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Dear Associates and Friends,

April 2010

Prophecy is the subject this month. Again there are two articles. One is from a 1977 transcribed lecture by Dr. Ernest L. Martin, "[The Megillot in Prophecy](#)." The other was written by me. The two articles are:

"The Megillot in Prophecy"

The Megillot is a collection of five books of the Bible.¹ They comprise five of the eleven wisdom books in the canon of our Old Testament. Each book of the Megillot was read during one of the important times of Israel's calendar year, and all five books were together in one scroll. The word Megillot itself means "roll." Four of the five occasions that the Megillot was read coincide with holiday festivals initiated by Moses. The compilation, organization, and the reading of the Megillot were organized by Ezra the priest after Israel's return from Babylon.

This reading of the books of the Megillot during important calendar dates was done in the Court of the Women in the Temple in Jerusalem. The public reading was done there so that all of the people, male and female, adults and children, could benefit from the teaching. Jewish writings indicate that the practice continued until just before the Temple was destroyed in 70 AD. Dr. Martin's presentation explains how the Megillot has prophetic teaching associated with it because the message of each book of the Megillot corresponds with the message of the important dates in the Israelite calendar.

This is called intertextuality. Intertextuality is a useful but a relatively new literary term. It means that the meaning of a text is shaped by other texts. In a sense this is obvious. All knowledge relates to and is developed from knowledge already known. In a biblical context, intertextuality can refer to an author's borrowing and transformation of information from an earlier text. It is surprising to see how just about every section of Scripture is related to another section whether through a story arc or through a reference.²

The Megillot exhibits intertextuality both by its structure and by the message of each Book. Each of the five Megillot books refer or allude to other portions of the Old Testament. In a sense they are commentaries and an expansion and give new understanding to the older material.

"Blessed Is He that Comes ..."

The second article, "[Blessed is He that Comes](#)" is about an overlooked and seldom discussed prophecy that Christ gave regarding the people and the city of Jerusalem. He gave the prophecy twice at different

¹ Sometimes this word is spelled Megilloth with an "h" on the end. Both spellings are commonly used.

² Let me give some examples. *The Aeneid* by Virgil would have much less meaning if you were not familiar with Homer's *Iliad* and the story of the destruction of Troy. The historical plays of Shakespeare make a great deal more sense if one knows the history of the English kings before his time. Shakespeare's audience knew that history. To use a contemporary example, plotlines in *Star Wars Parts 1, 2, and 3* would have much less meaning if you had not seen *Star Wars Parts 4, 5, and 6* which were produced decades earlier. Likewise, most all of the Old Testament presupposes knowledge of Torah, the 5 books of Moses.

The New Testament quotes, refers, or alludes to passages from the Old Testament. The apostle Paul's references to the Law in Galatians and Romans mean little unless you understand the Law of Moses from the first five books of Moses. Deuteronomy recounts events that happened earlier in Genesis and Exodus. Hosea is linked to Isaiah. Lamentations refers to Jeremiah's other prophecies. The Book of Revelation makes obvious references to, and fulfills, many themes from the Book of Genesis. There are many other examples. The full impact of a reference is best served if the audience is familiar with the reference. Jesus being called "the son of David" means little unless you know the life of King David and his importance in Israel's history. DWS

locations to different audiences. He did this after publicly and severely criticizing the Scribes and Pharisees. This prophecy will occur at a time yet future to us. What Jesus prophesied has not yet occurred in history. It involves the people of Jerusalem finally recognizing who Jesus Christ was, and publicly acknowledging that to the world. Then, they shall live according to that understanding, change their lives, and the lives of many other people around the world. It will begin at Jerusalem. It will be obvious. It will be a major indication that a sequence of recognizable prophetic events has begun. Pray that it happens soon.

Jesus says that He will not be seen by the people of Jerusalem until they recognize Him in the same way they did when He made His triumphal entry into Jerusalem just days before His arrest, trial, and crucifixion. What does that mean? It means simply that until Israel, starting at Jerusalem, acknowledges Jesus as their King, He will not return as their King.

Some may think I am overstating what this prophecy says. I am not. Jesus' statement is clear, the passages He references regarding His Kingship are unambiguous, and the timeframe He gives is sure without setting any date.

Richmond, VA, Meeting, Last Notice

You may read this a day or so before the meeting in Richmond, Virginia on April 2–4, 2010. I will be speaking on April 3rd, at 11:00 a.m. and at 4:00 p.m. The conference will be held at the Days Inn Hotel, 2100 Dickens Road (Phone 804-282-3300). That is in the northwest suburban area of Richmond.

This is a cost event (ASK is not sponsoring it) at which I have been invited to speak. You should have registered by now, but contact Mr. Roosevelt Arrington at 804-350-2198 for late registration information. I hope I will see several of you at the conference. More information can be found at the "[A.S.K. Events](#)" page.

Thank You

One purpose of ASK is to provide the truth of the Bible to the world. You help us to accomplish that purpose. We do this primarily through the work of Dr. Ernest Martin and occasionally the work I do both in writing and updating Dr. Martin's work. We take the biblical text at face value, and we take it very seriously. We believe the Bible is true, as Dr. Martin used to say "even in its errors."³

I believe ASK will play a major role in providing that information to Israel and the world, beginning in Jerusalem, then spreading to the world. (Of course, ASK will not be the only group performing that function.) It will be a time when good information will drive out bad information, about the nature of God, true history about major biblical events (particularly about Jesus). It will be a time when God's Word will be taken seriously and God's Word will be understood in its plain meaning. The Bible will be seen to use plain words, and the world will begin to understand as accurately as possible what the original audiences understood when they heard those words read aloud to them.⁴ God's will shall be done through the teaching of His Word.

Thank you for your participation. Thank you for your contributions of financial support. I know many of you have expressed the desire to do more. Given current conditions, we are extremely grateful for what you are able to do — each of you. May God bless you all for everything that you do.

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³ See Dr. Martin's 1977 presentation "[The Tomb of Rachel](#)" where he explains Matthew's identification of Rachel's tomb when Genesis say clearly states it was somewhere else.

⁴ Remember, all ancient writing was composed to clearly communicate to the ear of the audience. Everything was written to be read aloud. This is why today audio Bibles should always be part of your Bible study. That is why I will continue to read aloud Dr. Martin's and my own writings on [The Byte Show](#).