

# Triennial Torah Study – 1<sup>st</sup> Year 26/02/2011



sightedmoon.com /triennial-torah-study-1<sup>st</sup>-year-04042015 /

By Joseph F. Dumond

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

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

Ex 2	1 Kings 5-6	Ps 106	Luke 16-17
------	-------------	--------	------------

## Exodus 2

<http://www.ucg.org/bible-commentary/Exodus/Enslavement-of-Israel-in-Egypt:-Moses%60%60drawn-out%60%60/default.aspx>

Here we find an attempt by a Levite family to save their son during the time of Pharaoh's edict. It's interesting to note that Yehshua—the ultimate Deliverer of whom Moses was a forerunner — also had to be hidden in Egypt when He was born, as a similar edict was issued during His infancy.

It is also wonderful to see here how Yehovah intervened during this very sobering time. Moses drifted right into the bathing area of the daughter of Pharaoh, who desired to save him and raise him as her own son. Though she recognized him as a Hebrew child, perhaps she viewed him as a gift of the gods, perhaps of the Nile god Khnum. Moreover, not only was Moses' life spared, but his real mother was paid to nurse and rear him! The name the princess gave him, Moses, means "Drawn Out," as in birth.

Interestingly, this was a common suffix for the names of various pharaohs of the Middle and New Kingdoms of Egypt. For instance, Thutmose or Thutmosis is Thoth-mosis, meaning "Drawn (or born) from Thoth," the god of wisdom. Another example is Rameses or Ra-meses, meaning "Drawn (or born) from Ra" or Re, the sun god. Thus, there is reason to believe that Moses' name may have originally had a pagan prefix that he, quite understandably, did not record when he wrote the Pentateuch.

More amazing still, considering that the pharaoh's daughter recognized that Moses was a Hebrew child, it would be rather surprising if the pharaoh himself did not. Yet the pharaoh did not demand the death of the child (perhaps out of a combination of love for his daughter and a belief that the child may have been a divine gift). In fact, he allowed the boy to become a prince of Egypt. In Acts 7:22 Stephen tells us that besides the trappings of royalty, "Moses was learned in all the wisdom of the Egyptians, and was mighty in words and deeds." Indeed, the first-century Jewish historian Josephus informs us that he became a great Egyptian general.

But all of this changed overnight when Moses became a fugitive fleeing for his life.

[The Exodus took place in 1379 BC. Moses was in Midian for 40 years; this would have started in 1419 BC and his birth would have taken place in 1459 BC. The Pharaoh of the Exodus is thought to have been Djedneferre Dudimose based on the statement of Manetho as quoted by Josephus]

Acts 7:43 tells us that Moses was 40 years old at the time of his flight from Egypt. Verse 30 reveals that he sojourned in the land of Midian for another 40 years. And he would later wander with the Israelites in the wilderness for 40 years (verse 36)—finally dying at the age of 120 (Deuteronomy 34:7). So Moses had three 40-year segments of leadership training: 1) training as a leader in Pharaoh's court; 2) training as a shepherd in Midian; 3) training as a leader of the Israelites. From this we can deduce that a period of approximately 80 years, or two-thirds of Moses' life, transpires in Exodus 2 alone!

Moses was trained for 40 years under Reuel, the "priest" of Midian. This term makes sense when we realize that the Midianites were descended from Abraham (Genesis 25:1-4) and that, even in Israel, the head of each family was the one who would offer sacrifices prior to the institution of the Levitical system. Moses married Reuel's daughter Zipporah. It should be noted here that Reuel was also known as Jethro—as both names refer in Scripture to Moses' father-in-law (Exodus 2:18; 3:1; Numbers 10:29).

Author John Haley says that, according to several scholars, "Jether, or Jethro, is not a proper name, but simply a title of honor, denoting 'excellency,' and about equivalent to the Arabic 'Imam'" (Alleged Discrepancies of the Bible, pp. 354-344).

I want to point out something to you all. When Yehovah made the covenant with Abraham He said the following.

Gen 15:13 And He said to Abraham, "Know for certain that your seed are to be sojourners in a land that is not theirs, and shall serve them, and they shall afflict them four hundred years.

This 400 years began when Isaac was 10 year old and Ishmael was about to bring him harm and Sarah had him and Hagar put out.

Gen 15:14 "But the nation whom they serve I am going to judge, and afterward let them come out with great possessions.

Gen 15:15 "Now as for you, you are to go to your fathers in peace, you are to be buried at a good old age.

Gen 15:16 "Then, in the fourth generation they shall return here, for the crookedness of the Amorites is not yet complete."

This word in Gen 15:16 for generation is H1755

??? do'r dore, dore

From H1752; properly a revolution of time, that is, an age or generation; also a dwelling: – age, X evermore, generation, [n-]ever, posterity.

So this verse can be read fourth revolution of time. Abraham lived in the 42 Jubilee cycle. That was during the early part of the 3rd millennial day. If we count this third millennial day as our first day and add four more to it we are at the end of this prophesied 4th revolution of time when Yehovah is going to bring us back to the land.

You can also count the four generations who were in Egypt from Moses to his parents Amram and Jochebed. Amran was the son of Kahoth who was the son of Levi.

The year that Moses was born would be about 80 years before the Exodus so we are in this chapter talking about the year 1459 BC as the year Moses was born. The Exodus taking place at Passover 1379 BC.

