

Triennial Torah Study – 1st Year 30/10/2010

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By Joseph F. Dumond

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

Gen 35	1 Sam 28-30	Ps 71	Mark 14:1-31
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Genesis 35

Once again as we said last week Yahovah is telling Jacob to put away all his foreign gods before he comes to the place where Yahovah has told him to worship. This what Israel had to do in the plains of Maob with the Moabite women they had intermarried with. This is what we are also doing as we prepare to return to the land of Israel. We Ephramites who are full of idolatries and false doctrines must put all of this out from us and stick to Torah and it alone.

Avi ben Mordchai had an excellent teaching on how Yahovah is using a colon detoxification on us. I urge you all to read it at [http://campaign.r20.constantcontact.com/render?](http://campaign.r20.constantcontact.com/render?llr=485pflcab&v=001QII-Xe3DdxHghTxf9PpySbW1CkTbbuX54VadqUEX3n672_vMfOmqu9HkrSwwousH_GqXZQp0y_SIQHHIxLO_f1NJmMjeZUDnuxb8kbxqBqXvCAYwpW28SA%3D%3D)

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[Xe3DdxHghTxf9PpySbW1CkTbbuX54VadqUEX3n672_vMfOmqu9HkrSwwousH_GqXZQp0y_SIQHHIxLO_f1NJmMjeZUDnuxb8kbxqBqXvCAYwpW28SA%3D%3D](http://campaign.r20.constantcontact.com/render?llr=485pflcab&v=001QII-Xe3DdxHghTxf9PpySbW1CkTbbuX54VadqUEX3n672_vMfOmqu9HkrSwwousH_GqXZQp0y_SIQHHIxLO_f1NJmMjeZUDnuxb8kbxqBqXvCAYwpW28SA%3D%3D) It is a great read.

In last week's News Letter I told you about the Cave of Hebron where Abraham Isaac and Jacob are buried along with Sarah and Rebecca. But this week you can now read why Rachael is not buried there. She was buried in Ephrath which today is known as Bethlehem.

We read about this in Mathew 2: 13 And when they had left, see, a messenger of ??? appeared to Yoseph in a dream, saying, "Arise, take the Child and His mother, and flee to Mitsrayim, and remain there until I bring you word, for Herodes is about to seek the Child to destroy Him." 14 And rising up, he took the Child and His mother by night and departed for Mitsrayim, 15 and remained there until the death of Herodes, to fill what was spoken by ??? through the prophet, saying, "Out of Mitsrayim I have called My Son." 1 Footnote: 1Ex. 4:22-23, Hos. 11:1, Rev. 21:7 16 Then Herodes, having seen that he was fooled by the Magi, was greatly enraged, and he sent forth and slew all the male children in Byth Lehem and in all its borders, from two years old and under, according to the time which he had exactly learnt from the Magi. 17 Then was filled what was spoken by Yirmeyahu the prophet, saying, 18 "A voice was heard in Ramah, wailing and weeping, and great mourning – Rah?! weeping for her children, refusing to be comforted, because they were no more." 19 And Herodes having died, see, a messenger of ??? appeared in a dream to Yoseph in Mitsrayim, 20 saying, "Arise, and take the Child and His mother, and go into the land of Yisra'el, for those seeking the life of the Child are dead."

That was Jeremiah 31:15

We are then told of the how Rueben slept with Bilhah and this is the reason he will lose his birthright of the first born.

Then we read of the children of Jacob and to whom each was born. When you look on the charts at the back of the book The Prophecies of Abraham you will notice that each of the children were born during a specific part of the Jubilees cycle. All of them are born during the same cycle as the three and a half year tribulation and then after this time leading up the wedding Feast of Sukkot when Joseph was born. The exception to this was Benjamin who was born in the middle of the first Sabbatical cycle of the next Jubilee cycle.

To me this tells me that this is when all the tribes of Israel will be brought home during the tribulation.

Lastly we are told that Jacob dies at the age of 180 years which is 1582 BC and this was a Jubilee year.

