

Isa 58:1 Cry aloud, spare not, lift up your voice like a shofar, and show My people their transgression, and Beit Yaakov their sins. 2 Yet they seek Me daily, and delight to know My halachot, as a nation that did tzedakah, and forsook not the ordinances of their Elohim: they ask from Me the ordinances of mishpat; they take delight in approaching their Elohim. 3 Why have we fasted, they say, and yet You do not see? Why have we afflicted our being, and You take no notice? See, in the day of your fast you do your own pleasure, while keeping your laborers working hard. 4 See, your fasts lead to strife and contention, and to hitting with violent blows: fasting on a day like today, will not make your voice to be heard on high. 5 Is this the kind of fast that I have chosen? A day for a man to mortify himself? Is the object to hang your head down like a reed, and to spread sackcloth and ashes under yourself? Will you call this a fast, an acceptable day to vuvh?

There are so many competing “voices” that speak to us each and every day.

Jn. 10:2 But whoever enters through the gate is the shepherd of the sheep. The gatekeeper opens it for him, and the sheep hear his voice, as the shepherd calls his own sheep by name and leads them out. When he has driven out all his own, he walks ahead of them, and the sheep follow him, because they recognize his voice.

First of all, there are many general truths or what we call general revelation through which יהוה has already spoken to us - it's plain to see, which is Paul's point in Rom 1.

V.1 Cry aloud, spare not, lift up your voice like a shofar, and show My people their transgression, and Beit Yaakov their sins. 2 Yet they seek Me daily, and delight to know My halachot,

Voice In the Paleo *Qol Kuf - Vav- Lamed* is a picture of the sun at the horizon and the gathering of the light, the *Lamed* is a picture of a shepherd staff representing authority. Combining these mean "*gathering to the staff*" which totally aligns with the context of Jn. 10.

Torot of 1st mention *Gen. 3:8* And they heard the voice of יהוה *elohim* walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of יהוה *elohim* amongst the trees of the garden

Gen. 22:8 And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.

Gen 26:5 Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws.

Isaiah 6:8: "Also I heard the voice of יהוה , saying, Whom shall I send, and who will go for us? Then said I, Here [am] I; send me."

The letter in *Qol*-voice is *Kuf* and it represents *a call of Elohim*. The next letter is *Vav* which is a connection between heaven and earth.

It represents a heavenly voice entering into a natural realm as an audible voice and the final letter, the *Lamed* which looks like a hand reaching up to heaven to receive a message from heaven into your heart.

Qol, doesn't have to be an audible voice, it could be a voice spoken in your heart and spirit.

It's unlike all natural sounds and voices - this conception appears for the first time in Daniel 4:31 "*A voice fell from heaven.*"

6 Rather is not this the fast that I have chosen? To loose the chains of wickedness, to untie the heavy burdens, and to let the oppressed go free, and to break off every yoke? 7 Is it not to distribute your lechem to the hungry, and to bring the poor that are cast out to your bayit? And when you see the naked, that you cover him; and that you fulfill your duties to your mishpacha? 8 Then shall your light break forth as the morning, and your health shall spring forth speedily: and your tzedakah shall go before you; and the tifereth of vuvh shall be your reward. 9 Then shall you call, and vuvh shall answer; you shall cry, and He shall say, Hinayni. If you take away from your midst the yoke, the finger pointing, and the speaking of unrighteousness; 10 And if you extend your lev to the hungry, and satisfy the afflicted being; then shall your light rise in the darkness, and your darkness shall become as the noonday:

V. 9 Here I am, here is my voice...**then shall you call, and vuvh shall answer; you shall cry, and He shall say, Hinayni.**

In the New Testament mention of "a voice from heaven" occurs in **Matthew 3:17**; ; **Luke 3:22** (at Yahusha's mikva); **Matthew 17:5**; **Mark 9:7**; **Luke 9:35** (at His transfiguration); **John 12:28** (shortly before His crucifixion); **Acts 9:4**; **22:7**; **26:14** (conversion of Paul), and **Acts 10:13,15** (instruction of Peter concerning clean and unclean in relation to gentiles...not food).

So do we hear the the direct voice of Elohim? NO! Deut 5:25, 18:16.

