

# Triennial Torah Study – 1<sup>st</sup> Year 14/08/2010

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By Joseph F. Dumond

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

<b>Gen 24</b>	<b>1 Sam 1-2</b>	<b>Ps 49-5</b>	<b>Mat 28 – Mark 1-28</b>
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## Gen 24

We read now of Abraham securing his servant to find a wife for Isaac back amongst Abraham's people but the servant in no ways was to take Isaac back there. As the promises from Yahovah were for this land of Israel and for Abraham's descendants.

As to raising a hand; or placing his hand under the thigh. In making an oath, it was customary to raise the right hand. Yahovah speaks of himself as doing this, symbolically.

(De 32: 40 'For I lift My hand to the heavens, And shall say: As I live forever, Isaiah 62:8 ????)  
has sworn by His right hand and by the arm of His strength,)

The angel in Daniel's vision raised both his right hand and his left to heaven to utter an oath. (Daniel 12: 7 And I heard the man dressed in linen, who was above the waters of the river, and he held up his right hand and his left hand to the heavens, and swore by Him who lives forever, that it would be for a time, times, and half a time.)

Another method of confirming an oath was to place one's hand under the other's thigh (hip), as Abraham's steward did in swearing that he would get a wife for Isaac from Abraham's relatives (Genesis 24:2, 9), and as Joseph did for Jacob in swearing not to bury Jacob in Egypt. (Genesis 47:29-31)

The word "thigh" applies to the upper part of the leg from the hip to the knee, in which the femur is located. According to the Jewish rabbi Rashbam, this method of swearing was used when a superior adjured an inferior, such as a master his servant or a father his son, who also owes him obedience. And according to another Jewish scholar, Abraham Ibn Ezra, it was the custom in those days for a servant to take an oath in this manner, placing his hand under his master's thigh, the latter sitting upon his hand. This signified that the servant was under his master's authority.

Source.—The Soncino Chumash, edited by A. Cohen, London, 1956, p. 122. and the scriptures cited – please look them up in your own Bible.

Read more: [http://www.answerbag.com/q\\_view/509760#ixzz0w2bxOmal](http://www.answerbag.com/q_view/509760#ixzz0w2bxOmal)

We can also read in Mathew 5: 33 "Again, you heard that it was said to those of old, 'You shall not swear falsely, but shall perform your oaths to ????' 34 "But I say to you, do not swear at all, neither by the heaven, because it is

Elohim's throne; 35 nor by the earth, for it is His footstool; nor by Yerushalayim, for it is the city of the great Sovereign; 36 nor swear by your head, because you are not able to make one hair white or black. 37 "But let your word 'Yea' be 'Yea,' and your 'No' be 'No.' And what goes beyond these is from the wicked one

I would like you all to take notice of where the servant of Abraham went in verse 10. He went to Nahor. So many bible commentaries tell you that Abraham came from Ur of the Chaldeans. And they will then direct you to Ur in the land of Summer to a place just north of what is now call Basra in Iraq. This Ur near Basra is not where Abraham came from.

Abraham came from Ur of the Chaldeans who lived in region of Southern Turkey. To this day there is a city there and it is called Urfa and it has a huge mosque built over the cave in which Abraham was born. To help add to this proof in the area of Urfa are other cities named after ancestors of Abraham. The Tel of Terah, Suruc, Haran and Nahor.

<http://en.wikipedia.org/wiki/%C5%9Ean%C4%B1urfa>

The Unnamed Servant traveled with a caravan of men and camels to Upper Mesopotamia, to "Aram of the Rivers" (Mesopotamia). Aram Naharaim is the area of Mesopotamia bordered by the Euphrates and Habur Rivers, near Haran, Abraham's home before leaving for Canaan.

The city of Abraham's brother Nahor was a site on the border of modern day Turkey and Syria.

That the servant took ten camels loaded with riches is evidence of Abraham's wealth.

Haran was an ancient city of strategic importance, now a village, in south-eastern Turkey. It lies along the Balikh River, 24 miles (38 km) southeast of Urfa. The town was located on the road that ran from Nineveh to Carchemish and was regarded as of considerable importance by the Assyrian kings. Its chief cult in Assyrian times was that of the moon god. It is frequently mentioned in the Bible; Abraham's family settled there when they left Ur of the Chaldeans (Genesis 11:31-32).

We can read of Abraham ancestors in Genesis 11: 10 This is the genealogy of Sh?m: Sh?m was a hundred years old and brought forth Arpak?shad?, two years after the flood. Arpakshad is the ancestor of the Chaldeans who lived in southern Turkey.

12 And Arpak?shad? lived thirty-five years, and brought forth Shelah?.

14 And Shelah? lived thirty years, and brought forth ?b?er.

16 And ?b?er lived thirty-four years, and brought forth Peleg?.

18 And Peleg? lived thirty years, and brought forth Re?u.

20 And Re?u lived thirty-two years, and brought forth Serug?.

22 And Serug? lived thirty years, and brought forth Nah?or. 23 And after he brought forth Nah?

or, Serug? lived two hundred years, and brought forth sons and daughters. 24 And Nah?or lived twenty-nine years, and brought forth Terah?. 25 And after he brought forth Terah?, Nah? or lived one hundred and nineteen years, and brought forth sons and daughters. 26 And Terah? lived seventy years, and brought forth Ab?ram, Nah?or, and Haran. 27 And this is the genealogy of Terah?: Terah? brought forth Ab?ram, Nah?or, and Haran. And Haran brought forth Lot.

