

JESUS IN THE TORAH
REVELATIONS OF THE MESSIAH AS THE ALEPH TAV IN THE
TORAH
(The Torah is God's self disclosure)

As a student of the Bible and a Bible teacher, one of my most favorite books to study is the Book of Revelation. A few years ago the Lord revealed something to me in Revelation 1:8 that I found truly amazing. Rev 1:8

"I am the Alpha and the Omega," says the Lord God, "who is and who was and who is to come, the Almighty." NASB

As I read this, it struck me that John wrote Revelation in Greek. The Alpha and Omega are the first and last letters of the Greek alphabet. What if John would have written Revelation in Hebrew? Then it would say, "I am the Aleph and the Tav,"... These are the first and last letters of the Hebrew alphabet. Combine this thought with Heb 10:7

**Then I said, 'Behold, I have come —
In the volume of the book it is written of Me —
To do Your will, O God.'" NKJV**

To me, the "volume of the book" would refer to the Bible in its entirety and the "Me" refers to Jesus. It is easy to read the New Testament and understand that the focus is on Jesus, but what about the Old Testament? Certainly as we read the Old Testament there are sections that are clearly prophetic, i.e. they speak of the Redeemer – the Messiah, but what about the other parts of the Old Testament?

In my study of this subject I found something that I believe is truly amazing. I believe this was revealed to me by the Holy Spirit. I began to study Hebrew a few years ago and wanted to read through the Old Testament in its original language (Hebrew). I started reading the Interlinear Bible, which is a literal translation of the Hebrew and Greek. The format of the Interlinear Bible is that it takes the original word (Hebrew for the Old Testament and Greek for the

New) and has the literal translation of that word below the Hebrew or Greek word. In this format one can read the original Hebrew or Greek word and see the literal English translation below the Hebrew or Greek. By reading this way I found what I believe is a revelation of Jesus that has not been explored or expounded on previously.

I found there are over 570 insertions of the Aleph Tav throughout the Old Testament. Each place the Aleph Tav is inserted, there is no translation below the word! I asked a Jewish friend of mine who reads, writes and speaks Hebrew fluently what is the purpose of the Aleph Tav being inserted in the text since there is no translation given for it. He said it was just for emphasis. Really? Then I started to put Jesus in place of the Aleph Tav and the revelation was absolutely fascinating. Jesus, the Aleph Tav, truly is revealed in the volume of the Book! With this thought, I've taken these verses and wrote a brief summary of each verse and how I see that Jesus is revealed. I've broken down this task into the four sections of the Old Testament: the Torah, the historical books, the poetical books, and the prophetic books. I'll include these on my web site as I complete them. For a more detailed look at 18 of these verses (identified through out the text) I recommend reading my book, *The Mystery of the Alpha and Omega*.

I pray this study is as revealing and rewarding for you as it is for me.

Shalom,

John H. Shumaker

THE BOOK OF GENESIS

Gen 1:1

In the beginning God created the heavens and the earth. NASB

The Aleph Tav is found between the words “God” and “created.” It reads, “In the beginning God (Aleph Tav) created the heavens and the earth.”

The Aleph Tav is the creator of the heavens and the earth. Look at what John tells us in John 1:1-5

1 In the beginning was the Word, and the Word was with God, and the Word was God. 2 He was in the beginning with God. 3 All things came into being by Him, and apart from Him nothing came into being that has come into being. 4 In Him was life, and the life was the light of men. 5 And the light shines in the darkness, and the darkness did not comprehend it. NASB

Look also at what Paul said of Jesus (the Aleph Tav) in Col 1:15-16

15 And He is the image of the invisible God, the first-born of all creation. 16 For by Him all things were created, both in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities – all things have been created by Him and for Him. NASB

For more on this verse see a detailed explanation in my book, The Mystery of the Alpha and Omega.

GENESIS 2:11 & 13

Gen 2:11

The name of the first is Pishon; it flows (Aleph Tav) around the whole land of Havilah, where there is gold. NASB

Gen 2:13

And the name of the second river is Gihon; it flows (Aleph Tav) around the whole land of Cush. NASB

There is an Aleph Tav inserted after the word “flows” in each verse. Other translations have:

Flows
Surrounds / surrounding
Skirts
Winds
Compasseth / encompass
Flowing around
Flowed
Encircles

These rivers flow (present tense) from “a” river that flowed (past tense) out of Eden. The Aleph Tav currently “flows” from what was eternally in the past, i.e., from what has always existed.

In the context of these verses, we see the Aleph Tav flows, surrounds, skirts, winds encompasses, and encircles the garden. These rivers provided water for the garden. Water is essential for life. For a spiritual understanding of this look at John 7:37-38

37 Now on the last day, the great day of the feast, Jesus stood and cried out, saying, "If any man is thirsty, let him come to Me and drink. 38 "He who believes in Me, as the Scripture said, 'From his innermost being shall flow rivers of living water.'" NASB

From the innermost being of the Father flows a river of living water (Yeshua). Just as these rivers branch off of “the” river that flowed out of Eden, Yeshua (Jesus) an extension of the Father Himself. John 10:25-30

25 Jesus answered them, "I told you, and you do not believe; the works that I do in My Father's name, these bear witness of Me. 26 "But you do not believe, because you are not of My sheep. 27 "My sheep hear My voice, and I know them, and they follow Me; 28 and I give eternal life to them, and they shall never perish; and no one shall snatch them out of My hand. 29 "My Father, who has given them to Me, is greater than all; and no one is able to snatch them out of the Father's hand. 30 "I and the Father are one." NASB

Just as these rivers provided life for the land they surrounded, the Father provides life through Jesus for all mankind. But there is a requirement to receive this life: individually each man (person) must come to the river and drink.

GEN 9:22 – 24

22 And Ham, the father of Canaan, (Aleph Tav) saw the nakedness of his father, and told his two brothers outside. 23 But Shem and Japheth took a garment and laid it upon both their shoulders and walked backward and covered (Aleph Tav) the nakedness of their father; and their faces were turned away, so that they did not see their father's nakedness. 24 When Noah awoke from his wine, he knew what (Aleph Tav) his youngest son had done to him. 25 So he said,

**"Cursed be Canaan;
A servant of servants
He shall be to his brothers." NASB**

There is an Aleph Tav inserted in each of these three verses. In verse 22 it is right after the word "Canaan." In verse 23 it is right after the word "covered." In verse 24 it is right after the word "what."

**(Aleph Tav) saw the nakedness of his father,
covered (Aleph Tav) the nakedness of their father
he knew what (Aleph Tav) his youngest son had done to him.**

By the placement of the Aleph Tav in these verses, we see that in this event in Noah's life, the Aleph Tav saw what happened, knew who did what in the story, and provided a covering for Noah.

There is nothing we do that is hidden from the eyes of God.

Matt 6:3-6

3 "But when you give alms, do not let your left hand know what your right hand is doing 4 that your alms may be in secret; and your Father who sees in secret will repay you.

5 "And when you pray, you are not to be as the hypocrites; for they love to stand and pray in the synagogues and on the street corners, in order to be seen by men. Truly I say to you, they have their reward in full. 6 "But you, when you pray, go into your inner room, and when you have shut your door, pray to your Father who is in secret, and your Father who sees in secret will repay you. NASB

Just as the Aleph Tav provided a covering for Noah, He does the same for us. Look at Rom 13:14

But put on the Lord Jesus Christ, and make no provision for the flesh in regard to its lusts. NASB

Rom 13:14

Rather, clothe yourselves with the Lord Jesus Christ, and do not think about how to gratify the desires of the sinful nature. NIV

The NASB says to "put on" Jesus. The NIV says to "clothe" yourself with Jesus. He is our outer protection. If we put on Jesus, nothing can get to us without having to pass through Him first.

Look also at Eph 6:11

Put on the full armor of God, that you may be able to stand firm against the schemes of the devil. NASB

God provides for us His armor. The only requirement is that we must take it and put it on.

Gen 14:8-9

8 And the king of Sodom and the king of Gomorrah and the king of Admah and the king of Zeboiim and the king of Bela (that is, Zoar) came out; and they arrayed for battle against them in the valley of Siddim, 9 against Chedorlaomer king of Elam and Tidal king of Goiim and Amraphel king of Shinar and Arioch king of Ellasar – four kings against five. NASB

Gen 14:16

And he brought back all the goods, and also brought back his relative Lot with his possessions, and also the women, and the people. NASB

Chapter 14:1-16 covers a war between a total of 9 kings. There was a battle in which Lot, Abraham's nephew, was taken captive and Abraham intervened and rescued Lot. The Aleph Tav shows up twice in this account – once in verse 9 and once in verse 16.

There is something extremely interesting in the Tanach (Hebrew Old Testament) contained in verse 9. The opening word here of verse 9 in the NASB is "against." In the Interlinear Bible the word is "with." The interesting thing is in the Hebrew the word translated "against" or "with" is the Aleph Tav. The idea is the 4 kings went to war "with" or "against" the 5 kings.

In verse 16 the Aleph Tav is inserted between the words "back" and "all."

Okay, now to look at Abraham's involvement. According to verses 13-14 Abraham got involved when he was told that Lot had been

taken captive. All that we know of Lot as recorded in the Old Testament reveals that he wasn't one that seemed to walk close to God. By choice he took his family and moved to Sodom. Gen 19:1 tells us Lot was at the gate of the city of Sodom which would give an inference that he was more than just a resident of the city i.e. he was possibly involved in the city government. Everything we know of Sodom shows that nothing in the city was godly.

Now look at what we find of Lot as recorded in 2 Peter 2:4-10

4 For if God did not spare angels when they sinned, but cast them into hell and committed them to pits of darkness, reserved for judgment; 5 and did not spare the ancient world, but preserved Noah, a preacher of righteousness, with seven others, when He brought a flood upon the world of the ungodly; 6 and if He condemned the cities of Sodom and Gomorrah to destruction by reducing them to ashes, having made them an example to those who would live ungodly thereafter; 7 and if He rescued righteous Lot, oppressed by the sensual conduct of unprincipled men 8 (for by what he saw and heard that righteous man, while living among them, felt his righteous soul tormented day after day with their lawless deeds), 9 then the Lord knows how to rescue the godly from temptation, and to keep the unrighteous under punishment for the day of judgment, 10 and especially those who indulge the flesh in its corrupt desires and despise authority. NASB

According to verse 7, Lot was a "righteous" man. From our viewpoint, we would probably question Lot's spirituality but at some point he had given his heart to God and even though his outward actions seemed questionable, he was still a child of God. God says Lot was righteous.

What we see then in Gen 14 is that the Aleph Tav is involved in protecting His righteous ones. The Aleph Tav was involved in the

war of the kings and in verse 16 we see that the Aleph Tav brought back all the goods along with Lot and all of his possessions. The method the Aleph Tav used was through His servant Abram (Abraham).

Commentary from the Stone Edition of the Chumash says:

This chapter reveals a new side of Abraham's nature: his physical courage in battle. Lot, happily settled in Sodom, became the victim of a war involving the major kingdoms of the region. Although Abraham was hopelessly outnumbered, he mobilized his disciples and went into battle to rescue Lot. Miraculously, he triumphed and, in a further demonstration of his noble character, he refused to accept any spoils, though he was entitled to them by the international law of the day. However, he would not deprive his allies of their rightful share. Thereby he proved his own integrity in two ways: By refusing personal gain he showed that he had acted only to save his nephew, but not for himself, and he showed that he would not deprive others of their entitlements in order to prove his own righteousness.

This is a perfect example of what the Aleph Tav does for all of His righteous ones. We are assaulted by the king (god) of this world but His Righteous One (the Aleph Tav) goes to war for us and delivers us from the hand of the enemy. Look at the promise the Aleph Tav gives us as recorded in John 10:27-30

27 "My sheep hear My voice, and I know them, and they follow Me; 28 and I give eternal life to them, and they shall never perish; and no one shall snatch them out of My hand. 29 "My Father, who has given them to Me, is greater than all; and no one is able to snatch them out of the Father's hand. 30 "I and the Father are one." NASB

Genesis 14 is an example of the extreme that the Aleph Tav will go to protect His own.

Gen 17:8

Gen 17:8

And I will give to you and to your descendants after you, the land of your sojournings, all the land of Canaan, for an everlasting possession; and I will be their God." NASB

The Aleph Tav shows up twice in verse 8. Aleph Tav is found between the words "after you (Aleph Tav) the land" and "sojournings (Aleph Tav) all." In the Hebrew transliterated to English there is no comma between "you the land" and "sojournings all." As we read this, it sounds like the Aleph Tav is in the land and He is giving this land to Israel for their possession. To give it to anyone or to any people group it must belong to the giver in the first place. Turn back to Gen 15:18-21

18 On that day the LORD made a covenant with Abram, saying,

**"To your descendants I have given this land,
From the river of Egypt as far as the great river, the river Euphrates:**

19 the Kenite and the Kenizzite and the Kadmonite 20 and the Hittite and the Perizzite and the Rephaim 21 and the Amorite and the Canaanite and the Girgashite and the Jebusite. "
NASB

God promised to Abram (Abraham) the land that we know of as Israel. There are several scriptures throughout the Torah that confirm this promise. For example look at Num 33:53-56

53 and you shall take possession of the land and live in it, for I have given the land to you to possess it. 54 'And you shall inherit the land by lot according to your families; to the larger you shall give more inheritance, and to the smaller you shall

give less inheritance. Wherever the lot falls to anyone, that shall be his. You shall inherit according to the tribes of your fathers. 55 'But if you do not drive out the inhabitants of the land from before you, then it shall come about that those whom you let remain of them will become as pricks in your eyes and as thorns in your sides, and they shall trouble you in the land in which you live. 56 'And it shall come about that as I plan to do to them, so I will do to you.' " NASB

As mentioned when we started this section, God tells us that He is going to dwell in the land. See Num 35:33-34

33 'So you shall not pollute the land in which you are; for blood pollutes the land and no expiation can be made for the land for the blood that is shed on it, except by the blood of him who shed it. 34 'And you shall not defile the land in which you live, in the midst of which I dwell; for I the LORD am dwelling in the midst of the sons of Israel.' " NASB

If we take Gen 17:8 and compare it with Num 35:33-34 we see that the LORD as well as the Aleph Tav dwell in the land. By doing an in-depth study of the Aleph Tav we see that this is Jesus and Jesus and the LORD (God) are one in the same. See my book, The Mystery of the Alpha and Omega for a complete study of this.

Gen 17:9

God said further to Abraham, "Now as for you, you shall keep My covenant, you and your descendants after you throughout their generations. NASB

The Aleph Tav is found between the words "you, (Aleph Tav) you." Literally in the Hebrew construction the Interlinear Bible this reads, "And you (Aleph Tav) My covenant shall keep." Translated to English the Interlinear Bible translates this verse, "An God said to

Abraham, You (Aleph Tav) shall keep My covenant, you and your seed after you in their generations.”

The way this reads in the NASB it sounds as if Abraham is the one who is to keep God’s covenant but when we see the original Hebrew we see that it is the Aleph Tav that is to keep the covenant. This goes back to Gen 15 where God made a covenant with Abraham. Look at Gen 15:18-21

18 On that day the LORD made a covenant with Abram, saying,

**“To your descendants I have given this land,
From the river of Egypt as far as the great river, the river Euphrates:**

19 the Kenite and the Kenizzite and the Kadmonite 20 and the Hittite and the Perizzite and the Rephaim 21 and the Amorite and the Canaanite and the Girgashite and the Jebusite. ”

NASB

The important thing to note here is that it was the LORD that made the covenant with Abraham. Abraham couldn’t break the covenant if he wanted too. Look at Gen 15:17

And it came about when the sun had set, that it was very dark, and behold, there appeared a smoking oven and a flaming torch which passed between these pieces. NASB

When this happened Abraham was in a deep sleep (Gen 17:12). What do the symbols of the smoking oven and flaming torch represent? Look at Ex 19:18

Now Mount Sinai was all in smoke because the LORD descended upon it in fire; and its smoke ascended like the smoke of a furnace, and the whole mountain quaked violently. NASB

Another important hint as to who was involved in making this covenant is found in Gen 15:13-16

13 And God said to Abram, "Know for certain that your descendants will be strangers in a land that is not theirs, where they will be enslaved and oppressed four hundred years. 14 But I will also judge the nation whom they will serve; and afterward they will come out with many possessions. 15 And as for you, you shall go to your fathers in peace; you shall be buried at a good old age. 16 Then in the fourth generation they shall return here, for the iniquity of the Amorite is not yet complete." NASB

Now look at Ex 12:40-42

40 Now the time that the sons of Israel lived in Egypt was four hundred and thirty years. 41 And it came about at the end of four hundred and thirty years, to the very day, that all the hosts of the LORD went out from the land of Egypt. 42 It is a night to be observed for the LORD for having brought them out from the land of Egypt; this night is for the LORD, to be observed by all the sons of Israel throughout their generations. NASB

Notice the phrase "to the very day" in verse 41. What is the event that occurred on the "very day" spoken of in Exodus? The Passover! What event do we recognize that happened on the Passover? – The sacrifice of the Messiah (Aleph Tav) for the sins of all mankind. The covenant the LORD made with Abraham occurred on the 14th of Nissan – the day of the future Passover – the ultimate fulfillment of God's covenant that He made with Abraham.

Gen 17:11

And you shall be circumcised in the flesh of your foreskin; and it shall be the sign of the covenant between Me and you. NASB

The Aleph Tav is found between the words "in (Aleph Tav) the flesh." The Interlinear Bible reads, "and you shall circumcise (Aleph

Tav) the flesh..." To understand this "sign" we need to read verses 10 and 11 together. Gen 17:10-11

10 This is My covenant, which you shall keep, between Me and you and your descendants after you: every male among you shall be circumcised. 11 And you shall be circumcised in the flesh of your foreskin; and it shall be the sign of the covenant between Me and you. NASB

Circumcision was a "sign" of the covenant between God and Abraham. Verse 10 tells us it was between God, Abraham, and Abraham's descendants. Abraham had two sons that are readily identified: Ishmael and Isaac. Of the two, Ishmael was the first-born, but he was the son of Abraham and Hagar, who was an Egyptian slave. The Egyptians were descendants of Ham and in Gen 9:25 Noah pronounced a curse on Ham and his descendants. Because of this, Ishmael couldn't be the line that the Redeemer would come through. This is further explained in Gen 22 where God commanded Abraham to take his son – his **ONLY** son – Isaac, and offer him as a sacrifice. See Gen 22:2

And He said, "Take now your son, your only son, whom you love, Isaac, and go to the land of Moriah; and offer him there as a burnt offering on one of the mountains of which I will tell you." NASB

God doesn't recognize Ishmael because Ishmael was a son that came from the result of man trying to bring about God's promise. Isaac was the miracle child and was conceived as a direct result of God's intervention between Abraham and Sarah. The sign of circumcision was performed on the male organ of reproduction to signify that this covenant was to be passed on through Abraham's descendants, who would come through Sarah – not Hagar. Following the genealogy's recorded in Matthew 1 and Luke 3 we find that Jesus – the Aleph Tav – is the direct descendant of Abraham and Sarah.

Gen 17:25

And Ishmael his son was thirteen years old when he was circumcised in the flesh of his foreskin. NASB

The Interlinear Bible translates the word “in” as Aleph Tav. In the Stone Edition of the Chumash this verse reads, “And his son Ishmael was thirteen years old when he was circumcised on the flesh of his surplusage.” Here the Aleph Tav is the word “on.”

As we saw in Gen 17:11 circumcision was a sign of the covenant between God and Abraham. Gen 17:10 told us that circumcision was to be between God, Abraham and Abraham’s descendents. Even though Ishmael was not the one through whom the Messiah was to come, he was still a direct descendent of Abraham.

The Aleph Tav is “in” the act of circumcision itself because this act is an outward sign of the covenant that the Aleph Tav has made with man through Abraham.

Look at what Paul said to the church in his letter to the Colossians. Col 2:9-12

9 For in Him all the fulness of Deity dwells in bodily form, 10 and in Him you have been made complete, and He is the head over all rule and authority; 11 and in Him you were also circumcised with a circumcision made without hands, in the removal of the body of the flesh by the circumcision of Christ; 12 having been buried with Him in baptism, in which you were also raised up with Him through faith in the working of God, who raised Him from the dead. NASB

Jesus (Aleph Tav) is “in” the act of circumcision now just as He was when Abraham circumcised Ishmael. But the act of circumcision alone doesn’t guarantee a relationship with God. Look at 1 Cor 7:19

9 Circumcision is nothing and uncircumcision is nothing. Keeping God's commands is what counts. NIV
and Titus 1:10

For there are many rebellious people, mere talkers and deceivers, especially those of the circumcision group. NIV

Gen 18:19

"For I have chosen him, in order that he may command his children and his household after him to keep the way of the LORD by doing righteousness and justice; in order that the LORD may bring upon Abraham what He has spoken about him." NASB

In this verse the Aleph Tav is translated "what." It reads, "in order that the LORD may bring upon Abraham Aleph Tav (what) He has spoken about him."

Look at John 14:15-21

15 "If you love me, you will obey what I command. 16 And I will ask the Father, and he will give you another Counselor to be with you forever— 17 the Spirit of truth. The world cannot accept him, because it neither sees him nor knows him. But you know him, for he lives with you and will be in you. 18 I will not leave you as orphans; I will come to you. 19 Before long, the world will not see me anymore, but you will see me. Because I live, you also will live. 20 On that day you will realize that I am in my Father, and you are in me, and I am in you. 21 Whoever has my commands and obeys them, he is the one who loves me. He who loves me will be loved by my Father, and I too will love him and show myself to him." NIV

In the verse at hand (Gen 18:19) the word "chosen" is also translated "to know." It means to know intimately as one would a close friend. Look also at the following verses: Rom 4:1-3

1 What then shall we say that Abraham, our forefather, discovered in this matter? 2 If, in fact, Abraham was justified

by works, he had something to boast about — but not before God. 3 What does the Scripture say? "Abraham believed God, and it was credited to him as righteousness." NIV

Gal 3:6-9

6 Consider Abraham: "He believed God, and it was credited to him as righteousness." 7 Understand, then, that those who believe are children of Abraham. 8 The Scripture foresaw that God would justify the Gentiles by faith, and announced the gospel in advance to Abraham: "All nations will be blessed through you." 9 So those who have faith are blessed along with Abraham, the man of faith. NIV

Gal 3:14

He redeemed us in order that the blessing given to Abraham might come to the Gentiles through Christ Jesus, so that by faith we might receive the promise of the Spirit. NIV

Heb 11:8

By faith Abraham, when called to go to a place he would later receive as his inheritance, obeyed and went, even though he did not know where he was going. NIV

What we see in Genesis 18:19 is that Abraham was “chosen” or “known” by God. Abraham was called and he responded. As a result of this relationship, Abraham obeyed God and Jesus (Aleph Tav) tells us in the Gospel of John that man’s actions based on love and obedience to God (Father, Son [Aleph Tav] and the Holy Spirit) will result in God living within man. God says that He did this “in order that the Lord may bring upon Abraham what He has spoken about him.” And what is that? It goes back to what God told Abraham when He first called him. Look at Gen 12:1-3

**Now the LORD said to Abram,
"Go forth from your country,
And from your relatives
And from your father's house,
To the land which I will show you;
2 And I will make you a great nation,
And I will bless you,
And make your name great;
And so you shall be a blessing;
3 And I will bless those who bless you,
And the one who curses you I will curse.
And in you all the families of the earth shall be blessed. "**
NASB

It was the Aleph Tav that spoke with Abraham as recorded in Genesis 12. It was the Aleph Tav that dwelt in Abraham as a result of Abraham's obedience to the call. It is the Aleph Tav that will come and dwell within the hearts of all who believe.

Gen 20:14

Abimelech then took sheep and oxen and male and female servants, and gave them to Abraham, and restored his wife Sarah to him. NASB

In this verse the Aleph Tav is found between the words "Sarah" and "to". It would read, "...and restored his wife Sarah (Aleph Tav) to him."

To understand how the Aleph Tav is revealed in this verse we need to look at the context of the story in which it is found. I believe it is also very prophetic and we are seeing it being fulfilled today. Read all of Gen 20.

1 Now Abraham journeyed from there toward the land of the Negev, and settled between Kadesh and Shur; then he sojourned in Gerar. 2 And Abraham said of Sarah his wife, "She is my sister." So Abimelech king of Gerar sent and took Sarah. 3 But God came to Abimelech in a dream of the night, and said to him, "Behold, you are a dead man because of the woman whom you have taken, for she is married." 4 Now Abimelech had not come near her; and he said, "Lord, wilt Thou slay a nation, even though blameless? 5 "Did he not himself say to me, 'She is my sister'? And she herself said, 'He is my brother.' In the integrity of my heart and the innocence of my hands I have done this." 6 Then God said to him in the dream, "Yes, I know that in the integrity of your heart you have done this, and I also kept you from sinning against Me; therefore I did not let you touch her. 7 Now therefore, restore the man's wife, for he is a prophet, and he will pray for you, and you will live. But if you do not restore her, know that you shall surely die, you and all who are yours."

8 So Abimelech arose early in the morning and called all his servants and told all these things in their hearing; and the men were greatly frightened. 9 Then Abimelech called Abraham and said to him, "What have you done to us? And how have I sinned against you, that you have brought on me and on my kingdom a great sin? You have done to me things that ought not to be done." 10 And Abimelech said to Abraham, "What have you encountered, that you have done this thing?" 11 And Abraham said, "Because I thought, surely there is no fear of God in this place; and they will kill me because of my wife. 12 Besides, she actually is my sister, the daughter of my father, but not the daughter of my mother, and she became my wife; 13 and it came about, when God caused me to wander from my father's house, that I said to her, 'This is the kindness which you will show to me:

everywhere we go, say of me, "He is my brother." " 14 Abimelech then took sheep and oxen and male and female servants, and gave them to Abraham, and restored his wife Sarah to him. 15 And Abimelech said, "Behold, my land is before you; settle wherever you please." 16 And to Sarah he said, "Behold, I have given your brother a thousand pieces of silver; behold, it is your vindication before all who are with you, and before all men you are cleared." 17 And Abraham prayed to God; and God healed Abimelech and his wife and his maids, so that they bore children. 18 For the LORD had closed fast all the wombs of the household of Abimelech because of Sarah, Abraham's wife. NASB

To see the role of the Aleph Tav as recorded here we need to look at the typologies of the characters in the story. Abraham represents God the Father; Sarah represents Israel; Abimelech represents the Gentile nations. Abraham and Sarah compromised their position in the world. Now, would God the Father do this? Of course not, but Israel did. God the Father had promised Israel to be her God and to provide for her and take care of her. Israel, on the other hand, was to be faithful to her husband. As we read the Old Testament, we see that time and time again Israel was unfaithful to God and as a result, was dispersed throughout the Gentile nations. This is specifically acted out in the book of Hosea. Even though Israel was unfaithful, God isn't. God promises to restore Israel. Look at Hos 14:4-5a

**I will heal their apostasy,
I will love them freely,
For My anger has turned away from them.
5 I will be like the dew to Israel; NASB**

Further proof of this is found in Paul's letter to the Romans. Paul spent three chapters (9 – 11) expounding on this issue showing that God isn't finished with Israel. Look at Rom 11:25-27

25 For I do not want you, brethren, to be uninformed of this mystery, lest you be wise in your own estimation, that a

partial hardening has happened to Israel until the fulness of the Gentiles has come in; 26 and thus all Israel will be saved; just as it is written,

**"The Deliverer will come from Zion,
He will remove ungodliness from Jacob."
27 "And this is My covenant with them,
When I take away their sins." NASB**

This all fits with Gen 20:14 this way: Israel, but her own choice, disobeyed God and was unfaithful. The result was dispersion among the Gentiles. In time, the Gentiles are going to see the relationship between Israel and God the Father (Sarah and Abraham) and Israel is going to be restored to her Husband. This is all going to come about because of the work of the Messiah (Aleph Tav). How this happens is recorded in Revelation chapters 4 through 22. Just as Sarah was protected from being defiled by Abimelech, God will protect Israel from completely falling away from their relationship with Him. Israel, as a nation, has turned from idolatry and returned to worshipping God. In the very near future, they will be restored to their proper place by being re-united with the Aleph Tav.

Gen 21:5

Now Abraham was one hundred years old when his son Isaac was born to him. NASB

The Interlinear Bible translation of this verse is: "And Abraham was a son of a hundred years when his son Isaac (Aleph Tav) was born to him." In this reference Isaac is clearly a "type" of the Aleph Tav.

In Genesis 22 we find Abraham being called by God to offer his son, Isaac, as a burnt offering. Look specifically at Gen 22:1-8

1 Now it came about after these things, that God tested Abraham, and said to him, "Abraham!" And he said, "Here I

am." 2 And He said, "Take now your son, your only son, whom you love, Isaac, and go to the land of Moriah; and offer him there as a burnt offering on one of the mountains of which I will tell you." 3 So Abraham rose early in the morning and saddled his donkey, and took two of his young men with him and Isaac his son; and he split wood for the burnt offering, and arose and went to the place of which God had told him. 4 On the third day Abraham raised his eyes and saw the place from a distance. 5 And Abraham said to his young men, "Stay here with the donkey, and I and the lad will go yonder; and we will worship and return to you." 6 And Abraham took the wood of the burnt offering and laid it on Isaac his son, and he took in his hand the fire and the knife. So the two of them walked on together. 7 And Isaac spoke to Abraham his father and said, "My father!" And he said, "Here I am, my son." And he said, "Behold, the fire and the wood, but where is the lamb for the burnt offering?" 8 And Abraham said, "God will provide for Himself the lamb for the burnt offering, my son." So the two of them walked on together. NASB

Verse 4 tells us it was on the third day that Abraham arrived at the place this event was to take place. To a Rabbi Isaac died when the command was initially given. It was three days later that we see that Isaac was set free of the command, or in essence, raised from the dead.

Notice also verse 8. The original Hebrew reads, "...God will see for Himself the lamb..." There is a definite article here – "the" lamb. It is a specific lamb that God has in view – His Son. Look at the following verses:

John 1:29

The next day John saw Jesus coming toward him and said, "Look, the Lamb of God, who takes away the sin of the world!" NIV

John 1:35-36

35 The next day John was there again with two of his disciples. **36** When he saw Jesus passing by, he said, "Look, the Lamb of God!" NIV

Rev 5:6-13

6 Then I saw a Lamb, looking as if it had been slain, standing in the center of the throne, encircled by the four living creatures and the elders. He had seven horns and seven eyes, which are the seven spirits of God sent out into all the earth. **7** He came and took the scroll from the right hand of him who sat on the throne. **8** And when he had taken it, the four living creatures and the twenty-four elders fell down before the Lamb. Each one had a harp and they were holding golden bowls full of incense, which are the prayers of the saints. **9** And they sang a new song:

"You are worthy to take the scroll and to open its seals, because you were slain, and with your blood you purchased men for God from every tribe and language and people and nation. **10** You have made them to be a kingdom and priests to serve our God, and they will reign on the earth."

