

demystify the reference to the whale, learn a great deal about how God communicates with us, and come to appreciate the Creator’s sense of humor.

Quoting passages out of context is what led to the doctrines of heaven *or* hell, to the three persons of the Trinity, to replacement theology, to the impossible notion that the Ma’aseyah is completely God and completely man, to the diminished relevance of the Torah, to Sunday worship, and to disputes over the timing and existence of the harvest of souls known to Christians as “the rapture.” And speaking of this tidbit of Pauline Doctrine, quoting snippets of Scripture out of context is the principal means Paul deployed to craft his assault on the Torah. So while an errant theological position can be supported with isolated verses, for a conclusion to be valid, no passage should be able to refute it.

There are a few more things you need to know at the outset. I’m nobody special, at least among men. I’m just a regular guy, albeit more passionate and flawed than most. Although I’m not hard to find, you may have noticed that I haven’t ascribed my name to this mission. My only qualification for compiling this witness to expose deception and proclaim the truth was my willingness to engage when Yahowah asked.

If that is not sufficient for you, if you are more interested in the messenger than the message, if you are impressed with accomplishments and credentials, find a book written by someone in the religious or political establishment. Such authors will gladly exchange your money for a confirmation of what you have already been led to believe.



As we approach our study of the ancient Hebrew language and its alphabet, we must go back in time and dig well beneath the surface. Understanding Hebrew requires us to examine the roots of the letters themselves. Each alphabetic character was originally drawn as a picture—one which conveyed the symbol’s primary connotation. And it was by combining these forms that each letter supplied additional meaning to the words they were forming.

A 3,500-year-old cup was recently unearthed in Yisra’el depicting in alphabetic order all twenty-two Hebrew letters. As the oldest proof of a phonetic conveyance, it serves to support the idea that Ancient Hebrew is the word’s oldest alphabet. Archeologists have also discovered that each character not only featured a name which conveyed something important, but more critically, by design they each represented a specific phonetic sound.

For your edification, the following chart has been designed to present the evolution of each of the twenty-two letters which comprise the Hebrew alphabet. It reveals how they were first drawn circa 2,000 BCE in Ancient Hebrew. Their progression to a Paleo-Hebrew script is presented next, followed by the images most commonly seen on the Dead Sea Scrolls. The presentation of Hebrew nomenclature then concludes with the Modern Hebrew form. Each letter's English equivalent and phonetic, or transliterated, sound is depicted in addition to the character's current name. The last column describes the image revealed by the original letter.

Ancient Script	Paleo Script	DSS Script	Modern Script	English Letter	English Sound	Modern Name	Image Description
				A	<i>a e</i>	Aleph	ram
				B	<i>b bh</i>	Beyth	tent
				G	<i>g</i>	Gimal	foot
				D	<i>d</i>	Dalet	door
				H	<i>ah eh</i>	Hey	man
				W	<i>o u w</i>	Wah	tent peg
				Z	<i>z</i>	Zayin	plow
				C	<i>hh ch</i>	Chet	wall
				T	<i>t th</i>	Theth	basket
				Y	<i>y i</i>	Yowd	hand
				K	<i>k</i>	Kaph	palm
				L	<i>l</i>	Lamed	staff
				M	<i>m</i>	Mem	water
				N	<i>n</i>	Nun	seed
				S	<i>s</i>	Samech	thorn
				E	<i>e a</i>	Ayin	eye
				P	<i>p ph</i>	Peh	mouth
				T	<i>ts</i>	Tsade	resting
				Q	<i>q</i>	Qoph	horizon
				R	<i>r</i>	Rosh	head
				S	<i>sh</i>	Shin	teeth
				T	<i>t</i>	Taw	signature

The first two letter variations, Ancient and Paleo Hebrew, predate the earliest Babylonian script by more than one-thousand years. This substantially different lettering style first emerged circa 500 BCE during the Babylonian captivity. A variation of it is found on the Great Isaiah Scroll found in the hills above Qumran. The best we can tell, the Ancient Script, also called “Early Semitic” and “Proto-Sinaitic,” dates to around 2000 BCE. It is in all likelihood the alphabet used to scribe the initial autograph of the Torah. And I suspect that Yahowah used Ancient Hebrew to engrave the two tablets of stone.

However, it is also possible that both were written using Paleo Hebrew, in that it first appeared around 1500 BCE. This form is often called “Proto-Phoenician,” which isn’t surprising since these people lived adjacent to the Hebrews. Some scholars refer to Paleo Hebrew as “Moabite Stone.”

