

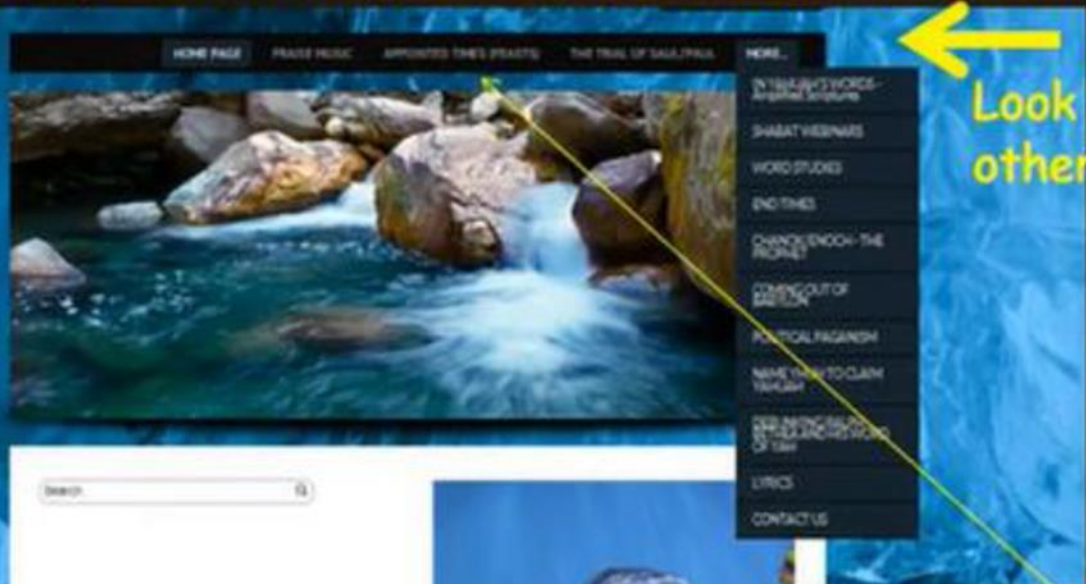
The Day of Yahuah

Yom Kippurm 2018 Part 2

9/15/2018




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2016

YOM KIPPUR

A JOURNEY
BEYOND
TIME
AND
SPACE

9/15/2018

3

2017



YOM KIPPUR-DAY OF RECONCILIATIONS 2017
YAHUAH BALANCES THE SCALES

YOU

TORAH



Psalms 32:1

By David. --An
Instruction. O the
happiness of him whose
transgression *is* forgiven,
Whose sin is covered.

Psalms 32:2

O the happiness of a
man, To whom
Yahuah finds no
iniquity, And in
whose spirit there is
no deceit.

Created for
a Purpose

9/15/2018

8/20/2017

This year we are going to try and take a look into the future by seeing what Yahuah had to say in the past about the day of reconciliations and what is coming in the Day of Yahuah. Today we pick up in the book of Yoel or Joel.




Joel 3:17


Then you shall know that I am יהוה your Everlasting,
dwelling in Tsiyon, My set-apart mountain....

1“For look, in those days and at that time, when I turn back the captivity of Yahudah and Yarushalayim, **2**then I shall gather all gentiles, and bring them down to the Valley of Yahoshaphat. And I shall enter into judgment with them there for My people, My inheritance Yasra’ěl, whom they have scattered among the gentiles, and they have divided up My land.

3“And they have cast lots for My people, and have given a young man for a whore,
and sold a girl for wine, and drank it.



4“And also, what are you to Me, O Tsor and Tsidon, and all the coasts of Philistia? Are you repaying Me? And if you are repaying Me, I would swiftly and speedily return your reward on your own head.



THE MANDELA EFFECT

What do you remember?

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This is a big change as it has ramifications in the current conflict in the Middle East.

Joel 3:4

Original Verse

Yea, and what have ye to do with me, O Tyre, and Zidon, and all the coasts of **Philistia? will ye render me a recompense? and if ye recompense me, swiftly and speedily will I return your recompense upon your own head;**

Description of Change

Philistia > Palestine

New Verse

Yea, and what have ye to do with me, O Tyre, and Zidon, and all the coasts of **Palestine? will ye render me a recompense? and if ye recompense me, swiftly and speedily will I return your recompense upon your own head;**

THE MANDELA EFFECT

What do you remember?

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(JPS) (4:4) And also what are ye to Me, O Tyre, and Zidon, and all the regions of **Philistia?** will ye render retribution on My behalf? and if ye render retribution on My behalf, swiftly, speedily will I return your retribution upon your own head.

(ABP+) And^{G2532} what^{G5100} are you^{G1473} to me,^{G1473} O Tyre^{G*} and^{G2532} Sidon,^{G*} and^{G2532} all^{G3956} **Galilee^{G*} of the Philistines?**^{G246} Do^{G3361} [4a recompense^{G468} 1you^{G1473} 2recompense^{G467} 3to me]?^{G1473} or^{G2228} [2]have resentment^{G3422.2} 1do you]^{G1473} to me?^{G1473} Swiftly^{G3689.5} and^{G2532} quickly^{G5030} I will recompense^{G467} ^{G3588} your recompense^{G468} ^{G1473} upon^{G1519} your heads;^{G2776}
^{G1473}

(ASV) Yea, and what are ye to me, O Tyre, and Sidon, and all the regions of **Philistia?** will ye render me a recompense? and if ye recompense me, swiftly and speedily will I return your recompense upon your own head.

(BBE) And further, what are you to me, O Tyre and Zidon and all the circle of **Philistia?** will you give me back any payment? and if you do, quickly and suddenly I will send it back on your head,

(Bishops) And what haue you to do with me O Tyre and Sidon, and all the coastes **of Palestine?** wyll ye render me recompence? and if you recompence me, I shal swiftly [and] speedily returne your recompence vpon your owne heades.

THE MANDELA EFFECT

What do you remember?

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(Brenton) And what have ye to do with me, O Tyre, and Sidon, and all **Galilee of the Gentiles?** do ye render me a recompense? or do ye bear malice against me? quickly and speedily will I return your recompense on your own heads:

(Geneva) Yea, and what haue you to do with me, O Tyrus and Zidon and all the costes of **Palestina?** will ye render me a recompence? and if ye recompence mee, swiftly and speedily will I render your recompence vpon your head:

(Darby) Yea also, what have ye to do with me, O Tyre and Zidon, and all the districts of **Philistia?** Will ye render me a recompence? But if ye recompence me, swiftly *and* speedily will I bring your recompence upon your own head;

(DRB) But what have you to do with me, O Tyre, and Sidon, and all the coast of the **Philistines?** will you revenge yourselves on me? and if you revenge yourselves on me, I will very soon return you a recompense upon your own head.

(ERV) "Tyre! Sidon! All of you areas **of Philistia!** You are not important to me! Are you punishing me for something I did? You might think that you are punishing me, but I will soon punish you.

THE MANDELA EFFECT

What do you remember?

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(ESV) "What are you to me, O Tyre and Sidon, and all the regions of **Philistia**? Are you paying me back for something? If you are paying me back, I will return your payment on your own head swiftly and speedily.

(GNB) "What are you trying to do to me, Tyre, Sidon, and all **of Philistia**? Are you trying to pay me back for something? If you are, I will quickly pay you back!

(GW) "Now what do you have against me, Tyre and Sidon and all the regions of **Philistia**? Are you paying me back for something I have done? If you are paying me back, I will quickly pay you back for what you have done.

(ISV) Furthermore, what have you to do with me, Tyre, Sidon, and all the sea coasts **of Philistia**? Are you taking revenge on me? If you are taking revenge on me, I'll send it back on you swiftly and promptly,

(JUB) Yea, and what have ye to do with me, O Tyre, and Zidon, and all the coasts **of Philistia**? will ye render me a recompense? and if ye recompense me, swiftly *and* speedily I will return your recompense upon your own head;

(KJV) Yea, and what have ye to do with me, O Tyre, and Zidon, and all the coasts **of Palestine**? will ye render me a recompense? and if ye recompense me, swiftly *and* speedily will I return your recompense upon your own head;

THE MANDELA EFFECT

What do you remember?

Alert !!

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(LEB) What *are* you to me, O Tyre and O Sidon, and all of the regions of **Philistia**? Are you repaying to me what is deserved? If you *are* recompensing me, I will return swiftly *and* quickly what you deserve on your head!

(LITV) And also, what *are* you to Me, Tyre and Sidon, and all the regions of **Philistia**? *Are* you restoring repayment *to* Me? And if you *are* repaying Me, I will turn your reward on your own head, swiftly, speedily,

(MKJV) Yea, and what *have* you to do with Me, O Tyre and Sidon, and all the borders of **Philistia**? *Will you* give Me a reward? And if you reward Me, swiftly and speedily I will turn your reward on your own head,

(YLT) And also, what *are* ye to Me, O Tyre and Zidon, And all circuits of **Philistia**? Recompence are ye rendering unto Me? And if ye are giving recompence to Me, Swiftly, hastily, I turn back your recompence on your head.

(LBP) What are you to me, O Tyre and Zidon and all the coasts of **Palestine**? Are you paying me a recompense? and if you recompense me, swiftly and speedily will I return your recompense upon your own heads; (Aramaic Peshitta)

(RV) Yea, and what are ye to me, O Tyre, and Zidon, and all the regions of **Philistia**? will ye render me a recompence? and if ye recompense me, swiftly and speedily will I return your recompence upon your own head.

THE MANDELA EFFECT

What do you remember?

Alert !!

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(WEB) “Yes, and what are you to me, Tyre, and Sidon, and all the regions of **Philistia?** Will you repay me? And if you repay me, I will swiftly and speedily return your repayment on your own head.

(WEBA) “Yes, and what are you to me, Tyre, and Sidon, and all the regions of **Philistia?** Will you repay me? And if you repay me, I will swiftly and speedily return your repayment on your own head.


(Webster) Yes, and what have ye to do with me, O Tyre, and Zidon, and all the coasts of **Palestine?** will ye render me a recompense? and if ye recompense me, swiftly *and* speedily I will return your recompense upon your own head;

Only a few versions have changed as of 9-14-2018

The name Palestine was used as the official political title for the land west of the Jordan mandated to Britain in 1920; in 1948, the state of Israel was established in what was traditionally Palestine, but the name continued to be used in the context of the struggle for territory and political rights of displaced Palestinian Arabs. In 1993, an agreement was signed between Israel and the Palestine Liberation Organization that gave some autonomy to the Gaza Strip and the West Bank and setting up the Palestine National Authority and a police force.

There were no leaders before Yasser Arafat: The Palestinian National Authority (PNA or PA) was created by the 1994 Gaza–Jericho Agreement. The 2002 Basic Law, passed by the PLC in 1997, but only ratified by President Yasser Arafat in 2002, originally established a presidential system, which granted the elected President the exclusive power to appoint and remove Ministers and to preside over the meeting of the Council of Ministers (Art. 62). Ministers were to be approved by the Legislative Council.^[1]

List of Presidents (1994–present) [edit]

No.	Portrait	Name (Birth–Death)	Term of office		Party
1		Yasser Arafat (1929–2004)	5 July 1994	11 November 2004 (died in office)	Fatah <i>(Palestine Liberation Organization)</i>
—		Rawhi Fattouh (b. 1949) <i>Acting President</i> ^[15]	11 November 2004	15 January 2005	Fatah <i>(Palestine Liberation Organization)</i>
2		Mahmoud Abbas (b. 1935) ^[22]	15 January 2005	Incumbent (de facto since 9 January 2009)	Fatah <i>(Palestine Liberation Organization)</i>

9/15/2018

Actually there has never been a country called Palestine, as far as a self governed state, there has never been a Language called Palestinian. there never was a country called Palestine, no capital, no cities, Arabic language, no currency, the area known as Palestine was formally part of greater Israel, as was part of Syria, all of Jordan.

Palestine vs. Israel as the Name of the Holy Land

SEARCH

by Thomas S. McCall

<https://www.levitt.com/essays/palestine>

Dr. Thomas McCall, the Senior Theologian of our ministry, has written many articles for the *Levitt Letter*. He holds a Th.M. in Old Testament studies and a Th.D. in Semitic languages and Old Testament. He has served as Zola's co-author, mentor, pastor, and friend for nearly 30 years.

This article appeared originally in the [December 1997](#) Levitt Letter.

During the last few centuries, the world, Christians included, has fallen into a bad habit. We have bought into some early Roman propaganda. We have used the name Palestine, which Roman Emperor Hadrian placed on the country of Israel in 135 A.D., for so long that it has become common usage. This would be as incorrect as calling the Russia of today the “Soviet Union” or referring to Berlin as “East Germany.” The thoughts below by our ministry’s senior theologian, Dr. Thomas S. McCall, completely explore the subject. If you know somebody who’s fallen into this habit, please share this article with them.

— Zola

Current Propaganda's Use of Palestine

There is a propaganda war going on now with regard to the term "Palestine." At one time it might have been argued that Palestine was an innocuous designation of the Middle Eastern area, that is generally thought of as the Holy Land. During the last few decades, however, the term Palestine has been adopted by Arabs living in Israel in the area west of the Jordan River. It is specifically employed to avoid the use of the name Israel, and must be considered an anti-Israel term. In all Arab maps published in Jordan, Egypt, etc., the area west of the Jordan River is called Palestine, without any reference to Israel. Palestine is the term now used by those who want to deny the legitimate existence of Israel as a genuine nation among the family of nations.

The term now adopted by the political entity within Israel that is gradually obtaining more and more pockets of territory through the "peace process," is "the PA (Palestinian Authority). Although it must deal daily with Israeli officials, the PA hates to use the term Israel in any of its communications.

Palestine, therefore, must now be considered a political propaganda term with massive anti-Israel implications. The world press uses the term to question the legitimacy of modern Israel. Christians also have used the term Palestine for centuries in referring to the Holy Land. In earlier times this might have been excused (although biblically questionable) because of its common usage. In light of the current propaganda war against Israel, however, Christians must now re-evaluate the term Palestine and consider whether it is biblically, theologically or prophetically accurate.

Biblical Use of Palestine

The term Palestine is rarely used in the Old Testament, and when it is, it refers specifically to the southwestern coastal area of Israel occupied by the **Philistines**. It is a translation of the **Hebrew word "Pelesheth."** The term is never used to refer to the whole land occupied by Israel. Before Israel occupied the land, it would be generally accurate to say that the **southwestern coastal area was called Philistia (the Way of the Philistines, or Palestine)**, while the central highlands were called Canaan. **Both the Canaanites and the Philistines had disappeared as distinct peoples at least by the time of the Babylonian Captivity of Judea (586 B.C.), and they no longer exist.**



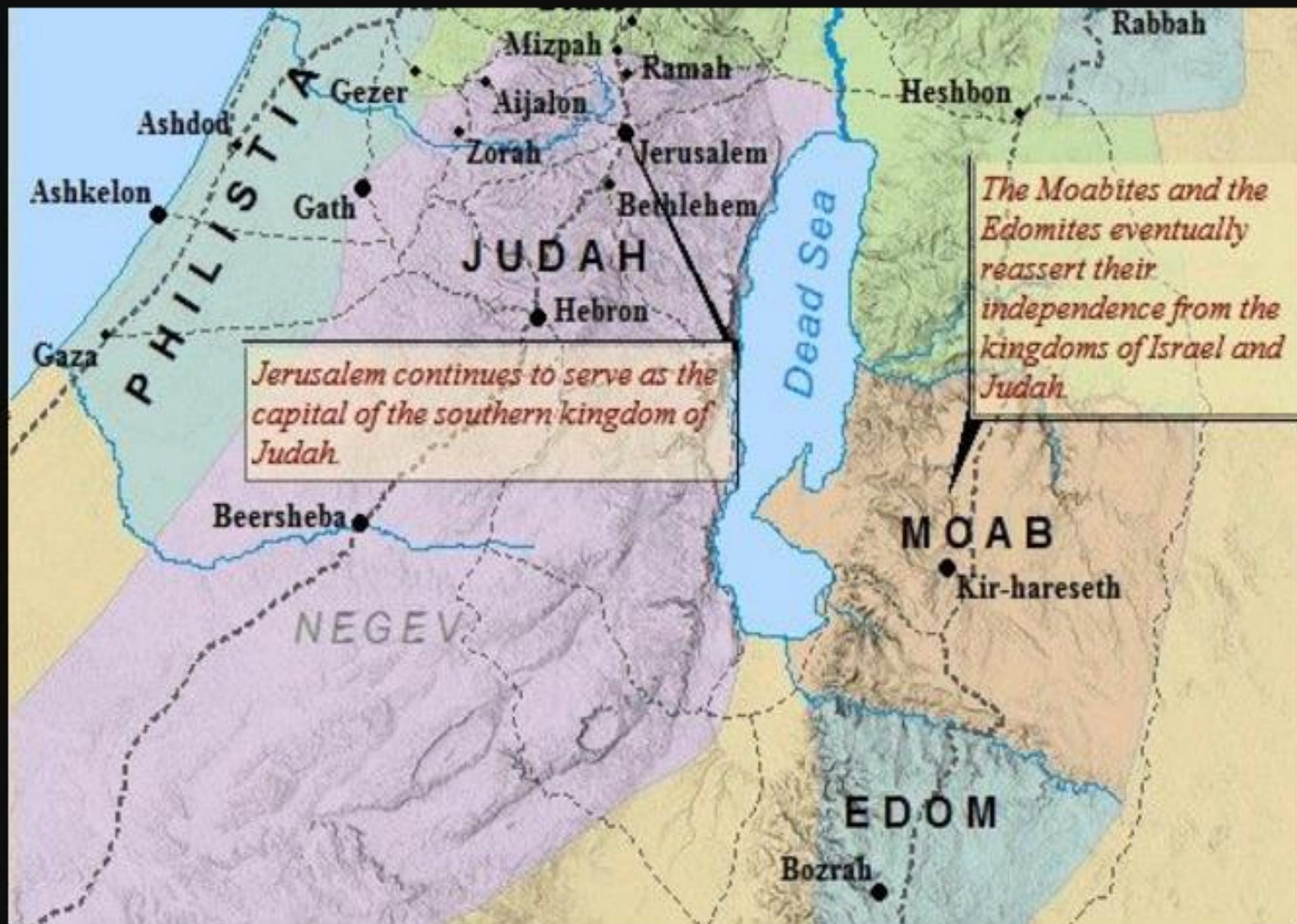
In the New Testament, the term Palestine is never used. The term Israel is primarily used to refer to the people of Israel, rather than the Land. However, in at least two passages, Israel is used to refer to the Land:

Saying, Arise, and take the young child and his mother, and go into the land of Israel: for they are dead who sought the young child's life. And he arose, and took the young child and his mother, and came into the land of Israel. (Matt. 2:20-21)

But when they persecute you in this city, flee ye into another: for verily I say to you, Ye shall not have gone over the cities of Israel, till the Son of man shall have come. (Matt. 10:23)

The first passage is when Joseph, Mary and Yahusha returned from Egypt to Israel, and the second has reference to the proclamation of the Gospel throughout the Land of Israel. Yahusha, Matthew and the angel speaking to Joseph use the term Israel with reference to the Land, even though the term was not then recognized by the Roman authorities.

It is clear, then, that the Bible never uses the term Palestine to refer to the Holy Land as a whole, and that Bible maps that refer to Palestine in the Old or New Testament are, at best, inaccurate, and, at worst, are a conscious denial of the biblical name of Israel.





https://commons.wikimedia.org/wiki/File:Canaanmap_philistines.jpg

File:Canaanmap philistines.jpg

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9/15/2018

History of the Term Palestine

<https://www.levitt.com/essays/palestine>

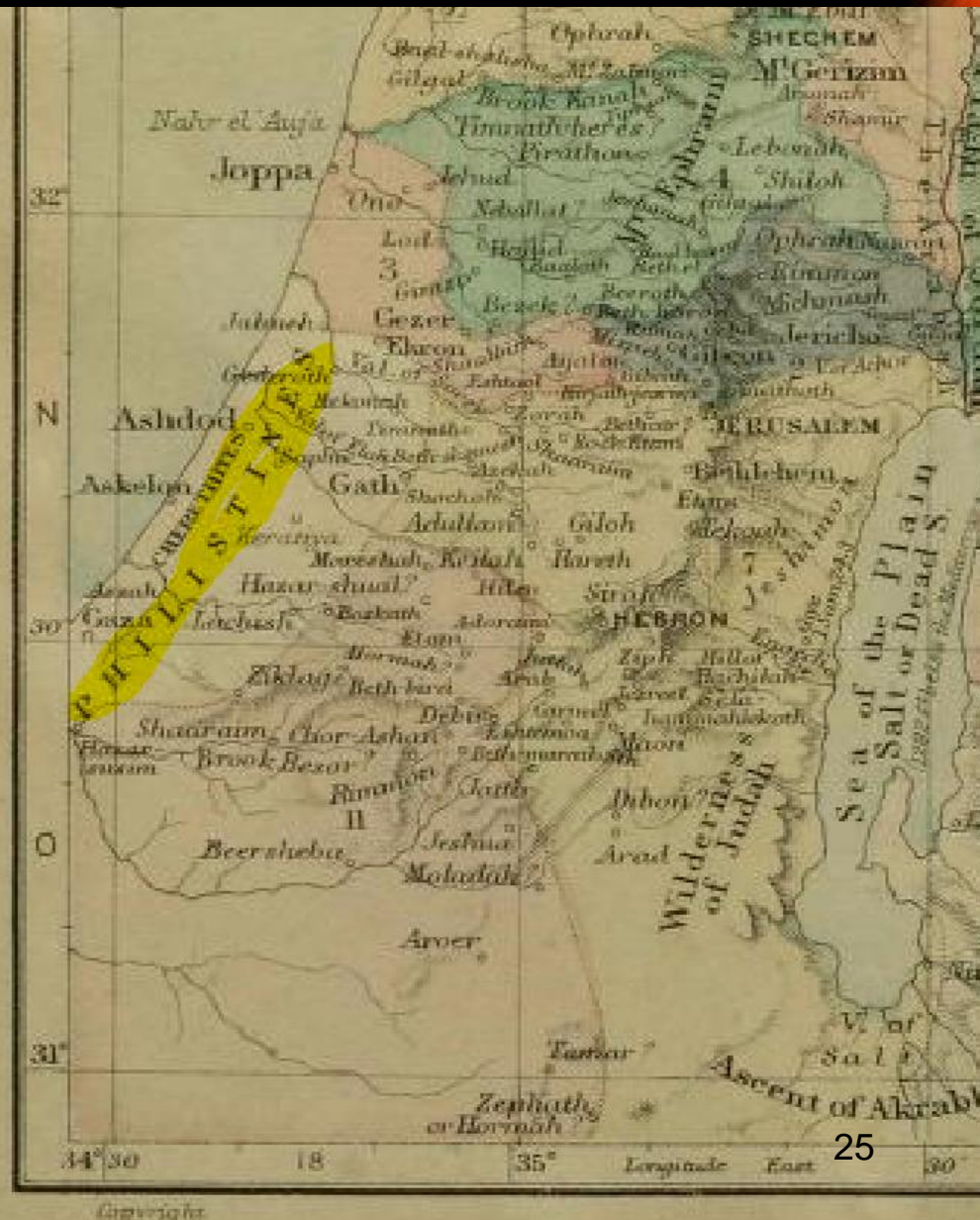
Where did the term Palestine originate from? How did the world and the church get into the habit of calling the land of Israel “Palestine”? One of the guides we use in our tours to Israel is Zvi Rivai, an Israeli Messianic believer, who has done considerable research on this subject. Zvi informs us that before 135 A.D., the Romans used the terms Judea and Galilee to refer to the Land of Israel. When Titus destroyed Jerusalem in 70 A.D., the Roman government struck a coin with the phrase “Judea Capta,” meaning Judea has been captured. The term Palestine was never used in the early Roman designations.



VESPASIAN 69AD
Rare Authentic
Genuine Ancient
Silver Roman Coin



Bagsters Polyglot 1870



9/15/2018

25



The Hebrew-Greek Key Study Bible

King James Version

1988

From this version we
record some residual
evidence of Philistia.

Physical Map of Palestine

0 10 20 30 40 Mls
0 20 40 60 Kms
© Copyright HAMMOND INCORPORATED, Mapmakers, N.Y.
Elevations are given in feet



The Kingdoms of Israel and Judah

Approximate frontiers
ISRAEL Hebrew kingdoms
AMMON Foreign kingdoms

0 10 20 30 40 Mls
0 20 40 60 Kms
© Copyright HAMMOND INCORPORATED, Mapmakers, N.Y.



It was not until the Romans crushed the second Jewish revolt against Rome in 135 A.D. under Bar Kochba that Emperor Hadrian applied the term Palestine to the Land of Israel. Hadrian, like many dictators since his time realized the propaganda power of terms and symbols. He replaced the shrines of the Jewish Temple and the Sepulchre of Christ in Jerusalem with temples to pagan deities.

He changed the name of Jerusalem to Aelia Capitalina, and changed the name of Israel and Judea to Palestine. Hadrian's selection of Palestine was purposeful, not accidental. **He took the name of the ancient enemies of Israel, the Philistines, Latinized it to Palestine, and applied it to the Land of Israel. He hoped to erase the name Israel from all memory. Thus, the term Palestine as applied to the Land of Israel was invented by the inveterate enemy of the Bible and the Jewish people, Emperor Hadrian.**

It is interesting to note that the original Philistines were not Middle Eastern at all. They were European peoples from the Adriatic sea next to Greece. It may have pleased Hadrian to utilize this Hellenistic term for the Jewish land. **In any case, the original "Palestinians" had nothing to do, whatsoever, with any Arabs.**



Hadrian killing a Jew in 135 AD

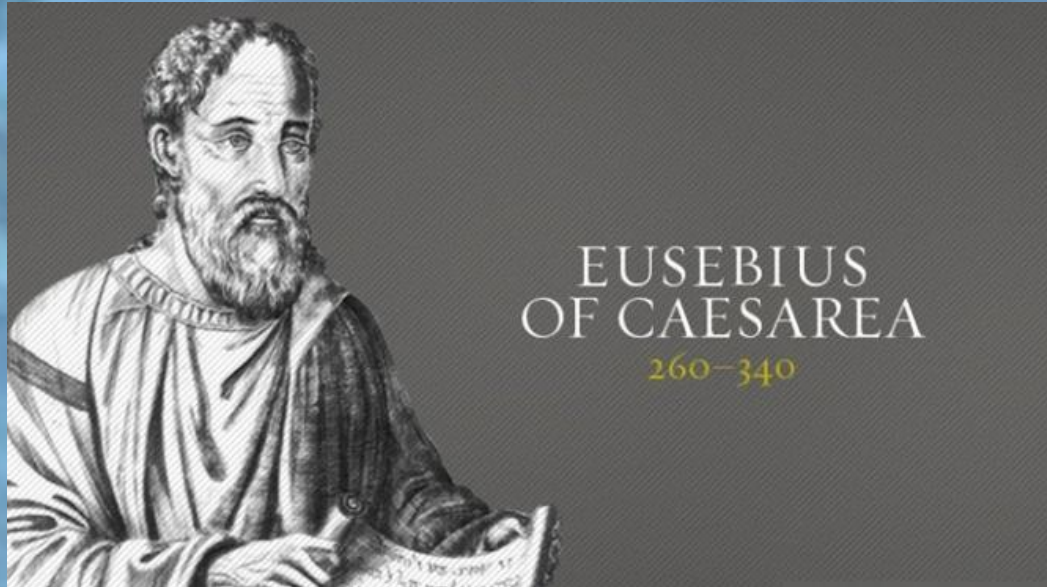
- 1. From 2 Macc 6, we learn that in 167 BC, Antiochus IV Epiphanes attacked Jerusalem setting up a temple to Jupiter and offering pig sacrifices. He ordered the Jews to worship idols and stop keeping the Sabbath and practicing circumcision. A major theme in 2 Macc is that the Jews triumph over Antiochus in the end and regain control of the temple again.**
- 2. After Titus destroyed the Temple in 70 AD, Hadrian became Caesar in 117 - 138 AD. Hadrian, revisits the actions of his predecessor Antiochus IV Epiphanes and sets up a Temple of Jupiter on the Temple mount, ordering circumcision to cease and expelling the Jews from Jerusalem altogether. He not only made himself the object of worship in this temple, but made Jerusalem the capital city of the Roman world for the worship of Jupiter. He also built a temple to Jupiter in Baalbek, Lebanon that is still standing today. Just as Hitler deceived British Prime Minister Chamberlain in 1938 AD that there would be "peace in our time", so too Hadrian deceived the Jews to believe that he was peacefully rebuilding the Jewish Temple, when in fact he was constructing the world headquarters "Temple of Jupiter". As construction began, the Jews probably even helped in thankfulness and praise to Hadrian. But when the Jews finally learned of Hadrian's true intent, as did England learn of Hitler's, they rebelled and a huge war broke out in 132 AD where 85 major Jewish towns were destroyed and 580,000 Jewish men were killed. The false promises of peace of Hadrian and Hitler both resulted in major holocausts against the Jews. Israel came to the promised land with about 600,000 men and they were finally expelled from the land by having about 600,000 men killed by Hadrian. The Temple of Jupiter was completed on the temple mount in 135 AD and was the most important (Jupiter Capitolinus) "Temple to Jupiter" in the world. While the Jews of Hadrian's time may have been looking for the story of 2 Maccabees conclude with a similar victory for the Jews, Hadrian was likely reminded of the same 2 Macc. text to make sure the ending was different.**

Land of Canaan during the Book of Joshua



9/15/2018

Christian Adoption of the Term Palestine



One of the first Christian uses of the term Palestine is found in the works of the Church historian Eusebius, who lived in Caesarea. He wrote around 300 A.D., as the Roman persecution of Christians was ending and the Emperor Constantine began to accept Christianity as legal. Eusebius did not accept Hadrian's designation of Jerusalem as Aelia Capitalina, but he did use Hadrian's term Palestine. Eusebius considered himself to be one of the bishops of Palestine. Thus, the anti-Israel, anti-Christian name of Palestine was assimilated into the Church's vocabulary as the Byzantine Empire was being established.


The Church has, since that time, broadly used the term Palestine in literature and in maps to refer to the Land of Israel. It should be noted, however, that the Crusaders called their land the Kingdom of Jerusalem. When the British received the mandate after World War I, though, they called the land on both sides of the Jordan River, Palestine. This became the accepted geo-political term for several decades, and those who lived in the land were called Palestinians, whether they were Jews, Arabs or Europeans.

Even evangelical Christians who believe in the future of Israel have used the term Palestine. The New Scofield Reference Edition of the Bible has maps in the back entitled “Palestine under the Herods.”

There never was a Palestine under the Herods. This is a serious misidentification. It would be something like looking at a modern map of Texas and having it titled “Mexico in the Twentieth Century.”

The MacArthur Study Bible published just last year contains a map called “Palestine in Christ’s Time” There are numerous references in the notes to something called first-century Palestine.

It appears that Bible-believing Christians have either knowingly or unwittingly followed the world, pagans and haters of Israel in calling Israel by the anti-Israel term Palestine. It is found throughout Bible maps, Bible commentaries and textbooks.



Proper Designation of the Land

<https://www.levitt.com/essays/palestine>

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The use of the term Palestine was biblically inaccurate and wrong throughout the Church age. However, it is more than just wrong, it is devastating in our time, when the term Palestine is the cornerstone of the propaganda war against Israel and the Jewish people. Do we want to use terms invented by those who hate Yahusha, the Bible and Israel? Do we want to utilize terms used by the enemies of Israel who desire to accomplish nothing less than the destruction of the Jewish people? I think not.

Christians should use the terminology of the Bible wherever possible. Why not go back to the terms used in the New Testament? The Gospel writers used the term Israel to refer to the Land. Why should we use any other term when referring to the Land, especially now that the Jews are back in the Land and have re-established the nation of Israel among the family of nations?

As we draw closer to the Second Coming of Yahusha, we should understand that Satan's fury against the *Covenant Family* and Israel will grow exponentially. Satan hates the *Good and Beneficial message* of the Torah and Yahusha's role, and he hates the reality of the restoration of Israel as the nation that will ultimately receive Yahusha as the Messiah at his return, and the nation that will be his earthly headquarters. The only term we should use for the Land is Israel, or its subdivisions of Judea, Samaria, and Galilee. We should make every effort to remove the term Palestine from our *Scripture* maps and textbooks, and use only *Scriptural* terms with reference to the *Set Apart* Land of Israel. 33



Palestine at the time of the Patriarchs

[View Larger Version](#)

The name Palestine was given to these lands by the Romans around 135 A.D. after they had suppressed the Bar Kokhba Revolt. The revolt, started by Jews in the Judean Province, sought to gain independence from the Roman Empire. After two years of independence Roman Emperor Hadrian brutally suppressed the Jewish resistance movement and occupied Judea. Jews were barred from Jerusalem and the practice of the Jewish faith was made illegal. The Roman authorities combined the Judea Province with Galilee and other surrounding cities to form what they called Syria Palaestina.