In Deuteronomy 26 we read of the blessing we receive once we have done certain duties. But the prayer starts out declaring from where we come. 'My father was a perishing Aramean, 1 "And it shall be, when you come into the land which ???? your Elohim is giving you as an inheritance, and you possess it and dwell in it, 2 that you shall take some of the first of all the fruits of the soil which you bring from your land that ???? your Elohim is giving you, and

shall put it in a basket and go to the place where your Elohim chooses to make His Name dwell there. 3 “And you shall come to the one who is priest in those days, and say to him, ‘I shall declare today to your Elohim that I have come to the land which swore to our fathers to give us.’ 4 “And the priest shall take the basket from your hand and place it before the altar of your Elohim. 5 “And you shall answer and say before your Elohim, ‘My father was a perishing Aramean, and he went down to Mitsrayim and sojourned there with few men. And there he became a nation, great, mighty, and numerous. 6 ‘But the Mitsrites did evil to us, and afflicted us, and imposed hard labour on us. 7 ‘Then we cried out to Elohim of our fathers, and heard our voice and saw our affliction and our toil and our oppression. 8 ‘And brought us out of Mitsrayim with a strong hand and with an outstretched arm, with great fear and with signs and wonders. 9 ‘And He brought us to this place and has given us this land, “a land flowing with milk and honey.” 10 ‘And now, see, I have brought the first-fruits of the land which You, O , have given me.’ Then you shall place it before your Elohim, and bow down before your Elohim, 11 and shall rejoice in all the good which your Elohim has given to you and your house, you and the L?wite and the stranger who is among you. 12 “When you have completed tithing all the tithe of your increase in the third year, which is the year of tithing, and have given it to the L?wite, to the stranger, to the fatherless, and to the widow, and they have eaten within your gates and have been satisfied, 13 then you shall say before your Elohim, ‘I have put away the set-apart portion from my house, and also have given it to the L?wite, and to the stranger, and to the fatherless, and to the widow, according to all Your command which You have commanded me. I have not transgressed Your commands, nor have I forgotten. 14 ‘I have not eaten any of it when in mourning, nor have I removed any of it for any unclean use, nor given any of it for the dead. I have obeyed the voice of my Elohim, I have done according to all that You have commanded me. 15 ‘Look from Your set-apart dwelling place, from the heavens, and bless Your people Yisra’?l and the land which You have given us, as You swore to our fathers, “a land flowing with milk and honey.” ’ 16 “Today your Elohim is commanding you to do these laws and right-rulings. And you shall guard and do them with all your heart and with all your being. 17 “You have today caused to proclaim to be your Elohim, and to walk in His ways and guard His laws, and His commands, and His right-rulings, and to obey His voice. 18 “And has caused you to proclaim today to be His people, a treasured possession, as He has spoken to you, and to guard all His commands, 19 so as to set you high above all nations which He has made, for a praise, and for a name, and for esteem, and for you to be a set-apart people to your Elohim, as He has spoken.”

All of the preceding is to show you that the Cities of Haran Terah Seruc and Nahor are all near Ur of the Chaldeans. The Aramean also dwelt in this same area and it is from them that Abraham comes. Southern Turkey just North of the present Syrain border.

From verse 11 to verse 25 we are once again shown how hospitality is to be given to those strangers in our land. Rebeccah was very hospitable.

We are also introduced to Rebeccah’s brother Laban who will play a part when Jacob returns to this land.

In verse 60 we read of the blessing that goes to Rebeccah after she accepted the offer to go back and marry Isaac. 60 And they blessed Rib?qah and said to her, “Let our sister become the mother of thousands of ten thousands, and let your seed possess the gates of those who hate them.”

This is an important prophetic message and it tells you where you will find the descendants of Isaac. They will possess the gates of their enemies. Stephen Collins has a number of excellent books on this subject which you all need to read. They can be ordered from him at <http://www.stevenmcollins.com/index.html>

Others you can read online about the ten Lost tribes are; <http://www.britam.org/proof.html> ; <http://jewsandjoes.com/the-10-lost-tribes-of-israel.html>

<http://www.britam.org/Proof/Blessings/blessGates.html>

Abraham was told that his seed would inherit the gate of his enemies:

[Genesis 22:16]

AND SAID, BY MYSELF HAVE I SWORN, SAITH THE LORD, FOR BECAUSE THOU HAST DONE THIS THING, AND HAST NOT WITHHELD THY SON, THINE ONLY SON:

<>: by Myself God is eternal and so is the promise. The promise was now made UNCONDITIONAL and IRREVOCABLE. It had to be fulfilled as in part it has been.

[Genesis 22:17]

THAT IN BLESSING I WILL BLESS THEE, AND IN MULTIPLYING I WILL MULTIPLY THY SEED AS THE STARS OF THE HEAVEN, AND AS THE SAND WHICH IS UPON THE SEA SHORE; AND THY SEED SHALL POSSESS THE GATE OF HIS ENEMIES;

<>: Abraham was promised that his descendants would control strategic points giving him an edge over actual and potential adversaries.

THE GATE OF THOSE WHO HATE THEM

The son of Abraham was Isaac.

Isaac married Rebecca who it was predicted would become the mother of 'alfei revava' or thousands of ten thousands (24:60) and that her seed would possess the gate of those who hate them(24:60).

[Genesis 24:60]

AND THEY BLESSED REBEKAH, AND SAID UNTO HER, THOU ART OUR SISTER, BE THOU THE MOTHER OF THOUSANDS OF MILLIONS, AND LET THY SEED POSSESS THE GATE OF THOSE WHICH HATE THEM.

These prophecies meant that the promised seed would possess international thoroughfares and vantage points of strategic importance as the USA and Britain (and only they) have done.

Obtaining bases and control over international strategic points is still a fundamental part of American and British foreign policy and military strategy. They are unique in this matter.

## **GATE OF YOUR ENEMIES**

Abraham had been promised that his seed would possess the gate of his enemies and Rebecca likewise was promised that her seed would possess the gate of those that hate them. The promise to possess the gate of enemies refers to the possession of strategic points that allow access to or control over thoroughfares of supply or the interior of a country or something similar. This is how Rabbinical Commentators understood it, for instance it was said that the blessing was partially fulfilled in the time of Solomon by Solomon building the city of Tadmor in Northern Syria. Possession of Tadmor enabled Solomon to control the passage of caravans bearing merchandise and traveling along caravan-routes through the desert. At that time the spice trade between the Far East, India, and the West was very important and it was conducted via the desert routes.

In the past Britain and the USA controlled every important international strait and thoroughfares: Examples are Hong Kong, Singapore, Gibraltar, Falklands, Panama, Philippines, The Suez Canal, Malta, Heligoland, Cyprus, etc.- Everywhere where there was a strategic point of international importance it was in every case under official or at least de facto British or American control.

