

Triennial Torah Study – 1st Year 19/02/2011



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This week's Triennial Torah reading can be found at:

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

Ex 1	1 Kings 3-4	Ps 105	Luke 14:12 – 15:32
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Exodus 1

We have been reading Genesis since we started at Aviv in 2010 and finally now we begin to read Exodus and it is just before and leading up to the Passover season. On top of all this, this week's Psalms also matches with the exodus season. I once again love how this is all working out, by us doing the 3 ½ year Torah study in accordance with the Sabbatical cycle.

Here is Exodus 1 we are brought up to speed about what has happened since the life of Joseph and his brothers in Genesis. And it is not long into Exodus before we learn of the fear that the Egyptian had of the Israelites.

But it wasn't some future war that the Egyptians had to fear, but it was the war that was beginning in their hearts. As we read this book of Exodus the main theme for me will be to watch Pharaoh's heart as it gets harder and harder. We now know the leading cause to his hard hearted nature; Fear.

The Egyptians began to fear the very people who had helped their land prosper; and in that fear, they were afraid of what would happen to them if Israel remained in their land.

And they were also afraid of what would happen to themselves, if Israel left.

The Egyptians are afraid of both of their suggested options.

And if these are the only kinds of options we see for ourselves, we have already lost the war before it really begins.

The only way we can get ourselves into this kind of situation, which contains no positive options, is if Yehovah is not part of our decision-making process. Later when Moses is at the Red Sea the Israelites saw no options in how they would escape. They had not considered what Yehovah was going to do for them. It is the same for us today. Do we include Yehovah in our daily decisions?

In the rest of this chapter we read about the midwives. What would you do in this situation? Would you comply with the state orders or would you lie to the state? When the midwives chose to fear Yehovah they were blessed for it.

Recently a number of nations have spoken out against Israel and they have reaped many disasters. Canada has spoken out in favour of Israel and throughout this recession our economy has been fair. I cannot help but wonder if the two are related.

Each of us has a job to do in standing up for Torah where ever we are in whatever state we are in. When we do Yehovah has promised to bless those who bless you and to curse those who curse you. How will history record the light that has come from you? Will it be like the midwives, or will it be like the soldiers we will read about next week who throw the babies into the Nile?

1 Kings 3-4

I would now like to use Yair Davidiy to explain the chapters we are going to be reading about in Kings. I find he has a wealth of knowledge that you all need to tap into. When you see his books offered order them. You can also go to the sight to see those pictures and maps he has up.

<http://www.britam.org/Kings/1Kings3.html#Daughter>

1-Kings 3

The Daughter of Pharaoh is Wed to Solomon: Batya and Mered

[1-Kings 3:1] AND SOLOMON MADE AFFINITY WITH PHARAOH KING OF EGYPT, AND TOOK PHARAOH'S DAUGHTER, AND BROUGHT HER INTO THE CITY OF DAVID, UNTIL HE HAD MADE AN END OF BUILDING HIS OWN HOUSE, AND THE HOUSE OF THE LORD, AND THE WALL OF JERUSALEM ROUND ABOUT.

Daughters of Pharaoh played an important part in the History of Israel. A daughter of Pharaoh found Moses who had been placed in ARK OF BULRUSHES (Exodus 2:3). She recognized that the infant was one of the Children of the Hebrews and saved him, having him brought up by his own mother in the regal palace. Her name according to tradition was Batyah. The name Batyah means "Daughter of God".

She is identified with Batyah (transliterated as BITHIAH in the KJ) who was the wife of Mered.

THESE ARE THE SONS OF BITHIAH THE DAUGHTER OF PHARAOH, WHICH MERED TOOK [1-Chronicles 4:18].

Mered according to tradition was another name for Caleb from the Tribe of Judah.

In Jewish legends the daughter of Pharaoh whom Solomon married is sometimes also referred to as Batya.

Nial who was the ancestor of part of the early kings of Ireland and Scotland according to one version married Scotta daughter of Pharaoh. Other versions says it was Goidel Glas (another of the early Gaels) who married Scotta.

Did Neal Marry Scotta Daughter of Pharaoh?

Extract from, "The Milesian Legends"

In some <http://members.aol.com/lochlan6/mlegend.htm>

Nel, the son of Feinius Farsaid, king of Scythia, went to Egypt and married Scotta, the daughter of Pharaoh. In others a later descendant also went to Egypt and married Scotta, the daughter of pharaoh. In some versions the Gaedil went from Scythia to Egypt, back to Scythia then on to Spain. In others they went from Scythia to Egypt and back to Scythia; then from Scythia to Egypt yet again before sailing to Spain. In at least one version they never went to Spain at all! In some versions the sons of King Milesius were the last to invade Ireland; in others the last invasion was led by a Simon Breach.

The Egyptian Wife of Solomon

Quite a bit has been said concerning the Daughter of Pharaoh whom Solomon married.

Wikipedia has an article about it.

This article mentions the legend (supported by Scripture) that the marriage of Solomon to the Daughter of Pharaoh was ultimately the cause of the Ten Tribes separating themselves from Judah.

Pharaoh's daughter (wife of Solomon)

[http://en.wikipedia.org/wiki/Pharaoh's daughter \(wife of Solomon\)](http://en.wikipedia.org/wiki/Pharaoh's_daughter_(wife_of_Solomon))

Extracts from Wikipedia

Pharaoh's daughter who was the wife of Solomon is a figure in Hebrew scriptures who married the king of the

United Monarchy of Israel to cement a political alliance with Egypt. Out of his vast harem, she is the only wife singled out, although she is not given a name in the texts. Her influence on Solomon is seen as the downfall of his greatness.

While there is no archaeological evidence of a marriage between an Egyptian princess and a king of united Israel, claims of one are made at several places in the Hebrew Scriptures.

1 Kings 3:1 says,

“And Solomon became allied to Pharaoh king of Egypt by marriage, and took Pharaoh’s daughter, and brought her into the city of David, until he had made an end of building his own house, and the house of the Lord, and the wall of Jerusalem round about.”

The fact that Pharaoh’s daughter has been singled out in the accounts of Solomon is significant as similar treatment is not given to his “seven hundred wives, princesses, and three hundred concubines” (1 Kings 11:3). Some scholars believe this unique example was because this marriage in particular “demonstrates the wealth and power of the Hebrew monarchy, for Pharaoh’s daughters did not ordinarily marry outside of their own family, and perhaps indicates the weakness of the Egyptian kingdom at this time.”[1] Another scholar points out that marrying Pharaoh’s daughter is significant in light of the story of Exodus, “A descendant of former Egyptian slaves now became Pharaoh’s son-in-law”. [2] Most scholars believe the alliance was a result of the reputation of Solomon’s father, “Under David, Israel had become a factor to be reckoned with in Eastern politics, and the Pharaoh found it prudent to secure its friendship.”[3] The marriage alliance is seen by scholars as the reason for the reported increase in trade with Egypt at 1 Kings 10:28-29.[1]

City of Gezer as dowry

Location of city of Gezer (to the west of Judah).

