

Appendix on Signs
(Updated February 2007)

A "Sign" ('ōwth Strong #226) in the Old Testament: "probably from 225 (in the sense of <i>appearing</i>); a signal (lit. or fig.) As a <i>flag, beacon, monument, omen, prodigy, evidence</i> etc.: - mark, miracle, (en-)sign, token.			
Genesis	1:14	לאַתת	"..let them be for signs and for seasons .."
Genesis	4:15	אֹת	"And Jehovah set a mark on Cain ..."
Genesis	9:12	אֹת	"And God said, This <i>is</i> the token of the (Noahic) covenant ..." (↔ אֹת־ הַבְּרִית (וַיֹּאמֶר אֱלֹהִים זֶאת
Genesis	9:13	לֵאֹת	"I have set My bow in the cloud, and it shall be a sign of a (Noahic) covenant between Me and the earth."
Genesis	9:17	אֹת	"And God said to Noah, This is the sign of the covenant which I have made stand between Me and all flesh that is on the earth". (↔ זֶאת אֹת־ הַבְּרִית = This is the sign of the covenant)
Genesis	17:11	לֵאֹת	"And it (circumcision) shall be a token of the covenant between Me and you (Abraham)." (לֵאֹת בְּרִית) = a token of the covenant).
Exodus	3:12	הָאֹת	" ... and this <i>shall be</i> the sign for you ..."
Exodus (Refer Note 1)	4:8	הָאֹת	"... hearken to the voice of the first sign " (First = Rishon, הַרְאֵשׁוֹן)
Exodus (Refer Note 1)	4:8	הָאֹת	" .. will believe the voice of the latter sign " (Latter = Acheron, הַאֲחֵרוֹן)
Exodus (Refer Note 2)	4:9	הָאֹתוֹת	".. will not believe also these two signs "
Exodus (Refer Note 2)	4:17	הָאֹתֹת	".. hand, wherewith thou shalt do signs " (אַת־ הָאֹתֹת)
Exodus	4:28	הָאֹתֹת	".. all the signs which he had commanded" (וְאֵת כָּל־ הָאֹתֹת)
Exodus (Refer Note 3)	4:30	הָאֹתֹת	".. Moses did the signs in the sight of the people" (מֹשֶׁה וַיַּעַשׂ הָאֹתֹת)

Exodus	7:3	את - אתתי	".. My signs and My wonders in the land of Egypt"
Exodus (Refer Note 1, 4)	8:23	האת	"And I will put a division between My people and thy people: to morrow (sic) shall this sign be" (Authorized Version). [Interlinear; " Miracle "]
Masoretic Text:	8:19		
Exodus	10:1	אתתי	" .. might shew these my signs before him" (Interlinear: "these signs of Mine in their midst").
Exodus	10:2	אתתי	" .. and My signs which I have done among them, and you may know that I am Jehovah"
Exodus Note 1	12:13	לאות	"And the blood shall be to you for a token upon the houses where you are ... (והיה הדם לכם לאות על הבתים)
Exodus	12:6	אתו	"... and shall kill it ..."
Exodus	13:9	לאות	".. for a sign unto thee upon thine hand" (Re: keeping the Passover).
Exodus	13:16	לאות	"And it shall be a sign on your hand, and frontlets between your eyes"
Exodus	31:13	אות	"For it is a sign between Me and you" (Re: the Sabbath)
Exodus	31:17	אות	".. A sign between me and the children of Israel"
Numbers	2:2	באתת	"Every man of the children of Israel shall pitch by his own standard, with the ensign of their father's house .." (Interlinear: according to the ensigns)
Numbers	14:11	האתות	".. how long will it be ere they believe me, for all the signs which I have shewed among them?"
Numbers	16:38	לאות	".. and they shall be(come) a sign unto the children of Israel."
Numbers	17:10	לאות	" .. to be kept as a token to the sons of rebellion"
Deuteronomy	4:34	באתת	".. by signs , and by wonders, and by war."

