

Triennial Torah Study – 1st Year 03/07/2010

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This week's Triennial Torah reading can be found at:
<https://sightedmoon.com/files/TriennialCycleBeginningAviv.pdf>

Gen 17	Judges 10-11	Ps 35	Mat 21:23 – 22:22
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Gen 17 Is where we find the command to Abraham to be circumcised. We could get into a long talk about how it is still a command for today as we are told in 10 “This is My covenant which you guard between Me and you, and your seed after you: Every male child among you is to be circumcised. 11 “And you shall circumcise the flesh of your foreskin, and it shall become a sign of the covenant between Me and you. 12 “And a son of eight days is circumcised by you, every male child in your generations, he who is born in your house or bought with silver from any foreigner who is not of your seed. 13 “He who is born in your house, and he who is bought with your silver, has to be circumcised. So shall My covenant be in your flesh, for an everlasting covenant. 14 “And an uncircumcised male child, who is not circumcised in the flesh of his foreskin, his life shall be cut off from his people – he has broken My covenant.”

I think that is very plain. It is an everlasting covenant and those not circumcised are cut off.

But what I would like to point out is a study done in Africa about circumcision.

<http://www.gnmagazine.org/issues/gn61/science61.htm>

Biblical practice found to greatly reduce spread of AIDS

A study of more than 3,000 South African men found that male circumcision—a practice God commanded for the patriarch Abraham and the ancient Israelites (Genesis 17:10-12; Joshua 5:2-5)—dramatically reduces the risk of contracting AIDS.

At the International AIDS Society conference in Rio de Janeiro in July, French researcher Bertran Auvert reported that circumcised men in the study contracted HIV, the virus that causes AIDS, at a rate less than a third that of uncircumcised men.

The study tracked 3,273 uninfected South African men ages 18 to 24 over 2 1/2 years. Half the men were randomly assigned to be left uncircumcised while the other half were circumcised. By the end of the study researchers found that for every 10 uncircumcised men who contracted HIV through sex with HIV-infected women, only three of the circumcised men became infected.

The results were so dramatic that the study was ended nine months early. The researchers concluded it would be unethical to continue without offering the uncircumcised group the opportunity to be circumcised and perhaps save their lives.

This was the largest study to date correlating circumcision's effect on HIV infection. Some 35 previous studies have indicated a link between circumcision and lower rates of HIV infection.

Researchers have long suspected a link because HIV rates are much lower in regions of Africa where circumcision is practiced. For example, in areas where circumcision isn't common, such as eastern South Africa, Zimbabwe and Botswana, adult HIV infection rates are above 30 percent while the comparable rate is less than 5 percent in West Africa where males are commonly circumcised.

Researchers also believe that male circumcision reduces transmission of other sexually transmitted diseases, including herpes and syphilis.

"Male circumcision must be recognized as an important means to fight the spread of HIV infection and the international community must mobilize to promote it," concluded Dr. Auvert in the abstract of his presentation at the AIDS conference. "The first thing to do is to offer safe male circumcision to those who want to be circumcised. We must adapt the health system so that it can afford male circumcision," he urged.

Francois Venter, a South African AIDS expert, in September urged adoption of male circumcision as the most effective "vaccine" for AIDS in his country, where some 6 million are infected with the virus and more than 600 die from AIDS daily. "We dream of a vaccine which has this efficacy," he said. "The results are phenomenal."

While the Bible spells out no specific health benefits for circumcision, and tells us that physical circumcision is no longer required, modern science continues to find solid reasons for paying close attention to its benefits.

Of course, the only sure solution for AIDS and other sexually transmitted diseases is spelled out in the Bible—to avoid all sexual activity outside of marriage (Exodus 20:14; 1 Corinthians 6:18). Only then can we avoid the diseases, unwanted pregnancies, abortions, emotional turmoil and other suffering brought on by ignorance of or disobedience to God's instruction in this regard.

One other point I would to show you.

Isaac (English pronunciation: /ˈaɪzək/[1]; Hebrew: יִצְחָק, Modern Yits'ak Tiberian Yiʔəq, "he will laugh"; Yiddish: יִצְחָק, Yitskhok; Ancient Greek: Ἰσαάκ, Isaak; Latin: Isaac; Arabic: إِسْحَاق or إِسْحَاقُ إِسْحَاق) as described in the Hebrew Bible, was the only son Abraham had with his wife Sarah, and was the father of Jacob and Esau.

Isaac was the only Biblical patriarch whose name was not changed, and the only one who did not leave Canaan. Islam considers Ishaq (Isaac) as a prophet of Islam which describes Isaac as the father of the Israelites and a righteous servant of God.

Notice what happened when Abraham was told of the coming birth of his son by Sarah.

17 And Abraham fell on his face and laughed, and said in his heart, "Is a child born to a man who is a hundred years old? Or is Sarah, who is ninety years old, to bear a child?"

Abraham laughed. And in verse 19 Isaac is already named by Yahovah. Then we read in chapter 18: 10 And He said, "I shall certainly return to you according to the time of life, and see, Sarah your wife is to have a son!" And Sarah was listening in the tent door which was behind him. 11 Now Abraham and Sarah were old, well advanced in age, and Sarah was past the way of women. 12 And Sarah laughed within herself, saying, "After I have grown old, shall I have pleasure, my master being old too?" 13 And ??? said to Abraham, "Why did Sarah laugh, saying, 'Shall I truly have a child, since I am old?' 14 "Is any matter too hard for ??? At the appointed time I am going to return to you, according to the time of life, and Sarah is to have a son." 15 But Sarah denied it, saying, "I did not laugh," for she was afraid. And He said, "No, but you did laugh!"

Both Abraham and Sarah laughed at Yahovah at the thought of them having a child. Yahovah had the last laugh and named the child 'he will laugh' as a reminder that nothing is impossible for Yahovah.

