

*Shalom* on this beautiful morning where we study the Word of *YAH* and get some wonderful insights into the Hebrew language.

Last week we looked at various aspects of the letter *aleph*, the first letter of the Hebrew *alephbet*. Following *aleph* as the second letter, the reason we call it the *alephbet*, is the letter ב (bet). No prizes, but I'm sure everyone will know what the numeric value would be for *bet*: correct, it is two. The pictograph of the ancient letter as used by *Mosheh*, the prophets and many others, is that of a tent, therefore we also consider the letter *bet* to be symbolical of a house. On the second day of Creation, *Elohim* divided waters, whereby He created atmosphere and the oceans. This would be the 'house' as it were for the birds and fish to be created later.

While considering Creation, we should look at the very first word in Scripture, the word בְּרֵאשִׁית (*b'reisheet*). This is normally translated as "in the beginning", although we can also argue that it should rather be translated as "in beginning" or even "in starting". The letter ה (*hei*), just to whet your appetite for future studies, is used as the definite article, the, as we make use of in English. The last part of this long word, *reisheet*, primarily denotes the concept of 'beginning' or 'first' in terms of time, order, or rank.

The letter *bet* is one of a few unique letters that can also be used as a prefix. By placing the *bet* in front of certain words, it can mean 'in', 'into' or 'inside'. Placing the *bet* before *reisheet* to form *b'reisheet*, could therefore not be translated as in THE beginning, since we don't find the definite article, *hei*, anywhere in the first word in Scripture. If the Hebrew word was *be-ha-reisheet*, or something similar, it would certainly make sense to translate it as "in the beginning". Unfortunately the older translations have run amok, causing people to believe certain things that are not in the original text. Having said that, because of the way Hebrew is constructed, it may sometimes be necessary to insert certain words to make the translation understandable. This goes for many languages, not only English.

How about us doing a complete paradigm shift and read the first sentence in Scripture as "at first, *Elohim* created the heavens and the earth." As we have just mentioned, *reisheet* could be translated as 'first' when looking at ordinal numbers. However, for now we have to do with what we have. Interesting, though, is that the letter *bet*, in the original text, is printed larger than the other letters. From the original text found in the *TaNaKh*, scribes over the years have faithfully reproduced what was found in original manuscripts. The letter *bet* has a bottom horizontal line, connected to a longer vertical line on the right, moving up to another horizontal line, at the top, slightly shorter than its bottom counterpart. This forms the picture of an open tent. In the *TaNaKh* we see this enlarged *bet* opening to the left, towards the rest of Scripture, starting with what we read ten times already in the first chapter: *Elohim* said.

By speaking words, everything we know of, everything we can experience, was created by *YAH*. These words are confirmed by the *talmid*, the disciple, of love:

*Yochanan* 1 <sup>14</sup> And the Word became flesh and pitched His tent among us, and we saw His esteem, esteem as of an only brought-forth of a father, complete in favour and truth.

This is confirmed by a man after *YAH*'s own heart:

*Mizmor* 33 <sup>6</sup> By the Word of יהוה the heavens were made, And all their host by the Spirit of His mouth,

The Word became flesh to tabernacle or pitch His tent amongst us, to teach us how to appease *YAH*, by living according to the way the Son would teach us. Son is known in Hebrew as בן (*ben*), simply a *bet* and a nun (*sofit*). By means of the *bet*, *YAH* communicates His word to the world through His *ben*, the Son.

Getting back to *bet*, and having looked at the first word in Scripture, many people have been wondering why YAH did not start the *Torah* with the letter *aleph*, being first in line and the most important. The answer to that is actually very easy, once we understand why YAH created the heavens and the earth. Keep in mind that *bet* is the pictogram of a tent or house, a dwelling. YAH created everything that man would need, saw that everything was *tov*, good, and would provide for the crown of His creation: man. YAH created man in His image, as we discussed last week and man would need a place in which to dwell, in fact, a place ON which to dwell. For this reason, YAH teaches us the reason for starting His manual for man with the sign that would be man's residence.

We find many references to this in Scripture. The Hebrew word for house is בַּיִת (*ba-Yit*) and, you've guessed correctly, it starts with the letter *bet*! To confirm this from Scripture we see:

*Mishle 7* <sup>6</sup> **For at the window of my house I looked through my lattice,** [emphasis added]

The Hebrew for the first part would read: כִּי בַחֲלוֹן בַּיְתִי (*ki b'cha-Lon bayiti*), where the last word, *bayiti*, translates as "my house". Another example to see how *bayit* also refers to a family or household, is where YAH commands *Noach* to go into the ark:

*B'reisheet 7* <sup>1b</sup> **"Come into the ark, you and all your household,"**

In Hebrew the original script reads: אַתָּה וְכָל בֵּיתְךָ (*"a-Tah ve-Kol ba-yit-Cha"*), you and your household.

