

THE COVENANT:
A Message from
Ambassadors To ar Baht Israel;

One of the greatest achievements of one nation enslaving another nation is to, hide their Nation identity, to include their God. Country, lineage, language, their way of life that is based upon the Law of Moses called Torah;

Example:

Psalm 83 Contemporary English Version

(A song and a psalm by Asaph.)

(Yah) – God of Moses Rules All the Earth



¹ Our God, don't just sit there, silently doing nothing!

² Your hateful enemies are turning against you and rebelling.

³ They are sly, and they plot against those you treasure.

⁴ **They say, “Let's wipe out the nation of Israel and make sure that no one remembers its name!”**

⁵ All of them fully agree in their plans against you, and among them are

⁶ **Edom** (ESAU) and the **Ishmaelites** (ARABS); Moab and the Hagrites; ⁷ Gebal, Ammon, and Amalek; Philistia and Phoenicia.^[a] ⁸ Even Assyria has joined forces with Moab and Ammon.^[b]

⁹ Our Yah, punish all of them as you punished Midian.

Destroy them, as you destroyed Sisera and Jabin at Kishon Creek ¹⁰ near Endor, and let their bodies rot.

¹¹ Treat their leaders as you did Oreb and Zeeb, Zebah and Zalmunna. ¹² All of them said, “We'll take God's valuable land!” ¹³ Our God, scatter them around like dust in a whirlwind.

¹⁴ Just as flames destroy forests
on the mountains,
¹⁵ pursue and terrify them with storms of your own. ¹⁶ Make them blush with
shame, until they turn and worship you, our God. ¹⁷ Let them be forever ashamed
and confused. Let them die in disgrace. ¹⁸ Make them realize that you are Yah
Most High, the only ruler of earth!

The Ambassadors' message to Our Nation in this Day and Time Is:

"We Have Always been A Covenant People!"

Genesis 12 Amplified Bible Abram Journeys to Egypt

Always remember that **The Original Covenant** Started with **Adam and Eve**;

Genesis 2 Contemporary English Version

¹ So the heavens and the earth and everything else were created.

The **Seventh Day**

² By the seventh day Yah-God had finished his work, and so he rested. ³ God Yah-blessed the **seventh day** and made it special, because on that day he rested from his work.

⁴ That's how Yah-God created the heavens and the earth.

The Garden of Eden

When Yahweh God made the heavens and the earth, ⁵ no grass or plants were growing anywhere. Yah-God had not yet sent any rain, and there was no one to work the land. ⁶ But streams^[a] came up from the ground and watered the earth.

⁷ **Yahweh God took some soil from the ground and made a man.**^[b] Yah-God breathed life into the man, and the man started breathing. ⁸ Yahweh made a garden in a place called Eden, which was in the east, and he put the man there.

⁹ Yahweh God filled the garden with all kinds of beautiful trees and fruit trees. Two other trees were in the middle of the garden. One of these gave life—the other gave the wisdom to know the difference between right and wrong.

¹⁰ **From Eden** a river flowed out to water the garden, **then it divided into four rivers.**

¹¹ **The first one is the Pishon River** that flows through the land of **Havilah,**

¹² where pure gold, rare perfumes, and precious stones are found.

¹³ The second is **the Gihon River** that winds through Ethiopia. ^[c]

¹⁴ **The Tigris River** that flows east of Assyria is the third, and the fourth is **the Euphrates River.**

The beginning of the First Covenant:

¹⁵ Yahweh God put the man in the Garden of Eden to take care of it and to look after it. ¹⁶ But Yahweh told him,

“You may eat fruit from any tree in the garden,

¹⁷ **except the one that has the power to let you know the difference between right and wrong. If you eat any fruit from that tree, you will die before the day is over!”**

¹⁸ Yahweh God said, “It isn't good for the man to live alone. I will make a suitable partner for him.” ¹⁹⁻²⁰ So Yahweh took some soil and made animals and birds. He brought them to the man to see what names he would give each of them.

Then the man named the tame animals and the birds and the wild animals.

That's how they got their names.

None of these was the right kind of partner for the man. ²¹ So Yahweh God made him fall into a deep sleep, and he took out one of the man's ribs. Then after closing the man's side, ²² Yahweh made a woman out of the rib.

Yahweh God brought her to the man, ²³ and the man exclaimed,

“Here is someone like me! She is part of my body, my own flesh and bones. She came from me, a man. So I will name her Woman!” ^[d]

²⁴ **That's why a man will leave his own father and mother.**

He marries a woman, and the two of them become like one person.

²⁵ Although the man and his wife were both naked, they were not ashamed.

Footnotes

1. [2.6](#) *streams*: Or “mist.”
2. [2.7](#) *man*: In Hebrew “man” comes from the same word as “ground.”
3. [2.13](#) *Ethiopia*: The Hebrew text has “Cush,” which was a region south of Egypt that included parts of the present countries of Ethiopia and Sudan.
4. [2.23](#) *a man ... Woman*: In Hebrew the words “man” and “woman” are similar.

Question: Are there two (2) **ways to sign or agree** to the Covenant between Yah our God and yourself, and or your family????

1. By **mouth** (verbally), or saying/stating out loud in words where Yah or other people may hear **Numbers 30:2, 5-8, 9:11**
2. By **writing** autographing/signature: **Nehemiah 9:38**

- **Point #1-To leave, to separate**

¹ Now [in Haran] Yah had said to Abram,

“Go away **from your country**, And from your **relatives** And **from your father's house**, To the land which I will show you;

- **Point #2 – The blessing** of greatness that will last for eternity

² And ^[a]I will make you a great nation, And I will bless you [abundantly], And make your name great (exalted, distinguished);

And you shall be a blessing [a source of great good to others];
3

And I will bless (do good for, benefit) those who bless you,
And I will curse [that is, subject to My wrath and judgment] the one who curses
(despises, dishonors, has contempt for) you.

And in you *all the families* (nations) of the earth will be blessed.”

⁴ So Abram departed [in faithful obedience] as Yah had directed him; and Lot [his nephew] left with him. **Abram was *seventy-five* years old** when he left Haran.

⁵ Abram took Sarai his wife and Lot his nephew, and all their possessions which they had acquired, and the people (servants) which they had acquired in Haran, and they set out to go to the land of Canaan. When they came to the land of Canaan,

⁶ Abram passed through the land as far as the site of Shechem, to the [great] terebinth (oak) tree of Moreh. Now the ^[b]Canaanites were in the land at that time.

⁷ Then Yah appeared to Abram and said, “I will give this land to your descendants.” So Abram built an altar there to [honor] Yah who had appeared to him.

⁸ Then he moved on from there to the mountain on the east of Bethel, and pitched his tent, with Bethel on the west and Ai on the east; and there he built an altar to

Yah and called on the name of Yah [in worship through prayer, praise, and thanksgiving].

⁹ Then Abram journeyed on, continuing toward the Negev (the South country of Judah).

¹⁰ Now ***there was a famine*** in the land; and **Abram went down into Egypt to live temporarily**, for **the famine** in the land was ***oppressive and severe***.

¹¹ And when he was about to enter Egypt, he said to Sarai his wife,

“Listen:

I know that you are ^[c]a beautiful woman; ¹² so when the Egyptians see you, **they will say, ‘*This is his wife*’**; and they **will kill me [*to acquire you*]**, but they will let you live.

¹³ Please tell them that you are [\[d\]](#)my sister so that things will go well for me for your sake, and my life will be spared because of you.”

¹⁴ And when Abram entered Egypt, the Egyptians saw that Sarai was very beautiful.

¹⁵ Pharaoh’s princes (officials) also saw her [*How beautiful she was*] and praised her to Pharaoh; and the woman was taken [for the purpose of marriage] into Pharaoh’s house (harem).

¹⁶ Therefore Pharaoh treated Abram well for her sake; he acquired sheep, oxen, male and female donkeys, male and female servants, and camels.

¹⁷ **But Yah punished Pharaoh and his household with severe plagues because of Sarai, Abram’s wife.**

¹⁸ Then Pharaoh called Abram and said, “What is this that you have done to me? Why did you not tell me that she was your wife? ¹⁹ Why did you say, ‘She is my sister,’ so that I took her as my wife?

Now then, here is your wife; take her and go!”

²⁰ So Pharaoh commanded his men concerning him; and they escorted him on his way, with his wife **and all** that he had.

Footnotes

1. [Genesis 12:2](#) These verses (2, 3) give the basic outline of **Yah**-Yah’s covenant with Abraham.
2. [Genesis 12:6](#) I.e. the descendants of Ham’s son who was cursed by Noah.
3. [Genesis 12:11](#) Sarai was about sixty-five years old at this time.
4. [Genesis 12:13](#) Sarai was Abraham’s half sister. They had the same father, but different mothers (Gen 20:12).