Deuteronomy	6:8	לאות	".. bind them for a sign upon thine hand."
Deuteronomy	6:22	אותת	".. the Lord shewed signs and wonders."
Deuteronomy	7:19	והאתת	" .. and the signs , and the wonders, and the mighty hand, and the stretched out arm"
Deuteronomy	11:18	לאות	" .. bind them for a sign upon your hand."
Deuteronomy	13:1	אות	" .. and giveth thee a sign or a wonder."
Deuteronomy	13:2	האות	".. the sign or the wonder come to pass.." (Wonder = mōwphêth, מופת)
Deuteronomy	26:8	ובאתות	".. and with signs , and with wonders ..."
Deuteronomy	28:46	לאות	".. they shall be upon thee for a sign , and for a wonder, and upon thy seed for ever."
Deuteronomy	29:2,3	האתת	".. Ye have seen all that the Lord did before your eyes in the land of Egypt unto Pharaoh, and unto all his servants, and unto all his land; the great temptations which thine eyes have seen, the signs , and those great miracles.."
Deuteronomy (Extracts)	34: 9-11	האתת	"And Joshua the son of Nun was full of the spirit of wisdom; for Moses had laid his hands upon him ... (vs 10) .. And there arose not a prophet since in Israel like unto Moses, whom the Lord knew <i>face to face</i> (פנים אל - פנים), * (vs 11) in all the signs and wonders which the Lord sent him to do in the land of Egypt to Pharaoh ... ". * Note plurality, actually "faces to faces".
Joshua	2:12	אות	" ... and give me a true token :" (Re Rahab's agreement with the two spies).
Joshua	4:6	אות	"That this may be a sign among you"
Joshua	24:17	את - האתת	".. which (who) did those great signs in our sight"
Judges	6:17	אות	" .. me a sign that thou talkest with me"
1 Samuel	2:34	האות	" ... this shall be a sign unto thee that ..." (Re the death of the sons of Eli).

1 Samuel	10:7	האתת	“ .. when these signs are come unto thee”.
1 Samuel	10:9	האתת	“.. all those signs came to pass that day”
1 Samuel	14:10	האות	“ .. and this shall be a sign unto us” (Re: Jonathan’s exploits).
2 Kings	19:29	האות	“And this shall be a sign unto thee, Ye ...” (Re Sennacherib’s attempt to destroy Jerusalem).
2 Kings	20:8	אות	“What shall be the sign that the Lord will heal me” (Re: Hezekiah’s mortal illness)
2 Kings	20:9	האות	“This sign shalt thou have of the Lord” (Re letting the Sun’s shadow ‘return backward ten degrees’).

Nehemiah	9:10	אתת	“ .. signs and wonders upon Pharaoh, and on all his servants”
Job	21:29	אתתם	“Have ye not asked them that go by the way? And ye do not know their tokens ” (signs , Interlinear)
Psalms	65:8	מאותתך	“They that dwell in the uttermost parts are afraid at thy tokens : ...” [Actually ‘From (מ) your (↔ יך) signs ’ - Interlinear]
Psalms	74:4	אותתם אותות	“Thine enemies roar in the midst of thy congregations: they set up their ensigns for signs ”
Psalms	74:9	אותותינו	“We see not our signs : <i>there is no more any prophet neither is there</i> among us any that knoweth how long” (ינו = ‘our’).
Psalms	78:43	אותותיו	“How he had wrought his signs in Egypt, and His wonders in the field of Zoan”.
Psalms	86:17	אות	“Show me a token for good (לטובה)”
Psalms	105:27	אותותיו	“... shewed words (דברי) of his signs among them”

Psalms	135:9	אתות	"Who sent tokens and wonders into the midst of thee, O Egypt, upon Pharaoh (בפרעה) ..."
Isaiah	7:11	אות	"Ask thee a sign of the Lord thy God"
Isaiah	7:14	אות	".. The Lord Himself shall give thee a sign "
Isaiah	8:18	לאתות	" ... are for signs and for wonders in Israel"
Isaiah	19:20	לאות	"And it shall be for a sign and for a witness unto the Lord of Hosts in the Land of Egypt (↔ בארץ מצרים) :"
Isaiah	20:3	אות	"Like as my servant Isaiah hath walked naked and barefoot three years <i>for</i> a sign and wonder upon Egypt and upon Ethiopia". * [* Actually 'Cush' (כוש)]
Isaiah	37:30	האות	"This shall be a sign unto thee, Ye shall .."
Isaiah	38:7	האות	" .. this shall be a sign unto thee from the Lord"

