



ONE TORAH FOR ALL

One Torah shall be to him that is home-born, and unto the stranger that sojourneth among you.
Exodus 12:49

Zerubbabel ben Emunah
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Something Hidden - Revealed

A Lesson from the Jots and Tittles – part 2

Yochanan (John) 3:30

“He must increase, but I must decrease.”

The idea contained within the above passage is simple, yet complex and difficult. It is simple to understand. It takes a life-long effort to accomplish, and at times it will be quite difficult to bring it to pass, that is, to decrease self.

Everything in the world brings an increase to the self-life. It is easy to get caught up in giving oneself those things it desires. It is a death trap to increase self for any reason whatsoever and will bring the end result of the wrath of Elohim upon one in the end if left unchecked.

Ephesians 2:1-3

1 And he made you alive, when you were dead in your trespasses and sins,

2 wherein you once walked according to the course of this world, according to the prince of the powers of the air, of the spirit that now works in the sons of disobedience;

3 among whom we also all once lived in the lust of our flesh, doing the desires of the flesh and of the mind, and were by nature children of wrath, even as the rest.

A person can seek knowledge and understanding, but if that knowledge and understanding only elevates self, then one is simply increasing himself and not decreasing himself. This can be true even if that knowledge one is seeking to gain is a deeper understanding of Scripture. If one is seeking knowledge for the sake of knowledge, then his motives are wrong and self is increasing. One must seek Mashiach Yeshua, to have a personal relationship with Him. Any knowledge and understanding is a by-product of that relationship. It is this relationship which will produce and increase Mashiach Yeshua in one's life and decrease self.

In the Torah Moshe there are seven characters which are reduced in size. In Scripture the number seven is the number of perfection. If one desires to reach this perfection, then he must reduce himself and these seven letters teach us how to do that.

B'reshit (Genesis) 2:4

These are the generations of the heavens and of the earth when they were created, in the day that YHWH Elohim made earth and heaven.

small Hey	B'reshit 2:4	
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Please note the construction of the character ה (hey). It is made of two separate parts. At the bottom is a wide “gate” and at the top is a narrow “gate.” Now please consider the following passage from the teachings of Yeshua.

Matithyah (Matthew) 7:13-14

13 “You enter in by the narrow gate, for wide is the gate, and broad is the way, that leads to destruction, and many are they that enter in thereby.

14 For narrow is the gate, and strait is the way, that leads unto life, and few are they that find it.

The narrow gate at the top of the ה (hey) is small and leads one to the olam haba (world to come), and because it is small and narrow, few find it to enter through it. Conversely, the wide gate at the bottom leads one into eternal damnation, and because it is wide, many walk through it. The wide gate is the default gate through which all shall walk unless one finds the narrow gate.

The reduced size of this ה (hey) is to draw our attention to this teaching to set one upon the path of righteousness. It also shows us that, unless one reduces himself, he shall not be able to enter the narrow gate. The context of the verse teaches that this is for all the generations of the heavens and the earth, and no one is excluded.

B'reshit (Genesis) 23:2

And Sarah died in Kiriath-arba (the same is Hebron), in the land of Canaan. And Abraham came to mourn for Sarah, and to weep for her.

small Kaf	B'reshit 23:2	
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This passage contains a reduced כ (kaf) in the word ולבכתה, which is translated as “and to weep for her.” One of the things associated with the character כ (kaf) is the sole of the foot. This indicates that, in order to walk upon the path of the righteous, that is, through the narrow gate, one must walk upon it with weeping, that is, with true repentance.

It is interesting to note that it was at the death of his beloved wife Sarah, that Avraham came and wept for her. This teaches that death will be involved in walking this path. When a spouse dies, it is like self is dying. Certainly, self is greatly reduced when a spouse dies. Thus, one is propelled down the path of righteousness when self decreases and Mashiach Yeshua increases.

B’reshit (Genesis) 27:46

And Rivkah said to Yitzchaq, “I am weary of my life because of the daughters of Chet. If Ya’aqov takes a wife of the daughters of Chet, such as these, of the daughters of the land, what good shall my life do me?”

small Qof	B’reshit 27:46	 <p>ותאמר רבקה אל יצחוק קצתי בחיי מפני בנות זות אם לקח יעקב אשה מבנות זות כאלה מבנות הארץ למה לי חיים</p>
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Rivkah told Yitzchaq that she was weary. What she was weary of is important to take note as it teaches a valuable lesson. This passage contains the word קצתי (qatz-ti), which is translated as “I am weary,” in which the ק (qof) is reduced.