This Late Semitic script is perhaps a millennia older than its Babylonian replacement, and the pictographic form precedes it by as much as five centuries. And then in the progression of things, it wasn’t until one-thousand-five-hundred years later, around 500 CE, that diacritical signs associated with the Masoretes were first used to depict vowel sounds—ignoring the fact that there were five vowels among the original twenty-two characters. These dots initially appeared in manuscripts of the Torah, Prophets, and Psalms scribed and edited by rabbis circa 1000 CE. Modern Hebrew publications use yet another system, one known as “full spelling.”

While there is some redundancy, the next chart is designed to present the meaning behind each Hebrew character as it was originally scribed nearly 4,000 years ago. In addition to reinforcing the imagery associated with the Ancient pictographic form, you will find the letter’s original name juxtaposed against its current name. I’ve repeated the most common transliteration, or phonetic sound, for each symbol. This is followed by a description of what the Ancient Hebrew character was designed to depict. In this chart I’ve added each letter’s numerical value, as well as the meaning behind the original drawing – which is the primary purpose of the second presentation. You will also find a transliteration and translation of the character.

As you might expect, countless changes have been made along the way, many of which serve to corrupt the original pronunciations and meanings of many of the most important Scriptural names, titles, and words. So in our quest to understand the Torah, Prophets, and Psalms, we will have to be observant, circumspect, and discerning—especially as we seek to understand what God actually revealed. So here for your consideration is the linguistic pallet Yahowah deployed.

Orig. Form	Original Name	Babylon Name	Letter Sound	Ancient-Hebrew Pictograph Description / Number Value	Ancient-Hebrew Pictograph Primary Image Meaning	Hebrew Name & Meaning
	<i>al</i>	Aleph	<i>a e</i>	ox / ram's head 1	strength, power, might, authority	' <i>al</i> – Almighty God
	<i>bet</i>	Beyt	<i>b</i>	tent shelter home 2	<i>ba</i> – in a family, home, shelter	<i>beyth</i> – family home
	<i>gam</i>	Gimal	<i>g</i>	foot walking 3	to walk, carry, gather together	<i>gam</i> – add emphasize
	<i>dal</i>	Dalet	<i>d</i>	doorway 4	entranceway, doorway	<i>dalet</i> – door
	<i>hey</i>	Hey	<i>ah eh</i>	man reaching up 5	<i>ha</i> – reveal, observe, man, notice	<i>hey</i> – behold greatness
	<i>waw</i>	Wah	<i>ow u</i>	secure tent peg 6	<i>wa</i> – to secure, increase, add	<i>wa</i> – and to add
	<i>zan</i>	Zayin	<i>z</i>	plow 7	food, nourishment, harvest, cut	<i>zan</i> – to sort by kind
	<i>hets</i>	Chet	<i>ch</i>	tent wall 8	to separate, protect	<i>chets</i> – wall
	<i>thet</i>	Theth	<i>t th</i>	basket container 9	to surround, enclose, store	equivalent to <i>taw</i>
	<i>yad</i>	Yowd	<i>y i</i>	arm and hand 10	authority, ability, power, work	<i>yad</i> – hand
	<i>kaph</i>	Kaph	<i>k</i>	open palm 20	to open, welcome, allow	<i>kaph</i> – palm of hand
	<i>lam</i>	Lamed	<i>l</i>	shepherd staff 30	<i>la</i> – to lead, direct, teach, protect	<i>la</i> – to move toward
	<i>mah</i>	Mem	<i>m</i>	waves of water 40	water, life, cleansing	<i>mah</i> – water (<i>mayim</i>)
	<i>nun</i>	Nun	<i>n</i>	sprouting seed 50	son, heir, continuance, generation	<i>nuwn</i> – to continue
	<i>sin</i>	Samech	<i>s</i>	thorn 60	pierce, sharp, grab, shield	same as Sin of Shin
	<i>ayn</i>	Ayin	<i>e a</i>	eye 70	to observe, see, know, perceive	<i>ayn</i> – eye and sight
	<i>pey</i>	Peh	<i>p ph</i>	mouth 80	to speak, communicate, language	<i>peh</i> – mouth and blow
	<i>tsad</i>	Tsade	<i>ts</i>	man lying down 90	to wait, rest, be revived, renewed	<i>tsad</i> – side
	<i>qaph</i>	Qoph	<i>q</i>	sun on horizon 100	time and light	<i>qowah</i> – wait and hope
	<i>resh</i>	Rosh	<i>r</i>	head of a man	top, first, beginning, best	<i>re'sh</i> – first, head, top
	<i>shin</i>	Shin	<i>sh</i>	teeth	language, nourishment	<i>shin</i> – tooth
	<i>taw</i>	Taw	<i>t</i>	pole and beam	doorway, sign, mark, signature	<i>tow</i> – signature, mark

