



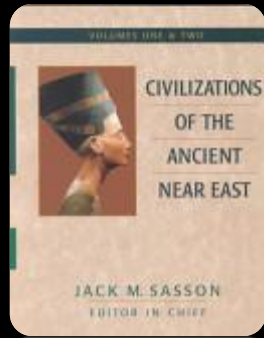
THE ROYAL MESSENGER AS "INTERCESSOR"

*an Ancient Near Eastern Approach
Part 2*



Wisdom in Torah

DID THE ROYAL MESSENGER, THE
VASSAL KING, THE GRAND VIZIER, THE
PROPHET WHO WAS SENT BY THE
SUZERAIN KING HAVE THE ABILITY AND
AUTHORITY TO "INTERCEDE" ON BEHALF
OF ANOTHER PERSON OR PEOPLE???



CIVILIZATIONS OF THE ANCIENT NEAR EAST JACK SASSON

MESSENGERS AND AMBASSADORS IN ANCIENT WESTERN
ASIA BY GARY H. OLLER

“CIRCUMSTANCES DICTATED THE SELECTION OF A PERSON FOR A MISSION AND NO EXACT CRITERIA FOR CHOOSING A MESSENGER IN ALL CASES APPEAR TO HAVE EXISTED. IN SOCIAL STATUS THEY RAN THE GAMUT FROM RULERS (A *vassal-king interceding on behalf of another before an overlord*) TO COMMONERS, FREEBORN AND SLAVE; THERE ALSO NUMEROUS EXAMPLES OF WOMEN, USUALLY IN THE SERVICE OF OTHER WOMAN, FULFILLING ALL THE ROLES OF MESSENGER.”

Page 1466 of volumes 3&4

ANOTHER LETTER IS FROM AN UNKNOWN
SENDER, “YOUR SERVANT” (WHO MAY HAVE
DELIBERATELY LEFT OUT HIS NAME) TO THE
VIZIER (*SUKKALLU*) OF *SARGON*:

“WHEN WILL THE KING, MY LORD, COME
HERE AND ESTABLISH THE PRIVILEGED
STATUS (*KIDINNUTU*) OF *BABYLON*? (...)

*WHY DOES MY LORD REMAIN SILENT,
WHILE *BABYLON* IS BEING DESTROYED?*

ŠAMAŠ AND MARDUK HAVE installed you for

APOTROPAIC INTERCESSION IN THE HEBREW BIBLE AND THE ANCIENT NEAR EAST BY MARIAN BROIDA

ABSTRACT

A NUMBER OF ANCIENT NEAR EASTERN TEXTS DEPICT “APOTROPAIC INTERCESSION,” THAT IS, HUMAN ATTEMPTS TO AVERT DIVINELY-THREATENED DOOM FROM OTHERS. THESE TEXTS INCLUDE BIBLICAL NARRATIVES SUCH AS MOSES’ APPEAL TO YHWH FOLLOWING THE SIN OF THE GOLDEN CALF, NEO-ASSYRIAN RITUAL TEXTS KNOWN AS NAMBURBŪ, AND SEVERAL RITUAL TEXTS FROM ANATOLIA, INCLUDING THE RITUAL OF HUWARLU (CTH 398) AND THE RITUAL OF PAPANIKRI (CTH 476). TWO TYPES OF SPEECH CAN BE DISTINGUISHED: “CAUSATIVE” OR MAGICAL SPEECH, UNDERSTOOD TO DIRECTLY AFFECT PHYSICAL REALITY, AND ORDINARY SPEECH, WHICH WORKS THROUGH THE MEDIATION OF ITS LISTENERS’ COMPREHENSION AND WILL. WHILE MOST OF THE RITUALS USE BOTH CAUSATIVE AND ORDINARY SPEECH, INTERCESSORS IN THE BIBLICAL PASSAGES USE ONLY ORDINARY SPEECH. I ARGUE THAT THIS DISTINCTION PRIMARILY REFLECTS THE BIBLICAL WRITERS’ THEOLOGICAL AVERSION TO HUMAN USE OF CAUSATIVE SPEECH, WHICH THEY CONSIDER THE PROVINCE OF YHWH ALONE.

APOTROPAIC INTERCESSION IN THE HEBREW BIBLE AND THE ANCIENT NEAR EAST BY MARIAN BROIDA

APOTROPAIC INTERCESSION: THE DRAMA

“APOTROPAIC INTERCESSION ADDRESSES A DIVINE DECREE OF DOOM, UNDERSTOOD AS PUNISHMENT FOR HUMAN OFFENSES. EACH APOTROPAIC INTERCESSORY TEXT PORTRAYS A DRAMA INVOLVING THREE ROLES: INTERCESSOR, BENEFICIARY, AND DIVINE AUTHORITY. AS INTERCESSORS, RITUAL PRACTITIONERS OR CHARACTERS LIKE MOSES APPROACH THE DIVINE AUTHORITY (A GOD OR GODS) ON BEHALF OF A BENEFICIARY (AN INDIVIDUAL OR HOUSEHOLD IN THE RITUAL TEXTS, OR AN ENTIRE PEOPLE OR CITY IN THE BIBLE). OFTEN THE RECIPIENT OF THE

HEZEKIAH INTERCEDES FOR JUDAH?