The Hebrew scriptures relate that the Canaanite city of Gezer had never fallen before the Israelites from Joshua to David.

Joshua 16:10 “And they drove not out the Canaanites that dwelt in Gezer; but the Canaanites dwelt in the midst of Ephraim, unto this day, and became servants to do taskwork.”

Judges 1:29 “And Ephraim drove not out the Canaanites that dwelt in Gezer; but the Canaanites dwelt in Gezer among them.”

2 Samuel 5:25 “And David did so, as the Lord commanded him, and smote the Philistines from Geba until thou come to Gezer.”

This situation changed when the Egyptian army invaded the city, ethnically cleansed the populace and Pharaoh turned it over to his daughter as a wedding gift, whereby it became the property of Israel.

1 Kings 9:16

“Pharaoh king of Egypt had gone up, and taken Gezer, and burnt it with fire, and slain the Canaanites that dwelt in the city, and given it for a portion unto his daughter, Solomon’s wife.”

1 Kings 9:17 shows that Gezer was now rebuilt and made a fortified city of Solomon.

The historian Josephus gives a similar account in his Antiquities of the Jews, Bk 8, Ch 6, Sec. 1.

According to 1 Kings 9:20-23, Solomon enslaved, “All the people that were left of the Amorites, the Hittites, the Perizzites, the Hivites, and the Jebusites” and he had members of “the children of Israel...rule over the people that wrought in the work.” The slaves produced many structures for Solomon including a palace for Pharaoh’s daughter.

The Talmud states that Pharaoh’s daughter played a role in why Jeroboam was found worthy of becoming ruler of the Northern Kingdom of Israel. At Sanhedrin 101b it says “Why did Jeroboam merit sovereignty? Because

he reprov'd Solomon. And why was he punished? Because he reprov'd him publicly. As it is written, And this was the cause that he lifted up his hand against the king: Solomon built Millo, and repaired the breaches of the city of David his father. He said thus to him: Thy father David made breaches in the wall, that Israel might come up [to Jerusalem] on the Festivals; whilst thou hast closed them, in order to exact toll for the benefit of Pharaoh's daughter..”

Rashi explains that Solomon sealed up a place that was in Jerusalem, enclosed by a low wall and was filled with dirt called the Millo (mentioned in 1 Kings 11:26-32). He did this “to build within it houses for her manservants and maidservants. Concerning this Jeroboam admonished him, saying: Your father left it open for the pilgrims, and you enclosed it to make a labor force for Pharaohs daughter. ...the Millo he did not build for any greatness, for his father had left it for the pilgrims to pitch their tents therein, but since Pharaohs daughter had gone up to her house, and the Millo was adjacent to that house, then he built up the Millo.”[5]

See also:

Pictures of Ancient Egyptians

High Places and the Tabernacle at Gibeon

[1-Kings 3:2] ONLY THE PEOPLE SACRIFICED IN HIGH PLACES, BECAUSE THERE WAS NO HOUSE BUILT UNTO THE NAME OF THE LORD, UNTIL THOSE DAYS.

HIGH PLACES. Hebrew “bamah” which can connote some type of elevation possibly man made.

Before the Temple was built there was a main place of worship centered around the Tabernacle. At first the Tabernacle was in Shiloh but the Philistines destroyed it. After that the Tabernacle was moved from one place to another. When Solomon came to rule it was in the Benjaminite city of Gibeon close to Jerusalem. When the Tabernacle had been in Shiloh (in the territory of Ephraim) it was the only place where sacrifices were permitted. After Shiloh all public sacrifices were carried out wherever the Tabernacle was located but private sacrifices were permitted elsewhere. Private sacrifices evidently required the erection of a “bamah” or high place”.

[1-Kings 3:3] AND SOLOMON LOVED THE LORD, WALKING IN THE STATUTES OF DAVID HIS FATHER: ONLY HE SACRIFICED AND BURNT INCENSE IN HIGH PLACES.

This affirmation of the piety of Solomon comes almost straight after the account of his marriage to the daughter of Pharaoh. Even though according to tradition the marriage was to have negative effects that was because of the personality of the bride and the culture she came from. There was nothing intrinsically wrong with the marriage itself.

Brit-Am is in favor of “Israelites” doing what it takes for the sake of their families and people.

We have been accused of being ambivalent on the question of inter-marriage etc and maybe we are.

Nevertheless, Brit-Am has very popular articles on Racial Types and Pictures of Ancient Hebrews.

We also have the article entitled,

“The Black Woman.

Color Prejudice Condemned by the Torah”

<http://www.britam.org/CushiteWoman.html>

This article is accessible from our front page and is quite prominently displayed.

Its message is also quite clear.

This article tells us what the Bible message is on this matter.

In addition,

Without going into details if it was not for certain “colored” individuals who helped Yair Davidiy personally and the organization Brit-Am on several occasions we would have been in serious trouble.

[1-Kings 3:4] AND THE KING WENT TO GIBEON TO SACRIFICE THERE; FOR THAT WAS THE GREAT HIGH PLACE: A THOUSAND BURNT OFFERINGS DID SOLOMON OFFER UPON THAT ALTAR.

God Appears to Solomon in a Dream

[1-Kings 3:5] IN GIBEON THE LORD APPEARED TO SOLOMON IN A DREAM BY NIGHT: AND GOD SAID, ASK WHAT I SHALL GIVE THEE.

God appeared to Solomon, the King of Israel in honor of his father David and on behalf of all Israel.

[1-Kings 3:6] AND SOLOMON SAID, THOU HAST SHEWED UNTO THY SERVANT DAVID MY FATHER GREAT MERCY, ACCORDING AS HE WALKED BEFORE THEE IN TRUTH, AND IN RIGHTEOUSNESS, AND IN UPRIGHTNESS OF HEART WITH THEE; AND THOU HAST KEPT FOR HIM THIS GREAT KINDNESS, THAT THOU HAST GIVEN HIM A SON TO SIT ON HIS THRONE, AS IT IS THIS DAY.

