

Triennial Torah Study – 1st Year 16/10/2010

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By Joseph F. Dumond

Here are the next 5 weeks of our 3 ½ year torah study. From

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18/09/2010

25/09/2010

02/10/2010

09/10/2010

16/10/2010

Gen 29	1 Sam 14-15	Ps 63	Mark 6:33 – 7:23
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Gen 30	1 Sam 16-17	Ps 64	Mark 7:24 – 8:38
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Gen 31	1 Sam 18-19	Ps 65-67	Mark 9
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Gen 32	1 Sam 20-2	1 Ps 68	Mark 10
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Gen 33	1 Sam 22-24	Ps 69	Mark 11 – 12:17
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In Genesis we have some extremely prophetic teachings here. So at the detriment to the other chapters I will focus on these while I have time.

Gen 29.

Jacob goes to Laban and works for 7 years to marry Rachael. Laban tricks Jacob and give him Leah instead. Leah is not loved and Rachael is. Then Leah give birth to her first four sons. They were Reuben born 1645 BC, Simeon, born 1644 BC, Levi born 1643 and then Judah is born in 1642 BC and in the next chapter we will see that Dan was born to Bilhah in this same year. This is the competition between the two women.

But I would like to point out the deception of Jacob that Laban does to him. In the book The Prophecies of Abraham I show you that Satan will at the exact same time period in the Jubilee cycle as Jacob was deceived, All the Tribes of Israel will be deceived.

By overlapping this teaching with the teaching of the two Witnesses which also takes place in the 5th Sabbatical cycle as does this deception on Jacob you are then able to see how Israel will be brought back to the land of Israel from the captivity to which they have just gone into in the previous Sabbatical cycle. That previous Sabbatical cycle is the very next one to come in just 6 ½ years' time from now. It is the Sabbatical cycle of war which we will lose.

From Captivity The Two Witnesses call for no rain to fall on all the earth. As a result one fourth of all men die from the lack of food and water and heat. One fourth of the population on earth dies.

In order to get it to rain they must bring the captured Israelites back to the Promised Land. They do this in the year 2030. But when they get there, they all think the terror is over and they begin to worship Yahovah and do sacrifices. But Satan has another plan. Once they are all brought back to the land then the martyrdom of the saints takes place at Passover. This is the deception that is taught to us from the life of Jacob.

We are going to read in the next few chapters the time known as Jacob's trouble which has direct bearing on us today as we enter the time of Jacobs trouble. If you have not yet read The Prophecies of Abraham you can do so by ordering it at https://sightedmoon.com/sightedmoon_2015/?page_id=601

Genesis 30

The competition is now on and Rachael has given Bilhah as a surrogate mother. Dan is the first born to her as we said in the year 1642 BC. Leah retaliates with her maid Zilpah who births Gad in 1641 but Leah also gives birth to Issachar in 1641BC. Then in 1640 BC Zilpah gives birth on behalf of Leah to Asher and she herself again gives birth to Zebulon.

In 1639 BC which was a Sabbatical year Leah again gave birth to Dinah the first daughter. And Bilhah gave birth to Naphtali.

Finally Rachel gives birth to her first son Joseph in the year 1638 BC. And later in 1628 BC Rachel gives birth to Benjamin and dies in childbirth.

Each of these children grew up to be a modern day nation that some of us live today.

Reuben is associated with the French

Simeon and Levi are scattered amongst the other tribes.

Judah is both the Jewish people around the earth as well as those who rule England and also in Scotland

Dan is Denmark and Ireland,

Gad is mainly in Germany but not all of Germany as it is also made up of the Assyrian peoples,

Issachar is Finland,

Asher is South Africa

Zebulon is Holland

Naphtali is Sweden

Joseph is The English and America and Canada and Australia and New Zealand. Benjamin is Norway

To research this in depth go to Steven Collins book Israel's Tribes Today or Yair Davidiy's site of Brit-Am to learn more about the migrations and how to prove where they went.

In Genesis 30 we read of how Jacob had become wealthy by the blessing of Yahovah although Jacob thought it was by his craftiness with the bulrushes.

Genesis 31

Just as Israel today is one of the wealthiest nations on earth and most of the Ten Lost Tribes are amongst the most desired nations to live in, the rest of the world, just a Laban did, is starting to turn against us.

Then in verse three is a message to us today as well. 3 And ??? said to Ya?aqob?, "Return to the land of your fathers and to your relatives. And I am with you." In this year of 2010 the curse of 390 x 7 years is over and we can now return to the land of our fathers. But will you? Again in verse 13 'I am the ?l of B?yth ?l, where you anointed the standing column and where you made a vow to Me. Now rise up, get out of this land, and return to the land of your relatives.'

Notice also that Rachael in verse 19 stole the idols she her Father had worshiped just like modern Ten Tribers still have a host of false gods to get rid of as they go back home.

In verses 22 & 23 we are told that Laban heard that Jacob had three days before and it took Laban 7 days to catch up to him. I am not yet sure but I suspect this to be another prophecy about Jerusalem and or Judah which will have war in three years' time and in seven years from them Israel will be captured. Again I am speculating out loud here and just do not know. Again with the 20 years mentioned in verse 41 I also suspect a tie into the Sabbatical cycles. As the end of that 20 years was a 49th Sabbatical year 1632 BC.

Genesis 32 is the time of Jacob's trouble when Esau his brother comes against him with 400 men. Jacob is on his way south towards Edom. Jacob wrestles with El and does not lose. His name is then changed to Israel, because he struggled with men and Yahovah and prevailed.

Genesis 33

I find this hard to picture because of the traumatic things that Jacob, Israel now does. He places each of the maidservants and those children born to them in front. So picture this. Esau is coming towards you with 400 men. You send out first the maidservant of Leah, Zilbah along with her children Gad and Asher, today known as part of Germany and South Africa. You next send out Bilhah with Dan and Naphtali, or Ireland and Denmark and Sweden. Then Israel sent out Leah with her children, Reuben, Simeon, Levi, Judah, Issachar, Zebulun and Dinah. These are the nations today of France, The State of Israel, Finland, and Holland.

Last Israel goes with Rachel and Joseph who represents the UK and her commonwealth of nations and the USA. Benjamin was not yet born.

Is this prophetic to how Islam is going to overtake the tribes of Israel in these last days? Again this is speculation on my part.

