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A Divine Mystery

As the stream of knowledge increases in the modern world of information, we find new revelation in the ancient scriptures – the manuscripts which contain within them the beauty of the name Yahuah.

When we read through these ancient scrolls – these cepheryim, we quickly discover how much we have been deprived by the removal of the books called the Apocrypha, as man has divided and divided again the Word of Yahuah.

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However, let us not say that we go boldly where no man has gone before, as many others – the ancient scribes, monks, and theologians have walked these paths before and have in their own way sought to disclose the wonders they had found.

One of these wonders includes this setting forth of the twenty-two: an interesting number found in a divine algorithm that makes itself known throughout the scrolls and Megilloth in curious ways. Moshe saw it; so did Daviyd and Shalomah.

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There is a divinity to it – an intrinsic interlink the character of Yahuah himself and the delineation of his whole creation.

But there is also a limitation to it – a regulation qualified to meet the capacity of man to understand in the form of language. That is to say, that which is found in nature is made regular that it might be perceived (known), recognized (understand) and applied (in wisdom).

Let us look up this divine mystery and see what it is we might discover.

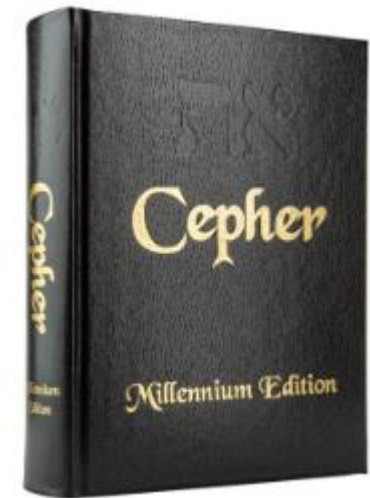


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24 There were two and twenty heads of mankind from A'dam to Ya`aqov, and two and twenty kinds of work were made until the seventh day; this is blessed and holy; and the former also is blessed and holy; and this one serves with that one for sanctification and blessing. 25 And to this Ya`aqov and his seed it was granted that they should always be the blessed and qodeshiym of the first testimony and Torah, even as he had sanctified and blessed the Shabbath on the seventh day.

Yovheliym (Jubilees) 2:24-25

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The first testimony and Torah looked to *two and twenty heads of mankind . . . and two and twenty kinds of work . . . until the seventh day; this is blessed and holy; . . . and this one serves with that one for sanctification and blessing.*

What is being said here?

The seven serves the twenty-two for sanctification and blessing!

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In explaining this further, there were twenty-two works of creation:

Seven works on the first day:

1) the abysses, 2) the darkness, 3) evening, 4) night, 5) the light, 6) dawn, and 7) day.

One work on the second day: 1) the expanse.

Four works on the third day: 1) the seas, rivers, the lakes, and dew, 2) the seed and sprouting things, 3) fruit bearing trees, and trees of the wood, and 4) the Garden of Eden.

Three works on the fourth day: 1) sun, 2) moon, and 3) stars.

Three works on the fifth day: 1) Leviathan, 2) fish, and 3) fowl.

Four works on the sixth day: 1) Behemoth; 2) animals, 3) man and 4) woman.

These are the twenty-two kinds of work made in creation

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How do the twenty-two kinds of work serve the seven days of creation for sanctification and blessing?;

18 And he gave us a great sign, the Shabbath, that we should work six days, but guard the Shabbath on the seventh day from all work. 19 And all the angels of the presence, and all the angels of sanctification, these two great classes he has bidden us to guard the Shabbath with him in heaven and on earth.

Yovheliym (Jubilees) 2:18-19

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How does the seven days of creation serve the twenty-two kinds of work in creation? *They reveal a mystery!*

We can now divide the 22 kinds of work in creation by the seven days thereof to discover the ratio: $22/7 = 3.142857142857143$ called pi.

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π

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*It is he who establishes the circuit [חוג] of the earth,
and the inhabitants thereof are as locusts; that
stretches out the heavens as a curtain and spreads
them out as a tabernacle to dwell in:*

Yesha'yahu (Isaiah) 40:22

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π

$$A = \pi r^2$$

The area of a circle is found in this equation.

