

Triennial Torah Study – 1st Year 18/12/2010



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

https://sightedmoon.com/sightedmoon_2015/files/TriennialCycleBeginningAviv.pdf

Gen 42	2 Sam 13-14	Ps 85	Luke 4:31 – 5:39
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Gen 42

This week we are reading about the great famine that has now taken hold of all the land. And the sons of Jacob now go to Egypt to buy food.

We see the brothers bowed down to Joseph just as he had said in his dream. And in the second year of the famine which we are told of in Gen 45:6 Joseph Reveals who he is.

In The Prophecies of Abraham this famine begins in the middle of the 5th Sabbatical cycle when Israel is in captivity. It is brought on by the two witnesses who demand that the Beast power allow Israel to return to the land. It does not rain for 3 ½ years by their words.

But here we see Joseph revealing himself in the second year of the famine. That year is two years before what I have been teaching you about Shabbat Shuva or the year of return in 2030. While all ten tribes are in captivity and the famine is growing, the tribes of Israel will come to know who they are. It will be at this time that another person will come on the scene to lead the imprisoned Israelites back from the Beast power of European and Muslim forces and the great second exodus will begin and they will all be back in the land of Israel by Passover of Shabbat Shuva in the year of 2030.

OK I am off on a bit of a tangent but go with it.

Cutting in on an article about the second exodus we read at

<http://www.cgg.org/index.cfm/fuseaction/Library.sr/CT/PW/k/1251/Second-Exodus.htm>

After seventy years in Babylonian captivity, the Jews began returning to Canaan. Under Ezra and Nehemiah, the wall around Jerusalem was rebuilt, and the Temple was restored under Zerubbabel and Joshua. However, the northern ten tribes of Israel never returned. After a long sojourn in and around the areas of their captivity, they migrated north and west into the European continent,

eventually spreading from there into the United States, Canada, South Africa, Australia, and New Zealand.

However, this migration of Israel will reverse in the days ahead. The Bible shows in many prophecies that a second exodus will occur, and God's people will return to the land promised to Abraham, Isaac, and Jacob.

The first exodus, when God brought the children of Israel out from Egypt, is a defining event for both Israelites and Christians. Passover, the Days of Unleavened Bread, and even Pentecost all commemorate God's sovereignty, providence, and grace in liberating His people (see Deuteronomy 16:1-12). Yet, as remarkable as this spontaneous movement of millions of people from a plundered Egypt to a bountiful Canaan was, the Second Exodus will be so momentous that the original exodus from Egypt will pale by comparison:

"Therefore behold, the days are coming," says the Lord, "that it shall no more be said, 'The Lord lives who brought up the children of Israel from the land of Egypt,' but, 'The Lord lives who brought up the children of Israel from the land of the north and from all the lands where He had driven them.' For I will bring them back into their land which I gave to their fathers." (Jeremiah 16:14-15; see also 23:7-8)

In Isaiah 11:11-12, the prophet also tells of this time when the Lord shall set His hand again the second time to recover the remnant of His people who are left. . . . He will set up a banner for the nations, and will assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.

God tells Jeremiah, "In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north to the land that I have given as an inheritance to your fathers" (Jeremiah 3:18).

During the first exodus, a few million Israelites left Egypt and headed for the land of Canaan, a relatively short distance away. Today, Israelites number in the hundreds of millions, and their current homelands are thousands of miles from Canaan. They cannot re-migrate to the Promised Land as a single group, for their movements have left them in numerous countries around the globe. Only the sovereign God can orchestrate such a regathering.

While some prophecies speak of Israel returning from every compass point (Isaiah 11:12; 43:5-7), Israel is most commonly foreseen returning from the north and the west (of the Promised Land) (Isaiah 49:12; Jeremiah 3:18; 16:15; 23:8; 31:8; Hosea 11:10; Zechariah 2:6), reversing the path of their migration thousands of years ago.

