

Triennial Torah Study – 5th Year 22/11/2014



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

Ex 16	Isaiah 8-11	Ps 122	John 5:30 – 6:27
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God Provides Daily Bread (Exodus 16)

Nearly a month and a half since the departure from Rameses, the food that was prepared and stored for the journey was now depleted. But instead of beseeching God for their needs, the Israelites once again complained and murmured against Moses and Aaron. Moses reminded them that their complaints were not against him but against God Himself. Once again, though, God extended His patience and mercy to His people. He used the next miracle for a test. God now provides the Israelites with their physical daily bread. They called it “manna,” meaning “what is it?,” as it was a food item never before seen by human beings. Indeed, the Bible says it was “angels’ food” (Psalm 78:25—not that angels, as spiritual beings, *needed* food but simply that they were allowed to enjoy the pleasure of eating, as we earlier read about them dining at Abraham’s home, see Genesis 18). There were miracles contained in this new provision for the Israelites. Besides the actual miraculous appearance of the food itself, God gave specific instructions for its collection and storage. Storing the manna on any of six days of the week would result in spoilage and a foul odor. Yet this spoilage would not take place when twice as much manna was collected on Friday and stored for the Sabbath day (Friday sunset to Saturday sunset). The manna would now nourish the Israelites for the next 40 years until God allowed them into the Promised Land. God also commanded that a certain amount be set aside in a container to be preserved as a reminder of His promises—and this manna, kept in a golden pot and eventually stored in the side of the Ark of the Covenant (Hebrews 9:4), was miraculously kept from spoiling and stinking for centuries! The miraculous bread from heaven was given as a type of the “*true* bread from heaven,” Yeshua (John 6:32-35).

God provided His people with the nourishment that they needed. For their part, the Israelites were expected to be obedient to God’s laws, which He was beginning to reveal to them. Indeed, take note here that this episode preceded the events at Mount Sinai, wherein the Israelites were presented with the Ten Commandments and entered into what is now called the Old Covenant. The evidence from scriptures such as Exodus 15:26 and 16:28 as well as others (e.g., Genesis

2:3; 7:2; 26:5) prove that God's laws and statutes were in effect well *before* the Israelites even arrived at Mount Sinai. Thus, the Old Covenant is not what brought those laws into force—the fallacy argued by those who attempt to say that God's law was done away when the Old Covenant ended at Christ's death.

Again, God provided the miracle of the manna not just to feed the people but to teach them to *keep the Sabbath*

(see verse 29)—to obey His *law* (verse 28)—*before* the covenant at Mount Sinai. And He gave it as a *test* (verse

4). Even today, the Sabbath remains a real *test* commandment, one that really shows in a public manner who is fully committed to the way of God. Indeed, in today's society, others will readily accept us if we live according to a code of not stealing, not murdering, not committing adultery, not cursing God, etc. But keeping the Sabbath?

That's another matter. That's just plain "weird," some would say.

Sabbath-keepers have lost jobs and gone through all manner of other problems to observe the seventh day as God has commanded. In the end, though, their lives are always better for it—because keeping the Sabbath results in real blessing. Nevertheless, it sometimes takes real faith and courage to live by this conviction. No wonder the Sabbath is a true identifying *sign* of God's people (see Exodus 31:13)—a visible *badge* that shows who is willing to walk in God's way no matter what the obstacles are. Of course, this is not to say that everyone who observes the Sabbath is truly committed to God—it could be a pretense, as it was for most of the Pharisees in Yeshua's day. Still, the Sabbath is an important outward sign that God has given to His people. And in today's society, it is a real test commandment.

Are *you* passing God's test? Even those of us who already know to observe God's Sabbath should regularly examine whether we are properly keeping it (see Isaiah 58:13-14).