## 1 Kings 5-6

<http://www.britam.org/Kings/1Kings5.html>

1-Kings 5

Hiram and Solomon Make Contact

[1-Kings 5:1] AND HIRAM KING OF TYRE SENT HIS SERVANTS UNTO SOLOMON; FOR HE HAD HEARD THAT THEY HAD ANOINTED HIM KING IN THE ROOM OF HIS FATHER: FOR HIRAM WAS EVER A LOVER OF DAVID.

In Hebrew-language Bibles this is verse no.15 i.e. [1-Kings 5:15].

Hiram had already befriended David and had assisted him in building his own monarchic residence

AND HIRAM KING OF TYRE SENT MESSENGERS TO DAVID, AND CEDAR TREES, AND CARPENTERS, AND MASONS: AND THEY BUILT DAVID AN HOUSE [2-Samuel 5:11].

Hiram send a letter of congratulations and good wishes to Solomon on the occasion of his coronation.

This gave Solomon an opportunity to strengthen the alliance with Hiram.

Hiram was King of Tyre. The two major Phoenician cities were Tyre and Sidon. Sidon traditionally was considered the senior of the two but Tyre was by far the most wealthy and powerful. The Phoenicians were the international traders of the time.

[1-Kings 5:2] AND SOLOMON SENT TO HIRAM, SAYING,

[1-Kings 5:3] THOU KNOWEST HOW THAT DAVID MY FATHER COULD NOT BUILD AN HOUSE UNTO THE NAME OF THE LORD HIS GOD FOR THE WARS WHICH WERE ABOUT HIM ON EVERY SIDE, UNTIL THE LORD PUT THEM UNDER THE SOLES OF HIS FEET.

David indeed was constantly fighting wars whether against foreign oppressors or against his own rebellious subjects.

David wished to build the Temple but had been told not to but to leave it for his son (1Chronicles 17:11-12, 2-Samuel 7:11-13).

David was actually prevented from building the Temple because of the wars and because of the bloodshed he had occasioned. This was despite the fact that the conflicts had been imposed upon him it was implied that something about his personality and his very propensity for war made him unsuitable to build the Temple.

BUT THE WORD OF THE LORD CAME TO ME, SAYING, THOU HAST SHED BLOOD ABUNDANTLY, AND HAST MADE GREAT WARS: THOU SHALT NOT BUILD AN HOUSE UNTO MY NAME, BECAUSE THOU HAST SHED MUCH BLOOD UPON THE EARTH IN MY SIGHT [1-Chronicles 22:8].

The Discretion of Solomon

[1-Kings 5:4] BUT NOW THE LORD MY GOD HATH GIVEN ME REST ON EVERY SIDE, SO THAT THERE IS NEITHER ADVERSARY NOR EVIL OCCURRENT.

Solomon tells the truth but does not get into personal details. He presents the case that David had not built the temple because he had been fighting all the time. From the way Solomon describes it one would understand that David never built their Temple because the warfare left him no time or peace of mind for it. Solomon neglects to mention the impairment of qualification occasion by the very bellicosity that David had exercised for the sake of his people.

[1-Kings 5:5] AND, BEHOLD, I PURPOSE TO BUILD AN HOUSE UNTO THE NAME OF THE LORD MY GOD, AS THE LORD SPAKE UNTO DAVID MY FATHER, SAYING, THY SON, WHOM I WILL SET UPON THY THRONE IN THY ROOM, HE SHALL BUILD AN HOUSE UNTO MY NAME.

[1-Kings 5:6] NOW THEREFORE COMMAND THOU THAT THEY HEW ME CEDAR TREES OUT OF LEBANON; AND MY SERVANTS SHALL BE WITH THY SERVANTS: AND UNTO THEE WILL I GIVE HIRE FOR THY SERVANTS ACCORDING TO ALL THAT THOU SHALT APPOINT: FOR THOU KNOWEST THAT THERE IS NOT AMONG US ANY THAT CAN SKILL TO HEW TIMBER LIKE UNTO THE SIDONIANS.

[1-Kings 5:7] AND IT CAME TO PASS, WHEN HIRAM HEARD THE WORDS OF SOLOMON, THAT HE REJOICED GREATLY, AND SAID, BLESSED BE THE LORD THIS DAY, WHICH HATH GIVEN UNTO DAVID A WISE SON OVER THIS GREAT PEOPLE.

The letter of Solomon appears to us to be rather cut-and-dry but apparently there was something in the way it was formulated that revealed to Hiram that Solomon was wise and good.

Cedars of Lebanon

[1-Kings 5:8] AND HIRAM SENT TO SOLOMON, SAYING, I HAVE CONSIDERED THE THINGS WHICH THOU SENTEST TO ME FOR: AND I WILL DO ALL THY DESIRE CONCERNING TIMBER OF CEDAR, AND CONCERNING TIMBER OF FIR.

The Cedars of Lebanon (according to the “Daat Mikra” Commentary) are called Cedrus Libani. They are tall (40 to 50 meters high) and impressive. The wood does not break or bend easily and is strong and solid and soaked with resin giving it a pleasant smell and protection from rot. The tree grows straight and it is possible to hew long planks from it.

The firs of Lebanon in Akkadian were known as birasu and in Latin are now called Juniperus. It is also tall and strong (but less than the cedar of Lebanon) and produce straight planks.

