

Triennial Torah Study – 4th Year 14/09/2013

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

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

Gen 1	Josh 1-4	Ps 1	Mat 1 – 2:18
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Introduction to Genesis (Genesis 1:1-2:4)

The book of Genesis is the first of the five books that Moses wrote (known collectively as the Pentateuch or Torah) during the 40 years that Israel wandered in the wilderness before being brought into Canaan, the Promised Land, under Joshua. The other four books of Moses are Exodus, Leviticus, Numbers and Deuteronomy.

From the particular Hebrew wording used it appears that these passages are in fact family histories and genealogical records written either at or near the time of the events they describe. These records were then passed down from generation to generation and ultimately compiled in the book we know as Genesis.

In the Hebrew editions of the Scriptures the book of Genesis receives its name from the first word of verse 1, Berishiyth, "In the Beginning." The name by which we know the book, Genesis, comes from the Greek translation of the Pentateuch known as the Septuagint (often abbreviated LXX); the word means "beginning" or "origin."

Truly Genesis is a book of beginnings. Its purpose is to chronicle origins. It records the origin of the universe, the earth, man, sin, gentile nations, the Israelite people, the covenants and social customs of the Israelites. While it is the first book of the portion of the Bible known as the Torah (often rendered as "the Law" in English), Genesis is not primarily a book of law per se; that is, it is mostly a historical narrative. (It should be realized that Torah can more generally mean "teaching" or "instruction.") However, Genesis does issue some specific commands. Some examples: "Of the tree of the knowledge of good and evil you shall not eat" (2:17). "Therefore a man shall leave his father and mother and be joined to his wife...;" (verse 24), which Christ later quoted as part of God's law (Matthew 19:4-6). "But you shall not eat flesh with its life, that is, its blood" (Genesis 9:4). This law is reiterated later in Leviticus (17:11-12). God also said in Genesis: "Walk before me and be blameless" (17:1). That is a definite command.

Genesis deals with several themes. Like multicolored threads woven together into a fine tapestry, each of these themes is woven through the narrative of the entire book. The sovereignty of God, sin and its consequences, obedience and faith, redemption and forgiveness—all these and many other themes come through loud and clear in this marvelous book. We'll see many of these themes continue throughout the entire Bible as well.

Elohim (Genesis 1:1-2:4)

In the opening sentence of the Bible, we are introduced to the Creator, who in English is called God. In the Hebrew, the word translated “God” here is Elohim. Understanding this Hebrew word is vital to understanding the purpose of God and your destiny.

Elohim is the plural form of El or Eloah. Both El and Eloah derive from a root meaning “strong,” and hence El and Eloah mean “the Strong One,” referring to God. Thus, Elohim, a plural noun, literally means “the Strong Ones,” or “Powers” and is used to identify God, who is all-powerful. Elohim is used to indicate both the true God and the false gods of human invention and judges and leaders for that matter. However, when used to indicate the true God the word Elohim, plural in form, is often (but not always) paired with a singular verb, seemingly contrary to the rules of grammar. For example, in English we would say, “They run,” which would correctly follow the grammatical rule that the plural they be paired with the plural run. But we would never say, “He run,” for the rules of English grammar require that the singular pronoun he be paired with the singular verb runs. In just the same way we would expect the plural noun Elohim to be paired with a plural verb. But that is not always the case when referring to the true God. In Genesis 1:1 we read, “In the beginning God created...” While the word for God is Elohim, a plural noun, the word for “created,” bara, is singular in form.

The Creation (Genesis 1:1-2:4)

Chapter 1 of Genesis presents the story of the creation. Though the Genesis creation does bear some superficial similarities to the creation fables of Israel's Egyptian, Canaanite, Babylonian and Assyrian neighbors, a straightforward comparison of the creation stories reveals the Genesis story to be of a vastly different character—simple, majestic, inspiring and devoid of childish myth. In fact, the Genesis account of creation shows the true God in sovereign authority and unquestioned power over the very elements reputed to be gods by the pagan religions—light, water, earth, heavenly bodies, sea creatures, plants, animals and man.

