

# Inner Secrets of Biblical Hebrew

Some useful *secrets* the Bible Believer should know about God's letters (the Hebrew alphabet) and the words He formed from them (The Bible)

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## INTRODUCTION

This document will reveal that an understanding of the basic construction, shape and Biblical meanings of the Hebrew language can be a tremendous benefit to the Bible believer. However, no attempt will be made here to offer a course on the Hebrew language or even one on Biblical Hebrew. Such material is readily available elsewhere.

Rather, we will discuss a unique and almost Kabbalistic part of Hebrew that can be very revealing to the Bible believer. It will show that no translation, in any other language, can convey the complete secrets of the Bible that are contained in the Hebrew. We believe that this is a strong reason why Hebrew will be restored as the language to be spoken in the Millennium.

The shapes, order and Divine power of the Hebrew letters are the DNA of our universe. These letters were created before the foundations of the world, before the universe itself. The Bible itself could be understood to a greater degree through an understanding of the Hebrew language with which God used to write it.

Understanding all this can serve to enhance one's view of the overall Bible. After all, as we just stated, the Bible was written in a language that is the DNA of the universe. Because it was created before the universe itself it is more than an ordinary language in the way we think of a language. Rather, it expresses the Divinity of God, His essence, His very being in the 'amount' He desires to reveal to us.

We will only scratch the surface here. Hopefully what is revealed here will motive one to see Hebrew as being more than just a language for people to communicate with each other. Truly, it is much more than that. It is the language of God.

## PART I. THE HEBREW ALPHABET

The Hebrew alphabet is unlike any other alphabet. God did not create letters and then permeate them with divine wisdom and power. Rather, the letters are the consequence of His transfer of spirituality into physical form. It should also not be surprising that the universe was created with the letters, meaning, with the divine wisdom and powers inherent in the letters.

Therefore, it can be said that Hebrew is the DNA of the universe. The Hebrew Bible can be seen as the template of creation itself. We should expect to find the same patterns in the Bible as we find in the real world.

For thousands of years, spiritual teachers of the Jewish and Christian traditions have claimed that the Hebrew alphabet is composed of "holy" letters of special significance and superhuman origin. By fusing mathematics and Jewish mysticism, Stan Tenen has demonstrated that the first verse of Genesis in the Hebrew Bible generates a mathematical Torus. Tenen realized the patterns he had found meant that the text of Genesis "literally folds itself up into a model which generates the letters in which it's written, and does so in such a way that you can read the text as a meditational dance.

Because of the Torah (The five books of Moses) being written in flame by the 'Divine dictation' of God on Mount Sinai, every letter in a Torah scroll is to be written perfectly. No part of a letter may be omitted or distorted nor may its individual integrity be compromised by contact with another letter. Every word must be spelled correctly; a missing, extra or transposed letter invalidates the entire scroll. Any violation changes or severs the spiritual "flow" that God intended to be created through the reading of the Torah scroll.

Even the position and spacing of the Hebrew letters can be significant and can affect the integrity of the Torah. For example consider -



The third and fourth letters, *Gimmel* and *Dalet*, stand for '*gimol dalim*', meaning 'be kind to the poor'. Why is the leg of the *Gimmel*, meaning a kind man, pulled towards the *Dalet* meaning a poor man? Because it is the custom of the kind to run after the poor. Why is the leg of the *Dalet* stretched back towards the *Gimmel*? Because the poor should make himself available to the kind. Why is the *Dalet*'s head turned away from the *Gimmel*? In order that he can assist him discreetly so the poor should not feel ashamed before him." From this, we learn how we are to conduct ourselves in regard to helping others.

As the building blocks of an infinitely complex universe, each and every letter must have properties that transcend knowledge, time and space. For example, everything you tell somebody about the Bible deals with the future of that individual, so in that sense no matter what you tell them whether it is past history or present truth, you are telling them this to affect their future. Truth is to glorify God. The Bible glorifies Him. Any part of it which declares the truth (and it all does) is prophecy. Not just what we call prophecy, the whole Bible is prophetic. *Romans 10:13 For whosoever shall call upon the name of the Lord shall be saved.*

- that's prophetic The whole Bible is.

*Romans 3:23 For all have sinned, and come short of the glory of God;*

- prophetic: tells about the past, present and everybody in the future

We have what God said in writing. When He speaks from heaven that's a promise. When He writes it down that's a written oath. A promise is more important if it's put in writing. It's surer than if God just spoke it. In other words, His written word can be considered as surer than the words He spoke from heaven. Consider that the whole Bible is prophecy. When you witness to someone you are giving them a prophecy about their future.

Consider now two immutable things about God:

1) He cannot lie.

*Titus 1:2 In hope of eternal life, which God, that cannot lie, promised before the world began;*

2) He wrote down what he said and that isn't a lie.