Isaiah	38:22	אות	"What is the sign that I shall go up to the house of the Lord" (מעלה בית יהוה) (מה אות כי)
Isaiah	44:25	אתות	".. frustrateth the tokens of the Liars"
Isaiah	55:13	לאות	" .. for an everlasting sign that shall not be cut off."
Isaiah	66:19	אות	"I will gather all nations ... they shall come, and see my glory. And I will set a sign amongst them, and I ..."
Jeremiah	6:1	משאת	"... set up a sign (<i>mas'eth</i> , Strong #4864) of fire at Beth-haccerem ..."
Jeremiah	10:2	ומאתות	".. O house of Israel: Thus saith the Lord, Learn not the way of the heathen, and be not dismayed at the signs of heaven; for the heathen are dismayed at them." (↔ ומאתות השמים)

Jeremiah	32:20	אתות	".. (Who) has set signs and wonders in the land of Egypt, even unto this day ..."
Jeremiah	32:21	באתות	" .. and hast brought forth thy people Israel out of the land of Egypt with signs , .. wonders ... strong hand ...stretched out arm ... great terror ..."
Jeremiah Refer page 11 of Synopsis	44:29	האות	"And this shall be a sign unto you ... I will punish you in this place." (i.e., "all the men of Judah that are in the land of Egypt") ... vs 30 "Behold, I will give Pharaoh Hophra king of Egypt (↔ את - פרעה חפרע מלך מצרים) into the hand of his enemies ..as I gave Zedekiah king of Judah into the hand of Nebuchadrezzar (נבוכדנצר)."
Ezekiel	4:3	אות	"This <i>shall be</i> a sign unto the House of Israel"
Ezekiel	14:8	לאות	".. and will make him a sign and a proverb ...and ye shall know that I <i>am</i> the Lord"
Ezekiel	20:12	לאות	".. I gave them my sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them."
Ezekiel	20:20	לאות	" ... and hallow my sabbaths; and they shall be a sign between me and you ..."
Ezekiel (Refer Note 5)	39:15	ציון	" .. When any seeth a man's bone, then shall he set up a sign by it ..."
Daniel	4:2	אתיא	"I thought it good to show the signs and wonders that the high God hath wrought toward me."
Daniel (Refer Note 6)	4:3	אתוהי	"How great are his signs ! And how mighty are his wonders! His kingdom is an everlasting kingdom and his dominion is from generation to generation (עם - זר ודר) - Nebuchadnezzar (נבוכדנצר) speaking.
Daniel	6:27	אתין (Aten as in Akhen- aten ?)	"He delivereth and rescueth, and he worketh signs and wonders in heaven and in earth, who hath delivered Daniel from the power of the lions."

NB: The last three examples from the Book of Daniel are included here because of the following from Strong's Concordance;

852: “ ’ath (Chald), *awth* corresp. To 226; a *portent*: - sign ; and

853: “ ’eth, ayth; appar. Contr from 226 in the demonstr. sense of *entity*; prop. *self* (but generally used to point out mor def. the object of a verb or prep. *even* or *namely*): - [as such unrepresented in English].

Notes:

(1) These appear to be the only places in the Old Testament where the word for “the sign” (singular) is in the form *h’at* (↔ האת). Elsewhere “the sign” is generally in the form *h’aut* (↔ האות). In English speech, or in other languages like ancient Egyptian, these might be read ‘hat’ and ‘hot’ because the ‘au’ as in Australia or Austria is an ‘o’ sound. In these examples, the Hebrew (ה) stands for the definite article ‘the’. Why is there a difference between *h’at* and *h’aut*? And why just four examples out of 43 in the singular form? [In Zechariah 12:10, a fifth example “upon me (את) whom they have pierced” might be argued].

