

Triennial Torah Study – 2nd Year 09/07/2011

By Joseph F. Dumond

This week's Triennial Torah reading can be found at:

<https://sightedmoon.com/files/TriennialCycleBeginningAviv.pdf>

Ex 23	Isaiah 30-33	Ps 139	John 11
--------------	---------------------	---------------	----------------

Ex 23

Exo 23:1 "Do not bring a false report. Do not put your hand with the wrong to be a malicious witness.

Many of you continue to spread about gossip and support false witnesses in the conspiracy teachings you are promoting. You were not there and did not see it firsthand. Especially all those supposedly secret meetings in back rooms.

Read this command before you press forward on the next conspiracy theory.

I also want to point out that here in exodus we have the first mentioning of the Sabbatical years and they are compared to the weekly Sabbath.

Exo 23:10 "And for six years you are to sow your land, and shall gather its increase, 11 but the seventh year you are to let it rest, and shall leave it, and the poor of your people shall eat. And what they leave, the beasts of the field eat. Do the same with your vineyard and your olive yard. 12 "Six days you are to do your work, and on the seventh day you rest, in order that your ox and your donkey might rest, and the son of your female servant and the sojourner be refreshed.

I have talked a lot in this Newsletter about obeying the commandments, in particular the Sabbath and Holy Days of Lev 23 and the Sabbatical years of Lev 25.

As we read this chapter of Exodus 23 we see the command to destroy all pagan worship items. And when we do this Yehovah says;

Exo 23:25 "And you shall serve ???? your Elohim, and He shall bless your bread and your water. And I shall remove sickness from your midst. 26 "None shall miscarry or be barren in your land. I shall fill the number of your days.

We also read here that Israel was not to make a covenant with those in the land. Yet this is what they did by deception with the Gibeonites.

Exo 23:32 "Do not make a covenant with them nor with their mighty ones.

Yet this is what Joshua did in Joshua 9.

Isaiah 30-33

Because of the threats against them from the Assyrian Empire to the north, Israel and Judah sought help from the empire to the south—Egypt. Hoshea of Israel had sought help from So, king of Egypt (2 Kings 17:4)—to no avail. Judah apparently did so during Hezekiah’s reign, as described by the Assyrian general who attacked Jerusalem (Isaiah 36:6). And they did not seek God’s counsel in the matter.

Isaiah is told to write the message from God on a scroll—“that it may be for time to come, forever and ever” (verse 8). Yes, it was a message for Isaiah’s day. But it is one for our day too—the very reason we are reading it right now! The people didn’t want to hear God’s commandments (verse 9). They didn’t want to hear any warning message (verse 10). In fact, they demanded that their religious leaders tell them only the things they wanted to hear.

It is the same today. People do not like correction and rebuke, as needful as they are: “It’s dangerous for a patient to ask [his or] her doctor only for good news. Once a serious illness is diagnosed it can be treated. If that same illness is simply denied, it is likely to kill. It’s the same with God’s words through the prophets. Their warnings may not be pleasant. But only if we listen and take them to heart is there hope” (Bible Reader’s Companion, note on verse 10).

Despite the rebellion of the people, God will at last humble them and bring them to repentance —offering them salvation at the return of Jesus Christ. And they will at last flourish.

In Isaiah 11:9, God said of the millennial rule of Jesus Christ, “They shall not hurt nor destroy in all My holy mountain.” And now we get a glimpse of how this will be ensured. God says: “Your teachers will not be moved into a corner anymore, but your eyes shall see your teachers. Your ears shall hear a word behind you, saying, ‘This is the way, walk in it,’ whenever you turn to the right hand or whenever you turn to the left” (29:20-21).

What this is saying is that godly teachers will no longer be persecuted and driven into a corner —out of sight and ignored. Instead, people will generally welcome God’s guidance. Moreover, it is stated that when people start to veer out of line from God’s law, a voice will remind them of what they should do. (We will consider what this means in a moment.) The voices will be those of their teachers, whom they will at times actually see. And amazingly, the teachers, the priesthood of that time, will be the glorified followers of Jesus Christ from this age—at last made perfect to rule with Him over all nations.

