

This week's Audio, Video, and Teaching Notes are posted here.

Godforsaken – A King Like the Nations (Kings and Kingdoms; YHVH as King; Gideon's Refusal to be Israel's First Human King; The Oldest Biblical Parable; The Death of Abimelech; The Winds of Change; In Those Days There was No King in Israel; Samuel the King Maker; Hannah's Prayer of Thanksgiving; The People Reject YHVH as King; Samuel's Warning About the Monarchy; Put a King Over Us Like the Nations; Samuel Writes in a Book the Rights and Duties of the Kingship; Your Wickedness is Great in Asking for a King Like the Nations; Ultimately the LORD will be One and His Name One – A Universal Shema)

June 24, 2023 – Ross Nichols

Audio/Video Links:

<https://unitedisraelworldunion.com/godforsaken-a-king-like-the-nations/> &

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INTRODUCTION

-Uncover the veiled mysteries of ancient biblical monarchy in our upcoming video premiere, "Godforsaken: A King Like the Nations." Journey with us as we delve into the labyrinth of time, challenging widely accepted narratives and uncovering hidden truths subtly inscribed by ancient scribes.

-Traditionally, the monarchy of Israel has been viewed as the pinnacle, the golden age of biblical history. But is this narrative painted in the true hues of divinity or simply an illusion? As we traverse through the epoch that saw kings reign over Israel and Judah for approximately 440 years, from 1026 to 586 BCE, we'll question the foundations of this belief.

-Most of us recognize Saul as the first king of Israel. Yet, we'll explore a narrative that diverges from the familiar path, a narrative that intertwines the story of the actual first king with the first-ever parable spoken in Israel's ancient history.

-Beyond the surface of Deuteronomy 17:14-20 lies the Torah (instruction) of the King, purportedly written by Moses. But is there more than meets the eye?

-Our exploration promises to ignite curiosity and raise questions that may challenge your long-held beliefs. Are your perceptions of the monarchy genuinely aligned with God's? Do they resonate with the interpretations of biblical writers?

-Prepare yourself to embark on an unprecedented quest to unravel the obscured facets of ancient monarchy that may reshape your understanding of biblical history. Enjoy today's teaching experience that promises to ignite thought, challenge perceptions, and inspire more profound understanding.

TEACHING NOTES

-The monarchy plays a significant part in the history of ancient Israel. Kings reign over Israel and Judah for approximately 440 years, from 1026 to 586 BCE. First, we have

three kings, Saul, David, and Solomon who reigned over a United Kingdom of Israel and Judah. But upon the death of Solomon, his son Rehoboam assumes the throne. Early in his reign, the kingdom was divided into two kingdoms. The kingdom of Israel in the north, where roughly ten tribes are governed for a period of time from the split of the kingdoms until roughly 722 BCE when the Assyrians come in and take that kingdom captive. The kingdom of Judah in the south is governed by monarchs until roughly 586 BCE when the Babylonians conquer that kingdom and take the kingdom of Judah captive.

-This period of kingdoms is covered in the books of Samuel, Kings, and Chronicles. But also, certain prophets indicate that their prophecies came to them during the reigns of certain kings. To expand that picture of the kingdom, we have the books of Isaiah, Jeremiah, Hosea, Amos, Micah, and Zephaniah. All mention certain kings during which the prophecies, the word of the LORD came to them. This particular period of 440 years, while its often considered to be the Golden Era of Israel's and Judah's history, that could not be further from the truth. In fact, the biblical writers are very clear, that for the most part, this period of time for almost 440 years, are far from ideal. If we carefully read the biblical text, the biblical writers reveal that Israel's monarchy was nothing less than a rejection of the sovereignty of its God rooted in a desire to be like the nations. In short, the monarchy was a godforsaken institution, a rejection of the kingdom of God.

-Kings and Kingdoms

-Kings and kingdoms appear throughout the biblical narrative. We're introduced to a host of kings in Genesis 14 as part of the Abrahamic stories. We have throughout the early chapters of Genesis where the patriarchs encounter various rulers and kings from the surrounding nations. Then in Genesis 36 we get this list of Edomite kings that extends far into the future, making the point that these are the kings of the kingdom of Edom before there was a king over Israel.

