

# THE FIRST MESSIANIC PROPHECY

by Craig Wm. Peters

*In the beginning created Elohim specifically (אֵת) the heavens  
and specifically (אֵת) the earth.*

Genesis 1:1

⌘ For many decades, Bible teachers have put forth the notion that the first prophecy of the Messiah appears in Genesis 3:15:

*And I will put enmity between you,  
and the woman, and between your seed and  
her Seed – He shall crush your head,  
but you will crush His heel.*

This great text does, indeed, prophesy of the Messiah and His death – a crushed heel would be the very thing which יהוה purposed to use to destroy the works of the Devil,<sup>1</sup> and to ultimately crush the serpent’s head!<sup>2</sup> However, as one begins to study and to understand the Hebrew language, it soon becomes clear the first prophecy which reveals the Messiah is seen much earlier than Genesis 3:15. In fact, the very first Messianic prophecy is seen in the opening line of the Scriptures!

*In the beginning created Elohim  
specifically (אֵת) the heavens and  
specifically (אֵת) the earth.*

Genesis 1:1<sup>3</sup>

As we have indicated above, the two-letter word “ET” (אֵת) appears twice in this Scripture. Scholars of the Hebrew language inform us this word “ET,” on many occasions, cannot be translated. In these cases, they tell us “אֵת” is the sign of what is called in English grammar “the definite, direct object.” As such, “ET” (אֵת) certainly calls our attention to, and emphasizes, those words it precedes. At other times, “ET” (אֵת) is translated as the preposition meaning “with.” Our study will investigate this word “ET” (אֵת), and we will

find much evidence to point out its rich, far-reaching, prophetic meaning in revealing the Messiah of Yisrael and the Savior of the whole world.

Brother Baruch Bobo has aptly pointed out that the first Hebrew letter in all of Scripture is the BEIT (ב), while the last Hebrew letter is the NUN (ן): These two letters are the BEIT of the word “B’raysheet” (בראשית) – the first word in Genesis 1:1 – and the NUN of the word “Amein” (אמן) – the last word in Revelation 22:21. But the BEIT and NUN form the Hebrew word “beyn” (בין), meaning “son.” Yet what did יהושע the Messiah, the Son (בן) of יהוה say concerning the Scriptures?

... “these are they which bear witness of Me.”  
John 5:39

But who bore witness of the Son, if not the Father?<sup>4</sup> Thus, taking the ALEPH (א) – the first letter of word “Amein” (אמן) in Revelation 22:21 – and the BEIT (ב) – the first letter of word “B’raysheet” (בראשית) in Genesis 1:1 – we have the word “AB” (אב), the Hebrew word meaning “Father.”<sup>5</sup>

Not only does the entire body of Scripture bear witness of יהושע the Messiah, the One who is the Son (בן) of יהוה, but this witness is borne of Him from the very beginning! And this is the great truth which the Spirit reveals through the word “ET” (אֵת): the ALEPH (א) and the TAV (ת) was “from the beginning” and understanding this will open our hearts to greater love, our souls to greater dedication, our minds to greater faith, and our strength to greater service.

א ב ג ד ה ו ז ח ט י כ ל מ נ ס ע פ צ ק ר ש ת

<sup>1</sup> Hebrews 2:14, 1John 3:8

<sup>2</sup> Romans 16:20, Revelation 20:10

<sup>3</sup> Why we believe “ET” (אֵת) may be translated as “specifically” will be seen later in the study.

<sup>4</sup> John 5:37

<sup>5</sup> The prophetic significance of these matters is pondered at length in the study, “Psalm 53, Psalm 118, and the Stone of Yisrael.”

## The Aleph and the Tav in B'raysheet<sup>6</sup>

In Hebrew, the first verse of the Torah looks like this:



The word “ET” (את) appears twice in this special verse – the Hebrew text which opens all of Scripture. There are many things to contemplate as we seek to understand this word “ET” (את). Thankfully, through the Word of יהוה, His Spirit leads us to a great deal of information from which to draw many clear and amazing conclusions.

In its inspired sequence, the first letter of the Hebrew ALEPH-BEIT<sup>7</sup> is the ALEPH (א), while the last of the 22 letters is the TAV (ת). Thus, the word “ET” (את) represents “the beginning and the end.” In this special, two-letter word, the letters appear in alphabetical order, from first (א) to last (ת).<sup>8</sup> But not only does this word represent the beginning and the end of the ALEPH-BEIT (thus embodying all those letters in between), but it also represents the beginning and the end of the entire Word of יהוה, and this would include all of His foreordained plans and purposes. The “age-abiding purpose”<sup>9</sup> of יהוה – though largely

<sup>6</sup> In Jewish and Messianic circles, “Genesis” may be more commonly referred to as “B’raysheet,” the transliteration of the first Hebrew word of Genesis 1:1.

<sup>7</sup> While our word “alphabet” may be attributed by linguists as having stemmed from the Greek alpha-beta, we assert it ultimately came from the Hebrew ALEPH-BEIT. While the first three letters in the Hebrew system are aleph (א), beit (ב), and gimel (ג), the first three letters in the Greek system are alpha (a), beta (b), and gamma (g). Having predated the Greek culture by many centuries, Hebrew letters spawned the Greek and not the other way around.

<sup>8</sup> For those who are possibly unaware, the Hebrew language is read from *right to left*. Thus, the ALEPH (א) is the first letter of the word ET (את).

<sup>9</sup> Ephesians 3:9-11

hidden in the beginning – will all come to pass and will all be fulfilled by the Messiah.

Because of the two occurrences of “ET” in the opening text of Scripture, when speaking through the prophet Isaiah, we believe יהוה was referring to Genesis 1:1 when He stated:

*9 Remember the former things of old: for I am Elohim, and there is none else; I am Elohim, and there is none like Me; 10 declaring the end (ת) from the beginning (א), and from ancient times things that are not yet done; saying, My counsel shall stand, and I will do all My pleasure.”* Isaiah 46:9-10

Remember: the ALEPH (א) represents the beginning while the TAV (ת) represents the end. In His sovereignty, יהוה declared the end from the beginning: All of His works were finished from the foundation of the world,<sup>10</sup> and calling the generations from the beginning,<sup>11</sup> יהוה foreknew all that would come to pass. Consequently, we see the great sovereignty of יהוה clearly and prophetically set forth via the use of the word “ET” in this most significant Scripture. Further, it is not coincidental that the two occurrences of “ET”<sup>12</sup> in Genesis 1:1 have a total sum, or *misparim* value of 808:

$$\begin{array}{c}
 \leftarrow \leftarrow \leftarrow \\
 401 = (400) \text{ת} + (1) \text{א} = \text{את} \\
 \text{ET} \\
 \leftarrow \leftarrow \leftarrow \\
 407 = (400) \text{ת} + (1) \text{א} + (6) \text{ו} = \text{ואת} \\
 \text{v'ET}
 \end{array}$$

Together, these two sums give us:

$$401 + 407 = 808.$$

It is interesting to note that 808 is the same number whether forward or backward! We see this as yet more evidence that יהוה saw the end from the beginning! Not only did He declare the end from the beginning (via the ALEPH and TAV), but יהוה gave us a witness

<sup>10</sup> Genesis 2:1-3, Acts 15:18, Hebrews 4:3-4

<sup>11</sup> Genesis 2:7, Isaiah 41:4, Ephesians 3:14-15. See also: Isaiah 41:26, 44:6-7, 46:9-10.

<sup>12</sup> (the second “ET” has the vav prefix, which signifies the conjunction “and,” “but,” or “or.”)

that He would surely restore all things.<sup>13</sup> His plan – which was set in place from the beginning (א) – would not be thwarted by anything.<sup>14</sup> He foreknew the fall of man<sup>15</sup> and the creation,<sup>16</sup> but from the outset, יהוה had already set forth His plan to restore (ת) all things. The number 808 – being the same number whether forward or backwards – shows us, even numerically, that יהוה knew the end from the beginning, and that His original, unstoppable plan would still be eventually established in all the Universe!

