

Triennial Torah Study – 2nd Year 02/04/2011

sightedmoon.com /triennial-torah-study-2nd-year-04042015 /

By Joseph F. Dumond

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

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

Ex 7	1 Kings 13-14	Ps 112-114	Luke 22:1-38
-------------	----------------------	-------------------	---------------------

Ex 7

Let me tie this week's Torah study into the article above that we have just read.

Moses asks Pharaoh to release the Israelites from bondage to worship Yehovah in the wilderness. When Pharaoh is stubborn, Yehovah sends a series of plagues, wondrous signs for Pharaoh, the Egyptians, and the Israelites to see. These signs are to prove Yehovah's power and might, but more than that, they are to show that a refusal to follow Yehovah's commands will result in pain and loss.

The third plague, lice, is telling. Pharaoh and the Egyptians have witnessed two plagues before: blood and the frogs. When Yehovah turns the Nile to blood, Pharaoh's magicians do the same, and "Pharaoh turned and went into his palace, paying no regard even to this" (Exodus 7:23). The magicians are also able to replicate the frogs, though they are powerless to get rid of them once making them appear. But with the lice it is different. The magicians are unable to replicate the sign. They understand what they are witnessing. The magicians said to Pharaoh, "This is the finger of Yehovah!" (Exodus 8:15). But Pharaoh's heart stiffened and he would not heed them.

The difference between the magicians' response and Pharaoh's response teaches us something important. Both see the same evidence for Yehovah's power and presence, but each responds differently. The magicians see the lice, and they understand that Yehovah is more powerful than they. They connect completely with what their eyes are telling them. They are able to call it unequivocally what it is—this is Yehovah's power, not ours. But Pharaoh refuses to believe what his eyes see. His heart stiffens.

How does that happen? Why do we refuse so often to believe what our eyes tell us? Why do we ignore what is so plain to see? Many of you refuse to see or admit to the Sabbatical cycle and those prophesied events now taking place on the world scene yet you know they are happening.

I believe the answer is that believing does not come from the eyes, but from the heart. Our eyes can witness all the evidence in the world, but unless the heart is willing to believe, then the evidence matters none. Israel saw all of these miracles and then they saw the Red Sea split open and they walk through and the Egyptians wiped out. Yet many of them still did not believe.

Take, for example, Pharaoh's response to the fourth plague. Yehovah brings swarming insects throughout the land of Egypt, laying the land to waste. The region of Goshen, where the Israelites live, however, is spared.

Yehovah wants to show Pharaoh a distinction between his people and Yehovah's people. So Pharaoh begins bargaining. First, he offers them the opportunity to worship within the land of Egypt. Moses explains that this won't work, so Pharaoh seems to relent: " 'I will let you go to sacrifice . . . but do not go very far' " (Exodus 8:24). But when he sees that the swarms of insects have abated, he stubbornly refuses to let the Israelites go.

So long as the threat seems imminent, Pharaoh is willing to believe. But when the threat seems to have passed, he reverts back. He sees with eyes, but has not yet come to believe in his heart.

This is exactly the same thing we see today. The Palestinians negotiate and do not give in an inch if they think they have the upper hand. They only relent when force is applied. As we discussed above with the current peace for land deals Judah is dealing from a weak position and the Arabs know it so they do not relent.

So often throughout history, we cannot make the connection between head and heart. We see a loved one succumbing to illness but refuse to believe it will be fatal. We hear stories of concentration camps and mass murder, but refuse to believe it will spread to our village. We are told time and again that we are despoiling our environment and causing climate change, and yet still there are those who say, "We don't believe it." We are taught from early childhood the dangers of cigarette smoking, and yet we ignore them.

We can, like Pharaoh, believe there is no Yehovah. We can believe that we have all the power, that there is nothing out there larger than we are. We can ignore all the signs we see all around us of a deeper sense of meaning and purpose to our lives. We can rationalize the power of human connection and spiritual empowerment. We can harden our hearts to what lies deep within ourselves and in the experience of life.

Or we can soften up a bit. We can open our hearts to the spiritual potential we find in the world, a spiritual power that asks us to create a unity between head and heart, between what we see and what we believe. We can let the connections we build between our heads and our hearts inspire us to act, to build healthier lives and a holier world.

Perhaps we do not have the immanent wonders that Moses brought before Pharaoh and the Israelites, but we have plenty of signs of our own that should be tugging at our hearts. And if we can learn to open our hearts to what Yehovah is trying to tell us, then we may find ourselves liberated from the plagues that afflict us in our age, and find our way forward to a brighter and better future.

1 Kings 13-14 <http://www.britam.org/Kings/1Kings13.html>

[1-Kings 13:1] AND, BEHOLD, THERE CAME A MAN OF GOD OUT OF JUDAH BY THE WORD OF THE LORD UNTO BETHEL: AND JEROBOAM STOOD BY THE ALTAR TO BURN INCENSE. The prophet according to tradition was Iddo, cf. THE VISIONS OF IDDO THE SEER AGAINST JEROBOAM THE SON OF NEBAT [2-Chronicles 9:29].

[1-Kings 13:2] AND HE CRIED AGAINST THE ALTAR IN THE WORD OF THE LORD, AND SAID, O ALTAR, ALTAR, THUS SAITH THE LORD; BEHOLD, A CHILD SHALL BE BORN UNTO THE HOUSE OF DAVID, JOSIAH BY NAME; AND UPON THEE SHALL HE OFFER THE PRIESTS OF THE HIGH PLACES THAT BURN INCENSE UPON THEE, AND MEN'S BONES SHALL BE BURNT UPON THEE.

Josiah the son of Amon was a king of Judah. He reigned about 300 years later , ca.640-609

BCE according to conventional dating whereas the reign of Jeroboam son of Nebat is given as 930-909 BCE. King Josiah threw off the yoke of Assyria, destroyed Assyrian idols, took control of the former territories of the northern kingdom of Israel and went through them destroying every vestige of idolatry he came across.

For more on the activities of King Josiah see: The Completeness of the Exile

<http://www.britam.org/CompleteExile.html> See points (3) and (4).

Josiah purified the cities of Manasseh, Ephraim, Simeon, "even unto Naphtali" of idolatry.

[2-Chronicles 34:6] AND SO DID HE IN THE CITIES OF MANASSEH, AND EPHRAIM, AND SIMEON, EVEN UNTO NAPHTALI, WITH THEIR MATTOCKS [Hebrew: "BeCharvoteihem" i.e. "IN THEIR RUINS"] ROUND ABOUT.

The words translated above as "WITH THEIR MATTOCKS" in Hebrew is "BeCharvotayhem" which means "IN THEIR RUINS"!

King Josiah went around the RUINED CITIES of Northern Israel and destroyed the remnants of idols he found in them. The verse in Hebrew actually affirms that the cities were in ruins and presumably uninhabited.

[see "Olam HaTanach" Divrei-HaYamim-b p.261).

See also: "Daat Mikra" (Sefer Diverei HaYamim-b) p.902:

#The matter of the verse as read is "becharvotayhem" in their destroyed cities. This is how the Aramaic translation renders it (Bait Tsadiyut-hon -in their ruins) and so too does Gersonides:

Cities that were then in ruins#

n.16 For "charvot" in the sense of deserted cities Psalm 9:6 Ezekiel 36:4. [Daat Mikra points to the related expression "churba" in Arabic].

[2-Chronicles 34:7] AND WHEN HE HAD BROKEN DOWN THE ALTARS AND THE GROVES, AND HAD BEATEN THE GRAVEN IMAGES INTO POWDER, AND CUT DOWN ALL THE IDOLS THROUGHOUT ALL THE LAND OF ISRAEL, HE RETURNED TO JERUSALEM.

[2-Kings 23:15] MOREOVER THE ALTAR THAT WAS AT BETHEL, AND THE HIGH PLACE WHICH JEROBOAM THE SON OF NEBAT, WHO MADE ISRAEL TO SIN, HAD MADE, BOTH THAT ALTAR AND THE HIGH PLACE HE BRAKE DOWN, AND BURNED THE HIGH PLACE, AND STAMPED IT SMALL TO POWDER, AND BURNED THE GROVE.

[2-Kings 23:16] AND AS JOSIAH TURNED HIMSELF, HE SPIED THE SEPULCHRES THAT WERE THERE IN THE MOUNT, AND SENT, AND TOOK THE BONES OUT OF THE SEPULCHRES, AND BURNED THEM UPON THE ALTAR, AND POLLUTED IT, ACCORDING TO THE WORD OF THE LORD WHICH THE MAN OF GOD PROCLAIMED, WHO PROCLAIMED THESE WORDS.

[2-Kings 23:17] THEN HE SAID, WHAT TITLE IS THAT THAT I SEE? AND THE MEN OF THE CITY TOLD HIM, IT IS THE SEPULCHRE OF THE MAN OF GOD, WHICH CAME FROM JUDAH, AND PROCLAIMED THESE THINGS THAT THOU HAST DONE AGAINST THE ALTAR OF BETHEL.

[2-Kings 23:18] AND HE SAID, LET HIM ALONE; LET NO MAN MOVE HIS BONES. SO THEY LET HIS BONES ALONE, WITH THE BONES OF THE PROPHET THAT CAME OUT OF SAMARIA.

[2-Kings 23:19] AND ALL THE HOUSES ALSO OF THE HIGH PLACES THAT WERE IN THE

CITIES OF SAMARIA, WHICH THE KINGS OF ISRAEL HAD MADE TO PROVOKE THE LORD TO ANGER, JOSIAH TOOK AWAY, AND DID TO THEM ACCORDING TO ALL THE ACTS THAT HE HAD DONE IN BETHEL.

[2-Kings 23:20] AND HE SLEW ALL THE PRIESTS OF THE HIGH PLACES THAT WERE THERE UPON THE ALTARS, AND BURNED MEN'S BONES UPON THEM, AND RETURNED TO JERUSALEM.

The "priests" killed by Josiah were non-Israelite Samaritans who the Assyrians had settled in the area and who took up some of the practices (pagan and otherwise) of the departed Israelites see 2-kings ch.18 (see "Olam Ha-Tanach" Malacim-b p.202).

The Bible 2-Kings 17:24-27 tells us how the King of Assyria brought in non-Israelite colonists to take the place of the exiled Israelites.

These Gentiles were pagans and God sent herds of lions to afflict them. The King of Assyria was advised that the new settlers needed to honor the "God of the Land". One (or more, tradition says there were at least two of them) of the exiled Israelite priests was therefore sent to teach them how to act.

[2-Kings 17:27] THEN THE KING OF ASSYRIA COMMANDED, SAYING, CARRY THITHER ONE OF THE PRIESTS WHOM YE BROUGHT FROM THENCE; AND LET THEM GO AND DWELL THERE, AND LET HIM TEACH THEM THE MANNER OF THE GOD OF THE LAND.

[2-Kings 17:28] THEN ONE OF THE PRIESTS WHOM THEY HAD CARRIED AWAY FROM SAMARIA CAME AND DWELT IN BETHEL, AND TAUGHT THEM HOW THEY SHOULD FEAR THE LORD.

This priest and his family would have taught them the mixed Hebraic-Canaanite practices instituted by Jeroboam that had resulted in the Israelites being exiled. In addition the new settlers (referred to as "Samaritans") continued to maintain their pagan customs only added the new "Hebraic" ones onto them (2Kings 17:19-41).

It was the descendants of these priests whom Josiah was to kill.

Incidentally Josiah also took action against homosexuals:

[2-Kings 23:7] AND HE BRAKE DOWN THE HOUSES OF THE SODOMITES, THAT WERE BY THE HOUSE OF THE LORD, WHERE THE WOMEN WOVE HANGINGS FOR THE GROVE.

Josiah also attempted to bring some of the Israelites back and small colonies of Scythians were established in the north but were abandoned after the death of Josiah. See our discussion on this matter in "The Tribes".

<http://britam.org/the-Tribes.html>

[1-Kings 13:3] AND HE GAVE A SIGN THE SAME DAY, SAYING, THIS IS THE SIGN WHICH THE LORD HATH SPOKEN; BEHOLD, THE ALTAR SHALL BE RENT, AND THE ASHES THAT ARE UPON IT SHALL BE Poured OUT.

[1-Kings 13:4] AND IT CAME TO PASS, WHEN KING JEROBOAM HEARD THE SAYING OF THE MAN OF GOD, WHICH HAD CRIED AGAINST THE ALTAR IN BETHEL, THAT HE PUT FORTH HIS HAND FROM THE ALTAR, SAYING, LAY HOLD ON HIM. AND HIS HAND, WHICH HE PUT FORTH AGAINST HIM, DRIED UP, SO THAT HE COULD NOT PULL IT IN AGAIN TO HIM.

The vitality of his hand stopped still as if dried up and he could not move it.

[1-Kings 13:5] THE ALTAR ALSO WAS RENT, AND THE ASHES Poured OUT FROM THE ALTAR, ACCORDING TO THE SIGN WHICH THE MAN OF GOD HAD GIVEN BY THE WORD OF THE LORD. On the spot the altar split apart and the ashes that were on it were spilled out.

[1-Kings 13:6] AND THE KING ANSWERED AND SAID UNTO THE MAN OF GOD, INTREAT NOW THE FACE OF THE LORD THY GOD, AND PRAY FOR ME, THAT MY HAND MAY BE RESTORED ME AGAIN. AND THE MAN OF GOD BESOUGHT THE LORD, AND THE KING'S HAND WAS RESTORED HIM AGAIN, AND BECAME AS IT WAS BEFORE.

Jeroboam recognized that the Almighty had caused his hand to stop dead. He swallowed his pride and asked the prophet to pray for him.

[1-Kings 13:7] AND THE KING SAID UNTO THE MAN OF GOD, COME HOME WITH ME, AND REFRESH THYSELF, AND I WILL GIVE THEE A REWARD.

[1-Kings 13:8] AND THE MAN OF GOD SAID UNTO THE KING, IF THOU WILT GIVE ME HALF THINE HOUSE, I WILL NOT GO IN WITH THEE, NEITHER WILL I EAT BREAD NOR DRINK WATER IN THIS PLACE:

[1-Kings 13:9] FOR SO WAS IT CHARGED ME BY THE WORD OF THE LORD, SAYING, EAT NO BREAD, NOR DRINK WATER, NOR TURN AGAIN BY THE SAME WAY THAT THOU CAMEST.

[1-Kings 13:10] SO HE WENT ANOTHER WAY, AND RETURNED NOT BY THE WAY THAT HE CAME TO BETHEL.

[1-Kings 13:11] NOW THERE DWELT AN OLD PROPHET IN BETHEL; AND HIS SONS CAME AND TOLD HIM ALL THE WORKS THAT THE MAN OF GOD HAD DONE THAT DAY IN BETHEL: THE WORDS WHICH HE HAD SPOKEN UNTO THE KING, THEM THEY TOLD ALSO TO THEIR FATHER.

[1-Kings 13:12] AND THEIR FATHER SAID UNTO THEM, WHAT WAY WENT HE? FOR HIS SONS HAD SEEN WHAT WAY THE MAN OF GOD WENT, WHICH CAME FROM JUDAH. [1-Kings 13:13] AND HE SAID UNTO HIS SONS, SADDLE ME THE ASS. SO THEY SADDLED HIM THE ASS: AND HE RODE THEREON,

[1-Kings 13:14] AND WENT AFTER THE MAN OF GOD, AND FOUND HIM SITTING UNDER AN OAK: AND HE SAID UNTO HIM, ART THOU THE MAN OF GOD THAT CAMEST FROM JUDAH? AND HE SAID, I AM.

[1-Kings 13:15] THEN HE SAID UNTO HIM, COME HOME WITH ME, AND EAT BREAD.

[1-Kings 13:16] AND HE SAID, I MAY NOT RETURN WITH THEE, NOR GO IN WITH THEE: NEITHER WILL I EAT BREAD NOR DRINK WATER WITH THEE IN THIS PLACE:

[1-Kings 13:17] FOR IT WAS SAID TO ME BY THE WORD OF THE LORD, THOU SHALT EAT NO BREAD NOR DRINK WATER THERE, NOR TURN AGAIN TO GO BY THE WAY THAT THOU CAMEST.

[1-Kings 13:18] HE SAID UNTO HIM, I AM A PROPHET ALSO AS THOU ART; AND AN ANGEL SPAKE UNTO ME BY THE WORD OF THE LORD, SAYING, BRING HIM BACK WITH THEE INTO THINE HOUSE, THAT HE MAY EAT BREAD AND DRINK WATER. BUT HE LIED UNTO HIM.

He may not have really been a Prophet as he claimed but he must have been at a sufficiently high level to make the necessary initial impression and mislead the real Prophet. Today you see this with many people claiming to have visions and direct communication with God and making all sorts of claims. Almost all of them

are of their own imaginations. I often encounter those who are teaching Torah and have added to it and make lofty claims about their status. I will not submit to them or their teachings if they do not adhere to the written word of Yehovah.

And I often think of this incident.

[1-Kings 13:19] SO HE WENT BACK WITH HIM, AND DID EAT BREAD IN HIS HOUSE, AND DRANK WATER.

[1-Kings 13:20] AND IT CAME TO PASS, AS THEY SAT AT THE TABLE, THAT THE WORD OF THE LORD CAME UNTO THE PROPHET THAT BROUGHT HIM BACK:

[1-Kings 13:21] AND HE CRIED UNTO THE MAN OF GOD THAT CAME FROM JUDAH, SAYING, THUS SAITH THE LORD, FORASMUCH AS THOU HAST DISOBEYED THE MOUTH OF THE LORD, AND HAST NOT KEPT THE COMMANDMENT WHICH THE LORD THY GOD COMMANDED THEE,

[1-Kings 13:22] BUT CAMEST BACK, AND HAST EATEN BREAD AND DRUNK WATER IN THE PLACE, OF THE WHICH THE LORD DID SAY TO THEE, EAT NO BREAD, AND DRINK NO WATER; THY CARCASE SHALL NOT COME UNTO THE SEPULCHRE OF THY FATHERS.

[1-Kings 13:23] AND IT CAME TO PASS, AFTER HE HAD EATEN BREAD, AND AFTER HE HAD DRUNK, THAT HE SADDLED FOR HIM THE ASS, TO WIT, FOR THE PROPHET WHOM HE HAD BROUGHT BACK.

[1-Kings 13:24] AND WHEN HE WAS GONE, A LION MET HIM BY THE WAY, AND SLEW HIM: AND HIS CARCASE WAS CAST IN THE WAY, AND THE ASS STOOD BY IT, THE LION ALSO STOOD BY THE CARCASE.

[1-Kings 13:25] AND, BEHOLD, MEN PASSED BY, AND SAW THE CARCASE CAST IN THE WAY, AND THE LION STANDING BY THE CARCASE: AND THEY CAME AND TOLD IT IN THE CITY WHERE THE OLD PROPHET DWELT.

[1-Kings 13:26] AND WHEN THE PROPHET THAT BROUGHT HIM BACK FROM THE WAY HEARD THEREOF, HE SAID, IT IS THE MAN OF GOD, WHO WAS DISOBEDIENT UNTO THE WORD OF THE LORD: THEREFORE THE LORD HATH DELIVERED HIM UNTO THE LION, WHICH HATH TORN HIM, AND SLAIN HIM, ACCORDING TO THE WORD OF THE LORD, WHICH HE SPAKE UNTO HIM.

[1-Kings 13:27] AND HE SPAKE TO HIS SONS, SAYING, SADDLE ME THE ASS. AND THEY SADDLED HIM.

[1-Kings 13:28] AND HE WENT AND FOUND HIS CARCASE CAST IN THE WAY, AND THE ASS AND THE LION STANDING BY THE CARCASE: THE LION HAD NOT EATEN THE CARCASE, NOR TORN THE ASS.

[1-Kings 13:29] AND THE PROPHET TOOK UP THE CARCASE OF THE MAN OF GOD, AND LAID IT UPON THE ASS, AND BROUGHT IT BACK: AND THE OLD PROPHET CAME TO THE CITY, TO MOURN AND TO BURY HIM.

[1-Kings 13:30] AND HE LAID HIS CARCASE IN HIS OWN GRAVE; AND THEY MOURNED OVER HIM, SAYING, ALAS, MY BROTHER!

This whole incident is very strange. Opinions are divided as to what exactly happened. It appears that the so-called Prophet from Samaria was not a real Prophet but rather Pretender though of a higher level. He wanted to bring about the downfall of the true prophet and he succeeded. In a sense he was also defending the honor the northern kingdom, of Ephraim. He wanted to show that even the greatest of Judah could be misled in the same way the men of northern Israel had been. He was sorry that he had been proven correct.

If God tells us something we cannot believe the message of any human being that the message has been annulled!

Ephraim should be warned:

Do not try to make Judah as yourselves!

This is liable to destroy Judah and cause you only regret.

