

# THE MARK OF THE BEAST

## PART ONE

B'nai Avraham

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We are going to study the Mark of the Beast. There is much controversy and many misinterpretations of the verse in Revelation 13. There are many movies and books like the Left Behind Series. Many people believe in rapture. Some believe in a tattoo mark upon people with the numbers 666. We are going to look at all these false teachings. As we read the Brit Chadashah, or the Apostolic Scriptures, we have to use the TaNaK as our dictionary for defining words. But not only that, with the knowledge we have of the sod level interpretation of the Torah, we can gain a greater understanding of what the mark is.

I believe that 666 is a symbolic number. It is what is called in Torah interpretation- gematria<sup>2</sup>; I do not believe it is an actual “mark” placed upon peoples hand and forehead. I do not believe that the number 666 itself is evil. It is only a combination of numbers. We has to study the text to bring out true understanding.

Let us read from The Scriptures in the Book of Revelation – The Apocalypse – The Unveiling. What is the unveiling? It is an unveiling of the Moshiach. The Book of Revelation is written on the Kabbalistic sod level of Torah interpretation. The writer of Yochanan uses archetypal symbols to bring forth truth. Yochanan knew that his audience, who would read this scroll would have a deep understanding of the Torah. We cannot take the archetypal symbols in the Scriptures, which our brain interprets, and try to put upon them twentieth century interpretations. We have to use the interpretation of these symbols that we find in the Hebrew TaNaK. Our brain thinks in symbols, and that is what prophecy is, the use of archetypal symbols. It is the same as the symbols in your dreams. Things that are seen do not mean what they look like. When Yochanan says he saw a beast, he did not see a beast. It is a code word. When he talks about a “mark” it is not an actual mark, it is a code word for something else. These are all archetypal symbols. Karl Jung, the psychiatrist, brought all these concepts public in his teaching on the use of archetypal symbols. They are universal, and known throughout the world. We speak in symbols, and all words are merely symbols.

- **REVELATION 13:[13]** And he does great signs, so that he even makes fire come down from the heaven on the earth before men. [14] And he leads astray those dwelling on the earth because of those signs which he was given to do before the beast, saying to those dwelling on the earth to make an image to the beast who was wounded by the sword, and yet lived.

Today, we have wild interpretations of this verse. People say this is John F. Kennedy, Nero, Hitler, Henry Kissinger, Prince Charles, and Bill Clinton. All interpretations are wrong.

- [15] And there was given to him to give spirit [*ruach*] to the image of the beast, that the image of the beast should both speak and cause to be killed as many as would not worship the image of the beast.

I do not believe that this is an actual idol. This is an image or an archetypal symbol of an image, a likeness of the beast, which is a code word of a system for a religious – economic - political thought process, and ideas.

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<sup>2</sup> Adding up the numerical values of the Hebrew letters

- [16] And he causes **all**, both small and great, and rich and poor, and free and slave, to be given a mark upon their right hand or upon their foreheads,

In the Greek or is an and or also, it is not an “either or” as thought. It is on the hand AND forehead. Now those familiar with the Torah should recognize these symbols as a false *tefillin*<sup>3</sup>.

- [17] And that no one should be able to buy or sell except he that has the mark or the name of the beast, or the number of his name.

We get into the sod level in verse 18:

- [18] Here is the [*choqmah*] wisdom!

NOTICE Yohanan says, ‘Here is *choqmah*!’ Choqmah is right brain thinking in archetypal symbols. Choqmah comes from above. Choqmah is pure wisdom that flows from above.

- [18] ...He who has [*binah*] understanding,

He says, ‘Here is choqmah! He who has *binah* [understanding]. When we bring choqmah and binah together we get *da’at* [knowledge] the hidden *seferah - da’at*. We will have knowledge of this number if we have choqmah and binah.

- [18] ...let him (*the one who has wisdom and understanding*) calculate (*do the Gematria*) the number of the beast, for it is the number of a man, and his number is **666**.

People who read this only on the *pashat*<sup>4</sup> level come up with some really fantastic theories. This is not wisdom, and this is not binah. It is foolishness, because prophetic language is spoken in archetypal symbols.