1 Samuel 28-30

This week we read of the story of how Saul sought the advice of a medium as to whether or not he should fight the Philistines who were amassed against Israel in the Jezreal Valley.

In Chapter 29 we read how David is refused the right to fight along with the Philistines in this great battle that was being formed up.

Once David returns to his place he discovers it has been looted and destroyed. What does David do? Does he consult a medium? I Samuel 30:7 David consults with Yahovah using the ephod of the High Priest.

Yahovah told Moses to make an Ephod in Exodus 25-30 with twelve stones it one for each of the twelve tribes of Israel. The high priest wore the breastplate on the ephod. When the people of Israel enquired of Yahovah concerning an important issue, the high priest asked Yahovah the question. Yahovah then answered through the twelve stones. For example, when they wanted to know whether they should go out to war, the high priest asked and Yahovah answered through the breastplate in this way: the relevant letters of the name of the tribe shone and together they formed Yahovah's answer. It was in this special way that Yahovah spoke to Israel.

Now that we see who Saul consulted and who David consulted we must look to whom Saul was really speaking with and we do so by reading the following.

<http://www.ucg.org/bible-faq/ghost-samuel-appear-saul-after-death.htm>

Did the ghost of Samuel appear to Saul after his death?

When Saul consulted the witch (medium) of En Dor, was it really the prophet Samuel that appeared?

No. There are several important scriptures to consider before we examine the actual story, recorded in 1 Samuel 28:7-25. The first is the verse immediately prior, which informs the reader that "when Saul inquired of the Lord, the Lord did not answer him, either by dreams or by Urim or by the prophets" (1 Samuel 28:6). God was refusing to communicate with Saul through any means, including His prophets. Samuel, even if he had been still alive, would have had nothing to tell Saul. From this we can infer that the "Samuel" who communicated with Saul was not a prophet of God speaking from beyond the grave.

Another important passage is in Ecclesiastes 9:5, 10, which says plainly that "the living know that they will die; but the dead know nothing...for there is no work or device or knowledge or wisdom in the grave where you are going."

When we die, we enter a state the Bible likens to “sleep” (1 Thessalonians 4:13-14), remaining unconscious until the resurrections at or after Christ’s return. There is certainly no soul that lives on, able to communicate with the rest of the living.

Knowing this, the entity Saul communicated with could not possibly have been the ghost or spirit of Samuel, or any other human being. That leaves only the spirit realm as a possibility— and given that God had explicitly cut off communication between Himself (and by extension, His angels) and Saul (compare 1 Samuel 13:14; 28:6 and Isaiah 59:2), we are forced to conclude that the “Samuel” conjured up by the medium of En Dor was a demonic spirit masquerading as God’s prophet.

We might ask, “If it was really a demon communicating with Saul, why did it tell him the truth?” (1 Samuel 28:16-19; compare 13:9-14; 15:8-9, 26; 31:2-4). We must remember that the primary goal of Satan and his demons is to destroy us. By selectively telling Saul pieces of the truth, the demon posing as Samuel was able to depress him to the point where Saul was no longer able to stand up (1 Samuel 28:20).

The demon used parts of the truth, while posing as a man of God, to paint a picture of hopelessness. “And no wonder! For Satan himself transforms himself into an angel of light. Therefore it is no great thing if his ministers also transform themselves into ministers of righteousness, whose end will be according to their works” (2 Corinthians 11:14-15).

Psalm 71

<http://www.ucg.org/brp/brp.asp?get=daily&day=20&month=August&year=2005&Layout=>

A Plea for Help Against Foes in Old Age; The Blessed Reign of the King’s Son (Psalms 71-72) August 20-22
Psalm 71 is “a prayer for God’s help in old age when enemies threaten because they see that the king’s strength is waning.... The psalm bears no title, but it may well be that Ps 70 was viewed by the editors of the Psalms as the introduction to Ps 71 (compare vv. 1, 12-13 with 70:1-2, 5), in which case the psalm is ascribed to David (in his old age; see vv. 9, 18). This suggestion gains support from the fact that Ps 72 [which immediately follows and closes Book II of the Psalter] is identified as a prayer by and/or for King Solomon” (Zondervan NIV Study Bible, note on Psalm 71). And Psalm 72 ends by describing the psalms that have come before as prayers of David (see verse 20). The Greek Septuagint translation adds a superscription to the beginning of Psalm 71, labeling it “of David.”

