

Triennial Torah Study – 2nd Year 06/08/2011

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Ex 27	Isaiah 43-45	Ps 147	John 16-17
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Ex 27

See last week's commentary for Exodus 27.

Isaiah 43-45

This section of Isaiah beautifully shows how merciful and loving, even warmly affectionate, our great God is.

We left off in chapter 42 with Israel's obstinate refusal to obey God. "But now," says God in Isaiah 43:1, "...Fear not, for I have redeemed you." God emphasizes that He is the One who created and formed Israel (verses 1, 7, 15, 21; 44:2, 21). He will help them and deliver them, even though they have not relied on Him (43:22). While God declared Himself Israel's "Redeemer" in Isaiah 41:14, it is in chapters 43 and 44 that this concept is discussed in detail. And the theme is revisited frequently throughout the remainder of the book.

God will demand the release of His people, just as He demanded it from Pharaoh in ancient Egypt (43:6). He will sacrifice other peoples for the sake of His people, particularly the Babylonians (verses 4, 14), just as He did with ancient Egypt (verse 3). Of course, God gave the ultimate sacrifice in the person of Jesus Christ—for not only Israel but for all people.

God's judgment on other nations in the course of redeeming His people applied in small measure to the fall of ancient Babylon, which allowed the return of a small portion of the Jewish captives to the Holy Land soon after. But there were no great and awesome visible miracles accompanying the ancient return of the exiles as those described in this chapter. Thus, the prophecy is primarily for the last days.

In Isaiah 11, God explained that He would bring His people back from modern Assyria and Egypt (verse 11). This, He said, would necessitate drying up the Euphrates River for the northern captives and drying up the Red Sea (as in Israel's ancient Exodus) for those returning from Egypt (verse 15). And in chapter 43 we again find mention of this deliverance through these waters (verses 2, 16).

Israel is to serve as witness to the fact that God alone is Savior (verses 10-13). Incidentally, it should be mentioned that some use verse 10—"Before Me there was no God formed, nor shall there be after Me"—in an attempt to disprove Christ's divinity and to show that there will be no other future divine members of the God family. However, it should be recognized that the word "God" in the verse is Elohim—a name that

itself denotes a plurality in the Godhead (see our booklet *Who Is God?* to learn more <http://www.ucg.org/booklet/who-god/>). Furthermore, of course no God could be formed before or after God—for there is no such time as before or after God, who is eternal.

Continuing on, God’s end-time deliverance of Israel in the second Exodus will be so great that the ancient deliverance in the first Exodus from Egypt will be little thought of (verse 18; compare Jeremiah 16:14-15). God will create the miraculous highway of return in the desert, a route provided for with a lush environment from new springs and rivers (Isaiah 43:19-21). This represents a spiritual reality as well. God will direct the footsteps of His people back to Him spiritually. And this will be accomplished through waters in the desert—representative, as explained in 44:3, of the pouring out of God’s Spirit. Indeed, Jesus mentions “rivers of living water” in reference to the Holy Spirit (John 7:37-39).

Sadly, in the meantime, Israel is still given over to unfaithfulness and disobedience—failing even to call on the true God in time of trial. In listing the Israelites’ problems, it is stated in Isaiah 43:27 that their “first father sinned.” This might be a reference to Jacob, as his name is used in this passage (verses 22, 28). However, Jacob is an example of repentance and it therefore seems odd that he would be meant here. Perhaps the phrase denotes the father of all mankind, Adam, or even the reigning monarch or other national leader (compare 1 Samuel 24:11; 2 Chronicles 29:11). “Mediators” and “princes of the sanctuary” in verses 27-28 refer to the religious leaders. Until Israel repents, the entire nation is given over to punishment—indeed, “the curse,” which they have brought on themselves (verse 28; compare Deuteronomy 27:11-26; 28:15-68).