Esau wanted Israel to come to Seir but Israel led him to believe he was coming there and turned and went to Shechem and settled there.

Now imagine how each of the children feel knowing that they were considered expendable by their father and that Joseph was the most favoured of them all. Does this spell trouble ahead, you know it does.

1 Samuel 14-24

4 And between the passages, by which Jonathan sought to go over unto the Philistines' garrison, there was a sharp rock on the one side, and a sharp rock on the other side: and the name of the one was Bozez, and the name of the other Seneh. The forefront of the one was situate northward over against Michmash, and the other southward over against Gibeah.

Why mention these things? The names of the rocks and where they were situated?

The information we have here is of military significance. It explains how dangerous the approach was to the garrison, it explains where the battle took place, and it also explains how two men were able to hold their own on

that approach – a narrow pass which would provide a tactical advantage for a small force, because Jonathan and his armor bearer would only have to face a couple of men at a time.

Thousands of years later, during World War 1, British forces under the command of General Allenby were to face the Turks at the same location. One night, major Vivian Gilbert of the British army was contemplating the situation against the Ottoman forces, he remembered a town by the name of Michmash written somewhere in the Bible. He found the verses, and discovered that there was supposedly a secret path around the town. Incredibly, he managed to find that secret path, and with the British forces using this path to out maneuver the Ottomans, the British took the town. Therefore, it seems that Jonathan's strategy long ago ultimately helped decide the battle of Michmash in two completely different ages, a complete phenomenon, to say the least.

In 1 Samuel 14:32 we read of the people slaughtering animals and not draining the blood but they were eating it and this was a sin.

But Saul said that no one was to eat until evening whilst they fought the Philistines. But Jonathan did not knowing the proclamation that Saul had made. Then upon hearing it he told the people they would have done better had they been nourished and so they ate with the blood in it. Saul sacrificed and bled the blood from the animals so the people would not eat the blood.

When Saul did not get an answer back from the Priest about going back to war he perceived sin in the camp and it came down to Jonathan. Even after Jonathan's great victory by the hand of Yahovah Saul was going to kill him and it was the people who saved him.

This shows you the mind of Saul. First he uttered a stupid oath and did not repent of it even after the great thing Jonathan had done.

In 1 Samuel 15 Saul was told to annihilate the Amalekites. Men women and Children and all the animals. This is genocide and yet Saul did not kill all the animals as he was told to do. He did not obey Yahovah, and because he would not obey the Kingdom was taken from him and in chapter 16 we read of the anointing of King David.

Seven of Jesse's sons were passed over in favour of young David the eighth one. In Leviticus when something was being cleansed it is washed or cleaned for 7 days and then on the eighth day the object is clean. This was for the priesthood, and leprosy uncleanness. And this is similar to how David was chosen.

We are also introduced the David's skill at playing the harp. King David also traveled to Ireland and was king over Ireland and his ancestors would return and continue the dynasty of Zarah which we covered in our series at https://sightedmoon.com/sightedmoon_2015/?page_id=595 We now quote from the article.

A strange event had occurred in the family of Judah, when Tamar bore him twin sons. During the delivery, a hand of one of the twins came out first, around which the midwife tied a scarlet thread to identify the firstborn—who was customarily preeminent when it came to inheritance rights (Genesis 38:27-28). But the baby pulled his hand back in and his brother came out first. The midwife exclaimed: "How did you break through? This breach [or breaking out] be upon you!" (verse 29). In other words, "You are to be identified with this from now on." And to ensure it the child was named Perez (or Pharez), meaning "Breach." Then the baby with the scarlet thread on his hand was born—and he was named Zerah (or Zarah), meaning "Rising" or "Appearing," perhaps because his hand had appeared first (verse 30).

This surely seems a rather odd occurrence to record in the Bible if it were to have no further significance. The implication is perhaps that Perez, who forced himself into the firstborn position, would need to eventually be reconciled with Zerah. And we will later see that this appears to have actually happened.

1 Samuel 17 we will be standing in the very valley of Elah, in the very riverbed that David picked up his stones from and reading this during our tour in Israel. It is amazing how this has come along at the time we will be there.

In chapter 18 we read of David winning the hand of Michal who loved David as we are told a number of times. All David had to do was retrieve 100 foreskins of the Philistines as a dowry which he promptly did by bringing 200. How would you feel if this was the price paid for you?

We read of how Saul sought to kill David in Chapter 19 and then in Chapter 20 even though David is Yahovah's anointed he still fears for his life. We now come to verse 5 And David said unto Jonathan, Behold, tomorrow is the new moon, and I should not fail to sit with the king at meat: but let me go, that I may hide myself in the field unto the third day at even. 6 If thy father at all miss me, then say, David earnestly asked leave of me that he might run to Beth-lehem his city: for there is a yearly sacrifice there for all the family.

Many people have tried to use this verse to say that the months were calculated and thus a conjunctured moon. This is simply not true. Anyone who gets up early in the morning will be able to see the last phases of the moon just before sunrise as the month ends. Once the moon is not seen then it is a simple understanding that the new moon will be seen in just a couple of days. David and Jonathan as well as all of Israel knew this.

In chapter 22 we read how Doeg the Edomite on orders from Saul killed 85 priests who wore the Ephod. And then he killed all that lived in the village of Nob.

In chapter 24 we read of David cutting off the corner of Saul's robe. We have in years past been to these very caves of En Gedi. This corner of Saul's robe is none other than his tzit. And you can read of this and the importance of it in

https://sightedmoon.com/sightedmoon_2015/?page_id=129

[1-Samuel 24:5] AND IT CAME TO PASS AFTERWARD, THAT DAVID'S HEART SMOTE HIM, BECAUSE HE HAD CUT OFF SAUL'S SKIRT.

It says in Hebrew "Canaf (Corner of the) Ma-il (Coat)" and the Midrash Shocher Tov says that this included the Tsitits cf. Numbers 15:38.

[Numbers 15:38] SPEAK UNTO THE CHILDREN OF ISRAEL, AND BID THEM THAT

THEY MAKE THEM FRINGES [tsitits] IN THE BORDERS OF [Hebrew: "Canfe"]

i.e. "corners of] THEIR GARMENTS THROUGHOUT THEIR GENERATIONS, AND THAT THEY PUT UPON THE FRINGE OF THE BORDERS A RIBBAND OF BLUE:

Psalm 63-69

<http://www.ucg.org/brp/brp.asp?get=daily&day=5&month=August&year=2005&Layout=>

In its introductory note on Psalm 63, The Expositor's Bible Commentary says, "In spirit it is close to Psalm 42:1-2 [given the reference to thirsting for God and longing to be in His presence] and fits well with Psalms 61 and 62 as a collection of psalms bound by a common concern for closeness and fellowship with the Lord."