Regarding truth - In John 17:17 Jesus Christ says to the Father, in His final great prayer for His disciples:

*John 17:17 Sanctify them through thy truth: thy word is truth.*

Consider now: If God's written word is produced from the very letters we claim are supernatural, are the building blocks of the universe, are of superhuman origin and that Jesus Christ equates this word with truth, then as a word 'truth' must show evidence that its properties permeate God's entire word.

After all, these very letters are what God uses to represent His Word. And this is of paramount significance. God puts His word above His own name:

*Psalms 138:2 I will worship toward thy holy temple, and praise thy name for thy lovingkindness and for thy truth: for thou hast magnified thy word above all thy name.*

## **PART II. How true is God's Word?**

King David wrote of the Word of God, He wrote,

*Psalms 12:6 The words of the LORD [are] pure words: [as] silver tried in a furnace of earth, purified seven times.\*

*Psalms 119:140 Thy word [is] very pure: therefore thy servant loveth it.*

*Psalms 130:5 I wait for the LORD, my soul doth wait, and in his word do I hope.*

*Psalms 130:6 My soul [waiteth] for the Lord more than they that watch for the morning: [I say, more than] they that watch for the morning.*

David the prophet and king wrote,

*2Samuel 22:31 [As for] God, his way [is] perfect; the word of the LORD [is] tried: he [is] a buckler to all them that trust in him.*

The apostle Paul warns about the "last days," the end-time generation,

*2Timothy 4:3 For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;*

*2Timothy 4:4 And they shall turn away [their] ears from the truth, and shall be turned unto*

fables.

**Jesus Christ Himself said:**

*John 14:6 Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.*

**God says that those who don't love the truth will receive a strong delusion instead:**

*2Thessalonians 2:9 [Even him], whose coming is after the working of Satan with all power and signs and lying wonders,*

*2Thessalonians 2:10 And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.*

*2Thessalonians 2:11 And for this cause God shall send them strong delusion, that they should believe a lie:*

*2Thessalonians 2:12 That they all might be damned who believed not the truth, but had pleasure in unrighteousness.*

### How the Hebrew language portrays 'truth'

Truth  
'emet'

אמת

Falsehood  
'sheker'

שקר

In portraying God as 'truth', on the most basic level we can observe that the letters of the word 'truth' stand solidly on a firm base, while the word 'falsehood' is shaped in a way where 'a breeze' can cause it to topple over. This demonstrates that a falsehood or lie is very unstable; it cannot stand solid or secure, but with a little "push" can be easily toppled. Lies are inherently unstable and cannot endure long. In order to stand upright, they must be "spinning," or "spun" like a top. People "spin" lies.

**Proverbs 12:19 states:**

*Proverbs 12:19 The lip of truth shall be established for ever: but a lying tongue [is] but for a moment.*

**Psalms 119:160 says:**

*Psalms 119:160 Thy word [is] true [from] the beginning: and every one of thy righteous judgments [endureth] for ever.*

**The law and the truth are said to be identical -**

*Malachi 2:6 The law of truth was in his mouth, and iniquity was not found in his lips: he walked with me in peace and equity, and did turn many away from iniquity.*

But because God is truth, there is also a more significant portrayal of truth. Hebrew reads the reverse from English, from right to left. The letters that spell 'truth': aleph, mem, tau encompass the entire Hebrew alphabet. Notice that the word for 'truth' אמת (emet) contains the first

letter א, the middle letter מ, and the last letter ת of the Hebrew alphabet, which the Jewish sages say means that the truth contains everything from Aleph to Tav:



The Hebrew word *emet* has a more concrete meaning than the English word for "truth" (the English word derives from the Greek/Western view of truth as a form of correspondence between language and reality, but invariably languished over epistemological (the branch of philosophy that studies the nature of knowledge, its presuppositions and foundations, and its extent and validity, questions that lead, ultimately, to skepticism). In the Hebraic mindset, the person who acts in *emet* is one who can be trusted. So 'truth' encompasses the entire Hebrew alphabet.

Interestingly, Aleph and Tav (the first and last letters of the word 'truth') form a unique word that functions as a "direct object marker" in the both Biblical and modern Hebrew:

את

As it is written in Genesis 1:1, "In the beginning God (ALEPH/TAV) created the heavens and the earth."

בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ

Considered this way, Jesus Christ is the direct object of the Universe, the End of all of creation. And not only is Jesus the End of all creation, but He is the "Beginning of the Creation of God," the Creator and Sustainer of all things:

*Colossians 1:16 For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether [they be] thrones, or dominions, or principalities, or powers: all things were created by him, and for him:*

*Colossians 1:17 And he is before all things, and by him all things consist.*

As the first letter, Aleph was designed specifically to refer to God Almighty. Aleph is a silent letter; it represents God in His unspeakable

glory and life, which forever precedes all things. It is the first letter of the first Divine Name given in the first verse of the Bible:

אלהים (Elohim, God)

Aleph is the initial letter of

- 1) the Hebrew Alphabet,
- 2) the first Name of God and
- 3) the first word of the Hebrew language אב (Av, Father).

