

# Let's Talk About Real Live Events that Would Foretell What Will Happen in the Future

## PART ONE

### Please be advised That;

[Footnotes from various Bibles that might express New Testament viewpoints that ARE NOT those of Pastor Michael Ward-Israel;

These viewpoints may have been blended in and or altered which could possibly confuse the reader or alter/change the meaning that Yahweh meant for His people. Pastor Israel is aware of the 104 Hebrew Scriptures taken and mixed within the New Testament which is a violation of Torah (The Law of Moses)]

### Genesis 22 The Voice

After a period of time, Yah decided to put Abraham to the test.

**Eternal One:** Abraham!

**Abraham:** I am right here.

**Eternal One:** <sup>2</sup> **Take your son, your only son Isaac whom *I know you love deeply***, and go to the land of Moriah.

*When you get there, I want you to offer Isaac to Me as a burnt offering on one of the mountains. I will show you which one.*

<sup>3</sup> Abraham did *as he was told*. Early in the morning he got up, saddled his donkey, and taking two of his *trusted* servants with him and his son Isaac, he cut the wood for the burnt offering and traveled to the place Yah had told him about.

<sup>4</sup> On the third day *of the journey*, Abraham looked up and saw the place far in the distance.

**Abraham leaves Beersheba as he left Haran many years earlier.**

**Yah calls and he leaves. It is as simple as that. No map. No directions. Just an unwavering trust that Yah will lead him where he needs to go.**

**Mount Moriah becomes one of the most important places in all of the promised land, the one place in the world set apart for the worship of the one True God. According to 2 Chronicles 3:1, Solomon builds his temple on Mount Moriah in Jerusalem, not far from where **Yah tests Abraham.****

**Abraham** (*to his servants*):

<sup>5</sup> Stay here with the donkey. The boy and I will go over there. We will worship, and then we will come back to meet you *here*.

<sup>6</sup> Abraham took the wood for the burnt offering and set it on *the shoulders* of his son Isaac *to carry*. Abraham himself carried the fire and the knife. The two of them walked on together.

**Isaac** (*to Abraham*): <sup>7</sup> Father!

**Abraham**: I am right here, Son.

**Isaac**: Look, we have the fire and the wood, but where is the lamb for the burnt offering?

**Abraham**: <sup>8</sup> Yah will provide the lamb for the burnt offering, my son.

The two of them continued to walk on together.

<sup>9</sup> When they finally arrived at the place Yah had shown him, Abraham *took some stones and* built an altar there and arranged the wood carefully on top of it.

Then he bound up his son Isaac *with rope* and laid him on the altar on top of the stack of wood.

<sup>10</sup> Just as Abraham reached over to grab the knife that would kill his son, <sup>11</sup> the special messenger of the Eternal One called his name from heaven.

**Special Messenger**: Abraham! Abraham!

**Abraham**: I am right here!

## Special Messenger:

<sup>12</sup> Don't lay your hand on the boy or do anything to *harm* him. I know now that you respect *the one True God and will be loyal to Him and follow His commands*, because you were willing to give up your son, your only son, to Me.

<sup>13</sup> Abraham [glanced up and saw a ram behind him with its horns caught in the thicket.](#)

He went over, dislodged the ram, and offered it up as a burnt offering in the place [Instead of] of his son.

<sup>14</sup> *From that day forward*, Abraham called that place, “The Eternal One will provide.” Because of this, people still today say, “On the Mount of the Eternal, all will be provided.”

<sup>15</sup> The special messenger of the Eternal One called out to Abraham [yet a second time from heaven.](#)

**Special Messenger:** <sup>16</sup> *Listen to the solemn vow the Eternal One has spoken:* “Because you have done what I asked and were willing to give up your son, your only son,

<sup>17</sup> I will reaffirm My *covenant of blessing* to you *and your family*.<sup>[a]</sup> I will make sure your descendants are as many as the stars of the heavens and the *grains of sand* on the shores.

*I reaffirm My earlier promises that your descendants will possess the lands and sit in the gates of their enemies,*<sup>18</sup> and from your descendants all the peoples of the earth will discover true blessing.<sup>[b]</sup>

All this is because you have obeyed My voice.

*We reach the climax of Abraham's covenant story. Yah tests Abraham, and he passes with flying colors. Somehow he knows Yah will provide, for he tells his servants that he and his son will come back from the mountain.*

*He also knows that Yah's covenant promises are going to be fulfilled through Isaac and not another. Although Abraham is willing to sacrifice him, he expects Isaac to still be the one through whom Yah's blessings come to the world. How*

*could it all happen? Only Yah knows, and Abraham trusts in Yah and His promises.*

*Abraham's level of trust is unmatched in all of Scripture.*

*This is why he stands as the founding father of our faith.*

<sup>19</sup> Then Abraham returned to *the place where he left his trusted servants*. They traveled together—*Abraham, Isaac, and his servants*—back to Beersheba where Abraham lived on *for some time*.

<sup>20</sup> After this happened, Abraham was informed that Milcah had also given birth to *many children* by his brother, Nahor.

<sup>21</sup> Uz was the firstborn, then came his brother Buz, Kemuel (Aram's father),  
<sup>22</sup> Chesed, Hazo, Pildash, Jidlaph, and Bethuel. <sup>23</sup> Bethuel fathered Rebekah.  
Nahor,

Abraham's brother, had eight children in all by Milcah. <sup>24</sup> *Not only that, but Nahor's concubine (whose name was Reumah) also gave birth to Tebah, Gaham, Tahash, and Maacah.*

## [Isaiah 7 The Voice](#)

**The stump remains: a testament to what the people used to be, a promise of what is to come.**

<sup>1</sup> When Ahaz (Uzziah's grandson, Jotham's son) was king *here in the Southern Kingdom* of Judah, *a coalition of two other kings*—Pekah (Remaliah's son) from *the Northern Kingdom (also called Israel and Ephraim)* and Rezin from Aram (*which is Syria*)—determined to attack *our capital* Jerusalem.

But they failed to take it.

<sup>2</sup> *This is what happened:* When our *royal house* (descended from David) heard that Aram was in league with Ephraim against us, the king was terrified. The news shook the hearts of the people like trees in the wind.

<sup>3</sup> So the Eternal told Isaiah *to get involved*.

**Eternal One:** Catch up with Ahaz at the end of the stream that comes out of the upper pool—you know, the one at the highway where they wash and bleach cloth.

And bring your son who's **named Shear-jashub** (*which means "Returning Remnant"*).

<sup>4-6</sup> Tell Ahaz, "Keep your wits about you. Stay calm. Don't panic just because those two angry northerners, Rezin of Aram and *Pekah* (Remaliah's son), threaten you and say:

'Let's march against Judah, terrorize the people, overthrow it, and set up Tabeel's son as our *puppet* king.'

**Yah promised that David's dynasty would continue forever. Since Ahaz is of David's line, he should be confident before the threat. But he needs the support of Yah's prophet.**

<sup>7</sup> Here is what the Eternal Yah of Hosts has to say.

**Eternal One:** It's not going to work;

*what they determine* is not going to happen.

<sup>8-9</sup> The head of Aram is Damascus, and its head is *King* Rezin; Ephraim's head is Samaria, and its king is Remaliah's son.

Ephraim will fall apart *as a nation and* as a people within 65 years.

**Now then, if you don't hold firm, if you don't believe, you will not remain firm.**

<sup>10</sup> The Eternal One also said this to *our king*, Ahaz:

**Eternal One** (*to Ahaz*):

<sup>11</sup> **Ask for proof, a sign from the Eternal your God.**

*Go ahead*, ask anything, *anything at all*; it can be high as heaven or as deep as the place of the dead.

**Ahaz:** <sup>12</sup> *No way*. I wouldn't dare to ask, to test the Eternal One.

**Isaiah:** <sup>13</sup> Listen then. *You are none other than the house of David, the one who inherited Yah's promise of permanent kingship for David's descendants.*

Is it so easy to be a bore to people that you would exhaust Yah's patience too?

<sup>14</sup> *Suit yourself.* Yah of Hosts will give you a proof-sign anyway: See, a young **maiden**<sup>[a]</sup> will conceive.

She will give birth to a son and name Him Immanuel, *that is, "Yah/God with us."*<sup>[b]</sup>

<sup>15</sup> *There will indeed be something Godlike about Him.* He'll be eating curds and honey – [**Curds and honey, -butter and honey**] when he knows to choose what is right and good and refuse what is not.

<sup>16</sup> But before the boy has the wisdom to refuse evil and choose good the territory of the two kings you now dread will be abandoned.

<sup>17</sup> ***But it's not all rosy for you, either.***

The Eternal will bring against you, against this population, this *blessed* kingdom, **such trouble as hasn't been seen since the 10 northern tribes, led by Ephraim, seceded from Judah**—*trouble in the form of the Assyrian king.*

<sup>18</sup> At that time, the Eternal will summon the Egyptian flies and the stinging pests of Assyria, calling them <sup>19</sup> to settle into every *crack and crevice* of the country, every place high and low—*mountains, fields, deserts, and cities*—every thornbush and watering hole.

<sup>20</sup> **In that day,** Yah of Hosts will hire the Assyrian king from beyond the *Euphrates* River to shave every part of you, *humbling you like slaves.*

<sup>21</sup> **Each person will hang onto *only what he or she absolutely needs*—a heifer and two sheep—*in order to survive.***

<sup>22</sup> *But some will survive* because those who are left will eat **curds and honey**, for their animals will produce plenty of milk.

<sup>23</sup> *They will no longer live off the land because* wherever there had been flourishing vineyards with 1,000 vines, worth 1,000 pieces of silver, they will produce nothing but briars and thorns.

<sup>24</sup> No one will venture into this wasteland of briars and thorns without bow and arrow.

<sup>25</sup> No one will dare to cultivate the hills that once were tilled for fear of what is out there; only the hardiest animals—cattle and sheep—are released to graze *the ragged slopes*.

### [Isaiah 7:14-16 Living Bible](#)

<sup>14</sup> All right then, Yah of Hosts himself will choose the sign—a child shall be born to a virgin!<sup>[a]</sup> And she shall call him Immanuel (meaning, “Yah is with us”).

<sup>15-16</sup> By the time this child is weaned<sup>[b]</sup> and knows right from wrong, the two kings you fear so much—the kings of Israel and Syria—will both be dead.

**Footnotes [Footnotes from various Bibles ARE NOT necessarily those of Pastor Michael Ward-Israel]**

1. [Isaiah 7:14](#) *a child shall be born to a virgin*. The controversial Hebrew word used here (Sometimes) means “virgin” **and sometimes “young woman.”**

Its immediate use here refers to Isaiah’s young wife and her newborn son (8:1-4). **This, of course, was not a virgin birth.** Yah’s sign was that before this child was old enough to talk (v. 4), the two invading kings would be destroyed.

2. [Isaiah 7:15](#) *By the time this child is weaned*, literally, “For before this child shall know [is old enough] to refuse evil and to choose the good . . . and [is old enough to] eat curds and honey.” *the kings of Israel and Syria, implied. will both be dead*, or “the lands will be deserted [of their kings].”

**\*\* Strong’s Concordance of the Bible with Vines included**; Number (5959) Virgin is a **Greek word**, but the Hebrew Dictionary uses the word **Almah, which means a maiden**; the young woman possibly would be 15-16 years old; page 212 Strong’s Concordance **\*\***

## [Isaiah 8 Living Bible](#)

Again Yah of Hosts sent me a message: “Make a large signboard and write on it the birth announcement of the son I am going to give you.

(Use capital letters!)

His name will be **Maher-shalal-hash-baz**, which means ‘Your enemies will soon be destroyed.’”<sup>[a]</sup>

<sup>2</sup> I asked Uriah the priest and Zechariah the son of Jeberechiah, both known as honest men, to watch me as I wrote so they could testify that I had written it before the child was even on the way.<sup>[b]</sup>

<sup>3</sup> Then I had sexual intercourse with my wife and she conceived and bore me a son. And Yah of Hosts said,

**“Call him Maher-shalal-hash-baz.**

<sup>4</sup> **This name prophesies that within a couple of years**, before this child is even old enough to say ‘Daddy’ or ‘Mommy,’ the king of Assyria will invade both Damascus and Samaria and carry away their riches.”

<sup>5</sup> Then Yah of Hosts spoke to me again and said:

<sup>6</sup> “Since the people of Jerusalem are planning to refuse my gentle care<sup>[c]</sup> and are enthusiastic about asking King Rezin and King Pekah to come and aid them,

<sup>7-8</sup> therefore I will overwhelm my people with Euphrates’ mighty flood; the king of Assyria and all his mighty armies will rage against them. This flood will overflow all its channels and sweep into your land of Judah,

O Immanuel, submerging it from end to end.”

<sup>9-10</sup> Do your worst, O Syria and Israel,<sup>[d]</sup> our enemies, but you will not succeed—you will be shattered. Listen to me, all you enemies of ours:

[Prepare for war against us](#)—and perish! Yes! Perish! Call your councils of war, develop your strategies, prepare your plans of attacking us, and perish! For Yah is with us.



<sup>11</sup> Yah of Hosts has said in strongest terms: Do not under any circumstances go along with the plans of Judah to surrender to Syria and Israel.

<sup>12</sup> Don't let people call you a traitor for staying true to Yah.

Don't you panic as so many of your neighbors are doing when they think of Syria and Israel attacking you.

<sup>13</sup> **Don't fear anything except Yah of Hosts of the armies of heaven!**

*If you fear him, you need fear nothing else.*

<sup>14-15</sup> He will be your safety; but Israel and Judah have refused his care and thereby stumbled against the Rock of their salvation and lie fallen and crushed beneath it: Yah's presence among them has endangered them!

<sup>16</sup> **Write down all these things I am going to do**, says Yah of Hosts, **and seal them up for the future.**

**Entrust them to some godly man to pass on down to godly men of future generations.**

<sup>17</sup> I will wait for Yah of Hosts to help us, though he is hiding now.

My only hope is in him.

<sup>18</sup> I and the children Yah has given me **have symbolic names that reveal the plans of Yah of Hosts of heaven's armies for his people:**

Isaiah means "Jehovah will save (his people),"

[*Note in this translation they use the word Jehovah, but I use Yah of Hosts, who will save His people*]

Shear-jashub means "A remnant shall return,"

And Maher-shalal-hash-baz means "Your enemies will soon be destroyed."

<sup>19</sup> So why are you trying to find out the future by consulting witches and mediums?

## Don't listen to their whisperings and mutterings. Can the living find out the future from the dead?

### Why not ask your God?

<sup>20</sup> “Check these witches’ words against the Word of Yah!” he says.

“If their messages **are different than mine, it is because I have not sent them**; for they have no light or truth in them.

<sup>21</sup> My people will be led away captive, stumbling, weary and hungry. And because they are hungry, they will rave and shake their fists at heaven and curse their King and their God.

<sup>22</sup> Wherever they look there will be trouble and anguish and dark despair. And they will be thrust out into the darkness.”

#### *Footnotes*

1. [Isaiah 8:1](#) *Your enemies will soon be destroyed*, literally, “Plundering and despoiling [will] come quickly.”
2. [Isaiah 8:2](#) *before the child was even on the way*, implied.
3. [Isaiah 8:6](#) *are planning to refuse my gentle care*, literally, “have refused the waters of Shiloah that go softly.”
4. [Isaiah 8:9](#) *O Syria and Israel*, literally, “O peoples.” *our enemies*, implied. *For God is with us*, or “Immanuel.”

#### [Psalm 51:5](#) King James Bible

Behold, I was shapen in **iniquity**; and **in sin** did my mother **conceive** me.

#### [Psalm 51 The Voice](#)

*For the worship leader. A song of David after Nathan the prophet accused him of infidelity with Bathsheba.*

One of the most difficult episodes in King David’s life was his affair with Bathsheba and all that resulted from it. [Psalm 51](#) reflects the emotions he felt after Nathan confronted him with stealing Bathsheba and murdering her husband, Uriah

([2 Samuel 11–12](#)).

At one time or another, all people experience the painful consequences of sin. [Psalm 51](#) has been a comfort and a help to millions who have prayed these words as their own.

It invites all who are broken to come before Yah and lean upon His compassion.

It teaches that we need not only to be forgiven for the wrong we have done, but we also need to be cleansed of its effects on us.

Ultimately, it helps us recognize that if we are to be healed, it is the work of Yah to create in us a heart that is clean and a spirit that is strong.

<sup>1</sup> Look on me with a heart of mercy, O Yah,  
according to Your generous love.

According to Your great compassion,  
wipe out *every consequence of my shameful crimes*.

<sup>2</sup> Thoroughly wash me, *inside and out*, of all my crooked deeds.  
Cleans me from my sins.

<sup>3</sup> For **I am *fully aware*** of all I have done wrong,  
and my guilt is there, **staring me in the face**.