Even now many of these places are still controlled by the USA or Britain. The USA has bases all over the world. The USA does not always publicize the existence of these bases but they are known about. The host countries to whom

these bases technically belong have only limited control over them. They cannot just tell the USA to leave. In some cases the host countries are open enemies of the USA and in others they are potential enemies. Even so, they have no real say on a day-to-day basis concerning what the USA does or does not do with these bases, and on them.

The USA has the Wheeler Air Base in Libya, it has a base in Cuba, it has bases in Japan, bases in islands off Japan, in the Pacific Ocean, in the Indian Ocean, in every Sea and in every Ocean, in Greenland, in Saudia Arabia, in the Persian Gulf, in northern Iraq (i.e.

Kurdistan); It has all kinds of facilities of strategic importance all over the world, not all of which are publicized.

The host nations (as we said) in which these bases are located are often Americas enemies but they still can do little concerning what America does in these bases. They cannot get America out though these bases potentially allow America access to their vital points. In other words they allow America access. They allow America, if necessary, to come in. They are gates. They are the gate of your enemies that was promised to the Chosen People and these promises have been fulfilled through Britain and America.

America and Britain are the only countries who have rights of this type on such an international scale and they are the only nations where these arrangements have become a natural integrated part of foreign and military policy.

In the past Britain ruled the waves and all the major Sea-lanes and Sea passes were under Britains or the USAs control. Nowadays sea-movement is less important than it used to be. Nevertheless, Space is important. The USA has control of Space. It has Satellites and Missiles and a Space-orientated -infrastructure that allows it access by satellite to most places of the world: -for the purposes of attack or at least of surveillance. Through its satellites the USA (if it so wishes) can take very-close-up photographs of a lot of areas. In some cases, not only can they see soldiers marching below but they can even discern what signs-of-rank the soldiers filmed bear on their shoulders.

In other words the USA has gates – meaning avenues of entry. It has means of access to all of its actual and potential enemies. The possession of these gates (of option of entry into these areas) does not guarantee victory in War but it is an advantage. Other countries have got space-programs of their own but none of them so far have achieved anything like the USA. Not that they are less gifted. It just was not there. They lacked the resources and inclination at the right time. Even when they become powerful other nations rely on other means of influence, defence, or coercion.

The principle of possessing a gate or potential point of access to a strategic position is not applied by other nations. It is not part of their traditional Strategic Orientation, Military, or Foreign Policy. Other nations had Empires and globe-encompassing policies. Examples include the Ottoman Turks, Russia, Germany, France, etc. These were all great and formidable powers. None of them applied the principle of possessing gates on a large scale and first preference as part of their overseas policy. This principle however is and always has been an integral aspect of the very pattern of thinking in British and American orientation. It was always that way. The Blessing to possess the gates of your enemies was pertinent to the British and Americans and was not applicable to other nations.

Another aspect of gates of your enemies is access to information and intelligence concerning the intentions of real and potential adversaries. In the First and Second World Wars it will remain a matter of debate amongst military historians as to whether or not the military abilities of the Allies were relatively superior (both sides made terrible mistakes) or whether their ultimate victory was due to chance, i.e. direct Divine intervention. At all events it would be generally agreed that the Allied Intelligence services were superior and much more successful. The allies had much better results when it came to knowing enemy movements, (e.g. the use of Radar), the breaking of enemy codes, divining the intentions of the enemy, and deceiving the enemy as to ones own intentions.

Stephen J. Spykerman in an article (A RULER OF NATIONS) in our magazine Brit-Am Truth no.7 reports:

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It should be pointed out that Israeli Intelligence is also quite good and the USA would be better off if it both encouraged and relied more upon it and overlooked any indiscretions it might commit.

More Sources

Adapted from Biblical Truth by Yair Davidiy, chapter three:

[Genesis 24:60]

AND THEY BLESSED REBEKAH, AND SAID UNTO HER, THOU ART OUR SISTER, BE THOU THE MOTHER OF THOUSANDS OF MILLIONS, AND LET THY SEED POSSESS THE GATE OF THOSE WHICH HATE THEM.

<>: This blessing was mentioned above in Genesis 22:17 where it speaks of possessing The gate of his enemies. This means strategic thoroughfares such as Panama, Gibraltar, Falklands, Suez, Malta, etc. In the past Britain controlled nearly all the major international thoroughfares and strategic points. In 1890 strategic gates owned by Britain included Malta, Gibraltar, Aden, Heligoland (off the German coast), the Cape of Good Hope (South Africa), Hong Kong, Malaya, Singapore, India, New Zealand, Canada. To this list can be added numerous other strategic points that were subsequently obtained. The USA followed the same strategy as Britain. Major gates once owned by the USA include the Panama Canal and the Philippine Islands and numerous island bases throughout the world. Between Britain and the USA every single major strategic international by-pass was at some time or other under their control. Even now, the USA has numerous strategically located overseas bases all over the world that it can employ to penetrate the territory of potential enemies.

An article in Counter Punch of February 2, 2002 by Zoltan Grossman (New US Military Bases: Side Effects or Causes of War?) described the US practice of acquiring the gate of his enemies:

### **Wars for Bases.**

<Indeed, the establishment of new bases may in the long run be more critical to U.S. war planners than the wars themselves, as well as to enemies of the U.S. &This is not to say that all U.S. wars of the past decade have been the result of some coordinated conspiracy to make Americans the overlords of the belt between Bosnia and Pakistan. But it is to recast the interventions as opportunistic responses to events, which have enabled Washington to gain a foothold in the middle ground between Europe to the west, Russia to the north, and China to the east, and turn this region increasingly into an American sphere of influence. The series of interventions have also virtually secured U.S. corporate control over the oil supplies for both Europe and East Asia. It's not a conspiracy; it's just business as usual. >>

The above article in effect says that the acquirement of control over the gates of your enemies is a major factor of US policy or at all events an outcome of this policy almost forced upon the USA by circumstance. This is both a fulfillment of the blessings to the seed of Abraham and Also an identifying characteristic.

