

# Triennial Torah Study – 1<sup>st</sup> Year 05/06/2010

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

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

<b>Gen 12</b>	<b>Judges 3-4</b>	<b>Ps 26-28</b>	<b>Mat 16 – 17:2</b>
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## Gen 12

Abram is told to leave. It is from this time in Abrahams life chronologically along with the other scriptures I have shared with you about 2010 and the planting of the tree in the first year and the end of the curse on Israel, that has led me to conclude we are to leave and return back to Israel in this year of 2010.

The first place Abram comes to and settles at is Shechem and in particular Alon Moreh which today is called Elon More which is east of Nablus. This is just a few mile from Ariel where we will be spending some time later this year.

Archaeological evidence indicates that the city was razed and reconstructed up to 22 times before its final demise in AD 200. Within the remains of the city can still be found a number of walls and gates built for defence, a government house, a residential quarter and the ruins of a temple raised to Zeus by the Roman Emperor Hadrian (reigned 117 – 138), the latter dating to the second century AD.

Its position is clearly indicated in the Bible: it lay north of Bethel and Shiloh, on the high road going from Jerusalem to the northern districts (Judges xxi, 19), at a short distance from Machmethath (Joshua 17:7) and of Dothain (Genesis 37:12-17); it was in the hill-country of Ephraim (Joshua 20:7; 21:21; 1 Kings 12:25; 1 Chronicles 6:67; 7:28), immediately below Mount Gerizim (Judges 9:6-7). These indications are completed by Josephus, who says that the city lay between Mount Ebal and Mt. Garizim, and by the Madaba map, which places Sychem, also called Sikima between the Tour Gobel (Ebal) and the Tour Garizin (Garizim). We may therefore admit unhesitatingly that Sichern stood on (St. Jerome, St. Epiphanius), or very close to (Eusebius, "Onomast.", Euchem; Medaba map), the site occupied by the town of Nablus, the Neapolis, or Flavia Neapolis of early Christian ages. Brethren the rest of this chapter speaks of what happened to Abram and Sarai when they went down to Egypt.

As I show you in the book the Prophecies of Abraham which you can order at

[https://sightedmoon.com/sightedmoon\\_2015/?page\\_id=601](https://sightedmoon.com/sightedmoon_2015/?page_id=601) Yahovah repeatedly shows us little bits of information each time Israel, which in this case is in the loins of Abram and is actually represented by Sarai, but each time Israel has interaction with Egypt or Babylon or the Beast Power or in other words with each time Israel interacts with Satan it is a prophecy to us today if we will notice it.

Pharaoh wanted Sarai, Satan wanted Israel, and just as Egypt tried to hold the Israelites' as slaves before the Exodus and was cursed with plaques for not letting them go, this time Pharaoh's house is plagued with great plagues and he does release Sarai.

It is my own personal view that the plagues were similar as those that hit Egypt.

The year that Abraham left Haran was 2023 After Creation which is 1814 BC. This is the second Sabbatical year of that Jubilee cycle. The famine happened in the early part of the third Sabbatical cycle which matches with 2010 in our day by comparing each Sabbatical cycle with others throughout history. This is where I have learned of the Prophecies of Abraham. I do hope you will go and buy it now. I will be explaining each of the following chapters of Abraham but not nearly as detailed as I do in the book. You need the book.

### **Judges 3-4**

In chapter two we are told that Joshua died. In Jasher Chapter 90:47 And at the end of two years, Joshua the son of Nun died, one hundred and ten years old, and the time which Joshua judged Israel was twenty-eight years, and Israel served the Lord all the days of his life.

Joshua began to serve Israel just before he crossed the Jordan when Moses died, but Joshua's first year would be the next Aviv which is when he crossed the Jordan. We have shown this year that he crossed the Jordan to be 2500 after Creation or 1337 BC which is both a Jubilee year and the first year of the next jubilee cycle. Adding 28 years on to this date brings us to 2528 After Creation or 1309 BC.

In chapter 3 we are told how some of the Canaanites lived alongside of Israel. And then in verse 6 we are told how Israel began to intermarry with the Canaanites and then they began to serve their gods. We are then told over and over how Yahovah sold Israel into the hands of this king or that one and then He raised up one of the Judges to free them from their captivity.