According to its superscription, Psalm 63 was written when David "was in the wilderness of Judah"-and verse 6 tells us that people were then seeking to kill him. The setting is likely when he was living in the Judean wilderness while on the run from Saul, and we earlier read this psalm in that context (see the Bible Reading Program comments on 1 Samuel 23:1-14; Psalm 63). It is possible, however, that it was written much later, when David fled during Absalom's rebellion and stayed for a brief period in the wilderness (see 2 Samuel 25:23-28; 16:2, 14;

17:16, 29). Advocates of this view cite David's reference to himself in Psalm 63:11 as king. Yet, as was pointed out in the earlier Bible Reading Program comments, even as Saul pursued him, David knew he was the rightful king, having already been anointed so by Samuel.

Moreover, he was looking to the future in this verse.

At the opening of the song, David expresses his faith in God and how earnestly he desires to be in His presence. The NKJV translation of the second line of verse 1 reads, "Early will I seek You," while the NIV reads, "Earnestly I seek you" (as does Green's Literal Translation). The Jewish Tanakh just has "I search for you." Expositor's explains that the phrase "earnestly I seek" (NIV) is derived from a root word related to the word for "dawn." This relatedness "gave rise to the tradition of treating Psalm 63 as a morning psalm with the translation 'early will I seek You' [but] The NIV correctly emphasizes the eagerness rather than the time of the 'seeking,' as the verb [elsewhere] denotes a diligent search for godly wisdom as most important to life (cf. Prov. 2:1-4; 8:17-21)" (footnote on Psalm 63:1, emphasis added).

It is also interesting in verse 1 to note the parallelism of "soul thirsts" and "flesh longs" or "body longs" (NIV). Expositor's states: "The longing for God consumes the whole being. The NIV rendering 'soul...body' reflects the M[asoretic] T[ext], but it should be remembered that the Hebrew for 'soul' (nephesh) signifies one's whole being, as does 'body' (lit[erally], 'flesh'; cf. 84:2)" (same footnote). Note that the word "soul" or nephesh here does not refer to some inner immortal spirit personage, as many today imagine, but the whole living being. While other verses do refer to a spiritual component within human beings-which together with the workings of the physical brain forms the human mind-that spirit is not conscious apart from the body.

This is why a future resurrection is required for an awakening of consciousness.

David compares his longing to enter the sanctuary of God with his continuing thirst for water in the desert, again recalling Psalm 42. God's lovingkindness (hesed, also meaning loyal love, covenant faithfulness or mercy) is "better than life" (verse 3), so David finds great satisfaction in praising and blessing Him (verse 5).

David refers to his meditations during the "night watches." Among the ancient Israelites, the night was divided into three watches of four hours each, and at times David focused his thoughts on God to pass sleepless hours (verse 6). Because God had helped him in the past (verse 7), David trusts that he will continue to remain sheltered under God's wings (as in 61:4) and even rejoice there (63:7). And he will go forward with God as a little child whose parent holds his hand while walking to keep him from falling (verse 8).

David declares that his enemies will not succeed in killing him because they will die instead (verses 9-10). Everyone who "swears by" God (verse 11)-in this broad context meaning that they live by promissory commitment to God and follow through (see Deuteronomy 6:13)-will receive honor. But those who live by deceit-including those who are hypocritical in their faith-will be silenced.

In Psalm 64, last in the group of four psalms here, David prays for protection from those plotting against him and meditates on the sudden judgment that awaits the wicked.

The rebels "encourage themselves" by scheming and coming up with the "perfect plan" (compare verses 5-6). By saying that the inward thought and heart of man are "deep" (verse 6), David seems to be saying that they are hidden deep down where no one would see, following the question in verse 5. But Someone does see. The Nelson Study Bible states: "The arrogance of the wicked in their plots against the righteous is a continuing theme in the Psalms (Ps. 9;10; 12). Who will see [they think to themselves]: The wicked do not know, or do not care, that there is One who sees (73:11), and who will repay (75:7)" (note on Psalm 64:5-6). Jeremiah quoted God as saying: "The heart is deceitful above all things, and desperately wicked; who can know it? I, the Lord,

search the heart, I test the mind, even to give every man according to his ways, according to the fruit of his doings” (Jeremiah 17:9-10).

Indeed, David believes that God will punish the wicked based on the principle of just retribution. Their “arrows” or “bitter words” (verses 3-4) God will shoot back at them (verse 7). “He will make them stumble over their own tongue” (verse 8) is not a reference to stuttering but that their own words will ultimately trip them up and bring them down. In essence, what they plan to do to others will “come back to bite them” and bring about their own downfall (compare Galatians 6:7).

This will be a lesson to all (Psalm 64:9). In addition to fearing God, they will “declare the work of God,” passing on to others what they have witnessed, and “wisely consider” what He has done (same verse). In light of God’s faithfulness, David in verse 10 encourages the godly to trust and rely on Him.

The Zondervan NIV Study Bible says in its introductory note to Psalms 65-68 that these are “four psalms dominated by the theme of praise and linked by the shared recognition that God’s ‘awesome’ deeds evoke the wonder of ‘all the earth’ to join Israel in singing the praise of her God.... In these four psalms, the occasions-and reasons-for this universal praise include (1) God’s mighty acts in maintaining the creation order and making it fruitful so that humans are richly blessed, and (2) God’s saving acts in behalf of his people. These are significantly brought together here by alternating the focus; Ps 65 and 67 speak of the former, and Ps 66 and 68 speak of the latter. Thus, in this short series all of God’s benevolent acts are brought into purview, and the whole human race is encompassed in the community of praise.”

The framing psalms of this section, 65 and 68, are attributed to David. The interior psalms, 66 and 67 are anonymous. These are two of only four anonymous psalms in Book II. Yet since the first, Psalm 43 (attributed to David in the Septuagint), was most likely part of Psalm 42, there are probably only three anonymous psalms in Book II-66, 67 and 71. However, given their placement and the fact that Book II ends a few chapters later by referring to previous psalms as “prayers of David” (Psalm 72:20), it seems likely that these are all Davidic psalms-or at least ones he collected and used. The Septuagint attributes Psalm 71 to David.