Verse 1 records the creation of the heavens (the plural heavens here perhaps indicating the three kinds of heaven mentioned in the Bible: God's spiritual dwelling place, outer space and our planet's atmosphere) and the earth.

Gen 1; the power of YHVH's spoken word. I have found a great deal of power just by writing out His words to you. They are powerful. Many of you have been moved and repented after reading His words. This is awesome.

The section on the making of lights is where we learn about the calendar. It is based on seeing a light. Not seeing nothing as those who follow the conjunction of the moon would have you believe. We are also told that a 24 hour period of time is the evening and the morning. The night and then the day time period.

The end of chapter one, we learn that everything that is green and comes from the earth or grown on a tree are for food. There is nothing here about the eating of flesh. Interesting. It is the fruits of the tree that we are to eat. This is going to come more to the forefront as we continue to read this week's study. Watch what is about to happen. We are to eat the fruit of the tree for food.

Introduction to Joshua; Preparations for the Conquest (Joshua 1)

Jewish tradition attributes authorship of this book to Joshua, whose name it bears—a view accepted almost universally by Bible commentators. Later editors evidently made a few additions, such as the description of Joshua's death.

Traditionally, the Old Testament is divided into three sections: the Law, Prophets and Writings (or Psalms, so named from the first book of that section). In fact, Yeshua Himself confirmed this three-part division (compare Luke 24:44). According to the Jews, who have preserved the Hebrew Scriptures (Romans 3:1-2), the book of Joshua is the first book of the section called the Prophets. It deals with Joshua's tenure as Israel's leader and the Israelites' conquest of the land of Canaan. Joshua first appeared in Exodus 17:9 as the man Moses chose to lead the battle against Amalek. He was Moses' assistant and accompanied him part of the way up Mount Sinai when Moses met with God (Exodus 24:13; 32:15-17). He had a special relationship with both Moses and God (33:11; Numbers 11:28). He was Ephraim's representative sent to spy out the land of Canaan, and, along with Caleb, brought back a favorable, though unpopular, report about the land (Numbers 13-14). God specifically chose him to succeed Moses as Israel's leader, who would lead them into the Promised Land (27:12-23). In Deuteronomy 31:7, he is told by Moses to "be strong and of good courage," and God states it Himself in Deuteronomy 31:23. Now, as Joshua takes over as leader of the tribes of Israel, God repeats the exhortation several more times (Joshua 1:6, 7, 9, 18).

The Hebrew name Joshua or Yehoshua (meaning "The Eternal Is Salvation.") Interestingly, many symbols and types in the book of Joshua correspond to the New Testament picture of Yeshua leading His people into a spiritual Promised Land, inheriting the Kingdom, and overcoming evil along the way. Hebrews 3-4 specifically compares the entry and settling of the physical Promised Land with resting on God's weekly Sabbath and with entry into God's Kingdom, calling all three things God's rest (compare Joshua 1:13, 15; 11:23; 14:15; 21:44; 22:4; 23:1). As you read the book, see what other parallels you can discover.

In verses 12-15, Joshua reminds the tribes who settled on the east of the Jordan of their promise to accompany the rest of the Israelites in their conquest of the Promised Land (compare Numbers 32; Deuteronomy 3:12-22). They willingly carry out their responsibility, for which Joshua commends them when he gives them leave to return to their homes several years later (Joshua 22:1-4). Nevertheless, they did not leave their wives and children undefended while they were

away. From Numbers 26, we can estimate the number of those who were able to go to war from Reuben, Gad and half of Manasseh as somewhere around 110,000. Joshua 4:12-13 says only about 40,000 accompanied their brethren over the Jordan, leaving nearly two thirds of the men behind to take care of the families. Very likely, only those with the fewest family ties and those most eager to participate (1:16-18) crossed the Jordan, following the principles given in Deuteronomy 20:5-8.

