

# The Holy Scriptures

OLD TESTAMENT  
THE TWELVE

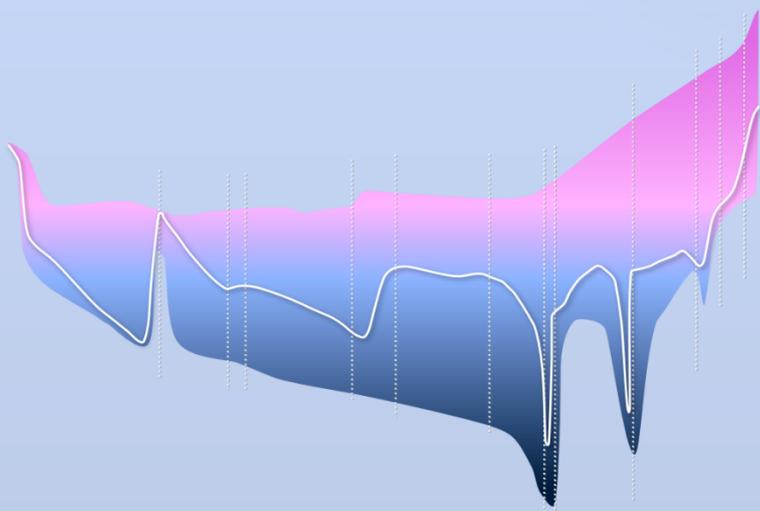
("lesser" prophets)

Hosea to Malachi

The Living Voice Bible

This text uses colour and indentation to indicate who is speaking with whom, leaving the surrounding text to act as a narrator. Turn to any page and the dialogues leap forward, helping us to recall the context and the events.

In the resurrection, we will meet some of the great servants of the Almighty - the Daniels, the Deborahs and others - and might even work along side them. This text helps us to familiarise ourselves with our future friends, so that when we meet we will be satisfying a genuine longing to see them.





The

# Holy Scriptures

THE TWELVE  
(“lesser” prophets)  
Hosea to Malachi



Dedication

To Our Heavenly Father

יהוה

and in deference to His son

Jesus Christ

who leads all fine hearts  
safely to God's kingdom



The prospect of reading the Bible can be daunting. When presented as flat monotone text, its dialogues can seem unclear, and this – combined with it being an historical text – make it difficult to read an arbitrary book or chapter in its true context. However once the dialogues are clearly marked, it becomes easy to open the scriptures at any page and appreciate who is speaking to whom.

This text has been designed to give the reader a good feeling for the understanding of the God's Word by making it easy to know who is speaking. On turning to any page, the reader will immediately see named characters in action. The historical context leaps to mind, and the remaining flat text becomes that of a background narrator.

In this edition, speech is prefaced with an identification:

- *Prime speaker* ——— *audience, or secondary speaker*

together with similarly coloured text for the conversation; for example:

- *King Mel-chiz'e-dek of Sa'lem (later "Jerusalayim")* ——— *A'bram*

◀ *Blessed be A'bram of the Most High God, Maker of heaven and earth*

The icon marks the text as an announcement ( ◀ or ▶ ), initial statement ( ⇒ or ⇐ ), reply ( ⇨ or ⇩ ), or speaking to oneself ( ⤿ ) – with its orientation showing the direction of speech from the prime- or from the secondary speaker. Where a conversation quotes others, the text is indented and changes colour to reflect who is being quoted – (see for example Isaiah 36:4-11 where Rab'sha-keh taunts the envoys of Hez-e-ki'ah). This helps the user to see – at any time – who is speaking, who is their audience, and the complexity of quotations within the speech.

When a sacred text is overtly quoted, it appears with its reference – an example being Joshua 8:30-32:

*Then Joshua proceeded to build an altar to Jehovah the God of Israel, in Mount E'bal – just as Jehovah's servant Moses had commanded the sons of Israel, as it is written in the book of the law of Moses:*

*...An altar of whole stones, upon which no iron tool has been wielded...'*



Exodus 20:25

Moses (words of **Almighty God**) ——— sons of Israel

*and presented burnt offerings upon it to Jehovah and offered communion sacrifices.*

and where a sacred text is *less* overtly quoted, it may not include the grey box around the text.

This text maintains the standard verse numbering, even where it is shown to have been unwise. However in some places where the text customarily treats separate verses as separate entities ( for example Ecclesiastes 7:1-4 ) rather than a continuation to earlier verses, this text continues the flow to ensure the reader sees them as related, while maintaining the traditional verse divisions.

As a further aid, some supplementary words are included *[in brackets]* – these are words which do not explicitly appear in the manuscripts, but are there to aid the flow and will often be trivial conjunctions (*and, but, whereby, therefore*) or concise amplifications of the true meaning of the underlying Hebrew and Greek – and as such do not compromise a verbal reading of the text. Others *[in raised brackets]* are explanations which are too small for a footnote – such as the meaning of a Hebrew name – but useful enough to include in the immediate flow of the text. All Hebrew names have their meanings explained by this device at their first instance.

As is standard in other Bibles, plurals are in CAPITALS. Where the speech identification clearly denotes a

plural and the text does not include a mixture of singular and plural associations, the plurals are reduced to standard lower-case form and are treated as implicit plurals.

We have included “leitmotif” markers to indicate a point which is repeated in a book – these are especially useful in letters, where the author would, in later verses, build upon themes which he had established earlier. The initial point is marked in grey <sup>^</sup> and all references to it in red <sup>A-23-11</sup> where the numeral indicates the chapter number and verse. A grey leitmotif marker declares that this verse holds a notion which will be repeated elsewhere in that particular book of the scriptures. Examples would be Sol’o-mon’s repeated use of the phrase “...a vanity, and a striving after the wind”.

Some expressions appear in the appendix and are marked<sup>[r7]</sup> to avoid repeating the meaning in footnotes – an example is the letter chi <sup>z</sup> to denote a verse which is prophetic of the Mes-si’ah. Footnotes are marked in the customary<sup>1</sup> way.

The Divine Name יהוה has been rendered as Jehovah – the standard English representation of the Name Yahweh.

Any translation of the Holy Scriptures will fail to portray the true meaning of the Word, so much subtlety in the original languages cannot be smoothly translated. God’s Word deserves that we – the readers – translate ourselves into reading the original languages, rather than cause all of that beauty to bend to our own. However since this is too difficult for most lovers of God, we have translations. It is hoped that you will find this version easy to read, and will forgive the inevitable flaws which remain in it. As for any benefits, all credit is due to our Heavenly Father, the Almighty – praised be His Name – Who kindly provided Holy Spirit through His Son to support this endeavour.

#### The Living Voice Bible

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<sup>1</sup> footnote

# Old Testament – Hebrew Scriptures

## Prophets

<b>The Twelve</b> (lesser prophets)	Hosea
	Joel
	Amos
	Obadiah
	Jonah
	Micah
	Nahum
	Habakkuk
	Zephaniah
	Haggai
	Zechariah
	Malachi

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*Supplements:* *Glossary*



The testament of the

# Hebrew Covenants

to set apart a people called to be Holy to Almighty God

in anticipation of the seed of Promise, the Messiah the son of David.



# Hosea

## 1

*Ho-se'a takes an adulterously-inclined wife. The first child is definitely attributed to Ho-se'a and prophetically called Jez're-el, however the 2<sup>nd</sup> and 3<sup>rd</sup> children are only attributed to the woman and given unfortunate names – so that they and the wife will be prophetic of God's actions.*

*Ho-se'a prophesies that the blood of Jez're-el – where kings were killed by Je'hu, anointed to be king of Israel – would be visited on the line of Je'hu, and the royal line would come to an end...*

*However Jez're-el was also the site of the stolen vineyard belonging to Na'both – who would not violate God's law to sell it to the king – and so was murdered. This prefigured the illustration of the Mes-si'ah about his own death. So God prophesies this other "day of Jez're-el" when Israel and Judah will unite with one king and will leave the land – the birth of Christianity*

<sup>1</sup> The word of Jehovah that occurred to Ho-se'a [<sup>salvation</sup>] the son of Be-e'ri in the days of Uz-zi'ah, Jo'tham, A'haz [and] Hez-e-ki'ah – kings of Judah – and in the days of King Jer-o-bo'am II of Israel, the son of Jo'ash.

<sup>2</sup> The word of Jehovah by Ho-se'a began when Jehovah said to Ho-se'a:

● *Almighty God* — Ho-se'a

⇒ *Go, take to yourself an adulterous-hearted wife and children of fornication,<sup>1</sup> because the land is hugely unfaithful toward Jehovah.*

<sup>3</sup> So he went and took Go'mer [<sup>complete</sup>] the daughter of Dib-la'im [<sup>two cakes</sup>] [as wife] and she conceived and bore a son to him. <sup>4</sup> And Jehovah said to him:

● *Almighty God* — Ho-se'a

⇒ *Call his name Jez're-el [<sup>God will sow seed</sup>] for in a little while I will repay those acts of bloodshed at Jez're-el against the house of Je'hu,<sup>2</sup> and I must cause his royal rule of the house of Israel to cease.<sup>3</sup> <sup>5</sup> in that day that I must break the bow of Israel in the low plain of Jez're-el.*

<sup>6</sup> And she became pregnant again<sup>4</sup> and gave birth to a daughter. And He went on to say to him:

● *Almighty God* — Ho-se'a

⇒ *Call her name Lo-ru-ha'mah [<sup>not shown mercy</sup>] for I shall not show mercies again to the house of Israel, but I shall take them [the mercies] away. <sup>7</sup> But I shall show mercies to the house of Judah<sup>5</sup>, and I will save them by Jehovah their God – but not by a bow or a sword or by war, or by horses or horsemen.*

<sup>8</sup> And when she had weaned Lo-ru-ha'mah, she became pregnant and give birth to a son. <sup>9</sup> So He said:

● *Almighty God* — Ho-se'a

⇒ *Call his name Lo-am'mi [<sup>not my people</sup>] because YOU men [men of Israel] are not My people and I am not*

<sup>1</sup> It seems that Go'mer had not been married before ( Hosea 2:7 ) and had no children, but her heart was inclined toward her own desires. While the 1<sup>st</sup> child was Ho-se'a's, the later two – given despicable names – were not, as they were to be born as children of fornication

<sup>2</sup> Je'hu's line lasted for four full generations. He had been anointed and commissioned by Jehovah to clear out the pagan line of King A'hab ( 2<sup>nd</sup> Kings 10:11 ) during the early years of the attempt to both pollute and eventually wipe out the Davidic line by Ath-a-li'ah ( 2<sup>nd</sup> Kings 11:1 ) Thus he also struck down King A-ha-zi'ah of Judah and all his brothers – who was also following the Ba'als ( 2<sup>nd</sup> Kings 9:27-29; 2<sup>nd</sup> Kings 10:12-14 ) Ho-se'a's prophecy eventually came to fulfillment, after both Je'hu and the next 3 generations did bad in Jehovah's eyes - keeping to the false worship of the golden calves 2<sup>nd</sup> Kings 15:8-10 Since Je'hu had been anointed at God's command, this marked the prophesied end of the anointed royal rule of Israel, to be replaced with an Om'ri-style military dictatorship

<sup>3</sup> Although there were a further six kings of 10-tribe Israel to come, Ho-se'a would live to see the fall of the kingdom of Israel

<sup>4</sup> Whereas Jez're-el was a son "conceived and born to Ho-se'a", the next two pregnancies are not attributed to Ho-se'a – only to his wife

<sup>5</sup> A lasting prophecy – though Israel will soon be taken into captivity for repeatedly attacking its sister, Judah will remain. After both return from exile, Judah remains Godly, whereas Israel separates itself to pagan practices again, right up to the time of the Christ.

YOURS. <sup>10</sup>...yet, the number of the sons of Israel will become like the grains of the sand of the sea that cannot be measured or numbered. And the place in which it has been said to them,

**'YOU men are not My people'**,

it will be said to them,

**'[YOU are] the sons of the living God.'**

<sup>11</sup>and the sons of Judah and the sons of Israel will be collected together – in unity – and will set up for themselves one head and go up out of the land, because that<sup>6</sup> day of Jez're-el will be great.

## 2

*Ho-se'a told to appeal to Israel – offering assurance of good status and a good future to the adulterous nation – who, after a little rebuke to expose the real source of all her good things, can gain a good relationship with God her provider again.*

### ● **Almighty God** — Ho-se'a

⇒ <sup>1</sup>**SAY<sup>7</sup> to YOUR brothers:**

### ● *Ho-se'a* — men of Israel

⇒ **'[YOU are] My people!'** [<sup>6</sup>Am'mi" – the negation of the name of his son]

and to YOUR sisters:

### ● *Ho-se'a* — women of Israel

⇒ **'O woman shown mercy!'** [<sup>6</sup>Ru-ha'mah" – the negation of the name of his son]

<sup>2</sup>**Plead** [*reasoningly*] with YOUR mother [*nation*] [*10-tribe nation of Israel*]; **plead**, for she is not My wife and I am not her husband.<sup>8</sup> [*Tell her*] she should put away her fornication out of her sight and her acts of adultery from between her breasts, <sup>3</sup>that I may not strip her naked as in the day of her birth, and set her like an open field [*defenceless plain of Jez're-el*] and place her like desert [*cannot sustain life*] and put her to death with thirst...

<sup>4</sup>**nor** [*in that case*] shall I show mercy to her sons, for they are the sons of fornication. <sup>5</sup>For their mother has committed fornication; she that conceived them has acted shamefully, for she has said:

### ● "mother" nation of Israel —

↳ **'I want to follow my passionate lovers, those who provide my bread and my water, my wool and my linen, my oil and my drink.'**

<sup>6</sup>— that is why I am hedging your [*Ho-se'a's*] way with thorns and will erect a stone wall against her: so that she will not find her paths. <sup>7</sup>She will chase after her passionate lovers, but she will not overtake them – and she will look for them, but she will not find [*them*]. And she will have to say:

**'I want to go and return to my husband – the first one – for I had it better at that time than now.'**

<sup>8</sup>...for she did not recognise that it was I Who had given her the grain and the sweet wine and the oil, and that I had made silver and gold abound for her – [*which*] they fashioned for Ba'al!

### ● **Almighty God** —

↳ <sup>9</sup>**That is why I shall turn back and take away My grain in its** [*harvest*] **time and My sweet wine in its season, and I will snatch back My wool and My linen which covers her nakedness.**

<sup>10</sup>**I shall uncover her disgrace** [*private parts*] **to the eyes of her passionate lovers,<sup>9</sup> and there will**

<sup>6</sup> Prophetic of the Mes-si'ah. Gentiles ( not My people ) and Jacob under one king – the Mes-si'ah – at this greater "day of Jez're-el" *Hosea 2:21-23*

<sup>7</sup> "SAY" plural – this is intended as a command for Ho-se'a and others, unknown

<sup>8</sup> Ho-se'a to plead with Israel, because God is husband to Judah, but not Israel, since the tribal split of Re-ho-bo'am and the spiritual adultery – so His prophets must do the pleading. This echoes Ho-se'a's own familial woes, when his own wife left him and took to another man

<sup>9</sup> sex was often without sight of the genitalia, so it would be an affront to her lovers to see this

not be a man to snatch her out of My hand.<sup>10</sup> <sup>11</sup> I shall cause all her exultation – her festival, her new moon and her Sabbath<sup>11</sup> and her every festal season – to cease. <sup>12</sup> I will lay waste to her vine and her fig tree<sup>12</sup> of which she has said:

● “mother” nation of Israel ———

↳ ‘They are a gift! which my passionate lovers have given to me’

and I will make them [unkempt] as a forest, and the wild beast of the field will eat them. <sup>13</sup> I will hold her to account for those [pre-Je’hu] days of the Ba’al images to which she continually made sacrificial smoke, when she decked herself with ear-ring and pendants<sup>13</sup> and pursued her passionate lovers – while I was the One that she forgot,

is the utterance of Jehovah.

⇒ <sup>14</sup> Hence... see! I will entice her and will bring her into the pasture ground, and I will speak to her [troubled and lonely] heart. <sup>15</sup> I will return her vineyards to her from then onward – the low plain of A’chor<sup>14</sup> [“land of trouble”] will be as an entrance to hope – and there she will respond [to Me] as in the days of her youth, and as in the day of her coming up out of the land of Egypt.

● Almighty God ——— nation of Israel

↳ <sup>16</sup> “And it must occur in that day,

is the utterance of Jehovah,

that you will call Me

“My Husband” [“Is-li”]

and no longer

“My Owner” [“Ba-ali”]

<sup>17</sup> and I will remove the names of the Ba’als [“Ba-alim” – meaning both “husband” and false gods] from her mouth, and they will no longer be remembered by name.

<sup>18</sup> In that day I shall conclude a covenant for them [Israel] with the wild beast <sup>1</sup> of the field and with the flying creature of the heavens and the creeping thing of the ground [which had ravaged their vines]. And I shall break the bow and the sword and war out of the land, and I will make them lie down – in security.

<sup>19</sup> And I will engage you to Me for time indefinite, I will engage you to Me in righteousness and in justice and in loving-kindness – and in mercies.<sup>15</sup> <sup>20</sup> And I will engage you to Me in faithfulness; and you will know Jehovah.

⇒ <sup>21</sup> And it must occur in that day that I shall answer,

is the utterance of Jehovah,

I shall answer<sup>16</sup> the heavens [which have withheld rain], and they will answer the earth; <sup>22</sup> and the earth will respond with the grain and the sweet wine and the oil – and they, for their part, will respond with:

‘Jez’re-el’ [“God will sow seed”]. <sup>17</sup> λ-2-18

<sup>23</sup> and I shall sow her just like seed for Me in the earth, and I will show mercy to her who was not shown mercy, and I will say to those who are not My people:

<sup>10</sup> Dispersing otrician

<sup>11</sup> Although separate from worship of God, 10-tribe Israel had fabricated festivals for themselves under their first king, Jer-o-bo’am 1<sup>st</sup> – some to coincide with the true festivals – and thereby kept a veneer of holiness for themselves 1<sup>st</sup> Kings 12:31-33

<sup>12</sup> 1<sup>st</sup> Kings 4:25; Amos 8:10-13

<sup>13</sup> The moon-shaped pendants such as the Mid’i-an-ites and Bedouins used to wear,

<sup>14</sup> Isaiah 65:8-10

<sup>15</sup> In anti-reference to the name of Ho-se’a’s daughter by fornication – Lo-ru-ha’mi

<sup>16</sup> God speaking to the heavens which were “silent” – just as Go’mer ( Israel ) has been silent toward Him

<sup>17</sup> A play on words, matching the prophetic naming of Ju-de’an children 1<sup>st</sup> Chronicles 4:3

- **Almighty God** — nation of Israel returning to God (prophetically to the Gentiles)

< 'You are My people'

and they, for their part, will say:

↔ 'You are my God.'<sup>18</sup>

### 3

*Ho-se'a's adulterous wife now becomes evident: she is a pattern for Israel. He is asked to take her back – just as God will take back Israel – and the promise of the Mes-si'ah when the Israel of God is united and will follow him*

<sup>1</sup> And Jehovah went on to say to me:

- **Almighty God** — Ho-se'a

⇒ Go once again, love [the] woman who is being loved by a companion – committing adultery – just like Jehovah's love for the sons of Israel while they are turning to other gods and loving raisin cakes.<sup>19</sup>

<sup>2</sup> So I purchased her for myself for fifteen silver [pieces] and a ho'mer and a half measure of barley. <sup>3</sup> Then I said to her:

- Ho-se'a — Go'mer the daughter of Dib-la'im

⇒ You will dwell as mine for many days. You must not commit fornication, and you will not be with [another] man but I will be for you.

<sup>4</sup> – because the sons of Israel will dwell for many days without a king<sup>20</sup> and without a prince and without a sacrifice and without a pillar and without an eph'od or teraphim.<sup>21</sup> <sup>5</sup> Afterwards the sons of Israel will come back and certainly look for Jehovah their God – and for David their king – and they will certainly come quivering to Jehovah and to His goodness – in the final part of the days.

### 4

*Ho-se'a must speak, but not let anyone waste time by contending with him. The blame for harlotry is not on the women, but on the men who are drunk with their desires, so the women are inevitable casualties. Judah is warned not to follow the same lines as Israel*

- Ho-se'a — people of Israel

< <sup>1</sup> HEAR the word of Jehovah, O sons of Israel, for Jehovah has a contention with the people of the land:

- **Almighty God** — Ho-se'a

⇒ There is neither truth, nor loving-kindness, nor knowledge of God in the land. <sup>2</sup> They break out with cursing and lying and killing and stealing and committing adultery – [one] act of blood-guilt after another. <sup>3</sup> That is why the land<sup>22</sup> will mourn and every inhabitant in it will have to fade away along with the wild beast of the field and with the flying creature of the heaven – even the fish of the sea will be gathered [in death].

<sup>4</sup> Do not let any man contend, neither let a man reprove – for your people are like those who contend against a priest.<sup>23</sup> <sup>5</sup> You will stumble in the daytime – the prophet will stumble with you, as at night – [and] I will silence your mother<sup>24</sup> [nation]:

<sup>18</sup> Reverse of condition stated in Hosea 1:9 – also prophetic of the Gentiles at the time of Christ

<sup>19</sup> Dispensed at the pagan ceremonies. Also, Go'mer's father was called Dib-la'im – "two cakes"! So Go'mer bat Dib-la'im would be "2 complete cakes" – perhaps pointing to Israel and Judah, or to her two illegitimate children

<sup>20</sup> Hosea 1:4

<sup>21</sup> Idol worship suffers complete collapse throughout the East after the exile

<sup>22</sup> This simple short statement "the land will mourn" would sting deeply! The people have presumed that they were special, yet God has them as caretakers of the fertile land which was polluted by Ca'naan – and God is showing concern that it is not contaminated again by His wife: the nations of Jacob

<sup>23</sup> King Uz-zi'ah ( Az-a-ri'ah ) contended with high priest Az-a-ri'ahu and presumed to offer illegitimate fire to Jehovah, only to be struck with leprosy 2<sup>nd</sup> Chronicles 26:16-22

<sup>24</sup> Hosea 2:2; ( The Hit'tites ( see Ezekiel 16:3 )? Or Judah?? )

● **Almighty God** — Israel and Judah

⇒ <sup>6</sup> My people will be silenced, because there is no knowledge – because you [*a priestly nation in the earth*] have rejected knowledge, I shall also reject you from serving as a priest to Me. And [*because*] you continually forget the law of your God, I shall also forget your sons, even I.

<sup>7</sup> They have sinned against Me in proportion to their multitude; they have exchanged My Own glory for mere dishonour. <sup>8</sup> My people feed on sin, and lift up their soul to their depravity.<sup>25</sup>

<sup>9</sup> It must become the same for the people as for the priest, and I shall hold them to account for their ways, and I shall repay their actions upon them. <sup>10</sup> They will eat... but will not get satisfied; they will treat [*women*] as harlots [*rape to increase offspring as did the Ben 'ja-mites*]... but they will not increase, because they have forsaken Jehovah – <sup>11</sup> fornication and wine and sweet wine take away good motive...

<sup>12</sup> My Own people keep inquiring of their wooden [*idol*] – and their own staff keeps speaking<sup>26</sup> to them! – because the spirit of fornication has led them astray, and by fornicating have left the subjection and shelter of their God. <sup>13</sup> They sacrifice [*not in Jerusalem, but*] on the tops of the mountains, and they make sacrificial smoke on the hills – under massive oak and poplar and elm trees because its shade is good.<sup>27</sup>

That is why YOUR daughters commit fornication and YOUR daughters-in-law commit adultery.<sup>28</sup> <sup>14</sup> I shall not hold YOUR daughters to account for themselves because they commit fornication, and YOUR daughters-in-law for their adultery... for the [*men*] themselves get off with the harlots, and they sacrifice with the female temple prostitutes – [*so*] a people without understanding will inevitably be trodden down.<sup>29</sup>

● **Almighty God** — Israel

⇒ <sup>15</sup> Although you are committing fornication, O Israel, do not let Judah become guilty...

● **Almighty God** — Judah

⇒ YOU people should not come to Gil'gal nor to Beth-a'ven<sup>30</sup> nor swear:

← 'As Jehovah is alive!'

<sup>16</sup> for Israel has become like a stubborn cow!<sup>31</sup> Will Jehovah now shepherd them like a young ram in a roomy place? <sup>17</sup> [No!] – E'phra-im is allied with idols – leave him to himself! <sup>18</sup> Their wheat beer turns them to keep prostituting themselves – her rulers really love dishonour! <sup>19</sup> The spirit has wrapped her [*Israel*] up in her skirts, but they will become ashamed because of their victims.<sup>32</sup>

## 5

*Continuing from the warning on Judah to stay away from E'phra-im, but Judah did not...*

● **Ho-se'a** — people of Israel

← <sup>1</sup> HEAR this, O priests, and pay attention, O house of Israel – and YOU, O house of the king, give ear! – for the judgement has to do with all YOU people; because YOU have become a snare to Miz'pah

<sup>25</sup> This is reminiscent of the temple at Shi'loh, where the weak priest E'li and his wayward sons – Hoph'ni and Phin'e-has – who fed themselves on raw meat and had sex with women in the temple gate ( *1<sup>st</sup> Samuel 2:12* ) They were cursed by God and all three died on the same day ( *1<sup>st</sup> Samuel 4:10-18* ), to be replaced by Samuel as prophet, whereas the prophets of Ho-se'a's day seem to have gone wayward also ( ! )

<sup>26</sup> They had made carved idols on their hand staffs, as a portable idol to appeal to wherever they went!

<sup>27</sup> Notice the significance of pagan sacrifice under every shady tree. This would be the only shade for those working outside, so on hot days they simply could not avoid the paganism

<sup>28</sup> Through mixing marriage between the kings of Israel and Judah, the house of the kings of Judah was repeatedly polluted

<sup>29</sup> Lacking the guidance that the men should provide, inevitably the young women would go wayward – through having no good example to follow

<sup>30</sup> A contemptuous reference to Beth'el which had been polluted

<sup>31</sup> Reference to the golden calves erected for pagan worship at Beth-a'ven

<sup>32</sup> Meaning unclear, but perhaps indicates God's protection of those raped and hired out, leaving the men ashamed that they do not have the same protection

and as a net spread over Ta'bor.<sup>33</sup>

● *Almighty God* — *E'phra-im*

⇒ <sup>2</sup> They made their sins deep and deadly, but I will be a rebuke to all of them. <sup>3</sup> I know [the way of] E'phra-im – and [the way of] Israel has not been hidden from Me – for now you – O E'phra-im – have committed fornication, and Israel has defiled itself [on you].

<sup>4</sup> Their dealings do not permit them to return<sup>34</sup> to their God, because there is a [heartfelt] spirit of fornication in their midst and they have not acknowledged Jehovah. <sup>5</sup> Israel's [brazen] pride has testified to His [very] face, and now Israel and E'phra-im<sup>35</sup> are stumbling in their error. Judah will also stumble with them! <sup>6</sup> They went with their flock and with their herd to look for Jehovah, but they could not find Him – because He had drawn away from them. <sup>7</sup> They have dealt treacherously – with Jehovah Himself! [their faithful Husband] – for they have become father to foreign sons [through adultery]. Now in a [single] month they will be devoured together with their fields.

● *Almighty God* — *people of Benjamin*

<sup>8</sup> BLOW a horn in Gib'e-ah, a trumpet in Ra'mah! Shout a war cry at Beth-a'ven

“[Look] behind you, O Benjamin!”<sup>36</sup>

<sup>9</sup> E'phra-im will become a ruin in the day of rebuke<sup>37</sup> – I have made known among the tribes of Israel that which will surely happen.<sup>38</sup>

<sup>10</sup> The princes of Judah have become just like those who move back a boundary.<sup>39</sup> I shall pour out My fury upon them just like water. <sup>11</sup> E'phra-im will become oppressed, crushed in justice, for he has willingly performed less than the commandment. [willingly subverted it??] <sup>12</sup> I will be as the moth to E'phra-im and just like dry-rot to the house of Judah.”

● *Almighty God* — *E'phra-im and Judah*

<sup>13</sup> When E'phra-im saw his sickness, and Judah his ulcer, then E'phra-im sent to As-syr'i-a and to a contender<sup>40</sup> king... but that one was unable to heal YOU people...

● *Almighty God* — *people of Judah*

← ...nor could he heal YOUR ulcer.

<sup>14</sup> ...for I shall be like a young lion toward E'phra-im and like a maned young lion toward the house of Judah. I – I Myself – shall tear to pieces and I shall carry off prey, and there will be no deliverer – <sup>15</sup> I shall continue to prowl [and] then to return to My place [as a lion repeatedly coming to plunder a herd] until they bear their guilt and really seek My face. When they are in sore straits, they will seek Me.

## 6

*Ho-se'a says that God had to afflict E'phra-im and Judah also, but will heal when His people return to Him*

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<sup>33</sup> Miz'pah is where the sons of Israel assembled against the invading Am'mon-ites at Gil'e-ad, and where they called Jeph'thah – who was the despised and rejected son of a prostitute – to save them. Mount TA'BOR near Naz'a-reth was where Judge Deb'o-rah and Ba'arak defeated Ja'bin's army with Sis'e-ra, and where Judge Gid'e-on's brothers were slaughtered by the kings of Mid'i-an *Judges 8:18-21* they called Jeph'thah – ...However there is a Miz'pah in Benjamin – an old sacred place; and there is “the big tree of Ta'bor” in Benjamin, where the newly anointed Saul met three men of God on their way to Beth'el, and accepted 2 loaves of bread from them. *1<sup>st</sup> Samuel 10:3-4*”. This reference seems to have a double-meaning: that of addressing the prominent places of victories, and that of addressing the lesser-known sacred places in Benjamin – which was loyal to Judah at the time. The “net” had intruded beyond the 10 tribes of Israel, and the tribe responsible for that is E'phra-im – the buffer land between Sa-mar'i-a and Jerusalem – of whom much had been expected *Genesis 48:15-20*!!

<sup>34</sup> Miz'pah and Ta'bor both close to each other in the land of Benjamin, on the road from Jerusalem to Beth'el. It seems that E'phra-im's net prevents its prey from returning to God

<sup>35</sup> The founding and the firstborn *Jeremiah 31:9*

<sup>36</sup> Referring to the hills on the northern border of Benjamin

<sup>37</sup> *Hosea 5:2*

<sup>38</sup> Through His word through the prophets

<sup>39</sup> Judah has embraced idolatrous worship, although warned by God not to have anything to do with such places *Hosea 4:15*

<sup>40</sup> King As'shur-Nir-a'ri or possibly Tig'lath-Pil-e'ser III. “Contender” indicates a king willing to be hired to fight, or contend, with whomsoever his briber asks him to contend with

- *Ho-se'a* — people of Judah and of E'phra-im

⇒ <sup>1</sup>. COME, YOU people, and we shall return to Jehovah, for:

He has torn in pieces... but He will heal us. He has kept striking, but He will bind us up!



Job 5:18

⇒ <sup>2</sup>. He will make us alive after two days! on the third day He will make us get up, and we shall live before Him. <sup>41</sup> ~~x~~ <sup>3</sup>. And we will know, we will strive to know Jehovah. His approach is firmly established [just] like [the] dawn, and He will come in [all-enveloping] like a pouring rain to us – like a spring rain that saturates [the] earth!

- *Almighty God* — *Ho-se'a*

- *Almighty God* — Israel and Judah

⇒ <sup>4</sup>. What shall I do to you, O E'phra-im? What shall I do to you, O Judah, when YOUR loving-kindness is like the [insipid and fleeting] morning clouds and like the dew that evaporates quickly?

<sup>5</sup>. That is why I have to hew by the prophets: to smite them [Israel and Judah] with the sayings of My mouth [by the prophets' denunciations]. The judgements upon you are as light shining forth, <sup>6</sup>. for I take delight in loving-kindness, and not in sacrifice;<sup>42</sup> and in the knowledge of God rather than in whole burnt offerings.

<sup>7</sup>. But they are just like [unGodly] men – they overstep [the] covenant; they have dealt treacherously with Me. <sup>8</sup> Gil'e-ad is a city of evildoers; their footprints are blood! <sup>9</sup> and the association of priests just like the concealed ambush of marauders. They commit murder by the wayside at She'chem, because they commit loose conduct!<sup>43</sup>

<sup>10</sup>. I have seen something horrible in the house of Israel: fornication by E'phra-im... and Israel is defiled!<sup>44</sup>

- *Almighty God* — Judah

⇒ <sup>11</sup>. Furthermore, O Judah, a harvest has been prepared for you, when I reverse the captivity of My people.<sup>45</sup>

## 7

- *Almighty God* —

⇒ <sup>1</sup>. When I was about to bring healing to Israel, I uncovered the error of E'phra-im and the bad things of Sa-mar'i-a; for they have practised falsehood – a [single] thief enters [to corrupt] and a [whole] marauder band emerges<sup>46</sup> [responds to his example] into the street <sup>2</sup> and they do not tell their heart that I will remember all their badness.

Now their dealings have surrounded them, [and] they have come before My face. <sup>3</sup>. They make the king rejoice by their badness, and princes by their deceptions –

<sup>4</sup> ...they are all adulterers like a furnace ignited by a baker [who] fell asleep while kneading dough, until it became leavened;<sup>47</sup> <sup>5</sup> on the King's day, princes sicken themselves on wine – he has stretched out his hand [in friendship] to those who scoff [at God's ways] – <sup>6</sup> for they have made their heart like a furnace: it burns inside them. All night long their baker is sleeping; by morning [the furnace] is burning with a flaming fire! <sup>7</sup>. All of them get hot like the furnace,

<sup>41</sup> John 2:19

<sup>42</sup> See words of Sol'o-mon – Proverbs 21:3; Matthew 12:7

<sup>43</sup> Alluding to Le'vi's righteous indignation against She'chem Genesis 34:25 – whereas in this case, the priests themselves are guilty and do the killing, as if trying to remove any witnesses to their deeds

<sup>44</sup> Just as the men caused the women to fornicate, so E'phra-im has been induced Hosea 4:14

<sup>45</sup> This sounds good – but bear in mind the criticism in verse 4. Judah will indeed reap the benefits of a harvest of souls from Israel, but the chaff will be destroyed. See Matthew 3:7-12 and the threshing floor – the site of the temple, the seat of authority of the delinquent and half-hearted priests – will be completely cleaned

<sup>46</sup> Bad association breeds 1<sup>st</sup> Corinthians 5:6

<sup>47</sup> The kings to whom E'phra-im has appealed will turn on him, because none of them respect Jehovah

and they devour their critics. All of their kings are fallen; none among them is calling out to Me.

<sup>8</sup>As for E'phra-im, he mingles among the peoples [of the nations]. E'phra-im has become a round cake not turned on the other side<sup>48</sup> – <sup>9</sup>strangers have eaten up his power – but he does not know [it]; grey hairs have turned white on him – but he does not know [it].<sup>49</sup> <sup>10</sup>He has seen the pride of Israel and that they have neither returned to Jehovah their God nor looked for Him because of all this... <sup>11</sup>and [yet] E'phra-im is like a simpleminded dove without heart; they have called to Egypt... [but] they have gone to As-syr'i-a.<sup>50</sup>

<sup>12</sup>...Whichever way they go, I shall spread My [bird-] net over them!<sup>51</sup> I shall bring them down like birds of the heavens, I shall discipline them at the sound of their assembling:

< <sup>13</sup>'Woe to them, for they have fled from Me! devastation on them, for they have transgressed against Me! I Myself redeemed them, but they have spoken lies against Me. <sup>14</sup>Their heart did not call to Me for aid – although they kept howling on their beds; they seek comfort in their grain and their wine, [but] they have turned away from Me.'

<sup>15</sup>...So I, in response, instructed them; I strengthened their arms... but they schemed bad things against Me. <sup>16</sup>They returned... [but] not to better things; they became like a loose bow.<sup>52</sup> Their princes will fall by the sword because of the raging of their tongue – this will be their derision in the land of Egypt.<sup>53</sup>

## 8

● Ho-se'a — people of Israel

● Almighty God —

⇒ <sup>1</sup>Set a horn to your mouth! [He [As-syr'i-a] will come] like an eagle<sup>54</sup> against the house of Jehovah, because they have overstepped My covenant, and have transgressed against My law. <sup>2</sup>They keep crying to Me, [saying]:

● Almighty God — people of Israel

⇐ 'O My God, we, Israel, have known You.'

<sup>3</sup>Israel has dispensed with good! let his enemy pursue him. <sup>4</sup>They have set up kings – for themselves, but not because of Me. They have set up princes, but I was not consulted. They have made idols for themselves with their silver and their gold, so that they have to be cut off.

↔ <sup>5</sup>Your calf<sup>55</sup> [Israel] has been cast off, O Sa-mar'i-a.

My anger has grown hot against them – how long will they be incapable of innocence? <sup>6</sup>– for this too is from Israel! A mere craftsman made it – it is not God – therefore the calf of Sa-mar'i-a will become mere splinters.

<sup>7</sup>For they keep sowing wind, and will reap a storm wind.<sup>56</sup> There is no standing grain, no sprout produces flour. If any should perhaps produce [it], foreigners will swallow it down – <sup>8</sup>Israel must be swallowed down.

Now, they have become like an empty vessel among the nations. <sup>9</sup>For they have gone up to As-syr'i-a like a lonely wandering zebra... E'phra-im has hired lovers! <sup>10</sup>and even though they continue hiring [them] among the nations, I shall collect them together now; and in a little while they [E'phra-

<sup>48</sup> "half-baked" – looks ready, but the inside is soft and inedible

<sup>49</sup> E'phra-im has been burned, but does not seem to notice, like a cake which is not turned when it has been baked long enough

<sup>50</sup> Their plan for alliance fails to halt the aggressor Hosea 11:5; Hosea 12:1

<sup>51</sup> Hosea 5:1

<sup>52</sup> 2<sup>nd</sup> Chronicles 18:33

<sup>53</sup> E'phra-im appealed to Egypt, but turned to As-syr'i-a – how Egypt will laugh when As-syr'i-a turns on E'phra-im

<sup>54</sup> Of "An eagle will approach" An attacking force – often associated with As-syr'i-a ( sometimes Egypt ) 2<sup>nd</sup> Kings 19:37; Ezekiel 17:3, 12

<sup>55</sup> Not just the golden idol, but Israel – whom Sa-mar'i-a has suckled. See Hosea 4:16

<sup>56</sup> 1<sup>st</sup> Corinthians 5:6; Hosea 2:12-15

im, Israel and Sa-mar'i-a] be in severe pains because of the burden [tribute demanded for assistance] of king [and] princes.<sup>57</sup>

11. ...For E'phra-im has multiplied altars in order to sin; he has created altars specifically to sin. 12. I wrote abundantly [through prophets] of many things of My law for him, yet they have been treated as foreign. 13. They kept sacrificing flesh to My gift sacrifices... but they eat what Jehovah Himself took no pleasure in. Now He will remember their error and hold an accounting for their sins – they [E'phra-im, Israel Sa-mar'i-a] shall return to "Egypt".<sup>58</sup> 14. Israel began forgetting his Maker and [instead] built temples, and Judah – for his part – multiplied fortified cities,<sup>59</sup> so I shall send fire into his cities and it must devour each one's palaces.

## 9

### ● Ho-se'a — people of Israel

⇒ 1. Do not rejoice, O Israel, do not act joyful like the nations do, for you have left your God through fornication – you have loved "gifts of hire [for a harlot]"<sup>60</sup> on all the threshing floors of grain.

2. Threshing floor and winepress will not feed them,<sup>61</sup> and new wine will be a disappointment to her. 3. They will not continue dwelling in the land of Jehovah; E'phra-im must return to "Egypt", and they will eat unclean<sup>62</sup> things in As-syr'i-a.<sup>63</sup>

4. They will no longer pour out wine to Jehovah, and their sacrifices will not please Him; they are like the bread of mourning to them – all those eating it will defile themselves – for their bread is for their own soul; it will not come into the house of Jehovah.

5. What will YOU people do in the [solemn] day of meeting and in the day of the festival<sup>64</sup> of Jehovah?

6. for look! they will flee because of despoiling. Egypt will collect them together, [and] Mem'phis ["haven of the good"] will bury them. Nettles will cover their desirable silver, [and] thorny bushes will be in their tents 7. – the days of being given attention must come, the days of the due payment must come – [people of] Israel will know [it].

⇒ The prophet<sup>65</sup> is foolish and the inspired man is insane as a consequence of the vastness of your depravity and the abundance of your hatred. 8. The watchman [genuine prophet] of E'phra-im was with my God... but the prophet is the trap of a bird-catcher set to snare him wherever he goes; there is hatred in the house of his god. 9. They have plumbed the depths in bringing ruin as in the days of Gib'e-ah.<sup>66</sup> He will remember their error; He will give attention to their sins.

### ● Almighty God — Ho-se'a

⇒ 10. I found Israel [refreshingly!] as if they were grapes in the wilderness...

### ● Almighty God — Israel

⇒ I saw YOUR forefathers like the early fig on a fig tree<sup>67</sup>... but they went in to the Ba'al of Pe'or,<sup>68</sup> and they dedicated themselves to the shameful thing, and they came to be disgusting like [the thing of] their love.

11. Likewise with E'phra-im: their glory flies away like a bird, which is why there is no-one giving birth and no [pregnant] belly and no conception. 12. For although they bring up their sons, I will

<sup>57</sup> Isaiah 30:6

<sup>58</sup> Not literal Egypt, but the "iron furnace" as portrayed by E-ze'ki-el Ezekiel 4:3 with the same 430 years – this time of sin by Judah and Israel – linked to it. Hosea 7:4-7 – leading to the exile furnace in the form of As-syr'i-a Hosea 9:2-3

<sup>59</sup> Instead of relying on God. God said He would protect His people ( see Exodus 34:23-4 )

<sup>60</sup> Having prostituted herself to the Ba'al's she delightedly given thanks to false gods for the harvests

<sup>61</sup> Hosea 8:7

<sup>62</sup> Food cooked upon cakes of human ( the fuel for the fire ) Ezekiel 4:13

<sup>63</sup> See where E-ze'ki-el enacts the iron furnace Ezekiel 4:3 with 430 years of sins Ezekiel 4:4-7 and the eating of unclean food Ezekiel 4:12-15; Hosea 8:13

<sup>64</sup> Hosea 2:12-15

<sup>65</sup> What has become accepted as a prophet in Israel is nothing more than a foolish and deluded man

<sup>66</sup> Did that terrible sin happen also to the household of Ho-se'a? with his wife of fornication? ( Judges 19:25 )

<sup>67</sup> Matthew 21:18-19

<sup>68</sup> Numbers 25:1-9

bereave them of children so that there will not be a man [remaining] – woe also to them when I turn away from them! <sup>13</sup> E'phra-im – whom I have seen [as distinct] as if it were Tyre planted in a pasture ground – even E'phra-im is destined to bring forth his sons to the slaughterer.

← <sup>14</sup> Give to them what You should give, O Jehovah. Give them a miscarrying womb and breasts shrivelling up.

↔ <sup>15</sup> All their badness was in Gil'gal, <sup>69</sup> for I had to hate them there. I shall drive them away from My house on account of the evil of their dealings. I will not love them – all their princes are stubborn, <sup>16</sup> so E'phra-im must be struck down – their very root must dry up – they will not produce any fruit. If they do give birth, I will put to death even the desirable fruit of their womb.

<sup>17</sup> My God will reject them, for they have not listened to Him, and they will become fugitives among the nations. <sup>70</sup>

## 10

● **Almighty God** — Ho-se'a

⇒ <sup>1</sup> Israel is a spreading vine – its fruit is as abundant as it is [in that] he has multiplied [pagan] altars in proportion to the abundance of his fruit. In proportion to the goodness of his land, they [erect and] beautify pillars! <sup>2</sup> Their heart has become deceitful – now they will be declared guilty.