Point # 3 The Covenant re-established after the world-wide destruction of the flood in Noah’s Time:

I /we asked AI (Artificial Intelligence some questions to see IF its answer(s) aligned with scripture)

Artificial Intelligence:

According to the Bible, Noah was **950 years old** when he died. Recorded in [Genesis 9:29](#) - his life spanned from before the Flood—which occurred when he was 600—until 350 years after it. He is one of the longest-living biblical patriarchs, living in an era described as having significantly longer lifespans. [[1](#), [2](#), [3](#), [4](#), [5](#)]

- **Age at Death:** 950 years old ([Genesis 9:29](#)).
- **Age at the Flood:** 600 years old ([Genesis 7:6](#)).
- **Post-Flood Lifespan:** 350 years.
- **Context:** Noah is considered one of the final "super-longevous [long-living]" patriarchs, as lifespans recorded in the Bible decreased significantly after his time. [[1](#), [2](#), [3](#), [4](#)] [Then 120 year life span, because of man's sins was enforced by Yahweh]

Mankind had grown so wicked in the days of Noah, that Yah God of Israel gave warning to the inhabitants of the earth for 120 years;

Genesis 6 Good News Translation

Human Wickedness

¹ When people had spread all over the world, and daughters were being born, ² some of the heavenly beings^[a] saw that these young women were beautiful, so they took the ones they liked.

³ Then Yahweh said, "**I will not allow people to live forever; they are mortal. From now on they will live no longer than 120 years.**"

⁴ In those days, and even later, there were giants on the earth who were descendants of human women and the heavenly beings.

They were the great heroes and famous men of long ago.

⁵ When Yahweh **saw how wicked everyone on earth was** and how evil their thoughts were all the time, ⁶ he was sorry that he had ever made them and put them on the earth. He was so filled with regret ⁷ that he said, “I will wipe out these people I have created, and also the animals and the birds, because I am sorry that I made any of them.”

⁸ But Yahweh was pleased with Noah.

Noah

⁹⁻¹⁰ This is the **story of Noah**. He had **three sons, Shem, Ham, and Japheth**.

Noah had no faults and was **the only good man of his time**. He lived in fellowship with Yah, ¹¹ but everyone else was evil in Yah’s sight, and violence had spread everywhere. ¹² Yah looked at the world and saw that it was evil, for the people were all living evil lives.

¹³ Yah **said to Noah**,

“I have decided to put an end to all people.

I will destroy them completely, because the world is full of their violent deeds.

¹⁴ Build a boat for yourself out of good timber; make rooms in it and cover it with tar inside and out.

¹⁵ Make it 450 feet long, 75 feet wide, and 45 feet high.

¹⁶ Make a roof^[b] for the boat and leave a space of 18 inches between the roof^[c] and the sides. Build it with three decks and put a door in the side.

¹⁷ I am going to send a flood on the earth to destroy every living being.

Everything on the earth will die, ¹⁸ **but I will make a covenant with you.**

Go into the boat with your wife, your sons, and their wives.

¹⁹⁻²⁰ Take into the boat with you a male and a female of every kind of animal and of every kind of bird, in order to keep them alive.

²¹ Take along all kinds of food for you and for them.” ²² Noah did everything that Yah (*God*) commanded.

Footnotes

1. [Genesis 6:2](#) heavenly beings; or sons of the gods; or sons of God.
2. [Genesis 6:16](#) roof; or window.
3. [Genesis 6:16](#) roof; or window.

The Great Flood of Noah's Time; **the re-establishment of the Covenant Promises**

A Covenant that is Everlasting, even to this day;
and there is **a sign that is easily seen** when it is raining and the sun is shining!
It is the rays of the sun reflecting in the rainwater

Genesis 9 Living Bible

¹ Yah (*God*) blessed Noah and his sons and told them to have many children and to repopulate the earth.

²⁻³ “All wild animals and birds and fish will be afraid of you,” Yah told him; “for I have placed them in your power, and they are yours to use for food, in addition to grain and vegetables.

⁴ But never eat animals unless their life-blood has been drained off.

⁵⁻⁶ And murder is forbidden. Man-killing animals must die, and any man who murders shall be killed; for to kill a man is to kill one made like God.

⁷ Yes, have many children and repopulate the earth and subdue it.”

⁸ Then (Yah)-God told Noah and his sons,

9-11 “I solemnly promise you and your children^[a] **and the animals you brought with you—all these birds and cattle and wild animals—that I will never again send another flood to destroy the earth.**

¹² And I seal this promise with this sign:

¹³ I have placed **my rainbow in the clouds as a sign of my promise until the end of time**, to you and to all the earth.

¹⁴ **When I send clouds over the earth, the rainbow will be seen in the clouds,** ¹⁵ and I will remember my promise to you and to every being, that never again will the floods come and **destroy all life**.

¹⁶⁻¹⁷ **For I will see the rainbow in the cloud** and remember my eternal promise to every living being on the earth.”

¹⁸ The names of Noah’s three sons were Shem, Ham, and Japheth.
(Ham is the ancestor of the Canaanites.)^[b] ¹⁹ From these three sons of Noah came all the nations of the earth.

²⁰⁻²¹ Noah became a farmer and planted a vineyard, and he made wine. One day as he was drunk and lay naked in his tent, ²² Ham, the father of Canaan, **saw his father’s nakedness** and went outside and told his two brothers.

²³ Then Shem and Japheth took a robe and held it over their shoulders and, walking backwards into the tent, let it fall across their father **to **cover his nakedness**** as they looked the other way.

****PLEASE NOTE ****

This is the meaning of uncover your father’s nakedness;

Genesis 9:22

Ham, the father of Canaan, saw his father’s nakedness and went outside and told his two brothers.

This is the meaning

Leviticus 18:7 Living Bible

Do not disgrace your father by having intercourse with your mother,

Leviticus 20:11

And the man that lieth with his father's wife has uncovered his father's nakedness: **both of them shall surely be put to death; their blood shall be upon them.**

Let us use the Living bible for a clear and not *ambiguous, meaning (non-Confusing)* ...meaning and understanding:

Leviticus 18 Living Bible

¹⁻²Yahweh, Yah of Hosts, then told Moses to tell the people of Israel, “I am Yahweh your God, ³**so don’t act like the heathen—like the people of Egypt where you lived so long, or the people of Canaan where I am going to take you.**

⁴⁻⁵ You must obey only my laws, **and you must carry them out in detail**, for I am Yahweh, your God. If you obey them, you shall live.^[a] I am Yahweh, God.

⁶ “None of you shall marry^[b] a near relative, for I am Yahweh, God.

⁷ **Do not disgrace your father by having intercourse with your mother**, ⁸ nor any other of your father’s wives.

⁹ Do not have intercourse with your sister or half sister, whether the daughter of your father or your mother, **whether brought up in the same household or elsewhere.**

¹⁰ “You shall not have intercourse with your granddaughter—the daughter of either your son or your daughter—for she is a close relative.^[c]

¹¹ **You may not have intercourse with a half sister—your father’s wife’s daughter;** ¹² **nor your aunt—your father’s sister—because she is so closely related to your father;**

¹³ nor your aunt—your mother’s sister—because she is a close relative of your mother; ¹⁴ nor your aunt—the wife of your father’s brother. ^[d]

¹⁵ “You **may not marry** your **daughter-in-law**—your son’s wife; ¹⁶ nor your brother’s wife, for she is your brother’s. ^[e]

¹⁷ **You may not marry both a woman and her daughter or granddaughter, *for they are near relatives*, and to do so is horrible wickedness.**

¹⁸ **You shall not marry two sisters, *for they will be rivals*.**
However, if your wife dies, then it is all right to marry her sister.

¹⁹ “There must be no sexual relationship with a woman who is menstruating; ²⁰ nor with anyone else’s wife, to defile yourself with her.

²¹ “You shall not give any of your children to Molech, (A false god) burning them upon his altar; never profane the name of your God, for I am Yahweh.