Let me read this from the Jewish Orthodox Brit Chadashah because it brings out something we need to understand, starting in verse 16:

**REVELATION 13.16** And it causes all, the *ketanim* (small) and the *Gedolim* (great), both the *ashirim* (rich) and *aniyim* (poor), the *bnei Chorin* (freedmen) and *avadim* (slaves), that to them should be given a **tav** [mark].... OJBC

This says a *tav*, the last Hebrew letter - ט, a mark. Tav means a mark.

- [16] ....on the *yad yamim* (right hand) and on the *metsakh* (forehead) of them, [17] and that no one should be able to buy or sell except the one having the *tav* [mark], the name of the *Chayyah* (Beast, Anti-Moshiach) or the number of its name.

THE JEWISH ORTHODOX BRIT CHADASHAH –  
**RECHEN (CALUCATE) THE GEMATRIA TO DISCOVER THE IDENTITY OF THE ANTI-MOSHIACH: HINEI! NOON, THEN RESH, THEN CHOLAM VAV, THEN FINAL NOON SPELLS NERO; PLUS KOOF THEN SAMECH, THEN RESH SPELLS CAESAR;**

<sup>3</sup> Black boxes with straps placed upon the head and arm

<sup>4</sup> Simple, plain meaning

2 Mark of the beast #1

GEMATRIA OF “NERO CAESAR” TOTALS SHESH ME’OT V’SHISHIM VASHESH (SIX HUNDRED AND SIXTY-SIX, 666) THE “MARKED FOR DEATH” TATOO NUMBER AND NAME OF THE FINAL ANTI-MOSHIACH WHO WILL GIVE THOSE DOOMED TO BE HIS PROPERTY THIS STAMP OF HIS OWNERSHIP ON THEIR PERSONS IN RETURN FOR THEIR GIVING THE MOSHIACH’S LOYALTY NOT TO THE MOSHIACH BUT TO HIM, THUS SEALING THEIR FATE

- [18] Here is choqmah: the one having binah, let him do the Gematria and get the *mispar* (number) of the *Chayyah* (Anti-Moshiach), for it is the *mispar* (number) of a man, and the *mispar* of it is *SHESH ME’OT V’SHISHIM VASHESH (666)*.

First of all, if we use the *TaNak*<sup>5</sup> as our dictionary, we need to study some of the Hebrew words for “mark”: Let us go to the ‘the law of first usage’: **Bereshith 4.15**.

**BERESHITH [Genesis] 4:[15]** And Yahweh said to him, “Well, if anyone kills Qayin, vengeance is taken on him sevenfold.” And **Yahweh set up a sign [a mark]** for Qayin, lest anyone finding him kills him.

The ancient sages teach that this “sign” or mark on the forehead of Qayin was a Hebrew letter-**X**. In fact the *Targum*<sup>6</sup> uses the Aramaic word for letter. “I will place a letter upon Qayin.”

The word “mark” in the Hebrew is *ot – alef-vav-tav*. NOTICE that it starts with an alef and ends with a tav. It means – a signal, a flag, a beacon, a monument, an omen, a prodigy, and or evidence, a sign or a token, a mark. There is one Hebrew word – *ot*.

**RUTH 3:[3]** “And you shall bathe and anoint yourself, and put your garments on and go down to the threshing-floor. Do not make yourself known to the man until he has finished eating and drinking. [4] “And it shall be, when he lies down, that you shall notice the place where he lies, and shall go in and uncover his feet, and lie down. And let him make known to you what you should do.”

The Hebrew in verse 4, “And you shall let him make known” – in the King James translates it “And you shall mark him” – this word is *yadah* – to know intimately; to make recognition; to acknowledge; to acquaint; to advise, to answer; to appoint. It can mean to instruct; to know; a kinsman; to let make known; be sure; a surety; teach, understand. This word “*yadah*” has a lot of different meanings. We have *ot* and we have *yadah*.

**TEHILLIM [Psalms] 37:[37]** Watch the perfect, and observe the straight; For the latter end of each is peace.

The word “watch” is not watch, but *shemar [shemer]*, and the King James uses “mark.” “Mark the righteous ones.” Mark – *shemar* – to hedge about, to guard, to protect, to attend, to be aware of, to take heed, to keep, to mark, to observe, to preserve, regard, reserves, save, to watch over. I want you to notice the meanings of each of these Hebrew words because they are telling you something.

