

April 6, 2013  
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Grafted In Fellowship  
Special Teaching: Genesis 1:1

NOTE: The following are the general notes used for the teaching. They were primarily meant for reminders of the topic I wanted to cover, and do not include all that was said during the teaching.

Beginning with this study, I am using the Hebrew Roots Bible (HRB) for all scripture references (unless otherwise noted). The bible can be downloaded for FREE at the following site:  
[www.coYHWH.com](http://www.coYHWH.com)

## **Genesis 1:1**

### Slide 2

Note that there are two versions of some letters. Kaf, Mem, Noon, Pey and Tzadik all are written differently when they appear at the end of a word than when they appear in the beginning or middle of the word. The version used at the end of a word is referred to as Final Kaf, Final Mem, etc. The version of the letter on the left is the final version. In all cases except Final Mem, the final version has a long tail.

### Slides 3-7

Scripture shows us (tells us) that Christ was slain from the foundations of the world; as well, that the end was declared from the beginning. We can then trust that we can find this information "in the beginning...!"

Throughout God's Bible, He tells us to look at the beginning. The cornerstone is in the beginning. The entire plan of salvation is laid out for us in the beginning!

Hebrew is read from right to left. Hebrew text is written without spaces or breaks between the words. Based on this, we can see there are multiple meanings from a set of scripture--and in this case, words within words.

Jewish sages state that every letter/word/verse in the Bible can have 70 facets of meaning to it. The sages also take great delight in finding hidden treasures within the Word of God! Let's look into this word and see what treasures are hidden! Is there a key to be found, and if so, where is the key hidden?--in the beginning!

We also have to understand that the Hebrew mindset is "circular" versus the Greek linear mindset.

Also, here are the primary sources I have been using to create the slides and the commentary:

- 1) Creation's Heartbeat: The Bible's Entry Code in Genesis 1:1, by Dr. Y. Fass (ISBN: 978-0-473-15781-4);
- 2) In His Own Words: Messianic Insights into the Hebrew Alphabet, by L. Grant Luton (ISBN: 978-0-9677589-0-9);
- 3) [www.livingwordpictures.com](http://www.livingwordpictures.com), by Dr. Frank Seekins -- there are numerous books Dr. Seekins sells that you can order.
- 4) El Shaddai Ministries, Pastor Mark Biltz ([www.elshaddaiministries.us](http://www.elshaddaiministries.us))

I wanted to make sure I give credit where credit is due!

## Slide 8

The shape of the "bet" tells where to look for God: not up, down, or back, but forward-deeper into scripture!

The "bet" is representative of God's house. It is open on one side, letting us know the house is open. Openness characterizes a system where God continues to be engaged with us.

Gen 1:1 is the only time we see the enlarged "bet." This is one of the "jots & tittles" Jesus spoke of in Matt 5:18. There are many "jots & tittles" throughout the Hebrew text, but we don't see them in any of the other language translations.

## Slides 9-18

The "bet-reysh" can also mean:

- Pure or that which purifies or cleanses
  - Both of these meanings point us to the covenant (discussed more in-depth with the covenant slide).
  - The sacrifice in the covenant purifies through the fire.
  - The fire of the Lord is seen as purifying: Is 48:10, Malachi 3:2
- Grain of wheat (Gen 41:49)
  - Throughout the Bible, we see God's Word compared as grain or bread: Deut 8:3, Is 55:2 & 10, Jer 23:28, Amos 8:11
  - Christ also compares Himself to a grain of wheat: John 12:24

## Slide 19

*Rosh* is used many times in the OT (*Tanakh*) to mean the sum total of something.

The use of *rosh* here points towards that which is the summation of creation: in the vastness of creation, locating the head can provide a reference point or anchor for all that follows.

Also note that the *yood* is at the end of the *rosh*.  
This then means "my" head.

Destitution: is typically spelled as, *rosh*, *vav*, *shin* (substituting the *alef* with the *vav*). However, it can also be spelled with the *alef* as we see it here.

We immediately see that destitution threatens the head of creation or is somehow embodied in the creation project.