Psalm 65, as The Nelson Study Bible says, “is a wisdom psalm and more particularly a creation psalm (as Ps. 19). It celebrates rainfall, sharing the mood of Ps. 104 in this regard. But this is also a prophetic psalm, although it is not always regarded as such. The prophetic element is signaled in the first verse, the vow of praise yet to be paid-that is, all creation is waiting to praise the Lord when He finally appears in glory (see Rom. 14:10, 11; Rev. 19:5). [See also the next psalm, 66:1-4.]....

“In the background of this psalm [65] is an idea not far from that of Paul in Rom. 8:22, the groaning of creation for its release from the curse brought on it by humanity’s [sin in the Garden of Eden] (Gen. 3:17). The point of the psalm is twofold: (1) Every good rain and every full harvest is a blessing from God, showing His delight in His creation. (2) A day of God’s goodness is coming in which good rains and harvests will be greater than ever before” (introductory note on Psalm 65 and note on verse 1).

Yet there is more to it still. For in juxtaposing atonement for sin (verse 3), entry into God’s temple courts (verse 4) and the abundance of rain and harvest to crown the year (verses 9-13), David seems to picture here the observance of the fall festival season in thanksgiving for the late summer and fall harvest as figurative of the future coming of God’s Kingdom and the great spiritual harvest of humanity at that time. In Jewish interpretation, the crowning of the year (verse 11) refers to the civil new year, Rosh Hashanah or the Feast of Trumpets. As ancient Israelite coronations were accompanied by the blowing of the shofar or ram’s horn, the blowing of the ram’s horn at the Feast of Trumpets was seen as the crowning the year-and indeed this festival begins the sacred year’s seventh

month, which celebrates the fall harvest and pictures the culmination of God's plan for humanity's redemption and salvation.

Verses 2-3 refer to God providing atonement for all flesh-all people. The Nelson Study Bible notes on these verses: "David speaks of a coming day when sin will be dealt with fully, when redemption will be completely paid. This took place in the death and resurrection of Jesus Christ (see Eph. 1:7)." However, Christ's sacrifice will not be generally applied to all mankind until the world at large repents, commencing after Jesus' return as symbolized in the Day of Atonement, which comes just nine days after the Feast of Trumpets. And Atonement itself serves as a prelude to the Feast of Tabernacles beginning five days later-also known as the Feast of Ingathering to emphasize its harvest theme (and to prefigure the ingathering of all humanity into a relationship with God, into His temple courts to dwell with Him forever).

When Jesus Christ returns, God will truly be "the confidence of all the ends of the earth" (verse 5). All mankind will understand His plan and His awesome and righteous deeds to save all people.

Even now God's power as displayed through nature elicits awe: "Those living far away fear your wonders" (verse 8, NIV). Yet this may also foretell the humbling of mankind at Christ's return through a series of global natural catastrophes He will bring. But even these will be to produce a harvest-a harvest of repentant people.

In verses 9-13 David cites God's comprehensive care for the earth-the rain (verses 9-10), the blessings on the pastures, hills, meadows and valleys. "Your paths drip with abundance" (verse 11b). The NIV translation replaces "paths" here with "carts."

Green's Literal Translation says "tracks." The Nelson Study Bible says, "The picture is of wagon tracks across the heavens, where the 'cart' of God's mercies sloshes abundance on the earth below" (note on verses 11-13).

God's marvelous outpouring of material and spiritual blessings through the year were celebrated with great rejoicing during His annual festivals-particularly during the fall festivals. But those blessings and celebration are only a small foretaste of what awaits in the wonderful Kingdom of God to come.

As already mentioned, the author of Psalm 66 is not given in the title, though David seems rather likely. The perspective in the first part of the song (verses 1-12) is from the plurality of God's people (using the pronouns "us" and "we"), while the latter part (verses 13-20) is from a singular perspective (using "I" and "me").

In the spirit of the previous psalm, the psalmist calls on the whole earth to praise God and acknowledge His awesome works (verses 1-3a) and then, to God, prophetically says that in the future "all the earth shall worship You" and "submit themselves to You" (verses 3b-4).

The psalm calls on all to come and see the great things God has done and is doing for people (verse 5)-to witness and experience it firsthand or to look into what is recorded in Scripture. God delivered Israel from Egypt by parting the Red Sea and making a dry-land passage to freedom (verse 6). God also dried up the Jordan River so that "all Israel crossed over on dry ground, until all the people had crossed completely over the Jordan" (Joshua 3:17). Yet in declaring this message to the world at the time of Christ's return, the wording here could also refer to the parallel crossings over water on dry land that will occur at that time-when "the Lord will utterly destroy the tongue of the Sea of Egypt...[and] shake His fist over the River [Euphrates]...and make men cross over dryshod" (Isaiah 11:15).

God's people are able to declare that He "has preserved our lives and kept our feet from slipping" (verse 9, NIV) even though He has tested them (verse 10). The tests are likened to the refining of silver, to being captured (perhaps imprisoned), to being afflicted on the back (perhaps through the lash or in bearing burdens) and to suffering oppression-in summary, "We went through fire and water, but You brought us out to a place [or state] of

abundance” (verse 12, NIV). As God says through Isaiah of His intention to preserve His people: “When you pass through the waters, I will be with you; and through the rivers, they shall not overflow you. When you walk through the fire, you shall not be burned, nor shall the flame scorch you. For I am the Lord your God, the Holy One of Israel, your Savior” (Isaiah 43:2-3).

On the occasions of personal deliverance, the psalmist promises to bring thank offerings (verses 13-15). And he will talk about the wonderful things God “has done for me” (verse 16, NIV). Whereas verse 5 called on all to “come and see” God’s works toward humanity, the psalmist now directs those who have been stirred to fear and honor God to “come and hear” his individual witness (verse 16)—what God has done for one, for him, and will also do, it is implied, for each of them.