**The Apostle Yochanan/John and Genesis 1:1**

Since the ALEPH (א) and TAV (ת) are the first and last letters, respectively, of the Hebrew ALEPH-BEIT, the word “ET” (אֵת) is a word which not only encapsulates the entire Hebrew language, it also embodies the entire Word of יהוה! Hence, referring to Genesis 1:1, Yochanan wrote this of the Aleph and the Tav seen in that Scripture:

*1 In the beginning was the Word, and the Word was with Elohim, and the Word was Elohim. 2 The same was in the beginning with Elohim. 3 All things came into existence through Him, and without Him, not even one thing came into existence of that which has come into existence.*

John 1:1-3

In this Scripture, Yochanan is telling us the ALEPH (א) and TAV (ת) – seen in the ET (אֵת) of Genesis 1:1 – not only represent יהושע the Messiah, the Living Word of יהוה, but the presence of אֵת in that text shows us He was actively partaking in the creation. This becomes yet more evident when we hear

<sup>13</sup> Acts 3:21, Isaiah 58:12-14, Revelation 21:5. In the end (808), we understand the plan of יהוה will be the same as it was in the beginning (808).

<sup>14</sup> Proverbs 21:30, Isaiah 8:10, 14:27

<sup>15</sup> Genesis 3:3, 16-19

<sup>16</sup> Genesis 3:17-18, Psalm 107:33-34, Isaiah 24:4-6, Hosea 4:1-3, Romans 8:19-22. Because the creation was subjected to futility, it suffers further demise through man’s disobedience. This adds more understanding to believers being the salt (preservative) of the earth (Matthew 5:13) and to יהוה destroying those who, through disobedience to the Torah, destroy the earth. Revelation 11:18.

יהושע declare this very thing in the Revelation:

*7 Behold, He comes with clouds; and every eye will see Him, and they also who pierced Him: and all tribes of the earth shall wail because of Him. Even so, Amein. 8 I am the Aleph (א) and the Tav (ת), says יהוה, who is, and who was, and who is to come, the Shaddai. 9 I, Yochanan, who also am your brother, and companion in tribulation, and in the Kingdom and patience of יהושע the Messiah, was in the island called Patmos, for the Word of Elohim, and for the testimony of יהושע the Messiah. 10 I was in the Spirit in the Day of יהוה, and heard behind me a great voice, as of a trumpet, 11 saying, I am the Aleph (א) and the Tav (ת), the First and the Last. And what you see, write in a book, and send it to the seven assemblies ... 17 And when I saw Him, I fell at His feet as one dead. And He laid His right hand upon me, saying, Fear not; I am the First (א) and the Last (ת)<sup>17</sup> ...*

Revelation 1:8-11, 17

Some may still wonder how John is referring to the Messiah as the Aleph and Tav (in John 1:1) when he only refers to Him as “the Word.” Remember, since “ET” (אֵת) begins and ends with the first and last letters of the Hebrew ALEPH-BEIT, it is the word which represents the entire Word of יהוה, from beginning to end. And there is further confirmation that what we are saying is true:

In the opening of his first epistle (with wording quite similar to that used in the opening of the Evangel of John<sup>18</sup>), Yochanan calls the Messiah “the Word of life:”

*1 That which was from the beginning, that which we have heard, that which we have seen with our eyes, that which we did behold, and our hands did handle, concerning the Word of*

<sup>17</sup> Throughout this study, parenthetical insertions have been made by the author to point out the many occurrences of Aleph (א) and Tav (ת), First (א) and Last (ת), and Beginning (א) and End (ת). These letters do not appear in the Hebrew or Greek manuscripts unless otherwise indicated.

<sup>18</sup> (i.e., the Book of John)

*the life – 2 and the life was manifested, and we have seen, and do testify, and declare to you the age-abiding life which was with the Father, and was manifested to us.* 1John 1:1-2

Here is a still greater intimation that the *life* abiding with the Living Word was represented by the ALEPH and TAV, the ET (אֵת) of Genesis 1:1:

*The Word was present with the Father at the very outset of the creation; and as the Aleph and the Tav, the Messiah possessed the age-abiding life of the Father. Being the Creator, the Son was with the first (א) and will remain until the last (ת).*

This is another reason why the ALEPH and TAV, seen in the word אֵת, represent the beginning and the end. Thus, as revealed in the Messiah, “ET” (אֵת) represents His age-abiding, age-enduring life: Being the Aleph and the Tav, He was “from the beginning” and He will abide until the very end:

*I That which was from the beginning, that which we have heard, that which we have seen with our eyes, that which we looked upon, and our hands did handle, concerning the Word of life. For the life was manifested, and we have seen it, and testify, and show to you that age-abiding life which was with the Father, and was manifested to us.* 1John 1:1-2

*I write to you, fathers, because you have known Him that is from the beginning ...*  
1John 2:13

*I have written to you, fathers, because you have known Him that is from the beginning.*  
1John 2:14

And as John wrote of the “Word of life” in that first epistle, he had also written of that life when first revealing to us the Word made flesh as the Aleph and Tav of Genesis 1:1 ...

*4 In Him was life; and the life was the light of men.*  
John 1:4

Because the word “ET” (אֵת) represents “the beginning and the end,” it also represents the age-abiding life which must necessarily be inherent in the One who, thus, abides from

start to finish! This is why John could write, “In Him was life,” while later (in the epistle of 1John) referring to the Messiah as “the Word of life:” the Aleph and the Tav embody the entire Word of Elohim. Thus, the word אֵת represents the written and Living Word of יהוה, the Word which abides across all the Ages of time!<sup>19</sup>

Returning, in full, to the first chapter of the Evangel of Yochanan/John, we have already indicated the *misparim* of “ET” is 401:

$$401 = (400) \text{ ת} + (1) \text{ א} = \text{אֵת}$$

That the Messiah was the ET (אֵת) – largely hidden in the beginning – becomes still more evident from the Hebrew *misparim* and the account of John. While ET (אֵת) has a *misparim* of 401, the reversal of this number is 104, and the 104th Psalm shows the light and power which emanate from the very inner being of יהוה:

*I Bless יהוה, my being! יהוה my Elohim, You are very great! You are clothed with honor and majesty: 2 Covering Yourself with light as with a garment ...*  
Tehillah/Psalm 104:1-2

It is not coincidence that the Aleph and Tav (401) shined forth with the splendor of יהוה as seen in Tehillah 104! Having revealed the Messiah to be the Living Word, the Embodiment and Encapsulation of all that was written (John 1:1-3), John then adds more evidence to show – from his firsthand, eyewitness account – that the Savior was the Aleph and the Tav; the ET (אֵת) was the Word of Elohim made flesh:

*And the Word became flesh, and did tabernacle among us, and we beheld His splendor – splendor as of the only begotten from the Father, full of favor and truth.*  
John 1:14

Having referred to יהושע as the Word made flesh, John also recounts the *great splendor* revealed in the Messiah at the *Transfiguration*: the ET (אֵת, 401) shined forth as יהוה, being

<sup>19</sup> Isaiah 40:8

covered with light as with a garment, even as seen in Psalm 104:

*1 And after six days יְהוֹשֻׁעַ took Kepha, Ya'acob, and Yochanan, his brother, and brought them up into a high mountain apart,  
2 And was transfigured before them: and His face did shine as the sun, and His raiment was white as the light.  
Matthew 17:1-2<sup>20</sup>*

*... You have put on excellency and splendour,  
2 Covering Yourself with light as with a garment ...*

Excerpt of Psalm 104:1-2, ISRV

And John was not the only first century believer to connect the Aleph and Tav (401) with the splendor of יְהוָה seen in Psalm 104. This was by no means mere chance. We will later see still more of the Aleph and the Tav (along with His radiant splendor) when pondering the writings of other New Covenant disciples, and we will see this splendor, once more, when revisiting Yochanan's vision of יְהוֹשֻׁעַ in the Apocalypse.

### ***The Apostle Sha'ul and Genesis 1:1***

In a direct reference to Genesis 1:1, the apostle Sha'ul wrote of the original, unstoppable plan of יְהוָה to gather all things – in the heavens and in the earth – in יְהוֹשֻׁעַ the Messiah, the Aleph and the Tav:

*9 Having made known to us the secret of His will, according to His good pleasure which He has purposed in Himself: 10 that in the dispensation of the fullness of times He might gather into one all things in the Messiah, both which are **in heaven**, and which are **on earth**; even in Him ... Ephesians 1:9-10*

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<sup>20</sup> Mark 9:1-3, Luke 9:27-29. In Luke's account, we read the Messiah was **praying** when the Spirit transformed Him and the splendor of יְהוָה shined forth. The Spirit signifies we, too, may be transformed in a similar fashion, **if** we abide in the Presence of יְהוָה in prayer. 2Corinthians 3:17-18 The promise of יְהוֹשֻׁעַ is clearly conditional: "If you abide in Me (through prayer) and My words abide in you (through meditation and obedience), ask whatsoever you will and it shall be done unto you." John 15:7

Sha'ul's reference to the things *in heaven* and the things *on earth* was a direct reference to Genesis 1:1 and the Aleph and Tav which are revealed in that text ...

