

Triennial Torah Study – 2nd Year 16/07/2011

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

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

Ex 24	Isaiah 34-36	Ps 140-143	John 12
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Exodus 24

Last week I urged you to go to Rebecca at the Well Ministries. I do hope you did. This week we will quote from her site what is taking place in Exodus 24. When you understand this it is the most beautiful event that our ancestors took part in.

<http://www.rebeccaatthewell.org/jewishweddingketubah.html>

In a traditional betrothal, the engaged couple enters into a covenant with the signing of the ketubah. In this marriage contract are the terms of their agreement, such as the bride price and provisions the bridegroom agrees to make. It also names the wife as the heir to the estate, should he die.

This is what Moses reads to the people in verse 3.

Exo 24:3 And Mosheh came and related to the people all the Words of Yehovah and all the rightrulings. And all the people answered with one voice and said, "All the Words which Yehovah has spoken we shall do." 4 And Mosheh wrote down all the Words of Yehovah, and rose up early in the morning, and built an altar at the foot of the mountain, and twelve standing columns for the twelve tribes of Yisra'El.

It is for this reason that they have a wedding ceremony-to sanctify and bless the contract. Properly signed and witnessed, the document is given to the bride, and she is instructed to keep it with her at all times, since there can be no marital relations if it is lost or destroyed.

Moses wrote down all those things the people agreed to do with Yehovah and then read it again to them and again they all agreed. Only now they sealed the deal with blood.

Exo 24:7 And he took the Book of the Covenant and read in the hearing of the people. And they said, "All that Yehovah has spoken we shall do, and obey." 8 And Mosheh took the blood and sprinkled it on the people, and said, "See, the blood of the covenant which Yehovah has made with you concerning all these Words."

Rich in commitment, the ketubah is read aloud for all to hear of their mutual devotion toward one another. The custom of reading the ketubah aloud is rooted in the great wedding between God and Israel, when Moses received the Torah. In Exodus 24:7 it says, "Then he took the Book of the Covenant and read it to the people. They responded, We will do everything the Lord has said; We will obey."

The Marriage Contract

Just as a bride cherishes her beautiful ketubah for its rich promises, the Bride of Christ must cherish her ketubah, the Torah & B'rit Hadashah (New Covenant or Testament), which is full of promises from our Bridegroom, Yeshua. If we do not keep our covenant, we will be as like the foolish, unable to enter in and consummate the marriage. For there can be no marital relations if it is lost or destroyed (not fulfilled).

Exo 24:12 And Yehovah said to Mosheh, "Come up to Me on the mountain and be there, while I give you tablets of stone, and the Torah and the command which I have written, to teach them."

Exo 25:16 "And into the ark you shall put the Witness which I give you.

Exo 31:18 And when He had ended speaking with him on Mount Sinai, He gave Mosheh two tablets of the Witness, tablets of stone, written with the finger of Elohim.

Deu 9:9 "When I went up into the mountain to receive the tablets of stone, the tablets of the covenant which Yehovah made with you, then I stayed on the mountain forty days and forty nights. I did not eat bread nor did I drink water. 10 "Then Yehovah gave me the two tablets of stone written with the finger of Elohim, and on them were all the Words which Yehovah had spoken to you on the mountain from the midst of the fire in the day of the assembly. 11 "And it came to be, at the end of forty days and forty nights, that Yehovah gave me the two tablets of stone, the tablets of the covenant.

Exo 40:20 And he took the Witness and put it into the ark, and he put the poles through the rings of the ark, and put the lid of atonement on top of the ark,

This Torah, these ten Commandments which are now inside the ark, the mercy seat of Yehovah have to be written on our hearts. They have to become a part of us. This is what this marriage agreement is about. We do not just obey because we have to; we obey because we want to out of love.

Psa 40:8 I have delighted to do Your pleasure, O my Elohim, And Your Torah is within my heart¹."

Psa 37:31 The Torah of his Elohim is in his heart¹; His steps do not slide.

Psa 119:11 I have treasured up Your word in my heart, That I might not sin against You.

Isa 51:7 "Listen to Me, you who know righteousness, a people in whose heart is My Torah: do not fear the reproach of men, nor be afraid of their reviling's.

Heb 10:7 "Then I said, 'See, I come – in the roll of the book it has been written concerning Me – to do Your desire, O Elohim.' " 8 Saying above, "Slaughter and meal offering, and burnt offerings, and offerings for sin You did not desire, nor delighted in," which are offered according to the Torah, 9 then He said, "See, I come to do Your desire, O Elohim." He takes away the first to establish the second. 10 By that desire we have been set apart through the offering of the body of Yeshua Messiah once for all.

Deu 6:6 "And these Words which I am commanding you today shall be in your heart,

Psa 40:8 I have delighted to do Your pleasure, O my Elohim, And Your Torah is within my heart¹."

This again brings us to this simple understanding. Because we love Yehovah and have agreed to this marriage and yearn for it, then when Yeshua says in John to love Him by keeping the commandments we do this out of love and respect for His authority.

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.

