

**Signs - Ot - אות**

By Rabbi Dr. Hillel ben David (Greg Killian)



In this [study](study.html) I would like to examine the signs or omens that [HaShem](hashem.html) uses to communicate with His people. As with all signs, they have significance only to those who see them. For example, if a solar eclipse is a sign, then it is only a sign to those who actually see the eclipse. If the rainbow is to be a sign, then it is a sign to those who see it. If the rainbow is visible in Seattle (they have lots of rainbows in Seattle), then its message is to those who see it in Seattle. It has no meaning to those in Vancouver, B.C.

Keep this in mind as we examine the various signs that [HaShem](hashem.html) use to communicate. We will explore some of these signs and try to understand what we are to learn from these signs. Pay attention to the *audience* of the sign.

The [first](one.html) use of *signs* in the Tanach[[1]](#footnote-1), is in:

***Bereshit (Genesis) 1:14*** *And God said, Let there be* [*lights*](lights.html) *in the firmament of the* [*heaven*](heaven.html) *to divide the day from the night; and let them be for signs, and for* [*festivals*](festivals.html)*, and for days, and years:*

This word *signs* – ot - **אות** is the focus of this [study](study.html). I will look at the uses of the [Hebrew](hebrew.html) word in the above passage. Later, we will examine the equivalent Greek word. The [Hebrew](hebrew.html) word, "sign", is defined in Strong's as:

226 'owth, ot - **אות**; prob. from 225 (in the sense of appearing); a single (lit. or [fig](bethphag.html).), as a flag, beacon, monument, omen, prodigy, evidence, etc.:- mark, miracle, (en-) sign, token.

Rashi says the following about ‘signs’:

**2 [If there will arise among you a prophet...] and he gives you a** [**sign**](file:///D%3A%5CWord%5CStars%5Csigns.html) [Hebrew](hebrew.html) אוֹת , [meaning a sign] in the [heavens](heaven.html), as it is stated in the case of Gideon [who said to the [angel](angels.html)]: “then show me a sign (אוֹת) ” (Shoftim [Judges] 6:17), and then it says [further], “let it be dry only upon the fleece [and upon all the ground let there be dew]” (Shoftim [Judges] 6:39).

Thus we learn that anytime we see an *ot*, a sign, we are looking at a reference to the [celestial](celestal.html) object.

The [Hebrew](hebrew.html) word for sign, ot - **אות**, gives us significant [insight](insights.html) into [HaShem](hashem.html)’s plans. Ot - **אות**, Has a vav between an alef and a tav. The vav (ו) is the [Hebrew](hebrew.html) [letter](letters.html) that is often used for the prefix ‘and’. It is the [letter](letters.html) of [connection](connection.html). The alef (א) is the [first](one.html) [letter](letters.html) of the [Hebrew](hebrew.html) alefbet. The tav (ת) is the last [letter](letters.html) of the [Hebrew](hebrew.html) alefbet. Thus the [**Hebrew**](hebrew.html) **word ‘ot – אות’, sign, carries the connotaion of something that connect the beginning and the end**.

Ot, signs, are used for a variety of purposes. The [moon](chodesh.html), for example, is used as an ominous sign to the [Jews](gen-jew.html) when it is eclipsed, because [Jews](gen-jew.html) reckon [time](time.html) by the [moon](chodesh.html). The [Midrash](orallaw.html) provides some [insight](insights.html) into the [celestial](celestal.html) signs:

[***Midrash***](orallaw.html) ***Rabbah - Genesis VI:1*** *AND* [*HASHEM*](hashem.html) *SAID: LET THERE BE* [*LIGHTS*](lights.html) *(I, 14). R. Johanan began thus: Who appointest the* [*moon*](chodesh.html) *for seasons (Ps. CIV, 19). R. Johanan commented: The orb of the* [*sun*](hachama.html) *alone was created to give light. If so, why was the* [*moon*](chodesh.html) *created? ‘For* [*seasons’*](file:///D%3A%5CWord%5CStars%5Csettimes.html)*: in order to sanctify* [*new moons*](new.html) *and years thereby.[[2]](#footnote-2) R. Shila of Kefar Temarta[[3]](#footnote-3) said in R. Johanan's* [*name*](name.html)*: Yet even so, The* [*sun*](hachama.html) *knoweth its* [*coming*](coming.html) *(ib.): from the* [*sun*](hachama.html)[*one*](one.html) *knows its* [*coming*](coming.html) *[sc. of the month], for we count the beginning of the month only from sunset. Justa Habra[[4]](#footnote-4) said in R. Berekiah's* [*name*](name.html)*: And they* [*journeyed Irom Rameses*](file:///D%3A%5CWord%5CStars%5Cstages.html) *in the* [*first*](one.html) *month, on the* [*fifteenth day of the first month*](one.html)*, etc. (Num. XXXIII, 3): but if you count by the* [*moon*](chodesh.html)*, then so far there were only* [*thirteen*](thirteen.html) *sunsets?[[5]](#footnote-5) Hence it follows that we count not from the* [*moon*](chodesh.html) *but from sunset. R. ‘Azariah said in R. Hanina's* [*name*](name.html)*: The orb of the* [*sun*](hachama.html) *alone was created to give light; yet if so, why was the* [*moon*](chodesh.html) *created? Because the Holy* [*One*](one.html)*, blessed be He, foresaw that the peoples of the* [*world*](worlds.html) *would treat them as divinities. Said the Lord: ‘If they are* [*two*](two.html)*, opposed to each other,[[6]](#footnote-6) and yet the peoples of the* [*world*](worlds.html) *treat them as divinities, how much more would they do so if there were but* [*one*](one.html)*!’ R. Berekiah said in R. Simon's* [*name*](name.html)*: Both were created in order to give light, as it says, AND LET THEM BE FOR* [*LIGHTS*](lights.html)*, etc. AND LET THEM BE FOR SIGNS: this refers to the* [*Sabbaths*](file:///D%3A%5CWord%5CStars%5Csabbath.html)*[[7]](#footnote-7); AND FOR* [*SEASONS*](file:///D%3A%5CWord%5CStars%5Csettimes.html)*: to the* [*three*](three.html) *pilgrimage* [*festivals*](festivals.html)*; AND FOR DAYS: to the* [*beginnings*](file:///D%3A%5CWord%5CStars%5Cfestival.html) *of the months; AND YEARS means the sanctification of the years.[[8]](#footnote-8)*

Thus we see that [HaShem](hashem.html) uses [celestial](celestal.html) signs, as communicated by the [sun](hachama.html), [moon](chodesh.html), and [stars](mazaroth.html). These signs are meant to communicate their message to those who see them for their intended purpose. The use of the [sun](hachama.html), [moon](chodesh.html), and [stars](mazaroth.html) for signs, is a dramatic way to communicate to the those on earth. When the [moon](chodesh.html) is eclipsed, for example, it is visible to more than half the [world](worlds.html)’s population.

Rashi says that we should read *omen* rather than *signs*, in Bereshit 1:14, for when the luminaries are eclipsed it is an ill omen for the [world](worlds.html),[[9]](#footnote-9) as in the verse:

***Jeremiah 10:2*** *'Be not dismayed at the signs of* [*heaven*](heaven.html)*'*

The [Talmud](orallaw.html) tells us about the meaning of an eclipsed [moon](chodesh.html) when used as an omen:

[***Succah***](succoth.html) ***29a*** *It was* [*taught*](teacher.html)*: R. Meir said, Whenever the luminaries are in eclipse, it is a bad omen for* [*Israel*](file:///D%3A%5CWord%5CStars%5Cgen-jew.html) *since they are inured to blows. This may be compared to a school* [*teacher*](teacher.html) *who comes to school with a strap in his* [*hand*](fourteen.html)*. Who becomes apprehensive? He who is accustomed to be daily punished. Our Rabbis* [*taught*](teacher.html)*, When the* [*sun*](hachama.html) *is in eclipse it is a bad omen for idolaters; when the* [*moon*](chodesh.html) *is in eclipse, it is a bad omen for Israel, since* [*Israel*](file:///D%3A%5CWord%5CStars%5Cgen-jew.html) *reckons by the* [*moon*](chodesh.html) *and idolaters by the* [*sun*](hachama.html)*. If it is in eclipse in the* [*east*](east.html)*, it is a bad omen for those who* [*dwell*](dwelling.html) *in the* [*east*](east.html)*; if in the west, it is a bad omen for those who* [*dwell*](dwelling.html) *in the west; if in the midst of* [*heaven*](heaven.html) *it is bad omen for the whole* [*world*](worlds.html)*. If its* [*face*](body.html) *is red as* [*blood*](body.html)*, [it is a sign that] the sword is* [*coming*](coming.html) *to the* [*world*](worlds.html)*; if it is like sack-cloth, the arrows of* [*famine*](famine.html) *are* [*coming*](coming.html) *to the* [*world*](worlds.html)*; if it resembles both, the sword and the arrows of* [*famine*](famine.html) *are* [*coming*](coming.html) *to the* [*world*](worlds.html)*. If the eclipse is at sunset calamity will tarry in its* [*coming*](coming.html)*; if at dawn, it hastens on its way: but some say the order is to be reversed. And there is no* [*nation*](nations.html) *which is smitten that its gods are not smitten together with it, as it is said, And against all the gods of Egypt I will execute judgments. But when Israel fulfill the will of the Omnipresent, they need have no* [*fear*](fear.html) *of all these [omens] as it is said, Thus saith* [*HaShem*](hashem.html)*, 'Learn not the way of the* [*nations*](nations.html)*, and be not dismayed at the signs of* [*heaven*](heaven.html)*, for the* [*nations*](nations.html) *are dismayed at them, the idolaters will be dismayed, but* [*Israel*](file:///D%3A%5CWord%5CStars%5Cgen-jew.html) *will not be dismayed’.*

But when you comply with the will of [HaShem](hashem.html), you need not worry about punishment. There are many such verses in the Tanach alluding to the heavenly [bodies](body.html) as omens, for example, in reference to Hezekiah in:

***Melachim (II Kings) 20:9*** *This sign shall you have ... the shadow shall go back* [*ten*](ten.html) *degrees.*

Thus the [sun](hachama.html)’s movement was the sign for King Hezekiah. In this next verse, [HaShem](hashem.html) is indicating that he will use [celestial](celestal.html) [events](feasts.html) as signs of the end of the age.

***Yoel (Joel) 3:3*** *and I will exhibit wonders in the* [*heavens*](heaven.html) *and the earth.*

According to many of the Sages, *signs* refers to the luminaries function as man's guide (i.e. compass) as navigational aids.[[10]](#footnote-10)

HaRechasim leBik'ah comments: They are 'signs' of [HaShem](hashem.html)'s greatness in [two](two.html) ways: (1) they are constant signs and symbols of His omnipotence, as in the verse:

***Yeshayahu (Isaiah) 40:26*** *Lift up you* [*eyes*](body.html) *on high and behold Who has created these things;*

(2) and that they sometimes diverge from their natural course to comply with His will as when the [sun](hachama.html) stopped for Joshua:

***Yehoshuah (Joshua) 10:12-14*** *On the day* [*HaShem*](hashem.html) *gave the Amorites over to* [*Israel*](file:///D%3A%5CWord%5CStars%5Cgen-jew.html)*, Joshua said to* [*HaShem*](hashem.html) *in the presence of Israel: "O* [*sun*](hachama.html)*, stand still over Gibeon, O* [*moon*](chodesh.html)*, over the Valley of Aijalon." So the* [*sun*](hachama.html) *stood still, and the* [*moon*](chodesh.html) *stopped, till the* [*nation*](nations.html) *avenged itself on its enemies, as it is written in the Book of Jashar. The* [*sun*](hachama.html) *stopped in the middle of the sky and delayed going down about a full day. There has never been a day like it before or since, a day when* [*HaShem*](hashem.html) *listened to a man. Surely* [*HaShem*](hashem.html) *was fighting for Israel!*

The **Book of Jasher**, chapter 88:59, records this:

*59 And Joshua and all the fighting people went up from Gilgal, and Joshua came suddenly to them, and smote these* [*five*](five.html) *kings with a great slaughter. 60 And the Lord confounded them before the Children of Israel, who smote them with a terrible slaughter in Gibeon, and pursued them along the way that goes up to Beth Horon unto Makkedah, and they fled from before the* [*Children of Israel*](file:///D%3A%5CWord%5CStars%5Cgen-jew.html)*. 61 And whilst they were fleeing, the Lord sent upon them hailstones from* [*heaven*](heaven.html)*, and more of them died by the hailstones, than by the slaughter of the Children of Israel. 62 And the Children of Israel pursued them, and they still smote them in the road, going on and smiting them. 63 And when they were smiting, the day was declining toward evening, and Joshua said in the sight of all the people,* [*Sun*](hachama.html)*, stand thou still upon Gibeon, and thou* [*moon*](chodesh.html) *in the valley of Ajalon, until the* [*nation*](nations.html) *shall have revenged itself upon its enemies. 64 And the Lord hearkened to the* [*voice*](voice.html) *of Joshua, and the* [*sun*](hachama.html) *stood still in the midst of the* [*heavens*](heaven.html)*, and it stood still* [*six and thirty*](thirty.html) *times, and the* [*moon*](chodesh.html) *also stood still and hastened not to go down a whole day. 65 And there was no day like that, before it or after it, that the Lord hearkened to the* [*voice*](voice.html) *of a man, for the Lord fought for Israel.[[11]](#footnote-11)*

Another very visible sign, is the sign of the [Noachide](noachide.html) [covenant](covenant.html) and has come to represent the [Gentiles](gen-jew.html) who have turned to [HaShem](hashem.html) and now follow the [Noachide commands](noachide.html). The rainbow is a sign of the [Noachide](noachide.html) [covenant](covenant.html).

***Bereshit (Genesis) 9:12-17*** *And* [*HaShem*](hashem.html) *said, "This is the sign of the* [*covenant*](covenant.html) *I am making between me and you and every living creature with you, a* [*covenant*](covenant.html) *for all* [*generations*](toldot.html) *to come: I have set my rainbow in the clouds, and it will be the sign of the* [*covenant*](covenant.html) *between me and the earth. Whenever I bring clouds over the earth and the rainbow appears in the clouds, I will remember my* [*covenant*](covenant.html) *between me and you and all living creatures of every kind. Never again will the waters become a flood to destroy all life. Whenever the rainbow appears in the clouds, I will see it and remember the everlasting* [*covenant*](covenant.html) *between* [*HaShem*](hashem.html) *and all living creatures of every kind on the earth." So* [*HaShem*](hashem.html) *said to Noah, "This is the sign of the* [*covenant*](covenant.html) *I have established between me and all life on the earth."*

What is the message communicated by the rainbow to those who see it? To answer this question, we need to understand what it means when a rainbow does not appear:

***Soncino*** [***Zohar***](orallaw.html)***, Vayikra, Section 3, Page 15a*** *R. Jose continued: ‘What is the meaning of “this (zoth) is to me”, in the verse quoted? Said the Holy* [*One*](one.html)*, blessed be He, The waters of Noah have caused me to reveal zoth in the* [*world*](worlds.html)*, as it is written, “zoth (this) is the sign of my* [*covenant*](covenant.html) *with them, my bow have I set in the* [*heaven*](heaven.html)*” (Gen. IX, 12, 13), as much as to say, there is none who heeds the glory of My* [*Name*](name.html) *which is alluded to by the word zoth. Hence it is* [*one*](one.html) *of the signs of a saintly and virtuous man that the rainbow does not appear in his days and the* [*world*](worlds.html) *does not require this sign while he is alive. Such a* [*one*](one.html) *is he who* [*prays*](file:///D%3A%5CWord%5CStars%5Cprayer.html) *for the* [*world*](worlds.html) *and shields it, like* [*Rabbi Simeon ben Yochai*](file:///D%3A%5CWord%5CStars%5Clgbomer.html)*, in whose days the* [*world*](worlds.html) *never required the sign of the rainbow, for he was himself a sign. For if ever punishment was decreed against the* [*world*](worlds.html) *he could annul it.*

Chazal have [taught](teacher.html) that the rainbow appears when [HaShem](hashem.html) sees that the [world](worlds.html) deserves to be flooded, He then puts His bow in the sky to let the people of that place [know](daat.html) that they deserve to be destroyed by a flood. Thus the flood in Noah’s day came because the people were [wicked](wicked.html). Thus the message of the rainbow sign is to encourage the people to repent of their [wicked](wicked.html) deeds.