Now, what are we to make of this instructive intervention? It clearly does not refer simply to general instruction. A word “behind” someone implies that he is caught in some action. So does that mean people will be completely prevented from sinning every time they start to entertain a wrong thought? That just does not make any sense. People will still have to choose the right way and then exercise the character to do right and think right continually, for they must develop holy righteous character through this process. It is most likely that people will be allowed to make mistakes in order to learn from them—perhaps even commit crimes like lying and stealing. Where there are flesh-and-blood human beings, there are a host of problems. And no doubt, there will be even then.

Yet imagine if a person were about to commit a serious violent crime against another person— rape or murder for instance. Surely the incidence of such attempts would be diminished through general righteous instruction. But that alone would not utterly eliminate impulsive actions. God, however, says that people will not be allowed to hurt or destroy in all of His Kingdom. The answer? They will hear a word behind them—to mercifully guide them into right thinking if they will be so led. And if not, they will be restrained and perhaps punished. God’s saints, the “policemen” of the world to come, will not allow people to afflict terrible atrocities on one another. Such evil is allowed today because this is not God’s world. The Kingdom age is a different story—for then it will be God’s world.

We can perhaps also envision people who go through a period of drifting from God and His ways. Eventually, such people may need to be directly confronted by their teachers. The fact is that we don’t really know how often such

intervention will be required. It will probably be reserved for drastic situations rather than as a matter of course. On the other hand, people seeing their glorified teachers and receiving general instruction from them will likely be more commonplace.

If you commit to God now and remain faithful to Him, yours will be one of the voices providing guidance and direction to human beings in that amazing time to come.

Finally, God states that He will be the One to destroy the Assyrians, not Egypt (verse 31). This is apparently part of the prophecy of end-time events, of which the destruction of Sennacherib's army in Isaiah's day was a forerunner. Notice the reference to Tophet in verse 33. "Tophet, located south of Jerusalem, was the place where the valleys of Hinnom and Kidron met. It was probably a deep, wide pit containing a bonfire of blazing wood, where children had at times been burned to death as offerings to pagan deities (2 Kin. 23:10; Jer. 7:32, 32; 19:6, 11-14). The area has filled in significantly through the centuries" (Nelson Study Bible, note on Isaiah 30:33).

It is interesting to note that God says Tophet was prepared for the ruler of Assyria—here a reference to the end-time European dictator known as "the Beast" in Revelation. God said in Joel 3 that the destruction on His enemies at the end would occur in the Valley of Jehoshaphat, which is often identified with the Kidron Valley (see highlights on Joel 3). And Jesus used Gehenna (Gai Hinnom—the "Valley of Hinnom" outside Jerusalem where trash was burned) to represent the coming "lake of fire," which, according to the book of Revelation, will burn up the wicked. In Revelation 19:20, we learn that the Beast and his accomplice the False Prophet will be cast into the "lake of fire," which appears to be a reference to this place of Tophet, where the Kidron and Hinnom Valleys meet. Christ will evidently ignite Hinnom (Isaiah 30:33) and will perhaps keep it burning throughout the Millennium, since Satan (the ultimate ruler of Assyria) is cast into the lake of fire where the Beast and False Prophet were cast—and he is cast there at the end of the thousand years (Revelation 20:10). Thus it is a fire in the same place if not the very same fire. This fire will eventually engulf and purify the entire earth, burning up all the incorrigibly wicked (compare verses 13-15; 21:8; 2 Peter 3:10-12; Malachi 4:1, 3).

Chapter 31 restates much of the theme of chapter 30: The people were looking to Egypt for help instead of looking to God. And ultimately Assyria would fall, but not because of Egypt. This was true of the destruction that came upon Sennacherib's army in Isaiah's day. And it will also be true of what happens at the return of Jesus Christ—when He destroys the armies of the nations, including Assyria, that come against Him.

