

TEN WONDERS OF THE BIBLE

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NOTE:

Please download the Bible Hub App on your mobile phone so we can review the Hebrew for this teaching seminar. <https://biblehub.com/app.htm>

TEN WONDERS OF THE BIBLE

We serve an Elohim (God) of many wonders.

The Bible is full of wonders.

The word WONDER in Hebrew is PELE, and the plural is PELA'IM (Wonders). This word or attribute belongs only to Elohim. **The Scriptures testify.**

Psalms 77:14 – "You are YHWH who performs *wonders* (אֲלֵפִים)"

Exodus 15:11 – "Who is like You... doing *wonders* (אֲלֵפִים)?"

Psalms 139:14 – "I am fearfully and *wonderfully* made" (from the same root)

My goal in this Article.

The calling of a Jewish (Hebrew) person is to know Elohim and to make Him known. In other words, my purpose is to reveal the wonders of Elohim to you—so that you may come to love His Word deeply and desire nothing else but Him. I mean this wholeheartedly.

Wonder Number One

THE CREATOR

The Creator of all things is revealed in the Hebrew text of Genesis 1:1.

The ET

The Hebrew has the word "Alef-Taf" in the first verse of the Book of Genesis which is missing from all English Bibles including your language. This word is composed of the first and last letter of the Hebrew alphabet, אַת "Alef-Taf" which is transliterated in English as "ET." The equivalent of this is in the Greek is *Alfa Omega*. ΑΩ

The Sagas (Fathers) of Yisra'el (Israel) have traditionally identified "Alef-Taf" as a symbol of the Messiah, but because of Hebrew tradition, it is silent when read (It is used as direct object marker in Hebrew verses).

In Revelation 1:8, 11, 21:6, and 22:13, Yeshua is called the *Alpha* and *Omega*, the beginning and the end.

In the Hebrew, this verse Genesis 1:1 is composed of **seven words**; thus, it is identified by the Sagas of Yisra'el as a picture of the menorah—the seven-branch lamp that was used to illuminate the ministration compartment of the Tabernacle or Temple.

בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ (Masoretic Hebrew-MASORETIC)
7 6 5 4 3 2 1

Beresheeth bara Elohim **Alef-Taf (ET)** ha shamayim v-et ha-aretz

In the beginning, Elohim **ET** created the heavens and the Earth.

"ET," which appears in the middle of the verse, is considered the middle lamp of the menorah, called the *Shamesh*, which is referred to as "the agent of Creation" since it is the Shamesh that the Priests used to light the other six lamps of the menorah.

In Revelations 1:12-16, Yeshua is pictured as the middle lamp! In John 1:1, He is called the "Word" ("In the beginning was the Word..."), while John 1:3 reveals Him as the agent of all creation: "All things were made by him, and without him was not anything made that was made". Further, Colossians 1:15-17 explains that;

"He is the image of the invisible Elohim, the firstborn over all creation. For through him, all things were created: things in Heaven and on Earth, visible and invisible, whether thrones, powers, rulers, or authorities; all things were created through him and for him. He is before all things, and in him, all things hold together."

The Zohar

In a Jewish Book known as the Zohar ("Splendour"), there is a fascinating interpretation of the Book of Genesis.

The Zohar was brought to light in 13th-century Spain by Moses de León, though it is traditionally attributed to the earlier sage Rabbi Shimon bar Yochai. According to tradition, he lived for 13 years in a cave, sustained by divine inspiration and guided by *Ruach HaKodesh* (the Holy Spirit), while hiding from Roman persecution. During this time, he is said to have received the profound revelations that later became the Zohar—one of the most sacred and influential texts in Jewish mysticism. It is a deeply complex work and not easily understood.

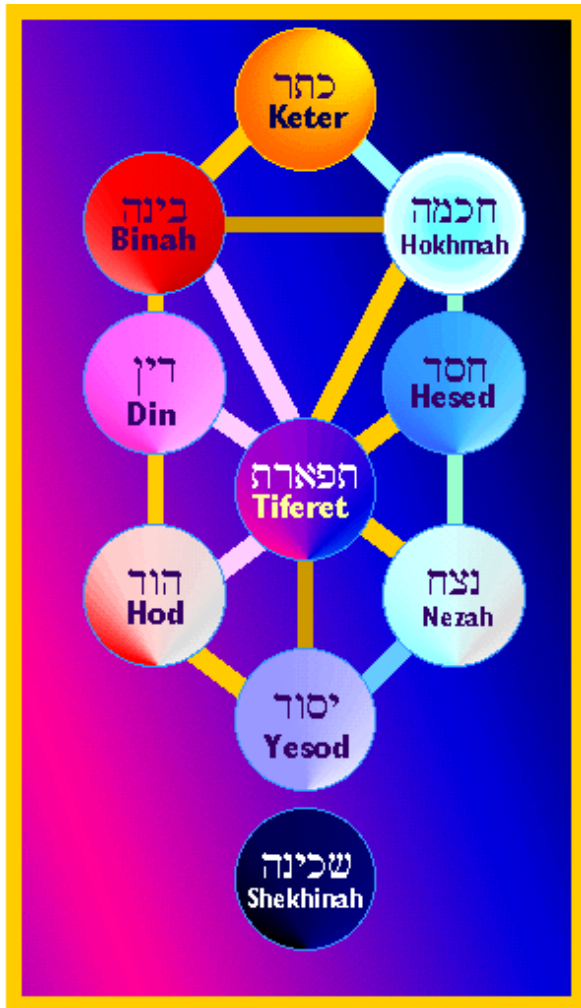
The "ET" in the Zohar is the name of the Shekinah. In the Zohar, Adam drives out the ET. He divorces ET because he sinned. The Zohar often portrays the Shekhinah as the **feminine dimension of God**, associated with receiving, nurturing, and dwelling among creation. More on this later. It is linked to the Sefirot (emanations) called Malkhut (Kingdom), which represents God's presence in the physical world.

The Zohar teaches that through righteous actions, prayer, and devotion, people help **reunite the Shekhinah with the higher aspects of the Divine**. This "union" restores harmony to both the spiritual and physical worlds.

The Ten Sefirot are the ten divine attributes or emanations through which the Ein Sof (the Infinite God) creates, sustains, and interacts with the world. They are the ten manifestations of who God is in essence. They are typically visualized as the "Tree of Life." Here they you for your enlightenment:

1. **Keter** (Crown): Divine will and supra-conscious intent.
2. **Chochmah** (Wisdom): The first flash of intuition; the "what is".
3. **Binah** (Understanding): Analytical intellect; expanding the initial idea.
4. **Chesed** (Kindness/Mercy): Unconditional love and benevolence.
5. **Gevurah** (Severity/Might): Judgment, boundaries, and restraint.
6. **Tiferet** (Beauty/Harmony): Balance between Chesed and Gevurah.
7. **Netzach** (Victory/Eternity): Endurance and proactive energy.
8. **Hod** (Splendor/Humility): Sincerity, submission, and acknowledgment.

9. **Yesod** (Foundation): The connection and integration of all attributes into action.
10. **Malchut** (Kingdom/Presence): The final manifestation in the physical world (also known as Shekhinah).



Conclusion: In Christianity, God is three persons. In Judaism, God has ten manifestations. Often, certain manifestation aligns upon certain individuals e.g., Moses with the Sefirah of Hod and Solomon with the Sefirah of Hokhmah.

The Zohar has a powerful revelation on the first verse of Genesis.

Genesis 1:1 Beresheeth Bara Elohim.

In Hebrew, it reads normally as "In the beginning Elohim created."

The Zohar reads the passage in a literal way;

"**The Beginning** Elohim was created. In other words, the unmentionable aspect of Elohim "Ensof" ("Ayin") created Elohim.

The implications of this are astounding; this means the concept and person of "God" was the first creation act of Ensof (the Infinite One). This would imply that the first act of creation was the ET Elohim, which aligns with Colossians 1:15-17. This would be the KETER AND MALCHUT in the tree of life.

Wonder Number Two

THE DELIVERER

The Deliverer is revealed in the Hebrew text of Exodus 18:8.

Who is the Elohim who delivered Yisrael?

This passage reveals who destroyed Mitzrayim and delivered Yisrael. It is the ET. The term appears twice in the passage at key locations.

Hebrew:

וַיְסַפֵּר מֹשֶׁה לְחָתָנוּ **אֵת** כָּל-אֲשֶׁר עָשָׂה יְהוָה לְפָרְעֹה וּלְמִצְרַיִם עַל אֹדֶת יִשְׂרָאֵל
אֵת כָּל-הַתְּלָאָה אֲשֶׁר מָצְאָתֶם בְּדַרְךְ וַיַּצִּילֵם יְהוָה:

Transliteration:

Vayesaper Moshe lechothno **ET** kol asher asah YHWH lePharaoh u'leMitzrayim al odot Yisrael, **et** kol hatela'ah asher metza'atam baderech, vayatzilem YHWH.

English:

And Moses told his father-in-law **ET** all YHWH had done to Pharaoh and to Mitzrayim (Egypt) for Israel's sake, **ET** all the hardship that had come upon them on the way, and how YHWH delivered them (Exodus 18:8).

In Isaiah 63:9, the Old Covenant identity of the ET is revealed.

The verse says, "In all their distress He too was distressed, and **the angel of His presence** saved them," pointing to a divine messenger called *mal'akh panav*—"the angel of His presence" who is closely associated with Elohim's own being. This figure echoes the saving presence seen in Exodus, where God actively delivers His people.