## Slide 20

The full text of Genesis 1:1 is:

Ber'esheit bara Elohim et hashamayim vet ha'aretz.

Ber'esheit = In the beginning

bara = created

Elohim = God

et = not translated into English—this will be discussed in a future slide!

hashamayim = the heavens

vet = and

ha'aretz = the earth

Notice that within b'reisheet you have the word "bara."  
You also have "bara" as the second word of the sentence.

Can we then extrapolate and say that there are two creations?: 1) The current world, and 2) The New Heavens and New Earth?

And as we saw previously, the Son (bar) is mentioned prior to each act of creation!

### Slide 21

The appearance of the Hebrew word for covenant at the beginning of the Bible points to its central significance.

<<It precedes even the appearance of the heavens and the earth which are the products of the first act of creation.>>

Covenant serves to bridge the divide between Creator and creation.

### Slides 22-27

In the first slide for the word “bet,” we subsequently saw that the letter “bet” is also a word: “bet” “yood” “tav.”

Within the word that was spelled, we can see that there is fire in God’s house.

But even more importantly, we see that the fire (*esh*) and foundation (*eshy*)—His fire, His foundation—are in the midst of the covenant!

We see that the fire (*esh*) is in the midst of the covenant!

God is compared to a consuming fire in the Bible: Ex 24:17, Deut 4:24, and Deut 9:3.

Even God’s Word, the Torah, is described as fiery: Deut 33:2

For us not to be consumed by the fire requires covenant relationship.

Building on this, remember in previous slides I mentioned that by adding the “yod” to the end of a word, it makes it possessive (my “\_\_\_\_\_”).

If you notice, there is a “yod” at the end of “esh” making it “my fire.” Once again, whose fire? God’s fire!

If you go to Lev 10:1-2, two of Aaron’s sons (Nadab & Abihu) were consumed by God’s fire when they tried to bring “their” fire into the Tabernacle!

Finally, notice that “esh” can also mean foundation. In the beginning is the foundation of everything that takes place afterwards! It is HIS foundation (*eshy*)! Heaven and earth shall pass away, but we can trust God that He will always be there! When we build on His foundation, we cannot be destroyed!

### Slides 28-31

Tree is spelled: “bet” “reysh” “sheen”

Who is in the tree?: The letter “alef” is the first letter for many of the names of God. When it is by itself, it is considered the abbreviation for the name of God; therefore, representing God.

Building on this concept, the “sheen” is also the letter that begins the word “Shaddai” (as in, El Shaddai). Again, when the “sheen” is by itself, it is seen as a letter for God.

Now look at the spelling of “berosh”: you have the Son (bar) of God (“sheen”) forming the “tree” (berosh) and God (“alef”) is also in the tree!

Notice the “yood” at the end of “berosh” and makes it “my tree” (beroshee). Who is speaking? God! Whose tree? HIS tree!

### Slide 32

"Reysh/Rosh" is used many times in the OT (Tanakh) to mean the sum total of something.

The use of rosh here points towards that which is the summation of creation: in the vastness of creation, locating the head can provide a reference point or anchor for all that follows.

Also note that the yood is at the end of the rosh. This then means "my" head.

Destitution: is typically spelled as, "rosh" "vav" (not seen here) "shin." However, it can also be spelled with the "alef" as we see it here.

We immediately see that destitution threatens the head of creation or is somehow embodied in the creation project.

### Slides 33-43

Rosh HaShana is the Jewish New Year.

For 2013, Israel will celebrate the new year on September 5. Mark your calendars!

Of course, for Israel, it will be the year 5774!

This "holiday" is also called The Feast of Trumpets (Yom Teruah--Day of Blowing).

When you read about Yom Teruah, you will begin to see that a lot of the End Times prophecies are specifically surrounding Yom Teruah events!

Just as Yeshua HaMashiach (Jesus the Messiah) fulfilled each of the Spring Feasts in order (Passover, Feast of Unleavened Bread, Feast of Firstfruits, and Pentecost/Feast of Weeks), with His First Coming; so shall He fulfill each of the Fall Feasts (Yom Teruah, Yom Kippur, and Sukkot) with His Second Coming!