Indeed, this is all primarily an end-time prophecy, since chapter 32 carries right on from God's victory. The king who would reign in righteousness was not a reference to Hezekiah, who already sat on the throne of Judah. Rather, this speaks of the reign of the Messiah. Verses 5-8 describe how, under His righteous rule, there will be no more labeling of right as wrong and wrong as right. Everything will be seen for what it truly is. Evil will be decried and judged, and good will at last be exalted.

Verse 10 says, "In a year and some days..." The King James Version has "many days and years." The literal wording is "days upon a year" (Jamieson, Fausset & Brown's Commentary, note on verse 10). If it really does mean a year and some days, this was perhaps a reference by Isaiah to the coming destruction of Sennacherib in 701 B.C. The women and daughters of verses 9-11 are possibly understood to mean "the cities and villages of Judea" (note on verses 9-20). Many of them will be ravaged and destroyed. Jerusalem will not be: "Not Jerusalem itself, but other cities destroyed by Sennacherib in his march... However, the prophecy, in its full accomplishment, refers to the utter desolation of Judea and its capital [Jerusalem] by

Rome [soon after Christ's first coming], and subsequently [by the end-time resurrection of Rome—the final Assyria and Babylon], previous to the second coming of the King (Ps. 118:26; Luke 13:35; 19:38); 'the joyous city' is in this view, Jerusalem" (note on verse 13).

But the days of trouble will not last forever. On the day of Pentecost, when the Holy Spirit was given to the apostles, Peter cited the book of Joel to explain what was occurring (Acts 2:16-21; Joel 2:28-32). Of course, prophecies of God pouring out His Spirit were not limited to Joel. Isaiah 32:15, for instance, also describes this outpouring—though, as with Joel, its ultimate fulfillment is yet to occur, when God's Spirit is available to all mankind (see also Isaiah 44:3; Proverbs 1:23; Ezekiel 39:29; Zechariah 12:10).

It is this outpouring of God's Spirit, in concert with the direct rule of Jesus Christ, that will at last bring peace to the world. For God's Spirit (Isaiah 32:15) enables righteousness (verse 16)— the keeping of God's commandments (Psalm 119:172). And the keeping of God's commandments results in peace (Isaiah 32:17)—which Jesus Himself will maintain throughout His rule (verse 18).

This "woe differs from the others in that it is addressed to Assyria, not to Judah [that is, it starts out that way]. By focusing exclusively on Assyria's defeat and Judah's salvation, the prophecy magnifies Judah's exalted King (vv. 3, 5, 10). This woe oracle consists of an introduction of the main themes of the oracle (vv. 1-6); an emphasis on Judah's need for salvation and the LORD's provision of that need (vv. 7-13), and its spiritual impact on sinners (vv. 14-16); and a conclusion showing the majestic King in His beauty (vv. 17-24)" (Nelson Study Bible, note on chap. 33).

In verse 7, we see how the hopes of the ambassadors for peace have been dashed. How often this has been true— particularly of Jerusalem. This ancient city's name means "Possession of Peace." But of all the war-wracked and violent places on the earth, Jerusalem has been one of the worst. Thankfully, God will at last intervene for His people. He will defeat the enemies of peace and establish it permanently. Jesus will reign in Jerusalem—a "quiet home." It will at long last live up to its name and truly be the city of peace.

Incidentally, many believe that America's Founding Fathers considered verse 22 as part of their justification for establishing three separate branches of government in the United States— the judicial, legislative and executive branches.

Psalm 139

In Psalm 139 David acknowledges, in great wonder and awe, God's omniscient care in guiding his life and expresses his solidarity with God against the wicked.