We are going to look at **Yechezqel [Ezekiel] 9**. This chapter is very important in order to understand the Book of Revelation. The Hebrew word used here is *tav*. If you look in **The Hebrew Publications Society New Testament** published in England in this verse and in Revelation 13, they use the Hebrew word “*tav*” for “mark”.

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<sup>5</sup> Torah Navaim Ketuvim

<sup>6</sup> Aramaic translation of the Hebrew

**YEHEZQEL [Ezekiel] 9:[1]** And He called out in my hearing with a loud voice, saying, “Let the punishers of the city draw near, each with his weapon of destruction in his hand.” [2] And look, six men came from the direction of the upper gate), which faces north, each with his battle-axe in his hand. And one man in their midst was clothed with linen and had a writer’s ink-horn at his side. And they came in and stood beside the bronze altar (*altar of judgment- the bronze altar is the judgment of sin*). [3] And the esteem of the Elohim of Yisra’el went up from the kerub, where it had been, to the threshold [door] of the House. And He called to the man clothed with linen, who had the writer’s ink-horn at his side, [4] and Yahweh said to him, “Pass on into the midst of the city, into the midst of Yerushalayim, and **you shall put a mark [tav] on the foreheads** of the men who sigh and cry over all the abominations that are done within it.”

These verses cross references very well with Tehillim 37.37 where it says, “Mark the righteous ones,” or “Mark the perfect.” The only people who would be crying over the abominations in Yerushalayim would be the *tzaddikim* (righteous men) within the city.

- [5] And to the others He said in my hearing, “Pass on into the city after him and smite, do not let your eye pardon nor spare.

Now how many men would that leave if He spoke with one man? That would leave five men. How many books of the Torah? Five. The five men are going to go and do the killing. The sixth man would put a *tav* upon the righteous.

- [6] “Slay to destruction old, young men, maidens and children and women, but do not come near anyone upon whom is the mark (tav), and begin at My set-apart place.” So they began with the elders who were in front of the House.

Who receives the first judgments from the five messengers? The elders of Yisrael, or those that rule over Yisra’el. Those that are called to leadership obtain the heavier judgment than those who are not called to lead.

- [7] And He said to them, “Defile the House, and fill the courts with the slain. Go out!” And they went out and smote in the city. [8] And as they were smiting them it came to be that I alone was left. And I fell on my face and cried out, and said, “Ah, Master Yahweh! Are You destroying all the remnant of Yisra’el in pouring out Your wrath on Yerushalayim?” [9] And He said to me, “The crookedness of **the house of Yisra’el and Yehudah** is exceedingly great, and the land is filled with bloodshed, and the city filled with that which is warped. For they say, ‘Yahweh has forsaken the land, and Yahweh is not seeing!’ [10] “But as for Me, My eye shall not pardon, nor would I spare, I shall recompense their deeds on their own head.” [11] And see, the man clothed with linen who had the ink-horn at his side, reported back and said, “I have done as You commanded me.”

The word “tav” is a *tav* and a *vav-ו*. It means: by implication of signatures. What is a signature? A signature is placing my name upon it. My mark is my name placed upon something. It can mean -a desire. Your *tav* is also symbolic of your desires, because whenever you sign a paper, it says: I will do this.

Let us go back to the Book of Revelation and study the usage of the word “mark”. Remember that the Hebrew translation of this text it uses *tav*.

**REVELATION 14:[9]** And a third messenger followed, saying with a loud voice, “If anyone worships the beast and his image, and receives his *tav* (mark, signature, his desires) upon the forehead or upon his hand, [10] he also shall drink of the wine of the wrath of Elohim, which is poured out undiluted into the cup of His wrath. And he shall be tortured with fire and sulphur before the set-apart messengers and before the Lamb.

This is saying that upon those who worship the beast and his image, and who takes his (desires, his signature) the name of the beast upon himself, that the wrath of Elohim will be upon him, and he will be tortured with fire and brimstone. This is speaking of the same judgment that came upon Sodom and Gomorrah. Judgment came upon the city because of sin. So likewise, judgment will fall upon those who have the desires and the signature of this beast upon them and they will be destroyed by fire and brimstone.

- [11] “And the smoke of their torture goes up forever and ever. And they have no rest day or night, those worshipping the beast and his image, also if anyone receives the mark of his name.”

