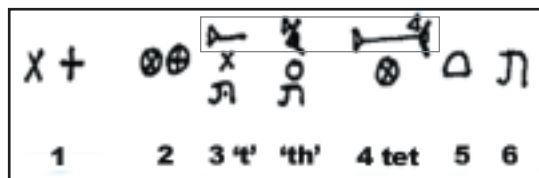


# Hebrew for the Goyim

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## ת (Part Two)



### There are two “t” sounding letters in Hebrew.

Tet (ט), a dull “t” made by placing the tongue against the palate.

Tav (ת), though originally a cross shape (figure 1), has two pronunciations and forms in later, classical Hebrew.

1. one *with* a dot (called a *dagesh*), sounds a soft “t” and is found at the head of syllables (figure 3a).

2. one *without* a dot, found at the end of syllables, hardens to become the sound “th,” as in the word *think*. (figure 3b) Note: “th” is similar to one of the “d” sounds of *dalet*.

The cuneiform drawings for *t* and *th* are shown in the diagrams above the figures 3 and 4. Figure 5 is the Egyptian sign (feminine in gender) for *th*. Figure 6 is the modern letter *tav*.

### Different Pronunciations today.

*Tav* (or *tov* - ת) is pronounced “th” by some and “s” by others, best seen in the word *covenant*. Some call it *brit* (ברית) – some call it *bris* (ברת). It is the circumcision/covenant ceremony for a *son* (בר) held eight days after birth, when the son (בר) is “marked” (+, X or ת) as a *sign* of who he is, and to Whom he belongs. He is marked for *life*.

### Cuneiform.

Look at the forms in the long box at the top of figures 3a and 3b. They are the cuneiform letters for *t* and *th*. Notice they combine to become cuneiform *tet* (top form of figure 4). This suggests the cross-shaped *tav* (+ or X) was the first letter, and when encircled, it became a *tet* (⊕). A

cross (+) or cross-within-a-circle (⊕) according to one writer, symbolically

“represents the four quarters of the earth or universe, perhaps originally derived from two crossed sticks, the figure of a bird in flight, or the human figure with outstretched arms. Its ancient source is pure conjecture - we only know *it has always meant life*.”

A further confirmation of this early meaning is found in ancient Chinese, which drew a cross within a square to symbolize *enclosed space*. Being enclosed meant protection and life. This cross-in-a-circle sign (⊕) suggests predictable, circular heavenly motion (O) joined with linear order (+) on earth. Just as a “You are here” X sign on a shopping mall directory *orients* a person, this mark was a symbol of orientation and protection, according to the stability of the heavenly order, giving a feeling of order, meaning and hope for humans.

### Tav, then, is a sign.

It marks one’s place. It speaks of ownership. It is a brand, like a cattle brand. X marks the spot, whether referring to a city, circumcision, cattle brand, signature on a clay slab or name carved on a knife. *Tav* (X or +) is one of man’s oldest signs and although the custom of marking an X for a signature is ancient, we still use the phrase “put your John Henry here.” Perhaps Adam drew the first mark in the sand to orient himself, a vertical line reaching up toward God, a horizontal line reaching out to his surroundings. Maybe he crossed two sticks. Or, after Cain killed Abel, perhaps Adam and Eve stacked stones in a north-south-east-west

fashion to *mark* the location and honor their son’s grave.

### Other languages.

“Good” in Akkadian is *tabu* and in Sumerian is *dug*. (see the link between th and d). The Egyptian hieroglyph (determinative or message-mark) to signify the *feminine* gender (figure 5) had a *th* sound and was placed beside a name or word to indicate the subject or the idea was feminine. *Tav* also indicates feminine gender in Hebrew. Compare *daughter* (*bat* - בת) to *son* (*ben* - בן).

### Consider tav (x or + or ת) as a mark, sign or symbol.

The Hebrew verb “to mark” is תוה (taveh). The *heb* sign of life (ה), influences the *tav* sign to become a living (ת) thing, a verb of action. Perhaps this explains Cain’s mark. Was it a literal *mark* (x or +). Or perhaps it was the letter *heb* (ה - abbreviation of Yahweh), which *converted* (ו) a dead man walking into a born-from-above, living (ת) one! When God changed Abraham and Sarah’s names, what He did was add a *heb*. We do know that killing one’s brother is a grievous sin and yet God did not require Cain’s life. Rather, “*Yabweh put a mark* (אֹתוֹ) *on Cain, lest anyone finding him should kill him.*”(Genesis 4:15). Cain cried out to God and God had mercy and protected him with a mark.