From Strongs # 3327 Yitschaq- Laughter, ie. Mockery from #6711 tsachaq to laugh outright in merriment or scorn

Judges 10-11

There are three things in these two chapters I would like to address. The cycle of being set free and then Israel goes back into baal worship. They do it repeatedly. We have shown you the chronology of the Judges period back in https://sightedmoon.com/sightedmoon_2015/?page_id=647 News Letter 5846-014

In Chapter 11: 12 And Yiphtah sent messengers to the sovereign of the children of Ammon, saying, "What is between you and me, that you have come to fight against me in my land?" 13

And the sovereign of the children of Ammon said to the messengers of Yiphtah, "Because Yisra'el took my land when they came up out of Mitsrayim, from the Arnon as far as the Yabboq, and to the Yarden. And now, give back those lands in peace."

We read how those who have lost their lands claim an injustice against Israel. It is the same today in the Middle East. The rallying cry amongst those who hate Israel is that they have stolen the land.

But Jephthah writes them back and gives them the accurate history of how things came to be.

And then concludes as follows;

22 'Thus they took possession of all the border of the Amorites, from Arnon to the Yabboq and from the wilderness to the Yarden. 23 'And now, ELOHIM of Yisra'el has driven out the Amorites from before His people Yisra'el, should you then possess it? 24 'Whatever Kemosh your mighty one gives you to possess, do you not possess it? And all that which ELOHIM takes possession of before us, we possess. 25 'And now are you any better than Balaq son of Tsippor, sovereign of Mo'ab? Did he ever strive against Yisra'el? Did he ever fight against them? 26 'While Yisra'el dwelt in Heshbon and its villages, and in Aroer and its villages, and in all the cities along the banks of Arnon, for three hundred years, why did you not recover them within that time? 27 'So I have not sinned against you, but you are doing me evil by fighting against me. Let ELOHIM the Judge, judge today between the children of Yisra'el and the children of Ammon.'

Notice what Jephthah says And all that which ELOHIM takes possession of before us, we possess.

All the land that Judah took possession of during each of the wars in Israel today was won by divine intervention. With each appeasement, in which land is given back to those who are claiming it, is an affront to Yahovah.

Consider the following in each case when others were forcing Israel to give up land for peace. Note when I attempted to place this video on Youtube it was blocked. Please watch it and make note of those things this man is pointing out. <http://www.youtube.com/watch?v=fe7JYHRWj64&feature=related>
http://www.youtube.com/watch?v=tPtAMgqOwL4&feature=player_embedded

I would also like to share with you this other video this man has done while we are here. It does make you scratch your head. <http://www.youtube.com/watch?v=JW6roFN7NAE&feature=related>

It is the same situation then in Jephthah's day as now; Propaganda by the enemy and then the truth is restated by Israel. Had Israel done as they were told to do and not let any of those they defeated live then many of the problems the State of Israel faces today would not be there. At least the current enemies would not be there.

We must now look at Jephthah's vow. <http://www.ucg.org/biblecommentary/Judges/Jephthah-and-his-vow/default.aspx>

Jephthah's Vow (Judges 11)

We come now to one of the most difficult passages in the book of Judges—the story of Jephthah. The story is more important than one would at first suspect, for the critics have seized upon it as evidence that God is self-contradictory, bloodthirsty and devoid of any sense of equity and justice. Similarly, those who adhere to the belief in the divine inspiration of

Scripture have found the story to be a stone of stumbling, especially since the book of Hebrews includes Jephthah by name in its famous catalog of the heroes of faith (Hebrews 11).

If the common understanding of the story is correct, we surely have a very odd series of facts to explain. Jephthah demonstrated a detailed knowledge of the history of his people, a history he could only have learned from the books of Moses (see Judges 11:12-28). Yet, if this is so, how do we explain his apparent ignorance of the blaring prohibition against child sacrifice contained in the books of Moses? (Leviticus 18:21; 20:2; Deuteronomy 12:31-32; 18:10-12)

Again, immediately after sending the ambassadors to Ammon “the Spirit of the Lord came upon Jephthah” (verse 29). But if this is so, how could a person led by the Holy Spirit be so absolutely callous as to sacrifice his own child? In fact, Jephthah's vow is made immediately after receiving the Spirit (verse 30)—how is that to be explained? Moreover, if the common understanding of the story is correct, God gave Jephthah the victory over Ammon knowing full well that Jephthah would sacrifice his child, and yet He never said a word—not in person, not in a dream, not by a prophet.

And further, how could a man who was so scrupulous to keep his vow (verse 35) be so unscrupulous as to murder his innocent child in flagrant disobedience to God's law? Additionally, when his daughter learned of her father's vow, she encouraged him to keep the vow and asked only to be able to go and mourn her virginity for two months, at the end of which time she voluntarily returned so that her father could carry out his vow. Jephthah's daughter exhibits no terror, no pleading for her life—even the friends with whom she mourned her virginity allowed her to return! How is that to be explained?

And why didn't Jephthah avail himself of the laws for redeeming things vowed (Leviticus 27)— he said, “I cannot go back”—when such an option would have been open to him?

And finally, if the common understanding of Jephthah's vow is correct, where is that marvelous and self-evident faith that caused the writer of Hebrews, probably the apostle Paul, to unhesitatingly include him in his catalog of the heroes of faith?

The confusion can be cleared up by carefully examining Jephthah's vow. Let us notice it in the New King James Version: “If You will indeed deliver the people of Ammon into my hands, then it will be that whatever comes out of the doors of my house to meet me, when I return in peace from the people of Ammon, shall surely be the Lord's, and I will offer it up as a burnt offering” (verses 30-31). First, notice that it is a conditional vow (if...then). Second, the phrase

“whatever comes out to meet me” is actually “the one who comes forth to meet me” in Hebrew, an apparent reference to a person. The Nelson Study Bible concurs: “The phrase to meet me seems to refer more appropriately to a human than to an animal” (note on 11:31).