Ancient Inscriptions speak of both these trees being used together to build temples and palaces and it could be that they had supplementary qualities.

#### Divisions of Labor

[1-Kings 5:9] MY SERVANTS SHALL BRING THEM DOWN FROM LEBANON UNTO THE SEA: AND WILL CONVEY THEM BY SEA IN FLOATS UNTO THE PLACE THAT THOU SHALT APPOINT ME, AND WILL CAUSE THEM TO BE DISCHARGED THERE, AND THOU SHALT RECEIVE THEM: AND THOU SHALT ACCOMPLISH MY DESIRE, IN GIVING FOOD FOR MY HOUSEHOLD.

FLOATS: Hebrew “Raphsodot” i.e. rafts.

[1-Kings 5:10] SO HIRAM GAVE SOLOMON CEDAR TREES AND FIR TREES ACCORDING TO ALL HIS DESIRE.

[1-Kings 5:11] AND SOLOMON GAVE HIRAM TWENTY THOUSAND MEASURES OF WHEAT FOR FOOD TO HIS HOUSEHOLD, AND TWENTY MEASURES OF PURE OIL: THUS GAVE SOLOMON TO HIRAM YEAR BY YEAR.

Wheat and oil were important export goods from Judah and Israel.

Ezekiel also lists various goods that the Israelites were wont to trade with Tyre:

JUDAH, AND THE LAND OF ISRAEL, THEY WERE THY MERCHANTS: THEY TRADED IN THY MARKET WHEAT OF MINNITH, AND PANNAG, AND HONEY, AND OIL, AND BALM [Ezekiel 27:17].

[1-Kings 5:12] AND THE LORD GAVE SOLOMON WISDOM, AS HE PROMISED HIM: AND THERE WAS PEACE BETWEEN HIRAM AND SOLOMON; AND THEY TWO MADE A LEAGUE TOGETHER.

[1-Kings 5:13] AND KING SOLOMON RAISED A LEVY OUT OF ALL ISRAEL; AND THE LEVY WAS THIRTY THOUSAND MEN.

[1-Kings 5:14] AND HE SENT THEM TO LEBANON, TEN THOUSAND A MONTH BY COURSES: A MONTH THEY WERE IN LEBANON, AND TWO MONTHS AT HOME: AND ADONIRAM WAS OVER THE LEVY.

Solomon raised from Israel 30,000 men who were probably chosen by lot. They were divided into three groups of 10,000 each. Each group stayed at home for two months and then went to Lebanon for a month.

When Israel was in Lebanon a few years back it was customary for soldiers fulfilling their annual military service to do it there. I myself was in Lebanon about four times, for a month each time. We however spent the time in training, military exercises, patrols, or manning outposts. We never got around to doing any timber-logging.

[1-Kings 5:15] AND SOLOMON HAD THREEScore AND TEN THOUSAND THAT BARE BURDENS, AND FOURScore THOUSAND HEWERS IN THE MOUNTAINS;

Solomon in addition to the 30,000 Israelite timber workers that for four months (one month out of every three) of the year were in Lebanon had 70,000 porters and 80,000 quarry workers.

These were derived from the non-Israelite inhabitants of the land of Israel. [1-Kings 9:20] AND ALL THE PEOPLE THAT WERE LEFT OF THE AMORITES, HITTITES,

PERIZZITES, HIVITES, AND JEBUSITES, WHICH WERE NOT OF THE CHILDREN OF ISRAEL,

[1-Kings 9:21] THEIR CHILDREN THAT WERE LEFT AFTER THEM IN THE LAND, WHOM THE CHILDREN OF ISRAEL ALSO WERE NOT ABLE UTTERLY TO DESTROY, UPON THOSE DID SOLOMON LEVY A TRIBUTE OF BONDService UNTO THIS DAY.

[1-Kings 9:22] BUT OF THE CHILDREN OF ISRAEL DID SOLOMON MAKE NO BONDMEN: BUT THEY WERE MEN OF WAR, AND HIS SERVANTS, AND HIS PRINCES, AND HIS CAPTAINS, AND RULERS OF HIS CHARIOTS, AND HIS HORSEMEN.

[1-Kings 5:16] BESIDE THE CHIEF OF SOLOMON'S OFFICERS WHICH WERE OVER THE WORK, THREE THOUSAND AND THREE HUNDRED, WHICH RULED OVER THE PEOPLE THAT WROUGHT IN THE WORK.

Solomon had 3,300 Israelites overseeing the various work projects he had initiated.

[1-Kings 5:17] AND THE KING COMMANDED, AND THEY BROUGHT GREAT STONES, COSTLY STONES, AND HEWED STONES, TO LAY THE FOUNDATION OF THE HOUSE.

[1-Kings 5:18] AND SOLOMON'S BUILDERS AND HIRAM'S BUILDERS DID HEW THEM, AND THE STONESQUARERS: SO THEY PREPARED TIMBER AND STONES TO BUILD THE HOUSE.

STONESQUARERS. Hebrew "Giblim" which could be understood to mean "Stone-quarriers" as the KJ renders it. Most modern commentators however understand it to mean workers from the Phoenician city of Gebel (otherwise known as Byblos) who apparently had their own expertise to provide.

<http://www.britam.org/Kings/1Kings6.html>

1-Kings 6

The Temple of Solomon

1-Kings 6

[1-Kings 6:1] AND IT CAME TO PASS IN THE FOUR HUNDRED AND EIGHTIETH YEAR

AFTER THE CHILDREN OF ISRAEL WERE COME OUT OF THE LAND OF EGYPT, IN THE FOURTH YEAR OF SOLOMON'S REIGN OVER ISRAEL, IN THE MONTH ZIF, WHICH IS THE SECOND MONTH, THAT HE BEGAN TO BUILD THE HOUSE OF THE LORD.

It says that the building of the Temple began 480 years after the Coming out of Egypt. We understand this passage in its simple sense. We would say that the year was ca. 960 BCE and that the Children of Israel came out of Egypt in ca. 1480 BCE. Not everyone would agree with us on these issues.

MONTH ZIF. In Hebrew "Ziv" or "Ziw". This is the equivalent of the month now called in Hebrew Iyar. At present (February 2006) we are in the month Shevat, then comes Adar (Purim), then Nissan (Pesach), then Iyar (overlaps April-May), then Sivan.

[The fourth year of Solomon's reign was 967 BC according to the Sabbatical and Jubilee cycles.]

[1-Kings 6:2] AND THE HOUSE WHICH KING SOLOMON BUILT FOR THE LORD, THE LENGTH THEREOF WAS THREESCORE CUBITS, AND THE BREADTH THEREOF TWENTY CUBITS, AND THE HEIGHT THEREOF THIRTY CUBITS.

Length 60, width 20, height 30. These measurements are internal ones and do not take account of the external walls.

[1-Kings 6:3] AND THE PORCH BEFORE THE TEMPLE OF THE HOUSE, TWENTY CUBITS WAS THE LENGTH THEREOF, ACCORDING TO THE BREADTH OF THE HOUSE; AND TEN CUBITS WAS THE BREADTH THEREOF BEFORE THE HOUSE.

THE PORCH. In Hebrew "Ulam". This was a kind of preliminary hall (Portico?) for entrance purposes. It was 10 cubits long and 20 wide. According to the simple meaning of 2-Chronicles 3:4 it was 120 cubits high. See pictures below.

[1-Kings 6:4] AND FOR THE HOUSE HE MADE WINDOWS OF NARROW LIGHTS.

NARROW LIGHTS. In Hebrew "shekufim (transparent) atumim (closed, opaque. DM in the light of the Talmud says that the windows could be looked out from but not looked into. They let the light in. Another explanation says they let light out but not in. There were candles in the Temple that may have served for illumination.

[1-Kings 6:5] AND AGAINST THE WALL OF THE HOUSE HE BUILT CHAMBERS ROUND ABOUT, AGAINST THE WALLS OF THE HOUSE ROUND ABOUT, BOTH OF THE TEMPLE AND OF THE ORACLE: AND HE MADE CHAMBERS ROUND ABOUT:

[1-Kings 6:6] THE NETHERMOST CHAMBER WAS FIVE CUBITS BROAD, AND THE MIDDLE WAS SIX CUBITS BROAD, AND THE THIRD WAS SEVEN CUBITS BROAD: FOR WITHOUT IN THE WALL OF THE HOUSE HE MADE NARROWED RESTS ROUND ABOUT, THAT THE BEAMS SHOULD NOT BE FASTENED IN THE WALLS OF THE HOUSE. THAT THE BEAMS SHOULD. This may be implied but the words are not in the Hebrew original. It does not expressly mention "the beams".

The basic structure of the Temple was built around the “House” with the “Ulam” (120 cubit high entrance Porch) in front of it. The House was 30 cubits high. According to DM the walls of the “House” were built in three layers of 10 cubits each. The first layer was 6 cubits thick, the second 5 cubits, and the third four cubits. In front of the wall on each side were three-storied verandas split up into “cells”. The veranda on the bottom floor was five cubits wide, on the second six, and on the third seven. This was because for each story of the House the wall became “thinner” by a cubit as one went upward.

[1-Kings 6:7] AND THE HOUSE, WHEN IT WAS IN BUILDING, WAS BUILT OF STONE MADE READY BEFORE IT WAS BROUGHT THITHER: SO THAT THERE WAS NEITHER HAMMER NOR AXE NOR ANY TOOL OF IRON HEARD IN THE HOUSE, WHILE IT WAS IN BUILDING.

According to the simple meaning the stone blocks for the building were prepared according to their exact measurements outside of the Temple Mount and then brought in where they were put together like “Lego” blocks.

[1-Kings 6:8] THE DOOR FOR THE MIDDLE CHAMBER WAS IN THE RIGHT SIDE OF THE HOUSE: AND THEY WENT UP WITH WINDING STAIRS INTO THE MIDDLE CHAMBER, AND OUT OF THE MIDDLE INTO THE THIRD.

[1-Kings 6:9] SO HE BUILT THE HOUSE, AND FINISHED IT; AND COVERED THE HOUSE WITH BEAMS AND BOARDS OF CEDAR.

[1-Kings 6:10] AND THEN HE BUILT CHAMBERS AGAINST ALL THE HOUSE, FIVE CUBITS HIGH: AND THEY RESTED ON THE HOUSE WITH TIMBER OF CEDAR.

We understand this to be referring to the Verandas (see 6:5-6 above). Each wall had a three-story 30 cubit high protuberance running along its outside. Each story was 10 cubits high. The bottom half of each story facing outside had a five cubit high wall (of cedar wood?) and after that the next five cubits were open to the air.

[1-Kings 6:11] AND THE WORD OF THE LORD CAME TO SOLOMON, SAYING,

[1-Kings 6:12] CONCERNING THIS HOUSE WHICH THOU ART IN BUILDING, IF THOU WILT WALK IN MY STATUTES, AND EXECUTE MY JUDGMENTS, AND KEEP ALL MY COMMANDMENTS TO WALK IN THEM; THEN WILL I PERFORM MY WORD WITH THEE, WHICH I SPAKE UNTO DAVID THY FATHER:

[1-Kings 6:13] AND I WILL DWELL AMONG THE CHILDREN OF ISRAEL, AND WILL NOT FORSAKE MY PEOPLE ISRAEL.

God will dwell amongst the Children of Israel if we and our leaders keep the Torah. We all have to do as well as we can. We all have a responsibility. We cannot rely on our leaders. Nevertheless a leader of Israel has an EXTRA obligation to conduct themselves according to the Divine Will.



[1-Kings 6:14] SO SOLOMON BUILT THE HOUSE, AND FINISHED IT.

[1-Kings 6:15] AND HE BUILT THE WALLS OF THE HOUSE WITHIN WITH BOARDS OF CEDAR, BOTH THE FLOOR OF THE HOUSE, AND THE WALLS OF THE CEILING: AND HE COVERED THEM ON THE INSIDE WITH WOOD, AND COVERED THE FLOOR OF THE HOUSE WITH PLANKS OF FIR.

[1-Kings 6:16] AND HE BUILT TWENTY CUBITS ON THE SIDES OF THE HOUSE, BOTH THE FLOOR AND THE WALLS WITH BOARDS OF CEDAR: HE EVEN BUILT THEM FOR IT WITHIN, EVEN FOR THE ORACLE EVEN FOR THE MOST HOLY PLACE.

THE ORACLE. Hebrew "Devir" meaning the "Kadosh HaKadoshim" (Holy of Holies) or Inner Sanctuary.

The Temple was divided into three: a.

The Ulam (Porch).

b. The House (main hall)

c. The Devir. Unlike the Tabernacle and the Second Temple where the Holy of Holies was separated from the main hall only by a curtain the Devir was separated from the hall by a wall in which there was a doorway. According to Rashi the Devir was also lower in height than the hall and therefore a separate part of the building altogether.

[1-Kings 6:17] AND THE HOUSE, THAT IS, THE TEMPLE BEFORE IT, WAS FORTY CUBITS LONG.

[1-Kings 6:18] AND THE CEDAR OF THE HOUSE WITHIN WAS CARVED WITH KNOPS AND OPEN FLOWERS: ALL WAS CEDAR; THERE WAS NO STONE SEEN.

[1-Kings 6:19] AND THE ORACLE HE PREPARED IN THE HOUSE WITHIN, TO SET THERE THE ARK OF THE COVENANT OF THE LORD.

[1-Kings 6:20] AND THE ORACLE IN THE FOREPART WAS TWENTY CUBITS IN LENGTH, AND TWENTY CUBITS IN BREADTH, AND TWENTY CUBITS IN THE HEIGHT THEREOF: AND HE OVERLAID IT WITH PURE GOLD; AND SO COVERED THE ALTAR WHICH WAS OF CEDAR.

[1-Kings 6:21] SO SOLOMON OVERLAID THE HOUSE WITHIN WITH PURE GOLD: AND HE MADE A PARTITION BY THE CHAINS OF GOLD BEFORE THE ORACLE; AND HE OVERLAID IT WITH GOLD.

[1-Kings 6:22] AND THE WHOLE HOUSE HE OVERLAID WITH GOLD, UNTIL HE HAD FINISHED ALL THE HOUSE: ALSO THE WHOLE ALTAR THAT WAS BY THE ORACLE HE OVERLAID WITH GOLD.

[1-Kings 6:23] AND WITHIN THE ORACLE HE MADE TWO CHERUBIMS OF OLIVE TREE, EACH TEN CUBITS HIGH.

[1-Kings 6:24] AND FIVE CUBITS WAS THE ONE WING OF THE CHERUB, AND FIVE CUBITS THE OTHER WING OF THE CHERUB: FROM THE UTTERMOST PART OF THE ONE WING UNTO THE UTTERMOST PART OF THE OTHER WERE TEN CUBITS.

[1-Kings 6:25] AND THE OTHER CHERUB WAS TEN CUBITS: BOTH THE CHERUBIMS WERE OF ONE MEASURE AND ONE SIZE.

[1-Kings 6:26] THE HEIGHT OF THE ONE CHERUB WAS TEN CUBITS, AND SO WAS IT OF THE OTHER CHERUB.

[1-Kings 6:27] AND HE SET THE CHERUBIMS WITHIN THE INNER HOUSE: AND THEY STRETCHED FORTH THE WINGS OF THE CHERUBIMS, SO THAT THE WING OF THE ONE TOUCHED THE ONE WALL, AND THE WING OF THE OTHER CHERUB TOUCHED THE OTHER WALL; AND THEIR WINGS TOUCHED ONE ANOTHER IN THE MIDST OF THE HOUSE.

[1-Kings 6:28] AND HE OVERLAID THE CHERUBIMS WITH GOLD.