In regard to modern interpretations of the Egyptian “hat” seen in the hieroglyphs one obvious possibility is that there has been a transcription error that is the fault of an Egyptian scribe. Or, as discussed elsewhere, it might be that archaeologists are slightly misreading the hieroglyphics, reading *h’at* in the Egyptian in Hatshepsut or Amenemhat (Hat-em-Amen ?) when *h’aut* or *h’ot* would be a better transcription. However, if, as my thesis suggests, there is some link between what the archaeologists read as *h’at* in the first part of Hatshepsut’s name and the Hebrew word for ‘sign’, another possibility arises. In fact, it is the pursuit of that question that effectively led me to consider the following.

Another possibility, and another intriguing one again, is that Jesus’ final response to persistent demands for a sign (from Heaven or from Himself) in the New Testament might be a reference or fulfillment of the sentence in Exodus 4:8. The only sign He was finally prepared to give, after everything else He had done, was a “sign of resurrection” or strictly, “the sign of Jonah”. That refers to Jonah’s miraculous resurrection from the great fish of the sea (Matthew 12:39 and Luke 11:29, refer also to the Book of Jonah). In terms of Jesus’ own resurrection, the Jewish leadership continued to reject this sign as confirmed by the statement in Matthew 27:64-65 where they said to Pontius Pilate “that deceiver said, while he was yet alive, after three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest His disciples come by night and steal Him away”. Whether one believes the reliability of the record or not, or indeed any of this, the discussion recorded in the New Testament between the Jewish leaders and Pilate contextually recognises a continuing rejection of Jesus’ resurrection. This situation might reflect the words “if they will not believe thee, neither hearken to the **voice of the first sign** (*h’at*, האת) ...”. Refer Exodus 4:8.

After Jesus’ resurrection and the preceding raising of Lazarus, which was presumably

the voice of the first sign, the only other sign of “resurrection” or sign of “Jonah” with an associated ‘voice’, that is recorded in the Bible, comes in the Book of Revelation 11:3-12. In that passage, which also answers a question posed 500 years earlier in Zechariah 4:14, “the two anointed ones” are slain after they preach their message. They are left as cadavers on the streets of Jerusalem only to arise and go up to Heaven after “three days and a half”. The result of this momentous event is that “they (men of Jerusalem) gave glory to the God of Heaven”. A major theme of the New Testament is that Israel will eventually “be saved” (Romans 11:26) *in toto* and this event in Revelation 11 is part of that (still future) process that leads Israel to “.. believe the **voice of the latter sign** (*h’at, תאֲהוּ*)”. Refer Exodus 4:8 and Revelation 11:12.

Very few people, about 500 according to I Corinthians 15:6, saw Jesus after his resurrection. The leadership of Israel along with many others rejected the raising of Lazarus. We do not know of any voice, loud or otherwise, accompanying Jesus’ resurrection unless the earthquake, recorded in Matthew 28:2, that frightened away the soldiers accounts for this or equals a third ‘voice’. Only the resurrections of Lazarus and the Two Witnesses are accompanied with a voice speaking words from a known language clearly understood by the surrounding public. The conclusion from this is that the resurrections of Jesus, Lazarus and The Two Witnesses are signs that meet the conditions of the ‘Sign of Jonah’ but those of Lazarus and the Witnesses are specifically tailored for the audience we label “The Children of Israel” and specifically fulfill the prophecy in Exodus 4:8. **[I am now coming to the view that only Jesus’ resurrection is ‘a’ or ‘The’ Sign of Jonah. The resurrections of Lazarus and later, in our future, the resurrections of the Two Witnesses (“the two anointed ones”) fulfill the two signs in Exodus 4:8. The Two Witnesses are not even buried. Their bodies are left lying on the street. So only Jesus’ own resurrection fulfills the “Sign of Jonah”. The other two resurrections refer to the two signs given to Moses to demonstrate before Pharaoh and the Children of Israel. It is important to note that “Israel” readily and completely accepted Moses after he demonstrated the two miracles of Exodus 4:8. Why then have a debate about whether Israel would accept Moses this time. Forty years earlier, Moses had attempted to help Israel after killing the Egyptian assaulting the Israelite man. That Israelite subsequently asked Moses who told you to lead us? So Moses’ hesitation in Exodus 4:8 is quite understandable, but why does God not know the outcome? The next paragraph continues from this point].**

