds to the 22 letters of the Hebrew alphabet.

Nature is revealed in man, animal, vegetable, and inanimate. There are four major forces known to modern physics, gravity, electromagnetism, and the strong, and weak nuclear force.

THE DOOR

The name of the fourth letter, *dalet*, is that of a door. That is also what it pictures. In the name Adam (אָדָם), we have the *aleph* (א/4/8), *dalet* (ד/4/7), and *mem* (מ/13/12). The *aleph*, of course is the picture of the head of an ox, which indicates that which is the head, first, foremost, chief, number one, strength, etc. The *dalet* is the picture of a door, while the *mem* is the picture of water. Yahshua likened water to spirit (Jn. 7:37-39). Spirit (*ruach* in Hebrew) is also likened to breath.

There are two major Adams presented by the Scriptures. The first Adam was/is utilized as a door (*dalet*) to bring us into this world. The second Adam, Yahshua, is our door (*dalet*) to enter the world to come. (1 Cor. 15:45-49)

Yahshua proclaimed with authority that He is the door, "Then said Yahshua unto them again, Verily, verily, I say unto you, **I am the door of the sheep**. All that ever came before me are thieves and robbers: but the sheep did not hear them. **I am the door**: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture," Jn. 10:7-9.

There is no other way to the Father, nor to the life in the world to come. The tabernacle in the wilderness had only one opening (door/gate) through which one could enter into the courtyard to present his gift, his sacrifice to Yahweh on the altar. There was only one door (opening) into the sanctuary, and only one door (opening) to the holy of holies (*qodesh ha qodeshim*). Each one of these openings consisted of a hanging/curtain of fine twined linen that was dyed blue, and purple, and scarlet (see Ex. 26:31-37; 27:16).

The blue is the color of heaven and typified Yahshua as Elohim, and the son of Elohim. (Mt. 14:33; 27:53; Mk. 1:1, etc.) The scarlet is the color of the earth, especially man's flesh and blood. It typified Yahshua as the son of man. (Mt. 9:6; 11:19, etc.) The purple typified Him as the mediator between Elohim and man. (1 Tim. 2:5; Heb. 8:6; 9:15; 12:24) (Note: when blue and scarlet are mixed together, the result is purple.) Thus, Yahshua is the only one Who has existed as both

Elohim and man and is able to mediate between the two, as well as mediate the New Covenant.

The fine twined linen was white typifying Him as being righteous, "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Yahshua the Messiah the righteous," 1 Jn. 2:1.

He is our righteousness, "Behold, the days come, saith Yahweh, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, Yahweh OUR RIGHTEOUSNESS," Jer. 23:5-6.

"Behold, the days come, saith Yahweh, that I will perform that good thing which I have promised unto the house of Israel and to the house of Judah. In those days, and at that time, will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land. In those days shall Judah be saved, and Jerusalem shall dwell safely: and this is the name wherewith she shall be called, Yahweh our righteousness," Jer. 33:14-16.

The Apostle Paul writes, "But of him are ye in the Messiah Yahshua, who of Yahweh is made unto us wisdom, and righteousness, and sanctification, and redemption: That, according as it is written, He that glorieth, let him glory in Yahweh," 1 Cor. 1:30-31.

The book of Revelation reveals, "And a voice came out of the throne, saying, Praise our Yahweh, all ye his servants, and ye that fear him, both small and great. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for Yahweh Elohim omnipotent reigneth. Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for **the fine linen is the righteousness of saints**. And he saith unto me, Write, Blessed are they which are called unto the marriage

supper of the Lamb. And he saith unto me, These are the true sayings of Yahweh," Rev. 19:5-9.

THE PILLARS

The entrance (door) to the courtyard was supported by four pillars. Men can be pillars. Paul wrote that James Cephas and John seemed to be pillars (Gal. 2:9). Yahshua said, "Him that overcometh will I make a pillar in the temple of my Elohim, and he shall go no more out: and I will write upon him the name of my Elohim, and the name of the city of my Elohim, which is new Jerusalem, which cometh down out of heaven from my Elohim: and I will write upon him my new name," Rev. 3:12.

The gate to the courtyard was supported by four pillars, which was the beginning (Genesis) of one's trek toward the holiest place of Yahweh. Of course, only one man was allowed to go all the way in only once a year on the day of Atonement while that tabernacle and the following temple stood. But the four pillars of Genesis would be Abraham, Isaac, Jacob/Israel, and Joseph.

Why Joseph? Joseph was utilized as a tool to save the then known world from the dirge that was coming upon the earth. Pharaoh of Egypt named him "Zaphnath-paaneah" which means "revealer of secrets" or "savior of the land (or age).

The word of Yahweh (Dabar-Yahweh) made his covenant with Abram/Abraham by the power of His own word, unlike the covenant that He made with Israel under Moses, which was based upon two promises, that of Yahweh's Who is always faithful to His word, and that of Israel, sons of Adam, who were never truly faithful to their word. But the covenant made with Abraham passed on to Isaac, and Jacob, who became Israel, and Jacob passed it on down to the sons of Joseph, Ephraim and Manasseh.

The door to the sanctuary was suspended on five pillars which would correspond with the first five books of Scripture, the Torah. One pillar for each book.

But the number four is a square of 2 (2²). Two or three witnesses were re-

quired to establish a thing (Dt. 19:15). The veil of the holy of holies was suspended on four pillars. The veil was revealed to be a type of Yahshua's flesh in the book of Hebrews, "Having therefore, brethren, boldness to enter into the holiest by the blood of Yahshua, By a new and living way, which he hath consecrated for us, **through the veil, that is to say, his flesh**; And having an high priest over the house of Yahweh; Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water," Heb. 10:19-22.

These four pillars would be represented by Matthew, Mark, Luke, and John who were witnesses of Yahshua in the flesh and wrote their evangels accordingly. These are the 2² (2 x 2) witnesses, which are more than the requirements established by Yahweh.

THE POOR MAN

The first two letters of the word *dalet* (Heb. = דלת) are the *dalet* (ד), and lamed (ל) which, together, form the word *dahl* (דל). The definition of the word *dahl* is weak or thin, and has also been variously translated as "poor man." It is extended into another word *dalal* (דלל), which, among other things, has to do with being impoverished.

If a *waw* (ו) is placed in the word *dalet*, e.g. דלוּת, the resulting word *dalwut* has to do with poverty or leanness.

If we go back to the beginning of the alphabet and progress forward (ד ג ב א ←) we have the *aleph* (א) which represents Yahweh, the *beit* (ב) His house, and the *gimel* (ג), which is coming out of the house and approaching, or standing before the *dalet*/door (ד).

The rabbis teach that the *gimel* with its leg and foot extended toward the *dalet* (door) expresses the running of the rich man to bestow goods upon the poor man.

Since we are looking at the letters as they apply to Yahshua, Who is the *aleph* and *tau* (the complete Hebrew alphabet), the situation teaches this

author what is written in the book of Philippians, "Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in the Messiah Yahshua: Who, being in the form of Elohim, thought it not robbery to be equal with Elohim: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross," Phil. 2:4-8. The cross is a *tau* (†), the very last letter of the Hebrew alphabet!

Yahshua had all of the powers, glory, esteem, honor, riches, etc. of Elohim, but emptied Himself of all that to become a man and impoverished Himself for you and me. At the end of His life He had nothing but His life, His breath, the Spirit of Yahweh. He hung on the cross (*tau* = † = Pictorial Hebrew depiction of the last letter of the Hebrew alphabet), beaten, mangled, humiliated, naked, and suffering because of our sins, not His, for He had no sin. He had to pour out His life, His breath, the Holy Spirit, and Blood! He even had to be forsaken by the Heavenly Father.

The door of eternal life was shut to us. We were living in abject spiritual poverty. He became the door through which we can enter into an incorruptible, and immortal existence. As a camel (*gimel*) bears burdens, He bears our burdens as He said, "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light," Mt. 11:28-30.

The Apostle Paul reveals, "For ye know the grace of our Sovereign Yahshua the Messiah, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich," 2 Cor. 8:9.

Yahshua was rich, powerful, glorious, but He impoverished Himself, so that He might bestow upon the poor, the impoverished, the most wondrous riches!

THE CLOSED DOOR

The great problem is that the great overall preponderance of the people of this world have closed their door of understanding to the truths about Yahshua. Even those who proclaim to be His own people have closed that door. It is revealed in the book of Revelation, "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me," Rev. 3:20.

What has caused them to shut the door of understanding to Yahshua? "And unto the angel of the assembly of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of Elohim; I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked," Rev. 3:14-17.

Let's explore here so that we can understand a little better, or maybe a lot better. The word Laodiceans should provide a vital key to aid us in understanding. This word is a combination of two Greek words; *laos*, and *dike*. *Laos* is defined as "people." *Dike* is defined as; right (as self-evident), i.e. justice (the principle, a decision, or its execution).

Are you beginning to understand what this means? Laodicea is another way to say "DEMOCRACY," or "RULE OF THE PEOPLE!" Democracy is defined as; 1. A system of government by the whole population or all the eligible members of a state, typically through elected representatives. 2. A state governed in such a way. 3. government by the people; *especially*: rule of the majority. 4. a government in which the supreme power is vested in the people and exercised by them directly or indirectly through a system of representation usually involving periodically held free elections. (*online definitions*)

Furthermore, the Greek word Laodicea is variously translated as; judg-

ment, punish, vengeance (*Strong's Exhaustive Concordance*). Thus, those who take the power of government, the power to rule, bring upon themselves judgment, punishment, vengeance.

America's republican/democratic form of government may have helped to cause the people to become powerfully enriched with wealth, goods, etc. to the point that they have much physically, but are extremely impoverished spiritually. Also, democracy has become a worldwide phenomenon. This is the final nail in the coffin of this present evil age.

Notice that Yahshua stands at the door and knocks. But in John 10 He proclaims that He is the door. This can only mean that this country and age (world) has closed the door of truth to their eyes, ears, minds, and hearts. They have chosen another door, a false messiah, which has shut the door to the true Messiah, the true witness. Therefore, He has to stand at the closed door and knock

JUDAH

During the day of Moses, and the days of the tabernacle in the wilderness, the tribe of Judah was the major tribe in the east, which was before the only door, the only entrance to the tabernacle. The name Judah is quite revealing. It is יהודה in modern Hebrew, while it is יהודה in Pictorial Hebrew. Notice that the name contains a *dalet*. Judah's mother Leah named him such because when she brought forth her **fourth** son she said, "Now will I praise Yahweh," Gen. 29:35.

"Praise" is translated from the Hebrew word *yada* (יָדָה). She, in effect, combined the Hebrew word for praise (יָדָה) with the name Yahweh (יְהוָה) forming the name Judah/Yudah.

Therefore, Judah/Yudah (יהודה/יהודה) has to do with the door to Yahweh. Yahshua had to be born of Judah because he is the lion of the tribe of Judah, the door to Yahweh's heavenly tabernacle. It is through Yahshua that we are able to truly praise Yahweh. Yahweh inhabits the praise of His people Israel (Psa. 22:3).

THE WORD

It was the Word of Yahweh by which all things were created, "By the word of Yahweh were the heavens made; and all the host of them by the breath of his mouth. He gathereth the waters of the sea together as an heap: he layeth up the depth in storehouses. Let all the earth fear Yahweh: let all the inhabitants of the world stand in awe of him. For he spake, and it was done; he commanded, and it stood fast," Psa. 33:6-9.

The Apostle John agrees for he writes, "In the beginning was the Word, and the Word was with Yahweh, and the Word was Yahweh. The same was in the beginning with Yahweh. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men.... He was in the world, and the world was made by him, and the world knew him not.... And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth," Jn. 1:1-4, 10, 14.

John further witnesses, "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; (For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;) That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Yahshua the Messiah," 1 Jn. 1:1-3.

The book of Hebrews agrees, "Yahweh, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds," Heb. 1:1-2.

The Hebrew word for "word" is *dabar* (דָּבָר). Notice that the word begins with the *dalet* (ד) followed by the *beit* (ב) and then the *resh* (ר). The *dalet*, as we already know, is

the picture of a door. The *beit* is a picture of a house, tent, temple, family, etc. The *resh* is the picture of the head of a man. This tells us that Yahshua, being the word (*dabar*) is the door (ד) of the house's, tent's, temple's, family's (ב) head (ר).

Yahshua is the word of Yahweh (דָּבָר יְהוָה)! The word *dabar* can also be looked at in another light. The *beit* (ב) and *resh* (ר) together make up the Hebrew word *bar* (בָּר), which is another word for son. Thus, this declares that Yahshua is the son (*bar*) who is the door.

THE WAY OR PATH

Yahshua proclaimed that He is the way, "Yahshua saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me," Jn. 14:6. Doesn't this fit in with what we have just discussed concerning Yahshua being the Word?

The Hebrew word for "way" is *derek* (דֶּרֶךְ). Once again we have the *dalet* (door), and *resh* (head). The third letter is the *kaf* (כ), which is the picture of an open hand, or the sole of a foot. *Derek* is defined as; a road (as trodden); figuratively, a course of life or mode of action. Therefore, the way (*derek*) is the door (*dalet*) through which the head (*resh*) leads the foot/feet (*kaf*).

We must understand that we are all the sons of Adam who took of the tree of the knowledge of good and evil. Being the sons/children of Adam, we naturally follow in his way which is the way of the tree of the knowledge of good and evil, "And Yahweh Elohim said, Behold, the man is become as one from it (the tree), to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever," Gen. 3:22.

Man (Adam) was originally made in the image and likeness of Elohim (Gen. 1:26-28). The serpent deceived the woman into thinking that she needed the tree of the knowledge of good and evil to become like Elohim (Gen. 3:1-5). You are what you eat. She took of the tree of the knowledge of good and evil and ate and gave it to her husband and he ate. Suddenly

their lives were changed forever and they then knew that they had sinned and needed a covering for that sin so they covered themselves with fig leaves.

The Apostle Paul reveals that all men have inherited the way of sin from the first man Adam (Ro. 5:12-21). Furthermore, Yahweh introduced the law (Torah) in order to cause the offences to abound even more, but it is the grace through Yahshua that will lead us in the true path, the true way to life (vv. 20-21 again).

"Therefore Yahweh Elohim sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, **to keep the way of the tree of life,**" Gen. 3:23-24.

No man has the power to walk in the way of the tree of life unless, or until he follows Yahshua the Messiah!

Yahweh led the children of Israel in a pillar of a cloud by day, and in a pillar of fire by night in order to keep them in the way (Ex. 13:21). But during Moses' absence they quickly turned aside out of the way, made a molten calf declaring it to be the Elohim that delivered them out of Egypt (Ex. 32:8). Israel's history has always been

that of turning aside out of the way.

It is reported twice in the book of Proverbs, "There is a way which seemeth right unto a man, but the end thereof are the ways of death," Prov. 14:12; 16:25.

The Psalmist cried out, "Teach me thy way, O Yahweh; I will walk in thy truth: unite my heart to fear thy name," Psa. 86:11.

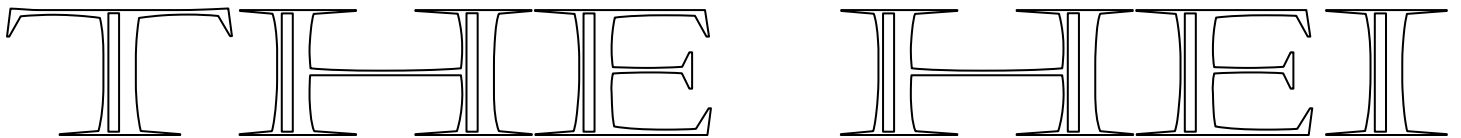
We must go to Yahweh, asking Him to teach us, lead us, guide us, feed us. It is Yahshua who set the example for us, "For even hereunto were ye called: because the Messiah also suffered for us, leaving us an example, that ye should follow his steps: Who did no sin, neither was guile found in his mouth: Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously: Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed. For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls," 1 Pet. 2:21-24.