### Slides 44-45

The "bet" (house) can also mean "in" ("in" the beginning), or "of".

We could read Gen1:1 as, "of the firstfruits!" Then using what we have learned, who was the firstfruits? "Bar" the Son!

Can you see how this is all tied in together! Simply amazing!

Jer 2:3 refers to Israel as the first of His harvest.

### Slides 46-49

Notice that the gift of homage (special honor or respect) is hidden within "my tree" (baroshee). It is used three times in Hebrew scripture: Ps 68:29; Ps 76:11; Is 18:7.

This must be a gift offered from creation back to the Creator. Don't confuse this gift with the sacrifices needed to fulfill the Mosaic Covenant. This gift refers to something enduring!

The gift is joined by the *alef* (God) to the son figure in the context of "my tree" (baroshee: see earlier slide)!

## Slide 50

The names of the people in the OT are actual words.

The problem is, our Bibles have transliterated the Hebrew instead of translated it.

Transliterated: letter for letter/word for word

Translated: what the word actually means

For instance:

The first or given name **Richard** means 'powerful leader' as well as 'King's Court'.

### Part 1

If you look up the words that translate "to appoint" and the name "Seth" you will actually find they are spelled differently. "To appoint" is spelled with the "sheen" "yod" "tav". "Seth" is spelled "sheen" "tav" (without the "yod").

In Hebrew thinking, the "yod" denotes the life in the world to come. As such, it is the first letter for the true name of God: YHWH (Note: We have looked at other names of God in previous slides, but in actuality, these are more "titles" than names; whereas, YHWH is His \*TRUE\* name.)

By spelling the name Seth without the "yod", this is showing that even at that time, Eve was looking for the Messiah--the one "appointed to" that would resolve the issue of the life in the world to come! Finally for this part, the spelling of "Seth" without the "yod" also means "six", which is the number for man (e.g., man was created on the sixth day; therefore, the number for man).

## Slide 51

Jesus = Yeshua = salvation

As you read through the Old Testament (Tanak), and you come across the word salvation, it is actually the word "Yeshua!" You can see Yeshua/Jesus throughout the Tanak!

Cain = qyn (qana) = to acquire

Related languages contain a root *qyn* meaning to forge, but this name comes most likely from the verb *qana* (2039), get, acquire, create, as used in Genesis 4:1 where the name Cain is either explained or played upon by Eve, "...I have *acquired* a man with YHWH."

The identical Hebrew root (*qana*) yields the derivation (*qaneh*), meaning some herb on a stalk or reed, which may explain the word for spear. This word for reed or stalk is quite common in the Bible. Most notable are its occurrences in the beautiful promise of Isaiah that a bruised reed will not broken (42:3) and its use as one of the four ingredients for the holy oil (Exodus 30:23).

Abel = habal = vapor, no substance

The name Abel comes from the Hebrew verb (*habal*) meaning act emptily, become vain. The noun *hebel* (463a) is spelled the same as Abel, and means vapor, breath, in the negative sense of having no substance and being something very close to nothing. The famous Ecclesiastes saying, "vanity of vanities; all is vanity," (1:2) uses these same words.

The names of important characters in Genesis are usually explained while they are given, but not Abel. Here is an individual who is named **Whiff**, who is not even worthy of a name-explanation, and who has himself done in by his brother Cain, before he can even say a word! If God hadn't accepted his offering (Genesis 4:4) and Jesus hadn't proclaimed him righteous (Matthew 23:35) Abel would make for a very sad character. Which at once raises the question of what he is doing there so early in the narrative, as well as the meaning of this entire nonpareil scene.

## Part 2

We saw in the last slide that Sheth is also the name of Eve's son (after Cain & Abel). His name literally meant "appointed to." So every time Eve was calling out to her son, she was saying, "Appointed to, come home, it's time for dinner!"

We don't see this in our English translations. The translators transliterated the names instead of translating them. By doing this, we miss the meaning of their names.

Now let's look at the name Jesus. In Hebrew, His name is Yeshua, which means "salvation"! This means that Miriam (Mary) was calling out, "Salvation!, it's time to come home!" every time she called his name! WOW! What a concept!