²² **“Homosexuality is absolutely forbidden, for it is an enormous sin.**

²³ **A man shall have no sexual intercourse **with any female animal, thus defiling himself**; and a woman must never give herself to a male animal, **to mate with it**; this is a terrible perversion.**

²⁴ “Do not defile yourselves in any of these ways, **for these are the things the heathen do; and because they do them,**

I am going to cast them out from the land into which you are going. [into slavery]

²⁵ That entire country is defiled with this kind of activity; that is why I am punishing the people living there, and will throw them out of the land.^[f]

²⁶ **You must strictly obey all of my laws and ordinances**, and you must not do any of these abominable things; **these laws apply both to you who are born in the nation of Israel and to foreigners living among you.**

²⁷ **“Yes, all these abominations have been done continually by the people of the land where I am taking you, and the land is defiled.**

²⁸ **Do not do these things or I will throw you out of the land, just as I will throw out^[g] the nations that live there now.**

²⁹⁻³⁰ Whoever **does any of these terrible deeds shall be excommunicated from this nation.**

So be very sure to obey my laws, and do not practice any of these horrible customs.

Do not defile yourselves with the evil deeds of those living in the land **where you are going.**

For I am Yahweh your God.”

Footnotes

1. [Leviticus 18:4](#) *shall live*, literally, “shall live in them” or “shall live by them.”
2. [Leviticus 18:6](#) *marry*, literally, “uncover the nakedness of,” that is, “have sexual intercourse with.”
3. [Leviticus 18:10](#) *for she is a close relative*, literally, “for theirs is your own nakedness.”
4. [Leviticus 18:14](#) *nor your aunt—the wife of your father’s brother*. This prohibition applied not only while her husband lived, but also after his death.
5. [Leviticus 18:16](#) *for she is your brother’s*. Except when the brother died and left no heir, in which case his wife was left to a brother to beget children for her to carry on the name and inheritance of the deceased. See [Deuteronomy 25:5](#).

6. [Leviticus 18:25](#) *and will throw them out of the land*, literally, “the land vomits out her inhabitants.”
7. [Leviticus 18:28](#) *or I will throw you out of the land, just as I will throw out*, literally, “that the land vomit not you out also . . . as it vomited out.”

**It is certainly a hard thing to think about,
That during slavery, our people were forced to commit these type of
sins; and now ... a large number of our people seem to love doing
these things, as well as have no shame in advertising it!**

Resuming [Genesis 9:24-28](#)

²⁴⁻²⁵ When Noah awoke from his drunken stupor, and learned what had happened and what Ham, his younger son, had done, he cursed Ham’s descendants:^[c]

“A **curse upon the Canaanites**,” he swore, “May they be the lowest of slaves
To the descendants of Shem and Japheth.”

²⁶⁻²⁷ Then he said,
“Yah-God bless Shem,
And may Canaan be his slave.^[d] God bless Japheth, And let him share
the prosperity of Shem,
And let Canaan be his slave.”

²⁸ Noah lived another 350 years after the flood ²⁹ and was 950 years old at his death.

Footnotes

1. [Genesis 9:9](#) *you and your children*, literally, “your seed.”
2. [Genesis 9:18](#) *Ham is the ancestor of the Canaanites*. Ham was not the ancestor of the Negro, as was once erroneously supposed.

3. [Genesis 9:24](#) *he cursed Ham's descendants*, literally, "cursed be Canaan." The Canaanites were Ham's descendants.
4. [Genesis 9:26](#) *God bless Shem, and may Canaan be his slave*, or "Blessed be Yahweh, the God of Shem, and may the Canaanites be Shem's slaves."

We are at the point in this study guide where we show that the Everlasting Covenant promise is restored, through Noah, after the flood, also showing where Yahweh gave a visible sign for all to see;

And then the Covenant was again carried on, and passed to this generation, spoken of in [Jeremiah 31st](#) chapter!

Genesis 9 Amplified Bible Covenant of the Rainbow

¹ And Yah blessed Noah and his sons and said to them, "Be fruitful and multiply, and fill the earth.

² The fear and the terror of you shall be [instinctive] in every animal of the land and in every bird of the air; and together with everything that moves on the ground, and with all the fish of the sea; they are given into your hand.

³ Every moving thing that lives shall be food for you; I give you everything, as *I gave* you the green plants *and* vegetables.

⁴ **But you shall not eat meat along with its life, *that is*, its blood.**

⁵ For your **lifeblood I will most certainly require an accounting**; from every animal [that kills a person] I will require it. And from man, from every man's brother [that is, **anyone who murders**] I will require the life of man.

⁶ "Whoever sheds man's blood [unlawfully],
By man (judicial government) shall his blood be shed,
For in the image of God He made man.

⁷ “As for you, be fruitful and multiply;
Populate the earth abundantly and multiply in it.”

⁸ Then Yah-God spoke to Noah and to his sons with him, saying,

⁹ “Now behold, I am establishing My covenant (binding agreement, solemn promise) with you and with your descendants after you ¹⁰ and with every living creature that is with you—the birds, the livestock, and the wild animals of the earth along with you, of everything that comes out of the ark—every living creature of the earth.

¹¹ I will establish My covenant with you:

Never again shall all flesh be cut off by the water of a flood,
nor shall there ever again be a flood to destroy *and* ruin the earth.”

¹² And Yah [our] God said,

“This is the token (visible symbol, memorial) of the [solemn] covenant which I am making between Me and you and every living creature that is with you, for all future generations;

¹³ I set My rainbow in the clouds, and it shall be a sign of a covenant between Me and the earth.

¹⁴ **It shall come about,** when I bring clouds over the earth, **that the rainbow shall be seen in the clouds,**

¹⁵ and I will [compassionately] remember My covenant, which is between Me and you and every living creature of all flesh; and never again will the water become a flood to destroy all flesh.

¹⁶ When the rainbow is in the clouds and I look at it, I will [solemnly] remember the everlasting covenant between God and every living creature of all flesh that is on the earth.”

¹⁷ And YAH-God said to Noah, “**This [rainbow] is the sign of the covenant (solemn pledge, binding agreement) which I have established between Me and all living things on the earth.**”

¹⁸ The sons of Noah who came out of the ark were Shem and Ham and Japheth. Ham would become the father of Canaan.

¹⁹ These are the three sons of Noah, and from these [men] the whole earth was populated *and* scattered with inhabitants.

²⁸ Noah lived three hundred and fifty years after the flood.

²⁹ So all the days of Noah were **nine hundred and fifty years, and he died.**

Footnotes

1. [Genesis 9:25](#) The words of Noah are prophetic. God later found the disobedience of the Canaanites to be repulsive and replaced them with the descendants of Shem.
2. [Genesis 9:26](#) The Jewish people are the descendants of Shem. Through Shem’s lineage came the Messiah and salvation.
3. [Genesis 9:27](#) Note that “let” in this verse represents a command, as in “Let there be light” (1:3).
4. [Genesis 9:27](#) The antecedent of the word “him” could be Japheth, but it could also be “God,” thus making Him (the Messiah) dwell in the tents of Shem indicating the incarnation in the Semitic line.

Jeremiah 31 Expanded Bible

The New Israel

¹ Yahweh says, “At that time I will be God of all Israel’s ·family groups [clans], and they will be my people [[30:22](#)].”

² This is what Yahweh says:

“The people who ·were not killed by the enemy’s [^Lsurvived the] sword found ·help [grace; favor] in the ·desert [wilderness;

^Cas during the exodus from Egypt].
I came to give rest to Israel.”

³ And from far away Yahweh appeared to his people and said,

“I love you people
with a ·love that will last forever [eternal love].
That is why I have continued
showing you ·kindness [loyalty].

⁴ ·People [^L Virgin daughter] of Israel, I will build you up again,
and you will be rebuilt.
You will pick up your tambourines again
and dance with those who are joyful.

⁵ You will plant vineyards again
on the hills around Samaria [^C in northern Israel].
The ·farmers [^L planters] will plant them
and enjoy their fruit.

⁶ There will be a time when ·watchmen [sentinels; guards] in the
mountains of Ephraim [^C northern Israel] ·shout this message
[^L proclaim]:
‘·Come [^L Get up], let’s go up to ·Jerusalem [^L Zion; ^C the location of
the Temple] to Yahweh our God [^C to worship]!’”

⁷ **This is what Yahweh says:**

“·Be happy and sing [^L Sing with joy] for the people of Jacob.
Shout for Israel, the ·greatest [head; foremost] of the nations.

·Sing your praises and shout this [^L Make yourself heard, praise, and say]:
‘YAH, ·save [rescue] your people,
·those who are left alive from the nation [^L **the remnant**] of Israel!’

⁸ Look, I will soon bring them [^C the remnant of Israel] from the country
in the north [^C Babylon],
and I will gather them from the faraway places on earth.

Some of the people are blind and ·crippled [lame; [Is. 35:5–6](#); [Mic. 4:6–8](#)].

Some of the women are pregnant, and some are ready to give birth.
A great ·many people [assembly] will ·come back [return].

⁹ **They will be crying as they come,**
·but they will pray as [^Lwith supplications] I ·bring [lead] them
back.