Yahshua is the DOOR, the DALET. Yahshua is the WORD, the DABAR. Yahshua is the WAY, the DEREK. Keep your eyes focused on Him, for He is also the TRUTH, the LIFE, the

RIGHTEOUSNESS. He is the One Who Israel was following in the wilderness, "Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; And were all baptized unto Moses in the cloud and in the sea; And did all eat the same spiritual meat; And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was the Messiah," 1 Cor. 10:1-4.

Our baptism is greater, for Moses wasn't able to deliver them into the promised land. He brought them to the edge, but one named Yahshua Ben Nun, a type of Yahshua the Messiah was the one whose hand delivered them over the Jordan. The spiritual food they ate was only a type of Yahshua, our Passover Lamb (1 Cor. 5:7). They ate the manna, a type of Yahshua the true bread from heaven (Jn. 6:28-56). They drank water of the rock, but through Yahshua the true drink, the true water, the Holy Spirit is given.

Do not be a Laodicean! Do not shut the door to Yahshua! He is the DOOR, the DALET. We must be seeking, asking, knocking on His door, keeping our heads focused on Him so that our walk, our path, our way (derek) will be after His footsteps.



The "hei" is the fifth letter of the Hebrew alphabet. It looks like this (ה/ה/ה) in Pictorial Hebrew, Paleo Hebrew, and Modern Hebrew respectively. As we can see in the Pictorial Hebrew, it appears as a man who is surprised, or enlightened, and that is what it means. It means to behold, to reveal, a window, etc. Our own word "hey!" comes from this Hebrew letter. Since it is the fifth letter of the Hebrew alphabet, it also serve as the number five (5).

When placed in front of a common noun, it serves as the article "the." A common noun identifies what something is, but when "the" is associated with it, then "the" singles that item out as the exact thing being identified. For

instance, the word "house" tells us what the subject may be, but there are millions of houses. "The house" identifies the specific house. The house is *habayit* (הבית) in Hebrew.

There are many elohim, but Yahweh is "the Elohim" (*ha-Elohim*/האלהים), "the El" (*ha-El*/האל). There are many sovereigns, masters, lords, but Yahweh is "the Sovereign" (*ha-Adon*/האדוני - *ha-adonai*/האדוני, etc.). There are many anointed (*mashiyach*/משח), but Yahshua is "the Anointed/the Messiah" (*ha-mashiyach*/המשיח). Yahshua is also "the sovereign/*ha-adon*/האדוני".

In Hebrew, words are either masculine

or feminine. When the *hei* is placed at the end of a word, or common noun, it becomes feminine. The Hebrew word for wisdom, *chokmah* (חכמה), is always feminine. It is interesting that the Greek word for wisdom, *sophia*, is also feminine. Yahshua is the wisdom of Yahweh (1 Cor. 1:24, 30). [Figure this one out if you can.]

CREATIVE POWER

I want to do some extensive quotations from a book entitled *In His Own Words* by L. Grant Luton, "When [Elohim's] Spirit resides within a person's life, that life takes on an entirely new identity; and the change which transpires is dramatic and radical. We will better appreciate this change as we examine *hei* (ה)

and discover the lessons it holds for us. *Hei* (ה) is a mysterious and many-faceted letter, full of insights and applications. It is a letter of meekness as well as power, of hushed expectancy, and creative dynamism. In fact, according to the Talmud, it was with the letter *hei* (ה) that [Elohim] created the present world. The Sages derive this from two sources. The first is found in Psalms, "By the word of Yahweh were the heavens made," *Psa.* 33:6.

This first phrase....refers to the creative action of the letter *beit* (ב), which, as we learned in chapter 2, pictures Yahshua the word — the One by Whom creation came into being). The second phrase, "... their starry host by the breath of his mouth," (*IBID*) refers to the letter *hei* (ה) because the sound made by *hei* (ה) is nothing more than a breathing outward — a mere exhalation of breath without movement of the lips or tongue. As ב (*beit*, the "house") was the letter by which [Elohim] is said to have made the physical universe, *hei* (ה), the out-breathing of His Spirit, is the letter by which the universe was animated. The same may be said of man — we were created by the Son, but we were made new creations by the Spirit of [Elohim] breathed into us.

"The legend that [Elohim] used *hei* (ה) to create the universe is also based on a small ה found in Genesis, as shown below:

"These are the generations of the heavens and of the earth when they were created (בהבראם), in the day that Yahweh Elohim made the earth and the heavens." (*Gen.* 2:4)

"The word in parenthesis is (בהבראם, *b'hibar'am*) 'when they were created,' or 'in their creation.' The second letter of this word is a small *hei* (ה). The Sages say that the *hei* (ה) is printed in this way so as to cause us to divide the word ב-ה-בראם, so that it can be read, 'In ה they [the heavens and earth] were created.' (**Note:** remember that the *beit* [ב] in front of a word indicated "in". *JH*) [בראם- (they were created) ה- (hei) ב In] (remember that Hebrew reads from right to left *JH*).

But another interpretation may also be rendered by this arrangement. Let's look at the word בהבראם again. As stated above, *beit* (ב) represents the living

word — Yahshua, the son of Elohim. And following the ב is the small *hei* (ה) as if just breathed forth by the ב. (In fact, the ה is almost small enough to fit inside the ב.) In other words, בהבראם could be interpreted: The Son (ב) breathed forth (ה) creation (בראם). This would agree with the verse we just read from Psalms, 'By the word of Yahweh [Yahshua being the word (*Jn.* 1:1-3)] were the heavens made, their starry host by the *breath* of His mouth.' (*pp.* 58-59) Robert M. Haralick writes, "The letter energy intelligence ה is intimately connected with the *power* of *being* for the root *to be* is היה. From this we learn that it is the mechanism of the ה by which the Divine, which is associated with the letter י, does manifest in our existence. For from the letter intelligence of ה, the Divine expresses and we experience this expression as a *Divine manifestation*."

Associated with this is the way the Talmud explains the verse, "These are the generations of the heaven and earth in having created them (בהבראם) [*Gen.* 2:4], in terms of another verse, "Trust ye in (Yahweh) for ever; for in יה (Yah) (Yahweh) is an everlasting rock." (*Isa.* 26:4).

The Talmud interprets בהבראם, in having created them, as בהי בראם, which means: with the letter ה, an abbreviation for יה-יה, did Elohim create them.

It implies that if one puts his trust in the Holy One, blessed be He, behold He is unto him as a refuge in this world and in the world to come...[Since] He created them with the ה; hence I may say that this world was created with the ה and the future world with the י." (*The Inner Meaning of the Hebrew Letters* (*pp.* 77-78).

GRACE

The *hei* (ה), being the fifth letter of the alphabet, also serves for the number five (5). Five is a very significant number in Scripture as it is the number for grace.

We have examined the first two letters of the Hebrew alphabet, which are the *aleph* (א/א/א) and the *beit* (ב/ב/ב) [*Pictorial*, *Paleo*, and *Modern Hebrew* respectively]. The *aleph* and *beit* in

combination (אב/בא) [*Pictorial*, *Paleo*, and *Modern Hebrew* respectively) present to us the Hebrew word Father. If we place an *hei* between these two letters for father (אב/בא/בא) (אהב), we obtain the Hebrew word for love. Placing the *hei* in the middle has to do with revealing the heart of the Father. He loves us so much that He extends His grace ה to us through His Son Yahshua. Yahshua puts this grace in action in the book of John when He said, "For Yahweh (יה-יה) so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For Yahweh (יה-יה) sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of Elohim," *Jn.* 3:16-18.

The Apostle Paul adds, "But Yahweh (יה-יה), who is rich in mercy, for his great love (אהב/בא/אב) where-with he loved us, Even when we were dead in sins, hath quickened us together with the Messiah, (by grace [ה] ye are saved;) And hath raised us up together, and made us sit together in heavenly places in the Messiah Yahshua: That in the ages to come he might shew the exceeding riches of his grace [ה] in his kindness toward us through the Messiah Yahshua. For by grace [ה] are ye saved through faith; and that not of yourselves: it is the gift of Yahweh (יה-יה): Not of works, lest any man should boast. For we are his workmanship, created in the Messiah Yahshua unto good works, which Yahweh (יה-יה) hath before ordained that we should walk in them," *Eph.* 2:4-10.

When we come to understand the Hebrew characters and place them into the Scriptures, doesn't it give them more clarity? Doesn't it give them more life and understanding?

Robert M. Haralick adds, "The most important word in which ה participates is the Tetragrammaton יה-יה. There is an upper ה and a lower ה.

The first ה is the upper *power of being*. The second ה is the lower *power of being*. Each is united by the connection of

the ך to permit the flow of Divine spirituality of the ך. The first ה corresponds to the giving hand. The second ה corresponds to the receiving hand.

The letter ה is also related to the word water in the following verse: Let there be a firmament in the midst of the water that it may separate water from water.

The Zohar explains this verse in the following way.

Thereupon אל (God), the 'right cluster' [חסד, Loving-kindness] אל גרול (Great God), spread forth from the midst of the water to complete this name אל and to combine with this extension, and so אל was extended into אלהים [הים by addition of הים]. These* הים extended and became reversed so as to form lower waters ימה. This extension which took place on the second day is the upper waters. The ה, י, * form הים (the sea) which is the upper waters. The reversal of these letters ימה (seaward), is the lower waters. When they were firmly established, all became one whole, and this name was extended to a number of places. The upper waters were male and the lower waters are female. At first they were commingled, but afterwards they were differentiated into upper and lower waters. This is the meaning of אלהים 'upper waters,' and this is the meaning of 'אלהים lower waters'; and this is the meaning of the upper ה and lower ה....This is the name which is graven with the lettering יהוה to reconcile the upper with the lower waters, the upper with the lower ה; the insertion of the ך between them harmonizes the two sides." (*IBID*, pp. 80-81)

*(NOTE: I have placed an asterisk beside the ך and ך as a reminder that they are the same letter, the *mem*. The ך is the *mem* as it appears at the end of a word (the final form), while the ך appears at the beginning or in the elsewhere in a word.)

Elsewhere, there are writings of the Jews that say that in the name Yahweh (יהוה) the *yod* (י) is masculine, the *hei* (ה) is feminine, the *waw* (ו) is masculine, and the *hei* (ה) is feminine. However, in essence, their examination of the name in the above paragraph,

reveals Yahshua as the One Who proceeded from the Father (א), as the *hei* (ה) [heavenly grace], Who descended from heaven to this earth, being born as His Son (ב), to administer His marvelous grace (ה) to those of us below, "Let this mind be in you, which was also in the Messiah Yahshua: Who, being in the form of Elohim, thought it not robbery to be equal with Elohim: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross," Phil. 2:5-8.

Would this not also confirm what Robert Haralick has written above concerning the upper *hei* (ה) being the upper hand, and the lower *hei* (ה) being the receiving hand, being connected by the *waw* (ו), so that Yahweh's love, blessings, and grace flows from the *yod* (י).

NAME CHANGE

L. Grant Luton continues writing, "When [Yahweh's] Spirit indwells a person, that person becomes an entirely new creation — a new species, as it were. This is illustrated brilliantly in the same word we examined earlier — בהבראם (*b'habar'am*, 'when they were created' or 'in their creation'). We learned how this word can also be read ביהבראם, 'in ה they were created'. But there is another possible reading: 'The Son (ב) breathed the *hei* (ה) into....' Before we continue, look closely at the remaining four letters (בראם) and notice that they are the same letters that comprise the name אברם (*Abram*). The transformation is made simply by moving the א to the front of the other three letters. (Likewise, whenever [Yahweh] breathes His Spirit into our lives, א 'moves to the front'.) In other words, the ב breathed ה into אברם (*Abram*) and 'creation' (בהבראם) occurred. What kind of creation? Once again, when [Yahweh's] breath (His Spirit) enters a man, that man becomes a new creation. (*In His Own Words*, p. 64)

[NOTE: Yahshua revealed that He is the *aleph* (א) and the *tau* (ת) {Rev. 1:8}. When we receive Yahweh's Spirit through Him, we absolutely become a new creation (בהבראם). We not only become the children of Yahweh Elohim, but also become children and heirs

of faithful Abraham. Yahshua becomes our head, our chief one, which is represented by the aleph (א). HalleluYah!!!! *JHJ*

Adam was created first, then the woman was brought forth by putting him to sleep and removing a rib with which Yahweh created the woman. It is through Adam and Eve that we all are able to enter into this physical, fleshly, carnal world. However, because of Adam's disobedience, we all inherit sin, corruption, and death from him, "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: (For until the law sin was in the world; but sin is not imputed when there is no law. Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come," Ro. 5:12-14.

It is through Abraham and his seed (Yahshua) that we are able to receive grace (ה). You see, Abraham's name was originally Abram (אברם), which means "High Father." His wife's name was originally Sarai (שרי), which means "Dominative." The *yod* (י) at the end of her name also serves as the number 10. It is this author's belief that since Abram was to be the father of the promised seed, Yahweh took the *yod* (י) that is at the end of her name, divided it ($10 \div 2 = 5$), adding the 5 (ה) to Abram's name expanding it to Abraham, which means "Father of many nations." Her name was then changed to Sarah (שרה), which means "Princess, or Queen."

Paul says that their bodies were dead to the purposes of reproduction, "Therefore it is of faith, that it might be by grace (ה); to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all, (As it is written, I have made thee a father of many nations,) before him whom he believed, even Yahweh, who quickeneth the dead, and calleth those things which be not as though they were. Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be. And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the dead-

ness of Sara's womb: He staggered not at the promise of Yahweh through unbelief; but was strong in faith, giving glory to Yahweh; And being fully persuaded that, what he had promised, he was able also to perform. And therefore it was imputed to him for righteousness," Ro. 4:16-22.

Yahweh breathed the *hei* (ה) into their bodies and names so that they revived. Sarah conceived and bare the seed of promise (Isaac). It is vitally important that all men, come to understand that we must become the seed of Abraham through the seed of promise that comes through Isaac, that is Yahshua the Messiah!

Abraham is called Yahweh's friend twice in the Tanakh, once in 2 Ch. 20:7, and once in Isa. 41:8. However, the Hebrew word from whence "friend" is translated is *ahab* (אהב). Remember that the Hebrew word for love is the word Father (אב) with the *hei* (ה) inserted in the middle to reveal that which is on the Father's heart, that is, His love that He administers to us through the grace (ח) of His Son Yahshua. Oh HalleluYah!!!! The wonders of Yahweh are so amazing, so awesome, so great!!!!

THE TENT

The common Hebrew word for the English word "God" is El (אל). This is composed of the first letter of the alphabet, the *aleph* (א), and the *lamed* (ל). Again, the *aleph* (א) has to do with that that is first, chief, strong, the head, etc. The *lamed* (ל) is the picture of a rod of authority, shepherd's rod, etc. From this we learn that the word El has to do with a Mighty, or Strong One, or Chief Authority, or even Chief Shepherd.

Moses was told to gather various materials from the children of Israel so that they could make a dwelling place for Yahweh so that He could dwell among them (Ex. 25). This dwelling was called a "tent" in Exodus 26:11. The Hebrew word for tent is *ohel* (אהל). The *hei* is simply placed between the *aleph* (א), and *lamed* (ל) in the word El (אל). In other words, the tent was to be the window (ח), the revelation (ח), the edifice for the beholding (ח) of El (אל).