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Let us contemplate the seven days of creation serve the twenty-two kinds of work in creation as of the fourth day of creation.

$$4\pi r^2$$

where r is the radius of sphere.

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The fourth day – the day of the creation of the sun, the moon, and the stars, reveals the understanding of the surface area of spheres, as the seven serves the twenty-two, magnified by the four days of creation.

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Let us contemplate the seven days of creation serve the twenty-two kinds of work in creation as of the fourth day of creation.

$$3\pi r^2$$

where r is the radius of sphere.

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On the fourth day, there were three works of creation: the sun, the moon, and the stars. A factor of 3 therefore reveals the understanding of the volume of spheres, as the seven serves the twenty-two, magnified by the three works of creation on that day.

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The sanctification of mankind within the shabbath however is not made complete until we arrive at the firstborn of Yahuah in Yashar'el:

24 There were two and twenty heads of mankind from A'dam to Ya`aqov, and two and twenty kinds of work were made until the seventh day; this is blessed and holy; and the former also is blessed and holy; and this one serves with that one for sanctification and blessing. 25 And to this Ya`aqov and his seed it was granted that they should always be the blessed and qodeshiym of the first testimony and Torah, even as he had sanctified and blessed the Shabbath on the seventh day.

Yovheliym (Jubilees) 2:24-25

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The sanctification of the twenty-second seed from A'dam is not made complete until they come to guard the Sabbath!

Behold, I will separate unto myself a people from among all the peoples, and these shall guard the Sabbath, and I will sanctify them unto myself as my people and will bless them; as I have sanctified the Sabbath and do sanctify it unto myself, even so will I bless them, and they shall be my people and I will be their Elohiym. 21 And I have chosen the seed of Ya`aqov from amongst all that I have seen, and have written him down as my firstborn son, and have sanctified him unto myself forever and ever; and I will teach them the Sabbath, that they may guard the Sabbath thereon from all work.

Yovheliym (Jubilees) 2:24-25

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Ezra was instructed to publish twenty-two and to reserve seventy for only the wise among the people.

Was this sanctification in twenty-two important to the scribes? Consider:

44 In forty days they wrote ninety-two cepheryim.

45 And it came to pass, when the forty days were filled, that El Elyon spoke, saying: The first that you have written publish openly, that the worthy and unworthy may read it: 46 But keep the seventy last, that you may deliver them only to such as be wise among the people: 47 For in them is the spring of understanding, the fountain of wisdom, and the stream of knowledge. 48 And I did so.

Ezra Reviy'iy (4 Ezra) 14:44-48

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Twenty-two books were found in the Tanakh as originally conceived – not for purposes of denying reading but separating the plain text from the seventy texts left for the wise.

Consider the formation of the TaNaKh

Torah:

1) Bere'shiyth, 2) Shemoth, 3) Vayiqra, 4) Bemidbar, 5) Devariym.

Neveyim:

6) Yahusha, 7) Shofetiym, 8) Shemu'el, 9) Melekiym, 10) Yesha'yahu, 11) Yirmeyahu, 12) Yekhezq'el, 13) Trei Asar

Ketuviym:

14) Tehilliym, 15) Mishlei, 16) Iyov, 17) Shiyr Ha'shriym, [Ruth, Lamentations]* 18) Koheleth, 19) Esther, 20) Daniy'el, 21) Ezra-Nehemiah, 22) Chronicles

* Ruth and Lamentations added by Greek translators

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Now consider if you will the giving of a pure language:

8 Therefore wait ye upon me, says Yahuah, until the day that I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them my indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy. 9 For then will I turn to the people a pure language, that they may all call upon the name of Yahuah, to serve him with one consent.

Tsephanyahu (Zephaniah) 3:8-9

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**All 22 primary letters
of the Ivriyt are found
in verse 8.**

8 Therefore wait ye upon me, says Yahuah, until the day that I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them my indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy.

