

By Joseph F. Dumond

This week's Triennial Torah reading can be found at:
<https://sightedmoon.com/files/TriennialCycleBeginningAviv.pdf>

Gen 20	Judges 16-17	Ps 41-44	Mat 25
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Gen 20

With the opening lines of chapter 20 we are given a prophecy of Abraham and Sarah. When you read your bible always remember that every time Israel interacts with Egypt or Babylon it is prophetic to our day and time, if we will just consider it.

Here Israel is represented by Sarah. Abimelech is Satan.

Here we are shown that Satan will take Israel one day in the future.

You will also note in verse 4 that the people of Gerar are righteous. Even though Abraham feared them for his life as we are told in verse 11. And last week we covered hospitality and the week before as well and now we see how a lack of hospitality by Abimelech who takes this strangers sister to be his wife, causing Abraham uncertainty about Abimelech's intentions about hospitality almost leads to disaster.

Now Gerar is in the plains south of Gaza from what I have learned, although it is not known for sure.

Once again we read about how Sarah and Abraham planned to tell a little lie and how it got them in trouble. They did the same thing when they went to Egypt back in chapter 13. But also you need to remember that Sarah is now 90 years old. 90 and she is still attracting the attention of those who see her. The first time they lied down in Egypt Sarah was 69 and she was turning heads.

Learn more about Sarah at <http://www.biblestudy.org/question/why-was-abraham-afraid-of-being-killed-in-egypt.html>

Every reference to these verses, both Biblical and secular, speak of Sarah's beauty in highly favorable terms. One such reference comes from The Dead Sea Scrolls: A New Translation by Michael Wise, Martin Abegg, Jr., & Edward Cook:

“Found in scroll 1QapGen (Apocryphon of Genesis) it is noted that Abraham has a dream while in Egypt and then relates it and interprets it to Sarah. He tells her that councilors and advisors will come from Pharaoh and try to take her by force.

“After Pharaoh's advisors return to him, one named Hyrcanos describes Sarah's beauty in poetic form: ‘Col. 21 [...] how splen[did] and how beautiful is the aspect of her face, [And] h[ow] supple is the hair of her head. How lovely are her eyes; how pleasant her nose and all the radiance of her face [...] How shapely is her breast, how gorgeous all her fairness! Her arms, how comely! Her hands, how perfect — How lovely

is every aspect of her hands! How exquisite are her palms, how long and delicate all her fingers! Her feet, how attractive! How perfect are her thighs! Neither virgins nor brides entering the bridal chamber exceed her charms. Over all women is her beauty supreme, her loveliness far above them all. Yet with all this comeliness, she possesses great wisdom, and all that she has is beautiful.’ ”

[Notice this man is describing her thighs and face and arms and feet. Sarah is not covered in bulky middle eastern garb or a berka. He is able to make out her features and he finds them most attractive at 69.]

The following is extracted from Jewish Encyclopedia.com under the subject Sarah, subtitled In Pharaoh’s Harem:

“On the journey to Egypt, Abraham hid his wife in a chest in order that no one might see her. At the frontier the chest had to pass through the hands of certain officials, who insisted on examining its contents in order to determine the amount of duty payable. When it was opened a bright light proceeded from Sarah’s beauty. Every one of the officials wished to obtain possession, each offering a higher sum than his rival . . .” (Gen. R. xl. 6; ‘Sefer ha- Yashar, ‘ Section “Lek Leka”).

Later, the book of Genesis records the account of Abraham and Abimelech (Genesis 20:1-7) where once again Sarah is highly desired by Abimelech because of her beauty.

Both stories emphasize Sarah’s unusual position in God’s plan and intent that she become the mother of Isaac at age 90 and grandmother of Israel. She is highly esteemed among Christians and Jews, who consider her one of the four Biblical matriarchs (Sarah, Rebecca, Leah and Rachel). Truly Sarah was beautiful not only in looks but also in character.

Written by: Tommy West

In verse 7 we are told that Abraham was a prophet. My question to each of you is to tell someone all the prophecies that Abraham made if you can. If you cannot then you need to read the book The Prophecies of Abraham which you can order at https://sightedmoon.com/sightedmoon_2015/?page_id=601

From Wiki we learn of the phrase covering of the eyes.

http://en.wikipedia.org/wiki/Covering_of_the_eyes

The phrase “covering of eyes” is found in Genesis 20:16. It is translated literally in Young’s Literal Translation. The King James Version inserts the definite article “the”, absent in the original text. Almost all other versions treat it as a figurative expression, and translate it according to the meaning, not the individual words.

The verse appears when king Abimelech of Gerar is speaking to Abraham and his wife Sarah whom he had taken as his wife thinking her Abraham’s sister:

?? ??, ?? ?? ?? ?? ??-?? ??-?? ?? ??, ?? ?? ?; ?? ??, ??.

The King James Version translates as follows:

“And unto Sarah he said, Behold, I have given thy brother a thousand pieces of silver: behold, he is to thee a covering of the eyes, unto all that are with thee, and with all other: thus she was reproved”

One commentator[1] has interpreted the phrase as implied advice to Sarah to conform to a supposed custom of married women, and wear a complete veil, covering the eyes as well as the rest of the face, but the phrase is generally taken to refer not to Sarah’s eyes, but to the eyes of others, and to be merely a metaphorical expression concerning vindication of Sarah (NASB, RSV), silencing criticism (GWT), allaying suspicions (NJB), righting a wrong (BBE, NLT), covering or recompensing the problem caused her (NIV, NLV, TNIV, JB), a sign of her innocence (ESV, CEV, HCSB). The final phrase in the verse, which KJV takes to mean “she was reproved”, is taken by almost all other versions to mean instead “she was vindicated”, and the word “???” , which KJV interprets as “he” (Abraham), is interpreted as “it” (the money).

Abimelech's statement to Sarah about the giving of 1000 pieces of silver is interpreted in the midrash, and sometimes elsewhere, as a curse and re-translated "... his eyes", in order to interpret it as the reason for Isaac's later blindness in his old age. Such a curse was seen as righteously carried out, since Abraham's deliberate deceit was to blame for Abimelech's innocent error, and hence its visitation on Abraham's son was considered just. More modern critical readings view it simply as an instruction to purchase a veil for Sarah, so that she would be clearly identified as being married, in which case it forms a sly reproach against her for not already wearing one.

The Jewish Encyclopedia[2] agreeing with the general view, namely that the phrase has nothing to do with a material veil, states that Abimelech wants his wrongdoing overlooked in exchange for silver in a kind of ransom (kofer-nefesh, similar to the Teutonic Weregild).