<sup>4</sup> It was against You, only You, that I sinned,  
for I have done what You say is wrong, right before Your eyes.  
So when You speak, You are in the right.  
When You judge, Your judgments are pure and true.<sup>[a]</sup>

<sup>5</sup> For I was guilty from the day I was born,  
a sinner from the time my mother became pregnant with me.

<sup>6</sup> But still, You long *to enthrone* truth throughout my being;  
in unseen places deep within me, You show me wisdom.

<sup>7</sup> Cleans me *of my wickedness* with hyssop, and I will be clean.  
*If You wash me*, I will be whiter than snow.

<sup>8</sup> Help me hear joy and happiness *as my accompaniment*,  
so my bones, which You have broken, will *dance in* delight instead.

<sup>9</sup> Cover Your face so You will not see my sins,  
and erase my guilt *from the record*.

<sup>10</sup> Create in me a clean heart, O Yah;  
restore within me a sense of being brand new.

<sup>11</sup> Do not throw me far away from Your presence,  
and do not remove Your Holy Spirit from me.

<sup>12</sup> Give back to me the *deep* delight of being saved by You;  
let Your willing Spirit sustain me.

<sup>13</sup> If You do, I promise to teach rebels Your ways  
and help sinners find their way back to You.

<sup>14</sup> Free me from the guilt of *murder*, of shedding *a man's* blood,  
O Yah who saves me.

Now my tongue, *which was used to destroy*, will be used to sing with deep delight  
of how right *and just* You are.

<sup>15</sup> O Yah, *pry* open my lips  
that this mouth will sing *joyfully* of Your greatness.

<sup>16</sup> I would surrender *my dearest possessions* or *destroy all that I prize* to prove my  
*regret*,  
but You don't take pleasure in sacrifices or burnt offerings.

<sup>17</sup> What sacrifice I can offer You is my broken spirit  
*because a broken spirit*, O Yah,  
a heart that honestly regrets the past,  
You won't detest.

<sup>18</sup> Be good to Zion; grant her Your favor.  
Make Jerusalem's walls steady and strong.

<sup>19</sup> Then there will be sacrifices made,  
burnt offerings and whole burnt offerings,

With right motives that will delight You.

And *costly* young bulls will be offered up to Your altar, *only the best*.

### Psalm 51 Jubilee Bible 2000

*To the Overcomer, A Psalm of David, when Nathan the prophet came unto him, after he had gone in to Bathsheba.*

<sup>1</sup> Have mercy upon me, O Yah, according to your mercy; according unto the multitude of your compassion eradicate my rebellion.

<sup>2</sup> Wash me thoroughly from my iniquity and cleanse me from my sin.

<sup>3</sup> **For I acknowledge my rebellion**; and my sin *is* ever before me.

<sup>4</sup> Against you, against you only, have I sinned and done *this* evil in your sight that you be declared just in your word *and* pure in your judgment.

Behold, the pain of *my* iniquity has caused me to writhe/twist; my mother conceived me **so that sin might be removed from me**.

[A very deep verse above]

<sup>6</sup> Behold, you do desire truth in the inward parts, **and in the secret things you have made me to know wisdom**.

<sup>7</sup> Remove the sin in me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow.

<sup>8</sup> Make me to hear joy and gladness *that* the bones *which* you have broken may rejoice.

<sup>9</sup> **Hide your face from my sins** and eradicate (Get rid of) all my iniquities.

<sup>10</sup> ***Create in me a clean heart***, O Yah, and renew a right spirit within me.

<sup>11</sup> Cast me not away from your presence and take not your Holy Spirit from me.

<sup>12</sup> Restore unto me the joy of your saving health, and *your* spirit of liberty shall uphold me.

<sup>13</sup> *Then* I will teach transgressors your ways, and sinners shall be converted unto you.

<sup>14</sup> ¶ Deliver me from blood guiltiness, O Yah, you God of my salvation, *and* my tongue shall sing aloud of your righteousness.

<sup>15</sup> O Yah, open my lips; and my mouth shall show forth your praise.

<sup>16</sup> For you do not desire sacrifice *or* else would I give *it*; you do not delight in burnt offering.

<sup>17</sup> The sacrifices of Yah *are* a broken spirit: **a broken and a contrite heart**, O Yah, you wilt not despise.

<sup>18</sup> Do good in your good pleasure unto Zion; build you the walls of Jerusalem.

<sup>19</sup> Then you shall be pleased with the sacrifices of righteousness, the burnt offering, the offering that has been totally consumed by the fire; then shall they offer bullocks upon your altar.

**DO YOU REMEMBER THIS VERSE?**

**JUB**

Behold, the pain of *my* iniquity has caused me to writhe/twist; my mother conceived me so that sin might be removed from me.

IS IT POSSIBLE THAT THE SIN OF KING DAVID MURDERING UZZIA THE HITITE (Bathshebah's Husband) IS STILL UNANSWERD/ or atoned for because the pardon has not been earned as of this day 12/29/2023)

## 2 Samuel 11 The Voice

In the springtime of the year, [Springtime of the year = The beginning of the Hebrew year, passover, the time of life spoken to Sarah in Genesis 18:10]

### Genesis 18:10

And he said, I will certainly return unto you according to the **time of life**; and, lo, Sarah your wife shall have a son. And Sarah heard it in the tent door, which was behind him.

### ERV

Then one of them said, "I will come again in the spring. At that time your wife Sarah will have a son." Sarah was listening in the tent and heard these things.

### EXB

Then ·Yah of Hosts [<sup>L</sup> he] said, "I will certainly return to you ·about this time a year from now [*or* in due time; <sup>L</sup> about the living time]. At that time your wife Sarah will have a son." Sarah was listening at the entrance of the tent which was behind him.

### LEB

And he said, "I will certainly return to you *in the spring*, and look, Sarah your wife *will have* a son." Now Sarah *was* listening at the doorway of the tent, and which *was* behind him.

## Resuming 2 Samuel 11

The season when *most* kings took their soldiers out *to fight*, David stayed in Jerusalem and sent Joab out *as general* in charge of David's men and the whole *army of* Israel. They destroyed the Ammonites and put the city of Rabbah under siege.

<sup>2</sup> *Early* one evening, David rose from his bed and was strolling on the palace roof when he saw a woman bathing *on a roof below his*.

She was very beautiful. <sup>3</sup> David sent someone to find out who the woman was, and the answer came back that she was Bathsheba, the daughter of Eliam and the wife of Uriah the Hittite.

*Uriah was one of David's officers who had gone to war with the rest of David's troops.*

<sup>4-5</sup> David *couldn't get her off his mind, so he sent messengers to bring Bathsheba to him. **She came, and they had sexual relations.** Soon after she returned home, Bathsheba realized she was pregnant, and she sent this news to David. **Since their encounter occurred just after the purifying bath** after her period, *her husband Uriah could not have been the father.* <sup>6</sup> So David sent a message to *his general Joab.**

### **Please allow me to explain (Purifying bath)**

#### **The Explanation: (From Wikipedia)**

The [Hebrew Bible](#) mentions a number of situations when ritual purification is required, including following menstruation ([niddah](#)), [childbirth](#), [sexual relations](#), [nocturnal emission](#), [unusual bodily fluids](#), [skin disease](#), [death](#) ([corpse uncleanness](#)), and certain [animal sacrifices](#). Generally, the ritual in these circumstances consists of immersing the whole body in a special bath (a [mikveh](#)). In addition, the [oral law](#) specifies other situations when ritual purification is required, such as after performing [excretory functions](#), [meals](#), and [waking](#). In these circumstances, typically only the hands are washed.

These regulations were variously observed by the ancient [Israelites](#). Purification was required in ancient times, so that ritually impure individuals would not defile Yah's tabernacle and receive the punishments of death or [kareth](#).<sup>[38]</sup> Nowadays, in the absence of the [Temple in Jerusalem](#), many of the Torah's laws about purification have no practical implication and are no longer observed.

However, purification from the [niddah](#) status is still observed by contemporary [Orthodox Jews](#) and (with some modifications and additional leniencies) some



[Conservative Jews](#), as its practical implications are highly relevant: a woman who is impure with this status is forbidden to have sexual contact with her husband.

[Tumat met](#) ("the impurity of death"), coming into contact with a human [corpse](#), is considered the ultimate impurity.

It cannot be purified through *mikveh* immersion alone, but also requires sprinkling with the ashes of the [red heifer](#).<sup>[39]</sup> Since the red heifer no longer exists, this form of impurity cannot be removed. Currently, all individuals are assumed to possess the impurity of death.<sup>[40]</sup> This has a few practical implications: it prohibits Jews from entering the site of the Temple, and prohibits eating certain foods (such as [terumah](#)) which may only be eaten when pure.

Bathsheba washing herself is symbolic of Yahweh's people waking up and dropping idolatry, while the I AM is watching from heaven [Hosea 5:15]

### [Resuming 2 Samuel 11:6-end](#)

**David:** Send me Uriah the Hittite.

Joab sent Uriah back to David.<sup>7</sup> There he was taken in front of the king; and David asked how Joab was doing, how the army was getting along, and how the campaign was progressing.<sup>8</sup> When they finished *discussing the news from the front*, David suggested that Uriah go to his own house to clean up, *relax, and visit his wife*.

**David:** *Since I've called you back here, why don't you go down to your house?*

David sent a gift after him when he left,<sup>9</sup> but Uriah did not go down to his own house. Instead he spent the night at the entrance of the palace with all the king's servants.

David is frustrated by this. If Uriah doesn't have sexual relations with his wife, then everyone will know that Bathsheba has been unfaithful—and they might remember her secret trip to the palace.

**Servants (to David):**<sup>10</sup> Uriah did not go home last night.

**David (to Uriah):** You've just come home from a long trip. Why didn't you spend the night in your own house?

**Uriah:** <sup>11</sup> *The people of Israel and Judah and the covenant chest of Yah of Hosts are in tents; my general, Joab, and the king's other servants are sleeping in the open fields. Do you think I would go to my home to eat and drink and sleep with my wife while everyone else suffers? As you live, good king, I will not do such a thing.*

**David:** <sup>12</sup> Stay here *with me* today; tomorrow I will send you back *to the battle*.

Uriah remained in Jerusalem that whole day and the next day. <sup>13</sup> David invited him to eat and drink in the king's *royal* company, and David got him drunk. After the party, Uriah fell asleep on a bed with the servants of the king, and again he did not return to his home.

<sup>14</sup> So the next morning, *realizing Uriah would not go home to be with Bathsheba*, David wrote a letter to Joab and sent it back *to the front* with Uriah.

*David's seduction of the beautiful Bathsheba and the plot to murder her husband, Uriah, represent low points in David's life. Even when someone has a reputation for good character—and David must have one, since he is beloved of God—temptation can lead him to act totally against his own values. David takes Bathsheba because he wants her and because he has the power to do so; he orders her husband into battle to be killed because he is unable to cover his lustful advances.*

**David's Letter:** <sup>15</sup> Put Uriah at the front of the battle, in a place where the fighting is most intense. Then pull back and leave him *in front of the line* so that the enemy will strike him down and kill him.

<sup>16</sup> *After he received this message*, Joab laid out his attack plans and assigned Uriah to a place where he knew the enemy had put strong warriors. <sup>17</sup> When the warriors of the city came out to fight against Joab's forces, some of David's servants were killed, and Uriah the Hittite was one of them.

<sup>18</sup> Joab sent a messenger to David with news of the battle.

**Joab (to the messenger):** <sup>19</sup> Give the king all of this news about the battle. <sup>20</sup> If he gets angry and asks you, "Why did the army go so near the city to fight? Didn't you realize that they would shoot from the walls?"

<sup>21</sup> Wasn't Abimelech, Jerubbesheth's son, killed by a woman who dropped a millstone on him from the wall at Thebez?<sup>[a]</sup>

Why were you so close to the wall?” then tell him, “Your servant Uriah the Hittite was also killed *in the fighting*.”

<sup>22</sup> So the messenger went and told David everything Joab had instructed him to say. *But he did not wait for the king’s reaction before telling him Uriah had died.*

**Messenger:** <sup>23</sup> Their soldiers came out against us into the field *surrounding the city*. At first they had the advantage over us, but we drove them back to their gate.

<sup>24</sup> Then their archers fired on us from the wall; and some of your servants were killed, including your servant Uriah the Hittite.

**David:** <sup>25</sup> Take this reply back to Joab: “Don’t let this trouble you. The sword kills indiscriminately. Continue to push forward against the city, and capture it.” And give him my encouragement.

<sup>26</sup> When *Bathsheba*, Uriah’s wife, heard the news of his death, she went into mourning *for seven days*.

<sup>27</sup> When her appointed time of mourning was over, David sent for her and brought her into his household. He made her his wife, and *in time* she bore him a son.

But the Eternal One was displeased with what David had done.

#### *Footnotes*

1. [11:21 Judges 9:53](#)

#### [Psalm 51:5 King James Bible](#)

Behold, I was **shapen** in iniquity; and in sin did my mother conceive me.

#### [AKJV](#)

Behold, I was shapen in iniquity; and in sin did my mother conceive me.

#### [LSB](#)

Behold, I was brought forth in iniquity, And in sin my mother conceived me.

#### [NIRV](#)

I know I’ve been a sinner ever since I was born. I’ve been a sinner ever since my mother became pregnant with me.

## [WYC](#)

For lo! I was conceived in wickednesses; and my mother **conceived me in sins**.  
(For lo! I was conceived in sinfulness; yea, my mother conceived me in sin.)

**Is it possible** that the above scriptures may have a **profound meaning concerning the spirit of King David that has long time returned back to Yah**, because David has died?

1. Born in sin *because of what happened in the Garden of Eden* between the Woman (Eve) and the Serpent (The covering Cherub) resulting in a curse where no one born on Earth could live for over a 1000 years; [Methuselah 969 years]

## [Genesis 5:27](#)

And all the days of **Methuselah** were nine hundred sixty and nine years: and he died.

## [AMPC](#)

So Methuselah lived 969 years, and he died.

## [TLB](#)

*Methuselah*: Methuselah was 187 years old when his son Lamech was born; afterwards he lived another 782 years, producing sons and daughters, and died at the age of 969.

## **Another way for a child to be born in sin is;**

2. A Mother conceiving (In this case) a male child in the act of adultery, - this could also apply to conceiving a female child the same way.

## [Isaiah 8 The Voice](#)

The Eternal told me to take a large tablet and write—“Swift the Spoils *of War* and Speedy Comes the Attacker”—<sup>2</sup> and to get believable witnesses, both the priest Uriah and Zechariah (Jeberechiah’s son), to watch me do it.

<sup>3</sup> I approached the prophetess—*a woman who, like me, speaks for Yah*—and she became pregnant and had a son, whom the Eternal said **I should name Maher-shalal-hash-baz** (*Swift-the-Spoils-of-War-and-Speedy-Comes-the-Attacker*);

<sup>4</sup> because before he is old enough to say “My father” or “My mother” the wealth of Damascus and the spoil of Samaria will be carted off to become the property of *their enemy*, the king of Assyria.

Prophets like Isaiah not only speak their messages, but they sometimes act them out. Isaiah is a master of both prophetic speech and prophetic acts. It is common for Yah to ask prophets to expose important aspects of their families’ lives to demonstrate a message He wants to convey.

Perhaps it is because the prophet speaks for Yah and Israel is Yah’s family.

In this case, Yah tells Isaiah to embed His message into the name of his child.

And what is that message?

“Ahaz, the two countries currently threatening you will soon be conquered by a greater power—Assyria.

It will attack quickly, defeat soundly, and carry off the spoils of war from Damascus and Samaria. So there is no need to fear them; instead, trust in your God.”

<sup>5</sup> The Eternal One explained to me,

<sup>6</sup> **Eternal One:** *This disaster will happen* because this people have rejected the stream of Shiloah

that flows gently *to Zion*.

*Instead* they rejoice over Rezin and Remaliah’s son.

<sup>7</sup> Just watch—Yah of Hosts will overwhelm them with great waves of the *Euphrates River*.

Like a river, Assyrian might and glory will bear down on them; it will rise over its banks *as unstoppable as a raging flood*.

<sup>8</sup> This *Mesopotamian power* will pour into Judah, rise and pass through, wreaking near-fatal havoc.

And its reach will extend over all your land. [**Almighty Yah is comparing people to water**]

Yah, be with us.

<sup>9</sup> *Go ahead*, make your alliances, you peoples, yet you'll be crushed.

Listen closely, **even if you're far away**:

Get ready for battle—*get ready* to be battered;

get ready for battle—*get ready* to be shattered.

<sup>10</sup> *Go ahead*, devise your plans, but they will fail;

your proclamations won't matter because Yah is with us.

**No one wants to believe that Yah would use foreign power to wreak destruction on other lands and peoples.**

Yet, as Yah is holy, so Yah's place must be holy. He simply cannot dwell where holiness is not. He cannot make a larger-than-life Zion out of an earthly Jerusalem, unless that place (and its people, of course) are right.

At best, these people seem to think that paying lip service to Yah is enough; at worst, they don't even care about Yah.