According to official reports for the year 2002: The USA has major bases in Germany designed to support forces throughout Europe, Africa, and the Mediterranean. The USA has bases in Hungary, Bosnia, Panama, in Saudi Arabia, in Northern Iraq, in Central Asia, in Guam in the Western Pacific, in Iceland, Italy, Spain, Libya, Cuba, Turkey, Japan, Okinawa, Korea, and elsewhere. American fleets and aircraft carriers patrol the worlds oceans ever-ready to strike anywhere necessary.

By way of illustration, an official description of just a section of the USA dispositions says that :

The USA bases and dispositions are coordinated with those of Britain and in many ways the two powers supplement each other everywhere. The USA military is also coordinated in many ways with that of the State of Israel which provides a back-up anchorage in the Middle East linking Asia, Africa, and Europe. The State of Israel through its research abilities and industrial feedback also helps ensure that USA armaments will be the best that exist.

On 11th September, 2001, the Twin Towers in New York were blown up by two terrorist captured planes manned mostly by Saudi Arabians crashing into them and the subsequent loss of much life and property. As a result the USA and Britain attacked the ruling powers of Afghanistan who had backed the attack. A consequence of this war was described by Leonid Shebarshin in a Russian intelligence-linked weekly named *Zavtra* (14th September, 2002):

According to the above report, the USA and Britain had established gates giving a strategic advantage, if ever needed, against Russia, China, Pakistan, Afghanistan, Iran, and every other potential power in Asia.

The American Space Program to a degree serves the same purpose of acquiring gates since the USA is enabled to oversee the activities of its enemies and to a degree eventually target them if necessary from outer space.

This practice of acquiring the GATES of potential adversaries, of THOSE WHICH HATE THEM, was always a fundamental pillar of American and British foreign and military policy. It was and still is unique to them and they succeeded in it. Britain and America received the blessings of Israel. Their populations MUST comprise the Lost Ten Tribes of Israel.

## 1Sam 1-2

I Samuel 1:1 “Now there was a certain man of Ramathaim-zophim, of Mount Ephraim, and his name was Elkanah, the son of Jeroham, the son of Elihu, the son of Tohu, the son of Zuph, an Ephrathite.”

The place “Ramathaim-zophim” are “the two (or double) heights of the watchers”. The “watcher” is a prophet or an angel that is to stand guard for the protection of the community, to watch for the approaching of the enemy. We will see some prophecy here, for Ephraim is the largest of the tribes, and the tribe that was to have the double portion, as was committed by Jacob [Israel] when he passed the blessings of the the Abrahamic covenant on to Ephraim, as recorded in Genesis 48:17-20.

Here in the beginning of Samuel we are told how Elkanah and Hannah would go up yearly to Shiloh. As we have said before the Ark was kept at Shiloh during this time and this is where the Nation of Israel came to keep the Feast of Sukkot or the Feast of Tabernacles. “Shiloh” and “Sabbath” are both words for “rest”.

Hannah prayed for a Son and gave an oath that he would not cut his hair. This is a Nazarite vow.

## Nazarite Laws

—Biblical Data:

Three restrictions are imposed upon the Nazarite, according to Num. vi.: he may not take wine, or anything made from grapes; he may not cut the hair of his head; he may not touch the dead, not even the body of his father or mother. If a Nazarite has become unclean by accident, he must offer a sacrifice and begin the period of his vow anew. He is “holy unto the Lord” (Num. vi. 8), and the regulations which apply to him actually agree with those for the high priest and for the priests during worship (Lev. x. 8 et seq., xxi.; Ezek. xlv. 21). In ancient times the priests were persons dedicated to God (Ezek. xlv. 20; I Sam. i. 11), and it follows from the juxtaposition of prophets and Nazarites (Amos ii. 11-12) that the latter must have been regarded as in a sense priests. Young men especially, who found it difficult to abstain from wine on account of youthful desire for pleasure, took the vow. The most prominent

outward mark of the Nazarite was long, flowing hair, which was cut at the expiration of the vow and offered as a sacrifice (Num. i.c.; Jer. vii. 29).

### **In Ancient Israel.**

The history of Naziriteship in ancient Israel is obscure. Samson was a Nazarite, whose mother abstained from wine during her pregnancy. His superhuman strength lay in his long, unshorn locks (Judges xiii. et seq.). Samuel's mother promised to dedicate him to God during his whole life, saying, "There shall no razor come upon his head" (I Sam. i. 11);

Read more: <http://www.jewishencyclopedia.com/view.jsp?letter=N&artid=142#ixzz0w3AkNEVf>

"Samuel" in the Hebrew tongue "Shemuel" means, "asked of El Yahovah", or "Yahovah heard".

Once again we seem to have a theme in our studies as in Genesis it was the making of a vow by placing the hands of Abraham's servant under his thighs and now Hannah promising to give Samuel to Yahovah once He has blessed her with a child. And Hannah keeps her word.

In verse 24 it says three bulls 24 And when she had weaned him, she took him up with her, with three bulls, and one ?phah of flour, and a skin of wine, and brought him to the House of ??? in Shiloh. And the child was young.

But other translations say a three year old bull. I tend to believe it was three years old because we read in very next verse that 25 And they slaughtered a bull, and brought the child to ?li.

Just one bull was slaughtered.

This fact is not brought to the attention by many teachers, but Hannah was a prophetess, and we know from the book of Judges that Deborah was a Judge that ruled over Israel, and even led the army of Israel against the Philistines. Deborah took charge when all the men of Israel did not have the courage to do that. Yahovah was interested in Hannah, and knew that she, like Deborah would respond to the call when the time was necessary, which she did. Yahovah accomplished his plan through her, and she prepared the child for the duties that Yahovah would expect of Samuel. Yahovah brought forth Samuel for the duties of Judge, priest, and prophet.

Within this prophecy of Hannah is the foretelling of a coming Messiah, also called the "Anointed One of Yahovah". "His Anointed" is "Yahshua", the Anointed by the Father to have the power and strength of the Father within him. However we see that the full power of kingship is not taken until the second coming of Mahshiach. The first time Yahshua came as a servant, riding on a donkey, and being served up as the sacrificial Lamb for our sins. However, the second time Yahshua comes will be with the power and authority to rule the world with the rod of iron. Hannah is a prophetess, and she was prophesying of the coming Messiah.