*In the beginning created Elohim specifically (אָ) the heavens and specifically (אָ) the earth.*

His reference to all things being gathered into one was a teaching about the Aleph and the Tav: the One in whom all things began (אָ) was also be the One through whom all things would come to their ultimate fullness (אָ).<sup>21</sup> In his writing of these things to the Ephesians, Sha'ul was saying this:

*All that was created "In the beginning," by the Aleph and the Tav, will someday be reconciled and gathered into one.<sup>22</sup> The plans and purposes of יְהוָה will be fulfilled through His written and Living Word – both of which are represented by the "אָ," the first and the last, the beginning and the end, the Aleph and the Tav. Every purpose of יְהוָה will most certainly be realized in the One through whom He began it all in the first place! What was begun (אָ) by the Messiah will also be completed (אָ) by the Messiah. The One who created the heavens and the earth will gather all that was created back to יְהוָה.<sup>23</sup>*

In the same letter, Sha'ul wrote still more regarding Genesis 1:1 and יְהוֹשֻׁעַ the Messiah – the Aleph and the Tav who made the heavens and the earth:

*9 And to make all men see what is the fellowship of the secret, which from the beginning of the world has been **hidden** in Elohim, who created all things by יְהוֹשֻׁעַ the Messiah: 10 to the intent that now to the principalities and powers in the heavenlies might be made known by the assembly the manifold wisdom of Elohim, 11 according to **the age-abiding purpose** which **He purposed in the Messiah יְהוֹשֻׁעַ** our Sovereign."*

Ephesians 3:9-11

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<sup>21</sup> Ephesians 1:19-23, 4:10

<sup>22</sup> 1Corinthians 15:24-28

<sup>23</sup> John 12:32, Colossians 1:19-20

So *hidden*<sup>24</sup> was this Age-Abiding Purpose in the Aleph and the Tav (אָב) that, even today, Hebrew and Jewish scholars say there is no way to interpret the word “ET” (אָב)! We regard this to be an amazing confirmation that the purposes of אָב were truly *hidden* in the Aleph and the Tav “*from the beginning!*”

Readers will note the great similarity between Ephesians 3:9-11 and a text from Colossians, in which Sha’ul, once more, reveals the Aleph and the Tav; and as he provides a greater revelation of the Genesis 1:1 text, the apostle shows us the One who created all things will also be the One who gathers all things back to the Father:

*... 15 Who is the image of the invisible Elohim, the firstborn (אָב) of all creation. 16 For in Him all things were created (אָב), in the heavens and upon the earth, things visible and things invisible, whether thrones, or dominions, or principalities, or powers: All things have been created through Him (אָב), and unto Him (אָב); 17 and He is before (אָב) all things, and in Him all things consist. 18 And He is the head (אָב) of the body, the assembly: Who is the beginning (אָב), the firstborn (אָב) from the dead; that in all things He might have the preeminence. 19 For it was the good pleasure of the Father that in Him should all the fullness dwell; 20 and through Him to reconcile all things to Himself (אָב), having made peace through the blood of His execution stake; through Him, I say, whether things upon the earth, or things in the heavens. Colossians 1:15-20*

Here the apostle magnifies the Son as being the Aleph and the Tav: In Him, all things will come to have their intended purpose; the One who made all things, *in heaven and on earth*, will also be the One who brings these created things to their consummate fullness.

Sha’ul also wrote of the light and the splendor with which the Aleph and Tav shined forth as he declared אָב to be “the image of the

<sup>24</sup> Deuteronomy 29:29, Ecclesiastes 3:11, Ephesians 3:9, Romans 11:33

invisible Elohim.”<sup>25</sup> But even more of that light and splendor were spoken of in the lines leading up to this:

*11 ... strengthened with all power, according to the might of His splendor,<sup>26</sup> for all endurance and longsuffering with joy; 12 giving thanks to the Father, who made us fit to be partakers of the inheritance of the set apart ones in the light; 13 Who delivered us out of the power of darkness,<sup>27</sup> and translated us into the Kingdom of the Son of His love,<sup>28</sup> 14 in Whom we have our redemption, the forgiveness of our sins ...” Colossians 1:11-14*

So it is most evident that the first century apostles were overwhelmed by the greatness and splendor which were revealed in the Messiah, and it is also quite evident they understood these things in retrospect to the Aleph and Tav which was formerly *hidden* in Genesis 1:1:

*... 25 of which I am made a minister, according to the dispensation of Elohim which is given to me for you, to fulfill the Word of Elohim; 26 even the secret which has been hidden from ages, and from generations, but now is made manifest to His set apart ones: 27 to whom Elohim would make known what is the riches of the splendor of this secret among the Gentiles; which is the Messiah in you, the hope of splendor.” Colossians 1:25-27*

<sup>25</sup> Colossians 1:15

<sup>26</sup> With His splendor comes might! This is a fitting introduction to a subject we will soon ponder: Being strong in אָב and in the strength of *His might* by being clothed with the armor of light.

<sup>27</sup> The power of light is *exceedingly greater* than the power of darkness. Genesis 1:2-3, John 1:4-5, 2Corinthians 4:6-7, 1John 1:5

<sup>28</sup> “*The Son of His love*” is yet another reference to the Transfiguration! Hence, the light of אָב that delivers us from darkness was revealed by the light and the *love* He has bestowed on the Son and which were exemplified at the Transfiguration when He said:

“*This is My beloved Son.*”  
Matthew 17:5, Mark 9:7, Luke 9:35

Amazingly, this is the same light and love which are now available to believers in the Messiah! John 16:27, 17:22-26, 2Corinthians 3:17-18

Before closing his letter to the Ephesians, Sha'ul also magnified the splendor of יהוה with which the Aleph and Tav now shines forth from the heavens:

*Therefore He says, "Awake, you that sleep, and arise from the dead, and the Messiah will shine upon you."<sup>29</sup> Ephesians 5:14*

And this provides us more evidence as to how the believer is to "put on the whole armor of Elohim," protection which Sha'ul elsewhere called "the armor of light:"

*12 The night is far spent, and the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light. 13 Let us walk becomingly, as in the day; not in carousing and drunkenness, not in chambering and lustful acts, not in strife and jealousy. 14 But you put on the Sovereign יהוה the Messiah, and make not provision for the flesh, to fulfill the lusts thereof. Romans 13:12-14*

The whole armor of Elohim, then, is the armor of light, and this is none other than the light, the power, and the splendor of יהוה, the splendor with which He clothes Himself as seen in Tehillah 104:

*Who covers Yourself with light as with a garment ... Psalm 104:2*

By drawing near to יהוה, He draws near to us,<sup>30</sup> and the splendor with which He shines will permeate our inner beings as it also becomes our spiritual garment, our protective armor which radiates with His power and light. Sha'ul begins by telling the Ephesians to simply put on this armor ...

<sup>29</sup> This Scripture is a reference to Isaiah 60:1. The splendor of יהוה was prophesied to shine upon His people (Isaiah 60:1), and it was determined by the counsel of heaven to bring that splendor before kings. Isaiah 60:1-3, Matthew 10:18, Mark 13:9, Luke 21:12, Acts 9:15, 23:23-35, 24:1-27, 25:1-27, 26:1-32, 28:13-20, Revelation 10:11. There is a clear connection between the "host of high ones on high – what Sha'ul called "the spiritual host of wickedness in the heavenlies" (Ephesians 6:12) – and the kings of the earth. Isaiah 24:21, Ephesians 3:10 (compare Ecclesiastes 5:8).

<sup>30</sup> James 4:8

*10 Finally, be strong in יהוה, and in the strength of His might.<sup>31</sup> 11 Put on the whole armor of Elohim, that you may be able to stand against the wiles of the Devil. 12 For our wrestling is not against blood and flesh, but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual wickedness in the heavenlies. 13 Wherefore, take up the whole armor of Elohim, that you may be able to withstand in the evil day, and, having done all, to stand. 14 Stand therefore, having girded your loins with truth, and having put on the breastplate of righteousness, 15 and having shod your feet with the preparation of the Good News of peace; 16 withal taking up the shield of faith, with which you will be able to quench all the fiery darts of the evil one. 17 And take the helmet of salvation, and the sword of the Spirit, which is the word of Elohim ... Ephesians 6:10-17*

... Sha'ul then continues by telling them how to put on the armor which emanates with the light and power of יהוה:

*... 18 with all prayer and supplication praying at all seasons in the Spirit, and watching therein with all perseverance and supplication for all the separate ones ... Ephesians 6:18*

Just as occurred with the prophet Mosheh, those who draw near to the Presence of יהוה will also be clothed with the garment of His light.<sup>32</sup> As He draws near to us,<sup>33</sup> we will be spiritually transformed,<sup>34</sup> we will be clothed with His light, His might, His power, and we will be strengthened to stand in the evil day. The Presence of יהוה is our only source of strength, light, and joy. Thus, those who have but little desire for His Presence also have but little power to overcome.