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THOU HAST RAVISHED MY HEART (Livavtini), MY SISTER, MY SPOUSE; THOU HAST RAVISHED MY HEART WITH ONE OF THINE EYES, WITH ONE CHAIN OF THY NECK (Song of Solomon 4:9). From this root “Lev” meaning heart and “Levav” meaning “draw the heart out” or “make to like” we get the English word “love”.

[1-Kings 3:7] AND NOW, O LORD MY GOD, THOU HAST MADE THY SERVANT KING INSTEAD OF DAVID MY FATHER: AND I AM BUT A LITTLE CHILD: I KNOW NOT HOW TO GO OUT OR COME IN.

[1-Kings 3:8] AND THY SERVANT IS IN THE MIDST OF THY PEOPLE WHICH THOU HAST CHOSEN, A GREAT PEOPLE, THAT CANNOT BE NUMBERED NOR COUNTED FOR MULTITUDE.

God chose the People of Israel. The Israelites are the chosen People. This applies to both Judah and Joseph. We should not forget this. Each section of the Israelite People has its own tasks. The task of Joseph is discussed in our works especially,

Joseph – The Israelite Destiny of America

<http://britam.org/bkjoseph.html> and

“Role to Rule. The Task of Joseph”

<http://www.britam.org/Role.html>

[1-Kings 3:9] GIVE THEREFORE THY SERVANT AN UNDERSTANDING HEART TO JUDGE THY PEOPLE, THAT I MAY DISCERN BETWEEN GOOD AND BAD: FOR WHO IS ABLE TO JUDGE THIS THY SO GREAT A PEOPLE?

[1-Kings 3:10] AND THE SPEECH PLEASSED THE LORD, THAT SOLOMON HAD ASKED THIS THING.

[1-Kings 3:11] AND GOD SAID UNTO HIM, BECAUSE THOU HAST ASKED THIS THING, AND HAST NOT ASKED FOR THYSELF LONG LIFE; NEITHER HAST ASKED RICHES FOR THYSELF, NOR HAST ASKED THE LIFE OF THINE ENEMIES; BUT HAST ASKED FOR THYSELF UNDERSTANDING TO DISCERN JUDGMENT;

[1-Kings 3:12] BEHOLD, I HAVE DONE ACCORDING TO THY WORDS: LO, I HAVE GIVEN THEE A WISE AND AN UNDERSTANDING HEART; SO THAT THERE WAS NONE LIKE THEE BEFORE THEE, NEITHER AFTER THEE SHALL ANY ARISE LIKE UNTO THEE.

[1-Kings 3:13] AND I HAVE ALSO GIVEN THEE THAT WHICH THOU HAST NOT ASKED, BOTH RICHES, AND HONOUR: SO THAT THERE SHALL NOT BE ANY AMONG THE KINGS LIKE UNTO THEE ALL THY DAYS.

[1-Kings 3:14] AND IF THOU WILT WALK IN MY WAYS, TO KEEP MY STATUTES AND MY COMMANDMENTS, AS THY FATHER DAVID DID WALK, THEN I WILL LENGTHEN THY DAYS.

[1-Kings 3:15] AND SOLOMON AWOKE; AND, BEHOLD, IT WAS A DREAM. AND HE CAME TO JERUSALEM, AND STOOD BEFORE THE ARK OF THE COVENANT OF THE LORD, AND OFFERED UP BURNT OFFERINGS, AND OFFERED PEACE OFFERINGS, AND MADE A FEAST TO ALL HIS SERVANTS.

The Judgement of Solomon

[1-Kings 3:16] THEN CAME THERE TWO WOMEN, THAT WERE HARLOTS, UNTO THE KING, AND STOOD BEFORE HIM.

HARLOTS. Hebrew “Zonot”, singular “zonah”, from the root “zoneh” to sin, err, be sexually promiscuous”. This is the source of the English word “sin”.

There is a similarly-sounding word in Hebrew “zon” meaning “to feed”. The word “zoneh” as well as meaning “prostitute” could also conceptually mean “a female seller of food” or “a female seller of lodgings”. The Commentators say that in Ancient Times female inn-keepers etc were also often prostitutes.

[1-Kings 3:17] AND THE ONE WOMAN SAID, O MY LORD, I AND THIS WOMAN DWELL IN ONE HOUSE; AND I WAS DELIVERED OF A CHILD WITH HER IN THE HOUSE.

[1-Kings 3:18] AND IT CAME TO PASS THE THIRD DAY AFTER THAT I WAS DELIVERED, THAT THIS WOMAN WAS DELIVERED ALSO: AND WE WERE TOGETHER; THERE WAS NO STRANGER WITH US IN THE HOUSE, SAVE WE TWO IN THE HOUSE.

[1-Kings 3:19] AND THIS WOMAN’S CHILD DIED IN THE NIGHT; BECAUSE SHE OVERLAID IT. The claim was that the other woman had slept with her baby beside her and accidentally smothered it.

[1-Kings 3:20] AND SHE AROSE AT MIDNIGHT, AND TOOK MY SON FROM BESIDE ME, WHILE THINE HANDMAID SLEPT, AND LAID IT IN HER BOSOM, AND LAID HER DEAD CHILD IN MY BOSOM.

[1-Kings 3:21] AND WHEN I ROSE IN THE MORNING TO GIVE MY CHILD SUCK, BEHOLD, IT WAS DEAD: BUT WHEN I HAD CONSIDERED IT IN THE MORNING, BEHOLD, IT WAS NOT MY SON, WHICH I DID BEAR.

[1-Kings 3:22] AND THE OTHER WOMAN SAID, NAY; BUT THE LIVING IS MY SON, AND THE DEAD IS THY SON. AND THIS SAID, NO; BUT THE DEAD IS THY SON, AND THE LIVING IS MY SON. THUS THEY SPAKE BEFORE THE KING.

[1-Kings 3:23] THEN SAID THE KING, THE ONE SAITH, THIS IS MY SON THAT LIVETH, AND THY SON IS THE DEAD: AND THE OTHER SAITH, NAY; BUT THY SON IS THE DEAD, AND MY SON IS THE LIVING.

[1-Kings 3:24] AND THE KING SAID, BRING ME A SWORD. AND THEY BROUGHT A SWORD BEFORE THE KING.

[1-Kings 3:25] AND THE KING SAID, DIVIDE THE LIVING CHILD IN TWO, AND GIVE HALF TO THE ONE, AND HALF TO THE OTHER.