(For additional information see: <http://www.scribd.com/doc/33329144/20/The-Samech-Shin-and-Sin>)

Should you be interested, there are five English letters without an equivalent in Ancient, Paleo, or Babylonian Hebrew. Therefore, there were no Scriptural Hebrew words containing the sounds made by the English characters: c (apart from ch), f (apart from ph), j, v, or x. And while an f can be approximated by the ph pronunciation of Peh, every English variant of Hebrew names, like “Jehovah,” containing the letters j, v, or both, is irrefutably inaccurate.

As I have mentioned, originally there were twenty-two letters in the Hebrew alphabet, just as there are today. But in both Ancient and Paleo Hebrew we find greater similarity in the presentation of the Theth and Taw than we do today, with them appearing as and . Both letters convey the same “t” and “th” sounds. So there is every indication that they were once a single letter. Further, while there has always been a Samech () and Shin () , with the former pronounced as

an “s” and the later conveying the “sh” sound, the modern Sin (שׁ) has no discernable antiquity, thereby eliminating the need to have a pointed variation of the current Shin שׂ. These facts are important because when searching for accurate word meanings, the whole truth can only be discerned when the Samech and Sin, as well as the Theth and Taw, are considered as if they were once one and the same.

While it is less important, there is also some evidence that in Ancient Hebrew, in addition to the letter Gam/Gimal, there was also a more guttural Ghah. It was depicted by way of a small head over an oval body with two short legs (appearing somewhat like the numeral 8 with an upside down u beneath it (8)). While the letter has been mostly lost to time, evidence for it is retained in Gomorrah and Gaza, whose pronunciation was retained in the Greek Septuagint, whereby the Ayin, seen today in the Masoretic Text, was transliterated using the Greek Gamma. When we compare the meanings of the parent roots of words which were originally spelled with the letter Ghah, we notice a similarity in meaning with most of these words related to darkness, storms, clouds, blindness, wickedness, goats, and that which is bad or crafty. In that the letter’s shape bears some similarity to the interwoven fibers of a rope, it also conveyed twisted, confused, and convoluted.

To clarify an earlier statement, in the Modern Hebrew alphabet, the letter Shin שׂ represents two different sounds: “sh” and an “s.” To differentiate between these, a dot is placed above the Shin שׂ on the right side to depict the “sh” sound, and on the left when depicting the “s” sound conveyed by Sin שׁ (thereby changing the Shin to Sin). In most cases, however, words currently spelled with the newly crafted Sin are more closely related in meaning with words which were originally written using the Samech שׂ שׂ שׂ. Moreover, Hebrew words currently spelled with the letter Sin are still written with a variation of the Hebrew Samech in other Semitic languages.

Now all of this is vital to our understanding because to ascertain the original meaning of the words Yahowah used to convey His Towrah – Instructions, we must remove the remnants of Masoretic and Rabbinic tampering. As I have mentioned, and will soon prove, there is overwhelming and damning evidence that these power-hungry religious clerics deliberately altered the Scriptural text, changing many words and their meanings by their diacritical marks, letter substitutions, and unorthodox vocalizations.

The greatest harm was perpetrated by the vocalization process, because it not only gave the false impression that the original alphabet lacked vowels and wasn’t pronounceable, it gave the Masoretic the ability to alter the meaning of most every word. For example, “*edown* – the upright pillar and foundation of the

tabernacle,” and “‘*adown* – lord, master, and owner,” appear identically in the revealed text, but as a result of the Masoretic vocalization process they are as different as light is from darkness. So to reverse this damage, we will have to consider the definitions of every word written using the same characters, thereby peeling back the vocalization process.

Associated connotations were lost with the separation of the letter Sin from Samech, and with its unification with Shin. Similarly, we lose access to related word meanings with the division of the Taw into two letters, creating the Theth. An example of this is *Towrah*, whereby some of the reasons Yahowah added “*tow*” to “*yarah* – teaching” only become clear when words beginning with Theth and Taw are both considered.