"Bind Up the Testimony" (Isaiah 8)

Chapters 7-12 is a major section of Isaiah containing "a series of prophecies related specifically to the SyroEphraimite wars—the invasion of Judah by Rezin and Pekah. These prophecies aimed to call Judah back to faith in God" (*Nelson Study Bible*, note on 7:1-12:6). Of course, these prophecies have a much broader application than this, but they *were* given in this time frame and no doubt carried some significance for those who heard them. That the prophecy of this chapter is tied to the previous one is most easily discernable from the reference to Immanuel (8:8; compare 7:14). The name means "God With Us," a phrase repeated in verse 10 as a warning of destruction to all the enemies of God's people, including Assyria.

Verses 13-15 discuss how Isaiah (and those trying to follow in his steps) was to trust in God who would be his help, but that God would be a stumbling block to Israel and Judah. The apostle Peter later discusses the same subject, and he quotes from this passage in making his point,

applying it to Yeshua, who was God in the flesh (1 Peter 2:7-8). Combined with Isaiah 28:16, verse 14 also finds its way into Paul's writings (Romans 9:33).

We then see the words: "Bind up the testimony, seal the law among my disciples" (Isaiah 8:16). This may refer back to verse 1, where Isaiah was told to write the prophecy on a scroll. Perhaps Isaiah's followers were to protect and preserve his words. Yet in verse 20 we see the statement: "To the law and to the testimony! If they do not speak according to this word, it is because there is no light in them." Here "the law" is generally understood to refer to the first five books of the Bible, while "the testimony" refers to all Scripture beyond them. "This word," then, is the *Word of God*. If people want to seek God, they must search His Word and heed those who faithfully *teach* and *live by* that Word. Instead, people were looking to paganism and the occult for answers—just as they do today—which was clearly a violation of the law and the testimony (verses 19-20).

Isaiah's book is indeed part of the testimony constituting Holy Scripture. Yet it may be that this prophecy was intended to imply far more than the inclusion of his book. In fact, it would seem to imply the completed written revelation of God, laying down the full requirements of His laws. Perhaps it is *God* speaking in verse 16, saying *His* disciples would seal or complete His revelation to mankind. In that case, this would appear to be referring to God's written revelation being finished by the disciples of Yeshua in the New Testament. This seems quite reasonable considering the other prophecies of Christ in immediate proximity.

Verses 17-18, explaining how Isaiah and his children are signs to Israel, are quoted in part in the book of Hebrews (2:13).

"Unto Us a Child Is Born" (Isaiah 9:1-10:4)

Verse 1 makes it clear that this is a continuation of chapter 8, the "gloom" having been brought up in 8:22. Chapter 9 begins with the prophecy of a "great light" upon the lands mentioned, which even Jewish teaching has acknowledged as being a messianic reference. Matthew cited it as being fulfilled by Yeshua (Matthew 4:13-16). When the prophecy was written, the northern kingdom territories of Galilee and Naphtali were about to be enslaved and taken captive: "The ancient tribal allotments of Zebulun and Naphtali (Josh. 19:10-16, 32-39), which included Galilee, were the first to feel the brunt of the Assyrian invasions (2 Kin. 15:29). The three phrases at the end of the verse—the way of the sea, beyond the Jordan, Galilee of the Gentiles or 'nations'—indicate administrative districts of the Assyrian conqueror Tiglath-Pileser III as a result of the three campaigns he waged in the west around 733 B.C." (*Nelson Study Bible*, note on Isaiah 9:1). The oppression of these lands changed hands over time, in Yeshua's day being under the dominion of the Edomite Herods, who themselves were subject to Rome.

A few verses later, it is explained that the reason light will shine upon these lands is the birth of a Child, a Son (verse 6)—seemingly the same Son mentioned in Isaiah 7:14. Yet this is clearly no child of Isaiah the prophet or of anyone else of his day, for this Son is called Mighty God. This, then, is a reference to Yeshua alone. Yet some may find the term “Everlasting Father” confusing. Yeshua is not God the Father, even though Trinitarians mistakenly argue that they constitute one and the same being while somehow existing as distinct persons. The Father and Son are indeed divine members of the same one God—that is, the one God family—albeit two distinct Beings (see our free booklet *Who Is God?* for a fuller explanation). And some may be surprised to learn that like God the Father, Yeshua is the Father of all creation—for God the Father created all things *through* Yeshua (Ephesians 3:9). This is how Yeshua, as God and Creator, was the Father of Adam and thus mankind (compare Luke 3:38). And it is why He is called the Everlasting Father.

In the same passage, that is, Isaiah 9:6-7, we have a perfect example of how a prophecy can skip ahead in time with no obvious indication. For the reference to the Child being born is to Yeshua’s first coming in human flesh 2,000 years ago, while His rule of a government is a reference to His second coming, which has not yet occurred.

This wonderful promise of the future, however, is followed by a series of four chastisements of Israel for their present disobedience—each ending with the same statement about God’s anger we first encountered in Isaiah 5:25: “But His hand is stretched out still.” While the unwary people contemplated aggrandizements of their buildings (9:9-10), God had already set events in motion that would carry the people away. The Syrian king Rezin’s adversaries (verse 11), the Assyrians, would soon swoop into Israel, with the subjugated Syrians then pressed into Assyrian service (verse 12).

The Israelites would be taken as prisoners of the enemy (10:4). In siege and then captivity, with little food to go around, the Israelites would be set against one another in a fight for survival (9:18-21). The end of verse 21 seems to indicate that Judah is part of this infighting in captivity—though it is possibly a reference to Israel’s former attacks on Judah, for which Israel is being judged. It should be noted that the Assyrians, under a later ruler Sennacherib, did deport vast numbers *from Judah* 20 years after the fall of Samaria—so that many Jews then joined the northern tribes in captivity. Yet the ancient invasion and captivity of Israel and Judah by Assyria, it should be mentioned, was a mere forerunner of end-time events yet to come. That this prophecy has a dual application to the last days appears likely from the description of the *emergence* from captivity at the time of Christ’s return (see 11:1-12:6). The ancient captivity of Israel came to an end more than 2,000 years ago—but this was not accompanied by the coming of the Messiah or even a return to dwell and remain in the Promised Land. In fact, the descendants of Israel have *never* returned en masse to the Holy Land. Thus, a captivity ending with the Messiah’s coming and a resettlement of the Promised Land must be yet future.

(It should also be noted that only a small percentage of Jews returned from the later Babylonian captivity. The majority remained in Babylon and their descendants later migrated to other lands.

Of the small number who did return from Babylon, their descendants were later expelled by the Romans. Thus, for the most part, the Jews of the world have remained scattered. The minority who have returned to the land of Israel in the past century certainly does not fulfill the prophecy of Israel and Judah returning as a whole from captivity at the coming of the Messiah.)

Thus, there *is* a future captivity coming. Let us, therefore, take warning. For as it was in Isaiah's day, God's hand is stretched out still.

Assyria, the Rod of God's Anger (Isaiah 10:5-34)

Again, there is indication that the prophecy is a continuation of the one begun in chapter 7 to Ahaz. Remember that Isaiah was accompanied by his son Shear-Jashub, meaning "Remnant Shall Return." And here we find these very words in 10:21. Similarly, verse 6 contains the phrase "to seize the spoil, to take the prey," which is reminiscent of the name of Isaiah's second son Maher-Shalal-Hash-Baz" ("Quick to the Plunder, Swift to the Spoil"), introduced in chapter 8.

Assyria is used by God to punish Israel. Verse 11 states the Assyrian leader's intention to attack and plunder Jerusalem as well as Samaria. As mentioned in the comments on our previous reading, the Assyrians under the later king Sennacherib invaded Judah around 20 years after the fall of Samaria. We will soon go through this episode in detail when we come to it in our regular reading. Sennacherib is successful in destroying and plundering a major portion of Judah. He actually besieges Jerusalem, but in the end God miraculously devastates his army. Isaiah 10 certainly appears to apply to these events.