Eli the priest had two sons and neither of them were any good. They were evil men that did not care for the things or ways of Yahovah. They were priests only because they were the sons of a priest, of the Levitical tribe.

I Samuel 2:13 "And the priests' custom with the people was, that, when any man offered sacrifice, the priest's servant came, while the flesh was in seething, with a fleshhook of three teeth in his hand:"

When it was time for the Israelites to make an offering sacrifice to Yahovah, and the meat flesh was in the pot boiling, to the point of being ready. The custom of the priests would be to come into the persons home with a great big three hooked tool, and scraping out the pan for himself, to take the lions share. This wasn't Yahovah's way of doing things, but the priests had become greedy that they carved out this act and made it their traditions. It was not according to Yahovah's law, but the tradition formed by crooks in priests robes. These two preachers, the sons of Eli



were nothing but a couple of crooks filling the role of the priest. Just like in many priests and ministers filling places of the pulpit today, they are ripping the people off.

1 Samuel 2:14 "And he struck it into the pan, or kettle, or caldron, or pot; all the fleshhook brought up the priest took for himself. So they did in Shiloh unto all the Israelites that came thither."

It just didn't matter to these men where the meat was, or how deep the pot was, they took all that their three fleshhooks could grab a hold of. Did you catch who this flesh meat was for? Not for Yahovah but for themselves. These two sons of Eli were breaking the law and they were doing it to all the tribes of Israel, who ever came to Shiloh to offer their sacrifices to Yahovah.

Leviticus 7:34 "For the wave breast and the heave shoulder have I taken of the children of Israel from off the sacrifices of their peace offerings, and have given them unto Aaron the priest and unto his sons by a statute for ever from among the children of Israel."

This is what the priest is supposed to have, not the entire animal. The priest was supposed to have one shoulder, and a brisket off the animal, and both were choice pieces of the animal. That was it, and all the rest, including the three pronged hook was part of the priest's greed taking hold and forming traditions that did not conform to the Word of Yahovah nor His laws. It sounds like many of the traditions that are going on today; money makers and things that deal with greed sort of have their way of creeping in, when the priests and ministers turn their back to Yahovah's Word. The reason the fat was taken and burned by the priest, was so that the people would not eat the fat of the animal. Yahovah knew that fat would make his people sick, and keep them from good health.

1 Samuel 2:15 "Also before they burnt the fat, the priests' servant came and said to the man that sacrificed. "Give flesh to roast for the priest; for he will not have sodden flesh of thee, but raw."

This is going the extra mile to rip off the people, it is like the modern day preacher passing the plate four times. After the priest came and went with his hooks and half the man's food, the priest would send one of the servants to the door to beg for another raw portion. When the people trimmed the animal and cut the fat away from the lean meat, the priest was suppose to take only the fat, however these begging servants would come and demand much of the lean meat right along with the fat, even if it meant by force. These priests wanted many times over what their three pronged meat hooks would gather out of the boiling pot, and they would keep returning for another portion from the lean meat that was set aside for latter use for feeding the family.

So what this all means is that Eli had a couple of crooked preachers for sons. They were taking advantage of their daddy's positions as the priest. These two sons of Eli were not preachers, but they were crooks, rip-off artists in the robes of the priests and doing their deeds under the name of Yahovah. There is nothing new under the sun, for their kind are here with us today, just as they were back in Samuel's day.

1 Samuel 2:22 "Now Eli was very old, and heard all that his sons did unto all Israel; and how they lay with the women that assembled at the door of the tabernacle of the congregation."

When Eli was the Judge and High Priest over Israel, his sons Hophni and Phinehas were sleeping with women at the temple and running wild in lust and perverse behavior (1 Samuel 2:22-25) . They were unrestrained in their behavior, and saw no need to repent of their physical and spiritual adulterous behavior. This resulted in the judgment of Yahovah (1Samuel 3:11-14).

Even now today in many of the churches, we have "preachers gone wild." They are generally driven by the lust for fame, sex, and money. Unfortunately, today in the church world integrity, morality, humility, and anointing take a back seat to showmanship, talent, pride, and those who can draw big crowds and money. They look to be "Sunday's

best” by being the hottest preacher or singer instead of living holy every day of the week and presenting their bodies to be living sacrifices, holy and acceptable unto Yahovah which is their reasonable service (Romans12:1).

There have been scandals of pastors caught in immorality. Why is this? The American church has been caught in the trap of pursuing the most popular, crowd-commanding preacher to put it on the map instead of praying and seeking the face of Yahovah to see if the Holy Spirit has endorsed the preacher or not (Acts 13:1-3). For the most part it seems like churches are not trying to build the kingdom of Yahovah through the wisdom of the Holy Spirit, but through devilish sensual earthly wisdom (James 3:15).

Even Aaron the father of the priesthood, had two sons that Yahovah killed. Aaron’s two sons brought strange fire to the altar of Yahovah, and were messing around with the priesthood, just as Eli’s sons were.

## **Ps 49-50**

<http://www.ucg.org/brp/brp.asp?get=daily&day=22&month=July&year=2005&Layout=>

Now Consider This, You Who Forget God” (Psalms 49-50) July 20-22

In its note on Psalms 49-53, the Zondervan NIV Study Bible says: “This cluster of psalms presents a striking contrast [from the previous grouping] that brings the Psalter’s call for godliness into sharp focus. On the one hand, we meet two psalms that face each other: (1) as God’s summons to his people to come before him and hear his verdict concerning their lives (Ps 50), and (2) as a penitent’s humble prayer for forgiveness and cleansing (Ps 51). On the other hand, these are bracketed by two psalms (49; 52) that denounce those who trust in their wealth (49:6; 52:7) and make their ‘boast’ either in that wealth (49:6) or in the ‘evil’ practices by which they obtained it (52:1). These descriptions of the ungodly are found nowhere else in the

Psalter. In the first of these framing psalms, such people are characterized as ‘foolish’ and ‘senseless’ (49:10). So it is appropriate that this four-psalm segment of the Psalter has appended to it in climax [Psalm 53] a somewhat revised repetition of Ps 14 with its denunciation of the fools whose thoughts and ways are God-less. Placed immediately after Ps

46-48, these five psalms serve as a stern reminder that only those who put their trust in the Lord have reason to celebrate the security of ‘the city of our God’ (48:1, 8...).”

