

Triennial Torah Study – 1st Year 11/12/2010

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

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

Gen 41	2 Sam 11-12	Ps 82-84	Luke 3 – 4:30
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Genesis 41

Is this not amazing? I am in awe of what you are about to see. We have just been showing you the Christmas tree and how it is a symbol of Nimrod and is to be cut down by Yehshua just as Shem cut down the mighty Nimrod.

Now in Chapter 41 we are going to read about how Pharaoh who is representing Satan is also having a dream. Not just any dream but one that plays directly into when that Tree is to be cut down.

In Genesis 41 we are talking about the seven good year and the seven bad years of Egypt.

First thing I want to point out is in verse 14 that Joseph shaved and it is not mentioned as sin.

Just a little shot at those who think the wearing of a beard is a commandment.

If you remember last week we told you how Joseph never gave Yehovah credit for the interpretation of the dreams he had been given. Now in verse 16 he does.

I am going to be referring to The Prophecies of Abraham which I strongly urge you all to order and read. The charts I am going to refer to are in the book.

When I was writing the Prophecies of Abraham I was told by a friend to take a look at the seven years of Feast and famine. I did and could not understand how these two blocks of seven years fit the Sabbatical cycle, because they just did not match any Sabbatical cycles. It was not until I laid them out chronologically by date that the answer came to me by Yehovah.

You really do need to look at the charts of when Joseph lived and notice when the seven year of plenty are. They come at a very specific time in the life cycle of the Beast power which in Joseph's day is that of Egypt and Pharaoh.

These seven years of plenty begin right in the middle of the 4th Sabbatical cycle. Not at the beginning but in the middle. They end in the middle of the 5th Sabbatical cycle and the seven years of famine begin. The famine years end in the middle of the 6th Sabbatical cycle.

It did not make sense all by itself. But when I compared it to our last Sabbatical cycle and those things I had learned about it, I was excited and blown away.

In the middle of the 4th Sabbatical cycle, which is the cycle of the Sword which is to come to Israel- The USA and UK countries as well as the State of Israel itself, in the middle of this cycle they are destroyed by the combined forces of Europe and the Muslim nations. Europe and the Muslim nations led by Germany are the end time Beast power.

After the Beast Power has destroyed the "Great Satan" of the United States, and her allies, and after the Beast Power (a united European and Muslim power led by Germany) has dealt with the "Little Satan" of the State of Israel, the world will say, "Who is able to make war with him?" And the world will marvel at the power of this Beast and there will be a number of years when the world will be prosperous which begins after the destruction of the USA in 2020 C.E.

The actual number of years to be seven; The Seven years of Plenty from Genesis 41. 4 So they worshiped the dragon who gave authority to the beast; and they worshiped the beast, saying, "Who is like the beast? Who is able to make war with him?" (Revelation 13:4)

Once we get to the seven year of plenty in the middle of the 5th Sabbatical cycle which is 2027 CE. The two witnesses will begin to say to the world and to the Beast power to let the children of Israel go. Keep in mind the 5th Sabbatical cycle is the one of captivity and now the two witnesses are beginning to speak out in the middle of this time. They will speak for three and a half years and will begin to speak during the fall Holy Day season in the year of 2026 and conclude at Passover 2030 when they are killed by the Beast Power.

The two witnesses are going to go before the Beast Power and demand that the Tribes of Israel, which are in Captivity, to be released. That Captivity begins in the year 2024 C.E. They will tell the Beast Power, in a similar fashion as Moses and Aaron did just before the Exodus, to set the Americans, the English, the Australians, the Canadians, the Jews the Dutch the Norwegians and Swedes and other nations of north-western Europe free so they can go to the Land of Israel and worship the Creator.

The Beast Power will not allow it, the same as Pharaoh would not let Israel go either during the time of the Exodus and the Beast Power will send assassins to kill these two witnesses who will defend themselves in a supernatural way. But the Beast will make things harder on those who are in captivity and the people will not bare it.

These two witnesses will command for the rain to stop all around the earth for three years. By the end of this three years, the nations of the world will be searching for every Israelite from around the world and bring them to Jerusalem by the year of Shabbat Shuva, the year of return, in order to obey the two witnesses. You can read more about this in the article at https://sightedmoon.com/sightedmoon_2015/?page_id=257 titled Why Israel Returns to the Land in 2030 and Why they Leave again, and the How the Two Witnesses Cause this to Happen.

One-quarter of the earth's population will have died from war and starvation by 2030 C.E. as a result of the decree of the two witnesses. And this is why the world is searching for those Israelites to bring them back to Israel so the curse will end.

8 The beast that you saw was, and is not, and will ascend out of the bottomless pit and go to perdition. And those who dwell on the earth will marvel, whose names are not written in the Book of Life from the foundation of the world, when they see the beast that was, and is not, and yet is. (Revelation 17:8)

This Beast that was and is not is often made out to be the European Union and rightfully so.

But it is more than that, it is this great tree that we talked about in the beginning of this News Letter. It is the Beast of Nimrod, which was and is not, it is the beast of Nebuchadnezzar who for a time was not there to run his government and then was. This great fir tree is or has been there ever since Nimrod and is still there today only most can't or won't see it. But when it begins to wield the power that it will soon have we are all in grave danger.

Do not forget the Scriptures we have covered previously covering the blessing of Isaac and the wrath of Esau in the Book of Genesis:

40 "By your sword you shall live, And you shall serve your brother; And it shall come to pass, when you become restless, That you shall break his yoke from your neck." (Genesis 27:40)

The beginning of the years of plenty for Egypt, which symbolizes Babylon, is to start when Esau throws off the bonds of Jacob, which is the whole house of Israel. Notice that the years of plenty for the Beast Power start in the middle of the period for the years of war and when the USA is to be destroyed. Esau will have broken the yoke of Jacob at that time in 2020 C.E.

This compares to the beginning of the seven years of plenty in Joseph's day.