[1-Kings 3:26] THEN SPAKE THE WOMAN WHOSE THE LIVING CHILD WAS UNTO THE KING, FOR HER BOWELS YEARNED UPON HER SON, AND SHE SAID, O MY LORD, GIVE HER THE LIVING CHILD, AND IN NO WISE SLAY IT. BUT THE OTHER SAID, LET IT BE NEITHER MINE NOR THINE, BUT DIVIDE IT.

[1-Kings 3:27] THEN THE KING ANSWERED AND SAID, GIVE HER THE LIVING CHILD, AND IN NO WISE SLAY IT: SHE IS THE MOTHER THEREOF.

If we really care for someone or something we have to be prepared if necessary to let it go on its own way or at least give up some of our own hold on it.

[1-Kings 3:28] AND ALL ISRAEL HEARD OF THE JUDGMENT WHICH THE KING HAD JUDGED; AND THEY FEARED THE KING: FOR THEY SAW THAT THE WISDOM OF GOD WAS IN HIM, TO DO JUDGMENT.

For more pictures see:

The Judgment of Solomon

<http://www.britam.org/Kings/1Kings4.html>

1-Kings 4

The 1-Kings 4

Sources used for the Commentary on this chapter:

Yehudah Kiel (“Safer Melacim”, Daat Mikra).

The Royal Administrators of Solomon

[1-Kings 4:1] SO KING SOLOMON WAS KING OVER ALL ISRAEL.

[1-Kings 4:2] AND THESE WERE THE PRINCES WHICH HE HAD; AZARIAH THE SON OF ZADOK THE PRIEST,

ZADOK had served as High Priest under David (1-Kings 1:8). AZARIAH may have been one of his sons.

Alternately Azariah has been identified with a descendants of Zadok (cf. 1-Chronicles 6:8-10 or in the Hebrew Original 6:38. Why is there a discrepancy? Does the KJ in this case follow the Greek Septuagint?). It is a principle in Scripture that the term “son of” does not always mean a direct son of but rather “descended from” more than one generation ago.

[1-Kings 4:3] ELIHOREPH AND AHIAH, THE SONS OF SHISHA, SCRIBES; JEHOSHAPHAT THE SON OF AHILUD, THE RECORDER.

SCRIBES in this case means Correspondents with near-Ministerial powers.

THE RECORDER: The equivalent of “Chief Secretary” in our terms.

[1-Kings 4:4] AND BENAIAH THE SON OF JEHOIADA WAS OVER THE HOST: AND ZADOK AND ABIATHAR WERE THE PRIESTS:

Benaiah in the time of David had been over the CHERETHITES, AND THE PELETHITES [1-Kings 1:38] who were the Royal Bodyguard and possibly of foreign origin.

[1-Kings 4:5] AND AZARIAH THE SON OF NATHAN WAS OVER THE OFFICERS: AND ZABUD THE SON OF NATHAN WAS PRINCIPAL OFFICER, AND THE KING’S FRIEND:

[1-Kings 4:6] AND AHISHAR WAS OVER THE HOUSEHOLD: AND ADONIRAM THE SON OF ABDA WAS OVER THE TRIBUTE.

The Redivision of Tribal Israel by Solomon

[1-Kings 4:7] AND SOLOMON HAD TWELVE OFFICERS OVER ALL ISRAEL, WHICH PROVIDED

VICTUALS FOR THE KING AND HIS HOUSEHOLD: EACH MAN HIS MONTH IN A YEAR MADE PROVISION.

These twelve officers parallel the twelve tribes of Israel but not exactly. Some Tribes overlap each other in these divisions while others are divided. It may be that in the course of time the relative populations of the different tribes that had always been uneven in numbers had become accentuated. Since these divisions were for the purpose of taxation and administration it makes sense that a certain departure from strict Tribal Boundaries was required in order to make the distribution more equitable.

[1-Kings 4:8] **AND THESE ARE THEIR NAMES: THE SON OF HUR, IN MOUNT EPHRAIM:**

Most of the original area of Ephraim.

[1-Kings 4:9] **THE SON OF DEKAR, IN MAKAZ, AND IN SHAALBIM, AND BETHSHEMESH, AND ELONBETHHANAN:**

This mainly entailed the original area of Dan that Dan had mostly left and moved northwards leaving it to Joseph (mainly Ephraim) to take over (Judges 1:35).

[1-Kings 4:10] **THE SON OF HESED, IN ARUBOTH; TO HIM PERTAINED SOCHOH, AND ALL THE LAND OF HEPHER:**

Portions of Ephraim, Manasseh, and Dan on the coast.

[1-Kings 4:11] **THE SON OF ABINADAB, IN ALL THE REGION OF DOR; WHICH HAD TAPHATH THE DAUGHTER OF SOLOMON TO WIFE:**

This was the coastal section of Manasseh. Dor was a very important port. People of Manasseh were later referred to as “Dorians” and confused with a Grecian people of the same name. The Dorians of Manasseh eventually moved to Tartessos of Spain and from there to Ireland and Britain. We have suggest (in “Lost Israelite Identity”) that a memory of the daughter of Solomon, “Taphath”, gave rise to the Irish tradition concerning Tea Tephi. This area may also have included elements from Zebulon and Issachar.

[1-Kings 4:12] **BAANA THE SON OF AHILUD; TO HIM PERTAINED TAANACH AND MEGIDDO, AND ALL BETHSHEAN, WHICH IS BY ZARTANAH BENEATH JEZREEL, FROM BETHSHEAN TO ABELMEHOLAH, EVEN UNTO THE PLACE THAT IS BEYOND JOKNEAM**

This region included sections of Manasseh, Issachar, and the North Galilee.

[1-Kings 4:13] **THE SON OF GEBER, IN RAMOTHGILEAD; TO HIM PERTAINED THE TOWNS OF JAIR THE SON OF MANASSEH, WHICH ARE IN GILEAD; TO HIM ALSO PERTAINED THE REGION OF ARGOB, WHICH IS IN BASHAN, THREESCORE GREAT CITIES WITH WALLS AND BRASEN BARS:**

Mainly Manasseh east of the Jordan. Geber was a very important name in Irish tradition. The Gabraige were one of the peoples of Northern Ireland extending into Scotland.

THE SON OF GEBER in the past we suggested that he was the son of **GEBER THE SON OF URI** [1-Kings 4:19] mentioned below. This is still a possibility though it is not necessary so. “Ben-Gever” in Hebrew can mean **THE SON OF GEBER**, or the “Son of a Hero”, or “A Heroic Man”.

[1-Kings 4:14] **AHINADAB THE SON OF IDDO HAD MAHANAIM:**

Gad, some of Manasseh, and possibly also part of Reuben.

