

# Triennial Torah Study – 1st Year 04/09/2010

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

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

<b>Gen 27</b>	<b>1 Sam 9-11</b>	<b>Ps 57-58</b>	<b>Mark 4:24 – 5:34</b>
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## Gen 27

The Deception of Isaac; Rebecca spins the deception and tells Jacob to do this. Jacob then lies to his Father in verse 19 and then again in verse 20 and again in verse 24. I mention this because they are real people just like you and me and they too sinned.

I do feel sorry for Esau here because he has been tricked this time, and seems to have greatly valued the blessing of his Father Isaac whereas before in chapter 25 Esau was willing to sell his heritage to Jacob for a bowl of soup. Now Esau is reaping the rewards of not valuing his birthright which he had sold. Although Jacob is receiving the blessing by deception, Esau had in fact sold it to Jacob.

This is the blessing Jacob received 27 And he came near and kissed him. And he smelled the smell of his garments, and blessed him and said, "See, the smell of my son is like the smell of a field which **????** has blessed. 28 And Elohim give you of the dew of the heavens, of the fatness of the earth, and plenty of grain and wine. 29 Let peoples serve you, and nations bow down to you. Be master over your brothers, and let your mother's sons bow down to you. Cursed be those cursing you, and blessed be those blessing you!"

Much has been said on this. But I would like you to focus on the blessing Isaac gives to Esau as this one is not often talked about.

36 And **?saw** said, "Was his name, then, called Ya<sup>a</sup>aqob<sup>??</sup> For he has caught me by the heel these two times. He took my birthright, and see, now he has taken my blessing!" And he said, "Have you not reserved a blessing for me?" 37 Then Yitsh<sup>aq</sup> answered and said to **?saw**, "See, I have made him your master, and all his brothers I have given to him as servants. And I have sustained him with grain and wine. And what, then, shall I do for you, my son?" 38 And **? saw** said to his father, "Have you only

one blessing, my father? Bless me, me too, O my father!" And ?saw lifted up his voice and wept. 39 And Yitsh?aq his father answered and said to him, "See, your dwelling is of the fatness of the earth, and of the dew of the heavens from above. 40 And by your sword you are to live, and serve your brother. And it shall be, when you grow restless, that you shall break his yoke from your neck." 41 And ?saw hated Ya?aqob? because of the blessing with which his father blessed him, and ?saw said in his heart, "The days of mourning for my father draw near, then I am going to kill my brother Ya?aqob?."

What the above blessing from Isaac says is this: Esau would live and die by the sword – like so many nations have done – but this will only serve to throw us off the track if we concentrate on this aspect of the 'blessing' alone. More importantly by far, is the fact that the Edomites would eventually REDEEM Esau's birthright and would acquire lofty positions on the earth, which would give them control over the world's riches – such as the banking industry, interest rates, global industrialization, etc. In this manner, Esau/Edom wields control over his brother,

Jacob, [the 'western' Christian world, i.e., America, Great Britain & Canada, etc. – the true Israelites], while Esau sits in exalted positions of great power as 'banker' over Jacob's money. Add scriptures that state Esau would be wise, proud, self confident, strong, selfish of heart, vindictive, idolatrous, superstitious, and partaking in extensive trade and commerce, with one hell of an army feared by their enemy.

To help you understand this, think of the Muslim faith and Shiria law being applied over those nations dominated by this religion.

Also see Jeremiah 49; Isaiah 11:14; Amos 9:12; Obadiah – entire chapter

"Behold, thy dwelling [SEAT OF HABITATION] shall be of the fatness [RICHNESS] of the earth, and of the dew [BOUNTY] of heaven [LOFTY PLACES] from above [EXALTED HEIGHTS MEANT FOR THE CHOSEN]; And by thy sword shalt thou live, and thou shalt serve thy brother [Jacob and the Israelites]; and it shall come to pass that when thou shalt have the dominion [DOMINATE RULE in thy hand], that thou shalt break [REDEEM] the yoke from off thy neck." Genesis 27:40 Joshua 24:4

"For lo, I will make thee small [few in number] among the heathen [other than Israelites], and despised among all men. Jer 49:16

When is this event of the breaking of the yoke of Israel?