There is yet another legacy of Rabbinical tampering which has left a stain on Scripture. Unlike Ancient and Paleo Hebrew, where all twenty-two characters were clearly differentiated from one another, in Babylonian and Modern Hebrew, the differences between the Hey ה, Chet ח, and Taw ט, are minimal. Written by hand with unrefined implements, using imperfect dyes, on uneven parchment and papyrus surfaces, the distinction between them was routinely lost as scrolls were furled and unfurled over time. One such example is the appearance of *ha Mashiach* in the Masoretic variation of Daniel. Since neither of the two passages in which the title appears are extant among the Dead Sea Scrolls, the Rabbinic corruption of this title has replaced the one Yahowah not only chose, but also reinforced a score of times throughout His *Towrah*, Prophets, and Psalms. The Savior’s actual title, “*ha Ma’aseyah* – the Work of Yah,” not only associates Him with Yahowah, but also defines His purpose, while the Rabbinic variation disassociates Him from God and from His work. And should you be seeking proof, in the next section we will examine the evidence demonstrating Yahowah’s preference for *ha Ma’aseyah* over *ha Mashiach*, and its popular derivative the Messiah.


While it is not germane to the etymology of the words themselves, while we are on the subject of the Ancient Hebrew characters which originally comprised the Hebrew alphabet, I’d like to dispel a common myth. What we refer to as “Arabic Numerals” are actually Hebrew in origin. In their Late Semitic script, the Hebrew Aleph is written almost identically the numeral 1, especially as it is depicted in Europe with the small diagonal line at the top left. The depiction of the Hebrew Beyt is indistinguishable from the numeral 2 in the Late Semitic evolution of paleo-Hebrew. The same is true regarding the Late Semitic version of the Hebrew Gimal and our symbol for the number 3, as well as the Hebrew Dalet and the number 4. Similarly, the Late Semitic depiction of the Hebrew Hey is remarkably similar to the numeral 5.


While the Waw represents the number six in Hebrew, its Late Semitic form is the basis for the number 9. The reason for this slide is that the “ow” sound was adopted by the Greeks and Romans using a letter shaped similarly to the English “F” (our sixth letter), but this character was subsequently dropped from their alphabets.


The Late Semitic, pre-Babylonian form, of the Hebrew Zayin was written exactly as the letter Z is now depicted in English, and thus serves as the basis for the number 7. The Ancient Hebrew horizontal pictograph of the dividing wall representing the letter Hets or Chet was rotated vertically to form a straight-lined depiction of the numeral 8 in its Late Semitic form. And finally, also in its Late Semitic form, the Hebrew Theth was drawn in such a way that it was indistinguishable from our current number 6.

And please be aware, this pre-Babylonian adaptation of Hebrew preceded the formation of written Arabic by just over one thousand years. This reality thereby destroys the myth that our current representation of numbers is “Arabic Numerals.”

One last thought before we leave this discussion on the Ancient and Paleo Hebrew letterforms and their subsequent meaning. As we move through our evaluation of Yahowah’s Word, we will endeavor to deduce the meanings of God’s favorite names, titles, and words using the characters which originally comprised them.

So, in this light, let’s consider “*dabar* – word. The first letter, known as a Dalet (ד), was drawn as an entrance or doorway . Affirming this, even today, *dalet* means “door” in Hebrew.

The second letter of *dabar* is Beyt (ב), which was depicted to reveal the floor plan of a tent shelter or home: . As a result *beyth* still means “family and home.” It serves as the basis for Yahowah’s “*beryth* – Family-Oriented Covenant Relationship”—arguably the single most important word in the whole of God’s word.

The third and final letter of the Hebrew word for “word” is Rosh (ר). It was drawn in the shape of a human head , and conveyed the ideas of top, first, and best, in addition to firstborn, leadership, and establishing a priority. So we should not be surprised that even today, *re’sh* conveys all of these concepts. Further, a derivative of *re’sh*, namely *re’shyth*, is the first word in the Torah.

So collectively, by examining the pictures drawn by the characters which comprise *dabar*, we learn that God’s “word” serves as the “doorway” to His “home,” and to participation in His covenant “family.” Those who place Yah’s

Word “above” all else, making it their “top priority,” become our Heavenly Father’s “firstborn” children.