But Israel will yet be the model nation God intended it to be—a right example for the other nations to follow. In chapter 44, God again refers to Israel as “My servant” and “chosen” (verses 1-2)—and even “Jeshurun” (verse 2), a poetic name for Israel meaning “Upright One” (see Deuteronomy 32:15), symbolizing a cleansed and purified people. The people are brought back to God through His granting them repentance and then pouring out His Spirit on them (verse 3). Willow trees, in verse 4, need a great deal of water to be sustained. Just so, God will sustain His people spiritually through a great and steady supply of the Holy Spirit.

No longer will the name of Israel and worship of the Eternal be a reproach as it was in captivity. Indeed, the people will proudly bear the names of Israel and of God (verse 5).

Here we see one of the main reasons that skeptics want to divide the book of Isaiah, claiming that this part could not have been written by Isaiah the prophet—the amazingly accurate prophecy of Cyrus. As with the future Jewish king Josiah (1 Kings 13:2; 2 Kings 23:15-20), here is an instance of someone whose name and deeds are recorded by God long before his birth. Cyrus was the first ruler of the Persian Empire. He was destined to bring down Babylon in 539 B.C. and would issue the decree allowing the Jews to return to Jerusalem (Daniel 1:21; Ezra 1:1-4). The temple and Jerusalem had not yet been destroyed, so this prophecy must have seemed strange indeed (compare Isaiah 44:28).

Herodotus, the fifth-century-B.C. Greek historian, recounts a story of Cyrus’ birth and youth—which is here summarized. Asyages, son of Cyaxeres, the king of the Medes, had a daughter named Mandane, whom he gave in marriage to a Persian noble. Asyages had a dream that this daughter would have a child who would rule in his place, taking over not only his kingdom but all of Asia as well. Asyages feared the prospect of being replaced. So when Mandane had her first child, a son, Asyages ordered one of his servants, Harpagus, to have the child killed. Yet Harpagus didn’t want to commit such a vile act himself and therefore entrusted it to a herdsman named Mitrdates. But Mitrdates, on discovering that his own child had just been stillborn, decided to rear Mandane’s son as his own.

Later, when the boy was around 10, his true identity became known. The boy's grandfather, Astyages the Median king, was infuriated. He had Harpagus punished by having the man's own son killed and then revoltingly served to him at a royal dinner—after which Harpagus secretly vowed revenge. But the king made no move against the boy, who was now recognized as a Persian noble. Later, in 558 B.C., this boy, Cyrus, became a king among the Persians, yet still subject to Astyages' Median rule. Harpagus encouraged Cyrus to overthrow Astyages. Eventually persuaded, Cyrus launched a coup and led his growing forces to victory. By about 548 B.C. he ruled all of Persia and Media. And in 539 he conquered Babylon, so that the Medo-Persian Empire succeeded the Babylonian Empire. And Cyrus then issued his proclamation freeing the Jews to rebuild the temple, just as God foretold. Perhaps the above story of Cyrus' close brush with death soon after his birth, if true, represents an attempt by Satan to thwart God's specific prophecy from being fulfilled. Yet Almighty God will not be thwarted.

Indeed, Cyrus himself worshiped pagan gods. Yet God was still able to use him to fulfill His will. This demonstrates God's power. Proverbs 21:1 states it well: "The king's heart is in the hand of the Lord, like the rivers of water; He turns it wherever He wishes."

In Isaiah 45:1, God explains how Cyrus would be able to conquer by way of the "double doors" (the "two leaved gates" of the King James Version). This is a reference to the surprising way that Cyrus was able to invade the seemingly impregnable city of Babylon. Indeed, when the armies of Cyrus encamped around the gargantuan city, the Babylonians, looking down from towering walls, merely laughed. They were certain they could hold out against any siege for many years. But Cyrus' men carried out a remarkable action. The Euphrates River flowed into Babylon through massive gates. So Cyrus had his men divert most of the river by removing ancient dykes that kept it in its course (referred to in 44:27). He also managed to get a spy into the city, who had the inner gates along the river unlocked. Then, in the predawn hours, under cover of darkness, Persian forces waded into the city through the mostly drained riverbed. Before sunrise, the great city of Babylon was conquered—and all according to prophecy.

