

# Triennial Torah Study – 1<sup>st</sup> Year 10/07/2010

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

<b>Gen 18</b>	<b>Judges 12-13</b>	<b>Ps 36-37</b>	<b>Mat 22:23 – 23:39</b>
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## Gen 18

At <http://www.cgg.org/index.cfm/fuseaction/Audio.details/ID/1975/Hospitality.htm> is a good study on hospitality. I will only quote a small portion below.

Xenia is a particular kind of friendship between people who begin as strangers, but by virtue of a sort of providence or care of a host to his guest, end up building lifelong bonds.

Xenia, or obligatory hospitality, was practiced all over the ancient world. It seems to have been quite a serious matter in the Middle East and Mediterranean areas. A person was obligated, if he found out that a person did not have a place to sleep or was hungry, to ask that person into his own home. The Hebrews, Arabs, Greeks, and the Romans all practiced some form of xenia.

Abusing it from either side, as host or as guest, was a serious offense. Wars and feuds happened because of this abuse. In fact, Homer's Iliad begins with a serious breach of xenia. If you know the story of The Iliad, you will remember that Paris, a prince of Troy, went to Sparta to stay in the house of King Menalaus, who had a beautiful wife named Helen. Menalaus, as was proper, offered Paris xenia, and Paris accepted. However, he overstayed his welcome, fell in love with Helen, and took Helen back to Troy. Because of all the oaths—*alliances*—made, most of Greece took up arms against Troy, and we then had the Trojan War.

The whole thing began with a breach of xenia, a breach of hospitality.

Godly hospitality goes far beyond mere dinner parties; it is an attitude that is part of the character of Yahovah Himself. This is where it begins to approach the ancient idea of xenia.

Hebrews 13:2 Do not forget to entertain strangers [philoxenia], for by so doing some have unwittingly entertained [xenizo] angels.

Perhaps this is best known because it mentions entertaining angels. It is intriguing to think that one could open up his house to a stranger who could be an angel.

Entertaining angels happened at least four times in the Old Testament. We know that Abraham, in Genesis 18, entertained Yahshua and two angels. We know that Lot in the very next chapter, Genesis 19, entertained those same two angels when they arrived in Sodom. We know that Gideon entertained an angel, and we know that Samson's parents, Manoah and his wife, entertained an angel.

In each case, the angel or angels were bringing a blessing of some sort, maybe a message of good news. Even to Lot, the message was that he was going to be saved from the catastrophe that Yahovah was about to pour down from heaven. To Abraham, the good news was that he was going to have a son by Sarah—the promised son. To Gideon, the message was that he was chosen to deliver Israel. Samson’s parents were to have a son who would begin to deliver Israel. In each case, the angel came and gave some very good news and a blessing.

Paul’s caution in Hebrews 13:2 is that we should not be neglectful of the attitude of hospitality because an angel may come with some good news. If we are not hospitable, maybe he will leave without giving us the good news or blessing. Perhaps his giving or not giving the blessing is determined on how he is received. Who knows? Therefore, Paul says that we had better make sure that every time we give hospitality; we give it our all—just in case it happens to be an angel bringing something good. Of course, Paul is not saying that we should give this hospitality in order to get something from Yahovah at every turn, but he is saying that Yahovah will reward the practice of this virtue. It is that important.

It is interesting that he uses the phrase do not forget. It is easy to forget to be hospitable. What Paul is suggesting is that hospitality is something that might slip our minds or something that we might neglect because of the busyness of our normal, everyday life. We get so caught up in our own affairs that we tend to think that we do not have the time or that we do not have the money or that we do not have whatever-the-excuse-may-be. Maybe weeks or months—or even years—go by until we pick up the practice again. Maybe we never do.

We talked about the naming of Isaac last week, so I want to move on to the section talking about righteousness. 17 And ???? said, “Shall I hide from Abraham what I am doing, 18 since Abraham is certainly going to become a great and mighty nation, and all the nations of the earth shall be blessed in him? 19 “For I have known him, so that he commands his children and his household after him, to guard the way of ????, to do righteousness and right-ruling, so that ???? brings to Abraham what He has spoken to him.”

