



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 4

Hoshea 1:10

Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass that, in the place where it was said unto them, "You are not My people," it shall be said unto them, "You are the sons of El Chay."

There are ten characters within the Torah Moshe which are enlarged. In fact, one of those enlarged characters is the very first one of the Torah. Since there are ten of these enlarged characters, this is suggestive of a lesson concerning the ten tribes of the northern kingdom. As seen in the opening passage of Scripture above, YHWH states that He will make these ten tribes very numerous, that is, He shall enlarge them. This enlargement, for the most part, occurs while these tribes are separated from the Kingdom of YHWH.

These ten enlarged characters as they appear in order in the Torah Moshe can be read as these four words: בני רגן עד לה – (b'nei ragan ad lo), meaning *complaining children witness not*, which seems to fit quite well the ten enlarged tribes of the north. While all of Israel has been guilty of grumbling and complaining against YHWH as recorded in the Torah Moshe, it was the ten tribes of the northern kingdom which grumbled and complained against the king of Israel and separated themselves from him. In essence, they did not have faith in the one true King of Israel that He would watch over them, protect them, and care for their needs. Thus, they set out on their own. Mashiach Yeshua illustrates this in the parable known as the Prodigal Son, with the younger son being representative of the ten tribes of the northern kingdom.

Each one of these ten enlarged characters teaches us a lesson about Mashiach and walking with Him.

B'reshit (Genesis) 1:1

In beginning Elohim created the heavens and the earth.

enlarged Bet	B'reshit 1:1	בְּרֵאשִׁית בְּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ
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This first passage containing an enlarged character reminds us of the following passage.

Yochanan (John) 1:1

In beginning was the Word, and the Word was with Elohim, and Elohim was the Word.

One can see the meaning of these words in the first four words of B'reshit 1:1, in which one can see that the first thing created was the word אַת, the aleph and the tau, which represents Mashiach.

The ב (bet) has a numerical value of two. Thus, one could understand the first word of this passage with the enlarged ב (bet) as pointing to two beginnings. Please consider these next two passages, each of which speaks of a beginning.

Mishle (Proverbs) 8:22

***YHWH possessed me in the beginning of His way,
Before His works of old.***

In the context of the chapter, what YHWH possessed was wisdom which, from Scripture one learns, comes directly from living the Torah. Thus, the beginning of His way is the beginning of Torah. This also speaks of the אַת, Who is the beginning and the end, the first and the last. As we have discussed in other studies, Mashiach is the Torah made flesh. Thus, this beginning speaks of the Mashiach.

Yirmeyah (Jeremiah) 2:3

"Israel was holiness unto YHWH, the beginning of His increase: all that devour him shall be held guilty; evil shall come upon them," says YHWH.

YHWH speaks of the "beginning of His increase" here through the prophet Yirmeyah. YHWH is referring to the nation of Israel. The two beginnings alluded to in B'reshit 1:1 are the beginning of the Bridegroom and His bride. This is one of the lessons of the enlarged ב (bet) in B'reshit 1:1.

Shemot (Exodus) 34:7

keeping lovingkindness for thousands, forgiving iniquity and transgression and sin; and that will by no means clear the guilty, visiting the iniquity of the fathers upon the children, and upon the children's children, upon the third and upon the fourth generation.

enlarged Nun	Shemot 34:7	צָר חֲסֵד לְאַלְפִים נָשָׂא עֵין וּפָשַׁע וּחֲטָאָה וְנִקָּה לֹא יִנָּקֶה פֶקֶד עֵין אֲבוֹתָ עַל בָּנִים וְעַל בְּנֵי בָנִים עַל שְׁלֹשִׁים וְעַל רְבָעִים
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When a man and woman marry, it is expected that they would have children. The more children they have, the greater the blessing. The first character examined in this study pointed to the beginning of the Bridegroom and the bride. Here we see an enlarged נ (nun) at the beginning of this passage, which discusses generations of offspring. Specifically, the passage speaks of dividing those offspring into two groups, those who receive forgiveness and lovingkindness and those who do not, but receive the iniquity of their fathers.

The Hebrew word נצר (notzar), in which the enlarged נ (nun) is found, has the meaning of “protect” or “preserve.” Thus, those children who protect and preserve the Torah YHWH are the ones who shall receive the lovingkindness of YHWH.