Read what then happens to Esau after they have broken the bonds of Israel. We learn of this when we read Daniel and Revelation: 15 "I, Daniel, was grieved in my spirit within my body, and the visions of my head troubled me. 16 I came near to one of those who stood by, and asked him the truth of all this. So he told me and made known to me the interpretation of these things: 17 'Those great beasts, which are four, are four kings which arise out of the earth. 18 But the saints of the Most High shall receive the kingdom, and possess the kingdom forever, even forever and ever.' 19 Then I wished to know the truth about the fourth beast, which was different from all the others, exceedingly dreadful, with its teeth of iron and its nails of bronze, which devoured, broke in pieces, and trampled the residue with its feet; 20 and the ten horns that were on its head, and the other horn which came up, before which three fell, namely, that horn which had eyes and a mouth which spoke pompous words, whose appearance was greater than his fellows. 21 I was watching; and the same horn was making war against the saints, and prevailing against them, 22 until the Ancient of Days came, and a judgment was made in favor of the saints of the Most High, and the time came for the saints to possess the kingdom. 23 "Thus he said: 'The fourth beast shall be A fourth kingdom on earth, Which shall be different from all other kingdoms, And shall devour the whole earth, Trample it and break it in pieces. 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. 25 He shall speak pompous words against the Most High, Shall persecute the saints of the Most High, And shall intend to change times and law. Then the saints shall be given into his hand For a time and times and half a time. 26 'But the court shall be seated, And they shall take away his dominion, To consume and destroy it forever. 27 Then the kingdom and dominion, And the greatness of the kingdoms under the whole heaven, Shall be given to the people, the saints of the Most High. His kingdom is an everlasting kingdom, And all dominions shall serve and obey Him.' (Daniel 7:15-27)

Esau will become 10 Kingdoms having made the secret deal in Psalm 83 and helping to defeat the nations of Israel. They then will pursue and kill those saints whom they can find.

7 But the angel said to me, "Why did you marvel? I will tell you the mystery of the woman and of the beast that carries her, which has the seven heads and the ten horns. 8 The beast that you saw was, and is not, and will ascend out of the bottomless pit and go to perdition. And those who dwell on the earth will marvel, whose names are not written in the Book of Life from the foundation of the world, when they see the beast that was, and is not, and yet is. 9 Here is the mind which has wisdom: The seven heads are seven mountains on which the woman sits. 10 There are also seven kings. Five have fallen, one is, and the other has not yet come. And when he comes, he must continue a short time. 11 And the beast that was, and is not, is himself also the eighth, and is of the seven, and is going to perdition. 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. 13 These are of one mind, and they will give their power and authority to the beast. 14 These will make war with the Lamb, and the Lamb will overcome them, for He is Lord of lords and King of kings; and those who are with Him are called, chosen, and faithful." 15 Then he said to me, "The waters which

you saw, where the harlot sits, are peoples, multitudes, nations, and tongues. 16 And the ten horns which you saw on the beast, these will hate the harlot, make her desolate and naked, eat her flesh and burn her with fire. 17 For God has put it into their hearts to fulfill His purpose, to be of one mind, and to give their kingdom to the beast, until the words of God are fulfilled. 18 And the woman whom you saw is that great city which reigns over the kings of the earth.”(Revelation 17:7-13)

Do not fear any of those things which you are about to suffer. Indeed, the devil is about to throw some of you into prison, that you may be tested, and you will have tribulation ten days. Be faithful until death, and I will give you the crown of life. (Revelation 2:10)

Notice in the chart above that the year of Shuva when Israel is brought back to the Land of Israel after the Two Witnesses have caused the rain to stop in all the world, that ¼ of mankind dies, and when Israel is brought back for the year of Shuva in 2030 C.E., at Passover the sheep will be slaughtered. This is when the great martyrdom takes place. It is the fifth seal in Revelation.

9 When He opened the fifth seal, I saw under the altar the souls of those who had been slain for the word of God and for the testimony which they held. 10 And they cried with a loud voice, saying, “How long, O Lord, holy and true, until You judge and avenge our blood on those who dwell on the earth?” 11 Then a white robe was given to each of them; and it was said to them that they should rest a little while longer, until both the number of their fellow servants and their brethren, who would be killed as they were, was completed. (Revelation 6:9-17)

We are told to eat the Passover meal in haste with our shoes on and to be ready to go at a moment’s notice. We do this in preparation for this time yet future, when at Passover we will have to flee for our lives.

11And thus you shall eat it: with a belt on your waist, your sandals on your feet, and your staff in your hand. So you shall eat it in haste. It is the Lord’s Passover. (Exodus 12:11)

Let me summarize one more time for clarity.

In 2020 C.E. the USA & the UK will be defeated by the German led forces united with the Muslim nations. Once this is accomplished, the land is divided amongst the victors. This is the beginning of the seven years of prosperity for the victors. This is the exact same thing that Joseph said about Pharaoh’s dream with the fat cows. Seven years of plenty for Egypt which represents the End Time Beast Power of European and Muslim forces.

The years of Captivity begin with the year of 2024 C.E. This is the time when the two witnesses will be gaining notoriety on the world scene. They have to be known to the world in order for the Beast Power and the world to take note of them. Today I know of many who claim to be these two witnesses, but no one listens to them. Somehow after 2024 C.E. these two witnesses will become world renowned.

Then they will warn the Beast Power to let the Israelites return to the Land of Israel or there will be no rain starting in 2027 C.E., which matches when the seven years of Drought came in Joseph’s day.

And I will give power to my two witnesses, and they will prophesy one thousand two hundred and sixty days, clothed in sackcloth.” (Revelation 11:3)

They will begin to prophecy at The Day of Atonement in 2026 C.E. and will be killed at the start of the Martyrdom of the Saints at Passover 2030 C.E. They are to speak for 3 ½ years and:

These have power to shut heaven, so that no rain falls in the days of their prophecy; and they have power over waters to turn them to blood, and to strike the earth with all plagues, as often as they desire. (Revelation 11:6)

Because of the curses on the world by these two witnesses, ¼ of all men will die and the fourth seal of the Pale Horse which concludes just before the final 3 ½ years of the Great Tribulation and as I have said earlier this final 3 ½ years is when the two witnesses will be killed and they are the beginning of the Martyrdom of the Saints which takes place at Passover when all of Israel will have been gathered from throughout the entire earth and brought back to the Land of Israel as commanded by the two witnesses.

During these 3 ½ years leading up to the Martyrdom of the Saints is the first half of the seven years of Drought. During the Great Tribulation the last 3 ½ years, the world will continue to experience Drought on a massive scale. Many more people will die.

It is during this time that those who remain faithful will be fleeing to Moab to be hidden for this time period. It is also during this time that Yehshua will rise up.