The opening of Psalm 71—the declaration of trust in God, the plea for His righteous deliverance, that He would bend His ear and be a strong refuge, and the identification of Him as the psalmist’s rock and fortress (Psalm 71:1-3) is essentially repeated from David’s opening to Psalm 31 (verses 1-3). As David’s suffering in that psalm foreshadowed the sufferings of the Messiah, it is likely that Psalm 71 is similarly prophetic, though Jesus’ sufferings came when He was a young man, in terms of His human life.

One difference we may note here in verse 3 is the statement, “You have given the commandment to save me.” The psalmist recognizes that God has all the forces of the universe and heavenly realm at His disposal. He has but to command the psalmist’s deliverance for it to be effected—and indeed the psalmist knows that God has so commanded it. His words bring to mind the centurion’s response when Jesus offered to come to his home to heal the servant. The centurion said, “Lord, I am not worthy that You should come under my roof. But only speak a word, and my servant will be healed” (Matthew 8:5-8).

Psalm 71 is a welcome comfort for believers enduring a lingering trial that drains their strength, whether physically, emotionally or mentally. God is our Rock, our safe place.

The psalmist, who is likely David, is a man who has trusted God his whole life. His relationship with God began in his youth and has continued ever since (verses 5-6, 17). The statement about God having brought him forth from his mother's womb (verse 6) is also found in Psalm 22 (verse 9), another messianic psalm of David.

The psalmist in 71:7 says "he has become 'a portent' [NIV] (mopeth 'a wonder' [NKJV]) to his contemporaries, i.e., a sign of trouble, chastisement, and divine retribution" (Expositor's Bible Commentary, note on verses 5-8). Many see his troubles and weakness as evidence of God's punitive judgment on him, as would later be wrongly assumed regarding Jesus Christ (see Isaiah 53:4). Enemies deduce that now is a good time to rise up against him because they think "God has forsaken him...[and] there is none to deliver him" (Psalm 71:11).

Verses 12-13 are a restatement of David's urgent plea for deliverance and the confounding of his enemies in Psalm 70:1-2, thus serving to connect Psalms 70 and 71. As noted above, Psalm 70, a reprise of the end of Psalm 40, appears to condense the themes of Psalm 69 and to introduce Psalm 71.

The psalmist will continue to hope and praise God (verses 14-16). He makes a final plea for God to not forsake him so that he may sing of God's power and strength to the present generation and those yet to come (verses 17-18; compare 22:30). And he is confident that God will save him (71:19-24).

In verse 20, when the psalmist says that God will bring him back up "from the depths of the earth," he is speaking metaphorically of being rescued from his life-threatening situation and his despondency (compare 40:2; 69:2, 14-15). Yet, being old, he could also be contemplating the end of his life and looking forward to his future resurrection from the grave. Given the messianic nature of this and related psalms, it also seems logical to view this as Jesus Christ looking forward to His own resurrection.

Mark 14:1-31

In Newsletter 5846-024 at https://sightedmoon.com/sightedmoon_2015/?page_id=669 we covered this word used as Leper here in Mark. But it is worth repeating.

Mathew 26

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

The word leper here is a mistranslation.

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

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

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

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

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

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

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

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

In Mark 14:12 we read the following; 12 And on the first day of the Unleavened Bread, when they killed the Passover, His disciples said to Him, Where do You desire that going we may prepare that You may eat the Passover?

In Mathew 26 of the same event we also read 17 Now the first day of the feast of unleavened bread the disciples came to Jesus, saying to him, Where will you that we prepare for you to eat the passover?

