

The Covenant Making God- Jehovah

Gen 2:4-25

4 This is **the account** of the heavens and the earth when they were created.

When the **LORD** God made the earth and the heavens-- 5 and no shrub *of the field* had yet appeared on the earth and no plant *of the field* had yet sprung up, for the **LORD** God had not sent rain on the earth and there was no man to work the ground, 6 but streams came up from the earth and watered the whole surface of the ground-- 7 the **LORD** God **formed** the man from the dust of the ground and breathed into his nostrils the breath of life, and the man became a living **being**.

8 Now the **LORD** God had planted a garden in the east, in Eden; and there he put the man he had **formed**. 9 And the **LORD** God made all kinds of trees grow out of the ground--trees that were pleasing to the eye and good for food. In the middle of the garden were the tree of life and the tree of the knowledge of good and evil.

10 A river watering the garden flowed from Eden; from there it was separated into four headwaters. 11 The name of the first is the Pishon; it winds through the entire land of Havilah, where there is gold. 12(The gold of that land is good; aromatic resin and onyx are also there.) 13 The name of the second river is the Gihon; it winds through the entire land of Cush. 14 The name of the third river is the Tigris; it runs along the east side of Asshur. And the fourth river is the Euphrates.

15 The **LORD** God took the man and put him in the Garden of Eden to work it and take care of it.

16 And the **LORD** God commanded the man, "You are free to eat from any tree in the garden; 17 but you must not eat from the tree of the knowledge of good and evil, for when you eat of it you will surely **die**."

18 The **LORD** God said, "It is not good for the man to be alone. I will make a helper **suitable** for him."

OT:8435 **towledah** (to-led-aw'); or toledah (to-led-aw'); from OT:3205; (plural only) descent, i.e. family; (figuratively) history: KJV - birth, generations.

OT:3068 **Yehovah** (yeh-ho-vaw'); (the) self-Existent or Eternal; Jehovah, Jewish national name of God: KJV - Jehovah, the Lord.

OT:5315 **nephesh** (neh'-fesh); from OT:5314; properly, a breathing creature, i.e. animal of (abstractly) vitality; used very widely in a literal, accommodated or figurative sense (bodily or mental).

OT:3335 **yatsar** (yaw-tsar'); probably identical with OT:3334 (through the squeezing into shape); ([compare OT:3331]); to mould into a form; especially as a potter; figuratively, to determine (i.e. form a resolution): KJV - X earthen, fashion, form, frame, make (-r), potter, purpose.

OT:4191 **muwth** (mooth); a primitive root: to die (literally or figuratively); causatively, to kill: KJV - X at all, X crying, (be) dead (body, man, one), (put to, worthy of) death, destroy (-er), (cause to, be like to, must) die, kill, necro [-mancer], X must needs, slay, X surely, X very suddenly, X in [no] wise.

OT:5048 **neged** (neh'-ghed); from OT:5046; a front, i.e. part opposite; specifically a counterpart, or mate; usually (adverbial, especially with preposition) over against or before: KJV - about, (over) against, X aloof, X far (off), X from, over, presence, X other side, sight, X to view.

19 Now the **LORD** God **had formed** out of the ground all the beasts of the field and all the birds of the air. He brought them to the man to see what he would name them; and whatever the man called each living creature, that was its name. 20 So the man gave names to all the livestock, the birds of the air and all the beasts of the field.

But for Adam no **suitable** helper was found. 21 So the **LORD** God caused the man to fall into a deep sleep; and while he was sleeping, he took one of the man's ribs and closed up the place with flesh. 22 Then the **LORD** God **made** a **woman** from the rib he had taken out of the man, and he brought her to the man.

23 The man said,

"This is now bone of my bones and flesh of my flesh; she shall be called '**woman**, 'for she was taken out of man."

24 For this reason a man will leave his father and mother and **be united** to his wife, and they will become one flesh. 25 The man and his wife were both naked, and they felt no shame.

OT:1129 **banah** (baw-naw'); a primitive root; to build (literally and figuratively): KJV - (begin to) build (-er), obtain children, make, repair, set (up), X surely.

OT:802 '**ishshah** (ish-shaw'); feminine of 'iysh (eesh); irregular plural, nashiym (naw-sheem'); a woman: KJV - [adulter] ess, each, every, female, X many, + none, one, + together, wife, woman.