This brings to mind three passages of Scripture. The first and perhaps the most obvious is:

Galatians 6:9

And let us not be weary in well-doing: for in due season we shall reap, if we faint not.

It is not easy to walk the path of righteousness, especially since everything in the world works to tear one away from that path. However, if one keeps his eyes upon Mashiach Yeshua, rather than upon the circumstances he finds himself in at any given moment, then it will be easier to walk this path without growing weary.

2nd Corinthians 6:14

Do not be unequally yoked with unbelievers; for what fellowship have righteousness and iniquity? or what communion has light with darkness?

Rivkah was weary because she was looking at who Esau had married, and it was not a blessing to Rivkah. The allure of the world can be strong, particularly concerning the selection of a mate. If one looks only with his eyes and only sees the outward appearance, then surely he shall also

grow weary in due season. However, if one chooses to walk the path of righteousness, particularly in the selection of a mate, then the path of righteousness can be maintained.

The character ק (qof) is only one of two characters made with two separate pieces (ת being the other one). ק (qof) is associated with a needle and its eye, since it somewhat has the appearance of a needle and eye. This brings to mind the following passage.

Matithyah (Matthew) 19:24

“And again I say unto you, it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of Elohim.”

Rivkah seems to have understood this quite well as she wanted the best for her son Ya’aqov, and asked Yitzchaq to make sure that he was blessed with the appropriate wife. If one marries for money, what good is that money if it keeps one out of the kingdom?

This reduced ק (qof) teaches all these things concerning the path into His kingdom.

Vayyiqra (Leviticus) 1:1

And YHWH called unto Moshe, and spoke unto him out of the tent of meeting, saying,

small Aleph	Vayyiqra 1:1	 ויקרא אל משה וידבר יהוה אליו מאהל מועד לאמר
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The character א (aleph) represents the Almighty, as it is the first. In this passage we find a reduced א (aleph) in the word ויקרא, which is translated “and called.” YHWH not only called to Moshe that day from the tent of meeting, but He also calls to each person to come and join Him in the tent of meeting.

The reduced א (aleph) teaches the manner in which He calls each person. Please consider this passage.

Melakim Aleph (1st Kings) 19:11-12

11 And He said, “Go forth, and stand upon the mount before YHWH. And, behold, YHWH passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before YHWH; but YHWH was not in the wind; and after the wind an earthquake; but YHWH was not in the earthquake;

12 and after the earthquake a fire; but YHWH was not in the fire; and after the fire a still small voice.

The reduced א (aleph) teaches that YHWH calls using His still small Voice. If a person looks for YHWH in the wind, or an earthquake, or in the fire, he will not find Him. YHWH speaks to us in a

still small Voice. This illustrates the need to enter into a quiet place in order to be able to hear His Voice.

Vayyiqra (Leviticus) 6:9

“Command Aharon and his sons, saying, ‘This is the Torah of the burnt-offering: the burnt-offering shall be on the hearth upon the altar all night unto the morning; and the fire of the altar shall be kept burning thereon.’”

small Mem	Vayyiqra 6:9 [6:2 in Hebrew TaNaK]	<p>צו את אהרן ואת בניו לאמר זאת תורת העלה הוא העלה על מוקדה על המזבח כל הלילה עד הבקר ואש המזבח תוקד בו</p>
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This reduced character teaches one about humility and immersion in water. In the above passage, we find the word מוקדה (moq-dah) with the מ (mem) being reduced. מ (mem) is associated with water (מים). The reduced מ (mem) teaches that one must humble himself in water to walk the path of righteousness. The rest of the word teaches one exactly what is to be done. With the מ (mem) removed, the rest of the word would be וקדה, which would be understood to mean “and bow deeply from an erect position.” Thus, one should stand in water and then bow deeply, completely submerging oneself in water. This is part of walking upon the path of righteousness.


Marqos (Mark) 16:16

“He that believes and is baptized shall be saved; but he that disbelieves shall be condemned.”

