

ONE TORAH FOR ALL

Zerubbabel ben Emunah
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Something Hidden - Revealed

A Lesson from the Jots and Tittles – part 1

Colossians 1:26

Even the mystery which has been hidden for ages and generations; but now has been revealed to his saints,

YHWH has spoken through His prophets of old in many ways. Much of what is written is rather cryptic in nature, in order to hide the knowledge contained in the sayings of the prophets, from those who He did not want to have access to them. Even Yeshua was known to speak in parables to the masses in order to seal up what He was saying, giving only to those who have a love of the truth through the Ruach Qodesh, access to His words. Only in this way can the true treasures of the written word be unlocked.

Matithyah (Matthew) 5:18

“For verily I say to you, till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the Torah, till all things be accomplished.”

Some of those things that YHWH hid in the Torah are contained in what has become known as the “jots and tittles.” The Hebrew words for these words would be “yod” and “taggim,” respectively. The yod is the smallest Hebrew letter. There are places where it is written smaller than usual, further reducing its size. The meaning of this reduced yod was hidden, and its meaning shall not go unfulfilled. Likewise, the taggim are small decorative crowns on the tops of selected Hebrew letters. These little taggim (crowns) also have meaning, but their meanings are not readily known. Yeshua states that these little crowns also will not disappear until what they mean has also come to fulfillment.

There are many of these scattered throughout the Torah, the Nevi'im (prophets), and the Ketuvim (writings). In this short study we are going to examine only three of them from the Torah. As we proceed you will begin to see why these three are important to us today. In the

Torah there are exactly three of these anomalies that are dealing with the Hebrew letter “waw” ך. It is these three that we are interested in examining in this study, looking at them in the order in which they occur in the Torah.

An elongated ך (waw) is found in Vayyiqra (Leviticus) 11:42. This means that when this letter is written in the Torah scroll it is written with a longer downward stroke than usual. Please note this in the picture below. This makes it extend below the baseline, but not quite as low as a sofit (final letter). Please note the nun sofit (final nun) following the waw.

שֶׁקֶץ הוּא לֹא יֵאָכַל כָּל הוֹלֵךְ עַל גַּחְזוֹן וְכָל הוֹלֵךְ
עַל אַרְבַּע עַד כָּל מֵרֵבָה רֶגְלִים לְכָל הַשָּׂרֵץ
הַשָּׂרֵץ עַל הָאָרֶץ לֹא תֹאכְלוּם כִּי שֶׁקֶץ הֵם אֵל

Vayyiqra (Leviticus) 11:42

Whatsoever goes upon the belly, and whatsoever goes upon all fours, or whatsoever has many feet, even all creeping things that creep upon the earth, them you shall not eat; for they are an abomination.

The word in which we are interested here is the Hebrew word גחזון – “gachon” which means “belly,” specifically the belly of a reptile. Now, with the extra downward stroke of the ך (waw), this seems to be making a suggestion of a reptile with an elongated belly; i.e., a “tanim” (a serpent or dragon). This is our first clue to this hidden message. Keep this in mind, as we will put all the clues together shortly.

Among the Hebrew characters (letters) each is made as a single unit except for two of them. These two (the ה ‘hey’ and the ק ‘qof’) consist of two pieces to properly make these characters. The waw ך is made up of a single stroke. However, there is one place in the Torah where the waw ך is written in two pieces, signifying a broken ך waw. This broken ך waw is found in B’midbar 25:12.

יִשְׂרָאֵל בִּקְנֵאתִי לְכֹן אָמַר הַנְּנִי נָתַן לּוֹ אֶת בְּרִיתִי
שְׁלֹמִים וְהִיתָה לּוֹ וּלְזֶרְעוֹ אֲחֻזְרֵיוֹ בְּרִית כְּהֵנָּה עוֹלָם

Please note the enlarged word below in which it is easier to see the broken ך waw.



Please note that this broken \aleph waw is in the word “shalom,” indicating to us that while shalom is being spoken, it seems to be broken in some way. This brings to our minds the following passage.

Devarim (Deuteronomy) 29:19

“And it come to pass, when he hears the words of this curse, and he blesses himself in his heart, saying, ‘I shall have peace, though I walk in the stubbornness of my heart, to destroy the moist with the dry.’”

YHWH put the words of the curse in the Torah to remind us that we are not to walk in the counsel of the stubbornness of our own hearts, for it will surely lead us into the curse and not into the blessings of YHWH. When a person chooses to walk in the stubbornness of his own heart, he will often attempt to speak peace; however, it is not a true peace, but a broken peace.

Yechezqel (Ezekiel) 13:16

“To wit, the prophets of Israel that prophesy concerning Jerusalem, and that see visions of peace for her, and there is no peace,” says Adonai YHWH.

From the creation until now there have been those who speak peace, when there is no peace. This will be one of the signs of the times of the end: when we see that war rages through the earth; yet the leaders of the nations speak peace and safety, while there truly is none.

1st Thessalonians 5:3

When they are saying, “Peace and safety,” then sudden destruction will come upon them, as travail upon a woman with child; and they shall in no way escape.