Tsephanyahu (Zephaniah) 3:8-9

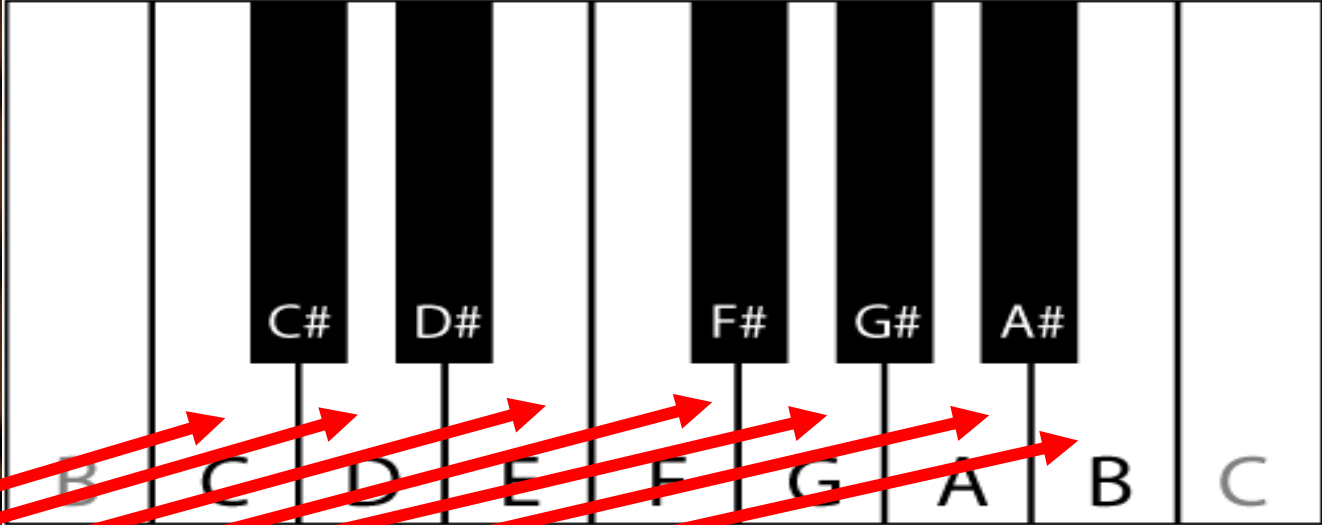
לְכֵן חִכּוֹ-לִי נְאֻם-יְהוָה לְיוֹם קוּמִי לְעֵד כִּי מִשְׁפָּטִי
לְאַסֹּף גּוֹיִם לְקַבְּצֵי מַמְלָכוֹת לְשַׁפֵּךְ עָלֵיהֶם זַעַמִּי כֹל
חֲרוֹן אַפִּי כִּי בָאֵשׁ קִנְאַתִּי תֹאכַל כָּל-הָאָרֶץ:

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However, is this the only example of the twenty-two in delivering a pure language? No, it isn't.

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Chromatic
Intervals
(twelve)



1 2 3 4 5 6 7
The Diatonic Intervals
(Seven)

One

Four Five
The Perfect Intervals
(three)

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How important was this to Daviyd?

A Mizmor of David, when he changed his behavior before Aviyemek, who drove him away, and he departed. 1 I will bless Yahuah at all times: his praise shall continually be in my mouth. 2 2 My soul shall make her boast in Yahuah: the humble shall hear thereof and be glad. 3 3 O magnify Yahuah with me and let us exalt his name together. 4 4 I sought Yahuah, and he heard me, and delivered me from all my fears. 5 5 They looked unto him and were lightened: and their faces were not ashamed. 6 6 This poor man cried, and Yahuah heard him and saved him out of all his troubles. 7 7 The angel of Yahuah encamps round about them that fear him and delivers them.

Tehilliym (Psalm) 34:1-7

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Take a look at the Hebrew:

Ps 34:1 ¶ לְדָוִד בְּשִׁנוֹתָיו אֶת-טַעְמוֹ לִפְנֵי אֲבִימֶלֶךְ
וַיִּגְרָשׁוּהוּ וַיִּלָּךְ:

אֲבָרְכָה אֶת-יְהוָה בְּכָל-עֵת תָּמִיד תִּהְלֶתוּ בְּפִי:

בִּיהוָה תִּתְהַלֵּל בְּפִשִׁי יִשְׁמְעוּ עֲבָדָיו וַיִּשְׁמְחוּ:

גִּדְלוּ לַיהוָה אֶתִּי וּנְרוֹמְמָה שְׁמוֹ יַחְדָּו:

דַּרְשֵׁתִי אֶת-יְהוָה וְעֲנֵנִי וּמְכַל-מְגֹרֹתַי הִצִּילָנִי:

Each verse of this
Psalm begins with
the appropriate
letter of the Aleph-
Beyt in order.