The Hebrew word for Father, *Ab*, is spelled aleph א, bet ב, which are the first two letters of the 22-letter Hebrew alphabet. Christians are familiar with it through its Aramaic cognate *Abba* which is transliterated (as opposed to translated) in a few verses, such as the verse -

*Romans 8:15 For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.*

Aleph א is the Hebrew equivalent of the Greek alpha α, which is the first letter of that alphabet as well. Aleph and Alpha are the equivalent of the first letter, A, in the English alphabet. The Hebrew *Beyt* is equivalent to the Greek *Beta*, which is equivalent to the English B.

Combining these languages, the Hebrew word for "Father," *Ab*, spelled aleph, bet, could also be represented as the Greek alpha and the Hebrew beyt, creating the English word: *Alphabet*. Therefore, another name for "Father" is *Alphabet* - and interesting synonym of "The Word." The Scriptures say, "In the beginning was the word..." (John 1:1; I John 1:1). Words are made up of letters of the alphabet.

Aleph is considered as male and is a foremost representation of God. With the first word, *ab*, this fits the image of God the Father. Considering the many references to God being "alpha and omega, the beginning and the end," because the word for "father" is the very first word in the Hebrew Biblical language (alphabetically) it is further evidence that this association is meant to apply to deity as well.

*Beyt* is considered female, representing the womb or house. The letter *Beyt* is the second letter of the Aleph-Bet, having the numeric value of two. The pictograph for *Beyt* is a house or dwelling, and the "architecture" of the classical Hebrew letter likewise looks something like a house constructed of three Vavs. Notice the opening on the left side of the letter: it functions as a "window" for the letterform.

The Scriptures begin with the book of Genesis, but in Hebrew this book is named after its first word: ברשית (*bereshit*). The first letter of revelation from the LORD, then, was the *Beyt* found in this word.

← א	( א )
house	sod

### Beyt is a picture of God as Master of the House

Hebrew is read right to left, so 'Beyt' can be viewed as a container with 3 closed sides. We should obey this restriction, meaning our quest for knowledge should not go beyond what is revealed in Scripture, the only 'exit' available to us from this container.

Consider the word **ברשית** (*bereshit*) once again. Notice that the word is derived from the shoresh **ראש** (*rosh*), which means head or chief:



Berashit is formed from the noun **ראשית** (Rashith, Beginning) prefixed with the letter **ב** (Beyt, House), which signifies the preposition in, with, or by. This demonstrates the self-reflective holographic nature of the Hebrew language since a House serves as a natural symbol of a place to go in.

The trilateral root of Berashit, **ראש** (Rosh), is variously translated as first, head, or chief. God used this root when He declared (Isaiah 44.6):

I am the first **ראשון** (Roshon) and I am the last; and beside me there is no God.

So, 'In the beginning' **בראשית** (Berashit) can be equated to 'The Head of the House' **ראש בית** (Rosh Beyt). This means that the position of Berashith at the head of the biblical house is implicit within itself. Beyt symbolizes the Word, so Rosh Beyt connotes the *First Word*. The deepest significance of Berashit is found in the primary title of God used throughout the New Testament, God the Father. When the Lord Jesus spoke of God, the title He used most frequently was simply *The Father*. Putting these ideas together yields two fundamentally independent witnesses to the primacy of God the Father:

**First Hebrew Word:** Father (Av) = Aleph (The Leader) of Beyt (The House)

**First Bible Word:** God the Father = 913 = Rosh Beyt (The Head of the House)

We have two independent witnesses here. The first is based on the symbolic meaning of the first word of the Hebrew language, and the second is based on the numeric weight of an anagram of the first word of the

Bible. Looking at the first word Av, we see an implication of the Father's position as the first Person in the Trinity. In other words, God the Father = In the Beginning. Analyzing the symbolic force of the elements of word AV yields a deeper meaning of the design:

אָב (Av, Father) = אָ (Aleph, Leader/Guide) and בֵּ (Beyt, House).

Since we know that Jesus (Yeshua) was "in the beginning with God" and is Himself God (John 1:1-2), the Head of the house of creation is no other than Yeshua the Messiah (Mashiach) (Hebrews 3:4). This is further confirmed by looking at the verse from Genesis 1:1 alongside the verse from John 1:1:

בְּרֵאשִׁית בָּרָא אֱלֹהִים

Ἐν ἀρχῇ ἦν ὁ λόγος

Jesus is said to have "tabernacled" with us (John 1:14), whose body was indeed בֵּית אֵל Beyt-El (House of God), the habitation of God Almighty.