<sup>31</sup> Notice this armor rests in His might, His light, His power, His splendor.

<sup>32</sup> 2Corinthians 3:7-13, Acts 6:15, James 4:8

<sup>33</sup> James 4:8

<sup>34</sup> Exodus 29:43, 2Corinthians 3:17-18

### ***The Writer to the Hebrews and Genesis 1:1***

Adding significantly to what we have already seen, in the opening of his letter,<sup>35</sup> the writer to the Hebrews also exalts the Aleph and Tav – the Son who created all things and who now shines forth with the splendor of יהוה:

*1 Elohim, having of old time spoken to the fathers in the prophets by various portions and in various manners, 2 has at the end of these days spoken to us by His Son, whom He appointed heir of all things, through whom also He made the Ages. Hebrews 1:1-2*

Once again, we see the Son as the Creator, only now He is seen to have made the ages of time.<sup>36</sup> This, then, is another clear reference to the Son being the Aleph and the Tav of Genesis 1:1, for the One who made the ages of time was not only responsible for their beginning (the Aleph, א), He obviously transcends the eons which He created, and these historical, human eras will not have their end (the Tav, ת) until יהושע has fulfilled the great purposes of יהוה across all the spans of time! Hence, as we have already seen, inherent in the word “ET” (אֵת) is the age-abiding, perpetual life of the Aleph and the Tav: He is the Originator (א) and the Consummator (ת) of the ages; He is the Beginning (א) and the End (ת)!

The writer of *Hebrews* not only acknowledged the Messiah to be the Aleph and the Tav (401), but he also showed the Son to possess the splendor of יהוה seen in the *104th Psalm*:

*... 3 Who being the brightness of splendor, and the very image of His substance, and upholding all things by the word of His power ...*  
Hebrews 1:1-2

<sup>35</sup> (Just like the *opening* of the Book of John and the opening of the Book of Genesis, and the opening of the John’s first epistle!)

<sup>36</sup> “Worlds” – the word used in many versions – is a mistranslation. The word used here is “aion” (the Greek source for the English word “eon”) and it connotes the ages of time. That the Son made the ages, then, is another reference to His being the Aleph and Tav.

When stating the Messiah to be the “*brightness of splendor*” this particular believer was clearly referring to the Transfiguration: at that time, and in that place, יהושע not only shined forth with the splendor of יהוה, but the Father declared Him to be the Beloved Son.<sup>37</sup> Like Yochanan,<sup>38</sup> this writer was declaring how the Messiah shined forth with the splendor of יהוה the Father at the Transfiguration.

What do our readers think, thus far, of the connection between the Aleph and the Tav (401) and His shining forth with the splendor of יהוה as seen in Psalm 104? Do any imagine this to be a mere coincidence? After all, 401 reversed is 104. And as we have seen, Yochanan, Sha’ul, and the author of *Hebrews* all mentioned the Transfiguration as having been something of immensely striking and long-lasting significance.<sup>39</sup> Is this 401—104 thing all in our minds? By no means is this merely the imagination because we are even given a *contextual reference* which shows the Son to be the יהוה of *Tehillah 104*: He is the One who shines forth with the light, splendor, and power of יהוה:

*6 And again, when He brings the Firstborn into the world He says, “And let all the angels of Elohim worship Him.” 7 But of the angels He says, “Who makes His angels winds, and His ministers a flame a fire.”*  
Hebrews 1:6-7

We note here that verse 7 is a quote which was taken directly from Psalm 104:4. Hence, we have yet more evidence of the 401 — 104 connection. And having revealed the Son (401) as the יהוה of Psalm 104, the author of *Hebrews* now shows this Aleph and Tav to have been the Creator “in the beginning.” The Aleph and Tav is the One who created all things! Note how he writes about the Aleph and the Tav by showing the Messiah possessed

<sup>37</sup> Matthew 17:1-6, Mark 9:1-7, Luke 9:27-35, 2Peter 1:16-18, Hebrews 1:1-3

<sup>38</sup> John 1:14

<sup>39</sup> And they are joined by the apostle Peter/Kepha! 2Peter 1:16-18



the continual, age-abiding life of which John had also written.<sup>40</sup> One who is the Aleph and the Tav must necessarily have the power of an age-abiding, indestructible life!

... 10 And, You, **יְהוָה**, in the beginning did lay the foundation of **the earth**, and **the heavens** are the works of Your hands: 11 they will perish; but **You continue**: and they all will grow old as does a garment; 12 and as a mantle You will roll them up, as a garment, and they will be changed: but **You are the same**, and **Your years will not fail**.

Hebrews 1:10-12

This was that same life of which John wrote when testifying, “In Him was life, and the life was the light of men”<sup>41</sup> ... And this was that same life of which he also wrote, “Concerning the Word of life.”<sup>42</sup> The prophet Isaiah also spoke of the Messiah **abiding forever** to accomplish the will of **יְהוָה**:

... He shall **prolong His days**, and the purpose of **יְהוָה** will prosper in His hand.  
Isaiah 53:10

And the book of Hebrews speaks yet more of the *age-enduring life* which must necessarily abide with the One who is the Aleph and the Tav; for numerous other texts in this letter show the one who wrote of these things surely knew the Messiah to be the Beginning and the End:

12 And as a mantle<sup>43</sup> You will fold them up, and they will be changed; but You are the same, and **Your years will not fail**.  
Hebrews 1:12

This was a quote from Psalm 102:26-27 and it reveals the Son to be the Sovereign **יְהוָה**,<sup>44</sup> who created all things. But it also shows the age-enduring life of the Aleph and the Tav: He who existed from the beginning would also abide until the very end!<sup>45</sup> That age-abiding life – revealed in “ET” (**אָת**), the Aleph and the

<sup>40</sup> John 1:4, 1John 1:1-2, 2:24-25, 5:10-12, 20

<sup>41</sup> John 1:4

<sup>42</sup> 1John 1:1

<sup>43</sup> A garment which covers.

<sup>44</sup> Psalm 102:12

<sup>45</sup> Psalm 102:12

Tav – was once more seen later in this same letter:

**יְהוָה** the Messiah is the same yesterday, and today, and unto the ages to come.  
Hebrews 13:8

The above writing is a clear reference to Hebrews 1:12 and Psalm 102:26-27. Age-abiding life is revealed to us by the Aleph and the Tav; He abides across the Ages of time: from the Beginning (**אָת**) to the End (**אָת**). **יְהוָה** personally stated that He was the Aleph and the Tav who would abide from Age to Age:

34 **יְהוָה** answered them, *Amein, amein, I say to you, “Whosoever commits sin is the servant of sin. 35 And the servant abides not in the house for ever: but **the Son abides to the Ages.**”*  
John 8:34-35

Although the people often did not understand much of what **יְהוָה** said, they nevertheless knew the Messiah would abide from Age to Age:

34 The people answered him, “We have heard out of the Torah that **the Messiah abides to the Ages** ...” John 12:34

Being the Aleph and the Tav, the Messiah abides from Age to Age:

1 For this Melchi-Tzedek, King of Salem, priest of El Elyon,<sup>46</sup> who met Abraham returning from the slaughter of the kings, and blessed him, 2 to whom also Abraham gave a tenth of all – being first, by interpretation, King of righteousness, and then also King of Salem, which is King of peace; 3 without father, without mother, without genealogy, having **neither beginning (אָת) of days nor end (אָת) of life**, but made like unto the Son of Elohim) – **abides a priest continually**.

Hebrews 7:1-3

The endless, Age-abiding life of the Aleph and the Tav were of immense importance to this writer as His perpetual life shows **יְהוָה** to have been the Son of **יְהוָה**, the Messiah, and the Great Priest of Yisrael: the power of an

<sup>46</sup> El Most High

*endless life* makes Him the Surety of a better Covenant ...