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When you review Tehilliyim (Psalm) 119, we find twenty-two sections arrayed under the banner of each of the twenty-two letters of the Ivriyt language in their respective order, in seven sections each.

And what of Qiynah (Lamentations)? Although it is in five chapters, chapters 1, 2, 4 and 5 each have 22 verses, and chapter 3 has 66 verses (3x22). Solomon too saw the mystery and proclaimed it here – the lamentation being the earth out of balance (the disarray in the order of Chapter 5).

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**Twenty-two times
the Greek word
Mysterion is found
in the New
Testament.**

And what of the scribes of the Brit Chadashah? Did they understand this?

And he said unto them, Unto you it is given to know the mystery of the Kingdom of Yahuah: but unto them that are without, all these things are done in parables: 12 That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should turn back, and their sins should be forgiven them. 13 And he said unto them, Know ye not this parable? and how then will ye know all parables?

Marqus (Mark) 4:11

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*Likewise, must the deacons be grave, not double tongued, not given to much wine, not greedy of filthy lucre; 9 Holding **the mystery of the belief** in a pure conscience.*

Timotheus Ri'shon (1 Timothy)3:8-9

So, what is this mystery of belief? What is the word for mystery? In the Greek it is μυστήριον mystérion. Not much of an argument there. But what is the mystery of belief (μυστηριον της πιστεως)(mystirion tis pisteos)?

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*And without controversy great is **the mystery of holiness**: Yahuah was manifest in the flesh, justified in the Ruach, seen of angels, preached unto the other nations, believed on in the world, received up into glory.*

Timotheus Ri'shon (1 Timothy)3:16

Again, we ask the question: What is the mystery of holiness? For those who have spent a lifetime in a "New Testament Church," it should be well-rehearsed to describe "holiness". But is it?

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*Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; 4 Who opposes and exalts himself above all that is called Yah, or that is worshipped; so that he as Yah sits in the Temple of Yahuah, showing himself that he is Yahuah. 5 Remember ye not, that, when I was yet with you, I told you these things? 6 And now ye know **תא** eth what withholds that he might be revealed in his time. 7 For **the mystery of iniquity does already work**: only he who now lets will let, until he be taken out of the way.*

Tasloniqiyim Sheniy (2 Thessalonians) 2:3-7

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8 And then shall that Torahless One be revealed, whom Yahuah shall consume with the Ruach of his mouth and shall destroy with the brightness of his coming: אַתְּ eth Even him, whose coming is after the working of Satan with all power and signs and lying wonders, 10 And with all deceivableness of unrighteousness in them that perish; because they received not the love of the Truth, that they might be saved. 11 And for this cause Yah shall send them strong delusion, that they should believe a lie: 12 That they all might be damned who believed not the Truth but had pleasure in unrighteousness.

Tasloniqiyim Sheniy (2 Thessalonians) 2:8-12

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*For I would not, brethren, that ye should be ignorant of **this mystery**, lest ye should be wise in your own conceits; that blindness in part is happened to Yashar'el, until the fulness of the other nations come in. 26 And so all Yashar'el shall be saved: as it is written, There shall come out of Tsiyon the Deliverer, and shall turn away wickedness from Ya`aqov: 27 For this is my covenant unto them, when I shall take away their sins.*

Romayim (Romans) 11:25-27

**The answer to this mystery is then the answer to the question:
who is all Yashar'el?**

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*The grace of our Adonai Yahusha Ha'Mashiach be with you all. Amein. 25 Now to him that is of power to stablish you according to my Besorah, and the preaching of Yahusha Ha'Mashiach, **according to the revelation of the mystery, which was kept secret since the world began,** 26 But now is made manifest, and by the Scriptures of the prophets, according to the commandment of the everlasting Yah, made known to all nations for the obedience of belief: 27 To Yahuah only wise, be glory through Yahusha Ha'Mashiach forever. Amein.*

Romayim (Romans) 16:24-27

Again, we are discussing a mystery found in the Brit Chadasha (New Testament), not the Torah or the prophets. Let's set forth the questions: Which mystery was kept secret since the world began?