How then are we to understand Jephthah's vow? The Hebrew of verse 31 is the source of the difficulty—or rather, the translation of the Hebrew text is the source of the difficulty. The next phrase could just as well be translated, “...shall surely be the Lord's, OR I will offer it a burnt offering.” The Nelson Study Bible notes, “The conjunction in Jephthah's pivotal statement in v. 31, that whatever or whoever came out of the door 'shall be the Lord's, and I

will offer it up as a burnt offering' could be translated or. Thus, if a person came out first, he would dedicate that person to the Lord, or if an animal came out first, he would offer the animal as a burnt sacrifice" (note on Judges 11:39). This explanation, however, has left out the possibility of an unclean animal, such as a dog, coming out. Presumably, a clean animal in this scenario would be sacrificed while an unclean animal would be dedicated like a person. But there is a possibility that this translation is not entirely correct either, as it leaves out the possibility of nothing or no one coming out to meet Jephthah. This brings us to the next apparent problem in translation.

The clause "or I will offer it up as a burnt offering" could also be rendered, "or I will offer Him a burnt offering." If that is correct, then we are left with Jephthah imagining a person coming out to meet him and stating, in a perhaps corrected rendering of verse 31, "The one who comes forth to meet me I will consecrate to the Lord, or [if no one comes out] I will offer Him [i.e., the Lord] a burnt offering." This changes the complexion of the difficulty entirely.

What emerges from a clear understanding of the Hebrew is significant. First, let's note that Jephthah was making a conditional vow with God. If God would give Jephthah the victory and bring him safely home, then Jephthah would either dedicate a person of his household to God or he would offer a burnt-offering to God if no one came out. Once God performed His part of the vow, Jephthah was bound to fulfill his part.

Second, and most important however, Jephthah left the choice in God's hands! Jephthah could not control who would come out of the doors of his house to greet him (or whether anyone would), just as Abraham's servant had no control over who would give him drink (see Genesis 24:12-14). The vow contained a choice to be made by God: either accept a consecrated person or a burnt offering. Therefore, Jephthah was perhaps, to a degree, acting on faith, allowing God to choose how Jephthah would fulfill his part of the covenant.

Yet it still appears that the vow was rash and unwise. Jephthah had apparently not thought this through well enough. He was shocked and deeply grieved that his daughter was the one who came out to meet him, stating that this had brought him very low (verse 35). He was clearly expecting it to be someone else—probably a household servant. No doubt, he learned a powerful lesson that day.

Thankfully, as the evidence seems to support, Jephthah did not sacrifice his daughter—he devoted her to the service of God, much as did Hannah devote Samuel to the service of God. As such, Jephthah's daughter would remain a virgin as she served at the tabernacle as part of a special class of dedicated women (compare Exodus 38:8; 1 Samuel 2:22; Luke 2:36-37). It appears that they acted as door porters, singers, musicians and workers in cloth (most valuable and needed when the tabernacle stood, as it did in Jephthah's day). This dedication meant that Jephthah would have no grandchildren—for his daughter was his only child—and thus no heir.

As we know, the Israelites viewed barrenness as a stigma, and for the family line to end was considered virtually a curse from God. Now becomes very clear the grief of Jephthah (for he would have no inheritor) and of his daughter (for she would have no children) and of her friends (for their friend would never become "a mother in Israel," and possibly mother of the promised Messiah) and of the people of Israel (for their hero would not leave them descendants and his name would "perish out of Israel")! It is interesting to note the contrast between Jephthah and the judges immediately before and after him. They both had 30 sons (Judges 10:3-4; 12:8-9), while Jephthah had just this one and only daughter.

As a final observation, we must note verse 39 again. The sacred historian records that Jephthah "carried out his vow with her which he had vowed" and then adds, "she knew no man." It is not recorded that Jephthah sacrificed her—that is apparently a conclusion based upon an incomplete understanding of the above scriptures. Some will argue that this last clause just magnifies the tragedy of her death—that she died young without ever marrying.

But if, indeed, Jephthah's daughter was sacrificed in gruesome and flagrant disobedience to God, this added statement about knowing no man would seem to be superfluous and inane; it only appears to make sense if she continued in a state of celibacy after Jephthah fulfilled his vow.

The writer of Hebrews, then, is vindicated for including Jephthah in the heroes of faith. Though Jephthah was evidently rash and unwise in making his vow to start with, he nevertheless obeyed God's command to pay one's vows to Him (Deuteronomy 23:21-23), even when it was to his own hurt (compare Psalm 15:4). In that sense, Jephthah's fulfilling of his vow may be seen as a real act of faith! He was willing to give up his only hope of grandchildren and perpetuation of the family line, enduring a social stigma, in order to obey God. Why? Because he looked forward to the promises that he had seen and embraced (Hebrews 11:13), which would be bestowed in that country of God (verse 14) when he would be raised in that better resurrection (verse 35)! Truly, then, Judges 11 reveals Jephthah to be, in the end, a courageous man of integrity, faith and vision!

Ps 35

<http://www.spurgeon.org/treasury/ps035.htm>

Here is all we know concerning this Psalm, but internal evidence seems to fix the date of its composition in those troublous times when Saul hunted David over hill and dale, and when those who fawned upon the cruel king, slandered the innocent object of his wrath, or it may be referred to the unquiet days of frequent insurrections in David's old age. The whole Psalm is the appeal to heaven of a bold heart and a clear conscience, irritated beyond measure by oppression and malice. Beyond a doubt David's Lord may be seen here by the spiritual eye.

The most natural mode of dividing this Psalm is to note its triple character. Its complaint, prayer, and promise of praise are repeated with remarkable parallelism three times, even as our Lord in the Garden prayed three times, using the same words. The first portion occupies from Ps 35:1-10, the second from Ps 35:11-18, and the last from Ps 35:19-28; each section ending with a note of grateful song.

Mat 21:23 – 22:22

By what authority do you do these things? This week's study in Mathew is important. It hinges on the authority or by what authority people do things. Such as this ministry at www.sightedmoon.com

Just because some organization has not given the person permission to speak does not negate their authority. Jephthah is an example. He was chosen by Yahovah for the job at hand. John was recognized as a prophet and he too did not receive his authority from men.

The question Yahshua is asking is because John's baptism is from the Holy Spirit.

Each week you read this Newsletter and it is about 20 to 30 pages in length and some are very good studies at times. I graduated high school with a 51% average for English. I only got that so I would not have to come back. Those of you who know me know how slow I am at times. Yet this Newsletter is very powerful. It is because it is inspired by the Holy Spirit and is not by my own will and power. I am just the fortunate person who gets to share these things with you.