Rahab and the Spies (Joshua 2)

When the spies enter the land, the Israelites have been in Acacia Grove since their defeat of Sihon and Og (Numbers 22:1; 25:1). Rahab and the Canaanites had heard the stories of the Red Sea crossing, now 40 years ago. Within the past few months the Israelites had completely destroyed the Amorites just east of the Jordan (verse 10). And now they were camped on Jericho's doorstep. But while most of the people of Jericho were faint with fear, Rahab recognized who was behind the Israelites' successes (verses 9, 11). She had developed faith in the true God and His power, and now she demonstrated her faith by protecting the spies and then asking them for protection in return (Hebrews 11:31; James 2:25).

The spies evidently did not know the manner in which Jericho would be destroyed. Otherwise, they probably would have expected Rahab's house, which was built into the city wall, to be destroyed. Instead, the spies clearly assumed the house would still be there since they told Rahab to gather her family therein and remain inside—and to bind the scarlet cord in the window from which the spies were let down. Taking an oath that Rahab's family would be protected, the scarlet cord was undoubtedly intended to make it easy for Israelite warriors to identify those to spare. As it turned out, however, the cord was apparently unnecessary for that purpose. God Himself backed up the oath, and Rahab's faith, by miraculously keeping her portion of the wall from falling flat, making identification quite simple. (This is obvious from the fact that her house, which, again, was built into the city wall, still stood after the wall as a whole fell, according to 6:22.) Moreover, rather than just any Israelite soldiers being the ones to spare Rahab and her family, Joshua sent in the spies themselves—who would actually recognize Rahab—to retrieve them (verses 22-23). Nevertheless, the scarlet cord, the instructions to remain inside the house and the family's subsequent deliverance from death, do seem to carry with it some remarkable symbolic parallels with the events of the Passover the Israelites had kept in Egypt exactly 40 years earlier.

Israel Crosses the Jordan (Joshua 3)

Joshua 3:7 is significant. The people would naturally feel a big letdown after losing their great leader Moses. That feeling could easily have turned into chronic disappointment and contempt for Joshua if they never saw any more miracles. The crossing of the Jordan on dry ground coming so soon after the inauguration of Joshua provided the people with quick evidence that as God was with Moses, so He would be with Joshua. Truly God "exalted Joshua in the sight of all Israel"

(4:14). The parallel with the most impressive miracle under Moses' leadership, the crossing of the Red Sea, was unmistakable.

When the Israelites crossed the Red Sea in leaving Egypt, the waters were parted and formed a wall on both sides of them (Exodus 14:21-22). With the crossing of the Jordan River, the waters upstream halted and piled up, while the remaining water continued to drain downstream into the Dead Sea, leaving an empty streambed (Joshua 3:13, 16). Indeed, as in the Red Sea, the Israelites crossed on "dry ground" (verse 17)—not shallow water or even mud. And this didn't happen at some time of drought when the Jordan River was low. Rather, it happened in the spring, at a time when the Jordan overflowed its banks (verse 15). The people were to cross at a rather distant 2,000 cubits (more than a half mile) from the Ark of the Covenant (verse 4).

When journeying, it was normally the responsibility of the Levites who were sons of Kohath to transport the ark once the priests had prepared it (Numbers 4:1-15). For this, and other special occasions, the priests themselves (fellow Kohathites, Aaron having been a grandson of Kohath, see Exodus 6:18, 20) carried the ark (compare Joshua 6:6; 2 Samuel 15:29; 1 Kings 8:6).

Stones for a Memorial (Joshua 4:1-5:1)

Before the priests exited the riverbed, God had Joshua send the 12 men he had chosen (3:12) over to the area around the ark to collect one large stone per man (4:5). They also set up 12 stones in the midst of the river, probably as a visible disturbance of the current, if not actually extending above the surface, to commemorate the spot where the priests stood (verse 9).