In the narrative of Noah, the [Hebrew](hebrew.html) root for [*covenant*](covenant.html) appears [eight](eight.html) times. The [number](nchart.html) of people saved via the [ark](ark.html) is [eight](eight.html) (Noah, [three](three.html) sons and their wives). The sign of the [covenant](covenant.html) (Bereshit 9:12) is the *rainbow*, with a gematria of [eight](eight.html) hundred. The word *rainbow*, in all forms, appears [eight](eight.html) times in the Torah. This is interesting because the [number](nchart.html) [eight](eight.html) is also associated with the sign of the [covenant](covenant.html) that [HaShem](hashem.html) made with [Avraham](avraham.html).

***Bereshit (Genesis) 17:9-14*** *Then* [*HaShem*](hashem.html) *said to* [*Abraham*](avraham.html)*, "As for you, you must keep my* [*covenant*](covenant.html)*, you and your descendants after you for the* [*generations*](toldot.html) *to come. This is my* [*covenant*](covenant.html) *with you and your descendants after you, the* [*covenant*](covenant.html) *you are to keep: Every* [*male*](male%2Bfemale.html) *among you shall be* [*circumcised*](circumcz.html)*. You are to undergo* [*circumcision*](circumcz.html)*, and it will be the sign of the* [*covenant*](covenant.html) *between me and you. For the* [*generations*](toldot.html) *to come every* [*male*](male%2Bfemale.html) *among you who is* [*eight*](eight.html) *days old must be* [*circumcised*](circumcz.html)*, including those born in your* [*household*](househld.html) *or bought with money from a foreigner--those who are not your offspring. Whether born in your* [*household*](househld.html) *or bought with your money, they must be* [*circumcised*](circumcz.html)*. My* [*covenant*](covenant.html) *in your flesh is to be an everlasting* [*covenant*](covenant.html)*. Any uncircumcised* [*male*](male%2Bfemale.html)*, who has not been* [*circumcised*](circumcz.html) *in the flesh, will be cut off from his people; he has broken my* [*covenant*](covenant.html)*."*

We [circumcise](circumcz.html) [Jewish](gen-jew.html) males on their [eighth](eight.html) day of their life. So, what does [*eight*](eight.html) have to do with signs and covenants? We learned [elsewhere](file:///D%3A%5CWord%5CStars%5Ceight.html) that the [number](nchart.html) [eight](eight.html) always alludes to a departure from the *natural* [world](worlds.html), and entry into the supernatural [world](worlds.html). This suggests that the [Noachide](noachide.html) [covenant](covenant.html) will bring the [Gentile](gen-jew.html) who obeys the [Noachide](noachide.html) [commands](cmds613.html), into the [olam haba](futures.html). In the same way the [covenant](covenant.html) of [circumcision](circumcz.html) is meant to bring the [Jews](gen-jew.html) into the [olam haba](futures.html).

The writer of the book of Romans indicates that the sign of [circumcision](circumcz.html) is a seal of the righteousness that [Avraham](avraham.html) had by **faithful obedience** to [HaShem](hashem.html)’s [command](cmds613.html).

***Romans 4:9-12*** *Is this blessedness only for the* [*circumcised*](circumcz.html)*, or also for the uncircumcised? We have been saying that* [*Abraham*](avraham.html)*'s faith was credited to him as righteousness. Under what circumstances was it credited? Was it after he was* [*circumcised*](circumcz.html)*, or before? It was not after, but before! And he received the sign of* [*circumcision*](circumcz.html)*, a seal of the righteousness that he had by faith while he was still uncircumcised. So then, he is the father of all who believe but have not been* [*circumcised*](circumcz.html)*, in order that righteousness might be credited to them. And he is also the father of the* [*circumcised*](circumcz.html) *who not only are* [*circumcised*](circumcz.html) *but who also* [*walk*](walking.html) *in the footsteps of the faith that our father* [*Abraham*](avraham.html) *had before he was* [*circumcised*](circumcz.html)*.*

There was another [covenant](covenant.html) which also had signs. The [covenant](covenant.html) that [HaShem](hashem.html) made with [Israel](file:///D%3A%5CWord%5CStars%5Cgen-jew.html) at [Sinai](stages.html) came with specific [commands](cmds613.html) that are signs. The [first](one.html) sign is that they would worship at Mt. [Sinai](stages.html). Following this [first](one.html) sign, the Bne Israel would be given the [Shabbat](sabbath.html) as a sign. This sign would be used to cause us to remember that [HaShem](hashem.html) makes us holy, to cause us to remember that [HaShem](hashem.html) created the [world](worlds.html), and finaly to cause us to [know](daat.html) that He is [HaShem](hashem.html).

[***Exodus***](exodus.html) ***3:12*** *And* [*HaShem*](hashem.html) *said, "I will be with you. And this will be the sign to you that it is I who have sent you: When you have brought the people* [*out of Egypt*](thebirth.html)*, you will worship* [*HaShem*](hashem.html) *on this mountain."*

[***Exodus***](exodus.html) ***31:13*** *"Say to the Israelites, 'You must observe my* [*Sabbaths*](file:///D%3A%5CWord%5CStars%5Csabbath.html)*. This will be a sign between me and you for the* [*generations*](toldot.html) *to come, so you may* [*know*](daat.html) *that I am* [*HaShem*](hashem.html)*, who makes you holy.*

[***Exodus***](exodus.html) ***31:17*** *It will be a sign between me and the Israelites forever, for in* [*six*](six.html) *days* [*HaShem*](hashem.html) *made the* [*heavens*](heaven.html) *and the earth, and on the* [*seventh day*](seven.html) *he abstained from work and rested.'"*

***Ezekiel 20:11-12*** *I gave them my decrees and made* [*known*](daat.html) *to them my* [*laws*](law.html)*, for the man who obeys them will live by them. Also I gave them my Sabbaths as a sign: between us, so they would* [*know*](daat.html) *that I* [*HaShem*](hashem.html) *made them holy.*

***Ezekiel 20:19-20*** *I am* [*HaShem*](hashem.html) *your* [*HaShem*](hashem.html)*; follow my decrees and be careful to keep my* [*laws*](law.html)*. Keep my Sabbaths holy, that they may be a sign: between us. Then you will* [*know*](daat.html) *that I am* [*HaShem*](hashem.html) *your G-d."*

[Sabbath](sabbath.html) is a sign of the [covenant](covenant.html) that [HaShem](hashem.html) made with the [Bne Israel](file:///D%3A%5CWord%5CStars%5Cgen-jew.html) at [Sinai](stages.html). No [Gentile](gen-jew.html) may observe the [Shabbat](sabbath.html) under pain of death. When [Jews](gen-jew.html) observe the [Shabbat](sabbath.html), they confirm the [covenant](covenant.html) at [Sinai](stages.html).

[Shabbat](sabbath.html) is presented here as a *sign*, because, with the introduction of the [Mishkan](mikdash.html) (Shemot 25:1ff), [HaShem](hashem.html)'s Presence will become manifest among the people. [Shabbat](sabbath.html) is the weekly sign of that constant Presence. Unlike the [physical](physical.html) [Mishkan](mikdash.html), the existence of which has not always been assured in our history, [Shabbat](sabbath.html) is an [eternal](file:///D%3A%5CWord%5CStars%5Ceternal.html) (for your [generations](toldot.html)) focal point and sign of our ongoing encounter with [HaShem](hashem.html).

Another sign of the [Sinai](stages.html) [covenant](covenant.html), is recited in the [Shema](shema.html), twice a day by observant [Jews](gen-jew.html). The [command](cmds613.html) of [tefillin](tefillin.html) and mezzuzah are signs of the [Sinai](stages.html) [covenant](covenant.html).

***Deuteronomy 6:4-9*** *Hear, O Israel:* [*HaShem*](hashem.html) *our God,* [*HaShem*](hashem.html) *is* [*one*](one.html)*. Love* [*HaShem*](hashem.html) *your God with all your* [*heart*](body.html) *and with all your soul and with all your strength. These* [*commandments*](cmds613.html) *that I give you today are to be upon your hearts. Impress them on your children. Talk about them when you sit at home and when you* [*walk*](walking.html) *along the road, when you lie down and when you get up. Tie them as symbols on your* [*hands*](fourteen.html) *and bind them on your foreheads* ([tefillin](tefillin.html))*. Write them on the doorframes of your houses and on your gates* (mezzuzah)*.*

These signs of [tefillin](tefillin.html) and mezzuzah were important enough that [HaShem](hashem.html) reiterated them. To fulfill this [command](cmds613.html), pious [Jews](gen-jew.html) will lay [tefillin](tefillin.html) [six](six.html) days a week, during the morning [prayer](prayer.html) service (shacharit). We do not lay [tefillin](tefillin.html) on [Shabbat](sabbath.html) because [Shabbat](sabbath.html) is a sign and we do need [two](two.html) [covenantal](covenant.html) signs.

***Deuteronomy 11:16-20*** *Be careful, or you will be enticed to turn away and worship other gods and bow down to them. Then* [*HaShem*](hashem.html)*’s anger will burn against you, and he will shut the* [*heavens*](heaven.html) *so that it will not* [*rain*](file:///D%3A%5CWord%5CStars%5Crains.html) *and the ground will yield no produce, and you will soon perish from the good land* [*HaShem*](hashem.html) *is giving you. Fix these words of mine in your hearts and minds; tie them as symbols on your* [*hands*](fourteen.html) *and* [*bind them on your foreheads*](file:///D%3A%5CWord%5CStars%5Ctefillin.html)*.* [*Teach*](teacher.html) *them to your children, talking about them when you sit at home and when you* [*walk*](walking.html) *along the road, when you lie down and when you get up. Write them on the doorframes of your houses and on your gates.*

[Tefillin](tefillin.html) were to be a constant reminder of the [Exodus](exodus.html). The [hand](fourteen.html) [Tefillin](tefillin.html) are to be a "sign for you", indicating a sign for you to see and which will remind us; and the [head](body.html) [Tefillin](tefillin.html) are to be a remembrance (zikkaron), a commemoration for you to remember that [HaShem](hashem.html) [took us out](file:///D%3A%5CWord%5CStars%5Cthebirth.html). This wording is nearly identical to the [two](two.html) terms used to describe the [blood](body.html) on the doors (ot lakhem), Shemot 12:12ff, and the celebration of that day (zikkaron).

Not only were mezzuzot to be signs on our doorposts, but [blood](body.html) was once used on the doorposts as a sign. We will see that the [blood](body.html) on the doorposts of the houses in Egypt were a sign to the [HaShem](hashem.html) to pass over that house.

[***Exodus***](exodus.html) ***12:12-13*** *"On that same night I will pass through Egypt and strike down every firstborn--both men and animals--and I will bring judgment on all the G-ds of Egypt. I am* [*HaShem*](hashem.html)*. The* [*blood*](body.html) *will be a sign for you on the houses where you are; and when I see the* [*blood*](body.html)*, I will pass over you. No destructive* [*plague*](plagues.html) *will touch you when I strike Egypt.*

In addition to the [blood](body.html) on the doorposts, the celebration of [Pesach](passover.html) ([Passover](passover.html)), itself, was to be a sign. Who sees a [Pesach seder](haggada.html)? Clearly all the participants at that [seder](haggada.html). Any others to witness the [seder](haggada.html) would be accidental.

[***Exodus***](exodus.html) ***13:4-10*** *Today, in the month of* [*Abib*](feasts.html)*, you are leaving. When* [*HaShem*](hashem.html) *brings you into the land of the Canaanites, Hittites, Amorites, Hivites and Jebusites--the land he swore to your* [*forefathers*](file:///D%3A%5CWord%5CStars%5Cfathers.html) *to give you, a land flowing with milk and honey--you are to observe this ceremony in this month: For* [*seven*](seven.html) *days* [*eat*](eating.html) *bread made without* [*yeast*](chametz.html) *and on the* [*seventh*](seven.html) *day hold a* [*festival*](festival.html) *to* [*HaShem*](hashem.html)*.* [*Eat*](eating.html)[*unleavened*](chametz.html) *bread during those* [*seven*](seven.html) *days; nothing with* [*yeast*](chametz.html) *in it is to be seen among you, nor shall any* [*yeast*](chametz.html) *be seen anywhere within your borders. On that day tell your son, 'I do this because of what* [*HaShem*](hashem.html) *did for me when* [*I came out of Egypt*](thebirth.html)*.' This observance will be for you like a sign on your* [*hand*](fourteen.html) *and a reminder on your* [*forehead*](body.html) *that the* [*law*](law.html) *of* [*HaShem*](hashem.html) *is to be on your lips. For* [*HaShem*](hashem.html) *brought you* [*out of Egypt*](thebirth.html) *with his mighty* [*hand*](fourteen.html)*. You must keep this ordinance at the* [*appointed time*](time.html) *year after year.*

[Pesach](passover.html) was a sign for the [Jews](gen-jew.html). More than that, the [Pesach](passover.html) [seder](haggada.html) is a [rehearsal](rehearse.html) for our [redemption](redemption.html). It is not some stale, meaningless ritual. It is a [rehearsal](rehearse.html) for our [redemption](redemption.html)!

While the [seder](haggada.html) [spoke](mashal.html) to the [Jews](gen-jew.html), the miracles that [HaShem](hashem.html) did in Egypt were signs for the Egyptians *and* the [Jews](gen-jew.html). These signs were so important that [HaShem](hashem.html) is going to repeat them multiple times throughout the Tanach, and He will also cause us to remember them multiple times every day, and multiple times during the year.

***Deuteronomy 4:32-35*** *Ask now about the former days, long before your* [*time*](time.html)*, from the day* [*HaShem*](hashem.html) *created man on the earth; ask from* [*one*](one.html) *end of the* [*heavens*](heaven.html) *to the other. Has anything so great as this ever happened, or has anything like it ever been heard of? Has any other people heard the* [*voice*](voice.html) *of* [*HaShem*](hashem.html)[*speaking*](mashal.html) *out of* [*fire*](fire.html)*, as you have, and lived? Has any G-d ever tried to take for himself* [*one*](one.html)[*nation*](nations.html) *out of another* [*nation*](nations.html)*, by testings, by miraculous signs and wonders, by war, by a mighty* [*hand*](fourteen.html) *and an outstretched arm, or by great and* [*awesome*](awesome.html) *deeds, like all the things* [*HaShem*](hashem.html) *your* [*HaShem*](hashem.html) *did for you in Egypt before your very* [*eyes*](body.html)*? You were shown these things so that you might* [*know*](daat.html) *that* [*HaShem*](hashem.html) *is G-d; besides him there is no other.*

***Deuteronomy 6:20-23*** *In the* [*future*](future.html)*, when your son asks you, "What is the meaning of the stipulations, decrees and* [*laws*](law.html)[*HaShem*](hashem.html) *our G-d has commanded you?" Tell him: "We were slaves of Pharaoh in Egypt, but* [*HaShem*](hashem.html)[*brought us out of Egypt*](thebirth.html) *with a mighty* [*hand*](fourteen.html)*. Before our* [*eyes*](body.html)[*HaShem*](hashem.html) *sent miraculous signs and wonders--great and terrible--upon Egypt and Pharaoh and his whole* [*household*](househld.html)*. But he brought us out from there to bring us in and give us the land that he promised on oath to our* [*forefathers*](file:///D%3A%5CWord%5CStars%5Cfathers.html)*.*

***Deuteronomy 26:8*** *So* [*HaShem*](hashem.html) *brought us* [*out of Egypt*](thebirth.html) *with a mighty* [*hand*](fourteen.html) *and an outstretched arm, with great terror and with miraculous signs and wonders.*

***Deuteronomy 11:1-7*** *Love* [*HaShem*](hashem.html) *your G-d and keep* [*his requirements, his decrees, his laws*](law.html) *and his* [*commands*](cmds613.html) *always. Remember today that your children were not the ones who saw and experienced the discipline of* [*HaShem*](hashem.html) *your G-d:* [*his majesty*](yeshua.html)*, his mighty* [*hand*](fourteen.html)*, his outstretched arm; The signs he performed and the things he did in the* [*heart*](body.html) *of Egypt, both to Pharaoh king of Egypt and to his whole country; What he did to the Egyptian army, to its horses and chariots, how he overwhelmed them with the waters of the* [*Red Sea*](stages.html) *as they were pursuing you, and how* [*HaShem*](hashem.html) *brought lasting ruin on them. It was not your children who saw what he did for you in the desert until you arrived at this place, And what he did to Dathan and Abiram, sons of Eliab the Reubenite, when the* [*earth opened its mouth*](body.html) *right in the middle of all Israel and swallowed them up with their households, their tents and every living thing that belonged to them. But it was your own* [*eyes*](body.html) *that saw all these great things* [*HaShem*](hashem.html) *has done.*

[***Exodus***](exodus.html) ***13:15-16*** *When Pharaoh stubbornly refused to let us go,* [*HaShem*](hashem.html) *killed every firstborn in Egypt, both man and animal. This is why I* [*sacrifice*](korbanot.html) *to* [*HaShem*](hashem.html) *the* [*first*](one.html)[*male*](male%2Bfemale.html) *offspring of every* [*womb*](thebirth.html) *and* [*redeem*](redemption.html) *each of my firstborn sons.' And it will be like a sign* [*on your hand and a symbol on your forehead*](fourteen.html) *that* [*HaShem*](hashem.html) *brought us* [*out of Egypt*](thebirth.html) *with his mighty* [*hand*](fourteen.html)*."*

***Deuteronomy 7:17-20*** *You may say to yourselves, "These* [*nations*](nations.html) *are stronger than we are. How can we drive them out?" But do not be afraid of them; remember well what* [*HaShem*](hashem.html) *your G-d did to Pharaoh and to all Egypt. You saw with your own* [*eyes*](body.html) *the great trials, the miraculous signs and wonders, the mighty* [*hand*](fourteen.html) *and outstretched arm, with which* [*HaShem*](hashem.html) *your G-d brought you out.* [*HaShem*](hashem.html) *your G-d will do the same to all the peoples you now* [*fear*](fear.html)*. Moreover,* [*HaShem*](hashem.html) *your* [*HaShem*](hashem.html) *will send the hornet among them until even the survivors who hide from you have perished.*

***Deuteronomy 34:10-12*** *Since then, no prophet has risen in Israel like Moses, whom* [*HaShem*](hashem.html)[*knew*](daat.html)[*face*](body.html) *to* [*face*](body.html)*, Who did all those miraculous signs and wonders* [*HaShem*](hashem.html) *sent him to do in Egypt--to Pharaoh and to all his officials and to his whole land. For no* [*one*](one.html) *has ever shown the mighty power or performed the* [*awesome*](awesome.html) *deeds that Moses did in the sight of all Israel.*

***Deuteronomy 29:2-4*** *Moses summoned all the Israelites and said to them: Your* [*eyes*](body.html) *have seen all that* [*HaShem*](hashem.html) *did in Egypt to Pharaoh, to all his officials and to all his land. With your own* [*eyes*](body.html) *you saw those great trials, those miraculous signs and great wonders. But to this day* [*HaShem*](hashem.html) *has not given you a mind that understands or* [*eyes*](body.html) *that see or* [*ears*](body.html) *that hear.*

[***Psalms***](psalms1.html) ***78:43*** *The day he displayed his miraculous signs in Egypt, his wonders in the region of Zoan.*

***Nehemiah 9:9-11*** *"You saw the suffering of our forefathers in Egypt; you heard their* [*cry*](mashal.html) *at the* [*Red Sea*](stages.html)*. You sent miraculous signs and wonders against Pharaoh, against all his officials and all the people of his land, for you* [*knew*](daat.html) *how arrogantly the Egyptians treated them. You made a* [*name*](name.html) *for yourself, which remains to this day. You divided the sea before them, so that they passed through it on dry ground, but you hurled their pursuers into the depths, like a stone into mighty waters.*

[***Psalm***](psalms1.html) ***105:26-28*** *He sent Moses his servant, and Aaron, whom he had chosen. They performed his miraculous signs among them, his wonders in the land of Ham. He sent darkness and made the land dark--for had they not rebelled against his words?*

[***Psalm***](psalms1.html) ***135:9*** *He sent his signs: and wonders into your midst, O Egypt, against Pharaoh and all his servants.*

***Jeremiah 32:20*** *You performed miraculous signs: and wonders in Egypt and have continued them to this day, both in Israel and among all mankind, and have gained the renown that is still yours. You brought your people Israel* [*out of Egypt*](thebirth.html) *with signs and wonders, by a mighty* [*hand*](fourteen.html) *and an outstretched arm and with great terror.*

So, clearly [HaShem](hashem.html) intended to send a message to His people *and* to the Egyptians. We can also see from the context of the above passages, that we are to communicate this sign to our children. Not only that, but we learn from the [haggada](haggada.html) that each [Jew](gen-jew.html) is to see himself as he was [redeemed](redemption.html) [from Egypt](thebirth.html). It is not a faded historical [event](feasts.html), but rather it is a living memory in each [Jew](gen-jew.html) because *he was there*!

These signs are so important for us to remember! Why you might ask? Let me suggest that the mighty miracles (signs) that [HaShem](hashem.html) performed for us in Egypt were [birth](birth.html) pangs to cause us as a people to be born. Further, these signs are prophetic in that these signs will be used by [HaShem](hashem.html) when He takes His people out of the lands of the [world](worlds.html) and plants us in the [land of Israel](city.html), forever. Get to [know](daat.html) these signs! Memorise them and constantly recall them. You will see them again!

The miraculous signs were designed to convince the Egyptians to let the [Jews](gen-jew.html) go, and they were designed to [teach](teacher.html) the [Jews](gen-jew.html) that [*HaShem*](hashem.html) delivered them. As the Children of Israel left Egypt, amid the great miraculous signs, they went out in miliatary formation with each [tribe](tribes.html) marching under the banner of his [tribe](tribes.html). These banners were also signs. The banners not only identify the [tribe](tribes.html), but they also prophesy as to the [mission](mission.html) of each [tribe](tribes.html).

[***Numbers***](nchart.html) ***2:1-2***[*HaShem*](hashem.html) *said to Moses and Aaron: "The Israelites are to* [*camp*](stages.html) *around the Tent of Meeting some distance from it, each man under his standard with the banners of his family."*

I have posted pictures of each of these banners, these signs, in my [study](study.html) titled: [Tribes](tribes.html). Just as a matter of interest, the camping order of the [tribes](tribes.html) was same order that the [Jacob](israelja.html)’s sons assumed when they carried Jacobs coffin. This suggests that the order itself was prophetic.

During the [journey](stages.html) to the Promised Land, the Children of Israel had a period where some rebelled against the [authority](authority.html) of Moses. These rebels had confronted Moses and suggested that they were holy just like Aaron and his sons were holy. They insisted that they be [priests](priests.html). To let them [know](daat.html) the will of [HaShem](hashem.html), in a clear and unambiguous way, they were to take [incense](ketoret.html) and offer it to [HaShem](hashem.html). The [one](one.html) whose [incense](ketoret.html) was accepted, was to be the [priest](priests.html). [HaShem](hashem.html) chose Aaron and his sons. The [incense](ketoret.html) censors were to remain as a sign.

[***Numbers***](nchart.html) ***16:35-40*** *And* [*fire*](fire.html) *came out from* [*HaShem*](hashem.html) *and consumed the 250 men who were* [*offering*](korbanot) *the* [*incense*](ketoret.html)*.* [*HaShem*](hashem.html) *said to Moses, "Tell Eleazar son of Aaron, the* [*priest*](priests.html)*, to take the censers out of the smoldering remains and scatter the coals some distance away, for the censers are holy-- The censers of the men who sinned at the cost of their lives. Hammer the censers into sheets to overlay the altar, for they were presented before* [*HaShem*](hashem.html) *and have become holy. Let them be a sign to the Israelites." So Eleazar the* [*priest*](priests.html) *collected the bronze censers brought by those who had been burned up, and he had them hammered out to overlay the altar, As* [*HaShem*](hashem.html) *directed him through Moses. This was to remind the Israelites that no* [*one*](one.html) *except a descendant of Aaron should come to burn* [*incense*](ketoret.html) *before* [*HaShem*](hashem.html)*, or he would become like* [*Korah*](file:///D%3A%5CWord%5CStars%5Cqorach.html) *and his followers.*

After [HaShem](hashem.html) opened the earth and swallowed [Qorach](qorach.html) (Korah) and his followers, [HaShem](hashem.html) made their censors into a sign by making them a part of the altar. As part of their testing, [Qorach](qorach.html) and his followers put their staffs before [HaShem](hashem.html). [HaShem](hashem.html) Chose Aaron by having his [staff](staff.html) bud and bear almonds. This miraclous [staff](staff.html) was then kept as a sign. This sign testified against [Qorach](qorach.html) and his followers, and it testified as to [HaShem’s](hashem.html) choice for [priests](priests.html).

[***Numbers***](nchart.html) ***17:10***[*HaShem*](hashem.html) *said to Moses, "Put back Aaron's* [*staff*](staff.html) *in front of the Testimony, to be kept as a sign to the rebellious. This will put an* [*end to their grumbling*](file:///D%3A%5CWord%5CStars%5Cqorach.html) *against me, so that they will not die."*

[HaShem](hashem.html) commanded Moses and Aaron to perform many miraculous sign before Pharaoh. Moses was the [redeemer](file:///D%3A%5CWord%5CStars%5Credemption.html) of of the Children of Israel. Moses led the Children of Israel [out of Egypt](thebirth.html) in order to worship [HaShem](hashem.html) on [Sinai](stages.html).

In this same vein, if another prophet should arise, like Moses, who will do miraculous signs, but he will lead you to worship other gods, then we need to reject him. A sign, a miracle, is not proof that a false god should be chosen over [HaShem](hashem.html).

***Deuteronomy 13:1-3*** *If a prophet, or* [*one*](one.html) *who foretells by* [*dreams*](dreams.html)*, appears among you and announces to you a miraculous sign or wonder, And if the sign or wonder of which he has spoken takes place, and he says, "Let us follow other G-ds" (G-ds you have not* [*known*](daat.html)*) "and let us worship them," You must not listen to the words of that prophet or* [*dreamer*](file:///D%3A%5CWord%5CStars%5Cmashal.html)*.* [*HaShem*](hashem.html) *your G-d is testing you to find out whether you love him with all your* [*heart*](body.html) *and with all your soul.*

We must worship only [HaShem](hashem.html). To worship anyone, or anything, else, is to worship a false god. We do not worship [Yeshua](yeshua.html)! We worship only [HaShem](hashem.html), as we have [studied](study.html) in the paper titled: [Yeshua](yeshua.html). In that paper we examined how the English words can sometimes be a bit misleading, yet the truth is clear in the original language. [Yeshua](yeshua.html) did miracles, but He did not lead us to worship himself or any other false god. He led us to worship [HaShem](hashem.html) only!

If we depart from [HaShem](hashem.html) to worship false gods, then [HaShem](hashem.html) will give us another sign to declare that we have left the path. These signs are terrible curses with manifold manifestations.

***Deuteronomy 28:45-47*** *All these curses will come upon you. They will pursue you and overtake you until you are destroyed, because you did not obey* [*HaShem*](hashem.html) *your G-d and observe the* [*commands*](cmds613.html) *and decrees he gave you. They will be a sign and a wonder to you and your descendants forever. Because you did not serve* [*HaShem*](hashem.html) *your* [*HaShem*](hashem.html) *joyfully and gladly in the* [*time*](time.html) *of prosperity,*

The above passage tells us that we are not only to worship [HaShem](hashem.html) alone, but to do it joyfully and gladly. Remember, do not worship [Yeshua](yeshua.html) ([Yeshua](yeshua.html)) or any other person or thing. We must worship [HaShem](hashem.html) alone!

In this next sign, Rahab seeks a sign that the [Bne Israel](file:///D%3A%5CWord%5CStars%5Cgen-jew.html) will not hurt her or her family. This story, of the [salvation](salvation.html) of Rahab and her family, is indicative of the way that [HaShem](hashem.html) *always* works [salvation](salvation.html). When [HaShem](hashem.html) saves (note that [HaShem](hashem.html) saves, [Yeshua](yeshua.html) does not [save](salvation.html)[[12]](#footnote-12)), He saves a person and their entire [household](househld.html). [Salvation](salvation.html) is never an individual [experience](experience.html) as we learned in our [study](study.html) titled: [Househld](file:///D%3A%5CWord%5CStars%5Chousehld.html).

Now we [know](daat.html) that this sign was not just for Rahab. This sign was for Rahab and others later on. There is nothing in scripture that does not have historical ramifications.

***Joshua 2:12-14*** *Now then, please swear to me by* [*HaShem*](hashem.html) *that you will show kindness to my family, because I have shown kindness to you. Give me a sure sign That you will spare the lives of my father and mother, my brothers and sisters, and all who belong to them, and that you will* [*save*](salvation.html) *us from death." "Our lives for your lives!" the men assured her. "If you don't tell what we are doing, we will treat you kindly and faithfully when* [*HaShem*](hashem.html) *gives us the land."*

The spies sent out by Joshua provided a sign for Rahab, their word. I [pray](prayer.html) that my words could also be used for signs because of their surety.

Joshua also commanded the Bne Israel to [gather](gather.html) stones from the [Jordan](stages.html) river as a sign. These stones were to serve as a sign to [future](future.html) [generations](toldot.html) that [HaShem](hashem.html) stopped the [Jordan](stages.html) river to enable the Bne Israel to cross.

***Joshua 4:4-7*** *So Joshua called together the* [*twelve*](twelve.html) *men he had* [*appointed*](settimes.html) *from the Israelites,* [*one*](one.html) *from each* [*tribe*](tribes.html)*, And said to them, "Go over before the* [*ark*](ark.html) *of* [*HaShem*](hashem.html) *your G-d into the middle of the* [*Jordan*](stages.html)*. Each of you is to take up a stone on his shoulder, according to the* [*number*](nchart.html) *of the* [*tribes*](tribes.html) *of the Israelites, To serve as a sign among you. In the* [*future*](future.html)*, when your children ask you, 'What do these stones mean?' Tell them that the flow of the* [*Jordan*](stages.html) *was cut off before the* [*ark*](ark.html) *of the* [*covenant*](covenant.html) *of* [*HaShem*](hashem.html)*. When it crossed the* [*Jordan*](stages.html)*, the waters of the* [*Jordan*](stages.html) *were cut off. These stones are to be a memorial to the people of Israel forever."*

Why did [HaShem](hashem.html) use stones for a sign? This looks like an interesting question for another [study](study.html). ☺

In this next passage we have an example of [household salvation](salvation.html) coupled with the [desire](needs.html) to serve [HaShem](hashem.html) alone.