And it is precisely because of these coming events that we desire to have established farms that can sustain the saints during these droughts. But I have found few that share this vision.

Samuel 11-12

Once again we see the hand of Yehovah in these Newsletters. Last week I wrote you about Abortion and then this week I compared it to other sins. Which was worse?

In 2 Samuel we read how David fell for the beauty of Bathsheba. I find it amazing also since I was going to be talking to Jono about the Laws of Niddah, that in verse 4 it says And Dawid?

sent messengers, to fetch her. And she came to him, and he lay with her – for she was cleansing herself from her uncleanness – and she returned to her house.

In my king James it says she was done her impurity.

Here we have the King of Israel a man after the heart of Yehovah committing adultery with Bathsheba and it is concerned about her impurity? If your stealing someone else bread does it matter if your hands are dirty?

I just found that very strange. And then David plots to cover up his sin by having Uriah come and lay with his own wife. And Uriah being very noble does not. So now David plots even more and has a whole army maneuvering around just so Uriah would be killed in action. But others

of Israel also fell during this murder of Uriah and Joab was also a part of it.

So instead of Abortion David kills Uriah.

Now when you read chapter 12 I want you to pay very close attention to what Nathan says.

This was a huge scripture in my life as I continued to sin and would not stop.

After reading how Yehovah had given so much to David and would have given him so much more if he wanted it, he then announces the penalties he is going to incur. And Nathan says in verse 13 And Dawid? said to Nathan, “I have sinned against ????” And Nathan said to Dawid?, “Also, ????” has put away your sin, you shall not die.

Yehovah has forgiven David and now he shall not die. David was about to be given a death penalty for this sin. The man after Yehovah’s own heart was about to be killed but because he repented as soon as he had seen it, Yehovah removed the death penalty from him and placed it upon the child that was to be born to David and Bathsheba. Think about this the next time you feel that urge to go and do a sin. Think about it.

We next read that Bathsheba gave birth to Solomon which means Yehovah love him. But he was not first in line for the throne so this part here is troublesome to me at this date. Absalom should be first in line for the throne and because of this trouble is coming.

Psalm 82-84 <http://www.ucg.org/bible-commentary/Psalms/81>

)-Israel-admonished-to-heed-God;-82)-God-will-judge-the-rulers-of-the-earth-and-bring-truejustice;-83)-Prayer-for-help-against-an-international-enemy-coalition/default.aspx

In Psalm 82, Asaph delivers from God “a word of judgment on unjust rulers and judges.... [He shows] God presiding over his heavenly court [verse 1].... As the Great King (see...Ps 47) and the Judge of all the earth (see 94:2; Ge 18:25; 1Sa 2:10) who ‘loves justice’ (99:4) and judges the nations in righteousness (see 9:8; 96:13; 98:9), he is seen calling to account those responsible for defending the weak and oppressed on earth” (Zondervan NIV Study Bible, note on Psalm 82).

Observe in verses 1 and 6 the term “gods” (Hebrew elohim). This plural word can refer to a plurality of gods (usually false gods) or in a singular sense to the one God (or God family) comprising more than one Being-God the Father and God the Son, Jesus Christ. To learn more about this terminology and the nature of God, see our free booklet Who Is God?

Here the term “gods” refers to human beings-“children of the Most High” (verse 6). Consider that when God created the plants and animals of the earth in Genesis 1, He made them to reproduce each “according to its kind.” But in the same context, God said of humanity, “Let Us [the Father and the preincarnate Christ] make man in Our image, according to Our likeness” (verse 26)-language denoting producing a child in one’s image (compare 5:3). So man was made according to the God-kind. Yet this initially is in an incomplete sense of resembling God in appearance on a physical level and having an intelligent and creative mind (though still unimaginably inferior to God’s). God ultimately intends for man to be a spiritual creation completely in His likeness.

Jesus would later use Psalm 82:6 to confound the Jewish religious authorities who were upset because He declared Himself the Son of God. Reminding them that their own law (Scripture) referred to human beings as “gods,” he asked them why they were so upset at Him for merely saying He was the Son of God (John 10:31-37).

One godlike characteristic human beings were given at man’s initial creation was that of having dominion over the earth-representing Him as ruler over creation (Genesis 1:26-28). For many, this dominion would extend over other human beings. Yet for the most part, people have not taken after God’s nature in the way they have fulfilled this responsibility. Rather, they have taken advantage of and abused each other. Psalm 82 addresses this failing. It is in fact a message for everyone-but applies all the more to those who are in positions of power, who have the capacity to help others in the ways called for in verses 2-4.

Verse 5 speaks of the colossal failure of human misrule. Commenting on this verse, the

Zondervan NIV Study Bible notes: “They ought to have shared in the wisdom of God (see 1Ki 3:9; Pr 8:14-16; Isa 11:12), but they are utterly devoid of true understanding of moral issues or of the moral order that God’s rule sustains (see Isa 44:18; Jer 3:15; 9:24).... When such people are the wardens of justice, the whole world order crumbles (see 11:3; 75:3...)”

Clearly the human beings addressed in Psalm 82 as gods are not truly gods in an ultimate sense-as God says they will die as mere mortal men, falling “like every other ruler” (verse 7, NIV). Yet for those who submit to God’s ways, other passages show that men can receive eternal life and divine glory as spirit-born members of the God family.

Thankfully, while the current societal order will fall to pieces, the ultimate world order God has ordained will stand (75:3; 93:1). As the concluding verse of Psalm 82 calls for, He will intervene and set all things right in all nations. For all nations will at last be His, not just as His property but as His true children in His likeness-not only of form, but of character.

Psalm 83, the last of Asaph's psalms and the concluding psalm of the second cluster of Book III, implores God to rouse Himself against a confederacy of national enemies conspiring to wipe out Israel-these nations here declared to be God's enemies (compare 81:14-15).