11 Then I looked and heard the voice of many angels, numbering thousands upon thousands, and ten thousand times ten thousand. They encircled the throne and the living creatures and the elders. **12** In a loud voice they sang:

"Worthy is the Lamb, who was slain,
to receive power and wealth and wisdom and strength
and honor and glory and praise!"

13 Then I heard every creature in heaven and on earth and under the earth and on the sea, and all that is in them, singing:

"To him who sits on the throne and to the Lamb

be praise and honor and glory and power, for ever and ever!"
NIV

Clearly the event recorded in Genesis 22 was a foreshadowing of what the Aleph Tav, of whom Isaac is a type, was going to accomplish on behalf of mankind.

Gen 22:17

indeed I will greatly bless you, and I will greatly multiply your seed as the stars of the heavens, and as the sand which is on the seashore; and your seed shall possess the gate of their enemies.
NASB

The Interlinear Bible reads, "...and your seed (Aleph Tav) shall possess the gate of His enemies." The NASB has "their enemies" but in the footnotes it says "His enemies." This is fulfilled in Matt 1:1

The book of the genealogy of Jesus Christ, the son of David, the son of Abraham. NASB

Jesus, the Aleph Tav, is a descendant of Abraham.

Look at Rev 19:11-16

11 And I saw heaven opened; and behold, a white horse, and He who sat upon it is called Faithful and True; and in righteousness He judges and wages war. 12 And His eyes are a flame of fire, and upon His head are many diadems; and He has a name written upon Him which no one knows except Himself. 13 And He is clothed with a robe dipped in blood; and His name is called The Word of God. 14 And the armies which are in heaven, clothed in fine linen, white and clean, were following Him on white horses. 15 And from His mouth comes a sharp sword, so that with it He may smite the nations; and He will rule them with a rod of iron; and He treads the wine press of the fierce wrath of God, the Almighty. 16 And on His robe and on His thigh He has a

**name written, "KING OF KINGS, AND LORD OF LORDS."
NASB**

This is clearly a reference to Jesus and He, the Aleph Tav, is going to possess the entire earth and as verse 15 tells us, He is going to possess the gates of His enemies.

Gen 24:60

**And they blessed Rebekah and said to her,
"May you, our sister,
Become thousands of ten thousands,
And may your descendants possess
The gate of those who hate them." NASB**

The Aleph Tav is found in the fourth line: "And may your (Aleph Tav) descendants possess." To possess the gates of your enemies means to defeat them. Look at what Jesus says in reference to the church as recorded in Matt 16:18

**"And I also say to you that you are Peter, and upon this rock I
will build My church; and the gates of Hades shall not
overpower it. NASB**

The physical representation of Jesus (Aleph Tav) on the earth at this time is the church and here, Jesus tells Peter that the gates of hell itself – the power of haSatan – **cannot** prevail over it. This, combined with what we read in the last reference (Rev 19:11-16) clearly shows us that the descendants of the Aleph Tav will possess the gates of their enemies.

For further proof, look at what Paul told Timothy as recorded in 2 Tim 2:11-13

**11 It is a trustworthy statement:
For if we died with Him, we shall also live with Him;
12 If we endure, we shall also reign with Him;
If we deny Him, He also will deny us;**

13 If we are faithless, He remains faithful; for He cannot deny Himself. NASB

Gen 24:66

And the servant told Isaac all the things that he had done. NASB

The Aleph Tav is found between the words "Isaac" and "all." The servant told the Aleph Tav all that he had done. In this circumstance, the servant told Isaac all that he had accomplished in obtaining a bride for him. He had been given a charge by his master in Gen 24:1-4

2 And Abraham said to his servant, the oldest of his household, who had charge of all that he owned, "Please place your hand under my thigh, 3 and I will make you swear by the LORD, the God of heaven and the God of earth, that you shall not take a wife for my son from the daughters of the Canaanites, among whom I live, 4 but you shall go to my country and to my relatives, and take a wife for my son Isaac." NASB

We also must give an account to the Aleph Tav as to what we did with the task we were given. A perfect example of this is in the parable that the Aleph Tav gave us as recorded in Matt 25:14-23

14 "For it is just like a man about to go on a journey, who called his own slaves, and entrusted his possessions to them. 15 "And to one he gave five talents, to another, two, and to another, one, each according to his own ability; and he went on his journey. 16 "Immediately the one who had received the five talents went and traded with them, and gained five more talents. 17 "In the same manner the one who had received the two talents gained two more. 18 "But he who received the one talent went away and dug in the ground, and hid his master's money. 19 "Now after a long time the master of those slaves came and settled accounts with them. 20 "And the one who

had received the five talents came up and brought five more talents, saying, 'Master, you entrusted five talents to me; see, I have gained five more talents.' 21 "His master said to him, 'Well done, good and faithful slave; you were faithful with a few things, I will put you in charge of many things, enter into the joy of your master.' 22 "The one also who had received the two talents came up and said, 'Master, you entrusted to me two talents; see, I have gained two more talents.' 23 "His master said to him, 'Well done, good and faithful slave; you were faithful with a few things, I will put you in charge of many things; enter into the joy of your master.' NASB

The Aleph Tav has gone on a journey back to heaven. While He is gone He has given us a commission to be His ambassadors on this earth. The day will come when each of us must give an account as to what we did with the commission given to us.

Gen 26:4

And I will multiply your descendants as the stars of heaven, and will give your descendants all these lands; and by your descendants all the nations of the earth shall be blessed; NASB

The Interlinear Bible reads this way: "And I will increase your seed like the stars of the heavens, and I will give to your seed all these lands. And all the nations of the earth shall bless themselves in your seed." The Aleph Tav shows up after the second seed: "...and will give your seed (Aleph Tav) all these lands..."

The NASB has the word "descendants" with the word "seed" in the margin. Notice that "descendants" is plural and "seed" is singular. Since the Aleph Tav follows the word "seed" it would make much

more sense to interpret this as a singular seed. Look at what David prophetically said as recorded in Ps 2:1-12

1 Why are the nations in an uproar, And the peoples devising a vain thing? 2 The kings of the earth take their stand, And the rulers take counsel together Against the LORD and against His Anointed: 3 "Let us tear their fetters apart, And cast away their cords from us!"

4 He who sits in the heavens laughs, The Lord scoffs at them. 5 Then He will speak to them in His anger And terrify them in His fury: 6 "But as for Me, I have installed My King Upon Zion, My holy mountain."

7 "I will surely tell of the decree of the LORD: He said to Me, 'Thou art My Son, Today I have begotten Thee. 8 'Ask of Me, and I will surely give the nations as Thine inheritance, And the very ends of the earth as Thy possession. 9 'Thou shalt break them with a rod of iron, Thou shalt shatter them like earthenware.' "

10 Now therefore, O kings, show discernment; Take warning, O judges of the earth. 11 Worship the LORD with reverence, And rejoice with trembling. 12 Do homage to the Son, lest He become angry, and you perish in the way, For His wrath may soon be kindled. How blessed are all who take refuge in Him!

NASB

Broken down, we see that Psalm 2 is a conversation between the Father, Son and Holy Spirit. Verses 1-3 are what the world says. Rulers (nations) are saying they will fend for themselves and will take up arms against God and His anointed. Verses 4-6 are what the Father says. Verse 6 is yet future and is a reference to the Messiah taking His place on My Zion. Verses 7-9 are what the Son says. The Son speaks of the promise the Father gave Him. Verse 8 is yet an unprayed prayer of Messiah. Verses 10-12 are what the Holy Spirit says.

Commentary in the Tanach on Psalm 2 reads: “No matter how powerful the force, nothing can thwart God’s will. Rashi comments that the Psalm alludes to the encounter between the nations and the Messiah.” “Rashi” is another name for Rabbi Sholo ben Isaac, a French Hebrew scholar who is regarded as one of Judaism’s greatest commentators.

Taking these thoughts back to Gen 26:4, it is easy to see how the “seed” is a direct reference to the Aleph Tav (Messiah) taking possession of all the lands when He asks for them.

Gen 26:8

And it came about, when he had been there a long time, that Abimelech king of the Philistines looked out through a window, and saw, and behold, Isaac was caressing his wife Rebekah. NASB

The Interlinear Bible reads: “And it happened when his days were many to him there, Abimelech king of the Philistines looked through the window and saw; and behold, Isaac was sporting with his wife Rebekah.” The Aleph Tav shows up as follows: “...and behold, Isaac was (Aleph Tav) sporting with his wife Rebekah.” Commentary in the Tanakh says, “As his days there lengthened. As time went by and they were not molested, Isaac stopped being careful to conceal his true relationship to Rebekah, and they behaved as man and wife in a manner that could be observed by the prying eyes of Abimelech (Rashi; Rashbam).”

To understand how the Aleph Tav fits into this analogy we need to look at the typologies as recorded in Genesis 22-24. To summarize, the story as recorded in those chapters is actually the entire Gospel being acted out. Abraham, a type of God the Father, offers up His Son as a sacrifice for all mankind. Genesis 23 records the death of Sarah, and Genesis 24 has the account of the “elder servant”

searching for a bride for Abraham's son. Clearly Abraham is a type of God the Father; Isaac a type of God the Son (Messiah); Sarah is a type of Israel; the elder servant is a type of the Holy Spirit; and Rebekah is a type of the church. Consider the story this way: The Father offers up His Son and resurrects Him 3 days later. The Son is presented to Israel as their Messiah. Israel rejects the Messiah. Sarah, as a type of Israel, dies. Typologically, Sarah's death, represents a setting aside of Israel for a period of time. Israel is re-instated again at the end of chapter 24. Meantime, Abraham, the Father, sends his elder servant, a type of the Holy Spirit, to find a bride for his son. What is the role of the Holy Spirit today? He is finding a bride for the Son. The church is known as the "bride of Christ." The Aleph Tav in Gen 26:8 is a picture of the relationship between Messiah (Aleph Tav) and His church.

Gen 27:45

until your brother's anger against you subsides, and he forgets what you did to him. Then I shall send and get you from there. Why should I be bereaved of you both in one day? " NASB

The Aleph Tav is after the word "forgets." It reads, "...and he forgets (Aleph Tav) what you did to him." To understand this, we need to look at the entire sentence which includes verse 44. Gen 27:44-45

44 "And stay with him a few days, until your brother's fury subsides, 45 until your brother's anger against you subsides, and he forgets what you did to him. Then I shall send and get you from there. Why should I be bereaved of you both in one day? " NASB

Here, Rebekah is sending Jacob away because of the deception she and Jacob had played on Isaac to take the blessing of the birthright away from Esau. In the context of these verses it seems as though the Aleph Tav is referred to here as a type of Esau. How could that be? Look at Mal 1:2-3

2 "I have loved you," says the LORD.

"But you ask, 'How have you loved us?'

"Was not Esau Jacob's brother?" the LORD says. "Yet I have loved Jacob, 3 but Esau I have hated, and I have turned his mountains into a wasteland and left his inheritance to the desert jackals." NIV

and Rom 9:10-13

10 Not only that, but Rebekah's children had one and the same father, our father Isaac. 11 Yet, before the twins were born or had done anything good or bad — in order that God's purpose in election might stand: 12 not by works but by him who calls — she was told, "The older will serve the younger."

13 Just as it is written: "Jacob I loved, but Esau I hated." NIV

The sovereignty of God is highlighted here. Notice that this election is "in order that God's purpose in election might stand." God has a purpose in the division between the descendants of Jacob and Esau. But the question still arises as to why the Aleph Tav would be identified with Esau? Perhaps it has something to do with what Peter tells us in 2 Peter 3:9

The Lord is not slow about His promise, as some count slowness, but is patient toward you, not wishing for any to perish but for all to come to repentance. NASB

Look also at what Jesus (Aleph Tav) says as recorded in Matt 18:10-14

11 ["For the Son of Man has come to save that which was lost.]

12 "What do you think? If any man has a hundred sheep, and one of them has gone astray, does he not leave the ninety-nine on the mountains and go and search for the one that is straying? 13 "And if it turns out that he finds it, truly I say to you, he rejoices over it more than over the ninety-nine which have not gone astray. 14 "Thus it is not the will of your Father who is in heaven that one of these little ones perish. NASB

Even though there is a Divinely ordered division between the descendants of Esau and Jacob, the Aleph Tav still provides salvation to the descendants of Esau as well as the descendants of Jacob.

Gen 28:15

And behold, I am with you, and will keep you wherever you go, and will bring you back to this land; for I will not leave you until I have done what I have promised you. NASB

The Aleph Tav is right after the word "done." It reads, "for I will not leave you until I have done (Aleph Tav) what I have promised you." The reference here is the Aleph Tav doing something that He had promised. The context of this statement is in a dream that Jacob had. Look at Gen 28:10-17

10 Then Jacob departed from Beersheba and went toward Haran. 11 And he came to a certain place and spent the night there, because the sun had set; and he took one of the stones of the place and put it under his head, and lay down in that place. 12 And he had a dream, and behold, a ladder was set on the earth with its top reaching to heaven; and behold, the angels of God were ascending and descending on it. 13 And behold, the LORD stood above it and said, "I am the LORD, the God of your father Abraham and the God of Isaac; the land on which you lie, I will give it to you and to your descendants. 14 Your descendants shall also be like the dust of the earth, and you shall spread out to the west and to the east and to the north and to the south; and in you and in your descendants shall all the families of the earth be blessed. 15 And behold, I am with you, and will keep you wherever you go, and will bring you back to this land; for I will not leave you until I have done what I have promised you." 16 Then Jacob awoke from his sleep and said, "Surely the LORD is in this place, and I did not know it." 17 And he was afraid and said, "How awesome is this place! This is none other than the house of God, and this is the gate of heaven." NASB

This dream is clearly a reference to the Messiah. Look at John 1:51

And He said to him, "Truly, truly, I say to you, you shall see the heavens opened, and the angels of God ascending and descending on the Son of Man." NASB

Jesus Himself explains that the dream of Jacob refers to Him. Of this dream, Herbert Lockyer says, "The bridging of the gulf from earth to heaven the patriarch saw was a prophetic picture of the cross of Christ which has forever bridged the gulf from our lost and helpless condition as sinners into eternal fellowship with Him who dwells above."

Gen 29:13

So it came about, when Laban heard the news of Jacob his sister's son, that he ran to meet him, and embraced him and kissed him, and brought him to his house. Then he related to Laban all these things. NASB

The Aleph Tav is after the second Laban. It reads, "Then he related to Laban (Aleph Tav) all these things." Is Laban a type of Aleph Tav or does the Aleph Tav refer to Jacob who told Laban "all these things." Let's look at both possibilities.

First, let's look at Jacob. Seeing him as a type of Aleph Tav is not difficult. "All these things" refers to way God has been working in his life, i.e. the dreams and promises given to him and his fathers. Jesus did the same. Look at John 18:37

Pilate therefore said to Him, "So You are a king?" Jesus answered, "You say correctly that I am a king. For this I have been born, and for this I have come into the world, to bear witness to the truth. Everyone who is of the truth hears My voice." NASB

Jesus came to show us (tell us) about the truth of the spiritual world we are a part of. If the Aleph Tav in Gen 29:13 refers to Jacob telling

Laban what he had been taught from God, then we can easily see the comparison.

Now, let's look at the possibility that the Aleph Tav refers to Laban. This is more difficult because what we know of Laban is that he is a greedy, conniving, selfish individual that is only interested in himself. Why could God use him as a "type" of Aleph Tav? I think the answer is found in the continuing verses of Gen 29. Look at Gen 29:14-15

14 And Laban said to him, "Surely you are my bone and my flesh." And he stayed with him a month. 15 Then Laban said to Jacob, "Because you are my relative, should you therefore serve me for nothing? Tell me, what shall your wages be?"
NASB

Jacob was (is) part of Laban's family. Laban was his superior as far as the world is concerned in that he was older and the head of the house. Jacob was his guest. Laban offered to pay Jacob if he would stay and work for him. The Aleph Tav does the same for us. If we will become part of His family, He promises to re-pay us for our labors. Look at Luke 12:22-34

22 And He said to His disciples, "For this reason I say to you, do not be anxious for your life, as to what you shall eat; nor for your body, as to what you shall put on. 23 "For life is more than food, and the body than clothing. 24 "Consider the ravens, for they neither sow nor reap; and they have no storeroom nor barn; and yet God feeds them; how much more valuable you are than the birds! 25 "And which of you by being anxious can add a single cubit to his life's span? 26 "If then you cannot do even a very little thing, why are you anxious about other matters? 27 "Consider the lilies, how they grow; they neither toil nor spin; but I tell you, even Solomon in all his glory did not clothe himself like one of these. 28 "But if God so arrays the grass in the field, which is alive today and tomorrow is thrown into the furnace, how much

more will He clothe you, O men of little faith! 29 "And do not seek what you shall eat, and what you shall drink, and do not keep worrying. 30 "For all these things the nations of the world eagerly seek; but your Father knows that you need these things. 31 "But seek for His kingdom, and these things shall be added to you. 32 "Do not be afraid, little flock, for your Father has chosen gladly to give you the kingdom. 33 "Sell your possessions and give to charity; make yourselves purses which do not wear out, an unfailing treasure in heaven, where no thief comes near, nor moth destroys. 34 "For where your treasure is, there will your heart be also. NASB

When we give ourselves over completely to the Aleph Tav we will be given treasures in heaven. Unlike Laban, the Aleph Tav is true to His word and will do for us as He says. Paul also confirms this in 1 Cor 3:11-15

11 For no man can lay a foundation other than the one which is laid, which is Jesus Christ. 12 Now if any man builds upon the foundation with gold, silver, precious stones, wood, hay, straw, 13 each man's work will become evident; for the day will show it, because it is to be revealed with fire; and the fire itself will test the quality of each man's work. 14 If any man's work which he has built upon it remains, he shall receive a reward. 15 If any man's work is burned up, he shall suffer loss; but he himself shall be saved, yet so as through fire. NASB

Gen 30:29

But he said to him, "You yourself know how I have served you and how your cattle have fared with me. NASB

The Aleph Tav is between the words "know" and "how." It reads, "You yourself know (Aleph Tav) how I have served you..."

To see how the Aleph Tav is applied to this verse we need to look at verse 29-30a. Gen 30:29-30

29 But he said to him, "You yourself know how I have served you and how your cattle have fared with me. 30 For you had little before I came, and it has increased to a multitude; and the LORD has blessed you wherever I turned. NASB

"Yourself" here refers to Laban. Laban knew the Aleph Tav as He had been revealed to him through Jacob. Because of the presence of Jacob, a type of the Aleph Tav, Laban had been richly blessed and Laban knew this. We also are blessed beyond our ability to fully comprehend because of what the Aleph Tav has done for us. Look at Gal 3:13-14

13 Christ redeemed us from the curse of the Law, having become a curse for us — for it is written, "Cursed is everyone who hangs on a tree" — 14 in order that in Christ Jesus the blessing of Abraham might come to the Gentiles, so that we might receive the promise of the Spirit through faith. NASB

Gen 31:1

Now Jacob heard the words of Laban's sons, saying, "Jacob has taken away all that was our father's, and from what belonged to our father he has made all this wealth." NASB

The Aleph Tav shows up twice in this verse. The first time is "Jacob (Aleph Tav) has" and the second time is between the words "made (Aleph Tav) all."

As we read the account of Jacob and Laban we find that God blessed Jacob. Jacob didn't deceive Laban at all. Jacob was faithful to what had been entrusted to him and as a result, God multiplied his

material wealth. Jesus, the Aleph Tav, did the same with the charge given Him by the Father. Look at John 6:37-39

37 "All that the Father gives Me shall come to Me, and the one who comes to Me I will certainly not cast out. 38 "For I have come down from heaven, not to do My own will, but the will of Him who sent Me. 39 "And this is the will of Him who sent Me, that of all that He has given Me I lose nothing, but raise it up on the last day. NASB

Look also at John 5:19-20

"Truly, truly, I say to you, the Son can do nothing of Himself, unless it is something He sees the Father doing; for whatever the Father does, these things the Son also does in like manner. 20 "For the Father loves the Son, and shows Him all things that He Himself is doing; NASB

and also Luke 10:21-22

I praise Thee, O Father, Lord of heaven and earth, that Thou didst hide these things from the wise and intelligent and didst reveal them to babes. Yes, Father, for thus it was well-pleasing in Thy sight. 22 "All things have been handed over to Me by My Father, ... NASB

In Genesis 31:1 Jacob and the material blessings he received pre-figured the role of the Aleph Tav.

Gen 31:12

"And he said, 'Lift up, now, your eyes and see that all the male goats which are mating are striped, speckled, and mottled; for I have seen all that Laban has been doing to you. NASB

The Aleph Tav is between the words "seen" and "all." The last part of the verse reads, "for I have seen (Aleph Tav) all that Laban has been doing to you." The Aleph Tav sees everything that goes on –

both good and bad. In the following verses we see that God is everywhere and He knows all things:

Ps 139:7-8

7 Where can I go from Thy Spirit?

Or where can I flee from Thy presence?

8 If I ascend to heaven, Thou art there;

If I make my bed in Sheol, behold, Thou art there. NASB

Jer 23:23-24

23 "Am I a God who is near," declares the LORD,

"And not a God far off?

24 "Can a man hide himself in hiding places,

So I do not see him?" declares the LORD.

"Do I not fill the heavens and the earth?" declares the LORD.

NASB

Ps 33:13-15

13 The LORD looks from heaven;

He sees all the sons of men;

14 From His dwelling place He looks out

On all the inhabitants of the earth,

15 He who fashions the hearts of them all,

He who understands all their works. NASB

Isa 46:9-10

9 "Remember the former things long past,

For I am God, and there is no other;

I am God, and there is no one like Me,

10 Declaring the end from the beginning

And from ancient times things which have not been done,

Saying, 'My purpose will be established,

And I will accomplish all My good pleasure'; NASB

The Aleph Tav is well aware of everything that Laban had been doing to Jacob and He is equally aware of everything that happens to us.

Gen 32:22

Now he arose that same night and took his two wives and his two maids and his eleven children, and crossed the ford of the Jabbok. NASB

The Aleph Tav is between the words “took” and “his.” The verse reads, “Now he arose that same night and took (Aleph Tav) his two wives and his two maids and his eleven children, and crossed the ford of the Jabbok.”

The Aleph Tav went with Jacob when he crossed the Jabbok. This is evident by the verses that follow:

Gen 32:23-32

23 And he took them and sent them across the stream. And he sent across whatever he had. 24 Then Jacob was left alone, and a man wrestled with him until daybreak. 25 And when he saw that he had not prevailed against him, he touched the socket of his thigh; so the socket of Jacob's thigh was dislocated while he wrestled with him. 26 Then he said, "Let me go, for the dawn is breaking." But he said, "I will not let you go unless you bless me." 27 So he said to him, "What is your name?" And he said, "Jacob." 28 And he said, "Your name shall no longer be Jacob, but Israel; for you have striven with God and with men and have prevailed." 29 Then Jacob asked him and said, "Please tell me your name." But he said, "Why is it that you ask my name?" And he blessed him there. 30 So Jacob named the place Peniel, for he said, "I have seen God face to face, yet my life has been preserved." 31 Now the sun rose upon him just as he crossed over Penuel, and he was limping on his thigh. 32 Therefore, to this day the sons of

Israel do not eat the sinew of the hip which is on the socket of the thigh, because he touched the socket of Jacob's thigh in the sinew of the hip. NASB

Verse 28 tells us that Jacob's wrestling match with was God Himself. At this point, Jacob's name was changed from Jacob to Israel. Israel means "he who strives with God" or "God rules." I believe that it was with the Aleph Tav that Jacob wrestled. As a result of this wrestling match, Jacob was crippled for life so he will have to lean on God (Aleph Tav) and not on his own abilities. Are we not the same?

Gen 34:13

But Jacob's sons answered Shechem and his father Hamor, with deceit, and spoke to them, because he had defiled Dinah their sister. NASB

The Aleph Tav is between the words "defiled" and "Dinah." The verse reads, "...because he had defiled (Aleph Tav) Dinah their sister."

By defiling Dinah they actually defiled the Aleph Tav. Look at Matt 25:31-46

31 "But when the Son of Man comes in His glory, and all the angels with Him, then He will sit on His glorious throne. 32 "And all the nations will be gathered before Him; and He will separate them from one another, as the shepherd separates the sheep from the goats; 33 and He will put the sheep on His right, and the goats on the left. 34 "Then the King will say to those on His right, 'Come, you who are blessed of My Father, inherit the kingdom prepared for you from the foundation of the world. 35'For I was hungry, and you gave Me something to eat; I was thirsty, and you gave Me drink; I was a stranger, and you invited Me in; 36 naked, and you clothed Me; I was

sick, and you visited Me; I was in prison, and you came to Me.' 37 "Then the righteous will answer Him, saying, 'Lord, when did we see You hungry, and feed You, or thirsty, and give You drink? 38'And when did we see You a stranger, and invite You in, or naked, and clothe You? 39'And when did we see You sick, or in prison, and come to You?' 40 "And the King will answer and say to them, 'Truly I say to you, to the extent that you did it to one of these brothers of Mine, even the least of them, you did it to Me.' 41 "Then He will also say to those on His left, 'Depart from Me, accursed ones, into the eternal fire which has been prepared for the devil and his angels; 42 for I was hungry, and you gave Me nothing to eat; I was thirsty, and you gave Me nothing to drink; 43 I was a stranger, and you did not invite Me in; naked, and you did not clothe Me; sick, and in prison, and you did not visit Me.' 44 "Then they themselves also will answer, saying, 'Lord, when did we see You hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not take care of You?' 45 "Then He will answer them, saying, 'Truly I say to you, to the extent that you did not do it to one of the least of these, you did not do it to Me.' 46 "And these will go away into eternal punishment, but the righteous into eternal life." NASB

The Son of Man is the Aleph Tav. As we read this account given by the Aleph Tav Himself, we see that whatever we do to someone else we are actually doing it to the Aleph Tav (vss 40 & 45).

Gen 35:4

So they gave to Jacob all the foreign gods which they had, and the rings which were in their ears; and Jacob hid them under the oak which was near Shechem. NASB

The Aleph Tav is between the words "Jacob" and "all." The verse reads, "So they gave to Jacob (Aleph Tav) all the foreign gods which they had, ..." To get the full flavor of this we need to see Gen 35:1-4

1 Then God said to Jacob, "Arise, go up to Bethel, and live there; and make an altar there to God, who appeared to you when you fled from your brother Esau." 2 So Jacob said to his household and to all who were with him, "Put away the foreign gods which are among you, and purify yourselves, and change your garments; 3 and let us arise and go up to Bethel; and I will make an altar there to God, who answered me in the day of my distress, and has been with me wherever I have gone." 4 So they gave to Jacob all the foreign gods which they had, and the rings which were in their ears; and Jacob hid them under the oak which was near Shechem. NASB

God tells Jacob to go up to Bethel and put away all of their idols (idolatry). They do and they gave their idols to Jacob (type of Aleph Tav) to destroy. Look at the following verses:

Matt 11:28-30

28 "Come to Me, all who are weary and heavy-laden, and I will give you rest. 29 "Take My yoke upon you, and learn from Me, for I am gentle and humble in heart; and you shall find rest for your souls. 30 "For My yoke is easy, and My load is light." NASB

John 5:39-40

39 "You search the Scriptures, because you think that in them you have eternal life; and it is these that bear witness of Me; 40 and you are unwilling to come to Me , that you may have life. NASB

John 7:37-38

37 Now on the last day, the great day of the feast, Jesus stood and cried out, saying, "If any man is thirsty, let him come to Me and drink. 38 "He who believes in Me, as the Scripture said, 'From his innermost being shall flow rivers of living water.'" NASB

We are to come to Jesus (the Aleph Tav) and give to Him all that hinders our relationship with Him and put on His yoke. Let the Aleph Tav take and destroy all that we put before Him (our idols) and walk in agreement with Him.

Gen 39:22

And the chief jailer committed to Joseph's charge all the prisoners who were in the jail; so that whatever was done there, he was responsible for it. NASB

The Aleph Tav is found between the words "Joseph's" and "charge." It reads, "And the chief jailer committed to Joseph's (Aleph Tav) charge all prisoners who were in the jail;..."

I've read from various scholars that there are about 150 events recorded in scripture where Joseph pre-figures the Messiah.

To start with here, look at Phil 2:5-8

5 Have this attitude in yourselves which was also in Christ Jesus, 6 who, although He existed in the form of God, did not regard equality with God a thing to be grasped, 7 but emptied Himself, taking the form of a bond-servant, and being made in the likeness of men. 8 And being found in appearance as a man, He humbled Himself by becoming obedient to the point of death, even death on a cross. NASB

Here we find Jesus, the Aleph Tav, God Himself, taking on the form of a man. He left His throne and came to this earth in obedience to

the Father and humbled himself to the point of becoming sin and dying a physical death for all mankind. He was innocent, yet he was falsely accused and punished.

Joseph was also innocent and yet he was imprisoned. The chief jailer realized the innocence of Joseph and put him in charge of the jail – a type of the earth. Jesus, the Aleph Tav, also was put in charge of the earthly prison – the realm of hasatan – and all authority is now His. Look at Matt 28:18

And Jesus came up and spoke to them, saying, "All authority has been given to Me in heaven and on earth. NASB

A detailed explanation of this section is in my book, The Mystery of the Alpha and Omega.

Gen 41:4, 7, 20 & 24

Gen 41:4

And the ugly and gaunt cows ate up the seven sleek and fat cows. NASB

Gen 41:7

And the thin ears swallowed up the seven plump and full ears. NASB

Gen 41:20

and the lean and ugly cows ate up the first seven fat cows. NASB

Gen 41:24

and the thin ears swallowed the seven good ears. NASB

I've combined these four references because they are all references to the same thing. This pertains to a dream Pharaoh had and Joseph interpreted for him. The Aleph Tav is found in the same place in

each verse, i.e. after the word “gaunt” in reference to the cows and the word “thin” pertaining to the ears of corn. The Aleph Tav is the “gaunt” cows and the “thin” ears.