A simple explanation is the people must be clean and holy. And this condition of rightness, holiness, and cleanliness is a product of how they are—in relation not only to Yah, but also to each other and the very land itself; these things are inseparable.

The consequences of their failure to ensure the holiness of this sacred place by being right with Yah, land, and others are dire indeed.

**Yah must cleanse His people and place because He determines to be represented within and by them.**

So, better days will come again, and His covenant people will be set right and be joyous and prosperous again.

<sup>11</sup> See, this is what the Eternal told me. *Yah leaned in close*—His strong hand on me—to keep me from following these people.

<sup>12</sup> **Eternal One:** Don't call for an alliance, like all the rest of this people do.

Don't fear what they fear, or dread what they dread.

<sup>13</sup> *After all*, only the Eternal, Commander of *heavenly* armies, should terrify you. Only Yah is holy. Only Yah should leave you trembling.

- <sup>14</sup> *Look what I'm going to do in Zion:*  
The Eternal will be for you a sacred place,  
But for both houses of Israel I'll also be a stone that blocks their way  
and a rock that trips them up;  
For those who live in Jerusalem, I'll be a trap and a snare.
- <sup>15</sup> Many will stumble over them. They will trip and be broken;  
they'll succumb to capture and be grabbed up.

Yah who provides a place of **safety and security for those who trust in Him** is the same God who puts obstacles in the way of those who disregard Him.

<sup>16</sup> **Now take care to keep this message as it is.**

Seal up this teaching  
and hand it over to my disciples.

<sup>17</sup> *As for me, **I will wait for the Eternal, even though He feels absent, even though He has hidden His face from the family of Jacob. I will put all hope in Him.***

<sup>18</sup> You see, I and my children whom the Eternal One gave to me, we personify [*personify = give a human face, - embody*] the promise.

We are signs of what Yah *intends and* will do in Israel,

What amazing things the Eternal, Commander of *heavenly* armies has in mind, the One who is indeed present in Zion, *this heaven on earth.*

<sup>19</sup> People might tell you to ask the fortune-tellers, consult the babbling astrologers, conjure the dead to tell the living what's to come, but **shouldn't they ask their God?**

<sup>20</sup> Go to Yah's teaching and His testimony *to guide your thoughts and behavior!*

If any response disagrees with the word of Yah, then it's *muddling and wrong and* not the least bit illuminating.

<sup>21</sup> It leaves the people bedraggled and desperate, drifting here and there. In their hunger, the people are bound to be infuriated and curse their king and Yah.

They'll look up *to the heavens* <sup>22</sup> and down to the earth, yet see nothing but trouble, gloom, anguish, and darkness. They will be driven out into the darkness.

### Zechariah 3 The Voice

Then the heavenly messenger showed me *a fourth vision*: Joshua, the high priest, was standing in front of the Eternal's Special Messenger *who was presiding over a heavenly council meeting*. Standing to Joshua's right was the one called the Accuser.<sup>[a]</sup> He was ready to argue that Joshua *was unworthy to serve as high priest*.

*In this vision Zechariah sees a heavenly court. Joshua the high priest is on trial, charged with impurity and accused of being unfit to serve as high priest. The Accuser appears in the role of a prosecuting attorney, bringing charges and attempting to undermine the credibility of the one person Yah wants to lead His people. But the Judge will have none of it.*

**Eternal One (to the Accuser):** <sup>2</sup> I am reprimanding you, Accuser. I, the Eternal One, have chosen Jerusalem *as My own, saved her from My fiery wrath* as if she were a wooden poker just pulled from *destruction in a fire*.

<sup>3</sup> Joshua stood *motionless* before the Eternal's messenger, still dressed in filth-covered clothes, *as if recently returned from captivity*.

**Special Messenger of the Eternal (to the other heavenly council members):**

<sup>4</sup> Remove the filth-covered clothes from this man.

**(To Joshua)** *Just as I have taken away your dirty clothes, I have taken away your guilt from you. In place of those clothes, I will dress you in pure, expensive garments.*

*Then you will be ready to serve Yah and lead the festival.*



**Zechariah** (to the Eternal's Special Messenger):

<sup>5</sup> Your fellow council members should put a pure turban *befitting of the high priest* on his head. *It will indicate his dignity.*

So they placed a pure turban on his head and *finished* dressing him in *his new* clothes while the Eternal's Special Messenger stood by, *supervising the cleansing*. *Joshua could now safely approach Yah.*

<sup>6</sup> The Eternal's Special Messenger *then stood before* Joshua and cautioned him.

**Special Messenger of the Eternal:** <sup>7</sup> *Listen to* what the Eternal, Commander of *heavenly* armies, has to say: "If you *bind yourself to Me*, walk according to My teachings, and **perform your priestly duties without fail**;

then you will be in charge of My house in *Jerusalem*, **you will organize the activities in the courtyards** *surrounding the most holy place*, and I will **give you a place among all My heavenly council members gathered here**.

<sup>8</sup> *Listen to Me*, Joshua the high priest—**you and your colleagues** *who maintain the temple alongside you*. **These men are a sign of wonders to come**.

**Watch**, because I am going to bring My servant, who is the Branch of *David*, to lead you."

<sup>9</sup> The Eternal, Commander of *heavenly* armies, has this to say:

"You will see **the stone** I set before Joshua: on it **are seven eyes**, on it I will **engrave a special word**, and **in a single day I will purge guilt from the land**.

<sup>10</sup> And on that day I, the Eternal, Commander of *heavenly* armies, promise everyone will invite one another to sit under *the shade of his own vine and fig tree and be at peace.*”

### Footnotes

1. [3:1](#) Literally, the satan

## Isaiah 53 The Voice

Indeed, who would ever believe it?

### Who would possibly accept what we've been told?<sup>[a]</sup>

Who has witnessed the awesome power *and plan* of the Eternal in action?<sup>[b]</sup>

<sup>2</sup> *Out of emptiness* he came, like a tender shoot from rock-hard ground. He didn't look like anything or anyone of consequence—  
he had no physical beauty to attract our attention.

<sup>3</sup> So he was despised and forsaken by men,  
this **man of suffering, grief's patient** friend.

As if he was a person to avoid, we looked the other way;  
he was **despised, forsaken**, and we took no notice of him.

<sup>4</sup> Yet it was our suffering he carried,  
**our pain**<sup>[c]</sup> *and distress, our sick-to-the-soul-ness.*  
*We just figured that Yah had rejected him,*  
that Yah was the reason he hurt so badly.

<sup>5</sup> But he was hurt because of us; *he suffered so*

.  
Our wrongdoing *wounded and* crushed him.  
He endured the breaking that made us whole.

The **injuries he suffered became our healing.**

<sup>6</sup> We all have wandered off, like *shepherdless* sheep,  
scattered by our aimless striving and endless pursuits;

***The Eternal One laid on him, this silent sufferer,  
the sins of us all.***

<sup>7</sup> And in the face of such oppression and suffering—silence.  
Not a word of protest, ***not a finger raised to stop it***

Like a sheep to a shearing, like a lamb to be slaughtered,  
he went—oh so quietly, oh so willingly.

<sup>8</sup> **Oppressed and condemned**, he was taken away.  
From this generation, who was there to complain?

*Who was there to cry “Foul”?*

He was, after all, cut off from the land of the living,  
Smacked and struck, *not on his account*,  
because of how my people (*my people!*)  
Disregarded the lines between right and wrong.

*They snuffed out his life.* <sup>[d]</sup>

<sup>9</sup> *And when he was dead*, he was buried with the disgraced  
in borrowed space (among the rich),

Even though he did no wrong by word or deed. <sup>[e]</sup>

***It is hard to understand why Yah would crush His innocent  
Servant. But it is in His suffering for sin that Yah deals  
decisively with sin and its harmful effects.***

<sup>10</sup> Yet the Eternal One planned to crush him *all along*,  
to bring him to grief, *this innocent servant of Yah.*

*When he puts his life in sin's dark place, in the pit of wrongdoing,  
this servant of Yah will see his children and have his days prolonged.  
For in His servant's hand, the Eternal's deepest desire will come to pass and flourish.*

<sup>11</sup> As a result of the **trials and** troubles that wrack his soul,  
Yah's servant will see *light* and be content

Because He knows, *really understands, what it's about; as Yah says,*  
“My just servant will justify countless others by taking on their punishment *and bearing it away.*”

<sup>12</sup> Because he exposed his very self—  
laid bare his soul to the vicious grasping of death—

And was counted among the worst, I will count him among the best.

I will allot this one, My servant, a share in all that is *of any value,*

Because he took on himself the sin of many  
and acted on behalf of those who broke My law.”

### Isaiah 52 The Voice

Wake up, *fair* Zion; dress in your strength.

Put on your most elegant clothes, O Jerusalem, holy city.  
Never again will *outsiders*—uncircumcised and the unclean—  
*who once abused and denigrated you* move within your *elect* borders.

<sup>2</sup> So brush off any dust *and dirt*; rise, *take your place of honor*, Jerusalem.  
Loose the chains from your neck *and raise your head in freedom*, captive children of Zion.

<sup>3</sup> For the Eternal has this to say:

**Eternal One:** You were taken for nothing,  
and it's nothing for Me to get you back.

<sup>4</sup> For Yah of Hosts, the Eternal, has this to say:

**Eternal One:** My people *willingly* went to live in Egypt long ago;  
but now Assyria has oppressed My people for no good reason.

<sup>5</sup> So what now? *Babylon* has assumed it can *simply* take My people away  
with no recompense and no respect.  
Their *tyrannical* rulers jeer *and cheer*  
and continually deride My name.

<sup>6</sup> Well, *it's not over*. **My people will know My name.**  
**At the time that I determine,**

My people will see again who I am.  
I will tell them, "I am here. *And I am ready.*"

<sup>7</sup> Ah, how beautiful the feet of those on the mountain  
who declare the good news *of victory*, of peace and liberation,<sup>[a]</sup>  
The voice that calls to Zion, *that chosen place for Yah's promise people*,  
announcing to them "Your God rules!"

<sup>8</sup> Listen! The ones who watch *and wait* are crying out *and laughing* for joy:  
*Look now*, for everyone will see the Eternal One coming back to Zion.

<sup>9</sup> Let the rock and rubble of Jerusalem erupt in joyful song  
for the Eternal has brought comfort to His people and redeemed Jerusalem.

<sup>10</sup> The Eternal has *flexed His muscles*, bared His holy arm  
for the world to see His power;  
Every nation, every person, every place on earth  
will witness the victory of our God.

***The prophet urges Yah's exiled people to leave Babylon, trusting in Yah  
and bringing with them the sacred vessels necessary to restore the  
priestly service of the temple.***

<sup>11</sup> *Servants of Yah*, turn away from that place;  
As for those who carry the vessels for the Eternal's *temple*,  
go, without touching any of *Babylon's* impurity, and make yourselves pure.

<sup>12</sup> Go in *confidence and grace*—no rushing, no frantic escape.  
*There's no need to be anxious*—the Eternal One goes before *and behind* you.

The God of Israel *paves the way with assurance and strength*.

**He watches your back.**

<sup>13</sup> **Eternal One:** See here! My servant *will succeed*.

He **will grow** *in character and reputation*, achieving high standing and status.

<sup>14</sup> Just as people used to be shocked by you,  
even so his appearance was disfigured;  
His form—*once glorious*—was marred until it hardly seemed human.

<sup>15</sup> Now many nations will be astonished *at his prominence*;  
world rulers will be speechless in his presence,

For they will see what they've never been told;  
they will understand what they've never heard.<sup>[b]</sup>

### [Ezekiel The Voice](#)

*The scroll Ezekiel is handed is a transcript of what he will report about Jerusalem's fate to his fellow exiles in Babylonia.*

*Although scrolls typically have writing on only one side (the front), the prophet sees that this scroll is covered with writing on both sides.*

*This signals not only the overflowing anger that Yah harbors for His people but also the scope of the disaster that will overwhelm Yah's rebellious nation.*

**1The Voice (to Ezekiel):** Son of man, eat what you find here—consume the scroll *you see before you*. Then go and preach to the people of Israel.

<sup>2</sup> So I opened my mouth, and He fed me the scroll.

**The Voice:** <sup>3</sup> Son of man, swallow this scroll I am giving you, and let it fill your stomach.

*So I ate it, and these words of Yah tasted as sweet as honey in my mouth.*

**The Voice:** <sup>4</sup> Son of man, go to the people of Israel and preach My message to them. <sup>5-6</sup> You are not being sent to a *far away* nation with an unintelligible language.

I am sending you to the people of Israel. But if I had sent you to foreign peoples with unintelligible languages, surely they would listen to you.

<sup>7</sup> But the people of Israel will refuse to listen to you because they refuse to listen to Me. As *I told you*, the Israelites are a hard-headed, stubborn-hearted people. <sup>8</sup> But I have set your jaw *just as tightly* and furrowed your brow *just as deeply* as theirs.

<sup>9</sup> I have made your head as hard as any rock. Do not be scared or intimidated by them, even though they are a rebellious lot.

<sup>10</sup> Son of man, take to heart all the words I am speaking to you. Listen carefully *to what I am saying*. <sup>11</sup> Now go to your people, the exiles *in Babylonia*, and give them My message. Proclaim to them, “This is what the Eternal Yah of Hosts has to say.” *It doesn’t matter* whether they listen to you.

<sup>12</sup> *Suddenly* the Spirit picked me up, and I heard a loud rumbling sound behind me—*it seemed to say*, “May the glory of the Eternal One be praised in His *holy* place!”

<sup>13</sup> The sound I heard was the sound made by the wings of the *four* living creatures brushing up against one another and the rumble made by the *spinning* wheels beside them.

<sup>14</sup> The Spirit picked me up and carried me away. I was *at once* resentful and impassioned, but *I couldn’t escape because* the hold the Eternal had on me was strong.

**The name Ezekiel means “Yah strengthens.”** Yah makes Ezekiel strong enough to face many challenges and accomplish his mission, but his strength is no match for Yah’s.

<sup>15</sup> *The Spirit* took me to a group of the exiles who lived by the Chebar Canal at Tel-abib. **I sat there among them in a daze for seven days.**

<sup>16</sup> After *those* seven days of confusion, the word of the Eternal *finally* came to me.

**Eternal One:** <sup>17</sup> Son of man, I have appointed you a sentry [Sentry = guard-watchman] for the people of Israel. Listen to what I say, then deliver My warning to them.

<sup>18</sup> If I send this message to a wicked person—“You will die”—but then you fail to warn him or help him to reconsider his wickedness so that he may not die, then he will die as a result of his evil *deeds*. *It will be your fault for not warning him.* His **blood** will be **on your hands**.

<sup>19</sup> But if you do forewarn a wicked person *and give him My message*, and yet he does not change his wicked thoughts and actions, then he will die as a result of his evil *deeds*. But you will have saved your own life *by doing what I directed*.

<sup>20</sup> Or again, when a righteous person turns his back on righteousness and falls into evil, then I will place a stumbling block before him, and he will surely die *as well*. Since you haven't alerted him, he will die for his evil ways.

**None of the righteous things he did will be remembered**, and I will hold you responsible for his death.

<sup>21</sup> But if you do forewarn a righteous person not to give in to sin, and he does not sin, he will certainly live because he listened to your warning, and you will have saved your own life *by doing what I directed*.

<sup>22</sup> There the hand of the Eternal came upon me, and His voice spoke to me:

**Eternal One:** Get up, and venture out to the plain *near Tel-abib*. I will speak to you there.

<sup>23</sup> So I stood up and ventured out to the plain where I saw the glory of the Eternal looming there—the same glory I had seen *earlier* by the Chebar Canal. *I was overwhelmed, so I fell down with my face on the ground.*

<sup>24</sup> The Spirit entered me, lifted me to my feet, and spoke to me.



**Eternal One:** Go inside your house and shut the door *behind you*.<sup>25</sup> Son of man, they will tie you up with ropes so that you cannot *get out of your house and* walk among your fellow exiles.

<sup>26</sup> I will stick your tongue to the roof of your mouth so that you cannot speak to warn them because they are a rebellious lot.

<sup>27</sup> But when I speak to you *the next time*, I will reopen your mouth, and you will proclaim to them,

“This is what the Eternal Yah of Hosts has to say.” At that point, it’s each person’s choice whether to listen. Some will listen; others will refuse because they are a rebellious lot.

***Now is a good time to look at something about ALL men and or Women Chosen by Yah of Hosts the Eternal Living Creator. We will look at how throughout time chosen people of Yah have challenged the one that Yah of Hosts sent to bring them back from sin!***

## **INDEED A TRULY REBELLIOUS AND STIFF NECKED PEOPLE THE CHALLENGES OF LEADERSHIP**

***What are the challenges to leadership?***

1. **Rivalry:** outright challenges to authority granted to someone
2. **Jealousy:** Competition against one Another, rather than working together!
3. **Possibly:** being disliked by brothers, sisters or others
4. **Someone thinking of you as being less than them,** possibly by your own brothers and or sisters

## (1) **Rivalry:**

- **Competition between Israelites or others.**

### **Korah, Dathan, and the 250 Elders of the Israelites**

#### [Genesis 36:5](#)

And Aholibamah bare Jeush, and Jaalam, and **Korah**: these are the sons of Esau, which were born unto him in the land of Canaan.