When I see this covering of the eyes I am led to the atoning sacrifice. Your sins are covered over; Kafar. So compare the two words. In genesis 20:16 the word cover is Kacah. Read the meaning of Kasah and then compare it to the meaning of the word Kaphar below. I do admit I may be stretching the linguistic rules on this one and I could be wrong, but I do see the connection to having your sins covered; Not the tradition which still prevails today of covering up the women as Abimelech was doing. Notice it was the tradition of Abimelech and not of Abraham. So I am wondering if this tradition of the Middle East veil is not from the Canaanites. As we showed you in last week's study, it is the men who are stimulated by their eyes, so covering up the thing that stimulates them or causes them to lust after a woman is one poor reason for covering a woman head to toe. By covering a woman it removes the responsibility of the man to train his eyes. But this is not what Abimelech is doing. He is paying for a perceived sin and extolling Sarah's innocence in the bed room. Nothing happened; And at the same time rebuking her for her part in the deception. The 1000 pieces of silver is a redemption price for sin even though no sin occurred.

hsk a primitive root

Transliterated Word Phonetic Spelling

Kacah kaw-saw'

Parts of Speech TWOT

Verb 1008

Definition

1. to cover, conceal, hide

a. (Qal) conceal, covered (participle)

b. (Niphal) to be covered

c. (Piel)

1. to cover, clothe

2. to cover, conceal

3. to cover (for protection)

4. to cover over, spread over

5. to cover, overwhelm

d. (Pual)

1. to be covered

2. to be clothed

e. (Hithpael) to cover oneself, clothe oneself

Translated Words

KJV (152) – clad, 1; closed, 1; clothed, 1; conceal, 4; cover, 135; covering, 2; hide, 6; overwhelmed, 2;

rpk

a primitive root

Transliterated Word Phonetic Spelling

Kaphar kaw-far'

Parts of Speech TWOT

Verb 1023,1024,1025,1026

Definition

1. to cover, purge, make an atonement, make reconciliation, cover over with pitch

a. (Qal) to coat or cover with pitch

b. (Piel)

1. to cover over, pacify, propitiate

2. to cover over, atone for sin, make atonement for

3. to cover over, atone for sin and persons by legal rites

c. (Pual)

1. to be covered over

2. to make atonement for

d. (Hithpael) to be covered

Translated Words

KJV (102) – appease, 1; atonement, 71; atonement...made, 2; cleansed, 1; disannulled, 1; forgive, 3; merciful, 2; pacify, 2; pardon, 1; pitch, 1; purge, 7; purge away, 2; put off, 1; reconcile, 3; reconciliation, 4; In case I may be right about the covering of sins and the redemption price of 1000 pieces of silver I once again urge you to read Under the Shadow of YHWH's Wings: The Tallit

at https://sightedmoon.com/sightedmoon_2015/?page_id=129 and What exactly is Gopher wood? Easter Eggs and Doves and the relationship to Noah's Ark

at https://sightedmoon.com/sightedmoon_2015/?page_id=163

Once again we have here in the book of Genesis an example of the cost of sin. It has to be redeemed. In Abimelech's case it cost him 1000 pieces of silver even though he did not sin and even Yahovah recognises this fact. And this is what is meant in the last part of verse 16 in which Abimelech rebukes Sarah and clears her of any wrong doing.

The Scriptures say;

16 And to Sarah he said, "See, I have given your brother a thousand pieces of silver. See, it is to you a covering of eyes before all who are with you and before all others, and you are cleared before everyone."

King James says;

16 And unto Sarah he said, Behold, I have given thy brother a thousand pieces of silver: behold, he is to thee a covering of the eyes, unto all that are with thee, and with all other: thus she was reprov'd.

The word reprov'd or cleared is Yakach or Yawkahh and it means the following;

1. to prove, decide, judge, rebuke, reprove, correct, be right

a. (Hiphil)

1. to decide, judge

2. to adjudge, appoint

3. to show to be right, prove

4. to convince, convict

5. to reprove, chide

6. to correct, rebuke

b. (Hophal) to be chastened

c. (Niphal) to reason, reason together

d. (Hithp) to argue

Judges 16-17

We have covered most of the story of Samson and Delilah last week. But once again I am noticing that the Delilah is going to be given 1100 pieces of Silver and then in chapter 17 we again read of another 1100 pieces of Silver. And we just read in Genesis of 1000 pieces of Silver given to Abraham. Last week we should have read both chapter 15 and 16 together and this week we should read both 17 and 18 as they too belong together.

With a quick reading over these two chapters I come to the conclusion of why is this in here; The making of silver idols and the beginning of Dan in his territory.

IN truth there is a huge teaching here and I hope I am able to bring it all out at this time. Note we are told there was no king in Israel at this time.

<http://www.giveshare.org/israel/judah/part3ch04.html>

CHAPTER IV

DAN — THE SERPENT’S TRAIL

The question naturally arises, “How did the prince, the highest branch of the cedar of Lebanon, get to the isles of the sea?” To get to the bottom of that which is involved in the reply to this question we will need to understand some of the characteristics, and acquaint ourselves with some of the prophecies, which pertain to the tribe of Dan.

The prophecies which dying Jacob gave concerning what the posterity of each of his sons was to become in the last days, is recorded in the forty-ninth chapter of Genesis. In the seventeenth verse is a part of the prophecy concerning the tribe of Dan, the first clause of which, according to the King James’ translation, reads as follows: “Dan shall be a serpent by the way.” But a better translation is as follows: “Dan shall be a serpent’s trail.” A few points in the history of the children of Dan will show us how they became a serpent’s trail.

In the division of the land by lot, a narrow strip of seacoast country, west of Ephraim and Benjamin, fell to Dan. But this country soon became too small for the tribe, as we are told in the following: “The coast of the children of Dan went out too little for them; therefore the children of Dan went up to fight against Leshem, and took it, and smote it with the edge of the sword, and possessed it, and dwelt therein, and called Leshem, Dan, after the name of Dan, their father,” (Joshua 19:47).

Concerning the Danites, we have also the following: “And there went from thence of the family of the Danites, out of Zorab and out of Eshtaol, six hundred men appointed with weapons of war. And they went up, and pitched in Kirjathjearim, in Judah; wherefore they called that place Mahaneh-dan unto this day,” (Judges 18:11-12).

Again we are told concerning this same company of six hundred that they came to Laish, “A people that were at quiet and secure; and they smote them with the edge of the sword, and burnt the city with fire.... And they built a city and dwelt therein. And they called the name of the city DAN, after the name of Dan, their father, who was born unto Israel; howbeit the name of the city was Laish at the first,” (Judges 18:29).

A company of Danites went to Leshem, and it became Dan. A company of Danites went to Kirjathjearim, and it became Mahaneh-Dan. They went on to Laish, and it ceased to exist, but they left their trail, i.e., DAN, the name of their father, and thus their trail can be traced, not only from Dan to Beer-Sheba, but to the islands of the sea both by land and by water, for Dan had an inland country and a coast country. The inland company of Danites went west with the Overland Column, and the coast company went by water, for “Dan abode in his ships.”

Thus we have the prophecy concerning the ships of Tarshish, i.e., the ends of the world: “Be still (margin: silent) ye inhabitants of the isles; thou whom the merchants of Zidon, that pass over the sea, have replenished,” (Isa. 23:2). Also, in the sixth verse, is the following: “Pass ye over to Tarshish: howl, ye inhabitants of the isle. Is this your joyous city [Tyre] whose antiquity is of ancient days? Her own feet [means of travel] shall carry her afar off to sojourn.”

In these scriptures we are informed that the isles of the sea were replenished by the ships whose seaports were Tyre and Zidon, which were ports of Palestine. Also the people by whom the islands were replenished, or peopled, are commanded to keep silent; just as this same prophet, in another place, commands Israel in the island to keep silent until they should renew their strength.

When Shalmanesar descended upon Israel, he did not disturb those portions of the tribes of Dan and Simeon, which were dwelling on the southwest coast of Palestine, for the kingdom of Judah was then at peace with Assyria and lay between them and Samaria. However, both Dan and Simeon had large colonies in the interior, Dan in the north (Judges 18) and Simeon in the east, at Mount Sier, the region formerly occupied by the Amelekites (I Chron. 4:42-43). These portions of Dan and Simeon went with the rest of Samaria-Israel into Assyria, and with them passed out through the Caucasian Pass. The territory into and through which the ten tribes made their escape was just north of the Caucasus, which in ancient geography, as may be seen by consulting ancient maps, was known as the territory of the Sarmatians, while the pass, or gate, was sometimes called “The Sarmatian Gate.” Not a few have shown, and upon good grounds, that the name of Sarmatia was derived from Samaria, the earlier home of these wandering people, whose general name among themselves was Scoloti, but whom the Greeks called Scythians, or Nomades. From that word Scoloti we have the more modern name Scoti, and the still more modern Scots, which, of course, mean the same as the Greek, Scythia and Nomades, i.e., wanderers.

But this is only one of the many names by which these wanderers, or Scots, may be traced, for in their western march across the European continent, which was necessarily slow, Ephraim did obey the prophetic injunction, “Set thee up waymarks,” (Jer. 31:21). And just here we must keep in mind the fact that in the ancient Hebrew there are no written vowels, and that in the word Dan there are only two letters used which are equivalent to the English D and N. Hence it makes no difference if the word is Dan, Don, Dun, Din or Den, it is equal to the Hebrew D-n, in which the speaker sounds the vowel according to characteristics of his own dialect.

On the west side of the Black Sea, there is, according to ancient geography, a region which was called “Moesia,” signifying the land of the Moses-ites, and the people of which were called Moesi, or Mosesites. These people had such great reverence for a person whom they called Zal-moxis, whom Herodotus, the father of history, supposed to be their God, and concerning whom he concludes his account as follows: Zalmoxis must have lived many years before Pythagoras; whether therefore he was a man or a deity of the Getae, enough has been said of him.” T. R. Howlett says, “Zalmoxis, whom Herodotus supposed them to worship as a god, is without doubt Moses; Zal signifying “chief,” or “leader,” while Moxis and Aloses are but the Greek for the Hebrew Mosie, which is also rendered Moses in our tongue.

Moesia was bounded on the south by Mace-Don-ia and the Dar-DAN-ells, and on the north by the river DAN-ube. In the territory of Sarmatia, which in some maps is Scythia, in others Gomer, there are the rivers D-n-iper, D-n-ister, and the DON. The fact that the Dnieper and the Dniester are written without a vowel between the D and the N is quite as significant as the fact that the Don has one.

Professor Totten says: “There is no grander theme upon the scrolls of history than the story of this struggle of the Anglo-Saxons westward. The very streams of Europe mark their resting-places, and in the root of nearly all their ancient names (Dan, or Don) recall the sacred stream, Jor-dan — river of rest — from whose

banks, so far away, as exiles, they set out. It was either the little colony of Dan, obeying its tribal proclivity for naming everything it captured (Jud. 18:1-12-29) after their father, or else the mere survival of a word and custom; but, none the less, it serves to trace these wanderers like a trail. Hence the Dan-ube, the Dan-ieper, the Dan-iester, the Dan-au, the Dan-inn. the Dan-aster, the Dan-dan, the Dan-ez, the Daci and Davi, the Dan, the Don, the U-don the Eri-don, and the thousand other dans and dons of ancient and early geography, down to the Danes in Dan-emerke, or “Dan’s last resting place.” To this we would add, that, during all these years of blindness concerning the birthright tribes, the people of Den-mark have been called DAN-es, and that the people in contiguous countries, while having different local names, have been called by the same generic name, i.e., Scan-DIN-navia. Also that Denmark, the modern form of Danemerke, means “Dan’s mark,” that too, to the people of the lost birthright. The very people who have hunted most for the way-marks which God told them to set up.

All that Scandinavian country, and much more, once belonged to Denmark, which is now reduced to a comparatively small region. Yet we believe that little kingdom will stand until the end of this age. When dying Jacob called his sons together about him that he might tell them what their posterity should become in the last days, he began his prophecy concerning Dan as follows: “Dan shall judge his people as one of the tribes of Israel.” Then, immediately following, is the expression, “Dan shall be a serpent by the way.” (Isaac Leeser’s translation.)

In this prophecy Jacob does not say, as many seem to think, that Dan in the last days shall become the ruler of the other tribes of Israel; for the Eternal One has said, “Judah is my law giver.” But what Jacob does say is, that Dan as one of the tribes of Israel shall render a verdict, or judge his people Israel. How? Because he shall, like a serpent, leave his mark or trail, that Israel may find it in the last days, and that they may say, “There is one of the lost tribes of Israel.” When this verdict has been rendered, then Dan will have judged his people Israel. It may be that the word Israel, as used in the prophecy above, is used in its broadest sense, and includes both the house of Israel and the house of Judah. We are inclined to this opinion, for reasons which follow:

When Dan was born, Rachel said: “God hath judged me, and hath also heard my voice, and hath given me a son; therefore she called his name Dan.” The word in Hebrew means “Judge,” and Daniel means “The judge of God.” Thus Dan “judge,” and El “God,” hence Daniel, the judge of God. Thus Jacob in his last day’s prophecy concerning the tribe of Dan plays on their tribal name, and says the judge shall judge, or, in other words, that Dan shall Dan. What? Dan shall Dan! Yes; and he certainly has Dan-ed, and Dan-ed, and Dan-ed, and kept on Dan-ing until he has given abundant evidence to his people that he is one of the tribes of Israel, for they now see the mark of his trail, i.e., DAN.

It is now more than two hundred and fifty years since a Danish peasant, who, with his daughter, was following their plow in their native country, when the daughter’s plow turned up a bright and glittering something, which upon examination proved to be a golden trumpet. It was taken to the authorities, and, beyond all doubt, identified as one of the SEVEN Golden Trumpets used in the altar service of the temple at Jerusalem. This trumpet, which is now in the National Museum at Copenhagen, is ornamented with a lily and pomegranate the lily being the national flower of Egypt, and the pomegranate that of Palestine — thus showing the half Egyptian and half Israelitish origin of the birthright nation of which the tribe of Dan was a part.

Just before Moses died, he, like Jacob, gave prophecies concerning each tribe in Israel, and of Dan he said: “Dan is a lion’s whelp; he shall leap from Bashan.” Bashan was on Palestinean territory, hence Dan is to leap from that country, but it is left for history to tell where that leap landed him. And it is a well-authenticated fact that, after the coast colonies of Dan and Simeon knew that their king and their brethren were defeated, then they embarked in their ships and fled to the islands of the sea which are to the northwest of Europe. For the people who are known by all historians to have been the first settlers of Ireland are called

“Tuatha de Danaans,” which literally means “The tribe of Dan.” These Danaans of Ireland correspond to the Danaoi of the Greeks, and Latin Danas, and the Hebrew Dan.

The Lord, by the mouth of the Psalmist, declares that “He breaketh [or driveth] the ships of Tarshish with an east wind.” As these Si-don-ians from the port of Si-don are driven, like Ephraim, WEST by an east wind, they not only leave their trail along the shores of the Mediterranean in Dens, Dins and Dons, but on the Peninsula of Spain. Just before passing out through the strait into the great waters they left a mark that remains unto this day, i.e., Me-din-a Sidon-ia.

That Dan’s leap landed him in Ireland is evident, for in that island we find to this day Dans-Lough, Dan-Sower, Dan-Monism, Dun-dalke, Dun-drum, Don-egal Bay and Don-e-gal City, with Dun-glow and Lon-don-derry just north of them. But there is also Din-gle, Dun-garven and Duns-more, which means “More Dan’s.” And, really, there are so many more that we have no space for them, except to mention Dangan Castle, where the Duke of Wellington was born, and to say that Dunn in the Irish language means just what Dan means in the Hebrew, i.e., a judge.

It is remarkable that there is not only a river Don in Scotland, but also a river Doon, and that there is also a river Don in England. Also that these countries are as full of Dans, Dons and Duns as Ireland, for in them are not only such names as Dundee, Dunkirk, Danbar, Dunraven, and many others, but the name of DAN, the son of Jacob, son of Isaac, son of Abraham, lies buried in the name of their capital cities, i.e., E-DAN-burgh and Lon-don. Surely Dan hath Dan-ed, or judged among his people, and thus fulfilled the sure word of prophecy.

We are told that, in the days of Solomon, “Every three years came the ships of Tarshish.” Eight hundred and sixty years before Christ we are told that Jonah went to Joppa, a seaport within the borders of Dan, and found a ship going to Tarshish, and that he took passage in it to go to Tarshish from the presence of the Lord. Just how long the ships of Palestinean seaports had been replenishing, or colonizing, the isles, even before the Assyrian captivity of the ten tribes, is not known, but historians place the time as early as 900 B. C. [Note this period of the judges takes place after the Joshua enters The Promised land in 1337 BC and before King Saul came to the throne in 1050 BC] This gives abundant time for some prince of the Zarah branch of Judah’s family to have preceded Israel to the isles, and to have had a large colony even before the Birthright went to Assyria, an event which did not occur until 721 B. C. That one of those princes did precede Israel to the isles of the sea is evident; first, because God says he did, and, second, because it is recorded in the Milesian records of Ireland that the prince Herremon, to whom Tea Tephi was married, was a prince of the “Tuatha de Daanans.”

Mark this! If that prince was a prince of the tribe of Dan — and authentic history declares he was — then he was a prince of the family of Judah, for there can be no Prince of Dan other than a prince of the royal family of HIS RACE, and that family has but one fountain head, i.e., Judah, the fourth son of Jacob and Leah, to whom pertains the sceptre blessing.

But this rule seems to have worked both ways, for the family ensign of Judah is a lion, and since one of his whelps (young lion) went to the northwest isles with Dan, as a matter of course the ensign of his family, the royal family, went with him. Thus it became associated with the “Tuatha de Daanans,” the tribe of Dan, and in time found its way into their national seal. See the accompanying cut.

<http://www.giveshare.org/israel/judah/threelions.html>

The figure on this seal is described as “A Lion’s Whelp with a Serpent’s Tail.” The largest of these represent Denmark, and the other two Norway and Sweden, which were at that time under the dominion of Denmark.

<http://bibleprobe.com/lost.htm>

Could the tribe of Dan have gone to Greece via Lebanon and later to Rome?

According to the ancient Greek “story” the Iliad by Homer, the founder of Troy was named Dardanus. Dardanus had a son named Erichthonius, who had a son named Tros, who was the namesake of the ancient Trojans and of their capital city of Troy.

Tros has three sons, Ilus, Ganymede, and Assaracus. Priam, the reigning king of the Trojans, was of the line of Ilus. Aeneas, founder of the Roman Empire, was a prince of the royal house of Assaracus. Ganymede was the great-grandson of Dardanus.

According to Homer’s Iliad (Book V), Zeus kidnapped the prince, Ganymede. Zeus wanted Ganymede to be a special cup-bearer to the gods (which may be a clue to the origin of the legend of the so-called Holy Grail).

The Iliad does not relate how Zeus carried off Ganymede, but there is an ancient Roman mosaic showing Ganymede, the Trojan prince, being carried off by Zeus, who had taken the form of an eagle. Here is a possible clue to connect the progenitors of the ancient Trojans with the tribe of Dan, who had adopted the eagle as their insignia.

Zeus was sometimes pictured as an eagle, but at other times he was pictured as a serpent to whom offerings of honey were made. Here appears yet another clue. We have the symbol of a snake (the first insignia of Dan) to whom offerings of honey were made!! The honey could be a reference to the bees in Samson’s riddle. Over the centuries some of the Spartans (earlier populated by Trojans) and Trojans migrated to southern France, and into Germany. In the Apocryphal book I Maccabees there is an account about the Spartans of southern Greece claiming they were related to the Jewish people and were, in fact, the stock of Abraham.

A letter from the king of the Spartans to the Jewish high priest in Jerusalem is most revealing: “Areus, king of the Spartans, to Onias, the high priest, greetings. It has been discovered in a document concerning the Spartans and Jews that they are brothers, and are of the race of Abraham” (I Maccabees 12:20-21). The first century Historian Flavius Josephus also records this letter in his writings. Four symbols are used in the Bible concerning the Danites; a serpent, an eagle, a lion, and the bees. In the story of Samson we find the famous riddle of the bees who made honey in the carcass of a lion which had been killed by Samson. The symbolic nature of the bees could represent the concept that the descendants of the tribe of Dan would one day try to bring about the destruction of the tribe of Judah, whose symbol was the lion. Of interest, throughout the centuries, the Merovingian (European) royalty have for centuries been tied to the symbol of bees.

When Moses gave his prophecies of the 12 tribes, he said that Benjamin would “dwell between the shoulders of Judah” (Deuteronomy 33:12), and that Dan, “as a lion’s whelp, would leap from Bashan” (Deuteronomy 33:22). Bashan was located in ancient Lebanon. That Mosaic prediction came to pass when the tribe of Dan was deprived of its territory adjacent to Judah, moved north to Lebanon, and established its territory in Bashan. From there the Danites made a symbolic leap into obscurity (Europe; Germany? Denmark? Danube River? Irish Tuatha de Danann? Rome? Greece?).

In Judges 18 the tribe of Dan established an idolatrous religion – the worship of the sun and moon. In Revelation 7 all of the tribes are listed (within the figure of 144,000 Israelites), except the Tribe of Dan. I am unable to find my notes so I am going from memory. The reason the tribe of Dan is not amongst the 144,000 in rev 7 is because of this idolatrous religion which we have just been shown in Judges 17 and 18. Even today if one were to search out the myths and religious teachings of the Druids and the Irish you will come across all sorts of things from leprechauns and fairies and wild stories. At work we have

Newfoundlanders of Irish background and the stories they come out with are hysterical and not true but are told as true.