[1-Kings 13:31] AND IT CAME TO PASS, AFTER HE HAD BURIED HIM, THAT HE SPAKE TO HIS SONS, SAYING, WHEN I AM DEAD, THEN BURY ME IN THE SEPULCHRE WHEREIN THE MAN OF GOD IS BURIED; LAY MY BONES BESIDE HIS BONES: [1-Kings 13:32] FOR THE SAYING WHICH HE CRIED BY THE WORD OF THE LORD AGAINST THE ALTAR IN BETHEL, AND AGAINST ALL THE HOUSES OF THE HIGH PLACES WHICH ARE IN THE CITIES OF SAMARIA, SHALL SURELY COME TO PASS.

Indeed in the time of Josiah all the altars and places of worship in the ruined and abandoned cities of Samaria were destroyed.

[1-Kings 13:33] AFTER THIS THING JEROBOAM RETURNED NOT FROM HIS EVIL WAY, BUT MADE AGAIN OF THE LOWEST OF THE PEOPLE PRIESTS OF THE HIGH PLACES: WHOSOEVER WOULD, HE CONSECRATED HIM, AND HE BECAME ONE OF THE PRIESTS OF THE HIGH PLACES.

#MADE AGAIN#. Daat Mikra points out that this expression may indicate that after the incident there was a period in which Jeroboam ceased the idolatrous path he had embarked upon only to go back to it later. THE LOWEST OF THE PEOPLE. See our commentary to [1-Kings 12:31] where we explained that "Miktsof" translated as #THE LOWEST# could alternatively mean the better or more elevated section. In Hebrew the word "Katsin" (from the same root, katseh, as "Miktsof") means officer. The fact that Jeroboam himself was one of the people in question could help strengthen this understanding.

[1-Kings 13:34] AND THIS THING BECAME SIN UNTO THE HOUSE OF JEROBOAM, EVEN TO CUT IT OFF, AND TO DESTROY IT FROM OFF THE FACE OF THE EARTH.

The Talmud (Sanhedrin 102;a) roughly paraphrased says:

##Rabbi Abba said:

God grabbed hold of the shirt of Jeroboam and said,

'Repent, and you and I and the Son of Jesse will stroll together in the Garden of Eden!' Said Jeroboam: Which of us will have precedence?

God answered: The son of Jesse!

Jeroboam replied: if such is the case I am not interested!

The Bible and all other sources indicate that Jeroboam was a great man with a great potential but he chose the wrong path.

Jeroboam could if he so wished have retained his position or something close to it and still have gone in the right way along the pathway of the Torah.

In the future a leader will arise from the seed of Joseph (and according to some source a descendants of Jeroboam himself) who is referred to as the Messiah son of Joseph. He will lead the Ten Tribes back and enable their reconciliation with Judah and all Israel will then be ruled over by the Messiah son of David.

For a list of articles concerning the Messiah son of Joseph see:

<http://www.britam.org/ContentsSubject.html#Messiah>

<http://www.britam.org/Kings/1Kings14.html>

[1-Kings 14:1] AT THAT TIME ABIJAH THE SON OF JEROBOAM FELL SICK.

ABIJAH. Pronounced “Abiya” in Modern Hebrew. It means “God is my father”.

[1-Kings 14:2] AND JEROBOAM SAID TO HIS WIFE, ARISE, I PRAY THEE, AND DISGUISE THYSELF, THAT THOU BE NOT KNOWN TO BE THE WIFE OF JEROBOAM; AND GET THEE TO SHILOH: BEHOLD, THERE IS AHIJAH THE PROPHET, WHICH TOLD ME THAT I SHOULD BE KING OVER THIS PEOPLE.

AHIJAH. In Modern Hebrew pronounced as “Ahiyah”.

DISGUISE THYSELF Radak: #He knew that Ahiyah hated him since he had turned away from God. He said to himself that if Ahiyah will know she is my wife he will only predict something bad. He therefore said to his wife to disguise herself that he should not recognize her as the wife of Jeroboam.#

[1-Kings 14:3] AND TAKE WITH THEE TEN LOAVES, AND CRACKNELS, AND A CRUSE OF HONEY, AND GO TO HIM: HE SHALL TELL THEE WHAT SHALL BECOME OF THE CHILD.

CRUSE. In Old English “cruse” meant a small jar or pot.

Hebrew “bakbook” which in Modern Hebrew means a bottle but in Biblical Hebrew connotes any vessel with a narrow opening.

HONEY. In Hebrew “devash” which can mean honey from bees or an extract from fruit such as dates. It was the custom when going to the Prophet to bring a gift cf. 1-Samuel 9:7.

[1-Samuel 9:7] THEN SAID SAUL TO HIS SERVANT, BUT, BEHOLD, IF WE GO, WHAT SHALL WE BRING THE MAN? FOR THE BREAD IS SPENT IN OUR VESSELS, AND THERE IS NOT A PRESENT TO BRING TO THE MAN OF GOD: WHAT HAVE WE?

[1-Kings 14:4] AND JEROBOAM’S WIFE DID SO, AND AROSE, AND WENT TO SHILOH, AND CAME TO THE HOUSE OF AHIJAH. BUT AHIJAH COULD NOT SEE; FOR HIS EYES WERE SET BY REASON OF HIS AGE.

[1-Kings 14:5] AND THE LORD SAID UNTO AHIJAH, BEHOLD, THE WIFE OF JEROBOAM COMETH TO ASK A THING OF THEE FOR HER SON; FOR HE IS SICK: THUS AND THUS SHALT THOU SAY UNTO HER: FOR IT SHALL BE, WHEN SHE COMETH IN, THAT SHE SHALL FEIGN HERSELF TO BE ANOTHER WOMAN.

[1-Kings 14:6] AND IT WAS SO, WHEN AHIJAH HEARD THE SOUND OF HER FEET, AS SHE CAME IN AT THE DOOR, THAT HE SAID, COME IN, THOU WIFE OF JEROBOAM; WHY FEIGNEST THOU THYSELF TO BE ANOTHER? FOR I AM SENT TO THEE WITH HEAVY TIDINGS.

[1-Kings 14:7] GO, TELL JEROBOAM, THUS SAITH THE LORD GOD OF ISRAEL, FORASMUCH AS I EXALTED THEE FROM AMONG THE PEOPLE, AND MADE THEE PRINCE OVER MY PEOPLE ISRAEL,

[1-Kings 14:8] AND RENT THE KINGDOM AWAY FROM THE HOUSE OF DAVID, AND GAVE IT THEE: AND YET THOU HAST NOT BEEN AS MY SERVANT DAVID, WHO KEPT

MY COMMANDMENTS, AND WHO FOLLOWED ME WITH ALL HIS HEART, TO DO THAT ONLY WHICH WAS RIGHT IN MINE EYES;

[1-Kings 14:9] BUT HAST DONE EVIL ABOVE ALL THAT WERE BEFORE THEE: FOR

THOU HAST GONE AND MADE THEE OTHER GODS, AND MOLTEN IMAGES, TO PROVOKE ME TO ANGER, AND HAST CAST ME BEHIND THY BACK:

[1-Kings 14:10] THEREFORE, BEHOLD, I WILL BRING EVIL UPON THE HOUSE OF JEROBOAM, AND WILL CUT OFF FROM JEROBOAM HIM THAT PISSETH AGAINST THE WALL, AND HIM THAT IS SHUT UP AND LEFT IN ISRAEL, AND WILL TAKE AWAY THE REMNANT OF THE HOUSE OF JEROBOAM, AS A MAN TAKETH AWAY DUNG, TILL IT BE ALL GONE.