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*And I was with you in weakness, and in fear, and in much trembling. 4 And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Ruach and of power: 5 That your belief should not stand in the wisdom of men, but in the power of Yah. 6 Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to naught: 7 **But we speak the wisdom of Yah in a mystery, even the hidden wisdom, which Yahuah ordained before the world unto our glory:** 8 Which none of the princes of this world knew: for had they known it, they would not have crucified **אח** the Yah of glory.*

Qorintiym Ri'shon (1 Corinthians) 2:3-8

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*Now this I say, brethren, that flesh and blood cannot inherit ~~the~~ the Kingdom of Yahuah; neither does corruption ~~the~~ inherit incorruption. 51 Behold, **I show you a mystery; We shall not all sleep, but we shall all be changed, 52 In a moment, in the twinkling of an eye, at the last trump: for the shofar shall sound, and the dead shall be raised incorruptible, and we shall be changed. 53 For this corruptible must put on incorruption, and this mortal must put on immortality.***

Qorintiym Ri'shon (1 Corinthians) 15:50-53

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Pa'al recites to us yet another mystery. Many claim this verse in support of the doctrine of rapture. Regardless of your preference, the verse nonetheless reveals the mystery – that not all of us shall sleep, be we shall all be changed. Several things will happen: 1) the shofar shall sound; 2) the dead shall be raised incorruptible; 3) we shall be changed; 4) corruptible will put on incorruption; and 5) mortal man will put on immortality.

A great mystery to be sure – and the greatest of all promises.

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*Wherein he has abounded toward us in all wisdom and prudence; 9 Having made known unto us **the mystery of his will, according to his good pleasure which he has purposed in himself**: 10 That in the stewardship of the fulness of times he might gather together in one all things in Mashiach, both which are in heaven, and which are on earth; even in him:*

Eph'siym (Ephesians) 1:8-10

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The will of Yahuah is described in the Greek by the word θέλημα thelema (Strong's G2307), construed as meaning a determination, a choice; inclination, desire, pleasure, or will.

Consider the Ivriyt in this regard: Rahtson (רָצוֹן Strong's H7522, which is construed as meaning to delight in, to be acceptable; desire, favor, good pleasure, will, or as would.

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For this cause I Pa'al, the prisoner of Yahusha Ha'Mashiach for you other nations, 2 If ye have heard of the stewardship of the grace of Yahuah which is given me to you-ward: 3 How that by revelation he made known unto me the mystery; (as I wrote afore in few words,

Eph'siym (Ephesians) 3:1-3

Revelation is the Greek word ἀποκάλυψις apokalypsis (Strong's G602), which is construed as meaning: disclosure:—appearing, coming, lighten, manifestation, be revealed, revelation.

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*Whereby, when ye read, ye may understand my knowledge **in the mystery of Mashiach**) 5*

Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Ruach; 6 That the other nations should be fellow heirs, and of the same body, and partakers of his promise in Yahusha Ha'Mashiach by the Besorah:

Eph'siym (Ephesians) 3:4-6

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*Unto me, who am less than the least of all
qodeshiym, is this grace given, that I should
preach among the other nations the
unsearchable riches of Mashiach; 9 And to
make **all men see what is the fellowship of
the mystery, which from the beginning of the
world has been hid in Yahuah, who created
all things by Yahusha Ha'Mashiach:***

Eph'siym (Ephesians) 3:8-9

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To the intent that now unto the principalities and powers in heavenly places might be known by the called-out assembly the manifold wisdom of Yahuah, 11 According to the eternal purpose which he purposed in Mashiach Yahusha our Adonai: 12 In whom we have boldness and access with confidence by belief in him.

Eph'siym (Ephesians) 3:10-12

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*For this cause shall a man leave his father and mother, and shall be joined unto his woman, and they two shall be one flesh. 32 **This is a great mystery:** but I speak concerning Mashiach and the called-out assembly.*

Eph'siym (Ephesians) 5:31-32

And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female, 5 And said, For this cause shall a man leave אֶת־father and אִם mother, and shall cleave to his woman: and they two shall be one flesh?