Yahshua said that Abraham would teach his children righteousness.

Then Abraham begins to negotiate with Yahovah if there were 50 righteous people left in the city then 45, and then 40, then 30, then 20, then 10 if He would spare the city. And He said He would for the sake of 10. But 10 righteous people were not found.

Remember again that we are told that righteousness is the keeping of the commandments in Psalm 119: 171 My lips pour forth praise, For You teach me Your laws. 172 My tongue sings of Your word, For all Your commands are righteousness

And righteousness is what we must put on in order to be at the wedding. We have covered this many times now. If only ten people were righteous then Sodom and Gomorrah would still be here today. Your righteousness may be the only thing that is saving your community; think about it. It is that important.

### **Judges 12-13**

In chapter 12 we have this incident of Ephraim coming to fight against Jephthah who defeats them. In the process of finishing off those who escape a certain Hebrew word was used which is now used as a definition below.

If you travel to Newfoundland or parts of Ireland and England you will hear many people who cannot pronounce the h in many of the words while others do pronounce it. You should listen more intently to others and you will hear this same thing today as in Jephthah’s day.

**<http://en.wikipedia.org/wiki/Shibboleth>**

A shibboleth (pronounced /ʃɪˈbɒləθ/[1] or /ʃɪˈbɒlɪθ/[2]) is any distinguishing practice that is indicative of one's social or regional origin. It usually refers to features of language, and particularly to a word whose pronunciation identifies its speaker as being a member or not a member of a particular group.

The term originates from the Hebrew word “shibbólet” (שִׁבְבוֹלֵת), which literally means the part of a plant containing grains, such as an ear of corn or a stalk of grain[3] or, in different contexts, “stream, torrent”. [4][5] It derives from an account in the Hebrew Bible, in which pronunciation of this word was used to distinguish Ephraimites, whose dialect lacked a /ʃ/ sound (as in shoe), from Gileadites whose dialect did include such a sound.

Shibboleths have been used by different subcultures throughout the world at different times. Regional differences, level of expertise and computer coding techniques are several forms that shibboleths have taken. For example, during the Battle of the Bulge, American soldiers used knowledge of baseball to determine if others were fellow Americans or if they were German infiltrators in American uniform. The Dutch famously used the name of the port town Scheveningen as a shibboleth to tell Germans from the Dutch (the Dutch pronounce the S separately from the ch).

During World War II, some United States soldiers in the Pacific theater used the word “lollapalooza” as a shibboleth to verbally test people who were hiding and unidentified, on the premise that Japanese people often pronounce the letter L as R, and that the word is an American colloquialism that even a foreign person fairly well-versed in American English would probably mispronounce and/or be unfamiliar with.[6] In George Stimpson's A Book about a Thousand Things, the author notes that, in the war, Japanese spies would often approach checkpoints posing as American or Filipino military personnel. A shibboleth such as “lollapalooza” would be used by the sentry, who, if the first two syllables come back as rorra, would “open fire without waiting to hear the remainder”. [7]

Prior to the Guldensporenslag, the Flemish slaughtered every Frenchman they could find in the city of Bruges. They are said to have identified Frenchmen based on their inability to pronounce the phrase “Scilt ende Vriend” (“Shield and Friend”), or possibly “s Guilden vriend” (“Friend of the Guilds”).

Bûter, brea, en griene tsiis; wa't dat net sizze kin, is gjin oprjochte Fries ( example (help•info)) means “Butter, rye bread and green cheese, who cannot say that is not a genuine Frisian” was used by the Frisian Pier Gerlofs Donia during a Frisian rebellion war (1515-1523). Ships whose crew could not pronounce this properly were usually plundered and soldiers who could not were beheaded by Donia himself.[8]

I find it extremely interesting to note in chapter 13 the first thing we read about is an Angel coming to visit Manoah's wife, especially after reading about Abraham's visit from the three Angels in this study above. In both cases they had come to announce that Sarah and now Manoah's wife were going to have a son.