H8366 ????? sha?than shaw-than'

A primitive root; (causatively) to make water, that is, urinate: – piss. Who said the bible was not real and down to earth.

[1-Kings 14:11] HIM THAT DIETH OF JEROBOAM IN THE CITY SHALL THE DOGS EAT; AND HIM THAT DIETH IN THE FIELD SHALL THE FOWLS OF THE AIR EAT: FOR THE LORD HATH SPOKEN IT.

[1-Kings 14:12] ARISE THOU THEREFORE, GET THEE TO THINE OWN HOUSE: AND WHEN THY FEET ENTER INTO THE CITY, THE CHILD SHALL DIE.

[1-Kings 14:13] AND ALL ISRAEL SHALL MOURN FOR HIM, AND BURY HIM: FOR HE ONLY OF JEROBOAM SHALL COME TO THE GRAVE, BECAUSE IN HIM THERE IS FOUND SOME GOOD THING TOWARD THE LORD GOD OF ISRAEL IN THE HOUSE OF JEROBOAM.

The Commentary, "Mishbetsot Zahav", quotes from the "Beer Moshe" who in turn cites the Zohar Chadash, the Megileh Amukot, and other works. The Zohar Chadash says: #And that Messiah [Mashiach, i.e. Anointed One] will be from the Tribe of Ephraim of the seed of Jeroboam son of Nebat, a descendant of Abiya who died in his youth. On the day that Abiya died a son was born to him?.and from that son of Abiya will come the Messiah [son of

Joseph] of whom it is written AND ALL ISRAEL SHALL MOURN FOR HIM, AND BURY HIM

[1-Kings 14:13]. This was a prophecy both for the immediate events and for the distant future FOR HE ONLY OF JEROBOAM SHALL COME TO THE GRAVE, BECAUSE IN HIM THERE IS FOUND SOME GOOD THING this is the Messiah [son of Joseph] in whom will be found SOME GOOD THING TOWARD THE LORD GOD OF ISRAEL. #

[cf. AND THEY SHALL LOOK UPON ME WHOM THEY HAVE PIERCED, AND THEY SHALL MOURN FOR HIM, AS ONE MOURNETH FOR HIS ONLY SON[Zechariah 12:10] Also understandable as saying, AND THEY SHALL LOOK UPON HE WHO HAS BEEN PIERCED.

The Megaleh Amukot (i.e. Rabbi Nathan Nata Spira, 1585- 1633, Poland) on the above passage from the Zohar says [and we shall paraphrase in the light of the sources quoted]:

#The Messiah son of Joseph [is a descendant of] Abiya son of Jeroboam, as it says BECAUSE IN HIM THERE IS FOUND SOME GOOD THING [1-Kings 14:13]. The Ancestors of the Tribes [who were jealous of Joseph and angry with him] saw that Jeroboam was destined to descend from Joseph but the Patriarch Jacob [their father] saw further. He foresaw that the Messiah son of Joseph would come from him, that in him would

be FOUND SOME GOOD THING [1-Kings 14:13]. This is what it means BUT HIS FATHER KEPT THE MATTER [Genesis 37:11] {translated in the KJ as BUT HIS FATHER OBSERVED THE SAYING}.

[The future redemption is described as a time when we shall]

COME REJOICING bringing in the sheaves [Psalms 126:6]. [This was foretold when Joseph said to his brothers about a dream in which

WE WERE BINDING SHEAVES IN THE FIELD [Genesis 37:7][and your sheaves bowed down to mine. This signified that Joseph would rule over them. They were angry as a result of which it came to pass that the Kings that came from Joseph caused the Israelites to worship idols.

Midrash Breishit Rabah 84:10:

[Genesis 37:7] FOR, BEHOLD, WE WERE BINDING SHEAVES IN THE FIELD, AND, LO, MY SHEAF AROSE, AND ALSO STOOD UPRIGHT; AND, BEHOLD, YOUR SHEAVES STOOD ROUND ABOUT, AND MADE OBEISANCE TO MY SHEAF.

The Hebrew word for MY SHEAF is ALUMATI which came to expression in a negative fashion, YOU ARE DESTINED TO MAKE DUMB IDOLS [Hebrew Elilim [idols] Alumim [dumb] which sounds similar to ALUMATI (MY SHEAF) by the golden bull calves of Jeroboam and to say, BEHOLD THY GODS, O ISRAEL [1-Kings 12:28]. [Commentary Yafet Toar: As if the brothers of Joseph due to their jealousy of him caused the kings that came out of him to bring Israel to worship idols.] Nevertheless, the Messiah son of Joseph, descendant of] Abiya will bring in the sheaves [ALUMOT] and atone for the DUMB IDOLS of Jeroboam.## The above Commentary based on the Midrash and other Commentaries is not necessarily making any historical claims but rather pointing out how from Joseph was destined to emerge Jeroboam who himself caused damage but from his descendants will emerge a Savior in the End Times.

The whole degeneration of Joseph (representing all the Ten Tribes) with his Exile and losing his Israelite Identity in the End Times will be seen as having fulfilled a Divinely Ordained Plan which will culminate in Joseph returning and rectifying whatever wrong he may have done.

[1-Kings 14:14] MOREOVER THE LORD SHALL RAISE HIM UP A KING OVER ISRAEL, WHO SHALL CUT OFF THE HOUSE OF JEROBOAM THAT DAY: BUT WHAT? EVEN NOW.

[1-Kings 14:15] FOR THE LORD SHALL SMITE ISRAEL, AS A REED IS SHAKEN IN THE WATER, AND HE SHALL ROOT UP ISRAEL OUT OF THIS GOOD LAND, WHICH HE GAVE TO THEIR FATHERS, AND SHALL SCATTER THEM BEYOND THE RIVER, BECAUSE THEY HAVE MADE THEIR GROVES, PROVOKING THE LORD TO ANGER.

BEYOND THE RIVER i.e. beyond the Euphrates River. The Euphrates is the border of the Holy Land <http://www.britam.org/Questions/QuesLand.html>

The Land of Israel stretches from the western confluences of the Nile Delta, encompasses all Sinai, part of Northern Arabia, Kuwait, Jordan, Lebanon, Syria, parts of Iraq, southeast Turkey, the island of Cyprus, and reaches along the Euphrates River and beyond. See Map:

<http://www.britam.org/Questions/QuesLand.html#Boundaries>

The whole Kingdom was destined to be conquered and all the inhabitants exiled. They lost consciousness of their ancestry and became known as the LOST TEN TRIBES OF ISRAEL.

THEIR GROVES. Hebrew "Ashayrim".