***Joshua 24:15-18*** *But if serving* [*HaShem*](hashem.html) *seems undesirable to you, then choose for yourselves this day whom you will serve, whether the G-ds your* [*forefathers*](file:///D%3A%5CWord%5CStars%5Cfathers.html) *served beyond the River, or the G-ds of the Amorites, in whose land you are living. But as for me and my* [*household*](househld.html)*, we will serve* [*HaShem*](hashem.html)*." Then the people answered, "Far be it from us to forsake* [*HaShem*](hashem.html) *to serve other gods! It was* [*HaShem*](hashem.html) *our G-d himself who brought us and our* [*fathers*](fathers.html) *up* [*out of Egypt*](thebirth.html)*, from that land of slavery, and performed those great signs before our* [*eyes*](body.html)*. He protected us on our entire* [*journey*](stages.html) *and among all the* [*nations*](nations.html) *through which we traveled. And* [*HaShem*](hashem.html) *drove out before us all the* [*nations*](nations.html)*, including the Amorites, who lived in the land. We too will serve* [*HaShem*](hashem.html)*, because he is our G-d."*

After Joshua led the Bne Israel into the promised land, [HaShem](hashem.html) sent mighty men as judges to lead [Israel](file:///D%3A%5CWord%5CStars%5Cgen-jew.html) to battle and to perform the victories of [HaShem](hashem.html). These were men who really wanted to serve, but were afraid of being misled. They looked to [HaShem](hashem.html) for proof that He was commanding them, and not some other entity.

The sign that Gideon requested, was for [HaShem](hashem.html) to tarry while he prepared an [offering](korbanot). Imagine asking the Creator of the universe to wait for a man. This was indeed a sign.

***Judges 6:16-18***[*HaShem*](hashem.html) *answered, "I will be with you, and you will strike down all the Midianites together." Gideon replied, "If now I have found favor in your* [*eyes*](body.html)*, give me a sign that it is really you talking to me. Please do not go away until I come back and bring my* [*offering*](korbanot) *and set it before you." And* [*HaShem*](hashem.html) *said, "I will wait until you return."*

[HaShem](hashem.html) gave the [priesthood](file:///D%3A%5CWord%5CStars%5Cpriests.html) to Aaron and to his descendants. We saw how [HaShem](hashem.html) dealt with those who tried to usurp this perogative, when we [studied](study.html) about the incident of [Korah](file:///D%3A%5CWord%5CStars%5Cqorach.html). In this next passage we are going to see how [HaShem](hashem.html) deals with those descendants of Aaron who are unfaithful. The sign given to Eli the [priest](priests.html) was the kind of sign that none of us want to see. This is the sign given to those who do not discipline their children.

***I Samuel 2:30-35*** *"Therefore* [*HaShem*](hashem.html)*, the G-d of Israel, declares: 'I promised that your house and your father's house would minister before me forever.' But now* [*HaShem*](hashem.html) *declares: 'Far be it from me! Those who honor me I will honor, but those who despise me will be disdained. The* [*time*](time.html) *is* [*coming*](coming.html) *when I will cut short your strength and the strength of your father's house, so that there will not be an old man in your family line And you will see distress in my* [*dwelling*](dwelling.html)*. Although good will be done to* [*Israel*](file:///D%3A%5CWord%5CStars%5Cgen-jew.html)*, in your family line there will never be an old man. Every* [*one*](one.html) *of you that I do not cut off from my altar will be spared only to blind your* [*eyes*](body.html) *with* [*tears*](mashal.html) *and to grieve your* [*heart*](body.html)*, and all your descendants will die in the prime of life. "'And what happens to your* [*two*](two.html) *sons, Hophni and Phinehas, will be a sign to you--they will both die on the same day. I will raise up for myself a faithful* [*priest*](priests.html)*, who will do according to what is in my* [*heart*](body.html) *and mind. I will firmly establish his house, and he will minister before my* [*anointed one*](one.html) *always.*

In the above passage, the [priests](priests.html) will minister before the [Mashiach](mashiach.html)! This is amazing. It suggests that the [Mashiach](mashiach.html) is representing [HaShem](hashem.html). This should not be too surprising considering that all of the kings of Israel represent [HaShem](hashem.html).

In the following passage, Saul, who is soon to be the [first](one.html) king of Israel, is given a sign from [HaShem](hashem.html) regarding his father’s missing [donkeys](file:///D%3A%5CWord%5CStars%5Cchamor.html). What was the purpose of this sign? Does [HaShem](hashem.html) care about donkeys? Clearly the purpose of the sign is to draw Saul to [HaShem](hashem.html), to give him the courage to cleave to [HaShem](hashem.html) when he became king.

***I Samuel 10:6-9*** *The Spirit of* [*HaShem*](hashem.html) *will come upon you in power, and you will prophesy with them; and you will be changed into a different person. Once these signs are fulfilled, do whatever your* [*hand*](fourteen.html) *finds to do, for* [*HaShem*](hashem.html) *is with you. "Go down ahead of me to Gilgal. I will surely come down to you to* [*sacrifice*](korbanot.html)[*burnt offering*](korbanot)*s and fellowship offerings, but you must wait* [*seven*](seven.html) *days until I come to you and tell you what you are to do." As Saul turned to leave Samuel,* [*HaShem*](hashem.html) *changed Saul's* [*heart*](body.html)*, and all these signs: were fulfilled that day.*

Saul’s son, Jonathan, was also given a sign to encourage him to provide cover for a mighty miracle from [HaShem](hashem.html). This sign was only given when Jonathan and his armor bearer were only [feet](heel.html) from the Philistines, whom they intended to [attack](attacks.html). [Two](two.html) courageous men against the entire Philistine garrison. As they climbed the final [feet](heel.html) of the cliff, they asked [HaShem](hashem.html) for a sign. What they asked for, was the response that most of us would have expected. How can the expected response be a sign?

***I Samuel 14:8-12*** *Jonathan said, "Come, then; we will cross over toward the men and let them see us. If they say to us, 'Wait there until we come to you,' we will stay where we are and not go up to them. But if they say, 'Come up to us,' we will climb up, because that will be our sign that* [*HaShem*](hashem.html) *has given them into our* [*hands*](fourteen.html)*." So both of them showed themselves to the Philistine outpost. "Look!" said the Philistines. "The* [*Hebrews*](bereans.html) *are crawling out of the holes they were hiding in." The men of the outpost shouted to Jonathan and his armor-bearer, "Come up to us and we'll* [*teach*](teacher.html) *you a lesson." So Jonathan said to his armor-bearer, "Climb up after me;* [*HaShem*](hashem.html) *has given them into the* [*hand*](fourteen.html) *of* [*Israel*](file:///D%3A%5CWord%5CStars%5Cgen-jew.html)*."*

Clearly, Jonathan was looking for [HaShem](hashem.html)’s approval. If they had been told not to come up, then they could have returned unharmed. So, clearly they got the expected answer, and [HaShem](hashem.html)’s approval.

Another king who represented [HaShem](hashem.html) was king Hezekiah. In this next passage, king Hezekiah receives a sign portending the defeat of the Assyrian army; an army that Israel will not have to fight.

***II Kings 19:29*** *"This will be the sign for you, O Hezekiah: "This year you will* [*eat*](eating.html) *what grows by itself, and the second year what springs from that. But in the* [*third*](three.html) *year sow and reap, plant vineyards and* [*eat*](eating.html) *their fruit.*

***Isaiah 37:30-31*** *"This will be the sign for you, O Hezekiah: "This year you will* [*eat*](eating.html) *what grows by itself, and the second year what springs from that. But in the* [*third*](three.html) *year sow and reap, plant vineyards and* [*eat*](eating.html) *their fruit. Once more a remnant of the house of Judah will take root below and bear fruit above.*

As an aside, the [spiritual](physical.html) level of Israel had declined to such a low state, in the days of king Hezekiah, that they could no longer fight the wars of [HaShem](hashem.html). All they could do is [pray](prayer.html) and let [HaShem](hashem.html) fight the battle. [Fourteen](fourteen.html) [generations](toldot.html) earlier, king David and Israel were so well connected to [HaShem](hashem.html) that they could go to battle, and fight the battles of [HaShem](hashem.html).

Lest you gloat that you are more [spiritual](physical.html) then Hezekiah, and your [connection](connection.html) to [HaShem](hashem.html) is better than Israel’s, you should [know](daat.html) that if king Hezekiah should [walk](walking.html) into your house, he would fry you with the intensity of his [spiritual](physical.html) [connection](connection.html). After all, he lived in the days when there was still prophecy in the [world](worlds.html).

So great was king Hezekiah’s faith, that he asked [HaShem](hashem.html) for a sign concerning his healing, and [HaShem](hashem.html) made the [sun](hachama.html) go backward for him. How many times has that happened?

***II Kings 20:7-9*** *Then Isaiah said, "Prepare a poultice of* [*figs*](bethphag.html)*." They did so and applied it to the boil, and he recovered. Hezekiah had asked Isaiah, "What will be the sign that* [*HaShem*](hashem.html) *will heal me and that I will go up to the* [*temple*](temple.html) *of* [*HaShem*](hashem.html) *on the* [*third*](three.html) *day from now?" Isaiah answered, "This is* [*HaShem*](hashem.html)*’s sign to you that* [*HaShem*](hashem.html) *will do what he has promised: Shall the shadow go forward* [*ten*](ten.html) *steps, or shall it go back* [*ten*](ten.html) *steps?"*

***Isaiah 38:5-8*** *"Go and tell Hezekiah, 'This is what* [*HaShem*](hashem.html)*, the G-d of your father David, says: I have heard your* [*prayer*](prayer.html) *and seen your* [*tears*](mashal.html)*; I will add* [*fifteen*](fifteen.html) *years to your life. And I will deliver you and this* [*city*](city.html) *from the* [*hand*](fourteen.html) *of the king of Assyria. I will defend this* [*city*](city.html)*. "'This is* [*HaShem*](hashem.html)*’s sign to you that* [*HaShem*](hashem.html) *will do what he has promised: I will make the shadow cast by the* [*sun*](hachama.html) *go back the* [*ten*](ten.html) *steps it has gone down on the stairway of Ahaz.'" So the sunlight went back the* [*ten*](ten.html) *steps it had gone down.*

***Isaiah 38:21-22*** *Isaiah had said, "Prepare a poultice of* [*figs*](bethphag.html) *and apply it to the boil, and he will recover." Hezekiah had asked, "What will be the sign that I will go up to the* [*temple*](temple.html) *of* [*HaShem*](hashem.html)*?"*

In this case, [HaShem](hashem.html) used the [sun](hachama.html) for sign to king Hezekiah. This harkens back to the [first](one.html) use of our word sign, as we found in Bereshit 1:14, when [HaShem](hashem.html) explicitly said that the purpose of the [celestial](celestal.html) [bodies](body.html) is as a means of communicating signs and seasons.

In this next passage, [HaShem](hashem.html) is providing a messianic sign for king Ahaz.

***Isaiah 7:11-14*** *"Ask* [*HaShem*](hashem.html) *your G-d for a sign:, whether in the deepest depths or in the highest heights." But Ahaz said, "I will not ask; I will not put* [*HaShem*](hashem.html) *to the test." Then Isaiah said, "Hear now, you house of David! Is it not enough to try the patience of men? Will you try the patience of my* [*HaShem*](hashem.html) *also? Therefore the Lord himself will give you a sign: The* [*virgin*](virgin.html) *will be with child and will give* [*birth*](birth.html) *to a son, and will call him Immanuel.*

What is interesting about this sign is that it demonstrates the nature of signs that are recorded in the Tanach. These signs are for those who see them. Thus we must conclude that this messianic sign was given to king Ahaz, and was for him. As with most prphetic signs, however, this [one](one.html) had an immediate fulfillment and a later fulfillment. An in both case, the sign was for those who saw it.

We see that this same prophecy was assigned to [Yeshua](yeshua.html) in:

***Matitiyahu (Matthew) 1:23*** *Behold, a* [*virgin*](virgin.html) *shall be with child, and shall bring forth a son, and they shall call his* [*name*](name.html) *Emmanuel, which being interpreted is, God with us.*

Thus we understand that Isaiah 7:11ff was a messianic prophecy and had [two](two.html) fulfillments. [One](one.html) in the days of king Ahaz, and the same fulfillment some [five](five.html) hundred years later. From this we understand that the word [virgin](virgin.html) is a mistranslation of the [Hebrew](hebrew.html) word *almah*. This word is normally translated as “young woman”. So, either a [virgin](virgin.html) [birth](birth.html) happened as a sign to king Ahaz and to Mary and [Joseph](joseph.html), or else we have a young woman bearing a child. Since *almah* means “young woman”, our rabbinic scholars tell us that there was no [virgin](virgin.html) [birth](birth.html). That the sign given to King Ahaz was the same sign given to Mary and [Joseph](joseph.html). And both protagonists witnessed young women bearing a child.

It is important that [Mashiach](mashiach.html) NOT be born of a [virgin](virgin.html). If he had been born of a [virgin](virgin.html), then according to Torah he could NOT be [Mashiach](mashiach.html). The Torah tells us that [Mashiach](mashiach.html) *must* be a [blood](body.html) descendant of king David, through *His father*! A [virgin](virgin.html) [birth](birth.html) means no human father. No human father means that He can not be [Mashiach](mashiach.html) according to the Torah. Fortunately, [Yeshua’s](yeshua.html) father’s genealogy is well documented in the Nazarean Codicil. He *is* a descendant of king David through His father, [Joseph](joseph.html).

As [Mashiach](mashiach.html)’s [birth](birth.html) was to be a sign, so too is [Israel](file:///D%3A%5CWord%5CStars%5Cgen-jew.html) a sign. After all, [Mashiach](mashiach.html) is the [head](body.html) of the [body](body.html) called [Israel](file:///D%3A%5CWord%5CStars%5Cgen-jew.html). In this next passage we see Israel as a sign.

***Isaiah 8:16-19*** *Bind up the testimony and seal up the* [*law*](law.html) *among my disciples. I will wait for* [*HaShem*](hashem.html)*, who is hiding his* [*face*](body.html) *from the* [*house of Jacob*](israelja.html)*. I will put my trust in him. Here am I, and the children* [*HaShem*](hashem.html) *has given me. We are signs and symbols in Israel from* [*HaShem*](hashem.html) *Almighty, who dwells on Mount Zion. When men tell you to consult mediums and spiritists, who whisper and mutter, should not a people inquire of their G-d? Why consult the dead on behalf of the living?*

If Israel is a sign, who sees this sign? The ones who see must be the [Gentiles](gen-jew.html). There are only [two](two.html) groups: The sign and those who see the sign. Clearly Israel was set as a sign in order that the [Gentiles](gen-jew.html) would learn about [HaShem](hashem.html) and serve Him alone.

In this next passage, [HaShem](hashem.html) puts a monument at the border of Egypt as a sign.

