

Triennial Torah Study – 1st Year 05/03/2011



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

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

Ex 3	1 Kings 7	Ps 107	Luke 18
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Ex 3

The time has come for Yehovah to deliver the Israelites in accordance with the prophecy given to Abraham in Genesis 15. The Almighty calls Moses from tending the flock, confronting him in a miraculous sight—a bush that, while burning with fire, was not consumed. Yehovah stated the fact that He was the Yehovah of Abraham, Isaac and Jacob, to whom the covenant promises were given. And it was now time to fulfill part of that covenant by bringing the Israelites out of captivity and into the land He had promised to their descendants.

Sometimes we must be patient with the trials that beset us. Yehovah's promises are always certain. At times, however, it feels like an eternity when we are beset with trials. Yet when Yehovah does step in, His intervention is quick! "And shall not Yehovah avenge His own elect who cry out day and night to Him, though He bears long with them? I tell you that He will avenge them speedily. Nevertheless, when the Son of Man comes, will He really find faith on the earth?" (Luke 18:7-8).

Just as Yehovah prepared Moses for what was going to be taking place, including the very outcome, He prepares His people today for events that will take place in the future.

Exo 3:14 And Elohim said to Mosheh, "I am that which I am."¹ And He said, "Thus you shall say to the children of Yisra'el, 'I am has sent me to you.'" Footnote: ¹The Hebrew text reads: 'eyeh 'asher 'eyeh, the word 'eyeh being derived from hayah which means to be, to exist, but the Aramaic text here in v. 14 reads: ayah ashar ayah. This is not His Name, but it is an explanation that leads up to the revelation of His Name in v. 15, namely: Yehovah.

Exo 3:15 And Elohim said further to Mosheh, "Thus you are to say to the children of Yisra'el, Elohim of your fathers, the Elohim of Abraham, the Elohim of Yitsh'aq, and the Elohim of Ya'aqob, has sent me to you. This is My Name forever, and this is My remembrance to all generations.' 1-Kings 7

<http://www.britam.org/Kings/1Kings7.html>

The Palace of Solomon and Temple Utensils 1-Kings

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[1-Kings 7:1] BUT SOLOMON WAS BUILDING HIS OWN HOUSE THIRTEEN YEARS, AND HE FINISHED ALL HIS HOUSE.

Daat Mikra understands from various verses concerning the Monarchical residence that it was close to the Temple Mount but lower down from it though elevated above the "City of David". It seems to have been understood that the Place of Solomon was adjacent to the Temple Mount.

[Brethren with this description above know and understand. They have Solomon's Palace correctly identified. They also have King David's Palace as a citadel south of the Temple. King Solomon's Palace was just north of it. But the Temple Mount is not where the Temples once stood. The Temple stood over the Gihon Spring with David palace to the south and Solomon's to the north. They are now excavating Solomon's Palace in the city of David.]

[1-Kings 7:2] HE BUILT ALSO THE HOUSE OF THE FOREST OF LEBANON; THE LENGTH THEREOF WAS AN HUNDRED CUBITS, AND THE BREADTH THEREOF FIFTY CUBITS, AND THE HEIGHT THEREOF THIRTY CUBITS, UPON FOUR ROWS OF CEDAR PILLARS, WITH CEDAR BEAMS UPON THE PILLARS.

##HE BUILT ALSO##. This seems like a mistranslation. "Also" should not be there.

THE HOUSE OF THE FOREST OF LEBANON is another name for the House of Solomon. The wood was brought from the Forests of Lebanon.

The gold may have come from South Africa.

Some of it probably also came from Ireland which in the Bronze Age was a source of gold. Ireland was also a source of copper which would be mined then alloyed with tin brought over from Cornwall to make bronze which would then be exported.

Bronze implements found on the site of Dan in Northern Israel were analyzed. The tin used in the bronze was found to contain traces of gold indicating (according to the excavator of Tell Dan, Dr. Avraham Biran) a possible origin from Cornwall.

The tin used in the manufacture of bronze in the region of Israel came from both Britain and Africa: See our notes on Tarshish:

<http://britam.org/Questions/QuesTarshish.html> Africa (Uganda) was also a source of tin:

"Central Africa as a Source of Tin" by John E. Dayton item #163

"Recent lead isotope analysis of lead ingots found in Haifa in 1982 have thrown new light on possible sources of Bronze Age tin. The analyses of Bergernanli show that some of the Haifa tin came from the extensive tin fields of Central Africa".

cf. also: "From the Red to the Med" by Harry Bourne, 2003:

” John Taylor (Oxford Journal of Archaeology 1988) noted the closeness of dates for the Voyage of Hanno and that for the oldest workings for Nigerian tin. Both Dayton and Taylor attribute this tin-trade to Phoenicians.”

Bourne gives additional evidence for the presence of Phoenicians in East Africa. This includes Phoenician shipwrecks reportedly found in Mozambique and Tanzania. Phoenician type dogs and cats are found in Madagascar. Phoenician jewelery was depicted by Egyptians on the leg of the African King of Punt.

Phoenician shipbuilders and sailors were in Egyptian service along the African coast. The Old-Egyptian word for sea (“ym”) is of Phoenician origin. The Egyptian contacts with East Africa were dependent on Phoenician seafaring. The originally-Phoenician trident-symbol of Poseidon is noted in East and West Africa and other signs of Phoenician influence exist. The Carthaginians who were of Phoenician descent also maintained contacts with West Africa.

[1-Kings 7:3] AND IT WAS COVERED WITH CEDAR ABOVE UPON THE BEAMS, THAT LAY ON FORTY FIVE PILLARS, FIFTEEN IN A ROW.

This whole description of the House of Solomon must be important and possibly has great symbolic value. I myself however am not really interested in the subject and have difficulty following the account. See below illustrations of the House of Solomon that may be of use to understanding these passages.

