

*Shalom* to our dedicated listeners, as well as those who are new to this series. A reminder that a hard copy of this teaching can be downloaded from our website, and for those who wish to listen again, everything is available on Spotify and iTunes. Should you experience any problems in finding, listening or downloading these, please let us know via e-mail. Details are given at the end.

Having covered the first three letters of the Hebrew *alephbet*, we now get to the fourth letter, ד, the *dalet*. This has a numeric value of 4 and the pictogram is that of a door. The picture of a door hanging from a frame can also be seen in the ancient symbol used for this letter. It is derived from the word דָּלַת (*delet*), which is symbolised by the leaf of a scroll, as well as a gate. Regarding the door, we find this in Scripture as part of the lament when *Iyov* speaks to his friends:

*Iyov* 31<sup>32b</sup> for I have opened my doors to the way

(The original text uses the word גֵּר (*ger*) [stranger], not “the way”, while other translations use ‘traveller’.)

Looking at *dalet* as leaves of a scroll, we see this penned by one of the main prophets:

*Yirmeyahu* (Jeremiah) 36<sup>23a</sup> Then it came to be, when *Yehudi* had read three or four columns,

Since *dalet* can also be seen as gates, we find this used in *Torah*:

*D'varim* 3<sup>5a</sup> All these cities were fenced with high walls, gates and bars,

In some printed versions of the Hebrew *Torah* we will see the *dalet* used to indicate *Sh'mot* 20:8, the fourth commandment that teaches us to remember Shabbat. Unfortunately, this is something that many people chuck out, since they think that Jesus abolished it on the cross. We could have endless discussions on this subject, if time permitted.

In our previous teaching, we studied *gimel* and mentioned that it was a picture of a charitable person, in this case *Ruach haQodesh*, running after someone in need, which would be the *dalet*. Since *dalet* symbolises a door, we see a picture of *Ruach* going to the door, knocking on it and waiting for the person to open. We find the words penned by *Yochanan*, writing down the vision of *Yeshua*:

*Revelation* 3<sup>20</sup> “See, I stand at the door and knock. If anyone hears My voice and opens the door, I shall come in to him and dine with him, and he with Me.

A door can prevent or allow entrance. Ironically we see *dalet*, the fourth letter, being used the first time in the fourth verse in Scripture while *YAH* was creating our house:

*B'reisheet* 1<sup>4</sup> And *Elohim* saw the light, that it was good. And *Elohim* separated the light from the darkness.

The word ‘separated’ is translated from the original וַיַּבְדֵּל (*va-yav-Dal*), derived from the word בָּדַל (*ba-Dal*), to divide. It is important to note here that these are only found in Scriptural Hebrew, as the word in modern Hebrew has changed, for some obscure reason.

From the ancient Hebrew-Phoenician *dalet* the Greek letter delta was devised. This was obviously no longer a pictogram, but simply became the ‘d’ sound. From the Greeks this letter travelled around and ended up with the Romans, from where we get the modern letter ‘D’.

With *dalet* being the fourth letter, there are quite a few significant aspects we can learn from this. First and foremost we should remember that the Name of *YAH*, by which He made Himself known to *Mosheh* and the rest of the world, contains four letters, the tetragrammaton: יהוה. Taking our previous letter, *gimel*, with the *dalet* and then adding the *aleph* before them, we form the word אגד (*e-Ged*), which translates as ‘band’ or ‘association’. This symbolises the power of unity and peace between man and *YAH*. Following the *dalet* are the letters *hei* and *yud* respectively. As we have already learned, these belong to the Name of our Creator, יהוה. Their placement in the *alephbet* after the first four letters, shows us that only when a person

learns *Torah* and performs acts of giving to those in need, does he merit having a close relationship with his Creator. We see a well-known saying by the sages quoted from *Avodah Zarah* 17a:

“Whoever studies *Torah* and does not perform acts of kindness is like one who has no *Elohim*.”

On the fourth day of Creation, *YAH* created the sun, moon and stars. These phenomenon in the sky surely work to our benefit, but the main reason they were made was for the benefit of *YAH*:

*B'reisheet* 1<sup>14</sup> And *Elohim* said, “Let lights come to be in the expanse of the heavens to separate the day from the night, and let them be for signs and appointed times, and for days and years, [emphasis added]

The appointed times are the 7 festivals we are to commemorate, as describes in *Vayiqra* 23 and other parts of Scripture. We will get to that in time. These lights were not to replace the Light created at first, but to be a testimony to that Light. We learn from Scripture, *Torah*, to be more specific, that any matter should be settled by the mouth of at least two witnesses (cf. *D'varim* 17:6; 19:15). However, to prove His superiority, *YAH* doesn't work with only two witnesses. Through Scripture we see two testimonies, those concerning His sovereignty and character, but here *YAH* adds two more: the sun for the day and the moon for the night. This gives us a total of *dalet* witnesses, four witnesses, if you like.