Using this same formula, let’s see what we can learn about Yahowah’s title: *‘elohym*. It is the plural of *‘el*, which is the contracted form of *‘elowah*. Written right to left in the Hebrew form it looks like this: אֱלֹהִים. Therefore, *‘elowah* begins with Aleph: א (א), the first letter of the Hebrew alphabet. In its pictographic form it represented a ram’s head which symbolized strength, power, might, and authority.

The second letter, Lamed ל (ל), was drawn in the shape of a shepherd’s staff. As a result, it conveys leadership, direction, guidance, nurturing, and protection. Used commonly as a prefix, the Lamed serves as a preposition in Hebrew, communicating movement toward a goal.

The Wah ו (ו), which designates the “o” sound in *‘elowah*, resembles a tent peg, which is important Scripturally because they were used to enlarge and secure the temporary residences of those who first heard Yahowah’s title. These sturdy stakes also secured the Tabernacle which represented God’s permanent home among His people. Today, as then, the Wah is used as a conjunction, and conveys the ideas of increasing, connecting, adding, and enlarging.

The final letter, Hey ה (ה), like Wah, is also found in Yahowah’s name in addition to His title. The Hey was among the most distinctive letters, in that it was drawn in the form of a person pointing and reaching up to the heavens. It screams, pay attention, be observant, and take notice of what God has done and said. Today, *hey* means “behold.”

Bringing this all together, the characters which comprise *‘elowah*, meaning “Almighty God,” paint a picture of God as being supremely powerful, of being a shepherd who cares for His flock, leading, nurturing, and protecting them. He is focused upon enlarging His family and protecting those who not only seek Him, but also observe His revelation and reach up to Him for assistance.

There are times in which the visual images provided by the Ancient Hebrew characters convey insights we’d be hard pressed to find elsewhere. Such is the case with *‘iseh* / *‘isah*, which was used as an example of a particularly challenging word to translate. If you recall, *‘iseh* (אִשָּׁה) is the feminine noun for fire, and *‘isah* (אִשָּׁה) means “female individual, woman, mother, and wife.” And adding to the confusion, prior to the application of the Masoretic *niquwd* system of diacritical signs, these words were indistinguishable in the text.

By doing some Scriptural research, we came to realize that *‘iseh* / *‘isah* spoke of our Spiritual Mother, the Set-Apart Spirit. But now that we are equipped with another tool, let’s see if the characters which comprise this word agree. The first

letter is an Aleph א (א), which as we now know depicted a ram’s head, which symbolized strength, power, might, and authority.

The second letter in *‘iseh / ‘isah* is Shin ש (ש), which was drawn in the shape of teeth, which were symbolic of language and words, of communication and understanding, of guidance and instruction, as well as nourishment and the breath of life.

The third and final letter is Hey ה (ה), which, as we have discussed, symbolized humankind with our arms reaching up and pointing to heaven, so as to say “look up, behold, observe, reach out to, and rely upon God.”

Therefore, the picture painted by *‘iseh / ‘isah*, this time written in the English format of left to right, אשח, is of the power and authority of God’s word working to nourish humankind, imbuing those who are observant and who reach out to God, with understanding and the breath of life. So the image is the same whether we use our etymological tools, do Scriptural research, or defer to the original alphabetic pictographics: we are looking at our Spiritual Mother, and the role she plays in the lives of God’s children.

אָוֹרֶת

In our search for the truth regarding the Word of God, it was essential that we investigated the nature of the textual evidence we will be considering—as it is the vessel upon which we will be sailing and relying. Becoming aware of the sordid history of bible translations, and the propensity of publishers to corrupt God’s message, helps clear our decks of clutter before we embark on this voyage of discovery. And an appreciation for the process of translation, especially recognizing some of these challenges, is the proper preparation for this mission.

But there is something lacking. In the process of preparing to engage, we have only considered a handful of Scriptural passages. So, I’d like to remedy this omission and review some of the more interesting references to the “*dabar* – word.”

As we will do again when we commence our discussion of the Covenant, we will begin where Yahowah began, by transforming Himself into the living embodiment of His “*dabar* – word” before Abram. But since we are just embarking on this journey, I am going to initiate the process by encouraging you to consider the passage bereft of serious amplification. “**After** (*‘achar*) **these** (*‘el-leh*) **conversations** (*dabarym*), **the Word** (*dabar*) **of Yahowah** (אָוֹרֶת . אֵלֶּיךָ . יהוה), **He came to exist as God with** (*hayah ‘el*) **‘Abram** (*‘Abram*) **in the form**