The tent and everything associated with it, including the priesthood, was to be anointed (*mashach*). In other words, the tent and its priesthood was to be the dwelling place of the El Who was to become the Messiah, the Anointed One! An in-depth study of the tabernacle, its vessels, priesthood, and sacrifices reveal the many faceted offices of Yahshua the Messiah.

May Yahweh bless you to understand these marvelous things!



The sixth letter of the Hebrew alphabet is the *waw* or *vav*, depending on which Hebrew dialect one speaks. It serves as both a consonant, or a vowel. As a consonant, it generally carries the "v" sound. But as a vowel, depending on which Hebrew word it is in, it can carry every vowel sound; a, e, i, o, u, and oo (w), as also do all of the Hebrew letters that serve as both consonants and vowels. It looks like this ו/ו/ו respectively in the Pictorial, Paleo, and Modern Hebrew. Its name *waw* or *vav* in the Hebrew means hook, nail, or tent peg. It also serves as the number six (6).

The *aleph* (א/א/א), *hei* (ה/ה/ה), *waw/vav* (ו/ו/ו), *yod* (י/י/י), and *ayin* (ע/ע/ע) all serve interchangeably as consonants and vowels. Each of these letters can carry almost all of the vowel sounds enumerated in the above paragraph, especially the *aleph*, *hei*, *waw/vav*, and *ayin*.

It is generally spelled וו/וּוּ/וּ (waw/

vav), but can also be spelled וּוּ/וּוּ/וּוּ, or וּוּ/וּוּ/וּוּ. The gematria of וּ is 12, the gematria of וּוּ is 13, and the gematria of וּוּוּ is 22. It serves as the number six (6), but the addition of the two waw's in its name adds to twelve (ו [6] + ו [6] = 12). Twelve, of course, is a very significant number with Yahweh because the original sons of Jacob/Israel were twelve. There are generally twelve months (moons) in a year. The Mazzaroth (Zodiac) consists of twelve signs. There were twelve loaves of shewbread on the table in the tabernacle and later the temple. Yahshua originally chose twelve apostles. There will be twelve gates into city of New Jerusalem (Rev. 21) and twelve foundation stones (Rev. 21).

Twelve is Yahweh's number for government. He made Adam on the sixth (6/ו) day, and thus, the number for man is six (6/ו). He made Adam the Sovereign, gave him dominion, over

the earth (Gen. 1:26-28). Therefore, we have the ו (sixth day), and man's number ו (six) which equals to ו + ו = 12 (dominion/sovereignty).

If we spell the *waw* as וּוּ, then we get the number 13 (ו [6] + א [1] + ו [6] = 13). This is interesting because Jacob adopted the two sons of Joseph as his own sons, which made thirteen tribes instead of twelve. The Hebrew word for "one" is *echad*. The gematria for *echad* (אחד) is thirteen (א [1] + ח [8] + ד [4] = 13). The name Levi means *to join* or *unite*. The Levitical priesthood was established to bring Yahweh and Israel into a united relationship. It is also interesting that America became united into a nation through thirteen original colonies. That is the reason for the thirteen stripes on the U. S. flag.

If we spell the *waw* as וּוּוּ, then the gematria is twenty-two (ו [6] + וּ [10] + וּ [6] = 22). This is also interesting

because there are twenty-two original letters in the Hebrew alphabet. What is also interesting is that the 22nd letter of the first verse of Genesis is the *waw* (ו). Let's take a look at this verse:

Bereshiyt bara Elohim et ha shemayim ve et ha erets, which looks like this in the Hebrew:

The point here is that the *waw*, being a hook or conjunction, appearing as the 22nd letter of the first verse of Genesis, is bringing together, hooking together the heavens with the earth. This is a type of Yahshua Who is the Aleph and Tau (Rev. 1:8, etc.). The Aleph and Tau, being the first and last letter of the Hebrew alphabet which includes all 22 letters of the alphabet. This brings to remembrance the Scriptures that witness that Yahshua is the One Who brings together in one all things in heaven and in earth, "That in the dispensation of the fulness of times **he might gather together in one all things in the Messiah, both which are in heaven, and which are on earth**; even in him," Eph. 1:10. Again, Paul writes, "For it pleased the Father that in him should all fulness dwell; And, having made peace through the blood of his cross, **by him to reconcile all things unto himself**; by him, I say, **whether they be things in earth, or things in heaven**," Col. 1:19-20.

The number six has to do with physical completion. This has to do with the six main directions of the physical world. They are up, down, before, behind, right, and left, or up, down, north, south, east, and west. (*The Wisdom in the Hebrew Alphabet* by Michael Monk, p. 94) Elohim completed the physical creation on the sixth day (Gen. 1:31, 2:1).

DIVISION AND (ו) UNITY

The Scriptures decree, "In the beginning Elohim created the heavens and (ו) the earth. And (ו) the earth was without form, and (ו) void; and (ו) darkness was upon the face of the deep. And (ו) the Spirit of Elohim moved upon the face of the waters. And (ו) Elohim said, Let there be light: and (ו) there was light. And (ו) Elohim saw the light, that it was good:

and (ו) Elohim divided the light from the darkness. And (ו) Elohim called the light Day, and (ו) the darkness he called Night. And (ו) the evening and (ו) the morning were the first day," (Gen. 1:1-5).

Do you see how Yahweh created by dividing, but utilized the *waw* (ו) as a conjunction, and/or hook to hold it together? Thus, even though the darkness and light were divided, they were hooked together with the *waw* (ו) to bring about one day. Also, as already alluded to, in Yahshua, the heavens and earth are brought together in one.

It continues, "And (ו) Elohim said, Let there be a firmament in the midst of the waters, and (ו) let it divide the waters from the waters. And (ו) Elohim made the firmament, and (ו) divided the waters which were under the firmament from the waters which were above the firmament: and (ו) it was so. And (ו) Elohim called the firmament Heaven. And (ו) the evening and the morning were the second day," Gen. 1:6-7.

In this account on the second day, Yahweh divided between the waters thereby creating the atmosphere which, of course was necessary in order to bring forth life upon the earth. But it is still "hooked" (ו) together into one.

"And (ו) Elohim said, Let the waters under the heaven be gathered together unto one place, and (ו) let the dry land appear: and (ו) it was so. And (ו) Elohim called the dry land Earth; and (ו) the gathering together of the waters called he Seas: and (ו) Elohim saw that it was good. And (ו) Elohim said, Let the earth bring forth grass, the herb yielding seed, and (ו) the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and (ו) it was so. And (ו) the earth brought forth grass, and (ו) herb yielding seed after his kind, and (ו) the tree yielding fruit, whose seed was in itself, after his kind: and (ו) Elohim saw that it was good. And (ו) the evening and the morning were the third day,"

Gen. 1:8-13.

Three is a type of completion. For example, it takes three lines to form a triangle. On these first three days, Yahweh is, in essence, creating the third dimensional world wherein we exist. Notice that with the completion of the third day's activities life is able to come forth.

"And (ו) Elohim said, Let there be lights in the firmament of the heaven to divide the day from the night; and (ו) let them be for signs, and (ו) for seasons, and (ו) for days, and (ו) years: And (ו) let them be for lights in the firmament of the heaven to give light upon the earth: and (ו) it was so. And (ו) Elohim made two great lights; the greater light to rule the day, and (ו) the lesser light to rule the night: he made the stars also. And (ו) Elohim set them in the firmament of the heaven to give light upon the earth, And (ו) to rule over the day and (ו) over the night, and (ו) to divide the light from the darkness: and (ו) Elohim saw that it was good. And (ו) the evening and (ו) the morning were the fourth day," Gen. 1:14-19.

On the fourth day, Yahweh went beyond the earth's atmosphere to set the sun, moon, and stars in the solar system, yet hooking them together with the *waw* (ו), so that they become one. The earth is "hooked" together with the solar system, which in turn is "hooked" with the universe (the stars).

"And (ו) Elohim said, Let the waters bring forth abundantly the moving creature that hath life, and (ו) fowl that may fly above the earth in the open firmament of heaven. And (ו) Elohim created great whales, and (ו) every living creature that moveth, which the waters brought forth abundantly, after their kind, and (ו) every winged fowl after his kind: and (ו) Elohim saw that it was good. And (ו) Elohim blessed them, saying, Be fruitful, and (ו) multiply, and (ו) fill the waters in the seas, and (ו) let fowl multiply in the earth. And (ו) the evening and (ו) the morning were the fifth day," Gen. 1:20-23.

On the second day of creation Yahweh created the atmosphere by dividing the waters. Now, on the fifth day, He created the creatures that would live in the lower waters, and the winged fowl that would fly in the atmosphere.

"And (1) Elohim said, Let the earth bring forth the living creature after his kind, cattle, and (1) creeping thing, and beast of the earth after his kind: and (1) it was so. And (1) Elohim made the beast of the earth after his kind, and (1) cattle after their kind, and (1) everything that creepeth upon the earth after his kind: and (1) Elohim saw that it was good. And (1) Elohim said, Let us make man in our image, after our likeness: and (1) let them have dominion over the fish of the sea, and (1) over the fowl of the air, and (1) over the cattle, and (1) over all the earth, and (1) over every creeping thing that creepeth upon the earth. So Elohim created man in his own image, in the image of Elohim created he him; male and (1) female created he them. And (1) Elohim blessed them, and (1) Elohim said unto them, Be fruitful, and (1) multiply, and (1) replenish the earth, and (1) subdue it: and (1) have dominion over the fish of the sea, and (1) over the fowl of the air, and (1) over every living thing that moveth upon the earth. And (1) Elohim said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and (1) every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat. And (1) to every beast of the earth, and (1) to every fowl of the air, and (1) to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and (1) it was so. And (1) Elohim saw every thing that he had made, and (1), behold, it was very good. And (1) the evening and (1) the morning were the sixth day," Gen. 1:24-31.

Six is two times three ($2 \times 3 = 6$). Notice that in the first set of three days plant life was brought forth, grasses, herbs, trees, etc. But this type of life is

bound to the earth in only one place by its roots. In the second set of three days, a different type of life was brought forth, that is, life that had the freedom to move in the waters, in the air, and on the land, including the apex of Yahweh's creation, which was the man who was to be the sovereign over the earth.

But we can see from the first chapter of Genesis how Yahweh created by dividing, yet everything is "hooked" together by the *waw* (1). Almost every chapter and book in the Torah begins with the *waw* hooking it all together.

THE TABERNACLE

The tabernacle of witness made by Moses and the Israelites in the wilderness for Yahweh's habitation was made of curtains (*yeriyah*) which were connected to their pillars (*ammuwd*) by hooks (*waw* [1]).

The tabernacle was a physical man-made type of Yahweh's heavenly dwelling place. Isaiah is inspired to proclaim, "Have ye not known? have ye not heard? hath it not been told you from the beginning? have ye not understood from the foundations of the earth? It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; **that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in:** That bringeth the princes to nothing; he maketh the judges of the earth as vanity," Isa. 40:21-23.

The Psalmist adds, " Bless Yahweh, O my soul. O Yahweh my Elohim, thou art very great; thou art clothed with honour and majesty. Who coverest thyself with light as with a garment: **who stretchest out the heavens like a curtain:** Who layeth the beams of his chambers in the waters: who maketh the clouds his chariot: who walketh upon the wings of the wind: Who maketh his angels spirits; his ministers a flaming fire: Who laid the foundations of the earth, that it should not be removed for ever. Thou coveredst it with the deep as with a garment: the waters stood above the mountains," Ps. 104:1-6.

But the earth has been separated from Yahweh because of the sins of mankind (Isa. 59:2) so Yahweh had to

drive a nail (*waw*), a tent peg (*waw*) into the ground so that He could bring heaven and earth together in one again. That nail, that tent peg was none other than the cross of Yahshua the Messiah (Eph. 1:10; Col. 1:19-20).

However, Isaiah also reveals that the one on the cross in today's world is not the true Messiah, "Thus saith Adonai Yahweh of hosts, Go, get thee unto this treasurer, even unto Shebna, which is over the house, and say, What hast thou here? and whom hast thou here, that thou hast hewed thee out a sepulchre here, as he that heweth him out a sepulchre on high, and that graveth an habitation for himself in a rock? Behold, Yahweh will carry thee away with a mighty captivity, and will surely cover thee. He will surely violently turn and toss thee like a ball into a large country: there shalt thou die, and there the chariots of thy glory shall be the shame of thy master's house. And I will drive thee from thy station, and from thy state shall he pull thee down. And it shall come to pass in that day, that I will call my servant Eliakim the son of Hilkiah: And I will clothe him with thy robe, and strengthen him with thy girdle, and I will commit thy government into his hand: and he shall be a father to the inhabitants of Jerusalem, and to the house of Judah. And the **key of the house of David will I lay upon his shoulder; so he shall open, and none shall shut; and he shall shut, and none shall open. And I will fasten him as a nail in a sure place;** and he shall be for a glorious throne to his father's house. And they shall hang upon him all the glory of his father's house, the offspring and the issue, all vessels of small quantity, from the vessels of cups, even to all the vessels of flagons. In that day, saith Yahweh of hosts, **shall the nail that is fastened in the sure place be removed, and be cut down, and fall; and the burden that was upon it shall be cut off:** for Yahweh hath spoken it," Isa. 22:15-25.

Today's nail (cross) driven into a sure place is the one that is named Jesus Christ. All of the treasures and glory of Elohim's house hangs upon him. But the true Messiah is Yahshua of Nazareth. When He returns to establish the kingdom of heaven on earth,

the false messiah will be removed and cut off.

Yahshua will then be the true nail that

is driven into the sure place. All of the treasures of the heavenly temple will hang on Him forevermore.

The *waw/vav* truly represents Yahshua the Messiah Who will soon bring the heaven and earth together in one at His promised return.



The zayin is the seventh letter of the Hebrew alphabet. It is equivalent to the English letter Z. It looks like this (𐤆/𐤇) in the more ancient Pictorial Hebrew, Paleo Hebrew, and Modern Hebrew respectively. In its position as the seventh letter, it also serves as the number seven. This is important to explore.

By Jerry Healan

The preceding Hebrew letter “waw” is also the number six. Man (Adam) was made on the “sixth” day. The number for man is six. We are primarily made of carbon which is marked with the atomic number six (6).

We have five (5) senses through which we are able to learn, to wit; ¹hearing, ²sight, ³taste, ⁴smell, and ⁵feel. However, in order to be able to put these senses to use, we must have a “sixth” element which would be the “spirit in man.”

You see, the word “spirit” in Hebrew is *ruach*. This Hebrew word *ruach*, can also be translated as breath, wind, air, etc. The “spirit (*ruach*) of man” is simply his breath (*ruach*). We are naturally born with this “spirit of man.” Of course, if we don’t breathe, then we are dead, and unable to put these things to work in order to learn the things of a man.

Paul writes that while the “spirit in man” reveals the things of a man, that is, the natural man, to us, there is a “seventh” element that we must have if we are going to be able to understand the things of the Spirit (1 Cor. 2:11-14). That **seventh** element, of course, is the Holy Spirit.

THE SABBATH

Originally, Yahweh established the **seventh** day for rest (Gen. 2:1-3; Ex. 20:8-11). But the seventh day Sabbath is not only set aside for “rest,” but for blessings, and sanctification (holiness). He also set it as a “sign” between Himself and His people (Ex. 31:12-17).

In Leviticus 23, Yahweh reminds Isra-

el that the seventh day Sabbath is a “feast” day, and is to be set aside as a “holy convocation.”

Interestingly, the term “feast” is translated from the Hebrew word *mow’ed*, which is defined as: an **appointment**, i.e. **a fixed time or season**; specifically, **a festival**; **conventionally a year**; **by implication, an assembly** (as convened for a definite purpose); technically **the congregation**; by extension, **the place of meeting**; also **a signal** (as appointed beforehand) [Strong’s Exhaustive Concordance].