OT:1692 **dabaq** (daw-bak'); a primitive root; properly, to impinge, i.e. cling or adhere; figuratively, **to catch by pursuit**: KJV - abide fast, cleave (fast together), follow close (hard after), be joined (together), keep (fast), overtake, pursue hard, stick, take.



Weddings of Ancient Israel

A Picture of the Messiah

By Return To God



What does Scripture mean when it refers to the church as a bride and Jesus as a bridegroom? Is this just flowery language? Is it merely indicating God's love for His people? Understanding ancient Jewish wedding practices makes the meaning of Scripture clear. The wedding is a picture of the covenant Jesus made and reveals His plans to return for His bride, the church. The people of ancient Israel understood what Jesus was going to do because they understood the model of the wedding.

The analogy between a wedding and Christ and the Church is described in Ephesians 5:31-32 *"For this reason a man will leave his father and mother and be united to his wife, and the two will become one flesh." This is a profound mystery -- but I am talking about Christ and the church."*

This article overviews the practices of an ancient Jewish betrothal and wedding. In parallel, it shows how Jesus has fulfilled the betrothal portion of the wedding and how He may fulfill the remainder when He comes again for His bride, the church.

Ancient Wedding Practices

Marriage Covenant and Bride Price

When a young man desired to marry a young woman in ancient Israel, he would prepare a contract or covenant to present to the young woman and her father at the young woman's home. The contract showed his willingness to provide for the young woman and described the terms under which he would propose marriage. The most important part of the contract was the bride price, the price that the young man was willing to pay to marry the young woman. This payment was to be made to the young woman's father in exchange for his permission to marry. The bride price was generally quite high. Sons were considered to be more valuable than daughters since they were physically more able to share in the work of farming and other heavy labor. The bride price compensated the young woman's family for the cost to raise a daughter and also indicated the love that the young man had for the young woman -- the young woman was very valuable to the young man! The young man would go to the young woman's house with the contract and present his offer to the young woman and her father.

Jesus' Fulfillment

Marriage Covenant and Bride Price

Jesus came to the home of His bride (earth) to present His marriage contract. The marriage contract provided by Jesus is the new covenant, which provides for the forgiveness of sins of God's people. Jesus paid the bride price with His life. At the last supper, when breaking bread, He spoke of the price He was paying: *"...This is my body given for you..." -- Luke 22:20.* Hebrews 8:15 makes it clear that Jesus died as the price for the new covenant: *"...Christ is the mediator of a new covenant, that those who are called may receive the promised eternal inheritance -- now that he has died as a ransom to set them free from the sins committed under the first covenant.* Other Scripture references include 1 Corinthians 6:19-20, 1 Peter 1:18-19, Acts 20:28 and John 3:29.

The marriage contract, the new covenant, is described throughout Scripture: *"...This is the covenant I will make with the house of Israel after that time," declares the LORD. "I will put my law in their minds and write it on their hearts. I will be their God, and they will be my people... they will all know me, from the least of them to the greatest," declares the LORD. "For I will forgive their wickedness and will remember their sins no more."* -- Jeremiah 31:31-34.

The Cup

If the bride price was agreeable to the young woman's father, the young man would pour a glass of wine for the young woman. If the young woman drank the wine, it would indicate her acceptance of the proposal. At this point, the young man and young woman would be betrothed. Betrothal was legally binding, just like a marriage. The only difference was that the marriage was not yet consummated. A typical betrothal period was 1-2 years. During this time the bride and bridegroom each would be preparing for the marriage and wouldn't see each other.

The Cup

Just as the bridegroom would pour a cup of wine for the bride to drink to seal the marriage contract, so Jesus poured wine for His disciples. His words described the significance of the cup in representing the bride price for the marriage contract: *Then He took the cup, gave thanks and offered it to them, saying, "Drink from it, all of you. This is my blood of the covenant, which is poured out for many for the forgiveness of sins. I tell you, I will not drink of this fruit of the vine from now on until that day when I drink it anew with you in my Father's kingdom."* -- Matt. 26:28-29 The disciples drank of the cup, thus accepting the contract.

Gifts for the Bride

Next, the bridegroom would present the bride with special gifts. The purpose of these gifts was to show the bridegroom's appreciation of the bride. They were also intended to help her to remember him during the long betrothal period.