The נ (nun) has a numerical value of fifty. This seems to point to the jubilee, the year of release, which one can see somewhat hidden in this passage. This reminds us of the following passage.

Yeshayah (Isaiah) 61:1-2

**1 “The Spirit of Adonai YHWH is upon Me; because YHWH has anointed Me to preach good tidings unto the meek; He has sent Me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound;
2 to proclaim the year of YHWH's favor, and the day of vengeance of our Elohim; to comfort all that mourn;”**

The year of YHWH’s favor is the year of jubilee. This is the year of release. It is through this means that the bride comes to the Bridegroom.

Shemot (Exodus) 34:14

“for you shall not prostrate yourselves to another god: for YHWH, whose name is Jealous, He is a jealous El.”

enlarged Resh	Shemot 34:14	 <p>כי לא תשתחוה לאל אחר כי יהוה קנא שמו אל קנא הוא</p>
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The ר (resh) has the shape of the back of the head. One of its symbolic meanings is the false head. Numerically speaking, it is the middle of the aleph-bet, since the ת (tau) has a numerical value of 400 and the ר (resh) has a numerical value of 200. Thus, it is a false middle. However, it is not the middle of the aleph-bet, as it stands as only the third character from the end. Thus, this illustrates how it wants to rise up over the other letters to instruct them in a false way. The false head must be put in its place. The ל (lamed), the tallest character of the aleph-bet stands in the middle as a staff, ready to teach those who are willing.

This enlarged ר (resh) is found at the end of the word אחר (achar), which means “other,” “another,” or strange.” One does not want to make a strange god the head of his walk, for that

would be a false head, indeed. One needs to be diligent in making sure that the head he is serving is the One True Head, Mashiach Yeshua!

Matithyah (Matthew) 24:5

“For many shall come in My name, saying, ‘I am the Messiah;’ and shall lead many astray.”

The false head will attempt to destroy the true Head, but he shall fail.


B’reshit (Genesis) 3:15

“and I will put enmity between you and the woman, and between your seed and her seed: He shall bruise your head, and you shall bruise His heel.”

It is the ministry of Mashiach to put to death the false head. It is only through the seed of the woman by which one can attain the victory one needs to become a part of His bride. If the bride is to be faithful to her Bridegroom, she needs to understand the lesson of this enlarged ך (resh).

Vayyiqra (Leviticus) 13:33

then he shall be shaven, but the neteq he shall not shave; and the priest shall shut up him that has the neteq seven more days:

enlarged Gimel	Vayyiqra 13:33	 הִנֵּתָק אֵינְךָ עִמָּךְ מִן הָעוֹר וְהִתְלַחֵז וְאֵת הַנֶּתֶק לֹא יִגְלֹחַ וְהַסֹּגֵר הַכֹּהֵן אֶת הַנֶּתֶק שִׁבְעַת יָמִים שְׁנִית
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A ך (gimel) has a numerical value of three. This number is common in Scripture. Here is one of those passages that we are reminded of by the number three.

Kohelet (Ecclesiastes) 4:12

And if a man prevail against him that is alone, two shall withstand him; and a threefold cord is not quickly broken.

Three represents the number of strength, and as a result, is associated with salvation. Please consider this passage.

Yonah (Jonah) 1:17

And YHWH prepared a great fish to swallow up Yonah; and Yonah was in the belly of the fish three days and three nights.

This next passage shows those who would follow Mashiach Yeshua that He pointed to this incident as a sign of what would happen to Him during His earthly ministry.

Matithyah (Matthew) 12:39

But he answered and said unto them, "An evil and adulterous generation seeks after a sign; and there shall no sign be given it but the sign of Yonah the prophet."

Yeshua stated that this sign was the sign which would point to Him as Mashiach more than any other. Therefore, it was through these three days that salvation became a reality to those who would seek Him.

There is one last verse to which our attention is drawn by this enlarged ג (gimel).

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."

The reason this verse comes to mind is that the character ג (gimel) is spelled in Hebrew as גמל , and with different vowel points, these same three characters also spell the Hebrew word "camel."