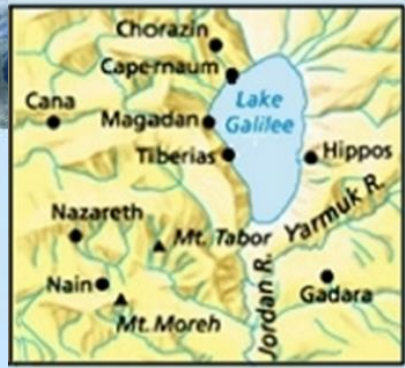
This area is referred to in several different ways in the Bible:

- the "holy land" (Zechariah 2:12)
- the "land of Yahuah" (Psalm 85:1)
- the "land of promise" (Hebrews 11:9)
- the "land of Canaan" (Genesis 12:5)
- the "land of Israel" (1 Samuel 13:19)
- the "land of Judah" (Isaiah 19:17)

Palestine during the ministry of

Yahusha

How did Palestine get its name?



The name and borders of Palestine have varied throughout history. Palestine originally denoted only the seacoast of the land of Canaan inhabited by the Philistines. It is in this **sense exclusively** that the Hebrew name **Pelesheth (translated "Philistia" in the King James Version Bible)** occurs in the **Old Testament.**



Great residual find of what the KJV used to say! I captured this in 2012.

9/15/2018

<http://www.biblestudy.org/maps/land-of-palestine-in-new-testament-times-map.html>

Now they say in 2018 that H6429 is translated in the KJV differently.

How did the region get its name?

The Hebrew word *Pelesheth* (Strong's Concordance #H6429) is translated three times in the King James Version Bible as "Palestina" (Exodus 15:14, Isaiah 14:29, 31) and once as Palestine (Joel 3:4). It originally denoted only the seacoast of the land of Canaan, which was inhabited by the Philistines.

In 68 B.C., Pompey the Great reduced this occupied area to a Roman province. The area officially received the name of Palestine (Palaestina) by the Roman Empire in about 135 A.D. Before this time, the Romans had split this general region into the following four pieces.

- Judea, the southern portion of the country
- Samaria, the middle province, whose northern boundary ran along the hills to the south of the Plain of Esdraelon (valley of Jezreel)
- Galilee, the northern province
- Perea (a Greek word that means "opposite country"), an area that lies east of the Jordan and the Dead Sea



[View Larger Version of Map](#)

Proof starting
in 2009 to this
capture in
2010 the KJV
did not
translate it as
Palestine.

The name and borders of Palestine have varied throughout history. Palestine originally denoted only the sea-coast of the land of Canaan inhabited by the Philistines. It is in this sense exclusively that the Hebrew name *Pelesheth* (translated "Philistia" in the King James Version Bible) occurs in the Old Testament.

In the year 68 B.C. what would later be called the land of Palestine was reduced by Pompey the Great to a Roman province.

The name Palestine itself was given to these lands by the Romans around 135 A.D. when the emperor Hadrian brutally suppressed the Jewish Resistance movement and occupied Judea. They called it the Province of 'Syria Palaestina.'

Sources: Wikipedia, Easton's Bible Dictionary

God's kingdom.

Galilee, which the Romans considered the northern part of the land of Palestine, was the focal point of many miracles and events in the life of our Savior. At least five of his twelve disciples were living in the region when He called them to be apostles. Nineteen out of the thirty-two parables Jesus gave he spoke in Galilee. Twenty-five of Jesus' thirty-three great miracles were also in the area. Jesus' very first public miracle was at the wedding in Cana of Galilee, as well as his last one performed on the shore of Galilee's sea after his resurrection. It was from Galilee that Jesus gave his well-known message known as "the sermon on the mount" (Matthew 5 - 7; Luke 6:20 - 49).

How did the region get its name?

The region's name and borders of have varied throughout history. Palestine originally denoted only the seacoast of the land of Canaan inhabited by the Philistines. **It is in this sense exclusively that the Hebrew name Pelesheth (translated "Philistia" in the King James Version Bible) occurs in the Old Testament. In 68 B.C., Pompey the Great reduced this occupied area to a Roman province.**

This area received the name of Palestine (Palaestina) by the Roman Empire in about 135 A.D. Before this time, the Romans split this region into four pieces.

- Judea, the southern portion of the country

Still the same from 2011 to 7/5/2014

We can actually pin point when this was done!

<https://web.archive.org/web/20140705064711/http://www.biblestudy.org:80/maps/land-of-palestine-in-new-testament-times-map.html>

Then it changes on 7/22/2014 – saying the KJV translates it not as Philistia but now as Palestina twice and once in our Joel 3:4 verse as Palestine!

twelve disciples were living in the region when He called them to be apostles. Nineteen out of the thirty-two parables Jesus gave he spoke in Galilee. Twenty-five of Jesus' thirty-three great miracles were also in the area. Jesus' very first public miracle was at the wedding in Cana of Galilee, as well as his last one performed on the shore of Galilee's sea after his resurrection. It was from Galilee that Jesus gave his well-known New Testament message known as "the sermon on the mount" (Matthew 5 - 7, Luke 6:20 - 49).

How did the region get its name?


The Hebrew word *Pelesheth* (Strong's Concordance #H6429) is translated three times in the King James Version Bible as Palestina (Exodus 15:14, Isaiah 14:29, 31) and once as Palestine (Joel 3:4). It originally denoted only the seacoast of the land of Canaan, which was inhabited by the Philistines.

In 68 B.C., Pompey the Great reduced this occupied area to a Roman province. The area officially received the name of Palestine (Palaestina) by the Roman Empire in about 135 A.D. Before this time, the Romans had split this general region into the following four pieces.

- Judea, the southern portion of the country
- Samaria, the middle province, whose northern boundary ran along the hills to the south of the Plain of Esdraelon (valley of Jezreel)
- Galilee, the northern province
- Perea (a Greek word that means "opposite country"), an area that lies east of the Jordan and the Dead Sea

<https://web.archive.org/web/20140722093410/http://www.biblestudy.org/maps/land-of-palestine-in-new-testament-times-map.html>
 9/15/2018

פְּלִשְׁת

Transliteration	Pronunciation
<i>Pēlesheth</i>	pel-eh'-sheth (Key) 
Part of Speech	Root Word (Etymology)
proper noun	From פְּלִשְׁ (H6428)

KJV Translation Count — Total: 8x

The KJV translates Strong's H6429 in the following manner:
 Palestina (3x), Philistia (3x), Philistine (1x), Palestine (1x).

Outline of Biblical Usage [?]

- I. Philistia = "land of sojourners"
 - A. the general territory on the west coast of Canaan or the entire country of Palestine

**GESENIUS DOES
NOT MENTION
PALESTINE.**

9/15/2018

Strong's Definitions [?]

(Strong's Definitions Legend)

פְּלִשְׁת *Pēlesheth*, pel-eh'-sheth; from H6428; rolling, i.e. migratory; Pelesheth, a region of Syria:—Palestina, Palestine, Philistia, Philistines.

Gesenius' Hebrew-Chaldee Lexicon [?]

פְּלִשְׁת *f. Philistæa* (prop. "the land of wanderers," "strangers," see the root; compare Gen. 10:14; Am. 9:7, LXX. Ἀλλόφυλοι, γῆ Ἀλλοφύλων), pr. n. of a region on the southern shore of Syria, to the south and west of Canaan, Ex. 15:14; Isa. 14:29, 31; Psal. 60:10, etc.; called by Josephus, Παλαιστίνη (Arch. i. 6, § 2), a name however which he elsewhere uses for the whole of the land of the Israelites (Arch. viii. 4). See Relandi Palæstina, page 38, seqq. Hence—

39

פְּלִשְׁתִּי

Transliteration

Pēlishiy

Pronunciation

pel·ish·tē' (Key)



Part of Speech

adjective

Root Word (Etymology)

Paternal from פְּלִשֶׁת (H6429)

KJV Translation Count — Total: 288x

The KJV translates Strong's H6430 in the following manner:

Philistine (287x), Philistim (1x).

Very interesting- this is what a person is called from that area. Not a Palestinian.

Outline of Biblical Usage [?]

I. Philistine = "immigrants"

A. an inhabitant of Philistia; descendants of Mizraim who immigrated from Caphtor (Crete?) to the western seacoast of Canaan

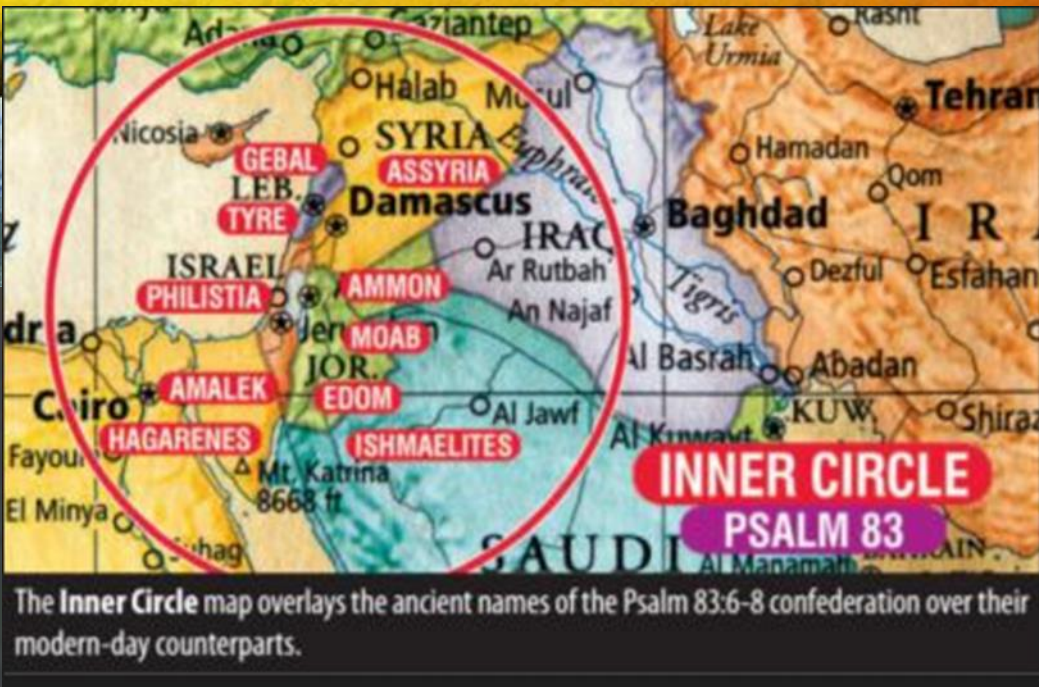
Strong's Definitions [?]

(Strong's Definitions Legend)

פְּלִשְׁתִּי Pēlishiy, pel-ish-tee'; paternal from H6429; a Pelishtite or inhabitant of Pelesheth:—Philistine.

Gesenius' Hebrew-Chaldee Lexicon [?]

פְּלִשְׁתִּי Gent. n. a *Philistine*, 1 Sam. 17:16, 40; pl. פְּלִשְׁתִּים Gen. 26:1; Jud. 10:6; 1 Sa. 4:1; 5:1; and פְּלִשְׁתִּים Am. 9:7. As to the origin of the nation, see under the word פְּתוּר No. 2.



<https://politicsandprophecy.com/blog/israel-the-palestinians-and-the-future-middle-east-psalm-83/>

Psalm 83 Israel, the Palestinians and the Future Middle East
 Posted on Thursday, August 10, 2017 by Chief Scribe

Psa 83:1 O Eternal, do not remain silent! Do not be speechless, And do not be still, O Yah! Psa 83:2 For look, Your enemies make an uproar, And those hating You have lifted up their head. Psa 83:3 They craftily plot against Your people, And conspire against Your treasured ones. Psa 83:4 They have said, "Come, And let us wipe them out as a nation, And let the name of Yisra'ël be remembered no more." Psa 83:5 For they have conspired together with one heart; They have made a covenant against You – Psa 83:6 The tents of Edom and the Yishma'ëlites, Mo'ab, and the Haġarites, Psa 83:7 Gebal, and Ammon, and Amalëq, Philistia with the inhabitants of Tsor, Psa 83:8 Ashshur also has joined with them, They have helped the children of Lot. Selah.

If we compare these ancient names and locations with their modern counterparts, we get:



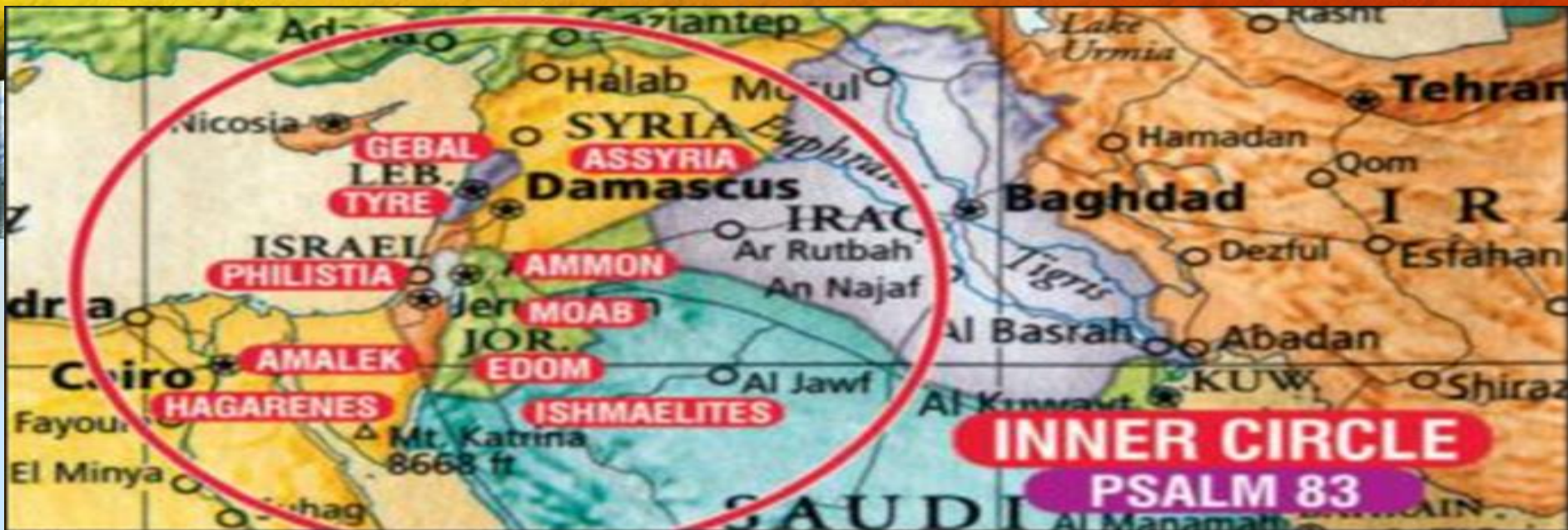
- | | |
|---------------------------------------------|------------------------------------------------|
| Amalek | Arabs of the Sinai Area |
| Ammon | Northern Jordan & Palestinians |
| (Amman is the modern day capital of Jordan) | |
| Assur | Assyria (geographically Syria & Northern Iraq) |
| Children of Lot | Moab & Ammon |
| Gebal | Northern Lebanon & Hezbollah |
| Hagarenes | Egyptians (descendants of Hagar) |
| Ishmaelites* | Northern Arabia |
| Moab | Central Jordanians & Palestinians |
| Philistia | Gaza Strip & Hamas |
| Tabernacles of Edom** | Southern Jordanians & Palestinians |
| Tyre | Southern Lebanon & Hezbollah |

Ishmaelites* Northern Arabia

*The Ishmaelites were the 12 sons or tribes of Ishmael. Genesis 25:18 tells us that “*they dwelt from Havilah unto Shur, that is before Egypt, as thou goest toward Assyria*”. Shur was a wilderness region located in the north west of the Sinai Peninsula. The exact location of Havilah is not known, however northern Arabia is indicated from the text. In those days the river Pison “*compasseth the whole land of Havilah*” (Genesis 2:11). We are told that there is gold in Havilah – “*And the gold of that land is good: there is bdellium and the onyx stone*”. Gen 2:12). Interestingly Jeremiah 49:8 makes reference to Dedan (north-west Arabia) in an apparent allusion to the Psalm 83 war: “*8 Flee ye, turn back, dwell deep, O inhabitants of Dedan; for I will bring the calamity of Esau upon him, the time that I will visit him*”. It may be that the Saudis do not end up participating fully in the Psalm 83 war.