But it is during this time period from the time that Joshua dies until the time King Saul is chosen as King that has many chronologists in a dizzy. I have recorded that Joshua crossed the Jordan 2500 years After creation or 1337 BC. The fourth year of Solomon is 2870 after creation or 967 BC A difference of 370 years. But....

We are told in Act 13: 20 "And after that He gave judges for about four hundred and fifty years, until Shemu'el the prophet.

We are also told in 1 Kings 6:1 And it came to be, in the four hundred and eightieth year after the children of Yisra'el had come out of the land of Mitsrayim, in the fourth year of the reign of Shelomoh over Yisra'el, in the month of Ziw, which is the second month, that he began to build the House of ????.

Yet in the Septuagint 1kings 6:1 Solomon's temple was commenced in the 440th year after the departure of the Israelites out of Egypt. It was the fourth year of Solomon's Reign.

In Josephus we read from the Exodus to the building of the temple were five hundred ninety-two years [JOSEPHUS, Antiquities, 8.3.1]; deduct forty years in the wilderness; 28 years of Joshua's rule [JOSEPHUS, Antiquities, 5.1.29]; forty years of Saul's reign (Act 13:2); forty of David's and the first four years of Solomon's reign (1 Ki 6:1), and there remain, just four hundred forty years; This matches with the Septuagint.

K. A. Kitchen (Ancient Orient and Old Testament, 1966, pp.72-75) gives extended discussion and concludes that the 480 years is 'some kind of aggregate of overlapping periods which spanned the (approx.) 300 years'.

Once again using my Sabbatical and Jubilee charts. From the 4th year of Solomon to the year Joshua enters Canaan is 370 years. If we add to this the 40 years in the wilderness we come to 410 years.

The Biblical Data for the Period of the Judges is:

- Judges – No Reference to Time frame for Joshua
- Judges 3:8 – 8 years Serving Cushanrishathaim
  
- Judges 3:11 – 40 Rest provided by Othniel
- Judges 3:14 – 18 Serving Moab
- Judges 3:30 – 80 Rest during Ehud's Lifetime
- Judges 4:4 – 20 Oppression
- Judges 5:31 – 40 Deborah
- Judges 6:1 – 7 Midianite Oppression
- Judges 8:28 – 40 Gideon
- Judges 9:22 – 3 Abimelech
- Judges 10:2 – 23 Tola
- Judges 10:3 – 22 Jair
- Judges 10:8 – 18 Oppression
- Judges 12:7 – 6 Jephthah
- Judges – 12:8 – 7 Ibzan
- Judges 12:11 – 10 Elon
- Judges 12:13 – 8 Abdon
- Judges 13:1 – 40 Philistine Oppression
- Judges 16:31 – 20 Samson
- 1 Sam 4:18 – 40 Eli
- Judges/Samuel – No Time listed for Samuel
- Total of time listed = 450 years

To calculate how much time elapsed between Entry into Canaan and Solomon's 4th year, we would have to add to these 450 years listed above, the following.

- The Judgeship of Joshua
- The Judgeship of Samuel
- The Kingship of Saul
- The Kingship of David
- Plus the 4 years of King Solomon.

Whilst we have definite Biblical chronological references to David and Solomon, there are only extra-Biblical records upon which we can rely in determining the time periods for Joshua, Samuel and Saul.

These indicate that Joshua was judge for up to 28 years; that Samuel was judge for 30 years; and that Saul reigned up to 22 years. A total of between 60 and 80 years.

This increases the 450 years listed above to between 510 and 530 years.

To this must be added the 40 years for David and the first 4 years of Solomon, to give us a total of between 554 and 574 years to elapse between the Israelite entrance into Canaan and (incl.) the 4th year of Solomon.

If the period of the Judges was 554 – 574 years then clearly, something is wrong with the reference in 1 Kings 6:1 to a period of 440 or 480 years.

It is clear that some of the stories in the book of Judges are not arranged in chronological order and not all the periods are accompanied by the phrase “and after this.” Overlap can be seen in Samson’s 20 years that were expressly “in the days of the Philistines” (Judges 15:11, 20).

