



From The Heart of the Rabbis Teachings and Instructions to Live By

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Yeshua – The Aleph & The Tav – Rev. 1:8



Psa 119:1 Aleph. Blessed are those whose way is blameless, who walk in the law of the LORD!

Psa 119:2 Blessed are those who keep his testimonies, who seek him with their whole heart,

Psa 119:3 who also do no wrong, but walk in his ways!

Psa 119:4 You have commanded your precepts to be kept diligently.

Psa 119:5 Oh that my ways may be steadfast in keeping your statutes!

Psa 119:6 Then I shall not be put to shame, having my eyes fixed on all your commandments.

Psa 119:7 I will praise you with an upright heart, when I learn your righteous rules.

Psa 119:8 I will keep your statutes; do not utterly forsake me!

Psa 119:1 יהוה: בתורת ההלכים תמימי־דרך אשרי

Psa 119:2 ידרשוהו: בכל־לב עדתיו נצרי אשרי

Psa 119:3 הלכו: בדרכיו עולה לא־פעלו אף

Psa 119:4 מאד: לשמר פקדיך צייתה אתה

Psa 119:5 חקיך: לשמר דרכי יכנו אחלי

Psa 119:6 אלי־כל־מצותיך: בהביטי לא־אבוש אז

Psa 119:7 צדקך: משפטי בלמדי לבב בישר אודך

Psa 119:8 עֲד־מֵאֵד אֶל־תִּעֲזֹבֵנִי אֲשֶׁמֶר אֶת־חֻקֶיךָ

The Alephs of Psalm 119:1-8

H835

אֲשֶׁר

'esher

BDB Definition:

1) happiness, blessedness

1a) often used as interjection

1b) blessed are

Part of Speech: noun masculine

A Related Word by BDB/Strong's Number: from H833

Same Word by TWOT Number: 183a

H637

אָף

'aph

BDB Definition:

1) also, yea, though, so much the more

2) furthermore, indeed

Part of Speech: conjunction (denoting addition, especially of something greater)

adverb

A Related Word by BDB/Strong's Number: a primitive particle

Same Word by TWOT Number: 142

H859

את / אתה / אתה / אתך / אתם / אתי / את / אתה
'attâh / 'attâ / 'ath / 'attîy / 'attem / 'atten / 'attênâh / 'attênnâh

BDB Definition:

1) you (second person singular masculine)

Part of Speech: personal pronoun

A Related Word by BDB/Strong's Number: a primitive pronoun of the second person

Same Word by TWOT Number: 189

H305

אהלי / אהלי

'achālay / 'achālêy

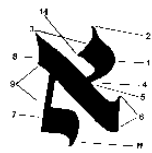
BDB Definition:

1) Oh that...!; oh would that!; ah that!

Part of Speech: interjection

A Related Word by BDB/Strong's Number: probably from H253 and a variation of H3863

Same Word by TWOT Number: 67a



Aleph – Symbol Ox head

Meaning – Ox, Power, Strength, leader, first

Aleph – Symbol of Gods Oneness & Mastery

The Aleph symbolizes the One and Only, The Eternal the Omnipotent God. It is the symbol of God as the Creator and Master of the Universe.

The Gematria of Aleph is 1. ¹

ITS SPIRITUAL SIGNIFICANCE

ONE

There can be no doubt as to the significance of this primary number. In all languages it is the symbol of unity. As a cardinal number it denotes unity; as an ordinal it denotes primacy. Unity being indivisible, and not made up of other numbers, is therefore independent of all others, and is the source of all others. So with the Deity. The great First Cause is independent of all. All stand in need of Him, and He needs no assistance from any.

"One" excludes all difference, for there is no second with which it can either harmonise or conflict.

When it is written: "Hear, O Israel, the LORD thy God is one LORD," it does not deny the Doctrine of the Trinity, but it excludes absolutely another Lord: it excludes, therefore, all idolatry.

Hence the First Commandment declares "Thou shalt have NO OTHER GODS" (Exo 20:3).

It asserts that there is in God a sufficiency which needs no other; and an independence which admits no other.

It marks the beginning. We must begin with God.

All our words and works must be characterised by the first words of the Bible: "In the beginning GOD." Nothing is right that does not begin with Him. "God first" is the voice of Scripture. "Seek ye first the kingdom of God and His righteousness; and all these things shall be added unto you" (Matt 6:33) is the testimony of Christ. "God first" is the great proclamation. The angels sang: "Glory to God in the highest." This was the beginning of their song. And it was after this that they sang of "good-will" towards man. This, too, must be the great principle governing all our testimony and our work. We cannot give "glory to God" without doing good to men. And there is no real good-will for men which does not spring from a desire to glorify God. The rapid declension, which is the great mark of these last days, comes from an ignoring of this great principle. God is shut out, and man is exalted. Hence "the gospel of God" (Rom 1:16) is being rapidly and almost universally superseded by the gospel of man, which is a gospel of sanitation, and indeed is now openly called "Christian Socialism." But it is a socialism without Christ. It does not begin with the glory of God, and it will not and

¹ Bullinger – Numbers in Scripture

cannot end in any real good to man. It begins with man; its object is to improve the old nature apart from God, and to reform the flesh; and the measure of its success is the measure in which man can become "good" without "God."