God has searched within David and his life and knows everything there is to know about him. He carefully investigates each facet of David's life to discern all his actions—from when he gets up in the morning to when he goes to bed at night (verses 1-2a). God is thus familiar with all David's patterns, habits, preferences and ways of doing things. Moreover, God looks penetratingly into David's heart to discern his inner motives and secret thoughts (verse 2b). In fact, God knows David so well that He anticipates his words before they are spoken (verse 4). God has an exhaustive knowledge of David—just as He has of us (see Hebrews 4:13). The beginning of Psalm 139:3 is variously translated: "Thou compassest [i.e., encompass] my path" (KJV); "You comprehend my path" (NKJV); "You discern my going out" (NIV); "You search out my path" (NRSV); "You sift my path" (J.P. Green's Literal Translation). The latter is probably the correct sense (Strong's No. 2219). The Expositor's Bible Commentary renders the phrase as "You have winnowed me" (note on verses 1-6). The idea is apparently that God sifts all our actions, "putting them through a sieve, as it were, so as to discover every detail about them, what has motivated them, what effect they have upon me and upon others, in fact, everything conceivable about them" (George Knight, Psalms, Vol. 2, The Daily Study Bible Series, comments on verses 1-6).

Yet the purpose of God's intimate knowledge of His servants is not to play "gotcha" and condemn us. Rather, as verse 5 makes plain, God's intention is to protect and guard us-to keep and hold onto us, to steady and guide us, as the objects of His care. God's all-knowing understanding and concern is just too mind-boggling for David to take in (verse 6).

In verses 7-12, David remarks on the fact that there is nowhere he can go to be out from under God's watchful oversight-for God is everywhere (omnipresent) through His infinite Spirit (see verse 7). There is no way to be concealed from Him. He can see and reach everywhere, all the time, day and night, light or dark. For some this might seem a negative thing-that is, there is no escape! But David clearly did not mean it that way, for he says that no matter where he is, God will lead him and uphold him (verse 10). He is greatly encouraged by the fact that God is all seeing and all-knowing. Incidentally, the word "hell" in verse 8 is translated from the Hebrew sheol, meaning pit or grave, thus explaining David's statement about making his "bed" there (i.e., his deathbed). So nothing, not even the grave, will separate us from God's caring oversight of our lives-for His intervening hand will lead us even from death (compare Romans 8:35-39).

In verses 13-16 of Psalm 139, David reflects on the fact that God's care in his life was there from its very beginning, acknowledging God's oversight in his conception and prenatal development. Where the NKJV says that God "covered" David in his mother's womb (verse 13), other translations render this "knit me together" (NIV) or "wove me." The Hebrew here literally means entwined, implying weaving but perhaps the weaving of a fence or cover of protection (Strong's No. 5526). In any case, David praises the miracle of life and birth of which he is the product (verses 14-15).

In this he remarks that God saw him "made in secret, and skillfully wrought in the lowest parts of the earth" (verse 15). The location here is not meant literally, but is rather a metaphor for a dark, mysterious, unsearchable and unfathomable place. Such is God's workshop in the cells of the human embryo within the womb! The unformed "substance" in the next verse is a reference to the embryo.

In the latter part of verse 16 David says that all the days prepared for him were written in God's book before these days

commenced. What does this mean? Some would use this verse to argue that every day of David's life was completely mapped out in advance-and to argue that the same applies to us.

This, however, violates the principle of free will and choice-which we find repeatedly in Scripture (compare Deuteronomy 30:19). Furthermore, "all...the days" does not have to mean each and every day but could mean the days taken as a whole-a lifetime. Based on this, others might argue that the verse means merely that David's lifespan was generally predetermined from his genetics since conception. While possible, it seems likely that more is intended. Commentaries typically maintain that David used the metaphor of a book to portray God's exquisitely detailed plans for each person-plans He has in mind before a person's birth. Elements of David's life, at least in a general sense (particularly his reign over Israel), seems to have been plotted out by God ahead of time (while still allowing David free will as to whether to serve God or reject Him). And this plan may have been written in an actual spiritual record, rather than this signifying a mere metaphor. David in another psalm remarked that his tears were written in God's book (Psalm 56:8), which seems to be the same as the book of remembrance for those who fear God in Malachi 3:16. This may or may not be synonymous with another book David mentions, the book of the living (69:28), apparently equivalent to the Book of Life, God's heavenly registry of the righteous (see Exodus 32:32-33; Luke 10:20; Philippians 4:3; Hebrews 12:23; Revelation 3:5; 13:8; 17:8; 20:12, 15, 17; 22:19). David's reference in Psalm 139 could also be to the "Scripture of Truth," the Bible of heaven as it were, wherein a lengthy prophecy of the future was already inscribed before it was given to Daniel to write down in his own book as God's written revelation to us (see Daniel 10:21).