The view that 480 is accurate but that it does not mean to include the times of oppressions listed in the book of Judges. This type of thinking has precedence in ancient Egypt and the Near East. For example, Egyptian king lists would omit those dynasties and reigns of kings that were foreign-born, since these were considered a national disgrace by the native Egyptians. Adding in the 111 years of oppressions during Judges would raise the 480-year figure to 591 years. The New Testament book of Acts might support this thinking. Acts 13:19-20 may indicate that the time of Judges alone was 450 years (to which would need to be added the other parts of the history to get to Solomon). The 450-year figure in Acts would correspond to the 111 years of oppression in Judges added to the 339 years of judgeship and peace.

1 Kings 6:1 states that the exodus was 480 years before the Temple of Solomon was built, yet Josephus clearly states 592 years in his book *The Antiquity of the Jews*. The difference seems to be in the way the rule of the Judges was calculated. Josephus seems to include the oppressions as well as the judges, whereas the writer of Kings excludes the rule of oppressors, as was customary at this time (Jackson and Lake 1979, 151). This amounts to about 111 years difference.

So now let’s try this once more. We have two references to the fact that Oppression years were not counted during this time. Let us say that the 480 years did include the years of oppression. Then we should be subtracting them and not adding them as these other commentators have been doing.

I have stated that between the entrance into the Land of Canaan and the fourth year of Solomon is 370 years. If we were to add to this the 111 years of Oppression as stated in the commentary above we arrive at 481 years. And it is now my opinion that this riddle has now been solved.

The 480 years mentioned in 1 Kings 6:1 includes the years of oppression. Josephus instead of subtracting these 111 years of oppression added them to arrive at 592 years. Had he of subtracted them he would have arrived at 370 as I do with one year in discrepancy.

## **Ps 26-28**

In Psalm 27 is mention of The secret place. 5 For in the time of trouble He shall hide me in His pavilion; In the secret place of His tabernacle He shall hide me; He shall set me high upon a rock.

I will say no more than this on this subject. Those of you who have taken the tour In Jerusalem with me should take special note of this one verse. Those of you have not toured Jerusalem with me, now have a reason to do so if you want to learn the meaning of this verse.

## Mat 16 – 17:21

2 He answered and said to them, “When it is evening you say, ‘It will be fair weather, for the sky is red’; 3 and in the morning, ‘It will be foul weather today, for the sky is red and threatening.’ Hypocrites! You know how to discern the face of the sky, but you cannot discern the signs of the times. 4 A wicked and adulterous generation seeks after a sign, and no sign shall be given to it except the sign of the prophet Jonah.”

Brethren it has been the purpose of this News Letter and the Chronological Order of Prophecy in the Jubilee DVD as well as the Book The Prophecies of Abraham to show you exactly where we are chronologically so that you can know and discern the signs and the times. This is also done by keeping the Holy Days as they come along each year. There no longer is any need to be guessing at when those things spoken of in scriptures will take place.

The sign of Jonah is the only sign we are given to prove that the Messiah was the Messiah.

Jonah was in the belly of a great fish for three days and three nights. For those of you who are numerically challenged I have written about this at

[https://sightedmoon.com/sightedmoon\\_2015/?page\\_id=19](https://sightedmoon.com/sightedmoon_2015/?page_id=19) Here we show you that Friday to Saturday night is not three days nor is it three nights as some claim.

Here is one story I would like to share with you from <http://www.ycaol.com/swallowed.htm>

The records of the British Admiralty testify that James Bartley, an apprentice seaman on a whaler, was swallowed by a whale in February, 1891, some two hundred miles east of the Falkland Islands in the South Atlantic. He survived the ordeal and this is his amazing tale.

It was his first whaling voyage and he was aboard the whaling ship Star of the East.

The lookout spotted a huge sperm whale half a mile off the port bow and gave the cry ‘There she blows!’ The ship’s sails were slackened and soon her small boats were lowered. A deadly race began between the Star of the East and the immense whale.

Young James Bartley was in the first longboat to reach the side of the prey. They crept up from the rear, so near that the harpooner leaned over and rammed his weapon deep into the whale’s vitals. As the stricken beast sought to free itself of the harpoon, Bartley and the other oarsmen rowed frantically to get out of reach of the massive flukes, the two-pronged tail which threshed the water to foam in the whale’s agony.

The whale sounded and eight hundred feet of heavy line streaked out of the line tub before he ended his dive. Then an ominous slacking in the line signaled the monster was going to surface. But where?