In the dream there are 7 years of plenty and 7 years of famine. I can't help but wonder if the 7 years of famine parallels the tribulation. The tribulation lasts for 7 years and during that time there will be unparalleled events to include world-wide famine. Look at Rev 6:8

And I looked, and behold, an ashen horse; and he who sat on it had the name Death; and Hades was following with him. And authority was given to them over a fourth of the earth, to kill with sword and with famine and with pestilence and by the wild beasts of the earth. NASB

The solution to the tribulation is the Aleph Tav. In Him, and Him alone, is life. See John 14:6

Jesus said to him, "I am the way, and the truth, and the life; no one comes to the Father, but through Me. NASB

The only hope for people alive during this time will be to put their trust in Him. As the people in Joseph's time needed intervention for survival, people today need the same thing for spiritual survival. Jesus is the food we need. Look at John 6:51

"I am the living bread that came down out of heaven; if anyone eats of this bread, he shall live forever; and the bread also which I shall give for the life of the world is My flesh." NASB

and John 6:53-58

"Truly, truly, I say to you, unless you eat the flesh of the Son of Man and drink His blood, you have no life in yourselves. 54 "He who eats My flesh and drinks My blood has eternal life, and I will raise him up on the last day. 55 "For My flesh is true food, and My blood is true drink. 56 "He who eats My

flesh and drinks My blood abides in Me, and I in him. 57 "As the living Father sent Me, and I live because of the Father, so he who eats Me, he also shall live because of Me. 58 "This is the bread which came down out of heaven; not as the fathers ate, and died, he who eats this bread shall live forever."
NASB

Salvation will be the same during the tribulation as it is now. Look at Rev 19:11-16

11 And I saw heaven opened; and behold, a white horse, and He who sat upon it is called Faithful and True; and in righteousness He judges and wages war. 12 And His eyes are a flame of fire, and upon His head are many diadems; and He has a name written upon Him which no one knows except Himself. 13 And He is clothed with a robe dipped in blood; and His name is called The Word of God. 14 And the armies which are in heaven, clothed in fine linen, white and clean, were following Him on white horses. 15 And from His mouth comes a sharp sword, so that with it He may smite the nations; and He will rule them with a rod of iron; and He treads the wine press of the fierce wrath of God, the Almighty. 16 And on His robe and on His thigh He has a name written, "KING OF KINGS, AND LORD OF LORDS."
NASB

Gen 45:27

When they told him all the words of Joseph that he had spoken to them, and when he saw the wagons that Joseph had sent to carry him, the spirit of their father Jacob revived. NASB

The Aleph Tav is found after the word "him." It reads, "When they told him (Aleph Tav) all the words of Joseph..." The "him" here

refers to Jacob. Remember Gen 32:28. Jacob's name was changed from Jacob to Israel. Jacob is a "type" of Israel and from him came the twelve tribes that formed the foundation of the nation.

The event in 45:27 has a "behind the scenes" moment that isn't really evident. "They" are the "sons of Israel" (vs 21). To go to Jacob and tell him that Joseph is alive means "they" would also have to tell him what had originally happened to Joseph in the first place that resulted in Joseph being in Egypt. The time is coming when the nation of Israel will have to confess to the Aleph Tav their sin of rejecting Him in the first place. Look at Zech 12:10-14

10 "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; and they will mourn for Him, as one mourns for an only son, and they will weep bitterly over Him, like the bitter weeping over a first-born. 11 "In that day there will be great mourning in Jerusalem, like the mourning of Hadadrimmon in the plain of Megiddo. 12 "And the land will mourn, every family by itself; the family of the house of David by itself, and their wives by themselves; the family of the house of Nathan by itself, and their wives by themselves; 13 the family of the house of Levi by itself, and their wives by themselves; the family of the Shimeites by itself, and their wives by themselves; 14 all the families that remain, every family by itself, and their wives by themselves. NASB

The Aleph Tav is "revived" when His missing son is found to be alive and the other sons are re-instated with their father by their confession. The twelve sons are like the prodigal son as recorded in Luke 15. Notice specifically that last verse of the parable: Luke 15:32

'But we had to be merry and rejoice, for this brother of yours was dead and has begun to live, and was lost and has been found.' " NASB

God (the Aleph Tav) celebrates when we come home. He treat us just like the returning of the prodigal. The twelve were “lost.” One, Joseph, was physically missing and the others were “lost” because of their lies. By their confession all was healed and the family was reunited. The result was that Jacob, a type of Aleph Tav, was “revived.”

Gen 45:27 See a detailed explanation in my book, The Mystery of the Alpha and Omega.

Gen 49:1

Then Jacob summoned his sons and said, "Assemble yourselves that I may tell you what shall befall you in the days to come. NASB

The Aleph Tav is found after the word “you.” It reads, “Assemble yourselves that I may tell you (Aleph Tav) what shall befall you in the days to come.”

“You” are the twelve sons (tribes). All of the sons and their descendants are part of the preparation of the coming of the Aleph Tav – first as a sacrifice for all mankind and second at His coming to reign as King of kings and Lord of lords. Jacob is saying that he is going to tell the twelve sons what is going to happen to them that will bring about these two events.

Commentary in the Chumash states:

“Jacob was about to bless the tribes individually, each in line with its own character and ability, so that they would be directed toward the paths for which God had suited them, for his blessings would make clear that each of the tribes had its own unique mission. Only Jacob could perceive this.

Far from breeding disunity, however, their separate missions were to bring them together, because they were like the spokes of a wheel; though the spokes point in different directions, they are all part of the same wheel and essential to its function."

The Aleph Tav is to come into the world as our Redeemer and through the words of Jacob we see that Judah is the line through which the Messiah would come. Look at Gen 49:8-10

**8 "Judah, your brothers shall praise you;
Your hand shall be on the neck of your enemies;
Your father's sons shall bow down to you.**

**9 "Judah is a lion's whelp;
From the prey, my son, you have gone up.
He couches, he lies down as a lion,
And as a lion, who dares rouse him up?**

**10 "The scepter shall not depart from Judah,
Nor the ruler's staff from between his feet,
Until Shiloh comes,
And to him shall be the obedience of the peoples. NASB**

These verses are a reference to the coming Messiah. Even the Jewish teachers recognize the Messianic prophecy contained here. The Chumash commentary says:

"Judah would be the source of Jewish leadership and royalty, of the Davidic dynasty and Messiah. So admired will you be by all your brothers that Jews will not say, I am a Reubenite or a Simeonite, but I am a Yehudi [Judahite; Jew]."

In approximately 7 AD the scepter had been taken from Judah, i.e., they lost the right to impose capitol punishment. Shiloh (the Messiah) was born by then but Israel didn't recognize Him. The nation of Israel believes the Word of God has been broken.

Gen 50:15

When Joseph's brothers saw that their father was dead, they said, "What if Joseph should bear a grudge against us and pay us back in full for all the wrong which we did to him!" NASB

The Interlinear Bible reads, "And Joseph's brothers saw that their father was dead. And they said, what if Joseph should bear a grudge against us and should surely repay us all the evil which we did to him?"

The Aleph Tav is between the words "us" and "all." It reads, "...what if Joseph should bear a grudge against us and should surely repay us (Aleph Tav) all the evil which we did to him?"

Gen 50:15 See a detailed explanation in my book, The Mystery of the Alpha and Omega.

THE BOOK OF EXODUS

Exodus 1:1

Now these are the names of the sons of Israel who came to Egypt with Jacob; they came each one with his household: NASB

In this verse the Aleph Tav is translated "with." The Aleph Tav came to Egypt "with" Jacob. Just as Jesus, the Aleph Tav, was with Jacob and the rest of Israel as they went to Egypt, He is with us today. Look at Matt 28:19-20

19 "Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, 20 teaching them to observe all that I commanded you; and lo, I am with you always, even to the end of the age." NASB

Exodus 1:14

and they made their lives bitter with hard labor in mortar and bricks and at all kinds of labor in the field, all their labors which they rigorously imposed on them. NASB

The Aleph Tav is found here between the words "field" and "all." The Interlinear Bible translates this verse this way: "And they made their lives bitter by hard work, in clay, and in bricks, and in all work in the field; (Aleph Tav) all their work which they made them do with harshness."

To understand the role of the Aleph Tav here, we need to look at verses 13-14 together. Ex 1:13-14

13 And the Egyptians compelled the sons of Israel to labor rigorously; 14 and they made their lives bitter with hard labor in mortar and bricks and at all kinds of labor in the field, all their labors which they rigorously imposed on them. NASB

As we saw in Ex 1:1, Jesus, the Aleph Tav, was with Israel in all they experienced. When the Egyptians imposed harsh labor on Israel, the Aleph Tav was there as well. This was the beginning of the fulfillment of the prophecy given to Abraham in Gen 15:13-14

13 And God said to Abram, "Know for certain that your descendants will be strangers in a land that is not theirs, where they will be enslaved and oppressed four hundred years. 14 But I will also judge the nation whom they will serve; and afterward they will come out with many possessions. NASB

The beginning of the judgment is announced in Ex 3:7

And the LORD said, "I have surely seen the affliction of My people who are in Egypt, and have given heed to their cry because of their taskmasters, for I am aware of their sufferings. NASB

Ex 3:8 says that God has "come down" to deliver His people. This doesn't mean that God hasn't been with His people all along. He

descended to this mountain to reveal Himself to Moses but as we saw in Exodus 1:1 the Aleph Tav has been with His people all along.

Exodus 4:15

And you are to speak to him and put the words in his mouth; and I, even I, will be with your mouth and his mouth, and I will teach you what you are to do. NASB

The Aleph Tav is found after the second to the last "you." It reads, "...and I will teach you (Aleph Tav) what you are to do."

It is the Aleph Tav that is going to teach Moses and Aaron what they are to do. Look at Ex 33:11

Thus the LORD used to speak to Moses face to face, just as a man speaks to his friend. NASB

As we read through the first part of the Book of Exodus we see that God told Moses what to say to Pharaoh and He told Moses what each plague was going to be and what Moses was to do to bring about the plague. For example, look at Ex 5:1

Afterward Moses and Aaron went to Pharaoh and said, "This is what the LORD, the God of Israel, says: 'Let my people go, so that they may hold a festival to me in the desert.'" NIV

And Ex 6:1

Then the LORD said to Moses, "Now you will see what I will do to Pharaoh: Because of my mighty hand he will let them go; because of my mighty hand he will drive them out of his country." NIV

Exodus 4:28 & 30

28 And Moses told Aaron all the words of the LORD with which He had sent him, and all the signs that He had commanded him to do.

**30 and Aaron spoke all the words which the LORD had spoken to Moses. He then performed the signs in the sight of the people.
NASB**

I've included these two verses together because the Aleph Tav shows up in the same place in both verses – after the name Aaron. Verse 28 reads, “And Moses told Aaron (Aleph Tav) all the words...” Verse 30 reads, “and Aaron spoke all the words...”

The role of Aaron is that of the High Priest. He is a type of Messiah, out High Priest. Moses, a type of the Father, told Aaron, the High Priest, the things God wanted the High Priest to share/teach the people. Jesus, the Aleph Tav, does the same thing. Look at the following verses:

John 8:26-30

**26 "I have many things to speak and to judge concerning you, but He who sent Me is true; and the things which I heard from Him, these I speak to the world." 27 They did not realize that He had been speaking to them about the Father. 28 Jesus therefore said, "When you lift up the Son of Man, then you will know that I am He, and I do nothing on My own initiative, but I speak these things as the Father taught Me. 29 "And He who sent Me is with Me; He has not left Me alone, for I always do the things that are pleasing to Him." 30 As He spoke these things, many came to believe in Him.
NASB**

John 12:50

**"And I know that His commandment is eternal life; therefore the things I speak, I speak just as the Father has told Me."
NASB**

Exodus 6:4

And I also established My covenant with them, to give them the land of Canaan, the land in which they sojourned. NASB

The Aleph Tav is after the word "Canaan." The verse reads, "...to give them the land of Canaan, (Aleph Tav) the land in which they sojourned."

The explanation of the Aleph Tav here is clearly explained in the section verse 4 is taken from. Look at Ex 6:2-9

2 God spoke further to Moses and said to him, "I am the LORD; 3 and I appeared to Abraham, Isaac, and Jacob, as God Almighty, but by My name, LORD, I did not make Myself known to them. 4 And I also established My covenant with them, to give them the land of Canaan, the land in which they sojourned. 5 And furthermore I have heard the groaning of the sons of Israel, because the Egyptians are holding them in bondage; and I have remembered My covenant. 6 Say, therefore, to the sons of Israel, 'I am the LORD, and I will bring you out from under the burdens of the Egyptians, and I will deliver you from their bondage. I will also redeem you with an outstretched arm and with great judgments. 7 'Then I will take you for My people, and I will be your God; and you shall know that I am the LORD your God, who brought you out from under the burdens of the Egyptians. 8 'And I will bring you to the land which I swore to give to Abraham, Isaac, and Jacob, and I will give it to you for a possession; I am the LORD.' " 9 So Moses spoke thus to the sons of Israel,

but they did not listen to Moses on account of their despondency and cruel bondage. NASB

Notice specifically verses 6-8. Here are 7 “I will’s” of God to Israel. Verse 4 tells us that it is the Aleph Tav that is going to give Israel the land of Canaan and verses 6-8 identify God as the giver. This is further proof that Jesus, the Aleph Tav, is God.

Exodus 6:29

that the LORD spoke to Moses, saying, "I am the LORD; speak to Pharaoh king of Egypt all that I speak to you." NASB

The Aleph Tav is between the words “Egypt” and “all.” Look at verses 28-29 together. Ex 6:28-29

28 Now it came about on the day when the LORD spoke to Moses in the land of Egypt, 29 that the LORD spoke to Moses, saying, "I am the LORD; speak to Pharaoh king of Egypt all that I speak to you." NASB

In the context of these verses we find that it is the Aleph Tav that is going to give Moses the words to speak to Pharaoh. This is also confirmed in the next verse that the Aleph Tav shows up.

Exodus 7:2

You shall speak all that I command you, and your brother Aaron shall speak to Pharaoh that he let the sons of Israel go out of his land. NASB

The Aleph Tav is found between the words “all” and “that.” It reads, “You shall speak (Aleph Tav) all that I command you,…” Pharaoh was considered to be a “god.” The true God makes Moses as “God” in Pharaoh’s view. Look at verse 1:

Then the LORD said to Moses, "See, I make you as God to Pharaoh, and your brother Aaron shall be your prophet. NASB

The battle is for supremacy and it is the Aleph Tav that is going to speak through Moses and Aaron. This happened with Moses, Aaron and Pharaoh and it is happening now and will be very evident in the future. Look at Rev 17:17

"For God has put it in their hearts to execute His purpose by having a common purpose, and by giving their kingdom to the beast, until the words of God should be fulfilled. NASB

Exodus 9:25

And the hail struck all that was in the field through all the land of Egypt, both man and beast; the hail also struck every plant of the field and shattered every tree of the field. NASB

The Aleph Tav is found between the words "Egypt" and "both." It reads, "And the hail struck all that was in the field through all the land of Egypt, (Aleph Tav) both man and beast;..."

In this reference I don't believe this means that hail fell on the Aleph Tav. I think the insertion of the Aleph Tav here shows us that He, the Aleph Tav, is the one behind the hail coming in the first place. Look at the entire reference to this plague. Ex 9:22-26

22 Now the LORD said to Moses, "Stretch out your hand toward the sky, that hail may fall on all the land of Egypt, on man and on beast and on every plant of the field, throughout the land of Egypt." 23 And Moses stretched out his staff toward the sky, and the LORD sent thunder and hail, and fire ran down to the earth. And the LORD rained hail on the land of Egypt. 24 So there was hail, and fire flashing continually in the midst of the hail, very severe, such as had not been in all

the land of Egypt since it became a nation. 25 And the hail struck all that was in the field through all the land of Egypt, both man and beast; the hail also struck every plant of the field and shattered every tree of the field. 26 Only in the land of Goshen, where the sons of Israel were, there was no hail. NASB

In verse 22 we see that it was the Lord that spoke to Moses about this plague and in verse 23 it was the Lord that actually sent the hail. God has a storehouse of snow and hail hidden somewhere in the heavens and it will come again during the tribulation. Look at Job 38:22-23

**22 "Have you entered the storehouses of the snow,
Or have you seen the storehouses of the hail ,
23 Which I have reserved for the time of distress,
For the day of war and battle? NASB**

Rev 8:7

And the first sounded, and there came hail and fire, mixed with blood, and they were thrown to the earth; and a third of the earth was burned up, and a third of the trees were burned up, and all the green grass was burned up. NASB

And Rev 16:21

And huge hailstones, about one hundred pounds each, came down from heaven upon men; and men blasphemed God because of the plague of the hail, because its plague was extremely severe. NASB

As we have studied, we see that Israel is God's chosen nation and in this plague they were protected. I believe that the insertion of the Aleph Tav here shows that He is the Lord that sent the hail and He is the one that protected Israel from this plague.

In the Book of Psalms there are 16 specific references to God being a “shield” to those who trust Him. For example, read Ps 28:7

**The LORD is my strength and my shield ;
My heart trusted in Him, and I am helped;
Therefore my heart greatly rejoices,
And with my song I will praise Him. NKJV**

The purpose of the shield is to protect one from weapons of the enemy. The Aleph Tav is our shield and He will protect us from His wrath when it is poured out on this earth.

Exodus 10:2

1 Then the LORD said to Moses, "Go to Pharaoh, for I have hardened his heart and the heart of his servants, that I may perform these signs of Mine among them, 2 and that you may tell in the hearing of your son, and of your grandson, how I made a mockery of the Egyptians, and how I performed My signs among them; that you may know that I am the LORD." NASB

The Aleph Tav is found between the words “performed” and “My” in verse 2. Actually, this reference confirms what was commented on in the previous reference. The purpose of the plagues was a confrontation between God and Satan. Egypt was a people group that was steeped in idolatry. Did you ever wonder why an Israelite slave (Moses) was allowed to approach the Pharaoh time and time again and challenge him? The purpose is explained in this section. God is showing the world that He and He alone is God.

For a detailed look at this subject see my book, *The Strategy of Spiritual Warfare Exposed – What Goes On Behind The Scenes And Why.*

Exodus 10:12

Then the LORD said to Moses, "Stretch out your hand over the land of Egypt for the locusts, that they may come up on the land of Egypt, and eat every plant of the land, even all that the hail has left." NASB

The Aleph Tav is found between the words "land" and "even." It reads, "...and eat every plant of the land, (Aleph Tav) even all that the hail has left."

Look also at Ex 10:13

So Moses stretched out his staff over the land of Egypt, and the LORD directed an east wind on the land all that day and all that night; and when it was morning, the east wind brought the locusts. NASB

In the context of these verses we see it is the Aleph Tav that is in control of the locusts that are sent in this plague. There is a statement in the commentary of Exodus 10 recorded in the Chumash that highlights this. It reads:

"The commentators note that the Exodus was a seminal event in world history because it demonstrated God's mastery over nature. Thus it became the textbook lesson for humanity that God is not an aloof Creator, but the Master of the universe day by day and event by event."

God is going to allow locusts from the bottomless pit to be released again on the earth. This will happen at His leading and is a part of what we know of as the tribulation. Look at Rev 9:1-11

1 And the fifth angel sounded, and I saw a star from heaven which had fallen to the earth; and the key of the bottomless pit was given to him. 2 And he opened the bottomless pit; and smoke went up out of the pit, like the smoke of a great furnace; and the sun and the air were darkened by the smoke of the pit. 3 And out of the smoke came forth locusts upon the

earth; and power was given them, as the scorpions of the earth have power. 4 And they were told that they should not hurt the grass of the earth, nor any green thing, nor any tree, but only the men who do not have the seal of God on their foreheads. 5 And they were not permitted to kill anyone, but to torment for five months; and their torment was like the torment of a scorpion when it stings a man. 6 And in those days men will seek death and will not find it; and they will long to die and death flees from them. 7 And the appearance of the locusts was like horses prepared for battle; and on their heads, as it were, crowns like gold, and their faces were like the faces of men. 8 And they had hair like the hair of women, and their teeth were like the teeth of lions. 9 And they had breastplates like breastplates of iron; and the sound of their wings was like the sound of chariots, of many horses rushing to battle. 10 And they have tails like scorpions, and stings; and in their tails is their power to hurt men for five months. 11 They have as king over them, the angel of the abyss; his name in Hebrew is Abaddon, and in the Greek he has the name Apollyon. NASB

Verses 4 – 5 show us they are under the control of God. They have boundaries and a specific time frame set. They can do only what God commands and permits them to do.

Exodus 13:7

Unleavened bread shall be eaten throughout the seven days; and nothing leavened shall be seen among you, nor shall any leaven be seen among you in all your borders. NASB

The Aleph Tav is found between the words “eaten” and “throughout.” This is in reference to the feast of unleavened bread (Passover). The feast of unleavened bread speaks of communion with Jesus – the Aleph Tav. Look at John 6:30-35

31 "Our fathers ate the manna in the wilderness; as it is written, 'He gave them bread out of heaven to eat.'" 32 Jesus therefore said to them, "Truly, truly, I say to you, it is not Moses who has given you the bread out of heaven, but it is My Father who gives you the true bread out of heaven. 33 "For the bread of God is that which comes down out of heaven, and gives life to the world." 34 They said therefore to Him, "Lord, evermore give us this bread." 35 Jesus said to them, "I am the bread of life; he who comes to Me shall not hunger, and he who believes in Me shall never thirst. NASB

Jesus says that if we eat the bread of life we will never hunger or thirst again. This means that if we would eat the bread of life (Jesus – the Aleph Tav) spiritually we will be satisfied for all eternity. He and He alone can make this promise. This is prefigured in Exodus 13.

Exodus 14:25

And He caused their chariot wheels to swerve, and He made them drive with difficulty; so the Egyptians said, "Let us flee from Israel, for the LORD is fighting for them against the Egyptians." NASB

The Aleph Tav is found between the words "He" and "made." It reads, "He (Aleph Tav) made the wheels of their chariots come off..." This verse is clear. The Aleph Tav is fighting for the Israelites and it was so evident that even the Egyptians acknowledged it.

Exodus 16:5

And it will come about on the sixth day, when they prepare what they bring in, it will be twice as much as they gather daily." NASB

The Aleph Tav is found between the words "what" and "they." It reads, "...when they prepare what (Aleph Tav) they bring in,..." To

understand this reference to the Aleph Tav we need to also look at the previous verse. Taken together they read, Ex 16:4-5

4 Then the LORD said to Moses, "Behold, I will rain bread from heaven for you; and the people shall go out and gather a day's portion every day, that I may test them, whether or not they will walk in My instruction. 5 And it will come about on the sixth day, when they prepare what they bring in, it will be twice as much as they gather daily." NASB

The reference here is to manna – the miracle bread that rained from heaven for the Israelites as they wandered in the desert. Manna provided life for the people. This is clearly a direct reference to Jesus – the Aleph Tav. Look at John 6:31-35

31 "Our fathers ate the manna in the wilderness; as it is written, 'He gave them bread out of heaven to eat.'" 32 Jesus therefore said to them, "Truly, truly, I say to you, it is not Moses who has given you the bread out of heaven, but it is My Father who gives you the true bread out of heaven. 33 "For the bread of God is that which comes down out of heaven, and gives life to the world." 34 They said therefore to Him, "Lord, evermore give us this bread." 35 Jesus said to them, "I am the bread of life; he who comes to Me shall not hunger, and he who believes in Me shall never thirst. NASB

The commentary in the Chumash on “manna” states:

The daily gift of heavenly food was another major course in the school of spiritual survival, which was to prove for all time that God provides for those who have faith in Him.

Exodus 13:9

Then Moses said to Aaron, "Say to all the congregation of the sons of Israel, 'Come near before the LORD, for He has heard your grumblings.'" NASB

The Aleph Tav is between the words “heard” and “your.” It reads, “Come near before the LORD, for He has heard (Aleph Tav) your grumblings.”

The Aleph Tav has heard the grumblings of the nation. Notice what happens next: Ex 16:10

And it came about as Aaron spoke to the whole congregation of the sons of Israel, that they looked toward the wilderness, and behold, the glory of the LORD appeared in the cloud. NASB

The “glory of the LORD appeared.” The Aleph Tav is the Lord and His glory appeared to the entire nation. He revealed His glory to them once Aaron, at the direction of Moses, told the people that the LORD (Aleph Tav) had heard their “grumblings.” As we continue with verses 11 – 12 we see more of a revelation of the Aleph Tav in responding to their “grumblings.” Ex 16:11-12

11 And the LORD spoke to Moses, saying, 12 "I have heard the grumblings of the sons of Israel; speak to them, saying, 'At twilight you shall eat meat, and in the morning you shall be filled with bread; and you shall know that I am the LORD your God.'" NASB

To me this states (vss 1-12) that the Aleph Tav is being revealed to the people as the bread of life and also a revelation to them that He, the Aleph Tav, is the Lord.

I find the commentary in the Chumash on verses 9 – 12 by the Ramban quite interesting. It states:

After having said earlier that the daily portion of manna was unrelated to the demand, God now responded to the people, and, by referring to their request as a complaint, He let them know that their anger displayed a lack of faith in God and His prophet. Thus, whereas the initial assurance of manna was accompanied by a statement that it would be a test of Israel’s ability to rise to the challenge (v.4), here they were told that it

would teach them that Hashem was, indeed, their God – for their behavior had shown that they were lacking in that realization (Ramban).

Exodus 18:1, 8, & 14

1 Now Jethro, the priest of Midian, Moses' father-in-law, heard of all that God had done for Moses and for Israel His people, how the LORD had brought Israel out of Egypt. NASB

8 And Moses told his father-in-law all that the LORD had done to Pharaoh and to the Egyptians for Israel's sake, all the hardship that had befallen them on the journey, and how the LORD had delivered them. NASB

I put these 2 verses together because the revelation of the Aleph Tav is the same in each verse. The Aleph Tav shows up 3 times in these 2 verses. In verse 1 it is between “all” and “that.” It reads, “...heard of all (Aleph Tav) that God had done for Moses...”

It is basically the same in verse 8. The Aleph Tav shows up twice in this verse. It reads, “And Moses told his father-in-law all (Aleph Tav) that the Lord had done to Pharaoh and to the Egyptians for Israel’s sake, all (Aleph Tav) the hardship that had befallen them on the journey, and how the Lord had delivered them.”

These verses highlight for us the fact that it is the Aleph Tav that is the Deliverer of Israel and it is the Aleph Tav that challenged the gods of the Egyptians. Look at what Paul says in Rom 9:14-18

14 What shall we say then? There is no injustice with God, is there? May it never be! 15 For He says to Moses, "I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion." 16 So then it does not depend on the man who wills or the man who runs, but on God who has

mercy. 17 For the Scripture says to Pharaoh, "For this very purpose I raised you up, to demonstrate My power in you, and that My name might be proclaimed throughout the whole earth." 18 So then He has mercy on whom He desires, and He hardens whom He desires. NASB

Exodus 18:14

Now when Moses' father-in-law saw all that he was doing for the people, he said, "What is this thing that you are doing for the people? Why do you alone sit as judge and all the people stand about you from morning until evening?" NASB

The Aleph Tav is found between "Moses" and "father-in-law." It reads, "Now when Moses' (Aleph Tav) father-in-law saw all that he was doing for the people,..." The presence of the Aleph Tav here could be understood in either of two roles – that of Moses and that of the father-in-law. First, He is working with and guiding Moses as the judge of the people. The Chumash commentary says,

"Rashi indicates that the people came for judgment on the day after Yom Kippur, the day of forgiveness, when Jews forgive one another and join as a single nation. The people came to Moses for judgment as a continuation of the spirit of Yom Kippur, out of a desire to continue the day's spirit of unity."

"Rashi" is another name for Rabbi Shlomo ben Isaac, a French Hebrew scholar who is regarded as one of Judaism's greatest commentators. Rashi is perhaps best known for his concise, direct commentaries on the Talmud. His writings are still considered the definitive work in this area.

This thought does fit the role of the Aleph Tav. Look at what Jesus said in John 5:26-27

26 "For just as the Father has life in Himself, even so He gave to the Son also to have life in Himself; 27 and He gave Him

**authority to execute judgment, because He is the Son of Man.
NASB**

We hear from the lips of Jesus (the Aleph Tav) Himself that the day is coming when He will be the ultimate Judge.

On the other hand, the Aleph Tav could refer to Moses' father-in-law. Moses' father-in-law gave Moses words of wisdom in that he suggested that the role of the judge be divided among the leaders of the people. Look ahead at Ex 18:19-22

19 Now listen to me: I shall give you counsel, and God be with you. You be the people's representative before God, and you bring the disputes to God, 20 then teach them the statutes and the laws, and make known to them the way in which they are to walk, and the work they are to do. 21 Furthermore, you shall select out of all the people able men who fear God, men of truth, those who hate dishonest gain; and you shall place these over them, as leaders of thousands, of hundreds, of fifties and of tens. 22 And let them judge the people at all times; and let it be that every major dispute they will bring to you, but every minor dispute they themselves will judge. So it will be easier for you, and they will bear the burden with you. NASB

This is not to imply that the Aleph Tav isn't capable of being the only judge, however, in the age to come we find that the role of the church (true believers in Jesus) will also serve as judges. Look at what Paul said in 1 Cor 6:3

Do you not know that we shall judge angels? NASB

We aren't going to be judging our fellow man, but we will judge angels. I believe the picture we have in Exodus 18:14 points to the eternal future and our role working with the Aleph Tav.

Exodus 19:7

**So Moses came and called the elders of the people, and set before them all these words which the LORD had commanded him.
NASB**

The Aleph Tav is found between the words “all” and “these.” It reads, “...and set before them all (Aleph Tav) these words which the LORD had commanded him.”

It is the Lord (Aleph Tav) that gave Moses the words to speak. We’ll see this highlighted in the next verse we examine. Here, at the direction of the Lord – the Aleph Tav, Moses called the elders and instructed them according to what the Lord had told him.

Exodus 20:1

Then God spoke all these words, saying, NASB

The Aleph Tav is found between the words “God” and “spoke.” It is God – the Aleph Tav – that spoke what we know as the “Ten Commandments” to the people.

For a more detailed explanation of the Aleph Tav in this verse, see a my book, *The Mystery of the Alpha and Omega*.

Exodus 20:7

Ex 20:7

**"You shall not take the name of the LORD your God in vain, for the LORD will not leave him unpunished who takes His name in vain.
NASB**

The Aleph Tav shows up 3 times in this verse. It reads, “You shall not take (Aleph Tav) the name of the Lord your God in vain, for the Lord will not leave him unpunished (Aleph Tav) who takes (Aleph Tav) His name in vain.

There is a lot of discussion on this verse as to its true meaning. Most people understand from this verse that using God’s name in a vulgar manner is forbidden. I believe that this verse also means that if you profess to be a follower of God (Aleph Tav), then live like it!

For a detailed explanation of this verse, see my book, The Mystery of the Alpha and Omega.

Exodus 23:25

But you shall serve the LORD your God, and He will bless your bread and your water; and I will remove sickness from your midst. NASB

The Aleph Tav is found between the words “serve” and “the.” It reads, “But you shall serve (Aleph Tav) the LORD your God,...”

The Aleph Tav is the Lord our God that we are to serve. As the Ramban says, “Worship Hashem, and He will provide all the blessings you need.”