We earlier read Psalm 83 in the Bible Reading Program along with the account of the chariots of Mesopotamia helping the Ammonites against David's army (see the Bible Reading Program comments on 2 Samuel 10; 1 Chronicles 19; Psalm 60; Psalm 108; Psalm 83). This may be what is meant in Psalm 83:8: "Assyria also has joined with them; they have helped the children of Lot." The nations of Ammon and Moab were both descended from Abraham's nephew Lot. Yet there is a larger coalition mentioned in verses 5-7, containing nations not mentioned in 2 Samuel 10 or 1 Chronicles 19. However, some of these, having been subdued by David in earlier campaigns, could have been in revolt on this later occasion (see the Bible Reading Program comments on Psalm 60). Of course, considering that other prophecies of various nations here describe them rising up together against Israel in the end time, Psalm 83 may well be an end-time prophecy of "Asaph the seer" (see 2 Chronicles 29:30). Perhaps the song is dual in meaning-with an ancient coalition prefiguring a similar confederacy of the last days.

In the list of conspiring enemies, the foremost and perennial enemy of Israel is given first Edom (Psalm 83:6), the nation descended from Jacob's brother Esau. David subdued the Edomites prior to the fight with Mesopotamian forces (see 2 Samuel 8; 1 Chronicles 18). But since the Syrians were also earlier subdued and rebelled at the time of the later conflict, it is possible that the same thing happened with the Edomites. In an end-time setting, which seems applicable here, the Edomites may be found among the Palestinians in Israel and Jordan, among the Turks, among the Iraqis and other Middle Eastern peoples and, due to immigration, in growing numbers in Europe. (For more on the Edomites and their modern identity, see the Bible Reading Program comments on Obadiah, Isaiah 34 and 63, Jeremiah 49:7-22 and Ezekiel 35.)

The Ishmaelites, listed second (Psalm 83:6), are the Arabs generally-descended from Abraham's first son Ishmael. The Arab nations of today stretch from across North Africa to Iraq.

Third on the list, Moab (same verse), as mentioned above, was, along with Ammon, descended from Lot (see verse 8). As with the Edomites, David subdued the Moabites prior to the fight with Mesopotamia's chariots (see 2 Samuel 8; 1 Chronicles 18). But, as with Edom, it may be that the Moabites rebelled during the later conflict. The Moabites are probably to be found today among the Palestinians in Jordan and Israel and among other Middle Eastern peoples.

Listed fourth are the Hagrites (verse 6). The Israelite tribes of Reuben and Gad fought against the Hagrites in the days of Saul (1 Chronicles 5:10, 18-19). As was noted in the Bible Reading Program comments on 1 Chronicles 5, the name Hagrites perhaps denotes descendants of Ishmael's mother Hagar (and thus Ishmaelite or related tribes). The conflict with the Trans-Jordanian tribes would make these north-ranging Arabs. Assyrian inscriptions mention Hagrites as part of an Aramean (i.e., Syrian) confederacy (Zondervan, note on Psalm 83:6). Thus, the Hagrites are perhaps to be identified in modern times with the Arabs of Syria.

Fifth is Gebal (verse 7). As The Nelson Study Bible notes on Ezekiel 27:9, Gebal was an important Phoenician port city "between Sidon and Arvad (see Josh. 13:5; 1 Kin. 5:18). It was called Byblos by the Greeks and Romans, and Gubla by

the Assyrians and Babylonians.” The Phoenician city is today known as Jbail or Jubayl in Lebanon, 25 miles north of Beirut. Yet the name Gebal, related to the Arabic Jebel, is simply the word for “mountain,” and many believe another location could be meant. “Some interpreters...conclude that the reference here is to a place or region in Edom [southern Jordan], south of the Dead Sea near Petra” (Zondervan, note on verse 7).

Sixth on the list is Ammon (same verse). It was the conflict with Ammon that led to the fight against Mesopotamia’s forces. The Ammonite capital, Rabbah, is now Amman, the capital city of Jordan. Like the related Moabites, the Ammonites today are probably to be found among the Palestinians in Jordan and Israel and among other Middle Eastern peoples.

Seventh is Amalek (same verse). The Amalekites were a hostile Edomite people of southern Canaan (Numbers 13:29) who ambushed the stragglers in the Israelites’ rear ranks when they came out of Egypt. For this ruthlessness God said He would have war with them from generation to generation and eventually cause them to be wiped out (Exodus 17:8-16; Deuteronomy 25:17-19). Though suppressed under Saul and David, the Amalekites remained. They appear to have eventually ranged over a large territory-some migrating all the way up into Central Asia (see the Bible Reading Program comments on Obadiah and Esther 3). The Amalekites today may be among the Palestinians, Central Asian Turks and other Middle Eastern peoples.

Philistia, land of the Philistines, eighth on the list (Psalm 83:7), was located along the southwest coast of Israel. David had subdued the Philistines prior to the engagement with the Mesopotamian forces (see 2 Samuel 8; 1 Chronicles 18). But, as with Edom and Moab, it could be that the Philistines revolted at the time of the fight against Mesopotamia. A significant portion of the area of ancient Philistia is today the Palestinian Gaza Strip-Gaza being one of the ancient Philistine cities. The Philistines gave their name to Palestine, the name used by the Greeks and Romans for the land of Israel. And there may be some Philistines among the Palestinians of today.

Listed ninth are “the inhabitants of Tyre” (Psalm 83:7). It might seem problematic for this to apply to the time Asaph wrote-as King Hiram of Tyre was closely allied to David and Solomon. The same problem exists for a Phoenician Gebal if that is the city intended, as Gebal was under Tyre’s dominion. Yet it could be that there were rogue elements in Tyre favorable to the Mesopotamians against Israel. Perhaps this is why the wording “inhabitants of Tyre” is used instead of just Tyre. On the other hand, it could be that the psalm simply did not concern events of Asaph’s time-that it was instead exclusively a prophecy of the end time. In a modern setting, Lebanon could be indicated. However, modern descendants of the Phoenician Tyrians, along with modern descendants of the Babylonians, may be found in southern Europe (see the Bible Reading Program comments on Isaiah 13:1-14:2). And ancient Tyre prefigured the endtime European-centered Babylonian commercial system of the last days (see Ezekiel 27; Revelation 18).

Listed tenth and last is Assyria (Psalm 83:8). This was probably the principal Mesopotamian power involved in the conflict with David. In a modern setting, the land of Assyria could perhaps indicate northern Iraq. However, it could be that the modern descendants of the ancient Assyrians are intended-apparently, as noted in the Bible Reading Program comments on Isaiah 10:5-34, to be found among the Germanic people of Central Europe. As the same comments note, the early Catholic theologian Jerome applied Psalm 83:8 to the Germanic tribes invading western Europe along the Rhine.