<http://news.duke.edu/2008/07/goldstein.html>

<http://pro.corbis.com/search/Enlargement.aspx?CID=isg&mediaid=%7B1CA67A29714240BB-89F9-A3984B9C5D21%7D>

[1-Kings 7:4] AND THERE WERE WINDOWS IN THREE ROWS, AND LIGHT WAS AGAINST LIGHT IN THREE RANKS.

[1-Kings 7:5] AND ALL THE DOORS AND POSTS WERE SQUARE, WITH THE WINDOWS: AND LIGHT WAS AGAINST LIGHT IN THREE RANKS.

[1-Kings 7:6] AND HE MADE A PORCH OF PILLARS; THE LENGTH THEREOF WAS FIFTY CUBITS, AND THE BREADTH THEREOF THIRTY CUBITS: AND THE PORCH WAS BEFORE THEM: AND THE OTHER PILLARS AND THE THICK BEAM WERE BEFORE THEM.

[1-Kings 7:7] THEN HE MADE A PORCH FOR THE THRONE WHERE HE MIGHT JUDGE, EVEN THE PORCH OF JUDGMENT: AND IT WAS COVERED WITH CEDAR FROM ONE SIDE OF THE FLOOR TO THE OTHER.

[1-Kings 7:8] AND HIS HOUSE WHERE HE DWELT HAD ANOTHER COURT WITHIN THE PORCH, WHICH WAS OF THE LIKE WORK. SOLOMON MADE ALSO AN HOUSE FOR PHARAOH’S DAUGHTER, WHOM HE HAD TAKEN TO WIFE, LIKE UNTO THIS PORCH.

Solomon had three hundred regular wives and 700 concubines. Nevertheless the daughter of Pharaoh is the one Scripture keeps referring to. The sages said that in the eyes of Solomon “the daughter of Pharaoh” was more important than all the others.

[1-Kings 7:9] ALL THESE WERE OF COSTLY STONES, ACCORDING TO THE MEASURES OF HEWED

STONES, SAWED WITH SAWS, WITHIN AND WITHOUT, EVEN FROM THE FOUNDATION UNTO THE COPING, AND SO ON THE OUTSIDE TOWARD THE GREAT COURT.

[1-Kings 7:10] AND THE FOUNDATION WAS OF COSTLY STONES, EVEN GREAT STONES, STONES OF TEN CUBITS, AND STONES OF EIGHT CUBITS.

[1-Kings 7:11] AND ABOVE WERE COSTLY STONES, AFTER THE MEASURES OF HEWED STONES, AND CEDARS.

[1-Kings 7:12] AND THE GREAT COURT ROUND ABOUT WAS WITH THREE ROWS OF HEWED STONES, AND A ROW OF CEDAR BEAMS, BOTH FOR THE INNER COURT OF THE HOUSE OF THE LORD, AND FOR THE PORCH OF THE HOUSE.

[1-Kings 7:13] AND KING SOLOMON SENT AND FETCHED HIRAM OUT OF TYRE.

[1-Kings 7:14] HE WAS A WIDOW'S SON OF THE TRIBE OF NAPHTALI, AND HIS FATHER WAS A MAN OF TYRE, A WORKER IN BRASS: AND HE WAS FILLED WITH WISDOM, AND UNDERSTANDING, AND CUNNING TO WORK ALL WORKS IN BRASS. AND HE CAME TO KING SOLOMON, AND WROUGHT ALL HIS WORK.

His mother came from Dan (2-Chronicles 2:13) and his father (an inhabitant of Tyre) from Naphtali. Tyre was a Phoenician city but in the territory of the Israelite Tribe of Asher. Israelites by the time of Solomon had intermixed with the Phoenicians and shared their culture as well as contributing towards it.

[1-Kings 7:15] FOR HE CAST TWO PILLARS OF BRASS, OF EIGHTEEN CUBITS HIGH APIECE: AND A LINE OF TWELVE CUBITS DID COMPASS EITHER OF THEM ABOUT.

The account now leaves the building of the Palace of Solomon and returns to the Temple.

These pillars were part of the Temple.

[1-Kings 7:16] AND HE MADE TWO CHAPITERS OF MOLTEN BRASS, TO SET UPON THE TOPS OF THE PILLARS: THE HEIGHT OF THE ONE CHAPITER WAS FIVE CUBITS, AND THE HEIGHT OF THE OTHER CHAPITER WAS FIVE CUBITS:

CHAPITERS. Hebrew "coterot" or "headings", i.e. capitals.

[1-Kings 7:17] AND NETS OF CHECKER WORK, AND WREATHS OF CHAIN WORK, FOR THE CHAPITERS WHICH WERE UPON THE TOP OF THE PILLARS; SEVEN FOR THE ONE CHAPITER, AND SEVEN FOR THE OTHER CHAPITER.

[1-Kings 7:18] AND HE MADE THE PILLARS, AND TWO ROWS ROUND ABOUT UPON THE ONE NETWORK, TO COVER THE CHAPITERS THAT WERE UPON THE TOP, WITH POMEGRANATES: AND SO DID HE FOR THE OTHER CHAPITER.

[1-Kings 7:19] AND THE CHAPITERS THAT WERE UPON THE TOP OF THE PILLARS WERE OF LILY WORK IN THE PORCH, FOUR CUBITS.

[1-Kings 7:20] AND THE CHAPITERS UPON THE TWO PILLARS HAD POMEGRANATES ALSO ABOVE, OVER AGAINST THE BELLY WHICH WAS BY THE NETWORK: AND THE POMEGRANATES WERE TWO HUNDRED IN ROWS ROUND ABOUT UPON THE OTHER CHAPITER. [1-Kings 7:21] AND HE SET UP THE PILLARS IN THE PORCH OF THE TEMPLE: AND HE SET UP THE RIGHT PILLAR, AND CALLED THE NAME THEREOF JACHIN: AND HE SET UP THE LEFT PILLAR, AND CALLED THE NAME THEREOF BOAZ.

[1-Kings 7:22] AND UPON THE TOP OF THE PILLARS WAS LILY WORK: SO WAS THE WORK OF THE PILLARS FINISHED.