We are to take this marriage contract of Exodus 24 which is written and kept in the ark, and we are to write this law on our hearts as we show our love how much we love Him and will do His bidding.

In Judaism, the prospective bridegroom pops the question by pouring a cup of wine for his beloved, then anxiously awaits her response to his proposal. If she sips from the Kiddush (sanctification) cup, she shows her willingness to enter this union by saying "yes" to his proposal. Their shared cup of wine at a Jewish betrothal ceremony called Br'it (covenant) symbolizes the sealing of their marriage covenant in blood. The betrothed couple, for all legal purposes, is married.

Exo 24:7 And he took the Book of the Covenant and read in the hearing of the people. And they said, "All that Yehovah has spoken we shall do, and obey." 8 And Mosheh took the blood and sprinkled it on the people, and said, "See, the blood of the covenant which Yehovah has made with you concerning all these Words."

We see Yeshua drinking from the B'rit cup with His disciples after the Passover dinner, sealing the marriage covenant with His bride. Lifting the cup with His right hand, Yeshua recites the Jewish blessing over the wine. As the True Vine speaks, He blesses the fruit of His Father's vine and praises the Creator for His bride-His choice fruit. He continues saying, "Drink ye all of it; For this is my blood of the new covenant, which is shed for many for the remission of sins" (Matt. 26:27-28 KJV).

In biblical times, it was customary for an Israelite to pay a mohar, or price, for his bride to her father . . . As His beloved bride, we too have been bought with a price and no longer belong to ourselves. We are His totally. Treasure the priceless gift of Yeshua's love; Hold it close to your heart. He paid it for you!

1Co 6:19 Or do you not know that your body is the Dwelling Place of the Set-apart Spirit who is in you, which you have from Elohim, and you are not your own? 20 For you were bought with a price, therefore esteem Elohim in your body and in your spirit,1 which are of Elohim.

1Co 7:23 You were bought with a price, do not become slaves of men.

1Pe 1:18 knowing that you were redeemed from your futile way of life inherited from your fathers, not with what is corruptible, silver or gold, 19 but with the precious blood of Messiah, as of a lamb unblemished and spotless, 20 foreknown, indeed, before the foundation of the world, but manifested in these last times for your sakes,

For that solemn night in the Upper Room in Jerusalem, Yeshua knew that in just a few hours He would not be lifting up a cup of wine to share with His bride, but a heavy cross that only He could bear. It was for us, His bride, that He drank this cup of suffering. And now, as only we can, we accept His marriage proposal and drink from His cup.

Prior to her wedding, the bride immerses herself in a body of living water, such as a river or lake, in a ceremonial washing as a symbol of spiritual purification. A celebration follows, where she is regaled with wine, sweets, and blessings as friends and relatives rejoice with the bride in her new marital status. She now belongs to her husband and is under his authority.

Today, New Testament believers follow a similar ritual of the mikvah in water baptism. As a proclamation of what we believe, followers of Yeshua are baptized, testifying to the inward change that has taken place. Though water immersion only cleanses the outward body, it is by our confession of faith that our hearts are cleansed and our sins are washed away. Separating ourselves from the old life, we are no longer under the authority of sin and death and subject to Satan, the father of lies, but we become a new creation, betrothed to Yeshua.

Isaiah 34-36

That chapter 34 is a prophecy of the last days is clear from the reference to the heavens being dissolved and “rolled up like a scroll,” a picture also presented in the heavenly signs of Revelation 6:13-14. Some see this terminology as descriptive of a mushroom cloud.

The prophecy concerns multinational devastation to occur during the Day of the Lord, focusing on God’s judgment against Edom (Idumea). Other prophecies against Edom can be found in Isaiah 63:1-6, Jeremiah 49:7-22, Ezekiel 25:12-14, Ezekiel 35, Amos 1:11-12, Obadiah 1-14 and Malachi 1:2-5.

The Day of the Lord is described as the time of God’s vengeance on the nations for their affliction of Zion. And God tells us that this period of final vengeance will last for a year (Isaiah 34:8). In Revelation 6:17, the heavenly signs are said to introduce the “great day of His wrath.” Following these signs in Revelation is the blowing of seven trumpets, each heralding titanic, cataclysmic world upheaval. It appears, then, that these trumpets are blown over the course of this final “year of recompense.”

The waste and destruction that will come on the land of Edom (Isaiah 34:9-15)—with its becoming a habitation for unclean animals—seems very much to parallel what will happen to Babylon (Isaiah 13:19-22; 14:22-23; Jeremiah 50:39; 51:37), wherein the wasteland of such animals is perhaps symbolic of the prison for Satan and his demons (compare Revelation 18:2). And yet end-time Babylon is evidently to be identified with Rome. Interestingly, Jewish commentaries have traditionally identified Edom with Rome, or at least the dynasty of Rome’s leaders, and with the rulers of Germany—as was noted in the Bible Reading Program comments on the book of Obadiah. The Babylonian Talmud mentions “Germamia of Edom” (Megilla 6b). Again, it is possible that there is some connection here, though, as also explained in the comments on Obadiah, it appears that Edom primarily comprises many of the Turks and Palestinians along with various other scattered Middle Eastern groups. However, we should perhaps consider the large number of Turks and other Muslim immigrants who live in Germany and other European nations today. Moreover, Turkey itself may eventually become part of the European Union, thus fusing a significant part of Edom with Babylon.