In modern times, all the various Middle Eastern peoples listed here have fiercely opposed the people of Israel (foremost among “Israel” being the United States and Britain) and Judah (the Jewish people, including the modern Israeli state)-constantly plotting and conspiring against them and at times actually fighting them militarily or through terrorism, with many shrieking “Death to Israel!” and “Israel into the sea!” After the Arab states came together in the Arab League at the end of World War II, one of its first major actions was a joint attack on the Israeli state when it was

established in 1948. Conflict has erupted numerous times since, with Israel fighting several wars for survival against overwhelming odds.

As for European involvement, Germany fought America and Britain in World Wars I and II and waged the terrible Holocaust against the Jews. The Germans were allied with the Ottoman Turks in World War I and with anti-Semitic Arabs in World War II—the Muslim Grand Mufti of Jerusalem, Hajj Amin al-Husseini, finding common cause with the Nazis. As pointed out in a recent article, “In late March 1933, al-Husseini contacted the German consul general in Jerusalem and requested German help in eliminating Jewish settlements in Palestine—offering, in exchange, a pan-Islamic jihad in alliance with Germany against Jews around the world” (David Dalin, “Hitler’s Mufti,” *Human Events*, Aug. 3, 2005). And since the formation of the state of Israel shortly after World War II, Germany and other European nations have politically and economically supported the Palestinian cause against what they see as Israeli “occupation” and “oppression.”

This decades-long hostility (with its intermittent wars and intifadas) may be what is meant in Psalm 83, though the song could parallel other end-time prophecies in foretelling a more concerted and severe onslaught closer to the end of the age.

Asaph calls on God to deal with the enemy forces as He dealt with seemingly overwhelming enemies before (verses 9-12). “As with Midian” (verse 9) refers to God’s victory accomplished through Gideon in Judges 7. “As with Sisera, as with Jabin at the Brook Kishon” (Psalm 83:9) refers to God’s victory accomplished through Deborah and Barak in Judges 4-5. Oreb, Zeeb, Zebah and Zalmunna (Psalm 83:11) were leaders of the Midianites killed by Gideon and his men (Judges 7:25-8:21).

Asaph then calls for judgment on the enemy nations—remarkably for the cause of redemption. He asks that God would pursue, frighten and shame the enemies so that they would repent and seek a relationship with God (verse 13-16). He further prays that they be dismayed, confounded forever and shamed and that they perish (verse 17). Is there a contradiction here? Some think Asaph seeks for the enemies to repent but, if they still refuse, for them to then be destroyed. That may be, but the passage is not directly worded that way.

We should realize that the word translated “forever” in verse 17 does not necessarily mean for all eternity as in modern English usage (compare Exodus 21:6). Indeed verse 18, which says that the punishment is so that the enemies will know that God is “the Most High over all the earth,” appears to hint at the second resurrection. For how will these enemies know anything if they are dead forever? While the lesson will of course be learned by those left alive, a straightforward reading of these verses would seem to say that the lesson is for those who perish. The desire in verse 18, then, seems to be that the mortal defeat the enemies experience from God in this age will convince them of His sovereignty when they are raised in the future—leading them to the repentance mentioned in verse 16. (Jesus spoke of this resurrection to repentance in Matthew 11:20-24 and 12:41-42, and the Bible mentions it in several other references. To learn more about God’s plan to offer salvation to all human beings who lived without a proper understand of His ways, see our free booklet *What Happens After Death?*)

“Righteousness...Shall Make His Footsteps Our Pathway” (Psalms 84-87) September 9-14 As in the superscriptions of Psalms 8 and 81, *al gittith* in the superscription of Psalm 84 denotes either a song of the winepress or, as in the NKJV, one played “on an instrument of Gath”—*Gittite* being the adjective form of this Philistine city.

Psalm 84, “the first of the six psalms that make up the final group of Book III...expresses yearning for fellowship with God, who dwells in his temple in Zion and from alone come security and blessing. References to God as [‘Lord of hosts’ or] ‘Lord Almighty’ [NIV] and a prayer for ‘our shield,’ the Lord’s ‘anointed,’ form distinctive links with the final psalm of the group (for the former see 84:1, 3, 8, 12 and 89:8; for the latter see 84:9 and 89:18, 38, 51). The five

psalms thus introduced [85-89] are four cries out of distress arranged around a central song (Ps 87) that celebrates God's special love of Zion and the care he has for all its citizens. Of these four, the first (Ps 85) and the last (Ps 89) are communal prayers, and the remaining two (Ps 89; 88) are prayers of individuals. They all make much of God's ['mercy and truth' (NKJV) or] 'love and faithfulness' [NIV] (see 85:7, 10-11; 86:5, 13, 15; 88:11; 89:1-2, 5, 8, 14, 24, 28, 33, 49) and his 'saving' help (see 85:4, 7, 9; 86:2, 16; 88:1; 89:26). And three of them share another key concept, 'righteousness' (see 85:10-11, 13; 88:12; 89:14)" (Zondervan NIV Study Bible, note on Psalms 84-89).

Of this final cluster of six psalms, four are labeled in the superscriptions as coming from the sons of Korah. Psalm 84, one of these Korahite psalms, is "a prayer of longing for the house of the Lord. In tone and perspective it stands close to Ps 42 [another Korahite psalm] and may reflect similar circumstances. If so, the author (presumably a Levite who normally functioned in the temple service), now barred from access to God's house [perhaps during a time of national calamity]...gives voice to his longing for the sweet nearness to God in his temple that he had known in the past. References to God and his temple and to the 'blessedness' (see vv. 4-5, 12) of those having free access to both dominates the prayer and highlights its central themes" (note on Psalm 84).

In verses 1-2, the psalmist's unsatisfied longing leaves him faint, his whole being aching to be in God's presence. While this could be merely figurative, it could just as well be literal. Perhaps through long prayer, fasting and mourning, he really was weak to the point of fainting.

In verse 3, "the psalmist is jealous of the small birds that have such unhindered access to the temple and the altar. They are able even to build their nests there for their young—the place where Israel was to have communion with God" (note on verse 3). These birds have found a home with God, which the psalmist himself desires. What a great blessing it is to have God's house as your home (verse 4). We should recognize that the house of God in these verses is also representative today of God's Church and, in an ultimate sense, of God's Kingdom and family for all eternity.