Psalm 83:1 O Elohim, do not remain silent! Do not be speechless, And do not be still, O ?! 2

For look, Your enemies make an uproar, And those hating You have lifted up their head. 3 They craftily plot against Your people, And conspire against Your treasured ones. 4 They have said, "Come, And let us wipe them out as a nation, And let the name of Yisra'?l be remembered no more." 5 For they have conspired together with one heart; They have made a covenant against You – 6 The tents of Ed?om and the Yishma'?lites, Mo'ab? and the Hag?arites, 7 Geb?al, and Ammon, and Amal?q, Philistia with the inhabitants of Tsor, 8 Ashshur also has joined with them, They have helped the children of Lot. Selah. 9 Do to them as to Mid?yan, As to Sisera, As to Yab?in at the wadi Qishon, 10 Who perished at ?ndor, Who became as dung for the ground. 11 Make their nobles like Or?b? and like Ze'?b?, And all their princes like Zeb?ah? and Tsalmunna, 12 Who have said, "Let us take possession of the pastures of Elohim For ourselves." 13 O my Elohim, make them as whirling dust, As stubble before the wind! 14

As a fire consumes a forest, And as a flame sets mountains on fire, 15 So pursue them with Your whirlwind, And frighten them with Your storm. 16 Fill their faces with shame, And let them seek Your Name<sup>1</sup>, O ??????. Footnote: <sup>1</sup>See also 44:21-22, 74:18, Isa. 52:5, Jer. 23:26-27. 17 Let them be ashamed and alarmed forever; And let them become abashed and perish, 18 And let them know that You, Whose Name is ?????, You alone are the Most High over all the earth

It is when these Arab nations join forces with Assyria that they will then break the yoke of Jacob. We read in Daniel and Revelations about these Arab nations and the deal they have made.

Daniel 7:24 The ten horns are ten kings Who shall arise from this kingdom. And another shall rise after them; He shall be different from the first ones, And shall subdue three kings.

Revelation 17:12 The ten horns which you saw are ten kings who have received no kingdom as yet, but they receive authority for one hour as kings with the beast.

Once Esau has made the deal with the Assyrians who promise them they can have ten kingdoms these forces join together as the toes of Iron, Assyria, Germany and as clay, Arab, Muslim, to defeat the USA and UK forces. This is to happen in 2020. Once the descendant of Jacob are defeated then the world is divided up amongst these ten kings but they do not reign for long before Satan takes over from them.

### **<http://en.wikipedia.org/wiki/Sharia>**

Sharia (????? Šar??a; [ʔaʔri??a], “way” or “path”) is the sacred law of Islam. All Muslims believe Sharia is God’s law, but they have differences among themselves as to exactly what it entails.[1] Modernists, traditionalists and fundamentalists all hold different views of Sharia, as do adherents to different schools of Islamic thought and scholarship. Different countries and cultures have varying interpretations of Sharia as well.

Sharia deals with many topics addressed by secular law, including crime, politics and economics, as well as personal matters such as sexuality, hygiene, diet, prayer, and fasting. Introduction (or reintroduction) of Sharia is a longstanding goal for Islamist movements in Muslim countries. Some Muslim minorities in Asia (e.g. India) have attained institutional recognition of Sharia to adjudicate their personal and community affairs. In Western countries, where Muslim immigration is more recent, Muslim minorities have introduced Sharia family law, for use in their own disputes, with varying degrees of success (e.g. Britain’s Muslim Arbitration Tribunal). Attempts to impose Sharia have been accompanied by controversy, violence, and even warfare (cf. Second Sudanese Civil War).

Know and understand brethren, Sharia law is coming and is going to be the law of the land in your lifetime. Public executions, stoning, and beheadings will be taking place at this time. Know and understand the times we are fast approaching.

## 1 Sam 9-11

In chapter 8 we read how the people had rejected Yahovah and wanted to have human king reign over them.

7 And ???? said to Shemu'el, "Listen to the voice of the people in all that they say to you, for they have not rejected you, but they have rejected Me from reigning over them. 8 "According to all the works which they have done since the day that I brought them up out of Mitsrayim, even to this day – forsaking Me and serving other mighty ones – so they are doing to you too.