[1-Kings 4:15] **AHIMAAZ WAS IN NAPHTALI; HE ALSO TOOK BASMATH THE DAUGHTER OF SOLOMON TO WIFE:**

[1-Kings 4:16] **BAANAH THE SON OF HUSHAI WAS IN ASHER AND IN ALOTH:**

The territory of Asher extended up through Lebanon and along the coast of Syria.

[1-Kings 4:17] **JEHOSHAPHAT THE SON OF PARUAH, IN ISSACHAR:**

[1-Kings 4:18] **SHIMEI THE SON OF ELAH, IN BENJAMIN:**

[1-Kings 4:19] GEBER THE SON OF URI WAS IN THE COUNTRY OF GILEAD, IN THE COUNTRY OF SIHON KING OF THE AMORITES, AND OF OG KING OF BASHAN; AND HE WAS THE ONLY OFFICER WHICH WAS IN THE LAND.

Most of Reuben. Note the recurrence of the name “Geber” (cf. 1-Kings 4:13 above) in both cases associated with areas east of the Jordan.

The Inclusion or Exclusion of Judah in the Redivision?

AND HE WAS THE ONLY OFFICER WHICH WAS IN THE LAND [1-Kings 4:19]. This is read as referring to Geber to son of Uri at the beginning of the verse.

Sometimes however in Biblical Hebrew words are doubled over.

The first word of the next verse is JUDAH[1-Kings 4:20]. In the original text of the Torah according to Nachmanides there was no punctuation and no breaks between words. It was all written in one straight line.

Instead of the phrase AND HE WAS THE ONLY OFFICER WHICH WAS IN THE LAND being attached to verse [1-Kings 4:19] it should be read (as it can be rendered in Hebrew), AND ONE OFFICER WHICH WAS IN THE LAND of JUDAH. The word Judah is doubled over and is used here as well as heading the next verse JUDAH AND ISRAEL WERE MANY?[1-Kings 4:20].

That is to say, that instead of writing,

[1-Kings 4:19] AND ONE OFFICER WHICH WAS IN THE LAND of JUDAH. JUDAH AND ISRAEL WERE MANY [1-Kings 4:20] with the word JUDAH being written twice one beside the other. It was instead written,

[1-Kings 4:19] AND ONE OFFICER WHICH WAS IN THE LAND of JUDAH AND ISRAEL WERE MANY [1-Kings 4:20] with the word JUDAH being both the end of the previous verse and the beginning of the next one.

This phenomenon according to some Commentators happens quite often in Scripture. Iben Ezra frequently mentions it and uses it to explain difficult passages.

Remember that all the divisions we have of Scripture, which letters form which words, sentences, etc, etc, are all ultimately based on the Oral Tradition.

Every now and again “Purists” (who often do not know Hebrew or know it only partially) come along and say we have to get back to the written text and throw out all the oral traditions. The Problem however is that without the Oral Tradition we would not even know what the Written text said. It would all be nothing more than a jumble of incoherent letters.

[1-Kings 4:20] JUDAH AND ISRAEL WERE MANY, AS THE SAND WHICH IS BY THE SEA IN MULTITUDE, EATING AND DRINKING, AND MAKING MERRY.

The Twelve Tribes of Israel were all included in the above divisions.

According to the above interpretation (based on that of Yehudah Kiel) Judah was also included and had an appointee over them of their own.

There are some modern (Jewish and non-Jewish) Commentators who are not aware of this interpretation or reject it. They claim that Solomon hset Governors who were also de facto tax collectors over all the other Tribes but Judah he left alone apparently ruling it himself. This claimed mark of favoritism, they say, was one of the reasons the other Tribes later separated themselves from Judah and set up their own kingdom. Anything is possible but in order to accept something like this we would need more evidence and a more explicit mention by Scripture which incidentally does not hesitate to reveal the shortcomings of any of its “heroes”.

The Extent of Solomon’s Kingdom

[1-Kings 4:21][5:1] AND SOLOMON REIGNED OVER ALL KINGDOMS FROM THE RIVER UNTO THE LAND OF THE PHILISTINES, AND UNTO THE BORDER OF EGYPT: THEY BROUGHT PRESENTS,

AND SERVED SOLOMON ALL THE DAYS OF HIS LIFE.

[In modern versions of the Hebrew Bible this begins chapter five but in the KJ it continues chapter four] See the Maps below of the borders of Greater Israel in Biblical Times for an idea as to the extent of the Kingdom of Solomon. His actual sphere of influence extended well beyond these regions.

Provisions for Solomon's Court

[1-Kings 4:22] AND SOLOMON'S PROVISION FOR ONE DAY WAS THIRTY MEASURES OF FINE FLOUR, AND THREESCORE MEASURES OF MEAL,

[1-Kings 4:23] TEN FAT OXEN, AND TWENTY OXEN OUT OF THE PASTURES, AND AN HUNDRED SHEEP, BESIDE HARTS, AND ROEBUCKS, AND FALLOWDEER, AND FATTED FOWL.

Running the Kingdom

[1-Kings 4:24] FOR HE HAD DOMINION OVER ALL THE REGION ON THIS SIDE THE RIVER, FROM TIPHSAH EVEN TO AZZAH, OVER ALL THE KINGS ON THIS SIDE THE RIVER: AND HE HAD PEACE ON ALL SIDES ROUND ABOUT HIM.

THE RIVER: This is the Euphrates River.

[1-Kings 4:25] AND JUDAH AND ISRAEL DWELT SAFELY, EVERY MAN UNDER HIS VINE AND UNDER HIS FIG TREE, FROM DAN EVEN TO BEERSHEBA, ALL THE DAYS OF SOLOMON.

DAN and Beersheba were the names of Provinces as well as being townships within those Provinces.

[1-Kings 4:26] AND SOLOMON HAD FORTY THOUSAND STALLS OF HORSES FOR HIS CHARIOTS, AND TWELVE THOUSAND HORSEMEN.

Here it says that Solomon had 40,000 stables whereas in 2-Chronicles it says he had only 4,000.

AND SOLOMON HAD FOUR THOUSAND STALLS FOR HORSES AND CHARIOTS, AND TWELVE THOUSAND HORSEMEN; WHOM HE BESTOWED IN THE CHARIOT CITIES, AND WITH THE KING AT JERUSALEM [2-Chronicles 9:25].

Different explanations have been given for this discrepancy. One says (quoted in Daat Mikra) that he had 4,000 in Jerusalem and many more scattered throughout his kingdom. Another explanation says that the different verses were referring to different periods in his reign.