We’ve already looked at the Aleph Tav as being the manna (bread from heaven) that God miraculously provided, but what about the water? Look at what Paul tells us in 1 Cor 10:1-4

1 For I do not want you to be unaware, brethren, that our fathers were all under the cloud, and all passed through the sea; 2 and all were baptized into Moses in the cloud and in the sea; 3 and all ate the same spiritual food; 4 and all drank the same spiritual drink, for they were drinking from a

**spiritual rock which followed them; and the rock was Christ.
NASB**

This goes back to an event recorded in Ex 17 and looks ahead to an event recorded in Num 20. Look at the following references:

Ex 17:1-7

**1 Then all the congregation of the sons of Israel journeyed by stages from the wilderness of Sin, according to the command of the LORD, and camped at Rephidim, and there was no water for the people to drink. 2 Therefore the people quarreled with Moses and said, "Give us water that we may drink." And Moses said to them, "Why do you quarrel with me? Why do you test the LORD?" 3 But the people thirsted there for water; and they grumbled against Moses and said, "Why, now, have you brought us up from Egypt, to kill us and our children and our livestock with thirst?" 4 So Moses cried out to the LORD, saying, "What shall I do to this people? A little more and they will stone me." 5 Then the LORD said to Moses, "Pass before the people and take with you some of the elders of Israel; and take in your hand your staff with which you struck the Nile, and go. 6 Behold, I will stand before you there on the rock at Horeb; and you shall strike the rock, and water will come out of it, that the people may drink." And Moses did so in the sight of the elders of Israel. 7 And he named the place Massah and Meribah because of the quarrel of the sons of Israel, and because they tested the LORD, saying, "Is the LORD among us, or not?"
NASB**

and Num 20:2-13

2 And there was no water for the congregation; and they assembled themselves against Moses and Aaron. 3 The people thus contended with Moses and spoke, saying, "If only we had perished when our brothers perished before the LORD! 4 "Why then have you brought the LORD'S assembly into this wilderness, for us and our beasts to die here? 5 "And

why have you made us come up from Egypt, to bring us in to this wretched place? It is not a place of grain or figs or vines or pomegranates, nor is there water to drink." 6 Then Moses and Aaron came in from the presence of the assembly to the doorway of the tent of meeting, and fell on their faces. Then the glory of the LORD appeared to them; 7 and the LORD spoke to Moses, saying, 8 "Take the rod; and you and your brother Aaron assemble the congregation and speak to the rock before their eyes, that it may yield its water. You shall thus bring forth water for them out of the rock and let the congregation and their beasts drink." 9 So Moses took the rod from before the LORD, just as He had commanded him; 10 and Moses and Aaron gathered the assembly before the rock. And he said to them, "Listen now, you rebels; shall we bring forth water for you out of this rock?" 11 Then Moses lifted up his hand and struck the rock twice with his rod; and water came forth abundantly, and the congregation and their beasts drank. 12 But the LORD said to Moses and Aaron, "Because you have not believed Me, to treat Me as holy in the sight of the sons of Israel, therefore you shall not bring this assembly into the land which I have given them." 13 Those were the waters of Meribah, because the sons of Israel contended with the LORD, and He proved Himself holy among them. NASB

Based on what Paul told us in 1 Cor 10, we can see that the "rock" mentioned in the above two references is the Messiah – the Aleph Tav. Those two events also prefigure the work of the Messiah on the cross. In the first instance Moses was told to "strike" the rock – a symbol of putting Him to death. After that there is no need to strike the rock which is symbolically putting Him to death again. All we need to do now is "speak" to the rock – the Aleph Tav. He hears us!

Exodus 23:31

And I will fix your boundary from the Red Sea to the sea of the Philistines, and from the wilderness to the River Euphrates; for I will deliver the inhabitants of the land into your hand, and you will drive them out before you. NASB

The Aleph Tav is found between the words "hand," and "and." It reads, "...for I will deliver the inhabitants of the land into your hand, (Aleph Tav) and you will drive them out before you."

It is the Aleph Tav that is going to drive out the enemies of the Israelites from the land and it is the Aleph Tav that is going to set the boundaries of the land that is to be given to Israel. This goes back to the promise that God gave Abram in Gen 12:6-7a

6 And Abram passed through the land as far as the site of Shechem, to the oak of Moreh. Now the Canaanite was then in the land. 7 And the LORD appeared to Abram and said, "To your descendants I will give this land." NASB

and to the promise given to Moses about going with Moses and the people to drive out the enemies of the Lord and giving the land to Israel. Look at the entire section we are studying here. Ex 23:20-33

20 "Behold, I am going to send an angel before you to guard you along the way, and to bring you into the place which I have prepared. 21 Be on your guard before him and obey his voice; do not be rebellious toward him, for he will not pardon your transgression, since My name is in him. 22 But if you will truly obey his voice and do all that I say, then I will be an enemy to your enemies and an adversary to your adversaries. 23 For My angel will go before you and bring you in to the land of the Amorites, the Hittites, the Perizzites, the Canaanites, the Hivites and the Jebusites; and I will completely destroy them. 24 You shall not worship their gods, nor serve them, nor do according to their deeds; but you shall utterly overthrow them, and break their sacred pillars in

pieces. 25 But you shall serve the LORD your God, and He will bless your bread and your water; and I will remove sickness from your midst. 26 There shall be no one miscarrying or barren in your land; I will fulfill the number of your days. 27 I will send My terror ahead of you, and throw into confusion all the people among whom you come, and I will make all your enemies turn their backs to you. 28 And I will send hornets ahead of you, that they may drive out the Hivites, the Canaanites, and the Hittites before you. 29 I will not drive them out before you in a single year, that the land may not become desolate, and the beasts of the field become too numerous for you. 30 I will drive them out before you little by little, until you become fruitful and take possession of the land. 31 And I will fix your boundary from the Red Sea to the sea of the Philistines, and from the wilderness to the River Euphrates; for I will deliver the inhabitants of the land into your hand, and you will drive them out before you. 32 You shall make no covenant with them or with their gods. 33 They shall not live in your land, lest they make you sin against Me; for if you serve their gods, it will surely be a snare to you." NASB

It is the Aleph Tav that will bring this about.

Exodus 24:3-4

3 Then Moses came and recounted to the people all the words of the LORD and all the ordinances; and all the people answered with one voice, and said, "All the words which the LORD has spoken we will do!" 4 And Moses wrote down all the words of the LORD. Then he arose early in the morning, and built an altar at the foot of the mountain with twelve pillars for the twelve tribes of Israel. NASB

The Aleph Tav shows up twice in here, once in each verse. In verse 3 it reads, "Then Moses came and recounted to the people (Aleph Tav) all the words of the Lord and all the ordinances;..." Verse 4 reads this way – "And Moses (Aleph Tav) wrote down all the words of the Lord."

In these verses we see the Aleph Tav as being with the people, being with Moses, and also being the words written down. God said that He would be their "God" and they would be His people and that He, God, would give them the land He promised Abram. Look back at Ex 6:6-8

6 "Therefore, say to the Israelites: 'I am the LORD, and I will bring you out from under the yoke of the Egyptians. I will free you from being slaves to them, and I will redeem you with an outstretched arm and with mighty acts of judgment. 7 I will take you as my own people, and I will be your God. Then you will know that I am the LORD your God, who brought you out from under the yoke of the Egyptians. 8 And I will bring you to the land I swore with uplifted hand to give to Abraham, to Isaac and to Jacob. I will give it to you as a possession. I am the LORD.'" NIV

We also know from the Gospel of John that Jesus, the Aleph Tav, is also known as the Word of God. Look at John 1:1-5

1 In the beginning was the Word, and the Word was with God, and the Word was God. 2 He was in the beginning with God. 3 All things came into being by Him, and apart from Him nothing came into being that has come into being. 4 In Him was life, and the life was the light of men. 5 And the light shines in the darkness, and the darkness did not comprehend it. NASB

Exodus 24:10

and they saw the God of Israel; and under His feet there appeared to be a pavement of sapphire, as clear as the sky itself. NASB

The Aleph Tav shows up after the word “saw.” It reads, “and they saw (Aleph Tav) the God of Israel;...” This verse clearly identifies the Aleph Tav is God. He is the God that has fulfilled all of the promises given to Abram and Moses and the people of Israel. It was the Aleph Tav (Jesus) that appeared to Moses, Aaron, Nadab and Abihu and seventy of the elders. Look back at verse 9:

Then Moses went up with Aaron, Nadab and Abihu, and seventy of the elders of Israel, NASB

In this event this group was taken into the very presence of God. They were either taken into heaven itself or heaven came down to earth and they not only saw it, they experienced it. Look at the entire section. Ex 24:9-11

9 Then Moses went up with Aaron, Nadab and Abihu, and seventy of the elders of Israel, 10 and they saw the God of Israel; and under His feet there appeared to be a pavement of sapphire, as clear as the sky itself. 11 Yet He did not stretch out His hand against the nobles of the sons of Israel; and they beheld God, and they ate and drank. NASB

Wow!

Exodus 25:9

According to all that I am going to show you, as the pattern of the tabernacle and the pattern of all its furniture, just so you shall construct it. NASB

The Aleph Tav is after the word “you.” It reads, “According to all that I am going to show you, (Aleph Tav) as the pattern of the tabernacle...”

It is the Aleph Tav that is going to show Moses the pattern of the tabernacle and all of the contents. Look at what the writer of Hebrews tells us about this incident: Heb 8:1-5

1 Now the main point in what has been said is this: we have such a high priest, who has taken His seat at the right hand of the throne of the Majesty in the heavens, 2 a minister in the sanctuary, and in the true tabernacle, which the Lord pitched, not man. 3 For every high priest is appointed to offer both gifts and sacrifices; hence it is necessary that this high priest also have something to offer. 4 Now if He were on earth, He would not be a priest at all, since there are those who offer the gifts according to the Law; 5 who serve a copy and shadow of the heavenly things, just as Moses was warned by God when he was about to erect the tabernacle; for, "See," He says, "that you make all things according to the pattern which was shown you on the mountain." NASB

The tabernacle was an exact model of what is in heaven. It was the Aleph Tav that brought Moses into heaven and showed him the real thing and commanded him to build a tabernacle on this earth that would be an exact representation of what is in heaven.

Exodus 25:16

And you shall put into the ark the testimony which I shall give you. NASB

The Aleph Tav is after the word "ark." The verse reads, "And you shall put into the ark (Aleph Tav) the testimony which I shall give you." As we saw previously, it is the Aleph Tav that gave Moses the testimony (word). We also saw that Jesus, the Aleph Tav, is the Word (testimony) of God. This testimony was to be put in the ark and carried with Israel wherever they went.

Exodus 25:39

**It shall be made from a talent of pure gold, with all these utensils.
NASB**

In this verse the Aleph Tav is translated “with.” Verses 31 – 37 describe the construction of the Menorah – the seven branched lampstand. It is made from one piece of solid gold. It has a center pole with six branches extending from it. It is like a vine with branches extending from it. Look at the same description John gives us in John 15:5

**“I am the vine, you are the branches; he who abides in Me,
and I in him, he bears much fruit; for apart from Me you can
do nothing. NASB**

Jesus, the Aleph Tav, is the vine and we are the branches. We are to be one with Jesus. To be a branch we must be a part of the vine – attached to it. We draw our life and our nourishment from the vine.

Exodus 26:33

And you shall hang up the veil under the clasps, and shall bring in the ark of the testimony there within the veil; and the veil shall serve for you as a partition between the holy place and the holy of holies. NASB

The Aleph Tav is after the word “veil.” It reads, “And you shall hang up the veil (Aleph Tav) under the clasps, and shall bring in the ark of the testimony there within the veil;...”

The veil is a “type” of the Aleph Tav in the sense that the veil separated the holy place from the holy of holies. When the Messiah died on the cross, the veil was torn in two from top to bottom allowing man access into the holy of holies – the very presence of God. Look at Mark 15:37-39

37 And Jesus uttered a loud cry, and breathed His last. 38 And the veil of the temple was torn in two from top to bottom. 39 And when the centurion, who was standing right in front of Him, saw the way He breathed His last, he said, "Truly this man was the Son of God!" NASB

Exodus 27:9

"And you shall make the court of the tabernacle. On the south side there shall be hangings for the court of fine twisted linen one hundred cubits long for one side; NASB

The Aleph Tav is after the word "make." It reads, "And you shall make (Aleph Tav) the court of the tabernacle."

The outer court was the place of assembly. Access to the holy place and the holy of holies was only through the outer court. All Israel had access to the outer court, but only if they were ritually pure. David expressed his desire to enter into the holy place as well as anyone could express it. Look at Ps 27:4-6

**One thing I have asked from the LORD, that I shall seek:
That I may dwell in the house of the LORD all the days of my
life,
To behold the beauty of the LORD,
And to meditate in His temple.
5 For in the day of trouble He will conceal me in His
tabernacle;
In the secret place of His tent He will hide me;
He will lift me up on a rock.
6 And now my head will be lifted up above my enemies
around me;
And I will offer in His tent sacrifices with shouts of joy;
I will sing, yes, I will sing praises to the LORD. NASB**

Jesus expressed that it is through Him and Him alone that allows us access into the presence of the Father. Look at John 14:6

Jesus said to him, "I am the way, and the truth, and the life; no one comes to the Father, but through Me. NASB

In this sense the outer court (the court of the tabernacle) represents the Aleph Tav – the Messiah Yeshua.

Exodus 31:6

And behold, I Myself have appointed with him Oholiab, the son of Ahisamach, of the tribe of Dan; and in the hearts of all who are skillful I have put skill, that they may make all that I have commanded you: NASB

The Aleph Tav shows up twice in this verse. First between the words "him" and "Oholiab;" second, between the words "make" and "all." It reads, And behold, I Myself have appointed with him (Aleph Tav) Oholiab, the son of Ahisamach, of the tribe of Dan; and in the hearts of all who are skillful I have put skill, that they may make (Aleph Tav) all that I have commanded you:

To understand how the Aleph Tav is working in this verse we need to look at the entire section. Ex 31:1-6

1 Now the LORD spoke to Moses, saying, 2 "See, I have called by name Bezalel, the son of Uri, the son of Hur, of the tribe of Judah. 3 And I have filled him with the Spirit of God in wisdom, in understanding, in knowledge, and in all kinds of craftsmanship, 4 to make artistic designs for work in gold, in silver, and in bronze, 5 and in the cutting of stones for settings, and in the carving of wood, that he may work in all kinds of craftsmanship. 6 And behold, I Myself have appointed with him Oholiab, the son of Ahisamach, of the tribe of Dan; and in the hearts of all who are skillful I have

**put skill, that they may make all that I have commanded you:
NASB**

Verse 3 identifies the Holy Spirit as the One that gave these men their wisdom. It is at the direction of the Aleph Tav that the Holy Spirit guides these men in their craft. Look at John 14:25-26

25 "These things I have spoken to you, while abiding with you. 26 "But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all that I said to you. NASB

Jesus says that it is at His direction that the Father will send the Holy Spirit and one of His functions is to “teach” us “all things.” That would include teaching Bezalel and Oholiab how to make everything that God commanded to be made for the tabernacle.

Exodus 33:12

Then Moses said to the LORD, "See, Thou dost say to me, 'Bring up this people!' But Thou Thyself hast not let me know whom Thou wilt send with me. Moreover, Thou hast said, 'I have known you by name, and you have also found favor in My sight.' NASB

The Aleph Tav is after the word “not.” It reads, “Then Moses said to the LORD, "See, Thou dost say to me, 'Bring up this people!' But Thou Thyself hast not (Aleph Tav) let me know whom Thou wilt send with me. Moreover, Thou hast said, 'I have known you by name, and you have also found favor in My sight.

Moses is speaking with the Aleph Tav. This conversation pertains, obviously, to Moses leading the people to where God intended the people to go. The problem from Moses perspective is that he doesn't know with whom is going with him. This goes back to verse 2. Ex 33:1-2

1 Then the LORD spoke to Moses, "Depart, go up from here, you and the people whom you have brought up from the land

of Egypt, to the land of which I swore to Abraham, Isaac, and Jacob, saying, 'To your descendants I will give it.' 2 "And I will send an angel before you and I will drive out the Canaanite, the Amorite, the Hittite, the Perizzite, the Hivite and the Jebusite. NASB

In verse 2 it says that God will send “an angel” to go before them. This is the result of the sin of Israel in making the golden calf in chapter 32. Look at Ex 32:34

But go now, lead the people where I told you. Behold, My angel shall go before you; nevertheless in the day when I punish, I will punish them for their sin." NASB

Moses knew the Aleph Tav but he didn't know this angel. The reality is this angel is the Angel of the Lord. Look at Ex 33:14

And He said, "My presence shall go with you, and I will give you rest." NASB

Look also at Rev 22:16

"I, Jesus, have sent My angel to testify to you these things for the churches. I am the root and the offspring of David, the bright morning star." NASB

This would be the same angel that was sent to Moses and the Israelites in Ex 33.

Exodus 34:11

Be sure to observe what I am commanding you this day: behold, I am going to drive out the Amorite before you, and the Canaanite, the Hittite, the Perizzite, the Hivite and the Jebusite. NASB

The Aleph Tav is after the word “observe.” It reads, “Be sure to observe (Aleph Tav) what I am commanding you this day:...”

This section covers verses 10 – 26. In this section the Aleph Tav speaks to Moses. The Chumash commentary says, “God tells Moses what sins are particularly threatening and what commandments are especially propitious for safeguarding Israel’s spiritual greatness.”

Israel is called to be separated from the world. The commands given in this chapter are to establish Israel as God’s people. They are not to be involved in idolatry and are not to make covenants with the inhabitants of the land. Today the world is trying to make peace with Israel by forcing Israel to give up their land for peace. God is saying “don’t.”

The Aleph Tav shows up 2 more times in this chapter (vss 28 & 32) and all 3 go hand-in-hand.

Exodus 34:28

So he was there with the LORD forty days and forty nights; he did not eat bread or drink water. And he wrote on the tablets the words of the covenant, the Ten Commandments. NASB

The Aleph Tav is after the word “tablets.” It reads, “And he wrote on the tablets (Aleph Tav) the words of the covenant, the Ten Commandments.”

It was the Aleph Tav that gave Moses the 10 commandments in the first place and here He, the Aleph Tav, writes them again on the stones. It is interesting that Moses spent 40 days on the mountain with the Aleph Tav and didn’t eat or drink the entire time. Sort of coincides with what the Aleph Tav experienced as recorded in Matt 4 and Luke 4 when He was tempted for 40 days and 40 nights.

Exodus 34:32

And afterward all the sons of Israel came near, and he commanded them to do everything that the LORD had spoken to him on Mount Sinai. NASB

The Aleph Tav is after the word "them." It reads, "...and he commanded them (Aleph Tav) to do everything that the LORD had spoken to him on Mount Sinai."

Moses spoke to the people and commanded them pertaining to everything that the LORD, (the Aleph Tav) had commanded him to speak to the people. This event reflects on what transpired on the Mt. of Transfiguration as recorded in Matt 17. There, Jesus (the Aleph Tav) took Peter, James and John and was transfigured before them. One of those who appeared at this event was Moses. Now, if we look at Ex 34:29-31 we see that he was somewhat "transfigured" as well.

Ex 34:29-31

29 And it came about when Moses was coming down from Mount Sinai (and the two tablets of the testimony were in Moses' hand as he was coming down from the mountain), that Moses did not know that the skin of his face shone because of his speaking with Him. 30 So when Aaron and all the sons of Israel saw Moses, behold, the skin of his face shone, and they were afraid to come near him. 31 Then Moses called to them, and Aaron and all the rulers in the congregation returned to him; and Moses spoke to them. NASB

Exodus 35:5

'Take from among you a contribution to the LORD; whoever is of a willing heart, let him bring it as the LORD'S contribution: gold, silver, and bronze, NASB

The Aleph Tav is after the word "bring." It reads, "...let him bring (Aleph Tav) it as the LORD'S contribution:..."

What we give to the Lord (Aleph Tav) belongs to Him. In reality, it all belongs to Him anyway. Ex 35:5-10 lists all kinds of material things that we can give to the Lord. The Chumash commentary says of this verse, "The verse's stress on the motivation of the donor indicates that the primary requirement is not the monetary value of the gift – God is in no need of our contributions – but the giver's sincere inner desire to elevate and unite himself with Him."

According to the verse at hand, it is the Aleph Tav that we are drawing ourselves closer to as a result of us bringing our gifts to Him. Paul also addressed this issue in 2 Cor 9:6-7

6 Now this I say, he who sows sparingly shall also reap sparingly; and he who sows bountifully shall also reap bountifully. 7 Let each one do just as he has purposed in his heart; not grudgingly or under compulsion; for God loves a cheerful giver. NASB

If one truly knows Jesus (the Aleph Tav) as Lord and Savior, it truly is a joy to be able to give to Him. The people responded abundantly. Look at Ex 36:6-7

6 So Moses issued a command, and a proclamation was circulated throughout the camp, saying, "Let neither man nor woman any longer perform work for the contributions of the sanctuary." Thus the people were restrained from bringing any more. 7 For the material they had was sufficient and more than enough for all the work, to perform it. NASB

Exodus 35:10

'And let every skillful man among you come, and make all that the LORD has commanded: NASB

The Aleph Tav is after the word "all." It reads, "...and make all (Aleph Tav) that the LORD has commanded."

The items that are to be made and put in the tabernacle are at the direction of the Aleph Tav. As we saw before, the earthly tabernacle is a model of the heavenly tabernacle. Look again at Heb 8:4-5

4 Now if He were on earth, He would not be a priest at all, since there are those who offer the gifts according to the Law; 5 who serve a copy and shadow of the heavenly things, just as Moses was warned by God when he was about to erect the tabernacle; for, "See," He says, "that you make all things according to the pattern which was shown you on the mountain." NASB

The next two times the Aleph Tav shows up is in reference to items in the tabernacle.

Exodus 35:16-17

16 the altar of burnt offering with its bronze grating, its poles, and all its utensils, the basin and its stand; 17 the hangings of the court, its pillars and its sockets, and the screen for the gate of the court; NASB

The Aleph Tav is the first word of each verse. It would read, "(Aleph Tav) the altar..." "(Aleph Tav) the hangings..."

I believe these two references highlight what was mentioned in verse 10. Everything in the tabernacle is built at the direction of the Aleph Tav. I also believe that each item in the tabernacle points to the person and ministry of the Aleph Tav. These two items, the altar and the hangings, are things that we would be the most familiar as to their painting a picture of the role of the Aleph Tav as our sacrifice and the One who opens the way to the Father. The altar is a representation of the Aleph Tav being the only acceptable offering for

all men. The hangings are the curtains that covered the inside and out of the tabernacle. To enter the tabernacle one had to pass through these hangings (curtains). To enter into the presence of the Father one has to enter with the Aleph Tav. See again John 14:6

Jesus said to him, "I am the way, and the truth, and the life; no one comes to the Father, but through Me. NASB

Exodus 35:24

Everyone who could make a contribution of silver and bronze brought the LORD'S contribution; and every man, who had in his possession acacia wood for any work of the service, brought it. NASB

The Aleph Tav is between the words "the" and "LORD'S." In scripture, typologically, silver speaks of blood. The tabernacle is set up on sockets of silver. See Ex 26:15-25

15 "Then you shall make the boards for the tabernacle of acacia wood, standing upright. 16 Ten cubits shall be the length of each board, and one and a half cubits the width of each board. 17 There shall be two tenons for each board, fitted to one another; thus you shall do for all the boards of the tabernacle. 18 And you shall make the boards for the tabernacle: twenty boards for the south side. 19 And you shall make forty sockets of silver under the twenty boards, two sockets under one board for its two tenons and two sockets under another board for its two tenons; 20 and for the second side of the tabernacle, on the north side, twenty boards, 21 and their forty sockets of silver; two sockets under one board and two sockets under another board. 22 And for the rear of the tabernacle, to the west, you shall make six boards. 23 And you shall make two boards for the corners of the tabernacle at the rear. 24 And they shall be double beneath, and together they shall be complete to its top to the first ring; thus it shall

be with both of them: they shall form the two corners. 25 And there shall be eight boards with their sockets of silver, sixteen sockets; two sockets under one board and two sockets under another board. NASB

People were redeemed with silver and the Messiah (Aleph Tav) was betrayed with 30 pieces of silver. Look at Lev 27:1-7

1 Again, the LORD spoke to Moses, saying, 2 "Speak to the sons of Israel, and say to them, 'When a man makes a difficult vow, he shall be valued according to your valuation of persons belonging to the LORD. 3 'If your valuation is of the male from twenty years even to sixty years old, then your valuation shall be fifty shekels of silver, after the shekel of the sanctuary. 4 'Or if it is a female, then your valuation shall be thirty shekels. 5 'And if it be from five years even to twenty years old then your valuation for the male shall be twenty shekels, and for the female ten shekels. 6 'But if they are from a month even up to five years old, then your valuation shall be five shekels of silver for the male, and for the female your valuation shall be three shekels of silver. 7 'And if they are from sixty years old and upward, if it is a male, then your valuation shall be fifteen shekels, and for the female ten shekels. NASB

and Matt 26:14-15

14 Then one of the twelve, named Judas Iscariot, went to the chief priests, 15 and said, "What are you willing to give me to deliver Him up to you?" And they weighed out to him thirty pieces of silver. NASB

The bronze speaks of sin. Look back at Ex 35:16 and we see that the altar of burnt offering was made of bronze. This is where sin was atoned for. This points to the ultimate sacrifice of the Aleph Tav on behalf of all men.

Exodus 35:27

And the rulers brought the onyx stones and the stones for setting for the ephod and for the breastpiece; NASB

The Aleph Tav is after the word "brought." The verse reads, "And the rulers brought (Aleph Tav) the onyx stones..."

This goes back to Ex 28:6-10

6 "They shall also make the ephod of gold, of blue and purple and scarlet material and fine twisted linen, the work of the skillful workman. 7 It shall have two shoulder pieces joined to its two ends, that it may be joined. 8 And the skillfully woven band, which is on it, shall be like its workmanship, of the same material: of gold, of blue and purple and scarlet material and fine twisted linen. 9 And you shall take two onyx stones and engrave on them the names of the sons of Israel, 10 six of their names on the one stone, and the names of the remaining six on the other stone, according to their birth. NASB

The two onyx stones had the names of the 12 tribes of Israel engraved on them and they were placed on the shoulder straps of the ephod worn by the high priest. The high priest was the representative of the people of Israel just as Jesus (the Aleph Tav) is a representative of all who put their faith and trust in Him.

Exodus 36:3 & 4

3 And they received from Moses all the contributions which the sons of Israel had brought to perform the work in the construction of the sanctuary. 4 And they still continued bringing to him freewill offerings every morning. And all the skillful men who were performing all the work of the sanctuary came, each from the work which he was performing, NASB

The Aleph Tav is after the word "Moses" in verse 3. It reads, "and they received from Moses (Aleph Tav) all the contributions..."

In verse 4 the Aleph Tav is after the word "performing." It reads, "And all the skillful men who were performing (Aleph Tav) all the work of the sanctuary came,..."

Bezalel and Oholiab received from Moses all the contributions so they could build the sanctuary. Here, typologically, Moses is a type of the Aleph Tav and Bezalel and Oholiab represent the 12 disciples. As Spirit filled believers we can do nothing until the Aleph Tav pours out on us the gifts we need to accomplish His desires for us in our ministry. Look at Acts 1:3-5

3 To these He also presented Himself alive, after His suffering, by many convincing proofs, appearing to them over a period of forty days, and speaking of the things concerning the kingdom of God. 4 And gathering them together, He commanded them not to leave Jerusalem, but to wait for what the Father had promised, "Which," He said, "you heard of from Me; 5 for John baptized with water, but you shall be baptized with the Holy Spirit not many days from now." NASB

The disciples were told by the Messiah (Aleph Tav) to go and wait until they were "baptized" with the Holy Spirit. After that they were equipped for ministry. After Bezalel and Oholiab were given the contributions of the people from Moses they were prepared to continue with their assigned task. This is like the account we just read in Acts 1. The disciples, after being filled with the Holy Spirit, went out and taught the people. The result of their Spirit filled teaching was that 3,000 people believed. Look at Acts 2:39-41

39 "For the promise is for you and your children, and for all who are far off, as many as the Lord our God shall call to Himself." 40 And with many other words he solemnly

testified and kept on exhorting them, saying, "Be saved from this perverse generation!" 41 So then, those who had received his word were baptized; and there were added that day about three thousand souls. NASB

The "skillful" men would represent the 3,000 (and everyone else) who believed. As Spirit filled believers we have the capacity to do all that the Aleph Tav commands us because He provides for us all of the necessary "tools" to accomplish our assigned task.

Exodus 38:8

Moreover, he made the laver of bronze with its base of bronze, from the mirrors of the serving women who served at the doorway of the tent of meeting. NASB

The Aleph Tav is after the word "made." It reads, "Moreover, he made (Aleph Tav) the laver of bronze..."

The purpose of the laver was to wash in it. Look at Ex 30:18

"You shall also make a laver of bronze, with its base of bronze, for washing; and you shall put it between the tent of meeting and the altar, and you shall put water in it. NASB

and Ex 40:30-32

30 And he placed the laver between the tent of meeting and the altar, and put water in it for washing. 31 And from it Moses and Aaron and his sons washed their hands and their feet. 32 When they entered the tent of meeting, and when they approached the altar, they washed, just as the LORD had commanded Moses. NASB

The laver represents the Word of God. Here, we find the priests must wash in the laver (the Word) before they can minister. At the throne of God we find the laver is now referred to as a "sea of glass." Look at Rev 4:5-6

5 And from the throne proceed flashes of lightning and sounds and peals of thunder. And there were seven lamps of fire burning before the throne, which are the seven Spirits of God; 6 and before the throne there was, as it were, a sea of glass like crystal; and in the center and around the throne, four living creatures full of eyes in front and behind. NASB

and Rev 15:2-4

2 And I saw, as it were, a sea of glass mixed with fire, and those who had come off victorious from the beast and from his image and from the number of his name, standing on the sea of glass, holding harps of God. 3 And they sang the song of Moses the bond-servant of God and the song of the Lamb, saying,

**"Great and marvelous are Thy works,
O Lord God, the Almighty;
Righteous and true are Thy ways,
Thou King of the nations.**

**4 "Who will not fear, O Lord, and glorify Thy name?
For Thou alone art holy;
For all the nations will come and worship before Thee,
For Thy righteous acts have been revealed." NASB**

As a "sea of glass" one can no longer wash in it but now we can stand on it. In other words, when we believe and are baptized, we are washed in the laver. Once we have become believers we no longer need to wash in the Word – we've done that – now we need to stand on the Word. Look at John 13:10

Jesus said to him, "He who has bathed needs only to wash his feet, but is completely clean; and you are clean, but not all of you." NASB

Once we become believers we need only confess our sins – wash our hands and feet.

Exodus 38:27

And the hundred talents of silver were for casting the sockets of the sanctuary and the sockets of the veil; one hundred sockets for the hundred talents, a talent for a socket. NASB

The Aleph Tav is after the word “casting.” It reads, And the hundred talents of silver were for casting (Aleph Tav) the sockets of the sanctuary...”