Now I do not know from where I get the following information, but from my memory it was told to me that the reason they are not part of the 144,000 is that they are like the salt in the offerings in which much salt is added. The Irish, the Newfies and the like, are the salt, the spice that causes the rest of us to move. If you have never received the barbs and jests of an Irish or Newfy rebuke you have not yet lived. Again brethren this is from my own understandings and I am unable to support this point here with other teachings. So take it with a grain of salt.

Ps 41-44

Psalm 43 is the 43rd psalm from the Book of Psalms. It was written by the sons of Korah, and is a continuation to Psalm 42. In many Hebrew manuscripts Psalm 42 and 43 constitute one psalm. The theme this week in the psalms is the depression you find yourselves in after being attacked by your enemies and the call to Yahovah to rescue you.

Psalm 92: 1 It is a good thing to give thanks unto Yahovah, and to sing praises unto thy name, O most High:
2 To shew forth thy lovingkindness in the morning, and thy faithfulness every night

When your prayers become repetitive and empty, or when you don't know what to pray for simply because words get in the way, turn to The Psalms and use them morning and evening. But like David, talk to Yahovah from your heart and let Him know the aches you are going through and ask Him to help you see the light at the end of this journey or trial. But although you may feel lower than the belly of a worm, do not give up because Yahovah has your back.

Mat 25

This chapter has some of the most powerful messages for those who are living and those who are dead but think they are alive.

It is in 3 parts. The first part is about the 10 virgins and the coming groom. The second part is about the giving of the five, two and one talents. The third part is about the feeding of the hungry and thirsty and clothing those who are naked and hospitality which we have been talking about the past few weeks. But all three parts are part of the same teaching.

Let us examine each part alone then all together to get the deep and rich meaning and the very serious message Yeshua was giving to those who would follow Him.

Proverbs 6:23 "For a commandment is a lamp and the Torah is light; and reproof discipline is the way of life."

1 Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. 2 And five of them were wise, and five were foolish. 3 They that were foolish took their lamps, and took no oil with them: 4 But the wise took oil in their vessels with their lamps. 5 While the bridegroom tarried, they all slumbered and slept. 6 And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. 7 Then all those virgins arose, and trimmed their lamps. 8 And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. 9 But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. 10 And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. 11 Afterward came also the other virgins, saying, Lord, Lord,

open to us. 12 But he answered and said, Verily I say unto you, I know you not. 13 Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

Lamps appear in the Torah and other Jewish sources as a symbol of “lighting” the way for the righteous, the wise, and for love and other positive values. While fire was often described as being destructive, light was given a positive spiritual meaning. The oil lamp and its light were important household items, and this may explain their symbolism. Oil lamps were used for many spiritual rituals. The oil lamp and its light also became important ritualistic articles with the further development of Jewish culture and its religion. Without the oil there is not light.

Exodus 27:20 “And you shall command the people of Israel that they bring to you pure beaten olive-oil for the light, that a lamp may be set to burn continually”.

Numbers 8: 1 -4 “When you set the lamps, the seven lamps shall give light in front of the lamp stand (menorah).”

Psalms 132:16 “There I shall cause pride to sprout for David; I have prepared a lamp for my anointed.”

Proverbs 6:23 “For a commandment is a lamp and the Torah is light; and reproof discipline is the way of life.”

Proverbs 20:27 “A man’s soul is the lamp of Yehovah, which searches the chambers of one’s innards.”

“A lamp is called a lamp, and the soul of man is called a lamp.” (Babylonian Talmud, Shabbat 30B)

Luke 11:34 “Your eye is the lamp of your body; when your eye is sound, your whole body is sound, your whole body is full of light; but when it is not sound, your body is full of darkness.”

John 5:35 “He was a burning and shining lamp, and you were willing to rejoice for a while in his light.”

Rev 22:5 5 And night shall be no more, and they shall have no need of a lamp or the light of the sun, because Elohim shall give them light. And they shall reign forever and ever.

From these verses we can see that the commandments are the lamps which show us the way. The torah is the light by which we can walk.

Oil in the Bible is the physical representation of a spiritual reality. Hebrews 9:23-24 refers to such things as a type or “copy” of true things in the heavenlies. Anointing oil represents the anointing of the Holy Spirit or Yahovah’s anointing and it can be used for:

Consecration – Anoint and pray setting people, children, homes, offices, etc. apart for Yahovah’s purpose. In Exodus 30:25-29 and Exodus 40:9, Moses is commanded by Yahovah to anoint the tabernacle and its furnishing “that they may be most holy.” We are the tabernacle, the holy temple of Yahovah. Anoint and pray, asking Yahovah to make us “holy”

Impartation – Anoint and pray asking the power of Yahovah to come into your heart or the heart of a loved one. As when Samuel anointed David as king in 1 Samuel 16:13 imparting the power of the Holy Spirit The Bible says “And the Spirit of Elohim came upon Dawid? from that day and onwards.”

Emancipation – Anoint and pray calling upon Yahovah to set you free, Isaiah 10:27 tells us that the yoke, a symbol of the bondage and oppression of our enemies, will be destroyed because of the anointing oil.

Preparation – Anoint and pray to prepare yourself and others for Yahovah’s purpose. In Matt 26:6-12 a woman pours a fragrant oil upon Yeshua’s head as preparation for his death and burial.

We now know that the oil in the lamps is the Holy Spirit and the lamps are the commandments.

1 John 3:4 Whoever commits sin also commits lawlessness, and sin is lawlessness.

We are told in 1 John what those people are who do not keep the commandments. But it is in Mathew where we read what Yeshua will say to these people who do not keep the commandments.

Matthew 7:23 And then I will declare to them, 'I never knew you; depart from Me, you who practice lawlessness!

Matthew 13:41 The Son of Man will send out His angels, and they will gather out of His kingdom all things that offend, and those who practice lawlessness,

Many people in that day will be surprised to be told they are not known of by Yeshua. His angels will take them away from the kingdom. Yet they have always appeared to be good people, doing good things, but refusing to obey the Commandments and especially to keep the Sabbath and Holy Day and Sabbatical years.

Matthew 23:28 Even so you also outwardly appear righteous to men, but inside you are full of hypocrisy and lawlessness.

Five of the foolish virgins say 8 And the foolish said unto the wise, Give us of your oil; for our lamps are gone out.

What is it that they are saying?

We have already covered this in previous studies.

Mathew 21: 33 "Hear another parable: There was a certain man, a householder who planted a vineyard and placed a hedge around it, and dug a winepress in it and built a watchtower. And he leased it to farmers and went abroad. 34 "And when the season of the fruits drew near, he sent his servants to the farmers, to receive its fruit. 35 "And the farmers took his servants and beat one, and they killed one, and they stoned another. 36 "Again he sent other servants, more than the first, and they did likewise to them. 37 "And at last he sent his son to them, saying, 'They shall respect my son.' 38 "But when the farmers saw the son, they said among themselves, 'This is the heir. Come, let us kill him, and let us possess his inheritance.' 39 "And they took him, and threw him out of the vineyard, and killed him. 40 "Therefore, when the master of the vineyard comes, what shall he do to those farmers?" 41 They said to Him, "Evil ones! He shall bring them to evil destruction, and lease the vineyard to other farmers who shall give to him the fruits in their seasons."