I will lead those people by streams of water [[Ps. 23](#)]
on an ·even road [straight way] where they will not stumble.

I am Israel's father,
and ·Israel [^LEphraim; ^Cthe dominant tribe of the northern kingdom
of Israel] is my firstborn son.

¹⁰ “Nations, listen to the ·message from [^Lword of] Yahweh.
Tell this message in the faraway ·lands by the sea [coastlands]:

‘The one who scattered the people of Israel will ·bring them back
[gather them],
and he will ·watch over [keep; guard] his people like a shepherd of a
flock. [[Num. 27:17](#); [2 Sam. 7:7](#); [Ps. 78:70–72](#); [Ezek. 34](#)].’

¹¹ Yahweh will ·pay for [ransom] the people of Jacob
and will ·buy them back [redeem them] from ·people [^La hand/power]
stronger than they were.

¹² **They [^Cpeople of Israel] will come to the high points of
Jerusalem**

and shout for joy.

**Their faces will shine with happiness [^LThey will be radiant]
about all the good things from Yahweh:**

the grain, new wine, oil, young sheep, and young cows.

**They will be like a garden that has plenty of water,
and they will not be troubled [languish] anymore.**

¹³ Then young women [*or* virgins; ^C of Israel] will be happy and dance,
the young men and old men also.

I will change their sadness [mourning] into happiness [joy];
I will give them comfort and joy instead of sadness [lament; [Ps. 30:11–12](#);
[126](#)].

¹⁴ The priests will have more than enough sacrifices [^L their fill of
fatness],
and my people will be filled [satisfied; sated] with the good things I
give them!” says Yahweh.

¹⁵ This is what Yahweh says:
“A voice was heard in Ramah [^C a place from which Yah’s people were
deported into exile; [40:1](#)]
of painful crying [lamentation] and deep sadness [^L bitter weeping]:

Rachel crying for her children [^C the Israelites].
She refused to be comforted,
because her children are dead [^L no more]!”

¹⁶ But this is what Yahweh says:

“Stop crying [^L Refrain your voice from weeping];
don’t let your eyes fill with tears [^L your eyes from tears].

**You will be rewarded for your work!” says Yahweh.
“The people will return from their enemy’s land.**

¹⁷ So there is hope for you **in the future**,” says Yahweh.
“Your children will return to their own land [borders].

¹⁸ “I have heard ·Israel [^L Ephraim] ·moaning [pleading]:
‘YAH, you ·punished [disciplined; instructed] me, **and I have learned my lesson [was disciplined/instructed]**.
I was like a calf that had never been trained [[Hos. 10:11](#)].

Take me back so that I may come back.
You truly are Yahweh my God.

¹⁹ YAH, after I ·wandered away [**turned away**] from you,
I changed my heart and life [^L repented].
After I understood,
I beat my ·breast [^L thigh; ^C showing sorrow].

I was ashamed and ·disgraced [humiliated],
because I ·suffered for the foolish things I did when I was young
[^L carried the reproach of my youth].’
²⁰ “·You know that Israel is my dear son [^L Do you know how precious Ephraim is to me...?],
The child I ·love [delight in].

Yes, I often speak against him [^C Israel],
but I still remember him.
I love him very much [^L My innards roil/churn toward him],
and I want to ·comfort [be compassionate toward] him,” says
Yahweh.

²¹ “Fix [^L Put up; Erect] the road signs [markers].
Put up signs **to show you the way home** [^L Make guideposts].

Watch the road [^L Set your heart toward the highway].
Pay attention to the road on which you travel.
People [^L Virgin daughter; Young woman] of Israel, **come home**
[^L **return**; repent], **come back to** [^L **return** to these] your towns.

²² You are an unfaithful daughter. [[daughter means the generations AFTER our forefathers](#)]

How long will you wander before you come home [^Lwaver]?

Yahweh has ·made [created] something new happen in the land:

A woman will ·go seeking [*or* protect; *or* embrace; ^Lsurround] a man.”

²³ Yahweh ·All-Powerful [Almighty; of Heaven’s Armies; ^T of hosts], the God of Israel, says:

“I will again do good things for the people of Judah. At that time the people in the land of Judah and its towns will again use these words:

‘May Yahweh bless you, **home of what is good** [^Labode of righteousness], **holy mountain.**’

²⁴ People in all the towns of Judah **will live together** [**^Cin peace**].

Farmers and those who ·move around [wander] with their flocks will live together [^Cin peace]. ²⁵ I will ·give rest [satisfy] and ·strength to [replenish] those who ·are weak [languish] and ·tired [faint].”

²⁶ After hearing that, I [^CJeremiah], woke up and looked around. My sleep had been very pleasant.

²⁷ Yahweh says, “The time is [^L**days are**] **coming** when I will ·help [^Lsow] the ·families [^Lhouses] of Israel and Judah ·and their children [^Lwith the seed of humans] and ·animals to grow [^Lseed of animals].

²⁸ In the past I watched over them [^CIsrael and Judah; [1:12](#)], to ·pull [pluck] them up and ·tear [pull] them down, to destroy them and bring them ·disaster [harm; trouble].

But now I will watch over them to build them up and ·make them strong [to plant them; [1:10](#)],” says Yahweh.

²⁹ “·At that time [^LIn those days (The end days of wicked people/nations/leaders, no matter who they are) people will no longer say:

‘The ·parents [fathers] have eaten sour grapes,
and that caused the children to ·grind their teeth from the sour taste [^Lbe set on edge].’

³⁰ **Instead, each person will die for his own ·sin [iniquity]; the person who eats sour grapes ·will grind his own teeth [^Lhis teeth are set on edge; [Lam. 5:7](#); [Ezek. 18:2](#)].**

The **New Agreement**/Covenant

³¹ “Look, the ·time is [^Ldays are] coming,” says Yahweh,
“when I will make [^Lcut] **a new agreement** [covenant; treaty]
with the ·people [^Lhouse] of Israel
and the ·people [^Lhouse] of Judah.

³² **It will not be like the ·agreement [covenant; treaty]
I ·made [^Lcut] with their ·ancestors [fathers]
when I took them by the hand
to bring them out of Egypt [^Cthe Mosaic Covenant; [Ex. 19–24](#)].**

I was a ·husband [[Isaiah 54:5](#)] [*or* master] to them [[2:2](#)],
but they broke ·that agreement [my covenant/treaty],” says Yahweh.

³³ “This is the ·agreement [covenant; treaty] I will ·make [^Lcut]
with the ·people [^Lhouse] of Israel ·at that time [^Lafter those days],”
says Yahweh:

“I will put my ·teachings [laws; instructions] in their **minds**
[^Linnards]
and write them on their hearts [[Joel 2:28–29](#)].

I will be their God,
and they will be my people [[Ex. 6:6–8](#)].

³⁴ People will no longer have to teach their neighbors and relatives [brothers] to know Yahweh,

because all people will know me,

from the least to the most important,” says Yahweh.

“I will forgive them for ·the wicked things they did
[^L their iniquities],

and I will not remember their sins anymore [[32:37–44](#); [50:4–5](#); [Ezek. 37:15–28](#);].”

Yahweh Will Never Leave Israel

³⁵ Yahweh makes [^L gives] the sun to shine in [^L light] the day
and [^L regulates; fixes the order of] the moon and stars to
shine at [^L light the] night [[Gen. 1:14–18](#)].

He stirs up the sea so that its waves ·crash on the shore [^L roar].
Yahweh ·All-Powerful [Almighty; of Heaven’s Armies; ^T of
hosts] is his name.

This is what Yahweh says:

³⁶ “Only if these ·laws [statutes; ordinances; requirements; ^C that
uphold the natural order] **should ever ·fail** [give way; [Gen.](#)
[8:22](#); [9:8–17](#)],”

says Yahweh,

**“will Israel’s ·descendants [^L seed] ever ·stop [cease]
being a nation before me ·forever [^L for all days].”**

³⁷ This is what Yahweh says:

**“Only if people can measure the sky [[heavens](#)] above
and learn [investigate] the ·secrets [^L foundations (*Deepest depths of the Oceans*) of the earth below,
will I reject all the ·descendants [^L seed] of Israel
because of what they have done,”** says Yahweh.

The New Jerusalem

³⁸ Yahweh says, “The ·time is [^L days are] **coming** when this city [^C Jerusalem] will be rebuilt for me—everything from the Tower of Hananel [[Neh. 3:1](#); [12:39](#); [Zech. 14:10](#)] to the Corner Gate [[2 Kin. 14:13](#); [2 Chr. 25:23](#); [26:9](#); [Zech. 14:10](#)].