[God] will break their altars [and] will destroy their pillars. <sup>3</sup> For now they say:

● — Israel

↻ 'We have no king because we have not feared Jehovah! As regards the [new] king, what will he do for us?' <sup>71</sup> x

<sup>4</sup> They speak words [smoothly] to make false oaths when concluding a covenant <sup>72</sup> – that is why judgement has sprouted like hemlock <sup>73</sup> in the furrows of the open field:

<sup>5</sup> the residents of Sa-mar'i-a will get frightened concerning the calves [idols] of Beth-a'ven; its people will mourn over it – as will its Chemarim [ascetic priests] [who] used to be joyful over it – because its glory will have gone away from [Sa-mar'i-a] into exile: <sup>6</sup> it will be brought to As-syr'i-a... as a gift to a contender <sup>74</sup> king! E'phra-im will become shamed, and Israel will be ashamed of his counsel; <sup>75</sup> <sup>7</sup> Sa-mar'i-a [and] her king will be silenced, like foam <sup>76</sup> on the surface of waters, <sup>8</sup> and the high places of [Beth-]A'ven – the sin of Israel – will become desolated. Thorns and thistles will come upon their altars and people will say to the mountains:

'Cover us!

and to the hills,

'Fall over us!' <sup>77</sup>

● **Almighty God** — Israel

↔ <sup>9</sup> You have sinned from the days of Gib'e-ah [onward], O Israel! <sup>78</sup>

<sup>69</sup> See Judges 2:1-4 regarding God's rejection of His people at Gil'gal, and His refusal to drive away the national groups remaining in the Promised Land

<sup>70</sup> Leviticus 26:27-41

<sup>71</sup> the "new king" would be the insipid Zech-a-ri'ah – the 5<sup>th</sup> generation of the line of Je'hu – who was assassinated after 6 months Hosea 1:5-6

<sup>72</sup> See Hosea 12:1

<sup>73</sup> Poisonous weed. Compare with his contemporary Amos 5:7-8

<sup>74</sup> The same king whom E'phra-im appealed to for help ( King As'shur-Nir-a'ri or possibly Tig'lath-Pil-e'ser III ) Hosea 5:13

<sup>75</sup> Did Sa-mar'i-a rely on E'phra-im's counsel in regard to its two-faced dealings with As-syr'i-a and Egypt? See Hosea 7:11

<sup>76</sup> Some translations say "snapped-off twig"

<sup>77</sup> See Jesus' signs of the end of Jerusalem Luke 23:31, also the beginning of the retribution brought in the vision of Revelation Revelation 6:16

<sup>78</sup> Prophetic of future Mes-si'anic judgements upon Israel: firstly reiterated by the Christ on the way to his execution regarding the fall of Jerusalem Luke 23:30, and secondly during his reign at the opening of the 6<sup>th</sup> seal Revelation 6:12-15

they stood still there... the battle in Gib'e-ah did not overpower<sup>79</sup> the sons of unrighteousness [Benjamin].<sup>10</sup> I shall discipline them when it is My craving, and [other nations'] peoples will be gathered against them when they are shackled to their two errors.<sup>80</sup>

<sup>11</sup> [At the time of good conscience] E'phra-im was a trained heifer which loved to thresh; and I, for My part, spared her good-looking neck. [But now their conscience has faded] I make [someone] ride E'phra-im: Judah will plough and Jacob will harrow for him.

● **Almighty God** — E'phra-im

⇒ [I had instructed you];

● **Almighty God** — E'phra-im

◀ <sup>12</sup> "SOW seed [Jez're-el] for yourselves in righteousness,<sup>81</sup> reap in accord with loving-kindness, till the soil of the arable land for yourselves while there is time for searching for Jehovah until He comes and gives YOU instruction in righteousness."

<sup>13</sup> [but] YOU people have ploughed wickedness, [and] have reaped unrighteousness. YOU have eaten the fruitage of deception, for you have trusted in your [own] way – in the multitude of your mighty ones.<sup>82</sup> <sup>14</sup> [But now] an uproar has risen among your people, and your fortified cities will all be devastated, just like the devastation of Beth-ar'bel ["house of God's Ambush"] by Shal'man ["fire-worshipper"] [aka Shal-man-e'ser]<sup>83</sup> in the day of battle [when] a mother would be dashed to pieces [against a rock] alongside [her] own sons.<sup>84</sup>

<sup>15</sup> ...They will act in this manner toward YOU people, O Beth'el, because of YOUR extreme badness. By dawn, the king of Israel will be [completely] silenced.<sup>85</sup>

## 11

● **Almighty God** —

⇒ <sup>1</sup> I loved Israel when he was a boy, and I called My son out of Egypt.<sup>86</sup> <sup>2</sup> As they [the prophets] called them, so they [the people] went away from before them.<sup>87</sup> They took up sacrificing to the Ba'als and burning incense to the graven images.

<sup>3</sup> ...as for Me, I had taught E'phra-im to walk,<sup>88</sup> taking them by their arms, but they did not recognise that I had healed them. <sup>4</sup> I kept drawing them with the ropes of a man [guidance, not animalistic goading] – with wreathes of love so that I became as those lifting a yoke from off their jaws<sup>89</sup> – and I gently brought food to [each] one...

<sup>5</sup> He will not return to the [actual] land of Egypt, but As-syr'i-a will be his king, because they refused to return [to Me]. <sup>6</sup> And a sword will whirl about in his cities and break their bars and devour [Israel] because of their counsels.<sup>90</sup> <sup>7</sup> My people are persistently unfaithful to Me; [they] call upward [for help] but no one [of their earthly allies] exalts them.

● **Almighty God (met)** — E'phra-im & Israel

↻ <sup>8</sup> How can I give you up, O E'phra-im? [how] can I surrender you, O Israel? How can I set you as Ad'mah?<sup>91</sup> [how] can I place you like Ze-boi'im? My heart has changed within Me, My

<sup>79</sup> The experience of being rejected did not quell the bad character within Benjamin

<sup>80</sup> Revolt against God, worship of idols

<sup>81</sup> See Hosea 1:4 – Jez're-el is the name of Ho-se'a's 1<sup>st</sup> son ( and the only child of 3 that was actually his )

<sup>82</sup> See Hosea 8:14 – self-reliance

<sup>83</sup> Beth-ar'bel seems to have been an insignificant place on the west bank of the sea of Gal'i-lee. The "day of battle" targeted much greater places, but Beth-ar'bel was simply and incidentally spoiled, without a thought. This casual destruction is what lies ahead for E'phra-im. See 2<sup>nd</sup> Kings 17 and verse 3 gives identification of Shal'man ( during the later time of a KING Ho-se'a )

<sup>84</sup> Psalm 137:9

<sup>85</sup> Hosea 1:4 See next verse also for God's love of Israel and compare with 2<sup>nd</sup> Samuel 1:25-27

<sup>86</sup> Matthew 2:13-15

<sup>87</sup> Attitude of convenience and using others. As often as they went to Egypt for help, so they would desert them when the time came

<sup>88</sup> During the time in Egypt

<sup>89</sup> Cow reference – see Hosea 4:16 and Hosea 10:11

<sup>90</sup> Hosea 13:2

<sup>91</sup> Ad'mah & Ze-boi'im were amongst the cities destroyed at the time of Lot and Sod'om – see Deuteronomy 29:23

compassions are aroused...

<sup>9</sup> I shall not express My burning anger. I shall not return so as to bring E'phra-im to ruin, for I am God and not man, the Holy One in your midst; I shall not come <sup>[in this vengeance]</sup> into your camp...<sup>92</sup>

<sup>10</sup> They will <sup>[yet]</sup> walk after Jehovah. He will roar like a lion; for when He roars then his sons<sup>93</sup> will come – trembling – from the west.

<sup>11</sup> They will come trembling out of Egypt like a hopping bird – and like a dove out of the land of As-syr'i-a – and I shall sit them back down in their <sup>[own]</sup> houses,

says Jehovah in a whisper.

⇒ <sup>12</sup> E'phra-im has surrounded Me with lies and the house of Israel with deception, but Judah is still roaming with God, and he is entrusted with the Holy things.

## 12

<sup>1</sup> ...E'phra-im feeds on wind <sup>[vain promises]</sup> and pursues the east wind all day long – he extends <sup>[his]</sup> lying and despoiling <sup>[beyond that to God]</sup>; they conclude a covenant with As-syr'i-a... but bring oil to Egypt!<sup>94</sup>

<sup>2</sup> ...also Jehovah has a legal case with Judah – to hold Jacob to account according to his ways <sup>[and]</sup> He will repay him according to his dealings.<sup>95</sup>

<sup>3</sup> he seized his brother by the heel in the belly, and by his strength he persevered with God. <sup>4</sup> And he wrestled with an angel and gradually prevailed. He wept and bowed before Him... and he found Him at Beth'el, and He <sup>[God]</sup> began talking with us <sup>[the nation of Jacob]</sup> there – <sup>5</sup> even Jehovah the God of the armies! – at the pillar<sup>96</sup> of Jehovah.

<sup>6</sup> Therefore you <sup>[Judah]</sup> should return to your God, keep the loving-kindness and justice; and hope in your God constantly.

### ● Almighty God —

<sup>7</sup> The scales in the trademan's hand are deceitful; he loves to defraud. <sup>8</sup> E'phra-im keeps saying:

### ● — E'phra-im

⇒ 'Indeed, I have become rich; I have found valuable things for myself – they will find no criminality in any of my endeavours...'<sup>97</sup>

<sup>9</sup> ...but I am Jehovah your God from <sup>[the time of]</sup> the land of Egypt.<sup>98</sup> I shall make you dwell in the tents again, as in the days of the solemn festival:

<sup>10</sup> I spoke to the prophets, I multiplied visions, and I kept portraying truths by the very ministry of the prophets...<sup>99</sup>

### ● Prophets —

◀ <sup>11</sup> "Is there wickedness in Gil'e-ad? – they will become nothing! Do they sacrifice bulls in Gil'gal? – their altars will become piles of stones in the furrows of the open field!"

<sup>12</sup> ...Jacob ran away to the field of Syria – Israel kept serving for a wife and he guarded his wife... <sup>13</sup> Jehovah went to bring Israel up out of Egypt by a prophet, and he <sup>[Israel]</sup> was guarded by a prophet <sup>[Pillar of cloud and fire]</sup>.

<sup>92</sup> The comparison with King David – who loved God, even though he had sinned. <sup>1st</sup> Chronicles 21:13 David preferred God's hand to that of men, but in the case of delinquent Israel the hand of God would be truly traumatic. He had led Israel with the cords of a man – ( E'phra-im Hosea 11:3-4 ) – and they will be chastised by man

<sup>93</sup> Isaiah 29:1

<sup>94</sup> See Hosea 7:11 and Hosea 10:4

<sup>95</sup> God speaks to and fro, comparing between Jacob in Jacob's own day, and Jacob in the form of E'phra-im in Ho-se'a's day

<sup>96</sup> Genesis 31:13

<sup>97</sup> E'phra-im's deceitfulness – he is evidently mimicking the fraudulent tradesmen's ways

<sup>98</sup> "the One Who taught you how to walk" Hosea 11:3

<sup>99</sup> Ho-se'a's wife of fornication – to portray Israel's unfaithfulness to God; Jeremiah's purchase of land prior to Babylonian conquest – to indicate the land will become Israel's again Jeremiah 32:6-15; also Moses, Abraham, E-li'sha, E-li'jah, Isaiah, ... Repeatedly God has used prominent lives and historical events to portray the future for His people.

<sup>14</sup> [...but] E'phra-im has provoked [the prophets] to bitterness; therefore he leaves his blood [guilt] upon himself [rejects the counsel which would remove his sin], and his grand Master will repay his reproach to him.

## 13

### ● Almighty God —

⇒ <sup>1</sup> When E'phra-im spoke with trembling [reverence for God], he rose up within Israel... but when he became guilty in regard to Ba'al he died [spiritually]. <sup>2</sup> And now they commit additional sin: they [each] make a molten statue for themselves from their silver – idols to their own desires – the work of [mere] craftsmen, all of it. They say to them:

### ● — Israel

➤ 'Let the ones who sacrifice kiss the calves.'<sup>100</sup>

<sup>3</sup> – hence they will become like the clouds of morning and like the dew that evaporates quickly;<sup>101</sup> like chaff that is blown away from the threshing floor and like smoke from a chimney.

### ● Almighty God — Israel

↳ <sup>4</sup> But:

"I am Jehovah your God from the land of Egypt, and you should have no God except Me, [the One] that you used to know, and there was no saviour but Me."



Deuteronomy 5:6-7

**Almighty God** — Moses (for pronouncement to all Israel)

<sup>5</sup> I Myself knew you in the wilderness, in the land of fevers...

<sup>6</sup> ...then they became as filled as did their pasturage, their heart was exalted... but they forgot Me. <sup>7</sup> But I shall become like a lion to them – I shall watch them like a leopard by the wayside, <sup>8</sup> I shall encounter them like a bear that has lost its cubs, and I shall rip apart the breast<sup>102</sup> of their heart, and I shall devour them there like a lion – a wild beast will tear them to pieces.

⇒ <sup>9</sup> It [pagan worship] will ruin you, O Israel, but I am your Helper – <sup>10</sup> for where is your king,<sup>103</sup> that he may save you in all your cities? and your judges<sup>104</sup> [concerning] whom you said:

### ● Almighty God — Israel

← 'Do give me a king and princes'<sup>105</sup> ?

<sup>11</sup> I gave you a king in My anger, and I shall take [him] away in My fury!

<sup>12</sup> The error of E'phra-im is bound up [unexpurgated], his [judicial] penalty is [already] reserved. <sup>13</sup> He will feel the labour pangs of a woman giving birth. He is not a wise son, for in season he will not stand still at the breaking forth<sup>106</sup> of sons [from the womb].

<sup>14</sup> Should I redeem them from the hand of She'ol; shall I rescue them from death?

### ● Almighty God (a mocking goad to death and She'ol) —

↳ Where are your stings, O Death! Where is your destructiveness, O She'ol!<sup>107</sup>

– [No!] Compassion will be concealed from My eyes.<sup>108</sup> <sup>15</sup> For the reason that he [E'phra-im] bears the [bad] fruitfulness common among his brothers, so an east wind<sup>109</sup> – the wind of Jehovah – will come. It will

<sup>100</sup> Unable to eat the food of the sacrifice without giving worship to the idols. Compare with John's vision Revelation 13:16-17

<sup>101</sup> See Hosea 6:4

<sup>102</sup> That which feeds them – the Promised land. "bear" – reminiscent of Hu'shai's counsel to Ab'sa-lom concerning King David 2<sup>nd</sup> Samuel 17:8

<sup>103</sup> See Hosea 10:3

<sup>104</sup> See Hosea 9:15 and Judges 2:1-4

<sup>105</sup> See 1<sup>st</sup> Samuel 8:4-6

<sup>106</sup> The "sons" are the revealing of his errors, and he will fight to keep them hidden

<sup>107</sup> See 1<sup>st</sup> Corinthians 15:55

<sup>108</sup> Hosea 9:14

<sup>109</sup> This is the As-syr'i-an invasion against the Egyptian "reed plants" which E'phra-im has joined himself to

come up from a wilderness, and it will dry up his well and drain his spring. That one will plunder the treasure of all his desirable things.<sup>110</sup>

<sup>16</sup> Sa-mar'i-a will perish, for she has rebelled against her God – they will fall by the sword. Their children will be dashed to pieces,<sup>111</sup> and their pregnant women will be ripped up.<sup>112</sup>

## 14

*Ho-se'a appeals to Israel to be contrite... and God will return and rejuvenate them – but will they listen?*

- *Ho-se'a* — Israel

⇒ <sup>1</sup> Do come back to Jehovah your God, O Israel, for you have stumbled in your error. <sup>2</sup> Take YOUR words<sup>113</sup> and come back to Jehovah. Say to Him, all YOU people:

- *Almighty God* — Israel

⇐ “May You pardon error; and accept what is good [this contrition], and in return we will give the [the very best of praise] young bulls of our lips. <sup>3</sup> As-syr'i-a will not save us, we shall not ride upon horses [flee], and we shall no more say:

◀ ‘O, our gods!’

to the work of our hands, because the fatherless boy is only shown mercy by You [Alone].”

- *Almighty God* — prophet Ho-se'a

↪ <sup>4</sup> I shall heal their unfaithfulness. I shall love them spontaneously! because My anger will have turned back from him [Israel]. <sup>5</sup> I shall become like the dew<sup>114</sup> to Israel: he will blossom like the lily, and will strike his roots [down deep] like the Leb'a-non. <sup>6</sup> His sprouts will spread forth, and will become splendid like the olive tree, and his fragrance will be like that of Leb'a-non.

<sup>7</sup> Those who dwell under his [Leb'a-non's] shadow will return. They will revive like the grain, and will bud like the vine whose scent is like the wine of Leb'a-non.

<sup>8</sup> E'phra-im will say:

- — E'phra-im

↻ ‘What do I have to do any longer with idols?’

I Myself shall respond and oversee him:

- *Almighty God* — E'phra-im

↪ I am like a luxuriant cypress tree; your fruit<sup>115</sup> [“reward”] can be found in Me.

<sup>9</sup> Who is wise that he may understand these things? understanding, that he may know them [as a kindred soul]? For the ways of Jehovah are upright, and the righteous will walk in them; but the transgressors will stumble over them.

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<sup>110</sup> This was reinforced in later years by Isaiah concerning Judah and Hez-e-ki'ah – see 2<sup>nd</sup> Kings 20:16

<sup>111</sup> Compare the fate of the people of Judah Psalm 137:8-9 and the memories of Syrian king Haz'a-el 2<sup>nd</sup> Kings 10:32 ( 2<sup>nd</sup> Kings 8:12 )

<sup>112</sup> See Hosea 10:14 regarding the attack by Shal'man on Beth-Ar'bel

<sup>113</sup> See Hosea 11:7, where the prophet's words of advice to the people were not accepted and offered to God

<sup>114</sup> That makes things sprout, not the quickly evaporating dew of the wilderness

<sup>115</sup> See Hosea 10:1 where the fruit of Israel – the degenerating vine – is responsible for the abundance of sinfulness

# Joel

Dating of this book is unclear, however some of the verses in chapter two indicate a link with the last three chapters of Zech-a-ri'ah. Chapter 1 speaks of the stranglehold on supplies to the temple by the Babylonians. It speaks little of Israel (the 10 tribes) but speaks in chapter 3 of reversing the captivity of Judah and Jerusalem – therefore it must refer to the approach to the Babylonian captivity.

## 1

The people are asked to realise that these are unique times – the land has never faced such a ferocious and long-lasting enemy before. The crops have withered, the land is dry, there is nothing to offer to Jehovah at the Temple. The allegory is toward the lack of nurturing of God's spiritual seed – His word and His ways – which has resulted in the decline of the land. The dominant self-interested people in the land blame the humble Godly people for the fall.

Joel makes an earnest plea to Jehovah for aid.

1. The word of Jehovah that occurred to Joel<sup>1</sup> the son of Pe-thu'el [<sup>vision of God</sup>]:

- Joel, son of Pe-thu'el (word of **Almighty God**) ——— principally, the older men— but also all the people— of Judah<sup>2</sup>

◀ 2. HEAR this, YOU older men, and listen all YOU inhabitants of the land:

Did this occur in YOUR days [<sup>days of your prime</sup>], or even in the days of YOUR forefathers? 3. Instil it in YOUR sons – and let YOUR sons [<sup>instil it</sup>] in their sons, and their sons to the following generation:

4. “What the caterpillar left behind, the swarming-locust has eaten; and what the swarmer left behind, the weaning-locust has eaten; and what the weaning locust has left, the young locust has eaten.”<sup>3</sup>

- **Almighty God** (through Joel, son of Pe-thu'el) ——— “drunkards” literally, and spiritually

◀ 5. WAKE up, YOU drunkards<sup>4</sup>, and weep! Howl all YOU drinkers of sweet wine, because it has been cut off from YOUR mouths. 6. For a nation has come up into My land, mighty and without number.<sup>2</sup> Its teeth are the teeth of a lion, and it has the jawbones of a mature lion.<sup>5</sup>

7. It has laid waste to My vine and has completely stripped My fig tree and thrown away its bare branches.

◀ 8. Wail like a virgin [<sup>bride</sup>] girded with sack-cloth over the [<sup>premature death of the</sup>] owner [<sup>husband</sup>] of her youth.

9. Grain offering and drink offering have been cut off from the house of Jehovah [<sup>through lack of supplies</sup>]; the priests who do minister to Jehovah are mourning.<sup>2</sup> 10. [The] field has become cracked [<sup>through drying out</sup>], the ground has gone to mourning; [the] grain has been cracked open [<sup>seed pods split</sup>], the new wine has dried up, the oil has languished [<sup>deteriorated</sup>].

- Joel, son of Pe-thu'el ——— farmers and vine-dressers

◀ 11. BE ashamed, YOU farmers! and howl YOU vine-dressers over the wheat and barley, because the harvest of [the] field lies perishing. 12. The vine has dried up – even the [<sup>hardy and drought-resistant</sup>] fig tree has perished. The pomegranate tree and [the] palm tree and [the] apple tree – all the trees of the field – have withered, on account of joy<sup>6</sup> having dried up among the sons of mankind.

<sup>1</sup> Prophet of Judah. Some see as a possible contemporary of E-li'sha, but this is not contemporary with his message about the Chal-de'ans

<sup>2</sup> Not including Israel. “the inhabitants of the land” refers to Judah ( Israel did not give credence to the temple – see v 14 )

<sup>3</sup> Speaking of the repeated assaults by As-syr'i-a. ( Likened – wrongly – to the four beasts of Daniels prophecy, however these did not all occur in one generation – the stipulation of Joel's first sentence )

<sup>4</sup> This book is likely too late to refer to the drunkards of E'phra-im *Isaiah 28:1-4* but possibly the pre-exile spiritual drunkards of Jerusalem *Zephaniah 1:12* – after the taunting by As-syr'i-a in its last days, and during the rise of the terrible Chal-de'ans

<sup>5</sup> See *Daniel 7:4* – the Babylonia of Daniel's vision identified as a lion

<sup>6</sup> The locusts devastate, but *Hosea 4:1-3* shows the reason: neither truth nor loving-kindness nor knowledge of God in the land. God loves the land, and it will rejoice when there is genuine love of God

- *Joel, son of Pe-thu'el* ——— *priests of Almighty God*
  - <sup>13</sup> **GIRD yourselves and beat YOUR breasts, YOU priests – howl YOU ministers of [the] altar. Come in, spend the night in sack-cloth, YOU who are ministering to my God, because grain offering and drink offering have been withheld from the house of YOUR God.**
  - <sup>14</sup> **Therefore sanctify a time of fasting. Call together a solemn assembly. Gather [the] older men together – all the inhabitants of the land – to the house of Jehovah YOUR God, and cry out to Jehovah for aid.**
  - <sup>15</sup> **Alas for “the day”... because the “day of Jehovah” is near... and it will come as a ravaging – from the Almighty One!** <sup>16</sup> **Has not our food<sup>7</sup> been cut off before our very eyes? – also rejoicing and joyfulness [elation] from the house of our God?** <sup>17</sup> **Split seeds have dried out beneath the furrows; storehouses have been lain desolate – barns have actually been demolished!<sup>8</sup> – because [the] grain has dried up!** <sup>18</sup> **Do the domestic animals not groan continually? the droves of cattle are confused because there is no pasturage for them... and the droves of the sheep have been made to bear guilt.<sup>9</sup>**

- *Almighty God* ——— *Joel, son of Pe-thu'el*
  - ◀ <sup>19</sup> **I implore You, O Jehovah, because fire <sup>λ</sup> [wayward inclination in Your people] has devoured the homes in [the] plain, and a flame has licked all the trees [Godly-inclined people] of the field.** <sup>20</sup> **The beasts of the field also keep yearning for You, because the channels of water<sup>10</sup> have dried up, and fire has devoured the pasture grounds of the plain.<sup>11</sup>**

## 2

*Joel announces the day of darkness and gloom, the overpowering Chal-de'an forces. But even at this late stage – which will lead to overthrow and captivity – God implores the people to return to Him... and Joel shows his heart by saying: “there may be a blessing from God: enough for a grain offering to Him” – showing that his heart is still very much thinking of service to God!*

*Joel summons everyone to call to God and to return to Him – and He promises great things: the ground need not worry, nor the beasts of the field, for God will care for them during the exile. The people will prosper after their return from exile, and He will pour His spirit on all kinds of flesh – not just prophets and priests, but everyone who sides with Him... but before that, the death of the Mes-si'ah, and the polluting of the Passover. God makes clear that He is linked with the one whom the rulers will execute*

- *Almighty God (through Joel, son of Pe-thu'el)* ——— *people of Zion*
  - ◀ <sup>1</sup> **BLOW a horn in Zion and shout a war cry in My Holy mountain.<sup>λ</sup>**
- *Joel, son of Pe-thu'el (describing what he sees will happen)* ———
  - ◀ **Let all the inhabitants of the land tremble; for the day of Jehovah is coming... and is near!** <sup>2</sup> **– a day of darkness and the dwindling of the light,<sup>12</sup> a day of clouds – but [as] low clouds, yet with the light of dawn spread out [temptingly] upon the mountains [but not on the ground].**
- *Joel, son of Pe-thu'el (describing the reason for the war cry)* ———
  - ⇒ **...There is a numerous and mighty people <sup>λ-1-6</sup> – unlike any since the indefinite past and after it there will be none again for many generations.<sup>13</sup> <sup>3</sup> A fire <sup>λ-1-19</sup> has devoured ahead of it, and a flame consumes behind it. The land before it is like the garden of Eden, but behind it a wilderness of devastation, and nothing escapes from it.**

<sup>7</sup> Joel points to the poor quality of the land's produce – a precursor to the “Day of Jehovah” when the people will be dragged away – and asks the priests and people to exercise foresight, and repent now! before the figurative plagues arrive

<sup>8</sup> A long-term action – they have no expectation that the drought will end any time soon

<sup>9</sup> Euphemistic – the wealthy people blaming the humble. Sheep snip the grass close, whereas the bovines need longer grass in order to rip it out with their tongue. The accusation is against those who love God closely, that they have caused Jerusalem's problems

<sup>10</sup> Appreciation for prophetic counsel

<sup>11</sup> Joel laments the apostate way which God's nations have taken, making it difficult for good-hearted ones ( trees ) to grow, and for the beasts of the field ( those who see His ways as their very food – see *John 4:32-34* ) to find any

<sup>12</sup> “darkness and gloom” – or “misery and misfortune” – a day with no light, just darkness followed by the setting of the sun. The light has gone from the day

<sup>13</sup> The Chal-de'ans – the last great force against God's people *Habakkuk 1:6-10*

4. It looks like horses and they keep running like steeds.<sup>14</sup> 5. They stamp on the mountain tops<sup>15</sup> like the sound of chariots, like the sound of a flaming fire devouring stubble; it is like a mighty people drawn up for battle. 6. People writhe before its face, and their faces are filled with anxiety.

7. ...they [the Chal-de'ans] run like warriors, they climb a wall like valiant men, and they go each one in his own [designated] way without breaking ranks. 8. They do not jostle one another, each keeps going in his [own] course, and should some fall among the javelins, the [others] do not change course [do not become discouraged]. 9. They will course through the city, they will run on the wall, they will climb up onto the top of the houses and enter the windows like a thief.

10. Land quivers before it [the Chal-de'an force], heavens shake – sun and moon become dark, and the very stars withdraw their brightness...<sup>16</sup>

11. ...but Jehovah Himself will certainly give forth His voice – before the face of His<sup>17</sup> military force – for His camp is very numerous... for the one carrying out His word<sup>18</sup> is mighty... for the day of Jehovah<sup>19</sup> is great and very fear-inspiring – and who can endure it?!

*Promise of better days to come, after the necessary exile and return from being dispersed among the nations*

● Joel, son of Pe-thu'el — people of Zion (priests of **Almighty God**?)

● **Almighty God** — people of Zion (priests of **Almighty God**?)

⇒ <sup>12</sup> “Even now,

Is the utterance of Jehovah,

COME back<sup>20</sup> to Me with all YOUR hearts, and with fasting and weeping and wailing.”

<sup>13</sup> TEAR YOUR hearts apart – not YOUR garments – and return to Jehovah YOUR God, for He is:

‘... gracious and merciful, slow to anger and abundant in loving-kindness’



Exodus 34:6 (paraphrased)  
**Almighty God** — Moses

and He is sighing on account of the calamity. <sup>14</sup> Who knows whether He – in turn – will turn back and feel regret and let a blessing remain after it – a grain offering <sup>15-1-9</sup> and a drink offering, for Jehovah YOUR God?<sup>21</sup>

● Joel, son of Pe-thu'el (message from **Almighty God**) — people of Zion

<sup>15</sup> BLOW a horn in Zion, <sup>16-2-1</sup> sanctify a time of fasting, call together a solemn assembly.<sup>22</sup> <sup>16</sup> Gather [the] people together, sanctify a congregation, collect [the] old men together – gather the children and those sucking the breasts [all] together. Let [even the] bridegroom leave his interior room, and [the] bride her [very] wedding canopy! <sup>17</sup> Let the priests who are ministering for Jehovah weep [before everyone] between the porch and the altar and say:

● **Almighty God** — priests of the true God

⇐ “O Jehovah, look kindly upon Your people, and do not make Your inheritance a reproach for nations to dominate over them. Why should those [foreign] peoples say among themselves:

<sup>14</sup> Habakkuk 1:8

<sup>15</sup> As Rab'sha-keh had taunted Hez-e-ki'ah at the very walls of Jerusalem 2<sup>nd</sup> of Kings 18:17

<sup>16</sup> All confidence that a nation may have and all calls to their gods will not help or give them confidence

<sup>17</sup> This force comes at God's behest! – that is the scariest thing of all, that the God Whom Israel should have had as a Friend has incited this terrible enemy against it

<sup>18</sup> The forces which carry out God's purpose – including the Chal-de'ans

<sup>19</sup> See vs 1 & 2

<sup>20</sup> See Joel 1:13-14

<sup>21</sup> Trying to instill the privilege of service to God. Also, if there is grain and wine to offer to Jehovah afterward, there is grain and wine for the people too

<sup>22</sup> Joel 1:14

- *people of the nations* ———

↻ “Where is their God?”

<sup>18</sup> ...then, Jehovah will be zealous for His land and will show compassion upon His people, <sup>19</sup> and Jehovah will respond and say to His people:

- *Almighty God* ——— *people of Israel and Judah*

↳ “Here I am sending the grain and the new wine and the oil to YOU, and YOU people will certainly be satisfied with it; and [after these plagues] I shall not make YOU a reproach among the nations anymore.”<sup>23</sup>

<sup>20</sup> And I shall put the northerner<sup>24</sup> [Chal-de’ a’s hired fighters] far away from upon YOU, and I shall disperse him to a waterless land and desolated waste with his face to the eastern sea and his rear section to the sea behind him: his [unhealthy] stink will ascend, and [then] his putrefaction will ascend, because he magnified his actions.”<sup>25</sup>

- *Joel, son of Pe-thu’el (message from Almighty God)* ——— *the land – so long abused by the people – and the beasts of the field*

⇒ <sup>21</sup> You should not be fearful, O ground – be joyful and rejoice! for Jehovah will magnify His deeds.

⇒ <sup>22</sup> YOU should not be fearful, YOU beasts of the open field, for the pasture grounds of the [newly ruined] wilderness will certainly grow green! for the tree will bear its fruitage – [and] the fig tree and the vine will give their strength.

<sup>23</sup> – and BE joyful YOU sons of Zion and rejoice in Jehovah YOUR God; for He will give YOU autumn showers in [their] right measure; He will bring a downpour<sup>26</sup>– autumn rain and spring rain, as at the first. <sup>24</sup> And the threshing floors will be filled with grain, and the press vats will overflow with new wine and oil.

- *Almighty God* ——— *people of Israel and Judah*

<sup>25</sup> ...And I will pay due compensation to YOU for the years that the caterpillar, the swarming-locust, the weaning-locust and the young-locust – My great military force that I will have sent among YOU – have eaten. <sup>26</sup> Then YOU will eat – eat and become satisfied! – and YOU will be bound to praise the Name of Jehovah YOUR God, Who has performed so wonderfully with YOU;<sup>27</sup> [then] My people will not be ashamed to time indefinite.

<sup>27</sup> And YOU people will certainly understand that I am in the midst of Israel, and that I am Jehovah YOUR God – and there is no other. Then, My people will not be ashamed to time indefinite.

<sup>28</sup> And after that I shall pour out My spirit on every sort of flesh:<sup>28</sup> YOUR sons and YOUR daughters will [genuinely] prophesy, YOUR old men will dream dreams, and YOUR young men will see visions. <sup>29</sup> I shall pour out My spirit even on the menservants and the maidservants in those days.

<sup>30</sup> And I will give portents in the heavens and on the earth, blood and fire and columns of smoke.<sup>29</sup>

<sup>31</sup> The sun itself will be turned into darkness, and the moon into blood,<sup>30</sup> before the coming of the great and fear-inspiring day of Jehovah.

<sup>23</sup> In this context, God promises that their nation will not be looked down upon by surrounding nations. The final plague – the fall under Rome – was for an altogether different sin: violating the promised Mes-si’ah which had been made explicit for their assurance by the prophets Daniel, E-ze’ki-el, and Zech-a-ri’ah in the years after the exile to Babylon

<sup>24</sup> Neb-u-chad-rez’zar would hire the fighters from the northern regions to fight in his wars

<sup>25</sup> Daniel 4:30-32; and finally Bel-Shaz’zar’s feast Daniel 5:22-23

<sup>26</sup> Great news for a nation which had suffered drought and land fires – see Joel 1:10

<sup>27</sup> Without God, their exile and captivity would have been permanent – they would never return to their land, they would never be a nation again, they would never rebuild what they had lost, they would never have the repopulation as God’s Own people

<sup>28</sup> Widespread loyalty – loyalty like that of the rare prophets – among the people. A promise that love of God and Godly direction will be throughout the population Isaiah 44:2-3; Zechariah 12:10; Pentecost Acts 2:1-3

<sup>29</sup> The signs of war

<sup>30</sup> “Sun into darkness” – darkness at Christ’s execution. “Moon into blood” – just as the Nile had been utterly polluted, the salvation Passover will be utterly violated forever at Christ’s execution ( Matthew 27:45; Mark 15:33; Luke 23:44; )

- Joel, son of Pe-thu'el (message from **Almighty God**) — people of Zion  
  - 32 – but it must occur that everyone who calls on the Name of Jehovah will be delivered;<sup>31</sup> for in Mount Zion and in Jerusalayim<sup>32</sup> there will deliverance, just as Jehovah has said – and among the survivors whom Jehovah is calling.

### 3

Joel tells of God's reversal of Judah's captivity. Tyre, Si'don and Phi-lis'ti-a are condemned for their evil against Judah – but their actions will fall upon their own heads: they will be invited to a war in the low plain of Je-hosh'a-phat, where their gods will be silenced and the True God will strike them down. Then Judah will experience the beauty of the Promised Land ; Egypt and E'dom will become wastelands, but Judah will be inhabited for generations, and God will reside in Zion.

- **Almighty God** — Joel, son of Pe-thu'el
- **Almighty God** — people of Israel and Judah
  - ◀
    1. For, look! In those days and in that time when I reverse<sup>33</sup> the captivity of Judah and Jerusalayim. 2. I will also collect together all the nations and bring them down to the low plain of Je-hosh'a-phat,<sup>34</sup> and I will judge them there [both] regarding [their treatment of] My people and My inheritance Israel – whom they dispersed among the nations, and appointed out My Own land [among themselves] –
- **Almighty God** (speaking in review of the aftermath of the future locust plagues) —
  - ◀
    3. “they [conquering nations] cast lots for My people, and would give the male [Hebrew] child [as payment] for a prostitute! and the female child [as payment] for wine to drink!”<sup>35</sup>
- **Almighty God** — oppressive nations Tyre, Si'don, Phi-lis'ti-a
  - ◀
    4. And, also, what do YOU have to do with Me, O Tyre and Si'don and all YOU regions of Phi-lis'ti-a?<sup>36</sup> What will YOU “repay Me” as recompense? for if YOU are giving such treatment to Me, I shall pay back YOUR treatment swiftly, speedily upon YOUR [own] heads.
- **Almighty God** (speaking in review of the aftermath of the future locust plagues) — Tyre, Si'don, Phi-lis'ti-a and other nations
  - ◀
    5. “Because YOU men have taken My silver and My gold, and YOU have brought My good and desirable things into YOUR temples; 6. and YOU have sold the sons of Judah and the sons of Jerusalayim to the sons of Ja'van,<sup>37</sup> in order to remove them far from their own territory...
      7. [...therefore] here I am arousing them [to return] from the place where YOU have sold them, and I will pay back YOUR treatment upon YOUR own heads: 8. I will sell YOUR sons and YOUR daughters into the hand of the sons of Judah, and they must sell them to a far-away nation: to the men of She'ba [region of E-thi-o'pi-a]; for Jehovah Himself has spoken [it].”
- **Almighty God** — people of Israel and Judah
  - ◀
    9. PROCLAIM this, YOU people, among the nations:
- people of Israel and Judah (words of **Almighty God**) — people of the nations
  - ◀ “SANCTIFY war! Rouse the powerful men! Let them draw near! Let them rise up, all the men of war! 10. Beat YOUR plough-shares into swords and YOUR pruning shears into

<sup>31</sup> Prophetic of the Mes-si'ah. This shows that God is associated with the Mes-si'ah at that time, and that Jesus is not a blasphemer at-all

<sup>32</sup> An interesting division between Jerusalayim – wider Jerusalem which includes Mt. Zion – and Mt. Zion itself, the city of David

<sup>33</sup> See book of *Nehemiah* for the return and the book of *Haggai* for the rebuilding

<sup>34</sup> A Metaphor for judgement. Possibly during the rule of Greece – after the Jewish restoration and the Persian demise – for Alexander the Great notably devastated the defences of Tyre. See *2<sup>nd</sup> Chronicles* 20:1-30 where Jehovah gives Je-hosh'a-phat victory over the combined forces of Mo'ab, Am'mon and Se'ir in the low plain of Ber'a-cah ( or “low plain of the blessing” ). Here, Jehovah names 3 other nations – Tyre, Si'don and Phi-lis'ti-a – in their place, foretelling their demise – however this unlikely to take place at the low plain of Je-hosh'a-phat, but rather this is mentioned allegorically, that what befell Mo'ab, Am'mon and Se'ir will befall them

<sup>35</sup> Compare with *Amos* 2:6 – God's decree against transgressions of Israel and other nations

<sup>36</sup> Long-sighted prophecy – seeing even the incidental actions of nations unconnected with the plagues. See E-ze'ki-el prophecy against Tyre ( *Ezekiel* 26:1 ), Si'don ( *Ezekiel* 28:20 ) and Phi-lis'ti-a ( *Ezekiel* 25:15 )

<sup>37</sup> See actuality closer to hand *Zechariah* 9:13 . Associated with the Greeks

spears.<sup>38</sup> Let the weak one say:

← 'I am a powerful man!'

<sup>11</sup> Mobilise yourselves and come – all YOU nations round about – and collect yourselves together.”

● **Almighty God** — Witness at that time, possibly an angel

← “They have been collected there; now bring Your powerful ones down to that place, O Jehovah.”

⇒ <sup>12</sup> Let the nations be roused and come up<sup>39</sup> to the low plain of Je-hosh´a-phat; for there is where I shall sit to judge all the nations round about.

● **Almighty God** — heavenly armies? people of Israel and Judah?

← <sup>13</sup> THRUST in a sickle, for harvest has grown ripe. Come, tread down, for [the] winepress has been filled – the wine troughs actually overflow, because their badness has become abundant.<sup>40</sup>

<sup>14</sup> Great crowds are in the valley of the chasm [decision], for Jehovah’s day is near in the valley of the chasm – <sup>15</sup> sun and moon will assuredly become dark, and the stars will hold back their light<sup>41</sup> <sup>16</sup> – but Jehovah will roar from out of Zion, and He will give forth His voice out of Jerusalem, and heaven and earth will quake; and Jehovah will be [both] a refuge [for flight] for His people and a defence for the sons of Israel.

● **Almighty God** — people of Israel and Judah

<sup>17</sup> And YOU people will certainly know that I am Jehovah YOUR God, residing in Zion My Holy mountain. And Jerusalem will become a Holy place, and foreigners will no longer [maliciously] pass through her.<sup>42</sup>

<sup>18</sup> In that day the mountains will drip with sweet wine, and the hills will flow with milk,<sup>43</sup> and the very streambeds of Judah will all flow with water – and a fountain will go forth out of the house of Jehovah there,<sup>44</sup> and it must irrigate the torrent valley of the Acacia Trees [“Shit´tim” – on the EASTERN side of the Jordan! beyond the Promised Land].

<sup>19</sup> Egypt will become a desolate waste<sup>45</sup> [and] E´dom will become a desolate wilderness because of the violence to the sons of Judah, whose innocent blood they shed in their land... <sup>20</sup> but Judah will be inhabited to time indefinite, and Jerusalem to generation after generation. <sup>21</sup> And I will cleanse that bloodshed of theirs which I had not cleansed

...and Jehovah will reside – in Zion!

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<sup>38</sup> The opposite of the peaceful maxim of Isaiah, this fracture of peace being bestowed upon the nations by God over their treatment of Judah and Jerusalem ( Micah 4:1-3; Isaiah 2:4 )

<sup>39</sup> “come up” – this low plain is treated as the slopes of a vineyard, and later God asks His people to descend to the winepress, because it is full and ready for trampling

<sup>40</sup> Compare with Revelation 14:18, where the 5<sup>th</sup> angel reaps the bad souls who are on the verge of committing their badness

<sup>41</sup> Sun, moon and stars would be of little use for navigation or for procuring omens in a darkened canyon. [Matthew 24: 29; Mark 13:25; Luke 21:25] all aspects of presumed Divine authority to be closed

<sup>42</sup> ( Ezekiel 44:9 ) Compare this peace to the swift infusion of locusts in the 4 swarms of Joel 1:4

<sup>43</sup> This time of bounty and blessing is a well-established prophecy – see Amos 9:11-15

<sup>44</sup> Ezekiel 47:1-12

<sup>45</sup> See Ezekiel 29:10

# Amos

## 1

<sup>1</sup> The words of A'mos [<sup>burden</sup>] – who was among the herdsmen<sup>1</sup> from Te-ko'a [SE of Beth'le-hem] – which he saw in a vision concerning Israel in the days of Uz-zi'ah [also called 'Az-a-ri'ah(u)] the king of Judah and in the days of Jer-o-bo'am II the son of Jo'ash, the king of Israel, two years before the earthquake.<sup>2</sup> <sup>2</sup> And he declared:

- A'mos ———

⇒ Jehovah will roar out of Zion, and He will give forth His voice out of Jerusalem; and the pastureland homes of the shepherds must go to mourning, and the summit of Car'mel<sup>3</sup> must dry up.

⇒ <sup>3</sup> This is what Jehovah has said:

*A'mos delivers denunciations against every nation in the Promised Land – for various and different crimes committed against different others – punishing each with a fire. This establishes a reason for the clearing of the land – because it is the land which has been abused, but which will shake with an earthquake (Amos 8:8) before the time comes for it to enjoy its Sabbaths*

- Almighty God (against Syria) ———

⇒ “On account of three<sup>4</sup> revolts of Dam-a-scus...

( and I shall not turn it back because of [the] four[th] [– that is] their threshing Gil'e-ad<sup>5</sup> even with iron threshing instruments)

<sup>4</sup>... I will send a fire onto the house of Haz'a-el [once King of Dam-a-scus, successor to King Ben-Ha'dad], and it must devour the palaces of Ben-Ha'dad [son and successor of Haz'a-el]. <sup>5</sup> And I will break the bar of Dam-a-scus and cut off [the] inhabitant from Bik'ath-A'ven [“valley plain of vanity”], and the holder of [the] sceptre [the king] from Beth-e'den [“house of delight”];<sup>6</sup> and the people of Syria will have to go as exiles to Kir”<sup>7</sup>

says Jehovah.

<sup>6</sup> This is what Jehovah has said:



Five stronghold cities of the Philistines

- Almighty God (against Phi-lis'tines) ———

← “On account of three revolts of Ga'za...