Then notice the realization of verse 18, which is an implicit warning to others hearing this witness: “If I regard iniquity in my heart, the Lord will not hear me.” This is in a present or continuing sense. The NIV renders this verse in the past tense, as expressive of what had occurred in this episode: “If I had cherished sin in my heart, the Lord would not have listened.” Either way, we are told here that the harboring of sin, failing to confess it and forsake it, and the nurturing of sinful thoughts will thwart effective prayer. We find this important message in other passages of Scripture as well (see Proverbs 15:29; 28:9; Isaiah 1:15; 59:1-2).

Conversely, the apostle John tells us: “Beloved, if our heart does not condemn us, we have confidence toward God. And whatever we ask we receive from Him, because we keep His commandments and do those things that are pleasing in His sight” (1 John 3:21-22). Psalm 66 expresses this very confidence, the psalmist stating in verses 19-20 that God on this occasion has certainly listened to his prayer and has not rejected it nor withheld His hesed—His steadfast love and mercy.

Neginoth in the superscription of Psalm 67 likely means, as the NKJV translates it here and in other places, “stringed instruments.”

George Knight’s Daily Study Bible Series commentary Psalms says: “Obviously this psalm was composed for public worship. Perhaps it belonged particularly to the autumn harvest festival [i.e., the Feast of Tabernacles or Ingathering] (see verse 6)” (comments on verses 1-7). This he takes from the RSV, which renders verse 6 as “The earth has yielded its increase,” whereas other translations understand the verb here as future tense—“shall yield.” Of course, the annual harvest does portray a future harvest, as was pointed out with respect to Psalm 65, which begins the current grouping of psalms—and that is certainly a major theme here as well.

The song opens with a prayer for God’s mercy and blessing and that His face would shine— smile in favor—on His people (67:1). As previously pointed out in regard to Psalm 31:16, the language here is taken from the priestly blessing of Numbers 6:25 (see also Psalm 4:6; 44:3; 80:3, 7, 19; 119:135). The Zondervan NIV Study Bible says that this song’s “content, form and brevity suggest that it served as a liturgical [i.e., worship service] prayer of the people at the conclusion of worship, perhaps just prior to (or immediately after) the priestly benediction” (note on Psalm 67).

“God’s blessing on his people (as well as his saving acts in their behalf) will catch the attention of the nations and move them to praise (65:2)” (same note). Indeed, this is a rather exciting thought within the psalm. Note the repetition in the refrain of 67:3 and verse 5. The excitement here is not just for the increased praise for God, but for the fact that all peoples will be able to rejoice when they experience the establishment of His righteous government over all nations. In their happiness over this certain hope, God’s people are expressing love for all mankind.

Given all this, the focus of verse 6 is clearly future. The earth yielding its increase speaks not only of God's great agricultural provision in the world to come, but of the great harvest of humanity that will then take place—to the "ends of the earth" (verse 7), as the nation's learn to properly fear and respect Him and His people are vastly blessed as never before.

In Psalm 68 David calls on God to deal with His enemies and for the righteous to rejoice in His triumph. The first half of the psalm (to verse 18) reviews God's historic acts on behalf of the Israelites, progressing from the wilderness of Sinai to the conquest of the Promised Land. Verse 18 carries the meaning forward to Christ's day, as we will see, and then the second half of the psalm "looks forward with expectations of God's continuing triumphs until the redemption of his people is complete and his kingly rule is universally acknowledged with songs of praise" (Zondervan NIV Study Bible, note on Psalm 68).

In Psalm 68:4 God's name is given as "Yah" (see also Isaiah 12:2), a shortened form of Yhwh, usually transliterated as Yahweh. This longer form, replaced in most Bible versions with the word "Lord," is the third-person form of the name that God gave in the first person in Exodus 3:14. In that verse God gave a long version of this name, "I AM WHO I AM," as well as a short version "I AM." Just the same, the third-person form Yhwh means "He Is Who He Is," while the shorter form Yah means "He Is" or "He Who Is." This short form appears in the names of many people in the Bible, such as Elijah (i.e., Eli-Yah), Isaiah (i.e., Yitza-Yah) and Jeremiah (i.e., Yerem-Yah).

Psalm 68:5-6 expresses God's special concern for the orphan and widow and His care to make those who are lonely part of families. His desire is to help those in need, which brings us to the next clause in verse 6—delivering the oppressed. Actually, the specific wording here—of bringing those who are bound into prosperity but the rebellious to desert exile—probably relates, given the context of the verses that follow, to God's merciful deliverance of the Israelites from Egyptian bondage and their subsequent rebellion and wilderness wanderings (see also 66:10-12).

God still continued to provide for His people. Psalm 68:8-9 appears to paraphrase a few lines from the Song of Deborah in Judges 5:4b-5 about God providing rain to the Israelites in the Sinai desert. The provision of rain also ties the psalm to Psalm 65:9-10. God's "inheritance" (Psalm 68:9) is a reference to Israel (see Deuteronomy 9:29)—synonymous in the next verse with His congregation and the poor for whom He provided (Psalm 68:10).

Verses 11-14 speak of God granting victory to Israel in its battles against the armies of various kingdoms on the way to subduing the Promised Land. Zalmon in verse 14 is a mountain near Shechem in northern Israel (see Judges 9:46-48). Bashan (Psalm 68:15) is a high plateau northeast of the Sea of Galilee. It was part of the territory of King Og when the Israelites came to the land. "Mountain" in these verses seems to symbolize land and dominion. That is, the mountain of Bashan is the land or kingdom of Bashan. God says it is now a mountain of His (verse 15)—that is, it is incorporated into His dominion as part of the Kingdom of Israel. The mountain's peaks (verse 16) would represent its various sub-kingdoms or city-states. These peaks are erupting, like volcanoes, with envy against the takeover by God and His people.

God, however, says He desires to dwell in this mountain—the Promised Land—forever.

Yet, depending on when David wrote this psalm, the mountain of God could perhaps be more specifically identified as Mount Zion—of which the whole land of Israel is an extension (just as Zion, the Mountain of the Lord's House, will, after Christ's return, represent both Jerusalem and the whole Kingdom of God). For it is in Jerusalem that God has chosen to dwell: "For the Lord has chosen Zion; He has desired it for His dwelling place: 'This is My resting place forever; here I will dwell, for I have desired it'" (Psalm 132:13-14).

With this in mind, consider Psalm 68:17. It mentions God's vast chariot army, and then notice how the NRSV translates the second half of the verse: "The Lord came from Sinai into the holy place." The Hebrew wording here is

difficult, but this meaning fits well in context. That is, what has gone before in the account has shown the progress from the wandering in the wilderness to the permanent establishment of God within His sanctuary in Israel—probably on Mount Zion.