The context of Vayyiqra 13:33 is dealing with separating a man from his uncleanness through shaving his body, except for that portion which has the נתק (netaq). If one is going to enter into the kingdom of Elohim, then he must remove all uncleanness from himself through the ministry of His Spirit. One of those things which makes a man unclean is the love of money. One does not have to have money to have the love of money be a significant factor in his life. Thus, Mashiach Yeshua taught that it was easier for a camel to go through the eye of a needle, and to point those would be able to see it, back to this enlarged ג (gimel) in the Torah Moshe.

It is interesting to note that there are three times a man is commanded to shave in the Torah Moshe. Here in the passage above with the enlarged ג (gimel), when the Levites are consecrated (see Numbers 8:7), and when the nazir ends his vow he shaves his head (see 6:9, 18).

B'midbar (Numbers) 14:17

And now, I pray thee, let the power of Adonai be great, according as you have spoken, saying,

enlarged Yod	B'midbar 14:17	וְעַתָּה יִגְדַל נָא כֹחַ אֲדֹנָי כַּאֲשֶׁר דִּבַּרְתָּ לְאִמֹר
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The verse in which this enlarged י (yod) is found, is followed by a nearly identical passage in which the enlarged נ (nun) is found, in Shemot 34:7 as examined above. A י (yod) has the numerical value of ten. Since ten is associated with the ten tribes of the northern kingdom, this passage seems to hold special emphasis.

It is instructive to note that, just a few verses later (verse 22), we find these words from YHWH, which also have a significant reference to the number ten.

B'midbar (Numbers) 14:22

“because all those men that have seen My glory, and My signs, which I wrought in Egypt and in the wilderness, yet have rejected Me these ten times, and have not hearkened to My Voice;”

YHWH points out that Israel has rejected YHWH ten times since His deliverance from Egypt, a deliverance which included ten plagues poured out on the false gods (heads) of their taskmasters the Egyptians.

This enlarged ם (yod) then, is a warning that the mercy and compassion of YHWH has a limit.

B'reshit (Genesis) 6:3a

And YHWH said, “My spirit shall not strive with man forever,”

Ten seems to be the number which YHWH allows a person or a people to reject or scorn Him before He takes action against that person or people. Let each person determine that he shall not reject Him, but shema His Voice.

Yirmeyah (Jeremiah) 11:7

“For I earnestly protested unto your fathers in the day that I brought them up out of the land of Egypt, even unto this day, rising early and protesting, saying, ‘Obey My Voice.’”

This enlarged ם (yod) is a serious warning to those who have ears to hear and eyes to see.

B'midbar (Numbers) 27:5

And Moshe brought their cause before YHWH.

enlarged Nun Sofit	B'midbar 27:5	לָנוּ אֲזוּזָה בְּדוֹר אֲזוּי אֲבֵינוּ וַיִּקְרַב מִשְׁעָה אֶת מִשְׁפָּטָן לִפְנֵי יְהוָה
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This enlarged ן (nun sofit) is a very special case. It appears at the end of the word משפטן (mishpatan) which is the word משפט (mishpat). Normally, this word is spelled without a ן (nun sofit), and it is only in this place where this spelling occurs, drawing extra attention to this enlarged character.

The symbolic meanings of the ן (nun) include *endurance, faithfulness, constancy, and soul*. By attaching a ן (nun sofit) to the end of this particular word, which in all other places in the Tanak does not have a ן (nun sofit), YHWH leads us to the following passage.

Luqa (Luke) 21:19

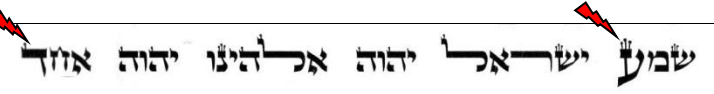
“In your endurance you shall win your souls.”

The daughters of Tzelophehad came to Moshe because they were going to lose their father’s inheritance because he had no sons. They felt they should then inherit their father’s land to keep it in the family. Moshe brought their cause (mishpatan) before YHWH for a ruling and YHWH agreed that they had a right to inherit their father’s land as long as they married within their own tribe. Through their patient endurance, they maintained their souls and were rewarded for it.

Likewise, if the followers of Mashiach Yeshua desire to inherit eternal life, they must have this same type of patient endurance in order to gain their souls for eternity.