The theme of one's purpose in life is a key topic in the Bible. Note what God announced to the Jewish nation in exile: "For I know the thoughts that I think toward you, says the LORD, thoughts of peace and not of evil, to give you a future and a hope" (Jeremiah 29:11). Indeed, David remarks in the next verse of Psalm 139 on how precious and countless are God's thoughts toward him (verses 17-18).

The end of verse 18 then states, "When I awake, I am still with you." Perhaps the point is that David is amazed to consider that every day he wakes, he is still in God's care—returning to the thought at the beginning of the psalm of God observing His "sitting down and...rising up" (verse 2). Yet some suggest that he is speaking in a future tense of his resurrection—marking in the context of verse 16 that after the passing of his days, he will awake from death and even still be with God.

Enraptured as he is with God's intimate and all-seeing care in his life—demonstrative of God's care for all His servants—David still can't help but think about the wicked who, despite God's wonderful intentions over which he's been musing, still cause trouble for him and all of God's people (as highlighted in the next five psalms). As he closes Psalm 139, David expresses the wish that God would justly deal with this outstanding problem. God has, in fact, already pronounced a death sentence in His law against the bloodthirsty and the blasphemous. David is here supporting the carrying out of that sentence (verses 19-20).

David then unequivocally declares that he hates those who hate God and rebel against Him, loathing them and hating them with a perfect or complete hatred (verses 21-22). Many today are disturbed at such language in light of Jesus Christ's instruction in the New Testament: "Love your enemies, bless those who curse you, do good to those who hate you, and pray for those who spitefully use you and persecute you" (Matthew 5:44). Indeed, caring for one's enemy was also an Old Testament directive (compare Exodus 23:4-5; Proverbs 25:21).

But we should consider a number of factors here. First, as in other psalms, the hatred David is speaking of in Psalm 139 should be understood primarily in the sense of rejection and strong aversion. Note his words in verse 19 calling on the bloodthirsty to get away from him. That is, David wants nothing to do with them. He won't support them or make common cause with them. He will not befriend them or accept their friendship, for he counts them as his enemies (verse 22). This is a second point to emphasize. David's hatred here does not equate to personally taking vengeance or even mistreatment on a personal level. It equates to counting the wicked as his enemies. He opposes them. If they are God's enemies, then they are his enemies. That brings us to a third factor to note here. David is not declaring hatred for those who merely bear him personal ill will, but for those who hate and rise up against God. Of course, those who bore David animosity usually did so on the basis of opposition to God and His law—yet it was this rather than personal hurt that was the basis for David's declared hatred against them. In essence, David was declaring his complete solidarity with God against God's enemies.

None of this, by the way, precludes following the New Testament instruction to pray for one's persecutors and to do good to them. Even given the strong words David spoke, he still could and may well have followed what Christ would later explain—as he clearly did in his dealings with Saul. Indeed, we should be careful to not misconstrue Christ's teaching in this regard. Consider that praying for one's persecutors obviously does not mean praying for their success in persecution. It primarily means praying for their long-term well-being, realizing that God intends to eventually lead them to repentance. It may include praying that He will lead them to repent soon—at least of their present antagonism and offending behavior. Barring that outcome, praying for enemies could even mean asking God to exercise judgment on them to stop them from their evil and greater guilt. Doing good to persecutors, loving our enemies, does not mean supporting them in their evil plans or making common cause with them. Recall what Jehu the seer said to King Jehoshaphat of Judah for his joint operations with evil King Ahab of Israel: "Should you help the

wicked and love those who hate the LORD? Therefore the wrath of the LORD is upon you” (2 Chronicles 19:2). As is stated here, we are not to “love” the haters of God in this sense. Rather, we are to oppose them.