Again we read of how Manoah wanted to be hospitable to the angel in verse 15. This was the beginning of Sampson.

Verse 18. Seeing it is secret?

17 Then Manoah said to the Messenger of the Lord, “What is Your name? When Your words come true, then we shall esteem You.” 18 And the Messenger of the Lord said to him, “Why do you ask My name, since it is wondrous?”

It was because it was secret that they wished to know it. The angel does not say that it was secret, but hu peli, it is WONDERFUL; the very character that is given to Yahshua, Isaiah 9:6: His name shall be called, Wonderful; and it is supposed by some that the angel gives this as his name, and consequently that he was our Yahshua.

6 For a Child shall be born unto us, a Son shall be given unto us, and the rule is on His shoulder. And His Name is called Wonder, Counsellor, Strong ?l, Father of Continuity, Prince of Peace

In light of the two teachings now on Hospitality I would like you all to watch and listen to what Rabbi Machlis says in this youtube teaching. It is just ten minutes long <http://www.youtube.com/watch?v=EWTlgFS4DGw>

### **Ps 36-37**

I have often found myself struggling with the psalms as you have no doubt read. But this week I find Psalm 37 extremely important and timely. Be patient and wait and He will bring you into the land and you will not lack for food.

1 Do not fret because of evil-doers, Do not be envious of the workers of unrighteousness. 2 For they soon wither like grass, And fade like green plants. 3 Trust in ????, and do good; Dwell in the earth, and feed on steadfastness. 4 And delight yourself in ????, And let Him give you the desires of your heart. 5 Commit your way to ????, And trust in Him, and He does it. 6 And He shall bring forth your righteousness as the light, And your right-ruling as midday. 7

Rest in ????, and wait patiently for Him; Do not fret because of him who prospers in his way, Because of the man doing wicked devices. 8 Abstain from displeasure, and forsake wrath; Do not fret, also to do evil. 9 For evil-doers are cut off; But those who wait on ????, They shall inherit the earth<sup>1</sup>. Footnote: <sup>1</sup>See vv. 11, 22, 29 & 34, Mt. 5:5. 10 Yet a little while and the wrong is no more; And you shall look on his place, But it is not. 11 But the meek ones shall inherit the earth, And delight themselves in plenty of peace. 12 The wrong plots against the righteous, And gnashes his teeth at him. 13 ???? laughs at him, For He sees that his day is coming. 14 The wrong have drawn the sword And have bent their bow, To cause the poor and needy to fall, To slay those who walk straightly. 15 Their sword does enter into their own heart, And their bows are broken. 16 Better is the little of the righteous one, Than the riches of many wrongdoers. 17 For the arms of the wrongdoers are broken, But ???? sustains the righteous. 18 ???? knows the days of the perfect, And their inheritance is forever. 19 They are not ashamed in a time of evil, And in the days of scarcity of food they are satisfied. 20 But the wrongdoers shall perish; And the enemies of ????, Like the splendour of the meadows they vanish, Like smoke they vanish away. 21 The wrongdoer is borrowing and does not repay, But the righteous one shows favour and gives. 22 For His blessed ones inherit the earth, But those cursed by Him are cut off. 23 The steps of a man are ordered by ????, And He delights in his way. 24 Though he falls, he is not cast down, For ???? is supporting his hand. 25 I have been young, and now I am old; Yet I have not seen the righteous forsaken, Or his seed begging bread. 26 All day long he is showing favour and lending; And his seed is for a blessing. 27 Turn away from evil, and do good; And dwell forever. 28 For ???? loves right-ruling, And does not forsake His kind ones; They shall be guarded forever, But the seed of the wrongdoers is cut off. 29 The righteous shall inherit the earth, And dwell in it forever. 30 The mouth of the righteous speaks wisdom, And his tongue talks of right-ruling. 31 The Torah of his Elohim is in his heart<sup>1</sup>; His steps do not slide. Footnote: <sup>1</sup>Dt. 6:6, Ps. 40:8, Ps. 119:11, Isa. 51:7. 32 The wrong one is watching for the righteous, And is seeking to slay him. 33 ???? does not leave him in his hand, Or let him be declared wrong when he is judged. 34 Wait on ???? and guard His way, And He shall exalt you to inherit the earth – When the wrongdoers are cut off, you shall see it. 35 I have seen the wrongdoer in great power, And spreading himself like a native green tree. 36 Yet he passed away, and see, he was not; And I sought him, but he was not found. 37 Watch the perfect, and observe the straight; For the latter end of each is peace. 38 But the transgressors shall be destroyed together; The latter end of the wrong shall be cut off.