Isa 38:1-6 In those days Hizqiyahu was sick and near death. And Yeshayahu the prophet, the son of Amots, came to him, and said to him, “Thus said יהוה, ‘Set your house in order, for you are going to die and not live.’ ” (2) And Hizqiyahu turned his face toward the wall, and prayed to יהוה, (3) and said, “I pray, O יהוה, please remember how I have walked before You in truth and with a perfect heart, and have done what is good in Your eyes.” And Hizqiyahu wept bitterly. (4) And the word of יהוה came to Yeshayahu, saying, (5) “Go and say to Hizqiyahu, ‘Thus said יהוה, the Elohim of Dawid your father, “I have heard your prayer, I have seen your tears. See, I am adding fifteen years to your days. (6) “And out of the hand of the sovereign of Ashshur I shall deliver you and this city, and protect this city.” ’

MASHIACH YESHUA, THE
ROYAL MESSENGER,
INTERCEDING FOR ISRAEL

ISAIAH CHAPTER 53

ROMANS 8:27-34

Rom 8:27-30 And He who searches the hearts knows what the mind of the Spirit is, because *He makes intercession* for the set-apart ones according to Elohim. (28) And we know that all matters work together for good to those who love Elohim, to those who are called according to His purpose. (29) Because those whom He knew beforehand, He also ordained beforehand to be conformed to the likeness of His Son, for Him to be the first-born among many brothers. (30) And whom He ordained beforehand, these He also called, and whom He called, these He also declared right. And whom He declared right, these He also esteemed.

ROMANS 8:27-34

Rom 8:31-34 What then shall we say to this? If Elohim is for us, who is against us? (32) Truly, He who did not spare His own Son, but delivered Him up on behalf of us all – how shall He not, along with Him, freely give us all else? (33) Who shall bring any charge against Elohim's chosen ones? It is Elohim who is declaring right. (34) Who is he who is condemning? It is Messiah who died, and furthermore is also raised up, who is also at the right hand of Elohim, *who also makes intercession for us.*

HEBREWS 7:21-28

Heb 7:21-28 For they indeed became priests without an oath, but He became Priest with an oath by Him who said to Him, “יהוה has sworn and shall not regret, ‘You are a priest forever according to the order of Malkitsedeq.’” (22) By as much as this יהושע has become a guarantor of a better covenant. (23) And indeed, those that became priests were many, because they were prevented by death from continuing, (24) but He, because He remains forever, has an unchangeable priesthood. (25) Therefore He is also able to save completely those who draw near to Elokim through Him, ever living to make intercession for them. (26) For it was fitting that we should have such a High Priest – kind, innocent, undefiled, having been separated from sinners, and exalted above the heavens, (27) who does not need, as those high priests, to offer up slaughter offerings day by day, first for His own sins and then for those of the people, for this He did once for all when He offered up Himself. (28) For the Torah appoints as high priests men who have weakness, but the word of the oath which came after the Torah, appoints the Son having been perfected forever.



1 John 2:1-7

1Jn 2:1-7 My little children, I write this to you, so that you do not sin. And if anyone sins, we have an *Intercessor with the Father, יהושע Messiah*, a righteous One. (2) And He Himself is an atoning offering for our sins, and not for ours only but also for all the world. (3) And by this we know that we know Him, if we guard His commands. (4) The one who says, "I know Him," and does not guard His commands, is a liar, and the truth is not in him. (5) But whoever guards His Word, truly the love of Elohim has been perfected¹ in him. By this we know that we are in Him. (6) The one who says he stays in Him ought himself also to walk, even as He walked. (7) Beloved, I write no fresh command to you, but an old command which you have had from the beginning. The old command is the Word which you heard from the beginning.

John 10:11-18

Joh 10:11-18 “I am the good shepherd. The good shepherd lays down His life for the sheep. (12) “But the hireling, and not being a shepherd, one who does not own the sheep, sees the wolf coming and leaves the sheep and flees. And the wolf snatches the sheep and scatters them. (13) “Now the hireling flees because he is a hireling and is not concerned about the sheep. (14) “I am the good shepherd.¹ And I know Mine, and Mine know Me, (15) even as the Father knows Me, and I know the Father. And I lay down My life for the sheep. (16) “And other sheep I have which are not of this fold – I have to bring them as well, and they shall hear My voice, and there shall be one flock, one shepherd.(17) “Because of this the Father loves Me, because I lay down My life, in order to receive it again. (18) “No one takes it from Me, but I lay it down of Myself. I have authority to lay it down, and I have authority to receive it again. This command I have received from My Father.”