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את

Alef Tav

“Alef” is the first and “Tav” is the last letter of the Hebrew alphabet. Just like the English phrase “from A to Z” suggests a full spectrum of thought, Alef-Tav does the same thing in Hebrew and Aramaic. This must especially be borne in the mind because it appears inside the creative act and affirms YHWH’s authorship of creation as “the First and the Last, the Beginning and the End”.

In English characters the key phrase is *et* hashamayim v’*et* ha’*aretz* and could literally be thought of in total as “In the beginning, Elohim sent creation to the heavens and the earth”. Alef Tav is “the energy force” behind Creation Who reveals Himself in the name of YHWH.

בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ :

In the beginning, Elohim created the heavens and the earth

וְהָאָרֶץ הָיְתָה תֵהוֹ וְנִבְהוּ וְחָשֶׁךְ עַל־פְּנֵי תְהוֹם וְרוּחַ אֱלֹהִים מְרַחֶפֶת עַל־פְּנֵי הַמַּיִם :
And the earth was without form and void and darkness was upon the face of the waters.

וַיֹּאמֶר אֱלֹהִים יְהִי אֹרֶךְ וַיְהִי־אֹרֶךְ :

And Elohim said, “Let there be light” and there was light.

Genesis (B’resheet) 1:1-3

Within these first three lines Torah reveals wonderfully deep elements of Mashiyach, that are far beyond coincidence. The very first word בְּרֵאשִׁית (b’resheet) contains a hidden Messianic prophecy teaching us that the son will be the head of all things. *Bar* is the Aramaic word for “son” and *resh* means “head, chief” as well as “starting point”. The use of the direct object pointer, as showing what part of a Hebrew sentence receives an action, is also a hint for the deeper truth of the son as the Alef and Tav (the first and the last), the beginning and the completion.

Notice the chronological pattern within creation itself. First YHWH speaks (“the Word”) and then He creates (became flesh). His first creation is light which is *aur* in Hebrew, the Aramaic word for “Torah” is related to that root and used by the rabbis of the Talmud: *aurayta*. So “let there be light” also suggests, “let there be Torah”; just as within the word *b’resheet* (in the beginning) is the word *breet* (covenant). These are clues about who the Son was from the very beginning (the Word), but also that he would be the Living Torah. Mashiyach himself would keep (observe) Torah and as the “first fruits” of all creation he would write Torah upon the hearts of everyone who puts their trust in him.

Almah

“...behold a virgin shall conceive...” Isaiah 7:14

Over the past 2,000 years, perhaps no passage of Scripture has elicited more controversy between Jews and Christians than the virgin or maiden of Isaiah 7:14. Modern Rabbinical Jews insist that the prophet is writing about people and events – including himself and his family – that are rooted solely in his time and therefore cannot be relevant to the birth of Y’shua some 700 years later.

Christians, on the other hand, insist with equal fervor that the word in question, *almah*, refers to a virgin birth that would have nothing to do with Isaiah at all. Their studies often focus on how *almah* was rendered as “virgin” in two key translations of the Tanakh that were done prior to the controversy.