The context of this reduced מ (mem) is about making sure the fire on the altar does not go out during the night. Often, when a person proceeds through a dark time in his life, the flame of the fire of Mashiach is reduced in his heart. When this happens, it is important that one tend the flame to make sure it does not go out. One of the ways in which the flame is tended is by understanding and doing what the reduced מ (mem) teaches, namely, to immerse in water once again as a renewal of one’s relationship with Mashiach Yeshua.

B’midbar (Numbers) 25:11

“Pinchas, the son of Eleazar, the son of Aharon the priest, has turned My wrath away from the children of Israel, in that he was jealous with My jealousy among them, so that I consumed not the children of Israel in My jealousy.”

small Yod	B'midbar 25:11	 <p>וידבר יהוה אל משה לאמר פִּינְחָס בֶּן אֱלֶעָזָר בֶּן אֶהֱרֹן הַכֹּהֵן הַשֵּׁינִי אֶת זִמְתִּי מֵעַל בְּנֵי יִשְׂרָאֵל בְּקָנָא אֶת קַנְאֹתֵי בְּתוּכֶם וְלֹא כִלִּיתִי אֶת בְּנֵי יִשְׂרָאֵל בְּקַנְאֹתֵי לִכְן אָמַר הַנָּנִי נָתַן לִי אֶת בְּרִיתִי</p>
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In this passage, we find a reduced ם (yod) in the name of פִּינְחָס (Pinchas). Pinchas was zealous for YHWH in his actions. YHWH states that Pinchas was jealous with His own jealousy. YHWH declared this to be righteous on his part, and as a result rewarded him with a part in the kohenim (priests). This brings to mind the following passage.

2nd Corinthians 11:2

For I am jealous over you with the jealousy of Elohim; for I espoused you to one husband, that I might present you as a pure virgin to Mashiach.

It seems that Shaul had this same type of jealousy towards those he ministered. YHWH is a jealous El and He will not share His people with another.

The ם (yod) is associated with hand. It was by the hand of Pinchas that the plague was stopped from destroying all the people of Israel. The reduced ם (yod) reminds His people that it is not by their own strength in which they are to walk the path of righteousness.

Zekaryah (Zechariah) 4:6

Then he answered and spoke unto me, saying, "This is the word of YHWH unto Zerubbabel, saying, 'Not by might, nor by power, but by My Spirit,' says YHWH Tzava'ot."

Rather, it is by the direction of His Spirit that one is to walk the path of righteousness. It is the only sure way to stay on the path. The more one is directed by His Spirit, the more one is reduced.

Devarim (Deuteronomy) 32:18

"Of the Rock that begat you, you neglected, And have forgotten El that formed you."

small Yod	Devarim 32:18	 <p>צוֹר יְלֹדְךָ תִשִּׁי וַיִּשְׁכַּח אֱלֹהֶיךָ יוֹצֵא יְהוּדָה וַיִּצְאֵק לֹא שָׁעֲרִים אֲבֹתֵיכֶם וַתִּשְׁכַּח אֱלֹהֵי מוֹצְאֵיךָ</p>
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The last reduced character is another ם (yod). This is found in the song that YHWH commanded Moshe to teach to all of Israel. This song gives a synopsis of what Israel had done, as well as what they shall do. Here in this passage, YHWH is reminding them that, even though He had

been faithful to them, brought them out of bondage, provided for their needs, and led them every day, still they have neglected Him. Thus, the reduced ׃ (yod) reminds us of this passage.

Luqa (Luke) 9:62

But Yeshua said unto him, "No man, having put his hand to the plow, and looking back, is fit for the kingdom of Elohim."

One must continue on the path of righteousness if he hopes to have a part in the olam haba (world to come). The reduced ׃ (yod) reminds us to be humble in what we do and in what we accomplish. Each person is to give the glory and honor to YHWH our Elohim and to our Savior, Mashiach Yeshua.

These seven reduced characters found in the Torah Moshe teach one about walking on the path of righteousness. If one truly understands this path and the message of these letters, then he will be able to walk in such a way that he is continually reducing himself while he is increasing the image of Mashiach Yeshua within him.

Ephesians 2:10

For we are His workmanship, created in Mashiach Yeshua for good works, which Elohim afore prepared that we should walk in them.

Let the image of Mashiach Yeshua be made manifest in each one of us to the glory of YHWH our Elohim.

Zerubbabel ben Emunah

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