Before we move on take another look at verse 7.

Isa 34:7 And the unicorns shall come down with them, and the bullocks with the bulls; and their land shall be soaked with blood, and their dust made fat with fatness.

When you read the following about who the unicorns and the bulls are then you will understand whose land is soaked with blood. <http://jewsforjoseph.blogspot.com/2008/09/rashi-and-john-bull.html>

Rashi and John Bull

Regarding the Unicorn. Joseph consisted of two tribes, Ephraim and Manasseh. The two symbols of Joseph mentioned in Scripture are the Bull or Young Bull (“BULLOCK”) and the Unicorn.

HIS GLORY IS LIKE THE FIRSTLING OF HIS BULLOCK, AND HIS HORNS ARE LIKE THE HORNS OF UNICORNS: WITH THEM HE SHALL PUSH THE PEOPLE TOGETHER TO THE ENDS OF THE EARTH: AND THEY ARE THE TEN THOUSANDS OF EPHRAIM, AND THEY ARE THE THOUSANDS OF MANASSEH”: [DEUT 33:17].

Here we have two symbols applied to Ephraim and Manasseh and since each Israelite Tribe had its own symbol we may assume that each of the two symbols belonged to one of the two tribes. In the verse above the word

translated as BULLOCK (young bull or bull calf) is “SHOR” which actually means “bull” (but not necessarily “young bull”) though elsewhere Ephraim is nicknamed a “young bull”:

[Jeremiah 31:18] I HAVE SURELY HEARD EPHRAIM BEMOANING HIMSELF THUS; THOU HAST CHASTISED ME, AND I WAS CHASTISED, AS A BULLOCK UNACCUSTOMED TO THE YOKE: TURN THOU ME, AND I SHALL BE TURNED; FOR THOU ART THE LORD MY GOD.

Here Ephraim is called a “young bull”. The word used for “young bull” (i.e. “bullock”) in Hebrew is “AEGEL”. In Ancient Hebrew the word “Aegel” could also actually have been pronounced as “angle”. Historically this very name “Aegel” was a diminutive (favorite nickname) for the ethnic term “Angle”. Together with the Saxons, Jutes, Vandals, and others the Angles conquered from the Celts the land that was later named England.

The Angles gave England (i.e. “Angle-land”) its name. The Angles were also called “Aegels”. The appellations “Angle” and “Aegel” were employed interchangeably. The Hebrew word for young bull is “Aegel”. Rashi (Rabbi Shlomo Yistchaki 1040-1105 CE) was the foremost Medieval Jewish Commentator. In commenting on this verse (Jeremiah 31;18) Rashi states that the Hebrew word “Aegel” (Young Bull) was a name applied to Ephraim. This accords with the simple meaning of the verse. This was another name applied to the English. The English now nickname themselves “John Bull”. This is an important point: the verse is strongly indicating that the English (Angles) are to be identified with Ephraim. We therefore have grounds to ascribe the bull symbol to England which leaves the unicorn sign for Manasseh. In addition it is hinted that the section of Israel represented by the horns of unicorns in the last days would be the most powerful.

[Numbers 24:8] GOD BROUGHT HIM FORTH OUT OF EGYPT; HE HATH AS IT WERE THE STRENGTH OF AN UNICORN: HE SHALL EAT UP THE NATIONS HIS ENEMIES, AND SHALL BREAK THEIR BONES, AND PIERCE THEM THROUGH WITH HIS ARROWS.

The Midrash (Numbers Rabah 2;7) says that the unicorn is the symbol of Manasseh and the bull that of Ephraim. It is true that the unicorn is now part of the symbolic coat of arms of the UK but they derived it from Scotland which has two unicorns on its standard. The USA is dominated by Manasseh. The above verse is hinting that Manasseh (symbolized by the unicorn) would end up being the most powerful tribe.

Getting back to the Midrash:

The Midrash (Numbers Rabah 2;7) says that the unicorn is the symbol of Manasseh and the bull that of Ephraim. The Midrash accords with a logical understanding of Scripture. A Midrash is a Rabbinical explanation from the Talmudic era explaining Biblical verses that was accepted at the time as worth recording for future study. Just because the Midrash says something I do not expect you to. I do not accept all Midrashim. Sometimes they are difficult to understand and at times they may appear to contradict each other. Nevertheless they often contain insights to Biblical passages and/or recall genuine traditions. The Talmud sources, Midrashim, and related sources often correspond with Brit-Am findings and to my mind this shows that we are on the right track. This especially helps where we have an interpretation of Scripture that other people (including some religious Jews) might not agree with.

Excerpt from Yair Davidiy’s “Brit-Am Now” -476

Isaiah 35 is entirely millennial—that is, descriptive of the 1,000-year reign of Jesus Christ and His saints (see Revelation 20:4-6)—and presents a contrasting picture to the desolation of chapter 34. The deserts will bloom as nature is transformed—miraculously healed. Human beings will also be healed by the miracle-working power of God.