With that in mind, when you are reading in the OT, and the verse mentions salvation, the Hebrew word is yeshua--our Savior's name! Remember, after Jesus' resurrection, He was walking on the road to Emmaus with two men and He told them: And beginning at Moses and all the Prophets, He expounded to them in all the Scriptures [meaning all the OT!] the things concerning Himself. (Luke 24:27). As well, in Acts 17:11, the Bereans examined the scriptures [meaning all the OT!] every day to see if what Paul taught was true! Jesus (Yeshua) is throughout the OT! We just have to search for Him!

### Slide 52

What about the thorns?! Where are the thorns placed? Earlier we saw the word "rosh" (head). As we know, Yeshua was crucified with a crown of thorns on His head!

You might be asking, how can the same letters form two different words—Sheth and Shayith?

What I have not introduced to this point are the vowel points of the Hebrew language. The original Paleo-Hebrew did not have any vowel points. It wasn't until many years later (many, many years) that the Jewish sages devised a way to write the vowel sounds for the words.

We can read sentences with vowels just like with Hebrew. Based on this, we can see two English words without the vowels, that have the same consonants, but yet, be different when the vowels are added—such as: fast/fist; back/buck; hit/hot; etc. We would know which word to use based on the topic of the sentence, such as: He shot a young buck; He is lying on his back.

All that to say, this is what is happening with these two words: Sheth and Shayith. Make sense?

## Part 3

Finally, for this section, the word spelled with the "sheen" "yod" "tav" also spells the word "shayith," which means "thorns."

You may ask how can the same letters spell two different words? Good question. What I have not introduced to this point are the vowels.

The original Hebrew text did not have written vowel letters. Of course, in the spoken words there were/are vowels, but you just don't see them in the original script.

Eventually, the Jewish sages developed a written vowel system to go with the consonants. So, based on the vowels that go with the consonants, you can have different words! See? Easily explained!

That takes us back to the point: these letters, with different vowels, then spells "shayith."

### Slide 53

Within this one word “beresheit,” we have the Son of God crowned with thorns upon His head, in a tree.

He is also the grain of the first fruits offering in the temple with the fire that fell from heaven. The Son of God is the gift of His covenant!

All within the word “beresheit!” That is God!

### Slide 54

Putting everything together from what we have learned to this point, it is simply amazing to know God laid out His plan in the very first word of the Bible!

### Slide 55

These are the first four words in Gen 1:1. We have seen how many words are within the first word “b'reisheet.” Let's continue the process and see what else we can find!

### Slide 56

This word occurs six (6) times in the Bible—four (4) of which are in Daniel in the sense of the appointed seat of judgment belonging to “The Ancient of Days.”

When we look at the Paleo-Hebrew, we see:

The “works” (yood) of the “covenant” (tav) in the “house” (bet).

Yes, Yeshua is the Messiah, Who has come to save us; however, we also have to understand there will be judgment. Not just the judgment of those who failed to accept Him as Messiah, but there is also judgment of those who believed/accepted Him. Our works will be judged and put through the fire (esh—seen earlier). We tend to think of fire as being bad—and it is if our works are wood, stubble, and hay. Fire is a wonderful thing if our works are gold, silver and precious stones.

### Slide 57

Immediately after being judged (from the last slide: yetib), we have the consequences of judgment! Notice who is being judged? Where is the judgment taking place?

Again, when looking at the Paleo-Hebrew, the “tav” is a “cross.” We have also seen in the first slides that the “bet” “reysh” is the word for “son.” So, this shows us that on the cross is the Son! He is the one who accepted the judgment in our place!

Catch the significance of the meaning of this word!: brokenness!

Where is this "brokenness" going to take place?, and who is going to be broken?

We already know that the "bet" "reysh" forms the word for "son."

Look at the graph at the top of the page. The "tav" is the last letter of the Hebrew "alef-bet" and can be located at the bottom left corner. Notice what the Paleo-Hebrew picture is for the letter? That's right! A cross! Who is on the cross? The Son!