#### [Genesis 36:18](#)

The sons of Esau's wife Oholibamah: Chiefs Jeush, Jalam and **Korah**. These were the chiefs descended from Esau's wife Oholibamah daughter of Anah.

### [Numbers 16 The Voice](#)

*Sometime later, a discontented contingent challenged Moses.*

Korah (Izhar's son, Kohath's grandson, and Levi's great-grandson) together with the Reubenites Dathan and Abiram (Eliab's sons) and On (Peleth's son) <sup>2</sup> gathered another 250 Israelite men, all of them respectable members of the community, some even chosen leaders, and confronted Moses.

**Korah and His Men** *(to Moses and Aaron):*

<sup>3</sup> **You've taken this leadership way too far.**

We are all holy; indeed each individual *is holy to our God*.

The Eternal One is present among the entire congregation.

How can you presume to be better than any of us, the Eternal's *chosen* community?

<sup>4</sup> When Moses heard their complaint, he collapsed to the ground, *again hoping to divert Yah's anger*.

**Moses** *(to Korah and his men):* <sup>5</sup> In the morning, the Eternal One will demonstrate exactly who is who among us—who belongs to the Eternal<sup>[a]</sup> as a holy servant whom He allows into His presence.

He will indicate whom He chooses to approach Him. <sup>6</sup> All of you, take censers: Korah and your company. <sup>7</sup> Light them, put incense on the flame, and set them down in front of the Eternal tomorrow.

The person whom He chooses will be the holy one. **O Levites, you have taken this too far!**

<sup>8</sup> (to Korah)

Listen, you Levites. <sup>9</sup> Isn't it enough that the God of Israel has selected you specially, out of the entire Israelite congregation, to allow you to come close to the Eternal in the process of taking care of His very congregation tent and place of revelation?

To be so distinguished before all of the other Israelites in your service?

<sup>10</sup> The Eternal has granted you this privilege, Korah, you and all your fraternity of Levites. Yet you want the whole priesthood too? *You should be ashamed.*

<sup>11</sup> This has led you to band together against the Eternal. But why should you be so hard and gripe against Aaron?

<sup>12</sup> Bring *the brothers* Dathan and Abiram (Eliab's sons) to me.

**Dathan and Abiram:**

*Forget it. We are not going to come running at your bidding.*

<sup>13</sup> You took us out of a place that was so rich—*Egypt, flowing with milk and honey—in order to let us die in this desert wasteland, and now you're actually trying to assert yourself as our ruler.*

<sup>14</sup> You haven't brought us to a land flowing with milk and honey or delivered on your promise of fields and vineyards to call our own.

*What else will you do? Are you going to pluck out the eyes of these 250 men now? There's no way we're coming to you.*

<sup>15</sup> Now, **Moses was furious.**

**Moses (to Yah):** *Whatever You do*, do not even look at the offerings from these people. I've never taken anything that belonged to them or hurt them in any way.

**Moses responds with a justified and righteous anger. He demands that they be ignored because they're full of themselves, and they are liars too.**

<sup>16</sup> (to Korah) You, get your *unruly* mob over here tomorrow. *Assemble in this spot*—before the Eternal One *Himself*—you and your people. Aaron will be there too.

<sup>17</sup> Then let each person (all 250) take his censer, put the incense into it, and present it to the Eternal. You, too, Korah; and Aaron will do the same.

<sup>18</sup> They all did this. They ignited the censers, put their incense inside, and stood with Moses and Aaron at the opening of the congregation tent *where Yah would meet with them.*

<sup>19</sup> But Korah stirred up the people standing there against Moses and Aaron. The glory of the Eternal One was visible to all, <sup>20</sup> and then the Eternal spoke to Moses and Aaron.

Suddenly the brilliance of Yah's glory overtakes the place. The people are used to the glory of Yah being reserved for Moses. But now all could experience it. This rare occurrence is again related to open rebellion against Moses. Yah makes it clear: His conduit (**Connection**) to the people is Moses.

They must have thought back on the experience at Hazeroth, when Miriam and Aaron chastised Moses for marrying a Cushite, and Yah also appeared (in [chapter 12](#)).

**Eternal One:** <sup>21</sup> You two, break away from this crowd. Step aside so that I can devour them in a moment.

<sup>22</sup> But Moses and Aaron fell down, bowing low *before the glory of Yah.*

**Moses and Aaron:** O Yah, God of the spirit of all human beings, will You really take out Your anger for one person's wrongdoing on this large group?

<sup>23</sup> The Eternal One told Moses,

**Eternal One:**

<sup>24</sup> *Well, then, tell **the innocent** people to step aside*, to distance themselves from the places where **Korah, Dathan, and Abiram** live.

<sup>25</sup> So Moses picked himself up and went over to Dathan and Abiram, with all Israel's elders closely behind.

**Moses** (*to the greater congregation*):

<sup>26</sup> Get away from the houses of these presumptuous people *who have made Yah of Hosts so angry*. Get away from them and from all their possessions so that you're not destroyed *along with them* for their wrongdoing.

<sup>27</sup> The people *hurried to* distance themselves from Korah, Dathan, and Abiram and from their tents. Then Dathan and Abiram, along with their wives and children, stepped out of their tents and stood in the openings.

**Moses:** <sup>28</sup> Watch now, and you'll have proof that I'm not acting out of self-interest but was truly sent by the Eternal One to do everything *I've done so far*.

<sup>29</sup> If these instigators die normally, of natural causes, then I am not sent by Him.

<sup>30</sup> But if He does something completely extraordinary, if the ground *underneath them* opens up and swallows them whole along with everything they have (so that they go straight down into the land of death even while they're still alive);

then you can be absolutely sure that these men have willfully turned their backs on the Eternal One.

<sup>31</sup> **No sooner had Moses finished speaking** than the earth split underneath them. <sup>32</sup> The earth opened its mouth and swallowed them down—they and everything and everyone associated with Korah.

<sup>33</sup> Then, *just as suddenly*, the ground closed up over them again, and so they perished, taken alive to the land of the dead. <sup>34</sup> Those who remained ran away, terrified.

**Surviving Israelites:** What if the earth swallows us up too?

<sup>35</sup> A **fire shot out** from the Eternal One and **incinerated** [Burnt up] *the 250 men who were offering the incense on Korah's behalf.*

<sup>36</sup> The Eternal One continued speaking to Moses.

**Eternal One:** <sup>37-40</sup> Tell Priest Aaron's son, Eleazar, to pull the censers out of the smoldering pile and scatter the burning coals all around, *as far as he can*. Take the censers used by these men, at the cost of their lives, and hammer them down into sheets that can cover the altar.

After all, the objects are now holy, having been presented to Me.

**They'll also serve as a cautionary reminder for the Israelites that anyone who isn't related to Aaron shouldn't presume to approach Me with incense—or else he'll end up like Korah and his men**, just as I told you to warn would happen.

So Eleazar the priest hammered the bronze censers down into a covering for the altar. <sup>41</sup> Nevertheless, on the very next day, all of the Israelite people railed against Moses and Aaron.

**Israelites:** You murdered *Korah, Dathan, Abiram, and their families*, those people of the Eternal One.

<sup>42-43</sup> When the congregation gathered to attack them, Moses and Aaron headed for the congregation tent and stood in front of it.

The cloud was there, and the brilliance of the Eternal's presence was obvious to all.

<sup>44</sup> There, the Eternal One spoke to Moses.

**Eternal One:** <sup>45</sup> Stay clear of this *rebellious* lot because I am going to devour them right now.

Moses and Aaron fell to the ground, *hoping to abate (Stop) Yah's anger.*

**Moses (to Aaron):**

<sup>46</sup> Hurry, light your censer off of the altar's flame, put incense on the flame, and bring it out into the midst of the congregation to cover their *sins*!

The Eternal One's anger has already headed into the crowd, carrying plague *and destruction with it*.

<sup>47</sup> **So Aaron rushed into the crowd with his *sacred* censer, even as people had already begun to suffer the plague.**

**He stood there covering their sins with the incense smoke, <sup>48</sup> and where he stood, the plague stopped—dead people on one side, the living on the other.**

<sup>49</sup> ***Thus the plague ended as swiftly as it had begun, but a full 14,700 died that day, in addition to all those who died in the Korah affair.***

<sup>50</sup> **Then Aaron walked back to join Moses in front of the congregation tent since the plague had stopped.**

**(Jephthah)**

### [Judges 11 The Voice](#)

1 Now Jephthah of Gilead was the son of a prostitute but a mighty warrior. His father was Gilead, <sup>2</sup> but Gilead's wife bore other sons who grew up and drove Jephthah away **because they did not want the son of another woman *other than Gilead's wife to inherit anything from their father.***

<sup>3</sup> So he ran away to the land of Tob, where he became the leader of a gang of bandits who followed him.

<sup>4-6</sup> When the Ammonites attacked Israel, the leaders of Gilead asked Jephthah to return from Tob to be their commander and lead them against the Ammonite invaders.

<sup>7</sup> **Jephthah replied.**

**Jephthah:** *Ha! Aren't you the same people who hated me so much that you drove me from my father's house? And you come to me now and ask me for help?*

<sup>8</sup> The leaders responded to Jephthah.

**Leaders of Gilead:** *You're right. All the same we need your help. Come lead us against the Ammonites, and we will make you leader over us and all who live in Gilead.*

<sup>9</sup> Jephthah asked the leaders of Gilead *a question.*

**Jephthah:** *Let me make sure I understand this—if I come back with you to fight the Ammonites and the Eternal allows me to be victorious, you will really make me your leader?*

**Leaders of Gilead:** <sup>10</sup> May the Eternal be our witness. We will do as you say.

<sup>11</sup> So Jephthah returned with the leaders of Gilead; the people made him their leader and commander, and Jephthah repeated his words before the Eternal at Mizpah.

<sup>12</sup> Jephthah sent messengers to the king of the Ammonites.

**Jephthah's Message:** What do you have against me? Why are you attacking my people in my land?

<sup>13</sup> This king of the Ammonites answered Jephthah's messengers.

**King of the Ammonites:** Israel, when it traveled out of Egypt, took away my land from the Arnon *River* to the Jabbok and *from the Jabbok* all the way to the Jordan. Give it back, and we will be at peace.

<sup>14</sup> Jephthah once again sent messengers to the king of the Ammonites.

**Jephthah's Message:** <sup>15</sup> Here is my response *to your claim*: Israel did not take away the land of the Ammonites or the Moabites. <sup>16</sup> When my people came up out of Egypt, Israel passed through the desert to the Red Sea and on to Kadesh.



<sup>17</sup> At that time, Israel sent a messenger to the king of Edom, asking for permission to travel through his country. But the king would not hear us. Israel also sent *a request* to the king of Moab, but he also refused. So Israel remained *where they were*, at Kadesh.

<sup>18</sup> Then they traveled through the wilderness, passing around the lands of Edom and Moab; and on the eastern edge of Moab, they camped on the far bank of the Arnon, well outside the border of Moab.

<sup>19</sup> Israel then sent messengers to Sihon, king of the Amorites, in Heshbon, asking, “Let us pass through your land to reach our own country.”

<sup>20</sup> But Sihon, too, did not trust Israel. He gathered his armies at Jahaz and went to war with us.

<sup>21</sup> Then **the Eternal One**, the True God of Israel, gave us victory over Sihon and all his people, and we defeated them *utterly*.

That’s why Israel occupied the land of the Amorites, who had inhabited that territory, <sup>22</sup> all of the Amorite land from the Arnon to the Jabbok, from the wilderness to the Jordan.

<sup>23</sup> The Eternal One, the True God of Israel, conquered the Amorites for the good of His people, Israel. **Do you think you can replace them?**

<sup>24</sup> Are you unsatisfied with what your (False) god, Chemosh, has given you? We will possess what the Eternal One, our True God has given us. <sup>25</sup> Are you a greater king than Balak, son of Zippor, king of Moab?

Did he ever have a conflict with Israel or go to war against us?

<sup>26</sup> For 300 years we have occupied Heshbon and its surrounding villages, Aroer and its villages, and all the towns along the Arnon. Why haven’t you ever attempted to recover them until now?

<sup>27</sup> I have not done any wrong to you, but you have wronged me by going to war against me *and my people*.

So let the **Eternal, the Judge over us all**, decide today who will triumph in this conflict between Israel and Ammon.

<sup>28</sup> The king of the Ammonites ignored the message Jephthah sent him.

<sup>29</sup> Then the Spirit of the Eternal descended on Jephthah, and he traveled through Gilead and Manasseh, through Mizpah of Gilead to confront the Ammonite army.

<sup>30</sup> **Jephthah made a vow to the Eternal One.**

**Jephthah:** **If you will give me victory** over the Ammonites, <sup>31</sup> then I will make a burnt offering of the first thing that comes out of my door to meet me when I return in victory.

**[Did you see something important concerning a burnt offering; what is a burnt offering for anyway?]**

<sup>32</sup> Jephthah went to battle, and the Eternal gave him victory over the Ammonites.

<sup>33</sup> His army conquered 20 towns, from Aroer to near Minnith all the way to Abel-keramim, and Israel defeated Ammon decisively.

<sup>34</sup> But when Jephthah came home *in triumph* to Mizpah, who should rush out to meet him but his daughter, dancing and playing a tambourine? She was his only child; he had no other sons or daughters. <sup>35</sup> When Jephthah saw her, he tore his clothes *in grief*.

**Jephthah:** O, my daughter, no! You have just made me miserable; you have brought me to my knees! I have made a vow to the Eternal, and I cannot break it.

**Daughter:** <sup>36</sup> My father, the Eternal God has given you victory over your enemies the Ammonites. If you have made a vow to Him, then do what you have promised to do to me.

<sup>37</sup> But please give me two months to go and weep in the highlands with my friends, **since I will never love a man and raise a family.**

**Jephthah:** <sup>38</sup> You may go.

She and her friends went away and wailed upon the mountains **because she would never know the love of a man;** <sup>39</sup> then when two months had passed, she returned to her father, and he did to her as he had vowed.

**Since she had never slept with a man,** a custom arose in Israel <sup>40</sup> that every year the young women in Israel would go out for four days to lament *the fate of* the daughter of Jephthah of Gilead.

## PART TWO

### Jealousy

#### [Numbers 12 The Voice](#)

*While they were at Hazeroth, Miriam and Aaron chastised Moses for marrying a foreign woman—a Cushite (and it was true that he did indeed marry such an African).*

[**Notice anything here**; how about [Isaiah 19:25](#)?]

#### [Isaiah 19:25](#)

Whom Yah of Hosts shall bless, saying, Blessed be **Egypt my people**, and Assyria the work of **my** hands, and Israel mine inheritance.

Could Moses or other Israelites, possibly have descendants in Africa/Egypt?

#### Resuming [Numbers 12 The Voice Translation](#)

**Miriam and Aaron:** <sup>2</sup> Has the Eternal One spoken only through Moses? *No*, the Eternal has also spoken through us.

Now, the Eternal One heard this. <sup>3</sup> For his part, Moses was a *uniquely* humble fellow, more humble than anyone in the entire world. <sup>4</sup> All of a sudden, the Eternal called *the three siblings together*.

**Eternal One:** Come here, you three—Moses, Aaron, and Miriam. *Join Me* at the congregation tent. They did.

<sup>5</sup> **The Eternal One descended** [*Came down*] **in a cloud-column**, [Pillar 5982]

(Like a Tornado) stood at the tent opening, and summoned *just* Aaron and Miriam. They came forward.

In the [Strong's Exhaustive Concordance of the Bible](#) (1) the noun “ammud” usually signifies something that stands upright like a “pillar”

## Pillar of a cloud by Day

## Pillar of cloud by night

[Exodus 13:21](#) King James Bible: And Yah of Hosts went before them **by day** in a pillar of a cloud, to lead them the way; and **by night** in a pillar **of fire**, to give them light; to go by day and night:



[Exodus 14:19-20 The Clear Word](#)... Then the Angel of Yah, who had been leading the children of Israel, moved to the rear settling between them and the Egyptian army.

<sup>20</sup> The cloud in which the Angel of Yah was enveloped became a wall of darkness to the Egyptians, but a wall of light to the children of Israel.

[[Strong's Exhaustive Concordance \(Hebrew Dictionary\) of the Bible](#) - darkness (2822)] means; from 2821; the dark; hence, literally darkness; figuratively **misery**, **destruction**, **death**, ignorance, **sorrow**, wickedness:-darkness

Resuming [Numbers 12 The Voice Translation](#) verse 6

**Eternal One:** <sup>6</sup> *Listen to Me. When there are prophets in your midst, I, the Eternal One, will show Myself to them in visions, and will sound My voice in their dreams.*

<sup>7</sup> **It's different with My servant, Moses. I have entrusted him above anyone else in My whole house,** <sup>8</sup> and with him I communicate face-to-face.