-This passage as it appears, seems to be anachronistic, written at a period later than that described in the surrounding chapters in Genesis. Israel, you see, was to be different. Israel too, had a king, but its king was God. Israel was to be unique and separate from the nations. According to the biblical writers the ideal is that God is King.

-YHVH as King

-Exo 15: 18 The LORD will reign forever and ever."

-The idea here is that God is the king.

-Psa 10: 16 The LORD is king forever and ever; the nations perish from his land.

-Psa 29: 10 The LORD sits enthroned over the flood; the LORD sits enthroned as king forever.

-Psa 45: 6 Your throne, O God, is forever and ever. The scepter of your kingdom is a scepter of uprightness;

-Psa 145: 1 A Song of Praise. Of David. I will extol you, my God and King, and bless your name forever and ever.

-Psa 146: 10 The LORD will reign forever, your God, O Zion, to all generations. Praise the LORD!

-Jer 10: 6 There is none like you, O LORD; you are great, and your name is great in might. 7 Who would not fear you, O King of the nations?

-Jer 10: 10 But the LORD is the true God; he is the living God and the everlasting King. At his wrath the earth quakes, and the nations cannot endure his indignation.

-Dan 2: 44 And in the days of those kings the God of heaven will set up a kingdom that shall never be destroyed, nor shall the kingdom be left to another people. It shall break in pieces all these kingdoms and bring them to an end, and it shall stand forever,

-Dan 4: 34 At the end of the days I, Nebuchadnezzar, lifted my eyes to heaven, and my reason returned to me, and I blessed the Most High, and praised and honored him who lives forever, for his dominion is an everlasting dominion, and his kingdom endures from generation to generation;

-Dan 6: 26 I make a decree, that in all my royal dominion people are to tremble and fear before the God of Daniel, for he is the living God, enduring forever; his kingdom shall never be destroyed, and his dominion shall be to the end.

-Gideon's Refusal to be Israel's First Human King

-These are examples of the biblical writers putting the kingdom in the hands of God. But at some point, Israel chose to take that kingdom from God and give it to man. A lot of people who study the bible think that the first king of Israel is Saul, but there is an earlier king of Israel, a human monarch. In order to find that king, Israel's first king, we have to look back at the period of the Judges. We have to go to the book of the Judges and look at an ancient parable. I want to consider a story of a man named Gideon, also known by the name Jerubbaal. Notice the name Baal, the ancient Canaanite god. Gideon, on the heels of successful battles was approached by the men of the town and they wanted to make him king.

-Jdg 8: 22 Then the men of Israel said to Gideon, "Rule over us, you and your son and your grandson also, for you have saved us from the hand of Midian." 23 Gideon said to them, "I will not rule over you, and my son will not rule over you; the LORD will rule over you."

-Here, Gideon is making the point that the kingdom belongs to God. This is the original and he refuses to take kingship. In Hebrew, the word for king is melech and words associated by the same root, malach, to rule or to reign. Here it's mishal and they are asking Gideon to become part of what would eventually turn into a dynastic rule. A dynasty of kings from Gideon because he has become the battle champion. The people of Israel want a king at this early stage in the book of Judges. Notice that the winds of change are beginning to blow. Whereas God, YHVH, Jehovah was the King. Was supposed to be the King forever. The people are beginning to want a king like the nations. After Gideon has died, we read the following.

-Jdg 9: 1 Now Abimelech the son of Jerubbaal went to Shechem to his mother's relatives and said to them and to the whole clan of his mother's family, 2 "Say in the ears of all the leaders of Shechem, 'Which is better for you, that all seventy of the sons of Jerubbaal rule over you, or that one rule over you?' Remember also that I am your bone and your flesh."

-Abimelech, his name means "my father is king". Here, Abimelech is approaching the men of Shechem, and he wants to become the king.

-Jdg 9: 3 And his mother's relatives spoke all these words on his behalf in the ears of all the leaders of Shechem, and their hearts inclined to follow Abimelech, for they said, "He is our brother." 4 And they gave him seventy pieces of silver out of the house of Baal-berith with which Abimelech hired worthless and reckless fellows, who followed him. 5 And he went to his father's house at Ophrah and killed his brothers the sons of Jerubbaal, seventy men, on one stone. But Jotham the youngest son of Jerubbaal was left, for he hid himself.

-Abimelech's offer was accepted to become the king. He takes the money given to him and hires worthless fellows who kill all, but Jotham who escapes.

-Jdg 9: 6 And all the leaders of Shechem came together, and all Beth-millo, and they went and made Abimelech king, by the oak of the pillar at Shechem.

-Here we have the first king of Israel, Abimelech, the son of Gideon who acquired this through ruthless means. Next let's look at the oldest biblical parable.

-The Oldest Biblical Parable

-Jdg 9: 7 When it was told to Jotham, he went and stood on top of Mount Gerizim and cried aloud and said to them, "Listen to me, you leaders of Shechem, that God may listen to you. 8 The trees once went out to anoint a king over them, and they said to the olive tree, 'Reign over us.' 9 But the olive tree said to them, 'Shall I leave my abundance, by which gods and men are honored, and go hold sway over the trees?' 10 And the trees said to the fig tree, 'You come and reign over us.' 11 But the fig tree said to them, 'Shall I leave my sweetness and my good fruit and go hold sway over the trees?' 12 And the trees said to the vine, 'You come and reign over us.' 13 But the vine said to them, 'Shall I leave my wine that cheers God and men and go hold sway over the trees?' 14 Then all the trees said to the bramble, 'You come and reign over us.' 15 And the bramble said to the trees, 'If in good faith you are anointing me king over you, then come and take refuge in my shade, but if not, let fire come out of the bramble and devour the cedars of Lebanon.'

-Now, this oldest parable in biblical literature is a piece of anti-monarchy story telling. It says that at an early period, remember when Gideon is asked to become a king and to become the father of a dynasty of kings, he refuses and says that YHVH will be the King over Israel. Now that he's dead, his son Abimelech assumes that position, proposes, and ultimately is anointed king.

-In Judges 9:8, the phrase "to anoint a king", this is the first reference in the biblical literature to anointing and that anointing being tied to the noun, king. There has never been a mention to an anointed king in the biblical text until Judges 9:8. In the Pentateuch, objects are anointed, a priest is anointed, but not a king. This is something new. This is a reaction to the winds that are blowing at the time where the people are beginning to want a king like the nations. Abimelech rules for three years and we read about his death at the end of Judges 9 as an act of retribution by God on his evil actions.

-Jdg 9: 22 Abimelech ruled over Israel three years.

-The Death of Abimelech

-Jdg 9: 53 And a certain woman threw an upper millstone on Abimelech's head and crushed his skull. 54 Then he called quickly to the young man his armor-bearer and said to him, "Draw your sword and kill me, lest they say of me, 'A woman killed him.'" And his young man thrust him through, and he died. 55 And when the men of Israel saw that Abimelech was dead, everyone departed to his home. 56 Thus God returned the evil of Abimelech, which he committed against his father in killing his seventy brothers. 57 And God also made all the evil of the men of Shechem return on their heads, and upon them came the curse of Jotham the son of Jerubbaal.

-The Winds of Change

-The seeds of human monarchy, the monarchy of man was already sown in the time of the Judges. The writers begin to suggest that a king might just be the solution to the problems of the time. It might bring about positive change. They were reigned by these judges during the period preceding Abimelech. Throughout the Book of Judges, we begin

to get the wind of change which is blowing where the people are desirous of a king like the nations.

-In Those Days There was No King in Israel

-Jdg 17: 6 In those days there was no king in Israel. Everyone did what was right in his own eyes.

-Jdg 18: 1 In those days there was no king in Israel. And in those days the tribe of the people of Dan was seeking for itself an inheritance to dwell in, for until then no inheritance among the tribes of Israel had fallen to them.

-Jdg 19: 1 In those days, when there was no king in Israel, a certain Levite was sojourning in the remote parts of the hill country of Ephraim, who took to himself a concubine from Bethlehem in Judah.

-Jdg 21: 25 In those days there was no king in Israel. Everyone did what was right in his own eyes.

-These passages all have a similar phrase, "in those days there was no king in Israel". Again, we meet with anachronistic language. The writer is saying, in those days, separating themselves from those days. Someone at a later period, probable at a time when a king did rule in Israel is looking back on the period of the Judges and is saying that in those days, there was no king in Israel. The following phrase is noted twice in these passages, "everyone did what was right in his own eyes". The writer indicates that in those days there was no king and that caused people to do whatever they wanted. It's setting us up for the entrance of a king. Perhaps they thought that a monarchy would answer all the problems of their day.

-Samuel the King Maker

-Then we move into the Book of Samuel. Samuel is introduced as one of the greatest figures in biblical literature. His story is fascinating because it presents Samuel as the king maker. He is not an anointed one, but he's the anointer, the king maker. Shortly after he is weaned, his mother Hannah fulfills her promise to God and brings her young son to the priest and leaves him there in the service of the LORD.

-Hannah's Prayer of Thanksgiving

-1 Sam 2: 1 And Hannah prayed and said, "My heart exults in the LORD; my horn is exalted in the LORD. My mouth derides my enemies, because I rejoice in your salvation. 2 "There is none holy like the LORD: for there is none besides you; there is no rock like our God. 3 Talk no more so very proudly, let not arrogance come from your mouth; for the LORD is a God of knowledge, and by him actions are weighed. 4 The bows of the mighty are broken, but the feeble bind on strength. 5 Those who were full have hired themselves out for bread, but those who were hungry have ceased to hunger. The barren has borne seven, but she who has many children is forlorn. 6 The LORD kills and brings to life; he brings down to Sheol and raises up. 7 The LORD makes poor and makes rich; he brings low and he exalts. 8 He raises up the poor from the dust; he lifts the needy from the ash heap to make them sit with princes and inherit a seat of honor. For the pillars of the earth are the LORD's, and on them he has set the world. 9 "He will guard the feet of his faithful ones, but the wicked shall be cut off in darkness, for not by might shall a man prevail. 10 The adversaries of the LORD shall be broken to pieces; against them he will thunder in heaven. The LORD will judge the ends of the earth; he will give strength to his king and exalt the horn of his anointed."

-Here, Hannah prays this prayer of thanksgiving after he gives her son to the priesthood. 1 Samuel 2:10 is interesting because there is no king in Israel at this time. Some suggest that Hannah is speaking prophetically. She's talking about how God will strengthen his king and exalt the horn of his Messiah. Again, in the Pentateuch we are never introduced to a kingly messiah. The only messiah we know in the Pentateuch, in the Torah is a priest. 1 Samuel 2 – 7 follow the career of Samuel and they lead up to the climax of the narrative of a king like the nations.

-1Sam 8: 1 When Samuel became old, he made his sons judges over Israel. 2 The name of his firstborn son was Joel, and the name of his second, Abijah; they were judges in Beersheba. 3 Yet his sons did not walk in his ways but turned aside after gain. They took bribes and perverted justice.

-This is setting the stage for what is to follow. Things are not looking good. Samuel is on his way out and the people recognize that his sons don't follow his ways, and this is their opportunity.

-The People Reject YHVH as King

-1Sam 8: 4 Then all the elders of Israel gathered together and came to Samuel at Ramah 5 and said to him, "Behold, you are old and your sons do not walk in your ways. Now appoint for us a king to judge us like all the nations." 6 But the thing displeased Samuel when they said, "Give us a king to judge us." And Samuel prayed to the LORD. 7 And the LORD said to Samuel, "Obey the voice of the people in all that they say to you, for they have not rejected you, but they have rejected me from being king over them. 8 According to all the deeds that they have done, from the day I brought them up out of Egypt even to this day, forsaking me and serving other gods, so they are also doing to you. 9 Now then, obey their voice; only you shall solemnly warn them and show them the ways of the king who shall reign over them."

-Samuel and God, according to the text, both seem to be shocked by the request. They both make it clear that they feel rejected by this request. The people have simply requested to have a king like the nations. Was this supposed to happen? Samuel doesn't know anything about the potentiality of the people requesting a king. Samuel says to God, they've rejected me. God says no, they've not rejected you. Do what they ask. Give them a king. Warn them about it. But understand, they're not rejecting you Samuel, they are rejecting me specifically from being king over them.

-When the people request a king, a human monarch, a king like the nations, this is considered by God, a rejection of his sovereignty. Why are they surprised? Don't we have in the Book of Deuteronomy 17, a very clear piece of Torah legislation that says when you go into the land you're going to ask for a king.

-Deu 17: 14 "When you come to the land that the LORD your God is giving you, and you possess it and dwell in it and then say, 'I will set a king over me, like all the nations that are around me,' 15 you may indeed set a king over you whom the LORD your God will choose. One from among your brothers you shall set as king over you. You may not put a foreigner over you, who is not your brother. 16 Only he must not acquire many horses for himself or cause the people to return to Egypt in order to acquire many horses, since the LORD has said to you, 'You shall never return that way again.' 17 And he shall not acquire many wives for himself, lest his heart turn away, nor shall he acquire for himself excessive silver and gold. 18 "And when he sits on the throne of his kingdom, he shall write for himself in a book a copy of this law, approved by the Levitical priests. 19 And it

shall be with him, and he shall read in it all the days of his life, that he may learn to fear the LORD his God by keeping all the words of this law and these statutes, and doing them, 20 that his heart may not be lifted up above his brothers, and that he may not turn aside from the commandment, either to the right hand or to the left, so that he may continue long in his kingdom, he and his children, in Israel.

-Did Samuel forget about this? Why at this point when Samuel complains to God, why didn't God tell Samuel it's in Deuteronomy 17, we knew this was coming, but that never comes up. Samuel and God both say that this is a rejection of the ideal.

-Samuel's Warning About the Monarchy

-1Sam 8: 9 Now then, obey their voice; only you shall solemnly warn them and show them the ways of the king who shall reign over them." 10 So Samuel told all the words of the LORD to the people who were asking for a king from him. 11 He said, "These will be the ways of the king who will reign over you: he will take your sons and appoint them to his chariots and to be his horsemen and to run before his chariots. 12 And he will appoint for himself commanders of thousands and commanders of fifties, and some to plow his ground and to reap his harvest, and to make his implements of war and the equipment of his chariots. 13 He will take your daughters to be perfumers and cooks and bakers. 14 He will take the best of your fields and vineyards and olive orchards and give them to his servants. 15 He will take the tenth of your grain and of your vineyards and give it to his officers and to his servants. 16 He will take your male servants and female servants and the best of your young men and your donkeys, and put them to his work. 17 He will take the tenth of your flocks, and you shall be his slaves. 18 And in that day you will cry out because of your king, whom you have chosen for yourselves, but the LORD will not answer you in that day."

-Samuel warns them about what it means to have a human monarch after they've rejected God in their request to make a man king over them. Then Samuel, just as God told him, warns the people what that's going to look like. Despite Samuel's warning, the people insist.

-Put a King Over Us Like the Nations

-1Sam 8: 19 But the people refused to obey the voice of Samuel. And they said, "No! But there shall be a king over us, 20 that we also may be like all the nations, and that our king may judge us and go out before us and fight our battles." 21 And when Samuel had heard all the words of the people, he repeated them in the ears of the LORD. 22 And the LORD said to Samuel, "Obey their voice and make them a king." Samuel then said to the men of Israel, "Go every man to his city."

-So, they decided they wanted a king like the nations despite the warning that Samuel gave them from the mouth of God. 1 Samuel 9 – 10, cover the story of the selection and anointing of Saul. So, we officially have a king over the people in response to a request from the people.

-1Sam 10: 17 Now Samuel called the people together to the LORD at Mizpah. 18 And he said to the people of Israel, "Thus says the LORD, the God of Israel, 'I brought up Israel out of Egypt, and I delivered you from the hand of the Egyptians and from the hand of all the kingdoms that were oppressing you.' 19 But today you have rejected your God, who saves you from all your calamities and your distresses, and you have said to him, 'Set a king over us.' Now therefore present yourselves before the LORD by your tribes and by your thousands."

-Saul is then presented as the first king and he's accepted by the people.

-Samuel Writes in a Book the Rights and Duties of the Kingship

-1Sam 10: 25 Then Samuel told the people the rights and duties of the kingship, and he wrote them in a book and laid it up before the LORD. Then Samuel sent all the people away, each one to his home.

-This warning was written by Samuel in the scroll, the Torah, as in Deuteronomy 17. Remember, when the people request a king, Samuel knows nothing about a passage that this request would come. Notice the similarity, when they asked for it, they asked for a king like the nations. This is exactly how Deuteronomy 17 begins but we didn't know anything about that if we read 1 Samuel 8, it seems to be a shock.

-Deu 17: 14 "When you come to the land that the LORD your God is giving you, and you possess it and dwell in it and then say, 'I will set a king over me, like all the nations that are around me,' 15 you may indeed set a king over you whom the LORD your God will choose. One from among your brothers you shall set as king over you. You may not put a foreigner over you, who is not your brother. 16 Only he must not acquire many horses for himself or cause the people to return to Egypt in order to acquire many horses, since the LORD has said to you, 'You shall never return that way again.' 17 And he shall not acquire many wives for himself, lest his heart turn away, nor shall he acquire for himself excessive silver and gold. 18 "And when he sits on the throne of his kingdom, he shall write for himself in a book a copy of this law, approved by the Levitical priests. 19 And it shall be with him, and he shall read in it all the days of his life, that he may learn to fear the LORD his God by keeping all the words of this law and these statutes, and doing them, 20 that his heart may not be lifted up above his brothers, and that he may not turn aside from the commandment, either to the right hand or to the left, so that he may continue long in his kingdom, he and his children, in Israel.

-Again, if Samuel had known about this text when the people requested a king like the nations, he would have been more likely to say, I knew this day was coming and I'm sad to see it's here, but he didn't. Neither did God say, Samuel it's in the Torah and here we are. The reason that it doesn't come up, clearly this was not part of the book until Samuel wrote the rules of the kingdom and wrote them in the book and put them before the LORD as it says in 1Samuel 10:5. It's Samuel that wrote this it appears from the text.

-1Sam 12: 1 And Samuel said to all Israel, "Behold, I have obeyed your voice in all that you have said to me and have made a king over you. 2 And now, behold, the king walks before you, and I am old and gray; and behold, my sons are with you. I have walked before you from my youth until this day. 3 Here I am; testify against me before the LORD and before his anointed. Whose ox have I taken? Or whose donkey have I taken? Or whom have I defrauded? Whom have I oppressed? Or from whose hand have I taken a bribe to blind my eyes with it? Testify against me and I will restore it to you."

-Saul now has become the anointed king. He's basically saying, here's your king and your messiah, Saul. The history of Israel is recounted at this point by Samuel from their departure from Egypt up until that time.

-Your Wickedness is Great in Asking for a King Like the Nations

-1Sam 12: 16 Now therefore stand still and see this great thing that the LORD will do before your eyes. 17 Is it not wheat harvest today? I will call upon the LORD, that he may send thunder and rain. And you shall know and see that your wickedness is great, which you have done in the sight of the LORD, in asking for yourselves a king." 18 So

Samuel called upon the LORD, and the LORD sent thunder and rain that day, and all the people greatly feared the LORD and Samuel. 19 And all the people said to Samuel, "Pray for your servants to the LORD your God, that we may not die, for we have added to all our sins this evil, to ask for ourselves a king." 20 And Samuel said to the people, "Do not be afraid; you have done all this evil. Yet do not turn aside from following the LORD, but serve the LORD with all your heart.

-Most people simply miss this. They recognize that the biblical narratives are filled with the idea of a monarchy, and they notice that a lot of the kings aren't godly, and they notice that a lot of the departures of the faith happen during the monarchical period. What they failed to recognize and appreciate is that the asking for the monarchy is a rejection of God. I wasn't part of the Torah until Samuel was told by God to write this into the scroll as a warning. Have we ever read of any kings who followed this? One who writes a copy of this instruction? Have we met with any kings who didn't multiply women? Even David himself multiplied women. Did David not read this, or did he simply not know it? The Dead Sea Scrolls suggest that he didn't know it.

-1Sam 12: 24 Only fear the LORD and serve him faithfully with all your heart. For consider what great things he has done for you. 25 But if you still do wickedly, you shall be swept away, both you and your king."

-Is that not what ultimately happens? Is this an accurate presentation of the subject of the monarchy? Is the request of the people for a king like the nations truly a rejection of God? Was it really not part of the original plan, the ideal? The answer to those questions is, yes.

-Hos 8: 1 Set the trumpet to your lips! One like a vulture is over the house of the LORD, because they have transgressed my covenant and rebelled against my law. 2 To me they cry, "My God, we--Israel--know you." 3 Israel has spurned the good; the enemy shall pursue him. 4 They made kings, but not through me. They set up princes, but I knew it not. With their silver and gold they made idols for their own destruction.

-The monarchy was not part of the original plan of God. It's a request from the people, a desire to be like the nations. The winds of change began to blow early. But when Gideon was approached, he refused it because he knew that it was God who was the king. Throughout the ages men have been ruled by other men and they want it so. Israel was to be different, but they too chose to have a king like the nations. It wasn't enough to have God as their king. They rejected that offer. They wanted to be like the nations. How did that turn out? Both kingdoms, the monarchy existed for 440 years. It's been well over 2,500 years with no king over Israel. At least not a human monarchy. Ultimately, all the nations of the world will see the utter hopelessness of having a human monarch.

-**Ultimately the LORD will be One and His Name One – A Universal Shema**

-Zec 14: 9 And the LORD will be king over all the earth. On that day the LORD will be one and his name one.

-This is a fascinating passage which says that at some point in the future perhaps all the nations of the world will, remember that early on, Israel wanted to be like the nations, at some point the tables turn and the nations want to be like Israel. Israel by this time will worship God as it's king. That's what the prophets declare will happen. Ultimately, through that witness the other nations of the world will now desire to have the same king that Israel does. To have God as their king. This in a way is a universal Shema.

-Deu 6: 4 "Hear, O Israel: The LORD our God, the LORD is one.

-It is the testimony of one God that Israel is to proclaim to the nations. Here, Zechariah 14:9 serves as a universal Shema. That all the nations will recognize the oneness of God. It's at this point that the kingdom of God will be established on earth and the knowledge of God will cover the earth as the waters cover the sea. When God is King and not man.

Shabbat Shalom, Shavua Tov!

THIS WEEK IN TORAH

JUNE 24, 2023

This week's Torah Portion Korach: "Korah" (Numbers 16:1 – 18:32) Korah's rebellion in the wilderness, Dathan and Abiram summoned, God responds, Protest and confirmation, Proof of Aaron's greatness, Aaron's staff buds, Fears remain, Aaron's duty reiterated, Duties of Priests and Levites, Gifts to the Kohanim, Tithes to the Levites. Shavua Tov" and Have a Great Week!

"This Week in Torah" FB Page: <https://www.facebook.com/groups/571648826269105/>

UPCOMING EVENTS

-Blossoming Rose Israel Tours (2023): <https://blossomingrose.org/>

-Tanakh Tours – Egypt / Jordan, October 31 – November 12, 2023,

<https://www.tanakhtours.com/biblical-egypt-jordan-tour/> &

<https://www.youtube.com/watch?v=MwVIZvqHq-I>

-Tanakh Tours – Israel, November 12 – November 19, 2023,

<https://www.tanakhtours.com/tanakh-tour-november-2021/>

-James Tabor Blog: <https://jamestabor.com/>

-James Tabor YouTube Channel: <https://www.youtube.com/user/jamestaborvideos>

-Ross K. Nichols YouTube Channel: [https://www.youtube.com/channel/UC9-](https://www.youtube.com/channel/UC9-ZXSjHKN6L0N4EbjhJ2fA)

[ZXSjHKN6L0N4EbjhJ2fA](https://www.youtube.com/channel/UC9-ZXSjHKN6L0N4EbjhJ2fA)

-UIWU YouTube Channel:

<https://www.youtube.com/channel/UCq31WAlio9zC1eXDzrEVzlg/featured>

Kings and Kingdoms; YHVH as King; Gideon's Refusal to be Israel's First Human King; The Oldest Biblical Parable; The Death of Abimelech; The Winds of Change; In Those Days There was No King in Israel; Samuel the King Maker; Hannah's Prayer of Thanksgiving; The People Reject YHVH as King; Samuel's Warning About the Monarchy; Put a King Over Us Like the Nations; Samuel Writes in a Book the Rights and Duties of the Kingship; Your Wickedness is Great in Asking for a King Like the Nations; Ultimately the LORD will be One and His Name One – A Universal Shema