It is the Holy Spirit that gives the authority. That Spirit comes from Yahshua, my sheep will hear my voice and know me.

Next we read the parable of the first son would not do as he was told and then did and the second son who said he would do as he was told and never did. Many try to show this as Ephraim and Judah. But I would rather each of you look at it as if it applied to you personally.

Many of you read the truth of Torah which is our Father telling us what to do. We tell Him in no uncertain terms there is no way we will do those commandments. Later we repent and do begin to obey.

Then there are those of you who pretend to obey but never do, yet you would like everyone to think you are doing His will like the false healers we spoke of above. You want to be perceived as good but you never are. This is what this parable is showing us. Apply it to yourselves and stop deceiving yourself.

Those who would not obey even though they said they would are then shown to be the vine dressers in the next parable. The vine dressers seize the messengers; those who are obedient to the king and land owner and they also seize the son and kill them in order to take the land for themselves.

These are like those who work for and under the power of Satan who wish to seize the kingdom of heaven and high jack it for themselves never wanting to submit to the authority of the law.

The Parable of the wedding is the last section in this study. The wedding of the son is Yahshua which is soon to take place. The servants sent out are those who are teaching the message of the coming kingdom in truth and they are also teaching Torah and to obey the commandments. Not like those who teach they are done away.

Those not willing to come are those who will not obey. Others are able to find all kinds of worldly excuses not to come and do not consider the importance of this invitation. They make light of it. This is what some of you are doing right now.

But what is worse they also seize the ones who bring this message and kill them.

This makes the king who is actually Yahovah furious and He sends an army to kill those who would not come but killed the messengers.

Now where do we find an example of Yahovah sending his armies in fury?

In Leviticus 26. 23 'And if you are not instructed by Me by these, but walk contrary to Me, 24 then I also shall walk contrary to you, and I Myself shall smite you seven times for your sins. 25 'And I shall bring against you a sword executing the vengeance of My covenant, and you shall gather together in your cities, and I shall send pestilence among you, and you shall be given into the hand of the enemy. 26 'When I have cut off your supply of bread, ten women shall bake your bread in one oven, and they shall bring back to you your bread by weight, and you shall eat and not be satisfied. 27 'And if in spite of this, you do not obey Me, but walk contrary to Me, 28 then I shall walk contrary to you in wrath. And I Myself shall punish you seven times for your sins. 29 'And you shall eat the flesh of your sons, and eat the flesh of your daughters. 30 'And I shall destroy your high places, and cut down your sun-pillars, and put your carcasses on the carcasses of your idols. And My being shall loathe you. 31 'And I shall turn your cities into ruins and lay your set-apart places waste, and not smell your sweet fragrances. 32 'And I shall lay the land waste, and your enemies who dwell in it shall be astonished at it. 33 'And I shall scatter you among the gentiles and draw out a sword after you. And your land shall be desert and your cities ruins, 34 and the land enjoy its Sabbaths as long as it lies waste and you are in your enemies' land. Then the land would rest and enjoy its Sabbaths. 35 'As long as it lies waste it rests, for the time it did not rest on your Sabbaths when you dwelt in it

The word wrath in verse 28 is fury. As I have been showing you in The Prophecies of Abraham we are currently in the first year of the third Sabbatical cycle. The 4th Sabbatical cycle is represented by war and it begins in 2017 at Aviv. The fifth Sabbatical cycle is captivity and it begins in 2024.

What this parable is showing you is that you have just seven years to share this message of the kingdom of Yahovah. During this 7 year period of time you will be hated and even killed for inviting people to the wedding

super. After that Yahovah will be furious with those who have killed the messengers; that is with your fellow Israelites and He will have them killed by an army that is coming who will destroy the USA and the UK and her commonwealth of nations.

But there is more to the parable. 8 “Then he said to his servants, ‘The wedding feast, indeed, is ready, but those who were invited were not worthy. 9 ‘Therefore go into the street corners, and as many as you find, invite to the wedding feast.’ 10 “And those servants went out into the street corners and gathered all whom they found, both wicked and good. And the wedding hall was filled with guests.

At the end of this seven years we are going to be expected to take this message of the kingdom to the gentile nations in full force and both the wicked and the good were brought to the wedding and it was full.

The wicked are those who will repent and begin to be obedient. This in turn reflects back to the parable of the man who went out and hired people to work in the vineyard at various times of the day and near the end of the day he went out again and hired still more. After it all he paid everyone the same wage. Those who worked the longest and those who worked the least he gave the same wage.

We all need to continue to knock and to invite everyone, including the wicked to come and have the chance to repent. This too reflects back to the parable about the man who was forgiven much and then he would not forgive those who owed him money. It is the same with us. Some have been forgiven a huge amount of sin and others a little. In both case the sin is gone.

At the end of the day those who come last will be forgiven as much as those who come early are and the wage is the same. A place in the kingdom of Yahovah.

But wait there is still more. 11 “And when the sovereign came in to view the guests, he saw there a man who had not put on a wedding garment, 12 and he said to him, ‘Friend, how did you come in here not having a wedding garment?’ And he was speechless. 13 “Then the sovereign said to the servants, ‘Bind him hand and foot, take him away, and throw him out into the outer darkness – there shall be weeping and gnashing of teeth.’ 14 “For many are called, but few are chosen.”

We must come to the wedding dressed appropriately. We need to put on the white robe for the wedding. Revelation 6:11 And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow servants also and their brethren, that should be killed as they were, should be fulfilled .

Revelation 7:9 After this I beheld , and, lo , a great multitude, which no man could number , of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands;

Revelation 7:13 And one of the elders answered , saying unto me, What are these which are arrayed in white robes? and whence came they ?

Revelation 7:14 And I said unto him, Sir, thou knowest . And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

What are these white robes that we are to wear to the wedding?

•Job 29:14 I put on righteousness, and it clothed me: my judgment was as a robe and a diadem.

Isaiah 61: 10 I greatly rejoice in ?????, my being exults in my Elohim. For He has put garments of deliverance on me, He has covered me with the robe of righteousness, as a bridegroom decks himself with ornaments, and as a bride adorns herself with her jewels. 11 For as the earth brings forth its bud, as the garden causes the seed to shoot up, so the Master ????? causes righteousness and praise to shoot up before all the nations!