Yet the healing will not only be external. The blind seeing, deaf hearing, lame leaping and mute singing (Isaiah 35:56), while literal, are also symbolic. Those who are spiritually blind will at last come to see and understand the knowledge of God. Those who are unwilling to hear God's message will at last listen. Those who are spiritually crippled, unable to walk in God's commandments, will at last be able to run and leap in the way of God. And those who are now silent in regard to God and His mighty works will at last praise Him and proclaim His truth.

This will be made possible by "waters bursting forth in the desert"—again literal but also spiritual, referring to the coming outpouring of the Spirit of God. The presence of God's Spirit will work great miracles, both visible change in nature and, more importantly, transformation of the inner hearts and minds of people.

What is now the narrow and difficult path of life, which only few find (Matthew 7:14), will, in the age to come, be a broad highway that everyone will be able to follow to the Kingdom of God. The highway, too, is both literal and figurative. It is the path of return for the exiles to Zion—the physical route and the spiritual way of life that God requires.

It will be a safe road (verse 9)—on which no beast is found. Again, this is a physical and spiritual promise. As we saw in Isaiah 11, the nature of animals will be changed. They will no longer be dangerous. And the political "Beast" powers of the earth will no longer be around to harm anyone.

It will be a time of tremendous joy—when "sorrow and sighing shall flee away" (35:10).

"The wilderness and the arid land shall rejoice." (v 1). This very beautiful prophecy of the future glory of Israel and Jerusalem comes as the conclusion of Isaiah's lengthy series of prophecies about the coming downfall of the nations, before leading into the narrative portion of the book telling of Sennacherib's abortive siege of Jerusalem, his downfall and the events that followed (chs 36-39).

The present prophecy of how the "wilderness" will burst into blossom comes in contrast to the prophecy in the previous chapter (ch 34) about the utter devastation that will befall Edom in the end of days. "We may interpret the 'wilderness' and the 'arid land' as referring to the Land of Israel, which was like a wilderness from the day Israel went into exile from there, but now, with the destruction of the land of Edom, Israel will rejoice and be glad, for with the destruction of Edom, Israel will be restored" (RaDaK on v 1).

Every visitor to modern Israel is witness to the literal fulfillment of this prophecy in our times with the influx of returning Jews to the land and the subsequent transformation of the arid desert waste left after nearly two thousand years of neglect into the greatest agricultural wonder of the world.

"the glory of the Lebanon shall be given to her" (v 2). "'Lebanon' is the Holy Temple" (Rashi ad loc.). [It is called Lebanon – LeV NuN – because the Temple is the manifestation of the perfect unification of Chochmah-Wisdom, which consists of 32 Pathways=LeV, together with Binah-Understanding, which consists of 50 Gateways=Nun. LeVNun = Lebanon .]

"Strengthen weak hands and make firm tottering knees" (v 3). The prophet calls on all the prophets of salvation to give encouragement to those who have fallen into despair of ever being redeemed. Those of "fearful" (lit. "speedy") hearts (v 4) are those who yearn for a speedy redemption and are thus full of sorrow over its delay: they need not fear that it will not come because God – here called ELOKIM (alluding to the attribute of Justice) – will surely avenge His people and execute justice (Metzudas David ad loc.).

“Then the eyes of the blind shall be opened and the ears of the deaf shall be unstopped” (v 5). The “blind” and the “deaf” refer to Israel in the time of their exile, suffering the taunts and insults of the nations while acting as if they do not see or hear them (Metzudas David ad loc.; Rashi on v 6).

“And the parched ground shall become a pool and the thirsty land springs of water” (v 7). When one sees an arid desert, it is almost impossible to believe that it could be ever turned into a water-rich, fertile land. Yet Israel has witnessed such miracles in our times, and this should strengthen our faith that all the other promises of the prophets will be fulfilled.

“No lion shall be found there nor any ravenous beast” (v 9). These are the nations that formerly oppressed Israel (Targum ad loc.). Thus the lion alludes to Nebuchadnezzar, who destroyed the First Temple (cf. Jeremiah 4:7; see Rashi on verse 9 of our present chapter).

“And HaShem’s redeemed people shall return and come to Zion with songs and EVERLASTING JOY ON THEIR HEADS” (v 10). This is a prophecy that Israel will be restored to the spiritual level they attained at the Giving of the Torah prior to the sin of the golden calf. In the words of the Talmud: “At the moment when Israel said they ‘We shall DO and we shall HEAR’ (Exodus 24:7) – i.e. they would PRACTICE the precepts of the Torah even before they would HEAR (=UNDERSTAND) their meaning – six hundred thousand ministering angels came and attached two crowns on the head of each Israelite, one corresponding to ‘we shall do’ and the other corresponding to ‘we shall hear’. But when Israel sinned, twelve hundred thousand destroying angels descended and removed them, as it says, ‘And the children of Israel were stripped of their ornaments from Mt Horeb (Ex. 33:6). But in time to come the Holy One blessed be He will restore them to us, as it is written, ‘And HaShem’s redeemed people shall return. and EVERLASTING JOY (SIMCHAS OLAM) on their heads’ – i.e. the joy of yore that was on their heads” (Shabbos 88a).