The Hebrew phrase can be understood as "the messenger of His face/presence," suggesting not just a servant, but **one who directly conveys or embodies God's presence**. Some interpretations go further, proposing that this "angel" is not separate from God, but rather **a tangible expression of Him**—God made perceivable so that humans can encounter Him.

In this way, the idea closely aligns with the concept of the Shekhinah:

- Elohim dwelling among His people
- God being near rather than distant
- God acting personally within history

Together, these ideas emphasize a God symbolized as ET who is not removed or abstract, but intimately present and actively involved with His people. You know him as Jesus.

Wonder Number Three

THE REDEEMER

The Redeemer is revealed in the Hebrew text of Isaiah 53:6.

In Jewish commentaries, Rashi, Radak, and Ibn Ezra (The greatest spiritual minds of Rabbinic Judaism) all interpret the suffering servant in this passage as Yisra'el. However, the passage itself clearly identifies who the suffering servant is through the "ET" placement in the passage.

כָּלָנוּ כִּצְאֹן תָּעִינוּ אִישׁ לְדַרְכּוֹ וַיְהִיָּה הַפְּגִיעַ בּוֹ אֶת עוֹן כָּלָנוּ:

Transliteration:

Kullānu ka-tzon tā'inu, ish le-darko paninu; Adonai hifgi' a bo **ET** avon kullānu.

English (literal):

All we like sheep have gone astray, each of us has turned to his own way; and the LORD has laid on him **ET** the iniquity of us all (Isaiah 53:6).

I have a question for you related to this topic of Redemption. One that has baffled Christians for Centuries.

How were people saved in the Old Testament?

For the first three centuries of the Christian era, historians widely acknowledge that the community of the Messiah's followers was largely Jewish or people of Hebrew descent. During this period, the TaNaK (the Hebrew Scriptures) functioned as their primary body of Scripture. This raises an important question often asked by Christians: how, then, did they understand and receive salvation?



The message of the Gospel is woven throughout the Old Covenant Scriptures. In fact, the entire plan of salvation can be explained from the Hebrew Scriptures alone, without relying on the New Covenant. Books like the Psalms, Isaiah, Jeremiah, Daniel, and Jonah are full of messianic expressions. I do not have the space here to show you this.

The Book of Acts records that people from many nations were coming from every direction and finding salvation in Yisrael through these very Scriptures—what we call the Old Covenant/Testament in Christianity.

I will demonstrate in the next heading how they were saved.

Wonder Number Four

THE SAVIOR

The Messiah saved Yisra'el in this Name.

First, let's look at the name of the Messiah in Hebrew. This is how the Name of the Messiah appears:

יהושע This is pronounced **Yehoshua**.

We first see it in Exodus 17:9 as the name of Joshua.

The New Covenant (Brit Chadashah) states that the mother of Jesus was told to name her son "Salvation," which is the word Yehoshua.

In Matthew 1:21, the Angel says: *"You shall call his name **Yehoshua (Salvation)**, for he will save his people..."*

Later the Name was shortened to this:

ישוע This is pronounced as **Yeshua**.

The change occurred when the letter Hey ה was dropped from the name in its Aramaic form. In everyday speech during Jesus' time, people commonly used a shorter form: *Yeshua*. This is the name He would most likely have been called in His lifetime, although another variant, *Yahshua*, is common today.

So, the progression went from **Yehoshua** → **Yeshua** → **Iēsous** → **Iesus** → **Jesus**.

This is the interesting part.

The noun for salvation (*yeshu'ah*) is **feminine**, but the personal name Yehoshua is **masculine**.

You should know that there are only two genders in Hebrew: **masculine and feminine**. There is no neuter. That which is considered both masculine and feminine is labeled common. Hebrew nouns are either masculine or feminine. They can occur in singular, plural, or dual (double) forms.

Nouns ending with "ה" Hey are usually feminine, although there are many exceptions with words of ancient origin. For example, Sus is a male horse, Susah is a female horse (mare). Ish (man or male) and isha (female). Nouns that are the names of cities or countries are usually feminine. Nouns that depict organs of the body are feminine. The Hey makes the word feminine.

The noun for Salvation (Yehoshua) is **feminine** in Hebrew. It makes ordinary sense that salvation is female because all of us came forth from a woman.

Why is the term salvation feminine in Hebrew?

It is connected to the Divine Name YHWH. Yehoshua was conceived by the *Ruach*, a term meaning spirit or wind, another feminine word, because he had no human father. The *Shekinah* is also a feminine noun. "Shekinah" refers to the dwelling presence of God—especially the sense of God resting among people (what we call the glory).

The word "Shekinah" does not appear in the Hebrew Bible; it first appears in later Jewish writings (such as rabbinic literature), but it is based on biblical ideas of God "dwelling." More on this later.

There are two Heys in the Divine Name. This is deliberate.

Modern (Masoretic) Hebrew

Ancient (Paleo) Hebrew - the Phoenician alphabet script

The Name of YHWH has four letters to it: "Yod," ך "Hey," ם "Vav," ן "Hey" ן.

They are all written as consonants in Hebrew, with no vowels. The vowel markings were added later, around the time of the canonization of the Torah (approximately 100 A.D. or BCE).

The reason you don't see the Divine Name in most translations is that the word "LORD" or "Lord" has been used to replace the name YHWH in English Old Covenant Scriptures, occurring about 6,823 times.

The two Heys in the Divine Name are two Messianic figures below. The Vav is Moshe (Moses) and the Yod is Eliyahu (Elijah). They are the Ruling Council of Heaven described in Psalms 82:1-7 and 89:5-7.

In Rabbinic Judaism—there's a concept of **two Messianic figures** rather than just one. These are called **Messiah ben Joseph (Mashiach ben Yosef)** and **Messiah ben David (Mashiach ben David)**.

This idea isn't explicitly laid out in a single place in the Hebrew Bible but develops through interpretation in texts such as the Talmud (Jewish oral traditions, debates, and legal analysis) and later Rabbinic writings.

Why Two Messiahs?

The short answer is that they have different functions or roles to perform. The longer explanation is that this distinction reflects God's overarching plan for humanity—known as the Kingdom Manifesto, which I explain in a 400-page book.

This idea of two Messiahs or two comings helps reconcile different prophetic themes in Scripture. Some passages describe a suffering, rejected figure (e.g., Isaiah 53), while others describe a glorious, reigning king (e.g., Jeremiah 23:5-6).

Rather than choosing only one interpretation, rabbinic tradition sometimes understands these as two stages of redemption, embodied in two figures:

- **Messiah ben Joseph** → associated with struggle, conflict, and preparation
- **Messiah ben David** → associated with victory, restoration, and peace

How does this differ from Christianity

In Christianity, these roles are generally seen as fulfilled by one person—Jesus Christ:

- First coming → the suffering servant
- Second coming → the reigning king

Simple Summary

- Messiah ben Joseph → suffers, struggles, may die, and prepares the way
- Messiah ben David → reigns, restores Yisra'el, and establishes peace in the world

Interestingly, both the Jewish people and Christians share an expectation of the imminent coming of Messiah ben David.

The Pronunciation of the Sacred Name

It is important to remember that all Torah scrolls used in Orthodox synagogues are written without vowel markings, and the Divine Name appears only in its consonantal form. The Hebrew alphabet consists of 22 consonants (all in capitals).

When vowel markings were later introduced (around the first millennium CE), a variety of pronunciations of the Name emerged, including Yahuweh, Yahweh, Yihweh, Yahuah, Yahoah, Yehuwah, and the most widely known form, Jehovah.

Note: If a reader chooses to pronounce the Name using a particular combination of consonants and vowels, this does not diminish its sanctity nor does it constitute a pagan practice.

Rabbi Joseph Gikatalia (1248-1323), Shaurey Orah (Gales of light) said this: "The Tetragrammaton YHWH is like the trunk of a tree, while the other divine names are like its branches. The great, glorious, fearsome name YHWH is a name that includes all the other divine names that are mentioned in the Torah. **There is no divine name that is not included in the name YHWH.** When you shake the trunk of a tree, you cause all of its branches and leaves to tremble. Likewise, **when a person pronounces the name YHWH, all the hosts on high and below tremble since all depend on it.** To obtain one's needs, one must concentrate on the name associated with the thing that he needs."

"You may ask why one should bind his thoughts to the Tetragrammaton than any other name. **The reason is that this name is the cause of causes, and the source of all sources included**

in it are all things from Keter-crown (the highest sefirah) to the lowest gnat blessed be the name of the glory of his kingdom forever and ever" Rabbi Isaac of Acco (1250-1340).

The name Jehovah does not appear in any Hebrew text. The letter J does not exist in the Hebrew alphabet. The name Jehovah first appeared in English in the KJV translation.

Also, for clarity, the name "Jesus" in its modern English form did not exist during the time of the Apostles or the early Church. The letter "J" was only introduced into the English alphabet in the 16th century, so the English rendering of the name is relatively recent. In Greek, the name appears as *Iēsous*, which is faithfully rendered in many other translations as *Iesu*, *Isa Yasu* etc.

IAOVE – the Greek letters of the Tetragrammaton YHWH. The Greek letters Yoda, Alpha, Avacon, Upsilon, and Epsilon were used to approximate the name YHWH.

Now here is the interesting part!

The Bible says we are saved in the name of YHWH!

Joel 2:32

Hebrew (Original):

וְהָיָה כָּל אֲשֶׁר-יִקְרָא בְּשֵׁם יְהוָה יִמָּלֵט

Transliteration:

Ve-hayah kol asher yiqra b'shem YHWH yimmalet

English Translation:

And it shall come to pass that whoever calls on the name YHWH shall be saved (Joel 2:32).