In the first psalm of this new cluster, Psalm 49, itself the last in the sequence of Korahite psalms beginning Book II of the Psalter, the psalmist declares that he has a message of universal importance: “Give ear, all inhabitants of the world.” He aims to resolve the “dark saying” (verse 4) or perplexing “riddle” of life (see NIV) concerning the apparent blessing of godless people who care more about money and possessions than about God (compare Job 21; Psalm 73).

Such people often pursue wealth at the expense of others. The psalmist asks himself, “Why should I fear in the days of evil, when the iniquity at my heels [i.e., those who trip me up] surrounds me? Those who trust in their wealth...” (Psalm 49:5-6). The psalmist realizes that these people are not as blessed as they think. “Wealth cannot buy escape from death—not even one’s family ‘redeemer’ can accomplish it” (Zondervan, note on verses 7-9).

The psalmist poignantly remarks, “For the redemption of their souls is costly” (verses 8-9). That is, it was more than a mere man could pay. This insight had prophetic significance. For God would actually pay the costly price in the suffering and death of Jesus Christ to make it possible for all people to have eternal life (John 3:16).

Just as anyone can, materially driven people can see, as Psalm 49:10 states, that all people, even the wise, die and leave their wealth to others (compare Ecclesiastes 7:2; 9:5; 2:18, 21). So those focused on money and possessions

seek solace in what they leave behind—in establishing a legacy, leaving an inheritance, naming their estates and territories after themselves—all in a vain attempt to immortalize at least some aspect of themselves (verse 11).

But this pursuit is pointless in the face of the gaping mouth of death—into which people who think like this nevertheless go helplessly as sheep (verse 14). This metaphor of death (Hebrew *muwt*) as a monster feeding on people like sheep helps to verify the historical setting of the writing of the psalms, as it has also been found in Canaanite literature—one document warning people to not approach Mot (Death) “or he will put you like a lamb into his mouth” (see Zondervan, note on verse 14). This was therefore imagery familiar to Israelite culture.

Dominion will ultimately go to the righteous (same verse). Indeed, the psalmist is confident that God will redeem him from the power of the grave and receive him (verse 15). This does not refer merely to God’s general protection of His people throughout their physical lives—for the focus, as verse 9 makes clear, is on living eternally. Verse 15, then, is a prophecy of the resurrection, wherein the righteous will inherit from God the rule and possession of all things.

In the similar refrains of verses 12 and 20, those who live in pursuit of riches are described as perishing like beasts. Since all human beings die just as animals and all, unlike animals, are destined to be resurrected, what does this mean? It must reflect the fact that the godless, like animals, die without genuine feeling of hope. They have no confident assurance of eternity with God in the same way the psalmist has. Those whom God has not called in this age do not know His plans for their future—that they will be resurrected and given an opportunity to repent and change. And those whom God has called and given His Spirit but then reject His way and pursue selfishness do know their future—that they will utterly perish.

Psalm 49 makes the sobering point that when a rich man dies “he shall carry nothing away” (verse 17)—that is, nothing of earthly value. No money, no glory, no praise and no honor will descend with Him into the grave. The apostle Paul spoke similarly in 1 Timothy 6:6-10 when he warned us against the danger of materialism: “Now godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and clothing, with these we shall be content. But those who desire to be rich fall into temptation and a snare, and into many foolish and harmful lusts which drown men in destruction and perdition. For the love of money is a root of all kinds of evil, for which some have strayed from the faith in their greediness and pierced themselves through with many sorrows.”

Psalm 50 is the first of 12 psalms in the Psalter attributed to Asaph, one of David’s music leaders (see 1 Chronicles 23:2-5)—with only this one occurring in Book II and the other 11 in Book III. It seems most likely that Asaph composed these. However, as noted in the Bible Reading Program comments on Psalms 42-45, it could also be that David wrote these, or just this first one, for Asaph to perform (or one composed the music and the other the lyrics). Yet this particular psalm “may have been separated from the other psalms of Asaph (73-83) in order to be paired with Ps 51 in the cluster of Ps 49-53” (Zondervan NIV Study Bible, note on Psalm 50 title)—the idea being that Psalm 50 is a divine calling to account followed by a repentant response in Psalm 51 (where the sacrifices God desires are reiterated).

In Psalm 50 God delivers a summons and declares that He is the supreme Judge. Where the NKJV speaks of God calling the earth and the heavens in verses 1 and 4, the NIV properly renders this as God summoning them—or their inhabitants—into His presence for the purpose of judgment. Note verse 4: “He summons the heavens above and the earth, that he may judge his people” (NIV). In verse 1, the summoning of the earth from the rising to the setting of the sun simply means that His summons reaches around the entire world.

Verses 2-3 speak of God shining forth from Zion, “the perfection of beauty,” and the coming of God with fire and storm. This would seem to tie the psalm back to Psalms 46-48, which describe God’s coming in great power to put down His enemies and His ascension to the throne in Zion in its lofty beauty to rule over all the earth (compare also Isaiah 29:6). At that time, He will gather His saints (see Psalm 50:5; Isaiah 40:11; Isaiah 56:8) and will institute righteous judgment (Psalm 50:6; Daniel 2:20; 4:34-35; Psalm 75). He will then instruct Israel in the ways of righteousness and warn of the consequences of hypocrisy (Psalm 50:7-23).

Yet just as in Psalm 48, there is likely a measure of duality all these verses. For God shining forth out of Zion could relate to the proclamation of His truth and call to repentance through His Church in this age as well as the law and judgment going forth from Zion in the Kingdom. The gathering of saints for judgment (Psalm 50:4-6) may relate to God’s judgment beginning with the Church today (see 1 Peter 4:17)—not in the sense of final sentencing but of an evaluation process through their lives. Alternatively, it may refer to the Church being gathered for the work of delivering God’s judgments to the world—especially to physical Israel (see Psalm 50:7).