**REVELATION 15:[2]** And I saw like a sea of glass mixed with fire, and **those overcoming the beast and his image and his mark and the number of his name**, standing on the sea of glass, holding harps of Elohim. [3] And they sing the song of Mosheh the servant of Elohim, and the song of the Lamb,

Yohanan writes once again in archetypal symbols. These are not standing on a sea of glass mixed with fire. Those overcoming overcame the desires of the beast; the mark, which is the signature and desires of the beast, and the number of his name. So these who are standing on a sea of glass have overcome .

**REVELATION 16:[2]** And the first went and poured out his bowl upon the earth, and an evil and wicked sore came upon the men, those having the tav (mark) of the beast and those worshipping his image.

I thought back in chapter 14 they were already destroyed! So is this book sequential? I do not think it is. I believe the Book of Revelation is made up of a series of visions that are not necessarily sequential. These are just archetypal symbols seen in visions.

**REVELATION 19:[20]** And the beast was seized, and with him the false prophet who worked signs in his presence [Rev.13], by which he led astray those who received the mark of the beast and those who worshipped his image. The two were thrown alive into the lake of fire burning with sulphur. [21] And the rest were killed with the sword which came from the mouth of Him who sat on the horse, and all the birds were filled with their flesh.

Did a literal sword come out of the mouth of Him who sat on the horse? NO. This sword is the Torah; this is the five men who went throughout Yerushalayim destroying everyone that had taken the desire and the mark of the beast.

**REVELATION 20:[4]** And I saw **thrones** – and they **sat on** them, and **judgment was given** to them – and the lives of those who had been beheaded because **of the witness they bore to Yahshua and because of the Word of Elohim** [Torah],

These knew the Messiah Yahshua and had witness of the Torah .For this witness they were beheaded. Does that mean they were martyrs? If we take it on the *pashat level*, yes. Let us go beyond the *pashat*: to behead something is to cut off the brain, the thoughts, the desires, everything that the brain thinks, or says. Almost every one of your senses are located on the head: eyes, nose, ears, mouth; and the head (7 gates)contains the *mochim* or the brains. They gave up their desires, their will, their ego, because of the witness of Yahshua and the Torah.

[4] and who did not worship the beast, nor his image, and did not receive his mark (*his signature, his desires*) upon their foreheads or upon their hands (*thoughts and action*). And they lived and reigned with Messiah for a thousand years.

But if we stay on the *pashat* level we will have problems of interpretation. In the Greek this word is *haragma* – mark. It means a scratch, or an etching, a stamp or a badge of servitude; a sculptured figure, a statue, a graven, or mark. I want you to look at the word “stamp” as a badge of servitude. What did they do the Jewish people who entered into the camps during the Holocaust? They stamped or tattooed them, and they marked them. Why did they do this? They knew they were putting a mark of the beast upon the people, and this showed the Jews that they owned them.

This chapter of Revelation 13 opens up to everybody their own interpretations. Their ideas sell books, movies, and videos. It makes churches and ministries big money! The people who wrote the **Left Behind Series** never intended to write more than one book, but their publisher told them they were making millions of dollars off book that they were asking them to write more books on the subject.

In certain religious systems we were taught, “What are you going to do when you are lying in bed and your wife is taken and you are not, and you are left behind? You will have to take the mark of the beast, or be beheaded.” They are coming up with foolish interpretations, but this is mythology. What we are being revealed in Revelation is deeper than what you will ever see in a movie or read in books. The only proper manner of interpretation of the Book of Revelation is a *Kabbalistic*<sup>7</sup> (mystical) one.

Let me quote from the **Bahir** concerning the letter “tav/taw”. According to the Bahir (which is a Kabbalistic book) tav is the last letter of the Hebrew *Aleph Beit*. The Hebrew alef-bet starts with *aleph*, the middle letter is *mem*, and the last letter is *tav*. When we add the three together – first, middle, and last letter – we get *emet* – truth.

Now those familiar with the legend of the *golam* : the kabbalist in order to bring the golam alive would inscribe on the forehead of the golam *emet* – truth – an aleph, mem, and tav. Those that have seen the movie **Snow in August** are familiar with the golam legend. After they had inscribed *emet* on the golem’s forehead they would then recite the YHWH.