[1-Kings 14:16] AND HE SHALL GIVE ISRAEL UP BECAUSE OF THE SINS OF JEROBOAM, WHO DID SIN, AND WHO MADE ISRAEL TO SIN.

Jeroboam sinned and made Israel sin but they could have repented.

[1-Kings 14:17] AND JEROBOAM'S WIFE AROSE, AND DEPARTED, AND CAME TO TIRZAH: AND WHEN SHE CAME TO THE THRESHOLD OF THE DOOR, THE CHILD DIED; TIRZAH. This city was made the capital after Schechem. Tirzah was east of the Jordan. It was renowned for its beauty.

THOU ART BEAUTIFUL, O MY LOVE, AS TIRZAH, COMELY AS JERUSALEM... (Song of Solomon 6:4).

[1-Kings 14:18] AND THEY BURIED HIM; AND ALL ISRAEL MOURNED FOR HIM, ACCORDING TO THE WORD OF THE LORD, WHICH HE SPAKE BY THE HAND OF HIS SERVANT AHIJAH THE PROPHET.

[1-Kings 14:19] AND THE REST OF THE ACTS OF JEROBOAM, HOW HE WARRED, AND HOW HE REIGNED, BEHOLD, THEY ARE WRITTEN IN THE BOOK OF THE CHRONICLES OF THE KINGS OF ISRAEL.

[1-Kings 14:20] AND THE DAYS WHICH JEROBOAM REIGNED WERE TWO AND TWENTY YEARS: AND HE SLEPT WITH HIS FATHERS, AND NADAB HIS SON REIGNED IN HIS STEAD.

NADAB. In Modern Hebrew "Nadav". It means "generous".

According to the simple gist of Scripture Jeroboam comes across as a very negative character. Nevertheless a deeper nobler element was there. Jeroboam reigned from 931/30 BC to 910/909 BC

[1-Kings 14:21] AND REHOBOAM THE SON OF SOLOMON REIGNED IN JUDAH. REHOBOAM WAS FORTY AND ONE YEARS OLD WHEN HE BEGAN TO REIGN, AND HE REIGNED SEVENTEEN YEARS IN JERUSALEM, THE CITY WHICH THE LORD DID CHOOSE OUT OF ALL THE TRIBES OF ISRAEL, TO PUT HIS NAME THERE. AND HIS MOTHER'S NAME WAS NAAMAH AN AMMONITRESS.

The mother of Rehoboam was Naamah the Ammonitess who like Ruth the Moabitess was permitted to become an Israelitess whereas this was forbidden to the males of Moab and Ammon. Rehoboam reigned from 931/930 BC to 913 BC. Loyalty to David is Required: Ruth and the Oral Tradition

<http://britam.org/DavidandOralLaw.html>

[1-Kings 14:22] AND JUDAH DID EVIL IN THE SIGHT OF THE LORD, AND THEY PROVOKED HIM TO JEALOUSY WITH THEIR SINS WHICH THEY HAD COMMITTED, ABOVE ALL THAT THEIR FATHERS HAD DONE.

[1-Kings 14:23] FOR THEY ALSO BUILT THEM HIGH PLACES, AND IMAGES, AND GROVES, ON EVERY HIGH HILL, AND UNDER EVERY GREEN TREE.

All these things may have been built for the sake of idolatry or they may have been intended as means to draw close to the Almighty. At all events God was displeased with them.

[1-Kings 14:24] AND THERE WERE ALSO SODOMITES IN THE LAND: AND THEY DID ACCORDING TO ALL THE ABOMINATIONS OF THE NATIONS WHICH THE LORD CAST OUT BEFORE THE CHILDREN OF ISRAEL.

SODOMITES. Hebrew "Kadesh" or "Kodesh" which can mean sacred but it also connotes something set aside for a particular purpose, in this case for the purpose of sex. Daat Mikra says that here the intention is to both male and female prostitution in which the fee for the sexual act would be consecrated to the holy places. Targum Yehonatan renders it as referring to male prostitution i.e. homosexuality and pederasty. Nearly all homosexuality evidently entails an inclination towards young men and even animals. There is nothing innocent or natural about it. It may be that this affliction has always been amongst us but on the whole when it has been publicly condemned and punished its incidence has been much less. Either the wrongdoers are punished or

they will punish us. Pederasty or paederasty (/?p?d?ræsti/, UK /?pi?d?ræsti/) is a (usually erotic) relationship between an older man and an adolescent boy outside his immediate family. The word pederasty derives from Greek (paiderastia) “love of children” or “love of boys”, [1] a compound derived from ????? (pais) “child, boy” and ????????

(erast?s) “lover”.

[1-Kings 14:25] AND IT CAME TO PASS IN THE FIFTH YEAR OF KING REHOBOAM, THAT SHISHAK KING OF EGYPT CAME UP AGAINST JERUSALEM:

Shishak is identified with Shoshenik (945-922 BCE) king of Egypt. At Karnak in Egypt has been found a description of his expedition against Judah and Israel. It contains a list of cities in Judah and Israel that he conquered together with depictions of what appear to be the Israelite governors of these cities. More Israelite cities are mentioned than Judean even though the Bible only recalls his incursion to Judah. At Megiddo in the North of Israel has been found part of a Stèle recording his conquest of the site.

<http://www.katapi.org.uk/BAndS/SheshonkInscription.htm>

[Not everybody agrees with the identification of Shoshenik with Shishak. see

<http://www.biblemysteries.com/lectures/shishak.htm>

<http://www.domainofman.com/ankhemmaat/rohl.html>

The interrelated chronologies of ancient Egypt, Israel, and Mesopotamia are based on a single “essential synchronism” (1) established over 165 years ago. (2) In 1822, Jean Francois Champollion deciphered the Hieroglyphic Code using the Rosetta Stone, and inaugurated the field of Egyptology. Unfortunately, six years later, he dealt the new discipline a serious setback with his misinterpretation of a military campaign mural belonging to the Egyptian 22nd Dynasty Pharaoh Sheshonq I. (3)

Champollion thought he had found “Judah the Kingdom” among the hieroglyphs of subdued cities listed in Sheshonq’s inscription, (4) and concluded that Sheshonq could be none other than the Biblical Pharaoh “Shishak.” (5) Shishak, according to 2 Chronicles 12, “captured the fortified cities of Judah” five years after the death of King Solomon. The Bible goes on to say that Jerusalem was spared only after Shishak “carried off ... everything.” By 1888, Champollion’s “Judah the Kingdom” had been correctly translated as “Monument of the King,” (6) and associated geographically with northern Israel by virtue of its position in the Karnak mural campaign itinerary. (7) However, the mis-identification of Shishak with Sheshonq was not overturned, and has remained the cornerstone of ancient chronology.