### Other passages in the Bible:

Ezekiel 9:4: Yahweh told Ezekiel to go through Jerusalem and put a *mark* (ת) on the foreheads of those who sigh




and cry for the abominations done in their midst. All these people who grieved over their sinful nation - *all these marked people - were spared destruction.*

Exodus 12:7, 13: The Israelites understood the importance of blood. They knew that “the blood it makes atonement for the soul.” (Leviticus 17). They were told to **mark their doors with blood on Passover.**

“They shall take of the blood and they shall put it (נתנו) on the two side posts and on the upper door post of the house...and the blood shall be to you for a **sign** (אֵימָה) upon the houses where you are: and when I see the blood, I will pass over you and the plague shall **not** be upon you to **destroy.**”

On the 10th day of the first month of the year, each family brought *into their home* an unblemished, perfect lamb. Home at that time may have been a tent, but in that home they kept the lamb until the 14th day. Imagine the scene - a beautiful little lamb and children together four days. Mother might suffer, but the children would have loved it. They would have come to love the lamb. Imagine the trauma when on the 4th day, the whole congregation (including children) had to ritually *slaughter* that lamb and *smear* its blood on their doors. Then they cooked the lamb and ate it, from the “head to the legs and the insides.” **Talk about being “politically incorrect.”** However, those who obeyed God were **spared death.** God said, “When I see the blood, I will **pass over** you.” The blood marked their home for *life.*

True believers in Jesus understand this well. “While we were still sinners, Jesus died for us.” We have been “saved from wrath.” We have been “made just by His blood.” (Romans 5). We have been “redeemed with His blood.” We “gained an inheritance” (Ephesians 1). Just like Cain who murdered his own brother, even the worst of sinners will find protection and life when marked and covered with the blood of the Lamb of God on the “cross” (*tav* - +, X or ט). Praises to “Him who loved us and washed us from our sins by His own blood.” (Revelation 1:5) 

1. Nelson, Broadberry, Chock, *God's Promise to the Chinese*, (Read Books Pub., Dunlap, TN, 1997), p. 27.

## Theology, from page 22

/ Nostre Aetate reforms, which facilitated genuine Catholic-Jewish dialogue and rapprochement, denounced such supersessionist replacement theology explicitly and recognized the grave existential dangers it posed to Jews.

What's more, the new Marcionites' course of action has two principal consequences for the rapidly dwindling number of Christians in the Middle East:


1. Insofar as it justifies Christian support for the Islamic jihad against Israel, it weakens Christianity, which is included by Muslims — with Jews and Israel — in the framework of jihad and dhimmitude;

2. Its Marcionist element separates Christianity from its Old Testament roots, fostering the Islamization (and consequent disappearance or subjugation) of Palestinian Christian Arabs.

Ironically, the wanton Jew hatred fueling the Palestinian dhimmi clerics' replacement theology is self-destructive — blinding them (and their fellow travelers in Europe and beyond) to the agenda of their ostensible Islamist “allies” who seek to supersede and replace not only Judaism, but Christianity as well. And this ultimate desire of the Islamists extends far beyond the Holy Land, having in fact no geographical constraints.

Bat Ye'or conveyed to us this trenchant observation:

“This Christian vision is totally unaware of the Islamic policy toward the People of the Book (‘Book’ = Bible; ‘People’ = Jews and Christians). It is a dualistic vision and not a triangular perspective that integrates the jihad theological ideology. It pretends that Israel is the enemy and assumes a priori, an Islamo-Christian fraternization which is historically, theologically and politically an illusion, and an aberration. As Islam is the third element in the Holy Land, and the principal one in the disputed territories, any political evaluation of the situation there with reference only to Israel without referring to Islam, is extremely dangerous for Christianity's survival in the Holy Land.”

For the sake of those Christians and their Jewish brethren, Christian leaders of all sects must decisively reject this new Marcionism — before it's too late. 

Orthovox.org, November 2003

## Petra, from page 27

about the end times, Eidensohn told WorldNetDaily, “As a Jew — who has divinely imparted secrets about the affairs of earth, especially the family of Abraham, Ishmael and Esau, Israel, Moslems and Christians — we see the world heading away from secular [conflicts] to religious ones. The Moslems are pushing up into Russia, and as they gain nuclear weapons, they will not be afraid of China, either. This is the war of the jihad people against America. It is a war against not the U.S., but Christianity.”

“The mystical books stress that in the end of days the secular Jews will battle the authority of the rabbis, attempt to make peace with Ishmael, fail, and after that will be the Messianic Era. Zionism was founded to create solutions for the ‘Jewish problem,’ and the Orthodox opposed this, saying that there will never be a solution for the ‘Jewish problem’ until Jews behave so honestly and so correctly that Messiah came. As Israelis realize that the Arabs will never make peace, the Orthodox movement is exploding. Israel is now a land pulsing with the Messiah and a large amount of people who are coming to grips with the realities opposed to their fervent secular beliefs.”

Eidensohn told WorldNetDaily that he believes end-times prophecy has been unfolding over the past decade.

“You remember, of course, that Iraq rained down Scud missiles on Israel, 39 huge containers of explosives, and almost nobody was killed, despite the fact that the Jews were penned up in their apartments and could not go to bomb shelters for fear of poison gas. This was in the Gulf War and was one of the first major public miracles that will herald in the Messianic Era,” he added.

“The Orthodox community can take the constant saber rattling because they believe that Arafat and Hussein are harbingers of the Messiah, but the secular community cannot take it. They seek solutions, and there are none. This is the major issue in modern Israel today: whether to seek solutions at any price, or to forget about them and await the Messiah. More and more people realize that there are no secular solutions. Nobody wants peace; they want peace without Jews.”

As interest in the end times and the Great Tribulation continues to grow in Western culture, Petra will most likely continue its mysterious hold on those who look to the scriptures for clues to future events. 