

By Joseph F. Dumond

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

Gen 21	Judges 18-19	Ps 45-47	Mat 26
---------------	---------------------	-----------------	---------------

Gen 21

We now read of the birth of Isaac. We have written previously of why Isaac was named.

In verse 4 we read of the circumcision of Isaac. This is a commandment for all the children of Abraham.

When I was researching this subject I found the following quote. <http://www.aish.com/ci/sam/48964686.html>

There is a particularly meaningful reason given for why the bris mila is on the eighth day. Rabbi Moshe Isserles[3] describes the custom of having a “welcoming” party (commonly known as a shalom zachor) for a newborn baby boy on the Friday night after the birth. Many commentaries ponder the question of why the party is held specifically on Friday night. Rabbi David HaLevi Segal, known as the Taz, brings a midrash[4] to explain the choice of day. The midrash comments on the command of the Torah[5] that a sacrifice not be brought before the newborn animal is eight days old:

“Rabbi Levi says that it is analogous to a king who decrees that anyone who wishes to see the face of the king must first see the face of the queen. Similarly says Hashem: do not bring a sacrifice before me until at least one Sabbath has passed for there are no seven days without a Sabbath and there is no mila (circumcision) without a Sabbath.”[6]

Why the importance of the Sabbath? Keeping the Sabbath is compared to keeping the whole Torah and breaking the Sabbath is considered tantamount to transgressing the entire Torah, since the Sabbath is a testimony that God made the world.[7]

According to the Torah, the exact times of the Jewish holidays are determined empirically by observing the appearance of the new moon and are set by the Sanhedrin. However, the Sabbath occurs every seven days without the input of man. Therefore, we see that while the holiness of the Jewish holidays derives at least partially from man, the holiness of the Sabbath comes directly and exclusively from God.

In Judaism, circumcision is considered a symbol of the covenant between God and the Jewish people. In fact, bris literally means “covenant.” The bris is on the eighth day so that the newborn baby will by necessity live through a complete week which must include a Sabbath. Once the baby has experienced the “holiness” of the Shabbos, he may enter into the covenant of the Jewish people.

Take special notice of what this Midrash Mishneh Torah, Hilchos Shabbos 30:15 is saying. According to the Torah, the exact times of the Jewish holidays are determined empirically by observing the appearance of the new moon and are set by the Sanhedrin

They are confirming the necessity to visibly see the new moon to determine the beginning of the month right from the mishneh and to have witnesses go to the Sanhedrin. I hope you all take note of this and tell the conjunction people about it.

The other teaching I want to point out to you about circumcision is what the above quote also mentions.

The "Bris" is a covenant between us and Yahovah. It is done on the eighth day for a reason. "The bris is on the eighth day so that the newborn baby will by necessity live through a complete week which must include a Sabbath."

What this is teaching you, is this. That Yahovah will make His covenant with mankind during the eighth Millennium. This is the whole purpose of the Eighth Day Feast which comes at the end of Sukkot in the fall. The great white throne judgment takes place for the whole world on the eighth Millennium after the Sabbatical millennium of rest with Yahshua as our King.

The world must first experience 980 years or a Millennial Sabbatical with Yahshua as our King. It has to be done to compare His ruler ship with the 6000 years of Satan's ruler ship. Once we have experienced this then when we are offered the covenant at this time and then we will know what it is that we are turning away from and turning towards.

What an excellent picture.

In verse 8 of gen 21 we read of the great feast Abraham made for Isaac the day or the year he was weaned. I have said this is the very first bar mitzvah and because such great attention was given to Isaac, Ishmael becomes jealous.

The book of Jasher tells us this was a huge event. Jasher 21: 4 And the child grew up and he was weaned, and Abraham made a great feast upon the day that Isaac was weaned. 5 And Shem and Eber and all the great people of the land, and Abimelech king of the Philistines, and his servants, and Phicol, the captain of his host, came to eat and drink and rejoice at the feast which Abraham made upon the day of his son Isaac's being weaned. 6 Also Terah, the father of Abraham, and Nahor his brother, came from Haran, they and all belonging to them, for they greatly rejoiced on hearing that a son had been born to Sarah. 7 And they came to Abraham, and they ate and drank at the feast which Abraham made upon the day of Isaac's being weaned. 8 And Terah and Nahor rejoiced with Abraham, and they remained with him many days in the land of the Philistines.

It is at this point that the second prophecy given to Abraham in Genesis 15:13 starts' Then He said to Abram: "Know certainly that your descendants will be strangers in a land that is not theirs, and will serve them, and they will afflict them four hundred years.