The stones removed from the Jordan were taken to Gilgal, where they made camp (verses 19-20). Gilgal is about five miles from the river, but only about one mile from Jericho. The stones were to serve as a reminder of the miracle God performed that day (verses 21-24). Such monuments were often set up as "witnesses" of events (Genesis 31:45-52; Joshua 22:26-28; 24:26-27).

News of this great miracle quickly spread throughout the land, the inhabitants of which were gripped with terror. Indeed, imagine how the people of Jericho felt, with the Israelites camped only a mile away.

Joshua 1-4 I like the admonition to Joshua to be strong and of good courage. We should all heed this command. He was told this four times for emphasis. Be Strong of good courage. Yahweh is with us, who can stand against us.

This is the story of the fall of Jericho and how Rahab the Harlot who saved the two spies and her own household. She would go on to be the Ancestress of Yahshua himself. I also want to point out that when the Ark went in the front of them that the rest of Israel had to walk behind it at a distance of 2000 cubits. This is the same measurement of the Holy Place around the temple.

When you walk this distance from the Temple you end up at the Crucifixion site on the Mount of Offence.

We just spoke of the Red Sea crossing and how the waters stood up as a heap. Here in Joshua the waters again are standing up as a heap near Adam beside Zeretan. I have no other clues as to whether this water was frozen as in the Red Sea crossing. At some point I would like to find the 12 stones that were set up as a monument to this crossing. As far as I know they are still hidden near Gilgal. I find this interesting that we are reading this and this event took place on the 10th day of the first month just before Passover. One of the reasons I have wanted to do this triennial study was because I feel very strongly that Yahweh is going to show something according to this schedule and the only way to learn it and to see it is to read this each week and to watch what happens in the world. We are to Fear Yahweh and these 12 stones are a memorial of the greatness that is His alone.

Follow Righteousness and Submit to the Lord's Anointed (Psalms 1-2)

Neither Psalm 1 nor 2 have a superscription giving attribution. The apostles Peter and John ascribe Psalm 2 to David in Acts 4:24-26, as does Paul in Acts 13:33. David may be the author of Psalm 1 as well, as it opens Book 1 of the Psalms, which along with Book 2 is generally attributed to him (see 72:20).

Regarding Psalms 1-2, The Zondervan NIV Study Bible notes: "These two 'orphan' psalms (having no title) are bound together by framing clauses ('Blessed is the man...{whose} delight is in the law of the Lord'; 'Blessed are all who take refuge in him') that highlight their function as the introduction to the whole Psalter. Together they point on the one hand to God's law and to the instruction of the wisdom teachers (Ps 1) and on the other hand to a central theme in the Prophets...namely, what [God] has committed himself to accomplish for and through his anointed king from the house of David (Ps 2). In this way these two psalms link the Psalter with the rest of the [Old Testament] literature and alert those who take it in hand that to hear these psalms aright they must be understood within that larger frame of reference. At the same time, as the port of entry into the Psalter they make clear that those who would find their own voice in the psalms and so would appropriate them as testimonies to their own faith must fit the profile of those called 'blessed' here."

In Psalm 1, the psalmist contrasts the way of the righteous, which brings blessings, with the destiny of the wicked. "For a prime indicator of the psalm's central theme [compare] the first and last words, which frame the whole ('Blessed...perish')" (note on Psalm 1). The word translated "blessed" can also mean "happy." However, as The Expositor's Bible Commentary points out, it is important to remember that this state of true happiness is "not merely a feeling. Even when the righteous do not feel happy, they are still considered 'blessed' from God's perspective. He bestows this gift on them. Neither negative feelings nor adverse conditions can take His blessing away" (note on verse 1). Because the righteous delight in God's law (verse 2; 119:6) they bear good fruit for God.