God's language is simply AMAZING!

## Slide 58

I discussed in the first slides about the word “created” being in Gen 1:1 twice.

## Slide 59

The letters that make up the name of God are:

“alef” “lamed”

The literal meaning of “alef” is an ox or bull

The symbolic meaning is strength or leader

Whereas, the literal meaning of “lamed” is staff and the symbolic meaning is control or authority

We see that God is the strong authority.

What are the other titles of God’s name?:

- Eli (My El) Ex 15:2
- HaEl Bet El (The El of the House of El) Gen 31:13
- El Ehad Bera’anu (One El Created Us) Mal 2:10
- Elohim Bashamayim (Elohim in the Heavens) Josh 2:11
- El Emet (El of Truth) Ps 31:5
- El Chai (Living El) Josh 3:10
- El Chaiyai (El of My Life) Ps 42:8
- El De-oat ( El of Knowledge) 1 Sam 2:3
- El Elyon (El Most High) Gen 14:22
- El Emunah (El Who is Faithful) Deut 32:4
- El Gadol Venora (Great and Awesome El) Deut 7:21
- El Gibbor (A Mighty El) Isaiah 10:21
- El Gomer Alie (El Who Completes for Me) Ps 57:3
- El Gimuloat (El of Deeds) Jer 51:6
- El Hakavode Hir'im (El of Glory Thunders) Ps 29:3
- Ha El Hane’aman (The Trustworthy El) Deut 7:9
- El Hanear’eh (El Who Appears) Gen 35:1
- El Ha’oneh Oti (El Who Answers Me) Gen 35:3
- Ha El Hanoten Nekamoat Li (The El Who Executes Vengeance for Me) 2 Sam 22:48
- El Elohe haruchot Lecol Basar (El Elohim of the Spirits of all Flesh) Num 16:22
- Ha El Hakodosh Nikdash Bitsdaqah (The Holy El will be Sanctified in Righteousness) Is 5:16
- El Kanna (A Jealous El) Ex 20:5
- Elohim Kedoshim (A Holy Elohim) Josh 24:19
- Eli Malki (My El My King) Ps 68:24
- Ha El Ham’azreni Chayil (The El Who Girds Me with Strength) Ps 18:32
- Elohe Yisrael Moshia (Elohim of Israel a Savior) Is 45:15
- Eloah Mimma’al (Eloah from Above) Job 3:4
- El Mistatear (El Who Hides Himself) Is 45:15
- Elohe Olam (Everlasting Elohim) Is 40:28
- Ha El Osay Phele (The El Who Works Wonders) Ps 77:15
- Elohim Ozer Li (Elohim My Helper) Ps 54:6
- El Nose’ (El Who Forgives) Ps 99:8
- El Shaddai (El Almighty) Gen 17:1
- Elohim Shophtim Ba’aretz (Elohim Who Judges in the Earth) Ps 58:11
- El Sali (El My Rock) Ps 42:10
- El Simchat Gili (El My Exceeding Joy) Ps 43:4

-El Tsadiq Umoshia (A Righteous El and Savior) Is 45:21

-Elohe Yishi (Elohim of My Salvation) Ps 18:46

-Ha El Hagadol Hagibor Yehovah Tsavaoat Shemo (The Great Strong El Yehovah of Hosts is His Name) Jer 32:18

-Veatten adai neum Yehovah ve'anee El (You are My Witnesses says Yehovah, I am El) Is 43:12

These names are listed in the following book:

His Hallowed Name Revealed Again, Keith E. Johnson, ISBN: 978-0-615-33323-6

If you have made it this far down the list, I challenge you to re-read each of these verses in your English Bible to see the translations/transliterations and what the actual Hebrew reads! Shalom!

#### Slides 60-62

Look at the words Jesus cried out as being crucified: *Eli, Eli, lama sabachthani?*

Mt 27:46

See also: Ps 22:1

#### Slide 63

Sheaf of wheat reminds us of the two annual harvest festivals (Lev 23), and the sheaf is to be waved before the Lord in the Temple as a wave offering of the first fruits.