Tabernacles of Edom** Southern Jordanians & Palestinians

** The Edomites, who are descendants of Esau, became known as the Idumeans and assimilated into the people we know today as the Palestinians. The “Tabernacles (tents) of Edom” accurately describes today’s Palestinian refugee camps. For more information read “*Who are the Edomites?*” <http://www.khouse.org/articles/2010/920/print>



The Inner Circle map overlays the ancient names of the Psalm 83:6–8 confederation over their modern-day counterparts.

Map of the Psalm 83 nations¹

Apart from modern Iraq all of these ancient nations share borders with Israel. They all have Islam as their dominant religion and not only do they hate Israel, they are “enemies” of Yahuah.

The word “tumult” also means uproar or commotion – and that is exactly what we see happening within various United Nations bodies (especially UNESCO), in the “Boycott, Divestment and Sanctions” (BDS) movement and in myriad other anti-Semitic spheres; the tumult is always against the only democratic nation in the Middle East despite the problems in Syria, Yemen and elsewhere in the world.

In the remaining nine verses of Psalm 83, Asaph implores Yahuah to protect Israel and to destroy her enemies.

Is Psalm 83 and related passages a precursor to Ezekiel 38 & 39?

From the Biblical text and the nations involved, we can infer that the Psalm 83 war must be a prelude to the later war of Ezekiel 38 & 39.

In Ezekiel the nations attack so that they can take Israel's "spoil" – presumably riches that she gains following the Psalm 83 war and perhaps other conflicts (which may occur before or after the Psalm 83 scenario).

It sounds like Israel is about to grow its real estate portfolio in part, at least, to the extent of its much larger, ancient boundary.

There are other books of the Bible that also appear to describe events pertaining to the Psalm 83 war. In fact the entire Book of Obadiah speaks of the end of the Edomites. The Edomites are one of several ancient people groups mixed up in what the world today refers to as the 'Palestinians'.

There are also prophecies against Edom and other nations in Ezekiel 25 and Jeremiah 49 (those which have not yet been fulfilled).

<https://politicsandprophecy.com/blog/israel-the-palestinians-and-the-future-middle-east-psalm-83/>

9/15/2018

45

Since we are looking at Yom
Kippur Day of
reconciliations this is very
good to keep on the sticky
side of our minds for the
future.

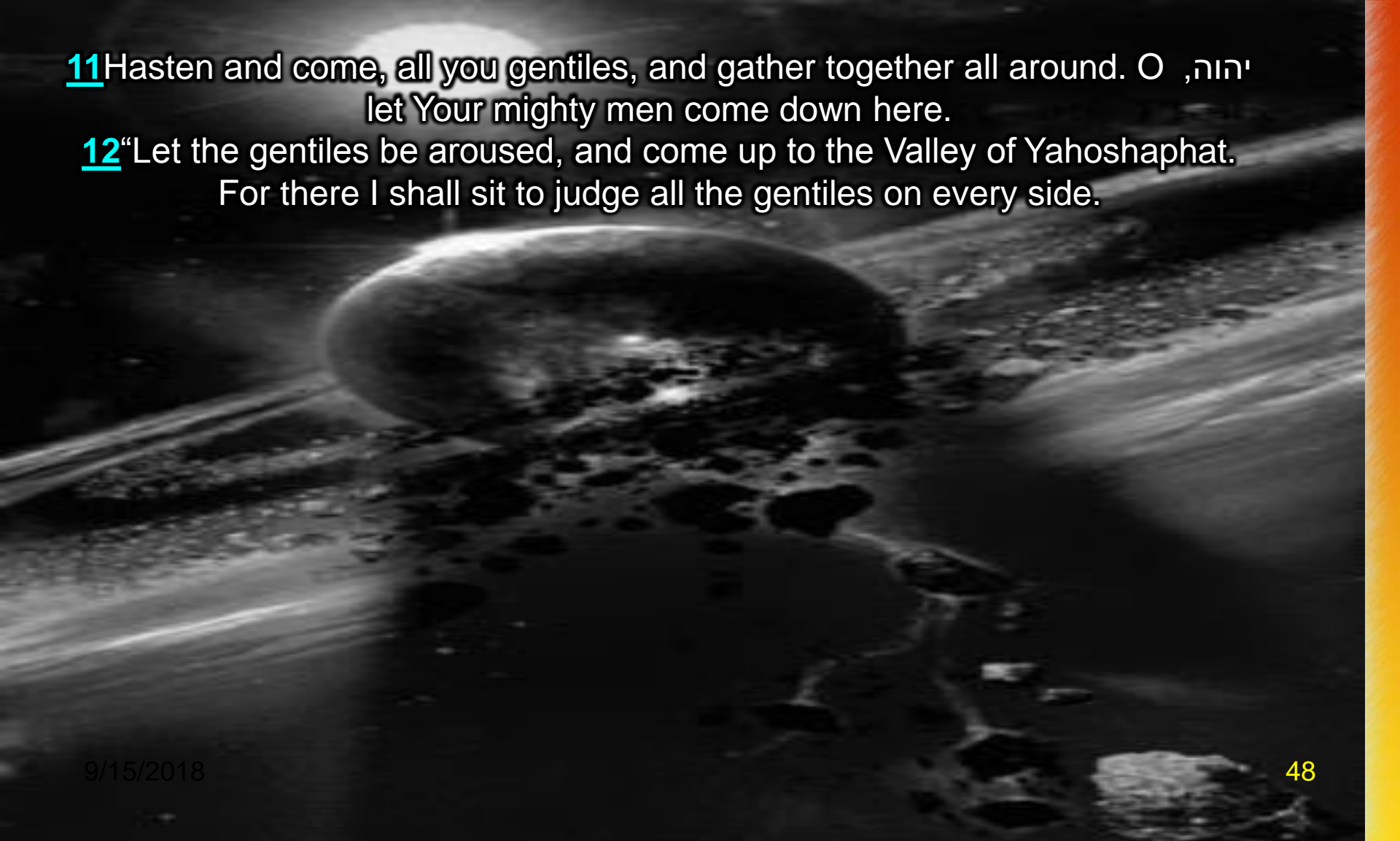


5“For you have taken My silver and My gold, and brought My treasures into your temples, **6**and the people of Yahuḏah and the people of Yarushalayim you have sold to the sons of Yawan, to remove them far from their borders.

7“See, I am stirring them up out of the place to which you have sold them, and I shall return on your own head what you have done, **8**and shall sell your sons and your daughters into the hand of the people of Yehudāh, and they shall sell them to the Shebaites, to a nation far off. For יהוה has spoken.” **9**Proclaim this among the gentiles, “Prepare for battle! Wake up the mighty men, let all the men of battle draw near, let them come up. **10**“Beat your ploughshares into swords and your pruning-hooks into spears, let the weak say, ‘I am strong.’”

11 Hasten and come, all you gentiles, and gather together all around. O יהוה, let Your mighty men come down here.

12 “Let the gentiles be aroused, and come up to the Valley of Yahoshaphat. For there I shall sit to judge all the gentiles on every side.



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Joel 3:11

Original Verse

Assemble yourselves, and come, all ye nations, and gather yourselves together round about: cause thy mighty ones to come down there, O Lord.

Description of Change

nations > heathen / cause > thither cause / down there > down

New Verse

Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither cause thy mighty ones to come down, O Lord.

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(JPS) (4:11) Haste ye, and come, all ye **nations** round about, and gather yourselves together; **thither cause** Thy mighty ones to **come** down, O LORD!

(ABP+) Gather together^{G4867} and^{G2532} enter^{G1531} all^{G3956} **nations**^{G1484} round about!^{G2943}
And^{G2532} gather together^{G4863} there!^{G1563} Let the^{G3588} gentle one^{G4239} be^{G1510.5} a warrior!^{G3163.2}

(ASV) Haste ye, and come, all ye **nations** round about, and gather yourselves together: **thither cause** thy mighty ones to **come** down, O Jehovah.

(BBE) Come quickly, all you **nations** round about, and get yourselves together there: make your strong ones come down, O Lord.

(Bishops) Assemble your selues and come all **you heathen**, and gather your selues together rounde about, there shall the Lord cast downe thy mightie men.

(Brenton) Gather yourselves together, and go in, all ye **nations** round about, and gather yourselves there; let the timid become a warrior.

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(CEV) Hurry, all you **nations**! Come quickly. Ask the LORD to bring his warriors along.

(Geneva) Assemble your selues, and come all yee **heathen** and gather your selues together round about: there shall the Lord cast downe the mightie men.

(Darby) Haste ye and come, all ye **nations** round about, and gather yourselves together. **Thither cause** thy mighty ones to come down, O Jehovah.

(DRB) Break forth, and come, all ye **nations** from round about, and gather yourselves together: there will the Lord **cause** all thy strong ones to fall down.

(ERV) All you **nations**, hurry! Come together in that place. LORD, bring your strong soldiers.

(ESV) Hasten and come, all you surrounding **nations**, and gather yourselves there. Bring down your warriors, O LORD.

(GNB) Hurry and come, all you surrounding **nations**, and gather in the valley.' " Send down, O LORD, your army to attack them!

(GW) Hurry from every direction, and gather there, all you **nations**. O LORD, bring your soldiers.

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(ISV) Hurry and come, all you **gentiles**! Gather yourselves together!" LORD, **cause** your mighty army to come down.

(JUB) Assemble yourselves and come, all ye **Gentiles**, and gather yourselves together round about; there **cause** thy mighty ones to come down, O LORD.

(LEB) Hurry and come, all the **nations**, from all around, and gather *yourselves* there. Bring down your mighty warriors, O Yahweh!

(LITV) Gather yourselves and come, all you **nations**; and gather yourselves together all around. O Jehovah, bring down Your mighty ones.

(MKJV) Gather yourselves and come, all you **nations**, and gather yourselves together all around; **cause** Your mighty ones to come down there, O Jehovah.

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(YLT) Haste, and come in, all ye **nations** round, And be gathered together, Thither cause to come down, O Jehovah, Thy mighty ones.

(LBP) Assemble yourselves, and come; all you **nations** round about, draw near; and there will the LORD break your might.


(RV) Haste ye, and come, all ye **nations** round about, and gather yourselves together: thither cause thy mighty ones to come down, O LORD.

(WEB) Hurry and come, all you surrounding **nations**, and gather yourselves together.” Cause your mighty ones to come down there, Yahweh.

(WEBA) Hurry and come, all you surrounding **nations**, and gather yourselves together.” Cause your mighty ones to come down there, Yahweh.

(Webster) Assemble yourselves, and come, all **ye heathen**, and gather yourselves together around: thither cause thy mighty ones to come down, O LORD.

גוי

Transliteration	Pronunciation
<i>gowy</i>	gō'·ē (Key) 
Part of Speech	Root Word (Etymology)
masculine noun, proper masculine noun	Apparently from the same root as גוי (H1465)
Dictionary Aids	
TWOT Reference: 326e	
KJV Translation Count — Total: 558x	
The KJV translates Strong's H1471 in the following manner: nation (374x), <i>heathen</i> (143x), Gentiles (30x), people (11x).	

Outline of Biblical Usage [?]

- n m
- I. nation, people
 - A. nation, people
 - i. usually of non-Hebrew people
 - ii. of descendants of Abraham
 - iii. of Israel
 - B. of swarm of locusts, other animals (fig.)

No definition of heathen here.

Strong's Definitions [?] (Strong's Definitions Legend)

גוי *gōwy*, go'-ee; rarely (shortened) גוי *gōy*; apparently from the same root as H1465 (in the sense of massing); a foreign nation; hence, a Gentile; also (figuratively) a troop of animals, or a flight of locusts:—Gentile, heathen, nation, people.

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Gesenius' Hebrew-Chaldee Lexicon [?]

גוֹי with suff. 1 pers., once גוֹי Zeph. 2:9; pl. גוֹיִם; const. גוֹיִם; sometimes in כְּתוּב, כְּתוּבִים Ps. 79:10; Gen. 25:23, m.

(1) *a people*, prop. a *confluence of men, from the root גוּה* No. II. ["Prop. it would seem *body, corpus*, from the root גוּה which see; and then transferred to a *body politic*, or whole people; compare Lat. *corpus reipublicæ, populi, civitatis*, in Cicero and Livy."] The word is general, and used of the nations at large, and also (which should not have been doubted by some interpreters) of the Israelites, e. g. Isaiah 1:4; 9:2; 26:2; 49:7; Gen. 35:11; 12:2; Psal. 33:12. In pl. however גוֹיִם specially is used of *the (other) nations besides Israel* (compare גוֹיִם No. 1, a; especially Jer. 32:20; also גוֹיִם p. LXXXI, B); Neh. 5:8, often with the added notion of being foes and barbarians, Psal. 2:1, 8; 9:6, 16, 20, 21; 10:16; 59:6, 9; 79:6, 10; 106:47 (comp. גוֹיִם), etc.; or of being profane persons, strangers to the true religion, i. e. *Gentiles*

(2) Poet. applied to herds and troops of animals, Joel 1:6; Zeph. 2:14. Comp. מִצְרַיִם Prov. 30:25, 26; Gr. ἔθνεα χηνῶν, γεράνων, μυιάων, μελισσάων, χοίρων, Homer's Il. ii. 87, 458, 469; Od. xiv. 73; *equorum gentes*, Virg. Georg. iv. 430.

(3) Sometimes גוֹיִם *Gentiles*, very nearly approaches to the nature of a pr. n. Josh. 12:23, מֶלֶךְ לְגוֹיִם לְגִלְגָל "king of the Gentiles at Gilgal." For Gentiles seem there, as in Galilee, to have afterwards settled amongst the Hebrews. [But what could this have to do with the previous name?] It is more uncertain where we should seek for גוֹיִם Gen. 14:1, waging war against Sodom. *Le Clerc* understands a nation of Galilee, comparing גוֹיִם הַגְּוִיִם Isa. 8:23; comp. Gen. 10:5, "the nations of the west" might be understood. Not amiss an anonymous translator, βασιλεὺς Παμφυλίας.

Another example where Gesenius never mentions the term Heathens - but it has now been added 143 x in the KJV.

13“Put in the sickle, for the harvest has grown ripe. Come, go down, for the winepress is filled, the vats overflow, for their evil is great.”

14Crowds, crowds in the valley of decision! For the day of יהוה is near in the valley of decision.

15Sun and moon shall become dark, and stars shall withdraw their brightness.

16And יהוה shall roar from Tsiyon, and give forth His voice from Yarushalayim.

And the heavens and earth shall shake, but יהוה shall be a refuge for His people, and a stronghold for the children of Yasra'el.

17“Then you shall know that I am יהוה your Eternal, dwelling in Tsiyon, My set-apart mountain. And Yarushalayim shall be set-apart, and foreigners shall not pass through her again.

18“And it shall be in that day that the mountains drip with new wine, and the hills flow with milk. And all the streams of Yahudah shall be flooded with water, and a fountain flow from the House of יהוה and water the wadi Shittim.

19“Mitsrayim shall become a ruin, and Edom a ruin, a wilderness, because of violence done to the people of Yahudah, whose innocent blood they shed in their land.

20“But Yahudah shall dwell forever, and Yarushalayim to all generations.

21“And I shall avenge their blood, which I have not avenged. And יהוה shall be dwelling in Tsiyon!”

Amos 5

Woe to you who are longing for the day of 𐤀𐤃𐤁𐤀

LiveLeak

1Hear this word which I take up against you, this lamentation, O house of Yasra'ěl:

2The maiden of Yasra'ěl has fallen, not to rise again. She lies forsaken on her land, with no one to lift her up.

3For thus said the Master “ , יהוהThe city that goes out by a thousand has a hundred left, and that which goes out by a hundred has ten left to the house of Yasra'ěl.”

4For thus said יהוהto the house of Yasra'ěl, “Seek Me and live,

5but do not seek Běyth Ĕl, nor enter Gilgal, nor pass over to Be'ěrsheḃa. For Gilgal shall certainly go into exile, and Běyth Ĕl become a non-entity.

6“Seek יהוהand live, lest He break out like fire upon the house of Yosěph, and shall consume it, with no one to quench it in Běyth Ĕl.

LiveLeak

7“O you who are turning right-ruling to wormwood, and have cast down righteousness to the earth!”

8He who made Kimah and Kesil, and who turns the shadow of death into morning and darkened day into night, who is calling for the waters of the sea and pours them out on the face of the earth – יהוה is His Name –

9who is flashing forth destruction upon the strong, so that destruction comes upon the stronghold.

10They hated the one who reproveth in the gate, and they despise the one who speaks the truth.

11Therefore, because you trample on the poor and take grain taxes from him – you have built houses of hewn stone but you are not going to dwell in them, you have planted pleasant vineyards but not drink wine from them.

LiveLeak

12For I know your transgressions are many and your sins are great, afflicting the righteous and accepting bribes, and turning aside the poor at the gate.