Jewish tradition says that Ishmael was more than scoffing. Ishmael was at this time 25 years old, Isaac was 10 and was about to slay him with a knife. The book of Jasher claims Ishmael was 14 and Isaac 5 when in verse 14 we read And Ishmael came to Isaac and seated himself opposite to him, and he took the bow and drew it and put the arrow in it, and intended to slay Isaac. 15 And Sarah saw the act which Ishmael desired to do to her son Isaac, and it grieved her exceedingly on account of her son, and she sent for Abraham, and said to him, Cast out this bondwoman and her son, for her son shall not be heir with my son, for thus did he seek to do unto him this day.

This event took place 2058 years after creation. 400 years later in 2458 at the 1st day of Unleavened bread was the Exodus.

We then read about the covenant between Abimelech and Abraham and the seven lambs. Beersheba means Well of the Oath or Well of the Seven Lambs.

No longer can we do business with just a hand shake. Contracts are needed to detail what both parties are expected to do in almost everything. This is in fact showing us that we cannot trust anyone word anymore.

Abraham made a covenant with Abimelech and then both men did exactly what was promised. They fulfilled the deal.

Are you trustworthy? Will you do what you say?

Judges 18-19

In genesis last week we learned of the 1000 pieces of silver paid to Abraham. We covered Judges 18 last week and chapter 19 is a great study. In Judges 16 we learn that the Philistine lords promise Delilah 1100 silver pieces (each) if she will betray Samson. In Judges 17 & 18 we read the start of the story of Micah who steals 1100 pieces of silver from his mother. He lives in the hill country of Ephraim and engages a Levite to live with him and be his priest. In Judges 19 we learn of a Levite from the hill country of Ephraim. Why are these little clues there connecting each chapter to the next? I do not have an answer just the question.

The chapter opens with a Levite going to fetch His concubine who has played the harlot. But the father in law invites him to stay a few more nights. Why did this man allow his daughter to be a concubine and not the wife?

Do not profane your daughter by making her a harlot, so that the land will not fall to harlotry and the land become full of lewdness. (Lev 19:29) This is your first clue as to what is going on here. How bad a situation the land has become.

In verse 11 we learn of them not being willing to stay in Jebus which was still not taken for Israel.

In verse 15 we read of the party resting in the open square waiting for someone to come along and invite them to lodge at their home but no one came. I had not seen this before but this has to do with hospitality which we seem to be running into each week in our studies. Here we have an example of a lack of hospitality and now we will see where this leads to.

Then along comes an Ephraimite who offers to take care of this travelers needs and houses him and looks after his animals too and even washes their feet.

Then in verse 22 we have our senses once again assaulted as they were when Lot had the two angels and the men of the town wanted them so they could do them harm. In Judges we are told they wanted to know him carnally. That is rape this man by men.

And again the host, as did Lot, offered the men the virgins of the house, instead of the men, so they could do to them as they pleased just so they would not do it to the men or angels. I do not see this as being a better solution at all in both instances. But the Levite pushes out his concubine and the men ravage her all night until she crawls back and dies on the front porch.

So let's see what is going on here.

The concubine's misdemeanour is uncertain. The Hebrew has *zanah* which is consistently translated as harlotry or adultery by NAS, AV, NIV, JPS, NAB, New Living and others. However Douay, JB, RSV & NRSV have 'became angry with him', apparently following LXX (Josephus says that she was averse to him and did not return his affection, which led to quarrels and her eventual departure).

To play the harlot is also used metaphorically to describe apostasy and turning away from Yahweh (Ex 34:15, 1Ch 5:25, Ps 106:39, Eze 6:9, etc.)

Gen 38:24—Judah says, 'bring her out to be burned' when he hears of Tamar's harlotry; suggesting the death penalty for such a crime in the family.

Le 21:9—"...the daughter of any priest, if she profanes herself by harlotry, she profanes her father; she shall be burned with fire." might also apply to Levites.

Thus she may have 'deserved' to die according to law. Yet the Levite was not bringing her back to execute her. The Levite's compassion was not there because he was willing to sacrifice this woman. After which he went to have a good night's sleep.

The concubine's death was thus in a sense natural justice; the manner of it perhaps 'poetic justice'. If this is true then why cut up her body and send it to the 12 tribes?