³⁹ The measuring line will stretch from ·the Corner Gate [^L before it] straight to the hill of Gareb. Then it will turn to the place named Goah.

⁴⁰ The whole valley where dead bodies and ashes are thrown [^C the Hinnom; [chapter. 19](#)], and all the terraces out to the Kidron Valley on the east as far as the corner of the Horse Gate [[2 Chr. 23:15](#); [Neh. 3:28](#)]¹—all that area will be holy to Yahweh.

It [^C Jerusalem] will **never again be torn down or destroyed** [[1:10](#)].”

(And we that are living today know that THIS has not happened yet!)

Jeremiah 31 Contemporary English Version

Israel Will Return to God

¹ Yah said: **Israel, I promise**

that someday all your tribes will again be my people, and I will be your God.

² In the desert I was kind to those who escaped death. I gave them peace, and when the time is right, I'll do the same for you.^[a]

I, Yahweh, have spoken.

Yahweh Will Rebuild Israel

³ Some time ago, Yahweh appeared to me^[b] and told me to say:

Israel, I will always love you; that's why I've been so patient and kind.

⁴ You are precious to me, and so I will rebuild your nation. Once again you will dance for joy and play your tambourines. ⁵ You will plant vineyards on the hills of Samaria and enjoy the grapes ⁶ Someday those who guard the hill country of Ephraim will shout, "Let's go to Zion and worship Yahweh our God."

Israel Will Return to Its Own Land

⁷ **Yahweh says:**

Celebrate and sing for Israel, the greatest of nations. Offer praises and shout, "Come and rescue your people, YAH! Save what's left of Israel."

⁸ I, Yahweh, will bring my people back **from Babylonia^[c] and everywhere else on earth.**

The blind and the lame will be there.

Expectant mothers and **women about to give birth** will come and be part of that great crowd.

⁹ They will weep and pray as I bring them home. I will lead them to streams of water.

They will walk on a level^[d] road and not stumble. I am a father to Israel,^[e] my favorite children.

¹⁰ Listen to me, you nations nearby or across the sea.

I scattered the people of Israel, but I will gather them again.
I will protect them like a shepherd guarding a flock;

¹¹ **I will rescue them from enemies who could overpower them.** ¹² **My people will come to Mount Zion and celebrate; their faces will glow because of my blessings.**

I'll give them grain, grapes, and olive oil, as well as sheep and cattle.
Israel will be prosperous and grow like a garden with plenty of water.

¹³ **Young women and young men**, together **with the elderly**, will celebrate and dance, because I will comfort them and turn their sorrow into happiness.

¹⁴ I will bless my people with more food than they need, and the priests will enjoy the choice cuts of meat. I, Yahweh, have spoken.

Yahweh Offers Hope

¹⁵ In Ramah^[f] a voice is heard, crying and weeping loudly.
Rachel mourns for her children^[g]
and refuses to be comforted, because they are dead.

* ¹⁶ But I, Yahweh, **say to dry your tears. *Someday your children will come home from the enemy's land.*** Then all you (faithfully) have done for them **will be greatly rewarded.**

So don't lose hope.

¹⁷ I, Yahweh, have spoken.

¹⁸ The people of Israel^[h] moan and say to me, “**We were like wild bulls, but you, YAH, broke us, and we learned to obey. You are our God— please let us come home**

¹⁹ When we were young, we strayed and sinned, but then we realized what we had done. We are ashamed and disgraced and want to return to you.”

²⁰ **People of Israel, you are my own dear children. Don't I love you best of all? Though I often make threats, I want you to be near me, so I will have mercy on you.**

I, Yahweh, have spoken.

²¹ With rock piles and signposts, mark the road well, my dear people. ***The road by which you left by will now lead you home.*** ²² Will you ever decide to be faithful?

I will make sure that someday things will be different, as different as a woman protecting a man.^[i]

Yahweh Will Bring Judah Home

²³ Yahweh All-Powerful, the God of Israel, said: I promise to set the people of Judah free and to lead them back to their hometowns.

And when I do, they will once again say, “We pray that Yahweh will bless his home, the sacred hill in Jerusalem where his temple stands.”

²⁴ The people will live in Jerusalem and in the towns of Judah. Some will be farmers, and others will be shepherds.

²⁵ **Those who feel tired and worn out will find new life and energy,**

²⁶ and when they sleep, they will wake up refreshed.^[i]

²⁷ Someday, Israel and Judah will be my field where my people and their livestock will grow.

²⁸ In the past, **I took care to uproot them**, to tear them down, and to destroy them. **But when that day comes**, I will take care to plant them and help them grow.

²⁹ No longer will anyone go around saying,

“Sour grapes eaten by parents leave a sour taste in the mouths of their children.”

³⁰ When that day comes, only those who eat sour grapes will get the sour taste, and only those who sin will be put to death.

The New [Covenant] Agreement with Israel and Judah

³¹ Yahweh said:

The time will surely come when I will make a new agreement with the people of Israel and Judah.

³² It will be different from the agreement I made with their ancestors when I led them out of Egypt.

Although I was their God, they broke that agreement.

³³ Here is the **new agreement** that I, Yahweh, will make with the people of Israel:

“I will write my laws on their hearts and minds. I will be their God, and they will be my people.

³⁴ “No longer will they have to teach one another to obey me.

I, Yahweh, promise that all of them will obey me, ordinary people and rulers alike.

I will forgive their sins and forget the evil things they have done.”

³⁵ I am Yahweh All-Powerful. I command the sun to give light each day, the moon and stars

to shine at night, and ocean waves to roar. ³⁶ I will never forget to give those commands, and I will never let Israel stop being a nation. I, Yahweh, have spoken.

³⁷ Can you measure the heavens?

Can you explore the depths of the earth? That's how hard it would be for me to reject Israel forever, **even though they have sinned.**

I, Yahweh, have spoken.

Jerusalem Will Be Rebuilt

³⁸ **Yahweh said:**

Someday, Jerusalem will truly belong to me. It will be rebuilt with a boundary line running from Hananel Tower to Corner Gate. ³⁹ From there, the boundary will go in a straight line to Gareb Hill, then turn toward Goah.

⁴⁰ Even that disgusting Hinnom Valley^[k] will be sacred to me, and so will the eastern slopes that go down from Horse Gate into Kidron Valley. Jerusalem will never again be destroyed.

Footnotes

1. [31.2](#) *In the desert ... same for you:* One possible meaning for the difficult Hebrew text.
2. [31.3](#) *Some time ... me:* Or “Yahweh appeared to me from far away.”
3. [31.8](#) *Babylonia:* The Hebrew text has “that country in the north,” referring to Babylonia.
4. [31.9](#) *level:* Or “straight.”
5. [31.9](#) *Israel:* The Hebrew text also has “Ephraim,” the leading tribe of the northern kingdom of Israel, which sometimes stands for the whole northern kingdom.

6. [31.15](#) *In Ramah*: Or “In the hills.”
7. [31.15](#) *Rachel ... children*: Rachel was one of the wives of Jacob, the ancestor of the nation of Israel. She was the mother of Joseph and Benjamin. Joseph's two sons Ephraim and Manasseh were the ancestors of the leading tribes of the northern kingdom of Israel.
8. [31.18](#) *Israel*: Hebrew “Ephraim” (see the note at 31.9).
9. [31.22](#) *I will make sure ... a woman protecting a man*: One possible meaning for the difficult Hebrew text.
10. [31.26](#) *and when they sleep ... refreshed*: One possible meaning for the difficult Hebrew text.
11. [31.40](#) *that disgusting Hinnom Valley*: The Hebrew text has “the whole valley of the dead bodies and of the fatty ashes,” which probably refers to Hinnom Valley, just southwest of Jerusalem, where human sacrifices had been offered to foreign gods.

Other scriptures that talk or have the word COVENANT in them as seen below:

[Genesis 17:2](#)

“I will establish My **covenant** (everlasting promise) between Me and you, And I will multiply you exceedingly [through your descendants].”

[Genesis 17:7](#)

I will establish My **covenant** between Me and you and your descendants after you throughout their generations for an **everlasting covenant**, to be God to you and to your descendants after you.

[Genesis 17:13](#)

A *servant* who is born in your house or one who is purchased with your money must be circumcised; and [the sign of] My **covenant** shall be in your flesh for an **everlasting covenant**.

[Genesis 17:19](#)

But God said, “No, Sarah your wife shall bear you a son indeed, and you shall name him Isaac (laughter); and I will establish My **covenant** with him for an **everlasting covenant** and with his descendants after him.

[Leviticus 24:8](#)

Every Sabbath day Aaron shall arrange the showbread before Yahweh continually; it is an **everlasting covenant** for the Israelites.