Then again in Mathew 24 which we just covered last week says 42 "Watch therefore, for you do not know what hour your Master is coming. 43 "And know this, that if the master of the house had known what hour the thief would come, he would have watched and not allowed his house to be broken into. 44 "Because of this, be ready too, for the Son of Adam is coming at an hour when you do not expect Him. 45 "Who then is a trustworthy and wise servant, whom his master set over his household, to give them food in season? 46 "Blessed is that servant whom his master, having come, shall find so doing. 47 "Truly, I say to you that he shall set him over all his possessions. 48 "But if that evil servant says in his heart, 'My master is delaying his coming,' 49 and begins to beat his fellow servants, and to eat and drink with the drunkards, 50 the master of that servant shall come on a day when he does not expect it, and at an hour he does not know, 51 and shall cut him in two and appoint him his portion with the hypocrites – there shall be weeping and gnashing of teeth.

When these foolish virgins realize they do not have or do not have enough of the Holy Spirit they will turn and beat the others in order to try and get some for themselves.

Once again we are to watch, 13 Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

The reason you do not know the day is because the Feast of Trumpets is determined by the first sighting of the new moon to begin the month. If the first Crescent of the moon is not seen on 29th evening then the month is declared a 30 day month and this would mean the Feast of Trumpets would be one day later. Those who have been practicing looking for the new moon know that they never know at what hour it will appear to them. It could be blocked by clouds or haze or be very low on the horizon. But when it is seen there is a shout and then the Shofars are sounded. This is what we do today and it ties into this very prophecy that no man will know the day or the hour. Now you know why. If you want to read more on this you can do so at https://sightedmoon.com/sightedmoon_2015/?page_id=22 Conjunction or Sighted Which? and The Return of Yeshua https://sightedmoon.com/sightedmoon_2015/?page_id=20

The Second part of Mathew 25 is 14 for it is like a man going from home, who called his own servants and delivered his possessions to them. 15 “And to one he gave five talents, and to another two, and to another one, to each according to his own ability, and went from home. 16 “And he who had received the five talents went and worked with them, and made another five talents. 17 “In the same way, he with the two also, he gained two more. 18 “But he who had received the one went away and dug in the ground, and hid the silver of his master. 19 “And after a long time the master of those servants came and settled accounts with them. 20 “And he who had received five talents came and brought five other talents, saying, ‘Master, you delivered to me five talents. See, I have gained five more talents besides them.’ 21 “And his master said to him, ‘Well done, good and trustworthy servant. You were trustworthy over a little, I shall set you over much. Enter into the joy of your master.’ 22 “Then he who had received two talents came and said, ‘Master, you delivered to me two talents. See, I have gained two more talents besides them.’ 23 “His master said to him, ‘Well done, good and trustworthy servant. You were trustworthy over a little, I shall set you over much. Enter into the joy of your master.’ 24 “And the one who had received the one talent also came and said, ‘Master, I knew you to be a hard man, reaping where you have not sown, and gathering where you have not scattered seed, 25 and being afraid, I went and hid your talent in the ground. See, you have what is yours.’ 26 “And his master answering, said to him, ‘You wicked and lazy servant, you knew that I reap where I have not sown, and gather where I have not scattered seed. 27 ‘Then you should have put my silver with the bankers, and at my coming I would have received back my own with interest. 28 ‘Therefore take away the talent from him, and give it to him who possesses ten talents. 29 ‘For to everyone who possesses, more shall be given, and he shall have overflowing; but from him who does not possess, even what he possesses shall be taken away.1 Footnote:1See Lk. 8:18. 30 ‘And throw the worthless servant out into the outer darkness – there shall be weeping and gnashing of teeth.’

Each of you has been given a talent. Some have been given more and others less but each of you has something to contribute.

Ephesians 4: 11 And He Himself gave some as emissaries, and some as prophets, and some as evangelists, and some as shepherds and teachers 12 for the perfecting of the set-apart ones, to the work of service to a building up of the body of the Messiah, 13 until we all come to the unity of the belief and of the knowledge of the Son of Elohim, to a perfect man, to the measure of the stature of the completeness of Messiah, 14 so that we should no longer be children, tossed and borne about by every wind of teaching, by the trickery of men, in cleverness, unto the craftiness of leading astray,1 Footnote: 15:6, also 2 Cor. 10:5, 2 Cor. 11:3-14, Gal. 1:6-9, 2 Tim. 3:1-8, 2 Tim. 4:2-4, 2 Peter 2:2-22, Jud. vv. 10-19. 15 but, maintaining the truth in love, we grow up in all respects into Him who is the head, Messiah, 16 from whom the entire body, joined and knit together by what every joint supplies, according to the working by which each part does its share, causes growth of the body for the building up of itself in love.

Whether you are the baby toe or the hair that grows inside the ear, whether you are the brain or the anus, whether you are the eye or the hand, you all have a part to play in the body of Yeshua. If your part is little and you do nothing with it, what you have will be taken away from you. If use it properly more will be

given to you. It is that simple. But the purpose is not to gain more gifts or talents to lord it over others, the whole purpose of each of our gifts is to build up the entire body of Yeshua which is joined together.

I have been using those gifts I have discovered to teach you. I graduated from high school with a 51% average in English. The Holy Spirit has done something here. What is your gift? Are you telling others the best way you can about what is coming, the curses before the Messiah comes? Are you warning others with whatever you have? Are you helping others who are? You can do so by copying these News Letters and sending them to the groups you know about. You can order the Prophecies of Abraham and give it to others or teach it in your bible study groups. You can teach the commandments to your children and grandchildren. There is much you can do but you need to get going and start to do something. Ask Yahovah to show you what it is that you need to be doing, then get to it.

The third part to Mathew 25 is 31 “And when the Son of Adam comes in His esteem, and all the set-apart messengers with Him, then He shall sit on the throne of His esteem. 32 “And all the nations shall be gathered before Him, and He shall separate them one from another, as a shepherd separates his sheep from the goats. 33 “And He shall set the sheep on His right hand, but the goats on the left. 34 “Then the Sovereign shall say to those on His right hand, ‘Come, you blessed of My Father, inherit the reign prepared for you from the foundation of the world – 35 for I was hungry and you gave Me food, I was thirsty and you gave Me drink, I was a stranger and you took Me in, 36 was naked and you clothed Me, I was sick and you visited Me, I was in prison and you came to Me.’ 37 “Then the righteous shall answer Him, saying, ‘Master, when did we see You hungry and we fed You, or thirsty and gave You to drink? 38 ‘And when did we see You a stranger and took You in, or naked and clothed You? 39 ‘And when did we see You sick, or in prison, and we came to You?’ 40 “And the Sovereign shall answer and say to them, ‘Truly, I say to you, in so far as you did it to one of the least of these My brothers, you did it to Me.’ 41 “He shall then also say to those on the left hand, ‘Go away from Me, accursed ones, into the everlasting fire prepared for the devil and his messengers – 42 for I was hungry and you gave Me no food, I was thirsty and you gave Me no drink, 43 ‘I was a stranger and you did not take Me in, was naked and you did not clothe Me, sick and in prison and you did not visit Me.’ 44 “Then they also shall answer Him, saying, ‘Master, when did we see You hungry or thirsty or a stranger or naked or sick or in prison, and did not serve You?’ 45 “Then He shall answer them, saying, ‘Truly, I say to you, in so far as you did not do it to one of the least of these, you did not do it to Me.’ 46 “And these shall go away into everlasting punishment, but the righteous into everlasting life.”