God blesses those who are trying to live the right way (verse 6) and gives them a sense of joy and purpose. He does not bestow that same attention on the ungodly (verses 4-5). In terms of

productiveness for God, the wicked are as useless as wind-blown chaff. Jeremiah makes a similar pronouncement about ungodly men: "Cursed is the one who trusts in man, who depends on flesh for his strength and whose heart turns away from the Lord. He will be like a bush in the wastelands" (17:5-6, NIV). Evil men are prone to engage in deepening wickedness (verse 1). They move from walking alongside of evil, to openly standing in sin, then sitting as teachers of evil.

The godly, in contrast, "are devoted to the Lord (Deut. 6:7, cf. Joshua 1:7-8). In all their activities they keep distant from the ungodly, lest they get under their influence. They carefully guard themselves in their family, business, and social relations as they set the terms of their relations, while being polite and gracious" (Expositor's, note on verse 1).

Psalm 1. The first thing I noticed in reading this psalm is that just like Joshua was told by Yehovah we are told to meditate on this law day and night. Then the section on those who do so will be likened to a tree planted by the rivers of water. I have been looking for this verse for some time. And here it is. The Planting of a Tree is spoken of in the heart of the Torah which is what Acts refers to when The Apostles are speaking of what is required of the gentile converts. We wrote of this in http://www.sightedmoonnl.com/?page_id=553 The Doctrine of Balaam. You should go back and read this again at this time.

In the middle of this teaching the apostles give the following verse in Leviticus 19: 23 'And when you come into the land, and have planted all kinds of trees for food, then you shall reckon their fruit as uncircumcised. For three years it is as uncircumcised to you, it is not eaten. 24 'And in the fourth year all its fruit is set-apart – praises to Yehovah. 25 'And in the fifth year you eat its fruit, so that it increases its yield to you. I am Yehovah your Elohim.

Now stop and think about this. Psalms says that those who meditate on His laws day and night shall be as a tree planted by the riverside. What is the river of life; Yehovah's Holy Spirit which is symbolized by the Gihon Spring which gushed up from below the Temple.

We are the trees. So from this verse we can conclude that in a Sabbatical cycle the tree is to be planted in the first year of that cycle and for the first three years its fruit is to be uncircumcised. What does this word uncircumcised mean in regards to the fruit? I looked into the strong's and found that it is #6189 and is Arel which to me is very close to Ariel which is a town in Shomron area of Israel. But it just says uncircumcision and I am left to think it is still not exposed or still hidden for three years.

When we combine this information with what I have been showing you about the end of the 2730 year curse upon Israel and how we can go home in the year of 2010, I conclude it all this way. (The 2730 years is the 70 Shabuwa of Daniel multiplied by 49 which brings you from 1379 BC when they came out of Egypt to 2045 when the 120th Jubilee year begins.)

We are likened to trees as Psalm tells us and we are to be planted in the land of Israel this year of 2010 the first year of the current Sabbatical cycle. For three years we will be covered or uncircumcised but in the fourth year we will be set apart to Yehovah.

In the book *The Prophecies of Abraham* I show you that Jacob was blessed by Isaac in the first year of the third Sabbatical cycle. I also showed you that Abraham was blessed by Yehovah with the Covenant in the Fifth year of that same third Sabbatical Cycle.

Having prayed on this, two days later I awoke to realize the following in regards to the planting of the tree.

From http://www.oliveaustralia.com.au/About_Olive_Trees/about_olive_trees.html?Production Trees that have been planted and cared for correctly, begin to produce olives about three years after planting and the first commercial crop arrives in year four. From Australian trials carried out on 14 varieties by the Department of Agriculture in Mildura, five year old trees produced an average of 27kgs of fresh fruit. Ten year old trees produced an average of 77kgs per tree. Fourteen year old trees produced an average of 128kgs per tree. Notice that it gives the most fruit in the 14th year. A friend had told me this just weeks ago.