Person bound to silence: Christ did not answer while being questioned prior to being crucified (Mt 26:63).

Entrance to the Temple: the word is actually *Ulam* however, the spelling can be changed to *Ilem*.

Israel was commanded to come before the Lord in the temple at the harvest festivals and the feast of booths.

They are instructed not to come before Him empty handed (Ex 23:15, Deut 16:16).

The sheaf of wheat (*ilem*) is the price for us to gain entry (*ulam*) to the place of His presence.

In Hebrew, the writing style contains word puns, and this is an example of the word pun in use (*ulam/ilem*).

#### Slide 64

Again, this brings us to the trial of Jesus, and when He was questioned, he did not reply.

In the last slide, one of the meanings for the word "ilem" is "person bound into silence."

Building on this is the meaning of the "final mem." Look at the chart at the top of the page and find the "mem." Notice there are actually two forms of the "mem." When the "mem" is found within a word (or at the beginning of a word), you use the "open mem." When a word ends with the letter "mem," the "final" or "closed" "mem" is used.

The "closed mem," as this slide shows, is seen as "concealed, dumb or mute." This also supports how Jesus was silent as His accusers were confronting Him prior to being crucified (Mt 26:63).

Let's also look at the "concealed" meaning for the "final/closed mem." According to Prov 25:2, It is the glory of God to conceal a thing: but the honor of kings is to search out a matter.

#### Slide 65

Why is God crying out? Why within the word for God is there woe?

Woe about the sacrifice needed to meet the covenant oath and gain entry to the temple. Is 52 and 53 speak of the suffering servant.

#### Slide 66

This is the first name of God revealed in the Bible.

In Judaic thought, *Elohim* (from *El* meaning strong authority) is usually considered to speak of the God of judgment.

*Elohim* is in the plural form of *Eloha*.

#### Slide 67

The first definition:

The Lord whose suffering is concealed (concealed goes back to the "closed mem," which refers to being dumb or mute).

Also, as I said in the beginning, each word/letter can have 70 facets: "mem" means "water" and stands for "chaos." So we could also read this to be, "The Lord whose suffering is amidst the chaos!" This is true when we think about how the Sanhedrin completely violated all guidance set forth by the Torah regarding the trial of Yeshua!

#### Slide 68

This word, "alef-tav" has so much significance—and yet, it is not translated into English. We have missed a huge part of the Genesis account. Most people don't even know this word is in the Bible. I will be spending the next few slides on this very word to explain the hidden meanings of this one small word!

In earlier slides, I mentioned that the word "et" is not translated into English. I am now going to spend some time with this word.

The meaning of "First and Last" is based on the letters, which are the "alef" (the first letter of the Hebrew alphabet) and the "tav" (the last letter).

In Rev 1:10-11, the Apostle John had a vision, and we read: "I was in the Spirit on the Lord's Day, and I heard behind me a loud voice, as of a trumpet, saying, 'I am the Alpha and the Omega, the First and the Last,'..."

Catch the significance of this statement! Revelation was written in Greek, but the "alpha" is the first letter of the Greek alphabet, and the "omega" is the last letter! In Hebrew, Yeshua (Jesus) was saying, "I am the Alef-Tav!"

Stay with me as we explore this word, "Alef-Tav" in more depth over the next few slides!

### Slide 69

The amazing thing about the "Alef-Tav" is the ancient picture language the way Moses wrote this!

The "alef" is an "ox." The literal meaning of "alef" is an ox or bull; whereas, the symbolic meaning is strength or leader.

The "tav" is the "cross." The literal meaning of "tav" is a sign or a cross; whereas, the symbolic meaning is covenant or seal.

Therefore, the picture language implies the "strength of the covenant."

Yeshua (Jesus) is the strength of the covenant.

### Slide 70

We realize that words are made up of letters.

The Hebrew alphabet has 22 letters from the "alef" to the "tav."

The term "alef-tav" is generally taken to mean all the letters of the Hebrew alphabet (like we would say, from "a to z").

The Jewish sages say that not only does it include every word—because everything that is created has a name—they say that the "alef-tav" represents all of creation, visible and invisible!