CHAPTER 36

The narrative contained in the coming chapters (36-39) about Sennacherib’s assault on Judah and his siege of Jerusalem, Hezekiah’s mortal illness and recovery and his showing all his treasures to the emissaries from Babylon appears with certain variations in II Kings chs 18-20 and also in a somewhat more abbreviated version in II Chronicles ch 32.

The miraculous delivery of Jerusalem from the clutches of Sennacherib was undoubtedly the most outstanding and dramatic event that occurred during Isaiah’s prophetic ministry. As discussed in our commentary on the earlier portions of Isaiah, years earlier he had prophesied repeatedly that this would take place. The fact that it actually did should greatly strengthen our faith that all his other prophecies and consolations about the end of days will also be fulfilled. Sennacherib’s attack was the prototype of the destined future attack on Jerusalem by the armies of Gog and Magog (see Sanhedrin 94a), and Sennacherib’s overthrow is the sign that Gog and Magog will also be overthrown.

“Sennacherib came up against all the fortified cities of Judah and captured them” (v 1). In order to appreciate the full drama of Ravshakeh’s psychological warfare against the people of Jerusalem as told in this chapter, it is necessary to realize that Sennacherib’s armies had overrun and were occupying the entire territory of Judah . Only King Hezekiah and the remnants of the population who were walled up with him in the besieged city were holding out against the Assyrian world superpower, which had already swallowed up all the other nations in the region. Moreover, Hezekiah and his party, who with the support of Isaiah were in favor of continuing their defiance, were in the minority, while Shevna and his “fifth column”, who were ready to capitulate, were in the majority (Sanhedrin 26a; see KNOW YOUR BIBLE on Isaiah ch 22). Ravshakeh himself was a living testimony to the apparent benefits of

capitulation, for according to rabbinic tradition, Sennacherib's henchman was a MOOMAR – an apostate, i.e. an Israelite who had embraced idolatry (Sanhedrin 60a).

Vv 4-10: Ravshakeh contemptuously dismisses any notion that Hezekiah can succeed in defying Sennacherib. Hezekiah's only possible ally, Egypt, is a broken reed that merely pierces the hand of anyone who takes hold of it.

And if Hezekiah thinks his campaign of religious purification in Jerusalem will elicit God's favor, he must realize that he does not even have two thousand riders, let alone two thousand horses, to confront Sennacherib's vast armies, which had already overrun all the rest of Judah with God's assent.

"Please speak to your servants in the language of Aram for we understand it and do not speak to us in the Judean language in the hearing of the people that are on the wall." Aramaic was the international diplomatic language of the time (as we find in the books of Daniel and Ezra etc.) and would have been known to the king's courtiers but not to the general populace. Since Ravshakeh had initially called to Hezekiah's courtiers asking them to convey a message to the king (v 4), they did not think that he was intentionally trying to sow fear among the people. They also may have hoped that Ravshakeh might accede to their request because although he was acting under orders from Sennacherib, as an apostate he may have had some residual feelings in his heart for his native family (Rashi on v 11).

The courtiers' request to Ravshakeh to be more discreet had the opposite effect, making him even more bombastic – for his intention was indeed to sow fear among the people.

"Thus says the king of Assyria: Make an agreement with me and come out to me. until I come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards." (v 16). Sennacherib was the first champion of "population exchange", sending all the peoples he conquered into exile far away from their native territories, thereby cutting their ties with their lands, which would make them far less liable to revolt.

Ravshakeh described the land to which he proposed to exile them as "a land LIKE YOUR OWN LAND". "Rabbi Shimon bar Yochai said, Ravshakeh was a fool, because he did not know how to persuade. If someone wants to marry a woman and he says, Your father is a king and I am a king, your father is wealthy and I am wealthy, your father feeds you meat, fish and old wine and I will feed you meat, fish and old wine, this is no inducement. What is an inducement? If he says: Your father is a commoner but I am a king, your father is poor but I am rich, your father feeds you vegetables and beans but I will feed you meat and fish. Even when Ravshakeh came to recount the praises of the foreign land he was offering as an inducement, he was unable to find anything derogatory to say about the Land of Israel!" (Sifri, Ekev #1).

Ravshakeh's undoing came because of his arrogant confidence in Assyria's earthly might. He bragged that just as the idols of all the nations that Sennacherib had conquered had failed to save their peoples, so HaShem would be unable to save Jerusalem. This was outright blasphemy, and since it came not from a heathen but from an Israelite apostate, Hezekiah's courtiers rent their garments on hearing it (Rambam, Laws of Idolatry 2:10).

Brethren know and understand that this event in Isaiah 36 is one of the most agreed to dates as far as the Hebrew Kings is concerned. This year when Ravshakeh speaks to Hezekiah is the year 701 BC. Edwin R. Thiele in his *The Mysterious Number of the Hebrew Kings* states this and backs it up with many proofs. I also checked with other world renowned Chronologist and Egyptologist and they all confirm that you can trust the work of Thiele.