The best time to plant an Olive tree is in the fall before the rainy season. And an Olive tree will produce fruit for thousands of years.

Here is what I gleaned from the scriptures about the Olive tree.

Zechariah 4: And the messenger who was speaking to me came back and woke me up as a man is awakened from sleep. 2 And he said to me, "What do you see?" So I said, "I have looked, and see: a lampstand all of gold with a bowl on top of it, and on the stand seven lamps with seven spouts to the seven lamps. 3 "And two olive trees are by it, one at the right of the bowl and the other at its left." 4 Then I responded and spoke to the messenger who was speaking to me, saying, "What are these, my master?" 5 And the messenger who was speaking to me answered and said to me, "Do you not know what these are?" And I said, "No, my master." 6 And he answered and said to me, "This is the word of Yehovah to Zerubba'el, 'Not by might nor by power, but by My Spirit,' said Yehovah of hosts. 7 'Who are you, great mountain, before Zerubba'el? A plain! And he shall bring forth the capstone with shouts of "Favour, favour to it!" ' " 8 And the word of Yehovah came to me, saying, 9 "The hands of Zerubba'el have laid the foundation of this House, and his hands shall complete it. And you shall know that Yehovah of hosts has sent Me to you. 10 "For who has despised the day of small beginnings? They shall rejoice when they see the plumb-line in the hand of Zerubba'el. These seven are the eyes of Yehovah, which diligently search throughout all the earth." 11 Then I responded and said to him, "What are these two olive trees, one at the right of the lampstand and the other at its left?" 12 And I responded a second time and said to him, "What are these two olive branches which empty golden oil from themselves by means of the two gold pipes?" 13 And he answered me and said, "Do you not know what these are?" And I said, "No, my master." 14 And he said, "These are the two anointed ones, who stand beside the Master¹ of all the earth." Footnote: ¹See vv. 3 & 11, also Mt. 17:3-4, Rev. 11:3-10.

Speaking of John the baptizer, we read;

Like 1: 17 “And he shall go before Him in the spirit and power of Eliyahu, ‘to turn the hearts of the fathers to the children,’ and the disobedient to the insight of the righteous, to make ready a people prepared for Yehovah.”

Mathew 3:1. And in those days Yo’anan the Immerser came proclaiming in the wilderness of Yehu’ah, 2 and saying, “Repent, for the reign of the heavens has come near!” 3 For this is he who was spoken of by the prophet Yeshayahu, saying, “A voice of one crying in the wilderness, ‘Prepare the way of Yehovah, make His paths straight.’

We are told of this in the very last page of the old testament in the book of Malachi 4: 1 “For look, the day shall come, burning like a furnace, and all the proud, and every wrongdoer shall be stubble. And the day that shall come shall burn them up,” said Yehovah of hosts, “which leaves to them neither root nor branch. 2 “But to you who fear My Name the Sun of Righteousness shall arise with healing in His wings. And you shall go out and leap for joy like calves from the stall. 3 “And you shall trample the wrongdoers, for they shall be ashes under the soles of your feet on the day that I do this,” said Yehovah of hosts. 4 “Remember the Torah of Mosheh, My servant, which I commanded him in ?or?? for all Yisra’el – laws and right-rulings. 5 “See, I am sending you ?liyah1 the prophet before the coming of the great and awesome day of Yehovah. Footnote: 1Lk. 1:17. 6 “And he shall turn the hearts of the fathers to the children, and the hearts of the children to their fathers, lest I come and smite the earth with utter destruction1.” Footnote: 1Zech. 14:11.

It is in Revelations that we learn about the end time Olive Trees.

