

First-Last Events in the Bible
[*Aleph* (א) or First and *Tav* (ת) or Last]

This list came about as a result of trawling through the Bible with the three “Aleph-Tav” statements in Revelation 1:8, 21:6 and 22:13 (with Isaiah 48:12) in mind. In Revelation, it could be said that each of the three Persons of the Triunity observes, “I am the *Alpha* and *Omega*”. In Hebrew, that would be written “*Aleph* (א) and *Tav* (ת)”. Firstly, some introductory comments behind what are here defined as ‘event couples’ or ‘event pairs’. Hopefully, the listed examples and the concept or code we are examining in this paper explain themselves.

What began this was a search for meaning in Hebrew or Semitic for the ‘*Hat*’ in the name of 18th Dynasty Queen “Hatshepsut” of Egypt. She was ancient Egypt’s fabulous 18th Dynasty Queen. She lived in 1450 BC according to Egyptologists. She lived in 950 BC on Dr Velikovsky’s chronology as refined and extended by our research. We agree with Dr Velikovsky and believe her to be the Queen of Ophir (הַר־יָפוֹא, *Auphirah* or Africa) whose *retinue* (representatives of the Egypto-Ethiopian Government) paid homage to King Solomon of Israel. Colloquially known as the “Queen of Sheba”, Jesus described her as the “Queen of the South”. Josephus Flavius called her the “Queen of Egypt and Ethiopia”. That quest then expanded somewhat beyond the original intent. The process, no matter how it exactly began, received a fillip (stimulus, boost) by a decision to begin studying Hebrew from about 1990.

Thus began my re-reading of the Old Testament in the original Hebrew text. Then it became obvious that there were subtle variations in the Hebrew in some of these event couples. For example, the two occasions when Moses struck rock to release water for thirsty Israelites struggling in the desert heat. According to the texts (Exodus 17:6 and Numbers 20:8) Moses was only supposed to strike the rock on the first occasion and “speak” to the rock on the other. The words for ‘rock’ are different (refer below) revealing an important and significant sub-context embedded in the scriptures.

As things further progressed down these tracks I realised the New Testament must also have been written from original Hebrew drafts even if none of them had survived to our day. That raises a remote possibility of extant or ‘yet-to-be-discovered’ Hebrew drafts of the New Testament documents, especially the Gospels. If they do exist, they must be archived (if not yet classified) in storage somewhere or buried someplace etc., without anyone knowing it. This *Aleph-Tav* model to explain why there are so many of these event-couples and refashions the way we look at Prophecy and History (***His Story***). This process is now helping to solve many linguistic and historical enigmas or riddles that also seem to abound in the New and Old Testaments.

For example, modern opinion holds that the language of New Testament Israel was Aramaean. It is possible that people, like Mary Magdalene who uttered “*Rabboni*” in the Garden of the Tomb, might have spoken a variant of Hebrew perhaps with a Galilean dialect or accent (c.f., Edersheim). However, she might also have used a loan word from Hebrew in her ‘native’ Aramaean suitably adjusted for its grammar and syntax. That was because she was a Phoenician; actually the **Syro**-Phoenician woman’s daughter. [Aram or אַרַם in the Old Testament is the name for modern Syria. Soon after

WWI, the French League of Nations (UN) Mandate Planners styled the modern name for the Biblical and former or ancient “Aram” as “Syria”. The French, perhaps still smarting from losses in ill-fated The Crusades launched from Tyre, Sidon, Acre etc., and from *The Lebanon*, inappropriately or misleadingly derived ancient Aramaea’s modern name from the Hebrew ‘רצו’ (*Tsor, Tzor* i.e., ‘Tyre’ or *Tsorya* or **Syria**).

However, in the drama of the Garden of the Tomb, “Mary” probably defaulted to her mother tongue i.e., Syrian-Aramaean¹. In AD 30, Syrian-Aramaean may have been quite similar to Hebrew. Under normal circumstances, Mary *the* Magdalene would have spoken Hebrew to her Jewish friends and acquaintances. Or, they might have been able to converse with her in Greek or Aramaean. Even then, as many of us who spend time in Israel or with Israelis well know, most modern Israelis speak two or three languages as they would have in Jesus’ day. Typically, they default to a common *lingua franca* like English (today) or Greek or Aramaean (in Jesus’ day) if others who don’t (or didn’t) speak Hebrew were in any given group. Almost certainly, although no one can prove or disprove these things, in a tense moment of drama, as in the Garden of the Tomb, Mary would have uttered the response she made in “Syrian” (Aramaean) which was her mother tongue and indeed her mother’s tongue!

But that does not mean the earliest authors drafted the New Testament, or Gospels, in Syrian. That’s poor logic or a non-*sequitur*. Words in New Testament books were transliterated or translated through various drafts but later re-drafts or re-publications after 70-135 AD occurred in a new linguistic environment. During that period, the Romans were expelling Jews from Israel. Then one or more languages; e.g., Syrian, Greek and possibly Latin or Arabic; became the region’s main *lingua franca*. Those circumstances probably explain some of the strange variations that may have crept into the texts that we now read transliterated into modern English, French, German, Mandarin or Pidgin English etc. These are the complicated factors that render sound analysis of the New Testament’s texts rather tricky at times. Blessing 11Riia explains how we can overcome some of these difficulties using the *Aleph-Tav* analysis.

Notwithstanding all these various discussions, the following list is drawn up on the assumption that the Bible was drafted within an array of perspectives, or structures perhaps, including a set of pairs of First-Last events which is **independent** of language difficulties. This is evidence for, and an enhancement of our understanding of, the Divine Inspiration behind the Scriptures we have received in the Bible. Jesus’ statement that “I am the Alpha and Omega” (or, in Hebrew, אה) is critically important evidence of that Inspiration. Obviously, there are some incidents that seem to be *repeated*. For example, we read of the writing of two sets of stone tablets containing the “Ten Commandments” (written-on-stone, not on papyrus like the other 603 which essentially derive from the ‘Ten’). Or the incidents where Moses had to firstly “strike” then secondly (lastly) “speak” to a rock to cause water to gush out of it to assuage a thirsty crowd.

It has since become obvious to this commentator, that Jesus speaking from Heaven; as Apostle John wrote down what he saw in *Revelation*; said, “I am the *Aleph* and *Tav*” not “*Alpha* and *Omega*” which have no meaning in Greek as ‘*Aleph-Tav*’ (אה) does in Hebrew. One linked that with the three verses where “sign” in Hebrew is “אה”, i.e.,

Exodus 4:8, 8:23 & 12:13. As is suggested in these pages those three verses are the only places where the word sign (תוא) is written "תא". That discovery emerged out of the process of searching for meaning in the word 'H'at' or in Hebrew 'תאה' as described above².

These 'First-Last' statements in *Exodus* and *Revelation* seem to set a boundary of completeness around the Scriptures leaving *Genesis* as a Bible in its own right. Of course, we still read *Genesis* to *Revelation* as our Whole Bible. Interestingly, the British & Foreign Bible Society Hebrew Tanach divides the Prophets into First and Last; מינושאר מיאיבנ מינורחא and מיאיבנ מינורחא; Joshua to II Kings and Isaiah to Malachi (excepting Daniel) respectively. But in the many attempts by commentators over the ages to explain the Bible by definitions or frameworks that categorise the Bible, most notably by the Dispensationalists, a very simple option seems to have been overlooked. That is to see the Bible as covering three dispensations or eras of two days or two thousand years each using the dictum of II Peter 3:8. Genesis covers the First or the *Aleph* (א) or Conscience Era. Exodus to Malachi covers the Middle or *Vav* (ו) Era of Israel and Moses Law. The New Testament covers the Last or *Tav* (ת) Era and Jesus synagogue or church following His Law that replaces Moses' but draws His Law from the same source which is of course God Himself³ The Three eras for an א - ו - ת or the full word for 'sign' in Hebrew (אות). In Exodus 4:8, 8:23 and 12:13, the word sign reads 'את'. Following the failure of the Conscience Era, God the Father and Jesus the Son formed two bride-synagogues, Israel then the Church, or the *Aleph* and *Tav*, the First and the Last. This is another and very important reason why God in *Revelation* says, "I am the *Aleph* and the *Tav* (*Alpha* and *Omega*).

In a final introductory point, we note that many people "search" for Christ in the pages of the Old Testament. They point to variations of the word for Saviour (*Yeshua*, עושי) found frequently in the Old Testament Hebrew. Although this is reasonable and useful, the point gets excessively typological and often unnecessarily so. Far more importantly, there are direct prophetic references in plain text such as Isaiah 7:14. Other prophecies are rather more obscure but when they are understood they are even louder bell-ringers of Christ (e.g., Isaiah 9:1-2 and 11:1 re the 'רצנ' or *nazar* refer Blessing 11D). An even clearer signature (Blessing 11Riii) of Christ in the pages of the Old Testament is surely in his clue to look for the *aleph* and *tav* or *alpha* and *omega* or first and last or *rishon* and *acheron*. No doubt the list below will grow as the search continues.

That's part of the **history** behind this search for 'event-pairs', the 'את', or sometimes triplets, the אות. The full word for sign is תוא or, as one could express the Hebrew in an absolutely literal way, "Aleph (א) and (ו) tav (ת)". That led to further extensions to the list to include several First (א), Middle (ו), and Last (ת) 'event-triplets'. The list concentrates on the more common *Aleph-Tav* events with some *Aleph-Vav-Tav* events also identified:

The List;

Genesis 1:1, Revelation 1:8, 21:6, 22:13, Hebrew spoken and written at the beginning and end of Scripture.

Genesis 1:1 and Revelation 21:1, Two Universes.

Genesis 2:8, Ezekiel 28:13, Two Gardens of Eden, the vegetable one in Genesis and the mineral garden in Ezekiel which was Satan's abode on Earth before Genesis 1:2.