Know and understand that by seeking a king to rule over us we are in fact rejecting Yahovah. All those things that He does for us since we came out of Egypt, we reject. This has broken His heart.

Yahovah told Samuel to anoint Saul of Benjamin. He was to be the first King and in chapter 10 we read of his appointment in chapter 10 when the air was rent for the first time in Israel by the loud cry, "God save the king!" This very same saying is said with each of Israel's kings and monarchs and has been passed down to our own day when it said to Queen Elizabeth of Britain Long live the Queen. I direct descendant of the King David.

Soon after this, on hearing of the conduct of Nahash the Ammonite at Jabeshgilead, an army out of all the tribes of Israel rallied at his summons to the trysting-place at Bezek, and he led them forth a great army to battle, gaining a complete victory over the Ammonite invaders at Jabesh (11:1-11). Amid the universal joy occasioned by this victory he was now fully recognized as the king of Israel. At the invitation of Samuel "all the people went to Gilgal, and there they made Saul king before the Lord in Gilgal." Samuel now officially anointed him as king (11:15). Although Samuel never ceased to be a judge in Israel, yet now his work in that capacity practically came to an end.

The people's choice had won the first battle. It all looked so good having a king instead of a God. We shall now see what is to come.

But I would like to point out here and I will say this many times to come. All the Kings are appointed by Yahovah. Even when David was anointed King he would not kill Saul when he had many a chance to do so. King David respected the office of the King so much so. So when I receive endless emails ridiculing President Bush and now President Obama from many of the those who call themselves Christians or Messianic believers, I can't help but wonder what

bible they are reading from. How on earth can they justify themselves by those things they have said about Yahovah's anointed. Yes President Obama is in that office because Yahovah has given you what you asked for and what you deserve.

It goes right back to this time when the people rejected Yahovah and wanted a change. They wanted a king like the rest of the world. Those of you who do these things and belittle the office that Yahovah has given you belittle Yahovah at the same time and you will not escape the judgment that is coming to you. Repent of this evil now while you have time. You do not have to approve of those things the

King does, but you must respect the position because it is Yahovah who has placed him there at this time for His purpose.

### **Ps 57-58**

**[http://www.ucg.org/bible-commentary/Psalms/54\)-Prayer-for-help-against-enemies;-55\)Trusting-God-for-help-through-betrayal-and-conspiracy;-56\)-Trusting-God-for-relieffrom-enemies;-57\)-Trusting-God-for-refuge-from-enemies/default.aspx](http://www.ucg.org/bible-commentary/Psalms/54)-Prayer-for-help-against-enemies;-55)Trusting-God-for-help-through-betrayal-and-conspiracy;-56)-Trusting-God-for-relieffrom-enemies;-57)-Trusting-God-for-refuge-from-enemies/default.aspx)**

Psalm 57 is the second in the sequence of five miktams here. We earlier read it along with the account mentioned in the superscription-when David “fled from Saul into the cave.” Actually, David hid in a cave on two occasions we know of-once in Adullam (1 Samuel 22:1-5), the setting of Psalm 142, and once in the oasis of En Gedi (1 Samuel 24:1-7), which is evidently the setting of this psalm. In En Gedi, David in a miraculous circumstance spared Saul when he could easily have killed him and was afterward blessed with a period of respite. This was in answer to David’s prayer recorded here (see the earlier Bible Reading Program comments on Psalm 57; 1 Samuel 24).

David cries out for mercy, trusting God will save him (Psalm 57:1-3). The imagery in verse 1 of finding refuge under God’s wings as a young bird finds protection under the wings of its mother is also found elsewhere in Psalms (17:8; 36:7; 61:4; 63:7; 91:4).

As David fervently prays for help, he is not yet out of peril from those who seek to harm him (verses 4, 6). But he sees a new day dawning (verse 8). Note the repeated refrain of praise (verses 5, 11). And indeed, God would soon rescue him, as 1 Samuel 24 shows.

The end of Psalm 57 (verses 7-11), with its exuberant expression of joy and praise, is used in Book V of the Psalter as the beginning of Psalm 108 (verses 1-5), while the end of Psalm 108 is taken from Psalm 60, the last of the sequence of miktams here.