#### Beyt is a picture of the Son of God

The word for "create" in Hebrew is בָּרָא (bara), and the word for son is בָּר (bar). If we separate the letters within the word for bara, we will have: אָ בָר (bar Aleph), which points to the Son of the Father (Aleph). Thus we have:

בְּרֵאשִׁית בָּר אָ

"In the beginning the Son of Aleph..."

The name of the second letter, Beyt (בֵּית), denotes a House. This arose from its ancient form, which looked like a house or tent. It is familiar to Christians via the name Bethlehem, the House of Bread, where Jesus, the Bread of Life, entered the world, becoming housed in human flesh. Thus the Rabbis teach that "the house symbolizes the ultimate purpose of all reality: to become a dwelling place below for the manifestation of God's presence." Christians recognize this divine House as Jesus Christ in whom "all the fulness of the Godhead dwells."

The first word of the Bible begins with 'Beyt' -

הָאָרֶץ וְאֵת הַשָּׁמַיִם אֵת, אֱלֹהִים בָּרָא, תְּרֵאשִׁיב.

(In the beginning God created the heaven and the earth.)

The bible opens with the beginning of the universe. It says nothing of any event, either theological or scientific, that occurred prior to this beginning. This can be deduced simply from the shape of the first



(rightmost) letter (beyt). Being closed on three sides the implication is that there is no available course to follow but left, the direction in which Hebrew scripture is traversed. What occurred prior to Genesis 1:1 is thus unobtainable by human investigation.

### Aleph and the Divine Names

There are a number of divine Names that begin with the letter Aleph, including the following:

- אל - El
- אלהים - Elohim
- אלוה - Eloha
- אהיה אשר אהיה - ehyeh asher ehyeh
- אדוני - Adonai
- אדון עולם - Adon Olam
- אדיר - Adir

**Aleph** is also the first letter of the words Echad (אחד, One).

Deuteronomy 6:4 Hear, O Israel: The LORD our God [is] one LORD: (known as the Shema)

Consider the Shema (Deuteronomy 6:4), which many Jews attach to doorway of their home. The words in the Shema are the foundation pillars of the Jewish Faith. "The words: "Hear, O Israel: The LORD is our God, the LORD is one:" sound the keynote for all Judaism." - Herz Daily Prayer Book pp. 118-119.

Observant Jews recite the Shema three times every day.

Compare the usage and meaning of 'Echad אֶחָד' (which starts with aleph) as opposed to "Yachid, יָחִיד the other Hebrew word for 'one' - Deuteronomy 6:4

דְּאֵתְּ יְהוָה אֱלֹהֵינוּ יְהוָה: יִשְׂרָאֵל, עֲשֵׂם דְּאֵתְּ יְהוָה. 4 Hear, O Israel: the LORD our God, the LORD is one.

Compare with -

Genesis 2:24

אֶת-אִישׁ-יַעֲזֹב, כְּוּן-עַל דָּב 24 Therefore shall a man leave his father and his  
בְּאִשְׁתּוֹ וְדָבַק; אִמּוֹ-וְאֶת, אָבִיו mother, and shall cleave unto his wife, and they  
אֶחָד לְבָשָׂר וְהָיִו shall be one flesh.  
אֶחָד לְבָשָׂר וְהָיִו

In Genesis 2:4 two people become one compound unity. "Echad,  $\aleph$ " which is used to describe the oneness of God in the Shema, connotes a composite oneness, as in the unity of a husband and wife, which are said to be "one" flesh). "Yachid,  $\aleph$ " which is not used in the Shema, connotes an absolute oneness, as that of "make one my heart to fear Thy name." (Psalms 86:11). Note again that Echad starts with  $\aleph$ .

$\aleph$  symbolizes the One and Only, the Eternal, the Omnipotent God. The Shema teaches the unity of God, based on an oneness that allows for a composite three-In-Oneness. "Yachid" always represents an absolute "one". So the words of the Shema validate the concept of the Trinity.

As we have stated, the first letter of the Hebrew alphabet  $\aleph$  (Aleph) is a symbol of God's oneness and omnipotence or all-powerfulness. Aleph is a three-in-one presentation. Its upper right segment consists of a yod, the first letter in the Divine Name. A second yod in the aleph's lower left segment signifies the Creator resident with His creation. The central diagonal connecting pillar is the vav, symbol of transformation. Aleph thus represents the process of spiritual transformation from human to super-human and is linked with the belief in absolute monotheism - that there is but one true living God.

This idea needs a picture to properly understand it.