Genesis 1:2, Genesis 6:1, Two Floods: First destroying Satan's abode (Ezekiel 28:13, II Peter 3:5) and Last (or Second) destroying the civilization Noah survived (II Peter 2:5). For the Two 'Fires' refer below *Revelation* chapters 6-18 and 21:1 ff.

Genesis 1:2 and Ezekiel 28:12-19 (Satan), Jeremiah 4:23 (Israel), Isaiah 34:11 (Edom); "Tohu and Bohu" (והת והבו): First (א, *Aleph*, in Satan's rebellion); Middle ('and', ו, *ve*) Judah & Israel's rebellion; and Last (ת, *Tav*) in Edom's rebellion as that nation currently leads in stirring up Middle East Crises but will be judged in the (near ?) future.

Genesis 1:2f-31, Isaiah 24:5, 65:20-25, Ezekiel 40:2, Two re-formatted Earths. The First to repair the world after Satan's Fall. The Last to repair the world of pollution and after effects of The Flood because of man's Fall and to prepare the world for the Messianic Kingdom.

Genesis 1:2-31, II Peter 3:8, God took Six days to re-format Earth and rested on the Seventh. Thus, per Apostle Peter's, "A thousand years is a dayetc" and **The School of Elijah** (See Reformers of 16th and 17th Centuries), about six thousand years must pass for The Fall of Adam to work its way out culminating with Armageddon. After these six millennia comes the Seventh Millennium = Day of Rest.

Genesis 3:1-5, Numbers 22:28-30, Satan speaks to Eve via the Serpent, the donkey speaks to Balaam who in effect is doing Satan's work.

Genesis 3:6-7, Ezekiel 28:12-19, Isaiah 15:12, Two Falls: Satan and Adam. Two *Stumbles*: Israel and Jesus at First Coming; Christendom at Antichrist at Second or Last Coming⁴.

Genesis 4:1-26, Matthew 1:1-25, Accounts of two conceptions with associated genealogies. Eve thought her first son was God-Jehovah. Mary's child was God-Yeshua or 'Jesus'⁵.

Genesis 4:24, Matthew 18:22, Lamech says he will avenge "seventy and seven fold" but Jesus tells Peter to forgive his brother "not until seven times but seventy times seven". However, with the inclusion of the 'Seventy Sevens' in Daniel 9:24, we might have an תרי"א triple here too.

Genesis 7:7 - 8:14 and Jonah 1:15 - 2:10, Noah and Jonah - *buried* in a vessel (Ark and Great *bara*-created Sea Creature) in the water. We can also view Noah, Jonah and Jesus (in the Tomb) as an Aleph-Vav-Tav (תו"א or תרי"א) event.

Genesis 11:1, Acts 2:8-12, One language (Hebrew) confused at Babel into many different languages Ends the First Era (Conscience); language confusion overcome to signify Beginning of the Last Era (Church Age) before Tribulation and End of Ages

(Conscience, Law-Israel, Church of The Christ) on Eve of the Millennium ⁶.

Genesis 11:8 and Isaiah 23:13; First-Last migrations out of Babylon *circa* 2000 BC (Tower of Babel) and *circa* 1000 BC (Kurds). In Isaiah 13:20-22, is the prophecy about Babylon's final destruction at end of the Tribulation and desolation throughout the Millennium. Therein, Babylon is just a smoking ruin populated by wild or strange creatures. Most of the Bible's record of **His Story** begins and ends with Babel-Babylon.

Genesis 11:1-9, Zechariah 5:11, Two Babel-Babylon scenarios: First at Babel-Shinar *circa* 2200-2000 BC then the World-Economic, -Political and -Financial control centred there at Dubai *et al* (Shinar) 21st century AD in a parallel situation. Note, an "Israel" emerges out of both 'Tower of Babel' Projects (2000 BC with Abraham and AD 1948 after WWI and II which are seen as wars that boosted technology in a wave *never seen before* (Daniel 12:4 & 9).

Genesis 12:13 and 20:2, Abraham's policy of referring to his wife as "sister" (strictly true) only recorded in these two passages. It may well be Abraham regularly or often did this but only two occasions are **recorded**. He *fibbed* twice but Jesus the First and Last paid the price for those *fibbs*.

Genesis 15:13 (400 years), c.f., Exodus 12:40 (430 years), I Kings 6:1 (480 years but discounting 80 for reigns of Saul and David), Acts 7:6 (400 years), 13:20 (450 years discounting 50 for era of "Samuel the Prophet" perhaps counting from his boyhood), Galatians 3:17 (430 years), re gap in Israel's history where there is no mention of anything in the Bible (The First) and the 400-440 year gap between Esther and Jesus (The Last).

Genesis 17:15, Numbers 13:16, God renames Sarai as "Sarah" or ירש ↔ הרש and Moses renames "Oshea" (KJV) or "Hoshea" (NASB) as "Joshua" or עשוהי ↔ עשוה. Just two cases of renaming but reflecting the Seed of the Woman Sarah going onto the name of Moses' deputy (Joshua). But Jesus (*Yeshua*, presumably עושי, is greater than Moses (Hebrews 3:1-3).

Genesis 22:15: Angel of God calls Abraham First and "Second" time (*sacrifice* of Isaac).

Genesis 23:1 (Implied) Isaac and Jesus both in 37th year at *sacrifice* and sacrifice.

Genesis 25:26 and I Samuel 16:12: Two redheads: David and Esau. Does this suggest Edom and Israel (remember David versus Doeg) and their parallel but opposite histories constitute an Aleph-Tav issue over the entire history of the respective nations? C.f., the two Herods who were two bad half-caste Edomite-Jews contrasted with Aretas (buried at Petra, biggest tomb there) and possibly Caleb being good examples of Edomite believers, although Aretas is not Biblical as far as we know⁷.

Genesis 27:33, Matthew 26:39, Mark 14:36, Luke 22:42, John 18:11, Obedience of Isaac who "trembled" because he relied on Prophecy. Similarly, the Obedient Jesus, blood coming out of His pores with sweat in His distressing prayer at Gethsemane, asked if "God could remove this cup". God vindicated Isaac via a prophecy fulfilled

against normal human expectation. In this, i.e., obedience, as at the Mount Moriah, Isaac is like Jesus, God's only begotten son⁸.

Genesis 37:3 and II Samuel 13:18-19 re Joseph's "coat of many colours" (KJV), "coat or many colours" (1901 AV, "a robe reaching to the feet" (Interlinear) and "varicoloured tunic (or full-length robe, in footnote)" in NASB. The Hebrew is תנתכ מיספ ("ketonet pasim", Fruchtenbaum, *The Book of Genesis - A Commentary*) who describes it as a "long coat with full sleeves, a coat of royalty as per II Samuel 13:18-19, תנתכ מיספ and תנתכ מיספה) where the same object was worn by Tamar who was raped by Amnon but the text adds, "for with such robes were the king's daughters that were virgins apparelled". Refer to *Key Verses* for other translations' interpretation of the Hebrew in these verses. Note also the typologies where Joseph also would have been a virgin, Tamar tears her own robe in grief and pours ashes over herself where Joseph's coat was dipped in blood.

Genesis 38:17, 18, 20 in KJV ("וְיִבְרַע" or "pledge"); I Samuel 17:18 (מתברע); II Kings* 18:23 (ברעת); Isaiah* 36:8 (ברעת). Greek transliteration "αραβων" or *arabown* used as "pledge" or "earnest" only in II Corinthians 1:22, 5:5, and Ephesians 1:14. Used thrice in Genesis 38 (The First or א) and once each in the three NT passages (The Last or ת i.e., the וישאר וורהא). Two sets of three only to be found in those passages and deliberately used by Paul for contextual purposes.

Genesis 38:1-30 the *Aleph* (א); Ruth 4:12 (the *Vav*, ו) and The Gospels (the *Tav*, ת); 2000 BC, Tamar and Judah, 1000 BC, Ruth and Boaz then 7 BC, Joseph and Mary; the three marriages and first son resulting from them (Numbers 26:20, I Chronicles 2:4 and Matthew 1:3)⁹.

Genesis 42:3 ff; Two meetings re Joseph (≡ Jesus) and brothers (≡ Israel). Also make clear the point that both were rejected the First (וישאר) time (the א) but accepted on the Second or Last (ורהא) occasion (the ת). In Acts 7:13, Stephen notes that at the "second" time "Joseph was made known to his brethren".

Genesis 44:18-34, II Samuel 12, Psalm 51; Judah's and David's great confessions. In Judah's case, after a whole pile of grievous indiscretions compounding one upon another over many years, forgiveness, complete reconciliation within the Israel family-clan and no more troubles. In David's case indiscretions relatively rare, confession in regard to the Bathsheba Affair immediate upon exposure. However, consequences and family troubles to later compound and afflict.

Genesis 41:1-37, Ezekiel 39:9 and Daniel 9:27, Two Good/Bad Seven-Year periods. First pair in consecutive succession for ancient Egypt; First of Plenty then Last of Famine in Days of Joseph who managed the issue for Egypt and saved the world from famine. Second Pair very closely in consecutive sequence at End of Age (**Latter Days**) i.e., Ezekiel 39:9 (Good for Israel) and Daniel 9:27 (Bad for Israel)¹⁰. The *Vav* in this case would be the two consecutive seven-year apprenticeships Jacob had to work in order to marry both Rachel and Leah.

Exodus 1:11; "תא - סמער & Pithom תא - מתפ" (Raamses)", c.f., Genesis 47:6 ("Goshen")

and 47:11 (Rameses). Two capital cities (ירע תונכסמ) built for 'Pharaoh' by Israelites on the same site in two different eras *circa* 1500 BC (Moses) and 700-600 BC (Isaiah and Jeremiah), **not** two capital cities on two different sites in the same era (*circa* 1500 BC). Note Habakkuk 1:6, the "dwelling places" (תונכשמ) the Chaldeans will possess that are "not theirs".