We are to be wearing white robes to the wedding. These robes are made from Righteousness and we read in Psalm 119: 172 My tongue sings of Your word, For all Your commands are righteousness.

When we keep and obey the commandments, we are putting on righteousness. The commandments are our righteousness and they are what we are to wear to the wedding. But that one man did not or would not obey the commandments and was thrown out.

Many are being called and only a few are chosen. Many think they are the ones chosen as the man who is thrown out thought he was, but if you're not keeping the commandments and you will not change and begin to obey then you too will find yourself gnashing at your teeth as well; just as the following verses show also.

Mathew 8:8 And the captain answering, said, "Master, I am not worthy that You should come under my roof. But only say a word, and my servant shall be healed. 9 "For I too am a man under authority, having soldiers under me. And I say to this one, 'Go,' and he goes, and to another, 'Come,' and he comes, and to my servant, 'Do this,' and he does it." 10 And when ????? heard, He marveled, and said to those who followed, "Truly, I say to you, not even in

Yisra'el have I found such great belief! 11 "And I say to you that many shall come from east and west, and sit down with Abraham, and Yitsh'aq, and Yaaqob in the reign of the heavens, 12 but the sons of the reign shall be cast out into outer darkness – there shall be weeping and gnashing of teeth." 13 And ????? said to the captain, "Go, and as you have believed, so let it be done for you." And his servant was healed that hour

Mathew 24: 43 "And know this, that if the master of the house had known what hour the thief would come, he would have watched and not allowed his house to be broken into. 44 "Because of this, be ready too, for the Son of Adam is coming at an hour when you do not expect Him. 45 "Who then is a trustworthy and wise servant, whom his master set over his household, to give them food in season? 46 "Blessed is that servant whom his master, having come, shall find so doing. 47 "Truly, I say to you that he shall set him over all his possessions. 48 "But if that evil servant says in his heart, 'My master is delaying his coming,' 49 and begins to beat his fellow servants, and to eat and drink with the drunkards, 50 the master of that servant shall come on a day when he does not expect it, and at an hour he does not know, 51 and shall cut him in two and appoint him his portion with the hypocrites – there shall be weeping and gnashing of teeth.

Mathew 25: 24 "And the one who had received the one talent also came and said, 'Master, I knew you to be a hard man, reaping where you have not sown, and gathering where you have not scattered seed, 25 and being afraid, I went and hid your talent in the ground. See, you have what is yours.' 26 "And his master answering, said to him, 'You wicked and lazy servant, you knew that I reap where I have not sown, and gather where I have not scattered seed. 27 'Then you should have put my silver with the bankers, and at my coming I would have received back my own with interest. 28 'Therefore take away the talent from him, and give it to him who possesses ten talents. 29 'For to everyone who possesses, more shall be given, and he shall have overflowing; but from him who does not possess, even what he possesses shall be taken away.1 Footnote:1See Lk. 8:18. 30 'And throw the worthless servant out into the outer darkness – there shall be weeping and gnashing of teeth.'

Luke 13:22 And He was going through the cities and villages, teaching, and journeying toward

Yerushalayim, 23 and someone said to Him, "Master, are there few who are being saved?" And He said to them, 24 "Strive to enter through the narrow gate, because many, I say to you, shall seek to enter in and shall not be able. 25 "When once the Master of the house has risen up and shut the door, and you begin to stand outside and knock at the door, saying, 'Master, Master, open for us,' and He shall answer and say to you, 'I do not know you, where you are from,' 26 then you shall begin to say, 'We ate and drank in Your presence, and You taught in our streets.' 27 "But He shall say, 'I say to you I do not know you, where you are from. Depart from Me, all you workers of unrighteousness.' 28 "There shall be weeping and gnashing of teeth, when you see Abraham and Yitshaq and Yaaqob and all the prophets in the reign of Elohim, and yourselves thrown outside. 29 "And they shall come from the east and the west, and from the north and the south, and sit down in the reign of Elohim. 30 "And see, there are last who shall be first, and there are first who shall be last."

Mathew 25: 1 Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. 2 And five of them were wise, and five were foolish. 3 They that were foolish took their lamps, and took no oil with them: 4 But the wise took oil in their vessels with their lamps. 5 While the bridegroom tarried, they all slumbered and slept. 6 And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. 7 Then all those virgins arose, and trimmed their lamps. 8 And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. 9 But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. 10 And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. 11 Afterward came also the other virgins, saying, Lord, Lord, open to us. 12 But he answered and said, Verily I say unto you, I know you not. 13 Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

Brethren when that door shuts you do not want to be on the outside looking in. Promise yourself right now this very day that you will now begin to be about your Father's business and begin to teach about the invitation to the wedding that everyone has a chance to take part in. Help to get the bride ready. Half of you are not going to bother and go back to sleep. Some of you will work on building up your righteousness, your oil for your lamp so that when He comes you are ready. Study without stopping because the time is flying by.

We are also going to continue to study the 613 laws of Torah which we can read at <http://www.jewfaq.org/613.htm>

We are doing 7 laws each week and this week we shall study laws 107-113. We also have commentary from [http://theownersmanual.net/The Owners Manual 02 The Law of Love.Torah](http://theownersmanual.net/The_Owners_Manual_02_The_Law_of_Love.Torah)

I have had to make significant edits to the commentary this week as our commentator's bias is very evident against the keeping of the Sabbath. We have been using this source now for a while, but I would welcome another one should anyone find a good source to use. If I have overlooked anything worthy of being edited, please let me know.

Times and Seasons

107. That the new month shall be solemnly proclaimed as holy, and the months and years shall be calculated by the Supreme Court only (Ex. 12:2) (affirmative) (the authority to declare months is inferred from the use of the word "unto you").