39 But the deliverance of the righteous is from \_\_\_\_\_, Their strength in time of distress. 40 And \_\_\_\_\_ does help them and deliver them; He delivers them from the wrongdoers and saves them, Because they took refuge in Him.

### **Mat 22:23 – 23:39**

We now come to a subject which has many arguing back and forth. In fact there are many other things to talk about in this week's reading.

We have had a great deal already to read this week, so I will give you a site to go to if you are so inclined. I also know beforehand that no matter what I say on the subject of Rabbi and Father I will be rebuked by those on the other side of this discussion.

But I find the explanation of [http://www.bethgoyim.org/BethGoyim-](http://www.bethgoyim.org/BethGoyim-Statement%20of%20our%20Faith%20rabbi.html)

[Statement%20of%20our%20Faith%20rabbi.html](http://www.bethgoyim.org/BethGoyim-Statement%20of%20our%20Faith%20rabbi.html) shows the real meaning of Yahshua here. It is those who seek to be exalted that He is condemning. Anyway, you can read the article and you can decide.

We read in Psalm 17:8 8 Guard me as the apple of Your eye. Hide me under the shadow of Your wings, As well in Psalm 91: 3 For He delivers you from the snare of a trapper, From the destructive pestilence. 4 He covers you with His feathers, And under His wings you take refuge; His truth is a shield and armour. 5 You are not afraid of the dread by night, Of the arrow that flies by day, 6 Of the pestilence that walks in darkness, Of destruction that ravages at midday. 7 A thousand fall at your side, And ten thousand at your right hand; But it does not come near you. 8 Only with your eyes you look on, And see the reward of the wrong ones. 9 Because you have made \_\_\_\_\_ – My refuge, the Most High – your dwelling place, And finally Psalm 118: 25 I pray, O \_\_\_\_\_, please save; I pray, O \_\_\_\_\_, please send prosperity. 26 Blessed is He who is coming in the Name of \_\_\_\_\_! We shall bless you from the House of \_\_\_\_\_.

These are the psalms everyone in Israel would have memorised, so that when Yahshua says in Mathew 23: 37 “Yerushalayim, Yerushalayim, killing the prophets and stoning those who are sent to her! How often I wished to gather your children together, the way a hen gathers her chickens under her wings, but you would not! 38 “See! Your house is left to you laid waste, 39 for I say to you, from now on you shall by no means see Me, until you say, ‘Blessed is He who is coming in the Name of \_\_\_\_\_!’ ” they should be able to know from where He is quoting His material.

Brethren I read this scripture or say it out loud each and every time I am standing on the Mount of Offence looking over Jerusalem. An excellent study to do now at this time is the one on the Tallit because it ties right into what Yahshua is saying which you can read at

[https://sightedmoon.com/sightedmoon\\_2015/?page\\_id=129](https://sightedmoon.com/sightedmoon_2015/?page_id=129) titled Under the Shadow of YHWH's Wings: The Tallit (The Jewish Prayer Shawl)

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 114-120. We also have commentary, with editing from me, again 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)