We speak directly and without riddles. He can even see the very form of the Eternal. **So why aren't you nervous about criticizing My servant, Moses?**

*Moses is described as uniquely close to Yah of Hosts.* He is singled out as Yah's servant, a distinction reserved for a few in the Old Testament, with David being the most notable. His importance is underscored by Yah's unique communication with Moses.

It is direct, plain, and without trances, visions, or dreams.

[Numbers 12:6](#)

And he said, Hear now my words: If there be a prophet among you, I Yah of Hosts will make myself known unto him in a **vision**, and will speak unto him in a **dream**.]

Resuming [Numbers 12 The Voice Translation at verse 9](#)

**Literally**, the communication is right in Yah's face. The idea here is that it is **not veiled** but intimate; there is closeness between (Yah) [Our *God*] and Moses no other person shares.

But in the same way that [The anointed] will be understood only by those who know Him and are known by Him,

What is being said here is there will be an illustration or example of a good shepherd, and bad uncaring shepherds! The Eternal Yah communicates with us sometimes literally, and many times in symbolic wording and experiences!

Not every Hebrew Israelite will understand what is going on; (Why) the reasoning is because of the condition of their hearts/minds-spirits or their (Thought processes.)

The Eternal Yah will have his messenger literally act out what is going to happen in the future to His people; sometimes it is because they didn't heed the warning, and as a result they are told in advance of **what is coming, and what will happen to them and or the people following their wicked example of leadership.**

**Start here 02/03/2024**

## Zechariah 11 The Voice

- Eternal One:** Open your gates, O Lebanon;  
let the fire in to destroy your cedars!
- <sup>2</sup> Wail, O cypress, for the cedars have fallen  
and their glory lies smoldering in the dust.  
Wail, *stately* oaks of Bashan,  
for your thick forest lies on the ground!
- <sup>3</sup> Listen to the shepherds *in the land*,  
wailing for their *power and* splendor that lies smoldering in the dust!  
Listen to the roar of the lions,  
the pride of the Jordan that lies smoldering in the dust!

One of the most beautiful and pervasive images in prophetic poetry and praise psalms is that of the good shepherd. It's an appropriate and recognizable image for **such a pastoral people**.

**[The people are being characterized [Shown as being sheep in a pasture]**

**The Eternal One**, the psalm says, is the Shepherd ([Psalm 23](#)). The Anointed King also comes to shepherd His people. But there are wicked shepherds, too; self-appointed and self-interested, **they use and abuse the people**.

<sup>4</sup> The Eternal (Yah) my God has this to say:

**Eternal One:** Take care of the flock headed for slaughter. <sup>5</sup> The people who buy My sheep kill them without repercussion. Their sellers *mockingly* say, "I'm rich. Praise the Eternal One!" Even their own shepherds have no mercy on them.

<sup>6</sup> Because of this **I promise that I, the Eternal One**, will no longer show pity to the citizens of this land. Instead, I will hand each one over to his neighbor, each one over to his king. Those power mongers will oppress *them and abuse* the land, and I will do nothing to free the sheep.

<sup>7</sup> And so I became the shepherd of the sheep headed for slaughter because of the poorest sheep.

**I took two staffs in my hand**—one I named Favor *of (Yah) God* and the other I named Unity *of the People*. With those I took care of the sheep.

<sup>8</sup> **In the span of one month**, I expelled **three shepherds** *who cared nothing for the sheep*. I had become tired of the way they have cared for my flock, and they have cared nothing for me.

**Zechariah (to the sheep):** <sup>9</sup> I will watch over you no longer. Those who are meant to die will die. Those who are meant to perish will perish. Whoever is left behind will devour his neighbor!

<sup>10</sup> Then I took my staff named Favor of (Yah) God, and I snapped it in half, dissolving the covenant I had made with all the people. <sup>11</sup> On that very day when the covenant was broken, *the sheep traders*<sup>[a]</sup> **watching me knew it was the word of the Eternal One.**

**Zechariah** (to the sheep traders): <sup>12</sup> If you think it is right, give me what I have earned. If you don't, then keep it *for yourselves*.

They took **30 pieces of silver**, the price set as my wages, *the price of a slave*.

[[The Living Bible Translation Exodus 21:32](#)]

<sup>32</sup> But if the ox gores a slave, whether male or female, the slave's master **shall be given thirty pieces of silver**, and the ox shall be stoned.

**Eternal One** (to Zechariah): <sup>13</sup> Give *My deserved portion* of your fee to the potter.

And I did as He told me. I took the **30 shekels of silver**—the noble price of my valuable service—and gave them to the potter in the Eternal's temple.<sup>[b]</sup> <sup>14</sup> Afterward I broke my other staff, *Unity of the People*, which severed the bond between *the people of Judah* and Israel.

**Eternal One** (to Zechariah): <sup>15</sup> Take up once again the tools of a *shepherd*, **this time a foolish shepherd**, <sup>16</sup> because I am going to raise up in this land a *new breed of shepherd*: **one who does not care for the perishing**, search for the young, heal the injured, or feed the hungry. This new shepherd will feast on the fat from his own flock, tearing their hoofs from their flesh.

<sup>17</sup> Watch out, worthless shepherd who abandons the flock!  
*You will be made defenseless.*  
May the sword strike his *right arm*  
and *pierce* his right eye!  
May his arm hang limp at his side *so he has no strength*,  
and may his right eye be forever blinded *so he can't shoot an arrow!*

#### Footnotes

1. [11:11](#) Hebrew manuscripts read, "poorest sheep."

Resuming [Numbers 12 The Voice Translation verse 8](#)

Yah's communication to Moses is different. It is not a riddle that is hard to understand or easy to confuse.

Yah is seen and heard clearly by His servant and friend, Moses.

<sup>9</sup> **The Eternal left, quite angry with Miriam and Aaron.**

<sup>10</sup> When the cloud lifted from the congregation tent, you could see that Miriam had been stricken with a disfiguring skin condition. Her skin looked white, like snow. Aaron looked at her, saw this, <sup>11</sup> and immediately turned to Moses.

**Aaron:** Please, Moses, my lord, don't punish us for this offense that we so stupidly committed. <sup>12</sup> Don't leave her in this partial death—like a stillborn baby whose flesh is already half-rotted away!

**Moses (pleading to Yah of Hosts):** <sup>13</sup> O, Yah, I ask You to please heal her!

**Eternal One (to Moses):** <sup>14</sup> *If her father had been angry with her and made it obvious by, say, spitting in her face, wouldn't she have to bear her shame for a week? Just so, you must ostracize her from the camp for seven days.*

After that, she can rejoin the community.

<sup>15</sup> So Miriam was shut out of the community for **seven days**, which also meant that the whole group didn't travel until Miriam was brought back in, <sup>16</sup> and they set out again. They journeyed from Hazereth into the Paran Wilderness and set up camp there.

\*\*\*\*\*

### Numbers 11:25-29

<sup>25</sup> And Yah of Hosts came down in a cloud, and spoke unto him, and took of the spirit that was upon him, and gave it unto the seventy elders: and it came to pass, that, when the spirit rested upon them, they prophesied, and did not cease.

<sup>26</sup> **But there remained two** [*of the 70 Elders that Moses chose to help be judges*] of the men in the camp, the name of the one was **Eldad (Strong's Exhaustive Concordance 419)**, and the name of the other **Medad (Strong's Exhaustive Concordance 4312)**: **and the spirit rested upon them**; and they were of them that were written, **but went not out unto the tabernacle**: and they prophesied in the camp.



What does this phrase mean→ but went not out unto the tabernacle means: look below

### MSG

Meanwhile two men, **Eldad** and **Medad**, had stayed in the camp. They were listed as leaders but they didn't leave camp to go to the Tent. Still, the Spirit also rested on them and they prophesied in the camp.

[Here is the understanding of this verse]; these two men **DID NOT** go into the Tent of Meeting or the Tabernacle Tent which housed Yah's Spirit,

The future's symbolic meaning would be that the two servants who remained with the donkey ([Genesis 22:3](#)) when Abraham went to the TOP of Mount Moriah; as the Mountain symbolized (Yah's thrown in space) these two servants would also symbolize the two Olive Branches spoken in Zachariah 4<sup>th</sup> Chapter;

[Zechariah 4:12](#) King James

And I answered again, and said unto him, What be these two **olive branches** which through the two golden pipes empty the golden oil out of themselves?

<sup>11</sup> Then answered I, and said unto him, What are these **two olive trees** upon the right side of the candlestick and upon the left side thereof?

<sup>13</sup> And he answered me and said, Know you not what these be? And I said, No, (To the Angel).

<sup>14</sup> Then said he, these are the two anointed ones, that stand by the God of the whole earth.

## THE VOICE TRANSLATION

**Zechariah** (*to the heavenly messenger*): <sup>11</sup> What are the two olive trees, the ones on the right and left of the lampstand? *What do these mean?*

<sup>12</sup> (persisting) And the two *fruitful* olive branches *that extend toward the lampstand*, the ones supported by the two gold pipes pouring out their gold oil—*what do these mean?*

**Heavenly Messenger:** <sup>13</sup> Do you not know what they are?

**Zechariah:** No, *I don't*.

Heavenly Messenger: <sup>14</sup> **The olive trees are the two men** who have been anointed with fresh oil, **Zerubbabel and Joshua**. [*In the past*] They will rule Jerusalem jointly, one over politics and one over religion, and serve the Master over all the earth.

\*\*\*\*\*

It is very important to realize that there is a difference between verse 14 above where **Zerubbabel and Joshua were responsible**, one over politics and one over religion when looking through the eye glasses of **Ecclesiastes 1:9**;

<sup>9</sup> **What has been** will be again,  
**what has been done** will be done again; there is **nothing new** under the sun.

In **the end time** when examining **Psalms 110**, the two offices of King and Priest that were separated after Melchisedech, will once again be vested or assigned to one (1) man in the future as it written in **Psalms 110**;

**Genesis 14:18** Good News Translation [Torah]

And Melchizedek, **who was king** of Salem and **also a priest** of the Most High God, brought bread and wine to Abram,

[Note the above scripture happened many years ago **in the past**; but in **Psalms 110** the future Branch/Davidic king with mankind, will occupy both the duties of a King amongst the Israelites,

**Psalm 110 Good News Translation**

**Yah of Hosts and His Chosen King<sup>[a]</sup>**

Yah said to my [*High ranking official*],

“Sit here at my right side  
until I put your enemies under your feet.”

<sup>2</sup> From Zion Yah of Hosts will extend your royal power.

“Rule over your enemies,” he says.

<sup>3</sup> On the day you fight your enemies,  
your people will volunteer.

Like the dew of early morning

your young men will come to you on the sacred hills.<sup>[b]</sup>

<sup>4</sup> *Yah of Hosts made **a solemn promise** and will not take it back:  
“You will be a priest forever  
in the priestly order of Melchizedek.”* As he will sit upon the thrown of  
King David (*2 Samuel 7<sup>th</sup> Chapter*);

This man is an offspring of the same King David that killed Goliath, **but** this man **whoever he is** will also be a **Prince or son** under Yah of Hosts; see [Ezekiel 44](#) below↓

### [Ezekiel 44 Good News Translation](#)

#### **The Use of the East Gate**

The man led me to the outer gate at the east side of the Temple area. The gate was closed, <sup>2</sup> and Yah of Hosts said to me, “This gate will stay closed and will never be opened. No human being is allowed to use it, because I, Yah of Hosts God of Israel, have entered through it. It is to remain closed.

<sup>3</sup> **The ruling prince**, however, may go there to eat a holy meal in my presence. He is to enter and leave the gateway through the entrance room at the inner end.” (Study about the ruling Prince in [Zechariah 3<sup>rd</sup> chapter](#))

\*\*\*\*\*

Let’s take a closer look at two of the men of the seventy Elders

### [Strong’s Exhaustive Concordance of the Bible](#)

Meaning of: Eldad

**Eldad (419)** God has loved; referenced from (410) short version, from (352) **ayil**; from the same as (193) **to twist the body, be strong**; the basic meaning of **ayil** is **strength**; hence **ayil** means “**ram**” Remember when Abraham was going to sacrifice his son Isaac?, and Abraham was stopped, **and A ram** was caught in the bush by its horns?

[[See Genesis 22:13](#)], specifically, a chief (politically); a ram (from his strength) an oak or other strong tree (*an Israelite*); **ayil**; 352 (6)

In the first instance the word **ayil** represents chiefs in the sense of head political figures,

Also means (despots), mean - a powerful ruler. from **410**; strength, mighty and **1730**;

\*\*\*\*\*

**Strong's Concordance of the Bible** meaning of: **Medad** (4312)

From (**3032**) in the sense of loving; affectionate; Medad, an Israelite to throw e.g. lots to revere or worship (with extended hands to bemoan (by wringing the hands):- praise give thanks confess thanks, make confession, thanksgiving

**Resuming Numbers 11:27-29**

<sup>27</sup> And there ran a young man, and told Moses, and said, **Eldad** and **Medad** do prophesy in the camp.

<sup>28</sup> And **Joshua the son of Nun**, the servant of Moses, one of his young men, answered and said, My lord (*Title for High Ranking Official*) Moses, **forbid them.**

<sup>29</sup> And Moses said unto him, **Enviest [Envy]** you for my sake? would Yah that all Yah of Host's people were prophets, and that Yah of Hosts would put his spirit upon them!

**\*\*Possibly Being Dislike by Either Brothers or Sisters\*\***

**Genesis 37 Living Bible**

So Jacob settled again in the land of Canaan, where his father had lived.

<sup>2</sup> Jacob's son Joseph was now seventeen years old. His job, **along with his half brothers**, the sons of his father's wives **Bilhah and Zilpah**, was to shepherd his father's flocks. But Joseph reported to his father some of the bad things they were doing.

<sup>3</sup> *Now as it happened, **Israel loved Joseph more than any of his other children**, because Joseph was born to him in his old age.*

So one day Jacob gave him a special gift—a brightly colored coat.<sup>[a]</sup><sup>4</sup> His brothers of course noticed their father’s partiality, and consequently hated Joseph; they couldn’t say a kind word to him.

<sup>5</sup> One night Joseph had a dream and promptly reported the details to his brothers, causing even deeper hatred.

<sup>6</sup> “Listen to this,” he proudly announced. <sup>7</sup> “We were out in the field binding sheaves, and my sheaf stood up, and your sheaves all gathered around it and bowed low before it!”

<sup>8</sup> “So you want to be our king, do you?” his brothers derided. **And they hated him** both for the dream and for his cocky attitude.

<sup>9</sup> Then *he had another dream and told it to his brothers*. “Listen to my latest dream,” he boasted. “The sun, moon, and eleven stars bowed low before me!”

<sup>10</sup> *This time he told his father as well as his brothers; **but his father rebuked him**.*

“What is this?” he asked. “Shall I indeed, and your mother and brothers come and bow before you?”

<sup>11</sup> His brothers were fit to be tied concerning this affair, but his father gave it quite a bit of thought and wondered what it all meant.

<sup>12</sup> One day Joseph’s brothers took their father’s flocks to Shechem to graze them there.

<sup>13-14</sup> A few days later Israel called for Joseph, and told him, **“Your brothers are over in Shechem grazing the flocks. Go and see how they are getting along, and how it is with the flocks, and bring me word.”**

“Very good,” Joseph replied. So he traveled to Shechem from his home at Hebron Valley.

<sup>15</sup> A man noticed him wandering in the fields.

“Who are you looking for?” he asked.

<sup>16</sup> “For my brothers and their flocks,” Joseph replied. “Have you seen them?”

<sup>17</sup> “Yes,” the man told him, **“they are no longer here.”** I heard your brothers say they were going to Dothan.” So Joseph followed them to Dothan and found them there.

<sup>18</sup> But when they saw him coming, recognizing him in the distance, they **decided to kill him!**

<sup>19-20</sup> “Here comes that master-dreamer,” they exclaimed. “Come on, let’s kill him and toss him into a well and tell Father that a wild animal has eaten him. Then we’ll see what will become of all his dreams!”

<sup>21-22</sup> But Reuben hoped to spare Joseph’s life. “Let’s not kill him,” he said; “we’ll shed no blood—let’s throw him alive into this well here; that way he’ll die without our touching him!” (*Reuben was planning to get him out later and return him to his father.*)

<sup>23</sup> So when Joseph got there, they pulled off his brightly colored robe, <sup>24</sup> and threw him into an empty well—there was no water in it.

<sup>25</sup> Then they sat down for supper. Suddenly they noticed a string of camels coming towards them in the distance, probably Ishmaelite traders who were taking gum, spices, and herbs from Gilead to Egypt.

<sup>26-27</sup> “Look there,” Judah said to the others. “Here come some Ishmaelites. **Let’s sell Joseph to them! Why kill him and have a guilty conscience?**

Let’s not be responsible for his death, for, after all, he is our brother!” And his brothers agreed.