In the New Chronology model, the Pharaoh who besieges the fortified cities of Judah and subdues Jerusalem five years after the death of Solomon is re-identified as the 19th Dynasty

Pharaoh Ramses II. (8) The well documented campaign of Ramses II against Palestine in his Year 8 corresponds much more closely to that of the Biblical Shishak than that of Sheshonq. Examination of the account of Sheshonq’s invasion reveals that it was directed primarily toward the northern kingdom of Israel, and that Judah was deliberately bypassed by the Egyptian army. (9) Moreover, no mention is made in the Bible of the northern kingdom of Israel being humbled by Shishak. On the other hand, Ramses II’s campaign did concentrate primarily on Judah and the Shasu nations of the Sinai and southern transjordan, and Ramses II specifically claims to have “plundered Shalom,” i.e., Jerusalem.

Furthermore Rohl has determined that Shisha is an acceptable transliteration of the official Egyptian nickname (Sysw) (10) of the Pharaoh Ramses II, and that the linguistic path to the Biblical name Shishak is more straightforward than that of Sheshonq, especially if it is recognized that the final “k” was added as a play on words (a recognized practice used in the Bible when translating foreign names) to render the connotation of “assaulter” in Hebrew. (11) The New Chronology determination that the Biblical King

Rehoboam (besieged by Shishak) and the Pharaoh Ramses II were contemporaries is secured by several archaeological finds and a completely independent synchronism, that being the recording of a rare solar eclipse in the reign of the 18th Dynasty Pharaoh, Akhenaten.(12) Shortly after the death of his father Amenhotep III, Akhenaten received a letter from his vassal Abimilku(13) of Tyre informing him of a fire that destroyed half of the palace of King Nikmaddu II at the city of Ugarit (north of Tyre on the Syrian coast of the Mediterranean Sea). In the charred remains of that palace, archaeologists found a tablet describing an eclipse of the sun that occurred at sunset in the month of "Hiyaru" (mid-April to mid-May). As the setting sun was considered a goddess in the Ugarit pantheon, the eclipse represented a particularly evil omen, and it was indicated as such on the opposite side of the tablet. Computer retro-calculation has confirmed that an eclipse did occur thirty minutes before sunset on May 9th in the year 1012 B.C., and that this was the only total solar eclipse which occurred within one hour of sunset at this location during the entire 2nd millennium B.C. Rohl therefore deduces that the palace fire and Abimilku's letter to Akhenaten occurred after (and likely no more than a year after) the tablet recording the solar eclipse of 1012 B.C. was inscribed.

Circa 1012 B.C. is the accepted time (in the conventional chronology) for the rise of King David in Israel, however it has until now been believed that the Pharaoh Akhenaten ruled in Egypt over 300 years earlier! The letter to Akhenaten was one of 340 political correspondences written primarily in Akkadian, the diplomatic language of the day, and dating to the reigns of Amenhotep III, Akhenaten, and Tutankhamun. The group of letters are collectively known as the Amarna tablets after the site in Egypt where they were discovered in 1887. Comparisons between the frequently mentioned "Habiru" of the Amarna tablets and the Biblical descriptions of David and his band of "mighty men" (2 Samuel 10:7) have been made by noted scholars. However, due to the 300 year offset in the conventional chronology, an association with the Biblical accounts had not been seriously considered. A new study of the Amarna tablets by Rohl has revealed that the ethnic and political makeup of Palestine, and the activities of the Habiru are even more similar in their correspondence with the Biblical record that was originally suspected.(14)

[1-Kings 14:26] AND HE TOOK AWAY THE TREASURES OF THE HOUSE OF THE LORD, AND THE TREASURES OF THE KING'S HOUSE; HE EVEN TOOK AWAY ALL: AND HE TOOK AWAY ALL THE SHIELDS OF GOLD WHICH SOLOMON HAD MADE.

[1-Kings 14:27] AND KING REHOBOAM MADE IN THEIR STEAD BRASEN SHIELDS, AND COMMITTED THEM UNTO THE HANDS OF THE CHIEF OF THE GUARD, WHICH KEPT THE DOOR OF THE KING'S HOUSE.

BRASEN in Hebrew "Nechoshet" usually translated as copper but according to many probably actually meaning bronze which is an alloy of copper and tin.

[1-Kings 14:28] AND IT WAS SO, WHEN THE KING WENT INTO THE HOUSE OF THE LORD, THAT THE GUARD BARE THEM, AND BROUGHT THEM BACK INTO THE GUARD CHAMBER.

[1-Kings 14:29] NOW THE REST OF THE ACTS OF REHOBOAM, AND ALL THAT HE DID, ARE THEY NOT WRITTEN IN THE BOOK OF THE CHRONICLES OF THE KINGS OF JUDAH?

[1-Kings 14:30] AND THERE WAS WAR BETWEEN REHOBOAM AND JEROBOAM ALL THEIR DAYS.

[1-Kings 14:31] AND REHOBOAM SLEPT WITH HIS FATHERS, AND WAS BURIED WITH HIS FATHERS IN THE CITY OF DAVID. AND HIS MOTHER'S NAME WAS NAAMAH AN AMMONITISS. AND ABIJAM HIS SON REIGNED IN HIS STEAD.

The son of Jeroboam was called Abiya.

The son of Rehoboam was called ABIJAM.

In 2-Chronicles he is called Abiyah e.g.

[2-Chronicles 12:16] AND REHOBOAM SLEPT WITH HIS FATHERS, AND WAS BURIED IN THE CITY OF DAVID: AND ABIJAH HIS SON REIGNED IN HIS STEAD.

From this two points are worth noting. A parallel between the names of the Royal Families of northern Israel with those of Judah. The term "YAM" was used interchangeably with Yah.

Here we find it used in Judah but archaeologists have noted it most especially in Northern Israel.

In Norse Mythology we have Ymir who gave rise to the race of the giants and later also to that of mankind.

Yama in India and Yan in Chinese and the Avestan (Zoroastrian Persian) Yima.

The Ten Tribes were exiled by the Assyrians.

Some of them for a period went eastward before going west. They influenced Indian concepts as well as giving rise to the religion of Zoroaster. The Persian religion of Zarathustra (Zoroaster) was originally similar to that of the Israelites and was based on Biblical concepts.

Later it was taken over by pagan idol worshippers and corrupted.

See our article:

What Spake Zarathustra?

<http://britam.org/zarathustra.html>

Ps 112-114 "He Has Sent Redemption to His People"

Psalm 112 is another wisdom psalm with, as noted above, the same acrostic structure as that of Psalm 111. The two psalms form a matched pair. Like Psalm 111, Psalm 112 also begins with "Praise the LORD" or Hallelujah-and follows from the final words of Psalm 111, "His praise endures forever." Psalm 112 then picks up where 111 leaves off with the benefit of fearing God and keeping His commandments-finding happiness in them (compare 111:5, 10; 112:1).

Comparing the two psalms, we see in Psalm 112 that the righteous, who are like God in the way they live, will be greatly blessed with honor and glory and the perpetuity that God Himself has. Notice that both God and those who follow Him are "gracious and full of compassion" (111:4; 112:4). And of both we are told, "His righteousness endures forever" (111:3; 112:3, 9).

Observe that the wonderful blessings God's people receive are not for selfishly hoarding-but for sharing with others in need. A godly person will have wisdom to manage his affairs and help others (verses 4-6), and he will not live in fear (verses 7-8). He will remain confident that God will turn things around so that "he will look in triumph on his foes" (verse 8, NIV).