David ends with a prayer that God will search his heart and investigate his anxieties to see “if there is any wicked way in me” (Psalm 139:24). Some commentators relate his request to his declared abhorrence of God’s enemies—the idea being that he is asking God to search his heart to see if his expressed thoughts are the product of a righteous stand with God or born out of personal concerns. Other commentators understand the verse as a general request that God examine him for any wickedness—that is, having discussed wickedness in others, that God check to see if there is wickedness to be dealt with in him. David deeply desires to be led out of wickedness and, as he says in verse 24, into the way that leads to everlasting life.

As a final note, if the first part of the superscription of this psalm, “To the Chief Musician,” actually belongs to the previous psalm as a postscript, then the same phrase at the beginning of the superscription of the next psalm may actually be the postscript of this psalm.

John 11

As I read John I found this verse a bit interesting.

Joh 11:25 ????? said to her, “I am the resurrection and the life. He who believes in Me, though he dies, he shall live.

How is Yehshua the resurrection?

Rev 1:16 And in His right hand He held seven stars, and out of His mouth went a sharp two-edged sword,¹ and His face was as the sun shining in its strength. Footnote: ¹See 2:16, Isa.49:2, Heb. 4:12. ¹⁷ And when I saw Him, I fell at His feet as dead, and He placed His right hand on me, saying, “Do not be afraid, I am the First and the Last,¹⁸ and the living One. And I became dead, and see, I am living forever and ever. Amen. And I possess the keys of the grave and of death.

Yehshua holds the keys to the resurrection; he holds the keys to the grave and He decides who will live or die and remain dead.

The Sadducees did not believe in a resurrection in Yehshua’s day so this answer that Yehshua gave was very shocking to them.

Mat 22:31 “And concerning the resurrection of the dead, have you not read what was spoken to you by Elohim, saying, ³² ‘I am the Elohim of Abraham, and the Elohim of Yitsh’aq, and the Elohim of Ya?aqob?’? Elohim is not the Elohim of the dead, but of the living.”

Luke says it even better; Even Moses understood that there was a resurrection.

Luk 20:37 “But that the dead are raised, even Mosheh showed at the bush when he called ????? ‘the Elohim of Abraham, and the Elohim of Yitsh’aq, and the Elohim of Ya?aqob?’.

But hold on one second, Yehshua said when He was instructing Nicodemus that no one had gone to heaven except the son of man who came down from heaven. What does this mean?

Joh 3:1 And there was a man of the Pharisees, Nak?dimon was his name, a ruler of the Yehud?im. ² This one came to ????? by night and said to Him, “Rabbi, we know that You are a teacher come from Elohim, for no one is able to do these signs You do if Elohim is not with him.” ³ ????? answered and said to him, “Truly, truly, I say to you, unless one is born from above, he is unable to see¹ the reign of Elohim.” Footnote: ¹Or perceive. ⁴ Nak?dimon said to Him, “How

is a man able to be born when he is old? Is he able to enter into his mother's womb a second time and be born?" 5
???? answered, "Truly, truly, I say to you, unless one is born of water and the Spirit, he is unable to enter into the
reign of Elohim. 6 "That which has been born of the flesh is flesh, and that which has been born of the Spirit is spirit. 7
"Do not marvel that I said to you, 'You have to be born from above.' 8 "The Spirit¹ breathes where it wishes, and you
hear the sound of it, but do not know where it comes from and where it goes. So is everyone who has been born of
the Spirit." Footnote: ¹Or wind. 9 Nak?dimon answered and said to Him, "How is it possible for this to take place?" 10
???? answered and said to him, "Are you the teacher of Yisra'el, and do not know this? 11 "Truly, truly, I say to you,
We speak what We know and witness what We have seen, and you do not receive Our witness. 12 "If you do not
believe when I spoke to you about earthly matters, how are you going to believe when I speak to you about the
heavenly matters? 13 "And no one has gone up into the heaven except He who came down from the heaven – the
Son of Adam. 14 "And as Mosheh lifted up the serpent in the wilderness, even so the Son of Adam has to be lifted up,
15 so that whoever is believing in Him should not perish but possess everlasting life. 16 "For Elohim so loved the
world that He gave His only brought-forth Son, so that everyone who believes in Him should not perish but possess
everlasting life. 17 "For Elohim did not send His Son into the world to judge the world, but that the world through Him
might be saved. 18 "He who believes in Him is not judged, but he who does not believe is judged already, because he
has not believed in the Name of the only brought-forth Son of Elohim.