<sup>28</sup> So when the traders<sup>[b]</sup> came by, his brothers pulled Joseph out of the well and sold him to them for twenty pieces of silver, and they took him along to Egypt.

<sup>29</sup> Some time later, Reuben (who was away when the traders came by)<sup>[c]</sup> returned to get Joseph out of the well. When Joseph wasn't there, he ripped at his clothes in anguish and frustration.

<sup>30</sup> “The child is gone; and I, where shall I go now?” he wept to his brothers. <sup>31</sup> Then the brothers killed a goat and spattered its **blood** on Joseph's coat, <sup>32</sup> and took the coat to their father and asked him to identify it.

“We found this in the field,” they told him. “Is it Joseph's coat or not?”

<sup>33</sup> Their father recognized it at once.

“Yes,” he sobbed, “it is my son's coat. A wild animal has eaten him. Joseph is without doubt torn in pieces.”

<sup>34</sup> Then Israel tore his garments and put on sackcloth and mourned for his son in deepest mourning for many weeks. <sup>35</sup> His family all tried to comfort him, but it was no use.

“I will die in mourning for my son,” he would say, and then break down and cry.

<sup>36</sup> Meanwhile, in Egypt, the traders sold Joseph to Potiphar, an officer of the Pharaoh—the king of Egypt. Potiphar was captain of the palace guard, the chief executioner.

#### *Footnotes*

1. [Genesis 37:3](#) *a brightly colored coat*, more literally, “an ornamented tunic” or “long-sleeved tunic.”
2. [Genesis 37:28](#) *traders*, literally, “Midianites.”
3. [Genesis 37:29](#) *who was away when the traders came by*, implied.

**This is Another Example** of Possibly Being Dislike  
By Either your Brothers or Sisters

**King David**

[1 Samuel 17 Good News Translation](#)

## Goliath Challenges the Israelites

<sup>1</sup> The Philistines gathered for battle in Socoh, a town in Judah; they camped at a place called Ephes Dammim, between Socoh and Azekah. <sup>2</sup> Saul and the Israelites assembled and camped in Elah Valley, where they got ready to fight the Philistines.

<sup>3</sup> The Philistines lined up on one hill and the Israelites on another, with a valley between them.

<sup>4</sup> A man named Goliath, from the city of Gath, came out from the Philistine camp to challenge the Israelites. He was over nine feet<sup>[a]</sup> tall <sup>5</sup> and wore bronze armor that weighed about 125 pounds and a bronze helmet.

<sup>6</sup> His legs were also protected by bronze armor, and he carried a bronze javelin slung over his shoulder. <sup>7</sup> His spear was as thick as the bar on a weaver's loom, and its iron head weighed about fifteen pounds.

A soldier walked in front of him carrying his shield. <sup>8</sup> Goliath stood and shouted at the Israelites, “What are you doing there, lined up for battle?”

I am a Philistine, you slaves of Saul! Choose one of your men to fight me. <sup>9</sup> If he wins and kills me, we will be your slaves; but if I win and kill him, you will be our slaves.

<sup>10</sup> Here and now I challenge the Israelite army. I dare you to pick someone to fight me!” <sup>11</sup> When Saul and his men heard this, they were terrified.

### David in Saul's Camp

<sup>12</sup> David was the son of Jesse, who was an Ephrathite from Bethlehem in Judah. Jesse had eight sons, and at the time Saul was king, he was already a very old man.<sup>[b]</sup> <sup>13</sup> His three oldest sons had gone with Saul to war.

The oldest was Eliab, the next was Abinadab, and the third was Shammah. <sup>14</sup> David was the youngest son, and while the three oldest brothers stayed with Saul,

<sup>15</sup> David would go back to Bethlehem from time to time, to take care of his father's sheep.

<sup>16</sup> Goliath challenged the Israelites every morning and evening for **forty days**.



<sup>17</sup> **One day Jesse said to David**, “Take a half-bushel of this roasted grain and these ten loaves of bread, and hurry with them to your brothers in the camp.

<sup>18</sup> And **take these ten cheeses to the commanding officer. Find out how your brothers are getting along and bring back something to show that you saw them and that they are well.**

[Notice that the older brothers got first crack to kill Goliath; did they also get first crack or opportunity to chosen by Yah of Hosts in replacing King Saul?... all 7 of David’s brothers were assembled when Jesse was told to **BRING ALL 8 OF HIS SONS**]

[Why do you think Yah did it this way?]

<sup>19</sup> King Saul, your brothers, and all the other Israelites are in Elah Valley fighting the Philistines.”

<sup>20</sup> David got up early the next morning, **left someone else in charge of the sheep**, [*What does this mean, do you know?*] took the food, and went as Jesse had told him to.

He arrived at the camp just as the Israelites were going out to their battle line, shouting the war cry.

<sup>21</sup> The Philistine and the Israelite armies took positions for battle, facing each other. <sup>22</sup> David left the food with the officer in charge of the supplies, ran to the battle line, went to his brothers, and asked how they were getting along.

<sup>23</sup> As he was talking with them, Goliath came forward and challenged the Israelites as he had done before. And David heard him. <sup>24</sup> When the Israelites saw Goliath, they ran away in terror.

<sup>25</sup> “Look at him!” they said to each other. “Listen to his challenge!

King Saul has promised to give a big reward to the man who kills him; the king will also give him his daughter to marry and will not require his father's family to pay taxes.”<sup>[c]</sup>

<sup>26</sup> David asked the men who were near him, “What will the man get who kills this Philistine and frees Israel from this disgrace? After all, who is this heathen Philistine to defy the army of the living God?”

<sup>27</sup> They told him what would be done for the man who killed Goliath.

<sup>28</sup> *Eliab, David's oldest brother, heard David talking to the men. He became angry with David and said, “What are you doing here? Who is taking care of those sheep of yours out there in the wilderness? You smart aleck, you! You just came to watch the fighting!”*

<sup>29</sup> “Now what have I done?” **David asked**. “Can't I even ask a question?”

<sup>30</sup> He turned to another man and asked him the same question, and every time he asked, he got the same answer.

<sup>31</sup> Some men heard what David had said, and they told Saul, who sent for him.

<sup>32</sup> David said to Saul, “Your Majesty, no one should be afraid of this Philistine! I will go and fight him.”

<sup>33</sup> “No,” answered Saul. “How could you fight him? You're just a boy, and he has been a soldier all his life!”

<sup>34</sup> “Your Majesty,” David said, “I take care of my father's sheep. Any time a lion or a bear carries off a lamb, <sup>35</sup> I go after it, attack it, and rescue the lamb. And if the lion or bear turns on me, I grab it by the throat and beat it to death.

<sup>36</sup> I have killed lions and bears, and I will do the same to this heathen Philistine, who has defied the army of the living Yah/God.

<sup>37</sup> Yah of Hosts has saved me from lions and bears; he will save me from this Philistine.”

“All right,” Saul answered. “Go, and Yah of Hosts be with you.” <sup>38</sup> He gave his own armor to David for him to wear: a bronze helmet, which he put on David's head, and a coat of armor.

<sup>39</sup> David strapped Saul's sword over the armor and tried to walk, but he couldn't, because he wasn't used to wearing them.

“I can't fight with all this,” he said to Saul. “I'm not used to it.” So he took it all off.  
<sup>40</sup> He took his shepherd's stick and then picked up five smooth stones from the stream and put them in his bag. With his sling ready, he went out to meet Goliath.

### **David Defeats Goliath**

<sup>41</sup> The Philistine started walking toward David, with his shield bearer walking in front of him. He kept coming closer, <sup>42</sup> and when he got a good look at David, he was filled with scorn for him because he was just a nice, good-looking boy.

<sup>43</sup> He said to David, “What's that stick for? Do you think I'm a dog?” And he called down curses from his god on David. <sup>44</sup> “Come on,” he challenged David, “and I will give your body to the birds and animals to eat.”

<sup>45</sup> David answered, “You are coming against me with sword, spear, and javelin, but I come against you in the name of Yah of Hosts Almighty, the God of the Israelite armies, which you have defied.

<sup>46</sup> This very day Yah of Hosts will put you in my power; I will defeat you and cut off your head.

[Cut off the head of Leviathan, the Serpent, and or the Head of the end day  
Babylon...hum mm]

And I will give the bodies of the Philistine soldiers to the birds and animals to eat. Then the whole world will know that Israel has a God, <sup>47</sup> and everyone here will see that Yah of Hosts does not need swords or spears to save his people.

He is victorious in battle, and he will put all of you in our power.”

<sup>48</sup> Goliath started walking toward David again, and David ran quickly toward the Philistine battle line to fight him.

<sup>49</sup> He reached into his bag and took out a stone, which he slung at Goliath. It hit him on the forehead and broke his skull, and Goliath fell face downward on the ground.

<sup>50</sup> And so, without a sword, David defeated and killed (disabled) Goliath with a sling and a stone! <sup>51</sup> He ran to him, stood over him, took Goliath's sword out of its sheath, and cut off his head and killed him. (Note could be worded better)

When the Philistines saw that their hero was dead, they ran away.<sup>52</sup> The men of Israel and Judah shouted and ran after them, pursuing them all the way to Gath<sup>[d]</sup> and to the gates of Ekron.

The Philistines fell wounded all along the road that leads to Shaaraim, as far as Gath and Ekron.<sup>53</sup> When the Israelites came back from pursuing the Philistines, they looted their camp.

<sup>54</sup> David got Goliath's head and took it to Jerusalem, but he kept Goliath's weapons in his own tent.

### David Is Presented to Saul

<sup>55</sup> When Saul saw David going out to fight Goliath, he asked Abner, the commander of his army, “Abner, whose son is he?”

“I have no idea, Your Majesty,” Abner answered.

<sup>56</sup> “Then go and find out,” Saul ordered.

<sup>57</sup> So when David returned to camp after killing Goliath, Abner took him to Saul. David was still carrying Goliath's head.<sup>58</sup> Saul asked him, “Young man, whose son are you?”

“I am the son of your servant Jesse from Bethlehem,” David answered.

### Question:

Is it possible that the older brothers of David had their opportunity to kill the giant Goliath but didn't, so could they have been jealous of David because David did it the right way by Honoring Yah?

### Footnotes

1. [1 Samuel 17:4](#) Hebrew nine feet; one ancient Hebrew manuscript and one ancient translation seven feet.
2. [1 Samuel 17:12](#) Some ancient translations a very old man; Hebrew unclear.
3. [1 Samuel 17:25](#) to pay taxes; or either to pay taxes or serve him.
4. [1 Samuel 17:52](#) One ancient translation Gath; Hebrew a valley.

## WHAT SHOULD WE BE LOOKING FOR IN A TRUE SERVANT OF YAH OF HOSTS?

### [Isaiah 42 The Voice](#)

**Eternal One:** [Look here](#), let Me present My servant;

**I have taken hold of him.** He is **My chosen**, and I delight in him.

I have put My Spirit on him; by this he will bring justice to the nations.

This poem is the first of several Servant Songs. Yah's special Servant is described in various ways. In this song ([Isaiah 42:1–9](#)), the Servant is portrayed as one who faithfully establishes justice in the world and serves as a light for the nations.

**In the second song** ([Isaiah 49:1–13](#)), the Servant is called from the womb and ordained to restore the nation of Israel and take salvation to the ends of the earth.

**In the third song** ([Isaiah 50:4–9](#)), the Servant is portrayed as a teacher, intimately in touch with Yah [God], yet brutally beaten and disgraced by his enemies.

**In the fourth song** ([Isaiah 52:13–53:12](#)), the suffering and rejection of Yah's Servant takes priority over his other tasks; yet even in his suffering Yah is working to repair the world from the harm done by sin and evil.

<sup>2</sup> **Eternal One:** He will not scream or yell,  
crying out for all to hear.

<sup>3</sup> What is bruised and bent, he will not break;  
he will not blow out a smoldering candle.

*Rather, he will faithfully turn his attention to doing justice.*

### [EASY To Read Translation Verse 2](#)

**He will not hurt weak people**, like someone who breaks a weak reed. **He will not destroy helpless people**, like someone who puts out a **weak flame**. He will be kind to people, and he will judge them in a fair way.

## MSG Translation Verse 2

**“Take a good look at my servant.** I’m backing him to the hilt. He’s the one I chose, and I couldn’t be more pleased with him.

**I’ve bathed him with my Spirit, my life.** He’ll set everything right among the nations.

He won’t call attention to what he does with loud speeches or gaudy [Means loud and flashy] parades.

***He won’t brush aside the bruised and the hurt and he won’t disregard the small and insignificant, but he’ll steadily and firmly set things right.***

**He won’t tire out and quit. He won’t be stopped until he’s finished his work—to** set things right on earth. Far-flung ocean islands wait expectantly for his teaching.”

### Resuming Isaiah 42:4 The Voice

<sup>4</sup> *And though he faces obstacles, resistance, and great pressure, **he will not crack;** he will not give up until things are set right. Even the coastlands wait patiently for his instruction.*

<sup>5</sup> Yah, the Eternal One, who made the *starry* skies, stretched them tight *above and around;*  
Who cast the *shimmering globe* of earth and filled it with life;  
who gives breath and animates the people;  
Who walks *and talks* with life-giving spirit has this to say:

<sup>6</sup> **Eternal One:** I am the Eternal One. By righteousness I have called you.  
I will take you by the hand and keep you safe.

***You are given as a covenant between Me and the people:***

a light for the nations, *a shining beacon to the world.*  
<sup>7</sup> You will open blind eyes *so they will see again.*  
You will lead prisoners, *blinking, out from caverns of captivity,*  
from cells *pitch black with despair.*

<sup>8</sup> **I am** the Eternal One.  
*I Am is* My name.

*My beauty is unique, a weighty splendor all My own.*  
And nothing else—no idols could possibly gain My praise.

<sup>9</sup> **Look here, what's done is done and gone.**  
**The now is new, and *there's hope in the not-yet.***  
**I will tell you what's to come, even before the events are brand-**  
**new.**

<sup>10</sup> *So make up a song like none other.* Sing a new song to the Eternal.  
And let His praise echo *clear* across the earth.

**Let those who go to sea set sail with praise in the air.**

Let those who live along the waters' edge *sing His praise.*

<sup>11</sup> Let desert places, urban *and rural, wild and settled,* sing!  
Let the settlements of Kedar and those in *the craggy cliffs of Sela* join in the  
celebration.

The peaks of mountains, too, raise your voices with a *great, glad* cry.

<sup>12</sup> Let them all give glory to the Eternal.

Let them praise the One *who is, was, and will be* heard along the coasts.

<sup>13</sup> As a hero *throws himself into battle,* the Eternal will take on His enemies;  
with passion, shouting out a deafening roar, He will power over them.

<sup>14</sup> **Eternal One:** As a woman fiercely strains to give birth, I will gasp,  
pant, and cry out.

I have been quiet for a long time; I have held back in the face of it  
all.

Well, **no more.**

<sup>15</sup> ***When My power is loosed,*** I will make level the  
heights

and render them bare.

I will dry up the rivers until *bare* islands appear,  
and empty the *sweet* water from the pools.

<sup>16</sup> I will escort the blind down roads they do not know,  
guide them down paths they've never seen.  
I will smooth their passage and light their way.  
I will indeed do it—they are abandoned no more.

<sup>17</sup> *Meanwhile*, those who put their stock in worthless images,  
*who worship things impotent and breakable*  
And say to idols, “You are our gods,”  
will be turned away and mortified (Ashamed).

<sup>18</sup> **Eternal One:** You, deaf *to the world*, hear!  
You, blind *in your eyes*, look! And you will see.

<sup>19</sup> *My servant is as blind as any.*

*Who could be more deaf than the one who goes where I direct  
and tells what I want told?*

**The identity of the Servant is much debated.** On the one hand, Isaiah often refers to Yah's people, Israel, as “the servant of the Eternal” (Isaiah [41:8–9](#); Isaiah [42:19](#); Isaiah [45:4](#); especially Isaiah [49:3](#)).

Who is as blind as the one committed to do what the Eternal One wills,  
the servant of the Eternal?

<sup>20</sup> *The seer-of-much nevertheless doesn't get it;  
privy to sound and speech and **tone**, he still doesn't hear.*

<sup>21</sup> On account of Yah's *goodness*, His right ways and deeds,  
the Eternal was pleased to make the instruction grand and glorious.

<sup>22</sup> But this people is compromised.  
They've been plundered and robbed.  
*They have lost—things, liberty, place, and name.*



They are all trapped in holes and tucked away in prisons.  
They've been plundered *and depleted* with none to the rescue.

They've **been stolen away** with none to insist, "Give them back."  
<sup>23</sup> *Is there anyone who understands?* Who, out of all of you, will pay attention,  
understand, and take note concerning what's to come?

**Yah is the one who lies behind these events. He makes it possible for His people to be defeated and taken away.**

<sup>24</sup> Wasn't it Yah of Hosts, because we turned our backs,  
who gave up Jacob's *descendants*, Israel, for robbery and plunder?  
We refused to live as Yah would have us live.