In verse 5, the words translated "whose heart is set on pilgrimage" literally mean "'in whose hearts are (the) highways,' i.e. the highways the Israelites took to observe the religious festivals at Jerusalem (Zion, v. 7)" (note on verse 5). The pilgrimage here is also figurative—that of following the pathway of return to God and of pressing onward to His Kingdom. On this journey, as we see in verse 6, even difficult circumstances (represented by the Valley of Baca or Weeping) will be washed over with God's blessings (symbolized by springs, rain and pools). We should recall here Psalm 23, where God as our Shepherd leads us through the valley of death-darkness (verse 4) on the way to dwelling in His house forever (verse 6).

The journeying pilgrims "go from strength to strength" (84:7). The Nelson Study Bible comments: "As one nears the temple, the rigors of the journey become tolerable, for the joy of the approaching arrival strengthens the soul" (note on verses 5-7). Even so, as God's people today continue through life, they build character and rejoice more and more as the time draws ever closer when God's Kingdom will be established on the earth. "God's saints on their hopeful way to Zion experience anew the bountiful hand of God as their ancestors did on their way through the Desert of Sinai to the promised land (see 78:15-16; 105:41; 114:8)—and as their descendants would on their return to Zion from Babylonian exile (see Isa 41:17-20; 43:19-20; 49:10)" (Zondervan, note on Psalm 84:6)—the return from Babylonian exile in the end time being the primary focus in these passages. Spiritual Israel, the Church, follows the highway to God today. Physical Israel and the other nations on earth will follow at Christ's return.

In verses 8-9 the phrases "our shield" and "Your anointed" refer to the king of Israel (see 89:18, 20). Why would this prayer for the king be included here by the psalmist? "Only as God blesses the king in Jerusalem [perhaps in giving him victory against enemies preventing journey to the temple] will the psalmist once more realize his great desire to return to his accustomed service in the temple" (note on verses 8-11). Of course, in an ultimate sense, the figure of the anointed king looked forward to the future Messiah, whom God will send to establish His Kingdom.

The psalmist concludes that the privilege of spending a single day in God's house is better than a thousand days anywhere else (verse 10). He moreover says that just being a doorkeeper (often considered to be a menial servant) in God's house is worth more than living (presumably the life of luxury) among the wicked (same verse). As a point of consistency, helping to validate the psalm's superscription, we should note that it was the Korahites who served as doorkeepers or gatekeepers at the tabernacle and temple (1 Chronicles 9:17-27; 26:1-19). This was in fact a "trusted office" (9:22, 26).

Some reckon from Psalm 84:10 that the post of "doorkeeper" will be a position held by some of God's saints in His coming Kingdom—those on the bottom rung, it is derogatorily inferred. First of all, we should recognize that such a position of responsibility would not be a bad thing, as is commonly implied. Yet, secondly, we are told that angels rather than glorified human beings will serve as gatekeepers of the New Jerusalem (Revelation 21:12). And thirdly, the psalmist appears to have been referring to his own particular service or simply using metaphoric language to draw a contrast—or both. In no way is the passage meant to teach that "some will be only mere doorkeepers in God's Kingdom." Yet we are told something here about whatever positions God's people occupy in His Kingdom: "No good thing will He withhold from those who walk uprightly" (Psalm 84:11).

Verse 12 assures us that happiness comes through trusting in God. Be assured that He will deliver on His promises. Whatever circumstances prompted the composition of Psalm 84, this song, given its current placement in the Psalter, "now voices the devotion to and reliance on God that motivate the remaining prayers of the group it introduces" (note on Psalm 84).

Luke 3-4:30

Again in this study I find it awesome to read in the first few verses of Luke 3 that John preached for you to baptise as an outward showing of your repentance and for the remission of sins.

Most people have no idea what sin is.

It is found as we have already said above in 1 John 3:4 Everyone doing sin also does lawlessness, and sin is lawlessness.

The law is the Ten Commandments and if people would read Exodus 20 they would then know what this law is that they are not keeping. There are no exceptions. If you want to be righteous you need to keep the law. Psalm 119:172 My tongue sings of Your word, For all Your commands are righteousness.

If we want to be righteous then we need to keep the Commandments and to stop saying I will keep them all except that one. No exceptions. Then once you repent from doing this then to be baptised by total immersion in living waters; that is flowing water.

Once again in verse 9 John is speaking to the Pharisees and is telling them they too are of the same tree we have been talking about in this whole Newsletter. In verse 8 John demands that they show fruits of their repentance and the people ask how they do it. He then tells them, point blank to stop doing certain things and to help those who are lacking.

We next read about the temptations that Yehshua goes through with Satan and this reminds me of one of my first articles. I am going to quote it here for you and it too ties into all we have been talking about today. Awesome.

I do not know from where I received this information but I have found it to be true none the less. I believe it was an e-mail.

I came across this Bible study from Bullinger. FYI... THE SERPENT OF GENESIS 3

Taken from Appendix 19 of "The Companion Bible"

In Genesis 3 we have neither allegory, myth, legend, nor fable, but literal historical facts set forth, and emphasized by the use of certain Figures of speech (see Ap.6).

All the confusion of thought and conflicting exegesis have arisen from taking literally what is expressed by Figures, or from taking figuratively what is literal. A figure of speech is never used except for the purpose of calling attention to, emphasizing, and intensifying, the reality of the literal sense, and the truth of the historical facts; so that, while the words employed may not be so strictly true to the letter, they are all the historical events connected with them.

But for the figurative language of verses 14 and 15 no one would have thought of referring the third chapter of Genesis to a snake: no more than he does when reading the third chapter from the end of Revelation (ch. 20.2). Indeed, the explanation added there, that the "old serpent" is the Devil and Satan, would immediately lead one to connect the word "old" with the earlier and former mention of the serpent in Gen. 3: and the fact that it was Satan himself who tempted "the second man", "the last Adam", would force the conclusion that no other than the personal Satan could have been the tempter of "the first man, Adam".

The Hebrew word rendered "serpent" in Gen. 3.1 is Nachash (from the root Nachash, to shine), and means a shining one. Hence, in Chaldee it means brass or copper, because of its shining. Hence also, the word Nehushtan, a piece of brass, in 2 Kings 18.4.

In the same way Saraph, in Isa.6.2,6, means a burning one, and, because the serpents mentioned in Num. 21 were burning, in the poison of their bite, they were called Saraphim, or Seraphs.