[1-Kings 6:29] AND HE CARVED ALL THE WALLS OF THE HOUSE ROUND ABOUT WITH CARVED FIGURES OF CHERUBIMS AND PALM TREES AND OPEN FLOWERS, WITHIN AND WITHOUT.

[1-Kings 6:30] AND THE FLOORS OF THE HOUSE HE OVERLAID WITH GOLD, WITHIN AND WITHOUT.

[1-Kings 6:31] AND FOR THE ENTERING OF THE ORACLE HE MADE DOORS OF OLIVE TREE: THE LINTEL AND SIDE POSTS WERE A FIFTH PART OF THE WALL.

[1-Kings 6:32] THE TWO DOORS ALSO WERE OF OLIVE TREE; AND HE CARVED UPON THEM CARVINGS OF CHERUBIMS AND PALM TREES AND OPEN FLOWERS, AND OVERLAID THEM WITH GOLD, AND SPREAD GOLD UPON THE CHERUBIMS, AND UPON THE PALM TREES.

[1-Kings 6:33] SO ALSO MADE HE FOR THE DOOR OF THE TEMPLE POSTS OF OLIVE TREE, A FOURTH PART OF THE WALL.

These doors were at the entrance to the main hall.

[1-Kings 6:34] AND THE TWO DOORS WERE OF FIR TREE: THE TWO LEAVES OF THE ONE DOOR WERE FOLDING, AND THE TWO LEAVES OF THE OTHER DOOR WERE FOLDING.

[1-Kings 6:35] AND HE CARVED THEREON CHERUBIMS AND PALM TREES AND OPEN FLOWERS: AND COVERED THEM WITH GOLD FITTED UPON THE CARVED WORK.

[1-Kings 6:36] AND HE BUILT THE INNER COURT WITH THREE ROWS OF HEWED STONE, AND A ROW OF CEDAR BEAMS.

[1-Kings 6:37] IN THE FOURTH YEAR WAS THE FOUNDATION OF THE HOUSE OF THE LORD LAID, IN THE MONTH ZIF:

[1-Kings 6:38] AND IN THE ELEVENTH YEAR, IN THE MONTH BUL, WHICH IS THE EIGHTH MONTH, WAS THE HOUSE FINISHED THROUGHOUT ALL THE PARTS THEREOF, AND ACCORDING TO ALL THE FASHION OF IT. SO WAS HE SEVEN YEARS IN BUILDING IT.

BUL. In Modern Hebrew this month is known as “Cheshvan” or “Marcheshvan”. It is considered the eighth month. It is just after Tishrei (Rosh HaShanah, Yom Kippur). It overlaps October November.

He began in the fourth year of his reign and finished in the eleventh year, seven years in all. Solomon began to reign in 970 BC and 11 year later would be 960 BC.

## **Psalms 106**

[http://www.ucg.org/bible-commentary/Psalms/106\)-Praise-and-thanks-for-God's-pastpatience-with-and-mercy-on-rebellious-Israel/default.aspx](http://www.ucg.org/bible-commentary/Psalms/106)-Praise-and-thanks-for-God's-pastpatience-with-and-mercy-on-rebellious-Israel/default.aspx)

“They Soon Forgot...For Their Sake He Remembered” (Psalm 106)

In the arrangement of the Psalter as it has come down to us, Psalm 106 is the concluding psalm of Book IV. Yet as explained in the Bible Reading Program’s introductory comments on the Psalms, it appears that Books IV and V originally formed a single collection before a book division was placed here. Furthermore, as was mentioned in the program’s opening comments on Psalm 101, Psalms 101-110 appear to form a collection of hymns. Indeed, Psalms 105, 106 and 107 (now the first psalm of Book V) seem to be very closely related (more on this later). Of course, the location of the book division here, though seemingly artificial, must surely have been very carefully selected. Perhaps this place was chosen so that Book V would flow right on from Book IV in theme and tone, serving to establish the continuity of the psalms.

Recall that Psalms 103 and 104 both begin and end with the same inner exhortation “Bless the LORD, O my soul.” Likewise, as noted in prior comments, it appears that Psalms 105 and 106 both begin and end with a shared doxology or praise expression: Hallelujah or, as translated, “Praise the LORD!” (as this expression on the last line of Psalm 104 seems more likely to open 105).

Coming immediately after these opening words in Psalm 105 is the call to gratitude: “Oh, give thanks to the LORD!” (verse 1), taken along with a large section that follows (verses 1-15) from David’s psalm composed for the occasion of bringing the Ark of the Covenant to Jerusalem in 1

Chronicles 16 (see verses 7-22). In Psalm 106 we find a parallel to this. Occurring right after its opening doxology is another call to thanksgiving taken from a later related line in the very same Davidic composition: "Oh, give thanks to the LORD, for He is good! For His mercy [or steadfast love] endures forever" (compare Psalm 106:1; 1 Chronicles 16:34). The end of Psalm 106 was essentially taken from the same song as well, as we will later consider further (compare Psalm 106:47-48; 1 Chronicles 16:35-36). For this reason we earlier read these parts of Psalm 106 (verses 1, 47-48) in conjunction with our reading of 1 Chronicles 16. Observe moreover that Psalm 107 also opens with David's words "Oh, give thanks to the LORD, for He is good! For His mercy [or, again, steadfast love] endures forever." (This is also powerfully expressed throughout Psalm 136.)