[Numbers 18:19](#)

All the offerings of the holy things, which the Israelites offer to Yahweh I have given to you and to your sons and your daughters with you **as a continual allotment.**

It is an **everlasting covenant** of salt [that cannot be dissolved or violated] before Yahweh to you and to your descendants with you.”

[Numbers 25:13](#)

And it shall be for him and his descendants after him, a **covenant** of an **everlasting** priesthood, because he was jealous (impassioned) for [the unique honor and respect owed to] his God and made atonement for the sons of Israel.”

[2 Samuel 23:5](#)

“Truly is not my house so [blessed] with God? For He has made an **everlasting covenant** with me, Ordered in all things, and secured. For will He not cause to grow *and* prosper All my salvation and my every wish? Will He not make it grow *and* prosper?

[1 Chronicles 16:17 Amplified Bible](#)

He confirmed it as a statute to Jacob,
And to Israel as an everlasting covenant,

[Psalm 105:10](#)

Which He confirmed to Jacob as a statute, To Israel as an **everlasting covenant**,

[Isaiah 24:5](#)

The earth also is polluted by its inhabitants, because they have transgressed laws, violated statutes, and broken the **everlasting covenant**.

[Isaiah 55:3](#)

“Incline your ear [to listen] and come to Me; Hear, so that your soul may live; And I will make an **everlasting covenant** with you, *According to* the faithful mercies [promised and] shown to David.

[Isaiah 61:8](#)

For I, Yahweh, love justice; I hate robbery with a burnt offering. And I will faithfully reward them, And make an **everlasting covenant** with them.

[Jeremiah 32:40](#)

I will make an **everlasting covenant** with them that I will do them good and not turn away from them; and I will put in their heart a fear *and* reverential awe of Me, so that they will not turn away from Me.

[Jeremiah 50:5](#)

They will ask the way to Zion, with their faces in that direction, saying, ‘Come, let us join ourselves to Yahweh in an **everlasting covenant** **that will not be forgotten**.’

[Ezekiel 16:60](#)

The Covenant Remembered

“Nevertheless, I will remember [with compassion] My **covenant** with you in the days of your youth, and I will establish an **everlasting covenant** with you.

[Ezekiel 37:26](#)

I will make a **covenant** of peace with them; it will be an **everlasting covenant** with them. And I will place them and multiply them, **and will put My sanctuary in their midst (Middle) forever**.

Sanctuary location is east of Bethel (Jerusalem) which is the Mt of Olives:

Question to **Artificial Intelligence**

What mountain is east of Jerusalem?

Question: What are other names for Jerusalem?

Jerusalem is known by over 70 names in the Hebrew Bible, primarily representing its spiritual and historical significance. Key biblical names include **Salem** (Gen 14:18), **Jebus** (Judges 19:10),

Moriah ([2 Sam 5:7](#)), **Zion** ([Ps 87:2](#)),

City of David ([2 Sam 5:7](#)), **Ariel** ([Isa 29:1](#)), .

and **Yerushalayim** ([Joshua 10:1](#)). [[1](#), [2](#), [3](#), [4](#), [5](#)]

Key Biblical Names and Synonyms:

- **Salem (Shalem):** Early name for the city where Melchizedek reigned.

- **Jebus:** The Canaanite/Jebusite name of the fortress city before David's conquest.
- **Moriah:** Refers to the Temple Mount, associated with Abraham and Isaac.
- **Zion:** Originally referring to the fortress, it became a synonym for the city and the Land of Israel.
- **City of David:** Named after David made it his capital.
- **Ariel:** Translates to "Lion of God," used in Isaiah.
- **City of God (Ir Hashem):** Emphasizes its spiritual importance.
- **Holy City (Ir HaKodesh):** Refers to its divine status.
- **City of Righteousness (Ir HaTzedek):** Describes it as a center of justice.
- **Hephzibah:** Used in [Isaiah 62:4](#) to signify Yah's delight in her. [[1](#), [2](#), [3](#), [4](#), [5](#), [6](#), [7](#)]

Usage Examples & Context:

- [Genesis 14:18](#): Melchizedek, king of **Salem**, brings bread and wine to Abraham.
- [Judges 19:10](#): References the city as **Jebus**, which is Jerusalem.
- [2 Samuel 5:7](#): David takes the stronghold of Zion, which is the **City of David**.
- [Isaiah 29:1](#): "Woe to Ariel, to **Ariel**, the city where David dwelt!"
- [Psalm 76:2](#): "In Salem also is his tabernacle, and his dwelling place in Zion".
- [Nehemiah 11:1](#): The people call Jerusalem the **Holy City**.
- [2 Chron 3:1](#): Solomon begins building the Temple on Mount **Moriah**.
- [Isa 62:12](#): Described as "the holy people," "**the city not forsaken**".
- [2 Sam 5:13-16](#): Specific sons are born to David *in Jerusalem* (Shammua, Shobab, Nathan, Solomon, etc.).
- [2 Kings 23:11](#): The Bible mentions a "Servant of the King" in the court of Josiah, reflecting official life.

Rainbow [Genesis 9:16](#)

When the rainbow is in the clouds and I look at it, I will [solemnly] remember the **everlasting covenant** between Yah-God and every living creature of all flesh that is on the earth."

Salem – ancient locations

Biblical Identity and Historical Context

Salem appears in [Genesis 14:18](#) as the kingdom of **Melchizedek**, who greeted Abraham with bread and wine. [\[1, 2, 3, 4, 5\]](#)

- **Identification with Jerusalem:** This connection is supported by [Psalm 76:2](#), which uses "Salem" as a parallel for "Zion" (a synonymous name for Jerusalem). Ancient historians like [Josephus](#) and early Aramaic translations also affirm this link.
- **Theological Meaning:** The name is derived from the Hebrew word *Shalem*, meaning "**peace**" or "complete". Some traditions suggest "Jerusalem" is a composite of *Yireh* (from Abraham's "God will see") and *Shalem*. [\[1, 2, 3, 4, 5\]](#)

Alternative Locations and Modern Sites

While Jerusalem is the primary traditional identification, there are alternative theories regarding its location: [\[1, 2\]](#)

- **Salim (Northern Israel):** Some scholars and Samaritan traditions place Salem near modern-day **Nablus** (ancient Shechem) in the West Bank. They point to [Genesis 33:18](#), which mentions a "Shalem" near Shechem.
- **Archaeological Evidence:** Excavations in the **City of David** (just south of the Temple Mount) have uncovered towers and water systems dating to the Middle Bronze Age, which aligns with the era of Abraham and the biblical timeframe for Salem. [\[1, 2, 3\]](#)

The mountain east of Bethel is famously the site where **Abram (Abraham)** pitched his tent and built an altar to Yahweh after arriving in Canaan ([Genesis 12:8](#)).

It is geographically described as being positioned between **Bethel** on the west and **Ai** on the east. [\[1, 2, 3\]](#)

Biblical and Historical Identification

- **The Scriptural Record:** The Bible does not give this mountain a unique proper name but refers to it simply as "the mountain on the east of Bethel" or "the hill country east of Bethel."

- **Modern Identification:** Many scholars identify this specific high point as **Jebel et-Tawil** (also known as the "Tall One"). It is a prominent hill rising to roughly 907 meters (2,975 feet) above sea level, situated near the modern city of **El-Bireh** in the West Bank.
- **Archaeological Context:**
 - The site offers a commanding view of the Jordan Valley and the mountains of Moab to the east.
 - Some archaeologists identify the nearby ruins of **et-Tell** or **Khirbet el-Maqatir** **as the likely locations for ancient Ai**, which aligns with the biblical description of the mountain lying between the two cities. [[1](#), [2](#), [3](#), [4](#), [5](#)]

Key Events at this Location

- **Abram's Altar:** Abram built his second altar in the Promised Land here, "calling on the name of Yahweh."
- **Abram and Lot's Separation:** This is widely considered the location in [Genesis 13:3–10](#) where Abram and his nephew Lot stood together to view the land before choosing their respective territories. Lot chose the lush Jordan Valley to the east.
- **Joshua's Ambush:** During the conquest of Ai, the hills and valleys around this mountain provided the strategic "ambush" points for Joshua's troops (Joshua 8:9-12). [[1](#), [2](#), [3](#), [4](#), [5](#)]

Map data ©2026 Google, Mapa GISrael [Terms](#)
500 m

Yes, the **Mount of Olives** (also called Mount Olivet) **is a mountain ridge located immediately east of Jerusalem's Old City**. [[1](#), [2](#)]

It is separated from the city by the **Kidron Valley**. Because of its eastern position and elevation, it provides a famous panoramic view overlooking the **Temple Mount** and the entire Old City. [[1](#), [2](#), [3](#), [4](#)]

Key Geographical and Biblical Details

- **Separation:** The Kidron Valley (also called the Valley of Jehoshaphat) runs between the eastern walls of the Old City and the western slopes of the Mount of Olives.
- **Elevation:** It rises approximately **2,684 feet (818 meters)** above sea level, making it higher than the Temple Mount.