Yet if the mention of God’s saints having made a covenant with Him by sacrifice (verse 5) is related to the discussion of sacrifice in verses 7-15, it is possible that the same people are intended. That is, it could be that the saints or holy ones bound to God in covenant refers to the faithful of Israel—in ancient times meaning those who persisted in God’s covenant and today referring to the elect remnant of Israel according to grace, God’s Church.

Getting into the meat of the psalm’s message starting in verse 7, note that God is the one speaking—and He has something to say against His people. It is a rebuke. Not for their sacrifices per se, as God has commanded these and they are certainly to offer them (verse 8). The problem is that the people had lost the perspective of why God had set up the sacrificial system in the first place. God didn’t need their sacrifices (verses 9-13). They were not doing Him a favor by giving them. All the animals already belong to Him (verses 10-11).

In verse 12, God says, “If I were hungry, I would not tell you.” This is figurative, as God does not get hungry. The stress should be on the word “you.” He is saying that He does not need to go to them to be provided for. What physical things could they possibly give Him since He already owns everything? “For the world is mine,” He declares, “and all its fullness.”

Indeed, the whole point of the sacrificial system was to show the people how much they needed God—His forgiveness and spiritual help—not the other way around. It also afforded them an opportunity for obedience and character development.

And this God did want. The offerings of the heart—these were and are the true offerings that God desires as a prelude to any physical offerings, as was noted earlier in the Bible Reading Program comments on Psalm 40. God wants a relationship with His people, wherein they live before Him in humility and obedience and He blesses and provides for them (50:14-15). As God says in Hosea 6:6, “I desire mercy and not sacrifice, and the knowledge of God more than burnt offerings” (see also Matthew 9:13; 12:7). We will see this reiterated in the next psalm.

These words are as important to us as they were to the ancient Israelites. We do not offer burnt offerings today, but we do give offerings—of money and service. Yet these things, as important and required as they are, can become a wrong focus in a number of ways. We may start to think that we are upholding the Church or work of God with our tithes and efforts and develop a wrong sort of pride over that. We must never make the mistake of thinking that God needs what we have or is dependent on what we do. The reason He instructs us to give is to benefit us, to help train us for even greater service. Another pitfall is to get so wrapped up in the ritual aspects of prayer, Bible study, Sabbath services, Holy Day observance, etc., that we neglect to consider our utter dependence on God, to humbly repent of our sins or to serve the well being of others. Indeed, even serving others can fall into

this category too if it does not flow from a genuine heart of love but, rather, from a desire to appear spiritual (compare 1 Corinthians 13:3).

This brings us to verse 16 of Psalm 50. Some commit to God's laws with their mouths but then turn around and flagrantly violate them as a matter of course (verses 16-20). This is not talking about the wicked of the world in general—but of those who profess to have a relationship with God.

God in His mercy does not immediately destroy such people. But sadly, they tend to take from this that He must be okay with what they're doing (verse 21). In their drift from God they basically forget what He's all about (verse 22). Yet God says He's going to set them straight on the matter (verse 21)—and warns them of dire consequences if they will not consider His words and, by implication, repent (verse 22). Of course, they must desire to change. What power can release a person from sin who doesn't want to be released? Who can help a person who doesn't understand he needs help? "So are the paths of all who forget God; and the hope of the hypocrite shall perish, whose confidence shall be cut off" (Job 8:13).

Those who remember God and glorify Him will see His salvation (verse 23). The NRSV translates this verse as: "Those who bring thanksgiving as their sacrifice honor me; to those who go the right way I will show the salvation of God." Herein is assurance offered to those who serve God with a proper attitude—and hope offered to those who have drifted from Him. They can repent. God wants to save them. That's the reason He warns them. And He shows them the way to repent in the next psalm—along with a restatement of the kind of sacrifices He is truly looking for.

## Mat 28 – Mark 1-28

1 In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre.

Luke 24: 1 And on the first day of the week, at early dawn, they came to the tomb, bringing the spices which they had prepared, 2 and they found the stone rolled away from the tomb. 3 And having entered, they did not find the body of the Master ??????

John 20: 1 And on the first day of the week<sup>1</sup> Miryam from Mag<sup>2</sup>dala came early to the tomb, while it was still dark, and saw that the stone had been removed from the tomb.

This is important to understand because Yahshua said He would be in the grave 3 days and 3 nights. We have just read that He was already gone by the start of Sunday which began at sunset of Saturday evening.

You can read about the sign of Jonah at [https://sightedmoon.com/sightedmoon\\_2015/?](https://sightedmoon.com/sightedmoon_2015/?page_id=19)

[page\\_id=19](https://sightedmoon.com/sightedmoon_2015/?page_id=19) This teaching of Jonah is for all of you who do not yet know how to count to three.

We read of a very important event at this time as recorded in John 20: 1 And on the first day of the week<sup>1</sup> Miryam from Mag<sup>2</sup>dala came early to the tomb, while it was still dark, and saw that the stone had been removed from the tomb. 2 So she ran and came to Shim<sup>3</sup>on K<sup>4</sup>pha, and to the other taught one whom ????? loved, and said to them, "They have taken the Master out of the tomb, and we do not know where they laid Him." 3 Then K<sup>4</sup>pha and the other taught one went out, and they were going to the tomb, 4 and the two were running together, but the other taught one outran K<sup>4</sup>pha and came to the tomb first. 5 And stooping down he saw the linen wrappings lying, but he did not go in. 6 Then Shim<sup>3</sup>on K<sup>4</sup>pha came, following him, and went into the tomb. And he saw the linen wrappings lying, 7 and the cloth which had been on His head, not lying with the linen wrappings, but folded up in a place by

itself. 8 So, then, the other taught one, who came to the tomb first, also went in. And he saw and believed. 9 For they did not yet know the Scripture, that He has to rise again from the dead. 10 Therefore the taught ones went away again, by themselves. 11 But Miryam was standing outside by the tomb weeping. Then as she wept, she stooped down to the tomb, 12 and saw two messengers in white sitting, one at the head and the other at the feet, where the body of ????? had been laid. 13 And they said to her, "Woman, why do you weep?" She said to them, "Because they took away my Master, and I do not know where they laid Him." 14 And having said this, she turned around and saw ????? standing, but she did not know that it was ??????. 15 ?????? said to her, "Woman, why do you weep? Whom do you seek?" Thinking He was the gardener, she said to Him, "Master, if You have carried Him away, say to me where You put Him, and I shall take Him away." 16 ?????? said to her, "Miryam!" She turned and said to Him, "Rabboni!" (which means Teacher). 17 ?????? said to her, "Do not hold on to Me, for I have not yet ascended to My Father. But go to My brothers and say to them, 'I am ascending to My Father and your Father, and to My Elohim and your Elohim.' "