HORSEMEN. Hebrew "parashim" which does mean horsemen or "cavalry" in Modern Hebrew. Daat Mikra claims (based on a comparison with Arabic) that the word may also mean just "horses".

Cf. Josephus

The Antiquities of the Jews

Book VIII

CHAPTER 1.s.4

4. The king had also other rulers, who were over the land of Syria and of the Philistines, which reached from the river Euphrates to Egypt, and these collected his tributes of the nations. Now these contributed to the king's table, and to his supper every day (3) thirty cori of fine flour, and sixty of meal; as also ten fat oxen, and twenty oxen out of the pastures, and a hundred fat lambs; all these were besides what were taken by hunting harts and buffaloes, and birds and fishes, which were brought to the king by foreigners day by day. Solomon had also so great a number of chariots, that the stalls of his horses for those chariots were forty thousand; and besides these he had twelve thousand horsemen, the one half of which waited upon the king in Jerusalem, and the rest were dispersed abroad, and dwelt in the royal villages; but the same officer who provided for the king's expenses supplied also the fodder for the horses, and still carried it to the place where the king abode at that time.

[1-Kings 4:27] AND THOSE OFFICERS PROVIDED VICTUAL FOR KING SOLOMON, AND FOR ALL THAT CAME UNTO KING SOLOMON'S TABLE, EVERY MAN IN HIS MONTH: THEY LACKED NOTHING.

THOSE OFFICERS i.e. the Governors of the 12 different administrative districts listed above.

[1-Kings 4:28] BARLEY ALSO AND STRAW FOR THE HORSES AND DROMEDARIES BROUGHT THEY UNTO THE PLACE WHERE THE OFFICERS WERE, EVERY MAN ACCORDING TO HIS CHARGE.

DROMEDARIES. A dromedary is a one-humped camel as distinct from the Bactrian camel of Central Asia which has two humps. The Hebrew word here is "haRechesh" which usually means "acquirement, property, purchase". Daat Mikra says it means here "swift horses".

Metsudat Zion says it means a type of beast that runs swiftly and refers to Esther 8:10 where again the KJ translates it as "dromedaries". Radak (Kimchi) quotes an opinion that it means Mules. A mule is the offspring of a male donkey and a female horse.

In Ancient Times there were other horse-like creatures in existence that have since become extinct.

Remains of these beings are sometimes found in archaeological remains and are referred to as "equids".

See:

"Brit-Am Now"-314

#3. Excavations at Tartessos

<http://britam.org/now/now314.html>

This article discusses finds from Tartessus in Spain which in the Bible is referred to as "Tarshish" and as we shall see was also connected with King Solomon.

Amongst the finds were those of some kind of "equid".

"Surprisingly, we have also found skeletons of what at first appeared to be horses or donkeys.

Later analysis showed that these were the bones of a now-extinct equid not known anywhere else in the world one smaller than a horse but taller than a donkey or a pony."

Remains of thirty of these creatures were found in the described excavation.

Elsewhere we have suggested that the Biblical word "padar" translated as "mule" or "ass" also refers to a type of equid.

The Wisdom of Solomon and his Communication with the Creation

[1-Kings 4:29] AND GOD GAVE SOLOMON WISDOM AND UNDERSTANDING EXCEEDING MUCH, AND LARGENESS OF HEART, EVEN AS THE SAND THAT IS ON THE SEA SHORE.

[1-Kings 4:30] AND SOLOMON'S WISDOM EXCELLED THE WISDOM OF ALL THE CHILDREN OF THE EAST COUNTRY, AND ALL THE WISDOM OF EGYPT.

[1-Kings 4:31] FOR HE WAS WISER THAN ALL MEN; THAN ETHAN THE EZRAHITE, AND HEMAN, AND CHALCOL, AND DARDA, THE SONS OF MAHOL: AND HIS FAME WAS IN ALL NATIONS ROUND ABOUT.

The above names are also found given as the sons of Zerah son of Judah.

AND THE SONS OF ZERAH; ZIMRI, AND ETHAN, AND HEMAN, AND CALCOL, AND DARA: FIVE OF THEM IN ALL [1-Chronicles 2:6].

The Sages said that these sons of Zerah were indeed referred to here and that they were very wise and Prophesied amongst the Children of Israel while they were still in Egypt.

THE SONS OF MAHOL. In Hebrew this expression “Beni Mahol” could be translated to mean (as indicated by Daat Mikra) “Setters to Rhyme” i.e. they set their wisdom to rhyming stanzas to be chanted in popular assemblies or by workers in the fields.

[1-Kings 4:32] AND HE SPAKE THREE THOUSAND PROVERBS: AND HIS SONGS WERE A THOUSAND AND FIVE.

[1-Kings 4:33] AND HE SPAKE OF TREES, FROM THE CEDAR TREE THAT IS IN LEBANON EVEN UNTO THE HYSSOP THAT SPRINGETH OUT OF THE WALL: HE SPAKE ALSO OF BEASTS, AND OF FOWL, AND OF CREEPING THINGS, AND OF FISHES.

Solomon acquired great knowledge of botany and biology. We see from this that the search for knowledge amongst the Ancient Hebrews was highly respected.. They who fear God and believe in the Bible should be well informed also in secular matters.

HE SPAKE ALSO OF. Hebrew “al” which can mean “to”. The Sages interpreted this to mean not that he spoke of them but that he spoke “to them”, i.e. he could communicate with them. This is not so far-fetched as it sounds. People who live in the wilds, etc, sometimes develop a certain ability to interrelate with animals.

[1-Kings 4:34] AND THERE CAME OF ALL PEOPLE TO HEAR THE WISDOM OF SOLOMON, FROM ALL KINGS OF THE EARTH, WHICH HAD HEARD OF HIS WISDOM.

Knowledge is power. The wisdom of Solomon sanctified the Almighty in the eyes of others. There were periods in Ancient Times when a respect for the God of Israel and the Laws of Israel spread to other nations.

Psalms 105

[http://www.ucg.org/bible-commentary/Psalms/105\)-Praise-and-thanks-for-God's-past-care-for-and-deliverance-of-His-covenant-people/default.aspx](http://www.ucg.org/bible-commentary/Psalms/105)-Praise-and-thanks-for-God's-past-care-for-and-deliverance-of-His-covenant-people/default.aspx)

“He Remembers His Covenant Forever” (Psalm 105)

Psalm 105 continues from the past two psalms on the theme of praising and thanking God for His benefits—in this case, for His special care and provision for Israel in fulfillment of His promises. We earlier read Psalm 105 in conjunction with David’s bringing the Ark of the Covenant to Jerusalem—for the first 15 verses of the psalm are taken from the first part of David’s song composed for that occasion (1 Chronicles 16:4-36). We more recently read Psalm 96, which is taken from the second part of that psalm in 1 Chronicles. (See the Bible Reading Program comments on 1 Chronicles 16:4-36; Psalm 105:1-15; 96; 106:1, 47-48 and on Psalm 105:16-45; 1 Chronicles 16:37-43; 2 Samuel 6:20-23.)