As we saw previously, silver refers to blood. Look back at the notes on Exodus 35:24. The entire tabernacle rests on these silver sockets – the blood of the Messiah (Aleph Tav).

Exodus 39:39-40

39 the bronze altar and its bronze grating, its poles and all its utensils, the laver and its stand; 40 the hangings for the court, its pillars and its sockets, and the screen for the gate of the court, its cords and its pegs and all the equipment for the service of the tabernacle, for the tent of meeting; NASB

The Aleph Tav is the first word in each verse. Verse 39 reads, “(Aleph Tav) the bronze altar and its bronze grating...” Verse 40 reads, “(Aleph Tav) the hangings for the court...”

To see the revelation of the Aleph Tav here, look back at the comments on Exodus 35:16-17.

Exodus 39:42

So the sons of Israel did all the work according to all that the LORD had commanded Moses. NASB

The Aleph Tav is after the word "Israel." It reads, "So the sons of Israel (Aleph Tav) did all the work according to all that the LORD had commanded Moses."

The Chumash commentary provides some interesting insight into this verse. It reads:

Instead of the (the normal work translated) work, which is used throughout these chapters, this verse uses the same term that is used to describe the sacrificial service, to emphasize that they performed the construction work not like laborers, but like Kohanim (priests) performing the sacred service. (Parenthesis mine by way of explanation)

With this thought in mind, we can see how the Aleph Tav is revealed through the people of Israel. All that the people did involving the sacrificial system pre-figured the Aleph Tav and the ultimate sacrifice that He would make on behalf of all mankind.

Exodus 40:3, 6, 13 & 21

3 And you shall place the ark of the testimony there, and you shall screen the ark with the veil. NASB

6 And you shall set the altar of burnt offering in front of the doorway of the tabernacle of the tent of meeting. NASB

13 And you shall put the holy garments on Aaron and anoint him and consecrate him, that he may minister as a priest to Me. NASB

21 And he brought the ark into the tabernacle, and set up a veil for the screen, and screened off the ark of the testimony, just as the LORD had commanded Moses. NASB

In verse 3, the Aleph Tav is found after the word “place.” It reads, “And you shall place (Aleph Tav) the ark of the testimony there...”

In verse 6 the Aleph Tav is after the word “set.” It reads, And you shall set (Aleph Tav) the altar of burnt offering...”

In verse 13 the Aleph Tav is after the word “on.” It reads, “And you shall put the holy garments on (Aleph Tav) Aaron and anoint him...”

In verse 21 the Aleph Tav is after the word “up.” It reads, “And he brought the ark into the tabernacle, and set up (Aleph Tav) a veil for the screen...”

I’ve included these four verses together as we close out the Book of Exodus because they all point to the Aleph Tav and His atoning work as reflected in ark (His presence), the altar (His sacrificial death), the priestly garments (Him being our High Priest), and the veil (His gaining access for all people into the presence of the Father by His atoning death.)

As we look back at the verses we’ve covered in Exodus we see where we’ve expounded each of these roles in detail. Now let’s move on into the Book of Leviticus.

Leviticus

Leviticus 1:8

**Then Aaron's sons, the priests, shall arrange the pieces, the head, and the suet over the wood which is on the fire that is on the altar.
NASB**

The Aleph Tav is after the word “priests.” It reads, “Then Aaron’s sons, the priests (Aleph Tav), shall arrange...”

Each and every one of Aaron's sons and their descendants function in the role of the Aleph Tav in the sense that as priests, they bring our sacrifice before God.

Leviticus 2:14

'Also if you bring a grain offering of early ripened things to the LORD, you shall bring fresh heads of grain roasted in the fire, grits of new growth, for the grain offering of your early ripened things. NASB

The Aleph Tav is after the phrase, "you shall bring." It reads, "...you shall bring (Aleph Tav) fresh heads of grain roasted in the fire,..."

This refers to a "grain" or "meal" offering. This offering was given when one was being thankful. Verse 3 tells us this is a "most holy" offering. As verse 14 tells us, this offering is brought to the Aleph Tav and is an offering when one is thankful. This would prefigure mankind being thankful to the Aleph Tav for the gift of salvation that He purchased with His blood followed by the resurrection.

Look at the previous verse: Lev 2:13

'Every grain offering of yours, moreover, you shall season with salt, so that the salt of the covenant of your God shall not be lacking from your grain offering; with all your offerings you shall offer salt. NASB

There is a "covenant of salt." Look also at Num 18:19

All the offerings of the holy gifts, which the sons of Israel offer to the LORD, I have given to you and your sons and your daughters with you, as a perpetual allotment. It is an everlasting covenant of salt before the LORD to you and your descendants with you." NASB

Salt is a preservative. God is the one who gave to man this covenant. There is a tradition still practiced today by the Bedouins that if you

eat bread and salt together in the tent of a host it becomes a binding pledge.

Here is a quote From: Rabbi Moshe Yoseph Koniuchowsky
To: 'heb_roots_chr@hebroots.org Subject: Covenant of Salt

“In Bamidbar/Numbers 18:19 it is stated that all of Yisrael's offerings offered to Yahweh must be offered seasoned with salt. This ordinance is a mishpat/ruling that makes perfect sense, as Israel's sons and daughters are to engage in an eternal covenant of salt with Yahweh when offering their personal sacrifices. The term "covenant of salt" is indicative of the everlasting nature of the relationship between the children of salt, and their Elohim Yahweh. When we hear the term salt, the understanding is that the things Yahweh addresses are eternal, enduring, never changing, and abiding forever. All salt covenants then are eternal, and eternally binding on the sons and daughters of Yisrael, regardless where they are to be found, and regardless of whether a physical temple stands on Mt. Moriyah or not.”

Leviticus 4:17

and the priest shall dip his finger in the blood, and sprinkle it seven times before the LORD, in front of the veil. NASB

The Aleph Tav is found after the word “LORD.” It would read, “...and sprinkle it seven times before the LORD (Aleph Tav),...”

This verse prefigures the Aleph Tav (Messiah) in two ways. First, we need to look at verses 16-17 together. Lev 4:16-17

16 'Then the anointed priest is to bring some of the blood of the bull to the tent of meeting; 17 and the priest shall dip his finger in the blood, and sprinkle it seven times before the LORD, in front of the veil. NASB

This is the “sin” offering. A bull was sacrificed and its blood taken into the tabernacle and its blood sprinkled 7 times before the Lord. Why 7 times? This corresponds with the 7 wounds of Messiah:

- The crown of thorns
- The scourging
- The spear in His side
- The nail prints in His hands (2)
- The nail prints in His feet (2)

I believe that the blood being sprinkled before the veil prefigured the veil being torn from top to bottom at the time of His death. Look at Matt 27:50-52

50 And Jesus cried out again with a loud voice, and yielded up His spirit. 51 And behold, the veil of the temple was torn in two from top to bottom, and the earth shook; and the rocks were split, 52 and the tombs were opened; and many bodies of the saints who had fallen asleep were raised; NASB

Leviticus 4:21

Then he is to bring out the bull to a place outside the camp, and burn it as he burned the first bull; it is the sin offering for the assembly. NASB

The Aleph Tav is found after the word “burned.” It reads, “...and burn it as he burned (Aleph Tav) the first bull;...”

The sin offering took place outside of the city. The Messiah was crucified outside of the city of Jerusalem.

Leviticus 7:3

Then he shall offer from it all its fat: the fat tail and the fat that covers the entrails, NASB

The Aleph Tav is found after the word "it." The verse reads, "Then he shall offer from it (Aleph Tav) all its fat:..."

This verse refers to the "guilt" offering – Lev 7:1

'Now this is the law of the guilt offering; it is most holy. NASB

The Aleph Tav is our guilt offering. Look at Rom 3:21-25

21 But now apart from the Law the righteousness of God has been manifested, being witnessed by the Law and the Prophets, 22 even the righteousness of God through faith in Jesus Christ for all those who believe; for there is no distinction; 23 for all have sinned and fall short of the glory of God, 24 being justified as a gift by His grace through the redemption which is in Christ Jesus; 25 whom God displayed publicly as a propitiation in His blood through faith. This was to demonstrate His righteousness, because in the forbearance of God He passed over the sins previously committed; NASB

Also, look at Heb 2:17

Therefore, He had to be made like His brethren in all things, that He might become a merciful and faithful high priest in things pertaining to God, to make propitiation for the sins of the people. NASB

1 John 2:1-2

And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous; 2 and He Himself is the propitiation for our sins; and not for ours only, but also for those of the whole world. NASB

And 1 John 4:10

In this is love, not that we loved God, but that He loved us and sent His Son to be the propitiation for our sins. NASB

From these verses we see that Jesus, the Aleph Tav, is the propitiation for our sins. It is in Him alone that man can be cleansed of his guilt.

Leviticus 7:30

'His own hands are to bring offerings by fire to the LORD. He shall bring the fat with the breast, that the breast may be presented as a wave offering before the LORD. NASB

The Aleph Tav shows up twice in this verse. Both times it is after the word "bring." It reads: 'His own hands are to bring (Aleph Tav) offerings by fire to the LORD. He shall bring (Aleph Tav) the fat with the breast, that the breast may be presented as a wave offering before the LORD.

Verse 29 tells us this is in reference to the peace offering. Lev 7:29

"Speak to the sons of Israel, saying, 'He who offers the sacrifice of his peace offerings to the LORD shall bring his offering to the LORD from the sacrifice of his peace offerings. NASB

By one's own hands he is to bring the Aleph Tav as a peace offering to the Father. To have the Aleph Tav available as a peace offering in the first place, one must accept Him as Lord and Savior. Look at John 3:14-16

14 "And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; 15 that whoever believes may in Him have eternal life.

16 "For God so loved the world, that He gave His only begotten Son, that whoever believes in Him should not perish, but have eternal life. NASB

and John 14:6

Jesus said to him, "I am the way, and the truth, and the life; no one comes to the Father, but through Me. NASB

Messiah Jesus (the Aleph Tav) will give us a peace that passes understanding. Look at the following two references:

John 14:27

"Peace I leave with you; My peace I give to you; not as the world gives, do I give to you. Let not your heart be troubled, nor let it be fearful. NASB

John 16:33

"These things I have spoken to you, that in Me you may have peace. In the world you have tribulation, but take courage; I have overcome the world." NASB

Jesus is the peace offering for the whole world. All we can do is accept Him and what He has accomplished for us.

Leviticus 8:9

He also placed the turban on his head, and on the turban, at its front, he placed the golden plate, the holy crown, just as the LORD had commanded Moses. NASB

The Aleph Tav is after the second "placed." It reads, "...he placed (Aleph Tav) the golden plate,..."

A description of this golden plate is found in Ex 39:30-31

30 And they made the plate of the holy crown of pure gold, and inscribed it like the engravings of a signet, "Holy to the LORD." 31 And they fastened a blue cord to it, to fasten it on the turban above, just as the LORD had commanded Moses. NASB

In the Chumash commentary this golden plate is described as follows:

"The golden Head-plate rested upon the Kohen Gadol's forehead, and was held in place by three threads tied at the back of his head. The middle thread was drawn over the

Turban. Thus, the thread was upon the Turban; the Head-plate was positioned toward his face, in front of the Turban."

Zechariah tells us this crown is a reminder of the Lord (Aleph Tav).
Look at Zech 6:14

"Now the crown will become a reminder in the temple of the LORD to Helem, Tobijah, Jedaiah, and Hen the son of Zephaniah. NASB

Leviticus 8:14

Then he brought the bull of the sin offering, and Aaron and his sons laid their hands on the head of the bull of the sin offering. NASB

The Aleph Tav is found after the word "brought." It reads, "Then he brought (Aleph Tav) the bull of the sin offering,..."

The Aleph Tav is the sin offering. In Him only is the price of sin paid for in full. The sin offering in the Old Testament pre-figured the offering Messiah (Aleph Tav) would pay on behalf of all men. Look at John 19:30

When Jesus therefore had received the sour wine, He said, "It is finished!" And He bowed His head, and gave up His spirit. NASB

The Greek word translated "it is finished" is "tetelestai." The literal translation of tetelestai is "paid in full." What was paid in full? The price of redemption for mankind. The bull of the sin offering pre-figured this event.

Leviticus 8:18

Then he presented the ram of the burnt offering, and Aaron and his sons laid their hands on the head of the ram. NASB

The Aleph Tav is after the word “presented.” It reads, “Then he presented (Aleph Tav) the ram of the burnt offering,...”

The “burnt offering” is described in Ex 29:15-18

15 "You shall also take the one ram, and Aaron and his sons shall lay their hands on the head of the ram; 16 and you shall slaughter the ram and shall take its blood and sprinkle it around on the altar. 17 Then you shall cut the ram into its pieces, and wash its entrails and its legs, and put them with its pieces and its head. 18 And you shall offer up in smoke the whole ram on the altar; it is a burnt offering to the LORD: it is a soothing aroma, an offering by fire to the LORD. NASB

Burnt offerings are voluntary. This was anticipated in Genesis 22 where Abraham was commanded by God to offer his son, Isaac – a type of Aleph Tav – as a burnt offering. What did Abraham offer in place of Isaac? A ram! Look at Gen 22:9-13

9 Then they came to the place of which God had told him; and Abraham built the altar there, and arranged the wood, and bound his son Isaac, and laid him on the altar on top of the wood. 10 And Abraham stretched out his hand, and took the knife to slay his son. 11 But the angel of the LORD called to him from heaven, and said, "Abraham, Abraham!" And he said, "Here I am." 12 And he said, "Do not stretch out your hand against the lad, and do nothing to him; for now I know that you fear God, since you have not withheld your son, your only son, from Me." 13 Then Abraham raised his eyes and looked, and behold, behind him a ram caught in the thicket by his horns; and Abraham went and took the ram, and offered him up for a burnt offering in the place of his son. NASB

Burnt offerings were not limited to just rams. It could be a lamb, ram, or birds. The point is they were a reminder to Israel of the

sacrificial system – the only acceptable way to approach God. Look at Ex 29:42

It shall be a continual burnt offering throughout your generations at the doorway of the tent of meeting before the LORD, where I will meet with you, to speak to you there. NASB

There was to be a continual burnt offering at the “tent of meeting before the LORD.” This pre-figured the Messiah (Aleph Tav) in that He is the only way man can approach God. Look again at John 14:6

Jesus said to him, "I am the way, and the truth, and the life; no one comes to the Father, but through Me. NASB

Leviticus 8:36

Thus Aaron and his sons did all the things which the LORD had commanded through Moses. NASB

The Aleph Tav is after the word “sons.” It reads, “Thus Aaron and his sons (Aleph Tav) did all the things...”

Aaron and his sons represent the priesthood. Messiah, the Aleph Tav, is our great High Priest. Look at Heb 5:1-10

1 For every high priest taken from among men is appointed on behalf of men in things pertaining to God, in order to offer both gifts and sacrifices for sins; 2 he can deal gently with the ignorant and misguided, since he himself also is beset with weakness; 3 and because of it he is obligated to offer sacrifices for sins, as for the people, so also for himself. 4 And no one takes the honor to himself, but receives it when he is called by God, even as Aaron was. 5 So also Christ did not glorify Himself so as to become a high priest, but He who said to Him, "Thou art My Son, Today I have begotten Thee"; 6 just as He says also in another passage, "Thou art a priest forever According to the order of Melchizedek."

7 In the days of His flesh, He offered up both prayers and supplications with loud crying and tears to the One able to save Him from death, and He was heard because of His piety. 8 Although He was a Son, He learned obedience from the things which He suffered. 9 And having been made perfect, He became to all those who obey Him the source of eternal salvation, 10 being designated by God as a high priest according to the order of Melchizedek. NASB

Jesus, the Messiah, the Aleph Tav is the great High Priest. Aaron and his sons pre-figured the Aleph Tav in this role. Salvation comes only through the death of the Great High Priest. This also is shown to us in the Old Testament. Look at Num 35:25-28

25 'And the congregation shall deliver the manslayer from the hand of the blood avenger, and the congregation shall restore him to his city of refuge to which he fled; and he shall live in it until the death of the high priest who was anointed with the holy oil. 26 'But if the manslayer shall at any time go beyond the border of his city of refuge to which he may flee, 27 and the blood avenger finds him outside the border of his city of refuge, and the blood avenger kills the manslayer, he shall not be guilty of blood 28 because he should have remained in his city of refuge until the death of the high priest. But after the death of the high priest the manslayer shall return to the land of his possession. NASB

What was it that set the “manslayer” free from the city of refuge? The death of the High Priest. What is it that sets us free? The death of our High Priest – Jesus, the Aleph Tav.

Leviticus 9:5

So they took what Moses had commanded to the front of the tent of meeting, and the whole congregation came near and stood before the LORD. NASB

The Aleph Tav is found after the word "took." It reads, "So they took (Aleph Tav) what Moses had commanded..."

The issue here pertains to what is recorded in verses 1-4: Lev 9:1-4

1 Now it came about on the eighth day that Moses called Aaron and his sons and the elders of Israel; 2 and he said to Aaron, "Take for yourself a calf, a bull, for a sin offering and a ram for a burnt offering, both without defect, and offer them before the LORD. 3 Then to the sons of Israel you shall speak, saying, 'Take a male goat for a sin offering, and a calf and a lamb, both one year old, without defect, for a burnt offering, 4 and an ox and a ram for peace offerings, to sacrifice before the LORD, and a grain offering mixed with oil; for today the LORD shall appear to you.' " NASB

The command is to bring both sin offerings and peace offerings. As we previously saw, these offerings pre-figure the Aleph Tav (Messiah). What the people brought then was the sacrifice that prefigures the atoning work of the Messiah (Aleph Tav).

Leviticus 10:11

and so as to teach the sons of Israel all the statutes which the LORD has spoken to them through Moses. " NASB

The Aleph Tav is after the word "Israel." It reads, "and so as to teach the sons of Israel (Aleph Tav) all the statutes which the Lord has spoken to them through Moses."

All of the statutes that Moses had been given to teach Israel point to the Aleph Tav and His role for all mankind.

Leviticus 11:15

every raven in its kind, NASB

The Aleph Tav is before the word "every." It reads, "(Aleph Tav) every raven in its kind,"

Verses 13-19 give a list of unclean birds. The Torah doesn't give the criteria to distinguish between clean and unclean birds, rather, it gives an example of the unclean ones.

Why the Aleph Tav would be inserted here is hard to understand. Perhaps it pertains to what Peter saw as recorded in Acts 10:9-16

9 And on the next day, as they were on their way, and approaching the city, Peter went up on the housetop about the sixth hour to pray. 10 And he became hungry, and was desiring to eat; but while they were making preparations, he fell into a trance; 11 and he beheld the sky opened up, and a certain object like a great sheet coming down, lowered by four corners to the ground, 12 and there were in it all kinds of four-footed animals and crawling creatures of the earth and birds of the air. 13 And a voice came to him, "Arise, Peter, kill and eat!" 14 But Peter said, "By no means, Lord, for I have never eaten anything unholy and unclean." 15 And again a voice came to him a second time, "What God has cleansed, no longer consider unholy." 16 And this happened three times; and immediately the object was taken up into the sky. NASB

This vision isn't about eating habits – it's about people. Peter understood this. Look at Acts 10:28

And he said to them, "You yourselves know how unlawful it is for a man who is a Jew to associate with a foreigner or to visit him; and yet God has shown me that I should not call any man unholy or unclean. NASB

Peter realized that the vision recorded in verses 9-16 pertained to people – not food. Perhaps the insertion of the Aleph Tav in Lev 11:15 reflect the same thing. Inserting the Aleph Tav in the middle of the list of unclean birds may indicate that the birds here represent the people groups that the Israelites would look at as "unclean." Couple

this idea with Peter's vision in Acts 10 and it would reveal that the Messiah (Aleph Tav) died for all people – Israelite as well as Gentile (the unclean).

Leviticus 13:12

And if the leprosy breaks out farther on the skin, and the leprosy covers all the skin of him who has the infection from his head even to his feet, as far as the priest can see, NASB

The Aleph Tav is after the second "leprosy." It reads, "And if the leprosy breaks out farther on the skin, and the leprosy (Aleph Tav) covers all the skin..."

This particular section (vss 9-17) covers leprosy and how a leper would be declared clean. It seems strange here to see the Aleph Tav directly after the word "leprosy." It would seem that somehow the Aleph Tav is tied into the disease itself. Is it ever God's will that a person would be afflicted with leprosy? Sometimes yes. Look at John 9:1-3

1 And as He passed by, He saw a man blind from birth. 2 And His disciples asked Him, saying, "Rabbi, who sinned, this man or his parents, that he should be born blind?" 3 Jesus answered, "It was neither that this man sinned, nor his parents; but it was in order that the works of God might be displayed in him. NASB

Just like this man who was born blind so that the works of God might be displayed, the lepers in the verse at hand may have contracted their disease for the same purpose. As we read the entire section (Lev 13:9-17) we see that at times the leper was healed and it was the job of the priest to examine the leper and declare them clean. In this sense, it is the Aleph Tav that cleanses the leper and the priest is the one who is to declare that the healing has occurred.

Leviticus 13:54

then the priest shall order them to wash the thing in which the mark occurs, and he shall quarantine it for seven more days. NASB

The Aleph Tav is after the word “wash.” It reads, “then the priest shall order them to wash (Aleph Tav) the thing in which the mark occurs,…”

We, like the contaminated cloth, need to be washed in Messiah (Aleph Tav). Look at John 13:5-8

5 Then He poured water into the basin, and began to wash the disciples' feet, and to wipe them with the towel with which He was girded. 6 And so He came to Simon Peter. He said to Him, "Lord, do You wash my feet?" 7 Jesus answered and said to him, "What I do you do not realize now, but you shall understand hereafter." 8 Peter said to Him, "Never shall You wash my feet!" Jesus answered him, "If I do not wash you, you have no part with Me." NASB

We, like the contaminated cloth, cannot be cleansed in any other way.

The next verse we want to look at also addresses this issue.

Leviticus 13:57

and if it appears again in the garment, whether in the warp or in the woof, or in any article of leather, it is an outbreak; the article with the mark shall be burned in the fire. NASB

The Aleph Tav is after the word “burned.” It reads, “...the article with the mark shall be burned (Aleph Tav) in the fire.”

Here we find the contaminated cloth is washed but the “mark” doesn’t go away or it returns. If that is the case, the cloth is to be burned. Man is like the cloth. We are “marked” because of sin. By

washing in the Aleph Tav we are forgiven – the mark is removed. Yet, being fallen man, we will sin again and again. We wash in the Aleph Tav (ask for forgiveness) and we are forgiven. Look at 1 John 1:9-10

If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness. NASB

When the Aleph Tav hung on the cross, He became sin for us. He became every sin that had ever been or ever will be committed. As a result, He paid the price for all sin. But, if man refuses to be washed in the Aleph Tav, he will end up being thrown into the fire and burned. Typologically, the Aleph Tav was burned in the place of all believers. John 3:14-18

14 "And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; 15 that whoever believes may in Him have eternal life.

16 "For God so loved the world, that He gave His only begotten Son, that whoever believes in Him should not perish, but have eternal life. 17 "For God did not send the Son into the world to judge the world, but that the world should be saved through Him. 18 "He who believes in Him is not judged; he who does not believe has been judged already, because he has not believed in the name of the only begotten Son of God. NASB

Leviticus 14:11

and the priest who pronounces him clean shall present the man to be cleansed and the aforesaid before the LORD at the doorway of the tent of meeting. NASB

The Aleph Tav is after the word “who.” It reads, “and the priest who (Aleph Tav) pronounces him clean...”

The Aleph Tav is our great High Priest and He is the only one that can pronounce a man "clean." Read the account of the wedding as recorded in Matt 22:1-14

1 And Jesus answered and spoke to them again in parables, saying, 2 "The kingdom of heaven may be compared to a king, who gave a wedding feast for his son. 3 "And he sent out his slaves to call those who had been invited to the wedding feast, and they were unwilling to come. 4 "Again he sent out other slaves saying, 'Tell those who have been invited,' Behold, I have prepared my dinner; my oxen and my fattened livestock are all butchered and everything is ready; come to the wedding feast." 5 "But they paid no attention and went their way, one to his own farm, another to his business, 6 and the rest seized his slaves and mistreated them and killed them. 7 "But the king was enraged and sent his armies, and destroyed those murderers, and set their city on fire. 8 "Then he said to his slaves, 'The wedding is ready, but those who were invited were not worthy. 9 'Go therefore to the main highways, and as many as you find there, invite to the wedding feast.' 10 "And those slaves went out into the streets, and gathered together all they found, both evil and good; and the wedding hall was filled with dinner guests. 11 "But when the king came in to look over the dinner guests, he saw there a man not dressed in wedding clothes, 12 and he said to him, ' Friend, how did you come in here without wedding clothes?' And he was speechless. 13 "Then the king said to the servants, 'Bind him hand and foot, and cast him into the outer darkness; in that place there shall be weeping and gnashing of teeth.' 14 "For many are called, but few are chosen." NASB

The proper attire was given to each guest that accepted the invitation, i.e. each person that has accepted the gift of the Messiah. But notice verses 11 – 14. Anyone without the proper wedding garment was

cast out, i.e. anyone who rejects the gift of the Messiah. It is the High Priest (Aleph Tav) that will look over the dinner guests and all who have rejected Him will be removed. Those who are properly dressed, i.e. have put on the wedding garment that He provided, are permitted to enter into His presence.

Leviticus 19:27

'You shall not round off the side-growth of your heads, nor harm the edges of your beard. NASB

The Aleph Tav is after the word "off." It reads, "You shall not round off (Aleph Tav) the side-growth of your heads,..."

This section consists of verses 26 – 28. We need to look at these verses together. Lev 19:26-28

26 'You shall not eat anything with the blood, nor practice divination or soothsaying. 27 'You shall not round off the side-growth of your heads, nor harm the edges of your beard. 28 'You shall not make any cuts in your body for the dead, nor make any tattoo marks on yourselves: I am the LORD. NASB

These 3 verses deal with mourning for the dead. Verses 27 – 28 would be visible marks on one's body that everyone could see. The Chumash commentary states, "You are children to Hashem, implying that it is disgraceful to God for His children to inflict wounds on the bodies as a sign of mourning." It was a custom among heathen nations to inflict their bodies in mourning for the dead. God's children are commanded not to do this. The Aleph Tav dwells within His people and for God's children to practice the customs of the heathens is to take the Aleph Tav and incorporate Him in these heathen practices.

Leviticus 21:12

nor shall he go out of the sanctuary, nor profane the sanctuary of his God; for the consecration of the anointing oil of his God is on him: I am the LORD. NASB

The Aleph Tav is found after the word “profane.” It reads, “...nor profane (Aleph Tav) the sanctuary of his God;...”

Chapter 21 of Leviticus contains the standards of holiness for priests. The priest is a representative of the Aleph Tav on this earth. To profane the commands for a priest is to profane the Aleph Tav.

One of the main purposes of this chapter is to foreshadow the nature of the work of Messiah (Aleph Tav) as our perfect and holy High Priest in heaven. The priest must exercise the higher standard because he is holy to his God. What the priest does is a reflection of God (Aleph Tav) Himself.

Leviticus 21:21

'No man among the descendants of Aaron the priest, who has a defect, is to come near to offer the LORD'S offerings by fire; since he has a defect, he shall not come near to offer the bread of his God. NASB

The Aleph Tav is before the word “he.” It reads, “...since he has a defect, (Aleph Tav) he shall not come near to offer the bread of his God.”

Verses 16 – 20 list the defects that would prohibit a man from serving as the officiating priest. Lev 21:16-20

16 Then the LORD spoke to Moses, saying, 17 "Speak to Aaron, saying, 'No man of your offspring throughout their generations who has a defect shall approach to offer the bread

of his God. 18'For no one who has a defect shall approach: a blind man, or a lame man, or he who has a disfigured face, or any deformed limb, 19 or a man who has a broken foot or broken hand, 20 or a hunchback or a dwarf, or one who has a defect in his eye or eczema or scabs or crushed testicles. NASB

The Aleph Tav is the bread of God. Look again at John 6:32-35

"Truly, truly, I say to you, it is not Moses who has given you the bread out of heaven, but it is My Father who gives you the true bread out of heaven. 33 "For the bread of God is that which comes down out of heaven, and gives life to the world." 34 They said therefore to Him, "Lord, evermore give us this bread ." 35 Jesus said to them, "I am the bread of life; he who comes to Me shall not hunger, and he who believes in Me shall never thirst. NASB

The priesthood played an intermediary role between God and man. The officiating priest cannot be blemished or less than whole because he represents God's kingdom (Aleph Tav's kingdom).

Leviticus 22:15

'And they shall not profane the holy gifts of the sons of Israel which they offer to the LORD, NASB

The Aleph Tav is after the word "Israel." It reads, "And they shall not profane the holy gifts of the sons of Israel (Aleph Tav) which they offer to the LORD."

This reference deals with layman, sojourners and hired help eating the "holy gifts" (offerings and sacrifices). These offerings are holy and meant only for the priests and those who are members of his family. To eat these gifts and not be eligible is to profane the gift. Look at the entire section: Lev 22:10-16

10 'No layman, however, is to eat the holy gift; a sojourner with the priest or a hired man shall not eat of the holy gift. 11 'But if a priest buys a slave as his property with his money, that one may eat of it, and those who are born in his house may eat of his food. 12 'And if a priest's daughter is married to a layman, she shall not eat of the offering of the gifts. 13 'But if a priest's daughter becomes a widow or divorced, and has no child and returns to her father's house as in her youth, she shall eat of her father's food; but no layman shall eat of it. 14 'But if a man eats a holy gift unintentionally, then he shall add to it a fifth of it and shall give the holy gift to the priest. 15 'And they shall not profane the holy gifts of the sons of Israel which they offer to the LORD, 16 and so cause them to bear punishment for guilt by eating their holy gifts; for I am the LORD who sanctifies them.' " NASB

We can relate this to our taking communion. Look at what Paul says of this issue in 1 Cor 11:23-29

23 For I received from the Lord that which I also delivered to you, that the Lord Jesus in the night in which He was betrayed took bread; 24 and when He had given thanks, He broke it, and said, "This is My body, which is for you; do this in remembrance of Me." 25 In the same way He took the cup also, after supper, saying, "This cup is the new covenant in My blood; do this, as often as you drink it, in remembrance of Me." 26 For as often as you eat this bread and drink the cup, you proclaim the Lord's death until He comes. 27 Therefore whoever eats the bread or drinks the cup of the Lord in an unworthy manner, shall be guilty of the body and the blood of the Lord. 28 But let a man examine himself, and so let him eat of the bread and drink of the cup. 29 For he who eats and drinks, eats and drinks judgment to himself, if he does not judge the body rightly. NASB

For us, this is taking communion in an unworthy manner. When we became a Christian, i.e. gave our lives over to God through Messiah Jesus (the Aleph Tav) we became members of his family and therefore eligible to partake of communion.