It is worth noting that in the incident recorded in Exodus Chapter 4, the Children of Israel, in what is an almost laconic comment (verses 30 and 31), “believed”, without question “these signs which Moses did”. Why then the elaborate or intense discussion between Moses and God (who knows the future anyway) about whether the people would or would not believe? Israel’s unquestioning acceptance at this point, virtually the only time Israel is recorded as being so compliant and obedient to the point of perfection, makes that whole discussion between God and Moses about Israel’s response even more intriguing. Even if one only considered the Bible to be a collection of stories, this discussion is quite strange just simply from the point of view of literary technique. It’s quite unnecessary. A story-teller knows the outcome of his tale so he does not invent passages like Exodus chapter 4:1-17.

All of this then led me (2005-7) to develop an integration of Exodus 4:8 firstly with the passages recording Elijah's and Elisha's resurrections of the Phoenician women's sons and secondly with Jesus' own resurrection and subsequent first appearance to the Magdalene. Jesus appeared to specifically choose Mary Magdalene to announce His resurrection. As *The Da Vinci Code* and other books query, the reason why Jesus chooses Mary Magdalene first, rather than His mother or Peter or even John, to make His resurrected physical appearance is enigmatic to say the least. Their view is that He wanted to appear to His beloved wife before anyone else. But the real reason must be to reveal a sort of code through a sequence of seemingly unrelated bits of Biblical text to effectively prove that the Resurrection of Jesus is almost certainly true. It cannot be a proof for that would contravene the Biblical necessity for faith for salvation. (This author believed the Resurrection of Jesus long before he discovered any of this historical data). However, anyone who does reject the Resurrection having been shown the sequence in detail will surely regret that decision in future. Investigating the meaning of the name for this great Queen (Sheba), assuming she is Hatshepsut, leads to an unlocking of the meaning of some very important Biblical passages.

Returning to the relationship between Sheba, Hatshepsut and the Queen of the South and "The Sign", we note the "Queen of the South" will "rise up" (i.e., resurrect) in "judgement" of the generation of Jesus' day and "shall condemn it" (Matthew 12:42, Luke 11:31). The leaders of Israel, although not all of them, and the people following those leaders, began rejecting Jesus before the resurrection of Lazarus, and in my view even at His Birth and His Bar-Mitzvah-year-12 in the Temple. They disbelieved Him over the Beelzebub incident (Matthew 12:24, Mark 3:22 and Luke 11:15) but it may finally be due to their disbelief in the "**voice of the first sign**" (i.e., the raising of Lazarus) that "Hat-Shep-sut" will condemn them. She heard, obeyed and acted on that voice (sign, H'at, הַאֵת) she received. According to the Gospel texts, "Israel" (i.e., its leaders etc.,) did not believe many other signs previously given by Jesus, let alone those of the prophets before Him as Jesus Himself pointed out. However, the Queen Sheba positively, correctly and faithfully responded to the one and only sign she had. According to some renditions of her statement on the walls at Deir el-Bahari, Hatshepsut (Hat-Sheba-Sut?) says "I heard the voice of (a?) (god?) God". This "voice", which might be a sort of inner feeling or indeed a clearly audible voice - who can say - exhorted her to go and look at the land of Punt for herself. Assuming Punt includes Israel of Solomon's time, we have here a very clear link between Jesus, Solomon, Hatshepsut and the Queen of the South via this particular rendition of the Hebrew word for 'sign' - **and the voice of the sign**.