***Isaiah 19:19-21*** *In that day there will be an altar to* [*HaShem*](hashem.html) *in the* [*heart*](body.html) *of Egypt, and a monument to* [*HaShem*](hashem.html) *at its border. It will be a sign and witness to* [*HaShem*](hashem.html) *Almighty in the land of Egypt. When they* [*cry*](mashal.html) *out to* [*HaShem*](hashem.html) *because of their oppressors, he will send them a* [*savior*](file:///D%3A%5CWord%5CStars%5Csalvation.html) *and defender, and he will rescue them. So* [*HaShem*](hashem.html) *will make himself* [*known*](daat.html) *to the Egyptians, and in that day they will acknowledge* [*HaShem*](hashem.html)*. They will worship with sacrifices and grain offerings; they will make vows to* [*HaShem*](hashem.html) *and keep them.*

To understand this sign, we need to [first](one.html) understand the meaning of Egypt. The [Hebrew](hebrew.html) word, Mitzrayim, means a *constricted place*. What is this monument? The [Hebrew](hebrew.html) word for border sounds like giza. Today, there is only [one](one.html) Giza and there is only [one](one.html) monument there: The great pyramid. Some have even suggested that the great pyramid was built by Shem, son of Noach.

In this next passage, Isaiah is to become a sign that wil prophesy about what will happen to Egypt.

***Isaiah 20:2-4*** *At that* [*time*](time.html)[*HaShem*](hashem.html)[*spoke*](mashal.html) *through Isaiah son of Amoz. He said to him, "Take off the sackcloth from your* [*body*](body.html) *and the sandals from your* [*feet*](heel.html)*." And he did so, going around stripped and barefoot. Then* [*HaShem*](hashem.html) *said, "Just as my servant Isaiah has gone stripped and barefoot for* [*three*](three.html) *years, as a sign: and portent against Egypt and Cush, So the king of Assyria will lead away stripped and barefoot the Egyptian captives and Cushite* [*exiles*](galuyot.html)*, young and old, with buttocks bared--to Egypt's shame.*

Why is Isaiah a sign to Egypt? While there are probably many answers, I lean towards an understanding that Egypt is a picture of the whole [world](worlds.html), excluding Israel. As with the previous signs, I believe that this sign had a fulfillment in Isaiah’s day, and it will have a second fulfillment in the [end of days](lastdays.html).

The [end of days](lastdays.html) leads to the messianic age. This next sign pertains to the messianic age.

***Isaiah 55:9-13*** *"As the* [*heavens*](heaven.html) *are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts. As the* [*rain*](file:///D%3A%5CWord%5CStars%5Crains.html) *and the snow come down from* [*heaven*](heaven.html)*, and do not return to it without watering the earth and making it bud and flourish, so that it yields* [*seed*](flower.html) *for the sower and bread for the eater, So is my word that goes out from my* [*mouth*](body.html)*: It will not return to me empty, but will accomplish what I* [*desire*](needs.html) *and achieve the purpose for which I sent it. You will go out in joy and be led forth in peace; the mountains and hills will burst into song before you, and all the trees of the* [*field*](field.html) *will clap their* [*hands*](fourteen.html)*. Instead of the thornbush will grow the pine tree, and instead of briers the myrtle will grow. This will be for* [*HaShem’s*](hashem.html) *renown, for an* [*everlasting*](file:///D%3A%5CWord%5CStars%5Ceternal.html) *sign, which will not be destroyed."*

This messianic bliss does not come without the [birth pangs](thebirth.html). The [time](time.html) of the [birth](thebirth.html) pangs are a [time](time.html) to sort out those who serve [HaShem](hashem.html) and His Torah, and those who do not. In this next passage, the issue of what we [eat](eating.html) is a defining thing. If we [eat](eating.html) the wrong things, then we can expect to meet the end that severs our [connection](connection.html) with [HaShem](hashem.html).

***Isaiah 66:17-21*** *"Those who consecrate and* [*purify*](purity.html) *themselves to go into the gardens, following the* [*one*](one.html) *in the midst of those who* [*eat*](eating.html) *the flesh of pigs and rats and other abominable things--they will meet their end together," declares* [*HaShem*](hashem.html)*. "And I, because of their actions and their imaginations, am about to come and* [*gather*](gather.html) *all* [*nations*](nations.html) *and* [*tongues*](spirit.html)*, and they will come and see my glory. "I will set a sign among them, and I will send some of those who survive to the* [*nations*](nations.html)*--to Tarshish, to the Libyans and Lydians (famous as archers), to Tubal and Greece, and to the distant islands that have not heard of my fame or seen my glory. They will proclaim my glory among the* [*nations*](nations.html)*. And they will bring all your brothers, from all the* [*nations*](nations.html)*, to my holy mountain in* [*Jerusalem*](city.html) *as an* [*offering*](korbanot) *to* [*HaShem*](hashem.html)*--on horses, in chariots and wagons, and on* [*mules*](file:///D%3A%5CWord%5CStars%5Cchamor.html) *and camels," says* [*HaShem*](hashem.html)*. "They will bring them, as the Israelites bring their grain offerings, to the* [*temple*](temple.html) *of* [*HaShem*](hashem.html) *in ceremonially* [*clean*](purity.html) *vessels. And I will select some of them also to be* [*priests*](priests.html) *and Levites," says* [*HaShem*](hashem.html)*.*

The original [sin](sin.html) of [Adam](adam.html) and Eve was the [eating](eating.html) of non-kosher [food](food.html). In the end, kosher [food](food.html) seems to define those who follow [HaShem](hashem.html) and those who do not. Do you [eat](eating.html) swine flesh? What will be the end of those who [eat](eating.html) swine flesh?

This sorting out process, those who [eat](eating.html) kosher [food](food.html) and those who do not, will be brought on by many [celestial signs](celestal.html). In this next passage, [HaShem](hashem.html) gives His people an explicit [command](cmds613.html) to follow His ways and not the ways of the [world](worlds.html).

***Jeremiah 10:1-3*** *Hear what* [*HaShem*](hashem.html) *says to you, O house of* [*Israel*](file:///D%3A%5CWord%5CStars%5Cgen-jew.html)*. This is what* [*HaShem*](hashem.html) *says: "Do not learn the ways of the* [*nations*](nations.html) *or be terrified by signs in the sky, though the* [*nations*](nations.html) *are terrified by them. For the customs of the peoples are worthless; they cut a tree out of the forest, and a craftsman shapes it with his chisel.*

Many see the Christmas tree in the above passage. What ever it is, it is certainally not a good thing. It is used an example, along with signs in the sky, as that which defines those who rebel against [HaShem](hashem.html). Do you celebrate Christmas? Do you have a Christmas tree? If you do, be prepared to be dismayed by signs in the sky. Be prepared to be found as a rebel against [HaShem](hashem.html).

Rebels, even those of Israel, are going to be judged. In this next passage, [HaShem](hashem.html) speaks of the ways that He will punish the rebels. He speaks of these punishments as signs.

***Yeremiyahu (Jeremiah) 44:26-29*** *But hear the word of* [*HaShem*](hashem.html)*, all* [*Jews*](gen-jew.html) *living in Egypt: 'I swear by my great* [*name*](name.html)*,' says* [*HaShem*](hashem.html)*, 'that no* [*one*](one.html) *from Judah living anywhere in Egypt will ever again invoke my* [*name*](name.html) *or swear, "As surely as the Sovereign* [*HaShem*](hashem.html) *lives." For I am watching over them for harm, not for good; the* [*Jews*](gen-jew.html) *in Egypt will perish by sword and* [*famine*](famine.html) *until they are all destroyed. Those who escape the sword and return to the land of Judah* [*from Egypt*](thebirth.html) *will be very few. Then the whole remnant of Judah who came to live in Egypt will* [*know*](daat.html) *whose word will stand--mine or theirs. "'This will be the sign to you that I will punish you in this place,' declares* [*HaShem*](hashem.html)*, 'so that you will* [*know*](daat.html) *that my threats of harm against you will surely stand.'*

Jeremiah’s picture of the punishments which will be visited upon Israel are a warning, a sign. But, [HaShem](hashem.html) always warns His people before they are punished. In this next passage we see [HaShem](hashem.html) preparing His warning to His people.

***Ezekiel 4:1-4*** *"Now, son of man, take a clay tablet, put it in front of you and draw the* [*city*](city.html) *of* [*Jerusalem*](city.html) *on it. Then lay siege to it: Erect siege works against it, build a ramp up to it, set up camps against it and put battering rams around it. Then take an iron pan, place it as an iron wall between you and the* [*city*](city.html) *and turn your* [*face*](body.html) *toward it. It will be under siege, and you shall besiege it. This will be a sign to the house of* [*Israel*](file:///D%3A%5CWord%5CStars%5Cgen-jew.html)*. "Then lie on your left side and put the* [*sin*](sin.html) *of the house of Israel upon yourself. You are to bear their* [*sin*](sin.html) *for the* [*number*](nchart.html) *of days you lie on your side.*

Ezekiel bore in his [body](body.html) a graphic warning to Israel of the punishments that would be visited upon those who rejected His word. In this next passage, [HaShem](hashem.html) continues His warnings to those who rebel against His Torah.

***Ezekiel 14:7-8*** *"'When any* [*Israelite*](file:///D%3A%5CWord%5CStars%5Cgen-jew.html) *or any* [*alien*](aliens.html) *living in Israel separates himself from me and sets up idols in his* [*heart*](body.html) *and puts a* [*wicked*](wicked.html) *stumbling block before his* [*face*](body.html) *and then goes to a prophet to inquire of me, I* [*HaShem*](hashem.html) *will answer him myself. I will set my* [*face*](body.html) *against that man and make him an example and a byword. I will cut him off from my people. Then you will* [*know*](daat.html) *that I am* [*HaShem*](hashem.html)*.*

**\* \* \***

Reference in the Nazarean Codicil to the word "signs" as [first](one.html) found in Genesis 1:14. I am going to use [two](two.html) different ways to determine the correct Greek word that links to the [Hebrew](hebrew.html): [First](one.html) I am going to look for a reference to "signs" in the [sun](hachama.html) [moon](chodesh.html) and [stars](mazaroth.html), and secondly I am going to look for references to "signs" in Egypt since that constituted the majority of the references in the Tanach.

[***Luke***](luke.html) ***21:25*** *"There will be signs in the* [*sun*](hachama.html)*,* [*moon*](chodesh.html) *and* [*stars*](mazaroth.html)*. On the earth,* [*nations*](nations.html) *will be in anguish and perplexity at the roaring and tossing of the sea.*

***Acts 7:36*** *He led them* [*out of Egypt*](thebirth.html) *and did wonders and miraculous signs in Egypt, at the* [*Red Sea*](stages.html) *and for* [*forty*](forty.html) *years in the desert.*

Both of the above verses reference the same Greek word for "signs":

4592 semeion, say-mi'-on; neut. of a presumed der. of the base of 4591; an indication, espec. cer. or supernat.:-miracle, sign, token, wonder.

---------------- Dictionary Trace -----------------

4591 semaino, say-mah'-ee-no; from sema (a mark; of uncert. der.); to indicate:-signify.

We can also look at the Septuagint, which is the Greek translation of the Tanach (Old Testament) to find our word in Genesis 1:14. The Septuagint confirms our earlier guess. The Septuagint shows our word to be:



Now that I [know](daat.html) the correct Greek word to use, I will find all references to this Greek word in the Nazarean Codicil:

***Matthew 12:38-40*** *Then some of the Pharisees and* [*teachers*](file:///D%3A%5CWord%5CStars%5Cteacher.html) *of the* [*law*](law.html) *said to him, "*[*Teacher*](teacher.html)*, we want to see a miraculous sign from you." He answered, "A* [*wicked*](wicked.html) *and adulterous* [*generation*](toldot.html) *asks for a miraculous sign! But none will be given it except the sign of the prophet* [*Jonah*](jonah.html)*. For as* [*Jonah*](jonah.html) *was* [*three*](three.html) *days and* [*three*](three.html) *nights in the belly of a huge fish, so the Son of Man will be* [*three*](three.html) *days and* [*three*](three.html) *nights in the* [*heart*](body.html) *of the earth.*

***Matthew 16:1-4*** *The Pharisees and Sadducees came to* [*Yeshua*](yeshua.html) *and tested him by asking him to show them a* ***sign*** *from* [*heaven*](heaven.html)*. He replied, "When evening comes, you say, 'It will be fair weather, for the sky is red,' And in the morning, 'Today it will be stormy, for the sky is red and overcast.' You* [*know*](daat.html) *how to interpret the appearance of the sky, but you cannot interpret the signs of the* [*times*](file:///D%3A%5CWord%5CStars%5Ctime.html)*. A* [*wicked*](wicked.html) *and adulterous* [*generation*](toldot.html) *looks for a miraculous sign, but none will be given it except the sign of* [*Jonah*](jonah.html)*."* [*Yeshua*](yeshua.html) *then left them and went away.*

***Matthew 24:3*** *As* [*Yeshua*](yeshua.html) *was* [*sitting*](mashal.html) *on the* [*Mount of Olives*](east.html)*, the disciples came to him privately. "Tell us," they said, "when will this happen, and what will be the sign of your* [*coming*](coming.html) *and of the* [*end of the age*](file:///D%3A%5CWord%5CStars%5Cday.html)*?"*

***Matthew 24:23-31*** *At that* [*time*](time.html) *if anyone says to you, 'Look, here is the* [*Mashiach*](mashiach.html)*!' or, 'There he is!' do not believe it. For false Messiahs and false prophets will appear and perform great signs and miracles to deceive even the elect--if that were possible. See, I have told you ahead of* [*time*](time.html)*. "So if anyone tells you, 'There he is, out in the desert,' do not go out; or, 'Here he is, in the inner rooms,' do not believe it. For as lightning that comes from the* [*east*](east.html) *is visible even in the west, so will be the* [*coming*](coming.html) *of the Son of Man. Wherever there is a carcass, there the vultures will* [*gather*](gather.html)*. "Immediately after the distress of those days 'the* [*sun*](hachama.html) *will be darkened, and the* [*moon*](chodesh.html) *will not give its light; the* [*stars*](mazaroth.html) *will fall from the sky, and the heavenly* [*bodies*](body.html) *will be shaken.' "At that* [*time*](time.html) *the sign of the Son of Man will appear in the sky, and all the* [*nations*](nations.html) *of the earth will* [*mourn*](mourning.html)*. They will see the Son of Man* [*coming*](coming.html) *on the clouds of the sky, with power and great glory. And he will send his* [*angels*](angels.html) *with a loud* [*trumpet*](file:///D%3A%5CWord%5CStars%5Cshofar.html) *call, and they will* [*gather*](gather.html) *his elect from the* [*four*](four.html) *winds, from* [*one*](one.html) *end of the* [*heavens*](heaven.html) *to the other.*

***Matthew 26:47-49*** *While he was still* [*speaking*](mashal.html)*, Judas,* [*one*](one.html) *of the* [*Twelve*](twelve.html)*, arrived. With him was a large crowd armed with swords and clubs, sent from the chief* [*priests*](priests.html) *and the elders of the people. Now the betrayer had arranged a signal with them: "The* [*one*](one.html) *I* [*kiss*](mashal.html) *is the man; arrest him." Going at once to* [*Yeshua*](yeshua.html)*, Judas said, "Greetings, Rabbi!" and kissed him.*

***Mark 8:11-12*** *The Pharisees came and began to question* [*Yeshua*](yeshua.html)*. To test him, they asked him for a sign from* [*heaven*](heaven.html)*. He sighed deeply and said, "Why does this* [*generation*](toldot.html) *ask for a miraculous sign? I tell you the truth, no sign will be given to it."*

***Mark 13:3*** *As* [*Yeshua*](yeshua.html) *was* [*sitting*](mashal.html) *on the* [*Mount of Olives*](east.html) *opposite the* [*temple*](temple.html)*, Peter, James, John and Andrew asked him privately, "Tell us, when will these things happen? And what will be the sign that they are all about to be fulfilled?"*