'Yod' itself is representative of the creation of the universe. It is the smallest of the letters, The only letter suspended in midair. The letter 'yod' is a symbol of Divinity, as it is the first letter in the name of God, and also that of Israel  $\aleph$ .

'Yod', the smallest letter, being used in  $\aleph$  (Israel) also reflects on God's choosing of the smallest nation to be His 'seat' on earth.

The lower Yod represents the revelation of YHVH (Jehovah) to mankind. The Vav, whose meaning is "hook," shows connectedness between the two realms. Vav is also thought to represent humanity, since Adam was created on the sixth day. Vav is diagonal since it is humbled in the face of God's mystery and His revelation. The two Yods also indicate the paradox of experiencing God as both hidden and close, far and near.



1) Aleph is a picture of the God-Man, As One who is composed of both the upper realm of heaven and the lower realm of the earth, connected by the humility of the body, Aleph is a picture of the God-Man unity that is Yeshua HaMashiach -

*Philippians 2:9 Wherefore God also hath highly exalted him, and given him a name which is above every name:*

*Philippians 2:10 That at the name of Jesus every knee should bow, of [things] in heaven, and [things] in earth, and [things] under the earth;*

*Philippians 2:11 And [that] every tongue should confess that Jesus Christ [is] Lord, to the glory of God the Father.*

2) Aleph is a picture of Messiah's Intercession - From a Messianic point of view, Aleph represents Yeshua the Mashiach as our Intercessor and *Kohen Gadol*. The two Yods represent outstretched arms or hands reaching both to mankind and to God. The diagonal Vav represents the sacrifice of Yeshua on our behalf. And since Yeshua is the Aleph and the Tav, the letter represents His divinity, His humility in silence as He opened not His mouth when He was unjustly accused, and so on.

3) Aleph is a picture of Oneness in Unity

Aleph also is a picture of three-in-one, or *hashilush hakadosh*. Just as there are three parts to Aleph, but Aleph is One (*echad*), so there are three Persons to the Godhead, yet God is absolutely One. The gematria (numerical value) of the word Aleph is 111 (Aleph=1, Lamed=30, and Pey=80).



4) Aleph is Eschatological (the study of 'end' things) Christ is called the Aleph and the Tav, and the letter Aleph itself has overtones of the 'acharit hayamim', or "end of days" spoken of in prophecy. The idea that there are 6,000 years of the 'Olam Haze' (the present age before the

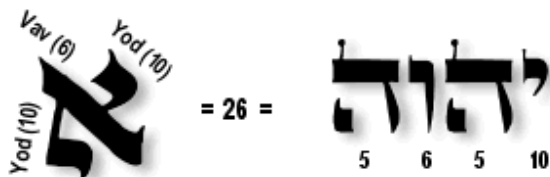
arrival of the Messiah to set up His kingdom) comes from the fact that there are 6 alephs in the first verse of the Tanakh, and each א (אֵלֶף) represents 1,000. One of the Hebrew words that Aleph relates to is 'thousand'.

בְּרֵאשִׁית בְּרֵא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ

5) **Aleph and Metaphors of God** In three places in Scripture the LORD is metaphorically identified with something else. In each case, the metaphor begins with an Aleph:

- **Fire** אֵשׁ - Hebrews 12:29, Deuteronomy 4:24
- **Light** אֹרֶךְ - 1 John 1:5; Isaiah 10:17;
- **Love** אַהֲבָה - 1 John 4:16

6) **The Gematria (numerical value) of the Parts of Aleph** The basic gematria for Aleph is one, indicating the One and only God who is the Master of the universe. Note, however, that the gematria for the parts of the letter Aleph add up to 26 (Yod+Yod+Vav). This is the same number as the sacred Name YHVH, also indicating a link between the Aleph and God Himself. This is also demonstrated in Exodus 3:14-15, where the LORD reveals His Name (I AM THAT I AM) אֲנִי אֲשֶׁר אֲנִי to Moses.



Moreover, in Revelation 22:13 Jesus refers to Himself as the Aleph and Tav, the First and the Last, and thereby told us directly that the Hebrew Alphabet would provide revelation about Him:

Note that this phrase is a direct reference to Isaiah 41:4, 44:6, and 48:12, where the Lord Himself says that He is the First and the Last -- and explicitly declared that there is no other "god" beside Him.

*Isaiah 41:4 Who hath wrought and done [it], calling the generations from the beginning? I the LORD, the first, and with the last; I [am] he.*

*Isaiah 44:6 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.*

*Isaiah 48:12 Hearken unto me, O Jacob and Israel, my called; I [am] he; I [am] the first, I also [am] the last.*

Regarding 'yod', the Jewish sages state that the creation itself was basically 'something' created from 'nothing'. This idea is contained in the shape of 'yod'. It pictures Finite manifestation beginning from a zero-dimensional point, thereafter developing into a one-dimensional line and a two-dimensional surface. The "pathway" of the yod is said to be the initial point of space and time. It is the tenth letter of the Hebrew alphabet.