The Apostle Paul clearly understood this, as he writes:

"For whoever calls on the name of the Lord* (YHWH) shall be saved" (Romans 10:13). * Many translations have inserted the Divine name here, as we know Paul quotes Joel.

In the earlier verse, he emphasizes that there is no difference between Jew and Gentile—both are saved through this same name:

"For there is no distinction between Jew and Greek, for the **same Lord** over all is rich to all who call upon Him."

The Messiah Himself testifies to this truth:

"And this is eternal life: that they know You (YHWH), that You alone, are the Eloah (God) of Truth, and whom You (YHWH), sent, Yeshua the Messiah" John 17:3.

The prophet Yirmeyahu (Jeremiah) reinforces this principle:

"Blessed is the man that trusts in **YHWH**, and whose trust **YHWH** is" Jeremiah 17:7.

Hebrew:

בָּרוּךְ הַגֵּבֵר אֲשֶׁר יִבְטַח בַּיהוָה וְהָיָה יְהוָה מִבְּטָחוֹ

Transliteration:

Barukh ha-gever asher yivtach ba-YHWH, ve-hayah YHWH mivtacho

One more Scripture: Isaiah 45:23-24

Hebrew:

כִּי-לִי תִכְרַע כָּל-בֶּרֶךְ תִּשָּׁבַע כָּל-לָשׁוֹן

אֶךְ בַּיהוָה לִי אָמַר צְדָקוֹת וְעַז עֲדָיו יָבֹא וַיִּבְנֹשׁוּ כָל-הַנִּגְדִּים לוֹ

Transliteration:

Ki-li tichra kol berekh, tishava kol lashon

Ach ba-**YHWH** li amar tzedakot va-oz; adav yavo ve-yeboshu kol ha-negdim lo

English:

"**To Me every knee shall bow, every tongue shall swear. Only in YHWH**, it shall be said of Me, are righteousness and strength; to Him shall come and be ashamed all who were incensed against Him" Isaiah 45:23-24.

Paul quotes this in Romans 14:11-12.

"11 As it is written, **I live, says YHWH. Every knee will bow to Me, and every tongue will confess Me.** Therefore, every man from us, will give an account of himself to Eloah" Hebrew Roots Version Scriptures.

Here is a secret no one has told you: in Heaven, Yeshua is called **YHWH**. Confirmation of this is seen here: "I will remain in the world no longer, but they are still in the world, and I am coming to you. Holy Father, protect them by the power of Your Name—**the same name you gave me**—so that they may be one as we are one" (John 17:11). See also Hebrews 1:4 concerning the **inherited name**.

In Ezekiel 48:35, during the Millennial Kingdom, Yeshua will reside upon the Earth as **YHWH**.



Wonder Number Five

THE SEAL

The Letter Shin and the Human Body

Every known manufacturer has a seal and a symbol of their product. For example:



YHWH also has a brand for His product – human beings!

In Psalm 139:14, David said, "I am fearfully and wonderfully made."

Our brand name is the Hebrew letter Shin **ש**

Of all the Hebrew letters, Shin is especially significant in Judaism. It represents **Shaddai**—a Name of Elohim meaning "Almighty." This letter is considered the **crown** of all the Hebrew letters and is often embroidered into the designs of many *tallitot* (prayer shawls) and sacred objects in Judaism.



Now consider this remarkable fact: **The human heart is formed in the shape of the letter Shin.** The two chambers of the heart reflect the two arms of the Shin. It's as if our very physical heart is a representation of the Name of YHWH.

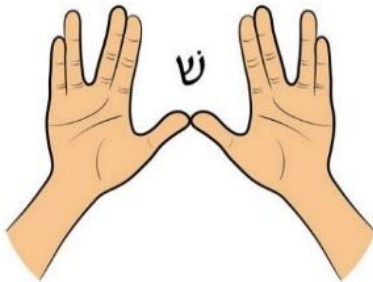


Additionally, the **letter Shin is imprinted on the palm of every human hand**. This aligns perfectly with Isaiah 49:16: "Behold, I have engraved you on the palms of My hands." Further confirmation comes from Revelation 22:4:

"They shall see His face, and His Name shall be on their foreheads."



This is profound: **YHWH has stamped His identity on every human hand and heart!** Just as a manufacturer marks every product with a brand or symbol, YHWH has branded every person with His own name. No one can remove His imprint from your being.



Birkhot Aharonic

The letter *Shin* was also used as a symbol of blessing. The Priestly Blessing, or *Birkat Kohanim*, is one of the oldest recorded prayers in Scripture and was an integral part of the Temple service until its destruction in 70 C.E. During the recitation of the Priestly Blessing from Numbers 6:24-26, the priest would form the Hebrew letter 'Shin' with his hand as part of the ritual to bless the people.

THE PATENT

YHWH has a Patent on creation. First there are three things we need to quickly understand.

1. The Periodic Table
2. DNA
3. Gematria

The Periodic Table

The Periodic table of elements are the building blocks of all physical life. The periodic table is a tabular arrangement of all 118 known chemical elements, ordered by increasing atomic number (number of protons) from Hydrogen to Oganesson. Every chemistry student knows this table by heart.

The image shows a standard periodic table of elements, color-coded by groups. The elements are arranged in rows and columns, with their symbols and names. The table includes all 118 known chemical elements, from Hydrogen (H) to Oganesson (Og). The elements are color-coded by groups: Group 1 (red), Group 2 (orange), Groups 3-10 (yellow), Groups 11-18 (green), Group 19 (purple), and Group 20 (pink). The lanthanide and actinide series are shown below the main table.

The DNA

DNA (deoxyribonucleic acid) is the molecule that carries the genetic instructions for all living organisms. It acts like a biological blueprint, telling cells how to grow, function, and reproduce.

Structurally, DNA is shaped like a twisted ladder, known as a double helix. The “rungs” of this ladder are made of pairs of chemical bases—adenine (A), thymine (T), cytosine (C), and guanine (G). The specific order of these bases forms genes, which determine traits like eye color, height, and many other characteristics.

DNA is found in the nucleus of most cells and is passed from parents to offspring, which is why children inherit traits from their parents.



Gematria

Every letter in ancient languages was assigned a numerical value—a system known as Gematria, formally developed around the 2nd century. Here is what it looks like.

100 = ק	10 = י	1 = א
200 = ר	20 = נ	2 = ב
300 = ש	30 = ל	3 = ג
400 = ת	40 = מ	4 = ד
	50 = ו	5 = ה
	60 = ס	6 = ו
	70 = ע	7 = ז
	80 = פ	8 = ח
	90 = צ	9 = ט

$13 = 4+8+1$ אה "ONE"
 $+ 13 = 5+2+5+1$ בה "LOVE"
 $= 26 = 5+6+5+10$ יהוה "GOD"

A creation scientist named Gregg Braden assigned numerical values to each element in the periodic table using the principles of Hebrew Gematria. He then applied these values to the DNA molecules within the human body. The project took him 12 years to complete, and he references an ancient Hebrew text, Sefer Yetzirah (the Book of Creation), as a key source for determining these values.

What he discovered has changed our understanding of creation. He found that humankind was created through the Hebrew language. Gregg discovered that when numbers are assigned to atoms or bonds in the Periodic table certain structures and then mapped onto Hebrew letters, they spell the name of the Creator. $10 \rightarrow י$ (Yod) $5 \rightarrow ה$ (He) $6 \rightarrow ו$ (Vav) $5 \rightarrow ה$ (He).

Element	At. Mass	Gematria	Hebrew
Hydrogen	1	1	Yod
Nitrogen	5	5	Hey
Oxygen	6	6	Vav
Carbon	3	3	Gimel

Modern Element: HN OC
 Atomic Weight: 1,5 6,3
 Ancient Gematria: 1,5 6,3
 Hebrew Language: YH VG
 Translation: God/Eternal Within the Body

He discovered that, at the introduction sequence of every cell form of life (the DNA), the first combination of letters literally reads, “**God eternal within the body.**”

The way in which the Name is spelled in the DNA is YHWH. The odds of this happening by chance are 1 to 2,003,400,056, or 0.00041%, meaning it is not an accident—it is there by design.

Conclusion: Anyone who creates something new and valuable can obtain a registered patent from the government to protect their invention, typically identified by a unique numerical code.

In a similar way, God has placed His mark—His “patent”—within all living things. **His name is, in essence, written into our very biology.** Only a fool would deny it. See this link for more information: <https://www.youtube.com/watch?v=xgFNDgarslc>

Wonder Number Six

YHWH'S HOLINESS

There are 21 cases in which the death penalty is instituted in the law of Moses.

Death Penalty:

In the Mosaic law, the death penalty was inflicted for:

1. **Murder** – Gen. 9:5,6; Num. 35:16–21, 30–33; Deut. 17:6
2. **Adultery** – Lev. 20:10; Deut. 22:24
3. **Incest** – Lev. 20:11, 12, 14
4. **Bestiality** – Ex. 22:19; Lev. 20:15, 16
5. **Sodomy** – Lev. 18:22; 20:13
6. **Harlotry** – Deut. 22:21–24
7. **Rape of a betrothed virgin** – Deut. 22:25
8. **Perjury** – Zech. 5:4
9. **Kidnapping** – Ex. 21:16; Deut. 24:7
10. **Fornication by a priest's daughter** – Lev. 21:9
11. **Witchcraft** – Ex. 22:18
12. **Offering human sacrifice** – Lev. 20:2–5
13. **Striking or cursing father or mother** – Ex. 21:15, 17; Lev. 20:9
14. **Disobedience to parents** – Deut. 21:18–21
15. **Theft** – Zech. 5:3, 4
16. **Blasphemy** – Lev. 24:11–14, 16, 23
17. **Sabbath desecration** – Ex. 35:2; Num. 15:32–36
18. **Propheying falsely or propagating false doctrines** – Deut. 13:1–10
19. **Sacrificing to false gods** – Ex. 22:20
20. **Refusing to abide by the decision of court** – Deut. 17:12
21. **Treason** – 1 Kin. 2:25; Esth. 2:23

This list demonstrates the Holiness of YHWH.