Exodus 4:8, 8:23 and 12:13 forming in themselves an א - ו - ת triplet?: Also three Alpha-Omega or *Aleph-Tav* statements in Revelation which direct us via Revelation 19:10 (Jesus' Testimony in that book, "I am the *Alpha* and *Omega* or *Aleph-Tav*") to what is effectively is the First Book in the Bible after *Genesis*. Although there are four *Aleph-Tav* words in the three Exodus verses, Revelation also is sometimes translated with "*Alpha-Omega*" implied in Revelation 1:8 and 1:11 to make four in all but the second of these is by inference:

Two signs Exodus 4:8 should be תוא but "תא" instead. They are also *Rishon* and *Acheron* (ןושאר ןורחאו). Both signs have a 'voice' (לוק). Although there are '**Two**' signs the text labels them "**First** and **Last**" not 'first and second' as many translations do;

Exodus 8:23 should be "תוא" but "תא" instead, in "Tomorrow shall this sign be"; c.f., Esther 9:13; and

Aleph and *Tav* in Exodus 12:13; Sign of the blood should be "תוא" but "תא" instead. In *Revelation* and the Gospels, Jesus is the "תא" AND the Passover (*Paschal*) Lamb.

Exodus 14:2ff & Joshua 4: **Red Sea** (*Yam Suf*, ןוסמי Joshua 2:10 or "הברעב לומ ןוס" רבדמב", Deuteronomy 1:1) and **Jordan River** parting for Israel's exit from Egypt then her entrance to Canaan-Israel 40 years later after a period of disciplining because of the rebellion at Kadesh Barnea.

Exodus 17:6; Moses obediently strikes the **Rock** (רוצ) c.f., Ezekiel 28:12 ("דלמ רוצ") i.e., Satan the Anointed Cherub reflects Satan (First) bruising Jesus' heel. Paired with Numbers 20:8 where Moses disobediently strikes the Rock (עלס). He should have **spoken to** 'the rock'. God wanted Moses to pre-figure or symbolise in that action that one day in the future Christ will strike Satan's forces, allies and fellow-travellers the second (Last) time around. Also note Psalm 18:2 "The Lord is my Rock" (ילא ירוצ) or, perhaps, "My God, my Rock" and I Samuel 2:2 "Not any Rock like our God" (רוצ וניהלאכ ןיא).

Exodus 17:12, Joshua 10:12, 27; Two battles extending to Sundown.

Exodus 18:1 (ורתי נהכ ןידמ ןתח השמ), Jethro Moses' father-in-law and Judges 4:11 Hobab the other father-in-law perhaps of the 'Cushite wife'.

Exodus 32:16 & Deuteronomy 10:4: Ten Commandments written twice.

Leviticus '**First**' (א, *rishon*) Reading; Deuteronomy 2nd or better '**Last**' (ת, *acheron*)

Reading of the Law.

Numbers 12:8, John 10:30: God spoke to Moses “הַפּ הַפִּילָא” or “mouth to mouth”. Note ‘mouth’ is in the singular whereas God met Moses “faces to faces” in the literal Hebrew. By implication from John’s Gospel and Psalm 2:7, Jesus is the **only** other Prophet to do that i.e., **The Prophet**, or “the Prophet Moses spoke of”.

Numbers 21:8, John 3:14, 8:28 and 12:34, Moses lifts up the fiery serpent of brass or bronze in the wilderness and Jesus speaks about this in John’s Gospel. Also a possible connection with “רִצְנָה” (*nazar*) in the sense of being ‘uplifted’ or ‘upheld’¹¹.

Numbers 24:7, Agag I and 1 Samuel 15:8 Agag II: the First and Last **Evil** (עַר) Shepherd Kings. David and Jesus the First and Last **Good** (בוֹט) Shepherd Kings. Agag II (The Last Evil Shepherd King) receives no descendants and no inheritance (1 Samuel 15:33) but Jesus receives an inheritance (Ephesians 1:18)¹².

Numbers 24:20: Amalek was **First** among nations (תִּישָׁאָר מִיּוֹג) but in **Latter** (וּתִירָחָא) End will perish. In Exodus 17:16, we are effectively told that will only come during the Tribulation.

Deuteronomy 10:16 and Jeremiah 4:4; Only two references to the circumcision of “the foreskin of your heart” which is akin to being ‘born again’, ‘born anew’, ‘born from above’ or ‘circumcision of the heart’.

Deuteronomy 11:12: God’s eyes always on Israel from “תִּישָׁרְמ תִּירָחָא” (*M’Roshit to Acherit*) or from Beginning to End.

Deuteronomy 32:13, “שִׁבְד עֵלְסָם” (Honey in the Rock) and Psalm 81:16 “רוֹצֵם שִׁבְד”. The only two places where honey and *rock* are associated together¹³.

Deuteronomy 33:16, *Shecinah*, וְכֶשֶׁת, appears in John 1:14 as *Skeinoo*, σκηνω which links the Shecinah-Glory in the Bible in regard to God dwelling via the Burning Bush and Jesus becoming flesh with the house in Bethlehem glowing like Moses’ Bush.

Deuteronomy 32:42: End of Song of Moses finishes with “Beginning of Revenges”, “שָׂאָרְמ תּוֹעַרְפּ”.

Deuteronomy 32:44 **Moses** ends Song of Moses and Torah with Joshua or “Hoshea” (n.b., c.f., Numbers 13:16; עֲשׂוּהָי ↔ עֲשׂוּהָ). Moses led Israel out of Egypt but into the desert. **Joshua-Yeshua-Jesus** led Israel from desert into milk and honey. Jesus will deliver Israel from the “wilderness of the peoples” (e.g., Ezekiel 20:35) and into the Messianic Kingdom.

Deuteronomy 34:9-12, (Refer Blessing 10Jii) discusses **Moses and Joshua** in contrast to **Jesus and His Disciples** and delegation of miraculous powers.

Joshua 19:50 & 15:13; “Word of God, literally ‘Mouth of God’”, c.f., is a code for *Yeshua-Jesus* who spoke mouth to mouth with God, c.f., Deuteronomy 18:15, Numbers 12:8.

The use of *Pa*, for mouth or word, is unusual in the context of the more usual *devar*. In Joshua 8:35 *devar* is used.

Judges 2:6-10, Revelation 3:14-22; After Joshua and his contemporaries died out Israel came under much attack because of apostasy or idol worship. In the New Testament, the same happens to the Church as it fuses into what became known as Christendom ending with the Laodicean Church. Christendom went into descent as the Apostles, and those who knew them, died out.

Nation versus nation scenarios (a - c):

(a) Judges 7:22 (Amalek and Midian) and II Chronicles 20:23 (Ammon, Moab and the Tribes of Seir or Edom), were actual historic events where Israel's enemies destroyed each other with 'brother versus brother' style infighting;

(b) Isaiah 19:2, a prophecy about this with specific reference to Egyptians although unclear if in Isaiah's or our near-future and Ezekiel 38:21 (clearly still unfulfilled involving a massive coalition of 'Gogite' nations); but

(c) II Chronicles 15:6, where Azariah the Prophet speaking to King Asa of Judah describes a former historic situation in the context of a prophecy about the near future;

Cases 'a' and 'b' represent two pairs, one Historic and the other Prophetic. They are the prototype for Jesus' reference to "Nation against Nation" (Matthew 24:7, Mark 13:8 and Luke 21:10). One now wonders if the prophecies in 'b' are very close at hand and are what Jesus was referring to in the three Gospel references here. If the Gospel verses are not an allusion or reference to Ezekiel 38:21 then Jesus apparently said nothing about the vitally important Ezekiel 38:1 to 39:16 prophecy which seems very strange given its significance and length. The mix of History and Prophecy in item 'c' which apparently does not make a pair, is an illustration of the Prophecy-History Continuum. Although a prophet is involved, this is just a discussion between two men. It shows there is not necessarily a clarity of distinction between Prophecy and History like perhaps in some passages in Daniel. And, to reiterate, without proper History it is almost impossible deciphering prophecy¹⁴.

Judges 13:5 versus Isaiah 1:11, Matthew 2:23, John 1:45, **The conception of one special-born man-child**, a Nazirite (נזיר), is announced by an angel and the child is named Samson (*Shimshon*). However, he is a sinner who disobeys and disappoints parents. In contrast, Jesus the only Virgin-conceived child is called the Nazarene (נצר). He is a perfectly obedient Son¹⁵.

Ruth 3:10: "**More kindness at the latter end than at the beginning**", as Boaz said of Ruth¹⁶.

Ruth 4:12, See Genesis 38:1-30 above, re Pharez and Tamar etc.

I Samuel 7:12, "... and called the name of it Ebenezer (עִבְיָזָר)", re the stone Samuel set up after defeating the Philistines, and Samuel said, "Hitherto hath the Lord helped (רִצְעָה) us", c.f., Joshua in 24:27, "Behold this stone (אִבְנֵי) shall be a witness (עֵד) for us"

II Samuel 7:14 and I Chronicles 17:13; From Dr Fruchtenbaum, Two Sons of David: The sinner (David) and the non-sinner (Jesus); then Proverbs 3:1-18 the son who needs disciplining and chastening (David) and the Son who does not (Jesus) in Proverbs 3:19-35, both get 18 verses.

II Samuel 9:4-5 and Amos 6:13. **Transliterated** in II Samuel as “*Lo-debar*” (ול רבד). **Translated** in Amos as “thing of nought” (“אלל רבד”). Note use of lamed prefix (ל) in Amos for syntax and the use of *vav* (ו) by Samuel and *aleph* (א) by Amos for the vowel in the word ‘no’ i.e., וּל and אַל. That is probably unimportant and no different to the way we would interchange ‘a’, ‘e’ or ‘æ’.

I Kings 5:8, Mark 15:21, Hiram King of Tyre (Tsor, ריוצ) sends lumber or timber to Solomon to help build the temple but as Pilate destroys the Temple of Jesus which the Lord Himself said He would raise in three days, Simon the Cyrenian, or the Tsorian, to assist Jesus carrying up the hill the lumber-timber for His cross.

