

39:1 At that time Merodach-Baladan, the son of Baladan, melech of Bavel, sent letters and a present to Hizqiyahu: for he had heard that he had been sick, and had recovered.

Merodach-baladan's interest in Hezekiah's recovery might have been political, seeking alliances against the Assyrian threat.

Hezekiah, perhaps flattered by the attention, displays the treasures of his house to the envoys. Isaiah then delivers a prophecy foreseeing Babylonian exile as a consequence of Hezekiah's actions.

39:1 At that time Merodach-Baladan, the son of Baladan, melech of Bavel, sent letters and a present to Hizqiyahu: for he had heard that he had been sick, and had recovered. 2 And Hizqiyahu was glad because of them, and in turn he showed them the bayit of his precious things, the silver, and the gold, and the spices, and the precious ointment, and all the bayit of his armor, and all that was found in his treasures: there was nothing in his bayit, nor in all his dominion, that Hizqiyahu did not show them.

Three words within the text of Isaiah 39:2,

בַּיִת (Bayit) - House: the house or dwelling place, symbolizing one's private domain. In the context of the teaching, it emphasizes the importance of keeping personal matters within the confines of one's home or private space.

כֶּסֶף (Kesef) - Silver: wealth and material possessions, emphasizing the need to guard and keep private the valuable assets one possesses, especially in dealings with foreign powers.

מַרְמָס (Marmas) - Armor: a defensive and protective measures. In the context of the teaching, it suggests the importance of safeguarding one's defenses and vulnerabilities, not exposing them to external entities like Merodach-baladan.

So right here in v2. these three words collectively highlight the theme of maintaining privacy, protecting personal assets, and being cautious about what is revealed to the public or external powers. The lesson here is discretion in both personal and political matters to avoid potential negative consequences.

The Danger of Worldly Pleasures:

Hezekiah's willingness to display the treasures of his kingdom reveals his vulnerability to the allure of worldly pleasures.

3 Then came Yeshayahu the navi to melech Hizqiyahu, and said to him, What did those men say? And from where did they come? And Hizqiyahu said, They have come from a far country to me, even from Bavel. 4 Then he said, What have they seen in your bayit? And Hizqiyahu answered, All that is in my bayit have they seen: there is nothing among my treasures that I have not shown them.

Hezekiah's decision to showcase his wealth without seeking divine counsel highlights the tension between temporal and eternal wisdom.

5 Then said Yeshayahu to Hizqiyahu, Hear the word of vuvh tzevaoth: 6 See, the days come, that all that is in your bayit, and that which your ahvot have laid up in store until this day, shall be carried to Bavel: nothing shall be left, says vuvh. 7 And of your sons that shall come from you, whom you shall bring forth, shall they take away; and they shall be officers in the palace of the melech of Bavel. 8 Then said Hizqiyahu to Yeshayahu, Tov is the word of vuvh which you have spoken. He said moreover, For there shall be shalom and emet in my days.

Isaiah's prophecy about Babylonian exile emphasizes the accountability of public actions. Our choices have consequences and the text emphasizes the importance of spiritual discernment in dealing with Babylon.

Hezekiah's response to Isaiah's prophecy reveals a humility in the face of judgment. The spiritual lesson is a reminder of the value of humility, especially in times of prosperity.

Isaiah 39 serves as a mirror reflecting the intricate interplay between the political, personal, public and private dimensions of human life.

In Isaiah 39, the encounter between King Hezekiah and the envoys of Babylon can be metaphorically likened to the dichotomy of public vs private life in our modern society.

1. Public Engagement - Displaying Treasures:
2. The Cost of Public Participation - Mark of the Beast:
3. Private Life - Keeping Secrets:
4. Operating Through Entities - Goal of Ownership and Control
5. Privacy in Public Transactions - Off the Public Record:

The idea is to be minimizing public disclosures, avoiding government forms, and refraining from self-confession invitations, promote a more guarded approach to personal information and disclosure.

Isaiah 39 then becomes a metaphorical narrative addressing the delicate balance between public and private life.

The text to me is a warning to modern day concerns about personal autonomy, privacy, and the potential costs of participating in public systems.

1. 401K
2. Roth IRA

3. A Bank account in a US jurisdiction
4. Investment accounts in a US jurisdiction
5. Tax assessment
6. Will
7. Statutory trusts

What do all these seven things have in common: you must have Merodach-baladan's number to participate in the game: What's the game?

Show Merodach-baladan and tell all to Merodach-baladan! How by rolling the dice and filling out his simple form under penalty of perjury.

Strategic decision-making, mindfulness in public participation, and a discerning use of entities will contribute to a more empowered and secure way of living in the days we live and the days to come...and it might just prevent you and your descendants being plundered and taken into captivity.

4 rules to the game:

1. There is NO money - *due to the removal of Constitutional money in 1933 - negotiable instruments serve as a lawful substitute for money according to their own rules - the UCC?*
2. Public and Private do not mix
3. Do not participate in a public controversy
4. Stay in honor at all costs

6 See, the days come, that all that is in your bayit, and that which your ahvot have laid up in store until this day, shall be carried to Bavel: nothing shall be left,

When....Rev. 18 then...when...then....For in one hour so great riches is come to nought. And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off, And cried when they saw the smoke of her burning, saying, What city is like unto this great city! And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas, that great city, wherein

were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate.