

(The following concepts are to be understood by the audio recording: *Over the Nations 2*)

Over the Nations 2

The Rod of an Almond Tree

1426) $\text{קל} \text{ (קל QL)}$ ac: **Gather** co: **Shepherd** ab: **?:** The pictograph ק is a picture of the sun at the horizon and the gathering of the light, the ל is a picture of a shepherd staff representing authority. Combined these mean "gathering to the staff". When the shepherd called the sheep they swiftly came to him. The staff of the shepherd was his tool of authority. With it he would direct, discipline and protect the flock. (eng: clown; call - to call together)

A) $\text{קל} \text{ (קל QL)}$ ac: **?** co: **Light** ab: **?:** The Shepherd traveled light allowing him to move swiftly. He carried with him a long staff for directing the sheep as well as to protect them from predators. The shepherd also carried a bag, which included dried foods including grains and meat. Also, making light of someone or something as in shame, curse or dishonor.

$\text{קל} \text{ (קל QL)}$ — I. **Swift:**
II. **Voice:** The sound of the shepherd that calls the flock. The voice of man or musical instrument. [Aramaic only] [freq. 20] |k|jv: swift, light| {str: 7031, 7032}

$\text{קל} \text{ (קל MQ-L)}$ —
Staff: [freq. 18] |k|jv: rod, staff, stave| {str: 4731}

$\text{קל} \text{ (קל MQ-LH)}$
— **Staff:** [freq. 18] |k|jv: rod, staff, stave| {str: 4731}

$\text{קל} \text{ (קל Q-LY)}$ —
Dried: Dried foods, grains and meat, are carried by the shepherd. [df: קל] [freq. 6] |k|jv: corn| {str: 7039}

$\text{קל} \text{ (קל Q-LWN)}$ —
Shame: One who is become light in stature. [freq. 17] |k|jv: shame, confusion, dishonour, ignominy, reproach| {str: 7036}

$\text{קל} \text{ (קל QL-QL)}$ —
Light: Something that is light in weight or position (worthless). [freq. 1] |k|jv: light| {str: 7052}

B) $\text{קל} \text{ (קל QLL)}$ ac: **?** co: **Light** ab: **?:** Something light in weight or stature.

V) $\text{קל} \text{ (קל Q-LL)}$ —
Light: To be swift or cursed. [freq. 82] (vf: Paal, Niphal, Hiphil, Pual, Piel, Pilpel) |k|jv: curse, swift, light, vile, despise, abate, ease, slight| {str: 7043}

$\text{קל} \text{ (קל Q-LL)}$ —
Polished: [Unknown connection to root;] [freq. 2] |k|jv: burnished, polished| {str: 7044}

$\text{קל} \text{ (קל QL-LH)}$ —
Curse: Something that is light in stature, considered worthless. [freq. 33] |k|jv: curse, accurse| {str: 7045}

Almond Trees

2872) עֵינַי (עֵינַי Sh-QD) ac: **Watch**
 co: Eye ab: ? : Eyes open wide for
 watching carefully. [from: עֵינַי]
 V) עֵינַי (עֵינַי Sh-QD) — **Watch:**
 To be alert and watchful. [freq. 18]
 (vf: Pual, Participle) |kjv: watch,

wake, remain, hasten, almond| {str:
 8245, 8246}
 N^m) עֵינַי (עֵינַי Sh-QD) —
Almond: From its shape like an open
 eye. The nut or the tree. [freq. 4] |kjv:
 almond| {str: 8247}

An Inward Creation

Genesis 1:1-13 KJV

1) *In the beginning God created the heaven and the earth.*

Zechariah 12:1 KJV

1) The burden of the word of the LORD for Israel, saith the LORD, which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him.

2) *And the earth was without **form**,^{H8414} and **void**;^{H922}; and darkness was upon the **face**^{H6440} of the deep. And the Spirit of God moved upon the **face**^{H6440} of the waters.*

3) *And God said, Let there be light: and there was light.*

A realization is made that there really is a God, and the heart is turned from the world.

4) *And God saw the light, that it was good: and God **divided the light from the darkness.***

5) *And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.*

6) *And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.*

7) *And God made the firmament, and **divided the waters which were under the firmament from the waters which were above the firmament:** and it was so.*

8) *And God called the firmament Heaven. And the evening and the morning were the second day.*

9) *And God said, **Let the waters under the heaven be gathered together unto one place, and let the dry land appear:** and it was so.*

10) *And God called the dry land Earth; and the gathering together of the waters called he Seas:and God saw that it was good.*

With the appearance of the earth we can now have our own opinions. Revelation 2:2

11) *And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so.*

12) *And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good.*

13) *And the evening and the morning were the third day.*

Beasts of Revelation 13

Revelation 13:1-4 KJV

- 1) And I stood upon the sand of the sea, and saw a beast rise up **out of the sea**, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.
- 2) And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority.
- 3) And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast.
- 4) And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him?

Revelation 13:11-12 KJV

- 11) And I beheld another beast coming up **out of the earth**; and he had two horns like a lamb, and he spake as a dragon.
- 12) And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed.

Until the waters are moved off the earth, there cannot be a beast rise out of the earth. The first beast, out of the sea, is pride. The second beast, out of the earth, is a person's definition of God. This is why the second beast is later referred to as the false prophet. It is our definition of God that leads us to believe the bible doctrines we cling to.

Jacob and Israel

Gen 32:24-29

- 24) And Jacob was left alone; and there wrestled a man with him until the breaking of the day. **Compare Hosea 12:3-5**
- 25) And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him.
- 26) And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me.
- 27) And he said unto him, What is thy name? And he said, Jacob.
- 28) And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed.
- 29) And Jacob asked him, and said, Tell me, I pray thee, thy name. And he said, Wherefore is it that thou dost ask after my name? And he blessed him there.

Gen 35:2-10

- 2) Then Jacob said unto his household, and to all that were with him, Put away the strange gods that are among you, and be clean, and change your garments:
- 3) And let us arise, and go up to Bethel; and I will make there an altar unto God, who answered me in the day of my distress, and was with me in the way which I went.
- 4) And they gave unto Jacob all the strange gods which were in their hand, and all their earrings which were in their ears; and Jacob hid them under the oak which was by Shechem.
- 7) And he built there an altar, and called the place Elbethel: because there God appeared unto him, when he fled from the face of his brother.

- 9) *And God appeared unto Jacob again, when he came out of Padanaram, and blessed him.*
10) *And God said unto him, Thy name is Jacob: thy name shall not be called any more Jacob, but Israel shall be thy name: and he called his name Israel.*