It is interesting to consider that in the end-time, the Euphrates River will be dried up "so that the way of the kings from the east might be prepared" (Revelation 16:12). As mentioned in the highlights for Isaiah 21, it is likely that the Medes and Persians of the end time (along with other eastern forces) will be instrumental in inflicting a measure of terrible defeat on end-time Babylon prior to the return of Jesus Christ.

Furthermore, Christ will smite the Euphrates in leading the exiles of Israel back to the Promised Land (Isaiah 11:15)—to utterly supplant end-time Babylon's leaders, who will previously have been headquartered in Jerusalem.

Finally, we should consider the picture of Cyrus as a type of Israel's ultimate Redeemer—the Messiah. Indeed, Cyrus is called Mashiach (Messiah or "Anointed") in 45:1. The Hebrew for Cyrus here is Koresh. The meaning of the name is debated. In Hebrew this would appear to mean something like "Possess the Furnace." We can certainly see a tie in to the coming of the Lord as a "consuming fire" (Hebrews 12:29; compare 2 Thessalonians 2:8). In Persian the name is Koorush or Korrush. (Cyrus is the Greek form.) The name in Persian is said to mean "sun" or "throne"—although this is disputed. Interestingly, Jesus is called the "Sun of Righteousness" (Malachi 4:2), in the same context where it is mentioned that "the day is coming, burning like an oven"—that is, like a furnace (verse 1). And of course, Jesus is to inherit the throne of the earth.

As Cyrus conquered and succeeded ancient Babylon, so will Jesus Christ conquer and succeed end-time Babylon—yet in a much greater way. Some might see Koresh in Isaiah 44 and 45 as exclusively applying to Christ. Others might view it as exclusively applying to Cyrus. Yet clearly, both deliverances—anciently through Cyrus and in the future through Jesus—are pictured in this section. It is a miraculous witness to Cyrus himself that God calls him by name (45:3), and this is despite the fact that he has not known God (verse 4). Clearly, this does not refer to Christ. (Interestingly, Josephus relates in his Antiquities of the

Jews, Book 11, chapter 1, how Cyrus read and was motivated by Isaiah's prophecies about him.) On the other hand, the statements about righteousness being rained from the skies and salvation being brought forth from the earth (verse 8)—that is, the spiritual conversion of Israel and then the world through the pouring out of the Holy Spirit as well as apparently the resurrection of the righteous dead from their graves—is certainly not a reference to the deliverance of Cyrus. Rather, it describes the return of the ultimate Savior.

Some use verse 7 as it is rendered in the King James Version—"I make peace, and create evil"—to argue that God is the author of evil. However, the New King James better renders this last word as "calamity." God certainly brings calamity on the disobedient. Evil, on the other hand, is any violation of His will. He therefore did not create evil (see "Why Does Evil Exist?," *The Good News*, Jan.-Feb. 2002, pp. 22-24). Again, "calamity" makes much more sense here. So should we then think that every single calamity is from God? Not at all. Frankly, Satan is responsible for much of the evil and calamity that exists in the world. And, tragically, people bring evil or calamity on themselves as a result of unwise personal choices and sin. Further, many people suffer as a result of decisions and actions that others make—such as children who suffer abuse from adults. (For more information on this subject, request or download our free booklet *Why Does God Allow Suffering?*)

So what's the point of the verse in question? One of the fundamental rules of Bible study is to read a difficult-to-understand verse in its context. As explained above, in this section of Isaiah, God is confronting Israel about its corruption with idolatry, pointing out repeatedly how hollow its idolatry is in contrast with who and what He is. That's what He's essentially saying in Isaiah 45:7.

Pick up the context in verse 6: "That there is none besides Me. I am the Lord, and there is no other." Now, continue on into verse 7: "I form the light and create darkness." The same thought continues in the following phrase: "I make peace and create calamity." Notice the contrast in both cases. God is basically saying: "I can make it light or dark. I can give peace and prosperity or I can bring calamity." In other words, "I can do everything in contrast to your idols, which are incapable of anything." Again, remember the context. God repeatedly says, "I am God; there's nobody like Me."