But there is a broader picture here we should also consider. This chapter seems to flow right into the next one, Isaiah 11, which clearly concerns the end-time return of Christ and the establishment of His Kingdom over all nations. Indeed, as already explained, Isaiah 7-12 seems to be one long, related section of prophecy. Throughout it, we find a number of messianic references, building to a crescendo in the clearly millennial prophecies at the end. All of this provides a basis for looking on much of the prophetic material in these chapters as dual in interpretation—applying to the events of Isaiah's day, but as a forerunner of even greater events that will transpire in the end time. Thus, while God speaks in Isaiah 10 of bringing Assyria against Israel and Judah, he may well have been referring both to the ancient invasions that took place in Isaiah's time *and to another* Assyrian invasion of the end time. Indeed, the next chapter shows Israel returning from Assyrian captivity at Christ's second coming (11:11), so this seems rather likely.

We might ask, then, who are the Assyrians today? The ancient Israelites who were taken into Assyrian captivity eventually migrated into northwest Europe (see our booklet *The United States and Britain in Bible Prophecy* to learn more). Likewise, the Assyrians, after their empire fell in 612 B.C., migrated into Europe behind them. The Roman naturalist Pliny the Elder located the Assyrians north of the Black Sea in his day, the first century A.D. (*Natural History*, Book 4, sec.

12). A few hundred years later, Jerome, one of the post-Nicene Catholic fathers, applied Psalm 83:8 to the Germanic tribes invading western Europe along the Rhine: “For Assur [the Assyrian] also is joined with them” (*Nicene and Post-Nicene Fathers*, Letter 123, sec. 16). And of the Germanic peoples, *Smith’s Classical Dictionary* states: “There can be no doubt that they...migrated into Europe from the Caucasus and the countries around the Black and Caspian seas” (“Germania,” p. 361). Indeed, a significant portion of the Germanic people of Central Europe today appear to be descended from the Assyrians of old. (A more detailed study paper on this subject is currently in the works, though it will not be available for some time.)

To bring divine punishment on the Israelites from a foreign power in Isaiah’s day, Assyria was the logical choice. Ancient Assyria, as we’ve seen, was the preeminent empire of the day. It was also one of the most warlike and imperialistic nations in history. “Its imperialistic ethic was embodied in the Middle Assyrian coronation ritual, in which the officiating priest solemnly charged the king: ‘Expand your land!’” (“Assyria,” *The Oxford Companion to the Bible*, 1993, p. 63). And lest we think such national motivation is just ancient history, we should remember Adolf Hitler’s more recent cries for *lebensraum* (“living space”). Of course, many nations have engaged in imperialism and territorial expansion in modern times. Nevertheless, it is significant that this thread is still found in the modern history of the Assyrian people along with other Europeans. In fact, in the years ahead, a resurgence of imperialism is prophesied to grip the European continent.

Various biblical prophecies show that a European-centered revival of the Roman Empire—called “the Beast” and Babylon—will be the dominant power in the world just prior to the return of Yeshua (see Daniel 2, 7, 11; Revelation 13, 17-18). From Isaiah 10 and other prophecies that seem to indicate the Assyrian ruler and people as important players on the end-time scene and as the principal agents of wrath against Israel, it appears that these Central European people will constitute the leading force in the coming power bloc—as was the case in a number of *past* revivals of the Roman “Beast” system. Indeed, it makes even more sense when we realize that they make up around one third of the population of Europe—clearly a dominating force. Yet there certainly will be other national groups making up the coming European empire as well.

Europe’s subjugation of the Israelite nations of the end time will be fierce—as a look back at ancient times reveals. Panels from Assyrian archaeological sites depict graphic scenes of the gruesome savagery with which these ancient conquerors treated their subjugated peoples. Even so, God indicates here in Isaiah 10 and in other prophecies, such as Nahum, that the Assyrians of the *end time* will go overboard in *their* harsh treatment of the *modern* Israelites. Indeed, this must be the case since the time of trouble yet to come on the peoples of Israel will be worse than anything that has ever happened before (Jeremiah 30:7; Daniel 12:1; Matthew 24:21).