Many consider Psalm 106 to be a companion to 105 in various respects-including both language and theme. Psalm 106 rehearses much of the same national history covered in 105 but with an expanded perspective. Psalm 105 is a song of thanks to God for His faithfulness in remembering His promises and covenant as a benefit for His people. Psalm 106 thanks God for continuing in His faithfulness despite the rebellion of His people-repeatedly leading them to repentance and restoration. On this basis, the psalm is also a prayer to be included among the recipients of this wonderful benefit of God's mercy and deliverance, which is here asked for yet again. Note especially verses 4-5: "Remember me, O LORD, with the favor You have toward Your people. Oh, visit me with Your salvation, that I may see the benefit of Your chosen ones, that I may rejoice in the gladness of your nation, that I may glory with your inheritance." Thus, Psalm 106 constitutes a continuation of the presentation of God's benefits to His people begun in Psalm 103-the benefit here being God's wonderful patience.

A strong contrast is drawn throughout the psalm: the sinful rebellion of the people versus the constant faithfulness of God; the people who "soon forgot His works" (verse 13), who "forgot God their Savior" (verse 21), versus the God who "for their sake...remembered His covenant, and relented according to the multitude of His mercies" (verse 45). In all the confession of Israel's rebellion throughout the psalm, we must not make the mistake of seeing this as the point of the psalm. As one commentator expresses it: "The purpose of the psalm is not to condemn Israel but to extol the Lord for His longsuffering and mercy toward His people. In order to glorify God, the writer had to place God's mercies against the dark background of Israel's repeated disobedience" (Wiersbe, *Be Exultant*, introductory note on Psalm 106).

The particular circumstance behind the composition of the psalm is not known except that the psalmist appears to have been scattered with others of God's nation among foreigners (see especially verse 47). For this reason and a statement we will later note in verse 46, many have surmised that the psalm was written during the Babylonian captivity. Furthermore, we can see that the psalmist was familiar with Psalm 105, using it and its source material by David in 1 Chronicles 16 to write Psalm 106. (Some advocate the same author for Psalms 105, 106 and 107.)

The psalmist may have been reflecting on the amazing events described in the previous psalm, "God's wonders in the land of Ham" (105:27), for He notes that the Israelites forgot that God did

“wondrous works in the land of Ham” (106:22). Remarkably, God had done these wondrous works for His people despite the fact that they had basically lost faith in Him and persisted in their failure to acknowledge Him even as He rescued them (verse 7).

Interestingly, the great act of God left out of the Exodus account in Psalm 105 is the Red Sea crossing-but this pivotal event is incorporated as a major focus in the expansion of the story in Psalm 106 (verses 7-12, 22). Verse 12 says that this episode finally led the people to then believe God’s words and sing His praise-yet only, as the next verse clarifies, for a very brief period. They did not wait on God, lacking trust and patience (verse 13), and grumbled for water (see verse 14; compare Exodus 15:22-27), for food (see Exodus 16) and more specifically for meat (see Numbers 11:4-15, 31-35). Although God gave the people what they asked for, He allowed them to suffer consequences (Psalm 106:15; compare Numbers 11:33).

Psalm 106:16-18 recalls the rebellion in Numbers 16 of Korah, Dathan, Abiram and other dissenters who envied and opposed the leadership of Moses and Aaron-though Korah is not named here, perhaps for the simple reason of poetic construction. The earlier horrific episode of the golden calf at Horeb or Mount Sinai, the very site of Israel’s covenant with God, is also recalled (Psalm 106:19-20; see Exodus 32). On more than one occasion God would have destroyed the people for their idolatry “had not Moses His chosen one stood before Him in the breach, to turn away His wrath” (verse 23). “The metaphor ‘stood in the breach’ derives from military language, signifying the bravery of a soldier who stands in the breach of the wall, willing to give his life in warding off the enemy” (Expositor’s Bible Commentary, note on verse 23). Similar imagery occurs in Ezekiel 22:30, where God finds no one to “stand in the gap” before Him on behalf of His people’s land so that he should not destroy it.

The psalm next addresses the Israelites’ fearful refusal to honor God in embracing and entering the Promised Land, which brought on them the penalty of their decades of wandering and death in the wilderness (Psalm 106:24-27; see Numbers 14).

The next two incidents in Psalm 106 happened near the end of Israel’s wilderness years. The episode of worshipping Baal of Peor (verse 28) is found in Numbers 25, which mentions the people’s involvement in Moabite and Midianite sexual rites. Psalm 106 adds the detail that the people “ate sacrifices of the dead” (verse 28b, KJV)-which horribly might mean that they ate the dead as sacrifices, for Baal worshippers practiced cannibalism (the word cannibal deriving from Kahna-Baal, meaning “priest of Baal”). The idolatrous debauchery so provoked God that He sent a plague that killed 24,000 people, withdrawing it only when Aaron’s son Phinehas executed an Israelite man and Midianite woman who brazenly attempted to perform their lewd rites at God’s tabernacle.

Because of Phinehas’ bold stand for the holiness of God and His people, God promised him an enduring priesthood for his descendants.

The incident at the “waters of strife” (verse 32) or “waters of Meribah” (NIV) occurred earlier

(Numbers 20). Moses lost patience with the people and reacted to their rebellious grumbling “so that he spoke rashly with his lips” (verse 33). As a result of his angry outburst, Moses lost the privilege of leading the people into Canaan. This drastically contrasts with Moses’ intercessory role in verse 23. The point seems to be that they wore down even their wonderful intercessor so much that he lost patience with them and stumbled.