### **PART III. Using this knowledge along with Scripture as one way to show that Jesus Christ is the Old Testament angel of the Lord**

With the background we now have in Hebrew, especially regarding the letter א (aleph) and how it relates to God, Christ and man, we can now examine the issue of Jesus Christ being the angel of the Lord.

Firstly, to further clarify the subject, we will again mention that the name 'Aleph' symbolizes God as omnipotent leader. The basic gematria (numerical value) for Aleph is one, indicating the One and only God who is the Master of the universe. But aleph also relates to a number of Hebrew words, such as *ox, tame, teach, guide, chief, ruler, and thousand*. Though this set may appear somewhat diverse at first glance, these ideas actually cohere quite compactly. The natural object that gave rise to Aleph's name is the ox, which also gave rise to the modern form of the Latin letter A, which is an inverted hieroglyph of the head of an ox (∇). While certainly the root of Aleph's name, this is by no means the primary meaning of the trilateral root as revealed by Scripture and the Hebrew language, especially in light of aleph, in the sense of ox, occurring but twice in the Old Testament.

A much more significant word, which itself gave rise to aleph as the word for ox, is alluph אלוף, meaning tame, docile or trained to bear a yoke.

The modern shape of Aleph "pictures the yoke of the ox" symbolizing the "yoke of heaven" that we take upon ourselves when we fully submit to the leadership and teaching of God. This familiar similitude reflects the words of the Lord Jesus Christ who said:

*Matthew 11:28 Come unto me, all [ye] that labour and are heavy laden, and I will give you rest.*

*Matthew 11:29 Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.*

*Matthew 11:30 For my yoke [is] easy, and my burden is light.*

These words of Christ echo the etymology of the Aleph's name. Domesticating an ox is a special case of the more general concept of

teaching, and just as one who cooks is called a cook, so alluph denotes both the act of teaching and the one who teaches. Thus, a teacher, leader, or guide is also called alluph, and this word is used by the Jews to refer to Rabbis who have attained great knowledge of the Torah. God applied it to Himself when he called Israel to return unto Him, asking

*Jeremiah 3:4 Wilt thou not from this time cry unto me, My father, thou [art] the guide of my youth?*

Now we are prepared to focus on Isaiah 9:6 which mentions some of the names of the child Immanuel who is spoken of in this prophesy.

*Isaiah 9:6 For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.*

*Isaiah 9:7 Of the increase of [his] government and peace [there shall be] no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.*

**This verse fulfills Isaiah 7:14 -**

*Isaiah 7:14 Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.*

'Immanuel' - God is with us.

Breaking down Isaiah 9:6 yields the following:

shall be called	וִיקָרָא
his name	שְׁמוֹ
Wonderful	פֶּלֶא
Counsellor	יוֹעֵץ
The Mighty	גִּבּוֹר
God	אֱלֹ
Everlasting Father	עַד-אָבִי
Prince of Peace	שְׁלוֹם-שֶׁר

One of the names given to the child is 'the mighty God'. That alone is Messianic, as no ordinary child can ever be referred to in that way. Previously in Isaiah this child is called 'Immanuel', which means "God is with us". But most germane to this discussion is the fact that one of the child's names is 'wonderful, פֶּלֶא (English: 'peleh').

The 'letters' that spell the word Aleph, the letter that represents God and His oneness, omnipotence and leadership, are Aleph, Lamed and Peh. Read backwards, the word they form is 'peleh', which means an inexplicable wonder. It's meaning is that of something so wonderful and marvelous that it is beyond our strength and comprehension and therefore hidden from us.

Also, but not of great importance, observe that 'backwards' spelling is sometimes employed in Hebrew. For example:

- 1) Moses spelled backwards is Hashem (The Name), a way God is referenced.
- 2) The letter "mem," whether spelled backwards or forwards is the same. It is a dual mirror image. Just like we are to be a mirror image of ourselves. In addition, the numerical value of "mem" is 40. Moses had to go up to the top of Har Sinai and stay there 40 days and 40 nights till he was able to receive the Torah from Hashem.

\* Scripture below is taken from the Hebrew-English Bible of the Jewish Publication Society

So we will now focus on "his name shall be called Wonderful" (Isaiah 9:6). There is only ONE other place in Scripture where 'Wonderful' (secret or hidden) is used as a person's name:

*Judges 13:18*

יח 18 And the angel of the LORD said unto him:  
לָמָּהּ, יְהוָה מִלְאָךְ לּוֹ וַיֹּאמֶר יח 'Wherefore askest thou after my name, seeing it is  
כָּלֵאִי-וְהוּא--לְשִׁמִּי תִשְׂאֵל זֶה. hidden?'