With the thousand years equivalent to a day, and a day equivalent to a thousand years, spoken of by the Apostle Peter (2 Pet. 3:8), we understand that Yahweh has allotted six thousand years for man to do his work, but the seventh millennium belongs to Yahweh wherein His glorious kingdom of rest, blessings, and sanctification will be ushered in under the hand of His beloved son Yahshua.

Furthermore, the Hebrew word *mow’ed*, comes from the primitive root word *ya’ad* which is defined as: to fix upon (by agreement or appointment); by implication, to meet (at a stated time), to summon (to trial), to direct (in a certain quarter or position), **to engage (for marriage)**.

Also, the Sabbath is set aside for a “holy convocation.” The Hebrew term is *miqra qodesh*. *Miqra* has to do with **something called out**, i.e. **a public meeting** (the act, the persons, or the place); also **a rehearsal**.

Remember that there are also seven annual holy days that are also called

mow’eds, and are holy convocations (*miqra qodesh*) [see Lev. 23 all].

From these definitions, we learn that the Seventh day Sabbath and the annual holy days are appointments (*mow’eds*), for Yahweh’s called out assembly (*miqra*) specifically to rehearse (*miqra*) for holy (*qodesh*) matrimony, because they are engaged (*ya’ad*) to Yahshua the Messiah.

Yahweh established the Sabbath and these other days as “signs” to forewarn as a signal beforehand.

The Hebrew word for “sign” is *owth* (𐤛𐤃). It consists of the first letter of the Hebrew alphabet, which is the *aleph* (𐤀), the sixth letter which is the *waw/vav* (ו), and the last letter which is the *tau* (𐤅).

The *waw/vav* is the sixth letter, which we have addressed above as the letter representing a (the) man. Thus, as the word “sign” applies to Yahshua, it reveals Him as the man (ו) Who is the *aleph* (𐤀) and *tau* (𐤅). (See Rev. 1:8)

It also reveals Him as the man (Adam/ 𐤌𐤍𐤃, that is, the second Adam Who is the head [𐤀], the chief, the first in time, rank, place, order, etc.) Who was nailed (ו) to the cross (𐤅).

THE FORM

The Pictorial, and Paleo Hebrew presents the *zayin* as a mattock or harvest implement. The modern Hebrew pictures it as a sword.

These perfectly describe and reveal some of the most marvelous things in Yahweh’s Holy word!

The Alef-Beit by Rabbi Yitzchak Ginsburgh also implies the form of *zayin* to resemble a golden scepter and the crown on the head of a king, the vertical part of the letter being a *waw/vav* (ו), with a crown on its head.

It is written, “A virtuous woman is a crown to her husband,” Prov. 12:4 (first part). “Virtuous is translated from the Hebrew word *chayil* which also means strong, or valor. Thus, a “strong” woman, or a woman of “valor” is a crown to her husband.

Isaiah writes of Zion, “For **Zion's** sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of Yahweh shall name. **Thou shalt also be a crown of glory in the hand of Yahweh, and a royal diadem in the hand of thy Elohim.** Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzibah, and thy land Beulah: for Yahweh delighteth in thee, and **thy land shall be married.**” Isa. 62:1-4.

Yahshua is the King of kings and Sovereign of sovereigns. His bride is in the process of being prepared for Him today so that when the time comes for His return, she will have been made ready, “And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, HalleluYah: for Yahweh El Shaddai reigneth. Let us be glad and rejoice, and give honour to him: **for the marriage of the Lamb is come, and his wife hath made herself ready.** And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of Elohim,” Rev. 19:6-9.

The true Zion (bride) is revealed in Rev. 14:1-5.

Rabbi Ginsburgh writes, “The Maggid

of Mezeritch, the successor of Ba'al Shem Tov, teaches that the verse ‘A woman of valor is the crown of her husband’ (Prov. 12:4) alludes to the form of the letter *zayin*. The previous letter, *waw/vav*, portrays the *or yashar* (‘straight light’) descending from Elohim into the worlds. The *zayin*, whose form is similar to a *waw/vav*, though with a crown on top, reflects the *or yashar* of the *waw/vav* as *or chozer* (‘returning light’). *Or chozer* ascends with such great force that it reaches a higher state of consciousness than that of the revealed origin-point of the *or yashar*. When reaching the initially superconscious realm of *keter* (the crown), it broadens its awareness of both the right and left. In truth ‘there is no left in that Ancient One [the level of *keter*], for all is right.’ This means that the awe of Elohim (left) at this initially superconscious level is indistinguishable, in its nature to cling directly to Elohim, from the highest manifestation of the love of Elohim (right).

The experience of *or chozer*, subsequent to the consummation of the creative process inherent in *or yashar*, the creation of man on the sixth day, is the secret of the seventh day of Creation—Shabbat. The Shabbat Queen who, in general, signifies woman in relation to man—“the woman of valor is the crown of her husband”—has the power to reveal in her husband his own superconscious crown, the experience of serene pleasure and sublime will innate in the day of Shabbat.

“Who is a good [literally *kosher*] woman? She who does her husband’s will.” *Chassidut* explains that the word “does” also means “rectifies,” as said in the completion of the account of Creation (the seal of the seventh day, Shabbat): “that which Elohim created to do”—“to do” in the sense of “to rectify” (thus implying that Elohim has given us the task to consummate the rectification of His Creation), as explained by the Sages. Thus the “*kosher* woman” is she who rectifies her husband’s will by elevating him to ever new awareness of previously superconscious realms of soul. (*The Alef-Beit*, p. 108)

There is tremendous information in the above excerpt, especially if we apply what he is saying not only to the

creation episode in Genesis 1 & 2, but also as it relates to Yahshua who not only did the creating, but descended from heaven as the *or yashar* (straight light), and ascended as the *or chozer* (returning light). It is our duty, as His bride to be, to declare His magnificence, His glory, His honor, His power on the level of the superconsciousness, that is, on the level of the Holy Spirit, the element of the spiritual man (those who possess the seventh element, the Holy Spirit), which is far above the element of the natural man (those who possess the six elements).

THE WORD

But let’s look at something else. Below is the complete Hebrew alphabet from *aleph* to *tau*. I have underlined the first (*aleph*), middle (*mem*) and last (*tau*) letters.

אבגדהוזחטיכלמנסעפצקרשת

Remember that Yahshua is the **Word of Yahweh** (Jn. 1:1-4). Our study into the Hebrew alphabet is for the purpose of revealing how each letter has to do with Him since He declares that He is the *aleph* (א) and *tau* (ט) [Rev. 1:8]. He is also the **truth** (Jn. 14:6). Truth, in Hebrew, is *emet* (אמת).

The book of Hebrews proclaims, “Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief. **For the word of Yahweh is quick, and powerful, and sharper than any two edged sword,** piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart,” Heb. 4:11-12.

Paul writes concerning the armour of Elohim, “And take the helmet of salvation, and **the sword of the Spirit, which is the word of Yahweh,**” Eph. 6:17.

Now look at the image in the center of the next page, which is an image of a sword encircled with the letters of the Hebrew word truth (*emet*/אמת). In accordance with the things that we have just read and presented, Yahshua is the sharp two-edged blade of truth, and His bride is the hilt (crown). His bride must be going about the business of declaring Him as the Scrip-

tures reveal Him.

THE TERMS

The modern day term for the seventh letter is *zayin* (זַיִן). The more ancient term connected with the Pictorial Hebrew was *zan* (זַן).

Zayin means weapon, while *zan* has to do with food, nourishment, sustenance.

The original picture was that of a mattock which is a tool associated with harvesting grains, etc. Grain, of course, has to do with bread (-s), food, sustenance. The Hebrew term for bread is (לֶחֶם) *lechem*. The Hebrew term for war is *milchamah* (מִלְחָמָה). Notice that the Hebrew characters for bread are also the central components for the word for war. What can this mean?

Yahshua came as the true bread from heaven (Jn.6:28-59). This likened Him to the bread from heaven given to the children of Israel in the wilderness which sustained them for 40 years.

However, there were also grain offerings that were also to be sacrificed to Yahweh along with the animal sacrifices and drink offerings when the tabernacle was raised up in the wilderness, and later the temple period during the reign of Solomon and his descendants. These grain offerings were a type of Him also.

One of the terms for “wheat” or “corn” is the Hebrew word *dagan* which is defined as: properly, increase, i.e. grain. It is shown to be #1715 in *Strong’s Exhaustive Concordance*. It is also shown to originate from another word, #1711 *dagah*, which is defined as: a primitive root; to move rapidly; used only as a denominative from 1709; to spawn, i.e. become numerous.

The Philistines worshipped a god named Dagon. Dagon is #1712 in *Strong’s* being defined as: from 1709; the fish-god; Dagon, a Philistine deity. Isn’t it interesting that *dagan* (wheat/corn) and Dagon come from the same root word which is #1709?

Man has generally worshipped that which sustains him. The Egyptians worshipped the Nile because they de-

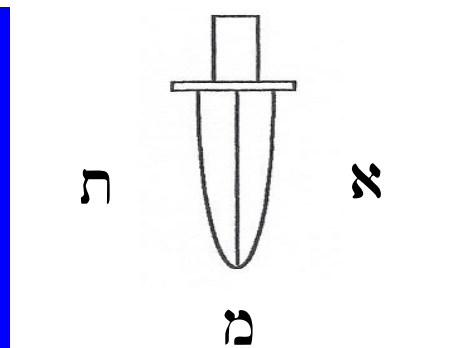
pended on annual flooding to bring in rich sediment that would give them fertile farmland wherein to plant their seed and bring forth an abundant harvest.

Number 1709, *dag*, is defined as: or (fully) dag (Nehemiah 13:16) {dawg}; from 1711; a fish (as prolific); or perhaps rather from 1672 (as timid); but still better from 1672 (in the sense of squirming, i.e. moving by the vibratory action of the tail); a fish (often used collectively).

We can understand how the two are related because both fish and grain/corn increase prolifically. The fish live in the water and the water is necessary for the grain to increase. The American Indians worshipped the god who gave them corn and its increase. They taught the European settlers how to utilize fish to fertilize the corn.

If there is increase of both grain and fish there is plenty of food and life is good. If there is no increase, there is famine and hard times.

Wars (*milchamah*) were fought over land because the more land a nation



NOTE: This concept is presented in “In His Own Words” by L. Grant Luton.

has, the more increase of the bread (*lechem*).

There were many conflicts between the Philistines (worshippers of dagon), and the Israelites (worshippers of Yahweh, Who became the bread from heaven).

YAHSHUA’S PARABLES

Yahshua came speaking in parables and in so many cases utilized the seed of wheat in them. In Matthew 13 He likened the kingdom as a sower who went forth to sow seed. Amazingly,

He was by the seaside (13:1) and would have been speaking to a people whose principle occupation would have been that of fishing.

There were those who received the seed, but couldn’t understand and the wicked one comes and takes it away. Then there are those who receive it with joy, but are in stony places where there isn’t much soil. They have no foundation, no depth of spirit to be able to continue when trials and troubles come because of the word. Then there are the thorns, that is the cares of this present evil world. But that which falls into good soil brings forth 30, 60 and 100 percent increase.

Another parable had to do with a farmer sowing seed in his field, but while men slept, an enemy came and sowed tares (weeds) among the wheat. He allows both to grow until the harvest when he gathers the wheat into his barn (the kingdom) and burns the tares with fire.

The book of Revelation reveals the time at the end of this age when the earth will be reaped, “And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe. And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped,” Rev. 14:14-16.

Then another angel is seen with a sharp sickle who has power of fire. He gathers the grapes into the winepress of the wrath of Yahweh (vv. 17-20). This would be the battle of Armageddon.

Remember that there is war in heaven (Rev. 12). Michael and his angels fight against the devil and his angels. What are they fighting over? The earth, land!

Remember that these events take place at the end of the age, that is, at the end of the 6,000 period of man’s rule on the earth. The seventh millennium is dawning on.

The gathering, harvesting of wheat

into Yahweh's barn, has to do with the *zayin* in the form of the mattock with the name *zan*, while the destruction of the tares and the gathering of the clusters of grapes has to do with the *zayin* as a sword!

The devil and his angels have their false messiah/Christ, who is, in reality, a rebel. Through carefully manipulated and twisted lies, he has deceived the earth to follow a messiah (who is supposed to be the people's bread), who supposedly has salvation, but has established the teachings of Babylon, confusion, idolatry, which bears no fruit to the kingdom at all!

Through skillful and subtle manipulation, the first day of the week, rather than the seventh day of the week is observed. Annual pagan holidays, rather than Yahweh's annual holy days have been instituted. Yahweh's righteous law has been cast aside (see Psalms 2:1-3).

Those deceived by the devil know that sin is evil, but they are unable to define sin because they have cast aside the instrument that declares to us what sin is (1 Jn. 3:4)!

Is your bread from heaven the true Messiah, or the false? If you are unable to determine, it is because you are one of those who has been deceived and can't begin to understand nor receive the truths of Yahweh's king-

dom. "...if any have not the Spirit of the Messiah, he is none of His," Ro. 8:9.

YAHSHUA'S RETURN

Yahshua is soon going to return to this earth in order to establish the blessed kingdom of heaven on earth. When He returns He is going to have a sharp sword coming out of His mouth, "And out of his mouth goeth a **sharp sword**, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty Yahweh," Rev. 19:15.

The Prophet Isaiah reports, "The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem. And it shall come to pass in the last days, that the mountain of Yahweh's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of Yahweh, to the house of the Elohim of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of Yahweh from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and **they shall beat their swords into plowshares**, and their spears into pruninghooks:

nation shall not lift up sword against nation, **neither shall they learn war any more**. O house of Jacob, come ye, and let us walk in the light of Yahweh," Isa. 2:1-5.

Wow! Do you understand what this means?! The *zayin* will no longer be representative of the sword! It will only be representative of the mattock, an instrument for harvesting. Is it possible that the Hebrew alphabet will go back to the Pictorial Hebrew? Is it possible that Yahweh does allow the modern script that came out of Babylon to be the more acceptable form in the world today because of its various meanings?

Doesn't Yahweh promise to restore His people to a pure lip (language)? "Therefore wait ye upon me, saith Yahweh, until the day that I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy. For then will I turn to the people a pure language, that they may all call upon the name of Yahweh, to serve him with one consent," Zeph. 3:8-9.

May you be greatly blessed to understand these vital and important truths!

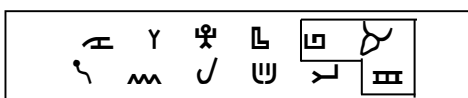
JH



The chet is the eighth letter of the Hebrew alphabet. It is equivalent to the English letter H or a combined form CH. It looks like this (𐤇/𐤇/𐤇) in the more ancient Pictorial Hebrew, Paleo Hebrew, and Modern Hebrew respectively. In its position as the eighth letter, it also serves as the number eight. This is important to explore.

By Jerry Healan

We focused on the letter *zayin* in the last magazine, which is equivalent to the number seven. Seven completes a cycle (as in the seventh day Sabbath). The number eight is the number for new beginnings, thus the *chet*, being also the number eight, has to do with new beginnings. Let's take a look at the chart below:



The *aleph* (𐤀) *beit* (𐤁) in the horizontal series spells the Hebrew word Father (*ab*). The *aleph* (𐤀) *chet* (𐤇) in the perpendicular series spells Brother (*ach*). As it is reported in Scripture, "For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings. For both he that sanctifieth and they who are sanctified are all of one: for

which cause he is not ashamed to call them brethren," Heb. 2:10-11.