This event in Isaiah 36 matches up with 2 Kings 19:29 and 2 Chronicles 32. This event took place in a Sabbatical year. It took place in the 49th year of the Jubilee cycle, which makes 700 BC the 50th year Jubilee and the first year in the next count to 50.

It is because of this undisputed year that we are now able to know when each and every Sabbatical year was and is and well be in history and future. It also allows us to know when all Jubilee years will be and have been throughout history. This is a most remarkable revelation and one which this web site is based upon.

Ps 140-143

We now come within the final collection of Davidic psalms (138-145) to its central sequence of five prayers in which David seeks deliverance from wicked enemies (140-144). The first of these, Psalm 140, is a lamenting plea for preservation from the plotting of evil, violent men and a call for divine retribution. The structure of the psalm is easy to discern. There are four stanzas (verses 1-3, 4-5, 6-8, 9-11), the first three ending with “Selah” and the last followed by a two-verse conclusion (verses 12-13).

The first two stanzas set up the problem David is faced with. It is interesting to note that the same words are used for the second line in both the first and second stanzas: “Preserve me from violent men” (verses 1, 4). The violent here may intend physical brutality, but their method of attack is verbal—through deceit and slander (see verse 3; compare verses 9, 11). David experienced a number of such incidents in his life.

In the third stanza, David says he has appealed to the Lord in complete trust (verse 6-7). He knows that the One who has “covered” or shielded (NIV) his head in actual physical battles will protect him in this current “battle” (verse 7). With this confidence, he asks that God not grant success to the schemes of his enemies (verse 8). As noted in regard to the previous psalm, Jesus’ instruction in the New Testament to bless and pray for our enemies (Matthew 5:44) does not mean praying for their success in opposing and harming us.

In the fourth stanza David calls for a curse on the offenders. Whereas God covered or protected David’s head in past battles (again, see verse 7), David calls for the head of his enemies to be covered only with the evil of their own lips—that is, for their scheming and slander against him to come back on them. Indeed, this is the decreed penalty in the law for bearing false witness against another (see Deuteronomy 19:16-21). David as God’s prophet is pronouncing this judgment. In another psalm, David foretold that burning coals and fire would rain down on the wicked (Psalm 11:6), as Sodom and Gomorrah experienced (Genesis 19:24). Here that same penalty is called for (Psalm 140:10), though the sense may be figurative of a calamitous divine judgment.

As David’s enemies tried to trip him up to cause him to fall into traps (verse 5), David calls for them to fall into deep pits “that they rise not up again” (verse 10). This too may be figurative—of being sunk into ineffectiveness. If it implies their deaths, then their not rising again would refer to them no longer being alive to cause trouble in the present world—not to them never being in a future resurrection. The next psalm likewise calls for the wicked to fall into their own nets (141:9-10).

David ends Psalm 140 in verses 12-13 on a confident note, assured that God will bring justice to the needy and afflicted and that God’s people will dwell with Him in perpetual gratitude

Psalm 141

Psalm 141 is the second in the sequence of five psalms of David seeking deliverance from the wicked. David also prays here that he be kept from taking part with them in their evildoings.

He begins with an urgent call for God to hear his plea (verse 1) and declares his intention to present his prayer, with hands raised toward heaven, as incense and as the evening sacrifice, desiring that God accept it as such (verse 2).

Incense was burned on the golden altar within the tabernacle—later the temple—every morning and evening to infuse the sanctuary with a sweet smell (see Exodus 30:1-10). Furthermore, frankincense was included with burnt

offerings (see 30:1-10, 34-38; Leviticus 2:2)—adding fragrance to the savor of the sacrificial meat being cooked. Later in Scripture, the burning of incense is said to represent the prayers of God’s people ascending to Him (Revelation 5:8; 8:3-4).

The evening sacrifice was a regular daily burnt offering “for a sweet aroma” (Numbers 28:3-8), symbolizing, along with the morning sacrifice, regular and ongoing devotion to God. In considering the analogy, realize that “the evening sacrifice took time, it took care, it took preparation, it was extremely costly, every action in it was clearly thought out and performed in logical sequence” (George Knight, Psalms, comments on Psalm 141:1-10).

David’s specification of the evening sacrifice rather than the morning one or both may indicate that he spoke or composed this prayer in the evening—perhaps at the time of the evening sacrifice. It could even be that David routinely gave this or a like prayer as part of his reflection at the end of the day over an extended period of time—that is, it may have become his own personal evening sacrifice. It is worth noting that “both Ezra (Ezra 9) and Daniel (Dan. 9) prayed at the time of the evening offering. After the second temple was built, this psalm was read when the evening sacrifices were offered and the lamps were lit in the holy place” (Warren Wiersbe, Be Exultant: Psalms 90-150, note on Psalm 141:1-2).