( and I shall not turn it back because of [their] four[th] [– which is] their taking into exile a complete body of [Jewish] exiles to hand over to E'dom<sup>8</sup> )

<sup>7</sup>... I will send a fire onto the wall of Ga'za, and it must devour her dwelling towers. <sup>8</sup> And I will cut off [the] inhabitant from Ash'dod, and the holder of [the] sceptre from Ash'ke-lon; and I will turn My hand back<sup>9</sup> upon Ek'ron, and the remaining ones of the Phi-lis'tines must perish”

<sup>1</sup> See 1<sup>st</sup> Samuel 25:2 – Na'bal, a sheep raiser in Car'mel of Judah

<sup>2</sup> See Zechariah 14:5

<sup>3</sup> Likely not Mt Car'mel by the Mediterranean, but rather than the hilly region of Car'mel in Judah south of Beth'le-hem, whose waters flow toward En-Ge'di on the shore of the Dead Sea

<sup>4</sup> Because this phrase is used for the denunciations of several ( often much more active ) nations, it is unlikely to be literal - but to express the collection of revolts. The figurative “3” were the limit at which God expressed His disapproval to them, so the 4<sup>th</sup> was an insult and surpassed respect for God

<sup>5</sup> See 2<sup>nd</sup> Kings 10:32-33

<sup>6</sup> Secondary residence ( for relaxing ) of the kings of Syria

<sup>7</sup> In Mo'ab, east of the Dead Sea. This southward fleeing is because they will be attacked by the As-syr'i-ans who come from the north. Recall that Mo'ab had been a place of exile for others: David's family, and the Phi-lis'tines had a mutual exile agreement with Mo'ab

<sup>8</sup> They would understand the symbolism behind this threat. See Amos 2:1; Joel 3:6

<sup>9</sup> Having attacked the coastal cities, God now moves backwards ( eastwards ) from them to assault Ek'ron which had once been Ju-de'an

the Sovereign Lord Jehovah has said.

<sup>9</sup> This is what Jehovah has said:

- *Almighty God* (against Tyre) ———

“On account of three revolts of Tyre...

( and I shall not turn it back because of [their] four[th] [– which is] their trading<sup>10</sup> a complete body of [Jewish] exiles to E’dom and not remembering the covenant of brothers<sup>11</sup> )

<sup>10</sup> ... I will send a fire [also] onto the wall of Tyre, and it must devour her dwelling towers.”<sup>12</sup>

<sup>11</sup> This is what Jehovah has said:

- *Almighty God* (against E’dom) ———

↳ “On account of three revolts of E’dom...

( and I shall not turn it back because of [their] four[th] [– which is] his pursuing his own brother [Israel] with the sword – and [because] he ruined his [own] capacity for compassion, so that his anger keeps tearing away forever and keeps his fury raging perpetually )

<sup>12</sup> ... I will [also] send a fire into Te’mān, and it must devour the dwelling towers of Boz’rah.”<sup>13</sup>

<sup>13</sup> This is what Jehovah has said:

- *Almighty God* (against Am’mōn-ites) ———

↳ “On account of three revolts of the sons of Am’mōn<sup>14</sup>...

( and I shall not turn it back because of [their] four[th] [– which is] their slitting open the pregnant women of Gil’e-ad, in order to widen out their own territory<sup>15</sup> )

<sup>14</sup> ...I will [also] set fire to the wall of Rab’bah [chief city on the boundary of Gil’e-ad], and it must devour her palaces – with an alarm signal in the day of battle, with a tempest in the day of storm wind. <sup>15</sup> And their king must go into exile, he and his princes together”<sup>16</sup>

says Jehovah.

## 2

- *A’mos* (words of *Almighty God*) ———

⇒ <sup>1</sup> This is what Jehovah has said:

- *Almighty God* (against Mo’ab-ites) ———

↳ “On account of three revolts of Mo’ab...

(and I shall not turn it back because of [their] four[th] [– which is] his burning the bones of the king of E’dom for lime<sup>17</sup>)

<sup>2</sup> ... I will send a fire – into Mo’ab – and it must devour the palaces of Ke’ri-oth [“buildings”]; and Mo’ab must die amid an uproar, an alarm signal, and the sound of a horn. <sup>3</sup> And I will cut off “[the] judge”<sup>18</sup> from her midst, and I shall kill all her princes with him”

says Jehovah.

<sup>10</sup> Typical trader, acts as a middleman

<sup>11</sup> See *1st Kings 5:1* where King Hi’ram of Tyre loves David and provides supplies over many years to build the temple, and *1st Kings 9:10-13* where Hi’ram refers to Sol’o-mon as his “brother”

<sup>12</sup> Carried out by the Chal-de’ans, although Alexander the Great performed a complete sacking of Tyre in later years

<sup>13</sup> Capital of E’dom – see *Ezekiel 25:13*

<sup>14</sup> Am’mōn-ites, but NOT necessarily the Am’mōn-im – see *2nd Chronicles 20:1* for marks of the distinction

<sup>15</sup> ( compare with his contemporary *Hosea 13:16* ) See E-li’sha’s prophecy to pre-kingly Haz’a-el *2nd Kings 8:12* and his assault on Gil’e-ad at *2nd Kings 10:32-33*. Likely the sons of Am’mōn – who claimed the region – joined him then as a means to recapture the land for a generation

<sup>16</sup> The king defenceless – the alarms raised when the army is already engaged elsewhere. Am’mōn’s attempt to deny a Hebrew generation in Gil’e-ad is rewarded with their own kingship cut off, both root and branches together

<sup>17</sup> See *2nd Kings 3:26-27* for the actual event

<sup>18</sup> His sons “the princes” indicate that this judge is the King of Mo’ab in his self-justified decision to slay the son of a King during the event

<sup>4</sup> This is what Jehovah has said:

- *Almighty God* (against Judah) —

⇒ “On account of three revolts of Judah ...

( and I shall not turn it back, because of [their] four[th] [– which is] their rejecting the law of Jehovah and having not kept His regulations but [kept] their lies! – in which their forefathers had walked and kept making them wander )

<sup>5</sup> ...I will send a fire into Judah, and it must devour the palaces of Jerusalem.”

<sup>6</sup> This is what Jehovah has said:

- *Almighty God* (against Israel) —

← “On account of three revolts of Israel ...<sup>19</sup>

( and I shall not turn it back<sup>20</sup> because of [their] four[th] [– which is] their selling someone righteous for mere silver, and someone poor for [the price of] a pair of sandals.<sup>21</sup> )

<sup>7</sup> They eagerly cover the head of lowly people with the dust of [the] earth, and they turn aside the way of meek people,<sup>22</sup> and a man and his own father have gone to the [same] girl [specifically] for the purpose of profaning My Holy Name. <sup>8</sup> They stretch themselves out [at night-time] on garments seized as a pledge! beside every altar; and they drink the wine of those who have been fined at the house of their gods.”

- *Almighty God* — Israel

⇒ <sup>9</sup> But as for Me, I had annihilated<sup>23</sup> the Am’or-ite because of [such gods] – [men] as tall as cedars, and who were vigorous like the massive trees; I annihilated his fruitage above and his roots below. <sup>10</sup> I Myself brought YOU people up out of the land of Egypt, and I supported YOUR walk through the wilderness for forty years, in order to take possession of the land of the Am’or-ite. <sup>11</sup> And I kept raising up some of YOUR sons as prophets and some of YOUR young men as Naz’i-rites.<sup>24</sup> Is this not so, O sons of Israel?

is the utterance of Jehovah.

<sup>12</sup> – but YOU kept giving the Naz’i-rites wine to drink, and YOU laid a command upon the prophets, saying:

- *Israelites* — loyal prophets of the true God

← ‘YOU must not prophesy.’

<sup>13</sup> Here... I am suppressed under YOU, just as the cart that is filled up with grain is pressed.

<sup>14</sup> [In the same way] the power of flight will perish from the swift one, the strong [man] will not be courageous, and no mighty man will save himself; <sup>15</sup> the archer will not stand, and the swift will not escape – [even] the horse-rider will not deliver himself – <sup>16</sup> and the strong-hearted among the mighty men will flee naked in that day

is the utterance of Jehovah.

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<sup>19</sup> This pronouncement is rhetorical – the punishment is not immediately mentioned, but the mere fact that the name of A’mos’ home nation Israel is mentioned is enough to awaken the audience to attention

<sup>20</sup> Previous denunciations were declared to distant nations whereas A’mos is speaking directly to the people of Israel, and God’s message is more verbose and reasoning and explanative

<sup>21</sup> 10-tribe Israel commit the same sin as the ten same brothers who sold Joseph to Mid’i-an-ite traders Genesis 37:25-28. Compare with Joel 3:3; Amos 8:4-6

<sup>22</sup> Possibly in judicial decisions, or even perhaps in corrupting their available way of life

<sup>23</sup> Numbers 21:21-35; Joshua 10:5-27

<sup>24</sup> ...who did not drink wine at-all

### 3

#### Reason and Purpose for God's Actions

- *A'mos (words of Almighty God) — people of Israel*

↳ <sup>1</sup> Hear this word that Jehovah has spoken against YOU, O sons of Israel

- *Almighty God — Israel*

⇒ With regard to the whole family that I brought up out of the land of Egypt, saying:

<sup>2</sup> "I have associated Myself only with YOU people, [out] of all the families of the earth."



Exodus 19:5 (paraphrased)

– that is why I shall hold an accounting against YOU for all YOUR errors.

<sup>3</sup> Will two walk together unless they are in agreement? <sup>4</sup> Will a lion roar in the forest when it has no prey? Will a young maned lion cry out from its den unless it has been seized? <sup>5</sup> Will a bird fall into a trap on the earth when there is no snare for it? Does a trap spring up from the ground when it has caught nothing?

<sup>6</sup> If a horn is blown in a city, do not the people also tremble? Shall there be evil in the city without Jehovah doing that [horn-blast]? <sup>7</sup> – for the Sovereign Lord Jehovah will not do a thing until He has revealed His deliberation to His servants the prophets...<sup>25</sup>

<sup>8</sup> A lion has roared! – who will not be afraid? The Sovereign Lord Jehovah Himself has spoken! – who will not prophesy?

- *Almighty God — toward His prophets*

↳ <sup>9</sup> PROCLAIM it from [the] palaces in [the region of] Ash'dod and from [the] palaces in the land of Egypt, and say:

- *proclamation (words of Almighty God) — Ash'dod and Egypt*

↳ "GATHER together against the mountains of Sa-mar'i-a, and see the disorders in her midst and the defraudings within her."

<sup>10</sup> for they have not known how to do what is right,

is the utterance of Jehovah,

those who are storing up violence and robbery in their palaces.

<sup>11</sup> Therefore this is what the Sovereign Lord Jehovah has said:

- *Almighty God — evil contingent in Sa-mar'i-a*

↳ "There is an adversary around the land, and he will bring down your obstinacy, and will plunder your palaces."

<sup>12</sup> This is what Jehovah has said:

↳ "Just as the shepherd will rescue [a mere] two shanks or a [mere] piece of an ear from the mouth of the lion, so the sons of Israel will be rescued – those<sup>26</sup> [held captive] sitting on the edge of a bed in Sa-mar'i-a and on a couch in Dam-a-scus."

- *Almighty God — all Judah*

↳ <sup>13</sup> HEAR and testify in the house of Jacob,

is the utterance of the Sovereign Lord Jehovah, the God of the armies.

<sup>25</sup> Isaiah 42:9

<sup>26</sup> Just a fragment retrieved: those seen as minor people, maltreated by their own people into subjection and sexual slavery Amos 2:6

<sup>14</sup> that in the day I hold an account against Israel for his revolts, I will also hold an accounting against the altars of Beth'el,<sup>27</sup> and the horns of the altar will be cut off and fall to the earth. <sup>15</sup> And I will strike down the winter house and the summer house, and the ivory houses<sup>28</sup> will have to perish and the wealthy houses will come to their finish”

is the utterance of Jehovah.

## 4

- *A'mos (decree and words of Almighty God) ——— idol worshippers of Sa-mar'i-a*

⇒ <sup>1</sup> Hear this, YOU cows of Ba'shan<sup>29</sup> on the mountain of Sa-mar'i-a – defrauding the lowly ones, crushing the poor ones – YOU who say to their [poor ones] masters [enticingly];

- *their masters ——— female idol worshippers of Sa-mar'i-a*

⇐ ‘Come, and let us drink!’

<sup>2</sup> The Sovereign Lord Jehovah has sworn by His Holiness [saying]:

- *Almighty God ——— idol worshippers of Sa-mar'i-a*

⇐ “Look! days are coming upon YOU, and he [the invader] will lift YOU up on butcher hooks! – and YOUR remnant with fishhooks.<sup>30</sup> <sup>3</sup> YOU will flee [through] breaches – each cow behind the next – only to be thrown against [the outer wall of] the castle!”

is the utterance of Jehovah.

- *Almighty God (mockingly) ——— degenerate sons of Israel*

⇐ <sup>4</sup> “COME to Beth'el YOU people, and break away [from Jehovah and Judah] – magnify YOUR transgression at Gil'gal<sup>31</sup> – then bring YOUR sacrifices in the morning and YOUR tithes on the third day [as if all is well]. <sup>5</sup> Offer a leavened thanksgiving sacrifice, and announce [the humility of] your voluntary offerings – [yes] proclaim [it]! – for that is how YOU like it, O sons of Israel!

is the utterance of the Sovereign Lord Jehovah.

<sup>6</sup> I, for My part, gave YOU people bare teeth [lack of food] in all YOUR cities and want of [basic] bread in all YOUR places; but YOU did not return to Me,

is the utterance of Jehovah.

<sup>7</sup>...moreover I withheld the downpour from YOU people when there were yet three months to the harvest – I made it rain on one city, but I would not make it rain on another city; one tract of land would be rained on, but the tract on which it did not rain became dried up. <sup>8</sup> Therefore two or three cities staggered to one city in order to drink water and did not get satisfied – but [still] YOU did not come back to Me,

is the utterance of Jehovah.

<sup>9</sup>...I struck YOU people with scorching and mildew. [YOU] expanded YOUR gardens and YOUR vineyards, but the caterpillar<sup>32</sup> devoured YOUR fig trees and YOUR olive trees – yet YOU did not come back to Me,

is the utterance of Jehovah.

<sup>27</sup> 1<sup>st</sup> Kings 12:28-29

<sup>28</sup> Since the days of King Zim'ri, Israel has been run by a military elite. They quickly augmented their encampment in the mud of battle with splendid palaces of kings, but did not have the kingly demeanour: the poor were exploited and plundered, and justice was crude and very militaristic

<sup>29</sup> Former idolatrous Am'or-ite country, fine grazing land for cattle E of the Jordan. These women graze on the Am'or-ites idolatrous ways like Beth'el's golden calf worship

<sup>30</sup> The cows of Ba'shan – the idol worshippers – will be slaughtered, as a cow is turned into pieces of meat and its remains as fish-bait

<sup>31</sup> Place of Mo'ab-ite pagan worship Judges 3:19 – reminiscent of King Saul's magnified sin against God before God took away His spirit 1<sup>st</sup> Samuel 13:7-14

<sup>32</sup> Compare with the 1<sup>st</sup> figurative plague in Joel 1:4

<sup>10</sup>...I sent a pestilence like that of Egypt<sup>33</sup> among YOU people. I killed YOUR young men with the sword, and had YOUR horses taken captive, and I kept making the stench of YOUR camps rise into YOUR nostrils... yet YOU did not come back to Me,

is the utterance of Jehovah.

<sup>11</sup>...I overthrew some of YOU – like the angels' overthrow of Sod'om and Go-mor'rah – and YOU became like a log snatched out of [the] inferno... but [still] YOU did not come back to Me!

is the utterance of Jehovah.

◀ <sup>12</sup> Therefore that is what I shall do to you, O Israel, because I shall do this very thing to you:

Prepare to face your God,<sup>34</sup> O Israel.

<sup>13</sup> See! The Former of [the] mountains and the Creator of [the] wind, and the One telling earthling man what his thoughts are – the One making dawn into obscurity, and the One treading on earth's high places – His Name is Jehovah the God of armies.

## 5

● *A'mos* — house of Israel

● *Almighty God* — house of Israel

◀ <sup>1</sup> HEAR this word that I am raising against YOU in lament, O house of Israel:

<sup>2</sup> 'The virgin of Israel<sup>35</sup> has fallen; she cannot get up again. She has been abandoned upon her own ground; there is no one raising her up.'

<sup>3</sup> for this is what the Sovereign Lord Jehovah has said:

◀ "The city which led forth a thousand [for war] will have a hundred left – and the one leading out a hundred will have ten left – for the house of Israel."

<sup>4</sup> For this is what Jehovah has said to the house of Israel:

● *Almighty God* — house of Israel

◀ "SEARCH for Me, and YOU will live. <sup>5</sup> Do not frequent Beth'el, and YOU must not enter Gil'gal, and YOU must not pass [beyond] Be'er-she'ba [toward Egypt for help]; because Gil'gal will go into exile, and Beth'el will become ...nothing."

<sup>6</sup> SEARCH for Jehovah, and keep living! for fear that He may not break out just like fire in the house of Joseph<sup>36</sup> and devour it, and there be no-one to quench [it in] Beth'el,

<sup>7</sup> O YOU who turn justice into hemlock,<sup>37</sup> and subdue righteousness in the earth, <sup>8</sup> [seek] the Maker of the Ki'mah ["Pliades"] constellation and the Ke'sil ["O-rion"] constellation, and the One turning shadow of death into morning [new life], and [conversely] [can make] day as dark as night, the One calling for the waters of the sea so that He may pour them upon the surface of the earth – Jehovah is His Name – <sup>9</sup> [the One] Who strengthens the oppressed before someone strong, so that violence comes against a [veritable] fortress.

<sup>10</sup> Those in the city gate hate a reprover, and they disown one who speaks uprightly.

● *Almighty God* — the strong ones, oppressors of the poor in the gate

◀ <sup>11</sup> Therefore, because YOU trample on the poor and YOU seize the grain tribute from him, YOU will build YOUR houses of hewn stone... but YOU will not dwell in them; YOU have planted coveted vineyards... but YOU will not drink their wine. <sup>12</sup> For I know YOUR many revolts and YOUR callous sins which distress the righteous one – [those who] take bribes and

<sup>33</sup> Exodus 9:1-5

<sup>34</sup> Greater than any plague, the One with the power over eternal life, and able to vanquish all their idol gods

<sup>35</sup> Israel has committed spiritual fornication. "virgin" applies in the sense of privacy, the future generation – keeping themselves hidden from God. Her fall is through lack of spiritual support, since she has not sought any

<sup>36</sup> Beth'el was on the border of E'phra-im, one of the two tribes of Joseph

<sup>37</sup> ( Compare with contemporary Hosea 10:4 ) A poison used in Greece for execution

turn away the poor at the [city] gate<sup>38</sup> – <sup>13</sup> that is why the prudent one will keep silent in that time, for it will be a calamitous time.

<sup>14</sup> PURSUE goodness, not badness, so that YOU people may live! In that way Jehovah the God of Armies may actually come to be with YOU,

- *A'mos* ——— prudent ones, those who have been oppressed at the gate

⇒ ...just as YOU have said:

- prudent ones, disavowed and discriminated ones (pleadingly) ——— oppressors

↳ <sup>15</sup> 'HATE badness and love goodness and establish justice in the [city] gate. [Then] perhaps Jehovah the God of Armies will show favour to the remaining ones of Joseph.'

<sup>16</sup> This is what Jehovah – Jehovah the God of Armies – has said:

↳ "There will be wailing in all the public squares [inside the cities], and in all the streets people will say:

- *people of Israel* ———

↳ 'Alas! Alas!'

and they will call the farmers to the mourning – those [who have already] experienced lament<sup>39</sup> – <sup>17</sup> and there will be wailing in all vineyards, <sup>40</sup> for I shall pass through your [Israel's] midst<sup>41</sup>

Jehovah has said.

- *Almighty God* ——— people who invite God's action

↳ <sup>18</sup> "Woe to those who are craving the day of Jehovah! What, then, will the day of Jehovah mean to YOU people?

It will be darkness and not light, <sup>19</sup> just as when a man flees because of the lion... [only for] the bear to meet him! and [as when] he goes into the house [exhausted] and supports his hand against the wall... and the serpent bit him.

<sup>20</sup> Will not the day of Jehovah be darkness and not light? and will it not have gloom and not brightness? <sup>21</sup> I hate and reject YOUR festivals, and I do not smell [YOUR offerings in] YOUR solemn assemblies. <sup>22</sup> If YOU people offer whole burnt offerings to Me, I shall find no pleasure – even in YOUR gift offerings – and I shall not look on YOUR communion sacrifices of fatlings.<sup>42</sup>

- *Almighty God* ——— Israel as a complete nation

↳ <sup>23</sup> Take away from Me the clamour of your songs! I will not hear the sound of your stringed instruments! <sup>24</sup> Let judgement roll forth just like urine [down your legs], <sup>43</sup> and righteousness like a mighty torrent.

- *Almighty God* ——— Israel as a set of nations

⇒ <sup>25</sup> Did YOU [need to] honour Me with sacrifices and burnt offerings during those forty years in the wilderness, O house of Israel? <sup>26</sup> No, but [in that way] YOU honoured Sik'koth ["tent"] [Babylonian deity] YOUR king<sup>44</sup> and Ke'un ["pillar"] [As-syr'i-an god of Saturn] YOUR molten idol – the image of the god YOU forged for yourselves. <sup>27</sup> As a consequence, I will deport YOU beyond Dam-a-scus<sup>45</sup>

<sup>38</sup> Notice this is not a sin of individual action, but an attitude they have fashioned ( callous ) which continually takes place without a thought

<sup>39</sup> They will call the farmers – the very ones they had refused entry and who had already experienced lament at being refused entry – into the city, because there will be no-one else to cry over the dead

<sup>40</sup> See v 11

<sup>41</sup> Like the 1<sup>st</sup> Passover – the 10<sup>th</sup> plague on Egypt *Exodus 11* – the Israelites have to face the God they have insulted *Amos 4:10-12*, and their Egypt-like sin of crushing those who do love Him

<sup>42</sup> See *Matthew 12:7* & *Hosea 6:6*

<sup>43</sup> Expressing their current fearful state – God has said He Himself will address the rebellious people *Amos 4:12*

<sup>44</sup> Alternatively "No, but you have carried the tabernacle for Mo'lech" – although the singular "...image of the god..." imply otherwise

<sup>45</sup> Always worried about Syrian attack, it would be terrifying to hear that they would be deported even beyond their enemy

says He Whose Name is 'Jehovah the God of Armies'.

## 6

- *A'mos (decree and words of Almighty God) —*

- **Almighty God** ( regarding self secure ones in Jerusalayim )

↳ <sup>1</sup> “Woe to the self-secure ones in Zion who are trusting in the mountain of Sa-mar'i-a!<sup>46</sup> – the closest one of the nations – to whom the house of Israel have come!

- **Almighty God** — self secure ones in Jerusalayim

⇒ <sup>2</sup> “CROSS over to Cal'neh<sup>47</sup> and look – and go from there to populous Ha'math [north of Dam-a-scus], and go down to Gath of the Phi-lis'tines: are they better than these kingdoms, or is their territory bigger than YOUR territory?

<sup>3</sup> [They] postpone [repentance] until the evil day, [yet] bring the seat of violence close by – <sup>4</sup> the ones who lie down on ivory couches and sprawl on their divans, and eat the rams straight out of a flock and the young bulls from among fattened calves; <sup>5</sup> they chant to the sound of the stringed instrument; who – like David – have devised instruments of song for themselves! – <sup>6</sup> who drink out of bowls of wine, and who anoint themselves with the choicest oils... but that have not been made sick at the break-up of Joseph?!”

<sup>7</sup> So now... they will be deported at the head of those going into exile, and that revelry of those sprawling ones will be taken away; <sup>8</sup> the Sovereign Lord Jehovah has sworn by His Own soul,”

is the utterance of Jehovah the God of armies,

↳ I loathe the arrogance of Jacob, and I hate his palaces, therefore I will deliver up [the] city [Jerusalem] and what fills it. <sup>9</sup> And if [just] ten men should be left remaining – in one house – they must [all] also die.<sup>48</sup> <sup>10</sup> His father's brother together with the cremator will have to retrieve the bones from inside the house. And he will have to call to him in the recesses of the house:

- *cremator — uncle of family*

↳ ‘Are there any more with you?’

and he will say:

↔ ‘Nobody!’

and he will have to say,

↔ ‘Keep silence! We cannot speak in the Name of Jehovah.’<sup>49</sup>

<sup>11</sup> – for Jehovah commanded, and He will demolish the great house into rubble and the small house into debris.

- **Almighty God** — self secure ones in Jerusalayim

<sup>12</sup> Will horses run on a crag, or will a man plough [there] with cattle? For YOU people have turned justice into poison and the fruitage of righteousness into hemlock, <sup>13</sup> [YOU who] are rejoicing in Lo-de'bar [pasture ground in Gil'e-ad] and who say:

- *degenerate and self-secure ones in Jerusalayim, turned away from God —*

↻ ‘Have we not fastened horns to ourselves?’<sup>50</sup>

<sup>46</sup> A serious perspective rarely expressed: those who live in Jerusalayim, secure in the protection of the mountain, cloaked with respectability with the Temple of God... yet they actually practice the same pagan ways as Sa-mar'i-a! built up in no small part by the unwise intermarriages between the kings of Judah and the kings of Israel

<sup>47</sup> East in Babylonia – see Nimrod's cities in Genesis 10:10

<sup>48</sup> Genesis 18:32

<sup>49</sup> No qadesh for pagan worshippers

<sup>50</sup> Possibly “are we not simply sheep?!”. Perhaps a portrayal of a powerful bull, or more likely an allegiance to the cow image at Beth'el. See 1<sup>st</sup> Kings 22:11-12

← <sup>14</sup> Look! I am raising up a nation against YOU, O house of Israel,

is the utterance of Jehovah the God of the Armies,

and they must oppress YOU people from the entrance of Ha'math <sup>[Syria]</sup> down to the river of the Ar'a-bah.<sup>51</sup>

### Three Prophetic Visions to A'mos

## 7

<sup>1</sup> This is what the Sovereign Lord Jehovah showed me...

...Look! He was forming a <sup>[locust]</sup> swarm<sup>52</sup> at the start of the coming up of the later growth. And look! it was the later growth after the mown grass of the king.<sup>53</sup>

<sup>2</sup> So when it had finished eating up the vegetation of the land, I said:

● *Almighty God* — A'mos

← O Sovereign Lord Jehovah, please forgive. Who will rise up of Jacob? for he is small!

<sup>3</sup> Jehovah felt regret over this.

↪ It shall not occur,

Jehovah said.

<sup>4</sup> This is what the Sovereign Lord Jehovah showed me...

...Look! The Sovereign Lord Jehovah was calling for a contention by fire; and it ate up the vast deep chasms and consumed the portion <sup>[of the land bounded by the chasms]</sup>.

<sup>5</sup> And I said:

← O Sovereign Lord Jehovah, hold off, please. Who will rise up of Jacob? for he is small!

Jehovah showed regret over this also:

↪ That, too, will not occur,

said the Sovereign Lord Jehovah.

<sup>7</sup> <sup>[Next]</sup> He showed me this...

..Look! Jehovah was stationed on a <sup>[flat]</sup> wall <sup>[built using]</sup> a plumb-line, and the plumb-line was in His hand.

<sup>8</sup> Then Jehovah said to me:

⇒ What do you see, A'mos?

So I said:

← A plumb-line.

And Jehovah went on to say:

↪ Here I am setting a plumb-line in the midst of My people Israel. I shall not allow them to pass any further: <sup>9</sup> the high places of Isaac <sup>[Israel AND Judah – and E'dom]</sup> will be laid desolate, and the consecrated places of Israel will be devastated, and I will rise up with a sword against the house of Jer-o-bo'am.<sup>54</sup>

### Priest Am-a-zi'ah of Beth'el warns A'mos

<sup>10</sup> And Am-a-zi'ah the priest of Beth'el sent to King Jer-o-bo'am II of Israel, saying:

<sup>51</sup> ...where the Jordan joins the Reed Sea

<sup>52</sup> See 2<sup>nd</sup> plague ( speedy ) of *Joel 1:4*

<sup>53</sup> The finest mown grass for winter fodder was taken at the height of the season when the grass had reaped the best nutrients from the soil – this was the king's portion of mown grass

<sup>54</sup> King Jer-o-bo'am II was king over Israel at that time, his house well established

- King Jer-o-bo'am of Israel — Am-a-zi'ah, priest of now degenerate Beth'el (via messenger)
  - ⇐ A'mos [the Ju-de'an] has conspired against you – right inside the house of Israel! The land cannot tolerate his words – <sup>11</sup>for this is what A'mos has said:
- A'mos (words of **Almighty God**) —
  - ↳ “Jer-o-bo'am will die by the sword; and Israel itself will definitely go into exile from its own ground.”
  - <sup>12</sup>And Am-a-zi'ah said to A'mos:
- A'mos — Am-a-zi'ah, priest of now degenerate Beth'el
  - ⇐ Get out, O visionary! Run your way off to the land of Judah! eat bread there, and prophesy there! <sup>13</sup> But you cannot prophesy again at Beth'el, for it is a king's place of worship, and it is the court of his kingdom.
  - <sup>14</sup>Then A'mos answered and said to Am-a-zi'ah:
  - ↳ I was not a prophet [originally], neither was I the son of a prophet, but I was a herdsman and a nipper of figs on sycamore trees. <sup>15</sup> But Jehovah took me from following the flock, and Jehovah said to me:
- **Almighty God** — A'mos
  - ↳ “Go, prophesy to My people Israel”
  - <sup>16</sup>So now... hear the word of Jehovah:
- **Almighty God** — Am-a-zi'ah, priest of now degenerate Beth'el
  - ⇒ “Are you saying:
- A'mos — Am-a-zi'ah, priest of now degenerate Beth'el
  - ⇐ ‘You must not prophesy against Israel, and you must not speak a word against the house of Isaac’ ?
  - <sup>17</sup>Therefore this is what Jehovah has said:
- **Almighty God** (through A'mos) — Am-a-zi'ah, priest of now degenerate Beth'el
  - ↳ “Your wife will become a city prostitute, your sons and your daughters will fall by the sword, and your soil will be divided up into lots.
  - And as regards you yourself, you will die on polluted [gentile] land; and Israel will without fail go into exile from its own ground.”

## 8

<sup>1</sup> This is what the Sovereign Lord Jehovah showed me, and look! There was a basket of summer fruit. <sup>55</sup> <sup>2</sup> Then He said:

- **Almighty God** — A'mos
  - ⇒ What do you see, A'mos?
  - So I said:
  - ↳ A basket of summer fruit.
  - And Jehovah went on to say to me:

“The end has come to My people Israel. I shall not allow them to pass any further [I shall not excuse them anymore].”



Amos 7:8  
**Almighty God** — A'mos

<sup>55</sup> Ripe and picked, therefore now dying

● **Almighty God** —

← <sup>3</sup> “The songs of [the] palace will become an echo in that day,  
said the Sovereign Lord Jehovah quietly,

there will be many carcasses; they will throw [them] out from every place – in silence! [without qadesh]”

● *A'mos* — degenerate and oppressive and fraudulent people of Israel

⇒ <sup>4</sup> Hear this, YOU men snapping at the poor one in order to exterminate the meek from the earth,<sup>56</sup> <sup>5</sup> saying:

● — degenerate and oppressive and fraudulent people of Israel

↻ ‘When will the new moon pass so that we may sell cereals? – and the Sabbath so that we may offer grain for sale – in order to make the e'phah small and to make the shekel great and to falsify the scales into deception

<sup>6</sup> “... in order to buy lowly people for mere silver and someone poor for the price of a pair of sandals...”



Amos 2:6  
**Almighty God** — against Israel

and that we may sell mere chaff as grain?’

<sup>7</sup> Jehovah has sworn by the superiority of Jacob:

● **Almighty God** — (against degenerate and oppressive and fraudulent people of Israel)

← “I will never forget all their works! <sup>8</sup> Is this not why the land will tremble,<sup>57</sup> and every inhabitant in it will mourn? And it will – all of it – rise up brightly<sup>58</sup> [like the dawn]... and be driven out! and like the Nile of Egypt will drink... and then drown.

⇒ <sup>9</sup> And it must occur in that day,

is the utterance of the Sovereign Lord Jehovah,

that I will make the sun go down at high noon<sup>59</sup> x [a shortened day following the bright dawn], and I will cause darkness for the land on the bright day. <sup>10</sup> And I will turn YOUR festivals into mourning and all YOUR songs into lamentation; I will bring sack-cloth upon all hips and baldness upon every head; and I will make it like the mourning for an only [son], and its end as a bitter day.<sup>60</sup> x

← <sup>11</sup> Look! days are coming,

is the utterance of the Sovereign Lord Jehovah,

and I will send a famine into the land – a famine, not for bread, and a thirst, not for water, but for hearing the words of Jehovah. <sup>12</sup> And they will certainly stagger all the way from sea to sea, and from north even to the sunrise. They will keep roving about while searching for the word of Jehovah, but they will not find [it].<sup>61</sup> <sup>13</sup> In that day the pretty virgins and [even] the young men will swoon away because of the thirst; <sup>14</sup> those who swear by the sin of Sa-mar'i-a and who say:

● *Irredeemable pagan worshippers of Israel* —

⇒ ‘As your god<sup>62</sup> is alive, O Dan!’

<sup>56</sup> See *Matthew 5:5* and David's OWN song at *Psalms 37:11*. See verses 4-6 as example of their Tyre-like attitude, where they speak of God's Sabbaths and festivals as interfering with their business

<sup>57</sup> *Amos 1:1*

<sup>58</sup> A play on the words קָאֹר (kā-'ōr) – for brightness – and קִי'וֹר (ki-'ō-wr) for Nile

<sup>59</sup> Occurred at Christ's execution *Matthew 27:46*

<sup>60</sup> Reference to the death of Jesus Christ. N.B known commonly as “the remorseful day”

<sup>61</sup> Condition of Israel and Judah after the shock of the exile has awoken their spirituality, and of Israel after killing the Mes-si'ah

<sup>62</sup> *1<sup>st</sup> Kings 12:28-29*

and,

⇒ 'As the way <sup>[evidently ungodly]</sup> of Be'er-she'ba is alive!'  
will certainly fall, and they will not rise anymore."

## 9

<sup>1</sup> I saw Jehovah stationed above the altar, and He said:

● *Almighty God* —

⇒ Strike the crown of the pillar so that the pillars will shake – cut them off at the head, all of them – and I shall kill the remainder with the sword. No one fleeing of them will make good his flight, and no one escaping will be delivered.<sup>63</sup> <sup>2</sup> If they dig down into She'ol, My hand will take them from there; and if they go up to the heavens, I shall bring them down from there. <sup>3</sup> And if they hide themselves on the top of Car'mel,<sup>64</sup> I shall search and will take them from there. And if they conceal themselves from before Me on the floor of the sea, I shall command the serpent down there, and it will bite them. <sup>4</sup> And if they go into captivity before their enemies, from there I shall command the sword, and it will kill them<sup>65</sup>...

and I will set My eyes upon them for evil, and not for good.

<sup>5</sup> And the Sovereign Lord Jehovah of the Armies is the One touching the land so that it melts<sup>66</sup> – all the inhabitants in it will have to mourn; it will all rise up like the Nile... and sink down like the Nile of Egypt –

<sup>6</sup> He Who builds His stairs in the Heavens and His structure over the earth that He founded... He Who calls for the waters of the sea, that He may pour them out upon the surface of the earth – Jehovah is His Name!

● *A'mos (words of Almighty God)* —

● *Almighty God* — sons of Israel

⇒ <sup>7</sup> "Are YOU not like the sons of the Cush'ites <sup>[despised]</sup> to Me, O sons of Israel?"

is the utterance of Jehovah.

Did I not bring Israel out of the land of Egypt, and the Phi-lis'tines out of Caph'tor <sup>[Crete]</sup>, and Syria out of Kir?

<sup>8</sup> Look! The eyes of the Sovereign Lord Jehovah are upon the sinful kingdom <sup>[from which you came forth]</sup>, and He will exterminate it from upon the surface of the ground.

← ...nevertheless, I shall not completely annihilate the house of Jacob,

is the utterance of Jehovah.

<sup>9</sup> For look! I will command and I will sift the house of Israel among all the nations, just as one jiggles the sieve so that not a pebble falls to the earth. <sup>10</sup> All the sinners among My people will die by the sword – those who say:

● *degenerate, self-assured Israelites* —

↻ 'The calamity will neither overtake nor hinder us.'

<sup>11</sup> In that day I shall raise up the booth of David that is falling, and I shall repair its breaches; I shall raise up its ruins and I shall build it up as in the days of long ago! <sup>12</sup> ...so that they may take possession of what remains of E'dom and of all the nations upon whom My Name has been called"

is the utterance of Jehovah, Who is doing this.

<sup>63</sup> Amos 2:14-16

<sup>64</sup> Likely the same Car'mel in Judah, veering away from the influence of Jerusalem Amos 1:2

<sup>65</sup> Surrendering to the enemy will not save them either!

<sup>66</sup> ( Micah 1:4 – see Nahum 1:5 ) recall that God has said He Himself will address the rebellious people Amos 4:12

↳ <sup>13</sup> “Look! days are coming,

is the utterance of Jehovah,

*and the ploughman will actually overtake the harvester, and the treader of grapes [overtake] the carrier of the seed; and the mountains drip with sweet wine, and the very hills will melt [with produce].<sup>67</sup>*

<sup>14</sup> *And I will reverse the captivity of My people Israel, and they will [re]build [the] desolated cities and inhabit [them], and plant vineyards and drink its wine, and make gardens and eat its fruit.*

<sup>15</sup> *And I shall [re-]plant them upon their ground, and they will not be uprooted anymore from their ground that I have given them”*

*Jehovah your God has said.*

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<sup>67</sup> This time of bounty and blessing is a well-established prophecy – see *Joel 3:17-18*



# Obadiah

## 1

*Although Jacob's brother, E'dom had greatly restricted Jacob – refusing him safe passage from Egypt, cheering those who attacked him, hindering the retreat of Jacob's escapees, even catching and handing over some of Jacob to other nations. So for this gross and persistent attitude, God delivers a denunciation against E'dom and Se'ir*

### <sup>1</sup> The vision of O-ba-di'ah:

This is what the Sovereign Lord Jehovah has said regarding E'dom:

- *O-ba-di'ah* — *E'dom*

⇒ We have heard a report from Jehovah, and there is an envoy that has been sent among the nations, [saying]:

- messenger — call to armies of the nations supposedly friendly to E'dom

↳ 'RISE up, YOU people, and let us rise up against her [E'dom] in battle.'

- *Almighty God* — *E'dom*

↳ <sup>2</sup> Look! I made you small among the [pagan] nations. You are greatly despised. <sup>3</sup> The arrogance of your heart has deceived you, you who are lodging in the retreats of the crag – the height of his [E'dom's / E'sau's] dwelling – who saying in his heart,

- — *E'dom-ites feeling self-secure in their mountain regions*

↻ 'Who could bring me down to [the] earth?!'

<sup>4</sup> Though you exalt yourself [<sup>soar</sup>] high like the eagle, and your nest be placed among the stars, I will bring you down from there,

is the utterance of Jehovah.

<sup>5</sup> If thieves had come in to you – if ravagers [had come in] by night – how surely you would have been made silent! Would they not steal [merely] their quota? or if grape gatherers came in to you, would they not let some gleanings remain?'

- — *soto voce (sarcastic)*

<sup>6</sup> "O how the ways of E'sau have been searched for! [how] his concealed treasures have been coveted!"

<sup>7</sup> – all of the men in an alliance with you have pushed you away as far as your border! – the very men at peace with you have deceived you and prevailed against you. Those [eating] food with you have committed treachery to trip you up – there is no discernment in him [E'dom]. <sup>3</sup> ✕

⇒ <sup>8</sup> Shall I not destroy the wise ones out of E'dom in that day?

is the utterance of Jehovah.

and also discernment from out of the mountainous region of E'sau<sup>4</sup>?

- *Almighty God* — *people of Te'man in E'dom, named after a grandson of E'sau*<sup>5</sup>

↳ <sup>9</sup> And your warriors must become terrified, O Te'man, because each one will be cut off from the mountainous region of E'sau by a violent death! <sup>10</sup> Shame will envelope you because of the

<sup>1</sup> Set during a time when E'dom felt it was secure, but was actually hated among the pagan nations

<sup>2</sup> Compare with Jeremiah's denunciation against E'dom *Jeremiah 49:9-11* and E-ze'ki-el's denunciation against Se'ir and E'dom *Ezekiel 35*

<sup>3</sup> See Judas *Matthew 26:20-27*; *Mark 14:18-20* who was betrayed and executed outside of the boundary of Jerusalem. However, in a dual prophetic pattern, it prefigures Israel in the 1<sup>st</sup> century – whose priests were appointed by Rome – when Rome lost its tolerance of the Jews and pushed them outside of their boundary to Ma-sa'da (*Romans 9:6*)

<sup>4</sup> Prophetic of destruction of Jerusalem, the "not really Israel" Jews of Paul's letter

<sup>5</sup> *Genesis 36:11*

violence done to your brother Jacob, and you must be cut off to time indefinite – <sup>11</sup> for in the day when you stood off opposite [him] [(Jacob, Jerusalem)], in the day when lodgers took his estate into captivity and [when] outright foreigners entered his gate – his very gates – and cast lots over Jerusalem – you were just like one of them! <sup>6x</sup>

<sup>12</sup> But you ought not to have watched in the day of your brother, the day of his misfortune; and you ought not to have rejoiced at the sons of Judah in the day of their perishing; and you ought not to have shouted loudly<sup>7</sup> in the day of [their] distress. <sup>13</sup> You ought not to come into the gate of My people in the day of their disaster. Moreover you ought not to have watched his evil treatment in the day of his disaster; and you ought not to have reached out to [take] his wealth in the day of his disaster. <sup>14</sup> And you ought not to have stood at the parting of the ways in order to hinder his escapees! and you ought not to have handed over his survivors in the day of distress...

<sup>15</sup> ...for the day of Jehovah is near upon all the nations – it will be done to you in the way you have done it; your sort of treatment will return upon your own head. <sup>16</sup> For just as YOU people have drunk upon My Holy mountain, so will all the nations keep drinking constantly... Yes, they must drink and gulp down... and become as though they had never existed!

<sup>17</sup> And those escaping will come to be in Mount Zion, and it will become Holy; and the house of Jacob<sup>8</sup> must [re-]occupy their possession. <sup>18</sup> The house of Jacob must become a fire and the house of Joseph a flame... and the house of E'sau as stubble! ...and they must set them [E'sau] ablaze and devour them and there will be no survivor to the dynasty of E'sau – for Jehovah has spoken [it]!<sup>9</sup>

<sup>19</sup> And those dwelling in the Neg'eb<sup>10</sup> must take possession of the mountainous region of E'sau [Mt. Se'ir] – and those of the She-phe'lah<sup>11</sup> [take possession of] the Phi-lis'tines – they must take possession of the field of E'phra-im and of the field of Sa-mar'i-a; and Benjamin<sup>12</sup> [the 3rd section of Judah] [must take possession of] Gil'e-ad [the whole region allotted east of the Jordan]. <sup>20</sup> And the exiles of this army of the sons of Israel among the Ca'naan-ites as far as Zar'e-phath, and the exiles of Jerusalem who were in Se-phar'ad [“separated”] [a region of As-syr'i-a] will take possession of the cities of the Neg'eb.

<sup>21</sup> And saviours<sup>13</sup> will certainly come up onto Mount Zion, in order to judge the mountainous region of E'sau; and the kingship must become Jehovah's.