6382. *pele'*, peh-leh; from 6381; a miracle:-marvellous thing, wonder (-ful), (-fully).

6383. *pil'iy*, pil-ee'; or *paliy'*, paw-lee; from 6381; remarkable:-secret, wonderful  
*Strong's Concordance*

Notice פֶּלֵא in Judges 13:18 as opposed to פֶּלֵא in Isaiah 9:6. The Hebrew letters are identical, but the former also contains the letter 'yod', a symbol of Divinity, as it is the first letter in the name of God, and also that of Israel יִשְׂרָאֵל. In Judges 13 that person appears as "the angel of the LORD" and HAS Divinity, while in Isaiah 9:5 the child, who is called 'Mighty God, Everlasting Father and Prince of Peace' is WITHOUT his divinity while existing as a human child. Consider also that the child's name was Immanuel (God is with us). With us on the earth. That in itself can be considered a sign, even if one isn't willing to connect the child with the angel of the LORD at this point.

"There is no reason why we should take El in this name of the Messiah in any other sense than in Immanu-El; not to mention the fact that El in Isaiah is always a name of God, and that the prophet was ever strongly conscious of the antithesis between El and Adam, as ch. 31:3 (cf. Hosea 11:9) clearly shows."

Franz Delitzsch, Biblical Commentary on the Prophecies of Isaiah, pg. 252, cited in Mcdowell's New Evidence that Demands a Verdict, pg. 177.

At this point the thread of Isaiah 7:14 and 9:5 is again relevant (see the detailed discussion of these verses earlier in this document). In

*Isaiah 7:14 we are told that a young woman will give birth to a child, that such action will be a sign, and that the child will be called Immanuel (God is with us). Consider that it literally means God IS with us, at this point as a child. Connecting this verse with Isaiah 9:5 and you have the same child being known as Almighty God and Prince of Peace, among other titles. We also connected one of his names (Wonderful) with that of the angel of the LORD.*

## Scripture\* shows that Jesus Christ is the angel of the Lord

In Hebrew, the word for "angel" is "malakh." A malakh is a messenger, either human or angelic. Yet there is one angel who stands out from all the rest. The Bible calls him simply, "the angel of the LORD." Since the time of Abraham, Jewish people have known about the angel of the LORD. In the Talmud he is given the name Metatron, which indicates a special relationship with God. One meaning of "meta" and "thronos," two Greek words, gives the sense of "one who serves behind the throne" of God. He is also known as "the Prince of the Countenance" because of the proximity between this angel and God Himself. The implication for the angel of the LORD is that he is, above all, the messenger of God, the one sent by God, the one who represents God Himself. Throughout the Tenach, the angel of the LORD often appeared in human form. He served in three ways: guiding the people of Israel, effecting miracles and executing judgment on Israel's enemies.

In Zechariah 1:12 the angel of the LORD is seen interceding on behalf of Israel, calling out to the Lord of hosts.

### **Zechariah 1:12**

וַיִּשְׁמַע יְהוָה וַיֹּאמֶר יְהוָה-מַלְאָךְ וַיֹּאמֶר יְיָ 12 Then the angel of the LORD spoke and

*The parents of Sampson recognized the angel of the LORD to be God.*

*Judges 13:21-22*



רָאִינוּ, אֱלֹהִים כִּי: נְמוּת.

It cannot be an ordinary angel but only the spirit of the Lord Himself manifest in the flesh as a "pre-incarnate" appearance. (The spirit of God is clearly mentioned in Genesis 1:2). Consider:

*In Joshua 5:13-15 the Man with a Sword in His Hand" is identified as "Commander of the Army of the LORD." Joshua fell to his face and worshipped Him and called Him "My Lord."*

*Joshua 5:13-15*

בִּירִיחוֹ יְהוֹשֻׁעַ בִּהְיוֹת, וַיְהִי יג  
אִישׁ-וְהִנֵּה, וַיֵּרָא עֵינָיו וַיִּשָּׂא  
בְּיָדוֹ שְׁלֹפָה וְחֶרֶב לְנֶגְדוֹ לַעֲמֹד  
לוֹ, וַיֹּאמֶר אֵלָיו יְהוֹשֻׁעַ וַיִּלָּךְ:  
לְצָרֵינוּ-אִם אַתָּה הָלָנוּ.

13 And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood a man over against him with his sword drawn in his hand; and Joshua went unto him, and said unto him: 'Art thou for us, or for our adversaries?'

שֶׁר אָנֹכִי כִי, לֹא וַיֹּאמֶר יד  
וַיִּפֹּל; בָּאתִי עִתָּה--יְהוָה-בָּאֵצֶל  
אֶרְצָה פָּנָיו-אֵל יְהוֹשֻׁעַ  
אֲדַנִּי מָה, לוֹ וַיֹּאמֶר, וַיִּשְׁתַּחֲוֶה  
עַבְדוֹ-אֵל מִדְּבָר.