Leviticus 25:10

'You shall thus consecrate the fiftieth year and proclaim a release through the land to all its inhabitants. It shall be a jubilee for you, and each of you shall return to his own property, and each of you shall return to his family. NASB

The Aleph Tav is after the word “consecrate.” It reads, “You shall thus consecrate (Aleph Tav) the fiftieth year...”

Jubilee was instituted here but not practiced until after the conquest of Canaan. It occurred every 50 years and began on the Day of Atonement. The purpose of the jubilee was to prevent the perpetual enslavement of the poor, and the accumulation of wealth by the rich. Likewise it was to preserve the distinction of the tribes and their tribal possessions. As a type (of Aleph Tav) it finds partial fulfillment in the Gospel dispensation and the complete fulfillment during the Millennium. {Chuck Missler} (Parenthesis is mine)

Leviticus 25:22

When you are sowing the eighth year, you can still eat old things from the crop, eating the old until the ninth year when its crop comes in. NASB

The Aleph Tav is after the word “sowing.” It reads, “When you are sowing (Aleph Tav) the eighth year,...”

Verse 22 is the last of the section (vss 18-22). To understand the Aleph Tav here we need to look at the entire section.

Lev 25:18-22

18 'You shall thus observe My statutes, and keep My judgments, so as to carry them out, that you may live securely on the land. 19 'Then the land will yield its produce, so that you can eat your fill and live securely on it. 20 'But if you say, "What are we going to eat on the seventh year if we do not sow or gather in our crops?" 21 then I will so order My blessing for you in the sixth year that it will bring forth the crop for three years. 22 'When you are sowing the eighth year, you can still eat old things from the crop, eating the old until the ninth year when its crop comes in. NASB

The idea here is obedience to God's command to rest on the seventh year. If the people obey then God promises He will take care of them. They won't starve. To look at the role of the Aleph Tav here we see the idea that it is the Aleph Tav that will provide for the people. We can take this thought back to creation and see how this applies. God created the heavens and the earth in six days and rested on the seventh. What was the last thing God created? Man. (Gen 1:24-27) Man was the last thing God created and then God rested. The lesson we get from this is that there is nothing man can do to add to what God has already done. The Aleph Tav provided the way of salvation. There is nothing man can do to earn salvation. With the verse at hand, we see the same thing. There is nothing the Israelites could do to provide for themselves. If they obeyed, God promises to provide all they need.

Leviticus 25:25

'If a fellow countryman of yours becomes so poor he has to sell part of his property, then his nearest kinsman is to come and buy back what his relative has sold. NASB

The Aleph Tav is found after the word “back.” It reads, “then his nearest kinsman is to come and buy back (Aleph Tav) what his relative has sold.”

Jeremiah 32 and Ruth 4 contain examples of the role of the “kinsman redeemer.” When one is sold into slavery or one has to sell his land because he can’t afford to maintain it, the nearest kinsman can redeem the person or property. This is what the Aleph Tav did for all men. Men are sinners and are lost. Of themselves, men can’t regain what they lost. It requires someone to redeem them. This is exactly what the Aleph Tav did at Calvary.

Leviticus 26:14

'But if you do not obey Me and do not carry out all these commandments, NASB

The Aleph Tav is found between the words “do” and “not.” It reads, “But if you do (Aleph Tav) not obey Me...”

Verses 14 – 33 cover what will happen if God’s people do not obey all of the commands given in verses 2 – 13. It will be the Aleph Tav that brings these things about.

Verses 14 – 43 are called the Tochachah/Admonition. The Chumash commentary says of these verses:

If the Jewish people fail to live up to their obligations as the Chosen People, they will fall from the blessed state promised them above, and become the victim of the horrendous punishments described below. These are meant not as revenge, but to influence the people to repent, and for that reason they are inflicted in stages of increasing severity. If the first stage comes and Israel does not derive the desired lesson, their refusal to recognize and heed the word of God makes the sin

more serious. Consequently, the next and more severe stage of punishment will befall them, and so on, until, as the climax of the chapter states, repentance and God's mercy finally comes.

Leviticus 26:35

'All the days of its desolation it will observe the rest which it did not observe on your sabbaths, while you were living on it. NASB

The Aleph Tav is after the word "rest." It reads, "All the days of its desolation it will observe the rest (Aleph Tav) which it did not observe on your Sabbaths, while you were living on it.

To understand this verse we need to also read the previous verse.
Lev 26:34

'Then the land will enjoy its sabbaths all the days of the desolation, while you are in your enemies' land; then the land will rest and enjoy its sabbaths. NASB

This is a reference to the Sabbath rest that the people were commanded to give to the land. As we saw when we looked at Lev 25:22 the Aleph Tav is to be our Sabbath rest. In Lev 25:8-12 we saw that the land was also to be given a Sabbath rest and this also pointed to the Aleph Tav. In the verse at hand we see the Aleph Tav telling the people that if they don't allow the land to have it's Sabbath rest that the land would be taken from them (the Israelites) and the land will enjoy it's Sabbath rest. Look at 2 Chron 36:15-21

15 And the LORD, the God of their fathers, sent word to them again and again by His messengers, because He had compassion on His people and on His dwelling place; 16 but they continually mocked the messengers of God, despised His words and scoffed at His prophets, until the wrath of the LORD arose against His people, until there was no remedy. 17 Therefore He brought up against them the king of the Chaldeans who slew their young men with the sword in the house of their sanctuary, and had no compassion on young

man or virgin, old man or infirm; He gave them all into his hand. 18 And all the articles of the house of God, great and small, and the treasures of the house of the LORD, and the treasures of the king and of his officers, he brought them all to Babylon. 19 Then they burned the house of God, and broke down the wall of Jerusalem and burned all its fortified buildings with fire, and destroyed all its valuable articles. 20 And those who had escaped from the sword he carried away to Babylon; and they were servants to him and to his sons until the rule of the kingdom of Persia, 21 to fulfill the word of the LORD by the mouth of Jeremiah, until the land had enjoyed its sabbaths. All the days of its desolation it kept sabbath until seventy years were complete. NASB

The Aleph Tav is true to His word. He warned the people that if they didn't allow the land its Sabbath rest every 49 years that He, the Aleph Tav, would take the land from the people and see to it that the land did experience its Sabbath rest.

Leviticus 27:23

then the priest shall calculate for him the amount of your valuation up to the year of jubilee; and he shall on that day give your valuation as holy to the LORD. NASB

Along with this we need to read the previous verse. Lev 27:22

Or if he consecrates to the LORD a field which he has bought, which is not a part of the field of his own property, NASB

The Aleph Tav is after the word "priest." It reads, "then the priest (Aleph Tav) shall calculate for him the amount of your valuation..."

The landowner is to go to the priest (the Aleph Tav) and have the priest determine the value of the property being bought. I believe

that the Aleph Tav would guide the priest in establishing the price of the land.

Keep in mind that the land owner could only purchase the land for the remainder of time until the year of jubilee. At the jubilee the land would go back to the original owner. Lev 27:24

'In the year of jubilee the field shall return to the one from whom he bought it, to whom the possession of the land belongs. NASB

The Book of Numbers

Numbers 1:17

So Moses and Aaron took these men who had been designated by name, NASB

The Aleph Tav is after the name "Aaron." It reads, "So Moses and Aaron (Aleph Tav) took these men..."

In this section, Moses was commanded to select one person as a representative from each tribe to stand with him. In verse 17 we find that the Aleph Tav, through Moses and Aaron, took these men, and as verse 18 tells us, assembled the entire congregation together. It is as if the Aleph Tav directed Moses (vs 1) in his selection and now is giving His approval to the selection of these men who are named in verses 5 – 15.

Numbers 3:40

Then the LORD said to Moses, "Number every first-born male of the sons of Israel from a month old and upward, and make a list of their names. NASB

The Aleph Tav is found after the phrase, “make a list (Aleph Tav) of their names.” The Hebrew reads, “and take up (Aleph Tav) the number of their names.”

Moses was a Levite and the Levites were, in a sense, “stand ins” for the first born which were holy unto the Lord. For us, Jesus, the Aleph Tav, is our “stand in.” We are all God’s “first-born” in Jesus, the Aleph Tav.

Numbers 3:49

So Moses took the ransom money from those who were in excess, beyond those ransomed by the Levites; NASB

The Aleph Tav is after the name “Moses.” It reads, “So Moses (Aleph Tav) took the ransom money...”

In the Hebrew the “ransom money” is called “the money of redemption.” The ransom money was given to Moses, who is here the representative of the Aleph Tav on earth. It is the Aleph Tav that ultimately paid the price for our redemption.

Numbers 4:5

When the camp sets out, Aaron and his sons shall go in and they shall take down the veil of the screen and cover the ark of the testimony with it; NASB

The Aleph Tav shows up twice in this verse. We find it after the word “down” and after the word “ark.” It reads, “When the camp sets out, Aaron and his sons shall go in and they shall take down (Aleph Tav) the veil of the screen and cover the ark (Aleph Tav) of the testimony with it;”

The priests were to take down and prepare the items in the tabernacle for transport. As we saw previously (Ex 26:33) the veil is a “type” of the Aleph Tav.

The ark is where God dwelt with the Israelites and here we see it is the Aleph Tav that is associated with the ark. Here is one verse that proves that the Aleph Tav is also God.

Numbers 4:27

All the service of the sons of the Gershonites, in all their loads and in all their work, shall be performed at the command of Aaron and his sons; and you shall assign to them as a duty all their loads. NASB

The Aleph Tav is after the word “duty.” It reads, “...and you shall assign to them as a duty (Aleph Tav) all their loads.”

It is the Aleph Tav that assigns our individual tasks. Each of us, every person that has ever been created, has a specific task assigned by the Aleph Tav. The question is whether we will respond to His call or not. Here, verse 27, Aaron and his sons, the priests, assigned the tasks on behalf of the Aleph Tav for the Gershonites to do.

Numbers 5:18, 25 & 30

The priest shall then have the woman stand before the LORD and let the hair of the woman's head go loose, and place the grain offering of memorial in her hands, which is the grain offering of jealousy, and in the hand of the priest is to be the water of bitterness that brings a curse. NASB

The Aleph Tav is after the first “hand.” It reads, “...and place the grain offering of memorial in her hands (Aleph Tav),...”

To understand the presence of the Aleph Tav in this verse we need to look also at the next two insertions of the Aleph Tav, which are both in this same chapter and deal with the same subject. These verses are 25 and 30.

Num 5:25

'And the priest shall take the grain offering of jealousy from the woman's hand, and he shall wave the grain offering before the LORD and bring it to the altar; NASB

The Aleph Tav is after the word "hand" here also. It reads, "And the priest shall take the grain offering of jealousy from the woman's hand (Aleph Tav),..."

Num 5:30

or when a spirit of jealousy comes over a man and he is jealous of his wife, he shall then make the woman stand before the LORD, and the priest shall apply all this law to her. NASB

The Aleph Tav is after the word "priest." It reads, "...he shall then make the woman stand before the LORD, and the priest (Aleph Tav) shall apply all this law to her."

We see in verse 25 that the woman had to give the offering to the priest. In verses 18 and 25 the Aleph Tav is in the woman's hand – He (the Aleph Tav) is the offering. In verse 30 the Aleph Tav is after the word "priest." Here, the Aleph Tav is the priest. He is our High Priest.

Taking these three verses where the Aleph Tav is present, we find two issues being dealt with: adultery and jealousy. If we look at this from a supernatural view, we find that by administering this offering as He is in this circumstance, God is protecting the nation from

destruction knowing that the “affairs” of the people can destroy a nation. Look at the following two references:

Ex 20:5-6

5 You shall not worship them or serve them; for I, the LORD your God, am a jealous God, visiting the iniquity of the fathers on the children, on the third and the fourth generations of those who hate Me, 6 but showing lovingkindness to thousands, to those who love Me and keep My commandments. NASB

Ex 34:12-17

12 Watch yourself that you make no covenant with the inhabitants of the land into which you are going, lest it become a snare in your midst. 13 But rather, you are to tear down their altars and smash their sacred pillars and cut down their Asherim 14— for you shall not worship any other god, for the LORD, whose name is Jealous, is a jealous God — 15 lest you make a covenant with the inhabitants of the land and they play the harlot with their gods, and sacrifice to their gods, and someone invite you to eat of his sacrifice; 16 and you take some of his daughters for your sons, and his daughters play the harlot with their gods, and cause your sons also to play the harlot with their gods. 17 You shall make for yourself no molten gods. NASB

From the supernatural view, the woman represents the nation of Israel. She is the wife of Jehovah. The Aleph Tav, represented by the priest, is the administrator of law to the people.

Numbers 7:10

And the leaders offered the dedication offering for the altar when it was anointed, so the leaders offered their offering before the altar. NASB

The Aleph Tav is after the word “leaders.” It reads, “...so the leaders (Aleph Tav) offered their offering before the altar.”

Commentary from the Chumash says:

The Midrash explains that even though the twelve offerings were identical, each alluded to the special mission of its tribe, so that each was unique in its spiritual essence. This is why the Torah describes each one separately in virtually identical verses.

These are covered in verses 12 – 83. As one goes through the list we find the Levi isn’t listed. Instead we have the two sons of Joseph (vss 48 & 54). Chapter 8 shows that the Levites were themselves a gift given to God.

It is also interesting to see the meaning of the gifts as listed in the Chumash:

The numerical value of silver bowl is 930, corresponding to the years of Adam. Its weight, 130 shekels, corresponds to the age at which Adam and Eve had Seth (Gen 5:3).

One silver basin, has the numerical value of 520. 500 alludes to Noah’s age when his first child was born and 20 is an allusion to the number of years before that child was born that God told Noah that there would be a flood.

Seventy shekels corresponds to the seventy nations that descended from the flood.

One ladle, which is similar to a hand, symbolizes the Torah that was given from the hand of God, and its weight of ten shekels corresponds to the Ten Commandments.

Incense. In the alphabetical system of the letters may be interchanged. If so, the word’s numerical value may be

reckoned at 613, an allusion to the 613 commandments of the Torah.

The one young bull alludes to Abraham, who used such an animal as an offering (Gen 18:7).

The ram alludes to Isaac, who was replaced on the altar by a ram (ibid 22:13).

The sheep alludes to Jacob, who tended sheep during his years with Laban (ibid 30:40).

The he-goat as a sin-offering atoned for Joseph's brothers, who sold him into slavery and slaughtered a goat after doing so (ibid 37:31).

Two cattle for peace-offerings allude to Moses and Aaron, who brought peace between Israel and their Father in Heaven.

The three groups of five animals allude to the three components of the nation – Kohanim, Levites, and Israelites; and to the three parts of Scripture – Torah, Prophets, and Writings. The number five alludes to the Five Books of Moses, and the five commandments that were on each of the Tablets of the Law.

The Aleph Tav is associated with the leaders that offered their offerings listed in the chapter. He, the Aleph Tav, is the ultimate offering and the true leaders bring their offerings at the direction of the Aleph Tav.

Numbers 11:5

"We remember the fish which we used to eat free in Egypt, the cucumbers and the melons and the leeks and the onions and the garlic, NASB

The Aleph Tav is after the word "free." It reads, "We remember the fish which we used to eat free (Aleph Tav) in Egypt,..."

Even in their captivity, it was the Aleph Tav that provided for them. If we look back at Genesis 15:13-14 we see that God told Abraham that Israel would be enslaved in Egypt for 400 years. God also told Abraham that He, God, would bring Israel out of Egypt with many possessions and that He, God, would judge that nation. Gen 15:13-14

13 And God said to Abram, "Know for certain that your descendants will be strangers in a land that is not theirs, where they will be enslaved and oppressed four hundred years. 14 But I will also judge the nation whom they will serve; and afterward they will come out with many possessions. NASB

These verses in Genesis combined with Numbers 11:5 shows us that the Aleph Tav was very aware of Israel's enslavement and was actively involved in providing for them during their captivity.

Numbers 11:12

"Was it I who conceived all this people? Was it I who brought them forth, that Thou shouldest say to me, 'Carry them in your bosom as a nurse carries a nursing infant, to the land which Thou didst swear to their fathers'? NASB

The Aleph Tav is after the word "conceived." It reads, "Was it I who conceived (Aleph Tav) all this people?" To get the full flavor of this we need to read the entire passage of this conversation between Moses and God.

Num 11:10-15

10 Now Moses heard the people weeping throughout their families, each man at the doorway of his tent; and the anger of the LORD was kindled greatly, and Moses was displeased. 11 So Moses said to the LORD, "Why hast Thou been so hard on Thy servant? And why have I not found favor in Thy sight, that Thou hast laid the burden of all this people on me? 12 "Was it I who conceived all this people? Was it I who brought them forth, that Thou shouldest say to me, 'Carry them in your bosom as a nurse carries a nursing infant, to the land which Thou didst swear to their fathers'? 13 "Where am I to get meat to give to all this people? For they weep before me, saying, 'Give us meat that we may eat!' 14 "I alone am not able to carry all this people, because it is too burdensome for me. 15 So if Thou art going to deal thus with me, please kill me at once, if I have found favor in Thy sight, and do not let me see my wretchedness." NASB

The presence of the Aleph Tav in verse 12 shows us the intimacy between Moses and God (the Aleph Tav). It was with the Aleph Tav that Moses spoke and in this section we see that they had a very close, intimate, personal relationship.

Numbers 11:24

So Moses went out and told the people the words of the LORD. Also, he gathered seventy men of the elders of the people, and stationed them around the tent. NASB

The Aleph Tav is after the word "people." It reads, "So Moses went out and told the people (Aleph Tav) the words of the LORD..."

Look also at the previous verse: Num 11:23

And the LORD said to Moses, "Is the LORD'S power limited? Now you shall see whether My word will come true for you or not." NASB

God answers Moses (and us). Moses took the words of the Lord (Aleph Tav) and gave them to the people. The interesting point in this is the faith of Moses. Reading the previous verses we find that Moses was instructed to gather "70 men from the elders of Israel" (Num 11:16) and then he was also instructed to inform the people that God was going to give them so much meat to eat that it would be "loathsome" to them (vs 20). Again, it is with the Aleph Tav that Moses receives his instruction.

Numbers 15:22-23

22 'But when you unwittingly fail and do not observe all these commandments, which the LORD has spoken to Moses, 23 even all that the LORD has commanded you through Moses, from the day when the LORD gave commandment and onward throughout your generations, NASB

The Aleph Tav is in each verse. In verse 22 it is after the word "observe." In verse 23 it is before the word "from." These verses read: 22 'But when you unwittingly fail and do not observe (Aleph Tav) all these commandments, which the LORD has spoken to Moses, 23 even all that the LORD has commanded you through Moses, (Aleph Tav) from the day when the LORD gave commandment and onward throughout your generations, ...

We are to observe and obey the Aleph Tav. Look at what John told us in John 3:35-36

35 "The Father loves the Son, and has given all things into His hand. 36 "He who believes in the Son has eternal life; but he who does not obey the Son shall not see life, but the wrath of God abides on him." NASB

Observing and obeying the Aleph Tav isn't an option for eternal life. It is a requirement. Look at the command of Jesus Himself as recorded in Matt 28:19-20

19 "Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, 20 teaching them to observe all that I commanded you; and lo, I am with you always, even to the end of the age." NASB

In verse 20 Jesus (the Aleph Tav) says that the disciples are to teach people to observe all that He commanded. Obedience is more important than anything else. Look also at Hos 6:6

**For I delight in loyalty rather than sacrifice,
And in the knowledge of God rather than burnt offerings.
NASB**

Being "loyal" to God is obeying Him. I like how the Living Bible translates this verse: Hos 6:6

"I don't want your sacrifices-I want your love; I don't want your offerings-I want you to know me. TLB

To love Jesus is to obey Him. Look at John 14:15

"If you love Me, you will keep My commandments. NASB

To keep His commandments is to obey Him.

Numbers 15:23 also reminds us again that the commands given were from the Aleph Tav through Moses.

Numbers 16:28

And Moses said, "By this you shall know that the LORD has sent me to do all these deeds; for this is not my doing. NASB

The Aleph Tav is after the word "do." It reads, And Moses said, "By this you shall know that the LORD has sent me to do (Aleph Tav) all these deeds; for this is not my doing.

It was the Aleph Tav that sent Moses to “do all these deeds.” This fits what we just saw in the last section (Num 15:22-23). God takes His Word seriously and He expects to be believed. The context of this verse pertains to the rebellion of Korah, Dathan and Abiram. Look at Num 16:1-3

1 Now Korah the son of Izhar, the son of Kohath, the son of Levi, with Dathan and Abiram, the sons of Eliab, and On the son of Peleth, sons of Reuben, took action, 2 and they rose up before Moses, together with some of the sons of Israel, two hundred and fifty leaders of the congregation, chosen in the assembly, men of renown. 3 And they assembled together against Moses and Aaron, and said to them, "You have gone far enough, for all the congregation are holy, every one of them, and the LORD is in their midst; so why do you exalt yourselves above the assembly of the LORD?" NASB

In verse 28 it is the Aleph Tav that is saying that He, the Aleph Tav, is the one who directs Moses. This revelation of the Aleph Tav is continued in the next two insertions of the Aleph Tav in the text.

Numbers 16:31 & 35

Num 16:31

**Then it came about as he finished speaking all these words, that the ground that was under them split open;
NASB**

Num 16:35

**Fire also came forth from the LORD and consumed the two hundred and fifty men who were offering the incense.
NASB**

In verse 31 the Aleph Tav is after the word “speaking.” It reads, “Then it came about as he finished speaking (Aleph Tav) all these words,…”

In verse 35 the Aleph Tav is after the word “consumed.” It reads, “Fire also came forth from the LORD and consumed (Aleph Tav) the two hundred and fifty men who were offering the incense.”

It was the Aleph Tav that gave Moses the words to speak that are recorded in verses 29-30. Num 16:29-30

29 If these men die the death of all men, or if they suffer the fate of all men, then the LORD has not sent me. 30 But if the LORD brings about an entirely new thing and the ground opens its mouth and swallows them up with all that is theirs, and they descend alive into Sheol, then you will understand that these men have spurned the LORD." NASB

In the last part of verse 31 and in verse 32 we see this is exactly what happened.

The other 250 men who were involved in offering strange incense were consumed with fire that came from the Aleph Tav (vs 35). God is serious. When He says to do things in a specific way, that’s exactly what He means. When He says to worship Him in a specific way that is also what He means. When we disobey we dishonor Him (the Aleph Tav). It is like saying that His sacrifice either wasn’t enough or wasn’t necessary. I, for one, do not want to stand in front of the Father and tell Him that what He provided through Jesus (the Aleph Tav) wasn’t needed or wasn’t important to me.

Numbers 16:39

So Eleazar the priest took the bronze censers which the men who were burned had offered; and they hammered them out as a plating for the altar, NASB

The Aleph Tav is after the word “priest.” It reads, “So Eleazar the priest (Aleph Tav) took the bronze censers...”

All priests appointed by God represent the Aleph Tav and the Aleph Tav works and speaks through them.

Numbers 18:5

So you shall attend to the obligations of the sanctuary and the obligations of the altar, that there may no longer be wrath on the sons of Israel. NASB

The Aleph Tav is after the word “attend.” It reads, “So you shall attend (Aleph Tav) to the obligations of the sanctuary and the obligations of the altar,…”

All of the ceremonies and sacrifices of the sanctuary are at the direction of the Aleph Tav. Obedience to them assures blessing. Failure to follow the direction of the Aleph Tav guarantees the wrath of God on Israel. It’s plain and simple. Obedience equals blessing and disobedience equals wrath. It is the Aleph Tav that will bring the blessing or wrath.

Numbers 18:15

Every first issue of the womb of all flesh, whether man or animal, which they offer to the LORD, shall be yours; nevertheless the first-born of man you shall surely redeem, and the first-born of unclean animals you shall redeem. NASB

The Aleph Tav is after the word “first-born.” It reads, “nevertheless the first-born (Aleph Tav) of man you shall surely redeem,…”

The Aleph Tav is the ultimate “first-born.” This is clearly a reference to Jesus the Messiah (the Aleph Tav). Look at what Paul tells us in Col 1:15-18

15 And He is the image of the invisible God, the first-born of all creation. 16 For by Him all things were created, both in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities — all things have been created by Him and for Him. 17 And He is before all things, and in Him all things hold together. 18 He is also head of the body, the church; and He is the beginning, the first-born from the dead; so that He Himself might come to have first place in everything. NASB

Paul identifies the Aleph Tav (first-born) here as God and the creator of everything that has ever been created. That includes the spiritual world as well as the physical.

Numbers 18:29

'Out of all your gifts you shall present every offering due to the LORD, from all the best of them, the sacred part from them.' NASB

The Aleph Tav is after the word “present.” It reads, “Out of all your gifts you shall present (Aleph Tav) every offering due to the LORD,…”

Everything we present to the Lord, we are presenting to the Aleph Tav. Jesus confirms this in Matt 25:31-40

31 "But when the Son of Man comes in His glory, and all the angels with Him, then He will sit on His glorious throne. 32 "And all the nations will be gathered before Him; and He will separate them from one another, as the shepherd separates the sheep from the goats; 33 and He will put the sheep on His right, and the goats on the left. 34 "Then the King will say to those on His right, 'Come, you who are blessed of My Father, inherit the kingdom prepared for you from the foundation of the world. 35 'For I was hungry, and you gave Me something to eat; I was thirsty, and you gave Me drink; I was a stranger,

and you invited Me in; 36 naked, and you clothed Me; I was sick, and you visited Me; I was in prison, and you came to Me.' 37 "Then the righteous will answer Him, saying, 'Lord, when did we see You hungry, and feed You, or thirsty, and give You drink? 38 'And when did we see You a stranger, and invite You in, or naked, and clothe You? 39 'And when did we see You sick, or in prison, and come to You?' 40 "And the King will answer and say to them, 'Truly I say to you, to the extent that you did it to one of these brothers of Mine, even the least of them, you did it to Me.' NASB

Jesus (the Aleph Tav) Himself tells us that everything we do it is as if we are doing it to Him. Likewise, as we continue in Matt 25, we see that when we don't reach out to others, we do that to Him also. Matt 25:41-46

41 "Then He will also say to those on His left, 'Depart from Me, accursed ones, into the eternal fire which has been prepared for the devil and his angels; 42 for I was hungry, and you gave Me nothing to eat; I was thirsty, and you gave Me nothing to drink; 43 I was a stranger, and you did not invite Me in; naked, and you did not clothe Me; sick, and in prison, and you did not visit Me.' 44 "Then they themselves also will answer, saying, 'Lord, when did we see You hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not take care of You?' 45 "Then He will answer them, saying, 'Truly I say to you, to the extent that you did not do it to one of the least of these, you did not do it to Me.' 46 "And these will go away into eternal punishment, but the righteous into eternal life." NASB

Everything we do, good or bad, we do to the Aleph Tav.

Numbers 19:9

'Now a man who is clean shall gather up the ashes of the heifer and deposit them outside the camp in a clean place, and the congregation of the sons of Israel shall keep it as water to remove impurity; it is purification from sin. NASB

The Aleph Tav is after the word “clean.” It reads, “Now a man who is clean (Aleph Tav) shall gather up the ashes of the heifer and deposit them outside the camp in a clean place,...”

Chapter 19 deals with the ashes of the red heifer. For an explanation of the Aleph Tav here, I would like to refer to Chuck Missler’s comments on this chapter:

Whenever we find a passage in scripture that doesn’t make a lot of sense, put Jesus in the middle and see what happens. The law was for the cleansing of people who had touched a dead body. It may have been instituted because of the presence of so many bodies because of the judgments pronounced in the wilderness. This could be why it isn’t found in Leviticus. Why a red heifer? At this point, Eleazer (vs 4) isn’t the High Priest – Aaron is. This red heifer is Adam’s “stand-in.” It is a link to Adam. The first Adam and the last Adam. This is also not on the altar, but outside the camp. Here is presented a remedy for death – the altar-ego of sin. You don’t cure death, you cure sin. If you conquer sin, you conquer death. This whole thing is a typographic picture of Jesus. Here also, the blood was also burned, which was unusual. It became identified with the ashes which were preserved and saved. They were mixed with water and used as a cleansing agent. This didn’t occur very often. Scholars believe this offering only happened 6 times in Israel’s history because the ashes were used and it didn’t take a lot. Conceptually, there was only one victim. Why a heifer? It could be because it was the seed of the woman who has redeemed men.

What clearer picture could possibly be presented of the Messiah (Aleph Tav)?

Numbers 20:14

From Kadesh Moses then sent messengers to the king of Edom: "Thus your brother Israel has said, 'You know all the hardship that has befallen us; NASB

The Aleph Tav is after the word "know." It reads, "Thus your brother Israel has said, 'You know (Aleph Tav) all the hardship that has befallen us;..."

The Aleph Tav knows all that befalls us. If we go back to the call of Moses we find that God tells Moses that He is aware of the plight of the people. Look at Ex 3:6-7

6 He said also, "I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob." Then Moses hid his face, for he was afraid to look at God. 7 And the LORD said, "I have surely seen the affliction of My people who are in Egypt, and have given heed to their cry because of their taskmasters, for I am aware of their sufferings. NASB

We can also look ahead to the New Testament and we find that Jesus Himself says that He is aware of what His people are doing and what we encounter. Look at the following verses taken from Jesus' evaluation of the churches:

Rev 2:2

I know your deeds and your toil and perseverance, NASB

Rev 2:9

'I know your tribulation and your poverty (but you are rich), and the blasphemy by those who say they are Jews and are not, but are a synagogue of Satan. NASB

Rev 2:13

'I know where you dwell, where Satan's throne is; NASB

Rev 2:19

'I know your deeds, and your love and faith and service and perseverance, NASB

Rev 3:1

'I know your deeds, NASB

Rev 3:8

'I know your deeds. NASB

Rev 3:15

'I know your deeds, NASB

Over and over again Jesus (the Aleph Tav) says that He knows our deeds. He knows what we do and why we do it. He also knows the spiritual implications of our actions and He directs us as to what we should do.

Numbers 21:6

And the LORD sent fiery serpents among the people and they bit the people, so that many people of Israel died. NASB

The Aleph Tav is after the word, "people." It reads, "and the LORD sent fiery serpents among the people (Aleph Tav) and they bit the people,..."

It was the Lord that sent the serpents. I like that the Aleph Tav is after the word "people." It is as though He is identifying Himself with the people. If we continue on through verses 7-9 we find the remedy for the people. Num 21:7-9

7 So the people came to Moses and said, "We have sinned, because we have spoken against the LORD and you; intercede with the LORD, that He may remove the serpents from us." And Moses interceded for the people. 8 Then the LORD said to Moses, "Make a fiery serpent, and set it on a standard; and it shall come about, that everyone who is bitten, when he looks at it, he shall live." 9 And Moses made a bronze serpent and set it on the standard; and it came about, that if a serpent bit any man, when he looked to the bronze serpent, he lived. NASB

In John 3:14 Jesus identifies Himself with this act. The serpent is a symbol of the curse being put on the cross so all who look to the cross will be saved. John 3:14-15

"And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; 15 that whoever believes may in Him have eternal life. NASB

Another interesting fact pertaining to verses 8-9 is found in the Targum of Jonathan. It reads, "If he (the victim) directed his heart to the name of the Memra of the Lord, he would live." The most common translation of Memra is "word." It is suggested that it is the word Memra that lies behind the word "Word" in John 1:1.