***Mark 13:21-23*** *At that* [*time*](time.html) *if anyone says to you, 'Look, here is the* [*Mashiach*](mashiach.html)*!' or, 'Look, there he is!' do not believe it. For false Mashiachs and false prophets will appear and perform signs and miracles to deceive the elect--if that were possible. So be on your guard; I have told you everything ahead of* [*time*](time.html)*.*

***Mark 16:14-20*** *Later* [*Yeshua*](yeshua.html) *appeared to the* [*Eleven*](eleven.html) *as they were* [*eating*](eating.html)*; he rebuked them for their lack of faith and their stubborn refusal to believe those who had seen him after he had* [*risen*](file:///D%3A%5CWord%5CStars%5Ctechiyat.html)*. He said to them, "Go into all the* [*world*](worlds.html) *and preach the* [*good news*](mishna1.html) *to all* [*creation*](bara.html)*. Whoever believes and is* [*baptized*](file:///D%3A%5CWord%5CStars%5Cforty.html) *will be saved, but whoever does not believe will be condemned. And these signs will accompany those who believe: In my* [*name*](name.html) *they will drive out* [*demons*](demons.html)*; they will* [*speak in new tongues*](spirit.html)*; They will pick up snakes with their* [*hands*](fourteen.html)*; and when they drink deadly poison, it will not hurt them at all; they will place their* [*hands*](fourteen.html) *on* [*sick*](illness.html) *people, and they will get well." After the Lord* [*Yeshua*](yeshua.html) *had spoken to them, he was taken up into* [*heaven*](heaven.html) *and he sat at the right* [*hand*](mashal.html) *of* [*HaShem*](hashem.html)*. Then the disciples went out and preached everywhere, and the Lord worked with them and confirmed his word by the signs that accompanied it.*

[***Luke***](luke.html) ***2:8-12*** *And there were shepherds living out in the fields nearby, keeping watch over their flocks at night. An* [*angel*](angels.html) *of the Lord appeared to them, and the glory of the Lord shone around them, and they were terrified. But the* [*angel*](angels.html) *said to them, "Do not be afraid. I bring you* [*good news*](mishna1.html) *of great joy that will be for all the people. Today in the town of David a Savior has been* [*born*](file:///D%3A%5CWord%5CStars%5Cbirth.html) *to you; he is* [*Mashiach*](mashiach.html) *the Lord. This will be a sign to you: You will find a baby wrapped in cloths and lying in a manger."*

[***Luke***](luke.html) ***2:28-35*** *Simeon took him in his* [*arms*](body.html) *and praised* [*HaShem*](hashem.html)*, saying: "Sovereign Lord, as you have promised, you now dismiss your servant in peace. For my* [*eyes*](body.html) *have seen your* [*salvation*](salvation.html)*, Which you have prepared in the sight of all people, A light for revelation to the* [*Gentiles*](gen-jew.html) *and for glory to your people* [*Israel*](file:///D%3A%5CWord%5CStars%5Cgen-jew.html)*." The child's father and mother marveled at what was said about him. Then Simeon blessed them and said to Mary, his mother: "This child is destined to cause the falling and rising of many in Israel, and to be a sign that will be spoken against, So that the thoughts of many hearts will be revealed. And a sword will pierce your own soul too."*

[***Luke***](luke.html) ***11:14-17***[*Yeshua*](yeshua.html) *was driving out a* [*demon*](demons.html) *that was mute. When the* [*demon*](demons.html) *left, the man who had been mute* [*spoke*](mashal.html)*, and the crowd was amazed. But some of them said, "By Beelzebub, the prince of* [*demons*](demons.html)*, he is driving out* [*demons*](demons.html)*." Others tested him by asking for a sign from* [*heaven*](heaven.html)*.* [*Yeshua*](yeshua.html)[*knew*](daat.html) *their thoughts and said to them: "Any kingdom divided against itself will be ruined, and a house divided against itself will fall.*

[***Luke***](luke.html) ***11:29-30*** *As the crowds increased,* [*Yeshua*](yeshua.html) *said, "This is a* [*wicked*](wicked.html)[*generation*](toldot.html)*. It asks for a miraculous sign, but none will be given it except the sign of* [*Jonah*](jonah.html)*. For as* [*Jonah*](jonah.html) *was a sign to the Ninevites, so also will the Son of Man be to this* [*generation*](toldot.html)*.*

[***Luke***](luke.html) ***21:5-13*** *Some of his disciples were remarking about how the* [*temple*](temple.html) *was adorned with beautiful stones and with gifts dedicated to* [*HaShem*](hashem.html)*. But* [*Yeshua*](yeshua.html) *said, "As for what you see here, the* [*time*](time.html) *will come when not* [*one*](one.html) *stone will be left on another; every* [*one*](one.html) *of them will be thrown down." "*[*Teacher*](teacher.html)*," they asked, "when will these things happen? And what will be the sign that they are about to take place?" He replied: "Watch out that you are not* [*deceived*](garment.html)*. For many will come in my* [*name*](name.html)*, claiming, 'I am he,' and, 'The* [*time*](time.html) *is near.' Do not follow them. When you hear of wars and revolutions, do not be frightened. These things must happen* [*first*](one.html)*, but the end will not come right away." Then he said to them: "*[*Nation*](nations.html) *will rise against* [*nation*](nations.html)*, and kingdom against kingdom. There will be great earthquakes,* [*famines*](famine.html) *and pestilences in various places, and fearful* [*events*](feasts.html) *and great signs from* [*heaven*](heaven.html)*. "But before all this, they will lay* [*hands*](fourteen.html) *on you and persecute you. They will deliver you to* [*synagogues*](file:///D%3A%5CWord%5CStars%5Csynagog.html) *and prisons, and you will be brought before kings and governors, and all on account of my* [*name*](name.html)*. This will result in your being witnesses to them.*

[***Luke***](luke.html) ***21:25-27*** *"There will be signs in the* [*sun*](hachama.html)*,* [*moon*](chodesh.html) *and* [*stars*](mazaroth.html)*. On the earth,* [*nations*](nations.html) *will be in anguish and perplexity at the roaring and tossing of the sea. Men will faint from terror, apprehensive of what is* [*coming*](coming.html) *on the* [*world*](worlds.html)*, for the heavenly* [*bodies*](body.html) *will be shaken. At that* [*time*](time.html) *they will see the Son of Man* [*coming*](coming.html) *in a* [*cloud*](important.html) *with power and great glory.*

[***Luke***](luke.html) ***23:8-10*** *When Herod saw* [*Yeshua*](yeshua.html)*, he was greatly pleased, because for a long* [*time*](time.html) *he had been wanting to see him. From what he had heard about him, he hoped to see him perform some miracle. He plied him with many questions, but* [*Yeshua*](yeshua.html) *gave him no answer. The chief* [*priests*](priests.html) *and the* [*teachers*](file:///D%3A%5CWord%5CStars%5Cteacher.html) *of the* [*law*](law.html) *were* [*standing*](mashal.html) *there, vehemently accusing him.*

***John 2:7-11***[*Yeshua*](yeshua.html) *said to the servants, "Fill the jars with water"; so they filled them to the brim. Then he told them, "Now draw some out and take it to the master of the banquet." They did so, And the master of the banquet tasted the water that had been turned into wine. He did not realize where it had come from, though the servants who had drawn the water* [*knew*](daat.html)*. Then he called the bridegroom aside And said, "Everyone brings out the choice wine* [*first*](one.html) *and then the cheaper wine after the guests have had too much to drink; but you have saved the best till now." This, the* [*first*](one.html) *of his miraculous signs,* [*Yeshua*](yeshua.html) *performed at Cana in Galilee. He thus revealed his glory, and his disciples put their faith in him.*

***John 2:18-19*** *Then the* [*Jews*](gen-jew.html) *demanded of him, "What miraculous sign can you show us to prove your* [*authority*](authority.html) *to do all this?"* [*Yeshua*](yeshua.html) *answered them, "Destroy this* [*temple*](temple.html)*, and I will raise it again in* [*three*](three.html) *days."*

***John 2:23-25*** *Now while he was in* [*Jerusalem*](city.html) *at the* [*Passover*](passover.html)[*Feast*](file:///D%3A%5CWord%5CStars%5Cfestival.html)*, many people saw the miraculous signs he was doing and believed in his* [*name*](name.html)*. But* [*Yeshua*](yeshua.html) *would not entrust himself to them, for he* [*knew*](daat.html) *all men. He did not need man's testimony about man, for he* [*knew*](daat.html) *what was in a man.*

***John 3:1-2*** *Now there was a man of the Pharisees named Nicodemus, a member of the* [*Jewish*](gen-jew.html) *ruling council. He came to* [*Yeshua*](yeshua.html) *at night and said, "Rabbi, we* [*know*](daat.html) *you are a* [*teacher*](teacher.html) *who has come from* [*HaShem*](hashem.html)*. For no* [*one*](one.html) *could perform the miraculous signs you are doing if* [*HaShem*](hashem.html) *were not with him."*

***John 4:46-54*** *Once more he visited Cana in Galilee, where he had turned the water into wine. And there was a certain royal official whose son lay* [*sick*](illness.html) *at Capernaum. When this man heard that* [*Yeshua*](yeshua.html) *had arrived in Galilee from Judea, he went to him and begged him to come and heal his son, who was close to death. "Unless you people see miraculous signs and wonders,"* [*Yeshua*](yeshua.html) *told him, "you will never believe." The royal official said, "Sir, come down before my child dies."* [*Yeshua*](yeshua.html) *replied, "You may go. Your son will live." The man took* [*Yeshua*](yeshua.html) *at his word and departed. While he was still on* [*the way*](file:///D%3A%5CWord%5CStars%5Cwalking.html)*, his servants met him with the news that his boy was living. When he inquired as to the* [*time*](time.html) *when his son got better, they said to him, "The fever left him yesterday at the* [*seventh*](seven.html) *hour." Then the father realized that this was the exact* [*time*](time.html) *at which* [*Yeshua*](yeshua.html) *had said to him, "Your son will live." So he and all his* [*household*](househld.html) *believed. This was the second miraculous sign that* [*Yeshua*](yeshua.html) *performed, having come from Judea to Galilee.*

***John 6:1-3*** *Some* [*time*](time.html) *after this,* [*Yeshua*](yeshua.html) *crossed to the far shore of the Sea of Galilee (that is, the Sea of Tiberias), And a great crowd of people followed him because they saw the miraculous signs he had performed on the* [*sick*](illness.html)*. Then* [*Yeshua*](yeshua.html) *went up on a mountainside and sat down with his disciples.*

***John 6:11-15***[*Yeshua*](yeshua.html) *then took the loaves, gave thanks, and distributed to those who were seated as much as they wanted. He did the same with the fish. When they had all had enough to* [*eat*](eating.html)*, he said to his disciples, "*[*Gather*](gather.html) *the pieces that are left over. Let nothing be wasted." So they* [*gathered*](gather.html) *them and filled* [*twelve*](twelve.html) *baskets with the pieces of the* [*five*](five.html) *barley loaves left over by those who had* [*eaten*](eating.html)*. After the people saw the miraculous sign that* [*Yeshua*](yeshua.html) *did, they began to say, "Surely this is the Prophet who is to come into the* [*world*](worlds.html)*."* [*Yeshua*](yeshua.html)*, knowing that they intended to come and make him king by force, withdrew again to a mountain by himself.*

***John 6:24-33*** *Once the crowd realized that neither* [*Yeshua*](yeshua.html) *nor his disciples were there, they got into the boats and went to Capernaum in search of* [*Yeshua*](yeshua.html)*. When they found him on the other side of the lake, they asked him, "Rabbi, when did you get here?"* [*Yeshua*](yeshua.html) *answered, "I tell you the truth, you are looking for me, not because you saw miraculous signs but because you* [*ate*](eating.html) *the loaves and had your fill. Do not work for* [*food*](food.html) *that spoils, but for* [*food*](food.html) *that endures to* [*eternal life*](eternal.html)*, which the Son of Man will give you. On him* [*HaShem*](hashem.html) *the Father has placed his seal of approval." Then they asked him, "What must we do to do the works* [*HaShem*](hashem.html) *requires?"* [*Yeshua*](yeshua.html) *answered, "The work of* [*HaShem*](hashem.html) *is this: to believe in the* [*one*](one.html) *he has sent." So they asked him, "What miraculous sign then will you give that we may see it and believe you? What will you do? Our* [*forefathers*](file:///D%3A%5CWord%5CStars%5Cfathers.html)[*ate*](eating.html) *the manna in the desert; as it is written: 'He gave them bread from* [*heaven*](heaven.html) *to* [*eat*](eating.html)*.'"* [*Yeshua*](yeshua.html) *said to them, "I tell you the truth, it is not Moses who has given you the bread from* [*heaven*](heaven.html)*, but it is my Father who gives you the true bread from* [*heaven*](heaven.html)*. For the bread of* [*HaShem*](hashem.html) *is he who comes down from* [*heaven*](heaven.html) *and gives life to the* [*world*](worlds.html)*."*

***John 7:28-32*** *Then* [*Yeshua*](yeshua.html)*, still* [*teaching*](teacher.html) *in the* [*temple*](temple.html) *courts, cried out, "Yes, you* [*know*](daat.html) *me, and you* [*know*](daat.html) *where I am from. I am not here on my own, but he who sent me is true. You do not* [*know*](daat.html) *him, But I* [*know*](daat.html) *him because I am from him and he sent me." At this they tried to seize him, but no* [*one*](one.html) *laid a* [*hand*](fourteen.html) *on him, because his* [*time*](time.html) *had not yet come. Still, many in the crowd put their faith in him. They said, "When the* [*Mashiach*](mashiach.html) *comes, will he do more miraculous signs than this man?" The Pharisees heard the crowd whispering such things about him. Then the chief* [*priests*](priests.html) *and the Pharisees sent* [*temple*](temple.html) *guards to arrest him.*

***John 9:14-16*** *Now the day on which* [*Yeshua*](yeshua.html) *had made the mud and opened the man's* [*eyes*](body.html) *was a* [*Sabbath*](sabbath.html)*. Therefore the Pharisees also asked him how he had received his sight. "He put mud on my* [*eyes*](body.html)*," the man replied, "and I washed, and now I see." Some of the Pharisees said, "This man is not from* [*HaShem*](hashem.html)*, for he does not keep the* [*Sabbath*](sabbath.html)*." But others asked, "How can a sinner do such miraculous signs?" So they were divided.*

***John 10:40-42*** *Then* [*Yeshua*](yeshua.html) *went back across the* [*Jordan*](stages.html) *to the place where John had been* [*baptizing*](file:///D%3A%5CWord%5CStars%5Cforty.html) *in the early days. Here he stayed And many people came to him. They said, "Though John never performed a miraculous sign, all that John said about this man was true." And in that place many believed in* [*Yeshua*](yeshua.html)*.*

***John 11:43-48*** *When he had said this,* [*Yeshua*](yeshua.html) *called in a loud* [*voice*](voice.html)*, "Lazarus, come out!" The dead man came out, his* [*hands*](fourteen.html) *and* [*feet*](heel.html) *wrapped with strips of linen, and a cloth around his* [*face*](body.html)*.* [*Yeshua*](yeshua.html) *said to them, "Take off the grave clothes and let him go." Therefore many of the* [*Jews*](gen-jew.html) *who had come to visit Mary, and had seen what* [*Yeshua*](yeshua.html) *did, put their faith in him. But some of them went to the Pharisees and told them what* [*Yeshua*](yeshua.html) *had done. Then the chief* [*priests*](priests.html) *and the Pharisees called a meeting of the Sanhedrin. "What are we accomplishing?" they asked. "Here is this man performing many miraculous signs. If we let him go on like this, everyone will believe in him, and then the* [*Romans*](file:///D%3A%5CWord%5CStars%5Cedom.html) *will come and take away both our place and our* [*nation*](nations.html)*."*