The Levite put her dead body on his donkey and took her home. Once there, he cut her body into 12 pieces and sent a piece to the leaders of each of the 12 tribes (not the coast) of Israel, demanding justice, since this had happened in a Jewish town. This created a great moral outrage in Israel, and each tribe recruited soldiers and marched on the Tribe of Benjamin, in whose territory it happened. They demanded that the men who had done this be turned over for punishment. The Benjamites refused and in the ensuing battle, the tribe of Benjamin was nearly wiped out.

Before we get into the war with Benjamin, we need to see what is really going on here.

This story parallels the one of Lot's experience with the two angels in Sodom, and bears witness to the Lord's abhorrence of illicit sexual behaviour whether homosexual or heterosexual. It also underscores what soon happens in a society that abandons Yahovah. This incident took place within one generation after the Israelites had conquered the land, and since the fathers didn't teach their children what Yahovah had done for them, the nation quickly sank into one of the most morally and spiritually corrupt states in its history.

The cutting up of the woman was a custom of the time. Shem did it to Nimrod as a warning to the rest of the earth that if you follow in Nimrod's ways the same is going to happen to you.

Samuel also cuts up an ox and sent it to each of the tribes in 1 Samuel 11 as a warning "Whoever does not go out with Saul and Samuel to battle, so it shall be done to his oxen."

What we have here is an account of the unacceptable abuse of power by kinfolk; a betrayal of all the acceptable modes of behaviour. The Levite's action in cutting up his concubine is extreme but certainly no less extreme than the injury done to her, to him and to the whole of Israel. Certainly the incident becomes a byword for the depths to which an Israel without Yahovah might sink:

"They have gone deep in depravity as in the days of Gibeah" (Hos 9:9, cf Hos 10:9)

Benjamin had gone deep into depravity in less than one generation after Joshua had died. When we again reach the depth of this depravity the end is very near. Joel speaks of this.

Joel 3:1 1 “For behold, in those days and at that time, When I bring back the captives of Judah and Jerusalem, 2 I will also gather all nations, And bring them down to the Valley of Jehoshaphat; And I will enter into judgment with them there On account of My people, My heritage Israel, Whom they have scattered among the nations; They have also divided up My land. 3 They have cast lots for My people, Have given a boy as payment for a harlot, And sold a girl for wine, that they may drink.

In our day and in our time a boy is now sold for prostitution and so are little girls. Yet what do we as a society do about it? This is the crime brethren. What do we as a society do about it? Nothing!!! And because we as a society do nothing evil prevails and when retribution comes we all will pay for our inaction as did all of Benjamin for the raping and murder of a woman by a small group of men.

The Gibeah story is really about heterosexual rape. The Levite is portrayed as a coward. In his eagerness to avoid getting raped himself, he pushes his concubine out into the street and so abandons her to the hoodlums who abuse her until she dies.

Leaders of groups, cities, and nations are often seen as being the representative of the whole. Leviticus 4:15 instructs the elders to represent the corporate body in the offering for corporate sins.

The Old Testament also presents corporate sin on larger levels of cities and nations. The book of Judges is an excellent case study on how the moral (or lack thereof) singularity of a people created the spirit of the age where “every man did what was right in his own eyes.” As mentioned Leviticus 4:13-21 speaks of the corporate sins of the people and how they were to make an offering for those sins.

Now if the whole congregation of Israel commits error, and the matter escapes the notice of the assembly, and they commit any of the things which the Lord has commanded not to be done, and they become guilty, when the sin which they have committed becomes known, then the assembly shall offer a bull of the herd for a sin offering, and bring it before the tent of meeting.

This passage recognizes that the sin of the people was done in such a corporate manner that it was to be dealt with in a singular way. It is also important to recognize that there needed to be atonement for their corporate sins. Since no individual could be held responsible for the corporate sins, a single corporate offering had to be made after the offense was recognized and the people repented.

Several examples of the corporate sins of a city are found throughout the Old Testament. As noted previously, Sodom and Gomorrah were destroyed because “the outcry against its people has become so great before the Lord.” (Gen 19:13) The book of Habakkuk deals extensively with the sins of the city of Babylon. All of chapter 2 is a poignant indictment of Babylon’s evils and sins. When the moral decay of a society leads to everyone doing what is right in their own eyes, characteristic sins of the society rear their head. In Judges 19, the “men of the city” act out their lusts and sinfulness upon the concubine of the traveling Levite.

The lack of moral structure within the city allowed the men of Gibeah to freely act on their sinful desires in a group context.

This brethren is why all of Benjamin was killed off as we will read in next week’s study. All of them except 600 men. Because the leaders of the tribe did not and would not stand up and execute justice and enforce the Torah; Because the men of Benjamin would not teach Torah to their children.