No wonder the Spirit of YHWH is calling out to those who have ears to hear to “come out of Babylon.” Brothers and sisters, beware of those who speak peace when there is no peace.

Ephesians 5:6

Let no man deceive you with empty words; for because of these things the wrath of Elohim comes upon the sons of disobedience.

In the context of the verse in which this broken \aleph waw occurs, it is YHWH speaking.

B’midbar (Numbers) 25:12

“Therefore say, ‘Behold, I give to him My covenant of peace.’”

Even though YHWH is making a covenant with Pinchas (Phinehas) and his descendants forever, man would break this covenant of peace; thereby, meaning that this covenant of shalom that YHWH made with Pinchas would be in two parts. The first part was immediately seen, but the latter part would not be seen until the latter days, the days of Mashiach. It would be in those days, our day, that this covenant would see its ultimate fulfillment. It would also be in our day that many would be speaking peace, but there would be no peace.

The third ו waw is found in B'midbar 28:27. This ו waw is found in a word that normally does not have a ו waw in it.

והקרבתם עולה לריח זיחזח ליהוה פרים בני בקר
שנים איל אחד שבעה כבשים בני שנה ומזוזתם

This Hebrew word is עולה – “o-lah” which means “whole burnt offering.” However, in every other place in the Torah it is spelled עלה without the ו waw added. That is, except in one other place in the Torah, which we will discuss below as well. This draws our attention to this verse. This is now the third ו waw from the Torah which has a ו waw with added meaning. This added waw reminds us of this passage.

Devarim (Deuteronomy) 4:2

“You shall not add to the word which I command you, neither shall you diminish from it, that you may keep the commandments of YHWH your Elohim which I command you.”

While it is important that we do not add to or take away from the commandments of YHWH our Elohim, it seems to be easier to see a removal than an addition. Perhaps this is why the proverb focuses upon the adding to His word.

Mishle (Proverb) 30:6

***Do not add to His words,
Lest He reprove you, and you be found a liar.***

Man is in the habit of adding fences around His commandments. In doing this they keep and observe the fences, but not the commandments of YHWH. Also, adding a fence is adding to His commandments. We are commanded not to do this.

Furthermore, before man even sinned in the Garden of Eden, Satan tempted Adam and Chavah (Eve). When he did this, Chavah responded by adding a fence around the commandment and thereby added to the commandment of YHWH.

B'reshit (Genesis) 3:2-3

And the woman said to the dragon, “Of the fruit of the trees of the garden we may eat;

3 but of the fruit of the tree which is in the midst of the garden, Elohim has said, "You shall not eat of it, neither shall you touch it, lest you die."

YHWH did not command them not to touch the fruit of the tree of the knowledge of good and evil. He only commanded them not to eat of that fruit. It was the adding to the commandment that actually opened the door for the breaking of this commandment. For when Chavah touched the fruit of that tree and she did not die, then doubt came that the actual commandment was true.

This added ׀ waw is in the midst of a verse speaking about burnt offerings on Shavuot. But why did YHWH add this ׀ waw to this word in this verse? Just a few verses before this passage we find the feminine form of this word used, also spelled with an added ׀ waw.

B'midbar (Numbers) 28:24

"After this manner you shall offer daily, for seven days, the food of the offering made by fire, of a sweet savor to YHWH; it shall be offered besides the continual burnt-offering, and the drink-offering thereof."

"Burnt offering" is translated from the Hebrew word עֹלֶת – "olat." This verse is speaking about the burnt offerings during the days of unleavened bread. So between these two words, which act as a pair of brackets, YHWH uses this anomalous spelling to point to the days of the counting of the omer. Please keep that in mind as we proceed.

All Hebrew characters not only have a phonetic value, but they also have a numerical value. They can also be used as numbers. The Hebrew character ׀ waw is the sixth character of the Hebrew aleph-bet, giving it the value of six. These three anomalous ׀ waws then give us a peculiar combination of the number 666. Did YHWH hide something here regarding the end of days and the coming of the anti-Mashiach? Let's see.

Could the elongated ׀ waw be referring to the dragon or serpent in the Garden of Eden? Or, more specifically, is this the "son of perdition," spoken of in Scripture, since six is the number of man? The broken or split ׀ waw is found in the word "shalom." Could this be a hidden warning referring to the passage that says, "Peace, peace but there is no peace"? We know that there is one who is coming who will speak peace but will break that peace. Does this broken ׀ waw of the word "shalom" point to this? Then we come to the added ׀ waw. It is in this verse that we find the most intriguing of all references, a ׀ waw added to the word "olah" which means "burnt-offering." But this is a special burnt-offering, the burnt offering concerning Shavu'ot and the days of unleavened bread. Is it during the counting of the omer that the anti-Mashiach will rise up? One surely must wonder.

As we go through the days ahead, please keep this possibility in mind. For if it comes to pass, then you will know that YHWH is fulfilling His "jots and tittles," and the time of the anti-Mashiach and his war against the saints of the Most High is at hand. Furthermore, the time of Mashiach quickly approaches!

ABBA YHWH, open our minds to Your word and reveal to us the hidden that we may walk in victory for You; in the name of Mashiach Yeshua. Amein and Amein.

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