Mattithyahu (Matthew) 19:4-5

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*And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known **the mystery of the Besorah**, 20 For which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak.*

Eph'siym (Ephesians) 5:31-32

(Strong's G2098) εὐαγγέλιον euangelion
a good message, i.e. the gospel:—gospel.

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*Whereof I am made a minister, according to the stewardship of Yah which is given to me for you, to fulfil the Word of Yahuah; 26 Even **the mystery which has been hid from ages and from generations**, but now is made manifest to his qodeshiym:*

Qolasiym (Colossians) 1: 25-26

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*To whom Yahuah would make known what is the riches of **the glory of this mystery** among the other nations; which is Mashiach in you, the hope of glory: 28 Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Mashiach Yahusha:*

Qolasiym (Colossians) 1: 27

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*For I would that ye knew what great conflict I have for you, and for them at Laodikeia, and for as many as have not seen my face in the flesh; 2 That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the **acknowledgement of the mystery of Yahuah, and of the Father, and of Mashiach**; 3 In whom are hid all the treasures of wisdom and knowledge.*

Qolasiym (Colossians) 2:1-3

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Wherefore Yahuah also has highly exalted him and given him a name which is above every name: 10 That at the name of Yahusha every knee should bow, of things in heaven, and things in earth, and things under the earth; 11 And that every tongue should confess that Yahuah is Yahusha Ha'Mashiach, to the glory of Yah the Father. 12 Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. 13 For it is Yahuah which works in you both to will and to do of his good pleasure.

Philippiym (Philippians) 2:9-13

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*Withal praying also for us, that Yahuah would open unto us a door of utterance, to speak **the mystery of Mashiach**, for which I am also in bonds: 4 That I may make it manifest, as I ought to speak. 5 Walk in wisdom toward them that are without, redeeming the time. 6 Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man.*

Qolasiym (Colossians) 4:3-6

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*Write the things **תא** which you have seen, and the things which are, and the things which shall be hereafter; 20 **The mystery of the seven stars** which you saw in my right hand, **and the seven golden menoroth**. The seven stars are the angels of the seven called out assemblies: and the seven menoroth which you saw are the seven called out assemblies.*

Chizayon (Revelation) 1:19-20

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*And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, 6 And swore by him that lives forever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer: 7 But in the days of the voice of the seventh angel, when he shall begin to sound, **the mystery of Yah should be finished**, as he has declared to his אה servants the prophets.*

Chizayon (Revelation) 10:5-7

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*3 So he carried me away in the Ruach into the wilderness: and I saw a woman sit upon a scarlet-colored beast, full of names of blasphemy, having seven heads and ten horns. 4 And the woman was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand¹³²⁸ full of abominations and filthiness of her fornication: 5 And upon her forehead was a name written, **Mystery, Babel the Great, The Mother of Harlots and Abominations of the Earth.** 6 And I saw the woman drunken with the blood of the qodeshiym, and with the blood of the martyrs of Yahusha: and when I saw her, I wondered with great admiration.*

Chizayon (Revelation) 17:3-6

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*7 And the angel said unto me: Wherefore did you marvel? I will tell you **the mystery of the woman**, and of the beast that carries her, which has the seven heads and ten horns. 8 The beast that you saw was and is not; and shall ascend out of the bottomless pit and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the cepher of life from the foundation of the world, when they behold the beast that was, and is not, and yet is. 9 And here is the mind which has wisdom. The seven heads are seven mountains, on which the woman sits.*

Chizayon (Revelation) 17:7-9

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10 And there are seven kings: five are fallen, and one is, and the other is not yet come; and when he comes, he must continue a short space. 11 And the beast that was, and is not, even he is the eighth, and is of the seven, and goes into perdition. 12 And the ten horns which you saw are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast. 13 These have one mind and shall give their power and strength unto the beast.

Chizayon (Revelation) 17:10-13

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These shall make war with the Lamb, and the Lamb shall overcome them: for he is Adonai ha'adoniym, and Melek ha'melekiym: and they that are with him are called, and chosen, and faithful. 15 And he said unto me, The waters which you saw, where the whore sits, are peoples, and multitudes, and nations, and tongues. 16 And the ten horns which you saw upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.

Chizayon (Revelation) 17:14-16



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