I Kings 9:11, “Solomon gave Hiram twenty cities” and Matthew 4:25, Mark 5:20, 7:31 and the “Decapolis” (ten cities though the ‘coasts thereof could imply more, e.g., up to twenty).

I Kings 10 and the Gospels: Hatshepsut-Sheba & Mary Magdalene: Two faithful Gentile women one of the “South”: the other from Tyre in the North, First and Last; connected by resurrection. The two Gentile women who helped Elijah and Elisha could be seen as providing a *Vav* to the *Aleph* and *Tav*.

I Kings 10:1, Hatshepsut-Sheba: One Sign; Jesus: One Sign of Jonah/Queen of the South; Both were resurrected. Hatshepsut-Sheba in the archaeological record in the early 20th Century. (N.B., Lazarus in John 11 and two Witnesses in Revelation 11 fulfill Exodus 4:8 not the Sign of Jonah which was fulfilled only in Jesus resurrection). “Hatshep-sut” means “The **Sign** of the **Sheba**-Ruler/Administrator/Scribe-Decreeer of The **Sut**-South (= Egypt and Ethiopia)”.

I Kings 10:1 and Acts 8:27, two good Ethiopian queens i.e., Sheba-Hatshepsut and Candace and two good Syro-Phoenician women in the Gospels the daughter of the mother being Mary Magdalene (refer Matthew 15:22 and Mark 7:25).

I Kings 17:22 & II Kings 4:34": Elijah and Elisha resurrect Phoenician women's sons, c.f., Matthew 15:22 and Mark 7:25 re Syro-Phoenician Woman and Mary Magdalene.

II Kings 2:15: Elijah and Elisha at the Jordan; Matthew 3:16-17; Jesus and John ditto.

II Kings 8:26, 11:1-20, II Chronicles 22:2- 24:7 Athaliah; I Kings 16:31-II Kings 9:37, re Jezebel probable mother of Athaliah; two wicked Syro-Phoenician-Tyrian women contrasting with Mary Magdalene and her Syro-Phoenician-Cannitish mother.

I Kings 17:9 (the **good** “Widow woman of Zarephath, Sidon), II Kings 4:8 (The **good** “Great Woman of Shunem”), I Kings 16:30-31, **evil** Jezebel daughter of Ethbaal king of the Zidonians" (Sidon) and wife of "Ahab, son of Omri"), II Kings 11:1 (**evil** Athaliah, daughter of Jezebel and mother of Judean king Ahaziah. She “destroyed the Seed Royal”); Matthew 15:22, Mark 7:25 re **good** Syro-Phoenician Woman and **good** daughter Mary Magdalene

II Kings 17:9 and 18:18 and Jeremiah 4:16 and 31:6 where we find the only passages with 'watcher' using the root רצנ. In each book one occasion is evil from an Israelite perspective while the other is beneficial (בוט ערו), Genesis 3:5) from Israel's point of view. With Judges 4:6, 10 and 14 we can link all with *Kadesh-Naphtali-Nazar-eth* which can only point to Jesus of Nazareth with Isaiah 9:1-2 and 11:1 in context.

II Kings 20:11, Isaiah 38:8: Two sundial shifts.

I Chronicles 29:29, II Chronicles 16:11: The Acts of David the king; The First and Last, or "מינשאר ה מינרההו" and Acts of Asa (אסא).

Esther 9:13 and "Tomorrow also", c.f., Exodus 8:23.

Job 8:7: Beginning small, latter end shall greatly increase

Psalms 8:4, Hebrews 2:7, "What is Man (המ שונא) that thou art mindful of him" and The Lord becomes lower than the angels and is "the Son of Man" (בדא-ןב) who is going to restore us back to where God would have had us had Adam not disobeyed God in Eden. The promise is that we will one day enjoy true Dominion over the Earth in Christ in the MMK. This particular pair, and the methodology implicit within it, explains or even virtually proves why Jesus used this term of Himself. That was to show Himself as a clearly singular descendant of Adam. Jesus used the Term "Son of Man" to the virtual exclusion of any other label, name or term legitimately given of Him from the Old Testament. He left it to others of His generation, as they and He spoke in the New Testament record, to give Jesus the other titles He alone is due. One has ascertained this from the paper on "The Son of Man" in the 3-D *Aleph-Tav* papers. Even from within this now extensive list of *Aleph-Tav* pairs one has, in this paper, isolated or identified from the Bible (more than a hundred to date) there cannot be any reasonable doubt that Jesus was **not** using Psalm 8:4 to *entitle* Himself. However, most theologians seem to draw back from explicitly saying "Jesus called Himself 'Son of Man' precisely because Jesus intends fulfilling all the promises given to this 'ben Adam' of Psalm 8:4. In fact, this is virtual proof the many occasions Jesus Himself used this term 'Son of Man' (only used of Ezekiel elsewhere other than Psalm 8) is because He is going to do precisely this. He will restore Man to dominion over *Nature* - a dominion temporarily lost to Satan in Eden. Scientists and any other man or woman will never recover it.

Psalms 37:11, Matthew 5:5, "The meek shall inherit the Earth; and shall delight themselves in the abundance of peace"

Psalms 40:7, Hebrews 10:7, "The said I, Lo, I come: In the volume of the book it is written of Me .." and Hebrews 10:9, "He takes away the **First** that He may establish the Second (or "**Last**" we suggest).

Psalms 68:27-9, Little Benjamin, Princes of Judah, Zebulun and Naphtali and Jerusalem and Temple; Isaiah 9:1-2. Jesus twice at the temple age 8 days and twelve years.

Ecclesiastes 3:11 & 7:8: Beginning to End.

Isaiah 41:4, 44:6, 46:10, 48:12 re God and His Spirit and the one Who says He is the "First and Last".

Isaiah 61:1-3 & Luke 4:18-19: **First-Last Coming split re Jesus** and the ‘interruption’ to His **complete** mission or referring to His ‘cutting-off (Daniel 9:26) causing a delay to the completion of His **Full Mission**. Thus, on this occasion, Luke reported what Jesus precisely said that day from the podium of His local synagogue. Thus only the first verse and the opening clause in verse 2 of Isaiah 61 is quoted and the rest of that scripture i.e., from Isaiah 61: 2b-3 ¹⁷ being omitted.

Isaiah 61:1, Luke 4:18: Only two places where we find reference to the release of departed believing souls removed from hell at the Lord’s venture in there at His Death.

Isaiah 40:3-4 & Matthew 3:3, Mark 1:2-3, Luke 3:4-6 (but quoting both prophetic verses of Isaiah in full), and Luke 7:27 & John 1:23 (where both possibly involve Malachi 3:1 too): **First-Last Coming split re John the Baptist** because of the rejection of Messiah and the Exodus 4:8 Enigma.

Ezekiel 20:33-38, 22:17-22,36:22-34 and Isaiah 11:11 Re-gatherings of Israel “**From Ends of the Earth**” (Refer Blessing 6Cii): First in profanity and Last or “Second” in blessing.

Ezekiel 44:1 to 46:24; re two sets of two temples: Solomon’s (The First or *Aleph*) and the Millennial (Last or *Tav*) in these verses. Ezra’s ‘Second’ Temple, the third of the three Godly approved temples forming a possible *Aleph* (א) and (*vav*, ו) *Tav* (ת) trio was extended by the albeit evil Herod. A fourth temple to be rejected by God is that approved or authorised by Antichrist ¹⁸.

Daniel 10:1, Revelation 19:10, where Daniel is surnamed Belteshazzar (everywhere else ‘רצאשטלב’ in Daniel) because “no secret troubles him” (Daniel 4:19). However, in Daniel 10:1 this surname is written “רצשאטלב” and seems to be a pair with Revelation 19:10 which refers to the three *Alpha-Omega* statements in Revelation. *Yeshua*-Jesus’ statement that “I am the *Alpha* and *Omega* or *Aleph* and *Tav* (תא) is the key to understanding Prophecy or the key to knowing the secrets of the **Prophecy-His Story** Continuum.

Daniel 4:26, The “stump and root” of Nebuchadnezzar’s kingdom remains so that Nebuchadnezzar can receive his kingdom after a period of **re-thinking and repentance**. This parallels the House of David (Zechariah 12:10) that likewise has to re-think its world view especially what it thinks about Jesus of Nazareth (*Yeshua b’Nazareth*).¹⁹

Daniel 9:27, The Last Seven-Years for Israel at the End Times which are bad for Israel until the Last Three Days and Ezekiel 39:9 (Good for Israel), c.f., Genesis 41:1-37.

Daniel 11:7 (רצנו וישרש), Isaiah 11:1 (רצנו וישרש), where *Nazar* and *Shoresh* are used together. In the Daniel passage the queen of the south’s kingdom is in view.

Habakkuk 1:6 and Galatians 3:1, Habakkuk’s (קוקבה) or ‘He who comes from Kirkuk today’s main city of the Kurds, a “Bitter (רמה) and hasty nation” of Chaldeans and Apostle Paul writing to the “foolish and bewitched” Galatians (Chaldeans, Gelts, Celts, Hittites etc). Note the “dwelling places” (תונכשמ) the Chaldeans will possess that are “not theirs’ (וליאל) *to have*, and contrast with the “treasure cities” (תונכסמ) of Exodus 1:11 (re “Pithom and Raamses”).

Haggai 2:9: Latter (*acheron*) and former (*Rishon*) Glory (דִּבּוּכַ) of Temple: וְשָׂרָה־נְזִירָהּ אֵת־הַמֶּלֶךְ.
(Also note from *Footsteps of Messiah*, Fruchtenbaum, “resurrected Zerubbabel of Haggai 2:20-23”).