[1-Kings 7:23] AND HE MADE A MOLTEN SEA, TEN CUBITS FROM THE ONE BRIM TO THE OTHER: IT WAS ROUND ALL ABOUT, AND HIS HEIGHT WAS FIVE CUBITS: AND A LINE OF THIRTY CUBITS DID COMPASS IT ROUND ABOUT.

This was a giant basin.

[1-Kings 7:24] AND UNDER THE BRIM OF IT ROUND ABOUT THERE WERE KNOPS COMPASSING IT, TEN IN A CUBIT, COMPASSING THE SEA ROUND ABOUT: THE KNOPS WERE CAST IN TWO ROWS, WHEN IT WAS CAST.

[1-Kings 7:25] IT STOOD UPON TWELVE OXEN, THREE LOOKING TOWARD THE NORTH, AND THREE LOOKING TOWARD THE WEST, AND THREE LOOKING TOWARD THE SOUTH, AND THREE LOOKING TOWARD THE EAST: AND THE SEA WAS SET ABOVE UPON THEM, AND ALL THEIR HINDER PARTS WERE INWARD.

[1-Kings 7:26] AND IT WAS AN HAND BREADTH THICK, AND THE BRIM THEREOF WAS WROUGHT LIKE THE BRIM OF A CUP, WITH FLOWERS OF LILIES: IT CONTAINED TWO THOUSAND BATHS.

#BATHS#. "Bat" or "bath" in Biblical Hebrew was a liquid measurement. This may be where the English words "bathe" and "bath" come from.

[1-Kings 7:27] AND HE MADE TEN BASES OF BRASS; FOUR CUBITS WAS THE LENGTH OF ONE BASE, AND FOUR CUBITS THE BREADTH THEREOF, AND THREE CUBITS THE HEIGHT OF IT.

These "bases of brass" were frameworks on which basins were set.

The word translated as "brass" in Hebrew is "nechoshet".

Literally speaking "nechoshet" means "copper". Here it is understood to mean "bronze" which is an alloy of "tin and copper". "brass" is an alloy of zinc and copper.

[1-Kings 7:28] AND THE WORK OF THE BASES WAS ON THIS MANNER: THEY HAD BORDERS, AND THE BORDERS WERE BETWEEN THE LEDGES:

[1-Kings 7:29] AND ON THE BORDERS THAT WERE BETWEEN THE LEDGES WERE LIONS, OXEN, AND CHERUBIMS: AND UPON THE LEDGES THERE WAS A BASE ABOVE: AND BENEATH THE LIONS AND OXEN WERE CERTAIN ADDITIONS MADE OF THIN WORK.

[1-Kings 7:30] AND EVERY BASE HAD FOUR BRASEN WHEELS, AND PLATES OF BRASS: AND THE FOUR CORNERS THEREOF HAD UNDERSSETTERS: UNDER THE LAVER WERE UNDERSSETTERS MOLTEN, AT THE SIDE OF EVERY ADDITION.

[1-Kings 7:31] AND THE MOUTH OF IT WITHIN THE CHAPTER AND ABOVE WAS A CUBIT: BUT THE MOUTH THEREOF WAS ROUND AFTER THE WORK OF THE BASE, A CUBIT AND AN HALF: AND ALSO UPON THE MOUTH OF IT WERE GRAVINGS WITH THEIR BORDERS, FOURSQUARE, NOT ROUND.

[1-Kings 7:32] AND UNDER THE BORDERS WERE FOUR WHEELS; AND THE AXLETREES OF THE WHEELS WERE JOINED TO THE BASE: AND THE HEIGHT OF A WHEEL WAS A CUBIT AND HALF A CUBIT.

[1-Kings 7:33] AND THE WORK OF THE WHEELS WAS LIKE THE WORK OF A CHARIOT WHEEL: THEIR AXLETREES, AND THEIR NAVES, AND THEIR FELLOES, AND THEIR SPOKES, WERE ALL MOLTEN.

[1-Kings 7:34] AND THERE WERE FOUR UNDERSETTERS TO THE FOUR CORNERS OF ONE BASE: AND THE UNDERSETTERS WERE OF THE VERY BASE ITSELF.

[1-Kings 7:35] AND IN THE TOP OF THE BASE WAS THERE A ROUND COMPASS OF HALF A CUBIT HIGH: AND ON THE TOP OF THE BASE THE LEDGES THEREOF AND THE BORDERS THEREOF WERE OF THE SAME.

[1-Kings 7:36] FOR ON THE PLATES OF THE LEDGES THEREOF, AND ON THE BORDERS THEREOF, HE GRAVED CHERUBIMS, LIONS, AND PALM TREES, ACCORDING TO THE PROPORTION OF EVERY ONE, AND ADDITIONS ROUND ABOUT.

[1-Kings 7:37] AFTER THIS MANNER HE MADE THE TEN BASES: ALL OF THEM HAD ONE CASTING, ONE MEASURE, AND ONE SIZE.

[1-Kings 7:38] THEN MADE HE TEN LAVERS OF BRASS: ONE LAVER CONTAINED FORTY BATHS: AND EVERY LAVER WAS FOUR CUBITS: AND UPON EVERY ONE OF THE TEN BASES ONE LAVER.

[1-Kings 7:39] AND HE PUT FIVE BASES ON THE RIGHT SIDE OF THE HOUSE, AND FIVE ON THE LEFT SIDE OF THE HOUSE: AND HE SET THE SEA ON THE RIGHT SIDE OF THE HOUSE EASTWARD OVER AGAINST THE SOUTH.