Super-sensibility / the echo & the daughter of the voice

We can tune into super-sensibility which allows us to hear the echo of the voice. The echo of the voice is the means of Divine communication since the the period of the decline of the TaNaKh's prophecy age.

Where the gift of prophecy is at a low vibrational frequency, special Divine manifestations can be obtained by raising the vibrational frequency to obtain the Echo of the voice from heaven without the audible voice.

Which leads us to The Bat Qol – The Daughter of A Sound – The Still Small Voice which spoke at Yahusha's Mikva as the heavens were opened.

The hebrew "bat qol" is often translated as "*the still small voice*" but when translated literally it is the "*daughter of a sound*".

The voice of Elohim speaks to declare love. You and I are called to hear ourselves named and called by that voice, for we are the daughters and sons of Elohim, beloved of Elohim!

But...how do you determine if you heard the still small voice or your subconscious mind?

Five things about discerning the voice and ***the words*** of that voice:

1. **They are short.** Too long and we'd start to overthink them
2. **They are surprising.** They nearly always catch us unawares.
3. **They make sense.** The words fit your situation, the question that you have been asking Elohim, or your needs at the moment. They are "felt" words, they make sense. They're true.
4. **They get to the point.** Like words that come in prayer they target... they go to the heart of the matter.
5. **They strike.** They leave their mark...they strike your soul in such a way as to make an indelible impression.

The voice in our prophetic time - the altars voice.

Revelation 6:9-10

"And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of elohim, and for the testimony which they held; And they cried with a loud voice, saying, How long, O elohim, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?"

The altar has a voice. The souls of these believers have been slain, yet their voices are crying from under the altar. The altar has a voice which echos from one generation to another!

Recipients that are benefitting even though we may not consciously know it from the altars of our forefathers who prayed fervently, interceding for us.

Men might forget but יהוה never forgets the prayer uttered from the altar!

What's an altar?

An altar is a place consecrated, set apart for יהוה where man or woman meet with יהוה in prayer.

Instead of an altar of animal flesh...we lay down our carnal flesh and in same manner burn our carnal nature on that altar consistent prayer will reduce it to ashes and it'll be consumed with the fire of the Holy Spirit due to the consistent visitation and vibration of the altar - the place of prayer.

11 And vuvh shall guide you continually, and satisfy your being in drought, and make fat your bones: and you shall be like a watered garden, and like a spring of mayim, whose mayim fails not. 12 And they that shall be from among you shall build the old ruined places, you shall restore the foundations of many generations; and you shall be called, Gadar-Peretz, 10 the restorer of paths to live in.

To be guided, satisfied, strengthened, watered and to have the foundations of your family generations restored.

Revelation 6:9 shows us that the altar has a voice, words directed to יהוה at the altar will always echo from earth into eternity.

The prayers you have prayed at the secret place in your home, the tears you have shed in your prayer closet to יהוה to save your loved ones, the

intercession you have made for the body of Yahusha will forever echo in the heavenly realms from now to eternity.

יהוה will never forget our labour of love and the sacrifice we pay each time we kneel before the altar and pray to יהוה on behalf of others.

יהוה rewards the voice which utters effectual fervent prayers at the altar and he leads us into Shabbat rest, into peace, honor and holiness.

13 If you turn away your own foot from the Shabbat, from doing your own pleasure on My kadosh day; and call the Shabbat a delight, the kadosh day of vuvh, honorable; and shall honor Him, not doing your own halachot, nor finding your own pleasure, nor speaking your own words: 14 Then shall you delight yourself in vuvh; and I will cause you to ride upon the high places of the earth, and feed you with the heritage of Yaakov your abba: for the mouth of vuvh has spoken it.

So in conclusion 5 discerning aides to assist us in this time of so many competing “voices”:

1. The voice of YWHH is still and small not a thunder and not a storm.
2. The voice of יהוה is a paradox, it calls us higher, yet it invites us lower. It calls us to the holiness yet calls us to humility.
3. The voice of יהוה is a paradox, it calls us to live beyond fear, even as it inspires holy fear.
4. The voice of יהוה is challenging and stretching yet simultaneously soothing and comforting.
5. The voice of יהוה brings forth feelings of gratitude, it raises our personal vibrational level, even as it asks us to deny ourselves and die to ourselves.