We did not heed  
the instruction that Yah gave us *through Moses so long ago*.

<sup>25</sup> That's why Yah sent all fury against Jacob  
in the shape of war, and we were **burned**.

*We experienced all this;*

Yet we didn't get it. Yah's people did not take it to heart.

### **Isaiah 11 Easy English Bible** **The King who brings peace**

A descendant of Jesse will appear, like a new branch that grows from a tree stump.  
The roots of the tree will give new fruit!<sup>[a]</sup>

<sup>2</sup> **The Spirit** of Yah of Hosts will be with him.  
**The Spirit** will make him **wise**,  
so that he **understands things**.

**The Spirit** will **show him what is right**,  
and he will have **the power** to do it.

**The Spirit** will cause him **to know Yah of Hosts**  
and **to serve him truly**.

<sup>3</sup> To obey Yah of Hosts will make him very happy. He will **not judge people because of what he sees** with his eyes. He will **not judge them because of what he hears** about them with his ears.

<sup>4</sup> But **he will judge poor people with true justice**. He will **decide to do what is right for all the helpless people**. He will **have authority everywhere in the land**.

The words that he speaks will bring death to wicked people.

<sup>5</sup> He will wear justice like a belt round his clothes. He will **always be honest and true**.

<sup>6</sup> **When he is king**, wolves will live beside lambs! Leopards will lie down with young goats! Young cows and lions will feed together, and **a young child will take care of them!**

<sup>7</sup> **Cows and bears will feed together**. Even their children will lie down side by side. **Lions will eat grass**, as cows do.

<sup>8</sup> If a **baby plays near the hole where a snake lives**, he will be safe. A young child may even put his hand into the hole of a dangerous snake.

<sup>9</sup> **Nothing will hurt or destroy anything else anywhere on my holy mountain**. Instead, people will know Yah of Hosts all over the earth, as water fills the whole sea.

<sup>10</sup> **On that day**, King David's **descendant**, the root of Jesse, **will appear**.

He will be like a clear sign to all nations. They will come to him, so that he leads them. The place where he lives as king will be wonderful.

<sup>11</sup> **And on that day**, Yah of Hosts God **will bring his people back once again**.

He will lift up his powerful hand to rescue his people who are still alive. He will bring them back from Assyria, Egypt, Pathros, Cush, Elam, Babylonia, Hamath and from countries near the sea.

<sup>12</sup> Yah of Hosts will lift up a clear sign for the nations to see. He will bring together Israel's people that their enemies took away. Yes, he will bring back Judah's exiles from all over the earth.

<sup>13</sup> **Ephraim will no longer be jealous of Judah.** Judah will no longer be Ephraim's enemy. <sup>[b]</sup> <sup>14</sup> But they will join together to attack the Philistines in the west. They will also attack the nations to the east of Israel. They will take their valuable things for themselves.

They will **win against the people of Edom and Moab.** They will rule over the Ammonites.

<sup>15</sup> Yah of Hosts will make the Sea of Egypt become dry. He will lift up his hand and he will send a strong wind to divide the Euphrates river. The river will become seven small streams. Then people can walk across it easily.

<sup>16</sup> There will be a good road that comes from Assyria. Yah of Host's people who remain will travel back home on it. It will be like the road that Israel's people travelled on when they left Egypt.

#### **Footnotes**

1. [11:1](#) Jesse was the father of King David. The stump of a tree is the part that remains in the ground after the tree has been cut down. It still has roots that go into the ground.
2. [11:13](#) Judah was the Israelite kingdom in the south. Ephraim was the Israelite kingdom in the north.

### [Ezekiel 37 The Voice](#)

**The Eternal** had a hold on me, *and I couldn't escape it.* The divine wind of the Eternal One picked me up and set me down in the middle of the valley, but this time it was full of bones. <sup>2</sup> Yah led me through the bones. There were piles of bones everywhere in the valley—dry bones *left unburied.*

This oracle may be one of the best known in Ezekiel's prophecy. Yah's promise of a new heart and a new spirit echoes Jeremiah's new covenant prophecy ([Jeremiah 31:31-34](#)).

What Yah's people need more than anything is for Yah of Hosts to do a work of grace within them.

Like other prophets of his day,

Ezekiel is convinced that heaven **must intervene** **in order to fix what is wrong on earth.**

**It is not enough** for people to try harder and do better.

This work of grace begins with Yah cleansing His people with fresh water. [*Numbers 8:7*], **idolatry and various sins have made them impure and unclean**, so **before they can be restored**, *they must be made pure by the washing of water.*

[Ezekiel 36:25](#)

Then will I **sprinkle** clean water upon you, and you shall be clean: from all your filthiness, and from all your idols, will I cleanse you.

Then, once Yah gives them a new heart,

His people will become **willing covenant** partners; **they will give up** on their rebellious, hurtful ways and embrace Yah's designs for their lives.

*With a new spirit—which seems to be nothing other than Yah's Spirit living in and among them—they **will have the desire and ability to live out** Yah's reasonable demands on them.*

Yah of Hosts insists that all He intends to do to save and redeem His people is not for their good; He is working to restore His good name.

Yah's **Covenant people** have given Him a bad reputation among the nations, so Yah **must act in His own interest** *to make sure His name is given the honor it is due.*

**Eternal One** (to Ezekiel): <sup>3</sup> Son of man, do you think these bones can live?

**Ezekiel:** Eternal Yah, *certainly You know the answer better than I do.*

**Eternal One:** <sup>4-5</sup> *Actually, I do.* Prophecy to these bones. Tell them to listen to what the Eternal Yah says to them: **“Dry bones, I will breathe breath into you, and you will come alive.”**

<sup>6</sup> I will attach muscles and tendons to you, cause flesh to grow over them, and cover you with skin. I will breathe breath into you, and you will come alive.

*After this happens*, you will know that I am the Eternal.”

**Yah is not only the Creator of life, but He is also the Restorer of life.**

<sup>7</sup> So I did what Yah told me to do: I prophesied *to the bones*. As I was speaking, I heard a *loud* noise—a rattling sound—and all the bones began to come together and form complete skeletons.

<sup>8</sup> I watched and saw muscles and tendons attach to the bones, flesh grow over them, and skin wrap itself around the *reforming* bodies. But there was still no breath in them.

**Eternal One:** <sup>9</sup> Prophecy to the breath. Speak, son of man, and tell them what the Eternal Yah has to say: “O *sweet* breath, come **from the four winds** and **breathe into these who have been killed**. Make these *corpses* come alive.”

<sup>10</sup> So I did what Yah told me to do: I prophesied *to the breath*.

**As I was speaking**, breath invaded the lifeless.

The bodies came alive and stood on their feet. **I realized then I was looking at a great army**.

**Eternal One:** <sup>11</sup> Son of man, ***these bones are the entire community of Israel***. They keep saying, “***Our bones are dry now, picked clean by scavengers***. All hope is gone. ***Our nation is lost***.”

<sup>12-13</sup> He told me to prophesy and tell them what He said.

**Eternal One:** Pay attention, My people! I am going to open your graves *and bring you back to life*! I will carry you *straight* back to the land of Israel. Then you will know that I am the Eternal One.

<sup>14</sup> **I will breathe My Spirit into you**, and **you will be alive once again**.

**I will place you back in your own land**.

After that you will know I, the Eternal, have done what I said I would do.

**So said the Eternal One.**

<sup>15</sup> *Again* the word of **the Eternal** came to me.

**Eternal One:** <sup>16</sup> Son of man, find a stick and write *these words* on it: “For Judah and the people of Israel associated with him.”

Then go find another stick, and write *these words* on it: “For Joseph—the stick of Ephraim—and the entire community of Israel associated with him.”

<sup>17</sup> **Now take both sticks and join them together in your hand as if they are one.**

<sup>18</sup> When your **compatriots question you about what you are doing**, asking, “Will you not tell us *plainly* what these actions mean?” <sup>19</sup> **tell them I say,**

“Watch as I take **Joseph’s stick** (the one held by Ephraim) and **the ten Israelite tribes of the North**, your compatriots, and put it *end to end* with **Judah’s stick**. **The two sticks will become one** in My hand.”

<sup>20</sup> *Make sure* the people are able to see what you have written on each stick.

<sup>21</sup> **Then tell them what I say: “Look! I’m gathering the Israelites up from the countries where they’ve been scattered and putting them back in their own land.”**

<sup>22</sup> **I will form them into one nation upon Israel’s mountains,** and they will live under the reign of one king. **They will no longer live as two separate peoples, split into two different kingdoms.**

<sup>23</sup> **From then on,** *they will not defile themselves with idols* and abhorrent images and strange perversions.

I will rescue them from all the places where they’ve lived and sinned.

**I will make them *pure and clean again!***

They will be My people, and I will be their God.

<sup>24</sup> **My beloved servant,** David, will be their king.

**They will all live peaceably under one shepherd.**

They will live *according to My laws and obey My statutes and do them.*

<sup>25</sup> My people will dwell in the same land I gave to Jacob, My servant.

Some people may ask/think “How could David be the king of Israel’s new nation?”

He died 500 years earlier! Certainly Yah does not mean that David comes back from the dead to reign; He means that David is the archetype for the eternal king.

**This new king will carry David’s name** because He will be a descendant of David. He will rule a united kingdom just as David ruled a united Israel in his day. **He, too, will be a shepherd of Yah’s people.**

These hopes and aspirations will remain in the psyche of Yah’s people for hundreds of years.

When *the Anointed* begins His ministry, His followers will be certain they have found the good shepherd.

**Eternal One:** It will be the same land where your ancestors dwelled, *but their past wickedness will be forgotten there.* They, their children, and their children’s children will live there forever; and My servant David will be their prince forever.

<sup>26</sup> **I will establish a covenant of peace**—an everlasting promise—with them.

I will make them *strong* and numerous in the land *I gave them.* My sanctuary will be at the heart of their community forever.

<sup>27</sup> I will make My home with them.

I will be their God, and they will be My people. <sup>[a]</sup>

<sup>28</sup> **After all these things come to pass and My sanctuary is at the heart of their community forever,** all the nations will know that I, the Eternal, am the One who makes Israel holy.

## Ezekiel 37 EasyEnglish Bible

### **The valley of dry bones<sup>[a]</sup>**

Yah of Hosts took hold of me with great power. In a vision, Yah of Hosts's Spirit took me to the middle of a valley. Bones covered all the ground there. <sup>2</sup> Yah of Hosts made me walk up and down among the bones.

I could see many bones there, on the ground in the valley. They were completely dry.

<sup>3</sup> He asked me, ‘Son of man, can these bones become alive again?’

I said, ‘Almighty YAH, only you know the answer.’

<sup>4</sup> Then he said to me, ‘Prophecy to these bones. Say to them, “Dry bones, listen to Yah of Hosts's message!’

<sup>5</sup> This is what the Almighty YAH says to you bones: Listen! I will put breath into you and you will become alive. <sup>6</sup> I will join you together and I will put meat on you. I will cover you with skin.

**I will put breath into you and you will become alive. Then you will know that I am Yah of Hosts.’**<sup>[b]</sup>

<sup>7</sup> So I prophesied, as Yah of Hosts had commanded me to do. While I was still speaking, there was a noise. It was the sound of the bones as they knocked against each other when they joined together.

<sup>8</sup> *While I watched*, I saw meat come and join to the bones. Then skin covered them. But there was no breath in them yet.

<sup>9</sup> Then Yah of Hosts said to me, ‘Prophecy to the wind, son of man. Speak my message to the wind. Say, “This is what the Almighty YAH says: Blow from all directions and put breath into these dead bodies! Cause them to become alive again.”’

<sup>10</sup> So I spoke the message that Yah of Hosts had commanded me to speak. Breath went into those dead bodies and they became alive. They stood up on their feet. They were as many as a great army.

<sup>11</sup> Then Yah of Hosts said to me, ‘Son of man, these bones are a picture of all Israel's people. The Israelites are saying, “Our bones are dead and dry. **There are no good things that we can hope for**. We have come to an end.”’



<sup>12</sup> So prophesy and say to them, “This is what the Almighty YAH says:

**Listen, my people!**

I will soon open up your graves. I will bring you out of your graves. I will bring you back to the land of Israel. <sup>13</sup> When that happens to you, my people, you will know that I am Yah of Hosts.

<sup>14</sup> I will put the breath of my Spirit in you, and you will become alive. I will let you live safely in your own land. Then you will know that I, Yah of Hosts, have spoken. You will know that I have done what I said I would do. That is what Yah of Hosts says.”<sup>[c]</sup>

<sup>15</sup> Yah of Hosts gave this message to me: <sup>16</sup> ‘Son of man, take a stick and write on it, “This stick belongs to Judah and the Israelite tribes that are with him.”

Then take another stick and write on it, “This stick belongs to Joseph's son Ephraim and the Israelite tribes that are with him.”<sup>[d]</sup>

<sup>17</sup> **Make the two sticks join together to become one stick in your hand.**

<sup>18</sup> **Your people will ask you,** “Please tell us what this means.”

<sup>19</sup> When they ask that, say to them, “This is what the Almighty YAH says: I will take Joseph's stick that belongs to Ephraim and the Israelite tribes that are with him.

I will cause it to join together with Judah's stick. I will make them become one stick in my hand.”

<sup>20</sup> Hold the two sticks that you have written words on. Hold them in your hand for the people to see. <sup>21</sup> Say to the people,

“This is what the Almighty YAH says: I will take Israel's people out from among the nations where they have gone. I will bring them back together from all those foreign countries.

I will bring them to their own land. <sup>22</sup> In that land, I will make them become one nation. They will live on Israel's mountains. They will have one king to rule over them all. They will never again become two nations or two separate kingdoms.

<sup>23</sup> They will no longer worship their disgusting idols and make themselves unclean. They will not refuse to obey me. They have turned away from me and done bad things. But I will save them from all their sins. I will make them clean.

They will be my people and I will be their God.

<sup>24</sup> My servant David will be their king. There will be one shepherd who takes care of them all. They will carefully obey my rules and my laws.

<sup>25</sup> They will live in the land that I gave to my servant Jacob. It is the land where your ancestors lived. My people, their children and their grandchildren will live there. They will live there for ever. My servant David will rule over them for ever.<sup>[e]</sup>

<sup>26</sup> I will make a covenant with them to give them peace. It is a promise to my people that will continue for ever. I will cause them to live safely in their land. I will cause them to grow in number.

**I will put my temple among them**, to be with them for ever. <sup>27</sup> I will make my home with them. I will be their God and they will be my people.

<sup>28</sup> **Then the nations will know that I, Yah of Hosts, have chosen the Israelites as my own people.** The nations will see that I have put my temple among my people for ever.””

#### Footnotes

1. [37:1](#) Yah gave Ezekiel this vision about the future of Israel.
2. [37:6](#) The Hebrew word that means breath also means wind or spirit.
3. [37:14](#) Yah of Hosts is promising that he will bring his people back from exile in Babylon. As prisoners in Babylon, the Israelites think that they have no hope for good things in the future. They are like bones that are dead and dry. But Yah promises to give them new life.
4. [37:16](#) Judah was the Israelite kingdom in the south. Ephraim was a name for the Israelite kingdom in the north.

[37:25](#) Yah is telling Ezekiel about a future time when *the Anointed One* will be the leader of Yah's people. King David himself died a long time before Ezekiel was alive. The *Anointed One* was a descendant of King David who would rule his people as king for ever. He would take care of them, as a shepherd takes care of his sheep.

## You Will Find No Rest for the Soles of our feet

[Deuteronomy 28:65](#) King James

And among these nations shall you **find no ease**, neither shall the sole of your foot have **rest**: but Yahweh shall give you there a trembling heart, and failing of eyes, and sorrow of mind:

We did not enjoy the Sabbaths in our homeland, and look what it got us!

At best what we are doing, - or trying to do in the lands of slavery is pretty much a token of what we would do IF allowed to make it back to our land!

What does come under the bond of the Covenant mean; **especially since we broke** our side of the Covenant?

[Ezekiel 20:37](#) King James

**And I will cause you to pass under the rod**, and I will bring you into the bond of the **covenant**:

Doesn't this mean to return to Yahweh completely, by resaying, - rejoining our wedding vows (The Covenant?)

Many of us have a deep conviction to return to the righteous way of Yahweh's Law; we must do everything within the scope of our power to **Keep the Sabbath** and **ALL of** Yahweh's other laws, statutes, and commandments.

### **Permissible Worship while under captivity:**

[Psalm 40:6](#)

**Sacrifice** and offering [*While in captivity*] you did not **desire**; mine ears have you opened: burnt offering and sin offering have you not required.

[Psalm 51:16](#)

For you **desired** not **sacrifice**; else would I give it: you delight not in burnt offering.

[Hosea 6:6](#)

For I **desired** mercy, and not **sacrifice**; and the knowledge of Yah more than burnt offerings.