The *chet* is the picture of a fence, and is the first letter in the Hebrew word for grace (*chen*/𐤇). The *nun* (𐤌) is the picture of a sperm, seed, life. It also serves for the number 50 which has to do with jubilee, freedom, liberty, etc. Grace, therefore, has to do with putting a protective fence between life and death, existence and destruction. It also has to do with

providing a “new beginning” for “life.” It is through Yahweh’s wondrous grace (*chen*) in Yahshua that we become His sons and daughters. We will be “born again” to a life that is eternal in true freedom and liberty!

LIFE, GRACE, REST

The most simple Hebrew word for life is *chai* (חַי). In his book entitled *In His Own Words*, L. Grant Luton makes a marvelous presentation:

“The words *life*, *grace*, and *rest* are closely related in scripture. By Elohim’s *grace*, we receive the gift of eternal *life*, and are invited to enter His *rest*. The relationship of these three words is illustrated by beginning with the word חַי (*chai*, “life”) and lengthening the ם (*yod*) so that it becomes a ך (final *nun*) thus forming חַיִן (*chen*, “grace”). *Yod* (י) is symbolic of Yahweh, and *grace* is demonstrated when Yahweh reaches down (י) into the depths of a person’s spirit (heart) and brings him life and salvation.

But this *grace* can only be apprehended through faith, which requires that we *rest* in Yahweh’s *grace* and allow Him to save us entirely apart from our own efforts. (Eph. 2:8-9) The fourth chapter of Hebrews repeatedly stresses that the evidence of saving faith is “resting” from one’s own works, and “resting” in the finished work of Yahweh. This principle is also illustrated by the Hebrew word for “grace.” If we reverse the letter order of חַיִן (*chen*, “grace”), we get נַח (*noach*, “rest”).

To clarify, the word for “life” is חַי (*chai*). Lengthening the ם so that it becomes a ך renders the word חַיִן (*chen*, “grace”). Reversing חַיִן, renders נַח (*noach*), which means “rest”. *Noach* is the same as the name of Noah, who “...found grace in the eyes of Yahweh” ...and “lived” as a result. We must follow the same pattern.

	חַי = Life
Lengthen the yod —	חַיִן = Grace
Reverse the letters —	נַח = Rest

A fascinating example of *chet*’s (ח) association with life is found in the story of the birth of Isaac. Isaac’s name יִצְחָק, comes from the root יָצַח

(*tz’chak*), which means “to laugh.” Looking carefully at this word — we can see that it begins with צ (*tsaddai* = 90), which was the age of Sarah at the time of Isaac’s birth. Notice also that this word ends with פ (*qof* = 100), which was Abraham’s age at Isaac’s birth. Between these two letters representing Isaac’s parents, is the letter *chet* (ח), which traditionally symbolizes “life.” The lesson here is clear: Though Abraham was 100 (פ) and Sarah was 90 (צ), Yahweh kept His promise that “between” the two of them would come forth a new life (ח) — a son whose name means “laughter (יצחק).” pp. 89-90.

As I said, this brother has made a marvelous presentation here, but he didn’t clarify that both of their bodies were dead to the purpose of reproduction (Ro. 4:19). The *yod* (י) that is the first letter of Isaac’s name (יצחק) has to do with Yahweh, as that is the first letter of His name, who is the true life (ח) giver.

LOVE

As we have been focusing on the letter *chet* (ח), and its association with grace, life, rest, and the number eight, we must not leave out another most important thing. The simplest Hebrew word for “love” is *ahav* (אהב). *Ahav* is formed by taking the first two letters of the Hebrew alphabet the *aleph* (א) and *beit* (ב), which also make up the Hebrew word Father (אב). If we separate these two letters and add the *hei* (ה), then we have formed the word love (אהב). ([א = 1 + ה = 5 + ב = 2] = 8)

The *hei* also represents the number five which is the number for grace. Thus, what is on the Father’s heart, his innermost being is the love that He has for His people, His children, that is, the grace that we receive through Yahshua the Messiah. So the number eight not only represents life, grace, rest, but love.

The *chet* is represented in the Torah scrolls in three different ways. It is represented as the *chet* (ח), or secondarily as a combination of a *zayin* (ז) and a *waw* (ו) with a bridge at the top

(זו), or thirdly, as a combination of two *zayins* (זז) also with a bridge connecting them.

As I have pointed out many times and will also do here and in future articles, we are born into this physical world as descendants of Adam who was made on the sixth day, also being made primarily of carbon, which has the atomic number of six (6). The *waw* (ו) represents the number 6 in Hebrew.

The natural man gleans his understanding through the **five** senses, hearing, sight, smell, taste, and touch. But we need a *sixth* component in order to put it all together and that is the spirit in man, or breath (as both spirit and breath come from the Hebrew word *ruach*). But with these six components we can only understand the things of a man. We need a **seventh** component if we are going to be able to understand spiritual matters, spiritual things, and that seventh component is the Holy Spirit (*ruach ha-qodesh*). The *waw* (ו) = 6, while the *zayin* (ז) = 7.

Where the *chet* is represented in the Torah scrolls with a *zayin* and *waw* (זו), the combination = 13. Thirteen is what the Hebrew word *echad* (אחד “one”) adds up to (א = 1; ח = 8; ה = 4/ 1 + 8 + 4 = 13). Also, the feminine form of the Hebrew word for love *ahavah* (אהבה) adds up to 13 (ה = 5; ב = 2; ה = 5; א = 1) {5 + 2 + 5 + 1 = 13}.

This combination of the *zayin* and *waw* to represent the *chet* portrays the presently physical man (ו = 6) who has received the Spirit of Yahweh and now has the seventh component (ז = 7). He now has a new life, a promise of a new inheritance in the kingdom of heaven while he is still physical.

The *chet* represented by the two *zayins* (זז), would typify the one who received the seventh component in this life, and has entered into the life to come (resurrected) also being complete. *Zayin* (ז = 7) + *zayin* (ז = 7) equals 14, double completion! Furthermore, 14 can be reduced to 5 (14 = 1 + 4 = 5) which is the number for grace. Grace, once again, is Yahweh’s love revealed and placed on those

who are His.

THE LAST GREAT DAY

There are 7 annual holy days. The seventh annual holy day occurs on the 22nd day of the 7th month! (Lev. 23:36) It is called the Last Great Day. This day is a combination because it is the 7th annual holy day, but the Feast of Tabernacles, a feast of 7 days is observed prior to it (Lev. 23:34-36), so it is also, in essence, an 8th day.

This Last Great Day is the day spoken of by the Apostle John, "In the last day, that great day of the feast, Yahshua stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Spirit was not yet given; because that Yahshua was not yet glorified.)" Jn. 7:37-39.

This day typifies the Great White Throne Judgment as well as the new heavens and earth, "And I saw a great white throne, and him that sat on it, from whose face the earth and the

heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before Yahweh; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works," Rev. 20:11-12.

"And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from Elohim out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of Yahweh is with men, and he will dwell with them, and they shall be his people, and Yahweh himself shall be with them, and be their Elohim. And Yahweh shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these

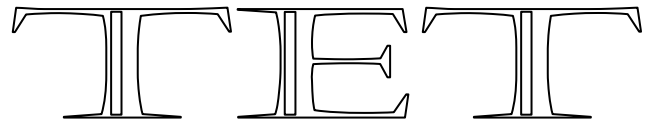
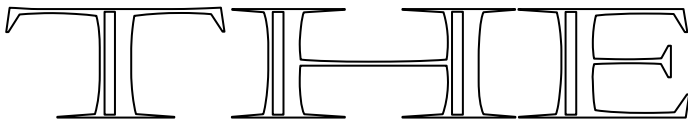
words are true and faithful. And he said unto me, It is done. I am Aleph and Tau, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all things; and I will be his Elohim, and he shall be my son," Rev. 21:1-7.

The Last Great Day occurs on the 22nd day of the 7th month. There are 22 original letters in the Hebrew alphabet. It is the seventh annual holy day representing spiritual perfection and completion. It is an 8th day of the Feast of Tabernacles which, when fulfilled, will totally reveal the love, and unity of Yahweh, as well as the new beginning of heaven and earth.

Chet (ח) = 8, the number for new beginnings, the number for love. It represents the time when the plan of Yahweh for this 7,000 year period will be finished (zayin [ז]) and a new age of the ages without end will begin. There will be destruction at the end of the 7,000 years, but Yahweh will provide a fence (ח) of safety around those who belong to Him.

HalleluYah!!!!

JH



The tet is the ninth letter of the Hebrew alphabet, thus it serves as the number 9. It is the first of the two letters that are equivalent to the English letter "T." It looks like this ⊗ in the more ancient Pictorial Hebrew, and like this ⊗ in the Paleo Hebrew, and finally like this ט in the more modern Babylonian/Aramaic style.

By Jerry Healan

We will find that this 9th letter of the Hebrew alphabet is quite ominous, intriguing and also amazing. In other words, it is an enigma.

It's first appearance in the Scriptures is in the Hebrew word *tov* (good, Gen. 1:4). *Tov* looks like this טו⊗—טו⊗—טו⊗ in Pictorial, Paleo, and Modern Hebrew respectively.

In reality, *tet* has to do with something that is hidden, or surrounded. For instance, the gestation period for a child is nine months. It remains hidden, surrounded in the womb of its mother until the time that it is brought to light.

As we have written before, one of the Hebrew words for womb is *beten* (בטן⊗, Pictorial and Modern He-

brew respectively). The *beit* (ב/ב) is the picture of a house, the *tet* (⊗/ט) represents that which is surrounded by the house (hidden), and the *nun* (נ/נ) is the seed, the germ of life that is being surrounded.

One of the more sinister aspects is that of the word Satan (שטן⊗, Pictorial and Modern Hebrew respectively). Notice that the two last letters (remember that the Hebrew reads from right to left) are exactly the same as the ones for womb, only the first letter is changed or replaced by the *shin*. The *shin* (ש/ש) is a picture of teeth which, in this instance, pictures something consumed by destruction. Thus, Satan (שטן⊗) surrounds (⊗) the seed, the (נ) with destruction

(ש)!

THE SERPENT

The Pictorial form for the letter *tet* is that of a coiled serpent, or a serpent with its tail in its mouth! (See illustration #1)

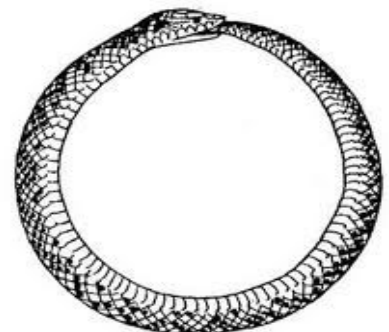


Figure #1

What most people don't understand about the incident of the forbidden fruit of the book of Genesis is that the serpent enticed the woman with his lies to take and eat of that fruit. The man, who was personally instructed by Yahweh to refrain from it, didn't even protest, but ate the fruit out of her hand. This resulted in curses to be pronounced on each participant.

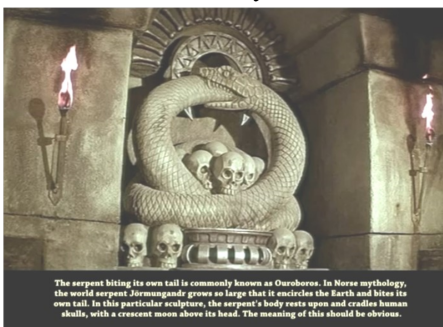
The serpent's food was assigned to be dust, "And Yahweh Elohim said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and **dust shalt thou eat all the days of thy life...**" Gen. 3:14.

Then Yahweh told the man, "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for **dust thou art**, and unto dust shalt thou return," Gen. 3:19.

The serpent and his followers are able to eat Yahweh's people like bread, "Have all the workers of iniquity no knowledge? **Who eat up my people as they eat bread**, and call not upon the Yahweh," Psa. 14:4.

In other words, man's flesh has been assigned to be the serpent's food!

The serpent has ensnared all men in the pangs of sin, corruption, and death, "For all have sinned, and come short of the glory of Elohim," Ro. 3:23, "Wherefore, as by one man sin



The serpent biting its own tail is commonly known as Ouroboros. In Norse mythology, the world serpent, Jormungandr grows so large that it encircles the Earth and bites its own tail. In this particular sculpture, the serpent's body rests upon and cradles human skulls, with a crescent moon above its head. The meaning of this should be obvious.

Figure #2

entered into the world, and death by sin; and so death passed upon all men, for that all have sinned," Ro. 5:12.

It is death that returns the flesh to the earth as dust. Isaiah speaks of the serpent's tenacity because he is the one of whom this verse in scripture speaks, "That made the world as a wilderness, and destroyed the cities thereof; that opened not the house of

his prisoners?" Isa. 14:17. (His prisoners are held in death!)

This is certainly brought to reality by taking a look at the next illustration #2 below:

In the Genesis account (chapter 3), the Hebrew word for serpent is *nachash* (נָחָשׁ/נַחֲשִׁי). Looking at the Pictorial Hebrew, the life/seed = *nun* (נ) is fenced in (ח = *chet*) with the *shin* (ש = destruction).

THE SERPENT'S PRIESTHOOD

The Prophet Ezekiel is inspired to write, "Son of man, take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Sovereign Yahweh; Thou sealest up the sum, full of wisdom, and perfect in beauty. **Thou hast been in Eden the garden of Elohim**; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee **in the day that thou wast created**. Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of Elohim; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till **iniquity was found in thee**. By the multitude of thy merchandise they have filled the midst of thee with **violence**, and **thou hast sinned**: therefore I will cast thee as profane out of the mountain of Elohim: and I will destroy thee, O covering cherub, from the midst of the stones of fire. Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee. **Thou hast defiled thy sanctuaries** by the multitude of thine **iniquities**, by the iniquity of thy traffick; therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee," Ez. 28:12-18.

Notice that this being had been in the Garden of Eden. Only Adam, Eve, Yahweh, and the serpent (*nachash*) were recorded to have been there. Adam and Eve were dead long before

Ezekiel's day, but the great dragon, that old serpent called the devil and Satan is recorded to still be around at the end of the age (Rev. 12:9).

Notice that he has sanctuaries. The Hebrew word for sanctuaries is *mi-qdash*, which are consecrated, holy places.

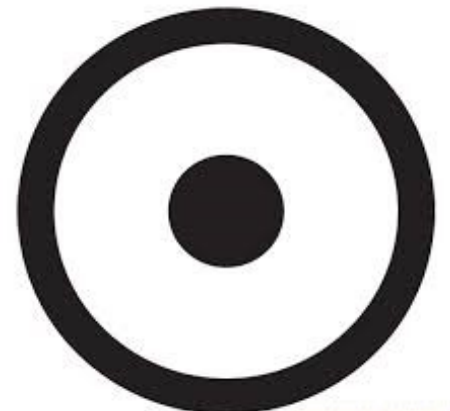
Because of the pride in his beauty and greatness, he left the righteous paths of Yahweh and grievously sinned. Iniquity is lawlessness. Sin is transgression of the law (1 Jn. 3:4). Violence is translated from the Hebrew word *chamas*, pronounced like *khamas*, or *hamas*!

He evidently had a breastplate of gold which had nine (9) stones embedded in it. (Count the stones in the above Scriptures.)

JUDGMENT

In the spiritual significance of numbers, the number nine (9) is the number of judgment. The serpent has deceived mankind into worshipping at his altar of sin, iniquity, violence, corruption, and death, rather than the righteous altar of Yahweh, thus bringing judgment on man and the earth.

The serpent's idolatry is that primarily of the worship of the creation rather than the Creator. The principle item of worship is that of the sun. The Egyptians were worshippers of the sun, which they represented in their hieroglyphics as a point, or dot within a circle. (See image below) This typifies the serpent as the circle, with the sun as the dot in the middle. (Fig. #3) Of course, he leads mankind to worship the host of heaven which is the sun, moon, and stars.