Finally, God shows His dominion over the creation in general and mankind in particular by picturing Himself as a potter working with clay. Unlike worthless idols, He controls the universe and directs the destiny of man. Yet, it should be noted, He still gives us all free will (to learn more on this subject, see the article "Twist of Fate" at www.ucg.org/brp/materials).

Verse 13 was fulfilled in part when Cyrus freed the Jewish captives, allowing them the choice to return to their homeland, and even issued a proclamation that the temple in Jerusalem should be rebuilt (2 Chronicles 36:22-23; Ezra 1:1-4). This decree allowed for the city of Jerusalem to be rebuilt as well—but a major effort to rebuild the city was not made until Nehemiah's later initiative, allowed and aided by King Artaxerxes (who was the son of Xerxes and stepson of Esther, Nehemiah 1-2). Of course, a much greater fulfillment of this prophecy will be when Jesus Christ—of whom Cyrus was only a type—frees the exiles of the last days and rebuilds Jerusalem as the wondrous capital of the world.

In verses 6-8, God declares that there is no other God. The Jews use these verses to deny the deity of Jesus Christ. "Orthodox" Christians use them to argue that God the Father and Jesus Christ are one singular being. But these verses do not support either premise. Rather, God the Father and Jesus Christ do indeed constitute one God—but that one God is the God family. The word Elohim, as mentioned in the previous reading's highlights, is a noun that is plural in form but often singular in usage, denoting, along with other evidence, that more than one being constitutes the one God. Apart from the true God family, there are no other gods. That is the point of these verses. To learn more about this subject, request or download our free booklet *Who Is God?*

Much of the rest of chapter 44 deals with the folly of idolatry. The NIV Study Bible points out in reference to verse 13 that, "man was made in the image of God...but an idol is made in the image of man." In

Romans 1:23 Paul stated that idolaters had exchanged “the glory of the incorruptible God” into the images of various things, including that of “corruptible man.”

The description of the craftsman who uses part of a tree to warm himself and cook his food, while worshiping the rest as a god is particularly graphic and even amusing (verses 13-17). Indeed, we can really see God’s sense of humor here, as He describes the scene (verse 15) and then twice repeats it (verses 16-17, 19). It’s almost like He’s saying: “Hello? Hello? Don’t you get it?” While idolatry is, of course, a serious matter, there is something to laugh at in the utter ridiculousness of it all. And yet God says that He has shut the people’s eyes so that they cannot see the absurdity (verses 18-19)—which really means that because of their rebellious and stubborn refusal to acknowledge obvious truth regarding God, He has given them over wholly to their own twisted way of thinking, allowing them to be further confounded. They remain willingly deceived (verse 20) by the arch-deceiver, Satan the Devil (Revelation 12:9).

The margin notes in some Bibles state that the Hebrew for “shut their eyes” in Isaiah 44:18 literally means, “their eyes are smeared over.” The New International Version renders it, “their eyes are plastered over.” This presents a graphic picture of those whose spiritual blindness is complete.

At last God will rescue the Israelites from their own foolish descent into idolatry. Indeed, among the modern nations of Israel, Roman Catholicism is widely practiced, wherein people pray to lifeless statues for help. Even those who don’t practice idolatry in that sense often do so in looking to mere created things for deliverance—such as possessions and money. God tells the people in verse 21 to remember the ridiculous word pictures He has painted in this chapter—to see the foolishness of relying on created things rather than the Creator. And now at last they will. For God will blot out their sin and redeem them (verse 22)—bringing them finally to right understanding. It will be a time of great rejoicing (verse 23).

Anciently, Egypt and territories south (verse 14) were not handed over to Cyrus. But they did fall to Cyrus’ half-mad son Cambyses, who was a cruel tyrant. In the end time, these areas will actually be delivered from oppression by the returning Jesus Christ. Then they will be given over to the Israelites as servants. Yet what kind of deliverance is that? Consider that their temporary servitude will actually be for their good, because the Israelites they serve will be converted Christians looking out for their interests. These servants will see the goodness of God in action. Treated so well, they and other previously Muslim peoples will at last repent of their former hatred against the Jews and other Israelites.