### Slide 71

Since we know Yeshua is a Hebrew (Jewish) and he is speaking to a Hebrew/Jewish follower (Apostle John), we may assume that He spoke to him in Hebrew and not in Greek.

**Thus it is most probable that Yeshua did not describe himself as being the Alpha and Omega (the first and last letters of the Greek Alphabet), but as ALEF and TAV (the first and last letters of the Hebrew "Alef-Bet").** (Rev 1:11)

The Apostle John received this revelation prior to writing his gospel. We see a pretty amazing thing in the beginning of the Gospel of John:

"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." (John 1:1-3)

The "Word" that John is talking about is the untranslated word ALEPH-TAV! **Is ALEPH-TAV in the beginning? The Torah says yes!**

### Slide 72

What, or Who, is the sign?

In the Gospels, the Jews/Pharisees asked Jesus for a sign (an "oht"). (Mt 12:38, Mt 16:1)

What was Jesus' response to these requests? Mt 12:39 reads, "no sign will be given to it except the sign of the prophet Jonah."

How would the "sign of Jonah" be accomplished?

Look at the letters for the word sign (oht) in the Paleo-Hebrew:

“alef” – ox head (meaning strength, leader, first)

“vav” – nail

“tav” – cross, covenant

The “sign of Jonah” would take place when “the leader is nailed to the cross!”

But then we tie it all together with what we have learned, and the leader is the “alef-tav” -- He is the leader nailed to the cross!

### Slide 73

What is the significance of the “vav” & “and”?

Again, we go to Rev 1:11, Jesus says he is the “alef” “and” “tav”.

By saying this, He was spelling the word “oht” (“sign”) – “alef” “vav” “tav”!

He is the “sign”—the “leader” “nailed” to the “cross”!

No matter how you examine this, God’s language is simply amazing!

### Slide 74

Hebrew text is written without spaces or breaks between the words.

Based on this, we can see there are multiple meanings from a set of scripture.

Jewish sages state the every verse/word/letter in the Bible can have 70 facets of meaning to it.

The sages also take great delight in finding hidden treasures within the Word of God!

The verse that we see here is actually just a portion of the verse (to be revealed later).

I will be giving hints throughout this presentation as to what verse this is!

Let’s look into the verse and see what treasures are hidden! Is there a key to be found, and if so, where is the key hidden?

We also have to understand that the Hebrew mindset is “circular” versus the Greek linear mindset.

### Slide 75

There is so much God is telling us with His Word! Are we listening?

Notice with the second reading, the spare “alefs” are reduced, the barest breath of the presence of God. God will not force Himself on you. He is waiting, patiently for you to turn to Him!

### Slide 76

We are now at the final concept I want to discuss concerning Genesis 1:1.

Within this verse, notice that the “alef-tav” actually occurs two (2) times—the fourth word and the sixth word.

For the sixth word, in Hebrew word structure, the “vav” can also mean “and.” (We discussed this on the “oht” slide.)

We also discussed that the “alef-tav” (“et”) is not translated into English. In terms of the sixth word containing the “alef-tav”, if the “alef-tav” was not there, then the “vav” would have to be attached to the next word. In other words, the “vav” does not make a single word by itself – it is always attached to the beginning of a word when it is used as “and”.

So, if the “alef-tav” was not there, then the “vav” would have been attached to the Hebrew word, “ha’aretz”, and it would have been “v’ha’aretz”, and we still would have translated it as “and the earth”.

I mention this only to point out that the “vet” is not the word “and” – only the “vav” is the word “and”. Therefore, we have two incidents of the “alef-tav”!

### Slide 77

Before I get to the really cool stuff, I still need to lay a scriptural foundation for what I am going to show you!

In Judaism, the sages constantly study every aspect of each letter, word, and verse. They look at the plain meaning as well as the numerical values of the letters (and ultimately words), the significance of where the words are placed, and most importantly, the meaning of a word or concept the first time it is introduced in the Tanakh (OT).

Psalms 90:4

For a thousand years in Your sight  
Are like yesterday when it is past

2 Peter 3:8 (Peter was quoting Psalm 90:4 when he said this.)

But, beloved, do not forget this one thing, that with the Lord one day is as a thousand years, and a thousand years as one day.