Just as the same doxology or praise expression “Bless the LORD, O my soul!” appears at the beginning and end of both Psalms 103 and 104, it seems likely that another doxology, “Praise the LORD!” (Hebrew Hallelujah) is found at the beginning and end of Psalms 105 and 106—the last two psalms of Book IV in the Psalter. It appears that the doxology “Praise the LORD!” at the end of Psalm 104 should actually begin Psalm 105—as it does in the Septuagint—prefixed to the statement from 2 Chronicles 16:1: “Oh, give thanks to the LORD!” (Psalm 105:1). Again, observe that the same doxology ends Psalm 105 and that it has been prefixed to the excerpt from 1 Chronicles 16:34 in Psalm 106:1 (and also affixed to the adaptation of 2 Chronicles 16:35-36 in Psalm 106:47-48).

Psalm 105:1-15 follows the source material from David in 1 Chronicles by instructing others to thank God, to seek Him and call on Him and to proclaim His wondrous deeds to others—one important way being through psalms such as this one. Minor changes may be noted from the source material. For instance, Psalm 105:6 refers to the Israelites (“children of Jacob”) as the “seed of Abraham His servant” rather than “seed of Israel His servant” (see 1 Chronicles 16:13)—perhaps to emphasize the covenant with Abraham mentioned a few verses

later. Both descriptions are of course true. The progression of patriarchs (Abraham, Isaac and Jacob/Israel) appears in 1 Chronicles 16:16-17 and Psalm 105:9-10. In the entire book of Psalms the name Jacob occurs 34 times while Abraham is mentioned by name in only Psalm 105 (verses 6, 9, 42) and 47:9—and Isaac is recalled by name in Psalm 105:9 only.

In 1 Chronicles 16, David had emphasized the theme of remembering—for the Israelites to remember God’s marvelous works and judgments (verse 12) and to remember the covenant He made with the patriarchs to give their descendants the land of Canaan (verses 15-19). The first reference (verse 12) is repeated in Psalm 105 verbatim (verse 5). Yet in the second reference, rather than calling for the audience to “remember His covenant forever” (1 Chronicles 16:15), Psalm 105 says that “He remembers His covenant forever” (verse 8). The change here would seem to stress that even if the people don’t remember, God does. This further demonstrates, in line with other psalms of this section, God’s benefits—here being His eternal faithfulness. The same theme of remembering is built on later in verse 42, where God’s faithfulness is again demonstrated.

David’s words in 1 Chronicles 16:20-22, repeated in Psalm 105:13-15, are a further reference to the patriarchs. God had promised them the land of Canaan as an inheritance when their households were few in number and they were actually strangers in the land, which was for the most part out of their control (verses 11-12). Though not immediately giving them this homeland, God preserved them from harm in the meantime as they traveled as nomads from nation to nation and kingdom to kingdom (verses 13-14). Regarding his rebuking of kings for their sakes, telling these rulers not to hurt His anointed ones (verse 15)—here synonymous with His prophets (same verse)—note two examples in the life of Abraham (see 12:10-20; 20:1-17). In the latter instance, God told Abimelech (the Philistine king of Gerar) that Abraham was a prophet (verse 7). Other stories in Genesis show that God continued to oversee the lives of Isaac and Jacob, protecting them from those who would have harmed them.

We then move into the latter part of Psalm 105, which was not taken from David’s earlier composition in 1 Chronicles 16. The author of this latter section is unknown. It could have been David or, just as easily, anyone else from his time up to that of Ezra more than five centuries later. This section follows on from God’s promise to give the land of Canaan to Israel by telling the story of what led up to their eventual inheritance (verses 16-45).

The psalmist picks up the Genesis account with the story of Joseph, who was sold by his brothers into slavery and ended up the ruler of all Egypt under its pharaoh. While in prison, Joseph, with God’s inspiration, accurately interpreted the divinely induced dreams of the pharaoh’s baker and butler—eventually securing his release. This is evidently what is referred to in Psalm 105:18-19, which the NIV translates as saying that Joseph was imprisoned “till what he foretold came to pass, till the word of the LORD proved him true.” Joseph then interpreted dreams of the pharaoh to mean that a period of plenty would be followed by a period of famine—and the pharaoh appointed Joseph as his vizier or prime minister to oversee the storing up of provisions for the famine.

This eventually served to provide during the time of famine for Joseph’s father Israel or Jacob and the rest of his family—who came down to settle in Egypt. Verse 16 declares the destruction of provision and resultant famine to be the work of God. And verse 17 further declares Joseph being sent as a slave to Egypt to be by God’s design—so as to provide for His people. This is just what Joseph himself acknowledged in assuring His brothers that He would not take vengeance on them: “You meant evil against me; but God meant it for good, in order to bring it about as it is this day, to save many people alive. Now therefore, do not be afraid; I will provide for you and your little ones” (Genesis 50:20-21).

Note, incidentally, that Egypt is referred to here as the “land of Ham” (Psalms 105:23, 27; 106:22; compare 78:51). Ham was one of the three sons of Noah, and from him sprang Mizraim or the Egyptians (Genesis 10:1, 6). The H in “Ham” was pronounced as a heavily aspirated or “coughed” K—so that the name could be written as Khem (as the Moffatt Translation renders the word in Psalms 105 and 106). Khem (sometimes spelled Chem) was in fact the ancient name for Egypt, written in hieroglyphic script as KM, the name denoting “black” or “hot” (in the sense of “burnt.”). The “black” meaning here is often understood to refer to the darkened fertile soil along the length of the Nile. But the name Khem could just as well derive from the name Ham, which has the same meaning, or be a reference to Ham’s dark-skinned descendants.

Jacob’s family grew and prospered in Egypt until God turned the hearts of the Egyptians “to hate His people...and deal craftily with His servants” (Psalm 105:25). At no time does the psalmist question why this long history of intrigue and reversal was necessary for giving the Promised Land to Abraham’s descendants. He trusts God. The Lord’s performance of spectacular miracles during the Exodus period that comes next in the story flow was critical for Israel’s remembering (see Deuteronomy 15:15).