But according to the **Bahir: Tav is the last letter, thus symbolic of malchut**. Malchut is the last sefirot. The tav is symbolic of the kingdom, or the realm of Kings. Remember, those who overcame the mark of the beast reign as kings. So there is a connection.

The Bahir also says: **the tav is the seal stamped upon the original creation**. The Gematria of the letter *tav* is 400. Abraham Avinu purchased the cave at *Makpelah* (Bereshith) for 400 shekels.

The ancient **Paleo Hebrew tav is an X**. In modern Chaldean Hebrew it is made up of a *dalet* and a *nun* . Scrolls at the time of Yahshua were written in Chaldean Hebrew.

We stated in an earlier teaching that every Hebrew letter is made up of at least two or more other Hebrew letters. The *tav* is a *dalet* – combined with a – *nun*. This spells Dan, which means judgment in Hebrew. The *tav* in an esoteric meaning means judgment.

In the camp of the tabernacle the tribe of Dan was located in the North. In the chapter of Yehezqel 9 the six men came from the upper gate of the North – of Dan – judgment. They placed upon the people who were serving Yahweh a *tav* or a mark. In the Book of Revelation 7 we have the 144,000 Yisraelites. In that list, the tribe of Dan is missing. Why? I believe that in this symbolic number of 144,000 Yohanan is saying, “These are the delivered ones, with the mark of Yahweh, from the twelve tribes of Yisra’el,” because they have not come under judgment. Therefore Dan is missing.<sup>8</sup>

Go back to Shemoth [Exodus] at the building of the dwelling place [the tabernacle or *mishkan*] of Elohim. There were two individuals selected by Yahweh to do the building of the dwelling place: one was *Betzalel*<sup>9</sup> from the tribe of Yehudah, and the other *Oholiab* from the tribe of Dan. It is very important that those two individuals and their tribes are mentioned. Dan and Yehudah were in charge of the building of the Mishkan with *Betzalel* and *Oholiab*.

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<sup>7</sup> Hebrew “to receive”

<sup>8</sup> The 144,000 may be the “elders” spoken of in Ezekiel 9.6, and their judgment will start at the House. All will come under judgment, and the 144,000 of the twelve tribes are judged righteous for their faith [Revelation]. Judgment doesn’t always have a bad connotation to it; both the righteous and the wicked will be judged.

<sup>9</sup> Meaning “in the shadow of El”

Let us look at the blessing that Yisra'el gave over the tribe of Dan, which means judgment.

**BERSHITH [Genesis] 49:[16]** “Dan rightly rules his people as one of the tribes of Yisra'el.

The rabbis have interpreted this verse to mean that Dan would act as Yehudah, or be considered as Yehudah and rule over his people. Here, again, in one verse, Dan and Yehudah are placed together to rule over the people, or to establish the *mishkan*.

- [17] “Dan is a serpent by the way, and adder by the path, that bites the horse’s heels so that its rider falls backward. [18] “I have waited for your deliverance [salvation, your Yahshua], O Yahweh!

**NOTE: In Bereshith 49, from the blessings over all the tribes, Dan is the only tribe where the name of Yahweh is used.**

Why is this? I think it is because that from the Book of Revelation, where it talks about judgment not being upon those who had the name of Yahweh upon their foreheads, because Yahweh’s name is mentioned only in this blessing over the tribe of Dan, because they had the Name inscribed [not literally] upon them, no judgment would come upon them. This is the *only* tribe in which the Name is placed upon them. And NOTICE he acts like a serpent by the way, an adder, and bites at the horse’s heels and the riders fall off!

Rav Ginsberg has written on the tav from his book-**The Alef-Bet**. In this book he breaks every letter down into different worlds. There are- worlds, souls, divinity, and name. In the worlds he says the letter tav means a **stamp**. In the world of souls it means **salvation**. I find this very interesting according to the blessing of over Dan, and the tav is made of a dalet and a nun. In verse 18 it says “I have waited for your salvation.” The letter tav is symbolic of **salvation**. In the world of divinity he says it is **Yahweh’s seal** on the true reality. And also, the name of dalet it means **code**. It’s a **sign**; it is the **music** of Creation where everything is made up of sounds. We know that we can use the Hebrew letters in certain combinations of sounds. In the world or souls it means – the **righteous**, the *tzaddikim*. What was placed upon the tzaddikim of Yerushalayim? A tav. And then he says in the world of divinity in another level it is symbolic of **the light overcoming** the darkness. It is symbolic of total **rectification** – *tikun* – of all things. It’s symbolic of a **returning** voyage to the beginning.

The mark of the beast carries a negative connotation, but we also have to understand that the word mark in Scripture definitions can also mean a mark or signature placed upon people by Yahweh. So the term “mark” is not always evil, because Yahweh does mark things in order to protect them. We have already talked about the mark Yahweh placed upon Qayin, and the rabbis say it was the letter tav – an X.

If you read some of the rabbis and their commentaries, they say that the reason Elohim placed this mark upon Qayin was not to stop people from killing him, but so the wild beasts would have fear of him so they would not kill him. In **Shemoth 12.7** there is a mark placed on the doors of the Yisra’elites when they were in Goshen. Where did Yoseph meet his brothers? He met them in the land of Goshen. The tribes were reunited as one in the land of Goshen.

**SHEMOTH [Exodus] 12:[7]** ‘And they shall take some of the blood and put it on **the two door posts** and on the lintel **of the houses** where they eat it (*speaking of the blood of the Passover Lamb*).

Let us look at the Tree of Life. When Yahweh releases judgment or wrath, if it is the total wrath of Elohim as it was on Mitsrayim, then it descends down the left side of the tree to the *malchut*. It bypasses *Tefeiret*<sup>10</sup>, so the judgment is not softened by *Tefeiret*.

In Mitsrayim, when the plagues came upon the people, the judgment from Yahweh came down the left side directly through *yesod*<sup>11</sup> to malchut bypassing Tefeiret – the Moshiach; Tefeiret starts with a tav.

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<sup>10</sup> beauty-the Messiah

Mark of the beast #1

So unless Elohim's people take protective actions of instruction from Yahweh of how to be protected from His unmitigated wrath descending to the malchut, then they too, will be destroyed with the world.<sup>12</sup> Unless they do what He instructs the judgment is not softened. Now if it can only be softened through the center column of the Moshiach, what happens to those who do not have the Moshiach? Upon them comes the unmitigated wrath. They may have Torah, but they do not have the middle column of Tefeiret – the softener – *Zeir Anpin*.

Now you know why it is so important because in the Book of Revelation it says, “Those that have the witness of the Messiah *and* Torah” the judgment can be avoided by possessing “the softener” – Tefeiret. In Shemoth it was the blood of the Pesach offering that protected them. This is why Rav Shaul says, “Yahshua is our Pesach,” – our Passover Lamb. He protects us from the coming judgment. In First Corinthians 11 he says, ‘If we do not judge ourselves when we partake of the Passover to see if we are in the faith or not, then the judgment of the world will fall upon us.’ I am just quoting Scripture!

In Shemoth 13 it says, “In the blood of the Pesach shall be to you for a sign upon the houses where you are. And when I see the blood I will pass over you, and the plague shall not come upon you to destroy you, when I strike the land of Mitsrayim.” So what would it take in the people of Mitsrayim for them to avoid the judgment? It was the blood of the Pesach.

In Yehezqel [Ezekiel] 9, it speaks of a mark – tav – on the foreheads of the *tzaddikim* that would protect them from the unmitigated wrath of Elohim that was coming upon Yerushalayim. It was left column judgment coming upon Yerushalayim. Unless this mark was placed upon the righteous, they would be subject to the wrath of Elohim.

In Revelation 7.3 it says this:

**REVELATION 7:[3]** Saying, “Do not harm the earth, nor the sea, nor the trees...

NOTICE this: Do not harm the land – Yisra’el. Do not harm the sea – the people. Or the trees – remember Yisra’el is called trees.

- [3] ...until we have sealed the servants of our Elohim upon their foreheads.”

That is to protect them from the left column judgment that is coming upon malchut.

In Revelation 9.4 they were told:

**REVELATION 9: [4]** And it was said to them that they shall not harm the grass of the earth, or any green [plant], or any tree, but only those men [people] who do not have the seal of Elohim on their foreheads.”

Let us read from the *Zohar*. We will continue this in a second teaching. The *Zohar* is a kabalistic commentary on the Torah. It connects the letter tav with ‘the mark’ in Yehezqel, as being the seal of Elohim.