© CELESTIAL ALCHEMY

Figure #3

Notice that the *tet* in both Pictorial, and Paleo Hebrew are identical (⊗/⊗). The Pictorial Hebrew is that of Moses' day, and the Paleo Hebrew is the Hebrew of King David's day. It appears to this author that since the *tet* is the picture of a serpent, these two *tets* would typify that the way of salvation and deliverance was closed because of the power that the serpent has over mankind. Man is under the curse of judgment.

The serpent (devil) told Yahshua that he had power over all the kingdoms of the earth, "And the devil, taking him up into an high mountain, shewed unto him all the kingdoms of the world in a moment of time. And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to

whomsoever I will I give it. If thou therefore wilt worship me, all shall be thine," Lk. 4:-7.

This should alert Yahweh's people to the fact that all of their leaders worship the devil, who, in turn, empowers them. (Read Psa. 2:1-3, Rev. 17:1-5; 18:3; Jer. 23)

THE MESSIAH

We can only escape the serpent's grasp, his power over us through the Messiah Yahshua. Only He has the power to break the serpent's hold on us.

Interestingly, the Hebrew word for serpent, *nachash* (נחש), totals to 358. *Nun* (נ) = 50, *chet* (ח) = 8, and *shin* (ש) = 300. 50 + 8 + 300 = 358.

The Hebrew word for Messiah, Mes-

siach (משיח) also equals to 358. *Mem* = 40, *shin* = 300, *yod* = 10, *chet* = 8. 40 + 300 + 20 + 8 = 358.

Yahshua is the High Priest after the order of Melchizedek (Psa. 110:1-4).

The Levitical priesthood was a forerunner and type of Yahshua's Melchizedek Priesthood. The Levitical priests wore a breastplate which was called a *choshen* (חושן) which is a permutation of *nachash* (שנחש). Their breastplate had twelve stones arranged in four rows of three each. Each stone also had one of the names of the tribes of Israel on it.

The Levitical priesthood was a type of the Melchizedek priesthood, each having the capacity to nullify the works of the serpent, the modern day Melchizedek especially.



The *yod* is the 10th letter of the Hebrew alphabet. It therefore is also utilized for the number 10, the first letter representing a double digit number. Ten is the number for "ordinal perfection" or "perfection of order," since order begins with one (1) and continues to ten (10). Once ten is reached, then the digital process just begins over again.

The *yod* looks like this י, ז, י in Modern Hebrew, Paleo Hebrew, and Pictorial Hebrew respectively. Its name *Yod/yad*, as well as its Pictorial form gives us the idea of a hand or arm. The first letter, *aleph*, is the picture of the head of an ox, representing **strength** (א/א/א) also representing the number one. The *yod* is ten times the number one representing personal action, power, and control, but remember that it is the head that controls the hand/arm. A person with a head, but no hands simply doesn't have the power, strength, and ability of one who does (stands to reason, of course). The number ten (10) would also represent the 10 commandments which are under the power and control of Yahweh's hand. It would also represent the 10th (tenth) that is holy to Yahweh.

The Hebrew letters of the name *yod* =

יוד. It consists of *yod* (י), *waw* (ו), *dalet* (ד). In the modern Hebrew alphabet, the *yod* is the smallest of letters suspended in the air, which denotes its primary dwelling place in the heavens. It, of course, is the first letter in the name Yahweh (יהוה), being His initial.

The progression of the word hand (*yod*/יוד) in Modern Hebrew is that it begins with a point (י), stretches downward into a vertical stroke (ו), and then expands into width and breadth (ד). "This is seen by the sages as representing the Holy Spirit speaking forth the truth of Torah from the spiritual dimension to the width and breadth of the physical," (*In His Own Words* by L. Grant Luton, p. 113).

However, this author sees it as Yahweh (י) who becomes the man (ו) who is the door (ד). The New Testament Scriptures corroborate this concept because Paul writes, "Let this mind be in you, which was also in the Messiah Yahshua: Who, being in the form of Elohim (Yahweh [י]), thought it not robbery to be equal with Elohim (Yahweh [י]): But made himself of no reputation, and took upon him the form of a servant, and was made in

the likeness of men (ו): And being found in fashion as a man (ו), he humbled himself, and became obedient unto death, even the death of the cross," Phil. 2:5-8.

Furthermore, Yahshua stated, "Verily, verily, I say unto you, I am the door (ד) of the sheep," Jn. 10:7. If you will remember from our former studies on the Hebrew alphabet, the *waw* (ו) is the number of man, and represents man, while the *dalet* (ד) is a door. Thus, in this one little word, we have the picture of salvation because Yahshua, having been Yahweh (י), became a man (ו) so He could be the door (ד) for us to pass into, enter into eternal life.

The Pictorial Hebrew looks like this; יוד. This is the hand (י), and nail (ו) [which is utilized to "nail together", or "establish"], and door (ד); or in other words, the hand (י) that establishes (ו) the door (ד)!

L. Grant Luton also writes, "The sequence of these three letters (ד-ו-י) is a reminder that everything that comes from Yahweh's hand is alive and growing. On the other hand, when we break fellowship with Yahweh our life tends to weaken and shrink, which

reverses our progress with Yahweh. Likewise, if we reverse the order of these three letters, they spell םי (dawway, “faint”). The forward and backward spelling of *yod’s* name should remind us of Isaiah’s words, “Hast thou not known? Hast thou not heard, that the everlasting Elohim, Yahweh, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding. He giveth power to the faint; and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: But they that wait upon Yahweh shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint,” Isa. 40:28-31.” (*In His Own Words*, pp. 113-114)

LIFTING UP THE HAND

The Word of Yahweh (דבר־יהוה/Dabar-Yahweh) appeared to Abram as recorded in Genesis 15 wherein He promised that Sarai would bear him a child of inheritance; that his seed would be afflicted by a people for 400 years and would return to the land with great wealth.

This, of course, was speaking of Isaac and his son Jacob (Israel) who would go down into Egypt and have to be delivered from the affliction of slavery. Yahweh told Moses, “Then Yahweh said unto Moses, Now shalt thou see what I will do to Pharaoh: for with **a strong hand** shall he let them go, and with **a strong hand** shall he drive them out of his land. And Elohim spake unto Moses, and said unto him, I am Yahweh: And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of El Shaddai, but by my name Yahweh was I not known to them? And I have also established my covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers. And I have also heard the groaning of the children of Israel, whom the Egyptians keep in bondage; and I have remembered my covenant. Wherefore say unto the children of Israel, I am Yahweh, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you

with **a stretched out arm**, and with great judgments: And I will take you to me for a people, and I will be to you an Elohim: and ye shall know that I am Yahweh your Elohim, which bringeth you out from under the burdens of the Egyptians. And I will bring you in unto the land, concerning the which **I did swear** to give it to Abraham, to Isaac, and to Jacob; and I will give it you for an heritage: I am Yahweh,” Ex. 6:1-8.

I have highlighted “I did swear” because in the Hebrew language it says, “**I lifted my hand!**” Yahweh lifted His right hand and swore to Abram. When Israel was delivered through the sea, they sang the song of Moses to Yahweh. In the song it is recorded that they sang, “**Thy right hand**, O Yahweh, is become glorious in power: **thy right hand**, O Yahweh, hath dashed in pieces the enemy....Thou stretchedst out **thy right hand**, the earth swallowed them... The people shall hear, and be afraid: sorrow shall take hold on the inhabitants of Palestina. Then the dukes of Edom shall be amazed; the mighty men of Moab, trembling shall take hold upon them; all the inhabitants of Canaan shall melt away. Fear and dread shall fall upon them; by the greatness of **thine arm** they shall be as still as a stone; till thy people pass over, O Yahweh, till the people pass over, which thou hast purchased. Thou shalt bring them in, and plant them in the mountain of thine inheritance, in the place, O Yahweh, which thou hast made for thee to dwell in, in the Sanctuary, O Yahweh, which **thy hands** have established,” Ex. 15:6, 12, 14-17.

Yahshua told Nicodemus, “...no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven. And as Moses lifted up the serpent in the wilderness, **even so must the Son of man be lifted up**: That whosoever believeth in him should not perish, but have eternal life,” Jn. 3:13-15. Again, He said, “Then said Yahshua unto them, **When ye have lifted up the Son of man, then shall ye know that I am he**, and that I do nothing of myself; but as my Father hath taught me, I speak these things,” Jn. 8:28.

After Yahshua’s death and resurrection it was reported by the apostles

that Yahshua was seated at the right hand of the Father, “Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that Yahweh had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up the Messiah to sit on his throne; He seeing this before spake of the resurrection of the Messiah, that his soul was not left in hell, neither his flesh did see corruption. This Yahshua hath Yahweh raised up, whereof we all are witnesses. Therefore being by **the right hand of Yahweh** exalted, and having received of the Father the promise of the Holy Spirit, he hath shed forth this, which ye now see and hear. For David is not ascended into the heavens: but he saith himself, Yahweh said unto my Sovereign, Sit thou on **my right hand**, Until I make thy foes thy footstool. Therefore let all the house of Israel know assuredly, that Yahweh hath made that same Yahshua, whom ye have crucified, both Sovereign and Messiah,” Acts 2:29-36. Paul reports of this in Ephesians 1:20. Hebrews 1:13 also acknowledges it. King David was given the prophecy in Psalms 110:1-5.

Yahshua **IS** the right hand of Yahweh! He was lifted up for us, for our salvation!

THE NAME

The Chumash, a Rabbinic commentary on the Torah, has this to say about the first occurrence of the name Yahweh in Genesis 2:4, “This is the first mention in the Torah of the Hebrew Four-letter Name יהוה, which denotes God in **His mercy**.” (p. 11) The same thing is admitted in notes to Exodus 3:13-15 (p. 304).

We can easily prove this statement with the Pictorial Hebrew. The first letter in the name Yahweh in Pictorial is the *yod*, which is the picture of a hand (☞). The *hei* (☞) has to do with lo, behold, a window, **to reveal**. The *waw* (Υ) is the picture of a nail. Finally, the last *hei* (☞) once again, has to do with lo, behold, a window, **to reveal**. Therefore, we have hand (☞), revealed (☞), nail (Υ), revealed (☞).

When the other disciples informed Thomas that they had seen Yahshua alive, he responded, "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe," Jn. 20:25. Eight days later Yahshua appeared to them again (v. 26). He said to Thomas, "Reach hither thy finger, and **behold my hands**; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing," v. 27. Thomas responded, "My Sovereign and my Elohim (v. 28).

Thomas knew that Yahshua was not only His Sovereign, His Master, but that He was His Elohim because of the nail prints in his hands!

Another way to look at the name Yahweh is *yod* (י) = hand; *hei* (ה) = revealed; *waw* (ו) = nail/**establish**; *hei* (ה) = 5 = grace. In other words, The hand revealed that establishes grace. The hand of Yahweh nails down, establishes grace to His creation, especially His people!

Robert M. Haralick writes:

The most important word beginning with a י is the Tetragrammaton יהוה. The Zohar teaches that the י is the symbol of the head of all creatures; the two הs represent the five fingers of the right hand and the left; the ו is the symbol of the body.

The thorn that is the tip of the י represents God's Supreme Will, which is the source of the benevolence issuing from His Name. The י itself represents God's wisdom.

Rabbi Shnuer Zalman teaches that the wisdom of י is the state of concealment and obscurity, before it develops into a state of expansion and revelation in comprehension and understanding. When the "point" evolves into a state of expansion and revelation of comprehension and understanding in the concealed worlds, it is then contained and represented in the letter ה. The shape of the letter [ה] has dimension, expansion in breadth, which implies the breadth of explanation and understanding, and expansion in length, to indicate extension and flow downward into the concealed

worlds.

In the next stage this extension and flow are drawn still lower into the revealed worlds... This stage of extension is contained and represented in the final letters ו and ה.

ו, in shape a vertical line, indicates downward extension. Also this flow downward is effected through the divine traits of benevolence and goodness and His other sacred traits, included in general terms in the six attributes in the verse:

Thine O Yahweh is the greatness, the strength, the beauty, the victory, the glory, all that is in heaven and earth. (1 Chron. 29:11)

The seventh attribute "Thine, O Yahweh, is the dominion." (Ibid.)

...This attribute of dominion is contained and represented in the final ה of the Tetragrammaton.

The meaning of the Tetragrammaton can now be understood from an analysis of the energy intelligence consciousness of the letters that make up the Tetragrammaton. י is the projection into time and physical existence of the unbridled timeless energy of the א. Hence י brings into physical manifestation and being that which unites heaven and earth. ה is the eternal life above, the life in the spiritual realm, and this is our true identity. ו is the connection between above and below. And the final ה is the transitory life below, the life in the physical realm. Thus, יהוה is the source which brings into being all existence. (*The Inner Meaning of the Hebrew Letters*, pp. 156-157)

INTERJECTION

I need to stop here only to make some comments before proceeding. In conjunction with what is said here, Isaiah is inspired to report, "Hearken unto me, O Jacob and Israel, my called; I am he; I am the first, I also am the last. **Mine hand** also hath laid the foundation of the earth, and **my right hand** hath spanned the heavens: when I call unto them, they stand up together." Isa. 48:12-13.

What did we conclude above? Didn't we conclude from both Old and New

Testaments that Yahshua is the RIGHT HAND OF YAHWEH? Doesn't Isaiah agree with the Apostle John when he wrote John chapter one, focusing on Yahshua being the One Who Created all things by the power of His word?

Also, from what is spoken here in Isaiah concerning being the FIRST and LAST, doesn't this correspond with what Yahshua told the Apostle John in the book of Revelation? "And he said unto me, It is done. I am Aleph and Tau, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely," Rev. 21:6. (See also Rev. 1:8)

Paul writes that Yahshua is the mediator between heaven and earth (1 Tim. 2:5), and that all things in heaven and earth are brought together in one through Him, "That in the dispensation of the fulness of times he might gather together in one all things in the Messiah, both which are in heaven, and which are on earth; even in him," Eph. 1:10.

Are you beginning to see how the name Yahweh (יהוה) clearly fits Yahshua?

CONTINUING WITH HARALICK'S EXCERPTS

Thus it is above and beyond the limits of existence.

"God" is a translation of the name (יהוה), which refers to His transcendent dimension, the aspect of godliness that is above the limits of existence. (NOTE: We disagree with this statement. The truth is that Yahweh is the English transliteration of the Tetragrammaton. God is a pagan deity and idea. JH)

The four Divine worlds of Emanation, Creation, Formation, and Action are created by the spiritual energy intelligences of יהוה.

Rabbi Krakovsky teaches that the י, which is named Wisdom and is called the World of Emanation, desires to receive its bounty from the Infinite, in order to meet the demands of the ה, or Intelligence, called the World of Creation. This World of Creation is just beneath the י Which is the World of Emanation.

The ה, or Intelligence, wishes to obtain its essential life sustenance from its precedent phase of wisdom, in order to fulfill the requisite cravings of its so-called child, the ו, or the World of Formation....

The ו, or the World of Formation is necessarily of the same purport, to pursue and pray for bounty in order to fulfill the cravings of the ה which is beneath the ו, and which is the only complete receptacle established in its full dimension called the World of Action, or Kingdom....

The last ה, Exerts an active desire in demanding its abundance in order to distribute this to all the nether worlds, including the angels, souls, and at last to humanity as a whole.