Man's ways and thoughts are the opposite of God's. God says, "Seek first." Man says, "Take care of number one." He is in his own eyes this "number one," and his great aim is to be independent of God.

Independence, in God, is His glory. Independence in man, is his sin, and rebellion, and shame.

In the Word of God, therefore, God is first, and before all.

"Thus saith the LORD, the King of Israel, And his redeemer the LORD of hosts: I am the first, and I am the last; And beside Me there is no God." (Isa 44:6)

"Hearken unto Me, O Jacob, and Israel My called; I am He; I am the first, I also am the last. Mine hand also hath laid the foundation of the earth, And My right hand hath spanned the heavens." (Isa 48:12,13)

"Before Me there was no God formed, Neither shall there be after Me. I, even, I, am the LORD; And beside Me there is no Saviour." (Isa 43:10,11)

"I am Alpha and Omega, The first and the last." (Rev 1:11,17, 2:8, 22:13)

Thus YHVH emphasizes this great foundation truth. All must be confusion where man refuses to recognize it. All must be peace where it is owned.

The first is the only one. There cannot be two firsts. Man ignorantly speaks of the "two first," or the "three first," when he really means the first two, or the first three, etc. The Word of God does not thus ignorantly speak. He is the only one. He is first in priority of time. He is first in superiority of rank, and He is first in absolute supremacy.

Redemption and salvation began with God. His was the word which first revealed it (Gen 3:15). his was the will which first purposed it (Heb 10:7). His was the power that alone accomplished it. Hence "Salvation is of the LORD" (see Exo 14:13; 2 Chron 20:17; Jonah 2:9; etc.). His is the will from which it all proceeds. "Lo, I come to do Thy will," said the Redeemer (Psa 40:7,8; Heb 10:7) when He came to do that "will."

THE FIRST RECORDED WORDS OF THE LORD JESUS

are full of significance.

Here is another illustration of the significance of number in Scripture. The Lord Jesus must have spoken from the time that all children spoke; but not one syllable that He uttered has the Holy Spirit been pleased to record in the Scriptures, until He was twelve years of age. And then only this one utterance from His birth till He entered on His ministry at His baptism. Only one sentence out of all those twenty-nine years. Surely words thus singled out by the Holy Spirit must be full of significance. What were they? They are written down for us in Luke 2:49: "WIST YE NOT THAT I MUST BE ABOUT MY FATHER'S BUSINESS?" Solemn words! Significant words! Especially in the light these first words throw up His last words, "IT IS FINISHED." What was finished? "The Father's business." Yes, it was the Father's will. "Lo, I come to do Thy will, O My God." "This is the Father's will which hath sent Me, that of all which He hath given Me I should lose nothing, but should raise it up again at the last day" (John 6:39). Salvation was no afterthought with God. It was part of his "eternal purpose." It originated in His "will." It was not merely for the good of man, but for the glory of God in a thousand ways which we see not now or yet. Hence it is that when Jesus was delivering up His work back into the Father's hands, He could say: "I have glorified Thee on the earth: I have finished the work which Thou gavest Me to do" (John 17:4).

We may find another illustration of the significance of the number "one" or "first" in noticing

The parts with which the letter is formed allude to Gods Sacred Name. The Midrash teaches that God Himself addressed the Aleph, saying that it stands at the head of the Aleph-Bet like a King

“Your are one, I am One, and the Torah is One”.

The Word/Torah became flesh and dwelt among us

Yeshua said He is the Alpeh & Tav. He proceeded from The Father.

The numerical Value 1 represents the One, Unique and indivisible God.

This implies belief in absolute montheism-that there is but one God. He is one, unique and He **alone is timeless, changeless. He si One in 2 essential senses.**

- a) There is no other God but He
- b) He is totally unique in all existence hence beyond all comparison
- c) Though we perceive God in many roles, kind, anger, merciful, wise, judging and son- these are not different moods or attitudes as they would be in the multifaceted personality of a human being. Rather all flow (Father, Yeshua, Ruach HaKodesh) from a unified purpose and existence which is beyond our comprehension, but which “we” tend to understand only in terms of our limited perceptions.
- d) The Aleph symbolizes the infinite, eternal nature of God. It consists of 3 parts it’s upper right segment is a Yud, its lower segment is a Yud. The middle and angle Vav. Yud=1-, Vav=6, Yud =10 total 26. This equals the numerical value of the four letter Divine name. Yud Hey Vav Hey. This is the Name that represents God as the Eternal, its four letters are those that form the Word. He was, He is, He will be.
Revelation 1:18