15 And it is yet more abundantly evident, if after the likeness of Melchi-Tzedek there arises another priest, 16 Who has been made, not after the law of a carnal commandment, but after the power of **an endless life**: 17 For it is witnessed of Him, “You are **an age-abiding priest** after the order of Melchi-Tzedek” ...

21 (For they, indeed, have been made priests without an oath; but He with an oath by Him that said of Him, יהוה has sworn and will not repent, You are **an age-abiding priest**); 22 by so much also, ישוע has become **the surety** of a better covenant. 23 And they, indeed, have been made priests many in number, because that, by death, they are hindered from continuing: 24 but He, because **He abides for the Ages**, has an unchangeable priesthood. 25 Wherefore, also, He is able to save to the uttermost those who draw near to Elohim through Him, seeing **He ever lives** to make intercession for them. Hebrews 7:15-17, 21-25

28 For the Torah appoints as high priests men who have weakness, but the word of the oath which came after the Torah, appoints **the Son having been perfected forever**.<sup>47</sup>

Hebrews 7:28, ISRV

### **The Apostle Kepha/Peter and Genesis 1:1**

Considering what we have read from Yochanan, Sha’ul, and the writer to the Hebrews,<sup>48</sup> we are not surprised to see Kepha – being a first-hand, eyewitness believer at the Transfiguration – also wrote much of the age-abiding Word of יהוה. He begins by encouraging the believers to anticipate *sharing* in the Messiah’s splendor at His return:

3 Blessed be the Elohim and Father of our Sovereign ישוע the Messiah, who according to His abundant kindness has begotten us

<sup>47</sup> “Forever,” is from the Greek “aion,” as in “eons.”

<sup>48</sup> Many people, including this writer, believe Sha’ul wrote the Book of Hebrews while others dogmatically insist that cannot be. Since this cannot be positively ascertained either way, we avoid unprofitable strife and presently offer the one responsible for *Hebrews* as a possibly distinct, fourth writer.

again to a living expectancy by the resurrection of ישוע the Messiah from the dead (ס),<sup>49</sup> 4 for an inheritance incorruptible, and undefiled, and that does not fade away, reserved for you in heaven, 5 who are kept by the power of Elohim, through faith, for a salvation ready to be revealed in the last time (ס). 6 Wherein you greatly rejoice, though now for a season, if need be, you are in sorrow through manifold trials: 7 that the testing of your faith, being much more precious than of gold that perishes, though it is tried with fire, might be found to praise and honor and **splendor** at the appearing of ישוע the Messiah: 8 Whom having not seen, you love; in Whom, though now you see Him not (yet believing), you rejoice with joy unspeakable and **full of splendor**: 9 Receiving the end of your faith, even the salvation of your souls. 10 Of which salvation the prophets have enquired and searched diligently, who prophesied of the favor that should come to you: 11 searching what, or what manner of time the Spirit of the Messiah which was in them did signify, when it testified beforehand the sufferings of the Messiah, and **the splendor that should follow**.<sup>50</sup> 1Peter 1:3-11

Having written of our sharing in the Messiah’s splendor, Kepha then speaks more of the Aleph and the Tav, the Word of יהוה which abides for the Ages:

17 And if you call on Him as Father, who without respect of persons judges according to each man’s work, pass the time of your sojourning in fear: 18 knowing that you were redeemed, not with corruptible things – with silver or gold, from your vain manner of life handed down from your fathers – 19 but with precious blood, as of a Lamb without spot, even the blood of the Messiah: 20 Who was foreknown, indeed, before the foundation of

<sup>49</sup> Being the Firstborn from the dead (Colossians 1:18), the Firstborn among many brethren (Romans 8:29), the Messiah is clearly the Aleph (ס).

<sup>50</sup> The Transfiguration was prophetic of the splendor that would **follow** (Mark 9:1-2) the suffering and death of יהוה which He was to accomplish at Yerushalayim (Luke 9:30-31).

the world (ס), but was manifested at the end of the ages (א) for your sake, 21 who through Him are believers in Elohim, that raised Him from the dead, and gave Him **splendor**,<sup>51</sup> so that your faith and expectancy might be in Elohim. 22 Seeing you have purified your souls in your obedience to the truth, to unfeigned love of the brethren, love one another from the heart fervently: 23 having been begotten again, not of corruptible seed, but of incorruptible, through the Word of Elohim, which lives and abides. 24 For “All flesh is as grass, and all the splendor thereof as the flower of grass. The grass withers, and the flower falls: 25 but the Word of Elohim **abides to the Ages**” (א). And this is the Word of Good Tidings which was preached to you.

1Peter 1:17-25

Along with Ya’acob and Yochanan, Kepha saw the Transfiguration firsthand.<sup>52</sup> And so he declared to these believers the Word of Elohim abides across the ages: the Aleph and the Tav was the Lamb of יהוה; יהושע is the Living Word who now radiates with the light, power, and splendor of יהוה, and He lives and abides for the Ages.

Having seen the light and the splendor of יהוה at the Transfiguration, Kepha would also write more of this great light:

*9 But you are an elect race, a royal priesthood, a set apart nation, a people for a possession, that you may show forth the excellencies of Him who called you out of darkness into His marvelous **light**.”*

1Peter 2:9

And having seen the splendor of יהוה shine forth from יהושע at the Transfiguration, Kepha could encourage the believers to look forward to standing blameless in that great, radiant splendor upon the Messiah’s return:

*12 Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing was happening to you: 13 but*

<sup>51</sup> Of which splendor, the Transfiguration was prophetic.

<sup>52</sup> Mark 9:1-2

*rejoice, seeing you are partakers of the Messiah’s sufferings; so that **when His splendor** will be revealed, you may also be glad with exceeding joy. 14 If you are reproached for the Name of the Messiah, blessed are you; for the Spirit of **splendor** and of Elohim rests upon you ...* 1Peter 4:12-14

Other texts, too, showed Kepha looked forward to the time when, as his reward, he could share in this splendor with his Messiah:

*1 The elders among you I exhort, who am a fellow elder, and a witness of the sufferings of the Messiah, **who am also a partaker of the splendor that shall be revealed**: 2 Tend the flock of Elohim which is among you, exercising the oversight, not of constraint, but willingly, according to Elohim; not for base gain, but of a ready mind; 3 neither as lording it over the charge allotted to you, but making yourselves examples to the flock. 4 And when the Chief Shepherd shall be manifested, you shall receive **the crown of splendor** that does not fade away ... 10 And the Elohim of all favor, **who called you to His age-abiding splendor in the Messiah**, after that you have suffered a little while, will Himself perfect, establish, strengthen and settle you.”*

1Peter 5:1-4,10

Kepha also wrote of the light that shines in the darkness, the darkness being unable to overcome it:<sup>53</sup>

*... 3 seeing that His almighty power has granted to us all things that pertain to life and reverence, through the knowledge of Him that called us by His own **splendor** and virtue; 4 whereby He has granted to us His precious and exceeding great promises, that through these you may become partakers of the almighty nature, having escaped from the corruption that is in the world by lust.”<sup>54</sup>*

2Peter 1:3-4

<sup>53</sup> Genesis 1:2-3, John 1:4-5, 8:12, 2Corinthians 4:6-7, 1John 1:5, 2:8

<sup>54</sup> The light of the Messiah delivers us from the darkness of lust and corruption. Ephesians 2:1-3, 5:3-8,11, 6:12, Colossians 1:12-13

We are further given Kepha's direct mention and recounting of the Transfiguration:

*16 For we did not follow cunningly devised fables, when we made known to you the power and presence of our Sovereign יהושיע the Messiah, but we were eyewitnesses of His majesty. 17 For He received from Elohim, the Father, honor and splendor, when there was borne such a voice to Him by the Majestic Splendor, "This is my beloved Son, in whom I am well pleased;" 18 and this voice we heard borne out of heaven, when we were with Him in the set apart mountain. 19 And we have the word of prophecy made more sure; unto which you do well to take heed, as to a lamp shining in a dark place, until the day dawns, and the day-star arises in your hearts."* 2Peter 1:16-19

When the bright and morning star rises in the hearts of those who overcome, with great splendor, they will shine forth like the Sun in the Kingdom of their Father.<sup>55</sup>

At the close of his second letter, Kepha attributes Age-abiding splendor to the Aleph and Tav; and this was an indication of his faith and humility – humility that acknowledged יהוה, alone, possesses light and splendor, and faith that this great power and splendor would someday give age-abiding life to his mortal body:

*17 You therefore, beloved, knowing these things beforehand, beware lest, being carried away with the error of the wicked, you fall from your own steadfastness. 18 But grow in the favor and knowledge of our Sovereign and Savior יהושיע the Messiah. To Him be the splendor both now and to the Ages. Amen.*  
2Peter 3:17-18

As Kepha had walked with the Messiah, and as he had seen His splendor, this apostle also wrote much of the Aleph and Tav. And having personally witnessed the Transfiguration, this early believer appears to have very much looked forward to the day

when he would stand in the Presence of that splendor blameless with great joy.<sup>56</sup>

### ***The Apostles Revealed the Aleph and the Tav as They Preached the Kingdom and the Resurrection From the Dead***

We have seen that all the early men of faith understood life to be inherent in the One who is the Aleph and the Tav: He who began (א) all of creation, will also abide continually, and He will most assuredly work until all the purposes of יהוה are finished/completed (ת). Because יהושיע was/is the Aleph and the Tav, He could not be held in death's grip. He was there "from the beginning" and He will abide to the very end, working to bring about every planned purpose of Elohim, the Father.