- **Biblical Significance:**

- **Old Testament:** King David fled across the mount to escape his son Absalom ([2 Samuel 15:30](#)).
- **Prophecy:** According to the prophet **Zechariah**, Yahweh will stand on the Mount of Olives in the end times, and it will be "split in two, from east to west" ([Zechariah 14:4](#)). [[1](#), [2](#), [3](#), [4](#), [5](#), [6](#), [7](#), [8](#), [9](#)]

Map data ©2026 Google, Mapa GISrael [Terms](#)
200 m

Mount of Olives & Sites

Bethel

Beth'-el (Heb. *Beyth-El'*, בֵּית־אֵל, *house of God* [see below]; Sept. usually Βαιθήλ; Josephus [τὰ] Βήθηλα, or [ἡ] Βηθήλη), the name of one or two towns.

1. A city of central Palestine, memorable as a holy site from early times. Many have inferred (from [Judges 1:23,26](#); [Joshua 18:13](#)) that it was the same place originally called Luz (q.v.), but from other passages it appears that they were different, although contiguous (see below),

Of the origin of the name Bethel there: are two accounts extant:

1. It was bestowed on the spot by Jacob under the awe inspired by the nocturnal vision of (Yah)-God when on his journey from his father's house at Beersheba to seek his wife in Haran ([Genesis 28:19](#)).

He took the stone which had served for his pillow and put (בִּצְוֶה) it for a pillar, and anointed it with oil; and he "called the name of that place (בֵּית־אֵל) Bethel; but the name of 'the' city (לִזְרַח) was called Luz at the first."

The expression in the last paragraph of this account is curious, and indicates a distinction between the early Canaanite "city" Luz and the "place," as yet a mere undistinguished spot, marked only by the "stone" or the heap (Joseph. τοῖς λίθοις συμφορομένοις) erected by Jacob to commemorate his vision.

2. But, according to the other account, Bethel received its name on the occasion of a blessing bestowed by God upon Jacob after his return from Padan-aram, at which time also (according to this narrative) the name of Israel was given him.

Here again Jacob erects (עָצָה) a "pillar of stone," which, as before, he anoints with oil ([Genesis 35:14-15](#)).

The key of this story would seem to be the fact of Yah's "speaking" with Jacob.

"God went up from him in the place where He 'spoke' with him" — "Jacob set up a pillar in the place where He 'spoke' with him," and "called the name of the place where God spoke with him Bethel."

Although these two narratives evidently represent distinct events, yet, as would appear to be the case in other instances in the lives of the patriarchs, the latter is but a renewal of the original transaction.

It is perhaps worth notice that the prophet Hosea, in the only reference which the Hebrew Scriptures contain to this occurrence, had evidently the second of the two narratives before him, since in a summary of the life of Jacob he introduces it in the order in which it occurs in [Genesis](#), laying full and characteristic stress on the key- word of the story:

"He had power over the angel and prevailed; he wept and made supplication unto him; He found him in Bethel, and there He *spoke* with us, even Yahweh, God of hosts" ([Hosea 12:4-5](#)).

Both these accounts agree in omitting any mention of town or buildings at Bethel at that early period, and in drawing a marked distinction between the "city" of Luz and the consecrated "place" in its neighborhood (comp. [Genesis 35:7](#)).

Even in the ancient chronicles of the conquest the two are still distinguished ([Joshua 16:1-2](#)); and the appropriation of the name of Bethel to the city appears not to have been made till yet later,

when it was taken by the tribe of Ephraim, after which the name of Luz occurs no more ([Judges 1:22-26](#)).

If this view be correct, there is a strict parallel between Bethel and Moriah — *which (according to the tradition commonly followed) received its consecration when Abraham offered up Isaac, but did not become the site of an actual sanctuary till the erection of the Temple there by Solomon. SEE [MORIAH](#).* —

The actual stone of Bethel itself is the subject of a Jewish tradition, according to which it was removed to the second Temple, and served as the pedestal for the ark, where it survived the destruction of the Temple by the Romans, and was resorted to by the Jews in their lamentations (Reland, *Palaest.* p. 638).

At a still earlier date, according to [Genesis 12:8](#), the Ai name of Bethel would appear to have existed at this spot even before the arrival of Abram in Canaan: he removed from the oaks of Moreh to "the' mountain on the east of Bethel," with "Bethel on the west and; Hai on the east."

Here he built an altar; and hither he returned from Egypt with Lot before their separation ([Genesis 13:3-4](#)). In these passages, however, the name seems to be used *proleptically*, with reference to the history of Jacob.

After his prosperous return, Bethel became a favorite station with Jacob; here he built an altar, buried Deborah, received the name of Israel (for the second time), and promises of blessing; and here also he accomplished the vow which he had made on his going forth

([Genesis 35:1-15](#); comp. [Genesis 32:28](#), and [Genesis 28:20-22](#)).

Although not a town in those early times, at the conquest of the land Bethel (unless this be a different place [see below]) is mentioned as a royal city of the Canaanites ([Joshua 12:16](#)).

It became a boundary town of Benjamin toward Ephraim ([Joshua 18:22](#)), and was actually conquered by the latter tribe from the Canaanites ([Judges 1:22-26](#)).

In the troubled times when there was no king in Israel, it was to Bethel that the people went up in their distress to ask counsel of God ([Judges 20:18,31](#); [Judges 21:2](#); in the A. V. the name is translated "house of God)."

At this place, already consecrated in the time of the patriarchs, the ark of the covenant was, apparently for a long while, deposited, *SEE [ARK](#)*, and probably the tabernacle also ([Judges 20:26](#); comp. [1Samuel 10:3](#)), **under the charge of Phinehas, the grandson of Aaron**, with an altar and proper appliances for the offering of burnt-offerings and peace-offerings ([1Samuel 21:4](#)); and the unwonted mention of a regular road or causeway as existing between it and the great town of Shechem is doubtless an indication that it was already in much repute.

It was also one of the places at which Samuel held in rotation his court of justice ([1Samuel 7:16](#)).

After the separation of the kingdoms Bethel was included in that of Israel, which seems to show that although originally, in the formal distribution, assigned to Benjamin, it had been actually possessed by Ephraim in right of conquest from the Canaanites, a fact that may have been held by that somewhat unscrupulous tribe as determining their right of possession to a place of importance close on their own frontier.

Jeroboam made it the southern seat (Dan being the northern) of the worship of the golden calves; and it seems to have been the chief seat of that worship ([1Kings 12:28-33](#); [1Kings 13:1](#)).

The choice of Bethel was probably determined by the consideration that the spot was already sacred in the estimation of the Israelites, not only from patriarchal consecration, but from the more recent presence of the ark; which might seem to point it out as a proper seat for an establishment designed to rival that of Jerusalem.

This appropriation (assumption), however, completely desecrated Bethel in the estimation of the orthodox Jews; and the prophets name it with abhorrence and contempt — even applying to it, by a sort of *jeu de mot*, the name of BETH-AVEN (*house of idols*) instead of Beth-el (house of God) ([Amos 5:5](#); [Hosea 4:15](#); [Hosea 5:8](#); [Hosea 10:5,8](#)).

The town was taken from Jeroboam by Abijah, king of Judah ([2Chronicles 13:19](#)); but it again reverted to Israel ([2Kings 10:28](#)), being probably recovered by Baasha ([2Chronicles 16:1](#)). It then remains unmentioned for a long period.

The worship of Baal, introduced by the Phoenician queen of Ahab ([1Kings 16:31](#)), had probably alienated public favor from the simple erections of Jeroboam to more gorgeous shrines ([2Kings 10:21-22](#)).

Samaria had been built ([1Kings 16:24](#)), and Jezreel, and these things must have all tended to draw public notice to the more northern part of the kingdom. It was during this period that Elijah visited Bethel, and that we hear of "sons of the prophets" as resident there ([2Kings 2:2-3](#)).

Two facts apparently incompatible with the active existence of the calf-worship. The mention of the bears so close to the town (in, 23, 25) looks, too, as if the neighborhood were not much frequented at that time.

But after his destruction of the Baal worship throughout the country, Jehu appears to have returned to the simpler and more national religion of the calves, and Bethel comes once more into view ([2Kings 10:29](#)).