[1-Kings 7:40] AND HIRAM MADE THE LAVERS, AND THE SHOVELS, AND THE BASONS. SO HIRAM MADE AN END OF DOING ALL THE WORK THAT HE MADE KING SOLOMON FOR THE HOUSE OF THE LORD:

[1-Kings 7:41] THE TWO PILLARS, AND THE TWO BOWLS OF THE CHAPITERS THAT WERE ON THE TOP OF THE TWO PILLARS; AND THE TWO NETWORKS, TO COVER THE TWO BOWLS OF THE CHAPITERS WHICH WERE UPON THE TOP OF THE PILLARS;

[1-Kings 7:42] AND FOUR HUNDRED POMEGRANATES FOR THE TWO NETWORKS, EVEN TWO ROWS OF POMEGRANATES FOR ONE NETWORK, TO COVER THE TWO BOWLS OF THE CHAPITERS THAT WERE UPON THE PILLARS;

[1-Kings 7:43] AND THE TEN BASES, AND TEN LAVERS ON THE BASES;

[1-Kings 7:44] AND ONE SEA, AND TWELVE OXEN UNDER THE SEA;

[1-Kings 7:45] AND THE POTS, AND THE SHOVELS, AND THE BASONS: AND ALL THESE VESSELS, WHICH HIRAM MADE TO KING SOLOMON FOR THE HOUSE OF THE LORD, WERE OF BRIGHT BRASS.

[1-Kings 7:46] IN THE PLAIN OF JORDAN DID THE KING CAST THEM, IN THE CLAY GROUND BETWEEN SUCCOTH AND ZARTHAN.

This area is just east of the Jordan River in a valley where the local clay is of a high quality for the making of utensils and casts for the formation of metal implements.

This was a metallurgical center for the working of bronze associated with the "Sea-Peoples". It was in the territory of Gad.

An inscription has been found in this region that speaks of Balaam and Netser. We analyze the text of this inscription in our work, "Ephraim. The Gentile Children of Israel".

[1-Kings 7:47] AND SOLOMON LEFT ALL THE VESSELS UNWEIGHED, BECAUSE THEY WERE EXCEEDING MANY: NEITHER WAS THE WEIGHT OF THE BRASS FOUND OUT.

[1-Kings 7:48] AND SOLOMON MADE ALL THE VESSELS THAT PERTAINED UNTO THE HOUSE OF THE LORD: THE ALTAR OF GOLD, AND THE TABLE OF GOLD, WHEREUPON THE SHEWBREAD WAS,

[1-Kings 7:49] AND THE CANDLESTICKS OF PURE GOLD, FIVE ON THE RIGHT SIDE, AND FIVE ON THE LEFT, BEFORE THE ORACLE, WITH THE FLOWERS, AND THE LAMPS, AND THE TONGS OF GOLD,

[1-Kings 7:50] AND THE BOWLS, AND THE SNUFFERS, AND THE BASONS, AND THE SPOONS, AND THE CENSERS OF PURE GOLD; AND THE HINGES OF GOLD, BOTH FOR THE DOORS OF THE INNER HOUSE, THE MOST HOLY PLACE, AND FOR THE DOORS OF THE HOUSE, TO WIT, OF THE TEMPLE.

[1-Kings 7:51] SO WAS ENDED ALL THE WORK THAT KING SOLOMON MADE FOR THE HOUSE OF THE LORD. AND SOLOMON BROUGHT IN THE THINGS WHICH DAVID HIS FATHER HAD DEDICATED; EVEN THE SILVER, AND THE GOLD, AND THE VESSELS, DID HE PUT AMONG THE TREASURES OF THE HOUSE OF THE LORD.

Ps 107 <http://www.ucg.org/bible-commentary/Psalms/default.aspx>

“Oh, That Men Would Give Thanks to the LORD” (Psalm 107)

The repeated refrain of Psalm 107, which begins Book V of the Psalter, expresses a desire for people to thank God for His repeated mercy and deliverance in rescuing them from their troubles. With this psalm, Book V in fact opens on much the same note as the previous book closes. Indeed, the first words of Psalm 107 are the same as the first words of Psalm 106— taken from David’s psalm in 1 Chronicles 16 (wording further emphasized in Psalm 136).

As the Zondervan NIV Study Bible comments in its introductory note on Psalm 107: “In its recitational style the psalm is closely related to Ps 104-106, and in its language to Ps 105-106. For that reason it has been seriously proposed that with these last two psalms it forms a trilogy from the same author. Whether or not this is so, its affinity with the preceding psalms strongly suggests that it was associated with them before the insertion of a Book division between Ps 106 and 107 and that it was intended to conclude the little series, Ps 104-107 [or perhaps 103-107 since 103 introduces the theme of God’s benefits, including the satisfaction of His people with good (103:5; 107:9)]. Its recital of God’s ‘wonderful deeds for men’ (v. 8)—which climaxes Ps 105-106—balances the recital of his many wise works in creation (see 104:2-26) and his benevolent care over the animal world (see 104:27-30). The editors may have inserted a Book division between Ps 106 and 107 with a view to a fivefold division of the Psalter”—that is, to parallel the Pentateuch in the scriptural reading cycle.

Verses 2-3 mentions the redeemed of God gathered from enemy captivity in foreign lands. A hint as to what captivity is intended is perhaps found in verse 16, which says that God “has broken the gates of bronze, and cut the bars of iron in two.” Very similar language is found in Isaiah 45:1-2, which describes the fall of Babylon

to the Persian emperor Cyrus: "Thus says the LORD says to His anointed, to Cyrus, whose right hand I have held—to subdue nations before him and loose the armor of kings, to open before him the double doors, so that the gates will not be shut: I will go before you...I will break in pieces the gates of bronze and cut the bars of iron" (Isaiah 45:1-2). Thus Psalm 107:16 points to a fulfillment of this passage. God in fact used Cyrus to issue the first decree allowing the Jewish captives in Babylon to return to Judea.

Verses 4-7 describe the Israelite exiles as having wandered in desolation without enough to eat and drink, with God at last giving them a city to dwell in. This probably refers not to resettlement in Jerusalem (which was not a rescue from severe circumstances) but rather to the Jews eventually settling down in Babylonian communities following their initial deportation. Thus the wording of "go to" rather than "come to" a city (verse 7).