And a reed like a measuring rod was given to me, and the messenger stood, saying, “Rise and measure the Dwelling Place of Elohim, and the altar, and those worshipping in it. 2 “But cast out the court which is outside the Dwelling Place, and do not measure it, for it has been given to the gentiles, and they shall trample the set-apart city under foot for forty-two months. 3 “And I shall give unto my two witnesses, and they shall prophesy one thousand two hundred and sixty days, clad in sackcloth.” 4 These are the two olive trees and the two lampstands that are standing before the Elohim of the earth. 5 And if anyone wishes to harm them, fire comes out from their mouth and consumes their enemies. And if anyone wishes to harm them, he has to be killed in that way. 6 These possess authority to shut the heaven, so that no rain falls in the days of their prophecy. And they possess authority over waters to turn them to blood, and to smite the earth with all plagues, as often as they wish. 7 And when they have ended their witness, the beast coming up out of the pit of the deep shall fight against them, and overcome them, and kill them, 8 and their dead bodies lie in the street of the great city which spiritually is called Sodom and Mitsrayim, where also our Master was impaled, 9 and some of the peoples and tribes and tongues and nations see their dead bodies for three and a half days, and not allow their dead bodies to be placed into tombs, 10 and those dwelling on the earth rejoice over them and exult. And they shall send gifts to each other, because these two prophets tortured those dwelling on the earth. 11 And after the three and a half days a spirit of life from Elohim entered into them, and they stood upon their feet, and great fear fell on those who saw them. 12 And they heard a loud voice from the heaven saying to them, “Come up here.” And they went up into the heaven in a cloud, and their enemies saw them. 13

And in that hour there came to be a great earthquake, and a tenth of the city fell. And in the earthquake seven thousand men were killed, and the rest became afraid and gave esteem to the Elohim of the heaven.

The two Olive trees are to be planted in the first year and they produce an abundance of fruit in the 14th year. Looking at the Prophecies of Abraham we can see that the year of Israel's return is in 2010. When we count forward 14 years we see that this is 2024 and is the beginning of the captivity of Israel and of the Judgment on the rest of the nations of world. This is also the time for the two witnesses. They begin their ministry in the year 2026 and are killed in 2030 at Passover. You really do need to read this book if you have not yet done so.

Now let's go back to the part about the fruit being uncircumcised. The fruit is to be considered uncircumcised for three years. From 2010 to 2013. It is in 2014 that the all the fruit is Holy to Yahweh and 2015 that this fruit is eaten by the rest of us.

Leviticus 19: 23 'And when you come into the land, and have planted all kinds of trees for food, then you shall reckon their fruit as uncircumcised. For three years it is as uncircumcised to you, it is not eaten. 24 'And in the fourth year all its fruit is set-apart – praises to Yehovah. 25 'And in the fifth year you eat its fruit, so that it increases its yield to you. I am Yehovah your Elohim.

In the book the Prophecies of Abraham I show you that in the year 2013-2014 Jerusalem is to be taken over by the King of the North. It is at this time that the fruit of those planted in Israel will be ready for the rest of mankind to eat. To learn about the fruit we just have to look in Galatians.

Galatians 5:18 But if you are led by the Spirit, you are not under Torah. 19 And the works of the flesh are well-known, which are these: adultery,¹ whoring, uncleanness, indecency, (Footnote: ¹Only Textus Receptus contains adultery.) 20 idolatry, drug sorcery, hatred, quarrels, jealousies, fits of rage, selfish ambitions, dissensions, factions, 21 envy, murders, drunkenness, wild parties, and the like – of which I forewarn you, even as I also said before, that those who practice such as these shall not inherit the reign of Elohim.(¹ Footnote: 11 Cor. 6:10.) 22 But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, trustworthiness, 23 gentleness, self-control. Against such there is no Torah. 24 And those who are of Messiah have impaled the flesh with its passions and the desires. 25 If we live in the Spirit, let us also walk in the Spirit. 26 Let us not become conceited, provoking one another, envying one another.

This is what each of us must be striving for. This is the fruit we are to be producing. Our hearts are still to this day still hardened and still uncircumcised.

This takes us right back to the beginning, To the Torah. Is this not what we were teaching you just the other week about the hardness of your hearts?