**THE ZOHAR Section One [page 2b]**In the beginning Rab Hamnuna the Venerable said, We find here **a reversal of the order of the letters of the Aleph Beit**. The first two words – Bereshith bara – ‘In the beginning He created’ commences with a Beit, whereas the two words following Elohim “ET” – aleph tau. ‘The Elohim’ actually commences with an aleph. The reason is as follows: When the Holy One, blessed be He, was about to make the world all the letters of the Aleph Beit were still embryonic, and for two thousand years the Holy One, blessed be He, had contemplated and toyed with them. When He came to create the world all the letters presented themselves before Him in a reversed order.

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<sup>11</sup> foundation-Yosef

<sup>12</sup> I looked in Jeremiah 10, and found an interesting chapter that fits in with this teaching. I recommend all to read it. Dee.

The letter tau advanced to the front and pleaded, “May it please thee, O Master of the world, place me first in the Creation of the world, seeing that I am the concluding letter of EMeTh [truth], which is engraved upon Thy seal. And seeing that Thou are called by the Name EMeTh...

Yahshua said, “I am The Way, the Truth, the Life.” This is a code word.

[Zohar continued] ... **It is appropriate for the King to begin with the final letter of EMeTh, and to create with me the world.”** The Holy One, blessed be He, said to her,... (female words in the plural end with a tav.) [Zohar continued] “**Thou are worthy and deserving, but it is not proper that I begin with thee the creation of the world, since thou are destined to serve as a mark on the foreheads of the faithful ones (Tzaddikim) [see Yechezqel 9.4] who have kept the Torah from Aleph to Tau. And through the absence of this mark the rest will be killed. And further, thou formest the conclusion of MaWeTh – death – hence thou are not meet to initiate the creation of the world.”**

There is a lot in that small section of the Zohar, I would like you to go home and study your own Zohar. There is a lot for you to study about Yahshua saying, “I am the Aleph and the Tav, I am the ET.”

But **NOTICE how they connect the tav to the mark** upon the righteous in Yechezqel, and those “who have kept the Torah from Aleph to Tav.” Or we could we say, “The Moshiach.” Here, in the Zohar, we have the two conditions for our being protected from the unmitigated left column judgment upon the malchut: that is the Moshiach *and* Torah. And remember He told the tav “it is not meet to begin since the tav ends the word mavet” – death.

Let’s read one more:

The following from Rabbi Ginsburg’s book: THE ALEF-BEIT – Jewish Thought Revealed through the Hebrew Letters. Once again it says this:

- **Elohim’s seal in Creation is emet – truth. In Hebrew emet spelled out by the final letters of the three last words in the account of Creation – BARA ELOHIM LA’ASOT – Elohim created to do [Bereshith].**

It has to be the very first of Bereshith 2.2:

**BERESHITH [Genesis] 2:[2]** And on the seventh day Elohim completed His work which He had done, and He rested on the seventh day from all His work which He had made. [3] And Elohim blessed the seventh day and set it apart, because on it He rested from all His work which Elohim in creating had made.

[ALEPH-BEIT continued]: **The last letter or the seal of the word “emet” – truth, the seal of Elohim’s seal is the letter tav, simple faith, the conclusion and culmination of all 22 forces, or all the letters, active in Creation. The three letters which spell “emet” [truth] are the beginning, middle and ending letters of the Aleph Beit. The Aleph corresponds to one’s initial awareness of divine paradox in the infinite source where the higher and lower waters, joy and bitterness, are absolutely one.**

The aleph א is a revelation of Yahweh’s echad – One. Everything is One.

- **From this awareness issues *mem*, the fountain of divine wisdom, ever-increasing power of insight into the mysteries of the Torah. “The final end of knowledge is not to know.” The culmination of the flow of Divine wisdom (*where we read in Revelation, “here is wisdom”*) in the soul (after all is said and done), is the “majestic” revelation of the infinite “treasure house” of simple faith in Elohim’s absolute omnipresence below innate in the soul of Yisra’el. The culmination of truth, simple faith, is the secret of the tav.**

Torah is the impression of the tav of Divinity, Yisra'el is the impression of the tav of the Torah.

There are some deep things here in this teaching of the Mark.

Rav Yitzchak Ginsburg, even though he is not a believer in Yahshua, has brought out many of the things that we who know the Moshiach can use to understand the mark of the beast and have the mark of Elohim.