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<sup>6</sup> the lottery over the Mes-si'ah's clothes ( Luke 23:34; John 19:24 ) – the guilt on the Jews who allowed Jesus to be executed

<sup>7</sup> Psalm 137:7-8

<sup>8</sup> Judah ( 1<sup>st</sup> ranking son, holding the Davidic line ) and Benjamin

<sup>9</sup> The E'dom-ites as a race are now non-existent

<sup>10</sup> 1<sup>st</sup> of 3 sections of the tribe of Judah – see Joshua 15:21

<sup>11</sup> 2<sup>nd</sup> section – see Joshua 15:33

<sup>12</sup> 3<sup>rd</sup> section – see Joshua 15:48

<sup>13</sup> Uncertain, but seems to point to Godly ones – perhaps a loyal priesthood, or perhaps Ez'ra and Ne-he-mi'ah and Zerubbabel and Joshua at the refounding of Jerusalem. Prophetic of Revelation 20:4

# Jonah

*Jo'nah means "Dove" – and it is no coincidence that this dove was released from a vessel at sea Genesis 8:8-12.*

*To understand the guilt of Nin'e-veh, see Na'hum 3 which shows it being responsible for selling entire family lines of Hebrews.*

## 1

*The sins of Nin'e-veh have grown so considerable as to come before God's face. Jo'nah is told to go east to preach to them, so he catches the first boat west! Fearful as the ship is swamped with water, the sailors reluctantly cast Jo'nah overboard, and the tempest subsides. God catches Jo'nah safely, ready to bring him back to his task*

<sup>1</sup> Now the word of Jehovah came to Jo'nah [<sup>"dove"</sup>] the son of A-mit'tai<sup>1</sup>, saying:

- *Almighty God* — Jo'nah, son of A-mit'tai

⇒ <sup>2</sup> Get up, go to the insolent city Nin'e-veh, and proclaim against it that their badness has come up to My face.

<sup>3</sup> ...but Jo'nah rose in order to run away<sup>2</sup> to Tar'shish from before the face of Jehovah; and he went down to Jop'pa and found a ship which was going to Tar'shish. So he paid its fare and went down below its decks, in order to go with them [the other passengers] to Tar'shish – [away] from before the face of Jehovah.

<sup>4</sup> But Jehovah hurled forth a great wind toward the sea, and it became a mighty tempest on the sea, so that they believed the ship was about to burst apart. <sup>5</sup> And the mariners were afraid, and each one called to his god for aid and was made to hurl items from the ship into the sea, in order to lighten [it]. But Jo'nah had gone down to the innermost parts of the lower deck, and he was lying down fast asleep. <sup>3</sup> x <sup>6</sup> At length the ship's captain came near to him and said to him:

- *captain of ship* — Jo'nah

⇒ *Why are you asleep? Get up! Call out to your god! Perhaps the [true] God will reconsider us, so that we will not perish.*

<sup>7</sup> And they began to say to one another:

- *others on the vessel* —

↻ *COME, we will cast lots, then we will know on whose account this calamity has come to us.*

– so they cast lots... and the lot fell upon Jo'nah! <sup>8</sup> So they said to him:

- *others on the vessel* — Jo'nah

⇒ *Do tell us now – on whose account is this calamity upon us? What is your work, and where do you come from? What is your country, and which people are you from?*

<sup>9</sup> At that he said to them:

↔ *I am a Hebrew, and I revere Jehovah the God of the Heavens Who made the sea and the dry land.*

<sup>10</sup> and the men began to be exceedingly frightened, and asked him:

↔ *What have you done?!*

– for the men knew that he was running away from before Jehovah, because he had told them [so]. <sup>11</sup>

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<sup>1</sup> See 2<sup>nd</sup> Kings 14:25 for other activity of Jo'nah

<sup>2</sup> Isaiah 50:5 Since the latter days of Ben-Ha'dad II through Haz'a-el – all the decades of the Syrians' assaults upon the kingdom of Israel – Assyr'i-a ( including Nin'e-veh ) had engaged in their "western assault" upon the Promised Land and Syria itself – including a prominent assault in the year 772 in Jo'nah's time. ( Jo'nah was from the Gath-He'pher in Zeb'u-lun – a region always first in the firing line of any northern assault ); Nin'e-veh was fortified, the respected and peaceful lodging of these mighty oppressors! So a lone preacher in a pagan land from among the very people they were plundering would feel vulnerable

<sup>3</sup> ( Matthew 8:23-27; Mark 4:35-41; Luke 8:22-25 )

Finally they said to him:

*What should we do to you, so that the sea may subside from upon us?*

– for the sea was moving about tempestuously. <sup>12</sup> So he said to them:

↔ *LIFT me up and hurl me into the sea, and the sea will subside from upon YOU; because I know that it is on my account that this great tempest is upon YOU.*

<sup>13</sup> Nevertheless the men rowed hard in order to bring [the ship] back to the dry land... but they could not, because the sea was rushing against them. <sup>14</sup> So they called out to Jehovah and said:

● *Almighty God* — others on the vessel

↔ *Ah, now, O Jehovah, we pray please that we might not perish because of the soul of this man!  
And do not put innocent blood upon us, since You O Jehovah, have acted as You felt inclined!*<sup>4</sup>

<sup>15</sup> – then they lifted up Jo'nah and hurled him into the sea... and the sea ceased from its raging. <sup>16</sup> At that the men revered Jehovah exceedingly, and so they offered a sacrifice to Jehovah and made vows...<sup>5</sup> ✕

<sup>17</sup> ...and Jehovah appointed a great fish to swallow Jo'nah, so that Jo'nah was in the belly of the fish three days and three nights.

## 2

*There is no-one to pray for Jo'nah – no other Hebrews there, so he intercedes for himself*

<sup>1</sup> Then Jo'nah interceded <sup>2</sup> for himself to Jehovah his God from inside the belly of the fish <sup>2</sup> – as he said:

● — Jo'nah

↻ *I called out to Jehovah in my distress... and He answered me!*<sup>6</sup>

● *Almighty God* — Jo'nah

↔ *I cried for help from of the belly of She'ol – [and] You heard my voice –*

<sup>3</sup> *for You caused me to be cast [into] the depths, into the heart of the sea, and the bubbling waters encircled me – all Your breakers [foaming waves] and swell passed over me. <sup>4</sup> And then I said:*

● *Almighty God* — Jo'nah

➤ *“I have been driven away from in front of Your eyes! – yes, from looking upon Your Holy temple”<sup>2</sup>*

<sup>5</sup> *Waters enveloped my breath!<sup>7</sup> the deep waters [dirtier water] enclosed me – weeds wrapped around my head – <sup>6</sup> [and] I had descended to the [very] bottoms of [the] mountains, the [very] fortress of the earth against me for [what seemed like] an indefinite time...*

*...but You brought up my life out of [the] pit,<sup>8</sup> ✕ O Jehovah my God.*

<sup>7</sup> *...as my soul fainted away within me<sup>9</sup>, I remembered Jehovah...*

*and my prayer came to You, into Your Holy temple!<sup>10</sup> 2-2-4*

<sup>4</sup> They pray for their lives, and they pray not to suffer for following Jo'nah's instruction to throw him to certain death in order to remove the storm from upon them

<sup>5</sup> Jo'nah's flight yielded a harvest, in that men of other gods turned to the true God – even making vows to Him. Prophetic of the Mes-si'ah turning the Roman soldiers to God at his death ( *Matthew 27:54* )

<sup>6</sup> See Jesus interceding for himself at his time of tempest ( *Matthew 26:39-42; Mark 14:35; Luke 22:42* ) This is very significant. Rarely! would God reply: Han'nah's prayers were answered only through E'li the high priest at Shi'loh, and prayers of others only after God Himself had initiated the conversation. So this response – from one who had disobeyed God and was drowning – is prophetic!

<sup>7</sup> “the waters surrounded my breath” – a terrible sight for someone to see their breath disappearing as a bubble away from them. Possibly “surrounded my soul” – different from swimming under water, where one is still in charge of one's life

<sup>8</sup> see *Acts 2:25* and *Psalms 16:10-11*

<sup>9</sup> Jo'nah's strength was not dying – his body was neither worn out nor injured – but his soul was failing... his strong outer self was observing his own premature death, the opposite of one's spirit standing over and observing one's dead body

<sup>10</sup> Relief and gratitude after his fears of v. 4

<sup>8</sup> Those paying heed to *[being absorbed in]* transitory desolation<sup>11</sup> will forsake their own reproof. <sup>9</sup> But as for me, I will sacrifice to You – with a thankful voice! What I have vowed,<sup>12</sup> I will pay. Salvation belongs to Jehovah!<sup>13</sup>

<sup>10</sup> In time Jehovah commanded the fish, and made it vomit Jo'nah out onto the dry land.

### 3

*Prophetic of the Christ returning to give another chance to wayward creation – and Mankind changing, and God relenting of bringing destruction against it.  
God repeats His instruction to Jo'nah, who goes to Nin'e-veh and – as a lone, unarmed Hebrew – gives the message in the great city... and its king and rulers and all of its people repent!*

<sup>1</sup> Then the word of Jehovah occurred to Jo'nah, saying for the second time:

● *Almighty God* — Jo'nah

⇒ <sup>2</sup> Get up, go to the insolent city Nin'e-veh, and proclaim to her what I tell you to proclaim.

<sup>3</sup> At that, Jo'nah got up and went to Nin'e-veh in accord with the word of Jehovah ( now Nin'e-veh was an exceedingly large city<sup>14</sup> with a walking distance of three days.<sup>15</sup> ) <sup>4</sup> Finally *[having arrived there]* Jo'nah began to enter into the city for one day's distance, and he kept proclaiming saying:

● *Jo'nah* — people in the city of Nin'e-veh

◀ 'In a further forty days, Nin'e-veh will be overthrown.'

<sup>5</sup> ...and the people of Nin'e-veh began to believe in *[the message from]* God, and they proclaimed a fast and put on sack-cloth – from the greatest of them to the least one of them, <sup>6</sup> for the word reached the king of Nin'e-veh<sup>16</sup> and he rose up from his throne and put off his official garment and covered himself with sack-cloth and sat down in the ashes. <sup>7</sup> Furthermore, he made a proclamation and he had it declared in Nin'e-veh – by the decree of the king and his close nobles<sup>17</sup> – to say:

● *King of Nin'e-veh (proclamation) ( prob. As'shur-Dan III )* —

◀ Neither man nor domestic animal – neither herd nor flock – should taste anything at all, that they should not *[even]* graze *[from the unpicked crops or the pasture]*, nor even drink water. <sup>8</sup> Instead, they should cover themselves with sack-cloth – *[both]* man and domestic animal – and they should call out powerfully to *[the true]* God, and each man should turn back from his bad way and from the wrongdoing in their hands *[their committed sins]*.

<sup>9</sup> ...who knows – the *[true]* God may turn back and feel regret and turn back from the heat of His anger, so that we may not perish...

<sup>10</sup> And the *[true]* God saw their works, that they had withdrawn from their bad way; and so the *[true]* God comforted <sup>1</sup> Himself *[a break in the anger]* over the calamity that He had spoken of bringing against them; and He did not bring *[it]*.

### 4

<sup>1</sup> *[...But]* it afflicted Jo'nah exceedingly badly, and he grew very angry.<sup>18</sup> <sup>2</sup> Hence he interceded <sup>1-2-1</sup> for himself *[again]* to Jehovah and said:

<sup>11</sup> Much more contextual than “the vanities of idolatry” which has a very weak link on the narrative

<sup>12</sup> Compare with *Psalm 116* Keeping in line with the newly-revering Gentiles *Jonah 1:15*

<sup>13</sup> This phrase would haunt Jo'nah later, when God indeed gives that salvation – but to the Nin'e-vites whom Jo'nah has gone to condemn! Compare the bad vow of Ju-de'ans after their calamity *Jeremiah 44:25*

<sup>14</sup> The Hebrew can be read as “an exceedingly great city”, or “an insolent city before God” – both of which are true in this case. However the end of the sentence would seem to pertain to size, rather than to waywardness

<sup>15</sup> Could mean “three days to circumnavigate”, however Jo'nah's “one-day walk” would imply “three days to cross it”

<sup>16</sup> Likely As'shur-Dan III. After this, there was only one more raid on Dam-a-scus – that by Tig'lath-Pil-e'ser III against Re'zon II, resulting in the complete fall of Dam-a-scus in the year 738

<sup>17</sup> “and his nobles” – Nin'e-veh so large that it was divided into jurisdictional regions, each with a nobleman in authority. It would have needed their co-operation to give a decree to save the whole city. See the Divine Rescue, where all world leaders must give their call in “sack-cloth and ashes” to prevent the fall of the world

<sup>18</sup> Jo'nah was still in the city when he spoke these words to Jehovah ( see v 5 ) – still amongst the Nin'e-vites. He was disappointed to see their repentance bring happiness to their faces and blessing from God – whereas he who had suffered the sin of panic had been effectively killed in the sea! This disappointment is akin to that of the elder brother in the illustration of the Prodigal Son *Luke 15:25-32*

● *Almighty God* ——— *Jo'nah*

↩ Ah, now, O Jehovah, was this not what I said [would happen] – while I was on my own soil?! That is why I anticipated – to run away to Tar'shish – for I knew that you are:

*'a gracious and merciful God, slow to anger and abundant in loving-kindness'*



*Exodus 34:6 (paraphrased)*  
***Almighty God*** ——— *Moses*

and feeling pity <sup>λ-3-10</sup> over the [prospect of the impending] calamity. <sup>3</sup> And now, O Jehovah, please take away my soul from me, for death <sup>λ</sup> is preferable to my being alive.<sup>19</sup>

<sup>4</sup> In turn Jehovah said:

↪ *Is it good to you to be incensed?*

<sup>5</sup> So Jo'nah went out of the city and sat down east of the city; and there he made a booth for himself, that he might sit under it in the shade until he saw what would become of the city.<sup>20</sup> <sup>6</sup> Accordingly Jehovah God appointed a bottle-gourd [<sup>“nauseous”</sup>] plant and made it come up over Jo'nah, in order to become a shade over his head, to deliver him from his calamitous state [<sup>sun-stroke</sup>]. And Jo'nah began to rejoice greatly over [<sup>the shade provided by</sup>] the bottle-gourd plant.<sup>21</sup>

<sup>7</sup> But the next day the [<sup>true</sup>] God appointed a worm at the ascending of the dawn, and it struck the bottle-gourd plant so that it dried up.<sup>22</sup> <sup>8</sup> And as soon as the sun began to beam down strongly, God appointed a parching east wind, and the sun kept striking upon Jo'nah's head so that he became faint [<sup>or “wrapped himself up” (as in a foetal position)</sup>], and he asked that his soul might be allowed to die, saying:

● *Almighty God* ——— *Jo'nah*

↩ *...death is preferable to my being alive.* <sup>λ-4-3</sup>

<sup>9</sup> And God said to Jo'nah:

↪ *Is it good to you to be incensed – over the bottle-gourd plant?*<sup>23</sup>

At that he said:

↩ *It is good to be incensed! to the point of death!*

<sup>10</sup> But Jehovah said:

↪ *You felt sorry for the bottle-gourd plant, which you did not toil upon or make get big – which was created in a single night and perished in a single night. <sup>11</sup> And ought I not commiserate over Nin'e-veh the insolent city, in which there are more than one hundred and twenty thousand people who cannot differentiate between their right hand and their left – and their many beasts?*<sup>24</sup>

<sup>19</sup> Jo'nah remembers the peace of his impending death in the sea, compared the frustration of his “needless” journey

<sup>20</sup> Nin'e-vites dwelling in their grand city, Jo'nah under a few mere leafy fronds getting as hot as his anger, and he is determined to wait for the full 40 days to see if God will destroy the city

<sup>21</sup> The irony – a nauseous plant brings relief to Jo'nah from the heat, just as nauseous Jo'nah brought relief from the heat of God's anger for the Nin'e-vites

<sup>22</sup> Prophetic of the Mes-si'ah *Psalm 22:6*; ( *Mark 11:12-24*; *Luke 13:6* ) Traditionalists incensed that their way, temple and nation and land were removed for 1800 years, and would rather die than accept the Christ

<sup>23</sup> See the same kind manner to a worried Jeremiah over the purchase of a field *Jeremiah 32:27*

<sup>24</sup> ( Recall that the beasts also were made to fast and wear sack-cloth, so that every living thing in Nin'e-veh looked the same ) This is allegorical – those who weep over the fall of Jerusalem ( traditionalism ) yet do not see why God should commiserate over the Gentiles who have not had the privilege of His guidance

# Micah

*Mi'cah was a contemporary of Isaiah – and quotes him. He warned Judah that its sin was perceived: that it had tacitly encouraged the idol worship in Sa-mar'i-a, because the great city of Sa-mar'i-a served as a fortress gateway to the north, a defence from any approaching Syrian forces. Judah had indulged in its idol worship and brought it into Jerusalem – leaving no need to travel to the high-places for pagan worship!*

*Mi'cah takes no pleasure in Sa-mar'i-a's fate, because it is corrective punishment – because their sin is a plague, and incurable, and has infected the Holy city Jerusalem! God's destruction will bring devastation upon Phi-lis'ti-a which introduced the idols to Sa-mar'i-a, all the way to the hiding-place of David when King Saul pursued him!*

## 1

<sup>1</sup> The word of Jehovah which was breathed to Mi'cah of Mo'resh-eth [<sup>1</sup>“possession” (of Gath)] [aka Mo'resh-eth-Gath], in the days of Jo'tham, A'haz [and] Hez-e-ki'ah, kings of Judah, that he visioned concerning Sa-mar'i-a and Jerusalem:

- *Mi'cah of Mo'resh-eth (decree of Almighty God) ——— people of Sa-mar'i-a and Jerusalem*

⇒ <sup>2</sup> LISTEN, YOU peoples – pay attention, O land and all your fullness! My Sovereign Lord Jehovah serves as a witness against YOU from His Holy temple.

<sup>3</sup> For, look! Jehovah is going forth from His place, and He will come down and tread upon the high places of the earth. <sup>4</sup> And the mountains will melt<sup>1</sup> under Him and the low plains will split apart... like wax because of the fire, [and] like waters being poured down a steep slope.

- *Almighty God ——— houses of Israel and Judah*

◀ <sup>5</sup> “All this is because of the revolt of Jacob<sup>2</sup>, and because of the sins of the house of Israel. [And] what is the revolt of Jacob? – is it not Sa-mar'i-a<sup>3</sup>? And what are the [idolatrous] high places of Judah? are they not [throughout] Jerusalem?

<sup>6</sup> And I shall make Sa-mar'i-a a flattened field of ruins<sup>4</sup> – [like] the planting ground of a vineyard; I will pour her stones down into the valley, and I shall expose her foundations. <sup>7</sup> And all of her [carefully] carved images will be crushed to pieces, and all the gifts [donations in return for a blessing] which have been given to her [as her hire] will be burned in the fire; and I shall lay all her idols desolate – for she collected [them] as the hire of a prostitute, and they will return to be the hire of a prostitute [scrap gold and silver].

<sup>8</sup> I will wail and howl because of this! I will walk barefoot and naked! I shall wail like the jackals, and mourn like female ostriches.. <sup>9</sup> Because her plague is incurable... it has come as far as Judah... it touches the gate of my people, even as far as Jerusalem!

<sup>10</sup> YOU must not declare a lament in Gath [Phi-lis'ti-a] – YOU must not weep in lament. I myself will wallow in the dust in Beth-le-Aph'rah [<sup>10</sup>“house belonging to Aph'rah” or “house of dust”] [in Phi-lis'ti-a]! <sup>5</sup>

<sup>11</sup> Cover YOUR shameful nudity, O dweller of Sha'phir [<sup>11</sup>“fair”] – the inhabitress of Za'a-nan [<sup>11</sup>“pointed” (horns of sheep and cattle), “sheep pasture”] has not gone forth. The wailing of Beth-e'zel [<sup>11</sup>“the house nearby”] will seize his domicile from YOU. <sup>12</sup> For the inhabitress of Ma'roth [<sup>12</sup>“bitter springs”] has waited for good, but bad has come down – from Jehovah! – to the gate of Jerusalem.

<sup>1</sup> Amos 9:5

<sup>2</sup> Tends to imply Judah and Benjamin

<sup>3</sup> Sa-mar'i-a actually encouraged by Judah, as it served – effectively – as a preventative fortress to the north against any Syrian or As-syr'i-an assaults

<sup>4</sup> Sa-mar'i-a was captured by As-syr'i-a in Mi'cah's day, and laid to waste in the 2<sup>nd</sup> century BC

<sup>5</sup> A play on words concerning the meaning of various Phi-lis'tine cities

<sup>6</sup> A twist to the spiritual harlots: they relied upon each other for trade, so as one falls, they all fall. They waited for yet more trade, but bad came instead

- ↳ <sup>13</sup> Attach the chariot to the stallion<sup>7</sup>, O inhabitress of La'chish. She began the influx of sin to the daughter of Zion, for the revolts of Israel have been found in you. <sup>14</sup> Therefore you will give parting gifts to Mo'resh-eth-Gath ["possessors of the wine-press"]<sup>8</sup>: the [paternal] houses of Ach'zib<sup>9</sup> ["falsehood"] [in Phi-lis'ti-a] were deceitful [not beneficial] to the kings of Israel, <sup>15</sup> I shall yet bring the dispossessor<sup>10</sup> to you, O inhabitress of Ma-re'shah ["dominion"]. The burden of Israel will come as far as A-dul'lam [in Palestine].<sup>11</sup>
- <sup>16</sup> Make yourselves bald, shear off [your hair] on account of your delicate sons [people of Sa-mar'i-a] – widen your baldness like [that of] the eagle – because they have gone away from you into exile.

## 2

- *Mi'cah* — against the oppressive civil rulers priests and prophets acting like A'hab, against God's people in Sa-mar'i-a and Jerusalem
  - ⇒ <sup>1</sup> Woe to those who scheme and contrive evil while upon their beds... – then do it by the light of the dawn, because it is in the power of their hand. <sup>2</sup> They coveted fields and so they snatch them; also houses, and have taken them; and they have defrauded a man and his household – a man and his hereditary possession.<sup>12</sup>
  - <sup>3</sup> Therefore this is what Jehovah has said:
- *Almighty God* — oppressive civil rulers, priests and prophets of Israel and Judah
  - ↳ "Here I am devising a calamity against this sort [of person] from which YOU will not extract YOUR necks, in order that YOU will not walk haughtily [stiff-necked]; because it will be a time of calamity. <sup>4</sup> In that day one will speak proverbially against YOU people and will wail a plaintive lamentation saying:
- — Critical people
- — Critical people
  - ↻ 'We have been completely ruined! He [God] has changed the inheritance of my people – He takes it from me! – and has given our own fields to the unfaithful'.<sup>13</sup>
  - ↳ <sup>5</sup> Therefore no-one in the congregation of Jehovah will measure out that land for themselves!
- *Almighty God* — Critical people
  - ↳ <sup>6</sup> Do not prophesy to them that prophesy; do not prophesy for fear they turn away in reproach.
  - ↳ <sup>7</sup> You ones... YOU who are called of the the house of Jacob: Has the spirit of Jehovah ceased? are these His dealings? Do not My words do good toward the one who walks uprightly? <sup>8</sup> Of late My Own people rose up as an adversary: YOU strip the robe and the [under]garment from off those who pass by [on what should be a secure route] as if you are returning from battle.<sup>14</sup> <sup>9</sup> YOU have driven the women of My people from the pleasant houses, YOU take away forever My Own honour from her suckling babes.
- *Mi'cah* — warning the fine people of Jerusalem and Sa-mar'i-a
  - ↳ <sup>10</sup> GET up and GO, because this is no longer a resting-place. It is polluted, it will harm and trap the aggrieved. <sup>11</sup> [For example:] if a man, in a spirit of falsehood, should lie saying:

<sup>7</sup> See Zechariah 9:10

<sup>8</sup> Recall that God said he would make Sa-mar'i-a like a vineyard, so Jerusalem is the wine-press

<sup>9</sup> a town in the low plain of E'lah (<sup>1st Samuel</sup> 17:2 ), 30 miles W of Beth'le-hem – see *Genesis* 38:5

<sup>10</sup> Mourning lament; Verse 11. What Phi-lis'ti-a brought to Sa-mar'i-a in the form of idol worship, Sa-mar'i-a's lament over God's destruction will visit Phi-lis'ti-a

<sup>11</sup> To hide in caves like King David who was fleeing from A'chish the king of Gath – see <sup>1st Samuel</sup> 22:1 This section likens Israel's bad ways to aspects of David's fine life – dancing half naked, revolt by Saul, leaving Gath, deceitfulness ( pretend insanity by David ), and fleeing to the caves

<sup>12</sup> King A'hab stealing the vineyard from Na'both <sup>1st Kings</sup> 21:1-16

<sup>13</sup> Fulfilment and reprisal of *Micah* 1:11

<sup>14</sup> Tired troops would travel the Kings road East of Jerusalem. It appears that the Israelites had stooped to banditry, stripping the goods from people as if looting on the way home from battle

- Presumptuous “prophet” ——— corrupt rulers in Jerusalem and Sa-mar’i-a  
 < ‘I shall bring forth prophetic wisdom when under the influence of wine and strong drink’,  
 even he would become the prophet for this people!<sup>15</sup>

- **Almighty God** ——— the fine people of Jerusalem and Sa-mar’i-a  
 < <sup>12</sup> I shall positively gather Jacob, all of you; I shall without fail collect the remaining ones of  
 Israel together. I shall settle them together, like a flock in a sheepfold,<sup>16</sup> like a drove in the  
 midst of its pasture; they will be noisy with [the multitude of their] men.  
<sup>13</sup> The rescuer [one making a breakthrough] will come up before them: and they will break through. They  
 will pass through the gate, and they will go out by it. And their king will pass through before them,  
 with Jehovah at the head of them.”<sup>17</sup> x

### 3

*Paganism has resorted to brutalising their brothers.  
 Jehovah will not answer those rulers who practice such things when they meet with  
 adversity, because they speak of peace and demand payment to avoid a fight. God  
 declares that for these reasons, the era of power of pagan idols will shortly come to an  
 end, and even delinquent Jerusalem and Zion will have to be flattened in order to rid  
 the land of the influence*

<sup>1</sup> And I said:

- **Mi’cah** ——— oppressive civil rulers, priests and prophets acting against God’s people in Sa-mar’i-a and Jerusalem  
 ⇒ LISTEN – please! – YOU heads of Jacob and commanders of the house of Israel. Is it not YOUR  
 business to know justice? <sup>2</sup> YOU who hate what is good and love profound badness: tearing off  
 the skin and the flesh from their bones; <sup>3</sup> YOU the ones who have also eaten the flesh of my  
 people, and have stripped their very skin from off them,<sup>18</sup> and snapped their bones and dispersed  
 them, like that which is in a wide-mouthed pot, like flesh in the midst of a cauldron.
- **Mi’cah** ———  
 ⇒ <sup>4</sup> At that time they [oppressive civil rulers] will call to Jehovah for aid, but He will not answer them, and in  
 that time He will conceal His face from them, in the same way when they committed badness in their  
 dealings.  
<sup>5</sup> This is what Jehovah has spoken against the prophets that lead my people astray, that clench their  
 teeth and actually call out:  
 ‘Peace!’  
 so that when anyone does not put [something] into their mouths, they sanctify war against him:
- **Almighty God** ——— oppressive false prophets  
 < <sup>6</sup> “Therefore night is coming to YOU men, so that there will be no vision; and YOU will  
 have darkness, so as not to practice divination: the sun will set upon the prophets, and  
 day must become dark upon them. <sup>7</sup> The visionaries will be ashamed, and the diviners will  
 be disappointed, and they will have to cover their mouth [have no prophecy] – all of them –  
 because there will be no answer from God.”  
<sup>8</sup> – whereas I myself have become filled with power by the spirit of Jehovah, and with justice and  
 mightiness, in order to proclaim Jacob’s revolt to him – and Israel’s sin to him.
- **Mi’cah** ——— oppressive civil rulers, priests  
 < <sup>9</sup> HEAR this, YOU head ones of the house of Jacob and YOU rulers of the house of Israel, who  
 hate justice and pervert everything that is upright, <sup>10</sup> [YOU who are] building Zion with [acts of]

<sup>15</sup> Jehovah is condemning them for so losing focus on what is Holy, for what they will stoop to for guidance

<sup>16</sup> the context seems to be speaking of a real sheepfold and not Boz’rah the capital of E’dom

<sup>17</sup> Prophetic of the Messiah. See *Ezekiel 44:1-3* and *John 10*, and verse 18 for God as the head of them

<sup>18</sup> Actual flaying formed a part of very pagan rituals

bloodshed and Jerusalem with wickedness.

<sup>11</sup> Her own head ones judge for a bribe, and her own priests teach [what they are told to] for a fee, and her prophets practice divination simply for money – yet they treat Jehovah as their backer, in order to say:

- corrupt civil rulers, degenerate priests, false prophets demanding bribery ———

↻ ‘Is not Jehovah in our midst? No calamity will come upon us!’

- Mi'cah ——— oppressive civil rulers, corrupt judges priests and prophets

<sup>12</sup> Therefore, on account of YOU, Zion will [also] be ploughed up like a field, and Jerusalem herself will [also] become mere heaps of ruins<sup>19</sup> – the very mountain of the House [of Jehovah] will be as the high places of a forest.<sup>20</sup>

## 4

Foretells a time when Zion will be respected, and its ways will influence other nations... and despite differences in gods, they will not be a reason for national wars. The era of the pagan idols will have died – fulfilled after the fall of Babylon and the return from the exile.

- Mi'cah ———

<sup>1</sup> “But in later days [those to come] the mountain of the house of Jehovah will become firmly established above the top of the [other] mountains, and it will be lifted up above the hills; and peoples will stream to it. <sup>2</sup> And many nations will go and say:

‘COME! Let us GO up to the mountain of Jehovah and to the house of the God of Jacob; and He will instruct us about His ways, and we will walk in His paths...

...so that law will issue forth from out of Zion, and the word of Jehovah out of Jerusalem. <sup>3</sup> And He will render judgement among many peoples, and set matters straight respecting mighty nations far away... and they beat their swords into plough-shares and their spears into pruning shears; nation will not lift up sword against nation, neither will they learn war anymore.”<sup>21</sup>



Isaiah 2:1-4

<sup>4</sup> and they [the people of many nations] will [also] sit under his own vine and under his own fig tree with no one making [them] tremble: for the very mouth of Jehovah of Armies has spoken [it]. <sup>5</sup> So that all the peoples will walk each one in the name of its god [without conflict] but we for our part shall walk in the Name of Jehovah our God to time indefinite, even forever.’<sup>22</sup>

- Almighty God ———

⇒ <sup>6</sup> “In that day,

is the utterance of Jehovah,

I will gather the one limping and I will grasp [hold of – as if helping a lost soul] the one who was dispersed and whom I have afflicted. <sup>7</sup> And I shall certainly make a remnant of she who was limping, and a strong nation of the one that was cast off; and Jehovah will rule as King over them in Mount Zion, from now on and into time indefinite.

<sup>19</sup> ( compare Micah 1:6 ) Although Jerusalem was ploughed over by the Romans after its fall, as recorded by Horace, more accurately Zion – the home of the city of David – was never re-used. Infact when Suleiman the Magnificent built the present walls of Jerusalem in 1542, he did not build around Mt. Zion but left it outside, where it was literally ploughed as an adjoining field

<sup>20</sup> Jeremiah 26:18

<sup>21</sup> see antithesis at Joel 3:9-10

<sup>22</sup> Foretells a time when the nations – though having different gods – will not war against each other through religious differences

8. And as for you, O tower of the drove<sup>[Mig'dal-E'der]</sup> <sup>23</sup> – fortress of the daughter of Zion <sup>[Jerusalayim]</sup> <sup>24</sup> – it will come as far as to you, yes, the original dominion will certainly come – the kingdom! – to the daughter of Jerusalayim <sup>[Beth'le-hem]</sup>.<sup>25</sup>

- *Mi'cah* — delinquent Jerusalayim and Zion

9. [So] why do you keep shouting loudly at this time? Is there no king in you?! or has your own counsellor perished so that <sup>[anxious panic like]</sup> a woman's labour pains have seized you? <sup>10</sup> Be in severe pains, and burst forth, O daughter of Zion, like a woman giving birth... for now you will go forth – out of the city! and you will have to live in the field, and you will have to come as far as to Babylon.<sup>26</sup>

[...From] there you will be delivered, [and from] there Jehovah will rescue you <sup>[buy you back]</sup> out of the palm of your enemies.

11. ...But for now, many nations will gather against you, who say:

- *nations acting against Jerusalayim* —

◀ 'Let her be polluted, and let her see Zion through our eyes.'

12. – but they do not know Jehovah's purpose, and they have not come to understand His counsel;<sup>27</sup> because He will bring them <sup>[belligerent nations]</sup> back together like sheaves <sup>[of newly cut grain]</sup> to the threshing floor:

- *Almighty God* — a future Jerusalayim

◀ <sup>13</sup> "Get up and thresh, O daughter of Zion; for I shall change your horn into iron, and I shall change your hoofs into copper,<sup>28</sup> and you will pulverise many peoples.

- *Mi'cah (wistfully completing the aftermath of God's prophecy)* —

...and I will consecrate their plunder to Jehovah, and their resources to the <sup>[true]</sup> Lord of the whole earth."

## 5

*Beth'le-hem Eph'ra-thah – the "daughter of the army" defending Zion – is carrying her child the Mes-si'ah "whose origin – creation – was long ago", and the righteous ones who have fled the polluted land will return when he comes.*

*Despite the fall of Sa-mar'i-a and Zion which approaches, they should remember this Mes-si'ah, because they will be delivered from Babylon through this one, in the form of Cyrus and Da-ri'us. Also, the scattered ones will actually be regal in the lands of their occupation – as lions among a drove of sheep*

- *Almighty God* — Beth'le-hem Eph'ra-thah, birthplace of Jesus

⇒ <sup>1</sup> Now gather yourself, O daughter of the army.<sup>29</sup>

- *civil rulers, in Sa-mar'i-a and Jerusalayim* —

↻ 'He has laid a siege against us. They will strike the judge of Israel upon the cheek with a rod!'

<sup>2</sup>...but you, O Beth'le-hem Eph'ra-thah – the one too small to be among the thousands of Judah – from you will come out to Me the one who will become ruler in <sup>[throughout the whole of]</sup> Israel, whose origin is from early times, from the days of time indefinite.<sup>30</sup> ✘

<sup>23</sup> In Hebrew "Mig'dal-E'der" – the burial place of Rachel. This gives identity to the limping woman (v7) the one dispersed, the one afflicted ( because of Le'ah ) See Genesis 35:21

<sup>24</sup> Zechariah 9:9

<sup>25</sup> The original dominion – the Christ, the kingdom – will come to Beth'le-hem Micah 5:2

<sup>26</sup> Although the Chal-de'ans were not yet the dominant power, Mi'cah says this in accord with Ba'laam's prophecy Numbers 24:21-22

<sup>27</sup> See Amos 1 & 2. The nations will gather against Jerusalem at God's behest, but will not understand why – and so, in their misplaced zeal, will sin terribly and have to bear the consequences – both through Zion's repellent force and God's rebuke in the future

<sup>28</sup> Depicting God's people in the form of a beast, a world leader – just as Persia and Greece and Rome were to be depicted ( compare Isaiah 5:26-28 ) – notably the Mes-si'ah mentioned in the early verses of the next chapter ( see Revelation 1:15 )

<sup>29</sup> Passive rather than a fighter – one left at home... the one who belongs at home, in God's land

<sup>30</sup> ( Micah 4:8 ) Matthew 2:6 "will become ruler of Israel" – at this time, the last kings of Israel had fallen and the kingdom of Judah was approaching terminal decline, so news that they would have another from out of Judah – chosen by God! – would be a revelation of a new era for them. See also 1<sup>st</sup> Chronicles 4:4 for the founder of this Beth'le-hem.

<sup>3</sup> Therefore He will give them up [to the nations] until the time that she who is carrying [Beth 'le-hem Eph'ra-thah] actually gives birth [to the Mes-si'ah] – then the rest of his brothers will return to the sons of Israel. <sup>4</sup> And he will stand and shepherd [them] in the strength of Jehovah – in the [very] majesty<sup>31</sup> of the Name of Jehovah his God – and they will continue dwelling, for he will be great as far as the ends of the earth! <sup>5</sup> – this one [Mes-si'ah]<sup>32</sup> must become [the very definition of] peace.

- *Mi'cah* — people of Jerusalem and Israel

When the As-syr'i-an comes into our land and when he treads upon our dwelling towers, we shall raise up against him [the As-syr'i-an] seven shepherds – yes, eight dukes of mankind<sup>33</sup> – <sup>6</sup> and they will actually shepherd the land of As-syr'i-a... with the sword! and the land of Nim'rod in its entrances. Thus [through them] will he [King Bal'a-dan of Babylon?] bring about deliverance from the As-syr'i-an when he comes into our land and treads upon our territory.

### Jacob Strong... but will be cut off

<sup>7</sup> The remaining ones of Jacob will be in the midst of many races<sup>34</sup> – like dew from Jehovah, like showers upon vegetation – that the sons of earthling man neither expects nor waits for; <sup>8</sup> those remaining ones of Jacob must come to be among the gentiles, in the midst of many races, like a lion among the beasts of a forest – like a maned young lion among droves of sheep which, when it actually passes through, both tramples down and tears in pieces, and there is no deliverer. <sup>9</sup> [Yes!] your hand will be high above your adversaries, and all your enemies will be cut off.

- *Almighty God* — Judah and its degenerate priests, rulers and people

⇒ <sup>10</sup> “And it must occur in that day,

is the utterance of Jehovah,

that I will cut off your horses from your midst and destroy your chariots<sup>35</sup> – <sup>11</sup> and I will cut off the cities of your land and tear down all your fortified places. <sup>12</sup> And I will cut off sorceries from your hand, and you will no longer have soothsayers. <sup>13</sup> And I will cut off your graven images and your pillars from your midst, and you will no longer bow down to the work of your hands. <sup>14</sup> And I will uproot your sacred poles from your midst and destroy your cities.

<sup>15</sup> ...but I will execute vengeance – in anger and in rage – upon the nations that have not been obedient.”<sup>36</sup>

## 6

*God Himself contends with Sa-mar'i-a and Jerusalem, so that all other cities of the Promised Land might hear. Sa-mar'i-a has practiced the sins of Om'ri and A'hab, and Jerusalem has adopted them*

- *Mi'cah* — Sa-mar'i-a and Jerusalem

← <sup>1</sup> LISTEN please to what Jehovah is saying:

- *Almighty God* — *Mi'cah*

⇒ Get up, conduct a legal case with the mountains [Sa-mar'i-a and Mo-ri'ah (Jerusalem)], and may the hills hear your voice.

← <sup>2</sup> LISTEN, O YOU mountains, to the legal case of Jehovah – also YOU [very] foundations of [the] earth – to Jehovah's contention with His people, and He will argue with Israel.<sup>37</sup>

<sup>31</sup> Implies this is the Mes-si'ah

<sup>32</sup> This first part is paired with the previous verse – one of many cases where the verse divisions do not reflect the meaning of the text

<sup>33</sup> *Isaiah 65:1* Lacking a strong enough army, Judah will employ eight hired forces to help repel the As-syr'i-ans. Babylonian forces will overthrow As-syr'i-a and mighty Nin'e-veh

<sup>34</sup> When As-syr'i-a is vanquished Jacob will be strong while surrounded by E'dom, Mo'ab, Am'mon and Phi-lis'ti-a... but since it still retains all of its pagan practices ( which only increase during the reign of the future kings Ma-nas'seh and A'mon ) they will be brought utterly low

<sup>35</sup> *Micah 1:13*

<sup>36</sup> Nations which knew they were exploiting God's nation. See *Amos 1 & 2* - Egypt, Tyre, E'dom, Damascus and others

<sup>37</sup> A twisting – Israel means “one who contends with God”, but now God contends with Israel

● **Almighty God** — Sa-mar'i-a and Jerusalem

⇒ <sup>3</sup> "O My people, what did I do to you? in what way have I tired you out? – answer Me!

<sup>4</sup> For I brought you up out of the land of Egypt, and I redeemed you from the house of slaves; and I sent Moses, Aaron and Mir'i-am before you. <sup>5</sup> O My people, remember please: what Ba'lak the king of Mo'ab resolved [against you] – but what did Ba'laam the son of Be'or answer him<sup>38</sup> from Shit'tim all the way to Gil'gal, so that the righteous acts of Jehovah might be known?!

● **Ba'laam the son of Be'or** — Ba'lak the king of Mo'ab

↔ <sup>6</sup> "With what shall I confront Jehovah? With what shall I bow to God on high? Shall I present Him with whole burnt offerings, with calves a year old? <sup>7</sup> Will Jehovah be pleased with thousands of rams, with tens of thousands of torrents of oil? Shall I give my firstborn son for my revolt, the fruitage of my belly for the sin of my soul?<sup>39</sup> x

↔ <sup>8</sup> "He has told you, O hypocritical man, what is good.

– and what is Jehovah asking back from you?<sup>40</sup> – just to exercise justice and to love kindness and to be modest in walking with your God.'

● **Mi'cah** — Jerusalem

<sup>9</sup> The very voice of Jehovah calls out to the city [Jerusalem]...

● **Almighty God** — Mi'cah

↔ ...and [the man of] practical wisdom will perceive Your Name!

HEAR [the] rod [words through Mi'cah] and He Who appointed it, O YOU people.

● **Almighty God** — Jerusalem

⇒ <sup>10</sup> Are the ill-gotten gains still [in] the house of a wicked one? also the scrimped e'phah measure that has been denounced? <sup>11</sup> Can I declare as [morally] clean those with wicked scales and a bag of deceptive weights<sup>41</sup>?

⇒ <sup>12</sup> ...for her [Jerusalem's] rich men have become full of violence, and her inhabitants speak lies, and their tongue is tricky in their mouth.

<sup>13</sup> Therefore I shall make you sick by striking you – ruin you because of your sins. <sup>14</sup> You will eat but not be satisfied – hunger will stay in you. You will take hold [of things], but you will not carry [them] safely away – and whatever you do carry away I shall give to the sword. <sup>15</sup> You will sow seed, but you will not reap; you will tread olives, but you will not grease yourself with oil – also [tread] grapes, but you will not drink wine.

● **Almighty God** — rich and wicked men of Jerusalem

⇒ <sup>16</sup> He [Israel] defends the statutes of Om'ri [an evil Israelite King] – and all the work of the house of A'hab<sup>42</sup> – and YOU people walk in their counsels!

...that is why I shall give you [Jerusalem] up to ruin, and her inhabitants to derision

...and YOU men [in Jerusalem] will bear the reproach of My [real, loyal] people.<sup>43</sup>

## 7

*Future dialogue of Judah, akin to what had been spoken in Israel and Sa-mar'i-a as they were about to be exiled from the land.*

<sup>38</sup> Joshua 13:22

<sup>39</sup> Numbers 23:1-24 ( up to Numbers 24:25 ) "Give my firstborn son" prophetic of God giving His for our revolt

<sup>40</sup> See Numbers 24:5; Deuteronomy 10:12

<sup>41</sup> Leviticus 19:35-36 . See the same practice some 50 years previously Amos 8:4-6

<sup>42</sup> The taking of fields depicted at Micah 2:1-2 . See 1<sup>st</sup> Kings 16:24 – Om'ri purchased Sa-mar'i-a in order to cement pagan worship there, and his son A'hab did the same – and worse – after him

<sup>43</sup> See Romans 9:6 – not all who are Israel are really 'Israel'

The loyal ones among them are warned to trust no-one – only God – and they will come back home.

Truth – as spoken of through Jesus – is defined here

- — the last people of Judah and Jerusalem, prophetic statement
  - ↻ 1. 'Too bad for me,<sup>44</sup> for I have become as [after] the gatherings of summer fruit<sup>45</sup> – like the [mere] gleaning of a grape gathering!
  
- Mi'cah (observing the future scene) —
  - ⇒ There is no grape cluster to eat; my soul yearns for the first-fruit!<sup>46</sup> x
  - 2 The Godly man has perished from the earth, and there is no upright one among mankind – they all lie in wait for bloodshed! They hunt, each for his own brother with a death-net. 3 [They are] beyond [mere] evil, so that they may thoroughly fill both their hands: the governor counsels, the judge [acts] for reward, and the great one speaks the craving of his own soul – and so [collectively] they weave their way. 4 Their best one is like a brier, [their] most upright is as a thorn hedge.
  
- Mi'cah — Judah and Jerusalem
  - ↵ The day of your watchmen [lookouts] – [of] your reckoning – now approaches!  
– it will entangle them.
  - ⇒ 5 YOU must not put YOUR faith in a companion. YOU must not put YOUR trust in a guide! Guard what you say from [even] the wife who rests in your bosom – 6 for a son is despising a father; a daughter is rising up against her mother; a daughter-in-law against her mother-in-law... a man's enemies are the men of his household.<sup>47</sup> x
  - 7...therefore I shall watch out for Jehovah. I will wait<sup>48</sup> for the God of my salvation. My God will hear me...
  