This is why the Bible teaches us that we must fear God.

The fear of God is not an option for a Christian but a command. *"Do not fear those who kill the body but cannot kill the soul; rather fear him who can destroy both soul and body in hell"* Matthew 10:28.

The Scriptures teach that we must fear God, for He has clearly appointed a day when He will judge both the living and the dead (Acts 17:31). In light of this coming judgment, ministers—pastors and teachers—are warned that they will face a stricter evaluation than others. As it is written, "Not many of you should become teachers, my brothers and sisters, for you know that we who teach will be judged with greater strictness" (James 3:1).

Yet there is another category of ministers that Yeshua Himself described—those who will be completely rejected on that day. He said, *"Not everyone who says to Me, 'Adonai, Adonai,' will enter the kingdom of heaven; but he who does the will of My Father who is in heaven. Many will say to Me on that day, 'Adonai, Adonai, did we not prophesy in Your name, and in Your name cast out demons, and in Your name perform many miracles?' And then I will declare to them, 'I never knew you; DEPART FROM ME, YOU WHO PRACTICE LAWLESSNESS'"* Matthew 7:21-23 (NASB).

These individuals are evidently ministers, as they functioned in the gifts of the Ruach haKodesh. Yet their rejection came because they practiced "lawlessness." In essence, they cast aside the Law of God—a condition that ultimately stems from a lack of the fear of God.

This is what the Bible teaches about the fear of YHWH and what it provides for us in ministry.
The Fear of YHWH;

1. Brings wisdom.

"The fear of YHWH is the beginning of wisdom..." Psalm 111:10.

2. Brings knowledge.

"The fear of YHWH is the beginning of knowledge...." Proverbs 1:7.

3. Prolongs our days.

"The fear of YHWH prolongs life..." Proverbs 10:27.

4. Brings strong confidence and provides our children with a place of refuge.

"In the fear of YHWH one has strong confidence, and one's children will have a refuge"
Proverbs 14:26.

5. Is a fountain of life that turns one away from the snares of death.

"The fear of YHWH is a fountain of life, so that one may avoid the snares of death" Proverbs 14:27.

6. Leads to life, satisfaction, and protection from harm.

"The fear of YHWH is life indeed; filled with it one rests secure and suffers no harm"
Proverbs 19:23.

7. Leads to honor and riches.

"The reward for humility and fear of YHWH is riches and honor and life" Proverbs 22:4.

Although Scripture commands us to fear YHWH, it also reveals that this fear must be chosen willingly. God does not compel us to fear Him; rather, He makes it clear that refusing to do so is, in essence, a rejection of the knowledge of Him: "Because they hated knowledge and did not choose the fear of YHWH" (Proverbs 1:29).

The prophet Isaiah provides a profound glimpse into the heart of the Messiah, declaring, "His delight shall be in the fear of YHWH" (Isaiah 11:3). In the same way, those in ministry are called not merely to fear God, but to find true delight in that fear.

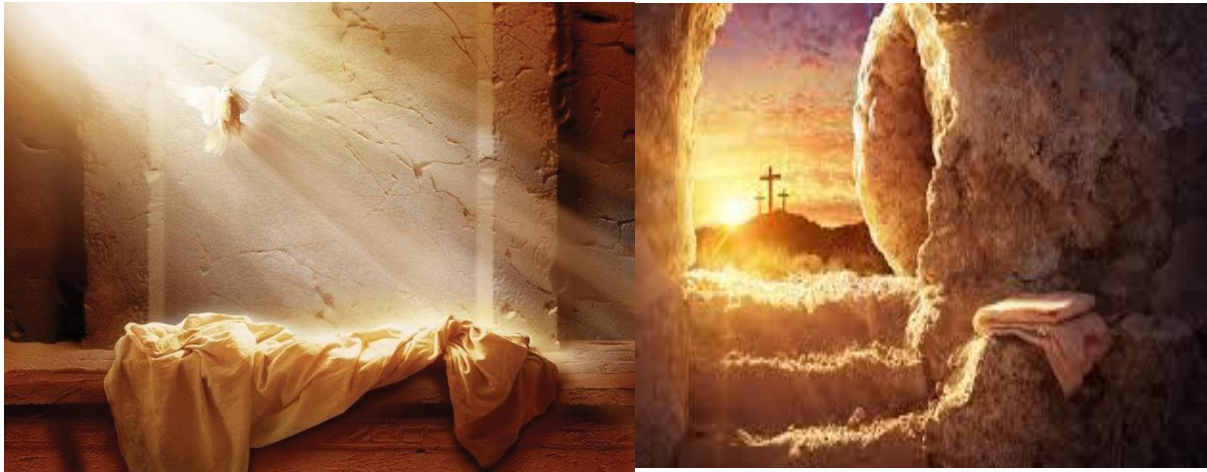


Wonder Number Seven

THE RESURRECTION DAY

Was Yeshua resurrected on Sunday?

Church scholars interpret passages such as Matthew 28:1, Mark 16:2, and Luke 24:1 as indicating that Jesus was resurrected on Sunday. For this reason, the Church observes Sunday as a commemoration of the resurrection.



A closer examination of Scripture does not teach or even suggest that Yeshua rose on the first day of the week; rather, it indicates that He rose on the eve of the Shabbat. The following extract from the *Focus on Jerusalem Library* helps clarify this issue.

"The problem appears easily resolved by a clarification of what Mark meant by "Sabbath." Along with the weekly Sabbath day, the Jews had other "Sabbaths" throughout the year, marking high holy days. In Matthew 28:1, the Greek should be translated, "at the end of the Sabbaths" - a plural word - noting that there had been more than one Sabbath the previous week. The first day of the Feast of Unleavened Bread was also considered a "Sabbath" (Leviticus 23:6, 7). This Feast is celebrated on Nisan 15, the day after the Passover (Leviticus) 23:5-6). Yeshua was crucified on the Passover, and Mark 15:42-43 notes that Joseph of Arimathea desired to take Yeshua's body down from the cross before the high Sabbath began. (Luke) 22:1 and Matthew 26:17 create confusion. Denotatively, the two Feasts are separate days. Connotatively, the entire period from Passover through the seven days of the Feast of Unleavened Bread is considered "Passover."

Yeshua was executed on Wednesday, the 14th of Nisan (*Aviv*). He was placed in the tomb just prior to sundown on Wednesday and spent his first full night and day in the tomb beginning on the 15th of Nisan, the Feast of Unleavened Bread. His body lay in the grave for three nights and three days after His execution, as He had prophesied in Matthew 12:40. Sometime after sundown Saturday evening (the start of Sunday) - Yeshua rose from the dead.

Here is a **Chronology** of the death, burial, and resurrection of Yeshua: Note that the day is counted from sunset to sunset.

Nisan 14, the 5th Day of the Week (Wednesday – Thursday).

Wednesday evening: Yeshua holds Renewed Covenant Passover Seder.

Thursday daytime: Preparation Day (Luke 23:54; Mark 15:42).

- In the afternoon, Yeshua dies simultaneously as the *Korban Pesach* (the Passover Lamb) at the Temple (Leviticus 23:5).
- There **was a lunar eclipse** (a “blood moon”) on the evening of Friday April 3, 33 A.D., visible from Jerusalem after sunset. Some scholars connect this to: Acts 2:20 (“the moon will be turned to blood.”)
- In the afternoon, the resurrection of the dead (Matthew 27:50-53).
- Before evening, Yeshua is buried (Matthew 27:57-60).

Nisan 15, the 6th Day of the Week (Thursday - Friday).

Thursday evening: The High Sabbath begins the Mosaic Passover Seder.

Friday daytime: High Sabbath, a day of solemn rest.

Nisan 16, the 7th Day of the Week (Friday - Saturday).

Friday evening: the weekly Shabbat begins.

Friday night: Erev Shabbat Celebration.

Nisan 17, the 1st Day of the Week (Saturday - Sunday).

Saturday evening: Yeshua rose from the dead at or after Havdalah at the time of the beginning of the Omer (Matthew 28:1).

Saturday evening: The women bring spices to the tomb, and they encounter the Angel announcing the resurrection (Matthew 28:1, 5).

Saturday night: The disciples encounter the risen Yeshua (Matthew 28:9-10).

Sunday daytime: The waving of the *Omer* in the Temple (Deuteronomy 16:9).

Confirmation

Further confirmation of the time of Yeshua's resurrection can be found in the Greek texts of Matthew 28:1, Luke 24:1, and John 20:1, where the Greek word "*mia Sabbaton*" is used to describe the exact time of Yeshua's resurrection.

In Greek, there is no term for the Hebrew annual Sabbaths called *Shabbat-Shabbaton*. See Leviticus 16:31:23:24, 39.

In Hebrew, there are two types of Sabbaths: **the weekly Shabbat and the annual Shabbat.**

Matthew 28:1 mentions **TWO Sabbaths.**

Mia Sabbaton (Greek) means one of the weeks.