The first phrase in the next verse, “You have ascended on high” (verse 18), would fit with the idea of God’s entourage moving from lower surrounding lands to the heights of Israel (especially in the sense of ascending to the place that was to represent the spiritual peak among the nations of the earth). The mountain of God, we have seen in other psalms, represents the heavenly Zion as well—just as it does here. Indeed, there is much more to this verse.

In the New Testament, the apostle Paul notes something remarkable about this passage. He quotes from it in Ephesians 4:8. Then, in verse 9, he asks: “Now this, ‘He ascended,’—what does it mean but that He also first descended...?” Paul realizes that this verse refers to God, who dwells in the highest heaven. So how can He be portrayed as ascending to a higher place or station? Only if He first descended—and this Paul explains as prophetic of God coming down from heaven as a human being, Jesus Christ, to then later ascend back up to heaven to reassume His divine majesty. We will see more about Paul’s explanation of this when we come to the book of Ephesians in the Bible Reading Program.

The next phrase in Psalm 68:18, also referred to by Paul, “You have led captivity captive,” finds an earlier parallel in the Song of Deborah: “Arise, Barak [the leader of Israel’s army], and lead thy captivity captive” (Judges 5:12, KJV). In that passage, the NKJV translates the phrase simply as, “Lead your captives away.” Indeed, the idea here seems merely to be: “Take those you have captured and lead them away as captive.” Many see in this a sort of victory procession (compare Psalm 68:24-25). The NIV, similar to the NRSV, renders the phrase in Psalm 68:18 as “You led captives in your train.” However, it is not clear if the captives here are humiliated and paraded enemies (compare also Colossians 2:15) or those whom God has converted to His truth—themselves victorious with God in the procession (compare Psalm 69:33; Romans 6:16-22; Ephesians 3:1).

The next clause in Psalm 68:18 says, “You have received gifts among men.” Paul in quoting this seems to reverse it, saying that God “gave gifts to men” (Ephesians 4:8)—referring to the apportioning of spiritual gifts to Christ’s followers (verses 7, 11-16). The Expositor’s Bible Commentary states: “Paul does not cite either MT [the Masoretic Text] or LXX [the Septuagint] Some have claimed that, under the inspiration of the Spirit, Paul felt free to amplify the meaning of the Psalm, since the giving is implicit in the receiving for. But it seems more probable that the apostle was drawing on an ancient oral tradition reflected in the Aramaic Targum on the Psalter and the Syriac Peshitta version, both of which read, ‘Thou hast given gifts to men.’ Early rabbinical comments applied the verse to Moses when he received the Law on Sinai so as to bring it to the people” (note on Ephesians 4:8, emphasis added). Zondervan notes on this verse: “Paul apparently takes his cue from certain Rabbinic interpretations current in his day that read the Hebrew preposition for ‘from’ in the sense of ‘to’ (a meaning it often has) and the verb for ‘received’ in the sense of ‘take and give’ (a meaning it sometimes has—but with a different preposition...)” Of course, God receives from people only what He has already given them or produced in them—so Paul’s understanding was certainly correct in any case.

Verse 19 of Psalm 68 continues in the theme of God providing for His people: “Blessed be the Lord, who daily loads us with benefits.” However, it is possible that the latter clause should be rendered, as in the NRSV, “who daily bears us up” (i.e., carries us), or, as in the NIV, “who daily bears our burdens.”

But those who oppose God will not fare so well in the end (verses 21-23). Crushing enemies in blood under foot (verse 23) recalls Psalm 58:10. As there, this is not to relish the destruction of others but to portray a meting out of justice on those who refuse to repent.

In these verses, we are moving beyond ancient Israel's subjugation of the Promised Land to the future subjugation of the earth to God's Kingdom at Christ's coming. As we saw, Psalm 68:18, besides representing the establishment of the ancient sanctuary in Jerusalem, also represented the resurrection and ascension of Jesus Christ to the heavenly sanctuary. Yet it also represents the ascension of Christ to the throne of the earth in His Kingdom (as in Psalm 47), when the future temple is established at Jerusalem (see 68:29).

Verse 30 is probably to be interpreted by verses 31-32, so that "beasts of the reeds" (verse 30)—likely descriptive of the crocodile and hippopotamus of the Nile—represents Egypt and Ethiopia (verse 31) and "the herd of bulls with the calves of the peoples" (verse 30) represents the various "kingdoms of the earth" (verse 32), both great and small. Though initially rebuked, most will soon become part of a great chorus of nations praising God (see verses 32-35), as was called for in the previous psalm.

With Psalm 69 we come to the final group of psalms in Book II (Psalms 69-72). The Zondervan NIV Study Bible comments on these four psalms: "Book II of the Psalter closes with a cluster of three prayers and an attached royal psalm—in perfect balance with its beginning (...Ps 42-45). These three prayers [69-71] were originally all pleas of a king in Israel [stated to be David in the superscriptions of 69 and 70] for deliverance from enemies (apparently internal) determined to do away with him. They all contain certain key words that are found elsewhere in Book II only in Ps 42-44 and in the seven psalms (54-60) placed at the center of the Book. Another link between Ps 69-71 and 42-44 is the placement of a short psalm at the center of each triad. These placements have the appearance of deliberate editorial design. In the former cluster Ps 43 has been artificially separated from 42...while in the latter cluster Ps 70 repeats (with some revision) Ps 40:13-17 and was probably intended to serve as an introduction to Ps 71. The attached prayer for the king [also referred to as the king's son] (Ps 72) stands in similar relationship to Ps 69-71 as Ps 45 stands to Ps 42-44 and brings Book II to its conclusion. Thus, as with Ps 45, its placement here hints at a Messianic reading of the psalm already by the editors of the Psalter.... It should be further noted that in Ps 65-68 all peoples on earth are drawn into the community of those praising God.... Here in Ps 69 all creation is called to join that chorus (v. 34), and Ps 72 envisions that all peoples and kings will submit to the son of David (vv. 8-11) and be blessed through his reign (v. 17)" (note on Psalms 69-72).