Verse 18 shows that God’s original creation of the earth was not in vain (Hebrew *tohu*). Therefore Genesis 1:2 should properly be translated, “The earth became without form [*tohu*] and void [*bohu*]...” (See the Bible Reading Program’s comments on Genesis 1 and pages 6-7 of our booklet *Is the Bible True?* for a more complete explanation of this often debated scripture.)

Ps 147

Psalms 147, the second of the final five Hallelujah Psalms, praises the Almighty Creator and Provider for His special devotion to His chosen nation, thanking Him for gathering Israel’s exiles to Jerusalem, blessing them with peace and abundance and teaching them His statutes and judgments. The Greek Septuagint translation of the Hebrew Bible divides the composition into two separate psalms (verses 1-11, 12-20). However, besides the unity maintained in the Hebrew text tradition and the cohesiveness of the subject matter, it has been argued that there is “a good defense for the unity [of the work] by a careful analysis of the structural components, repetition, and parallelism” (*Expositor’s Bible Commentary*, introductory note on Psalm 147).

Thanking God in a psalm for the gathering of Israel’s outcasts (verse 2) would seem to suggest some actual experience of this as a present reality when the song was composed. The return of exiles here is paired with the “building up” of Jerusalem (see same verse), which probably refers to increasing population in addition

to the restoration of buildings and institutions. Many commentators believe this psalm was composed following the return of the Jewish exiles from captivity in Babylon, which seems a reasonable conclusion. A number try to further pin down the setting, believing that the reference to Jerusalem's gates being strengthened in verse 13 hints at the work of Nehemiah in rebuilding the city walls and gates. Some even suggest that this psalm was the one sung at the dedication of the rebuilt walls (see Nehemiah 12:27-43). There is, however, no way to know this, especially as God's strengthening of Zion's gates may be a figurative expression of His protection.

Even with a historical context for Psalm 147, the return of Israel's outcasts should not be limited to the small Jewish return from ancient Babylon. Rather verse 2 is evidently meant in an ongoing sense. As time went on, God would further build up Jerusalem and gather the exiles-including those not only of Judah but of all Israel. As we know from other passages, this would happen in stages. Outcasts of Israel would first return to God in a spiritual sense-the forerunners in this return forming spiritual Zion or Jerusalem, the Church of God. Romans 11 explains that the Israelites were broken off from God's covenant nation for disobedience, yet they would be grafted back in, in a spiritual return, through repentance-along with gentiles who would also become part of Israel spiritually. As also explained in that chapter, those returning are the elect according to grace-again, God's Church. And this is a forerunner of a greater return of all Israel in the future-that return being both spiritual and geographic-as shown in numerous prophecies. There is no way to know whether the psalmist himself understood all this-but God, who inspired the psalm, certainly did.

The future gathering of all Israel to the Promised Land will occur when Jesus Christ returns in power and glory: "For the LORD shall build up Zion; He shall appear in His glory. He shall regard the prayer of the destitute, and shall not despise their prayer. This will be written for the generation to come, that a people yet to be created may praise the LORD" (Psalm 102:16-18). Psalm 147:3 speaks similarly of God healing the brokenhearted and binding up their wounds-God's most important rebuilding work being within the human heart. In an ultimate sense these words apply to the wonderful time of God's intervention to come. Yet there was a vital measure of application for the returned exiles at the time of the song's composition-and so it is with us today. Indeed, this was part of the mission of the Messiah (Isaiah 61:1-2), and Jesus has already embarked on this mission (Luke 4:16-21) as He builds His Church, spiritual Zion, the Israel of God.

The psalm then abruptly turns to the matter of just who is doing this great work. It is the same One who made the vast universe and who also takes care of it (Psalm 147:4-9). Verses 4-6 are evidently taken in part from Isaiah 40, which mentions God counting the stars and calling them all by name (verse 26), as well as His understanding being unsearchable (verse 28) and His giving power to the weak who wait on Him (verses 29-31). As noted in the Bible Reading Program comments on Isaiah 40:26, the concept of God counting and naming all the stars is staggering beyond comprehension. For given that there are at least a hundred billion galaxies of a hundred billion stars each, naming each star at a rate of one per second would take more than 21,000 times the 15-billion-year age that scientists claim for the universe. "Great [indeed] is our Lord, and mighty in power; His understanding is infinite" (Psalm 147:5).