We know that the entire creation event was one week long—six (6) days of creation, and one (1) day of rest—seven (7) days.

The sages also point out that not only was creation seven (7) days, but the very first verse in the Holy Tanakh contains seven (7) words!

What is the significance of seven (7)? It is the number for God—representing completeness!

Combining these concepts – the seven words that begin the creation event, the seven days of creation, and a day is as a thousand years – we then can start to tie in another key verse I have mentioned in the past:

Revelation 1:12-13

Then I turned to see the voice that spoke with me. And having turned I saw seven golden lampstands, and in the midst of the seven lampstands One like the Son of Man,...

Remember, in Revelation 1:11, John just heard the voice say, “I am the “Alef-tav”, the first and the last.”!

We will continue this concept with the next slide!

## Slide 78

Rev 1:12-13

The seven candlesticks is the menorah! John is seeing the menorah that is in the Tabernacle in Heaven! Remember, Moses' Tabernacle is patterned after the Temple in Heaven! He is looking at the giant menorah in the heavens that everything on earth was created after. (Ex 25:40; Heb 8:5; Heb 9:23-24)

One likened unto the Son of man. His is in the midst, meaning in the middle. Yeshua is the center candlestick in the menorah.

Now count the candlesticks from the right. The “Alef-tav” is the fourth candlestick! Keep counting and the other “Alef-tav” is the sixth candlestick. What does this mean?

Remember, we are looking at several concepts here:

- 1) the number of days of creation (7days);
- 2) a day is as a thousand years (2 Pet 3:8); and
- 3) the number of words in the first verse of the Tanakh

When you combine those three concepts, you can then state that each word is “as a day”, and each day is “as a 1,000 years.”

When did the Messiah, the “Alef-tav”, come to earth? On the 4,000th year!

When is the Messiah returning? In the 6,000th year – OR, 2,000 years after His first coming! Yes, Yeshua will return in the 6,000th year! We are at the threshold of His return!

Again, I point out that John saw the vision and wrote Revelation prior to writing the Gospel of John. He was able to “connect the dots” between Genesis 1:1 and how the foundation was laid from the beginning. That is why he started his Gospel the way he did:

John 1:1-3

- 1) In the beginning was the Word, and the Word was with God, and the Word was God;
- 2) this one was in the beginning with God;
- 3) all things through him did happen, and without him happened not even one thing that hath happened.

Finally, to confirm that the seven words are the seven days, which reflects God’s 7,000 year plan for mankind, the seventh day was a day of rest—the Sabbath. The last thousand years, the seventh day, is the Millennial Kingdom! We will rest in His peace during the seventh day!

## Slide 80

Let’s take a closer look at the second “alef-tav” and the use of the “vav”.

As I already established, the second “alef-tav” shows us when the Messiah is returning -- in the 6,000th year – OR, 2,000 years after His first coming!

But notice the importance of the meaning within this second “alef-tav” that represents Messiah Yeshua:

- 1) He is the “Man” who is God (“vav” = man; “alef-tav” = Yeshua)
- 2) Yeshua is the One who was “pierced” (“vav” = “nail”)
- 3) Only Yeshua can “connect” heaven (hashamayim) and earth (ha’aretz)

Zechariah 12:9,10 even mentions in one passage the two separate comings of the Messiah:  
*And it will come about in that day that I will be about to destroy all the nations that come against Jerusalem [second coming]. And I will pour out on the house of David and on the inhabitants of Jerusalem, the Spirit of grace and of supplication, so that they will look on Me whom they have pierced [occurred at the first coming]; and they will mourn for Him, like the bitter weeping over a first-born.*

I know I have said this many times (OK...almost every slide!), but God's language is simply amazing! The detail that is hidden in plain sight! God does not overlook anything! He is the same merciful God -- from the beginning of time to today! He is the same yesterday, today, and forever! His plan was not made up as He went along (to steal the quote from the first Indiana Jones movie). No! He knew what was going to happen, and we can find His plan in His Word!