In the beginning was the Word, and the Word was with God, and the Word was God. NASB

If so, then the Targum is attesting to the fact that God was directing the Israelites hearts to Messiah.

Numbers 21:25

And Israel took all these cities and Israel lived in all the cities of the Amorites, in Heshbon, and in all her villages. NASB

The Aleph Tav is after the word Israel. It reads, "And Israel (Aleph Tav) took all these cities..."

Here we find the Aleph Tav as a protector of His people, Israel. In this section we have Israel approaching the Amorites and requesting to pass through their county, promising not to even drink water from their wells (vs 21-22). They refuse to allow Israel through and as a result Israel, at the guidance of the Aleph Tav, struck the king with the edge of the sword (vss 23-24) and took all of the cities of the Amorites in Hesbon. The conquest of the land had begun and it is the Aleph Tav that directs the Israelites.

Numbers 22:2

Now Balak the son of Zippor saw all that Israel had done to the Amorites. NASB

The Aleph Tav is after the name "Zippor." It reads, "Now Balak the son of Zippor (Aleph Tav) saw all that Israel had done to the Amorites."

This is interesting because we see, in a sense, the Aleph Tav working behind the scenes to protect His people. Balak, the king of the Moabites, saw what Israel did to the Amorites and he wanted to stop Israel. His plan was to hire Balaam to curse Israel. As we follow the story through Numbers 22 – 24 we find that God will not permit His people to be cursed. Satan is planning on stopping Israel and God, knowing in advance what Satan's plan is, has intervened in advance by His very presence to prevent Satan from being successful. God infiltrated Satan's realm and in reality, he was defeated before he

even started. The Aleph Tav is working through Balak the son of Zippor without his even being aware of it.

Numbers 22:4

And Moab said to the elders of Midian, "Now this horde will lick up all that is around us, as the ox licks up the grass of the field." And Balak the son of Zippor was king of Moab at that time. NASB

The Aleph Tav is after the word "ox." It reads, "...as the ox (Aleph Tav) licks up the grass of the field."

This goes back to what we saw in Num 21:25 where Israel took the land of the Amorites at the leading of the Aleph Tav. Here, Num 22:4, describes the ease in which the Aleph Tav will lead Israel to take the land. Israel will be as determined as an "ox licks up the grass." This will be at the direction of the Aleph Tav. They will not be denied.

Numbers 22:6

Now, therefore, please come, curse this people for me since they are too mighty for me; perhaps I may be able to defeat them and drive them out of the land. For I know that he whom you bless is blessed, and he whom you curse is cursed." NASB

The Aleph Tav is in the last part of the verse between the words "that" and "he." It reads, "For I know that (Aleph Tav) he whom you bless is blessed, and he whom you curse is cursed."

By the insertion of the Aleph Tav here, I believe that without knowing it, Balak is stating that the blessings and cursings of the Aleph Tav are a fact. What Balak fails to realize is that God will not permit His people to be cursed, which in essence would prevent

God's promise to Israel from being accomplished. The Aleph Tav is actively working to insure that doesn't happen.

Numbers 22:17

17 for I will indeed honor you richly, and I will do whatever you say to me. Please come then, curse this people for me.' " NASB

Here the Aleph Tav is after the word "curse." It reads, "Please come then, curse (Aleph Tav) this people for me."

First, we need to realize that Balaam truly was a prophet. He was a Gentile, but nonetheless, he was still a prophet. Balak was correct in his evaluation that Balaam could bless and curse. What Balak failed to realize was that, as a prophet, Balaam could only do what God permitted him to do. Balaam, in his defense, told Balak this fact right up front (vs 18). Num 22:18

And Balaam answered and said to the servants of Balak, "Though Balak were to give me his house full of silver and gold, I could not do anything, either small or great, contrary to the command of the LORD my God. NASB

With the insertion of the Aleph Tav where it is (after the word "curse"), in essence, Balak is asking Balaam to curse the Aleph Tav. That isn't going to happen. As I mentioned in the comments on verse 2, the Aleph Tav was very well aware of Satan's plan to work through Balak and He, the Aleph Tav, was already at work to prevent Satan's plans from being accomplished. As mentioned in verse 18, Balaam couldn't curse Israel (and the Aleph Tav) even if he wanted to. This thought is continued in the next revelation of the Aleph Tav.

Numbers 23:12

And he answered and said, "Must I not be careful to speak what the LORD puts in my mouth?" NASB

The Aleph Tav is between the words "not" and "be." It reads, "Must I not (Aleph Tav) be careful to speak what the LORD puts in my mouth?"

Again, Balaam expounds the fact that he cannot say anything prophetically that the Lord doesn't tell him and in this verse we also see that it is the Lord (Aleph Tav) that actually gives him the words. The Aleph Tav certainly isn't going to curse Himself. As we continue on with the story of Balak and Balaam, we find that instead of curses, Balaam, at the Lord's direction, blesses Israel and this is at the direction of the Holy Spirit. Look at Num 24:2

And Balaam lifted up his eyes and saw Israel camping tribe by tribe; and the Spirit of God came upon him. NASB

Numbers 25:8

and he went after the man of Israel into the tent, and pierced both of them through, the man of Israel and the woman, through the body. So the plague on the sons of Israel was checked. NASB

The Aleph Tav is found between the words "them" and "through." It reads, "...and pierced both of them (Aleph Tav) through,..."

What happened here is the direct result of the counsel of Balaam. Look at Num 31:13-16

13 And Moses and Eleazar the priest and all the leaders of the congregation went out to meet them outside the camp. 14 And Moses was angry with the officers of the army, the captains of thousands and the captains of hundreds, who had come from service in the war. 15 And Moses said to them, "Have you

spared all the women? 16 "Behold, these caused the sons of Israel, through the counsel of Balaam, to trespass against the LORD in the matter of Peor, so the plague was among the congregation of the LORD. NASB

Notice verse 16. Because Balaam couldn't curse Israel and therefore wouldn't get paid from Balak, he counseled Balak to have his women infiltrate the camp of Israel and have relations with the men. As a result, God would have to punish Israel for their disobedience.

In our reference (Num 25:8) the Aleph Tav seems to be identified with the man and the woman in the tent that Phinehas kills. The couple was defiantly disobedient, sort of "in your face." How does our Messiah, the Aleph Tav possibly relate to this? Messiah was/is sinless.

I believe this paints a perfect picture of us. There isn't a one of us who at some time or other can honestly say they've never defiantly sinned, i.e. knowing perfectly well the will of God and still choosing to give in to the sin instead of obeying what we know is God's will. When this happens, as a Christian, do you lose your salvation? If not, why? Because the Aleph Tav has paid the price for you! That doesn't mean that you won't suffer the consequences of your sin, but spiritually you are still God's child.

I don't know the spiritual condition of these two people. The assumption is that they were spiritually lost. Perhaps. But what if they weren't? What if their hearts were right with God and they simply gave into the temptation? As a Christian I must admit that I've done the very same thing in that at times I have given into the temptation to sin. The penalty of their sin was death. Even if they were spiritually alive, i.e. they had spiritual life through the Aleph Tav, they still were put to death physically because the penalty of their sin demanded their physical death.

Another way to look at this is to see why the plague was stopped when these two were put to death. The picture this paints is that everyone involved in sin (every man and woman on the face of this earth) is going to die. The remedy? The Aleph Tav was put to death in our place and then the plague was stopped. The only requirement for life is to accept the fact that the Aleph Tav was put to death in our place. This revelation of the Aleph Tav is one of the most beautiful and encouraging in all of scripture!

Numbers 26:10

and the earth opened its mouth and swallowed them up along with Korah, when that company died, when the fire devoured 250 men, so that they became a warning. NASB

The Aleph Tav is after the word "fire." It reads, "...when the fire (Aleph Tav) devoured 250 men, so that they became a warning."

The word translated "warning" here is also translated "sign" in some translations to include the Chumash.

This verse is a comment on what we saw in Num 16:31-35

31 Then it came about as he finished speaking all these words, that the ground that was under them split open; 32 and the earth opened its mouth and swallowed them up, and their households, and all the men who belonged to Korah, with their possessions. 33 So they and all that belonged to them went down alive to Sheol; and the earth closed over them, and they perished from the midst of the assembly. 34 And all Israel who were around them fled at their outcry, for they said, "The earth may swallow us up!" 35 Fire also came forth from the LORD and consumed the two hundred and fifty men who were offering the incense. NASB

The event that brought this about is in Num 16:1-7

1 Now Korah the son of Izhar, the son of Kohath, the son of Levi, with Dathan and Abiram, the sons of Eliab, and On the son of Peleth, sons of Reuben, took action, 2 and they rose up before Moses, together with some of the sons of Israel, two hundred and fifty leaders of the congregation, chosen in the assembly, men of renown. 3 And they assembled together against Moses and Aaron, and said to them, "You have gone far enough, for all the congregation are holy, every one of them, and the LORD is in their midst; so why do you exalt yourselves above the assembly of the LORD?"

4 When Moses heard this, he fell on his face; 5 and he spoke to Korah and all his company, saying, "Tomorrow morning the LORD will show who is His, and who is holy, and will bring him near to Himself; even the one whom He will choose, He will bring near to Himself. 6 Do this: take censers for yourselves, Korah and all your company, 7 and put fire in them, and lay incense upon them in the presence of the LORD tomorrow; and the man whom the LORD chooses shall be the one who is holy. You have gone far enough, you sons of Levi!" NASB

The event involved Korah, Dathan, and Abiram who rebelled against Moses and Aaron – God’s anointed ones – along with 250 who followed them in their rebellion. Look at 1 Sam 2:10

**"Those who contend with the LORD will be shattered;
Against them He will thunder in the heavens,
The LORD will judge the ends of the earth;
And He will give strength to His king,
And will exalt the horn of His anointed." NASB**

It is the Lord, the Aleph Tav, which will judge those who rebel against Him and His anointed. What happened to Korah, Dathan

and Abiram is a “warning” or a “sign” to all men. To rebel against God’s anointed is to rebel against God Himself. It is like telling God that you are better than His choice for whatever position you are rebelling against. Ultimately it is telling God the Father that what He accomplished through His Son, the Aleph Tav, wasn’t necessary, that you can accomplish your own salvation. The result of that decision will be the eternal fires of hell. Every person will either receive eternal life through the Aleph Tav or eternal death by rejecting the Aleph Tav. Num 26:10 is a vivid example.

Numbers 31:25-26

25 Then the LORD spoke to Moses, saying, 26 "You and Eleazar the priest and the heads of the fathers' households of the congregation, take a count of the booty that was captured, both of man and of animal; NASB

It is hard to place the Aleph Tav in these verses as they are translated in our modern versions. To see this correctly, we need to look at the Interlinear Translation:

25 And Jehovah spoke to Moses, saying, 26 Lift (Aleph Tav) the heads of the prey of the captives among man and among beast, you and Eleazar the priest, and the heads of the fathers of the congregation.

This section deals with God (Aleph Tav) dividing the captives and livestock taken in the battle with Midian as recorded in the first part of Chapter 31. The battle was at the direction of the Lord and was the result of the Midianites following the leading of Balaam. Look at the following verses for an explanation of the war:

Num 25:1-5

1 While Israel remained at Shittim, the people began to play the harlot with the daughters of Moab. 2 For they invited the people to the sacrifices of their gods, and the people ate and

bowed down to their gods. 3 So Israel joined themselves to Baal of Peor, and the LORD was angry against Israel. 4 And the LORD said to Moses, "Take all the leaders of the people and execute them in broad daylight before the LORD, so that the fierce anger of the LORD may turn away from Israel." 5 So Moses said to the judges of Israel, "Each of you slay his men who have joined themselves to Baal of Peor." NASB

Num 31:1-3

1 Then the LORD spoke to Moses, saying, 2 "Take full vengeance for the sons of Israel on the Midianites; afterward you will be gathered to your people." 3 And Moses spoke to the people, saying, "Arm men from among you for the war, that they may go against Midian, to execute the LORD'S vengeance on Midian. NASB

What we find in verses 25-26 is that it is at the direction of the Aleph Tav that the captives and livestock is divided. The Aleph Tav rewards obedience.

Numbers 32:11

'None of the men who came up from Egypt, from twenty years old and upward, shall see the land which I swore to Abraham, to Isaac and to Jacob; for they did not follow Me fully, NASB

The Aleph Tav is after the word "upward." It reads, "...from twenty years old and upward, (Aleph Tav) shall see the land which I swore to Abraham, to Isaac and to Jacob;..."

As we saw in the previous verse (31:25-26) the Aleph Tav rewards obedience. In this verse we see that the Aleph Tav also punishes disobedience. God is serious and He expects His word to be taken seriously i.e. believed and obeyed.

Numbers 31:28

So Moses gave command concerning them to Eleazar the priest, and to Joshua the son of Nun, and to the heads of the fathers' households of the tribes of the sons of Israel. NASB

The Aleph Tav is after the word "Moses." It reads, "So Moses (Aleph Tav) gave command concerning them to Eleazar the priest..."

This deals with Gad and Reuben and their request to remain in Gilead instead of going into the Promised Land. Look back at Num 32:1-5

1 Now the sons of Reuben and the sons of Gad had an exceedingly large number of livestock. So when they saw the land of Jazer and the land of Gilead, that it was indeed a place suitable for livestock, 2 the sons of Gad and the sons of Reuben came and spoke to Moses and to Eleazar the priest and to the leaders of the congregation, saying, 3 "Ataroth, Dibon, Jazer, Nimrah, Heshbon, Elealeh, Sebam, Nebo and Beon, 4 the land which the LORD conquered before the congregation of Israel, is a land for livestock; and your servants have livestock. " 5 And they said, "If we have found favor in your sight, let this land be given to your servants as a possession; do not take us across the Jordan." NASB

The Aleph Tav honored their request and spoke through Moses. The Aleph Tav also gave clear instruction as to their responsibility to the other tribes in helping them gain possession of the land of Canaan. They were permitted to have this land as a possession only if they were willing to assist the other tribes in their conquest of Canaan. If not, then they would have to continue on into Canaan with the other 10 tribes.

Numbers 33:4

while the Egyptians were burying all their first-born whom the LORD had struck down among them. The LORD had also executed judgments on their gods. NASB

The Aleph Tav is after the word "burying." It reads, "while the Egyptians were burying (Aleph Tav) all their first-born whom the LORD had struck down among them."

There are a couple of ways to look at the Aleph Tav here. First, the Egyptians were symbolically burying the Aleph Tav in that even after seeing and experiencing first hand the reality of the Aleph Tav in the plagues that were leveled against Egypt they still would not acknowledge the God of Israel (Aleph Tav).

On the other hand, we also can see that the judgment of God (Aleph Tav) was also on the evil spirits (gods) of the Egyptians. Look at Ex 7:5

And the Egyptians shall know that I am the LORD, when I stretch out My hand on Egypt and bring out the sons of Israel from their midst." NASB

Numbers 33:52

then you shall drive out all the inhabitants of the land from before you, and destroy all their figured stones, and destroy all their molten images and demolish all their high places; NASB

The Aleph Tav is after the second word "destroy." It reads, "...and destroy all their figured stones, and destroy (Aleph Tav) all their molten images and demolish all their high places;"

There are two ways to look at the Aleph Tav here. First, it is at the direction of the Aleph Tav that the idols of the people in Canaan are to be destroyed.

Second, do not make figures of stone and molten images of the Aleph Tav either. These would be idols just as the idols of the people of Canaan. No where in scripture do we find God telling anyone to make images of Him. On the contrary, we are told specifically not to do this. For example look at the following verses:

Lev 26:1

'You shall not make for yourselves idols, nor shall you set up for yourselves an image or a sacred pillar, nor shall you place a figured stone in your land to bow down to it; for I am the LORD your God. NASB

Deut 4:15-19

15 "So watch yourselves carefully, since you did not see any form on the day the LORD spoke to you at Horeb from the midst of the fire, 16 lest you act corruptly and make a graven image for yourselves in the form of any figure, the likeness of male or female, 17 the likeness of any animal that is on the earth, the likeness of any winged bird that flies in the sky, 18 the likeness of anything that creeps on the ground, the likeness of any fish that is in the water below the earth. 19 And beware, lest you lift up your eyes to heaven and see the sun and the moon and the stars, all the host of heaven, and be drawn away and worship them and serve them, those which the LORD your God has allotted to all the peoples under the whole heaven. NASB

Deut 4:23

So watch yourselves, lest you forget the covenant of the LORD your God, which He made with you, and make for

yourselves a graven image in the form of anything against which the LORD your God has commanded you. NASB

Deut 27:15

'Cursed is the man who makes an idol or a molten image , an abomination to the LORD, the work of the hands of the craftsman, and sets it up in secret.' And all the people shall answer and say,' Amen.' NASB

Numbers 35:6

And the cities which you shall give to the Levites shall be the six cities of refuge, which you shall give for the manslayer to flee to; and in addition to them you shall give forty-two cities. NASB

The Aleph Tav is after the word "Levites." It reads, "And the cities which you shall give to the Levites (Aleph Tav) shall be the six cities of refuge,..."

The Levites didn't inherit land – God was their inheritance. Look at Num 18:20-24

20 Then the LORD said to Aaron, "You shall have no inheritance in their land, nor own any portion among them; I am your portion and your inheritance among the sons of Israel.

21 "And to the sons of Levi, behold, I have given all the tithe in Israel for an inheritance, in return for their service which they perform, the service of the tent of meeting. 22 And the sons of Israel shall not come near the tent of meeting again, lest they bear sin and die. 23 Only the Levites shall perform the service of the tent of meeting, and they shall bear their iniquity; it shall be a perpetual statute throughout your generations, and among the sons of Israel they shall have no

inheritance. 24 For the tithe of the sons of Israel, which they offer as an offering to the LORD, I have given to the Levites for an inheritance; therefore I have said concerning them, 'They shall have no inheritance among the sons of Israel.'
NASB

The Levites inherited God – the Aleph Tav.

The cities of refuge also paint a picture of the Aleph Tav. As we know, anyone who accidentally killed someone could flee to a city of refuge and remain there and the family members of the victim couldn't harm them as long as they remained in the city. Look back at Num 35:25-28

25 'And the congregation shall deliver the manslayer from the hand of the blood avenger, and the congregation shall restore him to his city of refuge to which he fled; and he shall live in it until the death of the high priest who was anointed with the holy oil. 26 'But if the manslayer shall at any time go beyond the border of his city of refuge to which he may flee, 27 and the blood avenger finds him outside the border of his city of refuge, and the blood avenger kills the manslayer, he shall not be guilty of blood 28 because he should have remained in his city of refuge until the death of the high priest. But after the death of the high priest the manslayer shall return to the land of his possession. NASB

Notice what it is that allows the “manslayer” to be set free: the death of the high priest. What sets us free from our sins? The death of our High Priest – the Aleph Tav!

Deuteronomy 1:4

after he had defeated Sihon the king of the Amorites, who lived in Heshbon, and Og the king of Bashan, who lived in Ashtaroth and Edrei. NASB

The Aleph Tav is after the word “defeated.” It reads, “after he had defeated (Aleph Tav) Shion the king of the Amorites,…”

To get the involvement of the Aleph Tav we need to look at verse 3 together with verse 4:

Deut 1:3-4

3 And it came about in the fortieth year, on the first day of the eleventh month, that Moses spoke to the children of Israel, according to all that the LORD had commanded him to give to them, 4 after he had defeated Sihon the king of the Amorites, who lived in Heshbon, and Og the king of Bashan, who lived in Ashtaroth and Edrei. NASB

It is the Aleph Tav that commanded Moses what to tell the people and the reference to the defeat of the kings listed in verse 4 identifies a time frame of when this occurred. The important thing to know here is that it is the Aleph Tav that commanded Moses what to say and that is recorded in the first 4 chapters of Deuteronomy. The Aleph Tav shows up several more times in these chapters and we'll look at each of them independently.

Deuteronomy 1:18

And I commanded you at that time all the things that you should do. NASB

The Aleph Tav is after the word “time.” It reads, “And I commanded you at that time (Aleph Tav) all the things that you should do.”

It is clear from this verse that it was the Aleph Tav that directed the people. He was with them and took care of them.

Deut 1:19

"Then we set out from Horeb, and went through all that great and terrible wilderness which you saw, on the way to the hill country of the Amorites, just as the LORD our God had commanded us; and we came to Kadesh-barnea. NASB

The Aleph Tav is after the word "through." It reads, "Then we set out from Horeb, and went through (Aleph Tav) all that great and terrible wilderness which you saw,..."

The Aleph Tav commanded the steps of the people and He went with them through the wilderness and brought them to Kadesh-barnea. This thought is continued in the next reference to the Aleph Tav, which is in verse 21.

Deuteronomy 1:21

See, the LORD your God has placed the land before you; go up, take possession, as the LORD, the God of your fathers, has spoken to you. Do not fear or be dismayed.' NASB

The Aleph Tav is after the word "you." It reads, "See, the LORD your God has placed the land before you (Aleph Tav);..."

Two things are evident in this verse. First, the Aleph Tav is identified as the LORD your God. Second, the Aleph Tav is going to go up with the people to take possession of the land that He has given to them.

Notice the last phrase of this verse: "Do not fear or be dismayed." They are going to go into a battle. People are going to be injured and some will die. Yet, they are told not to be afraid or dismayed. Why? Because He, the Aleph Tav, is going with them. This isn't an option – it is a command. It isn't whether we go, its how we go. Look at what Paul says to us about the same subject in 2 Tim 1:7

For God has not given us a spirit of timidity, but of power and love and discipline. NASB

God, the Aleph Tav, gave the Israelites the same spirit of power and love and discipline.

In this in reference in Deuteronomy, as we follow what the people did, we find they didn't obey. They're failure to obey resulted in their having to wander in the wilderness for the next 38 years. Look at Deut 1:26-33

26 "Yet you were not willing to go up, but rebelled against the command of the LORD your God; 27 and you grumbled in your tents and said, ' Because the LORD hates us, He has brought us out of the land of Egypt to deliver us into the hand of the Amorites to destroy us. 28 'Where can we go up? Our brethren have made our hearts melt, saying, "The people are bigger and taller than we; the cities are large and fortified to heaven. And besides, we saw the sons of the Anakim there.'" 29 "Then I said to you, 'Do not be shocked, nor fear them. 30 'The LORD your God who goes before you will Himself fight on your behalf, just as He did for you in Egypt before your eyes, 31 and in the wilderness where you saw how the LORD your God carried you, just as a man carries his son, in all the way which you have walked, until you came to this place.' 32 "But for all this, you did not trust the LORD your God, 33 who goes before you on your way, to seek out a place for you to encamp, in fire by night and cloud by day, to show you the way in which you should go. NASB

Let's continue with the next insertion of the Aleph Tav and see how He was involved with what took place next and why.

Deuteronomy 1:35

Not one of these men, this evil generation, shall see the good land which I swore to give your fathers, NASB

The Aleph Tav is after the word "see." It reads, "...shall see (Aleph Tav) the good land which I swore to give to your fathers,"

If we look at the references to the Aleph Tav in Deuteronomy 1 we find that the Aleph Tav was with Israel during their entire trek across the desert from Egypt to the Promised Land. The reason they had to spend a total of 40 years was because they refused to listen and obey the commands given them. We also see that these commands came directly from the Aleph Tav. He is involved in the lives of His people. That is the same today as it was then. As we recount this event, we see that success or failure is directly related to obedience or disobedience to the instructions of the Aleph Tav.

Deuteronomy 3:21

"And I commanded Joshua at that time, saying, 'Your eyes have seen all that the LORD your God has done to these two kings; so the LORD shall do to all the kingdoms into which you are about to cross. NASB

The Aleph Tav is after the word "seen." It reads, "And I commanded Joshua at that time, saying, "Your eyes have see (Aleph Tav) all that the LORD your God has done to these two kings;..."

Moses is speaking and he is probably saying this to give Joshua encouragement. It is a reminder of what the Aleph Tav has done for

the people. The Aleph Tav is true to His word and we, like Joshua, need to be reminded from time to time what He has done with us and for us so we can see His faithfulness. The next insertion of the Aleph Tav is in the same context, but it is for all of the people.

Deuteronomy 4:3

Your eyes have seen what the LORD has done in the case of Baal-peor, for all the men who followed Baal-peor, the LORD your God has destroyed them from among you. NASB

The Aleph Tav is after the word “seen.” It reads, “Your eyes have seen (Aleph Tav) what the LORD has done...”

As mentioned, this is the same context as the previous reference, but now it is for the encouragement of all the people. It is interesting to compare the two references. Joshua was encouraged by being reminded of the success because of the faithfulness of the Aleph Tav. The people are being warned because of what they saw involving the people who followed Baal-peor being destroyed. To “follow” means to give your loyalty to. Joshua gave his loyalty to the Aleph Tav and he was encouraged. Some of the people, on the other hand, gave their loyalty to Baal-peor and were destroyed. The rest of the people were encouraged to follow the Aleph Tav by being reminded of what happens to them if they don’t. Look at the next reference.

Deuteronomy 4:6

So keep and do them, for that is your wisdom and your understanding in the sight of the peoples who will hear all these statutes and say, 'Surely this great nation is a wise and understanding people.' NASB

The Aleph Tav is after the word “hear.” It reads, “So keep and do them, for that is your wisdom and your understanding in the sight of the peoples who will hear (Aleph Tav) all these statutes and say, 'Surely this great nation is a wise and understanding people.'”

Look at what Paul has to say about “hearing.” Rom 10:17

So faith comes from hearing, and hearing by the word of Christ. NASB

Hearing from a scriptural perspective means to act based on what we hear. Paul says that our faith comes from our acting based on what we have heard from the Messiah (Aleph Tav). When we walk in obedience to what the Aleph Tav tells us, our faith grows because we see and experience that He is faithful and can be trusted.

Based on what Moses tells the people in Deut 4:6, we see that wisdom and understanding is the result of our obedience to what we “hear” from the Aleph Tav. Paul’s letter to the Romans confirms that this is the same for us as it was for the Israelites.

Deuteronomy 5:11

'You shall not take the name of the LORD your God in vain, for the LORD will not leave him unpunished who takes His name in vain. NASB

The Aleph Tav is after the word “LORD.” It reads, “You shall not take the name of the LORD (Aleph Tav) your God in vain,…”

This is clear that the Aleph Tav is identified as the Lord. We are given a command here that requires a serious look at self. It is easy to interpret this to mean using vulgarity, but I believe this goes way beyond that. I believe this also means that if you profess to be a follower of the Aleph Tav (a Christian) then BE one! To profess that

you are a Christian and to live a life contrary to Biblical principles is to take the name of Jesus (the Aleph Tav) in vain. The verse continues to state that the one who does this WILL be punished. Notice that this is a command – not a suggestion.

Deuteronomy 5:27

'Go near and hear all that the LORD our God says; then speak to us all that the LORD our God will speak to you, and we will hear and do it.' NASB

The Aleph Tav is after the word “God.” It reads, “Go near and hear all that the LORD our God (Aleph Tav) says;...”

The Aleph Tav is once again identified as “the LORD our God.” He will speak to the people through Moses and then there is an obligation to obey.

Deuteronomy 6:5

"And you shall love the LORD your God with all your heart and with all your soul and with all your might. NASB

The Aleph Tav is after the word “love.” It reads, “And you shall love (Aleph Tav) the LORD your God with all your heart and with all your soul and with all your might.”

This is part of what is known of as the “Shema.” Shema is the Hebrew word for “hear.” Hear what? Look back at verse 4: Deut 6:4

**"Hear, O Israel! The LORD is our God, the LORD is one!
NASB**

We are to hear that the Lord our God is one and because of this we are to love Him (Aleph Tav) with all our heart, soul and might. Jesus,

the Aleph Tav, Himself says that this is the greatest of all commandments. Mark 12:28-30

28 And one of the scribes came and heard them arguing, and recognizing that He had answered them well, asked Him, "What commandment is the foremost of all?" 29 Jesus answered, "The foremost is, 'Hear, O Israel! The Lord our God is one Lord; 30 and you shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength.' NASB

Jesus (the Aleph Tav) added the word "mind." One scholar says that probably Gentiles were present when Jesus said this. Jesus adds mind to distinguish from the heart. To a Jew the heart is the seat of feeling. To a Gentile the mind is. Jesus probably added this so everyone present would understand what He said.

Deuteronomy 7:12

"Then it shall come about, because you listen to these judgments and keep and do them, that the LORD your God will keep with you His covenant and His lovingkindness which He swore to your forefathers. NASB

The Aleph Tav is after the word "listen." It reads, "Then it shall come about, because you listen (Aleph Tav) to these judgments and keep and do them,..."

Receiving God's lovingkindness and remaining in His covenant were because the people listened to and kept the judgments of the Aleph Tav. As we look at the history of the nation of Israel, we see clearly that as a people, they are just like us. We hear and we say we will obey, but time after time we fail. I love what God revealed to Israel (and us) in verses 6-8: Deut 7:6-8

6 "For you are a holy people to the LORD your God; the LORD your God has chosen you to be a people for His own possession out of all the peoples who are on the face of the earth. 7 The LORD did not set His love on you nor choose you because you were more in number than any of the peoples, for you were the fewest of all peoples, 8 but because the LORD loved you and kept the oath which He swore to your forefathers, the LORD brought you out by a mighty hand, and redeemed you from the house of slavery, from the hand of Pharaoh king of Egypt. NASB

God's faithfulness to Israel is based on His promise to their forefathers – not because of their obedience because they failed time after time. God (Aleph Tav) is faithful to His word.

Deuteronomy 7:18

you shall not be afraid of them; you shall well remember what the LORD your God did to Pharaoh and to all Egypt: NASB

The Aleph Tav is after the word "remember." It reads, "...you shall well remember (Aleph Tav) what the LORD your God did to Pharaoh and to all Egypt:"

It was the Aleph Tav (Messiah Yeshua) that brought the people out of captivity in Egypt. It was the Aleph Tav that defeated all of the "gods" of the Egyptians for the world to see that He alone is God. The day will come when Israel will see that the Aleph Tav is truly the Messiah they have been looking for for the past 6 thousand years. Look at Rom 11:25-27

25 For I do not want you, brethren, to be uninformed of this mystery, lest you be wise in your own estimation, that a partial hardening has happened to Israel until the fulness of

**the Gentiles has come in; 26 and thus all Israel will be saved;
just as it is written,
"The Deliverer will come from Zion,
He will remove ungodliness from Jacob."
27 "And this is My covenant with them,
When I take away their sins." NASB**

Deuteronomy 9:7

"Remember, do not forget how you provoked the LORD your God to wrath in the wilderness; from the day that you left the land of Egypt until you arrived at this place, you have been rebellious against the LORD. NASB

The Aleph Tav is after the word "forget." It reads, "Remember, do not forget (Aleph Tav) how you provoked the LORD your God to wrath in the wilderness;..."