When hurricane Katrina hit New Orleans, what took place; Anarchy? The people as a whole would not keep the laws. The police were overwhelmed. Everyone did what was right in their own eyes. No one stood up to enforce

justice. This is the sin of Benjamin, no one stood up to enforce that the criminals are caught and executed. The whole society was complacent and the whole of Benjamin paid for it just as Sodom and Gomorrah did.

Evil Flourishes when Good Men do nothing.

Psalm 45-47

Mathew 26

In verse 6 And when Yeshua was in Beth Ananias at the house of Simon the leper, 7 a woman came to Him, having an alabaster flask of costly perfume, and she poured it on His head as He sat at the table.

The word leper here is a mistranslation.

According to Lev 13: 45 "As for the leper who has the infection, his garments are torn, and his head is uncovered, and he has to cover his upper lip and cry, 'Unclean! Unclean!' 46 "He is unclean – all the days he has the infection he is unclean. He is unclean, and he dwells alone, his dwelling place is outside the camp.

According to this law if the man had leprosy he could not dwell in the city and because of his uncleanness he could not be with others.

The word translated as leprosy in Greek is from the Aramaic word Garba leper. But the same word GRB is also the word Garaba for jar maker or jar merchant, and this ties perfectly into the story in verse 7 of a woman who has an alabaster jar coming to the home of a jar maker and not a leper.

This woman is revealed to us in John 11: 1 And a certain one was sick, Elazar from Beth Ananias, the village of Miryam and her sister Martha. 2 (Now it was Miryam who anointed the Master with perfume and wiped His feet with her hair, whose brother Elazar was sick).

Yahshua tells us that this woman would be remembered for ever for doing this kind act. 12 "For in pouring this perfume on My body, she did it for My burial. 13 "Truly, I say to you, wherever this Good News is proclaimed in all the world, what this woman has done shall be spoken of also, to her remembrance." And indeed she has been all these years.

Also note that Mary then took the jar and broke it.

There was a custom of the east that says when a glass was used by a distinguished guest, the glass is broken so that it could not be used again of lesser person.

The other custom was that once you anoint the dead with fragrant oils and once the oils had been used to break the containers and place them with the dead so that they could not be used again.

We next come to the subject of the 30 pieces of silver paid for turning Yahshua over.

14 Then one of the twelve, called Yehudah from Qerioth, went to the chief priests, 15 and said, "What would you give me to deliver Him to you?" And they counted out to him thirty pieces of silver. 16 And from then on he was seeking an occasion to deliver Him up.

http://en.wikipedia.org/wiki/Thirty_pieces_of_silver

In Zechariah 11:12-12, thirty pieces of silver is the price Zechariah receives for his labour. He takes the coins and throws them "to the potter". Klaas Schilder notes that Zechariah's payment indicates an assessment of his worth,

as well as his dismissal.[4] In Exodus 21:32, thirty pieces of silver was the price of a slave, so while Zechariah calls the amount a “handsome price” (Zechariah 11:13), this could be sarcasm. Webb, however, regards it as a “considerable sum of money.”[5]

Schilder suggests that these thirty pieces of silver then get “bandied back and forth by the Spirit of Prophecy.”[6] When the chief priests decide to buy a field with the returned money, Matthew says that this fulfilled “what was spoken by Jeremiah the prophet.” Namely, “They took the thirty silver coins, the price set on him by the people of Israel, and they used them to buy the potter’s field, as the Lord commanded me” (Matthew 27:9-10). Although many scholars see Jeremiah’s name as included in error,[7] Jeremiah’s purchase of a field in Jeremiah 32 may indicate that both prophets are in mind. Craig Blomberg argues that Matthew is using typology in his quotation, rather than “any kind of single or double fulfillment of actual predictive prophecy.” According to Blomberg, Matthew is telling his readers that, “like Jeremiah and Zechariah, Jesus attempts to lead his people with a prophetic and pastoral ministry, but instead he ends up suffering innocently at their hands.”[8]

Blomberg also suggests that Matthew may also be saying that “Jesus’ death is a ransom, the price paid to secure a slave’s freedom,” and that the use of the blood money to buy a burial ground for foreigners (Matthew 27:7) may hint at the idea that “Jesus’ death makes salvation possible for all the peoples of the world, including the Gentiles.