In a similar way we find four different aspects of *Yeshua*, the Light of the world, described in the four *b'sorot*, books of good news. These provide a perfect picture of the love and forgiveness that *YAH* shows all of mankind, without which we would be in utter darkness. Since the number of testimony from *YAH* to the world is four, we can see four different accounts of the life of *Yeshua* in these four books.

The first *b'sorah*, written by a tax collector, starts off with the genealogy of *Yeshua*. *Mattityahu* had tremendous respect for *Yeshua*, mainly referring to him as a king, stressing the point that *Yeshua* is the “King of the *Y'hudim*”. He does this to prove the royal lineage from king *Dawid* and does it in the most extraordinary way. He traces the lineage of *Yeshua* from *Avraham* through to *Dawid* and from there to *Yoseph*, *Yeshua*'s foster father. He sets out the entire genealogy in three groups of 14, which makes it quite significant. The name *Dawid* in Hebrew can be seen as ךדוּד; one *dalet* starting it off and ending it again, with a *vav* connecting the two letters *dalet*. The *gematria* for the name of *Dawid* would therefore be: *dalet* = 4 plus *vav* = 6 plus *dalet* = 4, giving us a total of fourteen! Once again this is no coincidence, as Scripture was given to us to study these unique occurrences.

The *b'sorah* of *Marqos* is very concise, to the point and contains mostly acts of service that *Yeshua* performed, a faithful servant. One of the words that *Marqos* uses more than any other, close to 40 times, is the word ‘immediately’. This is gathered from the word מְהֵרָה (*mê-Har*), which translates as ‘fast’, ‘quickly’ and ‘swiftly’. Immediate action is what is required of a subservient servant.

Unfortunately it can't be said of all doctors, but many of them have taken up this profession to care for people. They realise the care that frail human beings require and act in the correct way to fulfil that task. One such person was *Luka*, who wrote the third *b'sorah*. He was a qualified medical doctor and depicts *Yeshua* in his humanness. *Yeshua* had a legal right to the throne of king *Dawid* through *Yoseph*, his foster father, but *Luka* proves that *Yeshua* also had a blood right to the throne through his earthly mother, *Miryam*. Giving us much more detail than any of the other three accounts, *Luka* traces the lineage of *Yeshua* backwards from *Miryam*. However, most important is the fact that he traces it back to the Creator, where he uses the term “son of” throughout the family tree, ending:

*Luka* 3<sup>38</sup> [son] of Enosh, [son] of Shēth, [son] of Aqam, [son] of *Elohim*.

*Luka* was more methodical in not only giving us a detailed description of *Yeshua*'s life on earth, but also teaching us about the man that *Yeshua* was. He even continues after the *b'sorah* in the book of Acts, where he describes the birth and growth of the redeemed community in its early history. He starts the account as follows:

Acts 1 <sup>1</sup>The first account I made, O *Theophilos*, of all that יהושע began both to do and to teach,

As a side note: avid students of Scripture will realise that both the *b'sorah* of *Luka* as well as the book of Acts of the Emmisaries were dedicated to someone name *Theophilos*. The name *Theophilos* means “a friend of YAH,” or a pious man, and it has been supposed by some that *Luka* did not refer to any particular individual, but to any man that loved *Elohim*. However, significant names were very common, and there is no good reason to doubt that this was some individual known to *Luka*. The application of the title “most excellent” proves it further. It would not be given to an unknown man. It is probable that he was some distinguished Roman or Greek who had been converted, who was a friend of *Luka*, and who had requested an account of these things. It is possible that this preface might have been sent to him as a private letter with the gospel, and *Theophilos* chose to have them published together.

Getting to the fourth and last account of *Yeshua's* life on earth, we find something totally different to the first three. Although he doesn't provide any form of genealogy, *Yochanan* starts his account of good news with the famous words we dealt with previously, as per our paradigm shift:

*Yochanan* 1 <sup>1</sup>At first was the Word, and the Word was with *Elohim*, and *Elohim* was the Word.

Please note the order of the words in this translation. Most other translations seem to teach us that the Word was *Elohim*, most of which are based on the erroneous version that Jimmy gave the world in 1611, the KJV. A few verses later, we find this declaration:

*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.