And again we read in Luke 22: 1 Now the feast of unleavened bread drew near, which is called the Passover.

And in verse 7 Then came the day of unleavened bread, when the passover must be killed. 8 And he sent Peter and John, saying, Go and prepare us the passover, that we may eat.

Some have read these verses and gotten themselves confused. The Passover Lamb is killed on the 14th day as it draws near to the twilight or in the late after noon.

Exodus 12: 6 Now you shall keep it until the fourteenth day of the same month. Then the whole assembly of the congregation of Israel shall kill it at twilight.

7 'And they shall take some of the blood and put it on the two doorposts and on the lintel of the houses where they eat it. 8 'And they shall eat the flesh on that night, roasted in fire – with unleavened bread and with bitter herbs they shall eat it. 9 'Do not eat it raw, nor boiled at all with water, but roasted in fire, its head with its legs and its inward parts. 10 'And do not leave of it until morning, and what remains of it until morning you are to burn with fire. 11 'And this is how you eat it: your loins girded, your sandals on your feet, and your staff in your hand. And you shall eat it in haste. It is the Passover of ????.

So the Passover lamb is killed on the 14th late in the day and then eaten that evening of the 15th in haste and then what remains is burned.

Now look at Lev 23: 5 'In the first month, on the fourteenth day of the month, between the evenings, is the Passover to ????. 6 'And on the fifteenth day of this month is the Festival of Unleavened Bread to ??? – seven days you eat unleavened bread. 7 'On the first day you have a set-apart gathering, you do no servile work. 8 'And you shall bring an offering made by fire to ??? for seven days. On the seventh day is a set-apart gathering, you do no servile work.' "

You are to eat unleavened bread for seven days from the 15th until the 22nd day.

Now each of the gospels has called the 14th day one of the days of Unleavened Bread which Lev 23 clearly shows it is not. Each of the Gospels shows that Yahshua and the Disciples ate and then Judas went out and made the deal

with the High Priest to betray Yahshua. This is taking place on the evening of the 14th, because Yahshua is the Lamb of Yahovah and is to be killed at the exact same time the Paschal Lamb is killed at 3 PM on the 14 day, just hours before sunset and the 15th or the First Day of Unleavened Bread begins.

Now read what John says in chapter 13: 1 And before the Festival of the Passover, ????? knowing that His hour had come that He should move out of this world unto the Father, having loved His own who were in the world, He loved them to the end. 2 And supper taking place, the devil having already put it into the heart of Yehud?ah from Qerioth, son of Shim?on, to deliver Him up,

And before the Festival of the Passover which is killed in the afternoon of the 14th day. So before this event takes place Judas goes and makes his plans as we have just read in each of the other gospels. You must also remember that they had to get Yahshua off the tree before the Sabbath began which was the High Sabbath of the first day of Unleavened Bread.

Those of you who have been with me on the Mount of Olives can read the rest of this account and visualize exactly where it all took place.

In verse 64 you can read the reason Yahshua is killed. It is because He is accused of Blasphemy.

We read in Lev 24 that the penalty for Blasphemy is to be put to death by Stoning.

10 And the son of an Yisra'?lite woman, whose father was a Mitsrite, went out among the children of Yisra'?l. And the Yisra'?lite woman's son and a man of Yisra'?l strove in the camp. 11 And the Yisra'?lite woman's son blasphemed the Name, and cursed. So they brought him to Mosheh. Now his mother's name was Shelomith the daughter of Dib?ri, of the tribe of Dan. 12

And they put him in under guard, that it might be declared to them at the mouth of ????? . 13 And ????? spoke to Mosheh, saying, 14 "Bring the one who has cursed outside the camp, and all those who heard him shall lay their hands on his head, and all the congregation shall stone him. 15 "And speak to the children of Yisra'?l, saying, 'Anyone who curses his Elohim shall bear his sin. 16 'And he who blasphemes the Name of ????? shall certainly be put to death, and all the congregation certainly stone him, the stranger as well as the native. When he blasphemes the Name, he is put to death.