Deuteronomy 10: 12 "And now, Yisra'el, what is Yehovah your Elohim asking of you, but to fear Yehovah your Elohim, to walk in all His ways and to love Him, and to serve Yehovah your Elohim

with all your heart and with all your being, 13 to guard the commands of Yehovah and His laws which I command you today for your good? 14 “See, the heavens and the heaven of heavens belong to Yehovah your Elohim, also the earth with all that is in it. 15 “Yehovah delighted only in your fathers, to love them. And He chose their seed after them, you above all peoples¹, as it is today. Footnote: ¹See also 7:6, 14:2, 26:18, Ps. 135:4 and Amos 3:2. 16 “And you shall circumcise the foreskin of your heart, and harden your neck no more. 17 “For Yehovah your Elohim is Elohim of mighty ones and Master of masters, the great ?!, mighty and awesome, who shows no partiality nor takes a bribe. 18 “He executes right-ruling for the fatherless and the widow, and loves the stranger, giving him food and a garment. 19 “And you shall love the stranger, for you were strangers in the land of Mitsrayim. 20 “Fear Yehovah your Elohim. Serve Him, and cling to Him, and swear by His Name. 21 “He is your praise, and He is your Elohim, who has done for you these great and awesome deeds which your eyes have seen. 22 “Your fathers went down to Mitsrayim with seventy beings, and now Yehovah your Elohim has made you as numerous as the stars of the heavens.

Deuteronomy 30: 1 “And it shall be, when all these words come upon you, the blessing and the curse which I have set before you, and you shall bring them back to your heart among all the gentiles where Yehovah your Elohim drives you, 2 and shall turn back to Yehovah your Elohim and obey His voice, according to all that I command you today, with all your heart and with all your being, you and your children, 3 then Yehovah your Elohim shall turn back your captivity, and shall have compassion on you, and He shall turn back and gather you from all the peoples where Yehovah your Elohim has scattered you. 4 “If any of you are driven out to the farthest parts under the heavens, from there Yehovah your Elohim does gather you, and from there He does take you. 5 “And Yehovah your Elohim shall bring you to the land which your fathers possessed, and you shall possess it. And He shall do good to you, and increase you more than your fathers. 6 “And Yehovah your Elohim shall circumcise your heart and the heart of your seed, to love Yehovah your Elohim with all your heart and with all your being, so that you might live, 7 and Yehovah your Elohim shall put all these curses on your enemies and on those who hate you, who persecuted you. 8 “And you shall turn back and obey the voice of Yehovah and do all His commands which I command you today. 9 “And Yehovah your Elohim shall make you have excess in all the work of your hand, in the fruit of your body, and in the fruit of your livestock, and in the fruit of your ground for good. For Yehovah turns back to rejoice over you for good as He rejoiced over your fathers, 10 if you obey the voice of Yehovah your Elohim, to guard His commands and His laws which are written in this Book of the Torah, if you turn back to Yehovah your Elohim with all your heart and with all your being.

For further study you can go to <http://www.bible-knowledge.com/fruits-of-the-Holy-Spirit.html> to learn more about the fruits of the Spirit. We will have to look into these more often now.

Mat 1-2:18. Here we learn of where Rahab the Harlot fits into the genealogy of Yeshua which is what this week’s readings was about. Interesting. But also in this are things not told to you. For example this genealogy also shows you why my chronology is 76 years different than the Jewish

one. You can read about this at https://sightedmoon.com/sightedmoon_2015/?page_id=150 This year of 5843 or the Jewish year 5767 Why the difference? The missing Kings. Keep in mind this was written 3 year ago. We are now in the year 5848 After Creation which is the Jewish year of 5772 now.

But this week's passage also shows us another teaching titled Conjunction or Sighted which? and it can be read at https://sightedmoon.com/sightedmoon_2015/?page_id=22 ?These are my thoughts on the scripture readings for this the first week of this sabbatical cycle.