(NOTE: What he is talking about is revealed in the image provided below. JH)

Rabbi Luzzatto and Rabbi Krakovsky teach that these worlds correspond to the four different ways the Tetragrammaton יהוה can be spelled out. The first way spells out יהוה as יהי יוד. This spelling has a total value of 72 and corresponds to the world of *Emanation* and is associated with the Sefirah חכמה (*hokmah*) Wisdom. The second way spells out יהוה as יהי יוד. This spelling has a total value of 63 and corresponds to the world of *Creation* and is associated with the Sefirah בינה (*binah*) Understanding. The third way spells out יהוה as הא ווא הא. This spelling has a total value of 45 and corresponds to the world of Formation and is associated with the six Sefirot חסד (*chesed*), Loving-kindness, גבורה (*gevurah*), Strength, תפארת (*tipheret*), Beauty, נצח (*netsach*), Victory, הוד (*hod*), Glory, and יסוד (*yesod*), Foundation. The fourth way spells out יהוה as הו הו. This spelling has a total value of 52 and corresponds to the world of Action and is associated with the Sefirah מלכות (*malkut*), Kingdom.

Rabbi Kaplan explains that the Tetragrammaton contains the mystery of benevolence and charity. The first



letter, י, denotes the coin that is given. It is the coin because the letter י is small and simple like a coin. As the letter י has the numerical value of 10 the coin has the spiritual value of the ten Sefirot. The second letter,

ה, denotes the hand that gives the coin. The hand has five fingers just as the letter ה has the numerical value of 5. The third letter, ו, denotes the arm reaching out, giving the coin. The arm connects the hand to the body, moving the hand in any of six directions of physical space, for the letter ו has the numerical value of 6. The fourth letter, ה, denotes the hand that receives the coin. That hand has five fingers just as the letter ה also has the numerical value of 5. The five that receives and the five that gives constitute the ten of the י. In this there is a deep spiritual lesson. (*The inner Meaning of the Hebrew Letters*, pp. 158-159)

Did you notice that they admit that the name Yahweh (יהוה) is the name of benevolence and charity (love)? So why keep the name of grace, mercy, benevolence, and charity (love) secret? Why would it be blasphemous to speak such a great and important name?

YAHWEH'S HAND

Psalms 119 is a psalm that is divided in sections. Each section is associated with one of the 22 letters of the Hebrew alphabet. The section headed by the *yod* (י) declares, "Thy **hands** have made me and fashioned me: give me understanding, that I may learn thy commandments. They that fear thee will be glad when they see me; because I have hoped in thy word. I know, O Yahweh, that thy judgments are right, and that thou in faithfulness hast afflicted me. Let, I pray thee, thy merciful kindness be for my comfort, according to thy word unto thy servant. Let thy tender mercies come unto me, that I may live: for thy law is my delight. Let the proud be ashamed; for they dealt perversely with me without a cause: but I will meditate in thy precepts. Let those that fear thee turn unto me, and those that have known thy testimonies. Let my heart be

sound in thy statutes; that I be not ashamed," vv. 73-80.

Doesn't this remind us of the declaration in Isaiah? "But now, O Yahweh, thou art our father; we are the clay, and thou our potter; and we all are the work of thy **hand**, 64:8.

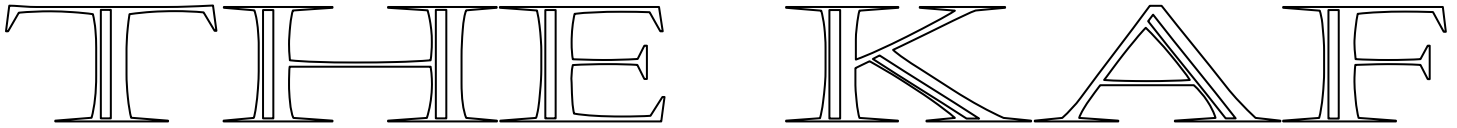
Paul writes about this, "For this is the word of promise, At this time will I come, and Sara shall have a son. And not only this; but when Rebecca also had conceived by one, even by our father Isaac; (For the children being not yet born, neither having done any good or evil, that the purpose of Yahweh according to election might stand, not of works, but of him that calleth;) It was said unto her, The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated. What shall we say then? Is there unrighteousness with Yahweh? Yahweh forbid. For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then it is not of him that willeth, nor of him that runneth, but of Yahweh that sheweth mercy. For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth. Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth. Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will? Nay but, O man, who art thou that repliest against Yahweh? Shall the thing formed say to him that formed it, Why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour? What if Yahweh, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction: And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, Even us, whom he hath called, not of the Jews only, but also of the Gentiles? As he saith also in Hosea, I will call them my people, which were not my people; and her beloved, which was not beloved. And it shall come to pass, that in the place where it was

said unto them, Ye are not my people; there shall they be called the children of the living Elohim. Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be

saved: For he will finish the work, and cut it short in righteousness: because a short work will Yahweh make upon the earth," Ro. 9:9-28.

May Yahweh's hand reach out to you

with the most valuable blessing and inheritance. May He put you in the power of His right hand, which is Yahshua the Messiah, so that He may form and mold you into the precious vessel of His desire. HalleluYah!!!!



Our journey through the Hebrew alphabet has now brought us to the eleventh letter in succession. Our space is always so limited for our focus because the meaning and power of the letter, as they were used not only to create, but also help to train our focus on Yahshua Who is just as eternal as is the Father. However, we are still very excited and optimistic as to what will be revealed herein.
By Jerry Healan

The *Kaf* is the eleventh letter of the Hebrew alphabet and looks like this **כ/כף** in the Pictorial, Paleo, and Modern Hebrew respectively. It also represents the number twenty (20).

The word *kaf* means the **curved**, or **hollow** of the hand, the **palm**, or the **foot**, the **sole**. It can also mean **spoon**, **handle**, **pan**, **dish**, or **container full of valuable of contents**. Pictorially, it has to do with an open hand, or it can have to do with the sole of the foot.

This letter also serves as a prefix, and also a suffix. As a prefix, it means; as, like, when, at, about, or according to.

For instance, the Hebrew word for "king" is *melek* (**מֶלֶךְ** Pictorial and Modern Hebrew respectively). With a *kaf* as a prefix **כְּמֶלֶךְ** the word would give the idea, as, or like the king, about, or according to the king.

When utilized as a suffix to a noun, it means "your." **מֶלֶךְךָ** would be your king.

It is interesting that the previous letter *yod/yud* (**י**), that we focused on in the last issue, is the picture of a hand or arm (**יָד**) which equals to the number 10 because it is the tenth letter. However, it is spelled **יוד** in Hebrew, which if we add the numerical value of each letter, the sum total is 20. [**י** = 4, **ו** = 6, **ד** = 10; 4+6+10= 20]

The number "ten" has to do with so many things, but the most important "ten" has to do with Yahweh's righteous law. Without law, there is nothing but chaos, confusion, destruction. Before Yahweh ever brought forth the physical creation, there had to be law.

Robert M. Haralick observes, "The eleventh letter of the Hebrew alphabet is **כ**, spelled **כפ**. Numerically **כ** has the value of 20. It has a final form **ך**, which can take the value of either 20 or 500. Now 20 is the value of **יוד**, the spelling of the letter **י**. Thereby, we learn that **כ** is responsible for **holding**, **covering**, and **letting flow** the light of **י**, the energy intelligence of spirituality. Since it has the numerical value of 20, **כ** is the projection of the energy consciousness of **כ** (*beit*, the second letter), the energy intelligence of container, into time and conditioned physical existence. Thus, **כ** is the flow of spirituality within the container." *The Inner Meaning of the Hebrew Letters*, p. 163.

Isn't this amazing!?! The *beit* (**ב/בֵּית**) is the second letter of the Hebrew alphabet, equal to the number two (2), and is the first letter of Scripture (Gen. 1:1) which began the creation account! The *beit* is the picture of a house, tent, temple, family. The house, or tent is the container from which everything flows. The Father (**אב/אֵלֹהִים** [Ab]), remains in the house while the Son goes forth to do the Father's work!

The *kaf* (**כ/כָּף**) equals to 20, which is two multiplied by ten (2 x 10 = 20). Ten is the number for ordinal perfection, so the work of the house (*beit/בֵּית* = 2) is perfect (*yod/יָד* = 10) because it is always done by law.

The *kaf* is spelled *kaf peh* **כָּפֵּה**. The numerical value of the *peh* is 80. Thus, the combined value of the *kaf* (**כָּפֵּה**) is 100 which is ten

times ten (10 x 10 = 100 [ordinal perfection multiplied by itself]).

Eight is the number for new beginnings. The *peh* (**פֵּה**) is the picture of a mouth. One's words issue from the mouth. Yahshua is the word of Yahweh, "In the beginning was the Word, and the Word was with Elohim, and the Word was Elohim. The same was in the beginning with Elohim. All things were made by him; and without him was not any thing made that was made....He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not," Jn. 1:1-3, 10-11.

Praise Yahweh with harp: sing unto him with the psaltery and an instrument of **ten strings**. Sing unto him a new song; play skilfully with a loud noise. For the word of Yahweh is right; and all his works are done in truth. He loveth righteousness and judgment: the earth is full of the goodness of Yahweh. **By the word of the Yahweh were the heavens made; and all the host of them by the breath of his mouth.** He gathereth the waters of the sea together as an heap: he layeth up the depth in storehouses. Let all the earth fear Yahweh: let all the inhabitants of the world stand in awe of him. For **he spake, and it was done; he commanded, and it stood fast,**" Psa. 33:1-9.

The *peh*, being the picture of a mouth, and representing the number 80 reveals the power of Yahweh, according to His word that goes forth from His mouth by His breath (spirit), to bring forth the "new heavens and new earth!" (Rev. 21:1)

Rabbi Yitzchak Ginsburgh somewhat

confirms this idea by writing, “The two letters of the full spelling of the kaf, כַּף, are the initial letters of the two words כַּחַ (kach), ‘potential,’ and פּוּעַל (puwal), ‘actual.’” Thus, the kaf hints at the power latent within the spiritual realm of the potential to fully manifest itself in the physical realm of the actual. G-d must create the world continuously; otherwise creation would instantaneously vanish. His potential is therefore actualized at each moment. This concept is referred to as כַּחַ הַפּוּעַל בַּנְפֻעַל, ‘the power to actualize potential ever-present within the actualized.’” (*The Alef-Beit* p. 168)

Yahshua was the One Who was actualized from the spiritual realm to the physical realm! This is the statement of Hebrews 1:3, “Who being the brightness of His 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 on the right hand of the Majesty on high...”

SOLE OF THE FOOT

Yahweh told Yahshua son of Nun, “Moses my servant is dead; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, even to the children of Israel. Every place that the sole (kaf) of your foot shall tread upon, that have I given unto you, as I said unto Moses,” Josh. 1:2-3.

This, of course, applied to the land of Canaan which was the land of promise, but Yahweh initially promised Abram/Abraham that his seed would be as the stars of heaven in number (Gen. 15), and that Sarah would bear the seed of the covenant and royalty (Gen. 17).

Yahweh is utilizing Judah and Israel for that very purpose. He allowed them to fall away and to be taken into captivity for the very purpose of fulfilling His word. He did judge Israel and Judah sending them into captivity so that wherever the sole (kaf) of their foot treads, it will belong to them. This is a great mystery that few, if any, understand.

Read the prophets carefully. Even though Yahweh decrees judgment, even the harshest of judgment on Isra-

el, He always promises to yet have mercy upon them.

The sole of Israel’s feet have trodden throughout the whole earth so that when the kingdom appears, it will belong to them, and will be under their rule.

THE HAND (-S)

The Pictorial *Kaf* looks like an open hand (כַּף). This would have to do with a friendly greeting, which the American Indians utilized, or a handshake of greeting, friendship, or even when making a deal such as a covenant, etc.. But it also has to do with the ability to work.

Jacob told Laban, “Except the Elohim of my father, the Elohim of Abraham, and the fear of Isaac, had been with me, surely thou hadst sent me away now empty. Elohim hath seen mine affliction and the labour of my hands (kaf), and rebuked thee yesternight,” Gen. 31:42.

The Proverbs 31 woman is revealing, “Who can find a virtuous woman? For her price is far above rubies. The heart of her husband doth safely trust in her, so that he shall have no need of spoil. She will do him good and not evil all the days of her life. She seeketh wool, and flax, and worketh willingly with her hands (kaf). She is like the merchants’ ships; she bringeth her food from afar. She riseth also while it is yet night, and giveth meat to her household, and a portion to her maidens. She considereth a field, and buyeth it: with the fruit of her hands (kaf) she planteth a vineyard. She girdeth her loins with strength, and strengtheneth her arms. She perceiveth that her merchandise is good: her candle goeth not out by night. She layeth her hands (kaf) to the spindle, and her hands hold the distaff. She stretcheth out her hand to the poor; yea, she reacheth forth her hands (kaf) to the needy,” vv. 10-20.

The saints are to be Yahshua’s wife. We can learn some great lessons from this proverb concerning how we should arrange our own lives in order to faithfully serve Him.

The Psalmist declares, “Blessed is every one that feareth Yahweh; that walketh in his ways. For thou shalt eat the labour of thine hands (kaf): happy

shalt thou be, and it shall be well with thee,” 128:1-2.

Not only should we work with our hands, but we should worship with them, “My hands (kaf) also will I lift up unto thy commandments, which I have loved; and I will meditate in thy statutes,” 119:48

“Yahweh, I cry unto thee: make haste unto me; give ear unto my voice, when I cry unto thee. Let my prayer be set forth before thee **as incense**; and the lifting up of my hands (kaf) as the evening sacrifice,” Psa. 141:1-2.

I have also highlighted “as incense” because *kaf* also has to do with a spoon, and the incense was placed in a spoon (*kaf*) before burning it on the coals of the altar of incense in the sanctuary. Therefore, we should lift our hands (*kaf*) in prayer to Yahweh realizing that the incense and the fragrant cloud made by it represents the prayers of the saints (Rev. 8:4).

GLORY AND COVERING

Moses requested, “I beseech thee, shew me thy glory. And he said, I will make all my goodness pass before thee, and I will proclaim the name of Yahweh before thee; and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy. And he said, Thou canst not see my face: for there shall no man see me, and live. And Yahweh said, Behold, there is a place by me, and thou shalt stand upon a rock: And it shall come to pass, while my glory passeth by, that I will put thee in a clift of the rock, and will cover thee with my hand (kaf) while I pass by: And I will take away mine hand (kaf), and thou shalt see my back parts: but my face shall not be seen,” Ex. 33:22.

The point is that it is important to be covered by the hand (*kaf*) of Yahweh, which is Yahshua the Messiah, so we can see His glory. The Hebrew word for glory is *kavowd* (כְּבוֹד) begins with a *kaf*.

The incident of Lazarus’ sickness and death was brought about so the people of Yahshua’s day could see the glory (כְּבוֹד) of Yahweh, “Now a certain man was sick, named Lazarus, of Bethany, the town of Mary and her sister Martha. (It was that Mary which anointed the Master with ointment,

and wiped his feet with her hair, whose brother Lazarus was sick.) Therefore his sisters sent unto him, saying, Master, behold, he whom thou lovest is sick. When Yahshua heard that, he said, This sickness is not unto death, but for the glory of Yahweh, that the Son of Elohim might be glorified thereby,” Jn. 11:1-4.

Lazarus is the Greek rendering of the Hebrew name Eleazar which means El is my help. Yahshua revealed his glory (כבוד) as the One Who has power over the grave which is our only help to be delivered from its power.

THE THRONE

Yahshua is soon to be crowned as the King of kings, and Sovereign of sovereigns (Rev. 19:16). He told the people of His day, “...the Son of man shall come in his glory (כבוד), and all the holy angels with him, then shall he sit upon the throne of his glory (כבוד),” Mt. 25:31.