Matthew 1:18-25 Two situations, the First and the Last where in one case (Eve, Genesis 4:1) a virgin birth is hoped for and in the other (Mary) it actually happens. Only Isaiah 7:14 near the middle of the Biblical text, the *vav* (ו) so to speak specifically adds to these two in order to confirm what is going on. *Aleph*, *Vav* and *Tav* (א, ו, and ת) form the Hebrew word “תּוֹא” meaning “Sign”²⁰. According to C.A. Patrides in *Milton and the Christian Tradition*, page 123, Milton actually referred to Mary as “The Second Eve”. We would politely disagree and suggest the ‘situation’ of those two women is the *Aleph-Tav* pair. On the basis of Genesis 17:15, Numbers 13:16 (refer above) we would see Sarai-Sarah, more specifically, “Sarah” and Mary being the better *Aleph-Tav* Pair. Better overall to see Mary Magdalene and Eve as the *Aleph-Tav* Pair because they are the two women to stand with the First and Last Adams respectively to receive the Bad and Good News in the First incident but only Good News at the Last.

Matthew 2:2, John 12:20, The Magi from the East come to Jesus at His Birth and the Greeks (West) come to Jesus just before the Cross. The former give gifts but the latter want to ask questions but Jesus cannot answer them until after the resurrection (Fruchtenbaum²¹). Through the Apostles He answered them of course unless some were in the group of 500 (I Corinthians 15:6 though they were presumably all Jewish “brethren”) that saw Him post-Resurrection and pre-Ascension.

Matthew 2:1-12, Visit of the Magi and contrast with John 7:40-52 where two colleges of academia come to two quite different conclusions about Jesus.

Matthew 2:23 (27:33), Mark 1:9 (15:22), Luke 4:16 (23:33) and John 1:45 (15:17), Jesus lived and died on a hill or hillock (Nazareth and Golgotha-Calvary)²².

Matthew 5:17; Jesus fulfilled the Law; Joshua (= Jesus) 8:35 read every word of the Law to “all”.

Matthew 12:40, Luke 11:30; Sign of Jonah: Resurrections of Jesus and Jonah. Refer “Noah and Jonah” above.

Matthew 14:14ff (5000), Mark 6:35ff (5000), Luke 9:12ff (5000) John 6:10ff (5000); Mark 8:1-9 (4000), Matthew 15:30-38 (4000): The **Two** mass feedings in New Testament. Fruchtenbaum notes the 5000 were probably Jews (within “The land”) and the 4000 Gentiles (outside Israel’s borders)²³.

Matthew 15:21-28 & Mark 7:24-30: Two records of the Sign of the Magdalene’s Mother having the daughter given her life back from the demon and the two individual records of Elijah then Elisha and the resurrections of the two different Phoenician Women’s sons (refer I Kings 17:22 and II Kings 4:34 above). The Old Testament incidents point to the rescue of the Syro-Phoenician woman’s daughter Mary Magdalene who would play the role of the *Last Eve* with the Last Adam (Jesus) at the presentation of the Good News of the Resurrection. The two resurrected sons and the daughter Mary Magdalene could be grouped into a Trio of the *Aleph-Vav-Tav* (א - ו - ת) kind where both תּוֹא (Exodus 4:8, 8:23 and 12:13) and תּוֹא (every other occasion) can both mean “Sign” in the Hebrew

Tanaakh. This is why one suggests 'wicked and evil adulterous generations seek a sign' whereas the actual significance of a sign in Scripture is in the word itself not in the wondrous and miraculous things in themselves. After all, are not all the sub-atomic particles and the marvels of the Cosmos not to mention all the wonderful environment of this Earth miracles too? Are they not wonders and signs quite apart from any miracle performed by someone?

Matthew 16:19, Luke 11:52 (Strong 2807, *kleis*, French *clef*) just two uses of "Key" to show that understanding of Scripture needs a key to unlock its mysteries especially with Daniel 12:4 & 9 in view. Peter is given the "Keys" to open up the permanent and full indwelling of the Holy Spirit into the life of the believer. This will give believers a deeper understanding of Scripture. Anyone can gain understanding from the Bible reading it at the basic level of a child (Matthew 18:3, Mark 10:15, Luke 18:17). Anyone then can come to belief, receive salvation and learn much more as well. On coming to belief, the new believer still feeds on milk (I Peter 2:2) but with the permanent, indwelling pledge-*Erevon* gift of the Holy Spirit one can then move on to meat. Then Jesus castigates the rabbinical lawyers of Israel of AD 30 for blocking off understanding with their insistence of doctrines about "washing of cups, pots, brazen vessels, and of tables". Also Revelation 19:10 explains that Jesus' *Alpha-Omega* testimony is the key or spirit of the more sure word of prophecy (II Peter 1:19). Understanding Prophecy, except those already fulfilled, requires **being** filled with the Holy Spirit.

Matthew 16:28 - 17:7, John 18:6, Two times Jesus revealed His Glory and Power. Refer Fruchtenbaum, *Come and See Series, Messiah Yeshua - Divine Redeemer*, page 126, "only two occasions when His Pre-Incarnate Glory was revealed".

Matthew 24:28, Luke 17:37, 'Body', 'Carcass' or 'Corpse' and 'Eagles' or 'Vultures' snatching them away (if alive) or eating them (if deceased). The two cases are found in; Matthew re the Second Coming to rescue Spiritually dead Israel revived on the Third Day as the nation repents; and in Luke re the Rapture of the spiritually alive True Church of the True Christ²⁴.

Luke 7:11-17 & 8:41-56 Resurrections of the Widow's son at Nain and Jairus daughter. These two signs of resurrection or return to life were out of compassion, grace and mercy expressed by Jesus based on the parents' **faith**. They should not be confused with pre-rejection miracles nor with the two signs of resurrection of Exodus 4:8.

Luke's Gospel (structure): The beginning (א) in sequence, chronology and geography begins and ends in the environs of Jerusalem. The Middle or Vav (ו) i.e., approximately between Luke 9:51 - 19:41, is more thematic and not necessarily quite so strictly chronological or geographical. Closer to the Crucifixion, The End (ת) in sequence, Luke resumes a very strict chronology²⁵.

Luke 7:36ff: A **Sinner Woman** from the city (Jerusalem?) anoints Jesus' feet at the house of Simon the Pharisee. In Mark 14:3ff, Matthew 26:6ff a similar event at the home of Simon the Leper, where, apparently, according to John 12:1ff, Martha, Mary and Lazarus are present. In this 'second event', **Mary the Saint** anoints Jesus' feet.²⁶

Luke 10:18, Jesus saw Satan fall; John 8:57-58; "Before Abraham was I Am": The only two statements in the New Testament where Jesus makes a specific reference to

His existence and what or who he saw in that pre-Adamic eternal existence.

Luke 12:52, Exodus 8:23, Jesus says, "Suppose ye that I have come to give peace on Earth? I tell you, Nay; but rather division". Certainly a pair of verses we can couple but is Luke's point also a fulfilment of Exodus 8:23; "And I will put a division between my people and thy people, tomorrow this sign (אָתָּא, ΑΩ) shall be"? Note also John 7:43, 9:16 and 10:19 show how that began to work out.

Luke 16:20-25; Here "Lazarus" is the beggar in Abraham's bosom and John 11:1 - 12:16. However, the other Lazarus a.k.a "Simon the Pharisee" and a.k.a., "Simon the Leper" was a rich man who **became** (putatively in Hebrew, "התיה ערצל") a leper (ערצל) then he too died. The resurrection of Lazarus will be one of the two *special* signs of Exodus 4:8. Other Jewish lepers healed in the Gospels were signs of Jesus' Messiahship, the healing of lepers being a so-called "Messianic Miracle", and one of only three types of miracle classified as such. The account about Lazarus in comfort in the hereafter and the rich man in torment could be a hidden prophecy. This being that Simon the Leper a.k.a. Simon the Pharisee: sur-named or nick-named as "Lazarus", once his disease became severe and indeed terminal; died a saved, believing, faithful saint. However, in this particular case, Lazarus was resurrected to complete his life and will join all saints in the Resurrection that brings us into the Messianic Kingdom and Eternal Age to come.

Luke 17:22 and Acts 1:7 the two 'not-You' statements to believers; "You will Not see it" (The Rapture) and "It is not for you to know" the **timing** of the Second Coming to restore the Kingdom²⁷.

Luke 19:11, Genesis 4:26, "They (in great hope and expectation) thought the Kingdom of God should immediately appear" and, in *Genesis*, Men (desperately seeking relief from the consequences of Adam's sin) "began to call on the name of the Lord".

In Luke 22:66 (Jewish leaders), 23:1 (Rome's Pontius Pilate) and 23:7 (Herod, half-Jew, half-Edomite); three divisions of mankind put Jesus on Trial. In Acts 2:5 (Jews at Shavuot Pentecost AD 30), Acts 8:14-15 (Samaritans, half-Jew, half-Gentile) and Acts 10:1ff (Cornelius the Roman Gentile); Three Divisions of Humanity welcomed into the Church of the Christ²⁸.

John 1:45-51 (Nathaniel) then in Luke 7:39-43 (Simon the Pharisee who became Simon the leper or Lazarus); we read of two different men; one a believer (Nathaniel) the other (Simon the Pharisee) initially a sceptic at the very least; where Jesus showed them personally where and how He could read their inner thoughts while other people present were oblivious to the event as it occurred. If not beforehand, certainly on recognition of what only God could ever do, they consequently came to belief and saving faith in the wake of their personal and private experience of a miracle.

John 2:14-17, First incident where Jesus overthrows the tables of the money lenders in the temple. Refer Matthew 21:12 or Mark 11:15 for an apparently later or Last incident of this type. These are the First (in John) and Last (in Matthew and Mark) occasions Jesus did this. By doing this twice, once at the beginning and once at the end of His Ministry, Jesus is demonstrating the *Aleph-Tav* principal per Revelation 19:10.

John 11 & Revelation 11 Resurrections of Lazarus and Two Witnesses (Signs of Exodus 4:8). The Sign of Jesus' Resurrection, i.e., The *Only* Sign of Jonah, is the *Vav* (ו) between the *Aleph* (א) and *Tav* (ת).