Jeremiah 32:6 And Yirmeyahu said, “The word of Yehovah came to me, saying, 7 ‘See, H?aname’?l son of Shallum your uncle is coming to you, saying, “Buy my field which is in Anathoth, for the right of redemption is yours to buy it.” ’ 8 “So H?aname’?l my uncle’s son came to me in the court of the guard according to the word of Yehovah, and said to me, ‘Please buy my field that is in Anathoth, which is in the land of Binyamin, for the right of inheritance is yours, and the redemption. Buy it for yourself.’ And I knew that this was the word of Yehovah. 9 “And I bought the field which was at Anathoth from H?aname’?l, my uncle’s son, and weighed out to him the silver, seventeen sheqels of silver.

Matthew 20:28 just as the Son of Man did not come to be served, but to serve, and to give His life a ransom for many.”

The 30 pieces of silver were the ransom price paid to betray Yahshua. That same money was used to buy the potter’s field.

I would like to share with you a teaching from the Hebraic Roots Teaching Institute of South Africa about Peter and the Rooster.

EXAMPLE OF MESSIANIC STUDIES

A common problem that exists in our English Bibles is mistranslation of the original text. Sometimes this seems to be the direct result of translators who were attempting to remove all hint of ‘Jewishness’ from the New Covenant (Testament) in order to support their particular theology. Other times it appears to be caused by ignorance of the Hebrew idioms or expressions. A classic example of the latter can be found in the story concerning Peter’s denial of Y’shua on the night of the Covenant Meal (Last Supper):

“And the Lord said, ‘Simon, Simon! Indeed, Satan has asked for you, that he may sift you as wheat. But I have prayed for you, that your faith should not fail; and when you have returned to Me, strengthen your brethren’. But he said to Him, ‘Lord, I am ready to go with You, both to prison and to death’. Then He said, ‘I tell you, Peter, the rooster (‘cock’ in KJV) will not crow this day before you will deny three times that you know Me’”. (Luke 22:31-34)

Later that night the Temple Guards arrested Y’shua and took Him to the house of the High Priest. There Simon Peter was allowed admission to the courtyard in view of where they were questioning Y’shua:

“And a certain servant girl, seeing him as he sat by the fire, looked intently at him and said, ‘This man was also with Him’. But he denied Him, saying, ‘Woman, I do not know Him’. And after a little while another saw him and said, ‘You also are of them’. But Peter said, ‘Man, I am not!’ Then after about an hour had passed, another confidently affirmed saying, ‘Surely this fellow also was with Him, for he is a Galilean’. But Peter said, ‘Man, I do not know what you are saying!’ And immediately, while he was still speaking, the rooster (cock) crowed. And the Lord turned and looked at Peter. And Peter remembered the word of the Lord, how He had said to him, ‘Before the rooster (cock) crows, you will deny Me three times. Then Peter went out and wept bitterly”. (Luke 22:56-62)

This is one of the more famous stories in the Gospel accounts; repeated in both Matthew and Mark as well. However, there is one problem with the translation; chickens were not allowed in Jerusalem during Temple times. The reason for this prohibition was because chickens are very dirty birds and they have the obnoxious habit of finding their way into places where they do not belong. Therefore, to assure that chickens could not gain access to the Temple and desecrate the Holy Place or, worse yet, the Holy of Holies, the Priests simply forbids everyone in Jerusalem from having chickens.

So, what about this famous passage of Scripture? It clearly says in the New King James Version, just quoted, that a ‘rooster’ crowed and it was heard in the courtyard of the palace of the High Priest.

The proper translation is really quite evident when the practices of that time are understood. The ‘rooster’ or ‘cock’ that Peter and Y’shua heard was not a bird at all, but a man. That man was a priest at the Temple. He was the one who had the responsibility of unlocking the Temple doors each and every morning before dawn. Every night this priest would lock the doors to the Temple and place the key in an opening in the floor of one of the Temple side rooms. Then he would place a flat stone over the opening and place his sleeping mat over the stone. He would literally sleep over the key to the Temple. In the morning this priest would arise at first light and retrieve the key. He would then proceed to unlock the doors to the Temple and cry out three statements in a loud voice: “All the cohanim (priests) prepare to sacrifice”. “All the Leviim (Levites) to their stations”. “All the Israelites come to worship”. Then he would repeat these statements two more times.