- "woman enemy" Babylonia — the last people of Judah and Jerusalem, prophetic statement
  - 8. Do not rejoice over me, O enemy of mine. Although I have fallen, I shall certainly rise up! although I dwell in the darkness, Jehovah will be a light to me.
  - 9. I shall bear the raging of Jehovah – for I have sinned against Him – until He has conducted His legal case against me and has executed justice upon me. And He will bring me forth to the light... I shall look upon His righteousness.
  - ↻ 10...and my enemy will see, and shame will cover her who said to me:
  
- "woman enemy" nation (As-syr'i-a?) — Jerusalem and Judah
  - ↵ 'Where is He, Jehovah your God?!'<sup>49</sup>
  - ↻ My eyes will look upon her... [at that time] she will become down-trodden, like the mire of streets.
  
- Mi'cah — Jerusalem (prophetic)
  - ↵ 11 The day that you build your stone walls [of Jerusalem again] will be the day that the [allotted time] limit [of the denunciation against you] will [have passed] far away.<sup>50</sup> 12 At that day they [the exiles] will return to you – even from As-syr'i-a and the [border] cities of Egypt, and from [the border of] Egypt even all the

<sup>44</sup> This chapter seems to denote Mi'cah speaking as if Israel and Judah were a united body, cognisant of its failings and saddened over the treacherous actions of those it treated as trusting allies among the nations. Thus the "woman enemy of mine" would refer to a vengeful nation ( Babylon, verse 10? ) and verse 8 refer to Israel's and Judah's admittance of wrongdoing and a turning back to true worship

<sup>45</sup> See prophecy of Amos 8:1

<sup>46</sup> see Matthew 21:18 – Mi'cah yearning for the child of the pregnant daughter, Beth'le-hem, Micah 5:2-3 Christ the first-fruit ( 1<sup>st</sup> Corinthians 15:23 )

<sup>47</sup> Matthew 10:36

<sup>48</sup> See Lamentations 3:21, 23 & 24

<sup>49</sup> See Rab'sha-keh 2<sup>nd</sup> Kings 18:22 who also said this (whom Mi'cah may have witnessed). However this is speaking of the later victors, the kings of Chal-de'a

<sup>50</sup> Would be fulfilled by Ez'ra, Ne-he-mi'ah, Zerubbabel and Joshua, many years after the "allotted time" of the 70 years

way to [the] River; and from sea to sea, and [from] mountain to the mountain...

<sup>13</sup> Nevertheless the land [of Judah] will have become a desolate waste because of its inhabitants – it is the fruit of their actions.

● **Almighty God** — Mi'cah

← <sup>14</sup> Shepherd Your people with Your staff, the flock of Your inheritance, the one who was residing alone in a forest – in the midst of an orchard. Let them feed on Ba'shan and Gil'e-ad [East of the R. Jordan, away from Judah and Sa-mar'i-a] as in the days of a long time ago.

→ <sup>15</sup> [Just] as in those days of your coming forth from the land of Egypt I shall show him [greater Israel] wonderful things. <sup>16</sup> Nations will see and become ashamed on account of all their [returned exiles] mightiness. They will put [their] hand upon [their] mouth; their very ears will become deaf [they will become subdued, no longer active or alert]. <sup>17</sup> They will lick up dust like the serpents; they will come agitated like worms out of their holes.

↔ They will come quivering to Jehovah our God, and they will be afraid of You.

➤ <sup>18</sup> Who is a God like You, One pardoning error and passing over transgression of the remnant of His inheritance?!

● **Mi'cah *sotvoc*** — people of Sa-mar'i-a and Jerusalayim

↳ He will not maintain His anger forever, for He delights in loving-kindness. <sup>19</sup> He will show us mercy again, He will subdue our errors.

↔ ...and You will throw all their sins into the depths of [the] sea. <sup>20</sup> You will give them the trustworthiness [truth] which You gave to Jacob – the loving-kindness given to Abraham – which You swore to our forefathers from the days of long ago.<sup>51</sup>

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<sup>51</sup> This is the "truth" which Jesus came to bear witness to: the remission of sins, the freedom from them, the debt paid – and the promise to Abraham reiterated John 8:31-32; John 14:6; John 18:37-38; John 1:14; John 4:23-24; John 8:44



# Nahum

## 1

*Na'hum quotes Jo'nah of 160 years' earlier quoting Moses. Nin'e-veh would not expect its life-giving rivers to run dry, leaving it at the mercy of a windstorm – but their rivers were later to overflow and damage the bricks of the city walls! leading to its downfall. He asks Nin'e-veh what they will do in defence, citing the failure by Sen-nach'er-ib against Jerusalayim, since which time As-syr'i-a has not attacked Jerusalayim*

### 1. The pronouncement against Nin'e-veh:<sup>1</sup>

The book of the vision of Na'hum [<sup>1</sup>“comfort”] the El'kosh-ite [<sup>2</sup>“God the ensnarer”]:<sup>2</sup>

<sup>2</sup> Jehovah is a jealous and avenging God, disposed to rage. Jehovah takes vengeance and is a master of fury – Jehovah takes vengeance against His adversaries, and He lies in wait against His enemies:

<sup>3</sup> “Jehovah is slow to anger and immense in power... but will by no means acquit the guilty.”



Exodus 34:6-7 (Jonah 4:2 paraphrased)  
**Almighty God** — Moses

The way of Jehovah is in whirlwind and in storm, with a cloud of dust at His feet.<sup>3</sup> <sup>4</sup> He rebukes the sea... and He makes it dry,<sup>4</sup> and He makes all the rivers [*which run into the sea*] run dry: [*so*] Ba'shan and Car'mel have languished, and the very blossom of Leb'a-non has withered.<sup>5</sup> <sup>6</sup> Mountains quake because of Him, and the hills melted,<sup>6</sup> and the land is up-heaved before His face – as is the inhabited land and all those dwelling in it!<sup>7</sup>

<sup>6</sup> Who can stand in the face of His fury? and who can rise up against the heat of His anger? His rage will be poured out like fire, and the rocks will be broken down because of Him. <sup>7</sup> Jehovah is good as a stronghold in the day of distress, knowing those who put their trust in Him – <sup>8</sup> but by a surpassing flood<sup>8</sup> He will make a complete extermination of her [<sup>9</sup>Nin'e-veh's] place, and darkness [<sup>10</sup>death] will hotly pursue His enemies.

#### ● Na'hum — Nin'e-veh

⇒ <sup>9</sup> What will YOU men fabricate [*in defence*] against Jehovah [*'s action*]?! He makes a complete destruction – distress will not rise up a second time. <sup>10</sup> for even if they are tangled like thorns and are intoxicated as [*outright*] drunkards,<sup>9</sup> they will be devoured as if they were fully dry stubble.

⇒ <sup>11</sup> Someone [*Sen-nach'er-ib*] did come forth from you [*in the past*] – [*one*] who plotted evil against Jehovah, dispensing worthless counsel. <sup>12</sup> Therefore Jehovah said:

#### ● Almighty God — Jerusalayim

⇒ Although they are complete [*accomplished, perfectly prepared*] and forasmuch as they are many, nevertheless they [*the As-syr'i-ans*] will be thinned out and will pass away. Although I have afflicted you [*Jerusalayim*], I shall not afflict you further [*through the As-syr'i-ans*], <sup>13</sup> because now, I shall

<sup>1</sup> Nin'e-veh was the As-syr'i-an city, which would be overthrown by the Me'des and the Chal-de'ans. The second sentence indicates that the verse is speaking of someone under a yoke and bands, namely Jerusalem. This was 150 years after Jo'nah, when Nin'e-veh was now hardened against God

<sup>2</sup> Although the location of El'kosh is not known, the river Kho'ser near Nin'e-veh – which was instrumental in the fall of that city – suggests he lived there, possibly as one of the young men whom Sen-nach'er-ib ordered to be sent from Hez-e-ki'ah in Jerusalem with the gold, or less likely as an Israelite who had been moved there during Sa-mar'i-a's resettlement by the As-syr'i-ans

<sup>3</sup> To the east of Nin'e-veh was the arid dry mountains which – after an east wind – would parch the land of Nin'e-veh. It was only its proximity to the rivers which made Nin'e-veh inhabitable

<sup>4</sup> Exodus 14:16-21

<sup>5</sup> Ba'shan, Car'mel and Leb'a-non – East, West and North regions – known for their fertility, but also home to false religious practices, which God struck down

<sup>6</sup> This happens during strong earthquakes, where the soils shakes and settle down Amos 9:5

<sup>7</sup> Na'hum emphasising that God's power is not isolated to storms in the wilderness, but will strike the guilt in their inhabited regions

<sup>8</sup> This happened when the river Kho'ser overflowed, soaking the bricks of Nin'e-veh which thereby dissolved, and the breach in the wall proved too great for Nin'e-veh to repair and defend

<sup>9</sup> This phraseology represents what the nobles will do – Nahum 2:5: stumbling as they walk, and entwining themselves as a defensive screen on the ramparts

break his yoke from upon you, and I shall tear apart your shackles...

<sup>14</sup>...and concerning you [Nin'e-veh in the form of Sen-nach'er-ib, the one going forth] Jehovah decreed:

● **Almighty God** — Sen-nach'er-ib

⇒ You will have no further descendants for your name. I shall destroy the carved images and molten idols in your temple of your gods. I shall make it a tomb for you, because you are vile.<sup>10</sup>

● Na'hum — Nin'e-veh

◀ <sup>15</sup>Look! The feet of one bringing good news are upon the mountains [of God: Zion and Mo-ri'ah], the one publishing peace!<sup>11</sup>

● Heralds (a former one was Isaiah) — Judah

◀ "O Judah, continue to celebrate your festivals! – pay your vows<sup>12</sup> – because that good-for-nothing one will not pass through you again; he will be cut off completely."

## 2

*Nin'e-veh is told of its future: Nin'e-veh will become vulnerable as the waters flow and dissolve its clay bricks... its valiant men will be drunk as they go to fight – never having expected to have to defend Nin'e-veh – and the ancient city, once regarded as an oasis in the wasteland will become nothing, its people exiled on foot, its power to regenerate lost forever.*

● Na'hum — Nin'e-veh

⇒ <sup>1</sup>The one who dashes to pieces [king of Me'do-Chal-de'an (Babylon)]<sup>13</sup> has come up before your face to maintain the siege-work [against you]:

● Voice of the cattle goad — future exiles from Nin'e-veh being marched away after its fall

⇒ Watch [the] road; strengthen [the] hips; fortify your strength <sup>2</sup>for Jehovah turned away the "majesty"<sup>14</sup> of Jacob [As-syr'i-a] – [just] like [He turned away] the "majesty" of Israel [Syria – Dam-a-scus] – because plunderers [Me'do-Chal-de'ans] evicted them [Dam-a-scus, As-syr'i-a respectively] and have corrupted their branches.

<sup>3</sup>The shield of his [Me'do-Chal-de'an] mighty men is stained red; [his] mighty men are [coloured] crimson by the fiery flash of the [piqued] war chariot hub-blades in the day of his being established, and the juniper tree [spears] have been brandished [in warfare]. <sup>4</sup>The war chariots drive madly<sup>15</sup> – in the streets! – they rush to and fro in the public squares, like torches, darting swiftly like lightnings.

<sup>5</sup>He [the king of Me'do-Chal-de'an (Babylon)] will mark his [the king of Nin'e-veh's] powerful ones... they will stumble as they walk. They will hasten to her wall, and prepare their defence<sup>16</sup>... <sup>6</sup>[However] the very gates of the rivers will be opened,<sup>17</sup> and [bricks of] the palace will actually be dissolved.

<sup>7</sup>It has been determined [by God]: she [Nin'e-veh] will be denuded,<sup>18</sup> she will be carried away captive with her maidservants leading her with the sound of doves [cooing mournfully], and beating repeatedly upon their hearts.

<sup>10</sup> This befell Sen-nach'er-ib, who – after having returned unsuccessful from his warrings where God's angel destroyed 185,000 troops in one night – was killed in the house of his gods by his own two sons ( 2<sup>nd</sup> Kings 19:35-40 )

<sup>11</sup> Isaiah 37:21-35; 2<sup>nd</sup> Kings 19:20-34

<sup>12</sup> Judah had been under terrible stress, lacking food and water – but Na'hum tells them they should begin to sacrifice offerings and festival to Jehovah again without fear that they are "wasting food", nor that the As-syr'i-ans will assault the homes they leave behind to go to Jerusalem for the festivals Exodus 33:23-24

<sup>13</sup> ( evidence of brutality Isaiah 13:16; Hosea 10:14; Psalm 137:8-9 ) NE of Nin'e-veh, the kingdom of the Me'des ( Iranian mountains ) under Cyaxares, and from Chal-de'a ( Babylonia ) Mer'o-dach-Bal'a-dan – fulfilled in 612 BC. See Zephaniah 2:13

<sup>14</sup> "majesty" here does not refer to the crowning glory, the splendour of Jacob ( Judah ) and of ( 10-tribe kingdom of ) Israel, but refers to those who declared themselves to be that glory: the conquerors, the invaders, the Dam-a-scus which slaughtered Israel – but was slaughtered by As-syr'i-a, and As-syr'i-a itself which Jehovah slaughtered in one night at the time of Rab'sha-keh and Hez-e-ki'ah

<sup>15</sup> Compare Je'hu, and the death of delinquent king Je-ho'ram and queen Jez'e-bel of Israel 2<sup>nd</sup> Kings 9:20

<sup>16</sup> "entwined like a screen" – soldiers bearing their shields and lances. See Nahum 1:10

<sup>17</sup> See Nahum 1:8 for prophecy of the flood of R. Kho'ser which dissolved the bricks of the wall of Nin'e-veh. Compare with the fall of Babylon when the Persians diverted waters away from the city Jeremiah 50:38

<sup>18</sup> Like the shameful prostitute ( see Nahum 3:4-7 )

<sup>8</sup> *Nin'e-veh was like a pool of waters from her earliest days, but they are fleeing.*

● *Commanders of Nin'e-veh — valiant men on the battlements*

◀ *'STAND still, YOU men! Stay where YOU are!'*

– *but no one is turning back [from fleeing].*

● *Me'de-an commanders — ordinary Me'de-an soldiers*

◀ <sup>9</sup> *PLUNDER silver, YOU men – plunder gold! – for there is no limit to what will be done<sup>19</sup> [here] and the weight of all sorts of desirable articles.*

● *Na'hum —*

↻ <sup>10</sup> *Empty... and void... and devastated! her heart has melted and her knees shake, and the hips of all are in severe pains; and all of their faces have become darkened.<sup>20</sup>*

● *— Onlookers of a future time – aghast at the fall of Nin'e-veh*

↻ <sup>11</sup> *“Where is the lair of lions, and the pasture of the maned young lions where the lion walked – the old as well as the young – with no one making [them] tremble? <sup>12</sup> [The] lion which tore up enough [flesh] for his whelps and strangled [enough] for his lionesses, and filled his meat-holes with torn flesh and his dens with [whole] torn animals.”*

● *Almighty God — Na'hum*

● *Almighty God — Nin'e-veh*

◀ <sup>13</sup> *See! that I am against you,*

is the utterance of Jehovah of Armies,

⇒ *I have burned up her war chariot in the smoke.*

◀ *A sword will devour your maned young lions, and I will take away your prey<sup>21</sup> from the earth, and the voice of your [pagan] prophets be heard no longer.*

### 3

*Nin'e-veh compared to Thebes (the city of No) which was also well protected – yet fell to nothing. Nin'e-veh's faults make her fall very popular – nobody will come to its aid, nor commiserate. Its rulers and military leaders have become fat and lazy – and the locust horde which attacks will devastate them, and the whole city.*

<sup>1</sup> *Woe to the city of bloodshed [Nin'e-veh] – full of deception [and] of robbery – [from which] prey does not depart!<sup>22</sup> <sup>2</sup> There is the sound of [the] whip and the sound of the rattling of [the] wheel, and the dashing horse and the leaping chariot, <sup>3</sup> the mounted horseman, and the flash of [the] sword, and the lightning strike of [the] spear... the abundance of slain ones and a mass of carcasses<sup>23</sup> – there is no end to the bodies, they stumble among their bodies – <sup>4</sup> because of the many adulteries of the ever-so-kind prostitute – a mistress of sorceries who sells nations by her adulteries, and families by her sorceries.<sup>24</sup>*

● *Almighty God — Nin'e-veh*

◀ <sup>5</sup> *See! that I am against you,*

is the utterance of Jehovah of Armies,

<sup>19</sup> The command which no oppressed city wishes to hear from the attacking commanders: it means that the attack is not a goad or rebuke in any maintained relationship – there is no relationship any longer with the oppressors. The whole city can be looted by soldiers, whatever their rank. The city has no future

<sup>20</sup> Literally “gathered the illumination” – that is, reflect no light

<sup>21</sup> They will have no-one within reach to plunder anymore – their prey will be our of reach

<sup>22</sup> Prey, once caught, will never be freed from deception and robbery

<sup>23</sup> MIGHT be mockingly pointing toward the last king of As-syr'i-a – As'shur-Bani-pal “the great and noble As'e-nap-par” ( *Ezra 4:10* ) – who loved hunting and personally killed 30 elephant, 257 wild beast and 370 lions with arrow and javelin - whose carcasses have now been surpassed

<sup>24</sup> Na'hum's words might indicate that entire family lines from the 10 tribes of Israel have been sold as a stock – perhaps into slavery – to deplete the gene pool of the tribes of Israel. This would have to be a deliberate act, perhaps as a sales technique saying “this family comes from a long line of builders, smiths, writers, musicians...” and so make them and their future children attractive in a sale

and I will denude your <sup>[inner]</sup> skirts – <sup>[lift them]</sup> over your face! – and I will cause nations to see your nakedness,<sup>25</sup> and kingdoms <sup>[see]</sup> your dishonour. <sup>6</sup> And I will hurl disgusting things upon you, and I will make you wither and will set you as a spectacle <sup>[to look upon]</sup>. <sup>7</sup> And for certain, everyone seeing you will flee from you and will say:

‘Nin’e-veh has been ravaged <sup>[made thin and emaciated]</sup>! Who will console her?’

From where should I seek comforters for you?! <sup>8</sup> Are you better than populous No <sup>[“disrupting” – aka Thebes]</sup> – she who used to sit by the Nile canals, waters encircling her <sup>[like Nin’e-veh herself]</sup>, whose rampart was <sup>[the]</sup> sea, whose <sup>[very]</sup> wall was <sup>[the]</sup> water?! <sup>9</sup> E-thi-o’pi-a and Egypt were her strength – and that without limit.

- **Almighty God** (speaking to the ones who once were) — No (Royal Thebes)

⇒ ...Put and the Lib’y-ans<sup>26</sup> were your helpers...

<sup>10</sup> ... yet she too went into exile; she went into captivity. Her own <sup>[unweaned]</sup> children were dashed to pieces at the head of every street; and they cast lots<sup>27</sup> over her honourable men, and all of her older ones were bound with fetters.

<sup>11</sup> You yourself will also become drunk <sup>[with God’s wrath]</sup>; you will become insignificant <sup>[lit. concealed – but as in being no longer prominent]</sup>, you also will search for fortification against <sup>[the]</sup> enemy... <sup>12</sup> <sup>[but]</sup> all your fortified places are like fig trees with the first ripe fruits; if they are shaken, will fall into the mouth of the one feeding.<sup>28</sup>

<sup>13</sup> Look! Your <sup>[troops]</sup> are <sup>[as]</sup> women in your midst – the gates of your land will be opened wide to your enemies, fire will devour your <sup>[gate]</sup>bars.

- governors of Nin’e-veh — soldiers of Nin’e-veh

◀ <sup>14</sup> Draw out water for yourself <sup>[enough]</sup> for a siege! Repair your fortifications – get into the mire and trample down in the clay, ignite <sup>[the]</sup> brick kiln... <sup>[for emergency wall repairs]</sup>

<sup>15</sup> ...the fire will devour you there <sup>[rather than bricks]</sup>. A sword will cut you off – it will devour you <sup>[just]</sup> like a locust-grub.

◀ Make yourself many like the grubs; make yourself many like the locust!

<sup>16</sup> ...you have multiplied your tradesmen to be more numerous than the stars of the heavens<sup>29</sup>... <sup>[but]</sup> the locust grub will strip <sup>[off its skin]</sup> <sup>[to transform]</sup> then it will fly away – <sup>17</sup> Your princes are like the locust,<sup>30</sup> and your military officers are <sup>[voracious consumers]</sup> like the great grasshoppers which camp in the stone <sup>[sheep]</sup> pens in a cold day... <sup>[but]</sup> when the sun rises they flee away – where to, nobody knows. <sup>18</sup> Your “shepherds” <sup>[rulers – keeping warm among the sheep]</sup> have become drowsy, O king of Assyri-a; your honourable ones are lodging <sup>[rather than encamped]</sup>, your people have been scattered upon the mountains, and there is no gatherer.<sup>31</sup> <sup>19</sup> There is no relief for your stroke – your wound has become smitten <sup>[infected]</sup>. All those hearing the report about you will clap their hands over you, because upon whom did your badness not pass over repeatedly?!

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<sup>25</sup> Nahum 2:8

<sup>26</sup> Put seems to have been either the capital of – or Lib’y-a itself. That the Lib’y-ans – as a people – came to Egypt’s assistance shows a very strong relationship between the two countries

<sup>27</sup> Indicating that the city’s conquerors cast lots for ownership of those beaten mighty men as their slaves

<sup>28</sup> Revelation 6:12-17 ( 6<sup>th</sup> seal )

<sup>29</sup> Corruption on the scale of God’s promise toward Israel Genesis 22:17

<sup>30</sup> Princes leave everything behind and flee!

<sup>31</sup> ( Matthew 9:36; Mark 6:34 )

# Habakkuk

## 1

*As the As-syr'i-ans continue their pressures on Jerusalayim, Ha-bak'kuk laments for the poor state of justice in the city... then hears that a far worse form of justice is coming: the Chal-de'ans. However with the warning comes the assurance that these Chal-de'ans will also fall in the future.*

<sup>1</sup> The [lamentful] portent that Ha-bak'kuk [<sup>embrace</sup>] the prophet visioned:

● **Almighty God** — Ha-bak'kuk

↩ <sup>2</sup> How long, O Jehovah, must I cry for help, and You not hear? [<sup>How long</sup>] shall I call to You concerning violence, but You not save? <sup>3</sup> Why do You make me vision sorrow, and to look upon toil? – robbery and violence are in front of me and have raised up contention and quarrelling.<sup>2</sup>

<sup>4</sup> As a consequence, law has become sluggish, and justice never goes forth to fulfilment. The wicked surround the righteous one, and so a perverted form of justice goes forth.<sup>2</sup>

● **Almighty God** (pronouncement in response to the plea of Ha-bak'kuk) —

↪ <sup>5</sup> BEHOLD, YOU people among the nations, and watch carefully and be utterly astonished, for something will happen in YOUR days, [which] YOU people would not believe – even if it were reported<sup>1</sup> to you...

<sup>6</sup> ...for here I <sup>2</sup> am raising up the Chal-de'ans – that bitter and impetuous nation – which is going to the wide-open places of the earth in order to seize habitation which do not belong to it. <sup>7</sup> He [<sup>the Chal-de'an</sup>] is frightening and awe-inspiring – [and] his [<sup>form of</sup>] justice and attitude will go forth.<sup>2-1-4</sup>

<sup>8</sup> Their horses are swifter than leopards, and fiercer than evening wolves. His [<sup>the Chal-de'an</sup>] cavalry will certainly spread around and their horsemen will come from far away – flying like an eagle which hurries to devour [something].

<sup>9</sup> He will come en masse – just for violence – their faces will blot out [<sup>the</sup>] eastern [<sup>horizon</sup>], and they will gather captives as numerous as the sands. <sup>10</sup> He [<sup>the Chal-de'an</sup>] will jeer <sup>2</sup> at kings, and make a laughing stock of high officials; he laughs at every fortified place – piling up earth ramparts and capturing them... <sup>11</sup> then [<sup>as suddenly</sup>] this wind must hurry on... and he will transgress and will become guilty by imputing his power to his god.<sup>2 2-1-6</sup>

↩ <sup>12</sup> Are You not from long ago, O Jehovah – O my God, my Holy One? We shall not die [<sup>as a race</sup>], O Jehovah – You have ordained him [<sup>the Chal-de'an</sup>] for judgement, and You our Rock have set him [<sup>immoveable</sup>] to be reproved.

<sup>13</sup> You are too pure in eyes to look in an evil way – You are not able to [<sup>merely</sup>] look upon trouble... so why have You looked at those dealing treacherously [<sup>yet</sup>] remain silent as someone wicked swallows up someone more righteous than he is?<sup>3 2-1-3</sup> <sup>14</sup> And [<sup>why</sup>] do You make earthling man like [<sup>mere</sup>] fish of the sea [<sup>to be caught by anyone</sup>], like creeping things over whom no one rules?<sup>4</sup> <sup>15</sup> Each one [<sup>of the Chal-de'ans</sup>] lifts him [<sup>the victim Israelite</sup>] with a fishhook,<sup>5</sup> puts [<sup>each one</sup>] in his [<sup>nearby</sup>] net, and [<sup>later</sup>] gathers them all in his bag. That is why he rejoices and is joyful, <sup>16</sup> that is why he offers sacrifice to his net and burns incense to his bag – for his catch is bountiful and his [<sup>individual</sup>] catching is fat. <sup>17</sup> Is that not why he will empty his net and continually destroy nations rather than spare them?<sup>6</sup>

<sup>1</sup> See Habakkuk 3:2, where the prophet responds to the report fearfully

<sup>2</sup> Notice from verse 6 that God has raised up the Chal-de'ans – their power and success is by His permission and action, not by any Chal-de'an god. See ultimate repercussion in Daniel 4

<sup>3</sup> Ha-bak'kuk had said this of the bad ones in Judah – now he says it in amazement regarding the Chal-de'ans which God says will come

<sup>4</sup> The victim Judah is likened to fish which are caught, and the Chal-de'ans as insects which swarm. See the Divine Rescue which brings an end to that lack of rulership Revelation 5:13

<sup>5</sup> The Chal-de'ans, like the As-syr'i-ans whom they conquered, would place a hook in the nose or lip of their victims in order to lead them meekly

<sup>6</sup> Ha-bak'kuk explains why the Chal-de'an will become guilty and impute his power to his god – his booty makes him forget that he is on a mission at the behest of Jehovah. The prophet suggests it is a lack of Divine guidance which makes people act like the Chal-de'ans

*Ha-bak'kuk is unhappy... planning to respond to God over the calamity!  
But he is told to write down five woes – aimed at the Chal-de'ans but also an aside  
against the unruly souls in Jerusalayim, shedding light on some of the disgusting  
practices which have crept into Jewish life*

<sup>1</sup> I kept standing at my watch and stationed myself upon [the] bulwark; and I watched intently so as to see what He will speak by me – and what I shall reply at my reproof!<sup>7</sup>

<sup>2</sup> And Jehovah answered me saying:

● *Almighty God* — *Ha-bak'kuk*

↳ Write down [the] vision, and engrave it upon tablets [like Moses], in order that the one reading aloud from it may run<sup>8</sup> – <sup>3</sup> for [the] vision is for an appointed time, and so it shall speak [its message] until the end, and it will not tell a lie; even if it should [seem [in your eyes] to] hesitate, keep in expectation of it, for it will certainly come [and] it will not be late.

● *Ha-bak'kuk (speaking of Chal-de'ans as well as the sins of the Hebrews)* — *audience of the prophecy*

↳ <sup>4</sup> Look! the soul which becomes boastful is not upright within him, for the righteous one will keep living by his faithfulness.<sup>2-1-3</sup> <sup>5</sup> And indeed, just as wine<sup>9</sup> covers a warrior with arrogance who is not resting at home but who [consequently] lays out his soul in She'ol as the dead and cannot be satisfied, so is he who is gathering all the nations to himself and is collecting all the peoples to himself.<sup>10</sup> <sup>6</sup> Will not these very peoples – all of them – lift up a proverbial saying against him <sup>2-1-10</sup> – and a taunting riddle at him saying,<sup>11</sup>

### 1<sup>st</sup> Woe of 5

● *nations plundered and overrun by the Chal-de'ans* — *the Chal-de'ans / the boastful unrighteous soul*

↳ “Woe to him who is increasing with what is not his own! – for O how long! – and who is lading himself with [unreturned security] pledges!”

● *Ha-bak'kuk* — *the Chal-de'ans*

⇒ <sup>7</sup> Will not those who are paying your [demand of] interest rise up suddenly, and those who are agitated because of you [suddenly] wake up? – and you will certainly become something for them to pillage! <sup>8</sup> Because you strip many nations, all the remaining ones of [the] peoples will plunder you of the blood of men and of the violence in the earth, the city [Babylon] and of all those dwelling in it.<sup>12</sup> <sup>λ</sup>

### 2<sup>nd</sup> Woe of 5

↳ <sup>9</sup> “Woe to the one taking some evil plunder for his house, so as to set his dwelling on the height so as to be rescued from the grasp of evil!”<sup>13</sup>

<sup>10</sup> You have given shameful counsel to your house, so as to scrape away many peoples – and are sinning against your own soul, <sup>11</sup> because a [stolen] stone will cry out plaintively from out of the [foundation] wall, and a [stolen] wooden [roof] rafter itself will answer it.<sup>14</sup>

<sup>7</sup> See the manner of Ha-bak'kuk – he is preparing to debate with God, so incensed is he at the thought of Chal-de'ans coming to efface the land rather than God bringing a kindlier form of correction as He did in Moses' day

<sup>8</sup> Run – to save their lives! Ha-bak'kuk is about to write down 5 woes from Jehovah

<sup>9</sup> The Dead Sea scrolls use the word “wealth” rather than “wine”

<sup>10</sup> A pointer to Neb-u-chad-rez'zar

<sup>11</sup> Although the 5 woes are aimed at Chal-de'a, they also apply to a lesser extent to Judah's corrupt judges, subjugating the righteous

<sup>12</sup> During his assault on Tyre, Neb-u-chad-rez'zar was forced to attack Egypt because the promised booty for his ( associate ) forces was not there in Tyre. *Jeremiah 43:4-13, Ezekiel 29:17-20* This kind of mistake undermines confidence in staying with such a ruler as the number of nations left to be plundered decreases... The come-uppance was to happen when the Me'des ( Iranian ) and Persians ( Iraqi ) overthrew the Chal-de'ans – beginning with Bel-Shaz'zar's feast, at which Babylon would be plundered of its own blood and its capacity to be violent, and the peaceful and aloof city and its people will be plundered

<sup>13</sup> Practicing evil to be rescued from evil. Reminiscent of Nim'rod?

<sup>14</sup> If one builds on stolen goods, it will seem stable and normal... until one portion makes itself known and the others awaken and also cry out – a wall cracks a little and a beam cracks noisily – and the whole house falls

### 3<sup>rd</sup> Woe of 5

◀ <sup>12</sup> “Woe to the one builds a city by bloodshed, and who establishes a town by evil!”

<sup>13</sup> Do you not see that this is from Jehovah of Armies? Peoples toil in the fire and national groups tire themselves out in vain? <sup>14</sup> Nevertheless the earth will be filled with the knowledge of the glory of Jehovah, just as the waters cover over [the] sea.

### 4<sup>th</sup> Woe of 5

◀ <sup>15</sup> “Woe to the one giving his companions a drink from the scraped-out wineskin [concentrated dregs] – in order to make them drunk specifically to look upon their nakedness.”<sup>15</sup> λ

<sup>16</sup> You are filled with dishonour instead of glory. [Go on!] you go and drink, also, and let your foreskin be exposed!<sup>16</sup> The cup of the right hand of Jehovah will be turned upon you, and there will be utter disgrace upon your glory; <sup>17</sup> because the violence [done] to Leb’*a*-non [inflicted by the Babylonians] will cover you – as will the ravaging of the beasts which terrified them – because of the shedding of blood of mankind and the violence [done] to [the] earth, the town and all those dwelling in it.<sup>17</sup> λ-2-8

<sup>18</sup> What does it benefit the idol when he has carved it – one forming a molten statue, flowing with [instructing] falsehood – that the one forming the image should place his trust in it to the making of forbidden mute idols?<sup>18</sup> λ-2-15

### 5<sup>th</sup> Woe of 5

◀ <sup>19</sup> “Woe to the one saying to the piece of wood:

◀ ‘Awake! Rouse yourself!’

to a dumb stone:

◀ ‘Instruct us!’

Look! it is covered in gold and silver, and there is no breath in it at all! <sup>20</sup> But Jehovah is in His Holy temple.<sup>19</sup> Let all the earth keep silence before Him!

## 3

*A prayer – Ha-bak’kuk speaks of God’s actions in the earth of old, alluding to the salvation from Egypt. This is his faith – so although food is short and there is an ominous wait, and their fall must come before their revival, Ha-bak’kuk rejoices in Jehovah Who will set him on his home land again!*

<sup>1</sup> The prayer of Ha-bak’kuk the prophet in rambling verse [Shig-gai-on]:

● Ha-bak’kuk

● Almighty God — Ha-bak’kuk

◀ <sup>2</sup> I heard Your report<sup>20</sup> O Jehovah [and] I have become afraid. O Jehovah, make it happen within<sup>21</sup> [my] years! as you are making it known during [our] years – and in Your anger may You remember to show mercy.

### Ha-bak’kuk recalls God’s salvation of His people in the past

<sup>3</sup> God Himself came from Te’man<sup>22</sup> – [yes] a Holy One! – from Mount Pa’ran [Si’nai].

♪ Se’lah

His beauty covered [the] heavens, and the earth became filled with His praise.

<sup>15</sup> The sin of Ham – more than just observing. See v 18

<sup>16</sup> Strong condemnation – those who do this, even though they may be Jews, are not Jews in God’s eyes

<sup>17</sup> Same all-encompassing consequence as Habakkuk 2:8

<sup>18</sup> This counsel against idolatry has a tacit reference to the poor mute drunken victim of the 4<sup>th</sup> woe

<sup>19</sup> See Judah’s sin in ignoring God in favour of pagan altars and pagan gods of stone – Jeremiah 2:11; Jeremiah 17:1

<sup>20</sup> See Habakkuk 1:5

<sup>21</sup> A plea for it to come in Ha-bak’kuk’s own time?

<sup>22</sup> Eden, or possibly Yemen, which is adjacent to Si’nai on the Red Sea

4. *[His] brightness shone like the light! two rays were [issuing] out of His hand, and His strength was concealed there.*

5. *Destruction went before Him, and lightning<sup>23</sup> would go forth at His feet.*

6. *He stood still and measured [the] earth... He looked, and terrified the nations and the eternal mountains were scattered, the ancient hills bowed down – the ancient [walk]ways became His [again].*

7. *I saw the tents of Cu'shan <sup>["their blackness"]</sup><sup>24</sup> under affliction – the tents of the land of Mid'i-an trembling... <sup>8</sup> was Jehovah [being] angry toward the rivers?*

← *Did Your nostrils blaze angrily in the rivers, or Your fury in the sea so that You rode upon Your horses of Your chariots of salvation?*

<sup>9</sup> *Your bow was laid completely uncovered [according to] the sworn oaths of [the] tribes.*

♪ *Se'lah*

*You cleaved open the earth with rivers [Egypt].*

10. *The mountains saw You and trembled – the gush of waters passed through and deep waters gave forth its sound, lifting its hands on high.<sup>25</sup>*

11. *Sun [and] moon stood still in their lofty abode<sup>26</sup> to illuminate Your arrows [which] go at the brightness of the flashing of Your spear.<sup>27</sup>*

12. *You salivated as You marched [through] the earth, and snorted in anger as You trampled nations... <sup>13</sup> You went forth for the salvation of Your people, to save Your anointed one. You crushed the head from off the house of the wicked one, exposing its foundation clear up to the neck.<sup>28</sup>*

♪ *Se'lah*

14. *You pierced [the] chief of his chiefs with his own rods<sup>29</sup> [when] they moved tempestuously to scatter me, those whose shouts of delight were like those bent on devouring the afflicted one in their hiding place.*

15. *You trod through the sea [with] Your horses, [through] the turbulent heap of vast waters.*

### *Ha-bak'kuk speaking of the report about the approach of the Chal-de'ans*

16. *I heard, and my belly began to clench; my lips quivered at the sound; rottenness entered into my bones; and I trembled inwardly, that I should [have to simply] quietly wait for the day of distress! for [His] coming up to the people which is attacking us.*

### *Ha-bak'kuk expresses confidence in God, despite the just assault which is to come*

17. *Although [the] fig tree is not blossoming, and there is no yield on the vines, and the olive tree may fail, and the plantation terraces may not produce food; [though the] flock may be severed from [the] pen, and there may be no herd in the enclosures...*

18. *...yet still I will exult in Jehovah! I will be joyful in the God of my salvation.*

19. *The Sovereign Lord Jehovah is my strength; and He will make my feet like those of the hinds, and He will cause me to walk upon my [homeland's] high places!*

*To the director on my stringed instruments.*

<sup>23</sup> Some translations prefer "plague" and "hot fever" here, but this translation relates more closely to the chariots of the Chal-de'ans in the previous chapters

<sup>24</sup> Perhaps ( though unlikely ) a reference to Cu'shan Rish-a-tha'im in *Judges 3:8-10* but this is too far away from the Te'man / Si'nai reference, even though Mes-o-po-ta-mi-a ( Babylonia region ) is a region of rivers. More likely, this refers to the other region of rivers – Egypt and E-thi-o-pi-a – see v 8 onwards regarding the Exodus

<sup>25</sup> Exodus through the Red Sea

<sup>26</sup> See *Joshua 10:12*

<sup>27</sup> See *Exodus 14:16-21* and fighting with the A-mal'ek-ites at *Exodus 17:9*

<sup>28</sup> Graphically... crushing the head from off the shoulders of the chief to expose his foundations up to the neck!

<sup>29</sup> *Judges 4:17-24* – possibly "his own tribes" rather than spears or tent-pegs

# Zephaniah

*Zeph-a-ni'ah's scroll is contemporaneous with the later days of the reign of good king Jo-si'ah. Knowing that God's denunciation will come upon the land – even though this is a good king and has bought a peaceful few years 2<sup>nd</sup> Kings 22:16-20 – this scroll focuses on emphasising the recovery after that necessary denunciation has passed over.*

*Despite Jo-si'ah's reforms – which included reading the entire newly-discovered Law before all the prominent men of Judah [2<sup>nd</sup> Chronicles 34:29-33] – Judah took advantage, and so Zeph-a-ni'ah's warning is against Judah. The context is the Babylonian aggression to come – via Neb-u-chad-rez'zar.*

## 1

*Despite the good work of Je-hosh'a-phat in distributing copies of the Law, the people had grown accustomed to their more worldly ways – the Law seemed foreign to them, a piece of parchment, an intrusion in their routine. They were already sacrificing to fish- and bird- shaped gods, employing ascetic priests and some generations had never even approached Jehovah once.*

*Zeph-a-ni'ah warns of the wrath to come on all levels of “smirking men” – spiritually delinquent ones who had turned Judah (the only remaining land for God's way) into another bland Ca'naan. God's intervention will not be a rebuke, but a horrible slaughter within the “fortified walls and the lofty corner towers” of Jerusalem*

<sup>1</sup> The word of Jehovah that occurred to Zeph-a-ni'ah [<sup>“Jehovah has treasured / concealed”</sup>] the son of Cush'i the son of Ged-a-li'ah the son of Am-a-ri'ah the son of [King] Hez-e-ki'ah, in the days of Jo-si'ah<sup>1</sup> the son of A'mon the king of Judah:

### *Zeph-a-ni'ah warns Judah about the Chal-de'an Invasion to Come*

● *Zeph-a-ni'ah* — Judah and Jerusalem

● *Almighty God* — Zeph-a-ni'ah, son of Cush'i, against Judah and Israel

◀ <sup>2</sup> “I shall completely finish off everything from the surface of the ground,

is the utterance of Jehovah.

<sup>3</sup> I shall finish off the common man and the beast<sup>2</sup>. I shall finish off the flying creature of the heavens and the fish of the sea... and the stumbling blocks [<sup>euphemistically: carved idols</sup>] along with the wicked ones... to cut off common man from the surface of the ground,

is the utterance of Jehovah.

<sup>4</sup> I [<sup>already</sup>] stretched out My hand against Judah and against all the inhabitants of Jerusalem, so as to cut off the remaining ones of the Ba'al from this place [<sup>Jerusalem</sup>] – the very name of the Chemarim [<sup>ascetics</sup>] along with its priests – <sup>5</sup> also those who are bowing down upon the roofs to the army of the heavens – and those who swear [<sup>that they give</sup>] worship to Jehovah, yet [<sup>actually</sup>] swear by Mal'cam! <sup>6</sup> and those who are turned back from following Jehovah, and those who have not sought Jehovah at-all and have not inquired of Him.”

◀ <sup>7</sup> Keep silent before [<sup>this pronouncement from</sup>] the Sovereign Lord Jehovah; for the day of Jehovah is near – for Jehovah has prepared a sacrifice [<sup>slaughter</sup>]... He has sanctified His invited ones...<sup>3</sup> <sup>8</sup> and when the day of Jehovah's sacrifice arrives:

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<sup>1</sup> Zeph-a-ni'ah's preaching helped to establish the reforms which good king Jo-si'ah had always wanted to do – see 2<sup>nd</sup> Kings 22

<sup>2</sup> “smirking man” as opposed to the spiritual ones. God equates these to beasts, then describes birds and fish – symbols carved into gods ( such as Da'gon ) which idols God will destroy. Zeph-a-ni'ah reveals that these Phi-lis'tine and Ca'naan-ite gods are still advancing in temples in parts of wider Judah, despite Jo-si'ah's years of reforms and his cleansing of Jerusalem's temple

<sup>3</sup> “His invited ones” – the Chal-de'ans *Jeremiah 25:9* The sacrifice is the unrighteous ones just mentioned; the Chal-de'ans – brutal as they may be – are the invited ones, who are sanctified inasmuch as God has ordained their action, even though they will make themselves ultra- blood-guilty in their excess zeal in performing God's rebuke of Judah

“...I will give attention to the head ones,<sup>4</sup> and to the sons of the king! [sons of Jo-si’ah]<sup>5</sup> and upon all those wearing foreign attire,<sup>6</sup> <sup>9</sup>And I will give attention in that day to everyone that is springing over the threshold<sup>7</sup> – those who fill the house of their masters with unjust gain and fraud.”

← <sup>10</sup> “And there must occur on that day,

is the utterance of Jehovah,

the sound of an outcry from the Fish Gate, and a howling from the second quarter [northern parts of Jerusalem] and a great crash from the hills.

● Loyal scorners in a future day ——— inhabitants of Mak’tesh

← <sup>11</sup> “HOWL, YOU inhabitants of Mak’tesh [“deep hollow” or “dell”] [Market area], for all the tradesmen have been silenced, all those laden with silver have been cut off.”<sup>8</sup>

● Almighty God ——— Jerusalem

← <sup>12</sup> And it must occur at that time that I shall search through Jerusalem with lamps [in the concealed places] and I will visit over the men who are congealing upon their dregs<sup>9</sup> who say among themselves:<sup>10</sup>

● ——— spiritual drunkards, set in their ways

↻ ‘...Jehovah will not do good, and He will not do bad...’

<sup>13</sup> Therefore their wealth will become for pillage and their houses for desolation.

← “They have built houses, but will not occupy [them]! and they have planted vineyards, but they will not drink their wine!”

## A Traumatic Time Draws Near for Jerusalem

<sup>14</sup> The great day of Jehovah is near! – it is near, and hurrying greatly. The sound of the day of Jehovah is bitter – the mighty man will shriek there! <sup>15</sup> That day is a day of passionate outbursts: a day of distress and dire straits, a day of devastation and ruin, a day of darkness and of gloominess, a day of clouds and of overcast skies, <sup>16</sup> a day of trumpet and clamour against the fortified cities and against the lofty corner towers...