When the people finally entered the Promised Land, they “did not destroy the peoples, concerning whom the LORD had commanded them” (verse 34). They instead embraced the lifestyle and customs of the native Canaanites (verse 35). They worshipped their idols, even sacrificing their children to the pagan deities behind them, which were actually demons (verses 36-37; compare Leviticus 17:7; Deuteronomy 32:17; 1 Corinthians 10:20). By these works they defiled themselves and polluted the land (verses 38-39). Therefore God’s wrath was so great that He “abhorred His own inheritance” (verse 40). Pathetically, in blending with the gentiles (that is, the other nations), the Israelites were actually submitting to the ways of peoples who hated them. God therefore gave them over wholly to these enemies (verses 41-42).

Yet God’s purpose, even in the midst of His wrath, was not to destroy His people but to bring them to repentance and rescue them. “Many times He delivered them” during the period of the Judges (verse 43), but the people always drifted away from Him (verse 44). Nevertheless, He heard their cry (verse 44), remembered His covenant (verse 45) and relented (same verse). Verse 46 further says that God made His people’s captors to take pity on them. The Zondervan NIV Study Bible says this “makes clear that the author’s recital includes the Babylonian captivity (see 1Ki 8:50; 2Ch 30:9; Ezr 9:9; Jer 42:12). Although there were earlier captivities of Israelite communities, no other captive group was said to have been shown pity” (note on Psalm 106:46).

This, of course, assumes past Scripture as the only source of the psalmist’s information.

Finally, as previously noted, verses 47-48 are, as with the opening of the psalm, taken from David’s psalm in 1 Chronicles 16 but with some interesting differences. Observe that David in 1 Chronicles 16 tells those who hear his psalm to “say, ‘Save us, O God...’” (verse 35). Psalm 106:47 does not say to “say,” but rather simply says, evidently in response to David’s words, “Save us, O LORD our God...” David further said to say, “Gather us together, and deliver us from the Gentiles...” In David’s context of Israel as an independent nation, this would simply have been a prayer for the unity of God’s people and help against foreign enemies bent on destroying them. When applying this statement in Psalm 106:47, notice that it has been changed to fit new circumstances: “...And gather us from among the Gentiles...” (emphasis added). This implies a time of captivity—again commonly assumed to mean that the psalmist and his people are captives in Babylon.

The last two lines of verse 47 and the first two lines of verse 48 are the same as in 1 Chronicles 16:35-36. Yet observe in 1 Chronicles 16:36 that the second line ends David’s psalm. It is followed by this description of what happened following its performance: “And all the people said,

'Amen!' and praised the LORD" (same verse). This is transformed in Psalm 106:48 into a directive as part of the song: "And let all the people say, 'Amen!' Praise the LORD!" Thus verse 47 says what David told the people to say. And verse 48 tells people to say what the people did say in response to David's song. This ending to Psalm 106 very much seems to be an intrinsic part of the psalm rather than an editorial attachment of a doxology and amen as in other book endings within the Psalter-further strengthening the idea that there was initially no book ending here.

### **Luke 16-17**

I want to focus this week on the last part of 16:30-31 "And he said, 'No, father Abraham, but if someone from the dead goes to them, they shall repent.' "But he said to him, 'If they do not hear Mosheh and the prophets, neither would they be persuaded even if one should rise from the dead.' "

Many Christians have someone who came from the dead and is alive as this parable says. His name is Yehshua. He has come back from the dead and throughout the New Testament tells the readers to repent.

The question is then asked repent of what?

The New Testament answer is found in 1 John 3:4 Everyone doing sin also does lawlessness, and sin is lawlessness.

We are also told in John 14:15 NKJV "If you love Me, keep My commandments.

And also we are told in John 14:21 NKJV He who has My commandments and keeps them, it is he who loves Me. And he who loves Me will be loved by My Father, and I will love him and manifest Myself to him."

But again what was told to the rich man by Lazarus? 'If they do not hear Mosheh and the prophets, neither would they be persuaded even if one should rise from the dead.' " Christianity will not listen to the one who came from the dead just as Lazarus has said and they most certainly do not listen to Moses and the Prophets. Something to think on.

In chapter 17 we read about the servant who after doing all his work is not thanked but only told to do more work. You and I are that servant. "So also you, when you have done all that you were commanded, say, 'We are unworthy servants, we have done what was our duty to do.' "

We all have only done our duty, Nothing more. But just before this is a very serious verse to say to yourself each time you teach someone. 2 "It would be better for him if a millstone is put around his neck, and he were thrown into the sea, than that he should cause one of these little ones to stumble.

We all must stick very close to the scriptures and not let our own opinions and beliefs be what we teach. Nor can it be leaving out key scriptures or by omitting Moses and the prophets. All of Torah is for teaching and it all fits together.

In verse 26-30 Yeshua is revealing to us the Sabbatical and Jubilee cycles that show us the exact same time in the 6th Sabbatical cycle is when Noah's flood came. It was also at the exact same time in the sixth Sabbatical cycle when Sodom and Gomorrah were destroyed and at the exact same time in our day during the sixth Sabbatical cycle Yeshua will be revealed when Satan is locked away and his kingdom destroyed. Look at the Prophecies of Abraham and learn this awesome truth.