In introducing the Exodus, the psalmist mentions God sending Moses and Aaron to perform signs and wonders (Psalm 105:26-27; compare Exodus 4; 7:8-13). He then follows with a description of the plagues with which God struck Egypt (Psalm 105:26-36; compare Exodus 7:14-12:30). The psalmist begins with the plague of darkness (Psalm 105:28a), which was actually the ninth of the 10 plagues. It may be that he was using this to metaphorically represent all the plagues as a dark time of affliction for Egypt. And this could have been intended as a play on words—the sending of darkness or blackness on the “Black Land” (as “land of Ham” in the previous verse could mean).

The second part of verse 28 has caused much difficulty in interpretation. The NKJV has: “And they did not rebel against His word.” Some take the “they” as “these”—referring to the plagues that follow in the next few verses, meaning that these (in a personified sense) did not veer from accomplishing what God sent them to do. Others take the “they” of verse 28 to be the same “they” of verse 27, that is, Moses and Aaron (verse 26), which would mean they did not go astray from fulfilling the signs God gave them to perform. Others take “they” in verse 28 to refer to the “them” of verse 25, among whom signs were performed—though it is not clear whether this refers to the Israelites or the Egyptians (see verses 24-25). If the Israelites, verse 28 would mean that they did not go against doing what God commanded them at this time—i.e., keeping the Passover, etc.

However, the “they” in verse 28 is usually understood to refer to the Egyptians, as “their” in the next verse clearly refers to them. Yet how did the Egyptians “not rebel against [God’s] word” when they were punished for defying God’s command to release His people? Some Bible versions try to fix this problem by dropping the word “not” before “rebel”—meaning that the Egyptians did rebel. However, the Hebrew word for “not”—lo—is clearly present here. The NIV and Jewish Publication Society Tanakh more reasonably solve the problem by interpreting the words as a rhetorical question: “...for had they not rebelled against his words?” Another possibility is that the statement here speaks of the end result of all the plagues—that the darkness of the plagues in the previous clause broke the Egyptians so that they no longer rebelled against His order to release His people. Finally, it may be that the statement simply means that at all points the Egyptians did not withstand His word (to any effect)—as they could not.

The psalm then reiterates the various plagues in generally the same order as the book of Exodus except for switching flies and lice and skipping over the fifth plague of livestock deaths and the sixth plague of boils (and, as already mentioned, for having darkness first as a summary rather than in its actual next-to-last position). The psalm, we must remember, is written as poetry and makes no claim to giving the historical order. The present wording may simply have better fit the musical composition.

Following the description of Egypt's punishment, we then again see God's provision and benefits for His people. Psalm 105:37 mentions the Israelites departing enriched with silver and gold. Where the same verse says that there was "none feeble" among them, J.P. Green's Literal Translation says that "not one was stumbling." The NIV says "no one faltered" (compare JPS Tanakh). Thus, God took such excellent care of His people that everyone made it. Verse 39 describes His pillar of cloud and fire, which shaded the people from the desert sun during the day and gave them light to see at night. And during their travel through the desert He miraculously fed them with quail, manna and water (verses 40-41)—the word "satisfied" here recalling the listing of God's benefits in Psalm 103:5.

God performed all of this because ("for") "He remembered His holy promise" to Abraham (Psalm 105:42). Joyfully and gladly, God gave the land to "His chosen ones," Abraham's descendants. They inherited a land already developed by the labor of the Canaanites, so they could immediately enjoy its produce and benefits. Yet all this required a proper heartfelt response of gratitude (as the psalm begins) and the honoring of God through obedience. "He gave them the lands...that they might observe His statutes and keep his laws" (verse 45).

God remembered His covenant and promises and stuck to them—and the people needed to do the same. Moreover, these wonderful laws, as God's greatest benefits to Israel, gave the people far more freedom than their physical deliverance from Egypt. Far more than land and populace in the land of Canaan, obedience to God's laws would make them a truly great nation, as God had also promised Abraham (compare Genesis 12:1-3; Deuteronomy 4:6-8). This promise is yet to be completely fulfilled when Israel at last comes to properly understand all this and fully submits to God's ways in the Kingdom of God.

Psalm 105 makes it clear that God is in charge of history—and guides its outcome for the benefit of His people. As we will see, the next psalm continues the theme of God remembering His people for their great benefit (compare 106:4-5). As we reflect on these psalms, may we all join in our thoughts in the expression that opens and closes them: Hallelujah or "Praise the LORD!"

Luke 14:12 – 15:32

There has been so much going this week that I have had trouble writing about this one section in our current Torah Study. I have been very busy.

The great feast that this is talking about is the Feast of Tabernacles or in other words the Wedding supper which is what this section of Luke 14 is all about.

But Yeshua not only talks about this here, it is also spoken of in Mathew 22, and is an invitation by all of Israel to come home to take part in the wedding supper. Most of them do not come and in fact they turn on those who bring this message and kill them.

We read in Mathew 25 of the 10 virgins who wait for the bride groom to come and 5 of them do not have lamps nor their vessels filled with oil. And when the call comes they find out they do not have enough of the Holy Spirit to last.

Luke then goes on to tell us to count the cost of obeying. Many of us never do and are so excited to just come. It is later that we find out how much our families and relatives and those we love, it is later when we find out how much they hate us.

I have been busy this week. I have had three Radio interviews back to back and preparing for them also takes some time. On top of this I have been gearing up for the ad campaign and running ads on FB showing how the current Egyptian crisis is leading up to these end times. My family hates me for this and is extremely ashamed of me. My wife once again has said we are going to split up because of what I am doing.

And here in Luke 14:26 we are warned how hard this way of life and striving to be at this wedding supper is going to be. We have to be willing to give up all things. And some of us if not many of us will be called upon to do exactly this. It is very hard.

What is it that is holding you back from obeying and from doing our Fathers will? These are the weeds, the tares that hinder your growth as a stock of wheat.

We are then told how much the Father is going to rejoice over us in the story of the prodigal son when we return to him. It does not say that the Father found the son waiting for him to come and rescue him. No the son had to return and the Father was waiting and so excited when the son came.

You too brethren must go back to our ancestral lands of Israel. We must return. We cannot let the things that have ensnared us keep us in our present Diaspora. We cannot sit here and think how good it is, because as I have been shouting out to you it is all about to change. Begin to think how you can go back and begin to plan it. Pray about it and then pray some more. Read all of the chapters I have referred to here, in this one little study. We are to go home to our Father.