*Yochanan* was known as the *talmid* of love, the one most loved by our Messiah and also part of the inner circle, with *Kefa* and *Ya'aqov*. Most scholars agree that this account was written long after the other three, even after *Yochanan* had written the book of Revelation. The latter was penned while in exile on the island of *Patmos*, after which he returned to *Ephesos* where he wrote the *b'sorah*. In the words of Grant Luton:

“The Gospel according to John establishes the divinity of *Yeshua* in a striking and emphatic way, for it displays the essence of *Yeshua's* character in the light of the *shekinah* of *Elohim*.”

Staying with *dalet*, the number four is also seen in other parts of Scripture. Having just superficially touched on the four *b'sorot*, the gospels, we have seen four characteristics of *Yeshua* described by extremely reliable sources, people who knew our Messiah intimately. We have seen *Yeshua* being described as a king, the Lion (of *Y'hudah*) by *Mattityahu*. Next *Marqos* describes him as a servant, the Ox, after which *Luka* pictures him as a man, a human being like us. At the back of the queue, but not less important than the first three, *Yochanan* portrays the divinity of *Yeshua* and describes him as an eagle.

Amazing that our next journey takes us to another number four, that specific chapter in Revelation where the throne room of YAH is described. Messiah has a vision of past, present and future events and the *talmid* that has always been closest to his heart is called to pen everything down. The knowledge gained by the events *Yochanan* was writing down, increased his insight when he penned down his walk with *Yeshua* afterwards. What he describes from *Yeshua's* vision, closely match the characteristics of *Yeshua* we saw earlier:

Revelation 4 <sup>7</sup>And the first living creature was like a lion, and the second living creature like a calf, and the third living creature had a face like a man, and the fourth living creature was like a flying eagle.  
[emphasis original]

In order to get back to the Hebrew, we want to look at these four words that compare to the characteristics of *Yeshua*. The Hebrew word for lion is אֲרִי (*A-ri* – ah-ree). While the Hebrew text mainly uses the word שׁוֹר (*shôr*) for ox, describing them as bullocks, we saw three weeks ago that the pictogram for ox is the letter *aleph*, even the word: אֵלֶף. The third trait is man, and we learned that Hebrew word is אִישׁ (*ish*). The

Hebrew word for eagle is נָשֶׁר (Ne-sheer), and while the first three characteristics all start with the letter *aleph*, eagle now seems to have fallen out of the bus. Even if we had used the word אָדָם for 'man', we would still end up with three words starting with *aleph*.

From the four *b'sorot* we have seen that our Messiah would be a king, as the Lion of *Y'hudah*; he would be a servant, as an ox; he would also be a man with all the necessary features. The *TaNakh* never expressly states the divinity of the Messiah, but surely hints at it (*Yeshu'ahu* 9:6-7; 7:14; *Yirmeyahu* 23:5-6 *et al*). Two thousand years ago the nation of *Yisra'el* were not only taken by surprise when *Yeshua* claimed to be the Son of *YAH*, they also accused him of blasphemy. He is represented by the eagle, in his protecting, caring, showing dominion and being humble. Some texts where this can be found are *Sh'mot* 19:4, *D'varim* 32:11, *Yechezq'el* 17:3, *Ovadyah* 1:4 and many more. The last reference to mention here is in Revelation 12:14, something which was only available after *Yeshua* had ascended to heaven. However, if the *Y'hudim* in the time of *Yeshua* had only paid attention to Scripture, being less concerned with their own added rules, they might have recognised him. One of their main points of rejecting him as Messiah, was that he claimed to be the Son of *YAH*. However, he never claimed to actually be *YAH*, as *Sha'ul* clearly states:

*Philippians* 2 <sup>6</sup>who, being in the form of *Elohim*, did not regard equality with *Elohim* a matter to be grasped, [emphasis added]

The divinity of *Yeshua* is something that flies over our heads, almost like the swift eagle. While in a limited body, with a limited mindset, we will never fully understand these things. It is better, therefore, to simply accept it as we accept *YAH* as our Redeemer and *Yeshua* as our salvation.

Having found three words out of four that display the characteristics of *Yeshua* and start with *aleph*, we may as well dig a bit deeper into one of the other original languages of Scripture: Greek. Here we find the word ἀετός (*aetos*), which starts with the more modern, even the Greek version, of the *aleph*, the letter 'A'. This will then complete our puzzle and see Messiah's traits depicted in a similar way as we find from the prophecy found in *Yechezq'el* 1.

Some of you may have had the wonderful experience of commemorating *Pesach*, the first festival after the beginning of the Scriptural new year. During the meal we take time to read the story of the exodus from Scripture and drink four cups of wine. These cups are in remembrance to the words of *YAH* as He spoke them to the nation of *Yisra'el* through *Mosheh*. The words are found in *Sh'mot* 6:6-7, but for simplification, we will treat them all separately. These promise made by *YAH* start off:

*Sh'mot* 6 <sup>6</sup>"Say, therefore, to the children of *Yisra'el*, 'I am יהוה,

The first promise that follows, is linked to the first cup, known as the cup of sanctification, where we see the words:

"I shall bring you out from under the burdens of the Mitsrites"

This can be seen in the *b'sorah* of *Mattityahu*, who refers to *Yeshua* as king. Those who follow in the footsteps of *Yeshua*, according to the rules of *Torah*, will not serve under a strange king, but under the King of the heavens. Where the tasks of the slaves were heavy, we will be spared all of that, as *Yeshua* teaches us:

*Mattityahu* 11 <sup>30</sup>"For My yoke is gentle and My burden is light."

The second cup at the *Pesach* meal is known as the cup of deliverance. The second promise made by *YAH*, reads as follows:

"and [I] shall deliver you from their enslaving"

Here we consult the words of *Marqos* where *Yeshua* is depicted as the servant. As followers of the Messiah, we will be delivered from being slaves of sin and live a lifestyle that runs parallel to that of *Yeshua*.

The third cup is known as the cup of redemption. To bring everything together, we hear the third promise:  
“and [I] shall redeem you with an outstretched arm”

This is where we bring in the heavy artillery mentioned by *Luka*. He describes *Yeshua* as a man, the man who has come to destroy everything that has held us in bondage. This was the last cup that *Yeshua* enjoyed with his *talmidim*, saying:

*Luka 22* <sup>20</sup> Likewise the cup also, after supper, saying, “This cup is the renewed covenant in My blood which is shed for you.

Shortly after these words, our Messiah paid the highest price for every person on earth. Some have chosen to reject that redemption, but those of us who have accepted it, have the pleasure of looking forward to reigning with him during the millennium. This compels us to not rest on our laurels, but proclaim the redemption, even from rooftops, to everyone who has an ear to hear.

When we partake of the fourth cup, known as the cup of praise and restoration, we can almost hear *YAH* making the fourth promise:

“and [I] shall take you as My people, and I shall be your *Elohim*.”

*Yochanan* showed us the divinity of *Yeshua* and we can therefore stand on this promise that we are the people of *Elohim*. Praise *YAH*!

Getting back to the actual *dalet*, we find that the fourth son of *Ya'aqov* plays an important role in the redemption of mankind. He inherited what was supposed to go to the oldest son, *Re'uven* for reasons we do not have time to discuss at this stage. The three older brothers performed transgressions which prevented them from bearing the title of first-born and this eventually befell *Y'hudah*. We see the *dalet* being placed in the penultimate position of his name: יהודה. Removing the *dalet* we end up with the Name of our Creator: יהוה. Having learned that the *dalet* represents a door, this teaches us once again that *Yeshua*, a descendant of *Y'hudah*, is the door to *YAH*. Without *Yeshua*, nobody can gain access to *YAH*.

In conclusion, we can concentrate on some important words that start with *dalet*. First of all we see another of *Ya'aqov*'s children, as son born to *Rachel*'s female servant, *Bilhah*:

*B'reisheet 30* <sup>6</sup> And Rahēl said, “*Elohim* has rightly ruled my case, and has also heard my voice and given me a son.” So she called his name *Dan*.

The name דן (*dan*) is also a profession, that of a judge. We can see a judge as the door to life, since he can offer justice and redemption. This was understood in the phrase uttered by *Rachel*: “rightly ruled” in the verse just mentioned.

All of us profess to walk on the Way of Truth, which would be דֶּרֶךְ הָאֱמֶת (*De-rech ha-ê-Met*), something that was made possible by *Yeshua*. He came to open the way to the tree of life that was closed in *Eden*:

*B'reisheet 3* <sup>24</sup> and He drove the man out. And He placed kerubim at the east of the garden of Ėden, and a flaming sword which turned every way, to guard the way (*derech*) to the tree of life.

People who are not on this *derech*, this way, may find themselves weeping, which we find in Hebrew to be דָּמָעַ (da-Ma). The pictogram for this word describes weeping as “the blood of the eye” or “water coming out of the door of the eye”.

Rest assured, though, that with the דַּעַת (*da-At*), knowledge, we glean from Scripture, then following the rules we find in there, we need not weep, as we find the reassuring words:

*Revelation 5* <sup>5</sup> And one of the elders said to me, “Do not weep. See, the Lion of the tribe of Yehudāh, the Root of *Dawid*, overcame to open the scroll and to loosen its seven seals.”

We trust that you have gleaned some insights into the *dalet*, as well as the other aspects we could share in the number of the letter. With this *da'at*, you will certainly not *dama*, but joyfully praise *YAH* in every possible way for His redemption. May your week be blessed in abundance and in the will of *YAH*, we will meet again a week from now. *Shalom*!