13Therefore the wise keep silent at that time, for it is an evil time.

14Seek good and not evil, so that you live. And let יהוהEternal of hosts be with you, as you have spoken.

15Hate evil and love good, and set up right-ruling in the gate. It might be that יהוהEternal of hosts shows favour to the remnant of Yosēph.

16Therefore יהוהEternal of hosts, יהוהsaid this, “There is wailing in all open squares, and in all the streets they say, ‘Alas! Alas!’ and shall call the farmer to mourning, and skilled lamenters to wailing.

17“And in all vineyards there is wailing, for I pass through your midst,” said יהוה.

LiveLeak

18 Woe to you who are longing for the day of יהוה! What does the day of יהוה mean to you? It is darkness, and not light,

19 as when a man flees from a lion, and a bear shall meet him; or entered his house, rested his hand on the wall, and a serpent shall bite him.

Y I K E S ! !

20 Is not the day of יהוה darkness, and not light? Is it not very dark, with no brightness in it?

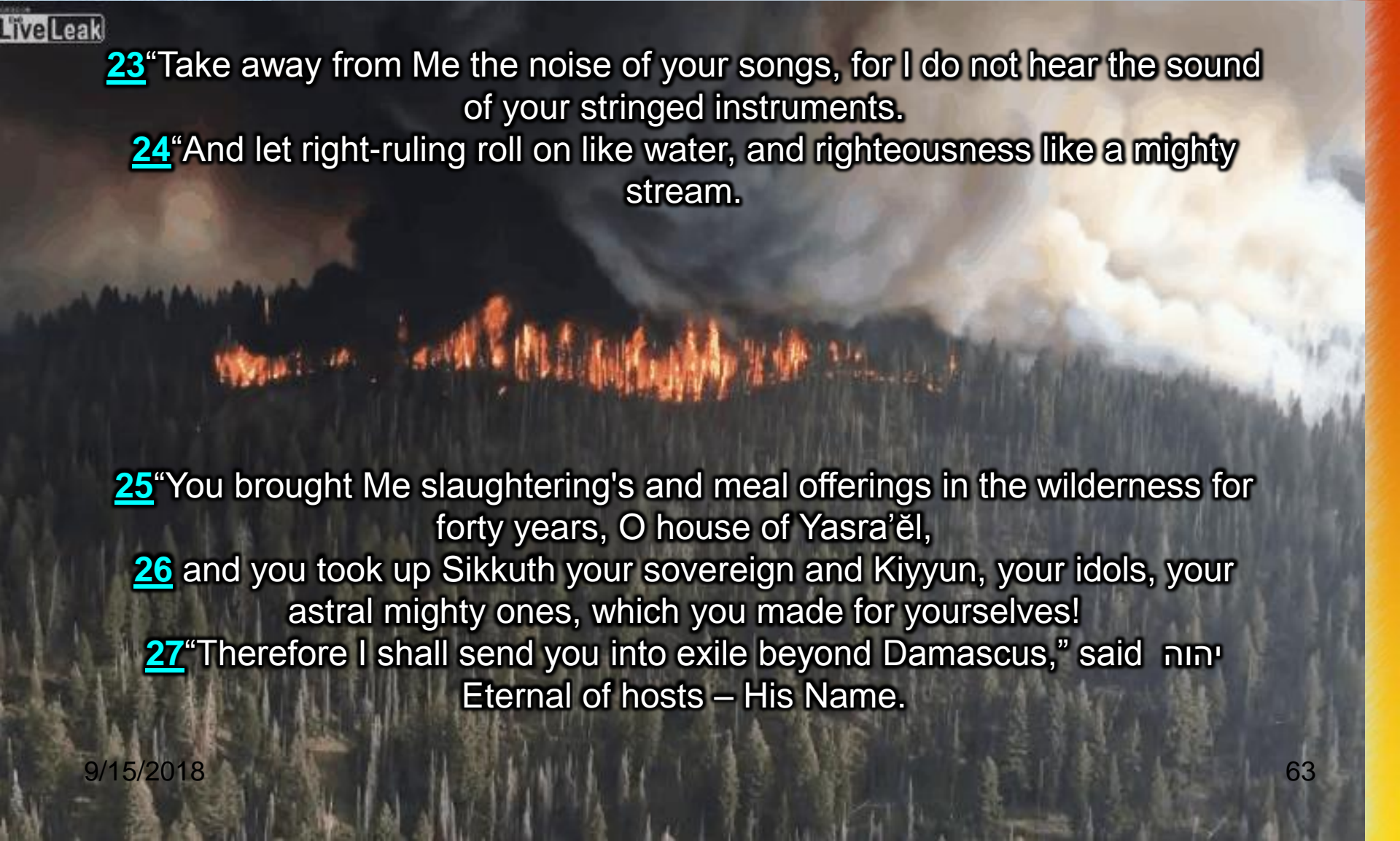
21 "I have hated, I have despised your festivals, and I am not pleased with your assemblies.

22 "Though you offer Me burnt offerings and your grain offerings, I do not accept them, nor do I look on your fattened peace offerings.

LiveLeak

23“Take away from Me the noise of your songs, for I do not hear the sound of your stringed instruments.

24“And let right-ruling roll on like water, and righteousness like a mighty stream.



25“You brought Me slaughtering's and meal offerings in the wilderness for forty years, O house of Yasra'ël,

26 and you took up Sikkuth your sovereign and Kiyyun, your idols, your astral mighty ones, which you made for yourselves!

27“Therefore I shall send you into exile beyond Damascus,” said יהוה Eternal of hosts – His Name.

Obadiah 1

“For the day of **יהוה** is near upon all the
gentiles



1The vision of Obadiah: This is what the Master יהוה said concerning Edom. We have heard a report from יהוה, and a messenger has been sent among the nations, saying, “Arise, and let us rise up against her for battle!”



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What do you remember?

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Obadiah 1:1

Original Verse

The vision of Obadiah. Thus saith the Lord God concerning Edom; We have heard a **report** from the Lord, and an ambassador is sent among the **nations**, Arise ye, and let us rise up against her in battle.

Description of Change

report > rumour / **nations** > heathen

New Verse

The vision of Obadiah. Thus saith the Lord God concerning Edom; We have heard a **rumour** from the Lord, and an ambassador is sent among the **heathen**, Arise ye, and let us rise up against her in battle.

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What do you remember?


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Lexicon :: Strong's H8052 - *shēmūw`ah* Aa

שְׂמוּעָה

Transliteration	Pronunciation
<i>shēmūw`ah</i>	shem·ū·ā' (Key) 
Part of Speech	Root Word (Etymology)
feminine noun	Pass part of שָׁמַעַ (H8085)

Dictionary Aids

TWOT Reference: 2412d

KJV Translation Count — Total: 27x

The KJV translates Strong's H8052 in the following manner: **rumour (9x)**, tidings (8x), report (4x), fame (2x), bruit (1x), doctrine (1x), mentioned (1x), news (1x).

Gesenius' Hebrew-Chaldee Lexicon [?]

שְׂמוּעָה & שָׁמַעַ prop. that which is heard; hence—
(1) *a message, tidings*, 1 Sa. 4:19; whether joyful, Prov. 15:30; 25:25; or sorrowful, Jer. 49:23; Psa. 112:7; Jer. 10:22; especially a message sent from God, Isa. 53:1; Jer. 49:14; hence—
(2) i. q. *instruction, teaching, doctrine*, Isaiah 28:9.
(3) **rumour, 2 Ch. 9:6.**

(related entry)

שָׁמַעַ see שְׂמוּעָה.

Notice Gesenius only shows one scripture for the word rumour - not 9!

When Yahuah sends a message it is not a rumor!

- I.** report, news, rumour
9/15/2018 news, tidings
B. mention

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(JPS) The vision of Obadiah. Thus saith the Lord GOD concerning Edom: We have heard a **message** from the LORD, and an ambassador is sent among the nations: 'Arise ye, and let us rise up against her in battle.'

(ABP+) *The* vision^{G3706} of Obadiah.^{G*} Thus^{G3592} says^{G3004} *the* lord^{G2962 G3588} God^{G2316} *to* ^{G3588} Edom.^{G*} [**a report**^{G189} **I** heard]^{G191} from^{G3844} *the* lord^{G2962} , ^{G2532} and a summary^{G4042} he sent out^{G1821} unto^{G1519} the^{G3588} nations, *saying* , ^{G1484} Rise up!^{G450} even^{G2532} we should rise up^{G1817} against^{G1909} her^{G1473} for^{G1519} battle.^{G4171}

(ASV) The vision of Obadiah. Thus saith the Lord Jehovah concerning Edom: We have heard **tidings** from Jehovah, and an ambassador is sent among the nations, *saying*, Arise ye, and let us rise up against her in battle.

(BBE) The vision of Obadiah. This is what the Lord has said about Edom: We have had **word** from the Lord, and a representative has been sent among the nations, saying, Up! and let us make war against her.

(Bishops) The vision of Abdi, thus sayth the lord God against Edom: We haue **hearde a rumor** from the Lorde, & an ambassadour is sent among the heathen: arise, and let vs ryse vp against her to battayle.

(Brenton) The vision of Obdias. Thus saith the Lord God to Idumea; I have heard **a report** from the Lord, and he has sent forth a message to the nations.

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(CEV) The LORD God gave Obadiah a **message** about Edom, and this is what we heard: "I, the LORD, have sent a messenger with orders for the nations to attack Edom."

(Geneva) The vision of Obadiah. Thus saith the Lorde God against Edom, We haue heard a **rumor** fro the Lorde, and an ambassadour is sent among the heathen: arise, & let vs rise vp against her to battel.

(Darby) The vision of Obadiah. Thus saith the Lord Jehovah concerning Edom: We have heard **a report** from Jehovah, and an ambassador is sent among the nations. Arise ye, and let us rise up against her in battle.

(DRB) The vision of Abdias. Thus saith the Lord God to Edom: We have heard a **rumour** from the Lord, and he hath sent an ambassador to the nations: Arise, and let us rise up to battle against him.

(ERV) This is the vision of Obadiah. This is what the Lord GOD says about Edom: We heard a **report** from the LORD. A messenger was sent to the nations. He said, "Let's go fight against Edom."

(GNB) This is the prophecy of Obadiah---what the Sovereign LORD said about the nation of Edom. The LORD has sent his messenger to the nations, and we have heard his **message**: "Get ready! Let us go to war against Edom!"

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(GW) This is the vision of Obadiah. This is what the Almighty LORD says about Edom: We have heard a **message** from the LORD. A messenger was sent among the nations to say, "Get ready! Let's go to war against Edom."

(ISV) Obadiah's vision: This is what the Lord GOD has to say about Edom. We have heard a **report** from the LORD, and a messenger has been dispatched among the nations to say "Get up! Let us rise up against her to fight!"

(JUB) The vision of Obadiah. Thus hath the Lord GOD said concerning Edom: We have heard **the message** from the LORD, and *a* messenger is sent to the Gentiles, Arise, and let us rise up against her in battle.

(LEB) The vision of Obadiah. Thus says my Lord Yahweh concerning Edom: We have heard a **report** from Yahweh, and a messenger has been sent among the nations: "Rise up and let us rise against it for battle."

(LITV) The vision of Obadiah: So says the Lord Jehovah concerning Edom: We have heard a **message** from Jehovah, and a messenger is sent among the nations; rise up, and let us rise up against her for battle.

(MKJV) The vision of Obadiah. So says the Lord God concerning Edom: We have heard a **message** from Jehovah, and a messenger is sent among the nations: Rise up, even let us rise up against her for battle.

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(YLT) Thus said the Lord Jehovah to Edom, A **report** we have heard from Jehovah, And an ambassador among nations was sent, `Rise, yea, let us rise against her for battle.'

(LBP) THE vision of Obadiah: Thus says the LORD God concerning Edom: We have heard a **rumor** from the LORD, and an ambassador is sent among the nations, Arise, and let us rise up against her for battle. (Peshitta-Aramaic)

(RV) The vision of Obadiah. Thus saith the Lord GOD concerning Edom: We have heard **tidings** from the LORD, and an ambassador is sent among the nations, *saying*, Arise ye, and let us rise up against her in battle.

(TLV) The vision of Obadiah. Thus says Adonai Elohim concerning Edom: We have heard a **report** from Adonai—and an envoy has been sent among the nations: “Arise and let us rise up against her in battle.”

(WEB) The vision of Obadiah. This is what the Lord Yahweh says about Edom. We have heard **news** from Yahweh, and an ambassador is sent among the nations, saying, “Arise, and let’s rise up against her in battle.

(WEBA) The vision of Obadiah. This is what the Lord Yahweh says about Edom. We have heard **news** from Yahweh, and an ambassador is sent among the nations, saying, “Arise, and let’s rise up against her in battle.

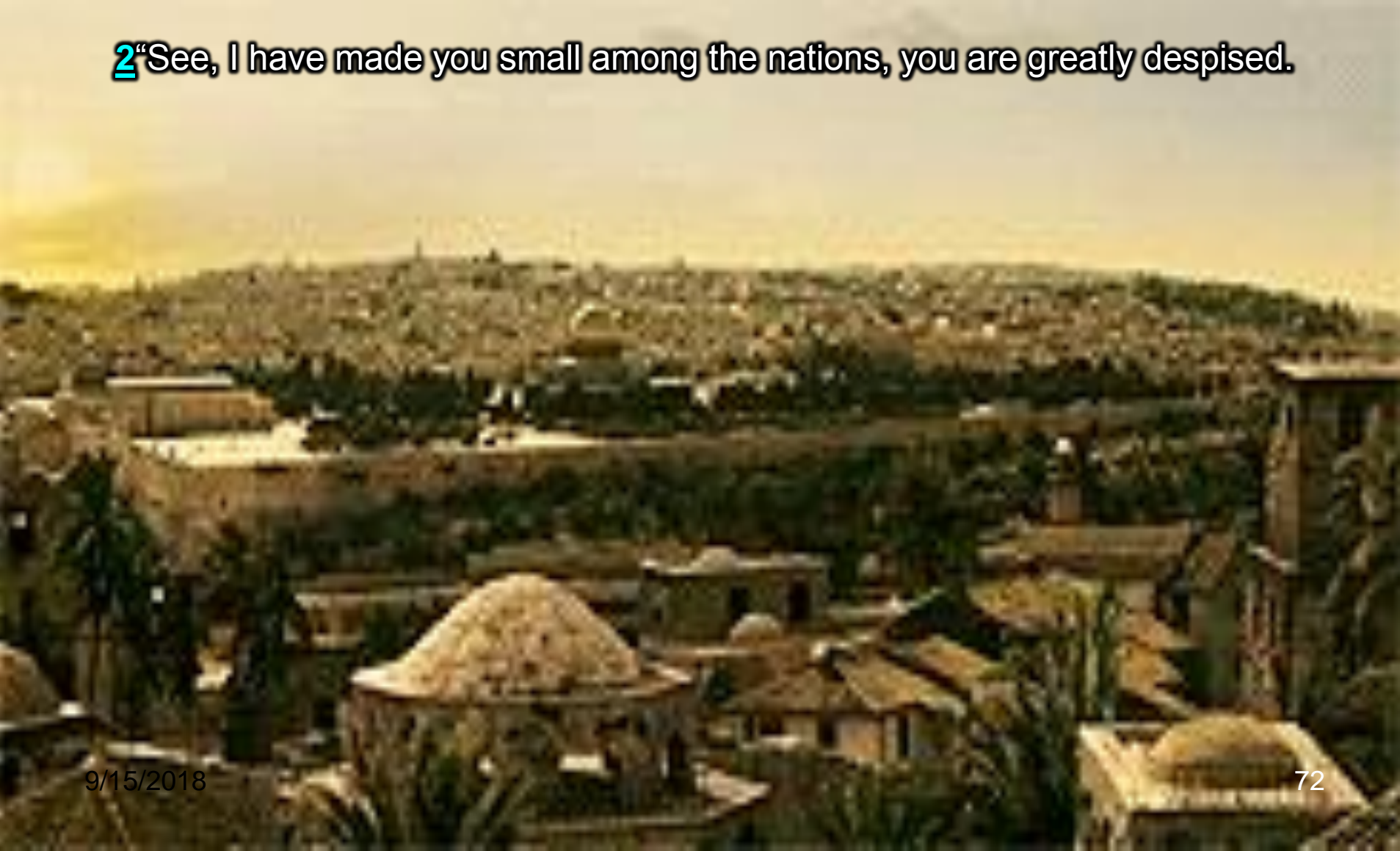
(Webster) The vision of Obadiah. Thus saith the Lord GOD concerning Edom; We have heard a **rumor** from the LORD, and an embassador is sent among the heathen, Arise ye, and let us rise up against her in battle.