It should be observed that there is also a greater spiritual reality here too—as John the Baptist was later commissioned with words taken from this psalm to show God's people the way out of spiritual imprisonment (compare verse 10; Luke 1:79), evidently through his message of God's Kingdom and call for repentance. Among other trials the psalmist alludes to are dangers at sea while conducting maritime commerce (Psalm 107:23-30)—demonstrating that the psalm does not exclusively concern returning exiles. "No problem is too great for God. This psalm imagines the worse calamities a Jew could think of: homelessness and starvation (verses 4-5), imprisonment (10-12), self-inflicted disease (17-18), and—the ultimate—imminent shipwreck (23-27). Since Israel was landlocked, few Jews had experienced turbulent seas, and thus dreaded them. In all these cases, God was able to rescue those who called for his help" (Zondervan New Student Bible, note on verse 27). When tempest-tossed sailors are at their wits' end, they cry out to God and He delivers them, bringing them to safe havens (verses 27-30). As Psalm 89:9 states: "He calms the storm, so that its waves are still."

God is sovereign. In response to wickedness, He can turn fruitful land into barren land (verses 33-34). In showing mercy to the poor and their families, He can turn wilderness into desirable acreage for vineyards, cattle and harvests (verses 35-38). Those who are righteous understand that God punishes wickedness through oppression, affliction and sorrow (verses 33, 39-40) and "sets the poor on high" (verse 41). Wonderfully, as part of God's great benefits, His involvement in man's affairs is ultimately for a great purpose—that "they will understand the lovingkindness [hesed, faithful love] of the LORD" (verse 43). That is certainly cause for thanksgiving.

Luke 18

This week's scripture reading in Luke I find very interesting.

We are first of all told to be persistent in our prayer and not lose heart when they go unanswered. He then shows how an unjust judge will react to the needs of those who are persistent in their petitions.

Then Yehshua says that Yehovah will avenge the elect even though He bears with them for a long time.

You have to ask yourself who are the elect? In a sense, everybody is called to recognize Yehovah through the natural world, but the word "chosen" shows that Yehovah must personally rescue us from our self-centered blindness. Using the term "elect," Titus 1:1 reinforces the idea that Yehovah separates some few from the many who are called: "Paul, a bondservant of Yehovah and an apostle of Yehshua, according to the faith of Yehovah's elect. . . ."

Romans 9:11, 14-16 confirms Yehovah's active participation in this process of separation:
. . . (for the children not yet being born, nor having done any good or evil, that the purpose of Yehovah according to election might stand, not of works but of Him who calls). . . . What shall we say then? Is there unrighteousness with Yehshua Certainly not! For He says to Moses, "I will have mercy on whomever I will have mercy, and I will have compassion on whomever I will have compassion." So then it is not of him who wills, nor of him who runs, but of Yehovah who shows mercy.

Satan has done his work so well that even Yehovah declares that he "deceives the whole world" (Revelation 12:9). Thus, Yehovah mercifully separates some away from their blindness. He directly and personally favours a small number for His purposes. Yehshua tells us in John 6:44 that no one can come to Him unless the Father draws him. Many other scriptures show that Yehovah personally separates a few from the masses of humanity for His purposes.

"Election" is the noun form of the verb "to elect." To elect means "to select, pick, choose, determine, or separate." Romans 9:11 tells us that Yehovah personally determines whom He will favour for His purposes. In the example Paul uses, He favoured Jacob, but the same is true of all whom Yehovah calls. Such people are named the "elect" in the Bible. Romans 11:5, 7, 28 clarifies this term further by revealing that "elect" becomes the title of a distinct people.

Even so then, at this present time there is a remnant according to the election of grace. . . .

Rom 11:7 What then? Yisra'el has not obtained what it seeks, but the chosen did obtain it, and the rest were hardened.

Rom 11:8 As it has been written, "Yehovah has given them a spirit of deep sleep, eyes not to see and ears not to hear, unto this day."

Rom 11:9 Dawid? also says, "Let their table become for a snare, and for a trap, and for a stumbling-block and a recompense to them,

Rom 11:10 let their eyes be darkened, not to see, and bow down their back always."

Rom 11:11 I say then, have they stumbled that they should fall? Let it not be! But by their fall deliverance has come to the gentiles, to provoke them to jealousy.

The "chosen" and "elect" are synonymous terms designating the group with whom Yehovah is personally working through Yehshua Mashiach. In Matthew 24:24, the term "elect" appears, as it almost always does, as a favourable reference. However, we need to realize that elect does not mean "better than others," though it certainly implies one more blessed because of something for which Yehovah is completely responsible.

Mat 24:24 "For false messiahs and false prophets shall arise, and they shall show great signs and wonders, so as to lead astray, if possible, even the chosen ones.

Mat 24:25 "See, I have forewarned you.

Increasing deception will mark the "end time." At a certain point, these deceptions will be augmented by signs and wonders—miracles! Whether they are true miracles or not, we do not know. Satan has the ability to do

certain things of that nature. Whatever they are, they will seem to give credence to the ideas of the people who are doing them. If we are not careful, even the elect—if possible—could be deceived.

This phrase “if possible” has made some people wonder, “Can the elect be deceived?” Well, it is kind of a trick question. If they are deceived, then they are not the elect! This is because the elect do something that keeps them from being deceived! It is not as if Yehovah says, “Here’s this one group. I am not going to let them be deceived.” That is not how it works. They are the elect because they do not allow themselves to be deceived. So it is not possible to deceive the elect. It is not because these people have a special “safety net” around them, so that they cannot be deceived. They cannot be deceived because they will not let themselves be deceived, which is why they are the elect. They are working hard so that they will not be deceived. And that is the group that we want to be part of.

Many Messianics have come to accept the Daniel Timeline that concludes 2017 is the time when Yehshua comes back. It is based on the false assumption that the Balfour Declaration of 1917 was a Jubilee year. This error in judgement is then compounded by another error assuming the jubilee years to be 50 years apart. By doing this they see a misguided pattern in the six day war of 1967 when Jerusalem was recaptured and then they assume another 50 years to arrive at 2017.

But all of this is based on hot air and not one historical fact as we have shown you above. 2 Kings 19:29 shows you the 49th and 50 year were recorded here. Chronologists all agree that this event in Hezekiah’s day was 701 and 700 BC. When you count by 49’s as the bible shows you going by seven from one Sabbatical year to another the same as the weekly Sabbath all other historical Sabbatical years that we have documented line up in perfect sequence.