John 11:16, 20:24, 21:2, Thomas or Didymus and Dedan = Eden, c.f., Dedan in Jeremiah 25:23, 49:8, Ezekiel 25:13, 27:15, 20, 38:13. Example to show the 'dd' = 't' or 'th' showing that 'Dedan could be Eden or the land above the now submerged Garden of Eden under Arabia's and Mesopotamia's deserts. It appears there are only two examples of this type of etymological ('dd' = 't') issue in the text.

John 20:15-18 and Genesis 3:14-24, Gospels and Genesis: Two Adams, Adam and Christ, First and Last; Two Eves, *Chavah* or Eve herself and Mary Magdalene in the Garden of the Tomb with Jesus at His Resurrection. In Genesis, the Man and the Woman receive the Bad News plus Hope. In the Gospels is the account of the corresponding Good News and Hope for the Millennium and beyond.

I Corinthians 15:52 and I Thessalonians 4:16, only two references to the Last Trump announcing The Rapture. In the Gospels, only Matthew 24:36 and Mark 13:32 make a direct allusion to this day of the two epistles here. However, in our model, Luke 17:22-37 is in fact the fullest passage on conditions awaiting the Church of the True Christ on the Eve of the Rapture ***whenever that unique day*** happens.

Disciples go to Galilee after Resurrection and first meet Jesus there, "End like the Beginning" (Edersheim Vol II, page 633, and refer Edersheim notes).

Galatians 4:24-7, From *Faith Alone* page 44, by Dr Fruchtenbaum, Apostle Paul draws the allegory therein with "**five sets of pairs**": Hagar and Sarah, Ishmael and Isaac, Mosaic and Abrahamic Covenants, Sinai and Golgotha, Old and New Jerusalem. It's possible from this the Apostle set a precedent for our First-Last Pairs Analysis (first noted 11/8/18) herein.

Ephesians 1:13-14, Exodus 19:5-8, Israel and the Church have an inheritance in God: both bodies being the 'wives' of God the Father and Son.

II Thessalonians 1:12 and Ephesians 1:11, 18, where New Testament saints are glorified in Jesus and He in us (Thessalonians). Ditto a parallel dual or binary relationship with "inheritance" in the Ephesians passage.

2 Peter 2:20: Reprobates, "Latter end with them is worse than the beginning".

Two Sacraments of the Church: Baptism by Immersion only (א) and Communion (ת).

Two Mary and Joseph duos: The Aleph brought up Christ in the world; The Tav, Mary Magdalene and Joseph of Arimathea brought the good news of the death, burial and resurrection of the Seed of the Woman to the world, the western world and Tarshish (UK *at al*) in particular.

Revelation chapters 6-18 and 21:1 ff; Two fires - The Tribulation *fires* and the Old Universe (The First) making way for the New Creation (The Last) replacing the Old which is destroyed by fire.²⁹

Endnotes:

1. Mary, distress rapturing into delight, uttered “Rabboni” in the Garden of the Tomb. To the extent this was a loan-word from Hebrew into Aramaean, or a Syrian word, indicates that Mary Magdalene; as *Migdol-Magdala* very strongly suggests anyway; clearly was **not** Jewish. Her role there at the Garden of the Tomb, as Jesus had obviously planned, was to represent Women (Eve’s daughters) and Gentiles as *The Last Eve*. Jesus, The Last Adam stood there (representing men and Jews) and broke the Good News that had been foreshadowed in Genesis 3:15. Mary’s Gentile role, if not genteel as well, also reinforces Apostle Paul’s point in Ephesians 2:14 about the breaking-down of the Middle Wall of Partition between Jew and Gentile. That wall had been in force since Moses and Sinai (*circa* 1500 BC) even though God would have desired Israel separate herself more rigorously away back in Abraham’s time (2000 BC). But that is another *His Story*.
2. As time passed one also became aware that signs and wonders are less important than what we can learn from the Biblical Hebrew word for ‘sign’. Signs and wonders often had little lasting effect on the people they were *performed* for. By linking the Revelation passages referring to the “Alpha and Omega” with Revelation 19:10 and noting Jesus’ testimony is “I am the Alpha and Omega”, that statement is the “Key” or “Spirit” that leads to understanding Prophecy (and *His Story* by implication). It’s the way the Hebrew Word for ‘Sign’ is used in the Bible that really counts.
3. Jesus closed down the minimum requirements of Moses’ law such as ‘eye for eye’ etc. Jesus set down God’s basis or standard for treating our neighbour expressed in the supreme sacrifice Jesus made for mankind on the Cross. We love our neighbour as Christ loved the Church and gave Himself up for her not on a basis of a minimum standard of care or duty to a neighbour based on a minimum level of compensation for wrongs one may do to one’s neighbour.
4. Here, we possibly have **two** event-pairs. Christendom is currently censoring any discussion about the Antichrist. During the age of the so-called ‘reformers’ in the 16th and 17th centuries AD, discussion and debate about the antichrist was vigorous, substantial and frequent but usually ill-informed as well. Much speculation on the identity of the Antichrist-666 was mis-directed. Now that the Antichrist may well have been sired by Satan and is currently growing up among us, the whole subject has been suppressed in Churches. This is partly due to reaction to the chaos of the 15th and 16th centuries. However, now, in 21st Century churches; in this period since 1/1/2001, the Satanic Millennium that will not get very much further on like Hitler’s Third Reich; there is silence in churches. Outside in the world of the Lost, there is considerable interest and conversation on the subject of “666” suggesting Satan is busy preparing the way for ‘666’ to deceive the Lost and the Laodicean Church. Thus the Christendomite Age (Church Era) may well stumble over this person and accept him rather than reject him in contradistinction to Israel who should have accepted Jesus but rejected Him.
5. This came in rather an interesting way. In Israel, *circa* 2008, I heard an anecdote that a rabbi had read Matthew 1:1-25 and come to belief in Jesus. I thought this to be a crude tale until I thought a bit more and realised the Genesis 4 and Matthew 1 accounts are inverses of each other. Genesis has the account of the conception and birth of Cain who turns out to be a murderer not ‘God’ as Eve thought. That account is then followed by a long genealogy leading almost up to the era of Abraham (completed later in Genesis). In Matthew, the Genealogy begins with Abraham and goes down to Mary and Joseph. So the two chapters recount the history of the Seed of the Woman and how that Promised Deliverer came into the World. He was born of a seed not impregnated by Man. Cain was the result of a Man and Woman’s seed.
6. Some extra-Biblical Jewish writings refer to similar apparitions to Pentecost with events as Israel gathered at Mount Sinai to receive The Law. Depending on one’s treatment of that information we could perhaps cite another *Aleph-Vav-Tav* set.
7. “Aretas” is a variation of the name ‘Herod’ (*aHerot-as*) Jesus saw the stones of Herod’s temple then directed the Apostles’ attention, in effect, to the cliffs and tombs at Bozrah-Petra when He uttered His Olivet Discourse. In that, Jesus enjoined believers in that future day to pray their flight not be in Winter when the wadis on the way to Petra-Bozrah would be flooded.

8. Perhaps the Bible's record regarding Isaac deliberately gives less detail on Isaac's life devoting relatively more attention to Abraham's and Jacob's. Isaac was under immense pressure from local custom to favour Esau who may well have curried popular favour to challenge the prophecy given to Rebecca at the birth of the two boys (twins)? *Aleph* (Abraham) *Vav* (Isaac) and *Tav* (Jacob)? Not all that much is recorded of Isaac's own life, but he did pray and his prayers were answered like Jesus'. However, according to Fruchtenbaum, Isaac's reason for 'preferring' Esau was not exactly on a good basis. On this view, Isaac essentially ignored the choice of God via Rebecca's prophecy. Not a type of Jesus in that regard. The author prefers the better view or assessment of Isaac.

Also, if one considers the prophecy about "Jerusalem *becoming* a cup of trembling" (KJV) or "a cup that causes reeling" (NASB) a third event may be added to yield another *Aleph-Vav-Tav* event.

9. Note also the Three Ages or Eras ('Dispensations') referred to in these pages implicitly related to these three events. Judah and Tamar come at the end of the First Era in a bad way. Boaz and Ruth are virtuously married mid-way through the Second Era paralleling their being the 'Middle' or the '*Vav*'. Mary and Joseph herald the beginning of the Third or Last Era of the Church-Christendom before The World enters the Tribulation and Millennium for those who have repented between the Fall of Adam and the Last Day of the Tribulation.

10. Exactly how much time passed between the two seven-year periods in ancient Egypt is not clear. One assumes that the year following the last year of Plenty was the first of famine for Egypt and the rest of the world or the Middle East at least, i.e., the Fertile Crescent. In that case, the precedent suggests that at the end of the Seven years of clean-up after the First Gog-invasion of Israel, Antichrist prepares for Armageddon. One has expanded on this in a Blessing for 3/10/17 and other papers in the series.

11. This is perhaps one of these incident- or event-pairs that can have no other explanation other than being part of some intra-Biblical code to point to the authenticity of Jesus' mission. More than that, it points to the Glory of God. It helps to confirm the authenticity of the entire corpus of Scripture because neither human hands nor minds could have concocted this sort of thing. The situation in the desert with the disaffected Israelites under Moses' leadership was typical of the moaning and groaning that we all have to admit to. So why instruct Moses on this not so out of the ordinary situation to do such a thing as make a virtual idol of brass or bronze and get people to look up to it for healing or salvation from physical death? Does not God hate idols? Like the so-called 'burning bush' that confronted Moses while out on his own in the desert with nothing but flocks of goats or sheep to mind, the incident is so bizarre and out of the ordinary that we have to take note of it. Jesus certainly referred to the incident with the brass or bronze serpent. He seems to have said nothing direct concerning the two miracles Moses had to perform in Exodus 4:8. In our view, that is because He did the **First Sign** (Lazarus) and will do the **Last Sign** (*Revelation's* Two Witnesses) during The Tribulation. Sometimes, actions do speak louder than words.