The Hebrew language closely resembles the lifestyle of the people. The culture of the Hebrews would also reveal the meaning of the picture, as we have just described with the letter *bet* representing a house. It is therefore necessary not only to study a language, but also the culture it stems from. Failing to do this, will result in a pictogram without any meaning.

We learned last week that the first letter, *aleph*, represents our heavenly Father and His attributes. Now, with the second letter, *bet*, we are also touching the attributes of *ben*, the Son. Please note that the word for Father, אָב, *av* or *ab*, and the word for son, בֶּן, *ben*, both share the letter *bet/vet*. If we were to combine these words, using only one of the shared letters, we get the word אֶבֶן (*e-Ven*), which translates as 'stone'. This teaches us that the Father and the Son have something in common:

*Yochanan 10* <sup>30</sup> **"I and My Father are one."**

It is important to mention here that this does not in anyway prove the misconception of the christian trinity, which has unfortunately also been taken up in some Messianic circles. This only teaches us that the Son, *Yeshua*, is like an extension of the Father – the fleshly part of His Being, the Word, as pointed out earlier. They are one in Spirit. For those who are confused and still hold on to the trinity fallacy, we can provide an extensive article which explains it as clear as daylight. Please drop us an e-mail at the address given at the end of this episode and request a copy.

Having learned the word *`even* to be the Hebrew word for stone, we find an interesting play on words by *Yochanan haMatbiel*, John the Immerser or baptist. The plural of *`even*, stone, is אֲבָנִים (*`aba-Nim*). *Yochanan* rebuked some hypocritical leaders who came to be immersed by him, saying:

*Mattityahu 3* <sup>9</sup> **and do not think to say to yourselves, 'We have Abraham as father.' For I say to you that Elohim is able to raise up children to Abraham from these stones.**

The plural of son, sons, is the Hebrew word בָּנִים (*ba-Nim*). By simply adding the *aleph*, the representation of YAH, to the beginning of the word for sons, we get the word for stones, *abanim*. In a letter to strangers of the dispersion in Asia, *Kefa* writes the following:

*Kefa Aleph 2* <sup>5</sup>you also, as living stones, are being built up, a spiritual house, a set-apart priesthood, to offer up spiritual slaughter *offerings* acceptable to *Elohim* through יהושע Messiah. <sup>6</sup>Because it is contained in the Scripture, “See, I lay in *Tsiyon* a chief corner-stone, chosen, precious, and he who believes on Him shall by no means be put to shame.” <sup>7</sup>This preciousness, then, is for you who believe; but to those who are disobedient, “The stone which the builders rejected has become the chief corner-stone,” [emphasis original]

Here *Kefa* quotes from *Mizmor* 118:22 and uses the same words when speaking to many people during a set-apart gathering at the temple in *Yaphah*, as we see in Acts 4. *Sha’ul* writes similar words which we can read in his epistle to the Ephesians, chapter 2.

We find another nugget hidden in the Hebrew word for ‘word’, but before we get there, we need to take the first word of Scripture and play around with the six letters comprising *b’reisheet*. In order the letters are *bet*, *resh*, *aleph*, *shin*, *yud* and *tav*. In the will of YAH we will bring the teachings for the other four letters during later deliveries. Sufficient for now, though, is to look at the word house once again. Using the first letter and the last two letters of *b’reisheet*, namely the *bet*, *yud* and *tav*, we get בַּיִת (*bayit*), the word for house we considered earlier. That leaves us with the letters *resh*, *aleph* and *shin*, which form the word רֹאשׁ (*rosh*). This word translates as ‘head’ and we can therefore see in one Hebrew word, *b’reisheet*, a house (being the outside letters) containing a head. There is only one reference in Scripture of Who or What the head is, and that is *Yeshua*. While there are several verses that will confirm this, we would like to point out one verse in particular:

*Ephesians 1* <sup>22</sup>And He (referring to YAH) put all under His (referring to *Yeshua*) feet, and gave Him to be head over all, to the assembly, [emphasis original]

Amongst others, this is confirmed in *Mizmor* 118:22 and *Mizmor* 8:6. The sages teach us that the Hebrew letters for ‘*rosh*’ can be rearranged to spell the word *asher* we discussed last week, the word which translates as happiness. From this we can derive that *Torah* is also a house of happiness. With *Yeshua* as the head of the house, it gives new meaning to what *Yochanan* teaches us:

*Yochanan 1* <sup>2</sup>He was in the beginning with *Elohim*.