Luke 24:1 says Mia Sabbaton.

John 20:1 says Mia Sabbaton.

Shabbat and Shabbaton never mean Sunday.

There is no first day in any Greek gospel.

The Greek word for the first day is "Protos."

The word "day" is not in the original Greek text passages of the resurrection. The translators added the word "day."

There is no resurrection text in the Greek; it says Yeshua was resurrected on the first of the week.

He rose on the first of the seven weekly Shabbatons between the feasts of First Fruits, *Nissan 17th*, and the Feast of Weeks, 50 days later, during the counting of the Omer.

The English translators were aware of this fact. Still, they decided to remove the Greek word "mia Shabbaton" and insert the word "day" in its place, which is why the word appears in *italics* in the King James and other English translations; it is not there in the original Greek texts!

I quote from the New King James Version and New American Standard Bible of Matthew 28:1. Notice the *italics* in the text and the singular for Sabbath, which is plural in the Greek.

New King James Version

"Now after the Sabbath, as the first day of the week began to dawn, Mary Magdalene and the other Mary came to see the tomb."

New American Standard Bible

"Now after the Sabbath, as it began to dawn toward the first day of the week, Mary Magdalene and the other Mary came to look at the tomb."

This created the impression that Yeshua was resurrected Sunday morning, the first day of the week, when in fact He was resurrected just after sunset on Saturday, at the end of the weekly Shabbat on the eve of the annual Shabbat *mia Sabbaton*.

The RSTNE (Restoration Scriptures True Name Edition) commentary (p.744) states, "Around havdalah or 6 PM." Many modern Hebrew-based translations have corrected this error. I quote the corrected version of Matthew 28:1.

"In the evening of the Shabbat, as it began to dawn, towards the first of the week, came Miryam of Magdala and the other Miryam to see the tomb" (Restoration True Name Edition); and,

"And in the evening of the Sabbath, as it dawned toward the first day of the week, came Miriam from the Magdala, and the other Miriam, to see the sepulcher" (Hebrew Roots Version Scriptures).

Common sense tells us that since it was already dark, it was not until daylight the next day that the women discovered that He had risen. On Sunday morning, when the women went to the tomb with burial spices, they found the tomb empty. Sunday, as the "morrow after the Sabbath" after Passover, was the Feast of Firstfruits (Leviticus 23:10-11; Corinthians 15:20-23).

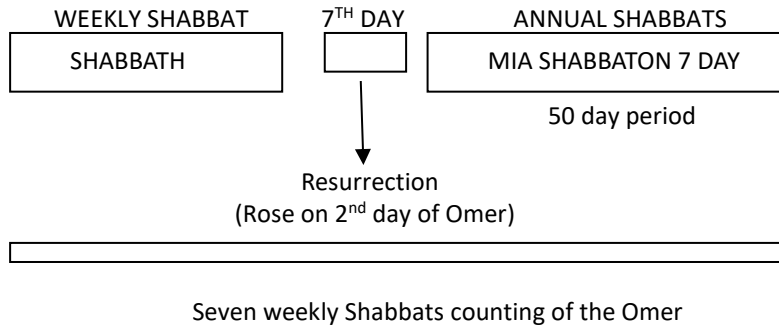
In rising from the dead, Yeshua became the first-fruits of all those who die and yet will be resurrected to live forever.

The chart below illustrates the timing of the Resurrection.

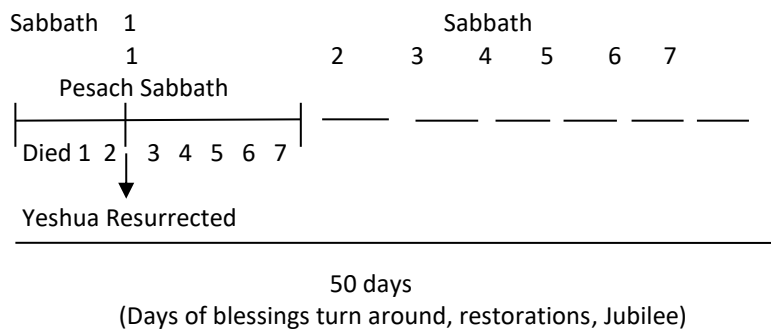
Note: The **Omer** (more precisely, the **Counting of the Omer**) is a 49-day period in the Jewish calendar that begins on the second night of Passover and ends on the day before Shavuot. It is

traditionally a semi-mourning period. Many avoid weddings, music, and haircuts during parts of it (customs vary by community). It ends with the Feast of Pentecost (Shavuot) on the 50th day. A time in which Yisra'el received the Torah and married YHWH.

Weekly Shabbat



Between Pesach and Shavuot, there are seven weekly Shabbats. All are called Shabbaton. According to the Scripture, Yeshua died on the 14th day of Pesach. He rose on the first week of the seven weeks of the Annual Shabbats of the Omer. This fits in perfectly with the meaning of the feasts!



In Acts 20:6-7, translators changed the text to "first day." They even added the word "on" in verse 6 to make Paul seem to be keeping Sunday, even though the whole text refers to Pesach (the Passover)! Acts 2:1 says, "fully counted according to the period of the Omer – 50 days." The power of Ruach fell at the end of the count.

Yeshua said He is the master of the Shabbat because he conquered death and hell on the Shabbat (Mark 2:28).

The translators have for Centuries hidden this truth from us because they want us to observe Sunday as the day of the resurrection—a lie from the pit of hell. The prophet Yirmeyahu (Jeremiah) warned in 8:8 that the **scribes** (translators) would change the text.

Yeshua said, “For as Jonah was **three days and three nights** in the belly of the fish, so will the Son of Man be” (Matthew 12:40). This statement points to a literal period of three full 24-hour days, not an approximation. In Jewish understanding of this verse, Jonah soon died upon entering the fish and was later brought back to life. We read in Jonah 2:2 that he went to Sheol:

“And he said: ‘I cried out to YHWH because of my affliction, and He answered me. Out of the **belly of Sheol** I cried, and You heard my voice.’” See also verse 6. He was resurrected back to life. Sheol in Hebrew is the land of the dead.

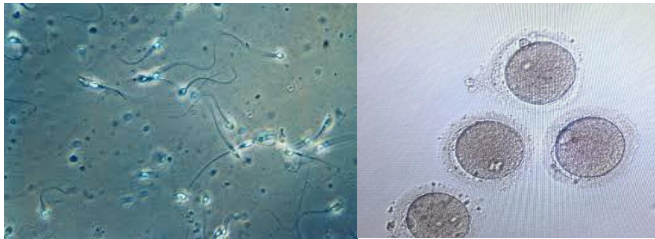
Wonder Number Eight

THE MAN YESHUA

Who was Yeshua?

Was He human, divine, or both? This question has puzzled many theologians for centuries as well as Jewish scholars.

The problem is this. To conceive a human being naturally, both an egg from a woman and a sperm from a man are required.



If Jesus Christ (Yeshua) had been conceived through ordinary human means, they argue, there would be a conflict. Yeshua would share in the fallen nature (ancestral sins) passed down through human lineage. Therefore, He cannot be our sinless sacrifice.

Another question often raised is this: if Mary were herself imperfect (impure), how could the Holy Spirit—bring about a perfectly pure conception? Would that imply a mixture of purity and imperfection?

According to Christian belief, this is where the miracle of the virgin birth comes in. The Gospel account in Matthew 1:20 states: "What is conceived in her is from the Holy Spirit."



This is understood by theologians to mean that Mary served as the vessel for the birth (a surrogate mother), while the origin of the child was entirely divine. In this view, Yeshua did not come into being through ordinary human generation, but entered the world uniquely, sent from heaven.

We find confirmation in the Word;

John 6:48 – Yeshua is the bread of heaven. "Unleavened bread that came down from heaven."

First Corinthians 15:45 – the second Adam was a life-giving spirit – a man from heaven, not Earth.

Also, human flesh cannot inherit the Kingdom of YHWH (1 Corinthians 15:50).

Yeshua did not have the blood of Miriam; Miriam served as a surrogate mother.

Yeshua had a body before He came to Earth. Hebrews 10:5 says, "A body You prepared for Me," indicating this was established before the foundation of the world. This is what Aaron and the elders of Yisra'el saw on the heavenly throne (Exodus 24:9-11).

The "Man" who is God is also seen in Genesis 18. Three men visit Abraham—one is identified as YHWH. In Genesis 32:24-30, Jacob wrestles with a "man," then says, "I have seen God face to face." (See also Daniel 7:7-9).

Colossians 1:15 says Yeshua is the image of the invisible Elohim, the firstborn of all creation. He is the firstborn of the family of angels. The Highest Being.

YHWH came in the form of a man but was not a man in identity and being (essence). He is YHWH in the flesh.

The primary objection of Jewish Yisra'el to Yeshua being the Messiah and God is that the Law of Moses forbids a person from dying as a substitutionary sacrifice.

YHWH forbids human sacrifice in the Torah. Psalms 49:7 says that no human can redeem his brother.

There is no conflict, since Yeshua was not human in identity and being.

In Christianity, we believe that the Holy Spirit conceived Yeshua in Miriam. This is sometimes associated with the term "Immaculate Conception" in Catholicism; however, in the Catholic Church, that term specifically means that Mary herself was born without sin. Yet in Luke 1:47, Mary acknowledges her need for a Savior.

In John 6:52, Yeshua taught and commanded His disciples to eat His flesh, which in Hebrew understanding would be considered an abomination. How do we reconcile this? Yeshua was not teaching cannibalism.