<sup>17</sup> ...and I will cause distress to common man, and they will walk like blind men because they have sinned against Jehovah. And their blood will be spilled like the dust – their very intestines like the dung.”<sup>11</sup>

<sup>18</sup> Neither their silver nor their gold will be able to deliver them<sup>12</sup> in the day of Jehovah’s fury; but the whole land will be devoured<sup>13</sup> by the fire of His zeal, because He will make a horrifying finish of all the inhabitants of the land.

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<sup>4</sup> “head ones” are the rulers of cities throughout Judah. Jo-si’ah provided a copy of the Law for every city, yet their rulers are luke-warm, seeing no future in God’s way and not valuing the past

<sup>5</sup> There were four descendants of the king – 3 sons and a grandson – who turned away from confidence in God and sought allegiance with the forces of Egypt, the same Egypt which killed their father Jo-si’ah

<sup>6</sup> Jews with foreign attitudes, who are effectively saying that Judah is of no significance, that loyalty to God’s nation is of no importance or value. These are traitors-in-waiting in full and intimidating view of God’s people

<sup>7</sup> Possibly meaning thieves

<sup>8</sup> The Mak’tesh seems to have been a kind of “back-street” industry region – the space between the walls, not real habitation but exploited for illicit trade. They will howl, because the visiting tradesmen – literally “people from the lowland”, foreigners with whom they have built years’ long friendship in order to gain wealth – will be silenced: they can no longer come up to Jerusalem openly after God has intervened. Their “cutting off” may also refer to trimming silver items and coinage to gain waste silver to be melted down

<sup>9</sup> The men who tasted illicit ways of gain and/or spirituality to the detriment of God’s ways in Judah, and who have become utterly drunk with them to the point of falling face-down in the dregs of their “wine” – a graphic illustration

<sup>10</sup> “the ones who say in their heart” – “say” plural, “heart” singular implies amongst speaking themselves, not an isolated personal attitude

<sup>11</sup> More than a simple rebuke for wrongdoing – blood will be spilt, and wrongdoers will be disembowelled!

<sup>12</sup> “them” – all those mentioned, from the illicit traders drunk on their underhand tradings, to the delinquent Ju-de’an rulers, to the princes, to the king himself! Under duplicitous King Zed-e-ki’ah, Judah hired forces from Egypt to parry their Chal-de’an masters – just as Israel’s King Ho-she’a ( 2<sup>nd</sup> Kings 17:3-4 ) and Judah’s King Hez-e-ki’ah ( 2<sup>nd</sup> Kings 18:21 ) had done – but to no avail

<sup>13</sup> “no escape to anywhere” rather than the “whole world destroyed”

*Zeph-a-ni'ah's appeals to the spiritual conscience: speaking of "gathering" – that is, sapless foliage or straw – to remind the people of their days as an unwanted nation in Egypt... and what happened to Egypt. They are urged to learn humility – both to God and to "Them" – the Babylonian force which will be God's instrument for Judah's ruin.*

*Mighty Phi-lis'ti-an ports will become sheepfolds! Covetous Mo'ab and Am'mon – nations out of Lot – will become like Sod'om and Go-mor'rah from which Lot was retrieved; the E-thi-o'pi-ans – numerous and mighty warriors – will become nothing; even As-syr'i-a the current enemy and her mighty capital Nin'e-veh will become nothing at-all – Jehovah has decreed it.*

## Zeph-a-ni'ah urges God's counsel for Safety

- *Zeph-a-ni'ah* ——— Judah, emphasis on Jerusalem

⤵ <sup>1</sup> Gather yourself together [*Judah*], yes, GATHER yourselves! you unwanted nation, <sup>2</sup> before the [*God's*] decree is enacted and that day has passed by just like chaff, before the heat of Jehovah's anger comes upon YOU, before the [*actual*] day of Jehovah's anger comes upon YOU...

<sup>3</sup> ...Seek Jehovah [*again*], YOU afflicted ones who have wrought this judgment of His. Seek righteousness, seek humility [*subjection*]. YOU perhaps may be concealed<sup>14</sup> in the day of Jehovah's anger.<sup>15</sup> <sup>4</sup> For Ga'za will be abandoned and Ash'ke-lon left to desolation. They [*Babylonians*] will drive out Ash'dod<sup>16</sup> at high noon; and Ek'ron [*"eradication"*] will be eradicated<sup>17</sup> – <sup>5</sup> woe to the inhabitants of the coast, the nation of Cher'e-thites [*butchers, executioners – in Phi-lis'ti-a*]! The word of Jehovah is against YOU people:<sup>18</sup>

- *Almighty God* ——— against Cher'e-thites (*In Phi-lis'ti-a to the West, whose trade route includes Ga'za, Ash'ke-lon and Ek'ron*)

⤵ O Ca'nan – land of the Phi-lis'tines – I will certainly destroy you, so that there will be no inhabitant left remaining – <sup>6</sup> the region of the sea will become [*not ports and fortresses, but mere*] dwellings and meadows for shepherds, and stone pens for sheep.

## Zeph-a-ni'ah Speaks of Judah's Future Resettlement

<sup>7</sup> And the region will come to be for the surviving ones of the house of Judah – they will graze [*their flocks*] upon them, they will lie stretched<sup>19</sup> <sup>2</sup> out in the houses of Ash'ke-lon in the evening – for Jehovah their God will watch over them and turn back their captivity.

## Covetous Mo'ab and Am'mon will be Destroyed

- *Almighty God* (*against Mo'ab and Am'mon (to the East)*) ———

⤵ <sup>8</sup> I have heard the reproach by Mo'ab and the taunts of the sons of Am'mon, who reproached My people and are assembling on their border. <sup>9</sup> Therefore, as I live,

is the utterance of Jehovah of Armies, the God of Israel,

*Mo'ab will become like Sod'om, and the sons of Am'mon like Go-mor'rah<sup>20</sup> – a place of thorny weeds and salt pits and a desolate waste to time indefinite. The survivors among My people [*of Judah*] will plunder them, and the excess of My nation [*all other tribes*] will divide up [*their land to themselves*].*

<sup>10</sup> – this is what they [*Mo'ab and Am'mon*] will have instead of their pride, because they reproached and assembled against the people of Jehovah of Armies. <sup>11</sup> Jehovah will be fear-inspiring against them, for He will certainly starve all the gods of the earth [*of their worshippers*] and people will bow down to Him – each one from his place, all the inhabited lands of the nations.

<sup>14</sup> Or "treasured" – the name "Zeph-a-ni'ah" means "Jehovah has concealed"

<sup>15</sup> There is safety in the mildness of those who are not irate and are not seeking prominence

<sup>16</sup> Meaning "burly, impregnable" – yet it will be overtaken in broad daylight

<sup>17</sup> A play on words (compare *Numbers 21:25-31; Micah 1:10-16*): This is the western territory, part of Phi-lis'ti-a, the source of the ports of escape such as Jop'pa – which the Chal-de'ans will take before taking Jerusalem

<sup>18</sup> God shows that Judah's enemies will not prosper by their fall. See *Jeremiah 25:17-20*

<sup>19</sup> *Zephaniah 3:13*

<sup>20</sup> *Amos 2:1-4; Genesis 19:23-38*

- **Almighty God** ( against E-thi-o'pi-ans (to the South) ———

- **Almighty God** ——— E-thi-o'pi-a

↳ <sup>12</sup>...also YOU E-thi-o'pi-ans

⇒ ... they will be slain by My sword.

⇒ <sup>13</sup> He will stretch out His hand toward the north, and will destroy As-syr'i-a;<sup>21</sup> He will make Nin'e-veh<sup>22</sup> a desolate waste, arid like the wilderness. <sup>14</sup> Doves will certainly lie stretched out in her midst [also] [like the sheep will in Ga'za and Ash'ke-lon] – all the wild animals of that nation: both pelican and bittern will lodge on her pillar capitals – the voice of the songstress [bird] continually in the window. The threshold will be desolated, for He will certainly lay bare the very inner panelling [of the splendid cedar-clad rooms]... <sup>15</sup> this the exultant city, sitting securely, saying in her heart:

- **Nin'e-veh** ———

↳ There is none like me!

O how she has come to desolation! a reclining place for wild animals! Everyone passing along by her will whistle shrilly; he will wag his hand [mockingly].

### 3

*God draws a parallel between Nin'e-veh and Jerusalem – Nin'e-veh whose princes used to hunt and keep lions, and whose culture had no respect for the true God. The text sounds like it is speaking of Nin'e-veh – see Jo'nah and Na'hum – until verse 5 shows it must be Jerusalem.*

- **Zeph-a-ni'ah** ——— Jerusalem

⇒ <sup>1</sup> Woe to the rebellious and polluted one – the oppressing city! [Jerusalem] <sup>2</sup> She did not obey the voice; she did not accept discipline.<sup>23</sup> She did not trust in Jehovah; she did not draw near to her God.

<sup>3</sup> Her princes are like roaring lions in her midst, her judges are evening wolves that did not reserve [the bones] until the morning,<sup>24</sup> <sup>4</sup> her prophets are treacherous [to God's spirit] men who babble away, her priests have profaned what was Holy; they have violated [the] Law.

<sup>5</sup> Righteous Jehovah is in her midst, He has not worked evil. Morning by morning He shed light on His judicial decisions, He never failed... but the unrighteous one knows no shame.

- **Almighty God** ——— Zeph-a-ni'ah

⇒ <sup>6</sup> I have cut off nations<sup>25</sup>... confounded their corner towers... I have devastated their streets so that they see no travellers passing through – their cities were laid waste, without visitor and without inhabitant. <sup>7</sup> I said:

- **Almighty God** ——— people of Judah including Jerusalem

⇒ 'Surely you will revere Me; [surely] you will accept discipline...'

so that her dwelling might not be cut off, whatever way I may have to call to account against her [in the future] – but they [the people] quickly inclined... they corrupted all of their deeds.

- **Almighty God** ——— people of Judah (especially Jerusalem, centre of true worship)

↳ <sup>8</sup> "Therefore... WATCH for Me

is the utterance of Jehovah,

<sup>21</sup> As-syr'i-a is Judah's current enemy – whom they cannot imagine being vanquished, even after the affair of Rab'sha-keh and Hez-e-ki'ah – yet they must fall before the Chal-de'ans can dominate and overtake Jerusalem. ( See scroll of Nahum )

<sup>22</sup> ( After Jo'nah, Nin'e-veh became filled with gods and complacency and self-reliance ) Fulfilled in 612BC by Me'do-Chal-de'ans Cyaxares and Mer'o-dach-Bal'a-dan – see Nahum 2:1

<sup>23</sup> Up to this point, the audience will be thinking of Nin'e-veh and Jo'nah's ministry, but the rest of the chapter points this criticism straight at Jerusalem!

<sup>24</sup> They did not meditate on a matter, but decided quickly in order to pounce on prey

<sup>25</sup> These as examples of God's power and protection for His people... they might know what He is capable of if His people treat Him as unimportant

– the day of My rising up to [the] prey – for My judicial decision is to gather nations, [yes] to convene kingdoms! to Me in order to pour out My fury upon them,<sup>26</sup> all the heat of My anger, and thus all the earth will be devoured by the fire of My jealousy.<sup>27</sup>

<sup>9</sup> Then... I shall change the peoples' language into something pure...

...in order for them all to call upon the Name of Jehovah, in order to serve Him shoulder to shoulder...

● **Almighty God** ——— *Jerusalayim*

<sup>10</sup> ...My supplicants from across the rivers of E-thi-o'pi-a – the daughter of My scattered ones – will bring a gift to Me. <sup>11</sup> In that day... you will not be ashamed of any of all your deeds in which you transgressed against Me, for at that time I shall remove from your midst the arrogantly exultant ones, and you [as a people] will never again be haughty in My Holy mountain.

<sup>12</sup> I will certainly leave a humble and lowly people in your midst, and they will certainly take refuge in the Name of Jehovah...<sup>28</sup> <sup>13</sup> the remnant of Israel will do no unrighteousness nor speak a lie, nor will a tricky tongue be found in their mouths,<sup>29</sup> for they will feed and lie down outstretched,<sup>30</sup> λ--2-7 and no one will make [them] tremble.”

● **Angelic messenger** ——— *Jerusalayim, Israel and Judah*

↳ <sup>14</sup> ‘Cry out joyfully, O daughter of Zion!

↳ BREAK out in cheers, O Israel!

↳ Brighten up and jump for joy with all the heart, O daughter of Jerusalayim!

<sup>15</sup> Jehovah has taken away the judgements from upon you – He has turned away your enemy. The King of Israel – Jehovah! – is in your midst, you will not fear calamity anymore.<sup>31</sup>

<sup>16</sup> In that day it will be said to Jerusalaim:

● **Angelic messenger** ——— *future people of Jerusalayim*

↳ ‘Do not be afraid’

[and to] Zion:

● **Angelic messenger** ——— *future people of Zion as a whole*

↳ ‘Do not let your hands droop. <sup>17</sup> Jehovah your God is masterful in your midst. He will brighten up over you,<sup>32</sup> He will be silent [not angrily corrective] in His love [of you], He will exult over you with rejoicing [and] become silent [no longer condemnatory]. He will lovingly dance over you – in jubilation!’<sup>33</sup>

↳ <sup>18</sup> I shall certainly gather together from within you those who are grief-stricken [in being absent] from [Jerusalayim's] festal season – those [those loyal lovers of God's ways] for whom [Jerusalayim's] reproach was a burden.<sup>34</sup>

↳ <sup>19</sup> Behold! at that time I will deal with all those afflicting you, and I will save the lame, and I shall collect together the outcast. And I will set them as praiseworthy and famous in every

<sup>26</sup> See the list of nations – Tyre, Mo'ab, E'dom,...set for God's harsh attention in E-ze'ki-el

<sup>27</sup> Exodus 34:14

<sup>28</sup> These are the ones whom the Mes-si'ah was to seek out and rescue when he arrived – the Mes-si'ah was for them, while also being a goad to the rest of the population

<sup>29</sup> Debating qualities of religions

<sup>30</sup> Like the promise in Zephaniah 2:7 – shepherd pasturing and sleeping safely in what is currently Phi-lis'ti-a, and like the wild animals and birds resting at their ease in the deserted city of Nin'e-veh ( Zephaniah 2:14 )

<sup>31</sup> The enemy was their own disloyal people Romans 9:6, but now Jehovah will return to Jerusalem

<sup>32</sup> Numbers 6:24-26

<sup>33</sup> It is tempting to read a parallel meaning into this account, that of Jesus' entry into Jerusalem and gathering of lovers of God from both the Jews and the Gentiles; indeed, Jesus is described in a modern song as being “the lord of the dance”. However this chapter by Zeph-a-ni'ah is specifically speaking of the return of Jews to Jerusalem after the exile, after the disobedient ones who had corrupted the land have been removed

<sup>34</sup> The sadness expressed by lovers of God for those festal seasons – those who were loyal, who suffered exile only because of the bad ways of the cast disloyal majority – would be a crippling burden, a reminder to the disloyal ones the God and the love of God which they had abused

land where they had been put to shame.<sup>35</sup>

- **Almighty God** — *genuine lovers of God, from “every land in which they were put to shame”*

↳ <sup>20</sup> *At that time I shall bring YOU people in – in the [appropriate] season to collect YOU together to Me [in Jerusalem]. I shall make YOU people famous and praiseworthy among all the peoples of the earth, when I gather back YOUR captive ones before YOUR eyes,*

*says Jehovah.*

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<sup>35</sup> Prophetic of Revelation – 2 harvests: one for the co-kings with Christ, the other after the 1000 year reign *Revelation 20:4-6*

# Haggai

1

[520 BCE] The prophet Hag'gai declares God's criticism of the few people who have returned to Jerusalem – they have rebuilt their own houses, but not the temple! This is why the crops have failed – so he asks them to reconsider their ways

<sup>1</sup> During the second year of Da-ri'us [Da-ri'us I] the king [of Persia], in the sixth month, on the first day of the month, the word of Jehovah came by means of Hag'gai the prophet to the governor of Judah – Ze-rub'ba-bel, son of She-al'ti-el<sup>2</sup> and also to the high priest Joshua, son of Je-hoz'a-dak – saying:

- Hag'gai — Ze-rub'ba-bel, son of She-al'ti-el, governor of Judah, and Joshua – son of Je-hoz'a-dak – the high priest

⇒ <sup>2</sup> This is what Jehovah of Armies has said:

- Almighty God — Hag'gai

⇒ “This people say:

- people of Jerusalem (languidly) — those few who have returned to Jerusalem

⇒ ‘The time has not come for the house of Jehovah to be built.’

<sup>3</sup> Then the word of Jehovah came by means of Hag'gai the prophet, saying:

- Hag'gai — people of Jerusalem

⇒ <sup>4</sup> Is it the time for YOU – YOU! – to dwell in YOUR panelled houses, while this house [the Temple] lies ruined? <sup>5</sup> So now this what Jehovah of Armies says:

- Almighty God — people of Jerusalem

⇒ “CONSIDER YOUR ways:<sup>2</sup>

<sup>6</sup> YOU have sown abundantly, but bring in little to eat and are not satisfied – [there is something] to drink, but not enough to be merry; [there is] clothing, but not enough to keep him warm, and those who hire themselves out does so to fill a bag full with holes.”<sup>3</sup>

<sup>7</sup> – that is why Jehovah of Armies has said:

“...consider YOUR ways.”<sup>2-1-5</sup>

◀ <sup>8</sup> Go up to the mountain, and bring lumber, and build the house so that I might approve of it and be glorified,”

Jehovah has said.

⇒ <sup>9</sup> “YOU turned away to multiply [YOUR own things], and behold! it amounted to little! – and YOU brought [it] home, and I blew it away...

For what reason...?

is the utterance of Jehovah of Armies.

...because of My house which lies ruined while each man rushes [in working for] his own house,  
<sup>10</sup> That is why [the] skies above YOU held back [their] dew, and the earth withheld its yield, <sup>11</sup>  
and [why] I keep calling for drought [curtailment] upon the land and upon the mountains, and

<sup>1</sup> Now in Jerusalem – albeit a ruin – this dating would seem to reflect the year of King Da-ri'us I, but the month and year of the Jewish calendar – the month of E'lul, by which time the wheat, grapes and summer fruits would have already been harvested

<sup>2</sup> Ze-rub'ba-bel was actually nephew to She-al'ti-el. Hag'gai's message is pointed toward Joshua and Ze-rub'ba-bel – the two most prominent men in Jerusalem

<sup>3</sup> In this, the sixth month, it is clear that the harvests are poor – and those who hire themselves out cannot fill a bag with grain!

upon the grain, and upon the new wine, and upon the oil, and upon what the ground brings forth, and upon earthling man, and upon cattle, and upon all the labour of [the] hands.”<sup>4</sup>

<sup>12</sup> And governor Ze-rub’ba-bel – son of She-al’ti-el – was listening, also the high priest Joshua – son of Je-hoz’a-dak – as were all the remaining ones of the people, to the voice of Jehovah their God, and to the words of Hag’gai the prophet, because Jehovah their God had sent him... and the people grew afraid before Jehovah.

<sup>13</sup> ...But Hag’gai the messenger of Jehovah spoke to the people according to his commission from Jehovah, saying:

- Hag’gai — people of Jerusalem
- **Almighty God** — people of Jerusalem
  - ⇒ “I am with YOU people,”<sup>2</sup>
  - is the declaration of Jehovah.

<sup>14</sup> And Jehovah roused up the spirit of the governor of Judah: Ze-rub’ba-bel the son of She-al’ti-el, and the spirit of the high priest Joshua the son of Je-hoz’a-dak, and the spirit of all the remaining ones of the people. And thus they came and began working in the house of Jehovah of Armies, their God, <sup>15</sup> on the twenty-fourth day of the sixth month in the second year of Da-ri’us the king.

## 2

*Several months on, the people still have not addressed their hearts. In perfectly timed messages, God calls on the people to consider their ways – which they do on the eve of the Festival of Dedication, the day on which they lay the first stone of the new Temple. God has promised it will be greater than the former, and promises governor Ze-rub’ba-bel that he will be the seal on God’s purpose*

<sup>1</sup> In the seventh [month], on the twenty-first<sup>5</sup> [day] of the month, the word of Jehovah occurred by means of Hag’gai the prophet, saying:

- **Almighty God** — Hag’gai
  - ⇒ <sup>2</sup> Speak now to the governor of Judah – Ze-rub’ba-bel, the son of She-al’ti-el – and to the high priest – Joshua, the son of Je-hoz’a-dak – and to the remaining ones of the people, to say:
- Hag’gai — people of Jerusalem
  - Hag’gai (words of **Almighty God**) — Ze-rub’ba-bel (governor of Judah), Joshua (high priest), people of Jerusalem
    - ⇒ <sup>3</sup> “Who among YOU remains who saw this house in its former glory?<sup>6</sup> – and how do YOU see it now? Is it not, in comparison, as nothing in YOUR eyes?!”<sup>2</sup>
  - **Almighty God** — Ze-rub’ba-bel, Joshua and all the people of the land
    - ⇒ <sup>4</sup> “But now be strong, O Ze-rub’ba-bel,  
is the utterance of Jehovah,  
and [you also] be strong, O high priest Joshua son of Je-hoz’a-dak – and be strong all YOU people of the land  
is the utterance of Jehovah,  
and work. For I am with YOU people,<sup>2-1-13</sup>  
is the utterance of Jehovah of Armies.  
⇒ <sup>5</sup> according to the word which I concluded with YOU people<sup>7</sup> when YOU came forth from Egypt, and My spirit remained among YOU. So YOU must not be afraid.”

<sup>4</sup> Even though the land had had its rest, God has not blessed this – the Promised Land – because although the people have returned, their hearts have not

<sup>5</sup> Day before the solemn assembly at the end of the Festival of Booths

<sup>6</sup> She-al’ti-el – son of King Je-hoi’a-chin – was probably too young to remember seeing it as a child, Je-hoz’a-dak may have remembered it – he being in line to inherit the position of high priest, but could not because the deportation prevented the flow of accession

<sup>7</sup> Leviticus 26:9-10

- Hag'gai — Ze-rub'ba-bel (governor of Judah), Joshua (high priest), people of Jerusalem

⇒ <sup>6</sup> For this is what Jehovah of Armies has said:

- **Almighty God** — Ze-rub'ba-bel (governor of Judah), Joshua (high priest), people of Jerusalem

↳ “One more time – in a little while – I will rock <sup>λ</sup> the heavens<sup>8</sup> and the earth and the sea and the desert land, <sup>7</sup> and I will shake all the nations, and the things coveted [gold, silver and precious stones] by all the nations must come in, and I will fill this house with glory,”<sup>9</sup>

Jehovah of Armies has said.

⇒ <sup>8</sup> “The silver is mine, and the gold is mine,  
is the utterance of Jehovah of Armies.

<sup>9</sup> The glory of this later house will become greater than [that of] the former, <sup>λ-2-3</sup>

Jehovah of Armies has said,

and I shall give peace to this place”

is the utterance of Jehovah of Armies.

<sup>10</sup> In the twenty-fourth [day] of the ninth<sup>10</sup> [month], in the second year of Da-ri'us, the word of Jehovah occurred to Hag'gai the prophet, saying:

- Hag'gai —

⇒ <sup>11</sup> This is what Jehovah of Armies has said:

- **Almighty God** — Hag'gai

⇒ “Ask, please, the priests about the law, saying:

- Hag'gai (words of **Almighty God**) — priests of the true God

⇒ <sup>12</sup> “If a man bears [a scrap of] Holy flesh in the hem of his garment, and his hem touches bread or stew or wine or oil or any sort of food, will it become Holy?”

– and the priests answered, saying:

↳ It will not!

<sup>13</sup> So Hag'gai went on to say:

↳ “If someone unclean by a dead body touches any of these, will it become unclean?”

– in turn the priests answered and said:

↳ It will become unclean.

<sup>14</sup> Accordingly Hag'gai answered and said:

- Hag'gai —

- **Almighty God** — priests of the true God

⇒ “That is how this people is, and that is how this nation is before Me”

↳ is the utterance of Jehovah

and so are all the works of their hands, and whatever they present there. It is unclean.

- **Almighty God** — priests and people of Jerusalem

↳ <sup>15</sup> “But now, SHOW consideration <sup>λ-I-5</sup> [rouse YOUR heart] from this day forward – before a stone is placed upon a stone in the temple of Jehovah. <sup>16</sup> From the days when one came to

<sup>8</sup> Heaven already fragmented by turmoil and rebellion Daniel 10:21. See final outbreak of war Revelation 12:7

<sup>9</sup> Isaiah 2:2; Isaiah 60:5; Isaiah 60:11

<sup>10</sup> Day before the Festival of Dedication!

a [grain] heap of twenty [measures], and there proved to be [only] ten; or came to the press vat to draw off fifty [measures] of the wine through, and there proved to be twenty – <sup>17</sup> [for] I had struck YOU people with scorching and with mildew and with hail upon all the work of YOUR hands – and yet not one of YOU [turned] to Me,

is the utterance of Jehovah –

<sup>18</sup> Show consideration <sup>λ-1-5</sup> [rouse YOUR heart] [on this] from this day and forward – from the twenty-fourth [day] of the ninth [month], before the day that the foundation of the temple of Jehovah is laid; show consideration. <sup>λ-1-5</sup>

<sup>19</sup> Is there still seed remaining in the grain pit? and still the vine and the fig tree and the pomegranate tree and the olive tree have not borne forth. From this day [if you will finally show consideration] I shall bestow blessing!”

*These final verses show the concern in the hearts of the people: that they are returned exiles, few in number in a desolated and ruined land, surrounded by people who are fit and established and consider the land to be theirs now under the Kingdom of the Me'des and Persians. God declares that whichever forces might approach will turn on themselves – that the Temple and the city will be rebuilt successfully and in safety – and that Zerubbabel has been specifically chosen just like David was chosen in the past, as a seal ring on God's Own hand.*

<sup>20</sup> And the word of Jehovah came a second time to Hag'gai on the twenty-fourth [day] of the month, saying:

● **Almighty God** — Hag'gai

⇒ <sup>21</sup> Say to Ze-rub'ba-bel the governor of Judah:

● Hag'gai — Ze-rub'ba-bel (governor of Judah)

● Hag'gai (words of **Almighty God**) — Ze-rub'ba-bel (governor of Judah)

◀ “I am rocking <sup>λ-2-6</sup> the heavens and the earth. <sup>22</sup> And I shall certainly overthrow the throne of kingdoms and desolate the strength of the kingdoms of the nations;<sup>11</sup> and I will overthrow [the] chariot and its riders, and [the] horses and their riders will come down<sup>12</sup> – each one by the sword of his [own] brother.

<sup>23</sup> In that day,

is the utterance of Jehovah of Armies,

I shall take you, My servant Ze-rub'ba-bel son of She-al'ti-el,

is the utterance of Jehovah;

and I shall certainly set you as a seal ring, because you are the one whom I have chosen”

is the utterance of Jehovah of Armies.

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<sup>11</sup> Kingdoms overthrown, their strength not passing to another, but is gone forever

<sup>12</sup> Reminiscent of the victory song of the exodus from Egypt *Exodus 15:1*; see also the future assault on Jerusalem *Zechariah 12:4*

# Zechariah

[520 BCE] This Zech-a-ri'ah was a post-exilic prophet, active when Jerusalem was being rebuilt in the days of Da-ri'us 1<sup>st</sup>. His account overlaps the period of the prophet Hag'gai.

Compare with the earlier Zech-a-ri'ah as mentioned in 2<sup>nd</sup> Chronicles 24:20-26 – one of the sons of Je-hoi'a-da whose blood was on the hands of the King whom the conspirators murdered – this author may well be the one mentioned by Jesus Christ as having been slain Matthew 23:35.

Chapters 9 through 11 refer to an earlier time than the preceding eight chapters, while chapters 12 onward speak prophetically of much later times. Chapters 9 onwards appear to be by a different hand from Zechariah.

## 1

God appeals to the people in Jerusalem to come back to Him, to remember the history of their forefathers.

Then Zech-a-ri'ah has a vision of 4 horses which have wandered in the earth and found it peaceful. At that, God brings the 70 years' denunciation to a close. Then he sees a 2<sup>nd</sup> vision of 4 horns – nations which struck the Promised land so terribly – and 4 craftsmen who will avenge for God upon those nations

<sup>1</sup> In the eighth month in the second year of Da-ri'us [Da-ri'us I, King of Persia] the word of Jehovah occurred to Zech-a-ri'ah [*"Jehovah remembers"*] the son of Ber-e-chi'ah, the son of Id'do the prophet, to say:

- Zech-a-ri'ah son of Ber-e-chi'ah ——— people in Jerusalem

⇒ <sup>2</sup> “Jehovah burst into rage over YOUR fathers.”

- **Almighty God** ——— Zech-a-ri'ah

⇒ <sup>3</sup> Say to them:

- Zech-a-ri'ah ——— contemporary Jews in Jerusalem (sons of “the fathers” to whom God grew angry in years gone by)

⇒ “This is what Jehovah of Armies has said:

- **Almighty God** ——— contemporary Jews in Jerusalem

⇒ “Return to Me,  
is the utterance of Jehovah of Armies,

and I shall return to YOU”<sup>1</sup>

Jehovah of Armies has said:

⇒ <sup>4</sup> Do not become like YOUR fathers, to whom the former prophets called out, saying:

- former loyal prophets ——— former men of Israel and Judah

< ‘This is what Jehovah of Armies has said:’

- **Almighty God** ——— former men of Israel and Judah

⇒ ‘Return now from YOUR bad ways and from YOUR bad practices.’

– but did not listen and paid no attention to Me,”

is the utterance of Jehovah.

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<sup>1</sup> Quoted in Malachi 3:7

<sup>5</sup> “Where are YOUR fathers? and do [*even*] the prophets live forever? <sup>6</sup> However, did not My words and My customs that I commanded My servants, the prophets, overtake YOUR fathers? – so that they turned around [*in contrition*] and said:

● — former men of Israel and Judah

↔ ‘What Jehovah of Armies has planned to do to us, He has done according to our ways and according to our practices!’

## 1<sup>st</sup> Vision – four horses

<sup>7</sup> On the twenty-fourth day of the eleventh month,<sup>2</sup> that is, the month She’bat, in the second year of Darius, the word of Jehovah occurred to Zech-a-ri’ah the son of Ber-e-chi’ah the son of Id’do the prophet, for him to say:

*News that the countries around the world are at their ease, even though they were over-zealous in their treatment of Judah and Jerusalem to the point of brutality. Timely, God declares through Zech-a-ri’ah that Jerusalem will be rebuilt – and in consequence the ease of the four nations, who feel they have successfully destroyed God’s nation, will be undone as they themselves will be destroyed.*

● Zech-a-ri’ah recounting 1<sup>st</sup> vision —

⇒ <sup>8</sup> I looked [*in*] the night, and behold! A man riding upon a russet-coloured horse, standing still among the myrtle trees that were in the shade,<sup>3</sup> and behind him there were horses – russet-coloured, bright red, and white. <sup>9</sup> And so I asked:

● angel of **Almighty God** (messenger of the vision) — Zech-a-ri’ah

← What are these, my lord?

and the angel who was speaking [*relating the vision*] with me said to me:

↔ I will show you what these are...

<sup>10</sup> Then the man who was standing among the myrtle trees answered and said:<sup>4</sup>

● Zech-a-ri’ah — man upon a russet-coloured horse (angel of **Almighty God**)

↔ These are the ones whom Jehovah has sent forth to walk about in the earth.<sup>5</sup>

<sup>11</sup> And they answered the angel of Jehovah who was standing among the myrtle trees, saying:

● (*riders of*) russet, bright red and white horses — man upon a russet-coloured horse (angel of **Almighty God**)

↔ “We have walked about in the earth, and behold! The whole earth is sitting still and undisturbed.”

<sup>12</sup> So the angel of Jehovah answered and said:

● **Almighty God** — man upon a russet-coloured horse (angel of **Almighty God**)

← O Jehovah of Armies, how much longer will You not show compassion on Jerusalem and on the cities of Judah, at which You have raged these seventy years?

<sup>13</sup> – and Jehovah answered the angel who was speaking with me with good words, comforting words... <sup>14</sup>

So the angel who was speaking with me went on to say to me:

⇒ “Call out, saying:

● Zech-a-ri’ah (decree of angel of **Almighty God**) — people of Jerusalem

← “This is what Jehovah of Armies has said:

<sup>2</sup> She’bat – January / February

<sup>3</sup> Some translate this as “deep space”, as a little valley out of the sun

<sup>4</sup> The angel relating the vision and the man on the russet-coloured horse beneath the myrtle trees are likely one and the same, with the riders of the three different coloured horses acting as messengers, relating what they have found in the respective countries which they have visited

<sup>5</sup> Compare with the 4 horses and chariots of *Zechariah* 6:1-8

- *Almighty God* —

↪ “I have been greatly jealous concerning Jerusalem and Zion. <sup>15</sup> I feel highly indignant against the nations that are [sitting] at [their] ease. I had felt only mildly indignant [toward Jerusalem and Zion], but they [the heathen nations] have added to the affliction [against them].”<sup>6</sup>

<sup>16</sup> Therefore this is what Jehovah has said:

↪ “I shall certainly return to Jerusalem with mercies. My Own house will be built in her,

is the utterance of Jehovah of Armies,

and a measuring line will be stretched out over Jerusalem.”

## 2<sup>nd</sup> Vision – Four Horns and Four Craftsmen

⇒ <sup>17</sup> Call out further, saying:

↪ “This is what Jehovah of Armies has said:

↪ “My cities will yet overflow with good things”

and Jehovah will comfort Zion again and will certainly select Jerusalem [as His special possession].”

- *Zech-a-ri’ah recounting 2<sup>nd</sup> vision* —

⇒ <sup>18</sup> And I raised my eyes to look... and behold! there were four horns. <sup>19</sup> So I said to the angel who was speaking with me:

- *angel of Almighty God (man upon a russet-coloured horse) — Zech-a-ri’ah*

↪ What are these?

and he answered me:

↪ These are the horns<sup>7</sup> that scattered Judah, Israel and Jerusalem.

<sup>20</sup> Furthermore, Jehovah showed me four craftsmen. <sup>21</sup> At that I said:

↪ What have these come to do?

and he replied:

↪ These horns dispersed Judah to such an extent that no one said a word; and these others [four craftsmen] are come to set them trembling – to cast down the horns of the nations which lifted up a horn against the land of Judah in order to scatter her.”

## 2

*A truly stunning chapter! Following on from E-ze’ki-el’s vision of the Temple being measured, an angel comes to measure Jerusalem. This is the archangel Mi’cha-el – whom Zech-a-ri’ah is told will lodge with the sons of men, that nations will come to God and he – the angel – will be with them in the “daughter of Zion” – Jerusalem. A richly prophetic chapter, pointing to Christ as taking ownership of those who come to God – while God will retain ownership of Judah and Jerusalem, the finest of the fine.*

## 3<sup>rd</sup> Vision – Man with Measuring Rope

- *Zech-a-ri’ah recounting 3<sup>rd</sup> vision* —

⇒ <sup>1</sup> And I raised my eyes [again] to look, and behold! There was a man, and in his hand a measuring

<sup>6</sup> God commissioned the nations to strike against Jerusalem and Zion to a certain extent, but the nations over-exerted themselves

<sup>7</sup> Hypothesised as As-syr’i-ans, Chal-de’ans, Persians and Egyptians – later vanquished by craftsmen Nabo-Polas-sar, Cyrus, Alexander the Great and Ptolemy. Some assert As-syr’i-a and Babylonia ( N ), Mo’ab-ite and Am’mo-n-ite ( E ), Egypt ( S ) and Phi-lis’ti-a ( W ) – although the identifies of their vanquishing craftsmen would remain uncertain

rope.<sup>8</sup> <sup>2</sup> So I asked:

- angel of **Almighty God** with measuring rope (archangel Mi'cha-el) ——— Zech-a-ri'ah

← Where are you going?

in turn he said to me:

→ To measure Jerusalem to discern her length and her breadth.<sup>9</sup>

<sup>3</sup> And look! The angel who was speaking with me went forth, and there was another angel came forth to meet him <sup>4</sup> and said to him:

- angel of **Almighty God** with measuring rope (archangel Mi'cha-el) ——— second angel

← “Hurry, speak to the young man over there, and say:

- angel of **Almighty God** with measuring rope (archangel Mi'cha-el) ——— “young man”

- **Almighty God** ———

← “Jerusalem will be inhabited like a village [a town without walls], because of the multitude of men and domestic animals [that will be] in her midst. <sup>5</sup> And I Myself shall become a wall of fire all around,

⇒ is the utterance of Jehovah,  
and I shall become glorious in her midst.”

- **Almighty God** ——— people in exile in the north

← <sup>6</sup> “Alas, Alas! FLEE, YOU people, from out of the land of the north

is the utterance of Jehovah.

for I will spread YOU people abroad like the four winds of the heavens!”

is the utterance of Jehovah.”

- angel of **Almighty God** with measuring rope (archangel Mi'cha-el) ——— Jews in exile in the north

⇒ <sup>7</sup> “Alas, [still exiled people of] Zion! Make your escape, you who are [still] dwelling with the daughter <sup>8</sup> [established satellite cities] of Babylon. <sup>8</sup> For this is what Jehovah of Armies has said, Who – after their glory – has sent me against the nations that plundered YOU:

- **Almighty God** ——— assurance to Zion with words against Babylon and the northern lands

⇒ “He that is touching YOU is touching My eyeball. <sup>9</sup> Therefore look! I am waving My hand against them [Babylon and the northern lands], and they will have to become spoil to their own enslaved ones.”

– and YOU people will certainly know that Jehovah of Armies has sent me.

- **Almighty God** ——— revitalised people returning to Jerusalem and rebuilding the city

← <sup>10</sup> “Shout for joy and rejoice, O daughter of Zion [Jerusalem] <sup>11-2-7</sup> for look! I am coming and I will reside in your midst,”

is the utterance of Jehovah.

<sup>11</sup> And many nations will become joined to Jehovah in that day, and they will become my people, <sup>12</sup> and I will reside in your midst. <sup>10</sup> And you will understand that Jehovah of Armies Himself has sent me to you. <sup>12</sup> And Jehovah will take possession of Judah as His portion in the Holy land, and He must continue to select Jerusalem [as His special possession].

← <sup>13</sup> Keep silent, all flesh, before Jehovah, for He has aroused Himself from His Holy

<sup>8</sup> This man is an angel – Mi'cha-el the arch-angel prefiguring his future human existence as Jesus Christ

<sup>9</sup> Compare Ezekiel 40:3; Mark 11:9-11; Revelation 11

<sup>10</sup> This angel must be Mi'cha-el. Prophetic of the Mes-si'ah. He will reside in the midst of a satellite city – the daughter of Zion – Beth'le-hem (David's city)? Naz'a-reth?

dwelling.”

### 3

*The adversary targets Jerusalem at its return. God cleanses the priesthood through the archangel Mi'cha-el (the future Jesus Christ). The priesthood is given the opportunity to walk with Divine ones... IF it keeps to God's ways. A foundation stone for the temple – placed before Joshua the high priest – bears seven eyes, with the promise that the error of the land will be removed in one day*

#### 4<sup>th</sup> Vision – Joshua protected from satan

- Zech-a-ri'ah recounting 4<sup>th</sup> vision ———

⇒ <sup>1</sup> And he [archangel Mi'cha-el with the measuring rope] showed me Joshua the high priest standing before the angel of Jehovah... and Satan standing at his right hand in order to attack him. <sup>2</sup> Then [the angel of] Jehovah<sup>11</sup> said to Satan:

- angel of **Almighty God** (archangel Mi'cha-el) ——— Satan

⇒ “May Jehovah rebuke you, Satan!<sup>12</sup> yes, may Jehovah rebuke you in your choosing Jerusalem! Is this not a wooden poker<sup>13</sup> snatched out of the fire?”

<sup>3</sup> – for Joshua was clothed with befouled garments and standing before the angel. <sup>4</sup> So he answered [his own rhetorical question] and said to those standing before him:

- angel of **Almighty God** (archangel Mi'cha-el) ———

← “REMOVE the befouled garments from upon him.”

and he went on to say to him:

- angel of **Almighty God** (archangel Mi'cha-el) ——— Joshua

⇒ “See, I have caused your evil<sup>14</sup> to pass away from upon you, and arrayed you with a mantle [temporary garment to wear while getting dressed]”

<sup>5</sup> At that I said:

- angel of **Almighty God** (archangel Mi'cha-el) ——— Zech-a-ri'ah

← Let them put a clean turban upon his head.

so they put a clean turban upon his head and clothed him with garments... and the angel of Jehovah was standing by. <sup>6</sup> And the angel of Jehovah emphasised to Joshua, saying:

<sup>7</sup> “This is what Jehovah of Armies has said:

- **Almighty God** ——— Joshua

⇒ “If you will walk in My ways, and keep guard watch [over the way of Jerusalem], then you will judge My house and guard My courtyards; and I shall make you walk among these [divine ones] who are standing by.

⇒ <sup>8</sup> Hear now, O high priest Joshua – you and your companions who are sitting before you – for these men serve as portents.<sup>15 λ</sup>

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<sup>11</sup> The Hebrew does not say “the angel of”, but since he invokes Almighty God in his yearning, this is clearly an angel who bears God's Name as authority – the archangel Mi'cha-el who had spoken in the same way concerning Moses *Jude 9*

<sup>12</sup> See also *Jude 9*

<sup>13</sup> Some translations say “log” – but the notion that Jerusalem is actually an instrument for stirring the fire is lost in that translation

<sup>14</sup> Joshua – the high priest – is bearing the bad reputation of the former priesthood, which would taint even the clean priests of the sons of Za'dok *Ezekiel 44:6-15* – so the angel cleanses the reputation of the priesthood ready for service

<sup>15</sup> Although spoken to Joshua in the 1<sup>st</sup> person, this is a promise to the priesthood from now on, if it will only stay close to Jehovah's standards... See *Zechariah 6:10-13* for the actual event

- *Almighty God* — men with Joshua
  - ← Here I am bringing in My servant Sprout [or branch]<sup>16</sup> x
    - <sup>9</sup> for behold the stone [foundation stone for the new temple] that I have put before Joshua: seven eyes<sup>17</sup> x <sup>2</sup> upon the one stone. See! I am carving its engraving,<sup>18</sup>

is the utterance of Jehovah of Armies,

and I will take away the error of that land in one day.

- *Almighty God* — people of Jerusalem

⇒ <sup>10</sup> "...in that day,

is the utterance of Jehovah of Armies,

YOU will each call to the other while under [the] vine and under [the] fig tree."

## 4

*Zech-a-ri'ah sees a vision of a menorah (not a temple menorah) and two olive trees feeding it with golden oil. God declares that Ze-rub'ba-bel will begin and finish building the temple – despite the small work force, despite having to drag cut stones up the tall mountain – powered not by a strong force but by God's spirit.*

### 5<sup>th</sup> Vision – Lamp-stand and 2 Olive Trees

- *Zech-a-ri'ah recounting 5<sup>th</sup> vision* —

⇒ <sup>1</sup> And the angel who had been speaking with me came back and roused me – as a man is awakened from his sleep – <sup>2</sup> and he said to me:

- *angel of Almighty God (archangel Mi'cha-el) — Zech-a-ri'ah*

⇒ "What do you see?

so I said:

← I looked, and see! there is a lamp-stand [menorah] all made of gold, with a globe on top of it and its seven lamps are upon it, with seven tubes to the seven lamps <sup>2-3-9</sup> at its top.<sup>19</sup> <sup>3</sup> And there are two olive trees overhanging it, one on the right side of the globe and one on its left side.

<sup>4</sup> and I responded to the angel who was speaking with me by asking:

← What do these [things] mean, my lord?

<sup>5</sup> and the angel who was speaking with me answered and said to me:

↔ Do you not know what these things mean?

in turn I said:

← No, my lord.