To learn about this watch the DVD at https://sightedmoon.com/sightedmoon_2015/?_page_id=251

When you discard this information about the Sabbatical years then you end up accepting faulty information and Daniels timeline.

When we count by 49s we will end up with 1898 as a Jubilee year and 1947 as a Jubilee year and 1996 as the last Jubilee year and the next one will be 2045. Not 2017. In fact 2017 is the first year in the 4th Sabbatical cycle. 2016 is the next Sabbatical year.

These same teachers who tell you that 2017 is the next and final Jubilee year neglect to tell you to keep 2016 as the 49th year and a Sabbatical year. None of them kept the sabbatical year in 2009 either. Why...because they do not believe it is important.

Do not allow yourself to be continually deceived and no longer one of the elect because you will not keep the 4th commandment which includes the weekly Sabbath and the Holy days and the Sabbatical years.

There is another teaching which uses the 70 weeks of Daniel. It says that Israel became a Nation in 1948. They then change the word weeks to mean years and add the 62 weeks of Daniel to 1948 and arrive at 2010. They then add 7 more years for the 69 weeks period of Daniel and this is now 2017 and that is there proof.

Dan 9:25 “Know, then, and understand: from the going forth of the command to restore and build Yerushalayim until Messiah the Prince is seven weeks and sixty-two weeks. It shall be built again, with streets and a trench, but in times of affliction.

Dan 9:26 "And after the sixty-two weeks Messiah shall be cut off and have naught. And the people of a coming prince shall destroy the city and the set-apart place. And the end of it is with a flood. And wastes are decreed, and fighting until the end.

Dan 9:27 "And he shall confirm a covenant with many for one week. And in the middle of the week he shall put an end to slaughtering and meal offering. And on the wing of abominations he shall lay waste, even until the complete end and that which is decreed is poured out on the one who lays waste¹." Footnote: 1Mt. 24:15.

Do not be deceived!! Prove all things. Prove the Sabbatical cycle and then you will know the Daniels timeline and all the other things that come from it are false. In The Prophecies of Abraham I show you the 70 week Prophecies

Mat 24:24 "For false messiahs and false prophets shall arise, and they shall show great signs and wonders, so as to lead astray, if possible, even the chosen ones.

Joh 5:25 "Truly, truly, I say to you, the hour is coming, and now is, when the dead shall hear the voice of the Son of Elohim. And those having heard shall live.

His declaration is interesting because the subject directly involves a resurrection, and it is also tied to a vital process that sets the elect apart. The key words in this verse are "hear" and "dead."

We need to add a thought from Ephesians 2:1: "And you He made alive, who were dead in trespasses and sins." Before Yehovah's calling, even though we were physically alive, we were spiritually dead because of sin.

However, John 5:25 says that the dead "hear" His voice. Similarly, those who are spiritually dead cannot "hear" Yehovah's Word until they are called, made part of the elect, and enabled by Yehovah to hear and thus understand His Word clearly.

Another important factor appears in Hebrews 10:38: "The just shall live by faith." Also, Ephesians 2:8 says that we are "saved by grace through faith." Romans 10:17 adds, "Faith comes by hearing, and hearing by the word of Yehovah." Finally, in John 6:63, Yehshua clinches the point: "The words that I speak to you, they are spirit and they are life."

This linkage of truths makes vitally clear the importance of the calling and election by Yehovah. His enabling of us to "hear" is what begins to sweep away the spiritual blindness that has kept us ignorant of the purpose He is working out here below. This miracle of hearing gives rise to truly effective faith. It makes Yehovah's Word truly logical and believable, making commitment in obedience to His purpose possible.

Yet, what if a person cannot "hear" what Yehovah is saying? None of these saving elements comes to pass in life because no faith is produced!

Yehshua utters another awesome, humbling truth in John 10:3-4, 6, 16:

"To him the doorkeeper opens, and the sheep hear his voice; and he calls his own sheep by name and leads them out. And when he brings out his own sheep, he goes before them; and the sheep follow him, for they know his voice." . . . Yehshua used this illustration, but they did not understand the things which He spoke to

them. . . . “And other sheep I have which are not of this fold; them also I must bring, and they will hear My voice; and there will be one flock and one shepherd.”

He describes our calling and relationship with our Shepherd—Himself—in intimate and personal terms. “He calls them by name.” He personally leads them out of their pen, a symbol of the world in which we are held captive, enslaved, and spiritually dead. Conversely, verse 6 plainly depicts the spiritual condition of the uncalled: They did not understand. Yehovah had not enabled them because He was not calling them to be a part of His purpose at that time. Thus, the miracle that opens our minds so we could “hear” was not performed on them.

Romans 8:30 adds another startling truth: “Moreover whom He predestined, these He also called; whom He called, these He also justified; and who He justified, these He also glorified.” Only the called are justified! Justification through repentance and the atoning blood of Yehshua Mashiach is what permits us into the presence of Yehovah, enabling further growth to glorification in Yehovah’s Kingdom!

Rom 11:5 So therefore also, at this present time a remnant according to the choice of favour has come to be. This spiritual remnant is what several New Testament writers term “the elect,” those who have been called and chosen by Yehovah through grace. These “elect” have received what Israel did not: spiritual redemption, salvation, a relationship with Yehovah, and so forth.

Gal 6:15 For in Messiah Yehshua neither circumcision nor uncircumcision has any strength, but a renewed creature.¹ Footnote: 11 Cor. 7:19, Rom. 2:26-29, 2 Cor. 5:17.

Gal 6:16 And as many as walk according to this rule, peace and compassion be upon them, and upon the Yisra’el of Elohim.

Walk according to this rule means “understand and apply this principle.”

After Jacob’s name was changed to Israel, through the centuries Israel gradually became a code name for the called and chosen of Yehovah who had made a covenant with Him. Paul attaches the prepositional phrase “of Yehovah” to show possession to the physical nation also named “Israel.” Yehovah is creating a new nation—a Renewed Covenant people—whose citizenship is in heaven and whose people owe their loyalty to the Kingdom of Yehovah, its laws, and its purposes.

The Israel of Yehovah—the remnant, the elect, the vessels of mercy, the children of promise—is a spiritual body, the Body of Yehshua Meshiach (Colossians 1:18). There is neither Jew nor Greek, male nor female. In one sense, there is no nationality, for we are being transformed into a new “nationality”—the Kingdom of Yehovah! Yehovah is doing a new thing.

Eph 1:1 Sha’ul, an emissary of Yehshua Messiah by the desire of Elohim, to the set-apart ones who are in Ephesos, and true to Messiah Yehshua:

Eph 1:2 Favour to you and peace from Elohim our Father and the Master Yehshua Messiah. Eph 1:3 Blessed be the Elohim and Father of our Master Yehshua Messiah, who has blessed us with every spiritual blessing in the heavenlies in Messiah,

Eph 1:4 even as He chose us in Him before the foundation of the world, that we should be set apart and blameless before Him in love,¹ Footnote: 12 Thess. 2:13.

Eph 1:5 having previously ordained us to adoption as sons through Yehshua Messiah to Himself, according to the good pleasure of His desire,
Eph 1:6 to the praise of the esteem of His favour with which He favoured us in the Beloved,
His Word declares that in His love He predestined us “according to the good pleasure of His will.”

It does not say that He predestined us according to what He foresaw we would become, that He chose us because we were from a particular ethnic group, or that He picked us because of some mark of intelligence, character, looks, ability, or any other quality. Just as in Deuteronomy 7:7-8, His calling of us occurred out of the good pleasure of His will. He gave to us the same privileges and opportunities as He did to Jacob rather than Esau, and they were extended on the same basis—by Yehovah’s election following the counsel of His own will and not by our works.

He did not necessarily choose us as individuals before the foundation of the world, but He did decide that He would have a group of people impregnated by His Spirit, a unique Family of His who would be in the image of His Son. The word “choose” suggests taking a smaller number out of a larger. In this case, the larger is the population of the earth, and the smaller number is that tiny remnant Yehovah has been working with—His group, His family. The word “holy” implies the choosing had a moral aim in view. In other words, Yehovah was choosing a small number out of a large number, and the reason He was choosing this smaller number is to make this small number holy—holy as He is. He had a moral purpose in mind.

The apostle is saying we have been called, elected, become a part of this small group with a definite purpose in mind—that we should become holy. In order for us to become holy, Yehovah had to reveal some things to us, which Paul discusses in verses 5-12.

In a similar fashion, Yehovah also called out Levi from the other 12 tribes to do a specific function and only they were allowed to do it from that time on.

1Pe 1:1 Kepha, an emissary of Yehshua Messiah, to the chosen, strangers of the dispersion in Pontos, Galatia, Kappadokia, Asia, and Bithunia,

1Pe 1:2 chosen according to the foreknowledge of Elohim the Father, set apart by the Spirit unto obedience¹ and sprinkling of the blood of Yehshua Messiah: Favour and peace be increased to you. Footnote:

¹Obedience is also stressed in vv. 14 & 22.

1Pe 1:3 Blessed be the Elohim and Father of our Master Yehshua Messiah, who according to His great compassion has caused us to be born again to a living expectation through the resurrection of Yehshua Messiah from the dead,

1Pe 1:4 to an inheritance incorruptible and undefiled and unfading, having been kept in the heavens for you,

1Pe 1:5 who are protected by the power of Elohim through belief, for a deliverance ready to be revealed in the last time,

First, Peter reminds us who we are. The term “elect” is the very ground of our comfort because it means (when connected to the foreknowledge of Yehovah) that Yehovah knows us personally. A lot of people would like to know that the President of the United States knows them personally, but Yehovah knows us!

Some like it to be known that they are known by some person they respect very highly. Whether the person is a millionaire or a billionaire, a well-known athlete or entertainer, or somebody well known in the area, people like to drop names. Peter says if there is any name you want to drop, drop Yehovah's. He knows you! Before Yehovah called us, He watched our lives because He wanted to make sure that we would be able to work with Him and that He would not lose us. He is sure that with His help we can make it. He can prepare us for whatever He has in store for us.

That is the ground of our hope. Yehovah knows us, and because of this, He will do things for us. He is in the position to do them. All He has to do is give the word. Yehovah can open any door anywhere for us. And He will do what is right for us.

Peter goes on in verse 3 to say that He is the Author of an act of mercy by which He has given us a sure hope of being brought into our inheritance. Even though we may have to go through sore trial, it can be done! Yehovah has not given us something impossible to do. He has begotten us again to a living hope.

Our hope is living because Yehshua is alive! He is our High Priest. And He loves us in a way that we cannot even begin to understand. He loves us so much that He gave His life for us. He loves us so much that He is willing to do whatever is necessary to ensure that we will be in His Kingdom. We have access to the highest of all places. We have friends who have names and power so awesome that there is nothing greater. We do not need to fear what is coming because Yehovah is able to bring us through it. If we had to face it ourselves alone, there would be no hope for us.

The apostle calls our inheritance "incorruptible" (verse 4). The contrast is being made between Canaan or Palestine and the Kingdom of Yehovah. Which is better?

Lastly, it is "undefiled, and that does not fade away, reserved in heaven for you, who are kept by the power of Yehovah through faith for salvation." Kept can easily be translated "guarded," "surrounded," "hedged in." Yehovah is watching out for us in a way that He is not watching out for this world. Because we are the apple of His eye, and because He is preparing us for something, Yehshua will faithfully discharge His duties as High Priest in our behalf. He is guarding us—protecting us—from the worst of what is going on around us.

1Pe 2:5 you also, as living stones, are being built up, a spiritual house, a set-apart priesthood, to offer up spiritual slaughter offerings acceptable to Elohim through Yehshua Messiah.