The new month shall be solemnly proclaimed as holy, and the months and years shall be calculated by the Supreme Court only. "Now Yahweh spoke to Moses and Aaron in the land of Egypt, saying, 'This month

(Abib/Nisan) shall be your beginning of months; it shall be the first month of the year to you.” (Exodus 12:1-2) Oh, good grief. Here we go again. The rabbis have not only gotten the mitzvah wrong, they have in the process usurped the authority of Yahweh and placed it in their own hands. According to Judaism 101, the authority to declare months is inferred from the use of the words “to you.” Sorry, guys, it’s not. The passage supporting the mitzvah indicates that the first month of the year was to be the month of Passover, now called Nisan (in March or April on the Gregorian calendar. Each month began at the first sliver of the new moon—Passover would fall two weeks later in the first month, near the full moon phase.

Here’s how Yahweh set it up: there would be twelve lunar months in the year, adjusted to the solar calendar by adding an intercalary month now and then. Within the first seven of these months (beginning in the Spring with Abib, later called Nisan) there would be seven solemn convocations, or miqrym, holy appointments instituted by Yahweh, beginning with Passover. These seven “Feasts of Yahweh” would prove to be prophetic of Yahweh’s plan for the redemption of mankind. As keepers of the Messianic signs, we’re supposed to keep these divine appointments throughout our generations.

During the captivity in Babylon this monthly calendar was switched from Nisan to Tishri as the beginning of the year, putting their new year’s day in the fall, where their Babylonian captors had it. They actually assigned another of Yahweh’s seven miqrym as their “head of the year,” or Rosh Hashanah. The day they picked is the Feast of Trumpets, which was set up by Yahweh to be number five in the series.

108. Not to travel on Shabbat outside the limits of one’s place of residence (Ex. 16:29) (CCN7). See Shabbat.

Do not travel on Shabbat outside the limits of your place of residence. “Now it happened that some of the people went out on the seventh day to gather [manna], but they found none. And Yahweh said to Moses, ‘How long do you refuse to keep My commandments and My laws? See! For Yahweh has given you the Sabbath; therefore He gives you on the sixth day bread for two days. Let every man remain in his place; let no man go out of his place on the seventh day.’ So the people rested on the seventh day.” (Exodus 16:27-30) This is a clear case of taking a sentence out of context. Yahweh here was telling the Israelites (again) not to go out to gather manna on the Sabbath, because He had already provided what was needed the previous day. In short, they were being told to trust Him.

According to the Gospel record, however, the Pharisees didn’t make a big deal out of where Yahshua happened to be on the Sabbath. They didn’t suggest that He had broken the Sabbath by not staying home (wherever that was). Instead, they were upset that he didn’t take a break from healing people on the Sabbath. “One Sabbath day Jesus was in the home of a leader of the Pharisees. The people were watching him closely, because there was a man there whose arms and legs were swollen. Jesus asked the Pharisees and experts in religious law, ‘Well, is it permitted in the law to heal people on the Sabbath day, or not?’” I just love this. That’s precisely the same question with which they had hoped to entrap Him back in Matthew 12. This time, Yahshua beat them to the punch, putting the question to them before they could demand an explanation of Him. “When they refused to answer, Jesus touched the sick man and healed him and sent him away. Then he turned to them and asked, ‘Which of you doesn’t work on the Sabbath? If your son or your cow falls into a pit, don’t you proceed at once to get him out?’ Again they had no answer.” (Luke 14:1-6 NLT) He had responded in the affirmative when asked this question, but they couldn’t answer without incriminating themselves. If they said healing on the Sabbath was permissible, they would be contradicting their own traditions. But if they said it was not, they would be denying the power of God, for Yahshua frequently manifested that power by healing people on the Sabbath.

We can read in Acts 1:12 Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath day's journey. I have walked this many times. It is about a 20 minute walk.

109. To sanctify Shabbat (Ex. 20:8) (CCA19). See Shabbat.

Sanctify Shabbat. "Remember the Sabbath day, to keep it holy. Six days you shall labor and do all your work, but the seventh day is the Sabbath of Yahweh your God. In it you shall do no work: you, nor your son, nor your daughter, nor your male servant, nor your female servant, nor your cattle, nor your stranger who is within your gates. For in six days Yahweh made the heavens and the earth, the sea, and all that is in them, and rested the seventh day. Therefore Yahweh blessed the Sabbath day and hallowed it." (Exodus 20:8-11) This is the fourth Commandment of the Decalogue. Notice first that there is a proper time for work—the first six days of the week, or metaphorically/prophetically, the first six millennia of man. The seventh day, however, is holy or hallowed (qadash, meaning set apart, made clean, consecrated, withdrawn from profane or ordinary use). As Yahshua Himself said, "I must work the works of Him who sent Me while it is yet day; the night is coming when no one can work." (John 9:4) Second, Sabbath (alternately spelled Shabbat or Sabbat) comes from a verb (sabat) meaning to take an intermission, rest, or repose. It is thus a mirror of Yahweh's symbolic "rest" on the seventh day of creation and a prophetic hint that our work—even if it's godly or creative behavior—has no place in God's plan of redemption. Third, note that there are no exceptions to the Sabbath Law: it applies to everybody, even the servants and beasts of burden: nobody works for a living on this appointed day of intermission, for if they do, they will be cut off from God's people (see Exodus 31:14). The Sabbath speaks eloquently of Yahweh's provision of our salvation. It's no stretch to apply Psalm 118:24 to the ultimate Sabbath: "This is the day that Yahweh has made. We will rejoice and be glad in it."

After one of the many incidents recorded in the Gospels in which the Pharisees erroneously accused Yahshua of "working" on the Sabbath, He said, "The Sabbath was made to benefit people, and not people to benefit the Sabbath. And I, the Son of Man, am master even of the Sabbath!" (Mark 2:27-28 NLT)

When do we gather for worship?

Yahshua taught in the synagogues on the Sabbath (e.g. Luke 4:16) And he came to Nazareth, where he had been brought up : and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read .