<sup>6</sup> then he answered and said to me:

↔ "This is the word of Jehovah to Ze-rub'ba-bel, saying:

<sup>16</sup> Although prophetic of the Christ, in this instance Sprout is portrayed by Joshua the high priest, declared to Joshua himself from God for the first time when he receives a crown for service. *Jeremiah 23:5, 30:9, 33:15; Ezra 3:8; Zechariah 6:11-12; Matthew 2:23; Isaiah 4:2; 9:2-7; 11:1-12; 53:2,11, Moshiah (Mes-si'ah) the new "Joshua" Isaiah 49:8 son of David 2<sup>nd</sup> Samuel 5:15*

<sup>17</sup> The stone marked with the mark of the Mes-si'ah – the chief corner stone *Psalm 118:22* and the stone of stumbling *Isaiah 8:5-27* – a sign of God's approval, carved – like Moses first set of commandments, by God Himself – for a rebuild which does not have the rich resources of craftsmen of Tyre which Sol'o-mon's temple had. See Christ with seven eyes receiving the scroll of Revelation *Revelation 5:6* ( compare *Isaiah 8:16-17* when speaking of Mes-si'ah, the stone of stumbling )

<sup>18</sup> The eyes as witnesses of the men before him, placed on the foundation stone, to be noted as a sign of witnesses throughout the long future line of high priests. Reminiscent of God writing the 10 words

<sup>19</sup> Different in form from the temple menorah, more like a 19<sup>th</sup> century oil chandelier

- *Almighty God* ——  
 < “...Neither by a military force, nor by power, but by My spirit.”

says Jehovah of Armies:

- *Almighty God* —— great mountain (Zion)  
 < <sup>7</sup> “Who are you, O great mountain [Zion]? You will become as a level land before Ze-rub’ba-bel,<sup>20</sup> and he will certainly bring forth the headstone [of the temple] with [joyful] cries of:

- *Ze-rub’ba-bel* ——  
 < ‘Graciousness! Graciousness be upon her!’<sup>21</sup>

<sup>8</sup> and the word of Jehovah continued to occur to me, saying:

<sup>9</sup> The hands of Ze-rub’ba-bel have laid the foundation of this house, and his own hands will complete [it].”

⇒ ...and you will certainly know that Jehovah of Armies has sent me [archangel Mi’cha-el, future Mes-si’ah] to YOU people, <sup>10</sup> for who despises the day of small things [beginnings and assurances]? For they [the seven eyes of Jehovah, the lampstand] will rejoice and will see the plummet<sup>22</sup> in the hand of Ze-rub’ba-bel, [they being] these seven eyes <sup>λ-3-9</sup> of Jehovah [the gold lamp in Zech-a-ri’ah’s vision] that are roving about in all the earth.

<sup>11</sup> And I answered him saying:

↔ What do these two olive trees mean on the right side of the menorah and on its left side?

<sup>12</sup> – and I answered again and said to him:

...[and] what are the two branches of the olive trees that, by means of which two golden spouts are pouring forth their golden [liquid]?

<sup>13</sup> And he said to me:

↔ Do you not know what these [things] mean?

and I replied:

↔ No, my lord.

<sup>14</sup> so he said:

↔ These are the two anointed sons<sup>23</sup> who are standing alongside the Lord [the Mes-si’ah] of the whole earth.”

## 5

*Zech-a-ri’ah sees a massive flying scroll of condemnation toward thieves and liars, and an ephah measure which is fraudulent – containing wickedness. The thieves and liars will be cleansed from the Promised Land, and the wickedness will be returned to its own place – in Babylonia*

### 6<sup>th</sup> Vision – Flying Scroll

- *Zech-a-ri’ah recounting 6<sup>th</sup> vision* ——

⇒ <sup>1</sup> Then I raised my eyes again and looked... and behold! a flying scroll. <sup>2</sup> So he said to me:

<sup>20</sup> Ze-rub’ba-bel will raise the great stones up the mountain as easily as if it were flat land

<sup>21</sup> Great encouragement for the people! Mountain or not, stones to quarry with such a small workforce or not, GOD’s SPIRIT will ensure the temple is rebuilt – and ageing Ze-rub’ba-bel will both begin and complete it

<sup>22</sup> Plummet only used when building the heights, not the foundations

<sup>23</sup> Joshua and Ze-rub’ba-bel for this temple, E-li’jah and Moses for the transfiguration ( *Matthew 17:2* ), Aaron and Hur for Moses prefiguring Christ’s execution ( *Exodus 17:12* ) and his authority ( *Exodus 24:13-14* ) – souls set by God for the kingdom. “Standing alongside the Lord “ – the menorah, the light *John 1:4-8*

- angel of **Almighty God** (archangel Mi'cha-el) — Zech-a-ri'ah

⇒ "What do you see?"

in turn I said:

↔ I see a flying scroll, twenty cubits long... and ten cubits wide!<sup>24</sup>

<sup>3</sup> Then he said to me:

↔ This is the curse that is going forth over the surface of all the land, because everyone who is stealing – according to what is written on one side – will be cut off, and everyone who makes a sworn oath – according to what is written on the other side – will be cut off.

- **Almighty God** —

⇒ <sup>4</sup> I will bring it forth,

is the utterance of Jehovah of Armies,

and it must enter into the house of [that] thief and into the house of [that] one swearing falsely My Name, and it must lodge in the midst of his house and consume it and its timbers and its stones.<sup>25</sup>

## 7<sup>th</sup> Vision – E'phah Measure

- Zech-a-ri'ah recounting 7<sup>th</sup> vision —

<sup>5</sup> Then the angel who was speaking with me came forth and said to me:

- angel of **Almighty God** (archangel Mi'cha-el) — Zech-a-ri'ah

⇒ Raise your eyes now and see what is going forth.

<sup>6</sup> so I said:

↔ What is it?

in turn he said:

↔ This is the e'phah measure that is going forth.

and he went on to say:

This is what they look like in all the land.

<sup>7</sup> and behold! The circular lead lid was lifted up; and there was certain woman sitting in the midst of the e'phah. <sup>8</sup> And he said:

This is 'Wickedness'.

and he threw her [back] into the midst of the e'phah, and threw the lead weight upon its mouth.

<sup>9</sup> Then I raised my eyes and looked, and here there were two women coming forth, and wind was in their wings, and their wings were like the wings of the stork. And they began to lift up the e'phah between the earth and the heavens. <sup>10</sup> So I asked the angel who was speaking with me:

↔ Where are they taking the e'phah?

<sup>11</sup> and he replied to me:

↔ To the land of Shi'nar [land of Nim'rod and Ba'bel] in order to build a house for her there; and she must be deposited there upon her own [natural] place."<sup>26</sup>

<sup>24</sup> 10 cubits wide when rolled up! When fully opened this would be an enormously long scroll

<sup>25</sup> The building – the liar – and his foundation ( family name ) and its timbers ( family members )

<sup>26</sup> Land of Babylon and the future Babylon the Great *Revelation 18*

*Zed-e-ki'ah sees four coloured war chariots representing the four spirits of the heavens – one goes south, two others go north and the third wavers before being released – and choosing to go north. The angel cries out this as an announcement!*

*Zed-e-ki'ah told to take some of the men of the exile and [their] gold and silver to make a crown for Joshua the high priest (their being no king). God declares Joshua is prophetically portraying Sprout, who will come in a special manner – and the narrating angel Mi'cha-el assures them that this pertains to him.*

## 8<sup>th</sup> Vision – Four Chariots

- Zech-a-ri'ah recounting 8<sup>th</sup> vision ———

⇒ <sup>1</sup>. Then I raised my eyes again and looked, and behold! There were four chariots coming forth from between two mountains, and the mountains were copper mountains. <sup>2</sup> On the first chariot there were russet-coloured horses, and with the second chariot, black horses. <sup>3</sup> And with the third chariot there were white horses; and with the fourth chariot, bright speckled horses.

<sup>4</sup>. And I began to speak and say to the angel who was speaking with me:

- angel of **Almighty God** (archangel Mi'cha-el) ——— Zech-a-ri'ah

← What are these, my lord?

<sup>5</sup>. So the angel answered and said to me:

↪ These are the four spirits<sup>27</sup> [winds] of the heavens that are going forth after having taken their station before the Lord of the whole earth.<sup>28</sup> <sup>6</sup> The chariot with black horses was going forth to the land of the north, and the white ones went forth after them; and as for the speckled ones went forth toward the land of the south.<sup>29</sup> <sup>7</sup> And the bright-coloured [speckled] ones went forth and sought which way to go, in order to walk about in the earth.

Then he said:

- angel of **Almighty God** (archangel Mi'cha-el) ——— bright-coloured horses with chariot

← GO, walk about in the earth.

and they began walking about in the earth.

<sup>8</sup>. And he cried an announcement to me and spoke to me, saying:

⇒ Look! those going to the land of the north have caused my spirit<sup>30</sup> to settle in the land of the north.”

## (end of visions)

<sup>9</sup>. And the word of Jehovah came to me, saying:

- **Almighty God** ——— Zech-a-ri'ah

⇒ <sup>10</sup>. Take from among the exiled people – from Hel'dai ["worldly"] [aka He'lem]<sup>31</sup> and To-bi'jah and Je-dai'ah – and you must come in that day and enter into the house of Jo-si'ah ["whom Jehovah heals"] the son of Zeph-a-ni'ah [with these] who have come from Babylon. <sup>11</sup>. And you must take silver and gold and make crowns and place them upon the head of Joshua<sup>32</sup> – son of Je-hoz'a-dak – the high priest. <sup>12</sup>. And you must speak to him, saying:

<sup>27</sup> Compare Ezekiel 37:9 and Daniel 7:2

<sup>28</sup> Compare with the three messengers on horses, and the angel on horseback by the myrtle trees at Zechariah 1:8-11. The Red horses do not travel, but stay at the point of departure of the other horses – Jerusalem. The horses which seem to have been led by the Red horses and it's chariot move to the North, the West and the South, but not toward the East at-all, which is where Chal-de'a lies. This may be an indication that Jehovah wanted news of his purpose spread throughout the earth, but not to those who were holding His people in captivity

<sup>29</sup> This is the preamble to the era of the two kings – king of the north and king of the south Daniel 11:5-41

<sup>30</sup> The messenger – the pre-human Jesus Christ – is spiritually tied to the action of these horses and chariots, showing that he himself has a purpose in that part of the prophecy. The “land of the north” was traditionally inaccessible because of mountainous geography the kingdom of Urartu and beyond – but prophetically that land will be reached by Christ's spirit

<sup>31</sup> “Hel'dai” who produced some of the gold for the crown of Joshua is called “He'lem” in verse 14

<sup>32</sup> Haggai 1:1

- Zech-a-ri'ah (words of **Almighty God**) — Joshua

⇒ “This is what Jehovah of Armies has said:

- **Almighty God** (archangel Mi'cha-el) —

⇒ “Here is the man whose name is ‘Sprout’,<sup>33</sup> <sup>λ-3-8</sup> And he will sprout from his own place,<sup>34</sup> and he will build the temple of Jehovah. <sup>13</sup> He himself will build the temple of Jehovah, and he himself will bear [the] dignity; and he will certainly sit down and rule on his throne, and he will certainly become a priest upon his throne, and the counsel of peace will prove to be between both<sup>35</sup> x of them.”

<sup>14</sup> and the crowns will come to belong to He'lem [“strength” or “dream”] and to To-bi'jah and to Je-dai'ah and to Hen [“favour”] [Jo-si'ah?] the son of Zeph-a-ni'ah, as a memorial in the temple of Jehovah.

<sup>15</sup> And those who are far away will come and actually build in the temple of Jehovah... and YOU people will understand that Jehovah of Armies Himself has sent me<sup>36</sup> [archangel Mi'cha-el] to YOU. And this will take place if YOU will without fail listen to the voice of Jehovah YOUR God.”

## 7

*Some people come from Beth'el, claiming to have fasted over the past 70 years while these in Jerusalayim had been in exile in Babylonia. God is not impressed, nor fooled by their claims of piety – and tells the priests that their holy approach is nothing of the kind, that they are not to be trusted or approved for working in Jerusalayim.*

<sup>1</sup> Furthermore, in the fourth year of Da-ri'us the king, the word of Jehovah came to Zech-a-ri'ah, on the fourth [day] of the ninth month, [that is,] in Chis'lev:

<sup>2</sup> Beth'el [the city] sent Shar-e'zer [“prince of fire”] and Re'gem-mel'ech [“king's heap”] and his men to soften the face of Jehovah, <sup>3</sup> to speak with the priests who belonged to the house of Jehovah of Armies, and to the prophets so as to ask:

- priests of God and the prophets (including Zech-a-ri'ah) — Beth'el-ites Shar-e'zer, Re'gem-mel'ech and his men

⇐ Shall I weep in the fifth month, practising abstinence <sup>λ</sup> as I have done these O how many years?

<sup>4</sup> And the word of Jehovah of Armies came to me, saying:

- **Almighty God** — Zech-a-ri'ah

⇒ <sup>5</sup> Say to all the people of the land and to the priests and say:

- Zech-a-ri'ah (words of **Almighty God**) — Beth'el-ites Shar-e'zer, Re'gem-mel'ech and his men; also priests of the true God & people of Jerusalayim

⇒ “When YOU FASTED <sup>λ-7-3</sup> and wailed in the fifth [month] and in the seventh [month] – and this for seventy years – did YOU really fast to Me, even Me? <sup>6</sup> And when YOU ate and drank, were YOU not eating for yourselves and drinking for yourselves?! <sup>7</sup> [and] not [for] the words that Jehovah called out by means of the former prophets in the days when Jerusalayim was inhabited and at ease – she and her cities all around her – and [while] the Neg'eb and the She-phe'lah were inhabited?”

<sup>8</sup> And the word of Jehovah continued to occur to Zech-a-ri'ah, saying:

- Zech-a-ri'ah (words of **Almighty God**) — Beth'el-ites Shar-e'zer, Re'gem-mel'ech and his men; also priests of the true God &

⇒ <sup>9</sup> This is what Jehovah of Armies has said:

- **Almighty God** (through the prophets of old) — people of Judah in Jerusalayim in time of Jeremiah; corrupt civil rulers, degenerate priests, false prophets demanding bribery in days of Mi'cah; all Israel in days of Moses

⇐ “Judge with truth and practise loving kindness and mercy with one another. <sup>10</sup> Do not

<sup>33</sup> The arch-angel is speaking of Joshua, and of himself in his future 1<sup>st</sup> century form as the Son of Man. Exodus 15:25

<sup>34</sup> Richly prophetic. Like Mel-chiz'e-dek Genesis 14:18; Psalm 110:4 – “sprout from his OWN place” but without roots in the Le'vi-tical priesthood Hebrews 7:5-6 and he will actually build the temple

<sup>35</sup> Temple and throne united - Mes-si'ah and of the millennial reign. See Revelation 20:6

<sup>36</sup> Possibly “will send” – archangel Mi'cha-el to be sent as the Mes-si'ah

defraud a widow or fatherless boy, nor lodging traveller nor afflicted one, and do not contrive anything bad against one another in YOUR hearts.”

<sup>11</sup> – but they kept refusing to pay attention, and they presented a stubborn shoulder, and they made their ears too unresponsive to hear. <sup>12</sup> And they made their heart like rough stone<sup>37</sup> to avoid hearing the law and the words that Jehovah of Armies sent through His spirit by means of the former prophets; so that there arose great rage from Jehovah of Armies.

- **Almighty God** ——— current priests, prophets and inhabitants of Jerusalem, and Beth’elites Shar-e’zer, Re’gem-mel’ech and his men

⇒ <sup>13</sup> “And so it came about that just as he <sup>[the messenger prophet]</sup> called and they did not listen, so they would call and I would not listen,

Jehovah of Armies has said.

<sup>14</sup> but I hurled them tempestuously throughout all the nations that they had not known.<sup>38</sup> The land was left ruined behind them, with no one passing through and with no one returning, because they laid the desirable land to ruin.”

## 8

*God promises that building the Temple is not for nothing, but people will return and grow to a good old age and sit safely in the gates of the city, children will play in the streets in safety – so the builders are encouraged to build! because this is not a time of pointlessness, but a historic building to tell their grandchildren.*

*As God laid out the denunciations and exile to their forefathers in the scroll of Leviticus, so He now promises good things to Judah and Jerusalem, but they must be truthful and judge honestly. And the fasts which the Beth’el-ites had mourned about should become something to rejoice over – and the nations as a single group will take the hem of the Mes-si’ah and worship their God.*

<sup>1</sup> The word of Jehovah of Armies occurred <sup>[again]</sup>, saying:

- Zech-a-ri’ah (words of **Almighty God**) ———

⇒ <sup>2</sup> This is what Jehovah of Armies has said:

- **Almighty God** ———

← “I was zealous for Zion with great jealousy, and I was zealous for her with great rage.

<sup>3</sup> This is what Jehovah has said:

“I will return to Zion and reside in the midst of Jerusalem; and Jerusalem will be called

‘The City of Truthness’

and

‘The Mountain of Jehovah of Armies, the Holy Mountain’.

<sup>4</sup> This is what Jehovah of Armies has said:

“Old men and old women will sit again in the public squares of Jerusalem, each one with his staff in his hand because of the abundance of <sup>[his]</sup> days. <sup>5</sup> And the streets of the city will be filled with boys and girls playing in her public squares.”

<sup>6</sup> This is what Jehovah of Armies has said:

“Although it should seem too difficult in the eyes of the remaining ones of this people in these days, should it seem too difficult also in My eyes?”

is the utterance of Jehovah of Armies.

<sup>7</sup> – this is what Jehovah of Armies has said:

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<sup>37</sup> Something abrasive which erodes what touches it, rather than something which softens itself

<sup>38</sup> Unlike Egypt and the wilderness beyond the Red Sea and Phi-lis’ti-a, these new nations – Babylonia – would be frightening and unfamiliar to them

“Here I am releasing My people from the land of the sunrise and from the land of the sunset, <sup>8</sup> and I shall certainly bring them in, and they will reside in the midst of Jerusalem; and they will become My people, and I Myself shall become God to them, <sup>1-2-11</sup> in truth and in righteousness.”

<sup>9</sup> This is what Jehovah of Armies has said:

- **Almighty God** — directly to workers in Jerusalem ; also those who hear the report

◀ “Let YOUR hands be strong, YOU who are hearing these words from the mouth of the prophets in these days – in the day in which the foundation of the house of Jehovah of Armies was laid for the temple to be built.

<sup>10</sup> – for before those days [during the 70 years] there was no benefit for mankind [no point in doing anything] nor for the domestic animals, and there was no safety to the one going out and to the one coming in because of the oppression [of the Babylonian overlords], for I was thrusting every man against his neighbour..

<sup>11</sup> ...but now I shall not act as in those former days to these remaining ones of this people,

is the utterance of Jehovah of Armies.

<sup>12</sup> ...for the seed will prosper, the vine will give its fruitage, and the earth will give its yield, and the heavens will give their dew; and I shall bequeath all these [things] on the remaining ones of this people. <sup>13</sup> And just as YOU – O house of Judah and house of Israel – were a proverbial disparagement among the nations, so I shall widen YOU out, and YOU must become a blessing. Do not be afraid; let YOUR hands be strong.”

<sup>14</sup> For this is what Jehovah of Armies has said:

◀ “Just as I planned<sup>39</sup> to punish YOU [Israel and Judah of former generations] because YOUR forefathers provoked Me to wrath,

Jehovah of Armies has said,

and I felt no regret, <sup>15</sup> so I have reversed My plan in these days to deal well with Jerusalem and with the house of Judah.<sup>40</sup> Do not be afraid, <sup>16</sup> these are the things YOU should do:

Speak truthfully with one another; judge with truth and peace in YOUR gates,

<sup>17</sup> – and do not devise calamity against one another in YOUR hearts, nor resort to any false oath – each of which I hate,”

is the utterance of Jehovah.

<sup>18</sup> The word of Jehovah of Armies came to me, saying:

- **Almighty God** — Zech-a-ri’ah

⇒ <sup>19</sup> This is what Jehovah of Armies has said:

- **Almighty God** — Israel, Judah and Beth’elites Shar-e’zer, Re’gem-mel’ech and his men

◀ “The fast <sup>1-7-3</sup> of the fourth [month], and the fast of the fifth [month], and the fast of the seventh [month], and the fast of the tenth [month] will become a reason for exultation and for rejoicing and for good festal seasons for the house of Judah.<sup>41</sup> So YOU should love truth and peace.”

<sup>20</sup> This is what Jehovah of Armies has said:

<sup>39</sup> Leviticus 26:1-45 ( 42 )

<sup>40</sup> Notice that the rest of Israel is not included in this. Jerusalem and Judah are to be the beauty of God’s purpose, while Israel – acting in the guise of Sa-mar’i-a – will not prosper in this respect.

<sup>41</sup> Recall that Shar-e’zer and Re’gem-mel’ech had been sent from Beth’el to inquire about these things – Beth’el having been a centre of both good and of pagan worship. However Zech-a-ri’ah reveals that these fasts and their credit and meaning and glory should be part of Judah and Jerusalem – so that if Beth’el and the other non-Ju-de’an cities decide to fast, then they must honour the will of God by doing them in accord completely with Judah and Jerusalem. The urge to “love TRUTH and PEACE” would emphasise that to do otherwise would possibly oppose God’s will. This would be quite a message for the Beth’el-ites – trying to appear righteous in their initial question – to take back to their city. However, see the next verse, which shows how some cities will indeed be pleased to be a part of Judah and Jerusalem again – if only for the festivals and fasting!

- **Almighty God** (prophetic) — Israel, Judah and Beth'elites Shar-e'zer, Re'gem-mel'ech and his men
  - ⇒ “ [Foreign] peoples and the inhabitants of many cities [including those of Israel outside of Ju-de'a] will come again; <sup>21</sup> and the inhabitants of one [city] will go to [those of] another, saying:
- inhabitants of different cities —
  - ⇒ ‘Let us go quickly to soften the face of Jehovah and to seek Jehovah of Armies.’  
[and another will say:]
  - ↔ ‘I will go too!’
  - <sup>22</sup> and many peoples and mighty nations will come in order to seek Jehovah of Armies in Jerusalayim and to soften the face of Jehovah.”
  - <sup>23</sup> This is what Jehovah of Armies has said:
    - “In those days, ten men out of all the languages of the nations will do [hold to] this [seeking] – yes, they will actually take hold of the hem [of the skirt [in humility and request] ] of a Jew, <sup>42</sup> x saying:
- Jewish man (seen as representing Ju-de'a and Jerusalayim) — many men of the nations, as one group
  - ↔ ‘We will go with YOU people, for we have heard [that] God is with YOU people.’

## 9

*These next three chapters are much earlier than the previous 8. The 1<sup>st</sup> sentence implies continuity with the previous one, but the content of the remaining verses seems out of time.*

*The next three chapters indicate a time of writing after the exile of Israel – but not of Judah. That Dam-a-scus has already fallen since Ha'drach is named and not Dam-a-scus, though it is more prominent. That Tyre has not yet fallen, and that Judah is still extant. It alludes to Jeremiah's plight, and to E-ze'ki-el's sticks, to the writer's refusal to be a shepherd for some reason – a disgruntled prophet? And to the covenant being annulled. All considered, this seems to point to Jeremiah – or a contemporary such as Ha-bak'kuk – as the author, most likely Jeremiah, since it pertains to Jerusalayim and Ha-bak'kuk is not mentioned near Jerusalayim.*

*Ironically, The first few verses could very well be prophetic of the Mes-si'ah – the Phi-lis'tine lands subdued, no oppressor passing through (although under Roman rule, Dam-a-scus remained OUTSIDE of the Rome empire in Jesus' day.)*

*They describe a time when Tyre was still a wealthy city – a retrospective statement in a future account – before it moved its riches out to sea away from the advancing Babylonians – the language is at times close to E-ze'ki-el and Jeremiah*

<sup>1</sup> The portent of the word of Jehovah against the land of Ha'drach [“dwelling”] [in Leb'a-non] and Dam-a-scus; when the eye of earthling man and of all the tribes of Israel will look to Jehovah.

- writer — (against Syria, Phi-lis'ti-a and Phoe-ni'cia)
  - <sup>2</sup> Ha'math<sup>43</sup> is entwined with her [Ha'drach] – also Tyre and Si'don, even though she is very wise! <sup>a</sup>
  - <sup>3</sup> Tyre was building a stronghold for herself, and piled up silver like dust and gold ore like the mire of [the] streets. <sup>4</sup> Look! Jehovah Himself will dispossess her, and He will drive her wealth [or power] into the sea, and she [the city herself] will be devoured in the fire.<sup>44</sup>
- **Almighty God** — (against Syria, Phi-lis'ti-a and Phoe-ni'cia)
  - ⇒ <sup>5</sup> Ash'ke-lon will see... and grow afraid; and Ga'za [“strong”] will also feel very harsh pains; Ek'ron also, because her looked-for hope <sup>3-9-2</sup> [Dam-a-scus] will be put to shame. And the king will perish from Ga'za, and [even] Ash'ke-lon<sup>45</sup> will not be inhabited.

<sup>42</sup> when the Gentiles will become followers of God

<sup>43</sup> Ha'math is some 100 miles north of Dam-a-scus – far from the promised land – although it was a part of the region under the control of Kings David and Sol'o-mon, which might explain the relevance of its inclusion here

<sup>44</sup> This happened when the Chal-de'ans under King Neb-u-chad-rez'zar stormed Tyre, but the city removed its valuables ½ mile out to sea on a little island, and so they remained un plundered. As a consequence, Egypt was plundered to pay for the military force – see Jeremiah 43:4-13, Ezekiel 29:17-20

<sup>45</sup> Home to two of the five axis lords of the Phi-lis'tines

<sup>6</sup> And a mixed-race son [*Jewish father, heathen mother*] will seat himself in Ash'dod; I shall cut off the arrogance of the Phi-lis'tines, <sup>7</sup> I will remove his bloodstained things from his mouth and his disgusting things from between his teeth [*enforcement of Jewish Kosher food in the land*], for he who remains will be for our God and he must become like a governor in Judah, and Ek'ron [*"torn up by the roots"*] will become like the dust of the threshing floor.<sup>46</sup>

<sup>8</sup> And I will encamp [*there*] as on guard for My house against the one passing through and the one returning – and no oppressor will pass through, for henceforth I see with My eyes.

● *Almighty God* — Jerusalem and Beth'le-hem

◀ <sup>9</sup> Be very joyful, O daughter of Zion [*Jerusalayim*] <sup>47</sup> – [*and*] shout in triumph, O daughter of Jerusalayim [*Beth'le-hem?*]. Behold! Your [*new*] king is coming to you. He is righteous and victorious! humble, and riding upon an ass – upon a full-grown male colt of a she-ass.<sup>48</sup> ✕

<sup>10</sup> I shall cut off [*the*] war chariot from E'phra-im and [*the*] horse from Jerusalayim<sup>49</sup> and the battle bow <sup>λ</sup> must be cut off. And he will speak peace to the nations; and his rulership will be from sea to sea and from the River<sup>50</sup> to the ends of [*the*] earth.

● *Almighty God* — “the king”, prophetic of Jesus, also of Cyrus

⇒ <sup>11</sup>...and by the blood of your covenant I will send your prisoners [*the prophets – that is the apostles*] out of the waterless pit.<sup>51</sup>

● *Almighty God* — People of land of Ha'drach which rests in Dam-a-scus

◀ <sup>12</sup> “Return to the fortress, YOU prisoners of the hope!”<sup>λ-9-2</sup>

● *Almighty God* — land of Ha'drach in Dam-a-scus itself

“I tell you today that I shall repay you [*Dam-a-scus*] with a double portion,<sup>52</sup> <sup>13</sup> for I will tread Judah as My [*bow*],<sup>λ-9-10</sup> [*and*] I will fill the bow with E'phra-im...<sup>λ</sup>

● *Almighty God* — Zion

◀ ...and I will awaken your sons, O Zion! against the sons of Ja'van,<sup>53</sup> and I will turn you into the sword of a Warrior!

<sup>14</sup> And Jehovah will be seen over them,<sup>54</sup> and His arrow [*army of E'phra-im – renowned for their hard-heartedness*] will go forth just like lightning.<sup>55</sup> And the Sovereign Lord Jehovah Himself will blow on the horn, and He will move with the windstorms of the south. <sup>15</sup> Jehovah of Armies Himself will defend them, and they will certainly devour and subdue with sling-stones. And they will drink – be boisterous – as if through wine,<sup>λ</sup> and they will certainly become filled like a bowl, like the corners of [*the*] altar.<sup>56</sup>

<sup>16</sup> And in that day Jehovah their God will save them like the flock of His people; for they will be as the stones of a diadem glittering over His soil. <sup>17</sup> For O how [*great*] is His goodness, and how [*great*] is His beauty! He will produce grain for the young men and new wine for the virgins.

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<sup>46</sup> Literally “like the Jeb'u-site” – inhabitant of Je'bus, Jerusalem – but this makes little sense. The translation chosen reflects the meaning of Je'bus as a dusty threshing floor

<sup>47</sup> Micah 4:8

<sup>48</sup> His birthplace and his kingly residence named. Jesus' triumphant entrance as king into Jerusalem through the Watergate, by the pool of Gi'hon Matthew 21:1-10; John 12:12-16 – compare with 2<sup>nd</sup> Chronicles 36 and 1<sup>st</sup> Kings 1:33-35

<sup>49</sup> ( compare with Micah 1:13 for identities ) Jerusalem no longer subject to foreign armies. This is what the Jews expected of Jesus – see the expectations of Nic-o-de'mus at John 3:1-3 and those of Jesus' apostles at Acts 1:6

<sup>50</sup> “River” – the Eu-phra'tes, in the context of Chal-de'a, but the Jordan in the context of Jesus Christ

<sup>51</sup> Reminiscent of the prophet Jeremiah Jeremiah 38:6 and of Joseph's sale by his brothers Genesis 37:23-24

<sup>52</sup> Syria ( in the guise of its head, Dam-a-scus ) waged repeated warfare against both Israel and Judah 2<sup>nd</sup> Kings 12:17-18

<sup>53</sup> Yes, against Greeks who had captured some Jews through slavery and sale... but not against the world power as mentioned in Daniel, rather the sons of the man Ja'van, son of Ja'pheth, of Noah – who populated Syria and the Greek lands. ( Daniel prophesied Greece would split into 4 kingdoms, one of which became the King of the North ( in Dam-a-scus ) ( Daniel 8:8 and Daniel 8:21 ) See the promise of this in Joel 3:6-7

<sup>54</sup> Compare with Jesus' prophecy in Matthew 24:30

<sup>55</sup> 2<sup>nd</sup> Samuel 22:15

<sup>56</sup> The corner regions of the squared altar accumulated debris, and so were always filled

The people are pointedly told to call on God for their needs – that their teraphim gods cannot do a thing for them.

God promises to over-ride the false leaders – promising a regathering... explaining briefly that the people will be taken to exile. This is prior to Babylon rising

- writer ——— people of Jerusalem and Judah

⇒ <sup>1</sup> ASK for rain from Jehovah in the time of the spring rain; Jehovah – Who creates the bright clouds – shall give them a downpour of rain to every man’s vegetation in the field.

<sup>2</sup> ...for the healing household idols say nothing, and the ones practicing divination have visioned a falsehood and they related futile dreams which consoled in vain; so they <sup>[the people]</sup> went their way <sup>[through life]</sup> like a flock which grows depressed because there is no shepherd.

- **Almighty God** ——— (prophetic) concerning false and negligent shepherds, rulers and priests

◀ <sup>3</sup> “My anger has grown hot against the shepherds, and I shall hold an accounting against the goat-like leaders...<sup>57</sup>

for Jehovah of Armies has turned His attention to His drove – the house of Judah – and has made them like His horse of dignity<sup>58</sup> in the battle. <sup>4</sup> The principle man <sup>[corner stone]</sup> comes from him<sup>59</sup> <sup>[Judah]</sup> – the supporting ruler <sup>[tent peg]</sup> is from him, the battle bow comes out from him – every taskmaster goes forth out from him, all together. <sup>5</sup> And they will become like warriors <sup>[on foot]</sup> stamping down <sup>[their enemies]</sup> in the mud of <sup>[the]</sup> streets in the battle. And they will fight because Jehovah is with them; and the riders of horses <sup>[aloof and powerful enemy]</sup> will be put to shame.

<sup>6</sup> ...and I will strengthen the house of Judah, and I shall save the house of Joseph <sup>[E’phra-im]</sup>. And I will make them dwell in safety <sup>[after the battle]</sup>,<sup>λ-9-12</sup> for I will show them mercy; and they must become like people whom I had not cast off; for I am Jehovah their God, and I shall answer them.”

<sup>7</sup> And those of E’phra-im must become just like a warrior, and their heart must rejoice as though from wine <sup>λ-9-15</sup> – their own sons will see and rejoice – each one’s heart rejoicing in Jehovah.

- **Almighty God** ——— (prophetic) concerning Jesus Christ’s’ bringing back worshippers to God

◀ <sup>8</sup> I will whistle for them and collect them together because I will have redeemed them – and they must become many, just like those who are <sup>[already]</sup> many.<sup>60</sup> <sup>9</sup> I shall scatter them like seed among the races,<sup>61</sup> but they will remember Me in the distant places; and they will remain alive with their sons... and return! <sup>10</sup> I will restore them from the land of Egypt, and I shall collect them together from As-syr’i-a, and I shall bring them to the land of Gil’e-ad and Leb’a-non – for there will not be enough <sup>[room]</sup> for them <sup>[in the Promised Land]</sup>!

<sup>11</sup> And He must pass through the sea of distress, and He must strike down <sup>[the]</sup> waves in the sea and all the depths of the waterway must dry up. And the pride of As-syr’i-a must be brought down, and the very sceptre of Egypt will be removed.<sup>62</sup>

<sup>12</sup> And I will strengthen them in Jehovah, and they will walk in His Name,”

is the utterance of Jehovah.

The fall of Jerusalem foretold – and the false shepherds lament the loss of their home city!

<sup>57</sup> The shepherds of Judah are idle – not guiding the people properly – and the sheep ( the people ) are following a male goat ( diviners and household idols ) as leaders. See Zechariah 9:13 and Daniel 8:8 and Daniel 8:21

<sup>58</sup> Ridden by the king!

<sup>59</sup> Genealogy of Jesus Christ Matthew 1:3

<sup>60</sup> An abundant increase, far beyond what is natural

<sup>61</sup> The exile to Babylon, since this mentions the active “pride of the As-syr’i-ans” rather than the later Babylonians – a sign that this was written before the end of Hez-e-ki’ah’s reign

<sup>62</sup> These were the two major strongholds against Judah – As-syr’i-a and Egypt – now just lands (rather than mighty powers) in which the exiles are lodged.

*God will make the guilty be caught by their victims... and savage justice take place. The writer is told to shepherd the flock of loyal lovers of God, but the flock at large yearns for the manner of its former shepherds, so he casts off the flock – whose few loyal ones can see the hand of Jehovah in the action. A worthless shepherd takes over and does not treat the flock with kindness.*

- writer — (prophetic) against God's covenant nation

◀ <sup>1</sup> Open up your doors, O Leb'a-non, so that a fire may devour among your cedars. <sup>2</sup> Howl, O juniper tree, for the cedar has fallen; because the majestic ones<sup>63</sup> have been despoiled!<sup>64</sup> Howl, YOU massive trees of Ba'shan, for the impenetrable forest has been cut down...

<sup>3</sup> ...listen! The howling of shepherds, for their majesty has been devastated. Listen! The roaring of maned young lions, for the proud [thickets] along the Jordan have been despoiled.<sup>65</sup>

<sup>4</sup> This is what Jehovah my God has said:<sup>66</sup>

- **Almighty God** — writer (prophetically portraying Jesus Christ?)

◀ "Tend to the flock [loyal ones] [assigned] for slaughter, <sup>5</sup> whose buyers kill [them] and are not held to be guilty, and whose sellers say:

- worthless vendors (tongue-in-cheek) —

⤵ 'May Jehovah be blessed – for I shall be rich!'

and whose shepherds do not show any compassion upon them.<sup>67</sup> <sup>6</sup> Therefore I shall no longer show compassion upon the inhabitants of the land,

is the utterance of Jehovah.

So here I will cause each [guilty] man to be delivered into the hand of his neighbour and in the hand of his king; and they will certainly crush the land to pieces, and I shall not deliver [the worthless shepherds] out of their hand.

<sup>7</sup> And I began to shepherd the flock [assigned] for slaughter – [they being] the humble ones of the flock. So I took for myself two staffs: one I named

'Pleasantness',

and the other I named

'Binders' ["to destroy"],

and I went shepherding the flock [as a whole].<sup>68</sup> <sup>8</sup> And I effaced three shepherds [authorities, corrupt priests, false prophets] in one lunar month. But my soul grew impatient with them [the flock], and moreover their soul felt a loathing toward me.<sup>69</sup> <sup>9</sup> At length I said:

- writer (words of prophetic enactment from **Almighty God**) — covenant people, Israel (flock as a whole)

⇒ I shall not keep shepherding YOU. Whoever is dying, let her die, and whoever is being effaced, let her be effaced. And as for the ones left remaining, let each devour the flesh of her companion. <sup>70</sup> z

<sup>10</sup> So I took my staff 'Pleasantness' and cut it to pieces, in order to break my covenant that I had concluded with all the peoples. <sup>11</sup> It came to be broken in that day – and the afflicted ones of the flock who were watching me knew that it was the word of Jehovah. <sup>12</sup> Then I said to them:

<sup>63</sup> Majestic ones, impenetrable forest, proud thickets – protection for these cities. Compare with *Judges 9:7-20* where Jo'tham speaks of trees representing nations

<sup>64</sup> Prophetic of the Mes-si'ah – the same words of David's lament over the death of rebellious king Saul <sup>2<sup>nd</sup></sup> *Samuel 1:27*

<sup>65</sup> Without Jerusalem and the temple, the leaders are mere men, unable to maintain a pretence of importance

<sup>66</sup> This describes both Christ's good shepherding and the useless shepherding which follows his execution until Judah's final humiliation with Ma-sa'da

<sup>67</sup> See *Jeremiah 34:10-11* where slave owners reluctantly released slaves in the Jubilee, but regathered them again as slaves – to a certain death when the Chal-de'ans returned

<sup>68</sup> Likely these were two staffs – one for marking tithes with die, the other for hooking animals when necessary

<sup>69</sup> He was acting for God, so cleared out the old corrupt shepherds, but the flock may have longed for the ways of the older shepherds

<sup>70</sup> Prophetic of the end of Mes-si'ah's ministry, when he had finished saving the humble ones who were being wiped out by officious Judah. He cast off the rest of the flock – and at Ma-sa'da they did eat each other's children

⇒ If it is good in YOUR eyes, give [me] my wages; but if not, refrain.

– and they paid my wages: thirty [paltry] pieces of silver.<sup>71</sup>

<sup>13</sup>At that, Jehovah said to me:

- *Almighty God* (words of prophetic enactment) — writer

⇒ Throw it to the treasury – the ‘majestic value’ with which they have valued Me.

– accordingly I took the thirty pieces of silver and threw it into the treasury at the house of Jehovah. <sup>14</sup> Then I hacked in pieces my second staff – ‘Binders’ – in order to break the brotherhood between Judah and Israel. <sup>15</sup> And Jehovah said to me:

- *Almighty God* (words of prophetic enactment) — writer

⇒ Take for yourself the implements of a foolish shepherd, <sup>16</sup> for here I am letting [such] a shepherd rise up in the land. He will give no attention to the [sheep] being effaced, he will not attend the young one, and he will not heal the one being broken. <sup>72</sup> He will not supply the one standing still [alone and unsure], but he will eat the flesh of the fat one, and he will tear off their hoofs.

- *Almighty God* — Judah

◀ <sup>17</sup>Woe to my good-for-nothing shepherd who forsakes the flock! A sword will be upon his arm and upon his right eye. His arm will wither, and his right eye will without fail grow dim. <sup>73</sup>

*These last three chapters bear a resemblance to the book of Joel.*

*They are deeply prophetic over several times periods – whereas Daniel was not told what lay beyond the four wild beasts, these three chapters of Zech-a-ri’ah describe the fall of Jerusalayim to the Chal-de’ans, the death of the Christ., the fall of Jerusalayim to Rome, and the rise of New Jerusalayim – in differing orders.*

## 12

*This chapter belongs with the first 6 verses of the next, which provide the context to the prophetic last few verses of this chapter.*

*Judah protects Jerusalayim, and is richly rewarded. The feeble in Jerusalayim will be like David – the humble will accept the Christ, while its rulers execute him – but God will pour His spirit on people afterwards. People will mourn over the Christ, but more will mourn over the fall of Jerusalayim – all who survive its destruction by Rome*

### Jerusalem a Painful City To Associate With

- writer — Israel and Judah

- *Almighty God* — people of Israel

⇒ <sup>1</sup>“The weighty word of Jehovah concerning Israel:

is the utterance of Jehovah Who stretches out [the] heavens and lays the foundation of [the] earth and forms the spirit of man inside him.

<sup>2</sup>Here I am making Jerusalayim a boundary for trembling to all the peoples round about when they are in the siege against both Judah and Jerusalayim. <sup>3</sup>And it must occur in that day [that] I shall make Jerusalayim a burdensome stone to all the peoples; all those who burden themselves with her will themselves be gashed,<sup>74</sup> even though all the nations of the earth were to be gathered against her. <sup>4</sup>In that day,

is the utterance of Jehovah,

<sup>71</sup> Exodus 21:32 Price of a slave! Prophetic of Judas Is-car’i-ot ( Master ) Ca’ia-phas ( owner ) and murderous traditionalists ( bull ) – see Matthew 26:14 and Matthew 27:5

<sup>72</sup> Jeremiah 30:12; Ezekiel 34:2-6; Zechariah 11:16-17

<sup>73</sup> His secular power will fail, and his prophetic vision will not serve him

<sup>74</sup> See the scroll of E-ze’ki-el, where that prophet details denunciations against many nations for their part in the cruelty against Jerusalem

## Judah Strong by Defending Jerusalem

I shall strike every horse with bewilderment, and its rider with madness,<sup>75</sup> and I shall open My eyes toward the house of Judah, and I shall strike every horse of the nations<sup>76</sup> with blindness. <sup>5</sup> And the governors of Judah will say in their heart:

● Friends of Judah ———

↻ ‘May the inhabitants of Jerusalem be a strength to me – by Jehovah of Armies their God!’

<sup>6</sup> – in that day I shall make the governors of Judah like a fire-pot [on kindled wood] among trees and like a fiery torch in a row of newly cut grain,<sup>77</sup> and they will devour all the peoples round about on the right [hand] and on the left... while Jerusalem will remain inhabited in her [own] place, in Jerusalem.”

<sup>7</sup> So Jehovah will cause the tents of Judah to be saved first, so that the glory of the house of David and the beauty of the inhabitants of Jerusalem may not be magnified [not eclipse] over Judah. <sup>8</sup> In that day Jehovah will be a defence around the inhabitants of Jerusalem; and in that day the feeble one among them will become like David, and the house of David like God – like Jehovah’s angel<sup>78</sup> who is before them.<sup>79</sup>

<sup>9</sup> “And in that day I shall search to annihilate all the nations that are coming against Jerusalem...  
<sup>10</sup> And I will pour out upon the house of David and upon the inhabitants of Jerusalem the spirit of favour<sup>80</sup> and entreaties and they will look to the one<sup>81</sup> sa whom they pierced<sup>82</sup> x [stabbed, starved, reviled]. They will wail over him [The pierced “angel of Jehovah” (archangel Mi’cha-el)] as in the wailing over an only [son]; and grieve bitterly over him as the bitter grieving over the firstborn [son]. <sup>11</sup> In that day there will be great wailing in Jerusalem, like the wailing of Ha-dad-rim’mon [“Ha’ dad of the pomegranates”] in the valley plain of Me-gid’do.<sup>83</sup>

<sup>12</sup> Also<sup>84</sup> the [whole] land will mourn, each family by itself – the family of the house of David by itself, and their women by themselves; the family of the house of Nathan [the prophet] by itself, and their women by themselves; <sup>13</sup> the family of the house of Le’vi [priests] by itself, and their women by themselves; the family of the Shim’e-ites<sup>85</sup> by itself, and their women by themselves – <sup>14</sup> all the families that are left remaining,<sup>86</sup> each family by itself and their women by themselves.

## 13

Grief will end, false prophets will be destroyed by their parents – prophetic of grief over the Mes-si’ah fading, his followers deserting him at his death and denying him. Jerusalem will be refined, with just a few returning to seek God.