Thus He certainly knows how to care for those in need and render judgment on those who defy Him (compare verse 6). This contrast of verse 6-lifting the humble (tying back to verse 3) and casting down the wicked-parallels statements in the previous two psalms (145:14-20; 146:7-9).

Psalm 147:7-9 calls for thanks to God for not only His creation but for causing life to flourish through His care and provision. Giving food to the animals (verse 9a) recalls God providing for all living things in Psalm 145:15-16. The imagery of feeding the crying young ravens (147:9b) is drawn from God's own words in Job 38:41. As the Bible Reading Program commented on that verse, Job was to understand that

God's point was about more than animals. Rather, as Jesus said to human beings about God providing for the birds, "Are you not of more value than they?" (Matthew 6:26).

The next verse, Psalm 147:10, should not be taken to mean that God doesn't enjoy horses and their powerful strength or that he is unhappy with His creation of human legs. Rather, these things are elements in which people placed undue trust-horses and the strength and endurance of men's legs being military assets. Consider Psalm 33:16-17: "No king is saved by the multitude of an army; a mighty man is not delivered by great strength. A horse is a vain hope for safety; neither shall it deliver any by its great strength." There is only one reliable source of deliverance: "Some trust in chariots, and some in horses; but we will remember the name of the LORD our God" (20:7). The point of Psalm 147:10-11 is that God is not looking for powerful people or armies to prop Him up. He doesn't need that at all. Instead, He wants humble people who realize their need for Him -who properly fear Him and rely on His hesed, His mercy or loving devotion.

For the exiles who returned from ancient Babylon this was a sorely needed message. They were weak militarily and beset by neighboring enemies. God says essentially: "Look, you don't need to be some elite fighting force to be My people. You just look to Me, and I'll take care of whatever needs to be taken care of." We see this in the next verses, where the people of Jerusalem are told to praise God -for He has strengthened their gates, He has blessed their children, He gives them peace on their borders and He abundantly provides them with the best crops (147:12-14).

Verses 15-18 illustrate again God's rule over nature, the imagery in this case being one of winter weather. Stress is put on the elements of creation being immediately responsive to God's commands (verses 15, 18)-a pattern that should be followed by God's people, as implied in verses 19-20. There are perhaps other spiritual lessons here as well. It is hard to bear the bitter cold (verse 17). But in God's time, seasonally, warm breezes come, the cold is broken, ice accumulation melts and water flows (verse 18)-again demonstrating God's providence, and this on His time schedule. This is something to consider when times are hard. Know that there's a point to it and that circumstances will ultimately vastly improve, culminating in refreshment and fulfillment. Finally, far more important than the physical help and sustenance God has given to Israel is the blessing of His instructions-the code of conduct laid out in His Word. The words in verses 19-20 (coupled with the last verse of the next song, 148:14) echo those of Moses in Deuteronomy 4:7-8: "For what great nation is there that has God so near to it, as the LORD our God is to us, for whatever reason we may call upon Him? And what great nation is there that has such statutes and righteous judgments as are in all this law which I set before you this day?" God has not blessed any other nation in this way. In fact, for other nations to participate in this exclusive relationship, they must become part of Israel in a spiritual sense.

Of course, just understanding God's laws is not enough. We must, as the natural realm, obey the commands God gives if they are to do us any good. Yet in our case He has given us the choice of whether to obey Him or not. Rejection of God's commands excludes a person from God's chosen covenant nation. Thus, for the returning outcasts, true return to God resulting in His healing and help requires embracing God's laws and living by them. The same applies to us.

John 16-17

Joh 16:1 "These words I have spoken to you, so that you do not stumble. 2 "They shall put you out of the congregations, but an hour is coming when everyone who kills you shall think he is rendering service to Elohim. 3 "And this they shall do to you because they did not know the Father, nor Me. Brethren the last couple of months have been hell around here for me. The love of my life hates me and can't wait to split up and be done with me and my beliefs. I say this because many of you are also dealing

with this on a daily basis. It is hard. Yet Israel has done the exact same thing by hating her groom Yehshua and He is doing everything to win her back. Can each of us in this difficult situation say the same thing?