Gifts for the Bride

The gifts that Jesus gave us are the gifts of the Holy Spirit: *We know that we live in Him and He in us, because He has given us of His Spirit* -- 1 John 4:13. Jesus described this gift in John 14:26: *But the Counselor, the Holy Spirit, whom the Father will send in my name, will teach you all things and will remind you of everything I have said to you. Peace I leave with you; my peace I give you. I do not give to you as the world gives. Do not let your hearts be troubled and do not be afraid.*

Mikveh

The bride would next partake of a Mikveh, or cleansing bath. Mikveh is the same word used for baptism. To this day in conservative Judaism a bride cannot marry without a Mikveh.

Mikveh

The Mikveh, or baptism that Jesus provided for His bride was baptism in the Holy Spirit. *On one occasion, while He was eating with them, He gave them this command: "Do not leave Jerusalem, but wait for the gift my Father promised, which you have heard me speak about. For John baptized with water, but in a few days you will be baptized with the Holy Spirit."* -- Acts 1:4.

Preparing a Place

During the betrothal period, the bridegroom would prepare a wedding chamber for the honeymoon. This chamber was typically built in the bridegroom's father's house. The wedding chamber had to be a beautiful place to bring the bride. The bride and groom were to spend seven days there. The wedding chamber had to be built to the groom's father's specifications. The young man could go for his bride only when his father approved. If the bridegroom was asked when the wedding was to be, he might well say "it is not for me to know, only my father knows".

Preparing a Place

Just as a bridegroom would have told his bride that he would go to prepare a place for her, so Jesus told His disciples: *"...In my Father's house are many rooms; if it were not so, I would have told you. I am going there to prepare a place for you. And if I go and prepare a place for you, I will come back and take you to be with me that you also may be where I am."* -- John 13:1-3. Just as in ancient Israel, the bridegroom could go for his bride only after his father approved, so Jesus said: *"No one knows about that day or hour, not even the angels in heaven, nor the Son, but only the Father. Be on guard! Be alert! You do not know when that time will come"* -- Mark 13:32-33

A Waiting Bride Consecrated

While the bridegroom was preparing the wedding chamber, the bride was considered to be consecrated, set apart or "bought with a price". If she went out, she would wear a veil so others would know she was betrothed. During this time she prepared herself for the marriage. She likely had saved money all her life for this time. She would purchase expensive cosmetics and learn to apply them to make herself more beautiful for the bridegroom. She wouldn't know when her groom would come for her, so she always had to be ready. Since bridegrooms typically came for their brides in the middle of the night, to "steal them away", the bride would have to have her lamp and her belongings ready at all times. Her sisters or bridesmaids would also be waiting, keeping their lamps trimmed in anticipation of the late night festivities.

A Waiting Bride Consecrated

We, God's people, are now consecrated, or set apart, waiting for the return of our bridegroom. We should be spending this time preparing ourselves for Jesus' return. Jesus used a parable of ten virgins waiting for the bridegroom to describe the need to be alert for His return. *"At that time the kingdom of heaven will be like ten virgins who took their lamps and went out to meet the bridegroom...The foolish ones took their lamps but did not take any oil with them. The wise, however, took oil in jars along with their lamps. The bridegroom was a long time in coming, and they all became drowsy and fell asleep. "At midnight the cry rang out: 'Here's the bridegroom! Come out to meet him!' "Then all the virgins woke up and trimmed their lamps. The foolish ones said to the wise, 'Give us some of your oil; our lamps are going out.' "No,' they replied, 'there may not be enough for both us and you. Instead, go to those who sell oil and buy some for yourselves.' "But while they were on their way to buy the oil, the bridegroom arrived. The virgins who were ready went in with him to the wedding banquet. And the door was shut. "Later the others also came. 'Sir! Sir!' they said. 'Open the door for us!' "But he replied, 'I tell you the truth, I don't know you.' "Therefore keep watch, because you do not know the day or the hour."*

Bridegroom Comes for His Bride

When the bridegroom's father deemed the wedding chamber ready, the father would tell the bridegroom that all was ready and to get His bride. The bridegroom would abduct his bride secretly, like a thief at night and take her to the wedding chamber. As the bridegroom approached the bride's home, he would shout and blow the shofar (ram's horn trumpet) so that she had some warning to gather her belongings to take into the wedding chamber. The bridegroom and his friends would come into the bride's house and get the bride and her bridesmaids.