We can link the word for 'sign' used by Jesus during His sojourn in Israel with the word in the Old Testament by reference to a *Haggadah* on Simon Peter. In that tract "*oth*" (↔ אֹת) is the Hebrew word for sign. [Refer to Edersheim in *The Life and Times of Jesus the Messiah* (page 789)]. This was written by Jews who rejected the Messianic claims of Jesus (Hebrew; יֵשׁוּעַ, *Yeshua*). They would write the most commonly found form of the word in the local parlance of the day. According to these 'critical' Jewish commentators in the period immediately following the crucifixion/resurrection, Peter had to prove himself worthy of leadership, although James the brother of Jesus seemed to have this status in regard to the Church at Jerusalem. To prove his worthiness, Peter also had to "prove his claim by a sign" just as "Jesus had done while he was alive"

(passim 789). Incidentally, of course, this is evidence from a sceptical quarter that the request for a (special) sign from Jesus was an historical incident and that it was a very public issue at the time.

It seems sensible to assume that to the Israeli (Israelite) public in Jesus' day knowledge about the Queen of Sheba or the Queen of the South was at least as common as knowledge of William the Conqueror or Alfred the Great is to modern Englishmen even though a thousand (or 1200) years separate these English kings from the moderns. Some mythological *obiter dicta* might have crept in to accompany a typical person's knowledge of these kings but their essential historicity is understood and accepted. If, as Josephus says, the (mighty) queen of no less a place than Egypt and Ethiopia came to visit Jerusalem on a journey crossing between a pilgrimage and mission of state, then one might expect this event to be written down in formal documents of both nations. One would expect the event to be remembered in the popular imagination or memory as one of the more significant events of yesteryear. Hence Jesus made the comparison. He touched on a bit of well-known history. It made a lot of sense to the public of his day. The writing of the scriptures was inspired by God in order to demonstrate these things and preserve them in a written record for later generations and in particular for the generation spoken of in Daniel 12:4, 9. It is just that it makes little sense to the academics of today. Blinded by their own chronological distortions, they are disinclined to follow this line of research, or barely able to conceptualise such a line.

(2) Since the two signs in Exodus 4:8 are the "first and last" or *rishon* and *acheron*, and the word for sign in the four cases in Exodus 4:8 (x2), 8:23 and 12:13 is made up from just the first and last letters of the alphabet, I then began exploring the incidence of the 'first' and 'last' in the Old Testament. The normal word for sign could be read 'aleph' (א) and (vav, ו) 'tav' (ת) to form the word אַת because vav (ו) is often a conjunction usually inserted as the first letter of a word but not standing alone as an independent word as we do with our 'and'. A sign points the way for a journey which has a start and an end with much in between.

To illustrate this point, I have selected the following passages for their relationship to the first-last theme which speaks of God who is "The First and the Last":

Jeremiah 50:17-18 re Assyria and Babylon being the first and last nations to conquer Israel;

Exodus 17:6 (Moses to smite the Rock) and Numbers 20:8 (Moses to speak to the Rock);

Numbers 24:20 where Amalek is first or chief of the nations but will perish at latter end;

Exodus 17:12, where the sun goes down at the end of a long battle against Amalek, is contrasted with Joshua 10:12, 27. These two contrasts are with two battles where Joshua fights until sunset. The first (Amalek just outside Egypt in the Sinai Desert) is an inconclusive result suggesting Israel was badly mauled or bruised. However, the last (latter) is a comprehensive defeat for the enemy. The first is when Joshua is a young

man but the battle for Jerusalem is when he is much older. The first is in the desert and the latter in the Land of Milk and Honey (Paradise). The first parallels Jesus (Yeshua) being bruised by Satan. The last parallels Jesus' (Yeshua's) comprehensive slaughter of His enemies at Bozrah (Isaiah 63:1-5). In the latter, Isaiah has the victor "looking around" and "there was none to help" with "none to uphold". This is a contrast with Aaron and Hur upholding Moses' hands as Joshua battled Amalek (Exodus 17:11). However, Jesus won't need any help at Bozrah.