Failing to see themselves as tools in God’s hands, His rod of punishment on Israel, the Assyrians arrogantly view their subjugation of Israel as a mere conquest of their own doing in

their struggle to take over the world (Isaiah 10:5, 7, 15)—and so it will also be in the end time. The same basic attitude is shown in Habakkuk 1 to be shared by the Babylonian Chaldeans. And, as we will see when we later consider a prophecy of Babylon in Isaiah 13, the Babylonian Chaldeans will make up another significant portion of the latter-day European alliance.

But in considering the problems of the Assyrians and Babylonians, let us not lose the focus that God is severely displeased here with His own people Israel, calling them “an ungodly nation...the people of My wrath” (10:6). Despite the blessings He has showered on them, they flagrantly sin and rebel against Him. That is why God sends these other peoples to deal with them. Afterward, God will punish the Assyrians and Babylonians as well for their arrogance and cruelty—and Israel will at last go free. (Later in Isaiah, we will see Assyria and Israel dwelling happily with one another under the rule of Yeshua, 19:24-25.)

The slaughter of Midian in Isaiah 10:26 is a reference to the defeat of the Midianites by Gideon and Israel’s release from Midianite oppression (Judges 7:25). The same story was alluded to in Isaiah 9:4. We also see mention of the Red Sea crossing and Israel’s release from Egyptian oppression. These are used as types of the release from Assyrian oppression (10:27).

Verses 28-32 are describing a journey from Aiath, or Ai, about 10 miles north of Jerusalem, to Nob, which *overlooks* Jerusalem. Indeed, each city listed is one step closer to the Jewish capital. This describes the terror of the inhabitants of those areas as the Assyrian forces inexorably march on Jerusalem. Though disputed, this could be the route Sennacherib’s invasion would take. (We do know that he plundered a large part of Judah.) But it could also describe the final advance of a future Assyrian commander on Jerusalem from the gathering place at Megiddo in the north of Israel (compare Revelation 16:14-16; 19:19; Zechariah 14:12). In either case, God will destroy the enemy (Isaiah 10:33-34).

Ushering in World Peace; the Second Exodus (Isaiah 11-12)

This wonderful section concludes the prophecies begun in chapter 7 relating to the Messiah. With the power of God’s Spirit, He will judge the earth, establish righteousness and bring to reality the dream of ages, world peace— even throughout the whole of nature, transforming the world into an Edenic paradise (compare Isaiah 51:3; Ezekiel 36:35).

Indeed, Isaiah 11:6-9 explains that the very nature and perhaps even physiology of many animals will be changed, thus requiring, it would seem, a restructuring of the global ecosystem. Isaiah repeats this amazing prophecy in Isaiah 65:25. But, it should be noted, the animals here may well also be symbolic of the nations of the world, with their peacefully dwelling together representing an end of war between people. The lamb, kid, calf, fatling, ox and cow are often used in Scripture to symbolize the generally peace-loving Israelite peoples. The wolf (the wild dogkind) may be a reference to the descendants of Esau or to certain other Arabs (the Edomite Herod was referred to as a fox by Christ in Luke 13:32). And the great cats (leopard and lion) and the bear are used in Daniel 7 to symbolize great gentile kingdoms. These parallels are

perhaps most clearly seen in Jeremiah 5:6, where the lion, wolf and leopard are widely understood to represent Israel's enemies. In God's millennial reign the wild nature of the "beasts" among men will be changed, as was figuratively portrayed by Nebuchadnezzar when he (the Babylonian lion, compare Daniel 2 and 7) was made to eat grass with the oxen (4:33).