He is the bread of life that came down from Heaven (John 6:35).



The Catholic Church calls this Transubstantiation—the belief that during Mass, the bread and wine used for Communion become the body and blood of Jesus Christ. This teaching is central to the Catholic faith. Indeed, the Church teaches that "the Eucharist is the source and summit of the Christian life."

Finally, why does Scripture refer to Yeshua as the "seed" or "son" of David?

Every human being belongs to a family line, and Yeshua was no exception. As shown in the Gospel of Matthew 22:41-45, this is a natural aspect of human life—lineage matters. Yet there is something unique about Yeshua: He did not originate from a human family in the ordinary sense, but entered into humanity through one. That distinction is crucial.

So why does David call Him "Master" if He is also David's son?

In Book of Psalms 110, David, speaking by the Spirit (Ruach), refers to Him as "my Lord." This points to something far greater than a mere descendant—it suggests divine authority and identity. In other words, David recognizes Him not only as his offspring, but as YHWH revealed in a unique way.

Yeshua Himself points to this mystery in Matthew 22:45, asking, "If David calls Him Lord, how can He be his son?" The question is intended to draw the listener into deeper reflection rather than to create confusion.

At the center of the Gospel is this profound tension: the Messiah is both. He enters history as a descendant of David, fully human, yet is also understood to possess a divine nature that transcends ordinary lineage, identified as YHWH in the flesh. These passages are often cited in support of this understanding:



*"Toma said to Him, Master, we know not where You are going; so how can we know the derech (way)? Yeshua said to him, I am the Derech (the Way), the Emet (Truth), and the Chayim (Life): no man comes to My Abba, except through Me. **If you had known Me, you would have known My Abba also: and from now on you know Him, and have seen Him**"* John 14:5-7.

*"Philip said to Him, Master, show us the Abba, and it will be enough for us. Yeshua said to him, have I been so long a time with you, and yet have you not known Me, Philip? **He that has seen Me has seen the Abba;** how then are you saying, show us the Abba?"* John 14:8-9.

*"Do you not believe that I am in the Abba, and the Abba is in Me? The words that I speak to you I speak not from Myself: but the Abba that dwells in Me, He does the works. **Believe Me that I am in the Abba, and the Abba in Me:** or else believe Me because of the works"* Yochanan (John) 14:10-11.

"I and My Abba are Echad (One)" John 10:30.

Wonder Number Nine

THE SHEKINAH

It is not about a temple or house.



In Pentecostalism, people often talk about "the Glory" and entering into it—but what exactly does that mean?

The Shekinah (also spelled Shechinah, Shekina, or Shechina) is a profound concept in Hebrew theology that refers to **the indwelling Presence of Elohim**, particularly as experienced among the Hebrew people.

The Root

The term derives from the Hebrew root שָׁכַן (*shakan*), meaning "to dwell" or "to reside" or "to abide." This is the same root from which we get the word Shekhinah—often used to describe the manifest presence or "glory" of God.

The Torah says YHWH said, "and let them make Me a Kadosh-Place; that I may dwell (*shakhanti*) among them" (Exodus 25:8). The word "to dwell" is *shakhanti*. The same intention is seen in Leviticus 26:11-12.

The dwelling place YHWH specifically wanted and gave Moses instruction to build was a tent (*ohel*) (Exodus 25:1-31:11). It was to be a copy of the true *shakhanti* in heaven (Hebrews 9:11, 23-24; 10:22).

God dwelt in His tent from the Exodus (roughly 1450 B.C.) until the construction of Solomon's Temple, lasting approximately **440 to 480 years**.



YHWH told Nathan the prophet He was very happy to dwell in His simple tent (*ohel*) (1 Chronicles 17:1-2). This is echoed by Stephen in Acts 7:44-50. In His humility, He even

instructed Moses to make His altar from uncut stones (Exodus 20:24-25; Deuteronomy 27:5-6; Joshua 8:30-31).

This is a very important revelation for the Shekinah: **it is not about a temple or a physical house.**

The Mistake

The idea of constructing a temple did not begin with God, but with King David. Disturbed by the stark contrast between his own lavish palace and the simple tent that housed the Ark, David was unable to find rest (2 Samuel 7:1-4; 1 Chronicles 17:1-2). He became deeply passionate about the desire to build a grand dwelling for God.

However, YHWH never issued a command to build such a temple. On the contrary, He initially instructed David not to proceed (1 Chronicles 17:4). The temple was later permitted as a concession in response to David's intense devotion and desire for the project. David himself expressed this longing, saying, "I have set my affection on the house of my God" (1 Chronicles 29:3), a sentiment also reflected in Psalm 132:1-5.

King David later entrusted his son Solomon with the task of completing the temple (1 Chronicles 17:4), though he himself had begun preparing for it many years earlier.

The temple's repeated destruction is evidence of YHWH's displeasure with the temple. The First Temple was built by Solomon in 957 B.C. and sacked by Sheshonk I (also known as Shishak) during his invasion of Judah between 926 and 917 B.C. It was considerably repaired under Jehoash in 835 B.C., then stripped by Sennacherib, King of Assyria, in 700 B.C., and completely destroyed by the Babylonians in 586 B.C. The Second Temple was rebuilt under Zerubbabel at the end of the captivity in 516 B.C. Zerubbabel's humble temple was then remodeled by King Herod around 20 B.C. It was completely destroyed by the Romans in 70 A.D. and remains in ruins to this day.

The Plan

Instead, what we find in the Hebrew Scriptures (TaNaK) is that YHWH told David that He would build him "a house," and that his "house," kingdom, and throne would be established forever through one of his descendants (2 Samuel 7:11, 16; 1 Chronicles 17:7-14). This was the original plan and remains to this day.

The prophecy of Amos 9:11 states: *"In that day I will raise up the Sukkah of David that has fallen, and close up its breaches; I will raise up its ruins, and rebuild it as in the days of old."* This prophecy highlights four key points:

1. David's Sukkah (Tabernacle) has fallen.
2. Some breaches need to be repaired.
3. Its ruins will be restored.
4. It will be rebuilt "as in the days of old"—during the end times.

The intention is clear, should you want to see it. You don't need a temple or a church for the Shekinah to come and dwell. God is inviting us to explore new ways of building Him a dwelling place, similar to the idea of the Restored Tabernacle of David, where everyone was welcome.



The Shekinah

Let's explore this concept further.

The *Shekhinah* is not a name for *Eloah*, but rather a manifestation of the Divine Presence. According to Jewish thought, it is especially associated with moments when *Elohim* draws near—such as within the *Mishkan* (Tabernacle), the *Beit haMikdash* (Temple), or among gatherings where people study *Torah* or engage in acts of *chesed* (loving-kindness).

The Shekinah is not merely abstract (exists in thought or as an idea); it reflects the intimate desire and nearness of YHWH to dwell with His people.

Every human heart longs to understand the *Shekhinah*, for as Kohelet (Ecclesiastes) 3:11 declares, "*He has set eternity in their heart—yet so that man cannot discover the work Elohim has done from beginning to end.*" This yearning reflects an eternal imprint placed within us by our Creator.

In Hebrew thought, when we speak of the *Shekhinah*, we are referring to the *Ruach*—the Spirit of our Father. Importantly, the *Ruach* is not a separate entity from *Avinu* (our Father); they are one and the same. Yet, many non-Hebrew believers may not be aware that within *Ein Sof*—the infinite Divine Essence—both masculine and feminine expressions exist.

This sacred duality reflects the fullness of divine nature and undergirds the entire fabric of creation. Grammatically, *Shekhinah* is a feminine noun in Hebrew, which is why it is often associated with maternal or nurturing imagery.

In Jewish mysticism (*Kabbalah*), the *Shekhinah* is sometimes seen as the feminine aspect of *Elohim*—even as a divine bride or counterpart to the masculine dimensions of divinity. The Shekhinah is one of the ten sefirot (divine emanations). She's the closest to the earthly realm and acts as a bridge between the divine and the material.

The mystical goal is often described as reuniting the Shekhinah with the divine source—repairing the cosmic harmony disrupted by sin or brokenness. This nuanced understanding introduces challenges when translating Hebrew Scripture into languages with different grammatical structures and theological frameworks.

One significant difficulty in translating the New Testament from Hebrew and Aramaic into English lies in rendering the gender of the *Ruach haKodesh* (Holy Spirit). While English includes three grammatical genders—masculine (*he*), feminine (*she*), and neuter (*it*)—Hebrew and Aramaic lack a neuter form.

Every noun, verb, and pronoun in these Semitic languages is gendered, reflecting deeper layers of meaning. In Hebrew and Aramaic, the words *Ruach* (Hebrew) and *Rucha* (Aramaic) are **grammatically feminine**, as is the full phrase *Ruach haKodesh*.

The most radical thing in the Zohar is its teaching that Elohim is equally male and female. The feminine side of Eloah is the Shekinah—the last Sefirot. In the Talmud, the word Shekinah is frequently found. The Rabbis call the Shekinah Eloah's dwelling among the world. His presence is demonstrated in the burning bush. The Rabbis asked why a bush, because it is a lowly manifestation. The Midrash teaches that this is in order to teach us that there is no place empty of Shekinah. Eloah appears in a lowly bush to show us that He is everywhere. The Omnipresence, His Eminence. His intimacy with his people. The "ET" in the Zohar is the name of the Shekinah. In the Zohar, Adam drives out the ET. He divorces ET because he sinned.