The Aleph Tav reminds the people that it was Him that they rebelled against in the wilderness. This verse reaffirms that it was the Aleph Tav that led the Israelites on their journey and it was Him that provided for them even when they refused to trust in Him. They are being admonished to "remember" the events recorded in the Torah as to how He, the Aleph Tav, protected and provided for them.

Deuteronomy 9:25

"So I fell down before the LORD the forty days and nights, which I did because the LORD had said He would destroy you. NASB

The Aleph Tav is after the word "LORD." It reads, "So I fell down before the LORD (Aleph Tav) the forty days and nights,..."

It was none other than the Messiah, Jesus, Yeshua, the Aleph Tav that Moses encountered and fell down before and interceded for the people of Israel with. This is the second time Moses had the same type of encounter with the Aleph Tav. We saw the first encounter when we looked at Ex 34:28. The Aleph Tav was the One that provided the first set of the Ten Commandments. Now Moses was about to receive the second set because the first ones were broken when Moses found the people worshipping the golden calf. In the next reference we'll see that again it is the Aleph Tav that writes on the tablets.

Deuteronomy 10:4

And He wrote on the tablets, like the former writing, the Ten Commandments which the LORD had spoken to you on the mountain from the midst of the fire on the day of the assembly; and the LORD gave them to me. NASB

The Aleph Tav is after the word "former." It reads, "And He wrote on the tablets, like the former (Aleph Tav) writing,..."

From the previous reference (9:25) we find that it is the Aleph Tav that Moses is speaking with and the verse at hand (10:4) confirms that it was the Aleph Tav that also wrote the first set of commandments. Moses had cut out the stone tablets, but it was the Aleph Tav that wrote the commandments on them.

Deuteronomy 10:16

Circumcise then your heart, and stiffen your neck no more. NASB

The Aleph Tav is after the word "circumcise." It reads, "Circumcise (Aleph Tav) then your heart, and stiffen your neck no more."

This verse in the Chumash reads, "You shall cut away the barrier of your heart and no longer stiffen your neck." The commentary in the Chumash says:

You shall cut away. Figuratively, the heart is the seat of desire and emotion and when people become habitual sinners so that their impulses for holiness are weakened, it is the described metaphorically as if the heart is surrounded by a covering that dulls its spiritual perceptions.

Look ahead to Deut 30:6

Moreover the LORD your God will circumcise your heart and the heart of your descendants, to love the LORD your God with all your heart and with all your soul, in order that you may live. NASB

The verse doesn't mean that we are to cut away the Aleph Tav. God is the one that will circumcise (cut away the covering that dulls) the heart. It is a spiritual issue. In 10:16 we see that it is the Aleph Tav (God) that will do this. Look at what Paul says of spiritual circumcision as recorded in Col 2:8-11

8 See to it that no one takes you captive through philosophy and empty deception, according to the tradition of men, according to the elementary principles of the world, rather than according to Christ. 9 For in Him all the fulness of Deity dwells in bodily form, 10 and in Him you have been made complete, and He is the head over all rule and authority; 11 and in Him you were also circumcised with a circumcision made without hands, in the removal of the body of the flesh by the circumcision of Christ; NASB

Paul identifies Messiah as the One who does this.

Deuteronomy 11:1

"You shall therefore love the LORD your God, and always keep His charge, His statutes, His ordinances, and His commandments. NASB

The Aleph Tav is between the words "the" and "LORD." It reads, "You shall therefore love the (Aleph Tav) LORD your God,..."

It is the Aleph Tav (Messiah Jesus) that we are to love and obey. Obviously we are to love God the Father, Son and Holy Spirit, but here we find that it is through the Aleph Tav that God gives us His charge, His statutes, His ordinances, and His commandments. Our personal relationship with God the Father is through the Aleph Tav. Look at what Jesus Himself says of this as recorded in John 14:6

Jesus said to him, "I am the way, and the truth, and the life; no one comes to the Father, but through Me. NASB

Deuteronomy 11:26 & 27

Deut 11:26-27

26 "See, I am setting before you today a blessing and a curse: 27 the blessing, if you listen to the commandments of the LORD your God, which I am commanding you today; NASB

The Aleph Tav is between the verses. It reads, "See, I am setting before you today a blessing and a curse: (Aleph Tav) the blessing, if you listen to the commandments of the LORD your God, which I am commanding you today;"

To fully understand this we need to read verses 26 - 28:

Deut 11:27-28

26 "See, I am setting before you today a blessing and a curse: 27 the blessing, if you listen to the commandments of the LORD your God, which I am commanding you today; 28 and

the curse, if you do not listen to the commandments of the LORD your God, but turn aside from the way which I am commanding you today, by following other gods which you have not known. NASB

The blessing comes from following (obeying) the Aleph Tav and the curse comes from "turning aside" (disobeying) the Aleph Tav. The Aleph Tav is setting before the people (and us) a choice. Look at Josh 24:15

And if it is disagreeable in your sight to serve the LORD, choose for yourselves today whom you will serve: whether the gods which your fathers served which were beyond the River, or the gods of the Amorites in whose land you are living; but as for me and my house , we will serve the LORD." NASB

Look also at Matt 6:24

"No one can serve two masters; for either he will hate the one and love the other, or he will hold to one and despise the other. You cannot serve God and mammon. NASB

If God is not our master, the world will be. It's our choice.

For further explanation of these verses, look at my book, THE MYSTERY OF THE ALPHA AND OMEGA.

Deuteronomy 11:32

and you shall be careful to do all the statutes and the judgments which I am setting before you today. NASB

The Aleph Tav is after the word "do." It reads, "and you shall be careful to do (Aleph Tav) all the statutes and the judgments which I am setting before you today."

The Aleph Tav is the One giving the instructions for what the people are to do to be successful. The people are at the Jordan and receiving their final instructions. This goes back to the last section (vss 26 – 27). Their success is dependant upon their obedience. Spiritually it is the same. Obey the Aleph Tav and you will have life; disobey and you will have death.

Deuteronomy 12:11

then it shall come about that the place in which the LORD your God shall choose for His name to dwell, there you shall bring all that I command you: your burnt offerings and your sacrifices, your tithes and the contribution of your hand, and all your choice votive offerings which you will vow to the LORD. NASB

The Aleph Tav is after the word “bring.” It reads, “...there you shall bring (Aleph Tav) all that I command you:...”

This is an extremely important verse. As we study the sacrifices that the people were commanded to bring, we find a revelation of the Messiah (Aleph Tav) in each of them. They pre-figure the redemptive work that He is going to accomplish and they also paint a picture of who He will be so that the people should recognize Him when He comes. The Aleph Tav is the One giving them the instructions so that they have no excuse for not knowing Him as Messiah.

Deuteronomy 12:28

Be careful to listen to all these words which I command you, in order that it may be well with you and your sons after you forever, for you will be doing what is good and right in the sight of the LORD your God. NASB

The Aleph Tav is between the words “to” and “all.” It reads, “Be careful to listen to (Aleph Tav) all these words which I command you...”

Be careful to listen to everything that the Aleph Tav tells us and be diligent in obedience. The Father Himself confirms this. Look at Mark 9:7

Then a cloud formed, overshadowing them, and a voice came out of the cloud, "This is My beloved Son, listen to Him!" NASB

This was at the transfiguration. It was a clear revelation of the Messiah (Aleph Tav) to the three disciples and confirmation from the Father as to who Jesus is and the admonition to obey Him.

Deuteronomy 14:22

"You shall surely tithe all the produce from what you sow, which comes out of the field every year. NASB

The Aleph Tav is after the word “tithe.” It reads, “You shall surely tithe (Aleph Tav) all the produce from what you sow...”

When we tithe, it is to the Lord (Aleph Tav) that we give. Here we are told that you will (surely) do this. The Rabbi’s understood this as a command and relates the success or failure of their crops to their obedience or disobedience to this command. The Commentary in the Chumash on this verse says:

The Torah implies that if you fail to give the required tithes, you will lead God to bring forth the hot, dry east wind to “cook” the tender kernels of grain while they are still in the stalk with their “mother” (Rashi).

By the insertion of the Aleph Tav in this verse it tells us that the Aleph Tav is the one who gave this command and it is to Him that our tithes go.

Deuteronomy 17:9

So you shall come to the Levitical priest or the judge who is in office in those days, and you shall inquire of them, and they will declare to you the verdict in the case. NASB

The Aleph Tav is after the third “you” in this verse. It reads, “...and they will declare to you (Aleph Tav) the verdict in the case.”

The priests and judges were appointed by God and He, the Aleph Tav, will speak to the people through His appointed representatives. In the Chumash Commentary it says:

God does not cast His people into anarchy; He provides them with the leaders who are suited to the needs of the time and place (R' Chaim Shmulevitz).

If God, the creator of the universe, is capable of speaking to man through a donkey (Num 22:28), He is most capable of rendering a true verdict through His earthly representative. The verse at hand tells us that it is the Aleph Tav that declares the verdict.

Deuteronomy 18:18

I will raise up a prophet from among their countrymen like you, and I will put My words in his mouth, and he shall speak to them all that I command him. NASB

The Aleph Tav is after the word “them.” It reads, “...and he shall speak to them (Aleph Tav) all that I command him.”

Jesus, the Aleph Tav, will be a prophet and like Moses He will lead the people from bondage to freedom. This verse shows us that the Aleph Tav (Messiah Jesus) will say and do all that the Father tells Him to say and do. Look at John 5:17-19

17 But He answered them, "My Father is working until now, and I Myself am working." 18 For this cause therefore the Jews were seeking all the more to kill Him, because He not only was breaking the Sabbath, but also was calling God His own Father, making Himself equal with God.

19 Jesus therefore answered and was saying to them, "Truly, truly, I say to you, the Son can do nothing of Himself, unless it is something He sees the Father doing; for whatever the Father does, these things the Son also does in like manner. NASB

For a detailed explanation of this verse, see my book, The Mystery of the Alpha and Omega.

Deuteronomy 18:20

'But the prophet who shall speak a word presumptuously in My name which I have not commanded him to speak, or which he shall speak in the name of other gods, that prophet shall die.' NASB

The Aleph Tav is after "My name." It reads, "But the prophet who shall speak a word presumptuously in My name (Aleph Tav) which I have not commanded him to speak,..."

The prophet who professes to speak in the name of God (Aleph Tav) "presumptuously" in the name of God will die. The American Heritage Dictionary defines "presumptuous" as: "going beyond what is right or proper; excessively forward." The "prophet" identified in this verse (20) would be a false prophet. This would be a prophet

that would speak in his own name and attribute what he said as to coming from the Aleph Tav (God). All people need to be extremely careful to be sure that when they say "thus says the Lord" that for certain "the Lord said." God will **NEVER** say anything that contradicts His word. Whenever we hear someone say "thus says the Lord" the first thing we should do is evaluate what they said with the Word of God. This puts a burden on each of us to know what the Word of God says. Otherwise, there is no way to know if what you hear is from God or not. Look at what Dr. Luke tells us as recorded in Acts 17:11

Now these were more noble-minded than those in Thessalonica, for they received the word with great eagerness, examining the Scriptures daily, to see whether these things were so. NASB

The world is full of false prophets. Some are this way intentionally and others simply from ignorance. The end result for both is the same. Look at what the Aleph Tav says in Matt 7:15-23

15 "Beware of the false prophets, who come to you in sheep's clothing, but inwardly are ravenous wolves. 16 "You will know them by their fruits. Grapes are not gathered from thorn bushes, nor figs from thistles, are they? 17 "Even so, every good tree bears good fruit; but the bad tree bears bad fruit. 18 "A good tree cannot produce bad fruit, nor can a bad tree produce good fruit. 19 "Every tree that does not bear good fruit is cut down and thrown into the fire. 20 "So then, you will know them by their fruits. 21 "Not everyone who says to Me, 'Lord, Lord,' will enter the kingdom of heaven; but he who does the will of My Father who is in heaven. 22 "Many will say to Me on that day, 'Lord, Lord, did we not prophesy in Your name, and in Your name cast out demons, and in Your name perform many miracles?' 23 "And then I will declare to them, 'I never knew you; depart from Me, you who practice lawlessness.' NASB

Pay special attention to verses 21 – 23.

Deuteronomy 21:16

then it shall be in the day he wills what he has to his sons, he cannot make the son of the loved the first-born before the son of the unloved, who is the first-born. NASB

The Aleph Tav is after the word “sons.” It reads, “then it shall be in the day he wills what he has to his sons (Aleph Tav),...”

Let’s look at some New Testament verses that will help us understand the concept of the Aleph Tav being the first-born son.

Rom 8:29

For whom He foreknew, He also predestined to become conformed to the image of His Son, that He might be the first-born among many brethren; NASB

Col 1:15-18

He is the image of the invisible God, the firstborn over all creation. 16 For by Him all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers. All things were created through Him and for Him. 17 And He is before all things, and in Him all things consist. 18 And He is the head of the body, the church, who is the beginning, the firstborn from the dead, that in all things He may have the preeminence. NKJV

Heb 1:6-9

6 And when He again brings the first-born into the world, He says,

" And let all the angels of God worship Him."

7 And of the angels He says,

**"Who makes His angels winds,
And His ministers a flame of fire."
8 But of the Son He says,
"Thy throne, O God, is forever and ever,
And the righteous scepter is the scepter of His kingdom.
9 "Thou hast loved righteousness and hated lawlessness;
Therefore God, Thy God, hath anointed Thee
With the oil of gladness above Thy companions." NASB**

By applying the term "first-born" to the Aleph Tav, does that mean that He is a created being? No! Notice specifically the reference in Col 1:15-18. "First-born" is a term of position – not origin. Paul identifies Jesus (the Aleph Tav) not only as God, but the Person in the Trinity that actually created all things. That includes Satan. In Ezekiel 28 there is a reference to Satan and notice specifically Ezek 28:13

**You were in Eden, the garden of God;
Every precious stone was your covering:
The ruby, the topaz, and the diamond;
The beryl, the onyx, and the jasper;
The lapis lazuli, the turquoise, and the emerald;
And the gold, the workmanship of your settings and sockets,
Was in you.
On the day that you were created
They were prepared. NASB**

Now let's apply this to the verse at hand (Deut 21:16). We are involved in a spiritual war. Look at Eph 6:10-12

**10 Finally, be strong in the Lord, and in the strength of His
might. 11 Put on the full armor of God, that you may be able
to stand firm against the schemes of the devil. 12 For our
struggle is not against flesh and blood, but against the rulers,
against the powers, against the world forces of this darkness,**

against the spiritual forces of wickedness in the heavenly places. NASB

Everyone on the face of the earth is involved in this war whether they realize it or not. The war involves Satan trying to over-throw the kingdom of God and take God's place on the throne. Look at Isa 14:13-14

**13 "But you said in your heart,
'I will ascend to heaven;
I will raise my throne above the stars of God,
And I will sit on the mount of assembly
In the recesses of the north.
14'I will ascend above the heights of the clouds;
I will make myself like the Most High.' NASB**

As previously mentioned, "first-born" is a term of position – not origin. Satan is trying to take the "position" that the Aleph Tav alone is entitled too. My second book, *The Strategy of Spiritual Warfare Exposed – What Goes On Behind The Scenes And Why*, is dedicated totally to this subject. I highly recommend reading this book. It will open your eyes to what is going on in the world today.

Deuteronomy 24:9

Remember what the LORD your God did to Miriam on the way as you came out of Egypt. NASB

The Aleph Tav is after the word "remember." It reads, "Remember (Aleph Tav) what the LORD your God did to Miriam on the way as you came out of Egypt."

This goes back to Numbers 12. Miriam and Aaron, Moses' sister and brother, challenged God as to His choice of Moses as their leader. They felt they were just as qualified as Moses was to lead the people. As a result of their rebellion, Miriam was struck with leprosy. Our

verse at hand identifies the Aleph Tav as the One that struck Miriam with the leprosy. This would also indicate that possibly Miriam was the instigator of the challenge.

Look at Num 12:5-10

5 Then the LORD came down in a pillar of cloud and stood at the doorway of the tent, and He called Aaron and Miriam. When they had both come forward, 6 He said,

"Hear now My words:

If there is a prophet among you,

I, the LORD, shall make Myself known to him in a vision.

I shall speak with him in a dream.

7 "Not so, with My servant Moses,

He is faithful in all My household;

8 With him I speak mouth to mouth,

Even openly, and not in dark sayings,

And he beholds the form of the LORD.

Why then were you not afraid

To speak against My servant, against Moses? "

9 So the anger of the LORD burned against them and He departed. 10 But when the cloud had withdrawn from over the tent, behold, Miriam was leprous, as white as snow. As Aaron turned toward Miriam, behold, she was leprous.

NASB

Deuteronomy 24:9 shows us that it was the Aleph Tav at work in Numbers 12.

Deuteronomy 25:17

"Remember what Amalek did to you along the way when you came out from Egypt, NASB

The Aleph Tav is after the word “remember.” It reads, “Remember (Aleph Tav) what Amalek did to you along the way...”

The incident involving Amalek is recorded in Ex 17:8-16.

8 Then Amalek came and fought against Israel at Rephidim. 9 So Moses said to Joshua, "Choose men for us, and go out, fight against Amalek. Tomorrow I will station myself on the top of the hill with the staff of God in my hand." 10 And Joshua did as Moses told him, and fought against Amalek; and Moses, Aaron, and Hur went up to the top of the hill. 11 So it came about when Moses held his hand up, that Israel prevailed, and when he let his hand down, Amalek prevailed. 12 But Moses' hands were heavy. Then they took a stone and put it under him, and he sat on it; and Aaron and Hur supported his hands, one on one side and one on the other. Thus his hands were steady until the sun set. 13 So Joshua overwhelmed Amalek and his people with the edge of the sword.

14 Then the LORD said to Moses, "Write this in a book as a memorial, and recite it to Joshua, that I will utterly blot out the memory of Amalek from under heaven." 15 And Moses built an altar, and named it The LORD is My Banner; 16 and he said, "The LORD has sworn; the LORD will have war against Amalek from generation to generation." NASB

Amalek is a grandson of Esau. In Ex 17:14 God says that He will blot out the memory of Amalek from under heaven. Here, Deut 25:17-19, the Aleph Tav tells the people to “remember what Amalek did to” them when they came out of Egypt and they are to blot out the memory of Amalek from under heaven. This is yet future. The day is coming when the evil events of the world will be forgotten. Read what Isaiah says in Isa 65:13-16

13 Therefore, thus says the Lord GOD,

**"Behold, My servants shall eat, but you shall be hungry.
Behold, My servants shall drink, but you shall be thirsty.
Behold, My servants shall rejoice, but you shall be put to
shame.**

**14 "Behold, My servants shall shout joyfully with a glad
heart,**

**But you shall cry out with a heavy heart,
And you shall wail with a broken spirit.**

**15 "And you will leave your name for a curse to My chosen
ones,**

And the Lord GOD will slay you.

But My servants will be called by another name.

**16 "Because he who is blessed in the earth
Shall be blessed by the God of truth;**

And he who swears in the earth

Shall swear by the God of truth;

Because the former troubles are forgotten,

And because they are hidden from My sight! NASB

Notice the last part of verse 16: **Because the former troubles are forgotten, And because they are hidden from My sight!**

This is at the command of the Aleph Tav. Exactly how Israel is to do this now, I really don't know. From what is recorded in Isaiah we see that in God's eternal kingdom the evil of this world will be gone – hidden from the site of God Himself.

Deuteronomy 28:12

The LORD will open for you His good storehouse, the heavens, to give rain to your land in its season and to bless all the work of your hand; and you shall lend to many nations, but you shall not borrow. NASB

The Aleph Tav is after the word "bless." It reads, "The LORD will open for you His good storehouse, the heavens, to give rain to your land in its season and to bless (Aleph Tav) all the work of your hand; and you shall lend to many nations, but you shall not borrow.

Deut 28:1-14 contain a list of the blessings that God will pour out on Israel "IF" they would be obedient. Verse 12 identifies that it is the Aleph Tav that will pour out these blessings. The same promises are for us today. The key is obedience. Look at what Jesus (the Aleph Tav) tells us in John 14:15-21

**15 "If you love Me, you will keep My commandments. 16 "And I will ask the Father, and He will give you another Helper, that He may be with you forever; 17 that is the Spirit of truth, whom the world cannot receive, because it does not behold Him or know Him, but you know Him because He abides with you, and will be in you. 18 "I will not leave you as orphans; I will come to you. 19 "After a little while the world will behold Me no more; but you will behold Me; because I live, you shall live also. 20 "In that day you shall know that I am in My Father, and you in Me, and I in you. 21 "He who has My commandments and keeps them, he it is who loves Me; and he who loves Me shall be loved by My Father, and I will love him, and will disclose Myself to him."
NASB**

If we love God (Jesus, the Aleph Tav) we **will** obey Him. This obedience will result in the Aleph Tav Himself going to the Father on our behalf and giving us the Holy Spirit. We also have the promise that He, the Aleph Tav, will disclose Himself to the obedient one. What greater blessing could we possibly ask for? The alternative is highlighted in the next revelation of the Aleph Tav.

Deuteronomy 28:58 & 60

58 "If you are not careful to observe all the words of this law which are written in this book, to fear this honored and awesome name, the LORD your God, NASB

60 And He will bring back on you all the diseases of Egypt of which you were afraid, and they shall cling to you. NASB

In verse 58, the Aleph Tav is between the words "this honored." It reads, "...to fear this (Aleph Tav) honored and awesome name, the Lord your God,"

In verse 60 the Aleph Tav is between the words "you all." It reads, "And He will bring back on you (Aleph Tav) all the diseases of Egypt of which you were afraid, and they shall cling to you."

The reference to "this book" is to the Torah – the first five books of the Bible. We are commanded by the Aleph Tav to pay attention to **all** of the words of the law. We can't "pick and choose." The people are told in very direct, simple words that failure to do this would result in the Aleph Tav bringing on the people of Israel the very same plagues that were poured out on the nation of Egypt. God demands obedience!

Deuteronomy 29:2

And Moses summoned all Israel and said to them, "You have seen all that the LORD did before your eyes in the land of Egypt to Pharaoh and all his servants and all his land; NASB

The Aleph Tav is after the word "seen." It reads, "You have seen (Aleph Tav) all that the LORD did before your eyes in the land of Egypt..."

The people had witnessed first-hand all that the LORD (Aleph Tav) did for them to deliver them from the Egyptians. Moses continues in verses 3 – 8 reminding the people also of their past 40 years in the desert and how the Lord provided for them. Notice specifically what Moses tells the people in verse 4: Deut 29:4

Yet to this day the LORD has not given you a heart to know, nor eyes to see, nor ears to hear. NASB

Why? The answer, I believe, comes in the next revelation of the Aleph Tav.

Deuteronomy 29:9

So keep the words of this covenant to do them, that you may prosper in all that you do. NASB

The Aleph Tav is between the words “in” and “all.” It reads, “So keep the words of this covenant to do them, that you may prosper in (Aleph Tav) all that you do.”

The key to prosperity is obedience. It appears to me that the spiritual prosperity we are looking, a personal relationship with God (the Aleph Tav), depends upon our obedience. Israel was chosen by God. They are His people. Yet, they, each one individually, have a personal responsibility to follow obediently the leading of the Aleph Tav. The resulting relationship they have with the Aleph Tav is dependent upon this. We can take this same example and apply it to the church today. The church is God’s chosen method of revealing Himself to man. However, each individual member of the church has a responsibility for a personal relationship with God. Just as God provided for Israel as they were led by Him, He also provides for the church today. And likewise, just as God gave a heart to know Him only to those who earnestly desired a relationship with Him (Moses, Joshua and Caleb for example) He does the same for the members of

His church today. There are millions of people today who are “church members.” Just being a member of a church doesn’t provide a personal relationship with the Aleph Tav. There has to be a personal commitment – one of obedience.

We are a “works” based people. By that I mean that we have a tendency to believe that I must do something before I receive something in return. It seems the majority of people think that as long as they are good people, then God will give them eternal life. If the good they do out weighs the bad they’ve done, then they will have eternal life. Yet, the Aleph Tav taught us something completely different. There is one thing that He identifies as the “work of God” that is demanded of men. Look at John 6:29

Jesus answered and said to them, "This is the work of God, that you believe in Him whom He has sent." NASB

The simple solution is faith. That is what is required now and that is what was required then (with Israel in the wilderness). God puts a premium on being believed. If we have a desire to seek God and obey Him, then He will give us a heart to know Him, eyes to see Him, and ears to hear Him. Then, and only then, will we prosper in all that we do because what we do will be sanctioned by the Aleph Tav.

Deuteronomy 29:16

(for you know how we lived in the land of Egypt, and how we came through the midst of the nations through which you passed. NASB

The Aleph Tav is after the word “know.” It reads, “(for you know (Aleph Tav) how we lived in the land of Egypt,…”

The people had experienced the Aleph Tav working on their behalf firsthand. They saw the Aleph Tav provide for them and protect them against warring peoples. Moses reminds the people in the following verses of the idols these nations served – idols of wood, stone, silver, and gold. Moses also warns the people of Israel that if they turn to these idols they will have their names removed from the roles in heaven. Look at Deut 29:17-21

17 Moreover, you have seen their abominations and their idols of wood, stone, silver, and gold, which they had with them); 18 lest there shall be among you a man or woman, or family or tribe, whose heart turns away today from the LORD our God, to go and serve the gods of those nations; lest there shall be among you a root bearing poisonous fruit and wormwood. 19 And it shall be when he hears the words of this curse, that he will boast, saying, 'I have peace though I walk in the stubbornness of my heart in order to destroy the watered land with the dry.' 20 "The LORD shall never be willing to forgive him, but rather the anger of the LORD and His jealousy will burn against that man, and every curse which is written in this book will rest on him, and the LORD will blot out his name from under heaven. 21 Then the LORD will single him out for adversity from all the tribes of Israel, according to all the curses of the covenant which are written in this book of the law. NASB

Paul gives us the same warning. Look at what he says as recorded in 1 Tim 4:1

But the Spirit explicitly says that in later times some will fall away from the faith, paying attention to deceitful spirits and doctrines of demons, NASB

One can't fall away from the faith unless they had the faith in the first place. You can't abandon a ship you're not on. Just as Moses warned the people that since they had experienced first hand the presence and protection of the Aleph Tav, if they turned from that to the idols

of the heathen nations, their names would be blotted out from under heaven. Today, if a person has experienced first hand the forgiveness of the Messiah (Aleph Tav) and then turns away from that to the doctrines of demons, they will be eternally lost. Their names will be erased from the book of life.

Deuteronomy 30:7

And the LORD your God will inflict all these curses on your enemies and on those who hate you, who persecuted you. NASB

The Aleph Tav is after the word "God." It reads, "And the LORD your God (Aleph Tav) will inflict all these curses on your enemies..."

It is the Aleph Tav that will inflict these curses. To get a flavor of how this is going to happen, look at the next 3 verses:

Deut 30:8-10

8 And you shall again obey the LORD, and observe all His commandments which I command you today. 9 Then the LORD your God will prosper you abundantly in all the work of your hand, in the offspring of your body and in the offspring of your cattle and in the produce of your ground, for the LORD will again rejoice over you for good, just as He rejoiced over your fathers; 10 if you obey the LORD your God to keep His commandments and His statutes which are written in this book of the law, if you turn to the LORD your God with all your heart and soul. NASB

The curses on the enemies are dependant upon the obedience of Israel. To see when this is going to happen, look at Jer 30:7

**'Alas! for that day is great,
There is none like it;
And it is the time of Jacob's distress,
But he will be saved from it. NASB**

The focus of “the time of Jacob’s distress” (the Old Testament title of the tribulation) is the nation of Israel. The purpose is to bring Israel back into a relationship with God through the Aleph Tav – acknowledging that He, the Aleph Tav, is the Messiah they’ve been looking for every since God announced that He would send a Redeemer. Israel’s obedient response will result in the curses being poured out on the nations that persecuted them.

Once Israel recognizes the Aleph Tav is the Messiah they will pray and ask Him to return and deliver them. That’s the event that will bring about the second coming. Look at Hos 5:15

**I will go away and return to My place
Until they acknowledge their guilt and seek My face;
In their affliction they will earnestly seek Me. NASB**

Messiah (Aleph Tav) will “go away” i.e. He will leave the earth and return to His former place (heaven) and He is going to stay there “until they (Israel) acknowledge their guilt” (singular). Their guilt is rejecting the Messiah the first time He came. “In their affliction” (tribulation – the time of Jacob’s trouble) they will turn to God for deliverance and will understand that Jesus is the Messiah. Then they will be healed and the curses will be totally inflicted on Israel’s enemies. Even though the focus of the tribulation is Israel, the effects of it are world-wide.

Deuteronomy 31:26

"Take this book of the law and place it beside the ark of the covenant of the LORD your God, that it may remain there as a witness against you. NASB

The Aleph Tav is after the word “take.” It reads, “Take (Aleph Tav) this book of the law...”

The “book of the law” is the Torah and it is a revelation of the Aleph Tav. The Aleph Tav is a witness against the people that they would reject Him and not obey the commands of God. Look at Matt 5:17-19

17 "Do not think that I came to abolish the Law or the Prophets; I did not come to abolish, but to fulfill. 18 "For truly I say to you, until heaven and earth pass away, not the smallest letter or stroke shall pass away from the Law, until all is accomplished. 19 "Whoever then annuls one of the least of these commandments, and so teaches others, shall be called least in the kingdom of heaven; but whoever keeps and teaches them, he shall be called great in the kingdom of heaven. NASB

The Aleph Tav is the literal fulfillment of the Torah. Every word of it will be fulfilled and the Aleph Tav will be a witness to the fulfillment.

Deuteronomy 31:28

"Assemble to me all the elders of your tribes and your officers, that I may speak these words in their hearing and call the heavens and the earth to witness against them. NASB

The Aleph Tav is after the word “hearing.” It reads, “...that I may speak these words in their hearing (Aleph Tav) and call the heavens and the earth to witness against them.”

Read Rom 10:16-18

16 However, they did not all heed the glad tidings; for Isaiah says, " Lord, who has believed our report? " 17 So faith comes from hearing , and hearing by the word of Christ. 18 But I say, surely they have never heard, have they? Indeed they have; NASB

Faith comes from hearing and it is the Aleph Tav through whom the word was given. The verse at hand tells us that the Aleph Tav spoke the words to the elders of Israel and they rejected what they heard. He, the Aleph Tav, calls the heavens and the earth to be witnesses against them because of their disobedience and rejection of His Word.

This is the last insertion of the Aleph Tav in the Torah and it seems to sum up the response of the people to Him.