Under the descendants of this king the place and the worship must have greatly flourished, for by the time of Jeroboam II, the great-grandson of

Jehu, the rude village was again a royal residence with a "king's house" ([Amos 7:13](#)); there were palaces both for "winter" and "summer," "great houses" and "houses of ivory" ([Amos 3:15](#)), and a very high degree of luxury in dress, furniture, and living ([Amos 6:4-6](#)).

The one original altar was now accompanied by several others ([Amos 3:14](#); [Amos 2:8](#)); and the simple "incense" of its founder had developed into the "burnt-offerings" and "meat-offerings" of "solemn assemblies," with the fragrant "peace- offerings" of "fat beasts" ([Amos 5:21-22](#)).

⇒ [Bible concordance for BETH-EL.](#)

Bethel was the scene of the paradoxical tragedy of the prophet from Judah, who denounced the divine vengeance against Jeroboam's altar, and was afterward slain by a lion for disobeying Yahweh's injunctions, being seduced by the false representations of another prophet residing there, by whom his remains were interred, and thus both were eventually preserved from profanation (1Ki 13; [2Kings 23:16-18](#)).

Josephus gives the name of the prophet from Judah as *Jadon*, and adds an extended account of the character of the old Bethelite prophet (*Ant.* 8, 9), which he paints in the darkest hues (see Kitto's *Daily Bible Illust.*; Patrick's and Clarke's

Comment., in loc.) The lion probably issued from the grove adjoining Bethel (comp. [2Kings 2:23-24](#)). (See Keil, *Com. on Joshua* p. 180- 182; Stiebritz, *De propheta a leone necato*, Hal. 1733).

⇒ [See also the International Standard Bible Encyclopedia.](#)

After the desolation of the northern kingdom by the King of Assyria, Bethel still remained an abode of priests, who taught the wretched colonists "how to fear Yahweh," "the God of the land"

([2Kings 17:28-29](#)).

The buildings remained till all traces of this illegal worship were extirpated by Josiah, king of Judah, who thus fulfilled a prophecy made to Jeroboam 350 years before ([2Kings 13:1-2](#); [2Kings 23:15-18](#)).

The place was still in existence after the captivity, and was in the possession of the Benjamites ([Ezra 2:28](#); [Nehemiah 7:32](#)), who returned to their native place while continuing their relations with Nehemiah and the restored worship ([Nehemiah 11:31](#)).

In the time of the Maccabees Bethel was fortified by Bacchides for the King of Syria (Josephus. *Antiq.* 13, 1, 13). It is not named in the New Testament, but it still existed and was taken by Vespasian (Josephus, *War*, 4, 9, 9).

Bethel is mentioned by Eusebius and Jerome in the *Onomasticon* (s.v. Βαιθιήλ, Bethel) as 12 miles from Jerusalem, on the right hand of the road to Sichem.

Bethel and its name were believed to have perished until within these few years; yet it has been ascertained by the Protestant missionaries at Jerusalem that the name and a knowledge of the site still existed among the people of the land.

The name was indeed preserved in the form of *Beitin*- the Arabic termination *in* for the Hebrew *el* being not an unusual change.

Its identity with Bethel had been recognized by the Oriental Christian priests, who endeavored to bring into use the Arabic form *Beitil*, as being nearer to the original; but it had not found currency beyond the circle of their influence.

The situation of Beitin corresponds very exactly with the intimations afforded by Eusebius and others, the distance from Jerusalem being **3.5** hours.

The ruins cover a space of "three or four acres," and consist of "very many foundations and half-standing walls of houses and other buildings."

"They lie upon the front of a low hill, between the heads of two hollow wadys, which unite and run off into the main valley es- Suweinit" (Robinson, Researches, 2:125, 126). Dr. Clarke, and other travelers since his visit, have remarked on the "stony" nature of the soil at Bethel as perfectly in keeping with the narrative of Jacob's slumber there.

When on the spot little doubt can be felt as to the localities of this interesting place. The round mount S.E. of Bethel must be the "mountain" on which Abram built the altar, and on which he and Lot stood when they made their division of the land ([Genesis 12:7](#); [Genesis 13:10](#)).

It is still thickly strewn to its top with stones formed by nature for the building of an "altar" or sanctuary. (See Stanley, *Sinai and Palest.* p. 217-223).

The spot is shut in by higher land on every side. The ruins are more considerable than those of a "large village," as the place was in the time of Jerome; and it is therefore likely that, although unnoticed in history, it afterward revived and was enlarged.

The ruined churches upon the site and beyond the valley evince (show) that it was a place of importance even down to the Middle Ages.

Besides these, there yet remain numerous foundations and half-standing walls of houses and other buildings: on the highest part are the ruins of a square tower, and in the western valley are the remains of one of the largest reservoirs in the country, **being 314 feet in length by 217 in breadth. The bottom is now a green grass-plat**, having in it two living springs of good water. (See Hackett's *Illustra. of Script.* p. 171-178).

Professor Robinson (*Biblioth. Sac.* 1843, p. 456 sq.) thinks that Bethel may be identical with the *Bether*, not far from Jerusalem, where the revolt under Barcocheba (q.v.), in the time of Adrian, was finally extinguished (Euseb. *Hist. Ecc.* 4, 6); the *Betarum*, which lay 18 Roman miles from Caesarea toward Lydda (*Itin. Ant.* p. 150), and differently named and located by other ancient notices.

This place, he shows, is once called *Bethel* (Jerome, *Comment.* in [Zechariah 3:10](#)); and Bethel is once called *Bethar* (Bourdeaux Pilgrim, *Itin. Hieros.* p. 588). SEE [BETHER](#).

3. A town in the south part of Judah ([1Samuel 30:27](#), where the collocation of the name is decisive against its being the well-known Bethel; many copies of the Sept. read Βαιθσοῦρ, i.e. Bethzur). Perhaps the same city is denoted in [Joshua 12:16](#); but comp. ch. 8:17. By comparison of the lists of the towns of Judah and Simeon ([Joshua 15:30](#); [Joshua 19:4](#); [1Chronicles 5:26,26](#)), the place appears to have borne also the names of CHESIL SEE [CHESIL](#), BETHUL SEE [BETHUL](#) (q.v.), and SEE [BETHUEL](#).

Hebrew Israelites, Please Always Remember,

That there is nothing greater than the Covenant established by, and between The God of Moses, and Abraham, Isaac, and Jacob, down to the last souls of the Hebrew Israelites of our past, and those yet to be born!

Please seriously take notice that, the God of Israel, who is ALSO the GOD of Moses, Is very much alive with all power and Sovereignty over the Earth and All creation!

Final Note:

Each and every one of us; man, woman, and child old enough to understand MUST study and verify for (Yourself); and **also collectively as a united 12 Tribal Hebrew Israelite Nation!**

Our souls are very precious, and living With Yahweh (Yah) our God is our individual, and collective responsibility!

Yahweh, Yah, Yah of Hosts, Ahiyah, the God of Moses, the God of Abraham, Isaac, and Jacob, says the following:

[Jeremiah 29:13](#) Living Bible

You will find **me** when you **seek me**, if you look for **me** in earnest.

AND ALWAYS REMEMBER:

[Isaiah 55:6](#) King James Bible

Seek you Yah **while** he may be **found**, call you upon him **while** he is near:

[AMPC](#) – Amplified Bible Classic

Seek, inquire for, *and* require Yah while He may be found [**claiming Him by necessity and by right**]; call upon Him while He is near.

Don't let anyone fool you, don't allow anyone to lie to you, search for yourself!

[VOICE](#) Translation

So turn your attention and seek the Eternal One while it is still possible; call on Him while He is nearby.

[Isaiah 1:16-20](#) King James Bible

¹⁶ Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil;

¹⁷ Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.

¹⁸ Come now, and let us reason together, saith Yah: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.

¹⁹ If you be willing and obedient, you shall eat the good of the land:

²⁰ But if you refuse and rebel, you shall be devoured with the sword: for the mouth of Yah (God of Moses) has spoken it.

Good News Translation:

¹⁶ Wash yourselves clean. Stop all this evil that I see you doing. Yes, stop doing evil ¹⁷ and learn to do right. See that justice is done—help those who are oppressed, give orphans their rights, and defend widows.”

¹⁸ Yah [God of Moses] says, “Now, let's settle the matter. You are stained red with sin, but I will wash you as clean as snow.^[a] Although your stains are deep red, you will be as white as wool.^[b]

¹⁹ **If you will only obey me**, you will eat the good things the land produces.

²⁰ **But if you defy me**, you are doomed to die.
I, YAH [God of Moses], have spoken.”

Kingdom of Yah of Hosts

Ambassadress Toar Baht Israel.

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