Isaiah 11:9 dramatically foretells the time when the knowledge of God will be universal. Just as there are no gaps in the oceans where water doesn't flow, not a single individual will be missed by Yeshua and His glorified saints as they educate and evangelize the world. Paul loosely paraphrases verse 10 in his letter to the gentile Romans to show *their* inclusion in God's Kingdom (Romans 15:12).

Isaiah 11:11 describes the wonderful second Exodus that will follow the end-time captivity of Israel and Judah. The people are shown returning from these locations: Assyria (designating Central Europe in the end-time context of this prophecy); Egypt; Pathros (southern Egypt); Cush (Sudan and Ethiopia or perhaps greater parts of Africa); Elam (which could denote Iran or perhaps, based on end-time settlement, Eastern Europe); Shinar (Mesopotamia and, therefore, Iraq, northeastern Syria and southeastern Turkey); Hamath (in northwestern Syria); and "the islands of the sea." This last location could also be translated "coastlands of the sea" (NRSV). It is understood to mean from all around the world. When we compare this prophecy with others showing the end-time Israelites dwelling in the "isles afar off" (Jeremiah 31:10; see 41:1, 8-9) and that God will bring them back "from the coasts of the earth" (31:7-9), this last location in Isaiah 11:11 must denote their latter-day homelands—the British Isles, Northwest Europe, Australia, New Zealand, South Africa, Canada and the United States.

Putting this account together with other passages, it is evident that most of the Israelites who are still alive when their countries are conquered and invaded will be carried away captive to other lands soon before Christ's return. Notice again that those returning from their homelands are listed last—evidently the minority. Assyria is mentioned *first*—as the place of captivity. So why are other lands mentioned? As was noted in the Bible Reading Program comments on Hosea 9, two major factors will likely contribute to the scattering of captive Israelites throughout what appear to be Muslim territories. First, Revelation 18:11-13 shows that end-time Babylon, of which modern Assyria will be a leading player, will engage in slave trade, no doubt of the captive Israelites and perhaps other peoples. Second, since the end-time European ruler, known in Daniel 11 as the "king of the North," will sweep down and occupy a number of Muslim territories (verses 40-43), it seems likely that the Europeans will set up military bases and labor camps in these areas and then ship down Israelite slave labor from Europe to work at them. Of course, it could also be that some Israelites and Jews will be taken captive by Muslim powers even before the final European invasion.

Isaiah 11:12-14 shows the Israelites returning to take back the Holy Land. Verses 15-16 describe the return as a miraculous one, guided by God with great power as He led the Israelites out of Egypt of old. Again, God will smite the Red Sea but this time also "the River"—commonly understood to mean the Euphrates—as His people will be returning to the Promised Land from

both the south *and* the north. Thus, there will be a highway—an unimpeded path—for those coming from both directions.

Peace to Jerusalem for God's house within (Psalms 122)

Psalm 122, the third song of ascents in the first set of three, centers on blessing and peace in Zion. “This poem describes the joy of the pilgrim on arriving at Jerusalem to worship God” (*Nelson Study Bible*, note on Psalm 122).

It is the first of four psalms of David among the songs of ascents.

David was “glad”—the Hebrew connotes laughter and cheerful delight—when companions encouraged him to accompany them into “the house of the Lord ” at Jerusalem (verses 1-2). As David lived prior to his son Solomon’s construction of the temple, this would immediately refer to the tabernacle that David erected in Jerusalem for the Ark of the Covenant, a place of public worship (2 Samuel 6:17-18). Yet David may have intended this psalm to be used in later temple worship. In a greater sense, it prefigures people coming into the spiritual temple of God—His People—and ultimately God’s Kingdom.

Because he lived in Jerusalem, David himself did not have to go far to worship in God’s house. But he does mention others coming from afar—stating that the tribes of God (all His people) “go up” (ascend in their journey) to Jerusalem to give Him thanks (verse 4). Packed with throngs of pilgrims, the city is “compact together” (verse 3) with all the tribes pressed together and blended. They come to the “Testimony of Israel” (verse 4). This likely referred to the tablets of the Testimony bearing the Ten Commandments within the Ark of the Covenant (compare Exodus 31:18; 25:21-22; 16:34). It also may entail coming to God’s festivals to learn His laws generally. Indeed, the entire law was to be read every seventh Feast of Tabernacles (Deuteronomy 31:9-13).