But when the Lord said unto Moses, "Make thee a fiery serpent" (Num. 21.8), He said, "Make thee a Saraph", and, in obeying this command, we read in v.9, "Moses made a Nachash of brass". Nachash is thus used as a being interchangeable with Saraph.

Now, if Saraph is used of a serpent because its bite was burning, and is also used of a celestial or spirit being (a burning one), why should not Nachash be used of a serpent because its appearance was shining, and be also used of a celestial or spirit being (a shining one)?

Indeed, a reference to the structure of Gen. 3 (on p.7) will show that the Cherubim (which are similar celestial or spirit beings) of the verse (Gen.3.24) require a similar spirit being to correspond with them in the first verse (for the structure of the whole chapter is a great Introversion). The Nachash, or serpent, who beguiled Eve (2 Cor. 11.3) is spoken of as "an angel of light" in v.14. Have we not, in this, a clear intimation that it was not a snake, but a glorious shining being, apparently as angel, to whom Eve paid such great deference, acknowledging him as one who seemed to possess superior knowledge, and who was evidently a being of a superior (not of an inferior) order? Moreover, in the description of Satan as "the king of Tyre" it is distinctly implied that the latter being was of a super-natural order when he is called "a cherub" (Ezek. 28.14,16, read from v.11-19). His presence "in Eden, the garden of 'Elohim" (v.13), is also clearly stated, as well as his being "perfect in his ways from the day he was created till iniquity was found in him" (v.15), and as being "lifted up because of his beauty" (v.17).

These all compel the belief that Satan was the shining one (Nachash) in Gen. 3, and especially because the heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground. I will lay thee before kings, that they may behold thee" (v.17).

Even supposing that these things were spoken to, and of, an exalted human being in later days (in Ezek. 28), still “the king of Tyre” is not compared to a being who was non-existent; and facts and circumstances which never happened are not introduced into the comparison.

There is more about “the king of Tyre” in Ezek. 28: 11-19 that was literally true of “the prince of Tyre” (v. 1-10). The words can be understood only of the mightiest and most exalted supernatural being that God ever created; and this for the purpose of showing how great would be his fall. The history must be true to make the prophecy of any weight.

Again, the word rendered “subtle” in Gen. 3.1 (see note) means wise, in a good sense as well as in a bad sense. In Ezek. 28.12 we have the good sense, “Thou sealest up the sum, full of wisdom”; and the bad sense in v.17, “thou hast corrupted thy wisdom” (referring, of course, to his fall). So the word rendered “subtle” is rendered “prudent” in Prov. 1.4; 8.12; 12.23; 14.8; and in a bad sense in Job 15.5. 1 Sam.23.22 Ps.83.3.

The word “beast” also, in Gen. 3.1 chay, denotes a living being, and it is as wrong to translate zoa “beasts” in Rev. 4, as it is to translate chay “beast” in Gen.3. Both mean living creatures. Satan is thus spoken of as a being “more wise than any other living creature which Jehovah Elohim had made”. Even if the word “beast” be retained, it does not say that either a serpent or Satan was a “beast” but only that he was “more wise” than any other living being.

We cannot conceive Eve as holding converse with a snake, but we can understand her being fascinated by one, apparently “an angel of light” (i.e. a glorious angel), possessing superior and supernatural knowledge.

When Satan is spoken of as a “serpent”, it is the figure Hypocatastasis (see Ap.6) or

Implication; it no more means a snake than it does when Dan is so called in Gen. 49. 17; or an animal when Nero is called a “lion” (2 Tim.4.17), or when Herod is called a “fox” (Luke 13.32); or when Judah is called “a lion’s whelp”. It is the same figure when “doctrine” is called “leaven” (Matt.16.6). It shows that something much more real and truer to truth is intended. If a Figure of speech is thus employed, it is for the purpose of expressing the truth more impressively; and is intended to be a figure of something much more real than the letter of the word.

Other Figures of speech are used in v. 14,15, but only for the same purpose of emphasizing the truth and the reality of what is said.

When it is said in v. 15, “thou shalt bruise His heel”, it cannot mean His literal heel of flesh and blood, but suffering, more temporary in character. When it is said (v.15), “He shall crush”, it means something more than a skull of bone, and brain, and hair. It means that all Satan’s plans and plots, policy and purposes, will one day be finally crushed and ended, never more to mar or to hinder the purposes of God. This will be effected when Satan shall be bruised under our feet (Rom. 16.20). This, again, will not be out literal feet, but something much more real.

The bruising of Christ’s heel is the most eloquent and impressive way of foretelling the most solemn events; and to point out that the effort made by Satan to evade his doom, then threatened, would become the very means of insuring its accomplishment; for it was through the death of Christ that he who had the power of death would be destroyed; and all Satan’s power and policy brought to an end, and all his works destroyed (Heb.2.14. 1 John 3.8. Rev.20.1-3,10). What literal words could portray these literal facts so wonderfully as these expressive Figures of speech?

It is the same with the other Figures used in v.14, “On thy belly shalt thou go”. This Figure means infinitely more than the literal belly of flesh and blood; just as the words “heel” and “head” do in v.15. It points for the eyes of our mind the picture of Satan’s ultimate humiliation; for prostration was ever the most eloquent sign of subjection. When it is said “our belly cleaveth unto the ground” (Ps.44.25), it denotes such a prolonged prostration and such depth of submission as could never be conveyed or expressed in literal words.

So with the other prophecy, "Dust shalt thou eat". This is not true to the letter, or to fact, but it is all the more true to truth. It tells of constant, continuous disappointment, failure, and mortification; as when deceitful ways are spoken of as feeding on deceitful food, which is "sweet to a man, but afterward his mouth shall be filled with gravel" (Prov.20.17). This does not literal "gravel", but something far more disagreeable. It means disappointment so great that it would gladly be exchanged for the literal "gravel". So when Christians are rebuked for "biting and devouring one another" (Gal. 3.14,15), something more heart breaking is meant than the literal words used in the Figure.

When "His enemies shall lick the dust" (Ps.72.9) they will not do it on their knees with their literal tongues; but they will be so prostrated and so utterly defeated, that no words could literally depict their overthrow and subjugation.