Before praying for God to deal with the wicked and to rescue him from them, David first turns to the issue of his own human proclivities, asking God to help him avoid any deviation toward wickedness in his own character. This includes safeguarding his speech (verse 3)—for control over one’s tongue through God’s help is a huge part of godly character (compare James 3). It also means not eating of the wicked’s “delicacies” (Psalm 141:4) or “dainties” (KJV). David is likely saying one of two things here. Either he does not want to get drawn into enjoying the “finer things” that come as a product of living the evil lifestyle common among the rich and powerful. Or he does not want to be someone who is welcomed as a guest among such people—dining in their homes and enjoying their hospitality.

If he starts leaning this way at all, David prays that the “righteous”—either a godly person or the righteous One, God—will as a kindness “strike” him (knock some sense into him) through rebuke. This will be like fine oil on the head, a gesture of rich hospitality that he will not refuse (verse 5)—in contrast to the fineries of the wicked that he intends to refuse.

The Hebrew text then becomes somewhat difficult to understand—from the end of verse 5 through verse 7. Translators have rendered this section in various ways over the centuries.

The primary controversy centers on to whom these verses are referring.

Many believe the last line of verse 5 refers to the righteous—that David is praying for them “in their calamities” (KJV). However, the plural “their” more likely seems to refer back to the workers of iniquity in verse 4 (since the “righteous...him” in verse 5 is singular). And the KJV “in their calamities” is reinterpreted as “in [the face of] their evils.” This is the sense followed in most modern versions.

If that is correct, then verse 6 (which some take to refer to the sufferings of the righteous) would, as seems more likely, also refer to the wicked: “When their judges [the leaders of the wicked] are overthrown in stony places, they [the wicked] shall hear my words; for they [my words] are sweet” (KJV). The word translated “sweet” can also mean “pleasing” or “agreeable.” Some take this to mean that the general populace of the wicked will actually be willing to listen to David after their rulers fall. Others believe the meaning is that the wicked are going to be forced by the fall of their leaders to see that David’s words were “well spoken” (NIV)—whether that’s agreeable to them or not.

Moving on to verse 7, there is again scholarly disagreement. Whose bones are scattered at the mouth of the grave? David mentions “our bones,” though many prefer to have him say “their bones”—that is, those of the wicked. The NIV adds to the beginning of this statement the words “They will say” and interprets verse 7 as quoting the

wicked—the description here seeming to fit the wicked rulers cast down in verse 6. Then again, others see no evidence for any quotation in verse 7 and understand David to be referring figuratively to the devastated state of himself and others of the righteous who are persecuted by the wicked (compare 143:3, 7)—giving the basis for the stated judgment on the wicked in the previous verse (141:6) and the reason for his call for deliverance and justice in the next verses (8-10).

In these concluding verses, David turns his eyes to God, his only refuge from the intrigues of the wicked (verses 89). Similar to the previous psalm, he asks that the wicked be caught up in their own plotting (verse 10; compare 140:5, 9-10)—while he is set free into safety.

Psalm 142

Psalm 142 is a maskil, an instructive psalm or “contemplation” (NKJV), the third prayer in the sequence of five in which David asks for deliverance from persecutors. The occasion here, as the title notes, is “when he was in the cave.” This could refer to either of two episodes when David fled from King Saul. One was into the cave at Adullam (1 Samuel 22:1, 4), 16 miles southwest of Jerusalem, and the other was into the cave at En Gedi (24:1-22), the oasis near the Dead Sea. Another psalm is linked with the episode at En Gedi (Psalm 57). And that episode does not fit the sense of abject loneliness and abandonment described in Psalm 142. It appears far more likely that David’s time at Adullam is the subject of this psalm, as we will see. We earlier read this psalm in conjunction with the biblical account of that period (see the Bible Reading Program comments on 1 Samuel 22:1-5; Psalm 142; 1 Chronicles 12:8-18).

David desperately pours out his heart to God. As if the secret plotting against him were not enough, he now feels alone and forsaken, lamenting that there is no one at his right hand— that no one acknowledges him and no one cares about him (verse 4). The Nelson Study Bible comments: “With enemies on every path, David screams to God that he is defenseless. The armed soldier in ancient Israel probably would have had his spear or sword in his right hand and his shield in his left. The shield of one man would protect the right side of his neighbor.

David cries that there is no one on his right side” (note on verses 3-5). The Expositor’s Bible Commentary adds, “The ‘right’ signifies the place where one’s witness or legal counsel stood (cf. 16:8; 109:31; 110:5; 121:5)” (note on verses 3c-4).

This situation might not at first glance seem to match the details of David’s experience at Adullam, for 1 Samuel 22 says that his family gathered to him there and that a large group of malcontents soon banded together there under his leadership—a formidable force of 400 men that later surged to 600, with this base camp being referred to in 1 Chronicles 12 as a stronghold. Yet realize that David first arrived there by himself. We should therefore understand Psalm 142 as describing his feelings between the first and second sentences of 1 Samuel 22:1—before his family and others showed up, when he was all alone.

Of course, David understood that he was not totally alone. With no other human being to lean on, David still has Someone to turn to. He cries out to God, “You are my refuge” (Psalm 142:5; compare Psalm 46) and “my portion in the land of the living” (142:5). Thus, even in his despair as a fugitive hiding out in a cave, David still views God as His share in life, which he is still blessed to be living.