***John 12:17-18*** *Now the crowd that was with him when he called Lazarus from the tomb and* [*raised him from the dead*](file:///D%3A%5CWord%5CStars%5Ctechiyat.html) *continued to spread the word. Many people, because they had heard that he had given this miraculous sign, went out to meet him.*

***John 12:37-38*** *Even after* [*Yeshua*](yeshua.html) *had done all these miraculous signs in their presence, they still would not believe in him. This was to fulfill the word of Isaiah the prophet: "Lord, who has believed our message and to whom has the arm of the Lord been revealed?"*

***John 20:30***[*Yeshua*](yeshua.html) *did many other miraculous signs in the presence of his disciples, which are not recorded in this book.*

***Acts 2:17-22*** *"'In the* [*last days*](lastdays.html)*,* [*HaShem*](hashem.html) *says, I will pour out my* [*Spirit*](file:///D%3A%5CWord%5CStars%5Cspirit.html) *on all people. Your sons and daughters will prophesy, your young men will see visions, your old men will* [*dream*](dreams.html)[*dreams*](dreams.html)*. Even on my servants, both men and women, I will pour out my Spirit in those days, and they will prophesy. I will show wonders in the* [*heaven*](heaven.html) *above and signs on the earth below,* [*blood*](body.html) *and* [*fire*](fire.html) *and billows of smoke. The* [*sun*](hachama.html) *will be turned to darkness and the* [*moon*](chodesh.html) *to* [*blood*](body.html) *before the* [*coming*](coming.html) *of the great and glorious* [*day of the Lord*](day.html)*. And everyone who calls on the* [*name*](name.html) *of the Lord will be* [*saved*](file:///D%3A%5CWord%5CStars%5Csalvation.html)*.' "Men of* [*Israel*](file:///D%3A%5CWord%5CStars%5Cgen-jew.html)*, listen to this:* [*Yeshua*](yeshua.html) *of Nazareth was a man accredited by* [*HaShem*](hashem.html) *to you by miracles, wonders and signs, which* [*HaShem*](hashem.html) *did among you through him, as you yourselves* [*know*](daat.html)*.*

***Acts 2:42-44*** *They devoted themselves to the apostles'* [*teaching*](teacher.html) *and to the fellowship, to the breaking of bread and to* [*prayer*](prayer.html)*. Everyone was filled with* [*awe*](fear.html)*, and many wonders and miraculous signs were done by the apostles. All the believers were together and had everything in common.*

***Acts 4:13-22*** *When they saw the courage of Peter and John and realized that they were unschooled, ordinary men, they were astonished and they took note that these men had been with* [*Yeshua*](yeshua.html)*. But since they could see the man who had been healed* [*standing*](mashal.html) *there with them, there was nothing they could say. So they ordered them to withdraw from the Sanhedrin and then conferred together. "What are we going to do with these men?" they asked. "Everybody living in* [*Jerusalem*](city.html) *knows they have done an outstanding miracle, and we cannot deny it. But to stop this thing from spreading any further among the people, we must warn these men to* [*speak*](mashal.html) *no longer to anyone in this* [*name*](name.html)*." Then they called them in again and commanded them not to* [*speak*](mashal.html) *or* [*teach*](teacher.html) *at all in the* [*name*](name.html) *of* [*Yeshua*](yeshua.html)*. But Peter and John replied, "Judge for yourselves whether it is right in* [*HaShem*](hashem.html)*'s sight to obey you rather than* [*HaShem*](hashem.html)*. For we cannot help* [*speaking*](mashal.html) *about what we have seen and heard." After further threats they let them go. They could not decide how to punish them, because all the people were praising* [*HaShem*](hashem.html) *for what had happened. For the man who was miraculously healed was over* [*forty*](forty.html) *years old.*

***Acts 4:23-30*** *On their release, Peter and John went back to their own people and reported all that the chief* [*priests*](priests.html) *and elders had said to them. When they heard this, they raised their voices together in* [*prayer*](prayer.html) *to* [*HaShem*](hashem.html)*. "Sovereign Lord," they said, "you made the* [*heaven*](heaven.html) *and the earth and the sea, and everything in them. You* [*spoke*](mashal.html) *by the Holy Spirit through the* [*mouth*](body.html) *of your servant, our father David: "'Why do the* [*nations*](nations.html) *rage and the peoples plot in vain? The kings of the earth take their stand and the rulers* [*gather*](gather.html) *together against the Lord and against his* [*Anointed One*](one.html)*.' Indeed Herod and Pontius Pilate met together with the* [*Gentiles*](gen-jew.html) *and the people of Israel in this* [*city*](city.html) *to conspire against your holy servant* [*Yeshua*](yeshua.html)*, whom you anointed. They did what your power and will had decided beforehand should happen. Now, Lord, consider their threats and enable your servants to* [*speak*](mashal.html) *your word with great boldness. Stretch out your* [*hand*](fourteen.html) *to heal and perform miraculous signs and wonders through the* [*name*](name.html) *of your holy servant* [*Yeshua*](yeshua.html)*."*

***Acts 5:12*** *The apostles performed many miraculous signs and wonders among the people. And all the believers used to meet together in Solomon's Colonnade.*

***Acts 6:8*** *Now Stephen, a man full of* [*HaShem*](hashem.html)*'s* [*grace*](grace.html) *and power, did great wonders and miraculous signs among the people.*

***Acts 7:35-36*** *"This is the same Moses whom they had rejected with the words, 'Who made you ruler and judge?' He was sent to be their ruler and deliverer by* [*HaShem*](hashem.html) *himself, through the* [*angel*](angels.html) *who appeared to him in the bush. He led them* [*out of Egypt*](thebirth.html) *and did wonders and miraculous signs in Egypt, at the* [*Red Sea*](stages.html) *and for* [*forty*](forty.html) *years in the desert.*

*Acts 8:5-8 Philip went down to a* [*city*](city.html) *in Samaria and proclaimed the* [*Mashiach*](mashiach.html) *there. When the crowds heard Philip and saw the miraculous signs he did, they all paid close attention to what he said. With shrieks, evil spirits came out of many, and many paralytics and cripples were healed. So there was great joy in that* [*city*](city.html)*.*

***Acts 8:13*** *Simon himself believed and was* [*baptized*](file:///D%3A%5CWord%5CStars%5Cforty.html)*. And he followed Philip everywhere, astonished by the great signs and miracles he saw.*

***Acts 14:1-3*** *At Iconium Paul and Barnabas went as usual into the* [*Jewish*](gen-jew.html)[*synagogue*](synagog.html)*. There they* [*spoke*](mashal.html) *so effectively that a great* [*number*](nchart.html) *of* [*Jews*](gen-jew.html) *and* [*Gentiles*](gen-jew.html) *believed. But the* [*Jews*](gen-jew.html) *who refused to believe stirred up the* [*Gentiles*](gen-jew.html) *and poisoned their minds against the brothers. So Paul and Barnabas spent considerable* [*time*](time.html) *there,* [*speaking*](mashal.html) *boldly for the Lord, who confirmed the message of his* [*grace*](grace.html) *by enabling them to do miraculous signs and wonders.*

***Acts 15:12*** *The whole assembly became silent as they listened to Barnabas and Paul telling about the miraculous signs and wonders* [*HaShem*](hashem.html) *had done among the* [*Gentiles*](gen-jew.html) *through them.*

***Romans 15:17-19*** *Therefore I glory in* [*Mashiach*](mashiach.html)[*Yeshua*](yeshua.html) *in my service to* [*HaShem*](hashem.html)*. I will not venture to* [*speak*](mashal.html) *of anything except what* [*Mashiach*](mashiach.html) *has accomplished through me in leading the* [*Gentiles*](gen-jew.html) *to obey* [*HaShem*](hashem.html) *by what I have said and done-- By the power of signs and miracles, through the power of the Spirit. So from* [*Jerusalem*](city.html) *all the way around to Illyricum, I have fully proclaimed the* [*gospel*](mishna1.html) *of* [*Mashiach*](mashiach.html)*.*

***I Corinthians 1:20-24*** *Where is the wise man? Where is the scholar? Where is the philosopher of this age? Has not* [*HaShem*](hashem.html) *made foolish the wisdom of the* [*world*](worlds.html)*? For since in the wisdom of* [*HaShem*](hashem.html) *the* [*world*](worlds.html) *through its wisdom did not* [*know*](daat.html) *him,* [*HaShem*](hashem.html) *was pleased through the foolishness of what was preached to* [*save*](salvation.html) *those who believe.* [*Jews*](gen-jew.html) *demand miraculous signs and Greeks look for wisdom, But we preach* [*Mashiach*](mashiach.html) *crucified: a stumbling block to* [*Jews*](gen-jew.html) *and foolishness to* [*Gentiles*](gen-jew.html)*, But to those whom* [*HaShem*](hashem.html) *has called, both* [*Jews*](gen-jew.html) *and Greeks,* [*Mashiach*](mashiach.html) *the power of* [*HaShem*](hashem.html) *and the wisdom of* [*HaShem*](hashem.html)*.*

***I Corinthians 14:22***[*Tongues*](spirit.html)*, then, are a sign, not for believers but for unbelievers; prophecy, however, is for believers, not for unbelievers.*

***II Corinthians 12:11-13*** *I have made a fool of myself, but you drove me to it. I ought to have been commended by you, for I am not in the least inferior to the "super-apostles," even though I am nothing. The things that mark an apostle--signs, wonders and miracles--were done among you with great perseverance. How were you inferior to the other churches, except that I was never a burden to you?* [*Forgive*](forgive.html) *me this wrong!*

***II Thessalonians 2:9-11*** *The* [*coming*](coming.html) *of the lawless* [*one*](one.html) *will be in accordance with the work of Satan displayed in all kinds of counterfeit miracles, signs and wonders, And in every sort of evil that deceives those who are perishing. They perish because they refused to love the truth and so be saved. For this reason* [*HaShem*](hashem.html) *sends them a powerful delusion so that they will believe the lie*

***II Thessalonians 3:17*** *I, Paul, write this greeting in my own* [*hand*](fourteen.html)*, which is the distinguishing mark in all my* [*letters*](letters.html)*. This is how I write.*

[***Hebrews***](bereans.html) ***2:1-4*** *We must pay more careful attention, therefore, to what we have heard, so that we do not drift away. For if the message spoken by* [*angels*](angels.html) *was binding, and every violation and disobedience received its just punishment, How shall we escape if we ignore such a great* [*salvation*](salvation.html)*? This* [*salvation*](salvation.html)*, which was* [*first*](one.html) *announced by the Lord, was confirmed to us by those who heard him.* [*HaShem*](hashem.html) *also testified to it by signs, wonders and various miracles, and* [*gifts*](file:///D%3A%5CWord%5CStars%5Cspirit.html) *of the Holy Spirit distributed according to his will.*

***Revelation 12:1-6*** *A great and wondrous sign appeared in* [*heaven*](heaven.html)*: a woman clothed with the* [*sun*](hachama.html)*, with the* [*moon*](chodesh.html) *under her* [*feet*](heel.html) *and a crown of* [*twelve*](twelve.html)[*stars*](mazaroth.html) *on her* [*head*](body.html)*. She was pregnant and cried out in pain as she was about to give* [*birth*](birth.html)*. Then another sign appeared in* [*heaven*](heaven.html)*: an enormous red dragon with* [*seven*](seven.html) *heads and* [*ten*](ten.html) *horns and* [*seven*](seven.html) *crowns on his heads. His tail swept a* [*third*](three.html) *of the* [*stars*](mazaroth.html) *out of the sky and flung them to the earth. The dragon stood in front of the woman who was about to give* [*birth*](birth.html)*, so that he might devour her child the moment it was born. She gave* [*birth*](birth.html) *to a son, a* [*male*](male%2Bfemale.html) *child, who will rule all the* [*nations*](nations.html) *with an iron scepter. And her child was snatched up to* [*HaShem*](hashem.html) *and to his throne. The woman fled into the desert to a place prepared for her by* [*HaShem*](hashem.html)*, where she might be taken care of for 1,260 days.*

***Revelation 13:11-14*** *Then I saw another beast,* [*coming*](coming.html) *out of the earth. He had* [*two*](two.html) *horns like a lamb, but he* [*spoke*](mashal.html) *like a dragon. He exercised all the* [*authority*](authority.html) *of the* [*first*](one.html) *beast on his behalf, and made the earth and its inhabitants worship the* [*first*](one.html) *beast, whose fatal wound had been healed. And he performed great and miraculous signs, even causing* [*fire*](fire.html) *to come down from* [*heaven*](heaven.html) *to earth in full view of men. Because of the signs he was given power to do on behalf of the* [*first*](one.html) *beast, he* [*deceived*](garment.html) *the inhabitants of the earth. He ordered them to set up an image in honor of the beast who was wounded by the sword and yet lived.*

***Revelation 15:1*** *I saw in* [*heaven*](heaven.html) *another great and marvelous sign:* [*seven*](seven.html)[*angels*](angels.html) *with the* [*seven*](seven.html) *last* [*plagues*](plagues.html)*--last, because with them* [*HaShem*](hashem.html)*'s wrath is completed.*

***Revelation 16:13-14*** *Then I saw* [*three*](three.html) *evil spirits that looked like frogs; they came out of the* [*mouth*](body.html) *of the dragon, out of the* [*mouth*](body.html) *of the beast and out of the* [*mouth*](body.html) *of the false prophet. They are spirits of* [*demons*](demons.html) *performing miraculous signs, and they go out to the kings of the whole* [*world*](worlds.html)*, to* [*gather*](gather.html) *them for the battle on the great* [*day*](file:///D%3A%5CWord%5CStars%5Cday.html) *of* [*The*](file:///D%3A%5CWord%5CStars%5Chashem.html) *LORD Almighty.*

***Revelation 19:19-20*** *Then I saw the beast and the kings of the earth and their armies* [*gathered*](gather.html) *together to make war against the rider on the horse and his army. But the beast was captured, and with him the false prophet who had performed the miraculous signs on his behalf. With these signs he had deluded those who had received the* [*mark of the beast*](file:///D%3A%5CWord%5CStars%5Ctefillin.html) *and worshiped his image. The* [*two*](two.html) *of them were thrown alive into the fiery lake of burning sulfur.*