**[http://www.ucg.org/bible-commentary/Psalms/58\)-God-will-judge-justly;-59\)-Prayer-fordeliverance-from-surrounding-enemies;-60\)-Prayer-for-restored-favor-and-trust-in-Godto-defeat-Israel’s-enemies/default.aspx](http://www.ucg.org/bible-commentary/Psalms/58)-God-will-judge-justly;-59)-Prayer-fordeliverance-from-surrounding-enemies;-60)-Prayer-for-restored-favor-and-trust-in-Godto-defeat-Israel’s-enemies/default.aspx)**

“Deliver Me From My Enemies, O My God”

Psalm 58, the third miktam of David out of five in a row, addresses human misrule and injustice. He may have written this before he was king-while on the run from Saul, as in the preceding psalm and the one that follows. However, even while king, David could not completely control every judge under his authority and certainly not the rulers of enemy lands outside his empire.

In verse 1, the NKJV calls the offenders “silent ones,” a valid translation, because they remain silent when it comes to saying what needs to be said and rendering appropriate judgment. Verse 2 appears to say that those being addressed commit evil and violence themselves. Yet it may mean that by failing in justice, they promote these things in society.

The beginning of verse 3 says, "The wicked are estranged from the womb..." This is an odd turn of phrase in English but is clearly explained by the next line, an example of Hebrew poetry's repetition: "...they go astray as soon as they are born"-that is, they are drawn away from God early in life.

In positions of judgment and leadership, the wicked are dangerous-compared to a cobra that can't be mesmerized by a snake charmer (verses 4-5). David further compares them to ravenous lions and urgently calls on God to break their fangs-that is, their power to hurt people (verse 6). He also asks that they be swept away as running water and that their "arrows," or means of dealing out destruction, be rendered useless (verse 7). In verse 8, when David asks that they melt away like a snail and that they are not brought to term like a stillborn child, it is not clear if he means the wicked themselves or their arrows of verse 8. Either way, the point is to neutralize the grave threat they pose.

In verse 9, the added italicized words "the burning" before "thorns" gives the correct sense here, as is made clear by other verses: "Twigs from wild thornbushes were used as fuel for quick heat (see 118:12; Ecc 7:6)" (Zondervan NIV Study Bible, note on Psalm 58:9). The meaning of the verse is that God's judgment will come suddenly on the wicked.

In its note on verse 10, The Expositor's Bible Commentary states: "The joy of the righteous comes to full expression when they see evidences of God's justice. It is not so much the case that they are bloodthirsty [as might appear here at first glance] but rather that they delight in justice. The reign of terror must come to an end! Isaiah portrays the Lord as the Divine Warrior coming with red garments, stained by the blood of his enemies (Isa 63:1-6). Here the godly join in the victory march, as they too have been granted victory. The imagery of feet in blood portrays the victory (cf. Isa 63:1-6; Rev 14:19-20; 19:13-14), rather than the gruesome picture of people relishing the death of the wicked. The godly share together with the Lord in his triumph over evil."

The injustice of human misrule will at last be overturned and righted when God brings His true and righteous judgment (Psalm 58:11). The message will be clear: righteousness pays; wickedness doesn't.

### **Mark 4:24 – 5:34**

Take Heed What You Hear (4:21-25) This week's opening lines are most profound and something we need to pay attention to.

When we have opportunities to hear or read the Word of Yahovah Are we aware that we will be judged by how we give heed? Are we aware that the blessings we receive are proportionate to how we hear?

During His ministry, Yahshua began teaching in parables...To the public He would tell the parables – Mk 4:1-2. In private He would explain them to His disciples – Mk 4:10-12, 33-34

In "The Parable Of The Four Soils" Yahshua Illustrated how not everyone receives the Word as they should. Some seed falls on stony ground others get tangled up in the weeds and some falls on fertile ground. Yahshua ended with the cry, "He who has ears to hear, let him hear!" – Mk 4:9. This same warning is repeated over and over in the admonition to the 7 churches of Revelation.

After explaining the parable, Yahshua exhorted His disciples to “Take Heed What You Hear” (Mk 4:21-25).