110. Not to do work on Shabbat (Ex. 20:10) (CCN6). See Shabbat.

Do not work on Shabbat. "In it [the Sabbath] you shall do no work: you, nor your son, nor your daughter, nor your male servant, nor your female servant, nor your cattle, nor your stranger who is within your gates." (Exodus 20:10) As we have seen, the very word Sabbath indicates a period of repose, of rest from our labors. Yahweh wanted the Israelites to trust Him, and He began with a simple demonstration: On six days each week, He would provide manna for them to eat. Ordinarily it would spoil overnight, but on the sixth day they were to gather enough for the Sabbath as well, and He would miraculously keep it fresh. Thus every Sabbath, those who trusted Yahweh witnessed a miracle of preservation (in addition to the usual miracle of provision). God's sustenance here is a metaphor for our salvation. Yahweh will provide sustenance/salvation on the seventh day of the week to those who trusted Him on the first six days.

In a passage parallel to the Matthew 12 verses we saw earlier, Yahshua helps us define what, precisely, is the "work" from which we are to rest on the Sabbath. Is it any and all activity (the rabbinical view), or is it only what we ordinarily do to provide for ourselves? "Jesus went into the synagogue again and noticed a man with a deformed hand. Since it was the Sabbath, Jesus' enemies watched him closely. Would he heal the man's hand on

the Sabbath? If he did, they planned to condemn him. Jesus said to the man, 'Come and stand in front of everyone.' Then he turned to his critics and asked, 'Is it legal to do good deeds on the Sabbath, or is it a day for doing harm? Is this a day to save life or to destroy it?' But they wouldn't answer him. He looked around at them angrily, because he was deeply disturbed by their hard hearts. Then he said to the man, 'Reach out your hand.' The man reached out his hand, and it became normal again! At once the Pharisees went away and met with the supporters of Herod to discuss plans for killing Jesus." (Mark 3:1-6 NLT) The principle is this: It is never bad to do good. Yes, we were commanded in the Torah to refrain from doing our regular jobs on the Sabbath—from doing those tasks with which we provide for our own needs. But that's not what Yahshua was doing here. Thus by definition, our "ordinary work" (that which is restricted on the Sabbath) is not the same thing as "doing good works."

111. To rest on Shabbat (Ex. 23:12; 34:21) (CCA20). See Shabbat.

Rest on Shabbat. "Six days you shall do your work, and on the seventh day you shall rest, that your ox and your donkey may rest, and the son of your female servant and the stranger may be refreshed.... In plowing time and in harvest you shall rest." (Exodus 23:12; 34:21) This of course is merely the affirmative restatement of negative Mitzvah #110. The supporting passages, however, shed some added light on God's mindset here. First, notice that Yahweh understands that the servants and beasts of burden won't be able to enjoy their Sabbath rest if their "master" does not observe it. This places the burden of responsibility squarely on his shoulders: those in control are held to a higher standard of obedience, whether in a household, a business, or a whole nation, for their actions and beliefs affect the lives of those beneath them in the hierarchy, for good or ill. This is why Yahshua said the religious leaders of His day would "receive the greater condemnation."

Second, the Sabbath rest was to be observed "in plowing time and in harvest," that is, even when things were at their busiest and "rest" seemed to be a luxury one could do without. At issue here is our trust in Yahweh's provision. In early Israel, this mistrust might have taken the form: We've gotta get this crop in before the weather turns bad, or we'll all starve to death this winter, so let's work through the Sabbath to get the job done. Today we might say: This deadline the client has saddled us with is so tight, if we don't skip church and work all weekend on it we'll lose the contract and go out of business. Oh really? Who took care of you yesterday? Who can be trusted to do so tomorrow? Who brought you the client, and gave you the skills you need to serve him? If you can't trust Yahweh with your day-to-day material needs, how can you trust Him with your eternal soul?

Before we leave the subject of Sabbath Law, let's take a look at one more telling incident during Yahshua's ministry. "One Sabbath day as Jesus was teaching in a synagogue, he saw a woman who had been crippled by an evil spirit. She had been bent double for eighteen years and was unable to stand up straight. When Jesus saw her, he called her over and said, 'Woman, you are healed of your sickness!' Then he touched her, and instantly she could stand straight. How she praised and thanked God!" Her response was right and proper. What did the religious bigwigs have to say? "But the leader in charge of the synagogue was indignant that Jesus had healed her on the Sabbath day. 'There are six days of the week for working,' he said to the crowd. 'Come on those days to be healed, not on the Sabbath.' Yeah, right, like he was planning on coming back and healing the lady himself the following Tuesday. "But the Lord replied, 'You hypocrite! You work on the Sabbath day! Don't you untie your ox or your donkey from their stalls on the Sabbath and lead them out for water? Wasn't it necessary for me, even on the Sabbath day, to free this dear woman from the bondage in which Satan has held her for eighteen years?' This shamed his enemies. And all the people rejoiced at the wonderful things he did." (Luke 13:10-17 NLT) The final word on what should have been considered "work" to be avoided on the Sabbath was illustrated here. It boils down not to what, but to why. If a deed is done for the purpose of supporting yourself financially or materially, then you should refrain from doing it on the Sabbath. But if it is done out of a spirit of love, mercy, or just plain

good manners—even if it's only feeding the family pet—then it's not really considered work under the Sabbath Law.

112. To celebrate the festivals [Passover, Shavu'ot and Sukkot] (Ex. 23:14) (affirmative).

Celebrate the festivals [Pesach, Shavu'ot, and Sukkot]. "Three times you shall keep a feast to Me in the year: You shall keep the Feast of Unleavened Bread (you shall eat unleavened bread seven days, as I commanded you, at the time appointed in the month of Abib, for in it you came out of Egypt; none shall appear before Me empty); and the Feast of Harvest, the firstfruits of your labors which you have sown in the field; and the Feast of Ingathering at the end of the year, when you have gathered in the fruit of your labors from the field. Three times in the year all your males shall appear before the Lord Yahweh." (Exodus 23:14-17) Yahweh instituted seven annual Miqrym, holy appointments or convocations, commonly referred to as "feasts," during the Jewish calendar. The reason we see only three of the seven listed here is that there are three groups of miqrym. The first three were mandated to occur on three successive days in the spring. These were followed seven weeks later by a single miqra, and the final three fell within a few weeks of each other in the fall. Thus by convention and observation, we can lump the spring feasts together as one, calling them the Feast of Unleavened Bread or Passover, and the three fall feasts are similarly grouped under the umbrella name of the last one, Sukkot, or Tabernacles. Yahweh attached memorial significance to a couple of the feasts, but there are definite prophetic implications to every one of the seven.