Staying with *b’reisheet*, we can separate the first two letters from the rest of the word to form two new words: בַּר (*bar*) and אֶשֶׁת (*asheet*). The Aramaic word *bar* also translates as ‘son’, and from *B’reisheet* 3:15 we find the word *asheet*, which translates as ‘establish’ or ‘to put’. This gives us the phrase: “I shall establish a Son”, bringing us the *b’sorah*, the good news or gospel, already from the very first word in Scripture!

Having just learned that the word ‘*bar*’ means ‘son’, and knowing already the Son is the Word made flesh, we find another profound nugget in Scripture. The Hebrew word for ‘word’ is דָּבָר (*davar*). The spelling for this is *dalet*, *bet* and *resh* (two letters we will examine in later teachings). The pictogram of the *dalet* is a door. Setting the *dalet* slightly apart from the rest of the word, דָּבָר, we find the two remaining letters *bet* and *resh*, which we have just used to spell *bar*, son. From this we can see that the door is the Son, as we see from the words of *Yeshua*:

*Yochanan 10* <sup>9</sup>“I am the door. Whoever enters through Me, he shall be saved, and shall go in and shall go out and find pasture.

Some people may say that this way of breaking up words to form different phrases or words is not the correct way of handling the Hebrew text. We should, however, keep in mind that we are still dealing with pictograms and the Hebrew thought patterns are totally different to what we have been taught in the Western way of thinking. *Sha'ul* was known for putting many things in perspective, but at times he said things that we, as Westerners, do not really understand, while some people consider him to be a heretic. We find *Sha'ul* making a statement to one of his students, *Timotheos*, which may look easy at first glance:

*Timotheos Bet 2* <sup>15</sup> Do your utmost to present yourself approved to *Elohim*, a worker who does not need to be ashamed, rightly handling the Word of Truth.

When handling the word of truth, one needs to go about it in a way of understanding what truth is. Yet, looking at the word translated as 'handling', we see the Greek word *orthotomounta*, in Hebrew *mechlaq*, a word that translates as 'dividing' or 'cutting'. The Hebrew Scripture was written in such a way that we have to study diligently to find what *YAH* is trying to tell us, whether through *Mosheh*, *Dawid*, *Yeshua* or *Sha'ul*. If it means dividing a word to find some hidden message, then that is what we are to do. This does not mean, though, that we are to divide the Kingdom, as clearly happens with some well-known, egotistical teachers of *Torah*, both local and international.

Having to rely on various sources, we find a very interesting story which may be of interest to some. The *midrash* states that when *YAH* wanted to create the world using the Hebrew *alephbet*, which forms all of *Torah's* texts, all the letters appeared before Him one by one in reverse order to offer themselves as the letter that would be used to create the world. The letter *tav* entered first and said: "May it be your will, Master of the worlds, to create the world through me, because I am the seal on Your signal ring: Truth, and You are called Truth. It is only proper that the King should begin with the letter of Truth and create the world through me." The set-apart Creator said to her: "You are beautiful and deserving, but it is not right that the world should be created through you, because you are also the seal of death and since this is so, it is not right that the world should be created through you." She departed.

One by one the letters appeared and *YAH* found fault with each one. Eventually, the letter *bet* entered. She said to Him: "Master of the worlds, may it be Your will to create the world through me, because it is through me that they bless you in the upper and lower worlds." The set-apart Creator said to her: "Yes, to be sure, I shall create the world through you and you shall be at the forefront of the creation of the world. The world can exist only if the people know how to say a *brachah*, meaning how to be grateful for the gift of the created universe, treasure it and appreciate it.

The *midrash* continues to tell us about the letter *aleph* that arose but did not enter. The set-apart Creator said to her: "Why do you not come into My presence like the other letters?" She said to Him: "Master of the worlds, since I have seen all the other letters leaving Your presence without success, what point is there? Moreover, You have given this great gift to the letter *bet* and it would not be right for a King to take away a gift that He has given to His servant and give it to someone else."

The set-apart Creator said to her: "*Aleph, aleph*, although I shall create the world through the letter *bet*, you will be the first of all the letters opening the Word when I give the *Torah* and reveal Myself as ANOCHI. I have no unification except through you, the letter *aleph*, as My people will exclaim: Hear, O *Yisra'el*: יהוה our *Elohim*, יהוה is one!"