And yet when we read Revelation we see that there are people in heaven.

Rev 20:4 And I saw thrones – and they sat on them, and judgment was given to them – and the lives of those who had
been beheaded because of the witness they bore to ????? and because of the Word of Elohim, and who did not
worship the beast, nor his image, and did not receive his mark upon their foreheads or upon their hands. And they
lived and reigned with Messiah for a thousand years 5 (and the rest of the dead did not come to life until the
thousand years were ended) – this is the first resurrection. 6 Blessed and set-apart is the one having part in the first
resurrection. The second death possesses no authority over these, but they shall be priests of Elohim and of Messiah,
and shall reign with Him a thousand years.

The explanation of all of this is revealed in the Spring Holy Days; particularly the wave Sheaf and wave Loaf offering.
To learn more about this most remarkable teaching read Pentecost's Hidden Meaning at
https://sightedmoon.com/sightedmoon_2015/?page_id=21

As we read John 11 I am reminded of the Article of Joseph of Arimathea which you can also read at
https://sightedmoon.com/sightedmoon_2015/?page_id=192 and it is a multi-section article. But I wanted to
show you what happened to Mary and Martha and Lazarus which is not written in your scriptures.

And I read this article I can see just how it also ties in with those things I have said here above about supporting the
farm and the supporting the sending out of Missionaries. Each person you are about to read about did not know if
their life was going to be taken at any moment. All hell was breaking out. They had no clue until they arrived and only
then did they see the great miracle that had taken place.

AS we look at what is happening to us at this very moment, we do not realise what Yehovah is doing with us. It is only
when we look back that see the mighty work He did. The Israelites had no clue who Moses was. They had no idea
what was happening as they stood by the Red Sea and saw Pharaoh's army come through the wadi towards them. It
was only when they and we look back that we see how great a miracle took place that day. But up until that moment
they were all afraid for their lives. Think on these things as you go forward doing His will and as you read the article I
am about to share with you.

<http://www.biblesearchers.com/hebrewchurch/primitive/primitive6.shtml> Although I am going to copy this page here, I urge you to read it at the site where the pictures and maps are available to you. But for your own edification I urge you to read the article about Joseph of Arimathea first and then this one as it is better this way.

What you are about to read is that Joseph of Arimathea plus

1. Mary Cleopas was present yet Cleopas who was walking with Luke 6-7 years earlier is absent.
2. Mary Salome and Sarah handmaiden
3. Lazarus, who became bishop of Marseilles
4. Mary Magdalene
5. Martha with Marcella her handmaid
6. Maximinus – ‘Rich young Ruler’ became the paranyphos of Mary Magdalene – went to Maximinus, France
7. Trophimus – became the paranyphos of Martha’s – went to Arles, France
8. Clemon – the convert of Barnabus, Clementos Romanus visiting with Peter and Joseph in Caesarea who became the third Bishop of Rome
9. Eutropius, who later went to Orange
10. Sidonius – “Man born blind”, called St. Restitutes, who later went to Aix, France
11. Martian, who later went to Limogenes, France
12. Saturinus, who later went to Toulouse, Toulouse.

Were all placed in a boat with no oars by Shual who would later become The Apostle Paul, and sent out into the Mediterranean Sea to die, but by a great Miracle were brought to Marseilles France where they then made their way to Britain and began to spread the gospel. This all took place about 36 AD. It is a great read and I urge you all to do so.