Pesach, or Passover, (scheduled by Yahweh on Nisan 14, in our March or April) is memorial of the night in which the death angel killed the firstborn of every family in Egypt whose dwelling was not protected by the blood of the sacrificial lamb. It is thus prophetic of the sacrifice of the Lamb of God, Yahshua of Nazareth, which occurred on Nisan 14 in 31 AD. Everyone whose "house" is not marked by the blood of this sacrifice is similarly doomed.

Chag Matzah, or the Feast of Unleavened Bread, (on the very next day, Nisan 15) is memorial of the Israelites' hasty flight from Egypt in the wake of the death of the Egyptian firstborn—a move so sudden they didn't even have time to let the bread in their kneading bowls rise. Leaven (yeast) is a picture of sin, of corruption. We are instructed to remove all the leaven from our homes—a metaphor for the removal of sin from our lives. The miqra is prophetic of the day Yahshua spent in the tomb. His death was what removed the sin from our lives, if only we'll trust Him to do so. This feast was the beginning of a weeklong festival—the seven days being symbolic of the fact that our sins have been removed completely.

Yom HaBikkurim, or the Day of Firstfruits, (on the day after the weekly Sabbath during the Days of Unleavened Bread) was a celebration thanking Yahweh for the upcoming barley harvest. The day is prophetic of Yahshua's ascension to Heaven on the first day of the week in 31 AD, in which He Himself was the "firstfruit" of many who would subsequently rise from their graves immortal and undefiled because of their faith in Him.

The Last day of Unleavened Bread was the seventh day of Chag Matzah, in which you are to keep a solemn Assembly on the first day and on the Seventh day. These are Holy Days in which no work shall be done.

Shavuot, or the Feast of Weeks, was scheduled on the day after the seventh Sabbath after the Feast of Unleavened Bread—making an interval of fifty days, hence the Greek name:

Pentecost. It was the day Moses announced the covenant between Yahweh and Israel at Mount Sinai. The prophetic aspect, however, is obvious: this was the very day, in 31 AD, on which the Ruach Kodesh, the Holy Spirit, came to indwell the believers of the risen Messiah. Even though there were no gentiles present that day, this indwelling continues to the present time—in both believing Israelites and gentiles, a group known as the

“called-out assembly (the Ekklesia), or simply the Church. Yahweh’s revelation of His redemptive plan has thus been extended beyond the bounds of Israel. Shavuot was the second of the three national gatherings mentioned in the Exodus 23 passage—there called the Feast of Harvest.

The first four of these prophetic feasts have been fulfilled, then, in the sacrificial work of the Messiah and in the coming of His Spirit to indwell the believers. It is worth noting that every single one of them was fulfilled on the precise day of its Levitical mandate (the odds against that happening by chance are over 16 billion to one) and we therefore have strong reason to believe that the last four will be fulfilled in the same way. The three yet-to-be-fulfilled miqra convocations occur in the month of Tishri, in September or October—the seventh month on the Hebrew Levitical calendar. They are as follows:

Yom Teruah (i.e., the Day of Blowing or Shouting), a.k.a. the Feast of Trumpets, is slated for Tishri 1. It is sometimes called Rosh Hashanah—erroneously, since it isn’t the day Yahweh designated as “head of the year.” That happens on the first day of Nisan, in the spring—a date that is not among the miqrym). It’s also known as Yom Hakeseh, the “Day of Hiding,” for rabbinical tradition held that this was the day Satan went before God to accuse Israel—so the day had to be kept a secret.

Yom Kippur, the Day of Atonement, comes on Tishri 10. This miqra isn’t really a “feast” like the other six, but is rather a day of repentance, remorse, fasting, and affliction of the soul. Again, it isn’t actually memorial of anything specific in Israel’s history, but the future fulfillment in light of the weight of Scripture is overwhelmingly plain: this will be the day Israel recognizes her Messiah for who He was—and is. It will coincide with the day Sataan is locked away from mankind for 1000 years.

Sukkot, or the Feast of Tabernacles, the anchor of the three fall feasts, is the last of the sevenmiqra series, occurring five days later, on Tishri 15. Like the Feast of Unleavened Bread, it kicks off a weeklong party. There is a far more significant future role for this festival: it is prophetic of the Millennial reign of Yahshua the Messiah, it represents the Marriage supper and celebration of the wedding. The Israelites were instructed to build temporary structures— booths or huts—to live in during the festival. This is a poignant picture of the real point of the Feast of Tabernacles: that Yahweh Himself would “camp out” among men for a thousand years of perfect peace.

113. To rejoice on the festivals (Deut. 16:14) (CCA21).

Rejoice on the festivals. “You shall observe the Feast of Tabernacles seven days, when you have gathered from your threshing floor and from your winepress. And you shall rejoice in your feast, you and your son and your daughter, your male servant and your female servant and the Levite, the stranger and the fatherless and the widow, who are within your gates.” (Deuteronomy 16:13-14) As we can see from the context, the command to rejoice is specifically applicable to the Feast of Tabernacles.

Rejoicing is also an expressly mandated feature of the Feast of Weeks (predictive of the coming of the Holy Spirit) and the Feast of Trumpets (prophetic of the coming of YAhshua), and implied in the celebration of the Feast of Firstfruits—the three other events that are obviously cause for celebration. The rabbis’ blanket statement is inappropriate in the case of the other three miqrym, however, and it betrays a lack of understanding as to why Yahweh instituted them in the first place. Passover, the Feast of Unleavened Bread, and the Day of Atonement all speak of the negative aspects of our salvation—our certain death if our sins are not covered by the atoning blood of the Lamb of God, the elimination of sin from our lives through the death of the Messiah, and the essential affliction of our souls when faced with our unworthiness. These things are all necessary and good, but they are not in and of themselves cause for celebration. The fact that these three miqrym are needed at all is actually cause for mourning. Yahweh was precisely accurate in His instructions as to when we were to rejoice.