Bridegroom Comes for His Bride

Just as the bridegroom would come for the bride in the middle of the night, with a shout and the sound of a shofar, so the Lord will come for us. *For the Lord himself will come down from heaven, with a loud command, with the voice of the archangel and with the trumpet call of God, and the dead in Christ will rise first. After that, we who are still alive and are left will be caught up together with them in the clouds to meet the Lord in the air. And so we will be with the Lord forever. Therefore encourage each other with these words. Now, brothers, about times and dates we do not need to write to you, for you know very well that the day of the Lord will come like a thief in the night. -- 1 Thessalonians 4:16-17.*

Seven Days in Wedding Chamber

The bridegroom would take his bride to the wedding chamber where they would spend seven days. The bridegroom's friend would wait outside the door of the wedding chamber. When the marriage was consummated, the bridegroom would tell his friend through the door, and the friend would announce it to the assembled guests. The guests would celebrate for seven days until the bride and bridegroom emerged from the wedding chamber.

Seven Days in Wedding Chamber

Ancient Jewish eschatology taught that a seven year "time of trouble" would come upon the earth before the coming of the Messiah. During that time of trouble, the righteous would be resurrected and would enter the wedding chamber where they would be protected from the time of trouble. Today that seven year period is referred to as the tribulation.

Marriage Supper

After seven days in the wedding chamber, the bride and bridegroom would emerge and participate in a feast with friends and family. There would be joyous celebrating during this feast. The feast would conclude the wedding celebration.

Marriage Supper

Just as the bride and bridegroom celebrated with a joyous wedding supper, so Jesus and His bride, the church will celebrate the marriage. *Then I heard what sounded like a great multitude, like the roar of rushing waters and like loud peals of thunder, shouting: "Hallelujah! For our Lord God Almighty reigns. Let us rejoice and be glad and give him glory! For the wedding of the Lamb has come, and his bride has made herself ready. Fine linen, bright and clean, was given her to wear." (Fine linen stands for the righteous acts of the saints.) Then the angel said to me, "Write: 'Blessed are those who are invited to the wedding supper of the Lamb!'" -- Revelation 19:6-9.*

Depart for Home

After the marriage supper, the bride and bridegroom would leave the groom's father's house where the groom had built the wedding chamber. They would go to their own home, which the bridegroom had prepared.

Depart for Home

Just as the bride and bridegroom left the marriage supper to go to the home that the bridegroom had prepared, so Jesus and His bride will depart for their new home. *"Then I saw a new heaven and a new earth, for the first heaven and the first earth had passed away, and there was no longer any sea. I saw the Holy City, the new Jerusalem, coming down out of heaven from God, prepared as a bride beautifully dressed for her husband. And I heard a loud voice from the throne saying, "Now the dwelling of God is with men, and he will live with them. They will be his people, and God himself will be with them and be their God. He will wipe every tear from their eyes... One of the seven angels who had the seven bowls full of the seven last plagues came and said to me, "Come, I will show you the bride, the wife of the Lamb." And he carried me away in the Spirit to a mountain great and high, and showed me the Holy City, Jerusalem, coming down out of heaven from God. -- Revelation 21:1-4.*

From the pattern of the ancient wedding practices, we see that, like the bridegroom of ancient times, Jesus came to the home of His bride for the betrothal, made a covenant with His bride and sealed it with a glass of wine, paid the bride price with His life and sent His bride gifts of the Holy Spirit. We, the betrothed (the Church) currently await the return of our Bridegroom to take us to the wedding chamber (the rapture) to spend seven years (while the tribulation occurs on Earth). We will then celebrate the Marriage Supper of the Lamb and depart with our Bridegroom for our new home, the new Jerusalem.

The Bride of the Lamb

Jn 3:27 To this John replied, “A man can receive only what is given him from heaven. You yourselves can testify that I said, ‘I am not the Christ but am sent ahead of him.’”

Jn 3:29 **The bride belongs to the bridegroom. The friend who attends the bridegroom waits and listens for him, and is full of joy when he hears the bridegroom’s voice.** That joy is mine, and it is now complete.

Mt 22:28 Now then, at the resurrection, whose wife will she be of the seven, since all of them were married to her?” Jesus replied, “You are in error because you do not know the Scriptures or the power of God. **At the resurrection people will neither marry nor be given in marriage; they will be like the angels in heaven.**

Mt 22:31 **But about the resurrection of the dead—have you not read what God said to you, ‘I am the God of Abraham, the God of Isaac, and the God of Jacob’ ? He is not the God of the dead but of the living.”** When the crowds heard this, they were astonished at his teaching.