Let’s first consider Yahshua’ words... THAT WHICH IS HIDDEN IS TO BE MADE KNOWN... Yahshua asked rhetorical questions involving a lamp – Mk 4:21. What was hidden would be revealed, what was secret should come to light – Mk 4:22. The context regards His use of parables and the ultimate intention of His teaching

Yahshua spoke publicly in parables at the time – Mk 4:11 but the meaning was explained privately – Mk 4:33-34 His teaching was meant one day to be proclaimed abroad and His disciples would be involved in publicly proclaiming it. Mt 10:27 As such they were to pay close attention to what He was saying – Mk 4:23. Yahshua intended one day for all to hear and know His teaching

TAKE HEED WHAT YOU HEAR. Yahshua charged His disciples to take heed what they hear – Mk 4:24a The importance of taking heed is repeatedly stressed – Mk 4:24b-25. “With the same measure you use, it will be measured to you” “To you who hear, more will be given” “For whoever has, to him more will be given” “But whoever does not have, even what he has will be take away from him”

This is illustrated in the parable of The Talents. Talents were given according to each person’s ability – Mt 25:15 Those who utilized their talents received more responsibility – Mt 25:20-23 The one talent man lost that which he did not utilize – Mt 25:24-28. “For to everyone who has, more will be given, and he will have abundance; but from him who does not have, even what he has will be taken away.” – Mt 25:29. Yahshua promised more for those who take heed to what they hear, utilize what they have.

Yahshua spoke these words to prepare and motivate His disciples for their future service.

THAT WHICH WAS HIDDEN HAS BEEN MADE KNOWN. Things kept private were to be made public after His resurrection – cf. Mk 9:9. The Spirit would be given to guide the apostles into all the truth – Jn 16:12-13. They were to proclaim the gospel and His commandments to all – Mk 16:15; Mt 28:19-20. The apostles (including Paul) were faithful to their charge Ac 20:27 What was once a “mystery” has now been revealed – Ro 16:25-26; Ep 3:3-5,8-9

But TAKE HEED WHAT YOU HEAR. The need to take heed to what we hear is still the same.

Consider the importance of listening carefully: a. To be blessed – cf. Mt 13:16-17

b. To have faith – cf. Ro 1:16-17; 10:17

c. To bear fruit – cf. Lk 8:15; Col 1:6

d. To prevent apostasy – cf. He 2:1-3

e. To avoid rejection and condemnation – cf. Mt 10:14-15; Ac 13:44-49; Mt 12:41-42

The principle of measure remains the same – Mk 4:24-25 “With the same measure you use, it will be measured to you” “To you who hear, more will be given” “For whoever has, to him more will be given”

“But whoever does not have, even what he has will be taken away from him” Those willing give careful heed to the Word of Yahovah, they will be richly blessed!

There is a well known maxim: “You get out of something what you put into it.” Does this not explain why many get little out of religion and the Bible in particular? They have little interest in spiritual matters, they make little effort to learn what the Bible says and their interest in spiritual things declines with time.

Yet Yahshua promises for those willing to “Take Heed What You Hear” “With the same measure you use, it will be measured to you” “To you who hear, more will be given” “For whoever has, to him more will be given”

That is why some never stagnate in their spiritual growth; why their faith is refreshed and renewed daily (cf. 2Co 4:16). And so together with Yahshua we offer the following admonition:

“If anyone has ears to hear, let him hear.” (Mk 4:23)

I find the verse about the large herd of swine interesting. Why was there swine in the land of Israel? I will let you think on this. But I wanted to point out that the man whom Legion left afterwards wanted to go with Yahshua, but was not allowed. Instead he was told to go into the town and tell the people what happened.

This shows you that not everyone could be an Apostle. Some were chosen to do a certain job. Others were chosen to that job. Today so many people want to be the boss instead of doing the job they have at hand. Many parts to the body, not all of them are the brain. Some are the less talked about parts.

The last part of Mark this week that we need to cover is the section about the woman who touches the hem of His garment. This is a huge and great teaching and you can read it at [https://sightedmoon.com/sightedmoon\\_2015/?page\\_id=129](https://sightedmoon.com/sightedmoon_2015/?page_id=129) Under the Shadow of His Wings. This is talking about touching the tzit tzit on the corner of His garment and how it is healing in the wings there of.