Exodus 32:16 just before Moses breaks the first set and Deuteronomy 10:1-10 for the Lord's command to make two new tables of stone for God to write a new set of Ten Commandments;

Deuteronomy 18:18 for the theme of Moses and Jesus being the first and last prophets;

Elijah (first?) and the resurrection of the Zarepathite woman's son (I Kings 17:9-24) and Elisha (last?) and the Shunamite woman (II Kings 4:8-37, 8:1-6) and resurrection of her son. Relationship of these two resurrections with Exodus 4:8, John 11:25, 43,46-53, Revelation 11:3-13. Exodus 4:8 is fulfilled by the New Testament resurrections of John 11 and Revelation 11 and not by those of Elijah and Elisha which are fore-runners of the NT examples. Two pairs of resurrections, first and last in each. The resurrection of Jesus was to 500+ faithful alone and to all subsequent generations of those who believe but don't see.

Tohu and *bohu* (תהו ובהו) of Genesis 1:2 (the Aleph) contrasted with end of unsaved Man's reign in Isaiah 34:11 (the Tav) but punctuated by Jeremiah 4:23 (the Vav so to speak). In the beginning, the earth became *tohu* and *bohu* because of Satan's disobedience. At the end, since Bozrah is Edom's former capital, Messiah destroys Edom as thoroughly as He will waste Satan in the fires of Hell because of Edom's complicity in helping to destroy Israel not only in the past but in our day too (Edomite refugees in the Palestinian 'diaspora'). Between the destruction of Satan's dwelling on this earth and the destruction of Edom (in our future), God allowed Nebuchadnezzar to waste Judah and Israel to punish disobedient Israel. But that was not a permanent punishment (Jeremiah 30:10-11) like the other two. Satan will never see or experience his former dwelling again. Judah's "*tohu* and *bohu*" came between the first creation (for Satan and the angels) and the last whether one considers that to be the New Heaven and Earth or the preparation for a restored earth for the Messianic Kingdom to operate in.

Genesis 1:1 (א) and Revelation 21:1 (ת) punctuated by Isaiah 65:17 (ו) are reminders of the New Heaven and New Earth to replace the old destroyed by sin.

Dial of Ahaz in Isaiah 38:8 and II Kings 20:11.

Isaiah 41:3 and NT quotes in Matt 3:3, Mark 1:3, Luke 3:4, John 1:23, re John the Baptist and the voice crying in the wilderness. Although Luke quotes the full passage, John actually cuts short because there will be a break for the Mystery Kingdom brought in by Israel's rejection of the king. John fulfills the first part if Israel had accepted John and the Messiah but Elijah returns to fulfill the rest of the prophecy as Israel is prepared

prior to the Second or Last Coming to accept Jesus (Yeshua).

Isaiah 61:1 and Jesus' quote thereof in Luke 4:18. This is where Jesus parallels John the Baptist's quote (previous paragraph) and breaks the quotation He reads so that the end is separated from the beginning. Jesus fulfills the first part at his First Coming and the last part at his Last (Second) Coming.

Isaiah 44:6 and Revelation 21:6, 22:13 (as well as 1:8, 11, 17) where God is first and last, Jesus is Alpha and Omega (Aleph and Tav, אַת).

Isaiah 48:12-16.

Leviticus 26:40 and Isaiah 65:7.

Exodus 1:11 re "(את) Pithom and (את) Raamses" - the first city (Pithom) built in 1500 BC by Amenemhat III and the last being the final (last) phase of Egyptian grandeur was renovated and expanded from 650 BC by Ramesses II.

Jeremiah 23:20 and the last days (באחרית הימים), Isaiah 2:2, Genesis 49:1.

Jeremiah 31:31 and New and Old Covenants.

Haggai 2:9: "The glory of this latter house shall be greater than of the former", or, "גדול יהיה כבוד הבית הזה האחרון מן הראשון".

Job 8:7

Ruth 3:10 where Boaz's obscure statement has more meaning if we consider: his own ancestry from the less-than-ideal Tamar or Rahab; and Ruth's from Lot's incest with his daughters; contrasting with the very prim and proper courtship he and Ruth had; and considering their descendants included David and Jesus. There was more righteousness at the latter end than at the beginning when we consider what Tamar, Rahab and Lot's daughters got up to!