The Scriptures (ISR 1998)

Obadiah 1

2“See, I have made you small among the nations, you are greatly despised.



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Obadiah 1:2

Original Verse

Behold, I have made thee small among the nations: thou art greatly despised.

Description of Change

nations > heathen

New Verse

Behold, I have made thee small among the heathen: thou art greatly despised



3“The pride of your heart has deceived you, you who dwell in the clefts of the rock, whose dwelling is high, who say in your heart, ‘Who shall bring me down to the ground?’

4“Though you rise high as the eagle, and though you set your nest among the stars, from there I shall bring you down,” declares יהוה.



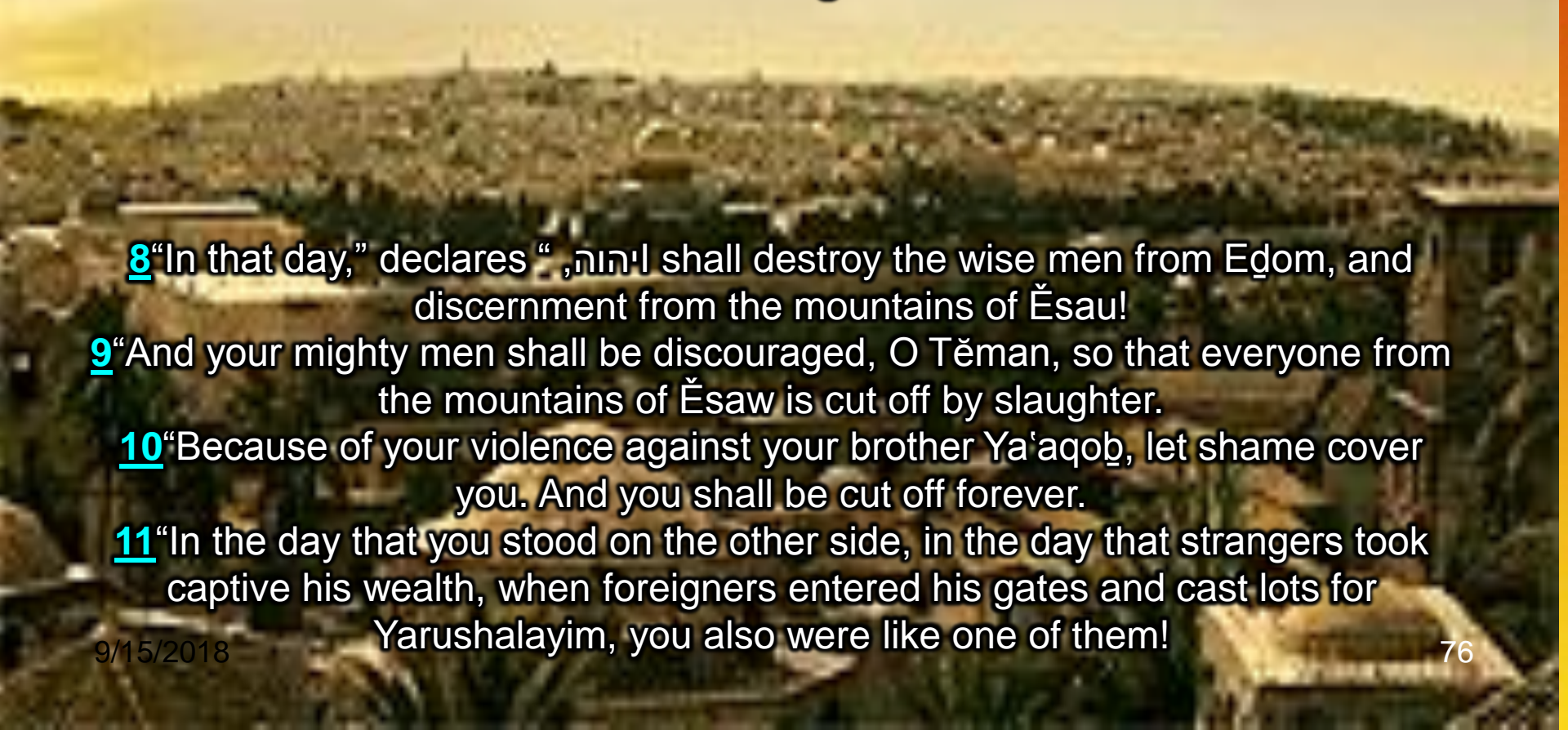


“5If thieves came to you, if robbers by night, how ruined you would have been!
Would they not steal till they had enough? If grape-gatherers had come to you,
would they not leave gleanings?”



6“How Ĕsau shall be searched out! His hidden treasures shall be sought out!

7“All your allies shall send you forth to the border, your friends shall deceive you and overpower you. They make your bread a snare under you, without you discerning it!



8“In that day,” declares “, יהוה shall destroy the wise men from Edom, and discernment from the mountains of Ĕsau!

9“And your mighty men shall be discouraged, O Těman, so that everyone from the mountains of Ĕsaw is cut off by slaughter.

10“Because of your violence against your brother Ya‘aqob, let shame cover you. And you shall be cut off forever.

11“In the day that you stood on the other side, in the day that strangers took captive his wealth, when foreigners entered his gates and cast lots for Yarushalayim, you also were like one of them!

12“And you should not have looked on your brother’s day in the day of his estrangement, nor rejoiced over the children of Yahudāh in the day of their destruction, nor made your mouth great in the day of distress,

13nor have entered the gate of My people in the day of their calamity, nor looked down on their evil in the day of their calamity, nor have seized their wealth in the day of their calamity,

14nor have stood at the parting of the way to cut off his fugitives, nor handed over his survivors in the day of distress.

15“For the day of הַיּוֹם is near upon all the gentiles. As you have done, it shall be done to you, your reward shall come back on your own head.

16“For as you have drunk on my set-apart mountain, so do all the gentiles drink continually. And they shall drink and shall swallow, and they shall be as though they had never been.

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Obadiah 1:15

Original Verse

For the day of the Lord is near upon all the nations: as thou hast done, it shall be done unto thee: thy reward shall return upon thine own head.

Description of Change

nations > heathen

New Verse

For the day of the Lord is near upon all the heathen: as thou hast done, it shall be done unto thee: thy reward shall return upon thine own head.

Obadiah 1:16

Original Verse

For as ye have drunk upon my holy mountain, so shall all the nations drink continually, yea, they shall drink, and they shall swallow down, and they shall be as though they had not been.

Description of Change

nations > heathen

New Verse

For as ye have drunk upon my holy mountain, so shall all the heathen drink continually, yea, they shall drink, and they shall swallow down, and they shall be as though they had not been.

17“But on Mount Tsiyon there shall be an escape, and they shall be set-apart.
And the house of Ya‘aqob shall possess their possessions.

18“And the house of Ya‘aqob shall be a fire, and the house of Yosēph a flame, but
the house of Ĕsau for stubble. And they shall burn among them and they shall
consume them, so that no survivor is left of the house of Ĕsau.” For יהוה has
spoken.

19And they shall possess the South with the mountains of Ĕsau, and low country
with the Philistines. And they shall possess the fields of Ephrayim and the fields of
Shomeron, and Binyamin with Gil‘ad,

20and the exiles of this host of the children of Yasra‘ēl possess that of the
Kena’anites as far as Tsarephath, and the exiles of Yarushalayim who are in
Sepharad possess the cities of the South.



21 And saviours shall come to Mount Tsiyon to judge the mountains of Ėsau. And the reign shall belong to יהוה.



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Obadiah 1:21

Original Verse

And a Saviour shall come up on mount Zion to judge the mount of Esau; and the kingdom shall be the Lord's.

Description of Change

a Saviour > saviours

New Verse

And saviours shall come up on mount Zion to judge the mount of Esau; and the kingdom shall be the Lord's.

Obadiah 1:21

And saviours shall come up - Certain persons whom God may choose to be deliverers of his people; such as Zerubbabel, Ezra, Nehemiah, and the Maccabees.

Some think these saviours, מושיעים moshiim, mean the apostles of our Lord. Several MSS. have מושעים mushaim, the preserved; those that are saved, i.e., they who were delivered from the captivity; and those of Mount Zion shall judge, that is, shall execute judgment on the Edomites. And as the Asmonean princes joined the priesthood to the state, it might be what the prophet means when he says, "the kingdom shall be the Lord's," the high priest having both the civil and ecclesiastical power in his own hands. And these actually were masters of Edom, and judged and governed the mountain of Esau. And thus this prophecy appears to have had a very literal fulfillment.

But if we take the whole as referring to the times of the Gospel, which I believe is not its primary sense, it may signify the conversion and restoration of the Jews, and that under Jesus Christ the original theocracy shall be restored; and thus, once more, in the promised land, it may be said: -

המלוכה	ליהוה	והיתה
hammeluchah	laihovah	vehayethah

"And the kingdom shall belong to Jehovah"

מוֹשְׁעִים *mô·šî·îm'*

And **those who have been saved** will go up on Mount

מוֹשִׁיעַ *mô·šî^a* deliverer, savior

masculine, plural, absolute ± noun, verb, common, Hif'il, participle, active

Sense: **deliverer** – a person who delivers others from pain, suffering, hardship, or death.

BDB deliver

GHCLOT TO BE SPACIOUS, AMPLE, BROAD; to set free, to preserve; to aid, to succ...

CHAL receive help; be victorious; let; be helped; help; help, save, rescue; come...

DBL Hebrew savior; Savior

4635 מוֹשִׁיעַ (*mô·šî^a*): n.masc. [KB, BDB: hif act.ptcp.masc.]; ≡ Str 3467; TWOT 929—**1.** LN 21.17–21.24 **savior**, deliverer, rescuer, i.e., one (God or human) who delivers an object from danger to a point of safety, usually from physical or military violence (Dt 22:27; 28:29; Jdg 3:9, 15; 1Sa 11:3; 14:39; 2Sa 22:3, 42; 2Ki 13:5; Ne 9:27; Isa 19:20; Ob 21+), note: some of these references may have a focus on relationship with the LORD; note: Dt 28:31; Jdg 12:3; 1Sa 10:19; Ps 7:11[EB 10]; 17:7; 18:42[EB 41]; 106:21, see also 3828 hif ptc.; see also 4636; **2.** LN 21.25–21.32 **Savior**, religious Deliverer, i.e., a title of God with a focus on the relationship between God and those he delivers, but does not preclude a relationship where God will save in a physical sense (Isa 43:3, 11; 45:15, 21; 49:26; 60:16; 63:8; Jer 14:8; Hos 13:4+)

1:21. "And saviours go up on Mount Zion to judge the mountains of Esau; and the kingdom will be Jehovah's." **עלה** followed by **ב** does not mean to go up to a place, but to climb to the top of ([Deu 5:5](#); [Psa 24:3](#); [Jer 4:29](#); [Jer 5:10](#)), or into ([Jer 9:20](#)). Consequently there is no allusion in **ועלו** to the return from exile. Going up to the top of Mount Zion simply means, that at the time when Israel captures the possessions of the heathen, Mount Zion will receive and have saviours who will judge Edom. And as the mountains of Esau represent the heathen world, so Mount Zion, as the seat of the Old Testament kingdom of God, is the type of the kingdom of God in its fully developed form. **מושעים**, which is written defectively **מושעים** in some of the ancient mss, and has consequently been rendered incorrectly **σεσωσμένοι** and **ἀνασωζόμενοι** by the lxx, Aq., Theod., and the Syriac, signifies *salvatores*, deliverers, saviours. The expression is selected with an allusion to the olden time, in which Jehovah saved His people by judges out of the power of their enemies ([Jdg 2:16](#); [Jdg 3:9](#), [Jdg 3:15](#), etc.). "**מושעים** are heroes, resembling the judges, who are to defend and deliver Mount Zion and its inhabitants, when they are threatened and oppressed by enemies" (Caspari). The object of their activity, however, is not Israel, but Edom, the representative of all the enemies of Israel. The mountains of Esau are mentioned instead of the people, partly on account of the antithesis to the mountain of Zion, and partly also to express the thought of supremacy not only over the people, but over the land of the heathen also. *Shâphat* is not to be restricted in this case to the judging or settling of disputes, but includes the conduct of the government, the exercise of dominion in its fullest extent, so that the "judging of the mountains of Esau" expresses the dominion of the people of God over the heathen world. Under the saviours, as Hengstenberg has correctly observed, the Saviour *par excellence* is concealed.

This is not brought prominently out, nor is it even distinctly affirmed; but it is assumed as self-evident, from the history of the olden time, that the saviours are raised up by Jehovah for His people. The following and concluding thought, that the kingdom will be Jehovah's, i.e., that Jehovah will show Himself to the whole world as King of the world, and Ruler in His kingdom, and will be acknowledged by the nations of the earth, either voluntarily or by constraint, rests upon this assumption. God was indeed Kings already, not as the Almighty Ruler of the universe, for this is not referred to here, but as King in Israel, over which His kingdom did extend. But this His royal sway was not acknowledged by the heathen world, and could not be, more especially when He had to deliver Israel up to the power of its enemies, on account of its sins. This acknowledgment, however, He would secure for Himself, by the destruction of the heathen power in the overthrow of Edom, and by the exaltation of His people to dominion over all nations. Through this mighty saving act He will establish His kingdom over the whole earth (cf.

If now, in conclusion, we cast another glance at the fulfilment of our whole prophecy; the fulfilment of that destruction by the nations, with which the Edomites are threatened ([Oba 1:1-9](#)), commenced in the Chaldean period. For although no express historical evidence exists as to the subjugation of the Edomites by Nebuchadnezzar, since Josephus (*Ant.* x. 9, 7) says nothing about the Edomites, who dwelt between the Moabites and Egypt, in the account which he gives of Nebuchadnezzar's expedition against Egypt, five years after the destruction of Jerusalem, in which he subdued the Ammonites and Moabites; the devastation of Edom by the Chaldeans may unquestionably be inferred from [Jer 49:7](#). and [Eze 35:1-15](#), when compared with [Jer 25:9](#), [Jer 25:21](#), and [Mal 1:3](#). In [Jer 25:21](#) the Edomites are mentioned among the nations round about Judah, whom the Lord would deliver up into the hand of His servant Nebuchadnezzar ([Jer 25:9](#)), and to whom Jeremiah was to present the cup of the wine of wrath from the hand of Jehovah; and they are placed between the Philistines and the Moabites. And according to [Mal 1:3](#), Jehovah made the mountains of Esau into a wilderness; and this can only refer to the desolation of the land of Edom by the Chaldeans (see at [Mal 1:3](#)). It is true, that at that time the Edomites could still think of rebuilding their ruins; but the threat of Malachi, "If they build, I shall pull down, saith the Lord," was subsequently fulfilled, although no accounts have been handed down as to the fate of Edom in the time of Alexander the Great and his successors. The

destruction of the Edomites as a nation was commenced by the Maccabees. After Judas Maccabaeus had defeated them several times (1 Maccabees 5:3 and 65; *Jos. Ant.* xii. 18, 1), John Hyrcanus subdued them entirely about 129 b.c., and compelled them to submit to circumcision, and observe the Mosaic law (*Jos. Ant.* xiii. 9, 1), whilst Alexander Jannaeus also subjugated the last of the Edomites (xiii. 15, 4). And the loss of their national independence, which they thereby sustained, was followed by utter destruction at the hands of the Romans. To punish them for the cruelties which they had practised in Jerusalem in connection with the Zelots, immediately before the siege of that city by the Romans (*Josephus, Wars of the Jews*, iv. 5, 1, 2), Simon the Gerasene devastated their land in a fearful manner (*Wars of the Jews*, iv. 9, 7); whilst the Idumaeans in Jerusalem, who took the side of Simon (v. 6, 1), were slain by the Romans along with the Jews. The few Edomites who still remained were lost among the Arabs; so that the Edomitish people was "cut off for ever" ([Oba 1:10](#)) by the Romans, and its very name disappeared from the earth. Passing on to the rest of the prophecy, Edom filled up the measure of its sins against its brother nation Israel, against which Obadiah warns it in [Oba 1:12-14](#), at the taking and destruction of Jerusalem by the Chaldeans (vid., [Eze 35:5](#), [Eze 35:10](#); [Psa 137:7](#); [Lam 4:22](#)). The fulfilment of the threat in [Oba 1:18](#) we cannot find, however, in the subjugation of the Edomites by the Maccabeans, and the devastating expedition of Simon the Gerasene, as Caspari and others do, although it is apparently favoured by the statement in [Eze 25:14](#), that Jehovah would fulfil His vengeance upon Edom by the hand of His people Israel. For even if this prophecy of Ezekiel may have been fulfilled in the events just mentioned, we are precluded from understanding [Oba 1:18](#), and the parallel passages, [Amo 9:11-12](#), and [Num 24:18](#), as referring to the same events, by the fact that the destruction of Edom, and the capture of Seir by Israel, are to proceed, according to [Num 24:18](#), from the Ruler to arise out of Jacob (the Messiah), and that they were to take place, according to [Amo 9:11-12](#), in connection with the raising up of the

fallen hut of David, and according to Obadiah, in the day of Jehovah, along with and after the judgment upon all nations. Consequently the fulfilment of [Oba 1:17-21](#) can only belong to the Messianic times, and that in such a way that it commenced with the founding of the kingdom of Christ on the earth, advances with its extension among all nations, and will terminate in a complete fulfilment at the second coming of our Lord.