12. In the reconstructed history Dr Velikovsky pioneered, he proved the existence of these two Kings 'Agag'. Most commentators, however, are either unaware of that discovery or they ignore the issue. Dr Velikovsky thus showed Samuel's prophecy could be true. Haman the Agagite in *Esther* was a descendant of Agag I not Agag II. if we add Melchizedek to David and Jesus, we could view all three as kings and shepherds of God's flock(s) and that would give us another *Aleph, Vav* and *Tav* trio. On another historical note, after Melchizedek, we see these priest kings delegating one of their two functions (Government and Priesthood or representing Men before God) to another while they continued with the task of the other which presumably was their preference or *forte*. Now some countries prefer to keep 'church' and 'state' completely separate. Other nations try to combine both in some sort of theocracy but most nations vacillate in between the two in confusion.

13. This seems apparent in the English translation but actually it is **NOT** in the Hebrew original because the Psalmist's context might better be "Feed with fine wheat (or bread as in *chalah*)" and "satisfy with (*precious*) honey from Tyre". "Inhabitants" of Tyre attacking Israel are mentioned in Psalm 83 which is almost certainly a prophecy of the war of AD 2006 when a book of Psalms open at that psalm appeared in an Irish bog in the middle of the 2006 Palestinian, Edomite and Amalekite war against Israel waged from Tyre, Byblos and Gaza.

However, since there could also be a play on the words “רוץ”, “עלס” and “שבד” in Psalms 81 and 83 that is meant to be illuminated by the Deuteronomy passage, we can include this in our list but **only** on that basis! We note also the difference in position of the words ‘honey’ (*debes*) and ‘rock’ (*tzor or sela*) which should possibly have alerted translators that ‘*tzor*’ was in fact a place name ‘*Tzor*’ or ‘*Tsor*’, i.e., ancient Tyre (French, ‘*Sur*’).

On an additional point arising during one of the editing processes for this paper (8/1/19), it occurred to the author that one could see this pair as representing Perfect and Godly and the other as being imperfect and human the result of Man’s effort, an example of a distinction between ‘777’ and ‘666’. Our ‘Tree of Knowledge’, i.e., the *Internet et al*, has some good in it but much imperfection and evil as well. In Moses’ song the ‘honey from rock’ symbolises God’s absolute perfection and reminds us of His Tree of Knowledge. Tyre’s honey is something Man has farmed from God’s Creation but the product is imperfect.

14. In all three examples, Israel is saved, either wholly or in part, by these forces then attacking each other without Israel or Judah having to engage them in battle. Israel, more or less, only has to *clean up* so to speak. The prophecy in Ezekiel 38, especially the last verse, is a classic case where the prophecy in our future will prove to many sceptics the historicity of the Scriptures though whether they concede that is debatable. We are now showing that the first two accounts (set ‘a’) were indeed historical by reconstructing the chronology of the Academy’s framework for ancient Middle Eastern history. We do not prove that history (or *His Story*) by this research any more than the Academy’s model disproves it. However, we do show that the **evidentiary** basis for what we believe is soundly grounded on almost-certain facts and historicity of the text. The Bible’s account is not just, or principally or primarily ‘typological’ or allegorical which now is the stance taken today by most Bible apologists. If there were proof for the History and Prophecy there would be no grounds for Faith in Jehovah and His Only Begotten Son. On the other hand, blind faith, i.e., belief in something without **any** facts whatsoever is of no value either. But by expressing faith, God’s elect demonstrate the truth of their argument, provide evidence of their Faith and thereby please and praise God.

15. Perhaps the only time Jesus came near to embarrassing His Mother, and brothers and sisters, was when he got into a row with the Pharisees. But that was righteous anger! The statements in Matthew 2:21 and John 1:45 are composite prophecies according to Dr Fruchtenbaum. Isaiah 1:11 refers to the Nazar as we note elsewhere and from that is derived the “Nazarene”.

Also note in Judges 13:9 in a contrast with Mary and Joseph, an angel appears to the woman a second time but not to the husband. Both Mary and Joseph were addressed by angels. Also, refer Matthew 1:20, 24, Luke 1:26-7.

[In making the following point, readers should look at the Appendix in this series entitled “*The Nazar*”. ‘One is now taking a deeper look into why the term “Nazarene” was so significant and to see if its origin comes from further afield in the other two main sections of the Hebrew Bible (Tanaach). There are many verses in the Old Testament where someone is exhorted to be Upright, Righteous, Virtuous all-wise, informed with Understanding etc. This *virtue* is described using the word *nazar* (נָזַר) in the text. As well as the prophecies there are many scriptural passages, about 30 as far as we can tell, where the ancient student (until AD 30) may well have concluded only **The Nazarene (Matthew 2:23)** could meet the obligations in them. We have written that up in the paper in the Appendices entitled, “*Nazar in the Bible*”].

16. The saying seems enigmatic but is further evidence of the simple *Aleph-Tav* Code perhaps running throughout the text. It may be another way in which the Divine Inspiration of Scripture hints at the plan of the Seed of the Woman Programme launched in Genesis 3 & 4.

17. The Exodus 4:8 dilemma reflects these strategies. Israel’s rejection of the “Voice of the First Sign” meant the full import of the quoted prophecies would be delayed. The Church Age of the ‘Mystery’ Phase of the “Kingdom of God Plan” would intervene. The Full Messianic Kingdom now has to await another Generation of Israel to acknowledge Christ as in Isaiah 53, Zechariah 12 etc.

18. The following is derived from “*The Millennial system of Priesthood and Sacrifice*”, page 455, *The Footsteps of the Messiah*, by Dr A. Fruchtenbaum: “The Millennial temple is not the only temple Ezekiel describes. In chapters 8-11 he describes the departure of the *Shecinah* Glory from Israel from the First (Solomnic) Temple. All agree that this description is literal. In chapters 40-48 he describes the future return of the *Shecinah* Glory into the Fourth Temple”. If the **first** description is literal then the **latter** must be as

well. [Ed., Note we have here another first-last or *Aleph-Tav* situation. The Bible actually describes four temples or even five if one counts the old animal-skin-covered tabernacle. Generally, we speak of just the four; i.e., Solomon's, Herod's, the Tribulation temple that Antichrist will support then oblate and the Millennial Temple in the Messianic Kingdom. Ezekiel speaks of the First and Last demonstrating in this case a number in between or two in between the First (*Rishon, aleph, א*) and the Last (*Acheron, Tav, ת*). Between Jesus' First and Second-Last appearances to earth there were several occasions between His Resurrection and Ascension wherein He met with folk as He presumably commuted between His throne in Heaven and the Earth over that 40-day period. This also emphasises that while there may have been other examples of events in our Aleph-Tav pairs, they were not specifically recorded. The absence of recorded evidence of additional events to the pair recorded is not necessarily evidence of absence. But that was all that was **recorded** - just that pair of events. This seems to be part of a '**Deliberate Plan**' behind the writing of the Bible between 4000 BC and *circa* AD 100. Only God's Divine Spirit could have guided such a concept assuming one is not reading a situation into the text with this observation. Or is the observation simple coincidence, or design? But a contrasting point that helps illustrate what might be an important method for reading, interpreting or analysing parts of the Bible, we note the example that arises in the *Book of Hebrews* statement that "Melchizedek had neither father nor mother". Obviously Melchizedek did have parents unless he was some sort of Theophany which is very doubtful. The point is that the text simply fails to record who his parents actually were. But the point is there to be made for the context in which it is used in *Hebrews* to describe a distinct difference between Jesus' High Priesthood based on '*appointment*' and the Levitical System based on descent from father to son. His parents may have been Noah and his wife meaning this king may have been Shem. That is just speculation. Although, if Melchizedek were to be "Shem" that would have resulted in him having the authority in those days (2000 BC) to confirm Abraham's calling as he clearly did in the *Genesis* record.

19. The two stumps: one being David's kingdom (in *Isaiah*); the other being Nebuchadnezzar's (recorded in *Daniel*). As **did** Nebuchadnezzar, David **will (or is yet to)** return to rule from his Jerusalem-based throne but as a **resurrected** man. Nebuchadnezzar came back from an insane mind or returned to his throne with a renewed or repented (*regenerated*) mind. As such, the resurrected Nebuchadnezzar, who late in life became an Old Testament saint, will meet David in the Messianic-Millennial Kingdom.

20. This reinforces our view that it is in the **very word for 'sign'** that the greatest significance lies. This is notwithstanding the importance and significance of miracles and similar signs in the Bible. The word *אֵימָת* is found about 40 times in the Old Testament but in the form *אֵי* just four times in Exodus 4:8 (x2), 8:23 and 12:13. Through Revelation 19:10 and the 'Alpha-Omega (ΑΩ)' statements also in *Revelation*, applied to the four occasions of 'sign' (i.e., as *אֵי* = ΑΩ) in the Exodus passages, one can unlock the pattern in which the prophecies are constructed. They have to account for the outplaying of two scenarios (i.e., both at the same time). The 'outplay' depends on whether Israel accepts the "Voice of the First Sign" of the Messiah at His First Coming (Advent). This is all predicated on the obvious fact that Moses actually performed the two miracles in 1500 BC but that the real signs of Exodus 4:8 to be performed were to be Jesus' miracles in bringing firstly Lazarus then the Two Witnesses back from the dead. It is obvious that the real significance of the "sign" (NASB) or "token" (KJV) in Exodus 12:13 was Jesus Lamb of God's Blood Sacrifice. Jesus will be the sign of division "tomorrow also" in Exodus 8:23 (c.f., Luke 12:51). Whether Jesus were to do both signs if Israel had accepted the raising of Lazarus is a moot point that probably does not need to be discussed since it was a foregone conclusion that Israel would reject that First Sign as was the case of course with Jesus even though Israel in *circa* 1500 BC readily accepted both signs performed by Moses though they argued with him most of the time once before and many times after that event.