14 And he said: 'Nay, but I am captain of the host of the LORD; I am now come.' And Joshua fell on his face to the earth, and bowed down, and said unto him: 'What saith my lord unto his servant?'

אֵל יְהוָה צָבָא-שֶׁר וַיֹּאמֶר טו  
כִּי, רַגְלְךָ מֵעַל נַעֲלֶךָ-שֵׁל, יְהוֹשֻׁעַ  
עָלָיו לַעֲמֹד אַתָּה אֲשֶׁר הַמָּקוֹם  
כֵּן, יְהוֹשֻׁעַ וַיַּעַשׂ; הוּא קֹדֶשׁ.

15 And the captain of the LORD'S host said unto Joshua: 'Put off thy shoe from off thy foot; for the place whereon thou standest is holy.' And Joshua did so.

In Genesis 16:7-13 "The angel of the LORD found Hagar near a spring in the desert (7)...And he said, 'Hagar, servant of Sarai, where have you come from, and where are you going?' 'I'm running away from my mistress Sarai,' she answered. (8) Then the angel of the LORD told her, 'Go back to your mistress and submit to her.' He makes promises that only God Himself can fulfill. (9) The angel added, 'I will so increase your descendants that they will be too numerous to count.' (10) She gave this name to the LORD who spoke to her: 'You are the God who sees me,' for she said, 'I have now seen the One who sees me.' (13)"

*Genesis 16:7-13*



הַשָּׁחַר עַלּוֹת עַד, עֲמוּ אִישׁ

a man with him until the breaking of the day.

וַיִּגַע, לוֹ יָכַל לֹא כִי, וַיֵּרָא כּו  
וַיַּעֲקֹב יָרֵךְ-כָּף וַתִּקַּע; יֵרְכוּ-בְכָף  
עֲמוּ בְּהֶאָבְקוֹ.

26 And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was strained, as he wrestled with him.

הַשָּׁחַר עָלָה כִּי, שְׁלַחְנִי וַיֹּאמֶר כּז  
אִם כִּי, אֲשַׁלְּחֶךָ לֹא וַיֹּאמֶר  
בְּרַכְתָּנִי.

27 And he said: 'Let me go, for the day breaketh.' And he said: 'I will not let thee go, except thou bless me.'

שָׁמַךְ-מָה, אֵלָיו וַיֹּאמֶר כח  
וַיַּעֲקֹב, וַיֹּאמֶר

28 And he said unto him: 'What is thy name?' And he said: 'Jacob.'

עוֹד יֹאמֶר יַעֲקֹב לֹא, וַיֹּאמֶר כט  
שְׂרִית־כִּי: יִשְׂרָאֵל-אִם, כִּי--שָׁמַךְ  
וַתּוֹכַל, אֲנָשִׁים-וְעַם אֱלֹהִים-עַם

29 And he said: 'Thy name shall be called no more Jacob, but Israel; for thou hast striven with God and with men, and hast prevailed.'

נָא-הִגִּידָה וַיֹּאמֶר, יַעֲקֹב וַיִּשְׁאַל ל  
תִּשְׁאַל זֶה לָמָּה, וַיֹּאמֶר, שָׁמַךְ  
שָׁם, אֹתוֹ וַיְבָרֶךְ; לְשָׁמִי

30 And Jacob asked him, and said: 'Tell me, I pray thee, thy name.' And he said: 'Wherefore is it that thou dost ask after my name?' And he blessed him there.

הַמְּקוֹם שֵׁם יַעֲקֹב וַיִּקְרָא לא  
פָּנִים אֱלֹהִים רָאִיתִי-כִּי: פָּנִיָּאל  
נַפְשִׁי וַתִּנְצַל, פָּנִים-אֵל

31 And Jacob called the name of the place Peniel: 'for I have seen God face to face, and my life is preserved.'

The angel of the LORD shows us aspects of the true nature of the God of Israel. The angel of the LORD acts and speaks as God. A study of this unique person shows he reveals the aspects of the true nature of God; he acts, speaks and is often referred to as God Himself.

#### CONCLUSIONS

Hebrew has shown to indeed be the master language of the universe. In addition to being a language that can be used for conversation, the

letters and words are supernatural outward expressions of God Himself. We have just scratched the surface here. Hopefully this will drive one to explore Hebrew further. It can pen up a richer understanding of both creation and the inner thoughts of God Himself.

Through an understanding of the letters and their importance, as expressed in their shapes, groupings and how they are read we connected the child of Isaiah 9:6 and the angel of the Lord. Further study of both God's Word and the language it is written in is encouraged.

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