*22 Men of Yisrael, hear these words: יהושיע the Nazarene, a man borne witness to by Elohim by works of power and wonders and signs, which Elohim wrought by Him in your midst, as yourselves know, 23 He was given up by the determinate counsel and foreknowledge of Elohim, you, by the hand of lawless men, have impaled and slain. 24 Whom Elohim has raised up, having loosed the pains of death, inasmuch as it was not possible that He should be held by its power ...* Acts 2:22-24

Understanding the word "ET" (אֵת) applies to the Messiah's age-abiding life, we also have greater import to the fact that the first believers so strongly emphasized His resurrection from the dead: the Aleph and the Tav must abide for the Ages, or He cannot be the First and the Last! Sha'ul also wrote that the resurrection from the dead proved the Messiah to be the Son of Elohim, the Aleph and the Tav of Genesis 1:1 ...

*... 3 concerning His Son, who came of the seed of Dawid according to the flesh, 4 who was designated Son of Elohim with power, according to the Set-apart Spirit, by the resurrection from the dead: יהושיע Messiah, the Master of us.* Romans 1:3-4, ISRV

<sup>55</sup> Daniel 12:3, Malachi 4:2, Matthew 13:40-43

<sup>56</sup> 1Peter 1:3, 7-9, 13, 21, 4:13, 5:1,4, 2Peter 1:10-11, Jude 24-25

As spoken of by Isaiah, the Messiah's days would be prolonged by the resurrection, and He would continue to possess age-abiding life so as to lead forth in the fulfillment of the Most High's purposes.

The Aleph and the Tav was, in the minds of these believers, the *guarantee*, the *surety*, that those who remained faithful would themselves be someday resurrected in splendor:

*For if we have been planted together in the likeness of His death, we will also be in the likeness of His resurrection.*

Romans 6:5

### **The Words Cognate With ET (אֵת)**

Because of the *certainty* which the Scriptures often associate with the Aleph and the Tav, we believe the word “אֵת” is cognate with the words “emet” and “amein.”<sup>57</sup> The reasoning behind this is quite simple. The Hebrew word for “faithful” is “emet:”

←   ←   ←  
אֵת = emet = faithful

We all know the *certainty* which is commonly associated with this word: a faithful/loyal servant, a faithful/loyal animal, a faithful/loyal employee, a faithful/loyal friend. We find those who are faithful will often prove to be of the greatest assistance in difficult times. But, by simply dropping the tav (ת) and adding a nun ( ן ), we now have the word “amein:”

←   ←   ←  
אֵינן = amein = so shall it be, truly

The Messiah often used the word “amein” at the start of a sentence to emphasize the certainty of what He was saying:

*For, amein, I say to you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the Torah, till all be fulfilled.*

Matthew 5:18

*Amein, Amein, I say to you, He that hears*

<sup>57</sup> Hebrew scholars will likely disagree, and perhaps vehemently so. We respect their right to do so, but without being dogmatic, we also believe Scripture reveals Scripture and, as such, that we are on solid ground over this matter.

*My word, and believes on Him that sent Me, has age-abiding life, and will not come into condemnation; but has passed out of death into life.*

John 5:24

Thus, the promises of יהוה are “Yes” in Him, and in Him is the “Amein” of *certainty* that they will surely come to pass.<sup>58</sup> יהושע even calls Himself “the Amein, the Faithful and true witness,”<sup>59</sup> thus associating these two, Hebrew words. But יהושע also called Himself the Aleph and the Tav, and we note the following about the words “ET” (אֵת) and “EMET” (אֵמֶת):

By simply adding the MEM (מ) to the middle of the word “ET” (אֵת), it becomes the word “EMET” (אֵמֶת).

We believe this to be prophetic of יהושע being revealed in the flesh as the Blessed El who came down to tabernacle among us.<sup>60</sup> The letter MEM (מ) stands for water/waters and that would certainly include the waters of Ruach ha'Qodesh<sup>61</sup> which overshadowed Miriam,<sup>62</sup> preparing a body for the Messiah,<sup>63</sup> and leading to the Savior's birth. That the Messiah was faithful (“EMET,” אֵמֶת) in obeying יהוה is without question:

*... Who was faithful to Him that appointed Him, as also was Mosheh in all his house.*

Hebrews 3:2

We earlier promised to indicate why the word “ET” (אֵת) is fitting to be translated as “specifically.” First of all, the English word “specifically” does *point to* and *emphasize* English words in a sentence just as the supposedly non-translatable “אֵת” *points to* the definite, direct object(s) in a Hebrew sentence. It is interesting to note “definite” is one of the

<sup>58</sup> 2Corinthians 1:19-20

<sup>59</sup> Revelation 3:14

<sup>60</sup> 1Timothy 3:16, John 1:14. Momentarily, more will be said of the Hebrew name “Mallalelel” – a word which means, “The Blessed El,” and which begins with the letter MEM (מ).

<sup>61</sup> The Set-Apart Spirit is often *likened to*, as well as *associated with* water. Genesis 1:2, Isaiah 44:3, Hosea 10:12, John 7:37-39, Hebrews 6:4,7-8

<sup>62</sup> Luke 1:35

<sup>63</sup> Hebrews 10:5

words used by Hebrew scholars for describing the *function* of ET, אֵת.

Secondly, for the many scriptural reasons given throughout our study, we believe אֵת is oftentimes related to those other Hebrew words which connote something *certain* and *definite*: אֱמֶת (emet), meaning “faithful,” and אָמֵן (amein), meaning “of a truth,” “of a certainty,” “surely/truly,” or “so be it.” As we have seen, because יְהוֹשֻׁעַ is the Aleph and the Tav, because He abides for the Ages, He is the *Surety* of a better Covenant. Thus, based only on Scripture, we define “ET” (אֵת) as follows:

*ET (אֵת): “Specifically,” where “specifically” means, “With intent and purpose as ultimately revealed/fulfilled/consummated in/by יְהוֹשֻׁעַ the Messiah, the Aleph and the Tav.”*

As one example of how this understanding “fits,” we will cite a teaching which has become very common amongst those returning to the Hebrew roots of True Worship: *The Messianic Genealogy of Genesis 5*. For quite some time, many segments of the believing population have known that, beginning with “Adam,” this genealogy in *Genesis 5* provides ten names and, together, their Hebrew meanings reveal the Greatest Message ever told:

- Adam = Man
- Seth = Appointed
- Enosh = Mortal
- Kainan = Sorrow
- Mahallel = the Blessed El
- Jared = Came Down
- Enoch = Teaching
- Methuselah = His Death Brings
- Lamech = Despairing
- Noah = Rest

By themselves, these names certainly have significance, but together, they form one of the first, *hidden* declarations of the Good News:

*Man (is) appointed mortal sorrow.*

*The Blessed El came down teaching.*

*His death brings (the) despairing rest.*

While this is truly the Good News of salvation through the Messiah’s death, there is still more

we should understand here, and it involves the word “ET” (אֵת). In the original Hebrew manuscripts, *before each of these names*, we see the word “ET” (אֵת):

Adam:

אָדָם Adam	אֶת-שֵׁמֹת specifically their names	← ← ← וַיִּקְרָא And He called
	הַבְּרָאָה the creating (of) them	← ← ← בַּיּוֹם in the day (of)

Seth/Shet:

שֵׁת Shet	אֶת-שְׁמוֹ specifically his name	← ← ← וַיִּקְרָא And he called
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Enosh:

אֶת-אֲנוֹשׁ specifically Enosh	← ← ← וַיּוֹלֵד And he begot
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Kaynan:

אֶת-קַיִן specifically Kaynan	← ← ← וַיּוֹלֵד And he begot
-------------------------------------	------------------------------------

Mahallel-El:

אֶת-מַהֲלֵל־אֵל specifically Mahallel-El	← ← ← וַיּוֹלֵד And he begot
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Yared/Jared:

אֶת-יָרֵד specifically Yared	← ← ← וַיּוֹלֵד And he begot
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Chanok/Enoch:

אֶת-חֲנוֹךְ specifically Chanok	← ← ← וַיּוֹלֵד And he begot
---------------------------------------	------------------------------------

Methu-selach/Methuselah:

אֶת-מֶתוּשֶׁלַח specifically Methu-selach	← ← ← וַיּוֹלֵד And he begot
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Lamech:

אֶת-לָמֶךְ specifically Lamech	← ← ← וַיּוֹלֵד And he begot
--------------------------------------	------------------------------------

Noach/Noah:

נח	את-שמו	ויקרא
Noach	specifically his name	And he called

With a fuller understanding of the word “ET” (את), we see that יהוה had a *specific*, foreordained intent, a sovereign purpose, in each of these men being called by a *certain* name! We see that יהוה knew them before they were formed in the womb.<sup>64</sup> And we see how His purpose for their lives was revealed in none other than the Aleph and the Tav: These men’s names pointed to the Messiah’s mission in coming to earth to die for the sins of the world. Do we say this was the *only* purpose in those ten being so named? Certainly not. We believe many other things will be seen in relation to these men and their names as יהוה reveals His lovingkindness to them *through יהושע the Messiah* in the Ages to come:

... that in the Ages to come He might show the exceeding riches of His favor in kindness toward us in the Messiah יהושע

Ephesians 2:7

The word “ET” (את) connotes the *surety*, the *certainty*, of the age-abiding plans and purposes of the Sovereign יהוה: From the Beginning (א) to the End (ת), we know that all things are “*of Him, and through Him, and to Him,*” ... “*to whom is the splendor to the Ages: Amein.*” Romans 11:36

Having seen the Spirit’s use of את in the Messianic genealogy of Genesis 5, we provide two more examples which show how understanding this word to mean “specifically” upholds the truth of Scripture:

- In Psalm 117:1, we read, “*Praise יהוה all you nations*” ... but this is only how most translations read; a more literal rendering is seen below:

גוים - כל	את-יהוה	הללו
goyim kol nations all	YHWH ET specifically	Hallelu Praise you

<sup>64</sup> Psalm 139:14-16, Jeremiah 1:4-5

Upon realizing “ET” means “specifically,” thus, *pointing to יהוה* and adding special *emphasis* to the One who is to be praised, we can immediately see the intent of such wording in this psalm: The nations – *who formerly worshipped idols and demons*<sup>65</sup> – are now directed to *specifically worship, in contrast*, the One and only, the true Elohim, and the Creator of all. We further note Sha’ul *quoted this text* as evidence that *formerly heathen peoples* would be praising the Name of יהוה and exalting Him!<sup>66</sup>

- Returning to *Genesis*, we point out one final example. This text shows the words of Eve after she had given birth to Cain ...

*And Adam knew Eve his wife; and she conceived, and bore Cain, and said, “I have gotten a man from יהוה.”*

The above text shows how most versions read as they translate the Hebrew word “ET” (את) to mean “with.” A more literal rendering is seen below:

את-יהוה	איש	קניתי	ותאמר
YHWH ET specifically	ish man (a)	kaniti I acquired	Va'tomare And she said

Most translations render the meaning of “ET” (את) as “with,” thus, they phrase text to show Eve had gotten a man *by the help* of יהוה. However, more than one Hebrew scholar believes this text points to the fact that Eve thought she had already brought forth the prophesied Messiah – the One who was promised to crush the serpent’s head.<sup>67</sup> Bullinger gives the literal rendering in his margins as ... “*a man, even Jehovah,*”<sup>68</sup> while J.B. Rotherham translates the text to convey that very thought:

<sup>65</sup> Psalm 22:27, 96:5, Jeremiah 10:11, 1Corinthians 10:20, Galatians 4:8, 1Thessalonians 1:9-10

<sup>66</sup> Romans 15:11

<sup>67</sup> After all, this promise was first spoken in Eve’s presence. Genesis 3:15

<sup>68</sup> Of course, we dissent from Bullinger’s poor scholarship regarding the Name of יהוה: although there is no “j” in the Hebrew language, the word “Jehovah” was rather popular in the 1800’s amongst various, uninformed or tradition-bound pastors and scholars.

Now, the man, having come to know Eve his wife — she conceived, and bare Cain, and said, I have gotten a Man, even Yahweh!

Genesis 4:1

We would translate the latter portion of this text in a similar way:

... I have acquired a man,  
specifically **יְהוָה**!

But alas, Adam and Eve had rejected the Author of Life, and by default, they had asked for a murderer, even as Yisrael would do many centuries later when rejecting the Messiah.<sup>69</sup> Just the opposite of being the Messiah, Cain would eventually murder his brother, Hebel/Abel, over issues of spiritual jealousy and hatred. But the Sovereign whom Yisrael sought would suddenly come to His Palace,<sup>70</sup> and He would be the Seed of the woman, the virgin Miriam, as the promise of the Messiah was fulfilled through His birth, life, suffering, death, and resurrection.

### **The Aleph and Tav in the Apocalypse**

As we near the end our contemplations on the Aleph and the Tav, significant thoughts of Him must be visited as seen in the Book of Revelation. At the outset of His words to the Laodiceans, **יְהוָה** said:

*These things says the Amein, the faithful  
and true witness, the beginning (א)*  
*of the creation of Elohim ...*

Revelation 3:14

This confirms that which we have already seen:

*All created things  
had their origin in Him:*

*All things came into existence through Him,  
and without Him, not even one thing  
came into existence of that which  
has come into existence.*

John 1:3

<sup>69</sup> Rejecting **יְהוָה**, Yisrael asked for a murderer, Barabbas (Acts 3:13-14), and they later suffered terrible annihilation at the warring and murderous hands of Titus, who destroyed and ravaged the city of Yerushalayim in 70-71 A.D.

<sup>70</sup> Malachi 3:1

Yet even before this, **יְהוָה** had spoken to Yochanan of His being the Aleph and the Tav. In the opening portions of this vision, we once again see the age-abiding power of the Aleph and the Tav as **יְהוָה** states He will abide forevermore:<sup>71</sup>

*16 And He had in His right hand seven stars: and out of His mouth went a sharp two-edged sword: and His countenance was as the sun shines in its strength. 17 And when I saw Him, I fell at His feet as one dead. And He laid His right hand upon me, saying to me, “Fear not; I am the first (א) and the last (ת): 18 I am He that lived (א),<sup>72</sup> and was dead; and behold, I am alive for evermore (ת), Amein. And I have the keys of death and of Sheol.*

Revelation 1:16-18

But even before this, and when speaking of His return, we not only see the Messiah revealed as the Aleph and the Tav, but we see His coming to be a fulfillment of the prophecy given by Zechariah:

*10 And I will pour upon the house of David, and upon the inhabitants of Yerushalayim, the spirit of favor and supplications: and they will look to Me, אֶת־אֱלֹהִים whom they have pierced, and they shall mourn for Him, as one mourns for his only son, and shall be in bitterness for Him as one that is in bitterness for his firstborn.*

Zechariah 12:10

Notice the “אֶת־” here is *not* parenthetical: it is an actual part of the text! ET appears *directly* in the Hebrew manuscript:

דָּקְרוּ	אֲשֶׁר	אֶת	אֵלַי	וְהִבִּיטוּ
they	that	ET	to Me	And they
pierced		specifically		will look

Those who have remained with us to this point in the study will immediately understand the great significance of Yisrael looking to the One who was *specifically* pierced for their transgressions:<sup>73</sup> they will look to the **One and only, יְהוָה** the Messiah, **the Aleph and the Tav** – the One whose impalement was

<sup>71</sup> John 8:35, 12:34

<sup>72</sup> (i.e., existed before all things, Colossians 1:17)

<sup>73</sup> Isaiah 53:5-12, Psalm 22:16



foreordained “from the foundation of the world.”<sup>74</sup> It is not coincidence the Zechariah prophecy uses the word “ET” (אֵת), and it is not coincidence that, *in the context of this prophecy*, the vision of Yochanan specifically mentions יהושע being the Aleph and the Tav! Hence, the great significance of the Zechariah prophecy is better understood when its fulfillment is directly mentioned in the vision of Yochanan:

In that vision, יהושע called Himself *the Aleph and the Tav* and Yochanan quotes Zechariah 12:10 to reveal the Messiah is the One who was *pierced* as well as the One who will be returning for His people:

*7 Behold, He comes with clouds; and every eye will see Him, and they also who pierced Him: and all tribes of the earth shall wail because of Him. Even so, Amein. 8 I am the Aleph and the Tav, the Beginning and the End, says דְּהוּרָה, who is, and who was, and who is to come, Shaddai. 9 I, Yochanan, who also am your brother, and companion in tribulation, and in the Kingdom and patience of יהושע the Messiah, was in the island that is called Patmos, for the Word of Elohim, and for the testimony of יהושע the Messiah. 10 I was in the Spirit in the Day of דְּהוּרָה,<sup>75</sup> and heard behind me a great voice, as of a trumpet, 11 saying, I am the Aleph and the Tav, the First and the Last. And what you see, write in a book, and send it to the seven assemblies ...*

Revelation 1:7-11<sup>76</sup>

<sup>74</sup> Revelation 13:8

<sup>75</sup> The vision of Yochanan was in regard to “the Day of יהוה,” the day of vengeance upon all His enemies.