Moreover, David has faith that God will send help and abundance his way, including a support crowd (verse 7). How wonderful it is to know that this is just what happened not long after David prayed his heartfelt prayer. On top of that, he eventually became the king of Israel. And more important still, he will ultimately share possession of the universe as a divine king in God’s eternal royal family—as will all of us who continue to follow God.

Psalm 143

Psalm 143 is the fourth in the sequence of five psalms of David (within the collection of eight) wherein David prays for deliverance from enemies. It is classified as one of the seven penitential psalms (6; 32; 38; 51; 102; 130; 143).

These psalms have in common an acknowledgment of sin (32:5; 38:18; 51:2-4; 130:3) and/or a reference to deserved punishment (6:1; 38:1; 102:10; 143:2).

In this psalm, David doesn't acknowledge specific sins but is clearly aware of his own failings, asking to be passed over in judgment. He knows that such judgment would find him guilty, as he, like everyone, has sinned (compare Psalm 143:2; Romans 3:10, 23). So he pleads for mercy, basing his appeal on God's faithfulness and righteousness (Psalm 143:1) in dealing with one who is His servant (verse 2; compare verses 11-12).

David further implies that he is unable to withstand judgment given his already-overwhelmed state, crushed to the depths of despair by enemy persecution that brought him seemingly near death (verses 3-4, 7). Although David is probably referring to a human enemy (verse 3) and enemies (verse 12) who have persistently hounded him, he may have in mind as well the spiritual Adversary, Satan the devil, and his demons, who are also associated with darkness and the pit (see Ephesians 6:12; Revelation 20:1-2).

David likens his yearning for God to dry ground that needs rain (verse 6). Interestingly, rain in other passages symbolizes God's Word and teachings (Isaiah 55:6-13; Deuteronomy 32:1-3), the Holy Spirit (44:3-4), righteousness (Hosea 10:12) and the coming of God (6:1, 3). David needs all of this. In desperation he cries out for God's immediate intervention. He cannot rely on his own overwhelmed and failing spirit (Psalm 143:4, 7), referring to his weakened strength of mind. He requires the help of God's good Spirit (see verse 10). He needs an understanding of how to go forward (verse 8), rescue from his enemies (verse 9), instruction in righteousness (verse 10), and relief and empowerment (verse 11).

As in the opening of the psalm (verses 1-2), David again bases his plea for help (including justice on enemies) on the fact that he is God's servant (verses 11-12)—stressing here God's hesed, rendered "mercy" (verse 12, NKJV) but also translatable as "loyal love" or "devotion." The point is that God has made promises of steadfast love and help to those who are His servants—even, as verse 11 implies, staking His name, His reputation, on this.

John 12

This week I have seen something I had not seen before. Or at least I did not realize it. Last week we told you where Lazarus and Mary and Martha went during the persecution by Paul. But here now in verse 9 we learn they also wanted to kill Lazarus because he came back from the dead. And it was because of this miracle that many of the Jews became believers.

Joh 12:9 Then a great crowd of the Yehud'im learned that He was there. And they came, not on account of Yeshua only, but also to see El'azar, whom He had raised from the dead. 10 And the chief priests resolved to kill El'azar as well, 11 because on account of him many of the Yehud'im went away and believed in Yeshua.

Now we know why they too were persecuted and then sent out to sea with no oars.

<http://100prophecies.org/page3.htm>

In Zechariah 9:9, the prophet speaks of a future king presenting himself to Jerusalem while riding on a humble donkey. This foreshadowed something that happened about 500 years later. As explained in Luke 19:35-37, Yeshua rode into Jerusalem on a donkey and presented himself as the Messiah, the King.

Alfred Edersheim, a Christian Jew who lived during the 1800s, studied ancient Rabbinical writings, and said that Zechariah 9:9 was often interpreted as being about a Messiah. In his book, *The Life and Times of Jesus the Messiah*, Edersheim wrote: "The Messianic application of this verse in all its parts has already been repeatedly indicated. We may here add that there are many traditions about this donkey on which the Messiah is to ride; and so firm was the belief in it, that, according to the Talmud, 'if anyone saw a donkey in his dreams, he will see salvation' (Ber 56 b)." The name "Yeshua," means "salvation" in Hebrew.

Zechariah 9:9:

Rejoice greatly, O Daughter of Zion! Shout, Daughter of Jerusalem! See, your king comes to you, righteous and having salvation, gentle and riding on a donkey, on a colt, the foal of a donkey.

The word Salvation in Scriptures, is found in Strong's; H3444 Yeshua?? yeshu'a'h yesh-oo'aw

Feminine passive participle of H3467; something saved, that is, (abstractly) deliverance; hence aid, victory, prosperity: – deliverance, health, help (-ing), salvation, save, saving (health), welfare.

Yeshua was and is the Hebrew name of what most Christian call Jesus. Jesus does not translate into anything as it is a Greek word and not a Hebrew one. Yeshua, Salvation is the name of the Messiah.