The oarsmen readied themselves to pull for their lives. Without warning there was a splintering crash which sent the longboat spinning into the air. The whale thrashed about wildly, snapping at the men and the wreckage with its huge jaws as the water turned to a bloody froth before he sounded again.

Another longboat picked up the survivors of this encounter, but two men were missing – one of them the young apprentice, James Bartley.

The wind now deserted the Star of the East and for hours she lay becalmed, wallowing in a light swell.

Shortly before sunset, the now dead whale floated to the surface a few hundred yards from the ship. In a longboat, the crew hastily fastened a line to the whale and the winch brought it to the ship’s side. The hot

weather climate made it imperative that the whale be cut up at once. Having no means of raising it to the deck, the men took their flensing spades and peeled off the blubber as they slipped and slid along the immense back of this giant mammal.

Late that night, working by lantern-light, the tired crewmen removed the stomach of the whale and slowly winched it to the deck for flensing. They were startled to notice movement inside the large sack, movement that looked like something living and breathing. The captain called the ship's doctor who made an incision in the tough flesh. And out slid the doubled up missing sailor, James Bartley, as if he were suffering from severe stomach cramps. He was alive, but unconscious.

The doctor ordered Bartley drenched with sea water, a treatment which restored his consciousness but not his reason, for he babbled incoherently.

Confined to a cabin for several weeks and bound so he could not injure himself in his wild flounderings, Bartley gradually regained his senses. Within a month he was able to relate what had happened to him in his terrifying experience.

Bartley said that as he was cast into the water from the long boat he saw a tremendous mouth open over him and he screamed as he was engulfed by it. He then felt sharp stabbing pains as he was swept across the teeth and then slid feet first down a slimy tube that carried him to the whale's stomach. He could breathe, but the hot, fetid odor soon rendered him unconscious and the last thing he remembers was kicking as hard as he could at the soft, yielding stomach. Finally, he lapsed into unconsciousness until he again came to his senses almost a month later.

As a result of his fifteen hours inside the whale's stomach, Bartley lost all the hair on his body and was blind for the rest of his life. His skin was bleached to an unnatural whiteness that gave the appearance of being bloodless, although he was healthy.

James Bartley never made another trip to the sea and settled down to shore life as a cobbler in his native city of Gloucester, England. He died eighteen years after his remarkable survival and terrifying adventure.

On his tombstone in the churchyard at Gloucester is a brief account of his experience at sea and a footnote, which says: James Bartley -1870-1909 – A Modern Jonah.

From: TRUE TALES OF TERROR ON THE HIGH SEAS

Yahshua next warns the disciples of the leaven of the Pharisees. Far too many Christians take this scripture as do not listen to the Pharisees or Sadducees or in other words they are New Testament and there is nothing to learn from the Jewish leadership. This is totally wrong.

This saying of Yahshua would also aptly apply to each and every group that meets and teaches from the scriptures. Beware of those who are teaching you. Beware of their Hypocrisy and of their doctrines. What are these doctrines that are so hypocritical?

If they are teaching you things not found in the Torah or lessons that cannot be backed up from the Scriptures, this is what you must beware of and that goes for any rabbi, or any Pastor, or Priest or leader of any group. This verse in Mathew is not against the Pharisees, and Sadducees, it is against those who are teaching false doctrines or hypocritical ones that nullify the Torah by their own traditions.

We just read of this in last week's Torah portion

Mathew 15: 1 Then there came to Yeshua scribes and Pharisees from Yerushalayim, saying, 2 "Why do Your taught ones transgress the tradition of the elders? For they do not wash their hands when they eat

bread.” 3 But He answering, said to them, “Why do you also transgress the command of Elohim<sup>1</sup> because of your tradition? Footnote: 1See Mat. 5:20. 4 “For Elohim has commanded, saying, ‘Respect your father and your mother,’ and, ‘He who curses father or mother, let him be put to death.’ 5 “But you say, ‘Whoever says to his father or mother, “Whatever profit you might have received from me has been dedicated,” 6 is certainly released from respecting his father or mother.’ So you have nullified the command of Elohim by your tradition. 7 “Hypocrites! Yeshayahu rightly prophesied about you, saying, 8 ‘This people draw near to Me with their mouth, and respect Me with their lips, but their heart is far from Me. 9 ‘But in vain do they worship Me, teaching as teachings the commands of men.’

Proverb 30: 6 Do not add to His words, Lest He rebuke you, and you be found a liar.