<sup>76</sup> For those readers who may object and who may insist that יהושע was calling Himself “the Alpha and the Omega:”

1. יהושע does not change, and He speaks the Hebrew tongue. Acts 9:1-6, 26:14 We do not to say, however, He is unable to communicate with those who speak a language other than Hebrew! But, יהוה does declare Himself to be “the Elohim of the Hebrews.”

2. Our study has offered abundant proof that יהושע is the fulfillment of Genesis 1:1, wherein the Aleph and Tav are first revealed. Further, it was through this Aleph and Tav that early men of faith gave the fullest expression to all that the Messiah is on behalf of His

The Aleph and the Tav seen in Genesis 1:1 are the Aleph and the Tav seen in Zechariah, and He was pierced to reconcile all things – including the nation of Yisrael – back to יהוה. The Aleph and the Tav revealed “In the beginning” (א) is also the Aleph and the Tav revealed in the End (ת), and the *Revelation* prophecies show us the resurrected Messiah will prevail as the Sovereign, putting down all evil to establish the Kingdom of the Most High throughout the earth.

### *A Few Closing Thoughts*

“ET” (אֵת) may be the biggest, two-letter word in the Hebrew language! Being composed of the first and last letters of the ALEPH-BEIT, it represents all 22 letters of the Hebrew language. And being composed of the first and last letters of the Hebrew ALEPH-BEIT, אֵת represents, in general, the beginning and the end: the beginning and the end of the Word of יהוה and, supremely, the beginning and the end of His Olam, Age-Abiding Purpose.

When applied to the Messiah, we see אֵת also speaks of His age-abiding life: not only was He the “Author (א) of Life,” He created the Ages of Time, along with all else that has been made. Hence, having set it all in motion, the Messiah will abide to the very end (ת), fulfilling every prophesied purpose of the Most High. He is the First and the Last. The word אֵת, then, also represents the *surety* that everything purposed by יהוה will, indeed, come to pass: His great plan was established from the very beginning (א) and He will bring to pass every intended purpose *before, by, or at* the end (ת) of all the foreordained ages of time. When applied to the Messiah, the Aleph and the Tav reveal the *certainty* of the sovereign plans of יהוה. At the consummation of the ages, everything intended from the outset (א) will have come to pass (ת) and יהוה will be greatly exalted.

people as He fulfills the Age-Abiding Purpose of יהוה, the Father. Having been written in the Hebrew language, the Genesis 1:1 text simply does not contain the Alpha or the Omega, it contains the Aleph and the Tav.

We do not diminish the Messianic prophecy of Genesis 3:15; its significance is very great. However, the first prophecy of the Messiah is seen in Genesis 1:1, and this great text reveals Him to have been the Aleph and the Tav, the Creator of all things. The *B'raysheet 1:1* Scripture twice employs the word “ET” (אֵת) – once over His specific purpose in creating the heavens and once over His specific purpose in creating the earth – further proving the great sovereignty of יהוה by showing that, in the Messiah, He truly and fully declared the end (אֵת) from the very beginning (אֵת).

The hidden nature<sup>77</sup> of the Hebrew word “ET” (אֵת) speaks of all the riches of wisdom and knowledge that are concealed by יהוה, in His Messiah:

*... 2 in order that their hearts might be encouraged, being knit together in love, and to all riches of the entire confirmation of understanding, to a true knowledge of the secret of Elohim, and of the Father, and of the Messiah, 3 in whom are hidden all the treasures of wisdom and knowledge.*

Colossians 2:2-3, ISRV

These great, hidden treasures are only being revealed in *small measure* in this age, but “*in the ages to come*” we will be even more deeply awed as He shows “*the exceeding riches of His favor in kindness toward us in the Messiah יהוה*.”<sup>78</sup>

Once a person more fully sees the truth of the matter, it soon becomes evident that there are many other references to the Messiah being the Aleph and the Tav; and these many Scriptures corporately show us just how often these faith-building thoughts dominated the minds of the earliest Messianic believers: *The many implications behind יהוה being the Aleph and the Tav provided the first century*

<sup>77</sup> Deuteronomy 29:29, Proverbs 25:2, 1Corinthians 2:7-8, Ephesians 3:9, Colossians 1:26-27

<sup>78</sup> Ephesians 2:7, Isaiah 64:4, 1Corinthians 2:9, Psalm 31:19

*believers with an unshakable faith, an anchor to their souls.*<sup>79</sup>

Throughout the New Covenant writings, we find their many references to the great work which has been done, is being done, or will yet be done by the Aleph and the Tav. The writer of *Hebrews* spoke, once more, of the Messiah being the Aleph and the Tav when stating Him to be “*the Author (אֵת) and Finisher (אֵת) of the faith:*”

*“Looking to יהוה the Author and Finisher of the faith; who for the joy that was set before Him endured the stake, despising the shame, and is set down at the right hand of the throne of Elohim.” Hebrews 12:2*

Further, the Aleph and the Tav speak of the elect who are chosen in the Messiah: Those who יהוה foreknew (אֵת),<sup>80</sup> He also predestined (אֵת) to partake in His great splendor through יהוה the Messiah:

*“For whom He did foreknow, He also did predestine to be conformed to the image of His Son,<sup>81</sup> that He might be the Firstborn among many brethren.” Romans 8:29*

Only those who overcome in this life will be so honored: the Great Reward – of shining forth like the Sun in the Father’s Kingdom – will only be conferred upon those who emerge victoriously from this life, having obeyed יהוה by walking in faith and keeping His commandments.<sup>82</sup> The Son of יהוה, being *the Aleph and the Tav*, is our *surety* that the plan of יהוה, the Father, will most certainly be accomplished in the lives of all who trust Him:

*... having confidence of this very thing: that He who has begun (אֵת) in you a good work will perfect it<sup>83</sup> (אֵת) until the day of יהוה the Messiah. Philippians 1:6*

<sup>79</sup> Hebrews 6:17-20

<sup>80</sup> From the beginning.

<sup>81</sup> The Aleph and the Tav.

<sup>82</sup> Psalm 19:7-11, Matthew 5:17-20, 19:16-22, Romans 2:13, 3:31, 1John 5:3-5, Revelation 12:17, 14:12, 22:14, Genesis 26:4-5. For more information about “the Great Reward” see, “*The Sign, the Seal, and the Secret.*”

<sup>83</sup> (i.e., complete it)

This is why the writer of *Hebrews*, who wrote much of the Aleph and the Tav, set forth יהושע as “the surety of a better Covenant.”<sup>84</sup> It is a Covenant which has been enacted upon better promises<sup>85</sup> – all of which are upheld by the One who abides for the Ages – from the Beginning (א) to the End (ת).

Having been blessed with a greater view of the Most High’s sovereignty and love, we close with much gratitude for all that the Messiah represents, for all that He has become, to those who draw near to יהוה through Him.

*We magnify the One whose loving ways are exceedingly great and so very far beyond man’s limited ability to comprehend. ת*

C.P.  
Northridge, CA  
8/8/2008

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<sup>84</sup> Hebrews 7:21-28. The writer of *Hebrews* sets forth this *surety* in the midst of numerous references to the Messiah being the Aleph and Tav, the One who abides from Age to Age, from Beginning to End!

<sup>85</sup> Hebrews 8:6, 2Peter 1:3-4

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