So there are a few ways of looking at this. It does seem like the plural is not a change. But we leave this up to you to make your own inquiry and decide. Since we have residual of discussions about it being plural and not a word insert, it does seem reasonable.

Zephaniah 1

For the day of יהוה is near, for יהוה has prepared a slaughter, He has set apart His invited ones.

1The word of יהוה which came to Tsephanyah son of Kushi, son of Gedalyah, son of Amaryah, son of Hizqiyah, in the days of Yoshiyahu son of Amon, sovereign of Yahuḏah.

2“I shall snatch away all from the face of the earth,” declares – יהוה

3I snatch away man and beast, I snatch away the birds of the heavens, and the fish of the sea, and the stumbling-blocks, with the wrong, when I shall cut off man from the face of the earth,” declares יהוה.

4And I shall stretch out My hand against Yahuḏah, and against all the inhabitants of Yarushalayim, and cut off every trace of Ba'al from this place, the names of the idolatrous priests, with the priests,

5and those bowing down to the host of the heavens on the house-tops, and those bowing themselves, swearing by יהוה and swearing by Malkam;

6and those who turn away from following יהוה, and who have not sought or inquired of Him.”

7 Hush! in the presence of the Master יהוה. For the day of יהוה is near, for יהוה has prepared a slaughter, He has set apart His invited ones.

8 “And it shall be, in the day of the slaughter of יהוה, that I shall punish the rulers and the sons of the sovereign, and all such as are clad in foreign garments.

9 “And I shall punish on that day all who leap over the threshold, who fill their masters’ houses with violence and deceit.

10 “And on that day there shall be,” declares “יהוה, the sound of a cry from the Fish Gate, and of a howling from the Second Quarter, and of a great crashing from the hills.

11“Howl, you inhabitants of Maḳtēsh, for all the merchant people shall be silenced, all those weighing out silver shall be cut off.

12“And at that time it shall be, that I search Yarushalayim with lamps and punish the men who are settled on their dregs, who say in their heart, ‘ יהוה does no good, nor does He evil.’

13“And their wealth shall become plunder, and their houses laid waste. And they shall build houses but not inhabit them, and they shall plant vineyards but not drink their wine.”

14Near is the great day of יהוה, near and hurrying greatly, the noise of the day of יהוה. Let the mighty man then bitterly cry out!

15 That day is a day of wrath, a day of distress and trouble, a day of waste and ruin, a day of darkness and gloominess, a day of clouds and thick darkness,

16 a day of ram's horn and alarm – against the walled cities and against the corner towers.

17 “And I shall bring distress on men, and they shall walk like blind men – because they have sinned against יהוה, and their blood shall be poured out like dust and their flesh like dung.”

18 Neither their silver nor their gold shall be able to deliver them in the day of the wrath of יהוה. And by the fire of His jealousy all the earth shall be consumed, for He makes a sudden end of all those who dwell in the earth.

Zechariah 14

On them is the plague with which **יהוה** plagues
the gentiles who do not come up to observe the
Festival of Booths.



1See, a day shall come for יהוה, and your spoil shall be divided in your midst.

2And I shall gather all the gentiles to battle against Yarushalayim. And the city shall be taken, the houses plundered, and the women ravished. Half of the city shall go into exile, but the remnant of the people shall not be cut off from the city.

YERUSALEM

3And יהוה shall go forth, and He shall fight against those gentiles, as He fights in the day of battle.

4And in that day His feet shall stand upon the Mount of Olives, which faces Yarushalayim on the east. And the Mount of Olives shall be split in two, from east to west, a very great valley, and half of the mountain shall move toward the north and half of it toward the south.

5And you shall flee to the valley of My mountain – for the valley of the mountains reaches to Atsal. And you shall flee as you fled from the earthquake in the days of Uzziyah sovereign of Yahudah. And **my Eternal shall come – all the set-apart ones with You.**

6And in that day it shall be: there is no light, it is dark.

7And it shall be one day which is known to יהוה, neither day nor night, but at evening time there shall be light.

8And in that day it shall be that living waters flow from Yarushalayim, half of them toward the eastern sea and half of them toward the western sea, in summer as well as in winter.

9And יהוה shall be Sovereign over all the earth. In that day there shall be one יהוה, and His Name one.

10All the land shall be changed into a desert plain from Geba to Rimmon south of Yarushalayim, and she shall be raised up and inhabited in her place from Binyamin's Gate to the place of the First Gate and the Corner Gate, and from the Tower of Hanan'el to the winepresses of the sovereign.

11And they shall dwell in her, and there shall be no more utter destruction, but Yarushalayim shall be safely inhabited.

12And this is the plague with which **יהוה** plagues all the people who fought against Yarushalayim: their flesh shall decay while they stand on their feet, and their eyes decay in their sockets, and their tongues decay in their mouths.

13And it shall be in that day that a great confusion from **יהוה** is among them, and everyone of them shall seize the hand of his neighbor, and his hand rise up against his neighbor's hand.

14And Yahudah shall fight at Yarushalayim as well. And the wealth of all the gentiles round about shall be gathered together: gold, and silver, and garments in great quantities.

15So also is the plague on the horse and the mule, on the camel and the donkey, and on all the cattle that are in those camps – as this plague.

16And it shall be that all who are left from all the gentiles which came up against Yarushalayim, shall go up from year to year to the Sovereign, יהוה of hosts, and to observe the Festival of Booths.

17And it shall be, that if anyone of the clans of the earth does not come up to Yarushalayim to the Sovereign, יהוה of hosts, on them there is to be no rain.

18And if the clan of Mitsrayim does not come up and enter in, then there is no *rain*. On them is the plague with which יהוה plagues the gentiles who do not come up to observe the Festival of Booths.

19This is the punishment of Mitsrayim and the punishment of all the gentiles that do not come up to observe the Festival of Booths.

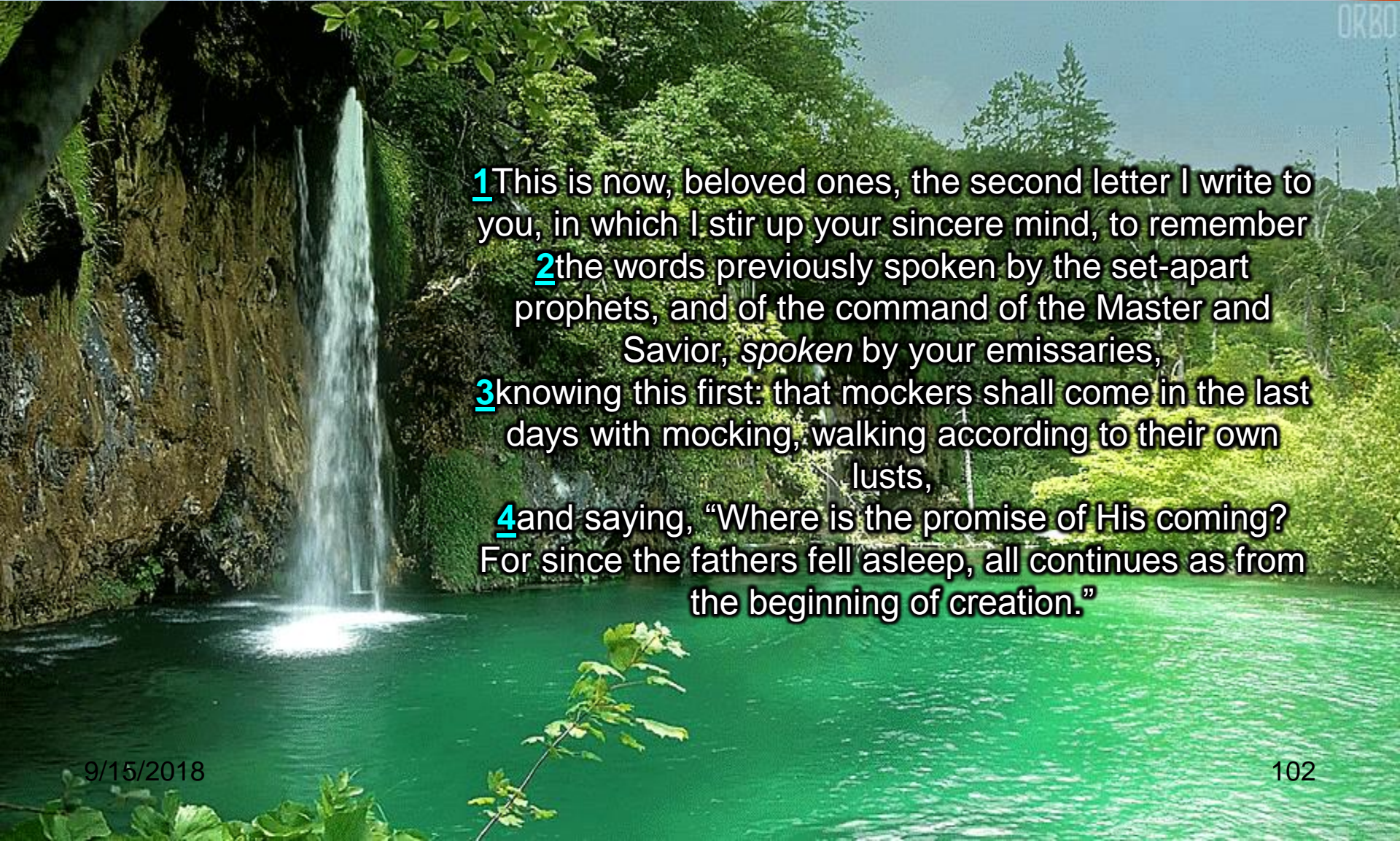


20In that day “SET-APART TO יהוה” shall be engraved on the bells of the horses. And the pots in the House of יהוה shall be like the bowls before the altar.

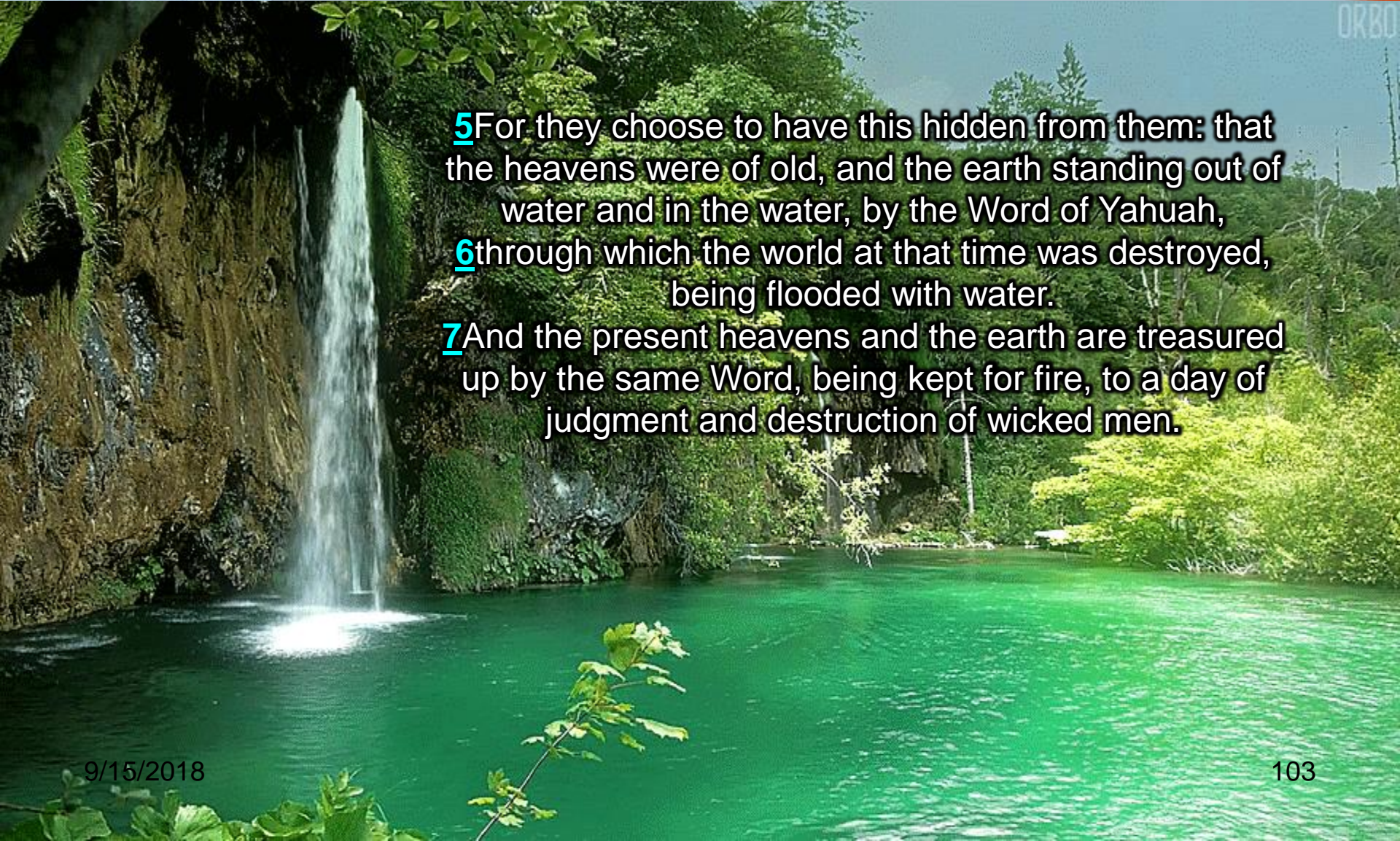
21And every pot in Yarushalayim and Yahudah shall be set-apart to יהוה of hosts. And all those who slaughter shall come and take them and cook in them. And there shall no longer be a merchant in the House of יהוה of hosts, in that day.

2 Peter 3

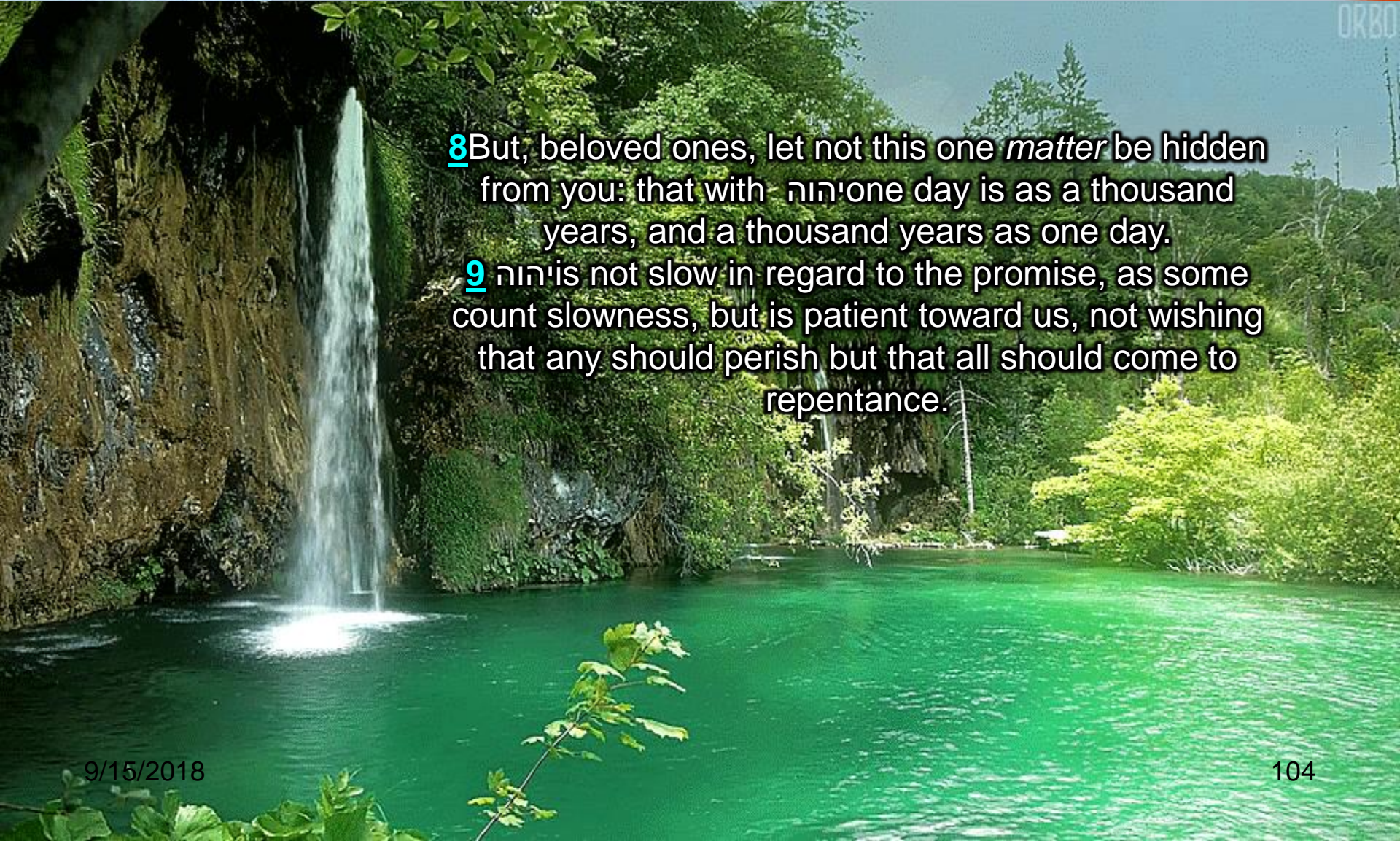
Seeing all these are to be destroyed in this way,
what kind of people ought you to be in set-apart
behavior and reverence?