Eph 5:23 For the husband is the head of the wife as Christ is the head of the church, his body, of which he is the Savior. Now as the church submits to Christ, so also wives should submit to their husbands in everything. Husbands, love your wives, just as Christ loved the church and gave himself up for her to make her holy, cleansing her by the washing with water through the word, and to present her to himself as a radiant church, without stain or wrinkle or any other blemish, but holy and blameless.

Eph 5:28 In this same way, husbands ought to love their wives as their own bodies. He who loves his wife loves himself. After all, no one ever hated his own body, but he feeds and cares for it, just as Christ does the church— for we are members of his body. “For this reason a man will leave his father and mother and be united to his wife, and the two will become one flesh.”

Eph 5:32 **This is a profound mystery—but I am talking about Christ and the church.** However, each one of you also must love his wife as he loves himself, and the wife must respect her husband.

Rev 19:6 Then I heard what sounded like a great multitude, like the roar of rushing waters and like loud peals of thunder, shouting: “Hallelujah! For our Lord God Almighty reigns.

Rev 19:7 Let us rejoice and be glad and give him glory! **For the wedding of the Lamb has come, and his bride has made herself ready.** Fine linen, bright and clean, was given her to wear.”

Rev 21:2 I saw the Holy City, the new Jerusalem, coming down out of heaven from God, prepared as a bride beautifully dressed for her husband. And I heard a loud voice from the throne saying, “Now the dwelling of God is with men, and he will live with them. They will be his people, and God himself will be with them and be their God....”

Rev 21:9 One of the seven angels who had the seven bowls full of the seven last plagues came and said to me, **“Come, I will show you the bride, the wife of the Lamb.”** And he carried me away in the Spirit to a mountain great and high, and showed me the Holy City, Jerusalem, coming down out of heaven from God.

Rev 22:12 **“Behold, I am coming soon! My reward is with me, and I will give to everyone according to what he has done. I am the Alpha and the Omega, the First and the Last, the Beginning and the End. “Blessed are those who wash their robes, that they may have the right to the tree of life and may go through the gates into the city.**

Rev 22:15 **Outside are the dogs, those who practice magic arts, the sexually immoral, the murderers, the idolaters and everyone who loves and practices falsehood.**

Rev 22:16 **“I, Jesus, have sent my angel to give you this testimony for the churches. I am the Root and the Offspring of David, and the bright Morning Star.”**

Rev 22:17 **The Spirit and the bride say, “Come!”** And let him who hears say, “Come!” Whoever is thirsty, let him come; and whoever wishes, let him take the free gift of the water of life.

Modern	Ancient Symbol	Some Meanings	Modern	Ancient Symbol	Some Meanings
alef		Ox, power, strength leader, first	lamed		Control, speak, authority
bet		House, tent	mem		Water, mighty, blood
gimmel		Camel, carry, lift up	nun		Continue, activity, life
dalet		Door, pathway, enter	samech		Prop, turn, twist slowly
hay		Behold, to reveal	ayin		Eye, see, perceive, reveal
vav		Nail, peg, to secure	pay		Mouth, to speak, a word
zayin(zion)		Cut off	tsadee		Fish hook, catch, desire, need
chet		Fence, divided, to reveal	kof		Back of the head, behind, last, least
tet		Snake, Surround	resh		A man, the highest, a person, a head
yod		Hand, make, my	shin		Teeth, consume, destroy
kaf		Palm, open	tav		Covenant, cross, to seal, sign



Ancient Hebrew Reveals Information In Scripture

Jesus in the Hebrew Alef Bet

Hebrew is truly a Holy language, providing much more information in Hebrew Scripture than common English Scripture translations provide. To better understand what is being said in the Hebrew Scriptures, it is helpful to understand the way ancient Hebrew was written and the ancient Hebrew characters such as those used by King David, those used in parts of the Dead Sea Scrolls, and in some Samaritan Scripture today.

Modern Hebrew characters are different from ancient Hebrew. Modern Hebrew is easier to write and came about during the Babylonian exile when Jews started to use the squared-off form of letters similar to those prevalent throughout the Babylonian empire.