If a serpent was afterward called a nachash, it was because it was more shining than any other creature; and if it became known as "wise", it was not because of its own innate positive knowledge, but of its wisdom in hiding away from all observation; and because of its association with one of the names of Satan (that old serpent) who "beguiled Eve" (2 Cor.11.3,14).

It is wonderful how a snake could ever be supposed to speak without the organs of speech, or that Satan should be supposed able to accomplish so great a miracle.

It only shows the power of tradition, which has, from the infancy of each one of us, put before our eyes and written on our minds the picture of a "snake" and an "apple": the former based on a wrong interpretation, and the latter being a pure invention, about which there is not one word said in Holy Scripture.

Never was Satan's wisdom so craftily used as when he secured universal acceptance of this traditional believe: for it has succeeded in fixing the attention of mankind on the letter and the means, and thus blinding the eyes to the solemn fact that the Fall of man had to do solely with the Word of God, and is centered in the sin of believing Satan's lie instead of Jehovah's truth.

The temptation of "the first man Adam" began with the question "Hath God said?" The temptation of "the second man, the Lord from heaven" began with the similar question "If Thou be the Son of God", when the voice of the Father had scarcely died away, which said "This IS My beloved Son".

All turned on the truth of what Jehovah had said.

The Word of God being questioned, led Eve, in her reply, (1) to omit the word "freely" (3.2, cp.2.16); then (2) to add the words "neither shalt thou touch it" (3.3, cp.2.17); and finally (3) to alter a certainty into a contingency by changing "thou SHALT SURELY die" (2.17) into "LEST ye die" (3.3).

It is not without significance that the first Ministerial words of "the second man" were "It is written", three times repeated; and that His last Ministerial words contained a similar threefold reference to the written Word of God (John 17. 8,14,17).

The former temptation succeeded because the Word of God was three times misrepresented; the latter temptation was successfully defeated because the same Word was faithfully repeated.

The history of Gen. 3 is intended to teach us the fact that Satan's sphere of activities is in the religious sphere, and not the spheres of crime or immorality; that his battlefield is not the sins arising from human depravity, but the unbelief of the human heart. We are not to look for Satan's activities today in the newspaper press, or the police courts; but in the pulpit, and in professors' chairs. Wherever the Word of God is called in question, there we see the trail of "that old serpent, which is the Devil, and Satan". This is why anything against the true interests of the Word of God (as

being such) finds a ready admission into the newspapers of the world, and is treated as “general literature”. This is why anything in favour of its inspiration and Divine origin and its spiritual truth is rigidly excluded as being “controversial”.

This is why Satan is quite content that the letter of Scripture should be accepted in Gen. 3 as he himself accepted the letter of Ps.91.11. He himself could say “It is written” (Matt.4.6) so long as the letter of that is conveyed by it; and so long as it is misquoted or misapplied.

This is his object in perpetuating the traditions of the “snake” and the “apple”, because it ministers to the acceptance of his lie, the hiding of God’s truth, the support of traditions, the jeers of the infidel, the opposition of the critics, and stumbling of the weak in faith.

NOTES :

1. Ezekiel 28:11-19, who is quite a different being from “the Prince of Tyre”, in verses 1-10 who is purely human.
2. It is remarkable that the verb nachash always means to enchant, fascinate, bewitch; or of one having and using occult knowledge. See Genesis 30:27; 44:5,15. Leviticus 19:26. Deuteronomy 18:10. 1Kings 20:33. 2Kings 17:17; 21:6. 2Chronicles 33:6. So also is the noun used in Numbers 23:23; 24:1.
3. Greater than that wrought by God Himself, who opened the mouth of Balaam’s ass.

Most people who have been arguing with me about whether or not they should keep Chanukah have been trying to use reason and logic. They want to use sentimental reasoning to justify their keeping of it. The same goes for Christmas. They get very frustrated with me when I quote them scriptures.

Duet 4: 2 “Do not add to the Word which I command you, and do not take away from it¹, so as to guard the commands of your Elohim which I am commanding you. Footnote: ¹See also 12:32, Prov. 30:6, Rev. 22:18-19.

Duet 12: 29 “When your Elohim does cut off from before you the nations which you go to dispossess, and you dispossess them and dwell in their land, ³⁰ guard yourself that you are not ensnared to follow them, after they are destroyed from before you, and that you do not inquire about their mighty ones, saying, ‘How did these nations serve their mighty ones? And let me do so too.’¹ Footnote: ¹See also 18:9, Lev. 18:3, Jer.10:2, Ezek. 11:12 & 20:32, Eph. 4:17, and 1 Peter 4:3 ³¹ “Do not do so to your Elohim, for every abomination which hates they have done to their mighty ones, for they even burn their sons and daughters in the fire to their mighty ones. ³² “All the words I am commanding you, guard to do it – do not add to it nor take away from it.¹ Footnote: ¹See also 4:2, Prov. 30:6, Rev. 22:18-19.

Proverbs 30: 6 Do not add to His Words¹, Lest He reprove you, Footnote: ¹Dt. 4:2 & 12:32, Rev. 22:18-19. and you be found a liar.

Eve tried to reason with and talk with Satan in the garden. Yehshua did not; he came back at Satan with scriptures each and every time, Even when Satan gave him scriptures. You must use all the scriptures and not just the ones that soothe you.

Back in Luke 4:18 this is speaking of an acceptable year. Most people assume it is a Jubilee year. When we compare it to all other known Sabbatical and Jubilee years we can then know for sure it was a Sabbatical year and not a Jubilee one. The year was 28 CE and this was a Sabbatical year. An acceptable year.

And again I must say wow, because as we read the last part of this week's Torah study we see Yeshua rebuking those in Capernaum. He is talking about Elijah and Elisha. What is Yeshua telling them that makes the crowd so angry? Yeshua said that no prophet was welcome in his own country. He then tells them how there were many widows during the time of Elijah in Israel but Elijah did not go to any of them and instead went to a widow in the Phoenician town of Zarephath. One of the greatest prophets, Elijah went to stay with gentiles.

As if that was not bad enough, Yeshua then says to them that Elisha who had asked for a double portion of Elijah's spirit did not stay and heal any of the many lepers in Israel but instead healed only one and he was Syrian.

Yeshua is telling His countrymen that they will not believe those things a prophet tells them but those in foreign country will.

And these good believers sought to throw Yeshua off the cliff that was in the town.

And many of you think the things I say make you mad. I have a good teacher to emulate.