This is very important Mary was not to touch Him because He had not yet ascended.

Back in Lev 23 we are told of the wave sheaf offering. 10 "Speak to the children of Yisra'el, and you shall say to them, 'When you come into the land which I give you, and shall reap its harvest, then you shall bring a sheaf of the first-fruits of your harvest to the priest. 11 'And he shall wave the sheaf before ?????, for your acceptance. On the morrow after the Sabbath the priest waves it. 12 'And on that day when you wave the sheaf, you shall prepare a male lamb a year old, a perfect one, as a burnt offering to ?????, 13 and its grain offering: two-tenths of an ephah of fine flour mixed with oil, an offering made by fire to ?????, a sweet fragrance, and its drink offering: one-fourth of a hin of wine. 14 'And you do not eat bread or roasted grain or fresh grain until the same day that you have brought an offering to your Elohim – a law forever throughout your generations in all your dwellings. This first day of the week during the Days of Unleavened Bread is the day the wave sheaf is to be done. Yahshua was the first fruit and He was the wave sheaf offering and He had not yet ascended to heaven.

1 Corinthians 15: 20 But now Messiah has been raised from the dead, and has become the first-fruit of those having fallen asleep. 21 For since death is through a man, resurrection of the dead is also through a Man. 22 For as all die in Adam, so also all shall be made alive in Messiah . 23 And each in his own order: Messiah the first-fruits, then those who are of Messiah at His coming, 24 then the end, when He delivers up the reign to Elohim the Father, when He has brought to naught all rule and all authority and power. 25 For He has to reign until He has put all enemies under His feet. 26 The last enemy to be brought to naught is death.

20 But now Messiah has been raised from the dead, and has become the first-fruit of those having fallen asleep. Yahshua is our first fruit and he took with Him others from the grave as an example of the rest of mankind. Where it says those at His coming is referring to the next wave offering of Pentecost and this symbolizes the saints being raised up when He comes the next time.

Remember what we read in Mathew 27: 50 And ?????? cried out again with a loud voice, and gave up His spirit. 51 And see, the veil of the Dwelling Place was torn in two from top to bottom, and the earth was shaken, and the rocks were split, 52 and the tombs were opened, and many bodies of the set-apart ones who had fallen asleep were raised, 53 and coming out of the tombs after His resurrection, they went into the set-apart city and appeared to many.

These saints and the thief on the tree whom Yahshua promised would be with Him in the Kingdom this very millennial day were those who went with Him to heaven as the first fruits. You can read this detailed explanation at [https://sightedmoon.com/sightedmoon\\_2015/?page\\_id=21](https://sightedmoon.com/sightedmoon_2015/?page_id=21) Pentecost Hidden Meaning

The very same day on Sunday after Yahshua had gone to heaven He then allowed them to touch Him and put their fingers in His wounds.

18 Miryam from Magdala came announcing to the taught ones that she had seen the Master, and that He had told her this. 19 When therefore it was evening on that day, the first day of the week, and when the doors were shut where the taught ones met, for fear of the Yehudim, a certain one came and stood in the midst, and said to them, "Peace to you." 20 And having said this, He showed them His hands and His side. The taught ones therefore rejoiced when they saw the Master. 21 Then a certain one said to them again, "Peace

The last thing we are told in chapter 28 is the very first thing we read about in Mark 1 about John baptising the people and the people repenting of their sins. Again another theme of this week's Study; repentance.

Mathew 28:19 "Therefore, go and make taught ones of all the nations, immersing them in the Name of the Father and of the Son and of the Set-apart Spirit, 20 teaching them to guard all that I have commanded you. And see, I am with you always, until the end of the age." Amen.

Mark 1: 1 The beginning of the Good News of a certain Messiah, the Son of Elohim. 2 As it has been written in the Prophets, "See, I send My messenger before Your face, who shall prepare Your way before You," 1 Footnote: 1Mal. 3:1. 3 a voice of one crying in the wilderness, 'Prepare the way of a certain one, make His paths straight.' "1 Footnote: 1Isa. 40:3 The voice of one crying in the wilderness, "Prepare the way of a certain one; make straight in the desert a highway for our Elohim.. 4 Yohanan came immersing in the wilderness and proclaiming an immersion of repentance for the forgiveness of sins. 5 And all the country of Yehudah, and those of Yerushalayim, went out to him and were all immersed by him in the Jordan River, confessing their sins.

Brethren I would like to digress here and again tell you. It was not until I confessed my sins publicly and began to honestly seek to change, that only then did I come to understand certain key scriptures. I had been keeping the Sabbath for 23 year. Once I confessed my sins I understood about the Sighted Moon and could prove it from scriptures. Once I began to keep the Holy Days according to the Sighted moon then I was shown the Sabbatical and Jubilee information I now share. This all took place in 2004 and 2005. In 2006 I was re-baptised in the Gihon Spring and since then this web site and my speaking out has not stopped and in fact it has increased. All the glory goes to Yahovah. But it all begins with confession of sins and repenting from them. Then we are told to be baptized.

But I urge each of you to confess your sins to one another and repent of them and begin to change. Then once again be re-baptised and do it from year to year and from Holy Day to Holy Day, renewing your covenant with Yahovah each time.