(3) After showing the miracles to the people, Moses and Aaron took them to Pharaoh who then replied in Exodus 5:2, "Who is the Lord (יהוה) that I should hear his voice?" I believe we can say this was Amenemhat IV (or possibly Hat-em-Amen IV) of the 12th dynasty. This contrasts with Pharaoh Hatshepsut who tells us she immediately responded to the voice she heard as noted on the walls of her temple at Deir el-Bahari. The 12th dynasty's Amenem-**hat** IV disregarded God's voice but the 18th dynasty's **Hat**-shepsut obeyed it As the so-called "Queen of Sheba", the Bible tells us she obeyed and acted positively towards this voice. The 19th dynasty's Merneptah-**Hot**-ephir-maat (Hophra-maat), however, saw Israel coming back full circle with the Jews populating Memphis-Pithom in *circa* 600 BC as refugees escaping the punishment God had allowed Nebuchadnezzar to inflict on Judah. Merneptah said, "Israel's Seed is destroyed or cut off and the land razed to the ground". Jeremiah forecast what would happen to him in Jeremiah 44:30.

(4) “Tomorrow” is obscure but probably relates to Jesus being the cause of separation between believing Jew and Gentile versus unbelieving Jew and Gentile. We know that some Egyptians joined the Exodus, and possibly even Edomites as well if Caleb’s ancestor is the same person with that name amongst the Edomite Dukes. The records of Othniel and Caleb suggest they could have been descended from the Edomite Kenaz (Genesis 36:11,42, Numbers 32:12). Other examples of this use of “tomorrow” occur in Esther 9:13, Genesis 30:33 and Exodus 16:23 where את appears twice with another meaning, “This is that”. “That” in English is “the at” in contrast with “the here” and could be said to consist of the Hebrew *eth ath* (את את).

(5) The planting of these signs takes place after Meshech’s host is destroyed (Gog and Magog). One interesting thing here is that the word *tsîyûwn* (Strong 6725) is really the origin of the English word ‘sign’. Accepting that Spanish turns ‘w’ into ‘g’ we get *tsîyûgn* or *tsign* or *sign*. The ‘g’ is like a silent vowel in English hence. This parallels the *vav* (ו) or (‘o’, ‘u’ or ‘v’) in Hebrew. The ‘w’ is a ‘double ‘u’ or double ‘v’. Gebal (גבל) reflected in today’s Gebal-Tyre or Gibraltar, was somehow transliterated into “Byblos”, the ‘os’ being the Greek nominative ending common for subject nouns. How ‘G-B-L’ came to be B-B-L and how ‘G-B’ or “B-B’ became ‘W’ is something of a mystery unless the Hebrew *gimel* (ג) was mistaken for a *vav* (ו). Furthermore, the Hebrew *beit* (ב) or ‘B’ also counts as a ‘v’ for which the Hebrew *vav* is also used. So the word was read ‘V-V-L’ or W-L. The latter in the form of Port-u-Gal gives us “Portugal”. That may mean, originally, that “Portugal” was a port of Byblos until Tyre achieved sole dominance over the Phoenician system. Originally, both Gebal-Byblos and Tyre shared Gibraltar as a base. In the polyglot pre-Roman Mediterranean, many variations and mixes of Phoenician, Hebrew, Greek and later Latin scripts were in use. Whether we can untangle the various bits of confusion when transliterations took place is an unknown. Most likely, we can no longer sort out the mess. We just have to live with the results and confusion. Finally, the Hebrew word here for ‘sign’ is the same as for Zion.

(6) Nebo=Mercury=Hermes is the messenger from the gods in the pagan pantheon thus Nebuchadnezzar sees himself as Nebo’s *zzar* (Tsar, Sar or Shah) of the Ch-d-n or Chaldean. Also Hermes, Hermeneutics or what we can learn about God by studying the Scriptures.