What is the food the drink and clothing Yeshua is talking about? What is the prison and who are the sick that He is speaking of?

Deuteronomy 8: 1 “Guard to do every command which I command you today, that you might live, and shall increase, and go in, and shall possess the land of which ???? swore to your fathers. 2 “And you shall remember that ???? your Elohim led you all the way these forty years in the wilderness, to humble you, prove you, to know what is in your heart, whether you guard His commands or not. 3 “And He humbled you, and let you suffer hunger, and fed you with manna which you did not know nor did your fathers know, to make you know that man does not live by bread alone, but by every Word that comes from the mouth of ????1. Footnote: 1Messiah quotes this in Mt. 4:4 and in Lk. 4:4.

We will let Yeshua Himself explain the teaching of the bread to you in John 6:32 Therefore Yeshua said to them, “Truly, truly, I say to you, Mosheh did not give you the bread out of the heaven, but My Father gives you the true bread out of the heaven. 33 “For the bread of Elohim is He who comes down out of the heaven and gives life to the world.” 34 So they said to Him, “Master, give us this bread always.” 35 And Yeshua said to them, “I am the bread of life. He who comes to Me shall not get hungry at all, and he who believes in Me shall not get thirsty at all. 36 “But I said to you that you have seen Me, and still do not believe. 37 “All that the Father gives Me shall come to Me, and the one who comes to Me I shall by no means cast out.

38 “Because I have come down out of the heaven, not to do My own desire, but the desire of Him who sent Me. 39 “This is the desire of the Father who sent Me, that all He has given Me I should not lose of it, but should raise it in the last day. 40 “And this is the desire of Him who sent Me, that everyone who sees the Son and believes in Him should possess everlasting life. And I shall raise him up in the last day.” 41 Therefore the Yehudim were grumbling against Him, because He said, “I am the bread which came down out of the heaven.” 42 And they said, “Is not this Yeshua, the son of Yos?ph, whose father and mother we know? How is it then that He says, ‘I have come down out of the heaven?’” 43 Then Yeshua answered and said to them, “Do not grumble with one another. 44 “No one is able to come to Me unless the Father who sent Me draws him. And I shall raise him up in the last day. 45 “It has been written in the prophets, ‘And they shall all be taught by ????’ Everyone, then, who has heard from the Father, and learned, comes to Me. 46 “Not that anyone has seen the Father, except He who is from Elohim – He has seen the Father. 47 “Truly, truly, I say to you, he who believes in Me possesses everlasting life. 48 “I am the bread of life. 49 “Your fathers ate the manna in the wilderness and they died. 50 “This is the bread which comes down out of the heaven, so that anyone might eat of it, and not die. 51 “I am the living bread which came down out of the heaven. If anyone eats of this bread, he shall live forever. And indeed, the bread that I shall give is My flesh, which I shall give for the life of the world.” 52 The Yehudim, therefore, were striving with one another, saying, “How is this One able to give us His flesh to eat?” 53 Yeshua therefore said to them, “Truly, truly, I say to you, unless you eat the flesh of the Son of Adam and drink His blood, you possess no life in yourselves. 54 “He who eats My flesh and drinks My blood possesses everlasting life, and I shall raise him up in the last day. 55 “For My flesh is truly food, and My blood is truly drink. 56 “He who eats My flesh and drinks My blood stays in Me, and I in him. 57 “As the living Father sent Me, and I live because of the Father, so he who feeds on Me shall live because of Me. 58 “This is the bread which came down out of the heaven, not as your fathers ate the manna and died. He who eats this bread shall live forever.” 59 He said this in a congregation, teaching in Kephrah Nah?um. 60 Therefore many of His taught ones having heard, said, “This word is hard, who is able to hear it?” 61 But Yeshua knowing within Himself that His taught ones were grumbling about this, said to them, “Does this make you stumble? 62 “What if you see the Son of Adam going up where He was before? 63 “It is the Spirit that gives life, the flesh does not profit at all. The words that I speak to you are Spirit and are life.1 Footnote: 1See v. 68, and 1 Cor. 15:45. Word and Spirit are in unity. 64 “But there are some of you who do not believe.” For Yeshua knew from the beginning who they were who did not believe, and who would deliver Him up. 65 And He said, “Because of this I have said to you that no one is able to come to Me unless it has been given to him by My Father.” 66 From then on many of His taught ones withdrew and were not walking with Him anymore. 67 Yeshua therefore said to the twelve, “Do you also wish to go away?”

Back in Mathew 25 we are told . 33 “And He shall set the sheep on His right hand, but the goats on the left. 34 “Then the Sovereign shall say to those on His right hand, ‘Come, you blessed of My Father, inherit the reign prepared for you from the foundation of the world – 35 for I was hungry and you gave Me food,

The food that we are to give although it can be actual food or bread, in truth it is the food as explained in Deuteronomy 8 know that man does not live by bread alone, but by every Word that comes from the mouth of ????

It is the Torah we are to give to those who hunger for the truth. Mathew 5: 6 “Blessed are those who hunger and thirst for righteousness,1 because they shall be filled. Footnote: 1Isa. 55:1-2, Mt. 4:4, John 6:48-51

Torah study is counted amongst the 613 mitzvot (“[Biblical] commandments”), finding its source in the verse (Deuteronomy 6:7): “And you shall teach it to your children,” upon which the Talmud comments that “Study is necessary in order to teach.” The importance of study is attested to in another Talmudic

discussion (Kiddushin 40b) about which is preferred: study or action. The answer there, a seeming compromise, is “study that leads to action.”

Again in John 7 at the Eighth day Feast after Sukkot: 37 And on the last day, the great day of the festival, Yeshua stood and cried out, saying, “If anyone thirsts, let him come to Me, and let him who believes in Me drink. 38 “As the Scripture said, out of His innermost shall flow rivers of living water.”¹ Footnote: 1Isa. 44:3, Jer. 2:13, Jer. 17:13, Zech. 14:8, Ps. 36:8,9, Prov.14:27, John 4:10, John 6:63, 1 Cor. 10:4, Rev. 7:17, Rev. 21:6, Rev. 22:1 & 17. 39 And this He said concerning the Spirit, which those believing in Him were about to receive, for the Set-apart Spirit was not yet given,¹ because Yeshua was not yet esteemed. Footnote: 1Ezek. 36:26-27, Joel 2:28-32, Acts 1:4-8, Acts 2:4 & 33, Acts 10:44-47, Acts 11:15-16, Eph. 5:18.

You have now been told that the Torah is the bread of life and the Holy Spirit is the living waters that are to flow from each of us.

Yeshua also said I was a stranger and you took Me in, 36 was naked and you clothed Me, I was sick and you visited Me, I was in prison and you came to Me.

Who are the strangers that He is referring too?

Exodus 12:49 One law shall be for the native-born and for the stranger who dwells among you.”

Leviticus 24:22 You shall have the same law for the stranger and for one from your own country; for I am Yahovah your Elohim.’ ”

Numbers 15:16 One law and one custom shall be for you and for the stranger who dwells with you.’