I am trying but there are days I wonder why. Many of us think this but we must work to stay with those whom we agreed to in front of Yehovah to love honour and cherish in sickness and in health in good times and in bad. We made a verbal agreement. We all need to remember to honour it.

Keep in mind Mathew 22, which warns us of the persecution that Israel who has the invitation to come to the wedding right now, will inflict on those of us who keep Torah. Then the King sends out the armies to destroy those who have persecuted and killed us. That Sabbatical cycle of war is to start in 2017 and goes to 2023. It is just 5 year away from now. So study to find yourself approved and repent and pray.

Joh 16:12 “I still have many words to say to you, but you are not able to bear them now. 13 “But when He comes, the Spirit of the Truth, He shall guide you into all the truth. For He shall not speak from Himself, but whatever He hears He shall speak, and He shall announce to you what is to come. 14 “He shall esteem Me, for He shall take of what is Mine and announce it to you. 15 “All that the Father has is Mine. That is why I said that He takes from what is Mine and announces it to you.

Joh 16:23 “And in that day you shall ask Me none at all. Truly, truly, I say to you, whatever you ask the Father in My Name He shall give you. 24 “Until now you have asked naught in My Name. Ask, and you shall receive, in order that your joy might be complete. 25 “These words I have spoken to you in figures of speech, but an hour is coming when I shall no longer speak to you in figures of speech, but I shall declare the Father plainly to you. 26 “In that day you shall ask in My Name, and I do not say to you that I shall pray the Father on your behalf, 27 for the Father Himself does love you, because you have loved Me, and have believed that I came forth from Elohim. 28 “I came forth from the Father and have come into the world. Again, I leave the world and go to the Father.”

Once again brethren how do we know we love the Father?

Joh 14:20 “In that day you shall know that I am in My Father, and you in Me, and I in you. 21 “He who possesses My commands and guards them, it is he who loves Me. And he who loves Me shall be loved by My Father, and I shall love him and manifest Myself to him.”

Joh 15:9 “As the Father has loved Me, I have also loved you. Stay in My love. 10 “If you guard My commands, you shall stay in My love,¹ even as I have guarded My Father’s commands and stay in His love. Footnote: ¹See 14:15. 11 “These words I have spoken to you, so that My joy might be in you, and that your joy might be complete.¹² “This is My command, that you love one another, as I have loved you.¹ Footnote: ¹See 13:34, 15:17.

So once again how do we know we love Yehshua and Yehovah?

Joh 14:15 “If you love Me, you shall guard My commands.¹ Footnote: ¹See Ex. 20:6, vv. 21&23, 1 John 5:2-3, 2 John v. 6.

You show Yehovah you love Him by keeping the Commandments; by keeping Torah. This is the only way to show your love to Him and to the Brethren. Those who say they love Jesus and do not keep Torah are Liars and the truth is not in them.

1Jn 2:3 And by this we know that we know Him, if we guard His commands.¹ Footnote: ¹See 3:6. 4 The one who says, “I know Him,” and does not guard His commands, is a liar, and the truth is not in him. 5 But whoever guards His Word, truly the love of Elohim has been perfected¹ in him. By this we know that we are in Him.² Footnotes: ¹Gen. 17:1, Ps. 119:1, Mt. 5:48. ²See 3:24.

Joh 17:9 “I pray for them. I do not pray for the world but for those whom You have given Me, for they are Yours.

Did you read that carefully. Yeshua said He does not pray for the world!!!!

He only prays for those who keep torah and do the Fathers will. Amazing.

Notice what Yehovah said to Jeremiah not once, not twice but 3 times not to pray for those Jews who were about to be punished.