**\* \* \***

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Genesis 9:17

Genesis 17:11

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[Exodus](exodus.html) 4:9

[Exodus](exodus.html) 4:17

[Exodus](exodus.html) 4:28

[Exodus](exodus.html) 4:30

[Exodus](exodus.html) 7:3

[Exodus](exodus.html) 8:23

[Exodus](exodus.html) 10:1

[Exodus](exodus.html) 10:2

[Exodus](exodus.html) 12:13

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[Exodus](exodus.html) 31:13

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Deuteronomy 22:20

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Isaiah 8:18

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Isaiah 20:3

Isaiah 37:30

Isaiah 38:7

Isaiah 38:22

Isaiah 44:25

Isaiah 55:13

Isaiah 66:19

Jeremiah 10:2

Jeremiah 32:20

Jeremiah 32:21

Jeremiah 44:29

Ezekiel 4:3

Ezekiel 14:8

Ezekiel 20:12

Ezekiel 20:20

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Matthew 12:38

Matthew 12:39

Matthew 16:1

Matthew 16:3

Matthew 16:4

Matthew 24:3

Matthew 24:24

Matthew 24:30

Matthew 26:48

Mark 8:11

Mark 8:12

Mark 13:4

Mark 13:22

Mark 16:17

Mark 16:20

[Luke](luke.html) 2:12

[Luke](luke.html) 2:34

[Luke](luke.html) 11:16

[Luke](luke.html) 11:29

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[Luke](luke.html) 21:7

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[Luke](luke.html) 21:25

[Luke](luke.html) 23:8

John 2:11

John 2:18

John 2:23

John 3:2

John 4:48

John 4:54

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John 6:26

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John 7:31

John 9:16

John 10:41

John 11:47

John 12:18

John 12:37

John 20:30

Acts 2:19

Acts 2:22

Acts 2:43

Acts 4:16

Acts 4:22

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Acts 5:12

Acts 6:8

Acts 7:36

Acts 8:6

Acts 8:13

Acts 14:3

Acts 15:12

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2 Corinthians 12:12

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Revelation 12:1

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Revelation 13:13

Revelation 13:14

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**\* \* \***

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John 17 references

Acts 13 references

Romans 2 references

1 Corinthians 2 references

2 Corinthians 1 reference

2 Thessalonians 2 references

[Hebrews](bereans.html) 1 reference

Revelation 7 references

**\* \* \***

**Talmudic Signs**

***Berachoth 59b*** *Our Rabbis* [*taught*](teacher.html)*:\* He who sees the* [*sun at its turning point*](hachama.html)*,[[13]](#footnote-13) the* [*moon*](chodesh.html) *in its power,[[14]](#footnote-14) the planets in their orbits,[[15]](#footnote-15) and the* [*signs of the zodiac*](file:///D%3A%5CWord%5CStars%5Cmazaroth.html) *in their orderly progress,[[16]](#footnote-16) should say: Blessed be He who has wrought the work of* [*creation*](bara.html)*. And when [does this happen]?[[17]](#footnote-17) — Abaye said: Every* [*twenty*](twenty.html)*-*[*eight*](eight.html) *years when the* [*cycle*](cycles.html)*[[18]](#footnote-18) begins again and the* [*Nisan*](feasts.html) *[Spring] equinox falls in Saturn on the evening of Tuesday,[[19]](#footnote-19) going into Wednesday.*

***Shabbath 156a*** *It was stated. R. Hanina said: The planetary influence gives wisdom, the planetary influence gives wealth, and* [*Israel*](file:///D%3A%5CWord%5CStars%5Cgen-jew.html) *stands under planetary influence. R. Johanan maintained: Israel is immune from planetary influence.[[20]](#footnote-20) Now, R. Johanan is consistent with his view, for R. Johanan said: How do we* [*know*](daat.html) *that Israel is immune from planetary influence? Because it is said, Thus saith the Lord, Learn not the way of the* [*nations*](nations.html)*, and be not dismayed at the signs of* [*heaven*](heaven.html)*, for the* [*nations*](nations.html) *are dismayed at them:[[21]](#footnote-21) they are dismayed but not Israel.[[22]](#footnote-22) Rab too holds that Israel is immune from planetary influence. For Rab Judah said in Rab's* [*name*](name.html)*: How do we* [*know*](daat.html) *that Israel is immune from planetary influence? Because it is said, and he brought him forth from abroad.[[23]](#footnote-23)* [*Abraham*](avraham.html) *pleaded before the Holy* [*One*](one.html)*, blessed be He, ‘Sovereign of the Universe!* [*one*](one.html) *born in mine house is mine heir.’ ‘Not so,’ He replied, ‘but he that shall come forth out of thine own bowels.’ ‘Sovereign of the Universe!’ cried he, ‘I have looked at my* [*constellation*](file:///D%3A%5CWord%5CStars%5Cmazaroth.html) *and find that I am not fated to beget child.’ ‘Go forth from [i.e., cease] thy planet [gazing], for Israel is free from planetary influence. What is thy calculation?*

***Sukkah 29a*** *Our Rabbis* [*taught*](teacher.html)*,[[24]](#footnote-24) When the* [*sun*](hachama.html) *is in eclipse, it is a bad omen for the whole* [*world*](worlds.html)*. This may be illustrated by a parable. To what can this be compared? To a human being who made a banquet for his servants and put up for them a lamp. When he became wroth with them he said to his servant, ‘Take away the lamp from them, and let them sit in the dark’.*

*Our Rabbis* [*taught*](teacher.html)*, When the* [*sun*](hachama.html) *is in eclipse it is a bad omen for idolaters; when the* [*moon*](chodesh.html) *is in eclipse, it is a bad omen for Israel,[[25]](#footnote-25) since Israel reckons by the* [*moon*](chodesh.html)*[[26]](#footnote-26) and idolaters by the* [*sun*](hachama.html)*.[[27]](#footnote-27) If it[[28]](#footnote-28) is in eclipse in the* [*east*](east.html)*, it is a bad omen for those who* [*dwell*](dwelling.html) *in the* [*east*](east.html)*; if in the west, it is a bad omen for those who* [*dwell*](dwelling.html) *in the west; if in the midst of* [*heaven*](heaven.html) *it is bad omen for the whole* [*world*](worlds.html)*. If its* [*face*](body.html) *is red as* [*blood*](body.html)*, [it is a sign that] the sword is* [*coming*](coming.html) *to the* [*world*](worlds.html)*; if it is like sack-cloth,[[29]](#footnote-29) the arrows of* [*famine*](famine.html) *are* [*coming*](coming.html) *to the* [*world*](worlds.html)*; if it resembles both, the sword and the arrows of* [*famine*](famine.html) *are* [*coming*](coming.html) *to the* [*world*](worlds.html)*. If the eclipse is at sunset[[30]](#footnote-30) calamity will tarry in its* [*coming*](coming.html)*; if at dawn, it hastens on its way: but some say the order is to be reversed. And there is no* [*nation*](nations.html) *which is smitten that its G-ds are not smitten together with it, as it is said, And against all the G-ds of Egypt I will execute judgments.[[31]](#footnote-31) But when Israel fulfil the will of the Omnipresent, they need have no* [*fear*](fear.html) *of all these [omens] as it is said, Thus saith the Lord, ‘Learn not the way of the* [*nations*](nations.html)*, and be not dismayed at the signs of* [*heaven*](heaven.html)*, for the* [*nations*](nations.html) *are dismayed at them,[[32]](#footnote-32) the idolaters will be dismayed, but* [*Israel*](file:///D%3A%5CWord%5CStars%5Cgen-jew.html) *will not be dismayed.*

Our Rabbis [taught](teacher.html), On account of [four](four.html) things is the [sun](hachama.html) in eclipse: On account of an Ab Beth din[[33]](#footnote-33) who died and was not [mourned](file:///D%3A%5CWord%5CStars%5Cmourning.html)[[34]](#footnote-34) fittingly; on account of a [betrothed](file:///D%3A%5CWord%5CStars%5Cbetroth.html) maiden who cried out aloud in the [city](city.html) and there was none to [save](salvation.html) her;[[35]](#footnote-35) on account of sodomy, and on account of [two](two.html) brothers whose [blood](body.html) was shed at the same [time](time.html). And on account of [four](four.html) things are the luminaries[[36]](#footnote-36) in eclipse: On account of those who perpetrate forgeries, on account of those who give false witness; on account of those who rear small cattle in the [land of Israel](city.html);[[37]](#footnote-37) and on account of those who cut down good trees.[[38]](#footnote-38)

This [study](study.html) was written by

Rabbi Dr. Hillel ben David

(Greg Killian).

Comments may be submitted to:

Rabbi Dr. Greg Killian

12210 Luckey Summit

San Antonio, TX 78252

Internet address: gkilli@aol.com

Web page: <http://www.betemunah.org/>

(360) 918-2905

Return to [The WATCHMAN](http://www.betemunah.org) home page

Send comments to Greg Killian at his email address: gkilli@aol.com

1. TaNaK is an acronym for Torah, Neviim, and Ketuvim, which are translated as the [Law](file:///D%3A%5CWord%5CStars%5Claw.html), the prophets, and the Writings. This is how [Yeshua](file:///D%3A%5CWord%5CStars%5Cyeshua.html) refered to the Old Testament. [↑](#footnote-ref-1)
2. The [Jewish year is lunar](file:///D%3A%5CWord%5CStars%5Ccalendar.html), and the actual fixing of the months and the years depends on the moon, though a month is intercalated in leap years in order to harmonise the lunar with the solar years. [↑](#footnote-ref-2)
3. The townlet of Temarta in Judea; Hul. 62a. [↑](#footnote-ref-3)
4. Justa is an abbreviation of Justus or Justinus; Habra may either be part of the name or mean a haber, an associate, one of a body who were particularly scrupulous in their observance of the [laws](file:///D%3A%5CWord%5CStars%5Claw.html) of tithes and purity [↑](#footnote-ref-4)
5. This is based on the tradition that the Nisan (the first month of the Jewish year) in which the Exodus took place fell on a Thursday, while the actual New Moon occurred after midday on the preceding Wednesday; it is further assumed that when this happens the moon is not visible until the second evening following, i.e. the evening of Friday. Hence if we counted time solely from when the New Moon is visible, then by the Thursday on which they left, a fortnight after, there would only have been thirteen sunsets. Since, however, it is called the fifteenth of the month, we see that the month was calculated from the first sunset after the New Moon [↑](#footnote-ref-5)
6. The reference is possibly to the eclipse of the sun and the moon (commentaries). [↑](#footnote-ref-6)
7. cf. Ex. XXXl, 17, where the Sabbath is called a sign. [↑](#footnote-ref-7)
8. I.e. the proclamation of the New Year by the proper authorities. [↑](#footnote-ref-8)
9. World refers to [Gentiles](file:///D%3A%5CWord%5CStars%5Cgen-jew.html). Whenever the use of world is used to refer to people, the people are Gentiles. [↑](#footnote-ref-9)
10. The Artscroll Tanach series, 'Bereishis', by Mesorah publications. [↑](#footnote-ref-10)
11. Book of Jasher. Referred to in Joshua and second Samuel, Published by J.H. Parry & Company 1887 [↑](#footnote-ref-11)
12. See Yeshayahu (Isaiah) 43:11. [↑](#footnote-ref-12)
13. In its apparent motion in the ecliptic, the sun has [four](file:///D%3A%5CWord%5CStars%5Cfour.html) ‘turning points’ which mark the beginnings of the four respective seasons. These points are generically referred to as the tekufoth (sing. tekufah). They are: the two equinoctial points when the sun crosses the equator at the beginning of spring and autumn respectively, and ‘turns’ from one side of the equator to the other; and the two solstices, when the sun is at its maximum distance, or declination, from the equator, at one or other side of it, at the beginning (\*) Note 6 and the notes on the following page are based on material supplied by the late Dr. W. M. Feldman, M.D., B.S., F.R.C.P., F.R.A.S., F.R.S. (Edin.), shortly before his death on July 1st, 1939. of summer and winter respectively, and instead of progressively increasing its declination it ‘turns’ to decrease it progressively. (It may be mentioned that the term ‘tekufah’ is also used not only for the beginning of a season but for the whole of the season itself.) [↑](#footnote-ref-13)
14. As the sun and moon were created to rule the day and night respectively (Gen. I, 16), they are necessarily endowed with the attribute of power (cf. [Sabbath](file:///D%3A%5CWord%5CStars%5Csabbath.html) Liturgy ovc i,b vrucdu jf ). In this passage, however, ‘the moon in its power’ may have a special significance, because at the Nisan, or spring equinox, the spring tides are greatest, owing to the combined action of the sun and the moon in conjunction, or [new moon](file:///D%3A%5CWord%5CStars%5Cchodesh.html). The moon in its power to cause tides (a fact known to Pliny and Aristotle, and referred to by Maimonides (Guide II, 10), although never directly mentioned in the [Talmud](file:///D%3A%5CWord%5CStars%5Corallaw.html)), is therefore best seen at this time. [↑](#footnote-ref-14)
15. The orbits of the planets which are now known to be ellipses, were, on the Ptolemaic system, which prevailed at that [time](file:///D%3A%5CWord%5CStars%5Ctime.html), assumed to be traced out by a most ingenious combination of eccentric circles and epicycles, (v. for instance, the epicyclic theory of the moon in Feldman W.M., Rabbinical Mathematics and Astronomy, London, 1931, pp. 132ff). Hence the contemplation of the planets in their orbits was an adequate reason for pronouncing the blessing. [↑](#footnote-ref-15)
16. The vernal or autumnal equinox is not a fixed point in relation to the signs of the zodiac, but keeps on changing its position to the extent of 50.1". (50.1 seconds of arc) per year. This movement which is called ‘precession of the equinoxes’ is due to the continual shifting of the point of intersection of the ecliptic with the equator, but was believed by the ancients to be due to the progressive movement of the signs of the zodiac. As the result of precession, the equinoctial point which 2,000 years ago was the beginning of the sign Ram (first point of Aries) has since shifted 30¡ to the sign Pisces, although it is still spoken of as the first point of Aries. [↑](#footnote-ref-16)
17. The reference is to the sun at its turning point (Rashi). [↑](#footnote-ref-17)
18. This means here the Big or Solar Cycle. Taking a Samuel, or Julian, year to consist of 365 1/4 days or 52 weeks 1/4 days, every tekufah occurs 1 1/4 days later in the week every consecutive year, so that after 4 years it occurs at the same time of the day but (1 1/4 X 4 =) 5 days later in the week. After 28, or 4 X 7 years, the tekufah will recur not only at the same time of the day, but also on the same day of the week. V. Feldman, op. cit. p. 199. [↑](#footnote-ref-18)
19. As the sun and moon were created on the 4th day, the beginning of the 28 years cycle is always on a Wednesday which begins at the vernal equinox at 6 p.m. on Tuesday. This, according to computation coincides with the rise of Saturn, v. Rashi. [↑](#footnote-ref-19)
20. Lit., there is no mazzal (planetary influence) to Israel. [↑](#footnote-ref-20)
21. Jer. X, 2. [↑](#footnote-ref-21)
22. Israel being uninfluenced by ‘the signs of heaven’. [↑](#footnote-ref-22)
23. Gen. XV, 5, q.v. [↑](#footnote-ref-23)
24. The following topics are suggested by the previous mention of rain as a bad omen. [↑](#footnote-ref-24)
25. The euphemism ‘enemies of Israel’ in the original is used for Israel. [↑](#footnote-ref-25)
26. More than any other people. If any evil is to befall the world Israel may be sure to have the lion's share if not all of it. [↑](#footnote-ref-26)
27. Sc. by the moon also. The lunar month is one of the foundations of the [Jewish calendar](file:///D%3A%5CWord%5CStars%5Ccalendar.html). [↑](#footnote-ref-27)
28. The sun. [↑](#footnote-ref-28)
29. Dark and overcast. [↑](#footnote-ref-29)
30. Lit., ‘at its entry’, Sc. to its imaginary home of rest for the night. [↑](#footnote-ref-30)
31. Ex. XII, 12. [↑](#footnote-ref-31)
32. Jer. X, 2. [↑](#footnote-ref-32)
33. The vice-president of the Sanhedrin. The nasi was the President. [↑](#footnote-ref-33)
34. With a memorial address. [↑](#footnote-ref-34)
35. Cf. Deut. XXII, 24. [↑](#footnote-ref-35)
36. The moon and the stars. [↑](#footnote-ref-36)
37. Animals that cannot be prevented from ravaging the fields of others, v. B.K. 79b. [↑](#footnote-ref-37)
38. Even though they are their own. [↑](#footnote-ref-38)