**114** To appear in the Sanctuary on the festivals (Deut. 16:16) (affirmative).

Appear at the Sanctuary on the festivals. “Three times a year all your males shall appear before Yahweh your God in the place which He chooses: at the Feast of Unleavened Bread, at the Feast of Weeks, and at the Feast of

Tabernacles.” (Deuteronomy 16:16) As we saw in #112, the festivals of Yahweh were lumped into three groups, three miqrym in the spring, one in early summer, and three in the fall. All the men living within Israel were to congregate at a central location three times each year. The meeting place was wherever the Tabernacle happened to be at the time. It eventually settled permanently at God’s chosen location, Jerusalem, with the building of the Temple. Thus every man in Israel would be gathered together for the worship of Yahweh for at least five of the seven festivals, for one week in the spring, a couple of days in the summer, and a week or more in the fall. Only the men were required to go, but as a practical matter, whole families often made the journey (cf. Luke 2:41-44).

Why was everyone’s presence required so often? Because Yahweh was making a point. The annual cycle of holy convocations was prophetic of God’s plan of redemption for mankind. Every part of the plan is essential for our ultimate reconciliation with Him. Sacrificial death without removal of sins or subsequent resurrection in glory is an unfinished story. If a holy God were to “camp out” among a race of men who had chosen not to love Him, (and as we have been showing you from scriptures, Yahshua said if you love me then you will keep the commandments,) the result would be fatal for them. All seven miqrym are needed to communicate God’s plan.

It’s interesting that Maimonides specifies the Jews’ appearances at the Sanctuary (though the Torah delineates only “the place God chooses,” which would eventually settle at Jerusalem). The “Sanctuary,” the remodeled second Temple, had been torn down by the Romans over a millennium before he wrote his Mishneh Torah.

**115** To remove chametz on the Eve of Passover (Ex. 12:15) (CCA22). See Passover

(115) Remove chametz on the Eve of Passover. “Seven days you shall eat unleavened bread. On the first day you shall remove leaven from your houses. For whoever eats leavened bread from the first day until the seventh day, that person shall be cut off from Israel.” (Exodus 12:15) Chametz is leaven, or yeast. Judaism 101 says that in addition to being memorial of the Israel’s’ hasty departure from Egyptian bondage, the removal of chametz “is also a symbolic way of removing the ‘puffiness’ (arrogance, pride) from our souls.” Close, but no cigar. Yeast is a picture of sin, of corruption, of rottenness. Its removal is thus symbolic of the elimination of sin from our lives—something that could only be accomplished by the sacrificial death of the Messiah. John tells us sin is the transgression of the law, the commandments. To repent of sin is to begin to keep the commandments. The removal of Chametz is to take away that which is against the commandments.

The rabbis misspoke when they connected the removal of leaven with “Passover.” Yahweh is very precise: there is a separate miqra for the elimination of yeast: the seven-day-long Feast of Unleavened Bread—beginning on the day after Passover (which was symbolic of the Messianic sacrifice, the crucifixion). I may seem to be nitpicking here, but we obscure the prophetic significance of the miqrym if we don’t keep them straight in our minds. Passover—the death of the Lamb of God—came first. The elimination of our sin for eternity (symbolized by the seven-day duration of the Feast) can only follow.

**116** To rest on the first day of Passover (Ex. 12:16; Lev. 23:7) (CCA25). See Passover (116) Rest on the first day of Passover. “On the first day there shall be a holy convocation, and on the seventh day there shall be a holy convocation for you. No manner of work shall be done on them; but that which everyone must eat—that only may be prepared by you. So you shall observe the Feast of Unleavened Bread, for on this same day I will have brought your armies out of the land of Egypt. Therefore you shall observe this day throughout your generations as an everlasting ordinance. In the first month, on the fourteenth day of the month at evening, you shall eat unleavened bread, until the twenty-first day of the month [of Nisan] at evening. For seven days no leaven shall be found in your houses, since whoever eats what is leavened, that same person shall be cut

off from the congregation of Israel, whether he is a stranger or a native of the land. You shall eat nothing leavened; in all your dwellings you shall eat unleavened bread.” (Exodus 12:16-20). The passage makes it clear that the Feast of Unleavened Bread, not Passover, is in view. The first and last days of the seven-day event were to be set aside as special Sabbaths—whether or not they actually fell on the seventh day of the week. By sundown on the fourteenth of Nisan (Passover) the homes of the Israelites were to be free of leaven. This condition was to last until sundown on the twenty-first.