For those taking notes, we mentioned the word בְּרָכָה (*brachah*) earlier on as supposedly uttered by the letter *bet*. Obviously *brachah* also starts with a *bet* and the word translates as blessing. It is derived from the word *baruch*, which translates as 'blessed'. Some people may have heard, even used, this during the

blessing of the bread and wine during the *qidush*, when welcoming *Shabbat* after sunset on day six, known by most as Friday:

*“Baruch ata יהוה Eloheinu Melech ha olam, blessed are You, יהוה our Elohim, King of the universe.”*

We find the three enclosed sides of the *bet* turned toward the opening at the front, emphasising the circumscribed shape of the letter and focusing on the directed openness that brings with it appreciation, gratitude, and the ability to bless – *le-varech*– the Creation, to say “*Baruch atah*” and thus bless *YAH* in both the heavenly and the earthly realms.

The word *baruch* is closely related the word for knee, בִּרְךְ (berech), and it is therefore no coincidence that we actually bless *YAH* when kneeling before Him. Looking at the word picture of *berech*, bless, we see the son is covered by an open hand. This is also a typical way of a father blessing the children and grandchildren during the *qidush* event. For those unfamiliar with this procedure, it is something we will explain in a future episode.

The story of earlier with the letters appearing before *YAH* is not Scriptural, but it certainly relates to something else which is very Scriptural. From the words of Grant Luton, author of the book “In His Own Words”, we read the following:

*The rabbis teach that the Torah is spiritual in essence and is merely clothed in parchment and ink. This truth is illustrated even in the way Torah scrolls were once prepared. When a lamb was sacrificed, its hide was saved and used for parchment upon which God’s words would be inscribed. In the same manner, the Word was clothed in skin – the flesh of Yeshua, the Lamb of Elohim. We know that Yeshua is the living Torah – the Word of Elohim clothed in human flesh. (end quote).*

We see a very important lesson here, concerning our own bodies. *Sha’ul* encourages us “to present your bodies a living offering – set-apart, well-pleasing to *Elohim*”, as we see in Romans 12:1. Though we are sacrifices, our ‘hides’, our bodies, are still alive and intact, and like the parchments, they should proclaim the *Torah* of *YAH* through a righteous and set-apart lifestyle.

In *Torah* scrolls the letter *bet* is always printed with two sharp points on the right vertical bar. One point is located at the top and the other point is located at the bottom. The latter points back to the letter *aleph*, while the top points toward *YAH*. Jewish legend explains this as follows: if one should ask the *bet*, “Who made you?”, it would point up toward *YAH*. Similarly, if one should ask, “What is His name?”, it would point toward the *aleph*. This is consistent with what *Yeshua* did during his ministry on earth. He would always point to *YAH* as both Creator and Redeemer. Please keep in mind the difference we shared during the introduction, of *YAH* being the Redeemer and *Yeshua* the redemption – they are not one and the same!

Earlier we divided a word, getting one letter and one short word to explain that *davar* can be broken up to teach us that the son is the door. The second word in *B’reisheet* 1:1 is the word בָּרָא (*bara*), which translates as ‘created’. The word *bara* is made up of the letters *bet*, *resh* and *aleph*. Breaking this apart, בֵּרְא, we see *bar* and the *aleph* separately, which points to “the son of *aleph*”, also the son of *YAH*. When looking at the first two words of scripture, *b’reisheet bara*, it can also be read as “in beginning, the son of *aleph*”. Doing the paradigm shift we mentioned earlier, the first two words can also be read as: “at first, the son of *aleph*...”. It is quite possible that *Yochanan*, *Yeshua*’s beloved *talmid*, understood this perfectly when he started writing his version of the *b’sorah*, stating in chapter 1 verse 1: “In the beginning was the Word”, or with our paradigm shift: “at first was the son”.

Finally, we can look at two more words. The first doesn't start with *bet*, but ends with it. The word consists of only two letters, as many other Hebrew words do and is לֵב *lev*, *lamed* (also for a future episode), followed by *bet*. The word *lev* translates as 'heart', and the word picture tells us that the heart is what controls the family or the household.

The last word we will look at today is בֹּקֶר (*boqer*): *bet*, *quf* and *resh* (the latter two for future episodes). *Boqer* translates as 'morning', the time when the household wakes up to get ready for their daily tasks. Should you want to greet a native Israeli in his home language, you could use the term "*boqer tov*", which simply means "good morning".

Now, with that greeting we bid you *shalom* and wish you a pleasant day ahead. Next week, in the will of YAH, we start a new study at the same time, same place. *Boqer tov*!