Of course, we should not view Psalm 112 as a promise of material riches and an absence of hardship and harm throughout this life. God often does bless those who follow His ways with material well-being in the here and now, but we should understand the blessings mentioned throughout Psalm 112 as coming over the course of life, through generations as God's way of life is passed down, and, most importantly, as part of the ultimate inheritance of the righteous in eternity to come.

This is in stark contrast, as the last verse shows, to the wicked, who will ultimately "melt away."

113

"He Has Sent Redemption to His People"

As earlier noted, Psalm 113 is the first in a collection of six psalms (113-118) called the “Egyptian Hallel.” These hallel, or “praise,” psalms “came to be used in the Jewish liturgy at

the great religious festivals (Passover, Weeks, Tabernacles, Dedication, New Moon; see Lev 23; Nu 10:10; Jn 10:22...)” (Zondervan NIV Study Bible, note on Psalms 113-118). The moniker “Egyptian” is derived from their special use in the celebration of Passover, commemorating the Israelites’ deliverance in Egypt. The Expositor’s Bible Commentary states, “The Egyptian Hallel psalms received a special place in the Passover liturgy, as 113-114 were recited or sung before and 115-118 after the festive meal (cf. Matt 26:30; Mark 14:26)” (Expositor’s Bible Commentary, introductory note on Psalm 113).

Regarding the customary singing of Psalms 113-114 prior to the traditional Passover meal of Jewish people today, The Nelson Study Bible states: “Both psalms remarkably capture in poetry and song the major ideas of the prose liturgy that is also recited before the Passover meal. That is, they speak of God’s saving works at the time of the Exodus. The first psalm [113] focuses the worshipers on the condescending grace of God. He is the merciful

Redeemer who bends from heaven to meet the needs of His people. Then with the singing of Ps. 114, the Jews recall Israel’s deliverance from Egypt—the reason for the Passover celebration and the central act of God’s saving grace” (“INDepth: The Psalms of the Passover,” sidebar on Psalms 113-118).

Psalm 113 opens and closes with Hallelujah—“Praise the LORD.” Indeed, in the opening three verses the psalmist five times calls for the servants of the Lord to praise His name. “In biblical thought a name is not a mere label of identification; it is an expression of the essential nature of its bearer. A man’s name reveals his character.... This was a concept shared by the peoples of the ancient world. Hence to know that name of God is to know God as he has revealed himself (Ps. 9:10)” (“Name,” The Interpreter’s Dictionary of the Bible). So God’s name includes who He is, all He has done and everything He instructs and stands for.

In verse 3, the phrase “from the rising of the sun to its going down” designates not daytime, from dawn to dusk, but rather means from the distant east to the distant west—i.e., in all places God’s name is to be praised.

Though God dwells in unimaginable glory and splendor beyond the creation, He nonetheless humbles Himself to be mindful of it (verses 4-6; compare 8:4). The Mighty God has compassion on His people. He lifts the poor and needy out of dust and ashes—referring to both the physically impoverished and spiritually humble and repentant—to seat them with princes (verses 7-8). He relieves the stigma and desperation of a barren woman by giving her a happy home (verse 9). In these verses we have a picture of God’s salvation and reward of His humble people—raising them in stature to rulers and giving them joy in His family forever.

114

“He Has Sent Redemption to His People”

Psalm 114, still sung with Psalm 113 prior to the Jewish Passover meal as noted above, is a song about the power of God in delivering the Israelites from Egypt, bringing them into the Promised Land and preserving them in the wilderness in between. Stating that the Israelites “went out...from a people of strange language” (verse 1) is meant to stress the foreignness of the Egyptians and their ways (compare Psalm 81:5)—particularly their foreignness from God’s ways. This would also seem to indicate that the Israelites retained their own language while in Egypt. Recall that they were not scattered throughout Egypt but had been settled in the land of Goshen in the Nile Delta region. Sadly, the Israelites were nevertheless corrupted from living in Egypt.

Thus, coming out of Egypt was representative of coming out of Egypt’s ways. “In terms of

'biblical geography,' Egypt represents the world and the bondage of the sinner to its evil forces (Eph.2:1-3)" (Warren Wiersbe, Be Exultant-Psalms 90-150: Praising God for His Mighty Works, 2004, note on Psalm 114:1).

When God led Israel out of Egypt, the nation became His sanctuary and dominion (verse 2)that is, His temple and sovereign domain or kingdom. God told Moses, "Let them make Me a sanctuary, that I may dwell among them" (Exodus 25:8). And in dwelling among them, the people would in an extended sense become His holy dwelling place-His sanctuary. God further said: "I will dwell among the children of Israel and will be their God. And they shall know that I am the LORD their God, who brought them up out of the land of Egypt, that I may dwell among them" (29:45-46). Today God dwells within His people, true Christians, who constitute spiritual Israel-the spiritual temple of God.

Verses 3-6 concern the miraculous parting of the waters of the Red Sea and the Jordan River for Israel to cross-at the beginning and end of their wilderness wanderings. The Red Sea is figuratively portrayed as "seeing" the dominion of God among His people and "fleeing" from His manifest power. The Jordan is personified as intentionally turning back from its normal flow. In concert with these events, we also see mountains and hills "skipping" like frightened lambs.

This would seem to indicate major earthquake activity on one or both of these occasions.

Continuing the earthquake imagery, verse 7 directs the earth to tremble at God's presence. This probably also is instruction to all the earth's people to likewise tremble with appropriate fear and respect before God. Ironically, those with proper fear need not be terror-stricken-for God uses His great power to benefit His people. It was the awesome presence of God that gave the Israelites water in the desert to preserve them from the time they left Egypt to the time they entered the Promised Land (verse 8).

Even so, God's presence within His people today will preserve them following their personal "Exodus" from the sin of Egypt and "Red Sea baptism," giving them spiritual drink from the divine Rock (compare 1 Corinthians 10:1-6, 11). And by His mighty power He will see us through to the future "Jordan crossing" into the spiritual "Promised Land"-the Kingdom of God.

Luke 22:1-38

I would like to share with you the order of the Passover as some are confused about this. In the 1st month of the year on the 14th day is Passover from Sunset the evening before until sunset the following day.

The apostles went to prepare the Passover where they were taken to the large upper room. In the churches of God from where I come from we would have a very sombre service at the beginning of the 14th. At this service we would break the bread and drink the wine, not grape juice and wash each other's feet. As this was what Yehshua was doing on this evening.

The Next evening was the Night to be much remembered. It was after the day that Yehshua was killed at 3 PM on the 14th day of the 1st month. This is when the sheep were killed for the Passover. This night to be much observed was the Passover meal of the Lamb that was killed that afternoon. So this Passover meal is eaten at the beginning of the 15th day.

I would also like to show you that Yehshua was killed on Wednesday and rose from the Dead on Saturday afternoon exactly three days and three night in the grave which was the only sign that He was the Messiah.

https://sightedmoon.com/sightedmoon_2015/?page_id=19 The Sign of Jonah.