Between AD 63-67, the apostle Peter was inspired to write to the "elect" who were dispersed throughout Asia Minor—and to us today—that we are to offer up spiritual sacrifices and proclaim the praises of Yehovah. We are in training now, learning how to be priests of Yehovah for His spiritual priesthood, and a primary reason is to offer up spiritual sacrifices. A spiritual sacrifice is an act of giving up and offering to Yehovah our time and effort in a way that is pleasing to Him.

What makes a spiritual sacrifice acceptable to Yehshua Is it merely the sacrificing of our time and effort? No, it is more than that. Comparing the sacrifice of Noah to the hypocritical sacrifices of the children of Israel shows that the attitude and righteousness of the offerer is important to Yehovah (Genesis 8:20-21; Amos 5:21-27). A spiritual sacrifice must be offered in an attitude of obedience, humility, and reverence.

2Pe 3:11 Seeing all these are to be destroyed in this way, what kind of people ought you to be in set-apart behaviour and reverence,

2Pe 3:12 looking for and hastening the coming of the day of Elohim, through which the heavens shall be destroyed, being set on fire, and the elements melt with intense heat!

2Pe 3:13 But according to His promise we wait for a renewed heavens and a renewed earth in which righteousness dwells.

2Pe 3:14 So then, beloved ones, looking forward to this, do your utmost to be found by Him in peace, spotless and blameless,

These strong warnings and encouragements apply only to one small and unique group of very special people who are blessed and valuable to Yehovah above all on earth (Malachi 3:16-17). They are special and valuable not because they are great, talented, and accomplished in this world, but because Yehovah has called them, covered them with the priceless blood of Yehshua , and made them His regenerated children.

1Jn 5:19 We know that we are of Elohim, and all the world lies in the wicked one.

1Jn 5:20 And we know that the Son of Elohim has come and has given us an understanding, so that we might know the true One. And we are in the true One, in His Son Yehshua Messiah.

This is the true Elohim and everlasting life.

The very fact that we know these things—that we are of Yehovah, that Satan is the unseen ruler of this world, and that we know Yehovah and His Son Yehshua—is evidence that we have been given an understanding. This knowledge is not something we have determined on our own; the sovereign Yehovah has given it to us to fulfill His purpose in us. And in His sovereignty He has withheld it from others.

Other passages, in more specific areas of our profession, show the uniqueness of our calling to an even greater extent. For example, Paul writes in II Thessalonians 3:1-2, “Finally, brethren, pray for us, that the word of the Lord may have free course and be glorified, just as it is with you, and that we may be delivered from unreasonable and wicked men; for not all have [the] faith.” From our own experiences we know his statement is true. Not everyone has faith. It is obvious that some believe and others do not. Even within our own groups we are at different stages of faith.

Acts 13:48 adds important ramifications to this subject of Yehovah’s sovereignty, our calling, and faith: “Now when the Gentiles heard this, they were glad and glorified the word of the Lord. And as many as had been appointed to eternal life believed.” The implications of Luke’s words are rather startling. Only those whom Yehovah appointed or predestined to eternal life believe the preaching of Paul and Barnabas! The rest, though they also hear the word of the Lord, persecute and expel them from the region.

They do not believe what they hear, and it angers rather than converts them. We must conclude that Yehovah triggers something in the minds of those He calls, making the Lord’s words agreeable, so they will believe what they are hearing.

This agrees perfectly with Ephesians 1:5—“[Yehovah] predestined us to adoption as sons by [through] Yehshua Mashiach”—and Romans 8:29-30, which explicitly states the whole panorama of His purpose: For whom He foreknew, He also predestined to be conformed to the image of His Son, that He might be the firstborn among many brethren. Moreover whom He predestined, these He also called; whom He called, these He also justified; and whom He justified, these He also glorified. Yehovah has the whole process planned out, and He is so confident of His ability to accomplish it that He perceives it as already done! He knows the end from the beginning (Isaiah 46:10).

I have edited the above article to remove anything I felt was replacement theology. Forgive me if I missed some things.

Read more:

<http://www.bibletools.org/index.cfm/fuseaction/Topical.show/RTD/cgg/ID/1977/ElectThe.htm#ixzz1F5ooJube>

Let close of this part of the study with this;

Luk 18:24 And when Yehshua saw that he became intensely sad, He said, "How hard it is for those who have riches to enter into the reign of Elohim!

Luk 18:25 "For it is easier for a camel to enter through a needle's eye than for a rich man to enter into the reign of Elohim."

Luk 18:26 And those who heard it said, "And who is able to be saved?"

Luk 18:27 And He said, "What is impossible with men is possible with Elohim."

Luk 18:28 And Kepha said, "See, we have left all and followed You."

Luk 18:29 And He said to them, "Truly, I say to you, there is no one who has left house or parents or brothers or wife or children, for the sake of the reign of Elohim,

Luk 18:30 who shall not receive many times more in this present time, and in the age to come everlasting life."

The man who was doing all the commandments and everything right had one problem. He was married to his things. The expression For it is easier for a camel to enter through a needle's eye

"The Aramaic word gamla means camel, a large rope and a beam. The meaning of the word is determined by its context. If the word riding or burden occurs then gamla means a camel, but when the eye of a needle is mentioned gamla more correctly means a rope. There is no connection anywhere in Aramaic speech or literature between camel and needle, but there is a definite connection between rope and needle." Most English versions of the Gospels came from Greek texts by translators who may have known nothing about Aramaic. Thus "camel" would have been translated instead of "rope". It takes little effort to imagine Yeshua, while walking along the sea coast, pointing to a rope and saying, "It is easier for a camel [a gamla, a rope] to go through the eye of a needle, than for a rich man to enter into the kingdom of God".

In order for a rope to go through the eye of the needle one would have to unthread it down to size where it could go through the needle. It is the same in our lives. We must unravel all those things we have accumulated which take up so much of our time maintaining them and keep us from studying Torah. And Yehshua says that even those who have given up our families to follow Him, that is unravelling those things that keep us rooted to this evil way of life, will receive many time more in this present life and in the age to come.