Yet the resounding praise in Psalm 69 does not come until the end. Most of the psalm constitutes an urgent prayer by David for deliverance while lamenting over life-threatening circumstances and enemy persecution. While he meant himself as the sufferer, this was also prophetic. "The authors of the N[ew] T[estament] viewed this cry of a godly sufferer as foreshadowing the sufferings of Christ; no psalm, except Ps 22, is quoted more frequently in the N[ew] T[estament]" (note on Psalm 69). As The Nelson Study Bible states: "This highly messianic psalm presents a remarkable description of the sufferings of Jesus Christ. Whereas Ps. 22 describes Jesus' physical sufferings, Ps. 69 focuses more on His emotional and spiritual suffering. Yet like Ps. 22, this psalm was written by David approximately a thousand years before the events it describes. Both psalms begin with the sufferings of David but have their full meaning in the sufferings of Jesus. For these reasons, the apostles in the New Testament acknowledge that David was a prophet of God (Acts 2:30)" (note on Psalm 69).

David likens his anguish to sinking in mud and deep water, being swallowed by the ocean deep or the pit—that is, the grave (verses 1-2, 14-15). This imagery was also used in Psalm 40 (see verse 2), another messianic psalm quoted in the New Testament. Psalm 40 is part of the cluster of psalms closing Book I of the Psalter, just as Psalm 69 is part of the cluster of psalms closing Book II. A further link here can be found in the fact that the very next psalm, Psalm 70, is, as was noted above, a reprise of Psalm 40:13-17—and it seems like a quick summary of Psalm 69.

David has sought God so earnestly, through crying and constant prayer, that he says, "My throat is dry; my eyes fail while I wait for my God" (verse 3). While the latter expression may denote in part his eyes being swollen from

crying, it probably also has to do with diminished joy and hope. (For more on the metaphor of eyes failing, see the Bible Reading Program comments on Psalm 38.)

David is wearied by his host of enemies who, he says, “hate me without a cause” (69:4). We saw this same description earlier in Psalm 35:19 and will see a similar one in Psalm 109:3-5. As pointed out in the Bible Reading Program comments on Psalm 35, this baseless antagonism was prophetic of Jesus Christ’s experience-as He specifically declared it to be (John 15:25).

David does confess sins to God, but his point here is to say that God knows his enemies aren’t opposing him for this reason (Psalm 69:5). As in other messianic passages, Jesus does not share the fault of sin-yet He did suffer for sins (the sins of others, including David’s).

In verse 6, the implication is that others on David’s side are praying for him. David prays that none of these will suffer shame and discouragement as a result of what happens to him. Indeed, Jesus no doubt prayed for His disciples this way in the time before His trial, crucifixion and death. In David’s case, he was asking for God to rescue Him and thereby demonstrate that those who were praying for Him were in the right. In Jesus’ case, He would have been asking for His disciples to be helped through what was happening until they were completely vindicated when God truly rescued Jesus from death by resurrecting Him. We should learn a lesson from the fact that Christ was not preserved from death but was ultimately saved out of it. If God does not deliver us from some circumstance in the here and now, we should not let that discourage us. Indeed, God is always alongside the believer, whether He rescues him now or not.

David further states: “For Your sake I have borne reproach...and the reproaches of those who reproach You have fallen on me” (verses 7, 9). He is speaking here of the life of the righteous in general terms-of which his present circumstance is only an example. The godly suffer when they turn away from the world to obey God. They often go through difficulties not of their own doing: “Yet for your sake we face death all day long; we are considered as sheep to be slaughtered” (Psalm 44:22, NIV). As Jesus told His followers: “Blessed are you when they revile and persecute you, and say all kinds of evil against you falsely for My sake. Rejoice and be exceedingly glad, for great is your reward in heaven, for so they persecuted the prophets who were before you” (Matthew 5:11-12)-David having been one of these prophets. Jesus Himself was, of course, the premier example of being hated for following God.

In describing his devotion to God for which he is persecuted, David says, “Zeal for Your house has eaten me up” (verse 9). David was consumed with wanting to honor God-filled with desire to serve God’s tabernacle and God’s nation and to build God’s temple. Christ’s disciples recognized this passage as applying to Him after He ran the moneychangers out of the temple of His day-evidently already having understood Psalm 69 to be a messianic psalm (see John 2:17). God’s people today should have this same zeal for His house, which at this time is His Church (see 1 Timothy 3:15).

David was in sore grief, which in itself became something for others to ridicule (verses 10-11). He was scorned by many at all levels of society-from “those who sit in the gate” (city elders) to drunk commoners singing mocking bar songs about him in the taverns (verse 12). Jesus also faced such contempt.

In verses 13-18 David returns to pleading with God to rescue him-“speedily,” he asks (verse 17), trusting that he is praying “in the acceptable time” (verse 13)-also translated “in the time of your favor” (NIV). Considering the messianic nature of this psalm, it is interesting that God will later declare that He has heard His Servant (representative of both the Messiah and Israel) “in an acceptable time” (Isaiah 49:8; see also 2 Corinthians 6:2).

David can’t find anyone to comfort him (Psalm 69:20). Consider that Jesus’ disciples abandoned Him during His trial and suffering so that the only ones to turn to for pity were His adversaries and other onlookers, and they gave him

none. David further states that those from whom he sought comfort instead gave him “gall” (denoting a bitter substance) to eat and, for his thirst (compare verse 3), vinegar to drink (verse 21). David was here employing “vivid metaphors for the bitter scorn they made him eat and drink when his whole being craved the nourishment of refreshment and comfort” (Zondervan, note on verse 21). Yet this was prophetic of what Christ experienced, both figuratively and literally (see Matthew 27:34, 48; Mark 15:23, 36; Luke 23:36; John 19:28-29).

For their mistreatment of him, amounting to defiance of God, David calls on God to curse his enemies with punishment (Psalm 69:22-28). Verse 25, combined with Psalm 109:8, is understood in the New Testament as prophetic of Judas Iscariot no longer having a place among the apostles following his treachery and suicide (see Acts 1:20). Indeed, we should understand David’s words here more as a prophecy of judgment on God’s enemies than as a model to follow in our own prayers. Jesus gave us the pattern of what to say during persecution when He was being executed: “Father, forgive them, for they do not know what they do” (Luke 23:34). We are to pray for our enemies (Matthew 5:44)-the best thing we can pray for being that they will repent.

Of course, there are circumstances where it is proper to seek God’s intervention and justice against those who refuse to repent.