Devarim (Deuteronomy) 6:4

“Hear, Israel, YHWH our Elohim, YHWH echad.”

enlarged Ayin enlarged Dalet	Devarim 6:4	
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This verse contains two enlarged characters, which seems fitting to us, since this passage is the beginning of the Shema. The first word of this verse שמע (shema) has an enlarged ע (ayin) at the end of it. The last word of this verse אחד (echad) has an enlarged ד (dalet) at the end of it. Together, these two characters spell the Hebrew word עד (ad – pronounced *odd*, or it could be pronounced *aide* depending on which word one was intending). עד (pronounced *odd*) means eternity and עד (pronounced *aide*) means witness. Both of these words are significant to this passage of Scripture.

Romans 8:16

The Spirit Himself bears witness with our spirit, that we are children of Elohim.

That is, when one is adopted into His family.

Yochanan Aleph (1st John) 2:17

And the world passes away, and the lust thereof; but he that does the will of Elohim abides forever.

Just as YHWH abides forever, the one who becomes a part of shema Yisrael, that is, hears and obeys His Voice, shall abide forever with Him and shall have the witness of His Spirit within his mind and heart.

Devarim (Deuteronomy) 29:28

“and YHWH rooted them out of their land in anger, and in wrath, and in great indignation, and cast them into another land, as at this day.”

enlarged Lamed	Devarim 29:28 [verse 27 in Tanak]	הַכְּתוּבָה בְּסֵפֶר הַזֶּה וַיִּתְּשֵׁם יְהוָה בְּמַעַל אֲדָמוֹתָם בְּאֵף וּבַחֲזֵמָה וּבִקְצָף גָּדוֹל וַיִּשְׁלַכְם אֶל אֶרֶץ אֲזָרָת כִּיּוֹם הַזֶּה
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All twelve tribes would one day be cast out of the Promised Land into other lands. The two tribes of the southern kingdom would go into captivity into Babylon for a season. YHWH would bring them back after seventy years. The ten tribes of the north would go into captivity into Assyria and from there be scattered throughout all the countries of the world. They are still awaiting their return to the Promised Land.

In this passage, we find an enlarged ל (lamed) in the word וַיִּשְׁלַכְם (vayyashlikem), which means “he will cast them.” When YHWH casts them into all these other nations, His desire is for them to teach all nations. The ל (lamed) is associated with teaching as it represents a goad, a tool to guide.

Matithyah (Matthew) 28:19-20

19 “You go therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit:

20 teaching them to observe all things whatsoever I commanded you; and behold, I am with you always, even unto the end of the world.”

They did not immediately heed these words of Yeshua; therefore, YHWH had to prompt them with some persecution for them to flee their comfortable place in Jerusalem.

Ma’aseh (Acts) 8:1

And Shaul was consenting unto his death. And there arose on that day a great persecution against the assembly which was in Jerusalem; and they were all scattered abroad throughout the regions of Judaea and Samaria, except the apostles.

This enlarged ל (lamed) teaches us that, no matter what circumstances we are in, we should be teaching others about our wonderful Mashiach Yeshua.

Devarim (Deuteronomy) 32:6

“Do you thus treat YHWH, foolish people and unwise? Is not He your father that has bought you? He has made you, and established you.”

enlarged Hey	Devarim 32:6	עִם זְבַר וְיִלְא זִכְמ וְזֹא עֶשֶׂךְ יִכְנֶךְ	הֵ לִיהוּה תִגְמִכּוּ זֹאֵרַת הֵכֵלֹא זֹא אֲבִיךְ קֶנֶךְ
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The enlarged ה (hey) found in this verse is the only place in all of the Tanak in which a word is a single letter. The first part of this passage is talking about a foolish and unwise people, because of the way in which they have treated YHWH. The enlarged ה (hey) at the beginning of this passage, separated from the rest, suggests that the separation is the cause of their treatment of YHWH.

ה (hey) is associated with the Spirit of YHWH; and if His Spirit is separated from His people, then they will have no internal guidance as to how to walk in this world. He has given His Spirit through Mashiach Yeshua in order that His people can have victory. Until the outpouring of His Spirit on Shavuot as recorded in the book of Acts, His people had a horrendous record of hearing and obeying His Voice; mostly, they didn't.

There is much more which could be said concerning these ten enlarged characters found in the Torah Moshe. However, what is given in this study should be sufficient to illustrate how these ten characters teach lessons concerning the ten tribes of the northern kingdom.

May YHWH bless your efforts as you continue to study, and may He give you knowledge and understanding concerning your quest for Mashiach Yeshua.

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