● writer ——— Israel and Judah

● Almighty God ——— Judah

← <sup>1</sup> In that day a well will be opened to the house of David and to the inhabitants of Jerusalem

<sup>75</sup> See Moses victory song Exodus 15:1; Compare with Haggai 2:22

<sup>76</sup> Hebrew reads “peoples” – plural – so not speaking of the people of Judah

<sup>77</sup> Through links to Jerusalem, Judah will become just as hard to contain - as strong and effective as Samson Judges 15:4-5

<sup>78</sup> Prophetic of the Mes-si’ah. The Mes-si’ah Jesus Christ (the archangel Mi’cha-el, whose name means “Who is like God?”) See Ezekiel 44:3 ( & fn ); Daniel 10:21 ( Jude 9 )

<sup>79</sup> These “feeble” are becoming strong through Judah’s renewed strength. Compare with 2<sup>nd</sup> Samuel 5:6 where David was ridiculed as too ineffectual to advance beyond the lame and the blind in his assault on the unconquered Jeb’u-sites

<sup>80</sup> Prophetic of Pentecost Acts 2; see Joel 2:28-32 ( contemporaneous account of these three chapters? ) and Isaiah 44:2-3

<sup>81</sup> TRANSLATION NOTE: the Hebrew reads מֵי – to ME, whereas a longer stroke would read לֵי – to HIM. The text is clearly speaking about the Christ, The one pierced here – who died – would seem to be whoever fell in the defence of Jerusalem, with Jerusalem showing great sadness. It could allude to the slain good king Jo-si’ah, who sought to include Judah and the remains of Israel with Jerusalem in a grand Passover. However the piercing is attributed to Jehovah’s angel, which would be Mi’cha-el – the Christ – the one standing in behalf of God’s people

<sup>82</sup> see John 19:36. “whom they...” – “they” being those touched with the spirit of favour – the Holy Spirit – to recognise that Jerusalem killed the Mes-si’ah, son of David.

<sup>83</sup> The wailing over good king Jo-si’ah who preserved the peacefulness & Holy celebrations in Jerusalem for a generation – see 2<sup>nd</sup> Chronicles 35:20-27. The Jews lamented their horrible mistake in the past, and knew that God’s prophecy of Jerusalem’s demise was now free to be enacted as the 1<sup>st</sup> century mourners would know that Christ’s prophecy of the destruction of the Temple and the Traditionalist way was certain to take place.

<sup>84</sup> A split in the mourning – some for the son Jesus Christ, but others for the fall of Jerusalem Luke 23:28-31

<sup>85</sup> Grandson of Le’vi

<sup>86</sup> This seems to point to after the fall of Jerusalem leading to Ma-sa’da – prophesied by the Christ after Jerusalem rejected him

for [the removal of] sin and impurity.

<sup>2</sup>And in that day,

is the utterance of Jehovah of Armies,

I shall sever the names of the carved grief idols from the land, and they will not be remembered anymore; and I shall cause the [false] prophets and the spirit of paganism to pass out of the land. <sup>3</sup> And it must occur [that] in case a man should “prophesy” again, then his father and his mother – the [very] ones who caused his birth – must say to him:

- parents, zealous for God’s ways — degenerate son

← ‘You will not live! because you have spoken falsehood in the Name of Jehovah.

and his father and his mother – the ones who caused his birth – must pierce him<sup>87</sup> because of his prophesying.<sup>88</sup>

<sup>4</sup>Thus the prophets will become ashamed in that day – each one of his vision in which he prophesies and so they will not wear a [proverbial] hair garment – as a means of deception.<sup>89</sup> <sup>5</sup>And he will say:

- — degenerate prophet

← ‘I am no prophet.<sup>90</sup> I cultivate the soil, because a man acquired me<sup>91</sup> x from my youth on.’

<sup>6</sup>And when one will assuredly say to him:

- one questioning the degenerate prophet — degenerate prophet (prophetically of Jesus Christ)

⇒ ‘What are these wounds [on your person] between your hands?’<sup>92</sup>

he will have to say:

← ‘Those with which I was struck in the house of my friends.’

- **Almighty God** — sword AGAINST God (prophetic)

← <sup>7</sup>Awake, O sword, against My shepherd, even against the valiant one who is My associate,

is the utterance of Jehovah of Armies.

Strike the shepherd,<sup>93</sup> and let those of the flock be scattered, but I shall restore My hand upon the lowly ones.

<sup>8</sup>And it must occur in all the land,

is the utterance of Jehovah,

that two parts in it will be cut off and expire; and the third part of it will be left over. <sup>9</sup>And I shall certainly bring the third part through the fire;<sup>94</sup> and I shall refine them as in the refining of silver, and test them as in the testing [for purity] of gold.<sup>95</sup> It – for its part – will call upon My Name, and I will answer it. I will say,

- **Almighty God** — third part of the people of the land

← ‘It is My people’

and it, in its turn, will say,

<sup>87</sup> Compare with Zechariah 12:10 – the righteous one whom they pierced.

<sup>88</sup> Jesus the final prophet for traditionalist Israel Matthew 21:33-41.

<sup>89</sup> A double meaning: firstly that Jesus was the last prophet of traditionalist Israel, and secondly that his followers – who were prophets, and bear the mark of the Christ – will be brutalised for their Christian ministry.

<sup>90</sup> Prophetic of the fleeing of the apostles Matthew 26:56 and Peter’s rejection denial of Christ Matthew 26:69-74

<sup>91</sup> Reminiscent of Amos, the lowly man who was God’s prophet. Speaking not of ownership, but of being the Son of Man – in reference to E-ze’kiel

<sup>92</sup> The wounds represent the sign of a disciple

<sup>93</sup> Dual meaning: the fall of Jerusalem to the Babylonians, and to the disciples of the Christ. See Matthew 26:31 and Mark 14:27

<sup>94</sup> Ezekiel 5:2-3

<sup>95</sup> Ezekiel 22:18

# 14

*The fall of Jerusalem in the 1<sup>st</sup> century is foretold, also New Jerusalem is foretold, with the surrounding nations bringing gifts to it – those nations which scourge God's people will be destroyed*

● writer — Israel and Judah

● **Almighty God** — people of Jerusalem

← <sup>1</sup> Look! A day of Jehovah is coming, and your spoil will be divided out in your midst. <sup>2</sup> For I shall gather all the nations<sup>97</sup> against Jerusalem for the war – the city will be captured, the houses be pillaged, and the women will be raped. Half of the city will go into the exile, but the remaining ones of the people will not be cut off from the city.

<sup>3</sup> Then Jehovah will go forth and war against those nations,<sup>98</sup> as in the day of His hostile fighting. <sup>4</sup> On that day, His feet will stand upon the Mountain of the Olive Trees [Mount of Olives] – facing Jerusalem from the east – and the Mountain of the Olive Trees must be split at its middle, from the east to the west. There will be a very great valley; and He will move half of the mountain toward the north, and half of it toward the south.<sup>99</sup>

● **Almighty God** — people loyal to the coming New Jerusalem

<sup>5</sup> And YOU [loyal] people will certainly flee to this valley of My mountains; because the valley of [the] mountains will reach all the way to A'tzel ["noble"] [near Jerusalem]. YOU will certainly flee just as YOU fled from the [earth]quake<sup>100</sup> in the days of King Uz-zī'ah of Judah.

– and Jehovah my God will certainly come... [and] all the Holy ones with Him.

<sup>6</sup> And in that day there will be no fleeting [precious] light – things will become settled; <sup>7</sup> it will become a day that [until then] is known to Jehovah [alone] – neither day, nor night – and it will become light at evening time! <sup>8</sup> And in that day living waters<sup>101</sup> will go forth from Jerusalem – half of them to the eastern sea and half of them to the western sea. It will occur in [both] summer and in winter. <sup>9</sup> And Jehovah must become king over all the earth; in that day Jehovah will become One [as One over the whole earth],<sup>102</sup> and His Name One.<sup>103</sup>

<sup>10</sup> All of the surrounding land of the Ar'a-bah – from Ge'ba to Rim'mon south of Jerusalem – will change and she must rise up and become inhabited in her place, from the Gate of Benjamin all the way to the place of the First Gate up to the Corner Gate, and [from] the Tower of Ha-nan'el all the way to the king's winepresses. <sup>11</sup> People will inhabit her; and there will be no more extermination, but [rather] Jerusalem will be safely inhabited.

⇒ <sup>12</sup> But this will be the scourge with which Jehovah will scourge all the peoples that strike against Jerusalem:

*Their flesh will rot away while standing upon their feet; and their eyes will rot in their sockets, and their tongue will rot in their mouth.*

<sup>13</sup> And in that day there will be great uproar [confusion] among them – caused by Jehovah; each will grab the hand of his companion [in association]... but his hand will rise up against the hand of his companion.<sup>104</sup>

<sup>14</sup> And Judah<sup>105</sup> will fight on behalf of Jerusalem, and the wealth of all the surrounding nations will certainly be gathered: gold and silver and garments in excessive abundance – <sup>15</sup> and so will be the

<sup>96</sup> After the change of direction – God's new stepping stone – those who are really Israel will be evident. Romans 9:6

<sup>97</sup> The traditionalist way was not merely cast off as replaced, but brutalised in every nation – just as traditionalism had persecuted Christians.

<sup>98</sup> ...those who attack true worship during Jesus' Revelation reign

<sup>99</sup> A division to protect God's people

<sup>100</sup> See the timing of the scroll of Amos

<sup>101</sup> John 4:10; Luke 13:29 compare with Ezekiel 47:1-12 Compare Revelation 22 - New Jerusalem

<sup>102</sup> Deuteronomy 6:4-5

<sup>103</sup> Prophetic of the extension of God's favour to the nations at the conclusion of Christ's ministry John 3:16-17; Acts 9:15-16. Compare New Jerusalem Revelation 21:2; Revelation 21:22-25

<sup>104</sup> See Judges 7:20-22 where the Mid'i-an-ites slaughtered one another in confusion at Gid'e-on's attack

<sup>105</sup> Unlike historical times, Judah is actively loyal to New Jerusalem – which is of a different nature from the earth.

scourge *[plundering]* of the horse, the mule, the camel, and the male ass, and every sort of domestic animal that happens to be in those camps – *[just]* like this scourge.

<sup>16</sup> And as regards everyone who is left remaining out of all the nations that come against Jerusalem, they will go up from year to year to bow down to the King – Jehovah of Armies – and to celebrate the festival of the booths! <sup>17</sup> And whoever – out of the families of the earth – refuses to come up to Jerusalem to bow down to King Jehovah of Armies, no rain will pour upon them. <sup>18</sup> If the family of *[Jews in]* Egypt does not rise and does not come, there shall be none upon them – the scourge with which Jehovah scourges the nations will occur on those *[Jews]* that do not come up to celebrate the festival of the booths. <sup>19</sup> This will become “the sin of Egypt” – and the sin of all the nations that do not come up to celebrate the festival of the booths.

<sup>20</sup> In that day there will be:

**‘Holiness belongs to Jehovah!’**

upon the bells of the horse, and the cauldrons in the house of Jehovah will become like the sprinkling bowls before the altar.<sup>106</sup> <sup>21</sup> Every wide-mouthed cooking pot in Jerusalem and in Judah must become something Holy to Jehovah of Armies, and all who sacrifice must come in and take from them and boil *[their sacrifice]* in them.<sup>107</sup>

...and in that day – there will no longer be a Ca’naan-ite<sup>108</sup> in the house of Jehovah of Armies.

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<sup>106</sup> The finest quality – both in utensils and in Holiness – will become widespread ( due to the spread of Holiness amongst the people ) that gold will be the new standard quality for horses’ bells and coarse cooking pots!

<sup>107</sup> Exodus 19:5-6

<sup>108</sup> ( Ezekiel 44:9 ) Reference to God’s command in Deuteronomy 7:1 – which was not accomplished after the deaths of Moses and of Joshua. How long it will have taken for this to be fulfilled!



# Malachi

1

*Mal'a-chi gives God's condemnation of the people of Israel, who have become complacent and forgotten that God loves them – even openly questioning it. He condemns the priests at the temple who have polluted His altar and temple – who are charging people to offer sacrifices, leaving the altar unlit, accepting poor quality animals for sacrifice – then calling the table of Jehovah despicable, while offering broken animals themselves for their own sacrifices. God declares that He will be honoured among all the nations – yet these, His people, do not honour Him*

<sup>1</sup> The portentous word of Jehovah concerning Israel by means of Mal'a-chi [*"My messenger"*]:<sup>1</sup> <sup>λ</sup>

● *Mal'a-chi* — Israel

● *Almighty God* — Israel

⇒ <sup>2</sup> I have loved YOU people,

says Jehovah,

but YOU have said:

● *Almighty God* — Israel

↔ 'In what way have You loved us?'

↔ Was not E'sau [*the 1st born*] the brother of Jacob?

is the utterance of Jehovah.

but I favoured Jacob, <sup>3</sup> and hated E'sau,<sup>λ</sup> and laid his mountains waste and his inheritance to the jackals of [*the*] wilderness. <sup>4</sup> [*And*] whereas E'dom keeps saying:

● *E'dom* —

↻ 'We have been shattered, but we shall return and build [*the*] devastated places',

this is what Jehovah of Armies has said:

● *Almighty God* — E'dom

↩ They – for their part – will build; but I for My part shall tear down. And people will certainly call them

'the territory of wickedness'

and

'the people with whom Jehovah is enraged'

to time indefinite. <sup>5</sup> And YOUR eyes will see [*it*], and YOU yourselves will say [*with a different heart*]:

● *Almighty God* — Israel

↩ "May Jehovah be magnified over the territory of Israel."

● *Almighty God* — unconscientious priests of Israel

⇒ <sup>6</sup> A son will honour [*his*] father; and a servant his master. So if I am a Father, where is the honour to Me? And if I am Master, where is the fear of Me...

says Jehovah of Armies,

<sup>1</sup> Linked to the talk of what a messenger is *Malachi 2:7*

“...O YOU priests, who despise My Name! But YOU have asked:

- *Almighty God* ——— *unconscientious priests of Israel*

↔ ‘In what way are we despising Your Name?’<sup>2</sup>

↔ <sup>7.</sup>[By] presenting polluted bread upon My altar.

And YOU have said:

↔ ‘In what way have we polluted You?’

↔ By YOUR saying:

- ——— *unconscientious priests of Israel*

↻ ‘The table of Jehovah is worthless.’

<sup>8.</sup> and when YOU present a blind [animal] for sacrificing:

➤ ‘...there is nothing wrong with it.’

and when YOU present a lame [animal] or a sick one:

➤ ‘...there is nothing wrong with it.’

⇒ Bring it near, please, to your city governor! will he find pleasure in you, or will he receive you kindly...?

Jehovah of Armies has said.

⇒ <sup>9.</sup> So now, I [Mal’ a-chi] beg YOU, soften the face of God, so that He might be gracious to us.

...this [current disapproved state before Me] has resulted from YOUR hand... will he [that city governor] receive any of YOU men kindly?

Jehovah of Armies has said.

⇒ <sup>10.</sup> Also, who among YOU will neither lock the double-doors nor [bother to] light My altar – unless he is paid to do so! I have no delight in YOU,<sup>3</sup>

Jehovah of Armies has said,

and I shall not accept the gift offering from YOUR hand.

<sup>11.</sup> For from the sun’s rising even to its setting My Name will be great – among the nations – and sacrificial smoke will be made in every place: a presentation will be made to My Name – a clean offering – because My Name will be great among the nations,

Jehovah of Armies has said.

<sup>12.</sup> – but YOU men profane Me by YOUR saying:

- ——— *unconscientious priests of Israel*

↻ ‘The table of Jehovah is polluted and its produce and its food is despicable.’

<sup>13.</sup> and YOU have said:

↻ ‘O how wearisome it is!’

and YOU have sniffed indignantly at it

Jehovah of Armies has said.

...yet YOU bring something torn away [from an animal’s jaws], and the lame one, and the sick one – yes, YOU – personally – have brought [it] as a gift! How can I accept it from YOUR hand?

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<sup>2</sup> See the consequences for this same attitude in *Matthew 25:41-46*

<sup>3</sup> Serious – it seems that the altar was not kept constantly offering to Jehovah, but was left to go out until someone paid for the sacrifice

Jehovah has said.

<sup>14</sup>...but [rather] cursed is the deceiver who – when there is a male animal in his drove – he [instead] makes a vow and sacrifices a castrated one to Jehovah.

For I am a great King,

Jehovah of Armies has said

and My Name will be revered – among the nations.”

## 2

*Mal'a-chi tells how God is casting dung on future generations because of the attitude of the current ones, who have completely turned aside from the Le'vi-tical way. They divorce and maltreat their wives so easily – taking foreign wives to themselves, polluting the priesthood with foreign children. Most of all, their attitude is nauseous – contending with every criticism. This is why the future generations will have dung heaped upon them... until the reconciliation with the Christian followers. God has made a tacit distinction between those there who follow Him, and those there who do not.*

● Mal'a-chi — Israel

● Almighty God — unconscientious priests of Israel

← <sup>1</sup>“And now this commandment is to YOU, O priests:

← <sup>2</sup>“If YOU will not listen, and if YOU will not lay [it] to heart to give glory to My Name

Jehovah of Armies has said,

I shall also certainly send the curse <sup>λ-1-3</sup> [of E'sau] upon YOU,<sup>4</sup> and I will curse YOUR blessings.<sup>5</sup> Moreover I have [already] cursed the [covenant] blessing, because YOU are not laying [it] to heart.”

<sup>3</sup>Look! I am rebuking the [sown] seed on YOUR account, and I will scatter dung upon YOU – the dung<sup>6</sup> of YOUR festivals – and YOU will be carried off with it. <sup>4</sup>And YOU will certainly know that I have sent this commandment to YOU in order that My covenant with Le'vi [for a priesthood] may continue,”

Jehovah of Armies has said.

<sup>5</sup>My covenant with him<sup>7</sup> was [one] of life and of peace, and I kept giving them to him with [similar] awe [for him to have upon himself] like the awe he had toward Me – yes, he prostrated himself because of My Name. <sup>6</sup>The very law of truth was in his mouth, and no unrighteousness was found on his lips. He walked with Me – in peace and in uprightness – and he turned back many from error – <sup>7</sup>for the lips of a priest should keep knowledge, and people should seek [the] law from his mouth, for he is the messenger <sup>8</sup> λ-1-1 of Jehovah of Armies.

← <sup>8</sup>But YOU men – YOU have turned aside from the way. YOU have caused many to stumble in the Law. YOU have corrupted the covenant of Le'vi,

Jehovah of Armies has said,

<sup>9</sup>therefore I also, for My part, shall certainly make YOU despised and low before all the people, because YOU are not keeping My ways but are showing partiality in [applying] the Law.

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<sup>4</sup> Malachi 1:3 – E'sau the 1<sup>st</sup> born cursed, the 2<sup>nd</sup> child loved. The priests must have wondered how this curse could be enacted, but it was on a grand scale: prophetic of the birth of Christianity. Because of its rebelliousness and despising attitude, the firstborn – Judaism – to be despised in favour of Christianity, but not forever. God will reconcile both as brothers together in unity in His service

<sup>5</sup> Israel had the blessings by their being God's people, upon their harvests, their festival periods, their crops and animals.. Genesis 27:36

<sup>6</sup> Hypocrisy, which will be seen on the faces of the people, which is a sign that they have broken God's cherished covenant with Le'vi ( v 4 )

<sup>7</sup> Le'vi the son of Jacob was belligerent – slaughtering cruelly with Sim'e-on – but this refers to the sons of Le'vi who stood their ground for Jehovah when the rest of the exodus chose silence over the rebellion of the golden calf while Moses was receiving the Ten words

<sup>8</sup> Source of the title of the book: 'Mal'a-chia' means 'messenger'. This shows that the messengers – the Le'vi-tical priesthood – have messengers sent to them, and they are whomsoever God decides

- *Mal'a-chi* ——— *Judah and Israel, especially the unconscientious priests*

⇒ <sup>10</sup> *Is there not one Father<sup>9</sup> to us all? has not [the same] one God created us? Why do we keep dealing treacherously with one another so as to profane the covenant of our forefathers? <sup>11</sup> Judah has dealt treacherously and has committed an abhorrence in Israel and in Jerusalem, for Judah profaned the temple of Jehovah – which He has loved! – and married the daughter of a foreign god!<sup>10</sup>*

<sup>12</sup> *Jehovah will cut off each one that does it and [presumes to] present a gift offering to Jehovah of Armies [as if nothing is wrong] – [both] the initiator [one aroused by her] and the follower [one who responds to her presence in the temple] – from the tents of Jacob.<sup>11</sup>*

⇒ <sup>13</sup> *And this is the second thing that YOU people do: covering the altar of Jehovah with tears and weeping and sighing [moaning over the duties of the Law], so that He no longer turns His face toward your offering, nor accepts it from YOUR hand. <sup>14</sup> Yet YOU have said:*

- *Almighty God* ——— *unconscientious priests of Israel*

↔ *'For what reason?'*

↪ *For this reason: that Jehovah has borne witness between you and the wife of your youth – with whom you have dealt treacherously,<sup>12</sup> although she is your partner and the wife of your covenant. <sup>15</sup> And did He not make them one [flesh] that He might have spiritual children [through them]?<sup>13</sup> And why? [because] the one [flesh]<sup>14</sup> was seeking the seed of God. Therefore YOU must certainly guard yourselves respecting YOUR spirit, and do not deal treacherously with the wife of your youth. <sup>16</sup> For Jehovah the God of Israel said He hates a divorcing*

- *Almighty God* ——— *people of Israel*

↪ *He covers over violence with his "garment" [wife],<sup>15</sup>*

*Jehovah of Armies has said.*

*therefore YOU must guard yourselves respecting YOUR spirit, and YOU must not deal treacherously.<sup>16</sup>*

<sup>17</sup> *YOU people have wearied Jehovah by YOUR words, yet YOU say:*

- *Almighty God* ——— *unconscientious priests of Israel*

↔ *'In what way have we made [Him] weary?'*

↪ *by YOUR saying:*

- ——— *unconscientious priests of Israel*

↻ *'Everyone that is doing bad is good in the eyes of Jehovah',*

*and*

↻ *'He Himself has taken delight in such ones. Otherwise, where is the God of justice?'<sup>17</sup>*

### 3

*Mal'a-chi foretells of John the Baptist – the messenger preparing the way for the Christ. The Christ will refine the priesthood – discarding what is waste and refining what holds promise. The dross is shown to be obtuse, lying, fashioning their own gain, seeing the pursuit of God's ways as 1,000 years out of date – unprofitable! But some hear the*

<sup>9</sup> Speaking of God – the Father of all *Isaiah 63:16* – rather than Abraham

<sup>10</sup> It seems some were leaving their Jewish wives to take foreign wives – see verse 14

<sup>11</sup> *Matthew 15:13-14*

<sup>12</sup> It seems the men fabricated reasons to be unfaithful or even to divorce their wives when they had grown tired of them

<sup>13</sup> See *Genesis 2:18-24* and *Genesis 3:15*

<sup>14</sup> Personified in John the Baptist, whose whole mission of baptising was so that the seed would be identified *Galatians 3:19*

<sup>15</sup> Blames his bad ways on his wife ( colloquially: his "garment" )

<sup>16</sup> Treating God as non-existent *Jeremiah 5:11-12* and taking foreign wives *Hosea 5:7*

<sup>17</sup> This seems to imply that a Le'vite is always forgiven, because he is a Le'vite and no-one can take his place – see the quandry of Kings Jo'ash and Jo-si'ah *2<sup>nd</sup> Kings 12*; *2<sup>nd</sup> Kings 22* when rebellious priests retained the silver which had been donated to repair the temple.

messenger Mal'a-chi and contemplate the good way, and God begins a scroll of remembrance for them – promising that they are treasured, and will become part of a future treasure with good and approved people of the future

- Mal'a-chi — Israel
- **Almighty God** — those who are seeking God's spirit
- "seed of God" – the Mes-si'ah — <sup>18</sup>

↳ <sup>1</sup> Look! I am sending my messenger, and he must clear up a way before me.<sup>19</sup>

...and suddenly the [true] Lord whom YOU seek will come to his temple – the messenger of the covenant in whom YOU are delighting. Look! he will certainly come,

Jehovah of Armies has said.

<sup>2</sup> But who will endure the day <sup>2α</sup> of his coming, and who will stand [by him] when he appears? For he will be like the fire <sup>2β</sup> of a refiner and like the lye of laundrymen.<sup>20</sup> <sup>3</sup> He shall sit as a refiner and cleanser of silver and shall purify [remove the dross from] the sons of Le'vi; and he must clarify [sieve] them like gold and silver, so that they become people presenting a gift offering to Jehovah in righteousness... <sup>4</sup> – then the gift offering of Judah and of Jerusalem will actually be gratifying to Jehovah, as in the days of long ago and as in the former years...

<sup>5</sup> ...And I will come near to YOU people for the judgement, and I will be a swift witness against the sorcerers, and against the adulterers, and against those swearing falsely, and against those acting fraudulently – with the hired worker in his wages, with [the] widow and with [the] fatherless boy – and those turning away the foreign lodger [from what is permitted him] – but [in the face of all this] do not [who delight in God's messenger] fear Me,

says Jehovah of Armies.

<sup>6</sup> for I am Jehovah, I have not changed – that is why YOU sons of Jacob have not come to YOUR finish.

⇒ <sup>7</sup> From the days of YOUR forefathers YOU have turned aside from My regulations and have not kept [them].

"Return to Me, and I will return to YOU"



Zechariah 1:3  
**Almighty God** — obstinate sons of Jacob

Jehovah of Armies has said, but YOU have said:

- **Almighty God** — obstinate sons of Jacob

↔ 'In what way shall we "return"?'

↳ <sup>8</sup> Will a smirking man rob God? yet YOU are robbing Me!

and YOU have said:

↔ 'In what way have we robbed You?'

↳ In the tithes and in the contributions. <sup>9</sup> YOU are cursed<sup>21</sup> with the curse,<sup>22</sup> <sup>2-1-3</sup> for YOU are robbing Me – even the entire nation.<sup>23</sup>

↳ <sup>10</sup> Bring all the tithes into the storehouse, that there may be food in My house; and test Me

<sup>18</sup> See Malachi 2:15

<sup>19</sup> Promise of greater fulfilment of pattern of Exodus 23:20 Having spoken of the one loyal one in Jerusalem at that time, now God tells that it is a prophetic pattern – for God's representative, the "true Lord", the Mes-si'ah. The messenger is John the Baptist. See Matthew 11:10. "his temple" - which John the Baptist loves, the one seeking God's seed. Compare with Revelation 5:10-13

<sup>20</sup> See Mark 9:3

<sup>21</sup> See the consequences for this same attitude in Matthew 25:41-46

<sup>22</sup> Malachi 1:3 – E'sau the 1<sup>st</sup> born cursed, the 2<sup>nd</sup> child loved

<sup>23</sup> It seems to mean that the whole nation is suffering with poor harvests because the priests are robbing God in the tithes

out now in this respect

Jehovah of Armies has said

whether I shall not open the floodgates of the heavens to [all] YOU people and actually empty out upon YOU a blessing until there is no more room [to store it].

<sup>11</sup> And I will rebuke the devouring one [pests] for YOU, and it will not ruin the fruit of the ground for YOU, nor will YOUR vine in the field cast its fruit too early,

Jehovah of Armies has said,

<sup>12</sup> and all the nations will declare YOU upright, for YOU will become a land of delight

Jehovah of Armies has said.

● **Almighty God** ——— obstinate sons of Jacob

← <sup>13</sup> YOUR words have been obstinate against Me,

Jehovah has said, but YOU have said:

↔ 'What have we spoken against You?'

↔ <sup>14</sup> YOU have said:

● *obstinate sons of Jacob* ———

↻ 'It is of no value to serve God. And how did it profit us when we kept His obligation by having walked dejectedly before Jehovah of Armies?'

<sup>15</sup> So now, we declare the presumptuous people happy – moreover the wrongdoers have been up-built! They tested God out and keep getting away [with it].<sup>24</sup>

<sup>16</sup> At that time, those who feared Jehovah spoke with one another, and Jehovah paid attention and listened. And a scroll of remembrance was begun to be written up before Him, listing those who feared Jehovah as well as those thinking upon His Name.

● *Mal'a-chi* ———

● **Almighty God** ———

← <sup>17</sup> "And they [those written in the scroll of remembrance] will certainly become Mine,

Jehovah of Armies has said:

for the day <sup>λ-3-2</sup> when I create a special property.<sup>25</sup> And I will show compassion upon them, just as a man shows compassion upon his son who is serving him...

● **Almighty God** ——— people in the scroll of remembrance

⇒ <sup>18</sup>...and YOU people will return and see [the distinction] between a righteous one and a wicked one, between one serving God and one who has not served Him.

## 4

*The dawn of the Mes-si'ah foretold, the trampling of the wicked by the righteous – shown as the ascent of righteousness, rather than a battle – and the promise that the great prophet E-li'jah will come first.*

● *Mal'a-chi* ———

● **Almighty God** ——— people in the scroll of remembrance

← <sup>1</sup> For, look! the day <sup>λ-3-2</sup> is coming that burns like the furnace,<sup>λ-3-2</sup> and all the presumptuous ones and all those doing wickedness must become as stubble,<sup>26</sup> and that approaching day will certainly devour them

<sup>24</sup> Psalm 73:12-13

<sup>25</sup> Astonishingly beautiful! These ones are not only favoured, but will have a future with others when God brings future beautiful things to fruition

<sup>26</sup> See Matthew 3:12

Jehovah of Armies has said,

so as to leave them neither root nor bough. <sup>2</sup> But the sun of righteousness will shine forth on YOU who fear My Name, with healing in its wings – and YOU will actually come forth and skip about like calves in their stalls. <sup>3</sup> YOU people will tread down [the] wicked ones, because they will become as ash under the soles of YOUR feet in the day <sup>λ-3-2</sup> that I do this,

Jehovah of Armies has said.

◀ <sup>4</sup> Remember the law of My servant Moses which I commanded him in Ho'reb – the laws and judicial rulings for all Israel.

<sup>5</sup> Look! I am sending E-li'jah the prophet<sup>27</sup> to YOU people [imminently] before the coming of the great and fear-inspiring day of Jehovah. <sup>6</sup> And he will restore the heart of fathers back toward sons, and the heart of sons back toward fathers – lest I come and strike the [whole] land with a curse.<sup>28</sup> <sup>λ-1-3</sup>

— End of the Hebrew Testament —

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<sup>27</sup> John the Baptist – see also the transfiguration *Matthew 17:1-5* and the apostles' question about E-li'jah *Matthew 17:10* and *Luke 1:16-17*

<sup>28</sup> ( the curse of E'sau *Malachi 1:3* – E'sau the 1<sup>st</sup> born cursed, the 2<sup>nd</sup> child loved. ) In Mt. Ho'reb, Jehovah gave Moses the ten words and declared that it was according to these that He would make a covenant with Israel ( *Exodus 34:27* ) In the same way, John the Baptist prepared the way, so that those who took notice of him – repenting in advance of the Christ, and acknowledging his identifying of the Christ – would avoid the curse which would otherwise come



## Glossary of Terms

### Markers denoting some feature of the text

- Almighty God – not Jesus – as evidenced by the 12<sup>th</sup> century Hebrew text of the New Testament
- ρ proverb or saying
- rhet rhetorical statement
- ⚡ prophetic of the Mes-si'ah
- sa scribal anomaly
- sotvoc Soto voce textural comment or explanation inserted by the writer

### Notes on terms and phrases

- r1 “life” in this context means “lives”  
the generations of one’s line which follow, beginning with one’s existing family. Its use implies a blessing on future generations – and on the longevity of one’s name – due to good actions in the individual in question
- r2 “bereaved”  
often means orphans, but in some cases anyone who is lonely and vulnerable through their loss of family head: a widow, an orphan.
- r3 “kidneys”  
a term often used to express the thoughts or mind, inner self.
- r4 “house” – a family line
- r5 “gate”  
typically the gate to the town or city, a place where a Le’vite judge would sit to hear cases as they are brought to him. A place where wise people sit – a sign of their esteem in the eyes of the city people – not a place for fools.
- r6 “master” – husband by choice.  
This is historically and culturally lost to a great extent, but a “master of evil schemes” is someone who has actually been attracted to and wooed and pursued and married evil schemes, because of his love for them – far worse than a “bad marriage” to an unworthy wife.
- r7 “days like a shadow”  
the implication is one of gently fading away at the end of one’s life
- r8 “under the sun”  
wearisome life in fruitless toil outside of the garden of Eden.
- r9 “evil net” – for catching fish.  
Not a net used in a boat for immediate catches, but one lain out at night which traps the fish.
- r10 “daughters of Jerusalem”  
A phrase used by the Shu’lam-mite – taken as a prospective bride for Sol’o-mon – to the other chosen young women. The Shu’lam-mite is dark skinned – possibly Nu’bian, beautiful, a worker in the field and the hot sun – whereas her companions there are more refined, from good houses in the land. They despise her for being black, so in turn she calls “daughters of Jerusalem” – a term of aloofness and isolation, since its inhabitants now had the temple and were land-linked to David’s city on Zion, some of the people had become aloof and snobbish.
- r11 “land flowing with milk and honey”  
a term to inspire genuine delight of the promised land
- r12 “pass through the fire”  
burning alive (a person) as a sacrifice to a false god. Forbidden in the Law ( *Deuteronomy 18:10* ) but practiced by A’haz of Judah *2<sup>nd</sup> Kings 16:3* and others *2<sup>nd</sup> Kings 17:17* including Ma-nas’sah ( *2<sup>nd</sup> Kings 21:6*; *2<sup>nd</sup> Chronicles 33:6* ) – greatly criticised by Jehovah ( *Jeremiah 32:35*; *Ezekiel 20:31* ) but thoroughly outlawed by good King Jo-si’ah *2<sup>nd</sup> Kings 23:10*. It was believed that the screams of a first-born child would be the most pleasing call to awaken the attention and favour of pagan gods.
- r13 “footstool”  
Term for the temple, God’s foothold on earth. King David yearned to build a temple for God for His “comfort”, that is, a sign that He was respected *1<sup>st</sup> Chronicles 28:2*; *Psalms 99:2-5*; *Psalms 132:7* – but after the rebellious nature of His people, that prized temple was shown to have been more respected and treasured in the minds of the people than was God. When the rebuke promised under the Law came, the temple was not spared – proof that a people could not inflict conditions of protection upon God – and God dismissed both the temple and Zion as

being special. Instead, He promised through the prophet Isaiah that the whole earth was His footstool *Isaiah 66:1* and this prophesied the future inclusion of Gentiles into His flock, followed by a New Jerusalem which would fill the earth

- r14 “land of / toward the north” – land of Godlessness.  
This represents the region of Ma’gog, a people who are only once mentioned in the Hebrew scriptures, since they have absolutely no interest nor contact with God’s ways. These are to feature as the last ones who resist in the vision of *Revelation 20:7-8*
- r15 “dusky people”  
Possibly the Scenite Arabians. Alternatively, the darken skinned – mixed races, possibly covered up with mixed cloth *Leviticus 19:19* – their attire to survive sand and sun in the daytime travel, possibly a reference to their communities which only came alive in the evening when they had completed the day’s travel
- r16 “bending down” or “inclining”  
this is when God sees the iniquities of people, yet instead of giving denunciation he stoops through that putrid layer in order to encourage and advise, in the manner of a father intervening with a wayward child.
- r17 “the land must pay off its Sabbaths”  
note that the land was effectively a victim of forced labour by the people, so to “pay off” was to literally take an enforced rest for 70 years! Not a burden or onerous payment at-all! Fulfilled at the fall of Jerusalem through Neb-u-chad-rez’zar – see *2<sup>nd</sup> Chronicles 34:14*; *2<sup>nd</sup> Chronicles 36:17-21*
- r18 “Jehovah of Armies”  
a term used for God when speaking of His strong action, rather than His prophecy, His teaching, or His compassion
- r19 “Jerusalem” the city, rather than “Jerusalayim” – greater Jerusalem  
Jerusalayim includes the city of Jerusalem on Mount Mo-ri’ah and the city of David on Mt. Zion. It is a terms for both of these as one – Jerusalem and its Kingly portion – and is used in the Hebrew more often than the term “Jerusalem” which refers only to the city of Jerusalem (this only occurs in the scrolls of Ezra and of Daniel). The Hebrew words are identical, but with different vowel markings – absent in the original scrolls, but inserted appropriately according to Jewish scholars
- r20 “virgin daughter” of a country.  
The notion is that the country is stable, has achieved and is wealthy enough to raise a child without being oppressed. The virgin daughter is one who is being groomed, gently raised, acquiring a fine status ready for when she has children herself – perhaps a satellite city or region. The phrase is often used when discussing the fate of such hubris-laden nations – that their cherished virgin daughter will not marry, but be ravished – and her child not a kingdom or alliance, but a fated and illegitimate mongrel.
- r21 occasional underlying text is *plural* – of majesty – but written here as singular for the single object
- r22 “city of refuge”  
A place for the accidental manslayer to flee to, a place of safety from an avenging relative. There were 6 proposed cities of refuge: Moses set up the first three Be’zer, Ra’moth in Gil’e-ad and Go’lan in Ba’shan to the East of the Jordan. Afterwards to the West there came Ke’desh-Naph’ta-li (in Gal’i-lee), She’chem, Kir’i-ath-Ar’ba (He’bron) – 6 cities
- r23 “utterance of Jehovah”  
God would speak face to face with Moses, and spoke through the priests when Israel’s leaders inquired of Him. However, when the priesthood itself became degenerate, God would give an “utterance” – a whisper through a prophet of through a loyal priest – no longer through the direct route of the priesthood. This would come in a dream or a waking vision, or through a Divine messenger. The priesthood remained in place, but providing guidance came through those (most often non-priests) of good heart who sincerely loved Him and yearned for His way. Wherever the phrase “utterance of Jehovah” appears, it means this guidance as given through a prophet.
- r31 “Days of Noah”  
The days of Noah were a time when the world was “filled with violence”, but the world had been so for a long time. Certain of Adam’s line had dubious names which illustrated their lack of love for God, Cain had murdered his brother, and La’mech had declared himself to be ten times worse than Cain.  
However the real issue was the Neph’i-lim. Rebellious angels wished to usurp the physical creation project, but did not have the power to create life, so some conspired to come to earth and take over the bodies of some of the men (and possibly women) and manipulated the circumstances of a natural human conception to produce a race of giant bullies to dominate the earth. These Chimerae – or hybrids – were human in form, but their nature corrupted by the

angelic interference – not through possession, but through altering how the conception was allowed to be influenced before birth.

In Jesus' day, he describes the time of the end as just like the days of Noah – this is linked closely with his words to Nic-o-de'mus regarding the copper serpent. Just as rebellious angels came to disturb the earth – akin to the serpents which bit the Hebrews in the wilderness – so the servant of God, the Christ came to heal the disturbance – the copper serpent which brought healing.

r32 “The Good News (Gospel)”  
The news that people of all the nations can be declared righteous due to faith (see *Isaiah 61:1-2*). This was declared to Abraham, after he was declared righteous – not by works, but by faith in God. *Galatians 3*. The gospels of Matthew, Mark, Luke and John are each their depictions of this, as exemplified in the life of the Mes-si'ah

r33 Abyss = womb  
see Joseph's blessing from Israel *Genesis 49:25*, also *John 3:3* says that traditionalists are in the abyss

r34 e.g. “heaven and earth might pass away”  
Often seen as an hyperbolae  
The rulers are seen as heaven, and the Jews called the Gentiles “al Ha-aretz” – people of the earth. The Law was fulfilled in the Christ, and in handing the new covenant to his ordinary disciples and opening the way for Gentiles *John 3:16-17* so with those two things “the heavens and the earth” did pass away. This term is sometimes used to refer to the wayward people therein *2<sup>nd</sup> Peter 3:7* – see God's words of comfort to distraught Jews in *Isaiah 51:6*

r35 “Son of David”  
see fn to *Psalms 110* and *1<sup>st</sup> Kings 5:3*, which identify David in the role of God and Jesus Christ in the role of the Son of David – the temple-builder: Sol'o-mon

r36 Loaves of Presentation  
these were twelve loaves of bread placed before Jehovah. They were arranged in two rows of six – the twelve corresponding to the twelve tribes of Israel. They remained before the sanctuary of Jehovah (Holy of Holies) for seven days, after which they were moved to the temple at large, where only the priests could eat them.

r37 Paralytic  
a weakness, usually down one side, probably as a result of a stroke

r38 “wild beast” of Revelation  
There are 4 beasts in Revelation:

- 1) the wild beast which ascends from the abyss –  
- this is undescribed physically, but is the embodiment of anti-christianity. It is formed by a powerful rebel angels or group of angels, which had acted very badly in the past – thus they were placed in the abyss.
- 2) wild beast from the sea  
a human organisation borne of the turbulence of ordinary people (see *Isaiah 57:20* – “the wicked are like the sea that is being tossed, when it cannot calm down, the waters of which keep tossing up mud and mire.”), which is representing the wild beast
- 3) wild beast from the earth  
a human organisation for ruling classes, which is representing the wild beast  
- a 2 horned wild beast – false prophet – created by rebel angels
- (3b) molten image of the (2<sup>nd</sup>) wild beast.
- 4) scarlet coloured wild beast  
a depiction of the character of the wild beast.

These are essentially aspects of the wild beast from the abyss – see how the 5<sup>th</sup> plague is poured on the throne of the wild beast is poured onto the throne of the adversary. The image of the wild beast is an image of the beast from the sea, which is itself a portrayal of the wild beast of the abyss

r39 Traditionalist, Traditionalist era  
the era of Judaism which preceded the Christ, particularly those people steeped in man-made doctrine and tradition, most particularly those intransigent to God's Mes-si'ah

r40 Mik'tam / Al-tas'chith  
“an engraving”, “do not destroy”  
Mik'tam is attached to certain psalms – often associated with King David fleeing from Saul. David carved messages into the rocks where he was hiding, and Saul's men would read David's plea for conciliation toward God. However Saul had hired “indian trackers” – E'dom-ites – to find David, and evidently ordered them to destroy these Hebrew messages before any of Saul's men could read them...

...so David marked some of them “Al-tas’chith” – an Ar-a-ma’ic word which the non-Hebrew reading E’dom-ites *could* understand – which reads “do not destroy”. The hope was that they would read this as a sign that the message was important, and so there was a chance that Saul or his men would read it.

r41 Lillies / Lily of Reminder  
Musical trumpets, rather than those for sounding an alert.

r666 666 – or 660 incised as a brand  
There are many suggestions for the meaning of this, including the names of despotic world leaders ranging from the 1<sup>st</sup> to the 20<sup>th</sup> centuries.

The number could refer to the 66 sons of Israel – not of Joseph’s line *Revelation 7:8* – who left the Promised Land to travel for Egypt *Genesis 46:26*; *Romans 9:6*. It could refer to the sixth commandment “You must not kill” – implying that the number reflects God’s disapproval.

It could also be a negation of God’s order of things: 7 seals, 7 trumpet blast and 7 thunders.

Alternatively it could refer to the voluntary offering of the people under Ne-he-mi’ah – post-Babylonian release – when the temple was being rebuilt on the threshing floor of Or’nan. The area was purchased for 600 shekels weight of gold *1<sup>st</sup> Chronicles 21:25*. For support, the people would provide their tithe – or 1/10<sup>th</sup> – for the priests and 1/10<sup>th</sup> of a 1/10<sup>th</sup> *Nehemiah 10:32-39* to supply the house of God with food – symbolically 666 in total. The symbolism would be that the entire extra voluntary offering of God’s people on returning to rebuild the temple in Jerusalem – including its tithes – were to be given to the wild beast, effectively stealing food from the mouth of God.

rP “Phaenomena” by Aratus

*This is the poem from which the apostle Paul quoted to the Ep-i-cu-re’an and the Sto’ic philosophers in Acts 17:28*

“With Jove we must begin, nor from Him rove;  
Him always praise, for all is full of Jove!  
He fills all places where mankind resort,  
The wide-mouthed sea and every sheltering port.  
Jove’s presence fills all space, upholds this ball [the earth]  
All need His aid – His power sustains us all.  
*For we His offspring are*, and He in love  
Points out to man his labour from above:  
Where signs unerring show when best the soil  
By well-timed culture shall repay our toil...”