[Isaiah 58 Good News Translation](#)

**True Fasting**

Yah of Host says, “Shout as loud as you can! Tell my people Israel about their sins!

<sup>2</sup> They worship me every day, claiming that they are eager to know my ways and obey my laws. They say they want me to give them just laws and that they take pleasure in worshiping me.”

<sup>3</sup> The people ask, “Why should we fast if Yah of Host never notices? Why should we go without food if he pays no attention?”

Yah of Host says to them, “The truth is that at the same time you fast, you pursue your own interests and oppress your workers.

<sup>4</sup> **Your fasting makes you violent, and you quarrel and fight.**

**Do you think this kind of fasting will make me listen to your prayers?**

<sup>5</sup> When you fast, you make yourselves suffer; you bow your heads low like a blade of grass and spread out sackcloth and ashes to lie on.

**Is that what you call fasting? Do you think I will be pleased with that?**

<sup>6</sup> **“The kind of fasting I want is this:** Remove the chains of oppression and the yoke of injustice, and let the oppressed go free.

<sup>7</sup> **Share your food with the hungry** and **open your homes to the homeless poor.** *Give clothes to those who have nothing to wear, and do not refuse to help your own relatives.*

<sup>8</sup> **“Then my favor will shine on you like the morning sun,** and your wounds will **be quickly healed.**

I will always be with you to save you; my presence will protect you on every side.

<sup>9</sup> **When you pray, I will answer you. When you call to me, I will respond.**

*“If you put an end to oppression, to every gesture of contempt, and to every evil word; <sup>10</sup> if you give food to the hungry and satisfy those who are in need, then the darkness around you will turn to the brightness of noon.*

<sup>11</sup> And I will always guide you and satisfy you with good things.

**I will keep you strong and well.** You will be like a garden that has plenty of water, like a spring of water that never goes dry.

<sup>12</sup> **Your people will rebuild what has long been in ruins, building again on the old foundations.**

*You will be known as* the people who rebuilt the walls, who restored the ruined houses.”

### **The Reward for Keeping the Sabbath**

<sup>13</sup> Yah of Host says, “If you treat the Sabbath as sacred and do not pursue your own interests on that day; if you value my holy day and honor it by not traveling, working, or talking idly on that day,

<sup>14</sup> then you will find the joy that comes from serving me. **I will make you honored all over the world,** and you will **enjoy the land I gave to your ancestor,** Jacob.

I, Yah of Host, have spoken.”

## **We Are In a Currently in a **Constant State** of Uncleanness**

\*Note: I am providing different translations of Hosea 9<sup>th</sup> Chapter\*

### **Hosea 9 Amplified Bible, Classic Edition**

Rejoice not, O Israel, with exultation as do the peoples, for you have played the harlot, forsaking your God. You have loved [a harlot’s] hire upon every threshing floor [ascribing the harvest to the Baals instead of to Yah].

### **God’s Word Translation Hosea 9:1**

<sup>1</sup> Israel, don’t rejoice.

Don’t celebrate as other nations do.

You have been unfaithful to your God.

You have sold sex [[Practice sexual religion](#)] on every threshing floor.<sup>[a]</sup>

<sup>2</sup> The threshing floor and the winevat shall not feed them, and the new wine shall fail them.

<sup>3</sup> They shall not remain in Yah of Host's land, but Ephraim shall return to [[another](#)] Egypt [Slavery] and they shall eat unclean food in Assyria.

<sup>4</sup> They shall not pour out wine offerings to Yah of Hosts, neither shall they be pleasing to Him.

Their sacrifices shall be to them as the bread of mourners; all who eat of them shall be defiled, for their bread shall be [only] for their appetite [*To keep from starving*]; it shall not come into the house of Yah of Hosts [to be offered first to Him].

<sup>5</sup> **What will you do on the day of the appointed solemn assembly or festival** and on the day of the feast of Yah of Hosts [[when you are in exile](#)]?

<sup>6</sup> For behold, they are gone away from devastation *and* destruction; Egypt shall gather them in; Memphis shall bury them. Their precious things of silver shall be in the possession of nettles; thorns shall be [growing] in their tents.

<sup>7</sup> The days of visitation *and* punishment have come; the days of recompense have come; Israel shall know it.

The [prophet is](#) [considered] a crazed fool and the man who is inspired is [treated as if] mad *or* a fanatic, because of the abundance of your iniquity and because the enmity, hostility, *and* persecution are great.

<sup>8</sup> Ephraim was [intended to be] a watchman with my Yah [*and a prophet to the surrounding nations*]; but he, that prophet, has become a fowler's snare in all his ways. There is *enmity, hostility, and persecution* in the house of his God.

<sup>9</sup> They have deeply corrupted themselves [as in](#) [Like in] the days of Gibeah. Yah of Hosts will [earnestly] remember their iniquity; He will punish their sins.

<sup>10</sup> I found Israel [like grapes](#) in the wilderness; I saw your fathers as the first ripe fruit on the fig tree in its first season,

but they went to Baal-peor and consecrated themselves to that shameful thing [Baal], and they became detestable *and* loathsome like that which they loved.

<sup>11</sup> As for Ephraim, their glory shall fly away like a bird; there shall be no birth, no being with child, and [because of their impurity] no becoming pregnant.

<sup>12</sup> Though they bring up their children, yet will I bereave them so that not a man shall be left; yes, woe also to them when I look away *and* depart from them!

<sup>13</sup> Ephraim, as I have seen with Tyre, is planted in a pleasant place, but Ephraim shall bring out his children to the slayer.

<sup>14</sup> Give them [their due], O Yah! [But] what will You give? Give them a miscarrying womb and dry breasts.

<sup>15</sup> All their wickedness [says Yah of Hosts] is focused in Gilgal, for there I hated them; for the wickedness of their [idolatrous] doings I will drive them out of My house [the Holy Land]; I will love them no more; all their princes are rebels.

<sup>16</sup> Ephraim is smitten, their root is dried up, they shall bear no fruit. Yes, though they bring forth, yet will I slay even their beloved children.

<sup>17</sup> ***My Yah will cast them away because they did not listen to and obey Him, and they shall be wanderers and fugitives among the nations.***

## ANOTHER **VERSION** of **HOSEA 9<sup>TH</sup>** CHAPTER

### [Hosea 9 Easy English Bible Version](#)

#### **The Sadness of Exile**

Israel, don't celebrate like the nations do. Don't be happy. You acted like a prostitute and left your God. You committed your sexual sin<sup>[a]</sup> on every threshing floor.

<sup>2</sup> But the grain from those threshing floors will not provide enough food for Israel. There will not be enough wine for Israel.

<sup>3</sup> The Israelites will not stay in Yah of Host's land. Ephraim will return to Egypt. In Assyria they will eat food that they should not eat. <sup>4</sup> **They will not be able to give offerings of wine to Yah of Hosts. None of their sacrifices will please him.**

What they offer will be like food eaten at a funeral—whoever eats it will become unclean. They can eat that food for their own hunger, but it cannot be taken into Yah of Host’s Temple. [Food and drink is an important part of **Feasts and Sacrifices**]

<sup>5</sup> They **will not be able to** celebrate Yah of Host’s feasts or festivals. <sup>[b]</sup>

<sup>6</sup> The people of Israel left because the enemy took everything from them. But Egypt will take the people themselves. Memphis <sup>[c]</sup> will bury them. Weeds will grow over their silver treasures, and thorns will grow where the Israelites lived.

### **Israel Rejected the True Prophets**

<sup>7</sup> The prophet says, “Israel, learn this: The time of punishment has come.

The time has come for you to pay for the evil things you did.” But the people of Israel say, “The prophet is a fool. This man with Yah’s Spirit is crazy.”

The prophet says, “You will be punished for your terrible sins. You will be punished for your hate.”

<sup>8</sup> Yah and the prophet are like guards watching over Ephraim, but there are many traps along his way. And people hate the prophet, even in the house of his God.

<sup>9</sup> The Israelites have gone deep into ruin as in the time of Gibeah. Yah will remember the Israelites’ sins, and he will punish them.

### **Israel Is Ruined by Its Worship of Idols**

<sup>10</sup> “At the time I, Yah of Hosts, found Israel, they were like fresh grapes in the desert. They were like the first figs on a fig tree at the beginning of the season. But when they came to Baal Peor, <sup>[d]</sup> they changed. So I had to cut them off like rotten fruit. <sup>[e]</sup> They became like the terrible things that they loved.

### **The Israelites Will Have No Children**

<sup>11</sup> “Like a bird, Ephraim’s glory will fly away. There will be no more pregnancies, no more births, and no more babies.



<sup>12</sup> But even if the Israelites do raise their children, it will not help, because I will take the children away from them. I will leave them, and they will have nothing but troubles.”

<sup>13</sup> I can see that Ephraim is leading his children into a trap. Ephraim will lead his children out to the killer. <sup>14</sup> YAH, give them what you will. Give them a womb that loses babies and breasts that cannot give milk.

<sup>15</sup> All their evil is in Gilgal;  
I began hating them there.

I will force them to leave my house  
because of the evil things they do.  
I will not love them anymore.

Their leaders are rebels who turned against me.

<sup>16</sup> Ephraim will be punished.  
Their root is dying.  
They will not have any more babies.

They might give birth to babies,  
but I will kill the precious babies who come from their bodies.

<sup>17</sup> Those people will not listen to my Yah,  
so he will refuse to listen to them.

And they will wander among the nations without a home.

### *Footnotes*

1. [Hosea 9:1](#) *You committed your sexual sin* This means the people were not faithful to God. But it also means the people had sexual relations with temple prostitutes. They believed their false gods would give them many children and good crops.
2. [Hosea 9:5](#) Literally, “What will you do for a day of solemn assembly, for Yah of Host’s festival day?”
3. [Hosea 9:6](#) *Memphis* An important city in Egypt.
4. [Hosea 9:10](#) *Baal Peor* This happened when Moses was still leading the Israelites in the desert. Read Num. 25:1-5.
5. [Hosea 9:10](#) *they changed ... rotten fruit* This is a wordplay that can also mean “they dedicated themselves to a shameful idol.”

## Hosea 9 Good News Translation

### **Hosea Announces Punishment for Israel**

People of Israel, stop celebrating your festivals like pagans. You have turned away from your God and have been unfaithful to him.

*All over the land you have sold yourselves like prostitutes to the god Baal and have loved the grain you thought he paid you with!*

<sup>2</sup> But soon you will not have enough grain and olive oil, and there will be no wine.

<sup>3</sup> The people of Israel will not remain in Yah of Host's land, but will have to go back to Egypt and will have to eat forbidden food<sup>[a]</sup> in Assyria.

<sup>4</sup> **In those foreign lands** they **will not be able** to make wine offerings to Yah of Host or bring their sacrifices to him.

Their food will defile everyone who eats it, like food eaten at funerals.

It will be used **only** to satisfy their hunger; none of it will be taken as an offering to Yah of Host's Temple.

<sup>5</sup> And when the time comes for the appointed festivals in honor of Yah of Host, what will they do then?

<sup>6</sup> When the disaster comes and the people are scattered, the Egyptians will gather them up—gather them for burial there at Memphis! Their treasures of silver and the places where their homes once stood will be overgrown with weeds and thorn bushes.

<sup>7</sup> The time for punishment has come, the time when people will get what they deserve. When that happens, Israel will know it! “This prophet,” you say, “is a fool. This inspired man is insane.” You people hate me so much because your sin is so great.

<sup>8</sup> Yah has sent me as a prophet to warn his people Israel. Yet wherever I go, you try to trap me like a bird. Even in Yah’s Temple the people are the prophet's enemies.

<sup>9</sup> **They are **hopelessly** evil in what they do**, just as they were at Gibeah.<sup>[b]</sup> Yah will remember their sin and punish them for it.

## Israel's Sin and Its Consequences

<sup>10</sup> Yah of Host says, “When I first found Israel, it was like finding grapes growing in the desert. When I first saw your ancestors, it was like seeing the first ripe figs of the season.

But when they came to Mount Peor, they began to worship Baal and soon became as disgusting as the gods they loved.

<sup>11</sup> Israel's greatness will fly away like a bird, and there will be no more children born to them, no more women pregnant, no more children conceived. <sup>12</sup> But even if they did bring up children, I would take them away and not leave one alive.

**When I abandon these people, terrible things will happen to them.”**

<sup>13</sup> YAH, I can see their children being hunted down<sup>[c]</sup> and killed. <sup>14</sup> What shall I ask you to do to these people? Make their women barren! Make them unable to nurse their babies!

### Yah of Host's Judgment on Israel

<sup>15</sup> Yah of Host says, “All their evildoing began in Gilgal.

It was there **that I began to hate them**. And because of the evil they have done, I will drive them out of my land. I will not love them any more; all their leaders have rebelled against me.

<sup>16</sup> The people of Israel are like a plant whose roots have dried up and which bears no fruit. They will have no children, but even if they did, I would kill the children so dear to them.”

## The Prophet Speaks about Israel

<sup>17</sup> The God I serve will reject his people, because they have not listened to him. They will become wanderers among the nations.

### Footnotes

1. [Hosea 9:3](#) The Law of Moses prohibited the eating of certain foods as being ritually unclean (see [Lv 11](#)).
2. [Hosea 9:9](#) At this city some Israelites of the tribe of Benjamin raped a Levite's concubine; this caused a civil war that almost wiped out the Benjaminites (see [Jg 19–21](#)).

3. [Hosea 9:13](#) Probable text being hunted down; Hebrew unclear.

### Hosea 9 GOD'S WORD Translation

Israel, don't rejoice.

Don't celebrate as other nations do.

You have been unfaithful to your God.

You have sold sex on every threshing floor.<sup>[a]</sup>

<sup>2</sup> There won't be enough grain to feed people.

There won't be enough wine to go around.

<sup>3</sup> The people of Ephraim won't stay in Yah of Host's land.

They will return to Egypt,

and they will eat unclean<sup>[b]</sup> food in Assyria.

<sup>4</sup> They won't pour wine offerings to Yah of Host,  
and their sacrifices won't please him.

Their sacrifices will be like the food that mourners eat.

All who eat this food will be unclean.

Their food will only satisfy their hunger.

It will not be brought <sub>⌋</sub> as an offering <sub>⌋</sub> to Yah of Host's temple.

<sup>5</sup> What will they do on the day of an appointed festival  
or on Yah of Host's festival days?

<sup>6</sup> Even **if they escape without** being destroyed,  
Egypt will capture them  
and Memphis will bury them.

Weeds will grow over their silver treasures.

Thorns will grow over their tents.

<sup>7</sup> The time for them to be punished will come.

The time for them to pay for their sins will come.

<sub>⌋</sub> When this happens, <sub>⌋</sub> Israel will know it.

└ They think that └ prophets are fools  
and that spiritual people are crazy.

They have sinned a lot, **and they are very hostile.**

<sup>8</sup> Prophets are Yah's watchmen over Ephraim.

Yet, traps are set on every prophet's path,  
and people are **hostile** in the temple of their God.

<sup>9</sup> People **have deeply corrupted themselves as they once did** at Gibeah.

Yah will remember their wickedness  
and punish them because of their sins.

### **Israel Is Like Rotten [Crushed] Grapes or Rotten [Basket of] Figs**

<sup>10</sup> Yah of Host said, "When I found Israel,  
it was like finding grapes in the desert.

When I saw your ancestors,  
it was like seeing the first figs of the harvest. [A good thing!]

**But they went to Baal** Peor and worshiped shameful idols.  
They **became as disgusting as the things** they worshiped.

<sup>11</sup> "Ephraim's glory will fly away like a bird.  
There will be no more pregnancies, births, or babies. [*Miscarriages*]

<sup>12</sup> Even if they bring up children,  
I will take those children away before they grow up.  
Yes, how horrible it will be for them when I leave them.

<sup>13</sup> I have seen Ephraim, like Tyre, planted in a pleasant place.  
But the people of Ephraim will bring out their children  
to be killed."

<sup>14</sup> YAH, give them **what they deserve.**

Make the women miscarry,  
or else make them unable to nurse their babies.

<sup>15</sup> “All Ephraim’s wickedness began in Gilgal; I hated the people there.

I will force them out of my temple because of their wickedness,  
and I won’t love them anymore.  
All their officials are rebellious.

<sup>16</sup> “The people of Ephraim are like sick plants.  
Their roots are dried up.  
They have no fruit.  
Even if they were to have children,  
I would kill their dear children.”

<sup>17</sup> My Yah will reject them  
because they refused to listen to him.

They will wander among the nations.

#### *Footnotes*

1. [9:1](#) A *threshing floor* is an outdoor area where grain is separated from its husks.
2. [9:3](#) “Unclean ” refers to anything that Moses’ Teachings say is not presentable to God.

It is my only desire that Yah of Hosts open ALL of OUR Eyes to His truth,  
that we may live!

All, Praise be unto Yah of our Fathers, Abraham, Isaac, and Jacob

***Pastor Michael Ward-Israel***