Jer 7:16 “And you, do not pray for this people, nor lift up a cry or prayer for them, nor make intercession to Me, for I do not hear you. 17 “Do you not see what they are doing in the cities of Yehud?ah and in the streets of Yerushalayim? 18 “The children are gathering wood, the fathers are lighting the fire, and the women are kneading their dough, to make cakes for the sovereignty of the heavens, and to pour out drink offerings to other mighty ones, to provoke Me. 19 “Is it Me they are provoking?” declares Yehovah. “Is it not themselves – unto the shame of their own faces?”

Don’t pray for them because they are still keeping Christmas!!!! Read it again and see.

Jer 11:13 “For your mighty ones have become as many as your cities, O Yehud?ah. And you have set up as many altars to shame as there are streets in Yerushalayim – altars to burn incense to Ba?al. 14 “And you, do not pray for this people, or lift up a cry or prayer for them, for I do not hear them in the time that they cry out to Me because of their evil.

Judah still worship false gods the same as many people all around us do today. This applies to the USA. We should not pray for her because she still keeps Christmas and Easter and worships false gods.

Jer 14:10 Thus said Yehovah to this people, “So they have loved to wander, they have not restrained their feet. Therefore Yehovah has not accepted them. Now He does remember their crookedness and punish their sins.” 11 And Yehovah said to me, “Do not pray for this people for their good. 12 “When they fast, I do not hear their cry. And when they offer burnt offering and grain offering, I do not accept them. Instead, I am consuming them by sword, and by scarcity of food, and by pestilence.”

We are told that the prayers of those who will not keep Torah and refuse to keep the Sabbath or Holy Days of Lev 23 and the Sabbatical years, that even their prayers are an abomination to Yehovah. So were your prayers until you started to walk this way of life in truth. Only then did He hear you.

Pro 28:9 He who turns away his ear from hearing the Torah, Even his prayer is an abomination¹. Footnote: ¹See also 15:29, Isa. 59:1-2, John 9:31, 1 John 3:22.

Pro 15:29 Yehovah is far from the wrong ones, But He hears the prayer of the righteous¹. Footnote: ¹See 28:9.

Isa 59:1 Look, the hand of Yehovah has not become too short to save, nor His ear too heavy to hear. ² But your crookednesses have separated you from your Elohim. And your sins have hidden His face from you, from hearing.

Read again what John says. Yehovah does not hear those who will not obey. So do not waist your breath praying for them. But if they are willing to obey then these you should pray for earnestly.

Joh 9:31 “And we know that Elohim does not hear sinners. But if anyone fears Elohim and does His desire, He hears him.

If you want to have answered prayers; If you really want to have your prayers heard on high then you must obey the Torah.

1Jn 3:22 And whatever we ask we receive from Him, because we guard His commands and do what is pleasing in His sight.¹ Footnote: 1Prov. 28:9, John 9:31, Jm. 5:16.

Jas 5:16 Confess your trespasses to one another, and pray for one another, so that you are healed. The earnest prayer of a righteous one accomplishes much.

Now knowing these things listen to what Yeshua prays for those of us who are keeping Torah in these last days.

Joh 17:14 “I have given them Your Word, and the world hated them because they are not of the world, as I am not of the world. 15 “I do not pray that You should take them out of the world, but that You keep them from the wicked one. 16 “They are not of the world, as I am not of the world. 17 “Set them apart in Your truth – Your Word is truth.¹ Footnote: 1See Ps. 119:142, 151. 18 “As You sent Me into the world, I also sent them into the world. 19 “And for them I set Myself apart, so that they too might be set apart in truth. 20 “And I do not pray for these alone, but also for those believing in Me through their word, 21 so that they all might be one, as You, Father, are in Me, and I in You, so that they too might be one in Us, so that the world might believe that You have sent Me. 22 “And the esteem which You gave Me I have given them, so that they might be one as We are one, 23 “I in them, and You in Me, so that they might be perfected into one, so that the world knows that You have sent Me, and have loved them as You have loved Me.

We are to go into the world and teach others. We are not to hide in our homes and closets hoping no one will notice us. Get up and tell those worshiping the false gods. Tell the Christians. DO not come and sing the same song and dance I am doing to me; You waste your time. Go find those who do not know the truth and tell them.