Amazingly, the Hebrew word for throne is *kicce/kisay* (כסא). It begins with a *kaf*. When Yahshua returns in His glory, the power of His throne will grow and increase to cover the earth! (Isa. 2:1-5; Dan. 2:34-45)

Here is the problem, the present god of this world is the serpent Satan (2 Cor. 4:4). He has the power to give authority to whomsoever he will (Mt. 4:8-9; Lk. 4:5-6). He is a liar and the father of it (Jn. 8:44). Lies produce chaos and confusion. He would be the earth’s present king. Once again, king in Hebrew is *melek* (מלך). The *mem* (מ) is a picture of water which has to do with chaos, or the seas of the earth, or even spirit. The *lamed* (ל) is the rod of authority, or the shepherd’s rod. The *kaf* (כ) is the picture of the open hand, the hollow of the hand, or the hand that covers.

Presently, the rod of authority (ל) is in the hand (כ) of the dragon serpent Satan for chaos (מ). When Yahshua returns as King of kings, the rod of authority (ל) will be in His hand (כ) for the spirit (מ) of righteousness, peace, rest, and true prosperity. This

is the difference between the two kings.

THE PRIESTHOOD

The Hebrew word for priest is *cohen* (כהן/שׂוֹטֵף). The priesthoods of men are under the sway and influence of Satan, the god of this world, therefore their teachings and doctrines are perverted and corrupted. This also applies to the Levitical priesthood (read the book of Malachi).

Yahshua is the High Priest after the order of Melchizedek. Melchizedek means “King of righteousness.”

In Israel, the priesthood was given to the tribe of Levi, but the office of the king was given to Judah. Yahshua was a descendant of King David of Judah so that the office of the king would belong to Him. But He was previously the heavenly High Priest after the order of Melchizedek. He emptied Himself of that glory, honor, distinction in order to become a man and offer the perfect sacrifice, as is the job of the high priest. He is the offering, the sacrifice, the High Priest, and the King of kings. Therefore, He is the One Who has the power to bring the offices of King and High Priest into one perfect administration!

CROWN

One of the Hebrew words for “crown” is *keter* (כתר/שׂוֹטֵף). Michael Monk writes that there are three crowns, the crown of priesthood, the crown of kingship, and the crown of Torah, but a fourth one, the crown of a good name—is superior to them all (*The Wisdom in the Hebrew Alphabet*, p. 133).

He goes on to say that there were three vessels in the tabernacle, and the temple that had golden crowns all around; the ark of the covenant, alluding to the Torah; the table of showbread, alluding to kingship; the crown of the golden altar, alluding to the crown of priesthood. But there was a fourth golden vessel, that even though it didn’t have a physical crown, typified the crown of a good name. That vessel was the menorah.

King Solomon said, “a good name is better than good oil,” Eccl. 7:1. These

stipulations can only apply to Yahshua the Messiah about Whom the Torah was written (Jn. 5:39-47), is the King of kings (Rev. 19:16), is High Priest after the order of Melchizedek (Heb. 5:6), and has a name above every name (Eph. 1:20-22; Phil. 2:9-10).

Only the best of oil was allowed to be burned in the Menorah. Its light filled the sanctuary. But beyond that, Yahshua, along with the Father, will be the light of the New Jerusalem, “And I saw no temple therein: for the Sovereign Yahweh Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it: for the glory of Yahweh did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it,” Rev. 21:22-24.

It is through Yahshua that we also can receive a crown! Paul writes, “Henceforth there is laid up for me a crown of righteousness, which the Master, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing,” 2 Tim. 4:8.

James writes, “Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Master hath promised to them that love him,” Jas. 1:12.

Peter also writes, “And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away,” 1 Pet. 5:4.

Wow! A crown of righteousness, a crown of life, a crown of glory! These are chief and precious gifts that we receive in, by, and through Yahshua!

Yahshua warns, “Behold, I come quickly: hold that fast which thou hast, that no man take thy crown,” Rev. 3:11.

That is the lesson of the *kaf*, from the sole of the foot to the crown of the head. May you be blessed to understand it in Yahshua! JH

THE LAMED

The lamed is the twelfth letter of the Hebrew alphabet. It looks like this ש/ל/ל in the Pictorial, Paleo, and Modern Hebrew respectively. In numbers, it equals to thirty (30). Twelve is the number for governmental perfection as in the twelve tribes of Israel, or the twelve apostles, or the twelve signs of the Mazzaroth/Zodiac, as well as the twelve months of the year. Let's look into this significant Hebrew letter to see what can be revealed.

By Jerry Healan

Michael Monk writes, “The ל is a majestic letter, towering above the other letters from its position in the center of the Aleph-Beis. Thus it symbolizes the King of Kings, the Supreme Ruler. On one side *lamed* is flanked by the כ (kaph) which alludes to כִּסֵּא הַקְּבוֹד, (Elohim's) throne of glory, while on its other side stands נ, the attribute of מַלְכוּת, (Elohim's) kingship. Together, these three letters spell מֶלֶךְ, King.” *The Wisdom in the Hebrew Alphabet* p.138.

Wow! We can already see that this letter certainly represents Yahshua in His capacity as King of Kings (Rev. 19:16)!

Grant Luton writes, “The letter *lamed* (ל) is unique in two ways; it stands at the center of the alphabet; and it is the tallest of the letters. The shape of the *lamed* (ל) has been compared to a watchtower or lighthouse established as a sentinel at the heart of the alphabet. In the Torah scrolls, the base of the ל is formed by a kaph (כ), the letter which symbolized good deeds), atop which stands a vav (ו) in the shape of a flame, as if the good works inspired by the Holy Spirit were giving light and warmth to all those around.” *In His Own Words*, p. 125.

Didn't Yahshua say, “I am the light of the world?” Jn. 8:12. He also said, “Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven,” Mt. 5:14-16.

Our light is Yahshua. He is the light that we must reflect and follow.

The Hebrew word for “heart” is lev/leb (לב). In accordance with his book *The Alef-Beit*, Rabbi Yitzchak Gins-

burgh writes, “...the heart (לב) is the secret of two *lameds* face to face

The *beit* of לב equals two; thus לב can be read: ‘two *lameds*.’ The two *kafs* (כ) of the *lameds* form the heart itself, while the two *vavs* (ו) represent the two blood vessels leading to and from the brain.” p. 184.

Amazingly, the very first Hebrew letter of the Torah is the *beit* (ב), and the the very last letter of the Torah (the first five books of Scripture called the book of Moses) is the *lamed* (ל).

Yahshua said that Moses wrote of Him, “Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me. And ye will not come to me, that ye might have life. I receive not honour from men. But I know you, that ye have not the love of Yahweh in you. I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive. How can ye believe, which receive honour one of another, and seek not the honour that cometh from Yahweh only? Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed me: for he wrote of me,” Jn. 5:39-46.

Therefore, our hearts (לב) should be set on the love of the Father Who has esteemed His Beloved Son in the Torah. We should search the books of the Torah, as well as all Scripture to see how they speak of Yahshua.

If we reverse the letters for heart (לב) we get בל, Bel! We either serve Yahshua in our research of the Torah, or we serve the Babylonian deity Bel, and ourselves as well! By the way, בל also means DON'T!

Robert M. Haralick writes, “As a prefix, ל can mean *to, unto, into, to-ward, during, for, about, according*

to, at, by, of with, in, within, each, every, as, or belonging to. All of these establish ל as providing in the physical realm a directed association or connection of one thing to or with another. The root למד means to *learn, study, or become familiar with.* In the Piel (intensive) form it means to *teach.*”

The letter ל is the tallest of all the letters. This suggests that learning and teaching are among the highest capabilities we have. But learning here means more than intellectual learning of secular matters. Learning here means learning that connects to the heart, לב. This is the kind of learning in which we transform our heart to do and desire more and more always in connection with Godliness. That is the reason the shape of the letter ל is composed of a ו on the top, constituting the tower, and a כ for the body. The ו is the connection to Godliness. And with the connection to Godliness learned and taught there is always lasting purpose in what we desire, think, say, and do. This leads us to כ, the energy intelligence of the crowning achievement. Hence it is no surprise that the ו and the כ total 26, the gematria of the Tetragrammaton יהוה. *The Inner Meanings of the Hebrew Letters*, p. 179-180.

L. Grant Luton agrees with Robert for he writes, “...we must draw our attention once again to the fact that *lamed* (ל) is constructed of a *vav* (ו) and a *kaf* (כ). If we add the numeric values of these two letters, we find that they equal 26 (כ = 20, ו = 6; 20+6=26). This important connection between Lamed—the letter which stands in the center of the alphabet—and (Yahweh's) name emphasizes that the heart of what (Yahweh) **wants us to learn through His alphabet is knowledge of himself.** We must ap-

proach the Bible not as if it were merely a portrait of (Yahweh), but as a window through which we see the Almighty Himself.

Note that *lamed* (ל) is the only letter whose top reaches above the line from which all of the other letters are suspended. It is as if this letter is permitted to poke its head above the clouds where all is clear and bright, to see (Yahweh) in a way that is not granted to those who do not pursue Him by learning His word and obeying it. If we add the numeric values of the letters which spell *lamed's* full name—למדה—we find that they equal seventy four (ל=30, מ=40, ד=4; 30+40+4=74). This is also the numeric value of the word בעב (b'av, "in the thickness"), which is found in the passage that says: "Yahweh said to Moses, "I am going to come to you in a dense (literally 'in the thickness of' the)cloud, so that the people will hear me speaking with you and will always put their trust in you." Ex. 19:9.

To know (Yahweh) intimately, we must penetrate "the thickness" which surrounds Him. This is done through study of His Word and prayer." *In His Own Words*, p. 129.

It is so amazing concerning the knowledge of these men, yet they never realize that if they want a more personal relationship with the Father and Son, then they need to not only know His name, but call upon it, and declare it openly to all, because it is the name of salvation (Joel 2:32; Acts 2:21; Ro. 10:13).

Amazingly, the Pictorial Hebrew of Yahweh's name equals to the revelation of the modern Hebrew version of the *lamed*. Yahweh = יהוה which pictorially reveals *yod* (י) = hand; *hei* (ה) = to reveal; *waw/vav* (ו) = nail; *hei* (ה) = to reveal.

The *lamed* also has to do with a hand and nail for *kaf* (כ) = open hand; *waw/vav* (ו) = nail!

When Yahshua showed His pierced hands to Thomas, then Thomas knew exactly who He was, "And after eight days again his disciples were within, and Thomas with them: then came Yahshua, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith he to Thomas, Reach hither thy finger, and behold

my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing. And Thomas answered and said unto him, My Master and my El," John 20:26-28. (He would have utilized the Hebrew words *Adonai ve Elohi!*)

He knew that Yahshua was Yahweh! (Not the Father whom no one has seen, nor heard His voice, but the one who emptied himself of his power and honor to become a man [Phil 2:7-8]).

Also, the *kaf* (כ) has to do with a crown as in the crown of a king. The *waw* (ו) as a nail or tent peg has to do with something that is nailed together, or that is established. Yahshua will establish (ו) the kingdom (כ) of heaven in the near future.

The Pictorial *lamed* (ל) is the picture of a rod of authority, a shepherd's rod. When the *aleph* (א), the first letter of the alphabet, is added to the *lamed* (ל), the Hebrew word *El* (אל) is produced. The *aleph* is the picture of the head of an ox which denotes strength, but it also represents the number one (1) giving the idea of that which is chief, head, first. However, the name of the *aleph* in Hebrew is אֵלֶּף. Do you see that the first two letters form the word El!? The last letter *peh* (פ) is the picture of a mouth.

Don't the Scriptures say we are to live by every word that comes out of the mouth (פ) of Yahweh? (Dt. 8:3) The *lamed* is the central letter of this word! This should teach (ל also means to teach) us that Yahshua, being the *aleph* (Rev. 1:8), is not only a great, strong teacher, but that the words that come out of his mouth (פ) will stand forever!

Furthermore, It was by the breath of His mouth that all things came into existence, "By the word of Yahweh were the heavens made; and all the host of them by the breath of his mouth (פ)," Psa. 33:6. "In the beginning was the Word, and the Word was with Elohim, and the Word was Elohim. The same was in the beginning with Elohim. **All things were made by him; and without him was not any thing made that was made,**" Jn. 1:1-3.

The term *El* (אל) also describes Him as the Chief (א) Shepherd (ל).

Peter writes, "And when the chief Shepherd (א) shall appear, ye shall receive a crown (כ) of glory that fadeth not away," 1 Pet. 5:4.

The *lamed* ל equals to the number thirty. The estimation of a woman who made a singular vow (in consecration to Yahweh [Lev. 27:4]) was estimated at 30 (ל) shekels of silver. Yahshua's estimation for His bride was thirty pieces (shekels) of silver, "And I said unto them, If ye think good, give me my price; and if not, forbear. So they weighed for my price thirty pieces of silver. And Yahweh said unto me, Cast it unto the potter: a goodly price that I was prised at of them. And I took the thirty pieces of silver, and cast them to the potter in the house of Yahweh," Zech. 11:12-13.

Judas betrayed Yahshua for thirty pieces (shekels) of silver, but in order to fulfill prophecy it is written, "Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, Saying, I have sinned in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself. And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood. And they took counsel, and bought with them the potter's field, to bury strangers in. Wherefore that field was called, The field of blood, unto this day. Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value; And gave them for the potter's field, as Yahweh appointed me," Mt. 27:3-10.

Finally, the *lamed* has to do with teaching and learning. Yahshua declared that He is the Teacher, "Ye call me Master (Gk. = teacher) and Sovereign: and ye say well; for so I am," Jn. 13:13. Yahshua is the greatest of teacher's (Heb. = *lamad*/למד). A follower, or disciple of His would be a *talmid* (Heb = תלמיד). The Rabbi's teachings are written in a book called

the Talmud (תלמוד). The *yod* (י) is the first letter in Yahweh's name. the *waw*

(ו) has to do with man. Who will be your teacher (למד/lamad), Yahweh, or

men who deny Yahshua, and couldn't even understand His words?

JH

YAHWEH'S AWESOME WORD!

This publication contains brief excursions, or studies on the first eleven letters of the Hebrew alphabet. As we have studied each letter, we have discovered some awesome revelations concerning the alphabet and how they relate to the Sovereign Yahshua the Messiah.

By this study, we have been able to confirm so many things written about Yahshua in the whole of the Scriptures. Our focus must be on Him because without Him we can do nothing, "I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing," Jn. 15:5.

He is revealed to be the Word of Yahweh, specifically דבר־יהוה. He spoke everything into existence (Psa. 36; Jn. 1). He upholds it all by the power of His word (Heb. 1).

Isn't His language revealed to be Hebrew? He chose the Hebrew Abram/Abraham to be His friend (the Hebrew word is actually *ahab*, the word for love), and through whom the whole family in earth must look to, and be graft into if they are going to come under the New Covenant. Read it for yourself in Jer. 31, and Heb. 8. Nothing is said about the covenant being made with anyone else other than Judah and Israel.

The Scriptures were written in Hebrew. Yahshua was born a Hebrew. He spoke to Saul/Paul in Hebrew. He, Himself said that salvation is of the Jews, Hebrews.

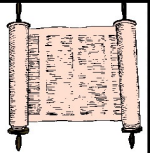
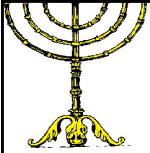
How, then, could we even begin to think that the creation, spoken into existence by the Word of Yahweh, was created by any other alphabet any other language than the He-

brew?

We have published an article in our magazine concerning DNA and how the letters associated with it are the *aleph*, *tau*, and *gimel*.

We will continue to research the remaining eleven letters to see how much more information we can acquire. This, of course, will require a second Issue as the forty pages of this publication are about the limit that our equipment can handle.

JH



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