However, in ancient Hebrew, as in Chinese and ancient Egyptian, the characters are pictures that indicate the character's meaning. Words are formed by combining the pictures and their meanings, so knowing the associated ancient picture for a character can reveal some amazing information when interpreting Hebrew Scriptures.


Here we present some ancient meanings of several Hebrew words used in Scripture and provide a summary chart of modern and ancient Hebrew characters and their meanings. There is debate among scholars as to the present form of the Hebrew letters and their original meanings.


Notice that Hebrew is read right to left.


Jesus' Sacrifice in Word "Torah"

The Hebrew word **תורה** is translated as "Torah" in the English language and refers to the first five books written by Moses. The following shows ancient pictures for these Hebrew characters that clarify the meaning of "Torah":

 = (tav ת) meaning "cross"

 = (vav ו) meaning "nail"


 = (resh ר) meaning "the highest" (or "a man")


 = (hay ה) meaning "to reveal"

Taking these characters and their meanings together, we see that the word for Torah means "[To] a cross [is] nail[ed] the highest, it is revealed [in the Torah]".

"Son" is significant to several Hebrew words

The Hebrew word "bar" **בן** means "a son". The following shows ancient pictures for these Hebrew characters:


 = (bet ב) meaning "house"

 = (resh ר) meaning "man"

Literally this means that the son is "the man of (or from) the house".

The Word is the door of the Son


The Hebrew word meaning "Word" **דבר** is pronounced "devar". This word contains the word for "Son" (**בן**), adding the letter Dalet.

 = (dalet ד) means "door"

Adding the meaning for dalet to the meaning for "Son" literally means that the Word is the door of the Son.

Create is the Son's strength


The Hebrew word meaning "create" **ברא** is pronounced "bara". This word contains the word for "son" (**בן**), adding the letter Alef.

 = (alef א) meaning "strength".

This Hebrew word for "create" says that to create is the Son's strength.

Hebrew people who reveal the Son


The word for "Hebrew" (the people of God) comes from the word "ahvar" (**עבר**) which means to cross over (as in "cross over" the Red Sea, the Jordan River or death to life?). This word contains the word for "Son", (**בן**) adding the letter Ayin.


 = (ayin ע) meaning "reveal"

Literally, this means that the Hebrew people are the ones who reveal the Son.

Covenant: the cross of My Son

Adding two letters to the Hebrew word for "son" (**בן**) makes the word for "covenant" (**ברית**). By adding the letter Yod (י) to the end of a word, the Hebrew equivalent of "my" is formed. When we add yod (י) to son (**בן**), we get "my son". The letter tav is then added, which means a cross. The characters added to "Son" (**בן**) are:


 = (yod י) meaning "my"

 = (tav ת) meaning "cross"

Literally, this says the covenant is the "cross of My Son."

Hebrew: the language of Scripture

Adding an ayin (ע) onto the word for covenant (above) gives the word for the Hebrew language (eivreet or **עברית**)

 = (ayin ע) meaning "reveal"


This says that the purpose of the Hebrew language is to "reveal the covenant" (which is "the cross of My Son").


The blood of the Passover Lamb


When Jesus said He is the alpha and omega, the beginning and the end (e.g. in Revelation 22:13), He also spelled a Hebrew word, if you consider the first and last letters (beginning and end) of the Hebrew alphabet, as follows:

Alef (א) is the first letter of the Hebrew alphabet
Tav (ת) is the final letter of the Hebrew alphabet
Vav (ו) is the letter that means "and".

The ancient Hebrew letters are as follows:


 = (alef א) the first letter


 = (vav ו) "and"

 = (tav ת) the last letter

This word, **אֶתֶּ** in ancient Hebrew (or **אֶתֶּ** in modern Hebrew), pronounced "Oht" means "the sign" or "the seal". This is the word used for the blood of the lamb placed on the door post on Passover (Exodus 12:7). Examining the Hebrew letters more closely, we get:

 = (alef א) meaning "leader"

 = (vav ו) meaning "nail"

 = (tav ת) meaning "cross"

The blood placed on the doorpost on Passover signifies "the Leader nail[ed] [to the] cross".

These are just some of the many fascinating interpretations of Hebrew that enrich one's understanding of Scripture. A summary of Hebrew characters, their ancient pictures and meanings follows. For more information, see the following references:

Seekins, Frank T., "Hebrew Word Pictures", 1994

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