Deuteronomy 4: 2 “Do not add to the Word which I command you, and do not take away from it, so as to guard the commands of YHVH your Elohim which I am commanding you

Revelation 22: 18 For I witness to everyone hearing the words of the prophecy of this book: If anyone adds to them, Elohim shall add to him the plagues that are written in this book, 19 and if anyone takes away from the words of the book of this prophecy, Elohim shall take away his part from the Book of Life, and out of the set-apart city, which are written in this Book.

Mathew 16:17 is the infamous lines of binding and loosening, which were given to Peter and which is also the line that the Pope uses to justify any changes to the Torah that have been made over the years. It is from this divine permission to change the laws that many group leaders have transgressed their own authority and laud it over the people of that denomination taking this scripture as permission to change the laws as they see fit.

Do you really think Yahovah would give this sort of authority to men who would one week make this law on makeup binding and then the next week loosen the same law?

What is the truth of the matter?

From Andrew Roth’s Aramaic New Testament we read;

The binding and loosening refers to the application of Torah (halakha), what is prohibited/obligated (bound) and what is allowed (loosened) within Torah infrastructure. Acts 15:28,29 is an example of binding and loosening; the matter of circumcision was being applied commensurate to immediate need, as directed by the Ruach haKodesh. Instead of performing the act of circumcision before learning Torah, new converts are required to learn and apply Torah first, and then, when they have a good understanding, they are circumcised, but not the other way around. The Keys of the Kingdom are Wisdom and Discernment given by the Ruahch haKodesh to apply the word of YHVH.

Our last scripture we will look at this week is Mathew 16:24 NKJV Then Jesus said to His disciples, “If anyone desires to come after Me, let him deny himself, and take up his cross, and follow Me.

The Scriptures 24 Then Yeshua said to His taught ones, “If anyone wishes to come after Me, let him deny himself, and take up his stake, and follow Me.

The word Cross or Stake is not the proper translation.

The word should be ‘Staff’ Take up your staff and follow me. It literally means to exercise your personal authority. A staff is a symbol of Authority that is used for mobility and protection and such as a Shepherds staff. Christian versions insert cross here which does not appear in either the Aramaic or Greek texts.

Numbers 17: 1 And the Lord spoke to Moses, saying: 2 “Speak to the children of Israel, and get from them a rod from each father’s house, all their leaders according to their fathers’ houses—twelve rods. Write each

man's name on his rod. 3 And you shall write Aaron's name on the rod of Levi. For there shall be one rod for the head of each father's house. 4 Then you shall place them in the tabernacle of meeting before the Testimony, where I meet with you. 5 And it shall be that the rod of the man whom I choose will blossom; thus I will rid Myself of the complaints of the children of Israel, which they make against you." 6 So Moses spoke to the children of Israel, and each of their leaders gave him a rod apiece, for each leader according to their fathers' houses, twelve rods; and the rod of Aaron was among their rods. 7 And Moses placed the rods before the Lord in the tabernacle of witness. 8 Now it came to pass on the next day that Moses went into the tabernacle of witness, and behold, the rod of Aaron, of the house of Levi, had sprouted and put forth buds, had produced blossoms and yielded ripe almonds. 9 Then Moses brought out all the rods from before the Lord to all the children of Israel; and they looked, and each man took his rod. 10 And the Lord said to Moses, "Bring Aaron's rod back before the Testimony, to be kept as a sign against the rebels, that you may put their complaints away from Me, lest they die." 11 Thus did Moses; just as the Lord had commanded him, so he did. 12 So the children of Israel spoke to Moses, saying, "Surely we die, we perish, we all perish! 13 Whoever even comes near the tabernacle of the Lord must die. Shall we all utterly die?"

The word rod here is

Strong's Number: 04294 Original Word

Origin htm from (05186)

Transliterated Word

Matteh

Phonetic Spelling mat-teh'

Definition

1. staff, branch, tribe

a. staff, rod( Whether for chastening, ruling [a sceptre] throwing [a lance] or walking [ a staff] ,shaft

b. branch (of vine)

c. tribe

1. company led by chief with staff (originally)

The rod spoken of here is the same as the Staff spoken of above and it refers to the authority given as to a shepherds staff or to the kings Sceptre who rules over the people. Pick up your ruler ship and follow Yahshua.