This Jewish understanding aligns with the Spirit's role as the Comforter described in John 14–16 and with the maternal imagery found in Isaiah 66:13: "*As a mother comforts her child, so will I comfort you.*" However, in English—and more significantly, in Greek translations—the *Ruach* is often rendered with the masculine "he" or even the neuter "it," concepts that do not align with the Semitic worldview. Traces of Hellenistic revisionism are evident in Aramaic textual traditions.



For example, in John 16:8, both the *Peshitta* and *Old Syriac* use the masculine "he," but in verse 13, the Old Syriac reverts to the feminine "she," while the *Peshitta* retains the masculine—suggesting intentional adaptation to Greek theological norms.

Despite such editorial interventions, the feminine character of the *Ruach* remains evident throughout Scripture. The *Peshitta* frequently uses feminine verbs and modifiers in reference to the *Ruach haKodesh*, as seen in: Mark 1:10; John 1:32-33; 6:63; 7:39; Acts 8:29, 39; 16:17; Romans 8:9-11, 16, 26; 1 Corinthians 3:16; 1 Timothy 4:1; 1 Peter 1:11; 4:14; 1 John 5:6; Notably, Romans 8:16 in the Aramaic *Peshitta* opens with: "*And she, the Ruach, bears witness...*" While the *Ruach haKodesh* is not confined to literal gender, it is vital to honor the way Scripture portrays the Spirit—grammatically and figuratively—as feminine.

This sacred aspect is often obscured in translation, yet it holds profound implications for understanding the fullness of *Elohim's* nature. **Embracing the feminine Presence of the Shekhinah restores a deeper balance to our spiritual perception and draws us closer to the wholeness of the Divine.** (*Adapted and expanded from the Hebraic-Roots Version Scriptures, Revised Edition*).

The Anointing

In Charismatic and Pentecostal circles, the *Shekhinah* is often linked with what is called "the anointing"—a tangible sense of Elohim's Presence during worship or spiritual gatherings. This is how you know the Presence of the Shekinah in the room or area.

We experience it in many different ways, depending on their spiritual tradition, personal sensitivity, and context. Here are some commonly recognized **signs of the anointed Presence of Elohim:**

- 1. Deep Peace and Stillness.** A sudden sense of peace that surpasses understanding (Philippians 4:7). It may feel like time slows down and your thoughts quiet, even in the midst of chaos.
- 2. Conviction and Repentance.** The Presence of Elohim often brings a holy awareness—causing hearts to turn toward repentance, humility, and a desire for righteousness, John 16:8; Isaiah 6:5.
- 3. Physical Manifestations.** Warmth or heat (especially in hands or over the heart). Tingling or trembling, weeping, laughter, or joy that isn't emotionally explainable. Falling under the power of the Spirit ("being slain in the Spirit") These experiences are often noted in Charismatic and Pentecostal gatherings, but also throughout Scripture (e.g., Daniel 10:8-10; Acts 2:1-4).
- 4. Prophetic Flow or Revelation.** The anointing may activate spiritual gifts—words of knowledge, prophecy, discernment, or divine insight (1 Corinthians 12:7-11).
- 5. Healing and Deliverance.** The Presence of Elohim brings freedom. Emotional wounds begin to heal, physical ailments may be lifted, and bondages are broken (Luke 4:18; Mark 5:30).
- 6. Heightened Worship and Awe.** Worship may feel more intense or "open," and a deep reverence or holy fear of the Adonai may come upon the room (2 Chronicles 5:13-14; Revelation 1:17).
- 7. Unity and Love Among People.** The anointing often leads to supernatural unity, reconciliation, and a deepened sense of love and compassion for others (Psalms 133:1-2; Romans 5:5). This is how you scare away the Presence.

The opposite of the *Shekinah* is not the devil. It is the flesh. The opposite of the *Shekinah*—the manifest Presence of YHWH—is not the devil. It is the flesh. To be outside the Presence of the Ruach haKodesh is to be governed by the flesh. As Sha'ul (Paul) writes: **"Walk in the Spirit, and you shall not fulfill the lust of the flesh"** Galatians 5:16. He further explains: **"For those who live according to the flesh set their minds on the things of the flesh..."** Romans 8:5.

Scripture teaches clearly about the nature of the flesh: **1. Nothing good dwells in the flesh**—Romans 7:18. **2. The flesh is defiling**—2 Corinthians 7:1. **3. The flesh is hostile to Eloah**—Romans 8:7. **4. The flesh reaps corruption and death**—Galatians 6:8; Romans 7:5, 8:13. **5. Those who are in the flesh cannot please Eloah**—Romans 8:8. **6. The flesh brings you under works of the law**—Galatians 5:18. Sha'ul summarizes the conflict vividly: **"For the flesh lusts against the Spirit, and the Spirit against the flesh; and these are contrary to one another"** Galatians 5:17.

This is not a gray area. As a mathematician would say, the flesh and the Spirit are *mutually exclusive*. One cannot walk in both at the same time. That said, the flesh itself is not *evil*. Evil is of Satan. The flesh becomes corrupted when we do not yield our bodies—our members, to the Ruach haKodesh. The solution is to surrender daily to the Ruach haKodesh. **"Do not yield your members as instruments of unrighteousness to sin, but yield yourselves to YHWH as those alive from the dead, and your members as instruments of *tzedakah* (righteousness) to Eloah"** Romans 6:13.

Conclusion. If a believer truly desires the Presence—the *Shekinah*—then they must nurture a relationship with the feminine nature of Elohim: the *Ruach haKodesh*. I call "Her" my Darling. When the Presence comes, the signs are unmistakable—you will *know*. And when you feel the nearness of the *Ruach haKodesh*, do not grieve Her by reverting to the flesh. Honor Her Presence, walk in the Spirit, and the *Shekinah* will surely abide with you.

Wonder Number Ten

THE TANAK

The Hebrew Scriptures are amazing.

The Jewish people refer to their sacred texts as the **TaNak**, an acronym for its three main sections: **Torah** (Law), **Nevi'im** (Prophets), and **Ketuvim** (Writings). In academic contexts, these texts are often called the **Hebrew Scriptures** as distinguished from the Christian Scriptures the Brit Chadashah.



The term "**Old Testament**" does not originate from the Hebrew texts themselves; it emerged within early Christianity, primarily in the 2nd century.

In my opinion, it is an unbiblical term. The literal meaning is related to "will," from a Proto-Indo-European root *testari*, meaning "third person standing by," because Testament means "a will a person does after dying."

The authors of the Bible—such as Paul and Peter—along with Jesus and the Apostles, regarded the Hebrew Scriptures as divine, inspired, and authoritative. They never referred to them as the Testament of a dead person. In many languages, it is called the Old Covenant, which is correct. However, it would be respectful to refer to it as the TaNaK.

The TaNaK

The TaNaK is almost entirely written in Hebrew. There are a few passages in Aramaic, a Semitic language commonly spoken in the Middle East during the period of composition. Such passages are few: two words in Genesis, the verse Jeremiah 16:121, sections of the books of Daniel 2:46-7:25 and Ezra 4:8-6:18 and 7:12-26.

It was around 100 CE that the Rabbis decided which books would finally compose the TaNaK, and this decision was essentially carried out by the school of Talmudic sages at Yavneh. Once

the canon was established, no further books were added. The books that fell outside the canon were therefore omitted from the TaNaK, and there are two types:

- **1) The Apocrypha (hidden books).**

These books are part of the Greek translation of the TaNaK, the Septuagint. They are part of the canon of the Greek Orthodox and Roman Catholic churches.

- Maccabees
- Tobit
- Judith
- Baruch
- The Wisdom of Solomon
- Jubilees
- The Sibylline Books and others

These books were written in a variety of languages, including Hebrew, Aramaic, and Greek.

- **2) The Pseudepigrapha** (books written by someone other than the author to whom they were ascribed).

Here are some well-known works commonly classified as pseudepigrapha:

- 1 Enoch
- 2 Enoch
- Book of Jubilees
- Testament of the Twelve Patriarchs
- Life of Adam and Eve
- Assumption of Moses

The books from both groups date from the period between the composition of the TaNaK and the Renewed Covenant, probably between 300 BCE and 100 BCE.

The oldest complete TaNaK is the Leningrad Codex (A.D. 1009), and large chunks of the TaNaK are in the Aleppo Codex (A.D. 925) and the Cairo Prophets Codex (A.D. 896). With the discovery of the Dead Sea Scrolls, the manuscripts date between 275 BC and A.D. 68.

The Torah

The word Torah comes from the Hebrew root *yarah*, meaning teach or instruct. It does not mean law or law of Moses.

The Torah consists of;

1. Beresheeth / Bereshit is also called Sefer Ha-Yetzirah / Book of Creations.
2. Exodus / Shemoth is also called Sefer Ha-Ge'ulah / the Book of Redemption.
3. Leviticus / Vayikra is also called Torah Kohanim / Instructions of the Priest.
4. Numbers / Bamidhar, also called Chumash Ha-Pekudim / Book of Census.
5. Deuteronomy / Devarim is also called Mishnah Torah / the Repetition of the Torah.

The Hebrew names of each book are derived from the first word of the text.

- Beresheeth is *Beginning*,

- Shemoth is *Names*,
- Wayiqra is *And He called*,
- Bamidbar is *In the wilderness*,
- And Devarim is *Words*.

The commonly used names, such as Genesis, are derived from the Greek and reflect the book's content.

The Bible does not claim to contain the entirety of God's revelation, but rather a portion given to humanity, enough to get you saved, delivered, and healed (Basic Instructions Before Leaving Earth). It even acknowledges its own selectivity, noting that if everything were recorded, the world itself could not contain the volumes of God's revelation.

John 21:25 expresses this clearly:

"Jesus did many other things as well. If every one of them were written down, I suppose that even the whole world would not have room for the books that would be written."

There is much information in the Books that were left out of the Bible that fills in the gaps in our knowledge of the Scriptures. One such book is the Book of Jubilees.

The **Book of Jubilees** is an ancient Jewish work, sometimes called "*Lesser Genesis*," that retells and expands on stories from Genesis and the early part of Exodus.

What it is

- Written around the **2nd century BCE**
- Originally composed in Hebrew (though most surviving versions are in Ge'ez, an Ethiopian language)
- It rewrites biblical history from creation up to the giving of the Law to Moses.

Why "Jubilees"?

The text divides history into periods of **49 years (jubilees)**. It presents events as occurring within this structured timeline, emphasizing order and divine planning.

What's the difference between the Bible?

It adds details not found in Genesis/Exodus, such as:

- More backstory on figures like Adam, Noah, and Abraham
- Explanations for laws being followed earlier than in the Bible
- A more developed view of angels and demons

The Book of Jubilees revealed many things that the Scriptures do not mention. Here are many of these untold facts;

Chapter (Chap) 1 says that the sanctuary of YHWH shall be made in Jerusalem and all the luminaries of the Earth shall be renewed for healing. A New Earth is coming.

Chap 1:33-34, 4:31-33 says who kills by the sword will die by these same instruments.

Chap 3:28 says that all animals, birds, and whatever walks could speak before Adam sinned.

Chap 3:27 says Adam did only oblations (no animal sacrifices).

Chap 3:25 says the woman shall always return to her husband, and the husband will rule over her.

Chap 4:33 Noah had two wives. One named Emzara, the daughter of Rakeel, who didn't make it onto the Ark.

The other named Naamah, Noah's wife, the daughter of Enoch, who wasn't Ham's mother, who did make it onto the Ark (Yahshar/Jasher 5:12).

Chap 5:11-17 says God's judgment is ordained and written on heavenly tablets for all who depart from the path of righteousness. If they turn to Him in righteousness, He will forgive all their transgressions and pardon all their sins.

Chap 6:1-38 lists the feasts ordained by YHWH to be celebrated four times every year, namely the Feast of Weeks to remember the Covenant of Noah.

Chap 6:9-15 says Noah's sons swore they would not eat blood in any flesh.

Chap 6:19 says Abraham, Isaac, and Jacob observed this covenant and that their descendants would renew this covenant at Mt Sinai.

Chap 6:35-38 says that after Noah's death, many will change the months, sabbaths, feasts, and jubilees and not observe them. There will be no distinction between clean and unclean. They will eat all kinds of blood with all kinds of flesh.

Chap 8:10 says the Earth was divided into three parts for the three sons of Noah: Shem, Ham, and Japheth (see V30).

Chap 9:14-15 says Noah bound his sons not to cross the boundaries and pronounces a curse.

Chap 10:5 says that the Watchers were the fathers of evil spirits.

Chap 10:9-10 says YHWH allows only 10% of those spirits to roam the Earth under Satan.

Chap 10:12 says these demons taught men medicine with their seductions.

Chap 10:14 says that the Demons were commanded not to hurt the sons of Noah.

Chap 10:15-20 says Noah was buried on Mt Lubar in the land of Ararat, and they departed eastward to Shinar, where they built the Tower of Babel.

Chap 12:25-27 says Abram was taught to speak Hebrew, the language of creation.

Chap 16:21-31 says that Abraham celebrated the Feast of Tabernacles for 7 days, and he was the first to celebrate it.

Chap 19:3, 9 says Abraham was not disturbed when Sarah died, but patients was found with him.

Chap 19:15-17; 18-25 says Abraham loved Jacob as well as Rebecca, but Isaac loved Esau.

Chap 19-25 says;

Noah, Enoch, Mahalalel, Enas, Seth, and Adam, and these "shall serve to lay the foundation of the Heaven and to strengthen the Earth, and to renew all the luminaries which are in the firmament."

Chap 20:12-13 says the Arabs, the Ishmaelites, are the descendants of Ishmael and the sons of Keturah (6). See Chap 19:11.

Chap 21:18-19 says, "The Earth cannot be cleansed from the blood of man save by the blood of him who shed it."

Chap 23:12 predicts the future of the end. A time of great wickedness. For the destruction of the Earth, see verse 18.

Chap 23:21 says, "Many will know the great name and shall speak it in unrighteousness."

Chap 23:26-29 says that the children of men will begin to know the secret of long life and live to 1,000 years by studying the laws, seeking the commandments, and returning to the paths of righteousness. There is no Satan or destroyer in this age.

Chap 30:2 says that Dinah, the daughter of Jacob, was 12 years old when she was defiled by the son of Hamor, a Hivite - a Gentile, thus began the law against an Israelite marrying a Gentile, the penalty is death, see verses 7-16.

Chap 31:5 says, Jacob took his two sons, Levi and Judah, to Isaac, his father, to be blessed before he did. Rebecca, his mother, blessed the lads, and Isaac pronounced his blessing upon them in verse 6.

Chap 31:14-15 says that Judah and Levi will be called the angels of the presence and the holy ones. They shall be for glory, greatness, and holiness. And they shall be judges, princes, and chiefs of all the seeds of the sons of Jacob.

Chap 32:3-4 Jacob makes Levi Priest. Verse 19 says that Jacob says kings shall come from them, and that Jacob shall judge in all places.

Chap 33:1-15 says Reuben sleeps with Bilhah, his father's concubine. Thus, the law of uncovering his father's shame began, which is punishable by death.

Chap 34:18-19 shows the start of the Feast of Atonement when Jacob was told that Joseph had been killed. He commanded that on that day, once a year, they must grieve for their sins and transgressions.

Chap 38 says that Jacob and his sons kill Esau and his son and make their survivors servants exactly as Isaac had spoken.

Chap 40:9 says that when Joseph ruled Egypt, Pharaoh's kingdom was ordered, and there was no satan or evil person there. See also Chap 46: 2.

Chap 47:9-10 says Moses was trained as a lawyer and served in the Royal court.

Chap 48 shows that Moses and Israel knew how to bind Mastema (Satan) and to overcome him so that he would do what YHWH commanded.

You can download a copy of the Book from Jubilees and many others from here:

<https://www.nomanszone.org/scriptures.html>

More facts about the TaNaK

The TaNaK makes up 80% of the scriptures.

The New Testament is called Brit Chadashah, meaning Renewed Covenant Scriptures.

The Brit Chadashah has over 1,600 quotations from the TaNaK.

The size of TaNaK (Stuttgartensia Edition) contains over 1,500 pages.

Rabbinic teachings include over 5000 parables, of which over 800 are king parables.

Brit Chadashah has 260 chapters compared to the 929 of the TaNaK.

The Torah has 613 commands, while the Brit Chadashah has 1050.

Most Jews are only required to keep less than 100 because more than half are connected to the temple, farmers, kohanim (priests), and women.

Of the 613 commands of the Torah, 248 are positive and 365 negative.

It was Rabbi Simlai in the 3rd century who first taught the 613 commandments of the Torah.

He counted 365 negative commandments (the same as the number of days in the solar year) and 248 positive commandments corresponding to the number of parts in the human body.

Judaism has more than 10,000 sacred books.

This is the truth, there is no New and Old, just Word (Devarim (Deuteronomy) 30)

70% of the old has not happened, so how can it be done away with?

90% of the new is the old, so how can you compartmentalize the Scripture?

The Word of God is One.

Some of the most famous Jewish quotes on the TaNaK:

According to the Talmud (Tractate Shabbat 31a), a non-Jew once asked Rabbi Hillel (a contemporary of the Master Yeshua) to teach him the whole Torah while standing on one foot. Hillel replied:

"What is hateful to you, do not do to your fellow.
This is the whole Torah; the rest is commentary—go and learn it."

Rabbi Akivah (a contemporary of the Apostle Paul): "All is subject to providence, yet man possesses free will."

Rabbi Akivah: "All the writings (of scripture) are holy, but the Song of Songs is the holy of holies; the entire world is not worthy of the day when Shir ha Shirm was given to Israel."

I want to conclude our study on Iran. With so much happening today involving this nation, it's important that some essential facts about its place in the TaNaK are clearly understood.

Persia in the TaNaK

There is no nation called Iran in the TaNaK. The ancient name of Iran is Persia. The name of the country was changed in 1935.

There are 240 references to Persia in the TaNaK.

Persia and Persian are mentioned 33 times in the books of Divre HaYamim Bet (Second Chronicles), Ezrah (Ezra), Hadassah (Esther), Nechemyah (Nehemiah), Yechezkel (Ezekiel), and Daniyel (Daniel).

Cyrus is mentioned 19 times in the books of Divre HaYamim Bet (Second Chronicles), Ezrah (Ezra), Hadassah (Esther), Nechemyah (Nehemiah), Yechezkel (Ezekiel), and Daniyel (Daniel).

Darius is mentioned 15 times in the books of Nechemyah (Nehemiah), Daniyel (Daniel), Chaggai (Haggai), and Zecharyah (Zechariah).

Ahasuerus (Xerxes) is mentioned 12 times in the books of Ezrah (Ezra), Hadassah (Esther), and Nechemyah (Nehemiah).

Artaxerxes is mentioned 13 times in the books of Ezrah (Ezra), Nechemyah (Nehemiah).

Other Persian people and places are mentioned 148 times in the TaNaK.



SHALOM

THE AUTHOR

Kohen Theodore Meredith



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