However, it has only been by restoring the ancient chronology and history of the world before the Roman Era that one has been able to effectively use this code. In fact, the discovery of this code came about by assiduously following the lead shown by Dr Velikovsky in rejecting the conventional model for the world's ancient history as far as mankind's activities are concerned.

21. According to Edersheim, Book V, Chapter III, page 391, "The hour of decision ... not merely as Messiah of Israel ... but world-wide bearing as 'the Son of Man' receiving homage of the Greek World.

22. Emphasizing or enhancing the meaning of *נָסַר* (*natsar*) in the sense of being uplifted or upheld as in literally 'held-up' on a cross using nails to secure the feet and hands thereon. In John 3:14, 8:28 and 12:34, the Lord referred to His being "lifted up" meaning of course onto the cross to pay for the sin of mankind.

23. A.T. Robertson, in his *Harmony of the Gospels* notes ‘Matthew 16:9-10 and Mark 8:19-20 report Jesus referring to the two incidents, “Hence there is no reason why both incidents could not be true”. The Aleph-Tav-Events Principle being developed in these pages, especially noting both a Jewish and Gentile circumstance, drives home the point and removes any reasonable or sensible doubt about the historicity and fact of these two clearly separate or different events.

Jesus had not come to give everyone a free lunch. Adam’s fall had seen to that. Elsewhere we point out that although only two events of a particular nature are recorded or reported one cannot rule out the occurrence of other similar but **unrecorded** events. However, partly because there seem to be so many of these ‘unique’ pairs that we do have to conclude Jesus did just two such miracles (assuming one should exclude the wine incident at Cana) principally to demonstrate He is The First and the Last of Isaiah 48:12-16. In the case of some miracles, such as healing lepers, there would seem to be several or many such miracles even though this was one of the class of Three Messianic Miracles. The other two, the man born blind and the exorcism of the deaf-dumb demoniac were discrete and unique. In the context of the three Exodus statements about the *Aleph-Tav* (אָת) or Alpha-Omega (ΑΩ) one cannot help wonder if Jesus deliberately organised these two miracles to emphasize the points we make about the *Aleph-Tav* Model. Working along these lines with the Son of God and as the Apostles compiled their accounts and epistles, the Holy Spirit is assumed to have guided them in their choices over what to report or write about. This is how the record has survived to our day with these patterns and codes that would only become clear in *The Last of the Last Days* which in turn enables us to realise we are in them at long last. In particular, the “אָת” of Exodus 4:8 with Revelation 19:10 provides the key (or “spirit”) to understanding Biblical Prophecy.

24. Surveying the KJV, NASB and 1901 ASV, one finds a range of variations in the translation of the Greek words for ‘body’ and for the ‘creature’ as follows. Concerning Matthew 24:28; The KJV translates as “carcasses and eagles”; The NASB translates as “corpses and vultures”; and the ASV 1901 translates as “carcasses and eagles”. For Luke 17:37, The KJV translates as “bodies and eagles”; The NASB translates as “bodies and vultures”; and the ASV 1901 translates as “bodies and eagles”. In view of the discovery one thinks is revealed in the Bible, the correct words should be to describe Israel as being like an apparently lifeless (“breathless”, Ezekiel 37:8) corpse as the vultures gaze down ready to devour the *apparently* dead bodies. Whereas, Luke’s reference to the enigmatic metaphor needs to be translated as ‘body’ as in the spiritually alive Body of Christ about to be snatched away by Christ as an eagle taking His ‘praying prey’ back to Heaven to fulfill another of the “Days of the Son of Man” i.e., “The Marriage of the Lamb”, His Wedding to the Body of Christ, the Church of *THE* Christ. We would say the KJV and ASV 1901 get the metaphor correctly translated in Luke 17:37. But all three versions for Matthew 24:28 fail to firmly see the scene from the birds’ point of view i.e., as corpses being viewed by vultures from the air. The people are physically alive but spiritually dead in Israel’s case. They are spiritually and physically very much alive in the Church’s case. Members of the Body or Church of *the* Christ are filled with God’s Spirit and living fulfilled lives and blessed with the guarantee, וְיִבְרַע or ἀρραβων, assuring us all God’s promises including of these things will happen so that we are ready and waiting to be snapped up by Jesus. We are like a praying prey heeding advice such as Matthew 24:42, Mark 13:33, 35-37 or Luke 12:40. We await our ‘Eagle’ to snatch us up, alive and kicking and ready to be “translated into Glory mid-air”.

25. That is probably because he can from his from his material garnered from interviews many years later. It does appear that some events like a visit to see Martha and Mary at the home of Lazarus could not be precisely sequenced from interviews. Not that it matters much. Overall, Luke generates a correct sequence although some have tried to re-arrange it. Yet this is still “order” which in strict Greek means ‘chronology’. Useful analysis is impeded if certain ‘textual rules’ applied to the Gospels are over-rigorously applied. It is only by realising Simon the Pharisee was Simon the Leper and Lazarus that it becomes obvious Jesus paid a visit to their home after Simon came down with his ‘leprosy’. Jesus intended to use this crisis and Simon’s death (as “Lazarus”) to fulfill the First Sign of Exodus 4:8. By recognising this logic we can understand Jesus’ motives and strategy. In that context it does not matter at all when Jesus paid that visit. Thus Luke just popped it into the most logical segment of the middle part of his Gospel.

26. Two separate incidents (*Aleph* and *Tav*) on two different occasions, involving two different women, doing much the same thing in the same house at Bethany viz Pithom and Raamses above, and the same hosts, i.e., Lazarus-Simon, Martha and Mary. This resolves the various conundrum in these passages. Simon “became a leper” hence ערצל where ערץ is ‘leper’ in Hebrew. The beggar in Luke also became leprous = Lazarus. Lazarus

was not the name of the pharisee Simon nor of the beggar. *Lazara* is a title describing what became of the two men. Luke's account of the beggar who became leprosy and the rich man thus definitely seems to be a parable but one clearly based on what would happen to rich man Simon the Pharisee. He became a rich leper and died but was resurrected. When Jesus told the parable He wryly predicted what would happen to Simon the Pharisee a.k.a., "Lazarus" but with a subtle twist. In effect, in the parable, Simon the Pharisee was both the rich man and the leper. Therefore, one could induce that Simon the Pharisee was the leper named Lazarus!

27. In Luke's passage, it now seems clear to us, the ensuing verses referred to the Rapture. The question in Acts 1:6 about the restoration of the "Kingdom to Israel" does not occur when Jesus spoke about the Rapture ("The Day that only the Father knows"). It's obvious the Disciples were referring to the section of the Olivet Discourse where Jesus talked about Daniel's 'Last Seven Years' (Daniel 9:27). They understood and indeed expected they would see that but Jesus had told them they will not see the Day of Luke 17:22. What they would see, perhaps, was the destruction of Jerusalem in AD 66-70. We do not know for sure if any of them did. Not even in John's case for even he may have died before AD 66-70. So we can see why in Acts 1:6 they would still be asking about the coming of the Kingdom for after all that is what Jesus and John the Baptist offered Israel from Day One of the two "prophets'" ministries. In asking about the coming of the Kingdom they clearly overlooked the Day Jesus said would be "one of the Son of Man's" which they were told they wouldn't see. Well, if one is not going to see it, why bother asking any further questions especially if it was a day that not even Jesus knew but the Father in Heaven alone certainly as far as Jesus was concerned in His Humanity not necessarily in His Divinity. As noted they will certainly experience the Rapture. They will not only see but be witnesses to the Coming of the Messianic Millennial Kingdom but in their Glorified Resurrected bodies as we will be. Jesus would be happy to leave questions about The Rapture unanswered or avoided because it is clearly a day set **in part** to test the believers of that (*Last*) Day (*of the Church on Earth in mortal, carnal bodies*) whenever it occurs. **Primarily**, The Rapture saves us from a set of judgements and tribulations that would be needlessly unnecessary for us to experience since we have repented and are saved from any further Wrath of God.

28. Two examples of Humanity divided into three ethnic groups. They are Jews, half-casts (Edomites or Samaritans) and *full*-Gentiles. Many Edomites, ethnically cousins of Jews, converted to Judaism after 586 BC. Samaritans were primarily descendants of foreigners transported to northern Israel from 722 BC by Assyria's Ethnic Cleansing Programmes. In both examples there was considerable intermarriage between remnant Jews left in The Land by their conquerors with the imported foreigners or Edomites depending on the circumstances. Interestingly, there seems to be little intermarriage between longstanding Gentile occupants of modern Israel with returning Jews.

29. Interestingly, recent science suggests the universe is 42 billion years old not 15-22 as they currently think because we only see as far as an event horizon that takes us 15-22 billion years back in time. We cannot see the previous 20 billion years. Thus, we have no hope of discovering if the evolution of species that may have taken place in the universe in its **first 20 to 27** billion years, i.e., before the 15 billion we think we know about, did or did not occur. That makes the whole idea of evolutionism completely unscientific. Thus 'Evolution' is merely a philosophical idea. It cannot be a **theory**. The Satanic rebellion was just 4.5 billion years ago judging by radiometric decay methods. Some scientists think radiometric data tells us that decay is only 40-70 million years old. The scientists are by no means anywhere like agreed on these '*dates*'. Bible students can accommodate all these views. Whatever they actually are, or however long, these dates determine the length of Satan's sojourn or abode on the earth and in the uncontaminated Universe. That is interesting but not particularly important from our perspective except to illustrate the immense period of time the angels lived in harmony with God in contrast

Don Stewart Researcher

<http://donstewartresearcher.com/book;>

Email: dons@fresher.net.nz

Phones: Mobile: 0064 (0)210 2989 320; Landline 0064 4 384 7648 (landline)

Address: 35 Vivian Street, Wellington, NZ 6011, 27 April 2020