This, however, does not mean wishing people out of God’s Kingdom forever. David’s prayer about blotting his enemies out of the book of life and that they not be written with the righteous (Psalm 69:28) might seem to imply this-leaving them utterly hopeless. Yet we should consider that what David was really saying here is that God would not accept these enemies as they were at that time-giving them eternal life in spite of the evil they had done. And in fact God does not do this. None of the enemies David speaks of here may ever receive eternal life in God’s family-until, that is, their repentance, acceptance of Christ’s atonement for their sin and their transformation into wholly new people. The people they were will never be in the Kingdom of God. (Even David’s old self-which, frankly, was his greatest enemy-will not be in God’s Kingdom. And so it is with all of us today.) Indeed, knowing David’s character as a man after God’s own heart, we can be confident that if one of those of whom he spoke here sincerely repented and begged him for mercy, he would have shown it-making it clear that he did not mean that they should never be able to repent.

David’s statement in verse 29, “But I am poor and sorrowful,” again calls to mind Psalm 40: “But I am poor and needy” (verse 17), which is repeated in Psalm 70:5. As before, “poor” in this context does not mean financially indigent but, rather, broken in spirit (humbled) and in great need of help-as Jesus Christ also was in His fatal circumstances.

Yet David is confident of God’s intervention, declaring that he will praise and thank God (69:30)-stating that the proper attitude is what God desires more than the ritualism of the sacrificial system (verse 31), as David also stated in Psalm 40 (verse 6) and in other psalms.

The humble seeking God on his behalf will then rejoice (69:32-33)-just as Christ’s followers would later rejoice after His resurrection (and just as all His followers today will rejoice after His return in power and glory to rule all nations).

Verse 34, as pointed out earlier, calls on all creation to join in praising God. And verses 35-36 speak of the salvation and restoration of Zion and Judah. David may have been referring to present circumstances-perhaps to Jerusalem and outlying towns taken over by enemies during Absalom’s or Sheba’s rebellion afterward reverting to David and those loyal to him. Yet some contend that David did not write these words-seeing the specific reference to Judah and the need to rebuild its cities (in a literal sense) as an indication that verses 34-36 were added to David’s psalm by a later king in Jerusalem, such as Hezekiah at the time of Assyria’s invasion. That could be. In any case, the words

here likely refer not just to ancient Zion, but prophetically to spiritual Zion today (God's Church) and to Jerusalem at the time Christ returns to establish God's Kingdom.

We are to read Mark 6:33 – 12:17

In Mark 6:56 we read about the shade of His garment. As we have just read about this in the story of Saul and David at Engedi you must now read the entire article at https://sightedmoon.com/sightedmoon_2015/?page_id=129
Under the Shadow of His wings.

The Tallit.

In Mark I will let you read it yourself but I want to share with you one thing Mark 9:49

“Salt”

Yahshua taught, “Ye are the salt of the earth; but if the salt loses its savor, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under the foot of men” (Mathew 5:13). I often wondered why Yahshua compared his followers to “salt.” So I decided to ponder on this scripture so that I could get a better understanding. And here is what came to me.

Why Salt?

Salt is a seasoning used to enhance the flavor of food. So should we as believers go forth and preach the gospel of Yahshua, just as salt enhances the flavor in food, we are to enhance everyone we come in contact with. We as believers should be seasoning the world around us with love. We are called to make a difference. “Ye are the salt of the earth.” It only takes a little salt to enhance the flavor of food. Just a little kindness to a hurting soul, can enhance that persons heart from sorrow to gladness. Just a smile could brighten some ones day. “Ye are the salt of the earth.” So let us go forth as believers encouraging others instead of tearing them down. Let us be true examples of Yahshua, so that others will see Yahovah's goodness in us, and be drawn into the Kingdom of Yahovah.

Salt Preserves

We live in a time of confusion. Sin seems to be running rampant. If Yahovah were to ask if he could find at least 10 righteous people in your city, so that he might spare it from destruction, what would He find? We believers are called to be the “salt” of the earth. As we go each of us into the world, shaking a little salt here and there, we can influence and preserve our world. We can also preserve the world around us through prayer. Believers are called to pray, and how powerful the prayer of a righteous “salty” child of Yahovah. “The effectual fervent prayer of a righteous man availeth much” (James 5:16).

Salt Causes Thirst

Whenever I eat anything salty, I become extremely thirsty, and the only thing that will quench my thirst is water. So it should be for us believers. We have one of the greatest opportunities given unto man. To share the gospel of Yahshua, what more could be so rewarding, than to see a person set free. The world is full of thirsty people. Nothing but torah can satisfy that thirst. The word of Yahovah tells us, “out of our bellies will flow rivers of living waters” (John 7:37-38). We have been given authority by Yahovah to share in leading men to torah. As we speak the word of Yahovah in love, we create a thirst in those around us, a thirst to know Yahshua and the Torah. The more they thirst after righteousness, the more of an opportunity we have to share with them.

What happens when Salt lose its flavor?

“But if the salt loses its savor, It is thenceforth good for nothing, but to be cast out, and to be trodden under the foot of men.” I know from experience that salt does not lose its flavor from sitting around in the cabinet for long

periods of time. The only way salt can lose its flavor is if it tampered with, or in other words contaminated. So it is with us believers. The only way we can lose our “savor” is if we allow ourselves to become contaminated by the things of this world. If we are not careful to keep our minds on Yahshua, avoiding spending time in prayer, studying the word, meditating on Yahovah’s word, we open ourselves up to the things of this world. When we allow the worlds systems to enter our hearts and minds, we can no longer be effective as Kingdom builders. We lose our “saltiness,” and we are no longer equipped to enhance, encourage, or preserve others.

Salt is in a category all by itself. It’s unique. So are the children of Yahovah. We are a “chosen people, a royal priesthood, a holy nation, a people belonging to Yahovah” (1 Peter 1:9). As disciples of Yahshua we are called to make a difference in this world. To bring about positive change for the kingdom of Yahovah, to take a stand for righteousness, we are not called to compromise the gospel of Yahshua to fit man’s way of thinking. We are disciples of Yahshua, and as his disciples, we are to be examples to this world just as Yahshua was when he was here on earth. We are called to live a life of humility, kindness and most importantly love one another for that is required of every Christian called by Yahovah. <http://hubpages.com/hub/Salt12>