**117** Not to do work on the first day of Passover (Ex. 12:16; Lev. 23:6-7) (CCN147). See Passover.

(117)Do not work on the first day of Passover. “On the fifteenth day of the same month is the Feast of Unleavened Bread to Yahweh; seven days you must eat unleavened bread. On the first day you shall have a holy convocation; you shall do no customary work on it.” (Leviticus 23:6-7) This is the negative counterpart to affirmative Mitzvah #116. Again, the Feast of Unleavened Bread, not Passover proper, is being described. Note that the fifteenth day of the month began (by Yahweh’s reckoning) on the evening of the fourteenth; in other words, the next day began at sundown, not at midnight as we commonly reckon it. Thus the apparent starting date contradiction between the Exodus passage and this one in Leviticus isn’t really there.

**118** To rest on the seventh day of Passover (Ex. 12:16; Lev. 23:8) (CCA27). See Passover

(118)Rest on the seventh day of Passover. “...and on the seventh day there shall be a holy convocation for you. No manner of work shall be done on them; but that which everyone must eat—that only may be prepared by you. (Exodus 12:16) The festival ended as it began, with a holy convocation, a special Sabbath rest. Normally, food preparation (being somebody’s “customary work”) was forbidden on the Sabbath. Here, Yahweh makes an exception to His own rule, allowing the preparation of food on the special Sabbaths opening and closing the Feast of Unleavened Bread. He knew that there would be times when two Sabbaths (the normal seventh-day one and the special feast-day one) would fall back to back, and He didn’t wish to impose an undue hardship on His people for the sake of a metaphor. As He would later say through His Messiah, “The Sabbath was made for man, not man for the Sabbath.”

Notice that it is permissible for the High Holy Days to be back to back with the weekly Sabbath. But in the fall the Rabbis have instilled the postponement rule which does not allow the fall Holy Days to be back to back with the weekly Sabbath. You can go to this article and take special note of what is called exhibit “D” [https://sightedmoon.com/sightedmoon\\_2015/?page\\_id=23](https://sightedmoon.com/sightedmoon_2015/?page_id=23)

**119** Not to do work on the seventh day of Passover (Ex. 12:16; Lev. 23:8) (CCN148). See Passover

(119)Do not work on the seventh day of Passover. “The seventh day [of the Feast of Unleavened Bread] shall be a holy convocation; you shall do no customary work on it.” (Leviticus 23:8) We’ve caught Maimonides padding the list again so he could come up with the requisite number of affirmative and negative commandments. This is simply the converse of the previous mitzvah. We’re going to see a lot of the same sort writing technique in the next few mitzvot. Bear in mind that every time the rabbis mention “Passover” in Mitzvot #115 through #126, the correct term is the “Feast of Unleavened Bread” or Chag Matzah.

**120** To eat matzah on the first night of Passover (Ex. 12:18) (CCA23). See Passover

(120) Eat matzah on the first night of Passover. "In the first month, on the fourteenth day of the month at evening, you shall eat unleavened bread, until the twenty-first day of the month at evening." (Exodus 12:18) Matzah is, at its most essential, simply bread baked without yeast— unleavened bread. Bread was the staple food in the Israelite diet. Something that was ordinarily there within the bread (yeast) would be non-existent for the duration of the feast (not just the first night). Yahweh is saying that something that was ordinarily there within our lives (sin) would be non-existent for the duration of eternity. If we don't understand the metaphorical connection between leaven and sin, we will miss the entire point of this Feast, Yahweh never does or says anything on a meaningless whim.