Numbers 15:29 You shall have one law for him who sins unintentionally, for him who is native-born among the children of Israel and for the stranger who dwells among them.

Deuteronomy 31:12 Gather the people together, men and women and little ones, and the stranger who is within your gates, that they may hear and that they may learn to fear Yahovah your Elohim and carefully observe all the words of this law,

The Stranger is anyone who is not a native born Israelite and is in fact all the rest of the world. Over the past few weeks we have read about the hospitality of Abraham and Lot and how we too are to treat strangers with respect and kindness as we are told in

Exodus 22:21 “You shall neither mistreat a stranger nor oppress him, for you were strangers in the land of Egypt.

Exodus 23:9 Also you shall not oppress a stranger, for you know the heart of a stranger, because you were strangers in the land of Egypt.

How did we clothe them is the next question.

When you teach Torah to the nations you are teaching them the commandments. Psalm 119:172 tells you that all the commandments are righteousness.

By keeping the commandments you put on righteousness. It is this righteousness that we are to be clothed in.

Job 29:14 I put on righteousness, and it clothed me; My justice was like a robe and a turban.

Psalms 132:9 Let Your priests be clothed with righteousness, And let Your saints shout for joy.

Isaiah 61:10 I will greatly rejoice in Yahovah, My soul shall be joyful in Yahovah; For He has clothed me with the garments of salvation, He has covered me with the robe of righteousness, As a bridegroom decks himself with ornaments, And as a bride adorns herself with her jewels.

In Mathew 22: 1 And Yeshua responded and spoke to them again by parables and said, 2 “The reign of the heavens is like a man, a sovereign, who made a wedding feast for his son, 3 and sent out his servants to call those who were invited to the wedding feast. But they would not come. 4 “Again he sent out other servants, saying, ‘Say to those who are invited, “See, I have prepared my dinner. My oxen and fattened cattle are slaughtered, and all is ready. Come to the wedding feast.” ’ 5 “But they disregarded it and went their way – this one to his field, that one to his trade. 6 “And the rest, having seized his servants, insulted and killed them. 7 “But when the sovereign heard, he was wroth, and sent out his soldiers, destroyed those murderers, and set their city on fire. 8 “Then he said to his servants, ‘The wedding feast, indeed, is ready, but those who were invited were not worthy. 9 ‘Therefore go into the street corners, and as many as you find, invite to the wedding feast.’ 10 “And those servants went out into the street corners and gathered all whom they found, both wicked and good. And the wedding hall was filled with guests. 11 “And when the sovereign came in to view the guests, he saw there a man who had not put on a wedding garment, 12 and he said to him, ‘Friend, how did you come in here not having a wedding garment?’ And he was speechless. 13 “Then the sovereign said to the servants, ‘Bind him hand and foot, take him away, and throw him out into the outer darkness – there shall be weeping and gnashing of teeth.’ 14 “For many are called, but few are chosen.”¹
Footnote: ¹See 20:16.

You being amongst the virgins with the Holy Spirit must put on this righteousness and it must clothe you in order for you to be able to stay at the wedding. You must be doing the commandments as a way of life before the groom arrives. You cannot wake up and at the last minute pretend to be holy. You cannot fake it. It must be who you are. You must already be living it as a way of life.

We are told that we are to look after the sick, but who are they? We learn the answer in Mathew 9: 9 And as Yeshua passed on from there, He saw a man called Mattithyahu sitting at the tax office. And He said to him, “Follow Me.” And he rose and followed Him. 10 And it came to be, as Yeshua sat at the table in the house, that see, many tax collectors and sinners came and sat down with Him and His taught ones. 11 And when the Pharisees saw it, they said to His taught ones, “Why does your Teacher eat with tax collectors and sinners?” 12 And Yeshua hearing this, said to them, “Those who are strong have no need of a physician, but those who are sick. 13 “But go and learn what this means, ‘I desire compassion and not offering.’ For I did not come to call the righteous to repentance, but sinners.”

The sick are they that are caught up in sin today and are desperate to hear the truth of the Torah. That will only happen when you take it to them or as part of the body you help them work that are teaching others.

And who are those in prison.

Isaiah 61: 1 The Spirit of the Master ???? is upon Me, because ???? has anointed Me to bring good news to the meek. He has sent Me to bind up the broken-hearted, to proclaim release to the captives, and the opening of the prison to those who are bound, 2 to proclaim the acceptable year of ????, and the day of vengeance of our Elohim, to comfort all who mourn,

The sick and in prison.

Ephesians 4: 7 But to each one of us favour was given according to the measure of the gift of Messiah. 8 That is why it says, “When He went up on high, He led captivity captive, and gave gifts to men.”

Romans 6: 16 Do you not know that to whom you present yourselves servants for obedience, you are servants of the one whom you obey, whether of sin to death, or of obedience to righteousness? 17 But thanks to Elohim that you were servants of sin, yet you obeyed from the heart that form of teaching to which you were entrusted. 18 And having been set free from sin, you became servants of righteousness. 19 I speak as a man, because of the weakness of your flesh. For even as you did present your members as servants of uncleanness, and of lawlessness resulting in lawlessness, so now present your members as servants of righteousness resulting in set-apartness. 20 For when you were servants of sin, you were free from righteousness. 21 What fruit, therefore, were you having then, over which you are now ashamed? For the end thereof is death. 22 But now, having been set free from sin, and having become servants of Elohim, you have your fruit resulting in set-apartness, and the end, everlasting life. 23 For the wages of sin is death, but the favourable gift of Elohim is everlasting life in Messiah Yeshua our Master.

It is sin that imprisons each and every one of us. Sometimes that sin leads us to death where we remain captives of Satan. It was Yeshua who after His crucifixion went down to that prison to bring some of the captives with Him up to Heaven as the first fruits offering during Passover. You can read more about this in Pentecost Hidden Meaning at https://sightedmoon.com/sightedmoon_2015/?page_id=21 Those who are imprisoned are those who like the sick are caught up in the sins of this world and do not know how to get out. This is why you must teach the Torah to all who will listen. You can do it by sharing the things you now know. You can use the teachings from this site and others you have learned from to do this.

Mathew 28: 18 And Yeshua came up and spoke to them, saying, “All authority has been given to Me in heaven and on earth. 19 “Therefore, go and make taught ones of all the nations, immersing them in the Name of the Father and of the Son and of the Set-apart Spirit, 20 teaching them to guard all that I have commanded you. And see, I am with you always, until the end of the age.” Amen.

Go and teach people to keep the commandments and to do them. By doing this you will be clothing them in righteousness, and feeding them the bread of life, and giving them the Holy Spirit of living waters. You will take them out of the sickbeds they are now in and out of the prison which sin captures them into.

Mathew 25:45 “Then He shall answer them, saying, ‘Truly, I say to you, in so far as you did not do it to one of the least of these, you did not do it to Me.’ 46 “And these shall go away into everlasting punishment, but the righteous into everlasting life.”

This is when Yeshua will say in Mathew 7:23 And then I will declare to them, ‘I never knew you; depart from Me, you who practice lawlessness!’

But this will not be said to you if you teach them to keep the commandments and you also do them.