Besides God’s law being housed and taught in Jerusalem, it was also administratively applied here in civil judgment—providing the blessing of the rule of law and resultant civil order to God’s nation (Psalm 122:5). The leading judges in the land were Israel’s kings. When David speaks of “thrones of the house of David” in the plural, he may be referring to the seats of himself and Solomon after he had Solomon crowned king prior to his own death. There may also be a prophetic foreshadowing here of the future thrones of judgment in God’s Kingdom, when Yeshua sits on the throne of David and His faithful followers reign with Him (see Luke 1:31-33; Revelation 3:21; 20:4, Matthew 19:28).

David calls on worshippers to pray for the peace of Jerusalem (Psalm 122:6). Actually, the name Jerusalem *means* “Possession of Peace” or “Foundation of Peace.” And there is wordplay centered on this fact in the psalm.

David’s prayer—“May they prosper who love you. Peace be within your walls, prosperity within your palaces” (verse 6)—may have been looking ahead to the divinely promised peaceful and

blessed reign of his son Solomon, whose name meant “Peaceful.” No doubt it was also David’s desire for his ongoing dynasty-that the city would be a place of peace and harmony for God’s people always, especially as they came together for worship at the annual feasts.

Sadly, Jerusalem has too often failed to live up to its name as the City of Peace. In the nearly 3,000 years since Solomon’s death, it has seen numerous wars and conflicts-and today it sits as a geopolitical powder keg. Thus, the psalm looks forward to the time of the Kingdom of the Messiah, the Prince of Peace, for its complete fulfillment-a time of which Solomon’s peaceful reign was only a small foretaste. The Feast of Tabernacles also provides such a foretaste.

Yet though the peace sought in the psalm was ultimately far off, because the house of the Lord was in Jerusalem, David was committed to praying for peace in his day and seeking to rule righteously for the good of the city (verse 9). As before, besides the application of the words of this psalm to David’s immediate situation, we should also understand them as applying to the people of spiritual Zion who constitute the spiritual temple of God today-His People-the peace and good of which we should all continually pray and strive for even as we look forward to ultimate peace in the Kingdom of God.

John 5:30-6:27

Yeshua teaches us to labor for the food that is remaining to everlasting life... which He gives. This labor, this work that we are to do is to believe in Him whom the Father sent to us. The people around Yeshua at that time asked Him, “What sign then would you do so that we believe You?” Still thinking in the flesh and carnal way – they said that Moses gave their fathers manna from heaven to eat. Yeshua corrects them saying, “Mosheh did not give you the bread out of the heaven, but My Father gives you the true bread out of the heaven.”

“The bread of Elohim is He who come down out of the heaven and gives life to the world.”

The Yehudim began grumbling against Him for saying that He is the bread from heaven, for in their fleshly minds, they were discussing that they knew from where He came and who His parents were. Yeshua knows this and He continues on teaching about the bread of life, which is Himself and whoever eats of it shall not hunger and shall enter in to everlasting life – for He is given the power to raise us up in the last day.

Yeshua goes on to teach that His flesh is the living bread and His blood is the living drink and whoever eats His flesh and drinks His blood shall not perish but enter in to everlasting life. Many, many had great trouble and stumbled in this teaching and truth. Even some of His taught ones found it hard. Some of them even left Him and did not walk with Him anymore.

The festival of Booths had arrived, and Yeshua knowing that the Yehudim were seeking to arrest Him and kill Him, went up to the feast in secret for it was not yet time for Him to be crucified.

Midweek of the Feast, Yeshua appears and is teaching in the Set Apart place. The Yehudim and people marvel at His knowledge of letters. The is GREAT discussion now on just who this Man is: Is He the Messiah?