1This is now, beloved ones, the second letter I write to you, in which I stir up your sincere mind, to remember
2the words previously spoken by the set-apart prophets, and of the command of the Master and Savior, *spoken* by your emissaries,
3knowing this first: that mockers shall come in the last days with mocking, walking according to their own lusts,
4and saying, “Where is the promise of His coming? For since the fathers fell asleep, all continues as from the beginning of creation.”



5For they choose to have this hidden from them: that the heavens were of old, and the earth standing out of water and in the water, by the Word of Yahuah,
6through which the world at that time was destroyed, being flooded with water.
7And the present heavens and the earth are treasured up by the same Word, being kept for fire, to a day of judgment and destruction of wicked men.



8 But, beloved ones, let not this one *matter* be hidden from you: that with יהוה one day is as a thousand years, and a thousand years as one day.

9 יהוה is not slow in regard to the promise, as some count slowness, but is patient toward us, not wishing that any should perish but that all should come to repentance.

THE MANDELA EFFECT

What do you remember?

Alert !!

<https://quantumwarriors.net>



2 Peter 3:9

Original Verse

The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering toward us, not willing that any should perish, but all come to repentance.

Description of Change

toward us > to us-ward

This is obviously a ME as it makes no sense.

New Verse

The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to **us-ward, not willing that any should perish, but that all should come to repentance.**

2Pe 3:9 ^{G3588} Yahuah ^{G2962} is not slack^{G1019} ^{G3756} concerning His promise, ^{G1860} as^{G5613} some men^{G5100} count^{G2233} slackness;^{G1022} but^{G235} is longsuffering^{G3114} to^{G1519} **us-ward**, ^{G2248} not^{G3361} willing^{G1014} that any^{G5100} should perish, ^{G622} but^{G235} that all^{G3956} should come^{G5562} to^{G1519} repentance. ^{G3341}

THE MANDELA EFFECT

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2Pe 3:9 ^{G3588} Yahuah ^{G2962} is not slack ^{G1019 G3756} concerning His promise, ^{G1860} as ^{G5613} some men ^{G5100} count ^{G2233} slackness; ^{G1022} but ^{G235} is longsuffering ^{G3114} to ^{G1519} **us-ward**, ^{G2248} not ^{G3361} willing ^{G1014} that any ^{G5100} should perish, ^{G622} but ^{G235} that all ^{G3956} should come ^{G5562} to ^{G1519} repentance. ^{G3341}

G2248

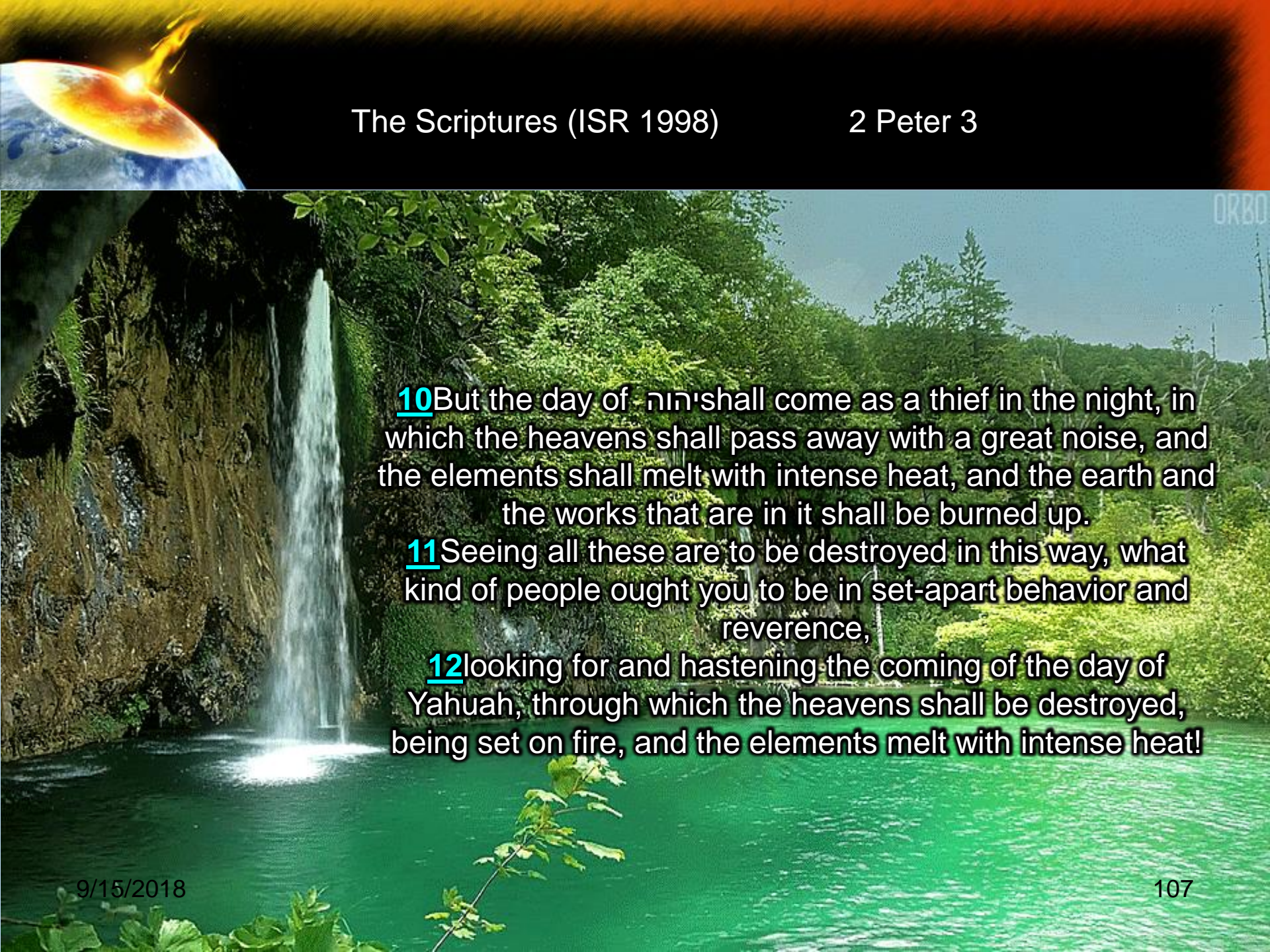
ἡμᾶς

hēmas

hay-mas'

Accusative plural of G1473; *us*: - our, us,

we.



10 But the day of יהוה shall come as a thief in the night, in which the heavens shall pass away with a great noise, and the elements shall melt with intense heat, and the earth and the works that are in it shall be burned up.

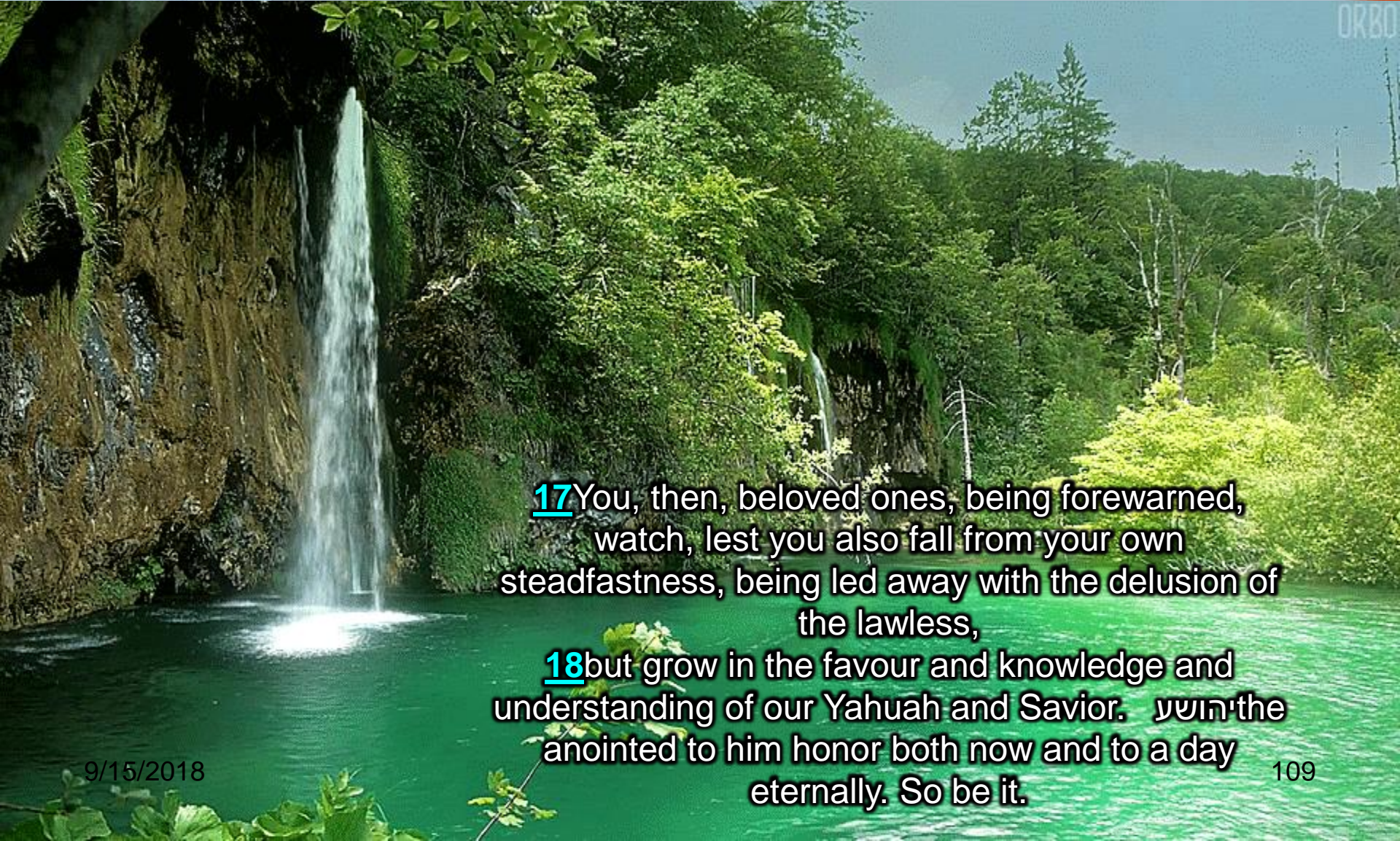
11 Seeing all these are to be destroyed in this way, what kind of people ought you to be in set-apart behavior and reverence,

12 looking for and hastening the coming of the day of Yahuah, through which the heavens shall be destroyed, being set on fire, and the elements melt with intense heat!



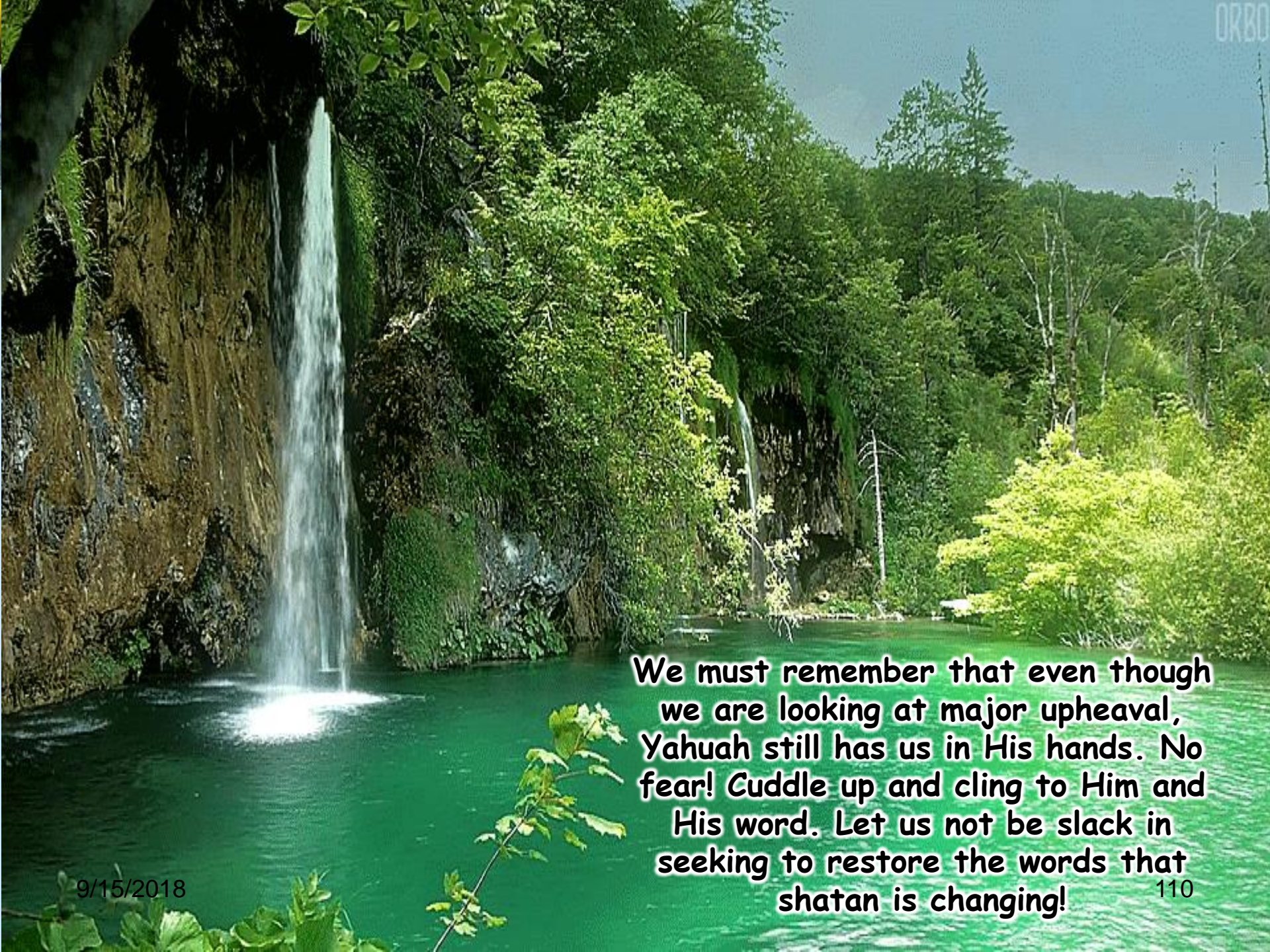
13 But according to His promise we wait for a renewed heavens and a renewed earth in which righteousness dwells.

14 So then, beloved ones, looking forward to this, do your utmost to be found by Him in peace, spotless and blameless,



17You, then, beloved ones, being forewarned, watch, lest you also fall from your own steadfastness, being led away with the delusion of the lawless,

18but grow in the favour and knowledge and understanding of our Yahuah and Savior. יהושע the anointed to him honor both now and to a day eternally. So be it.



We must remember that even though we are looking at major upheaval, Yahuah still has us in His hands. No fear! Cuddle up and cling to Him and His word. Let us not be slack in seeking to restore the words that shatan is changing!