The priest in question was known as the Temple Crier, and he was called ‘alektor’ in Greek, which can either be a ‘cock’ or ‘man’ (cock is Gever in Hebrew). ‘Alektor’ here was incorrectly assumed to be the ‘cock’ or ‘rooster’ instead of the Priestly Temple Crier. It was his obligation to rouse all the Priests, Levites, and worshippers and call them to begin their preparations for the morning sacrifice service. In the stillness of the early morning, sound carries well and since the palace of the High Priest was within a very short walk from the Temple, it was the Temple Crier’s cry that was heard in the courtyard where Y’shua was being questioned and not the cock/rooster. Josephus, the historian, confirms this by stating that no chickens were allowed inside Jerusalem’s walls at all as they flew into the Temple and defiled the Temple.

While this example does not change the meaning of the event (that Peter would deny Y’shua despite his bravado earlier in the evening), it does serve to illustrate how English reading Bible students as well as other languages have been shortchanged in their understanding of some of the events as they actually took place. Also, by knowing the true facts about the Gever one’s attention becomes focused on the fact that Y’shua, the Son of God, was being questioned while standing within earshot of His Father’s House (the Temple).

I would also like to show you another teaching before we leave this chapter.

62 And the high priest stood up and said to Him, “Have You no answer to make? What do these witness against You?” 63 But Yeshua remained silent. So the high priest said to Him, “I put You to oath, by the living Elohim that You say to us if You are the Messiah, the Son of Elohim.” 64 Yeshua said to him, “You have said it. Besides I say to

you, from now you shall see the Son of Adam sitting at the right hand of the Power, and coming on the clouds of the heaven.” 65 Then the high priest tore his garments, saying, “He has blasphemed! Why do we need any more witnesses? See, now you have heard His blasphemy! 66 “What do you think?” And they answering, said, “He is liable to death.”

Right here you have read that Yahshua is accused of blasphemy. What is the penalty for blasphemy?

Lev 24: 10 And the son of an Yisra’?lite woman, whose father was a Mitsrite, went out among the children of Yisra’?l. And the Yisra’?lite woman’s son and a man of Yisra’?l strove in the camp. 11 And the Yisra’?lite woman’s son blasphemed the Name, and cursed. So they brought him to Mosheh. Now his mother’s name was Shelomith the daughter of Dib?ri, of the tribe of Dan. 12 And they put him in under guard, that it might be declared to them at the mouth of Yehovah. 13 And Yehovah spoke to Mosheh, saying, 14 “Bring the one who has cursed outside the camp, and all those who heard him shall lay their hands on his head, and all the congregation shall stone him. 15 “And speak to the children of Yisra’?l, saying, ‘Anyone who curses his Elohim shall bear his sin. 16 ‘And he who blasphemes the Name of Yehovah shall certainly be put to death, and all the congregation certainly stone him, the stranger as well as the native. When he blasphemes the Name, he is put to death.

It is stoning until they die.

We read in New Testament that Yahshua was hung on a tree and not a cross.

Acts 5: 30 “The Elohim of our fathers raised up Yeshua whom you laid hands on, hanging Him on a tree.

Acts 13:29 Now when they had fulfilled all that was written concerning Him, they took Him down from the tree and laid Him in a tomb.

Galatians’ 5: 12 And the Torah is not of belief, but “The man who does them shall live by them.” 13 Messiah redeemed us from the curse of the Torah, having become a curse for us – for it has been written, “Cursed is everyone who hangs upon a tree.”

1 Peter 2:24 who Himself bore our sins in His own body on the tree, that we, having died to sins, might live for righteousness—by whose stripes you were healed.

There is no penalty in which you are to hang a man on a tree. But there is a provision to make sure if one is hung on a tree that they not remain there overnight. And anyone hung on a tree is accursed by Yehovah.

Deuteronomy 21:22 “And when a man has committed a sin worthy of death, then he shall be put to death and you shall hang him on a tree. 23 “Let his body not remain overnight on the tree, for you shall certainly bury him the same day – for he who is hanged is accursed of Elohim – so that you do not defile the land which Yehovah your Elohim is giving you as an inheritance.

We then read in Joshua 7 how Achan became accursed for taking the accursed things from Jericho. The penalty for this was that he and his wife and his children and all their livestock were stoned to death and then burned with all their possessions.

When Yahshua became accursed as He hung on the tree the penalty for this was that He was to be stoned. He was also accused of blaspheming and the penalty for that is also stoning. Yahshua has in truth fulfilled the law. The law for Blasphemy and the law for being accursed were both fulfilled when Yahshua was stoned as the law requires.

So as you read this account in Mathew 26 and 27 of the death of Yahshua keep this in mind and understand just how great the that redemption price was. Although 30 pieces of silver paid for it, the cost was much much more.