Regathered to Zion

The prophet Isaiah gives numerous descriptions of how this exodus will take place, such as the individual attention that will be given: "And it shall come to pass in that day . . . you will be gathered

one by one, O you children of Israel” (Isaiah 27:12). He speaks of “a highway for the remnant of His people who will be left from Assyria, as it was for Israel In the day that he came up from the land of Egypt” (Isaiah 11:16). A similar road appears in Isaiah 35:8-10:

A highway shall be there, and a road, and it shall be called the Highway of Holiness. The unclean shall not pass over it, but it shall be for others. Whoever walks the road, although a fool, shall not go astray. No lion shall be there, nor shall any ravenous beast go up on it. . . . But the redeemed shall walk there, and the ransomed of the Lord shall return, and come to Zion with singing, with everlasting joy on their heads. They shall obtain joy and gladness, and sorrow and sighing shall flee away. (see also Isaiah 43:16-21; 51:10-11)

Not all of Israel will be able to travel back via this Highway of Holiness, however. Isaiah 60:8-9 asks: Who are these who fly like a cloud, and like doves to their roosts? Surely the coastlands shall wait for Me; and the ships of Tarshish will come first, to bring your sons from afar, their silver and their gold with them, to the name of the Lord your God, and to the Holy One of Israel, because He has glorified you.

Isaiah 66:20 describes this massive undertaking further:

“Then they shall bring all your brethren for an offering to the Lord out of all nations, on horses and in chariots and in litters, on mules and on camels, to My holy mountain Jerusalem,” says the Lord, “as the children of Israel bring an offering in a clean vessel into the house of the Lord.”

Jeremiah 30 and 31 give a broad overview of what God will do to bring back Israel and the rest of Judah, and restore the Promised Land to them. This was not fulfilled in the 1940s, when hundreds of thousands of Jews returned to their historical land and founded the modern State of Israel, for only Judah took part in that. The prophecies regarding the Second Exodus clearly speak of both Judah and Israel. Notice, for instance, Jeremiah 30:1-3:

The word that came to Jeremiah from the Lord, saying, “Thus speaks the Lord God of Israel, saying: ‘Write in a book for yourself all the words that I have spoken to you. For behold, the days are coming,’ says the Lord, ‘that I will bring back from captivity My people Israel and Judah,’ says the Lord. ‘And I will cause them to return to the land that I gave to their fathers, and they shall possess it.’”(emphasis ours)

God refers to both kingdoms here—the descendants of the northern kingdom of Israel as well as the southern kingdom of Judah. The return of Israel will be the larger migration because, aside from the 70-year captivity in Babylon, some of the descendants of Judah have always resided in the Promised Land. Today, the State of Israel is predominately made up of the descendants of Judah.

However, neither Israel nor Judah has truly possessed the land since the time of their respective captivities. Despite some of Judah having returned to the land, ever since the Babylonian captivity, she has only rarely and intermittently held sovereignty over it.

After Judah was taken into captivity, Babylon ruled the Promised Land under Nebuchadnezzar. Babylon later fell to the Medo-Persian Empire, which then became sovereign over Jerusalem and the Promised Land. Because of their vassal status, the Jewish captives that returned from Babylon had to ask permission from Cyrus and Darius, the Persian kings, to rebuild the wall and the Temple. The Jews enjoyed a measure of peace, but their freedom depended on the favor of the ruling Persian emperor.

After Alexander the Great conquered Medo-Persia, the Greeks became the new overseers of the Land of Promise. Jews under the Maccabees gained a measure of independence until Rome took control of the area. Thus, during the time of Christ, Jews lived in the land and even worshipped in the Second Temple, but they did not really possess the land because it was under Roman jurisdiction. Since the collapse of the Roman Empire, notwithstanding some temporary Crusader holdings, the Promised Land has been under the sway of various Arab and Muslim nations—notably the Ottoman Empire—down to modern times.

Even now, the state of Israel does not control all of the land. Jerusalem is a divided city, and the Israelis have not dared claim all of the Temple Mount for themselves (even though they had the opportunity immediately following the Six Day War in 1967), because they know that it would result in an all-out war with the Muslims. Even though the Jews regained a considerable amount of land when it declared statehood in 1948, gaining even more during the Six Day War, the ownership is endlessly argued. Judah is not truly sovereign yet. It does not yet “possess” the land in the fullest sense of the word.

But first, Tribulation

Even though Israel and Judah will ultimately be restored to the land of Abraham, Isaac, and Jacob, they will first go through a time of tremendous tribulation and hardship:

For thus says the Lord: “We have heard a voice of trembling, of fear, and not of peace. Ask now, and see, whether a man is ever in labor with child? So why do I see every man with his hands on his loins like a woman in labor, and all faces turned pale? Alas! For that day is great, so that none is like it; and it is the time of Jacob’s trouble, but he shall be saved out of it.” (Jeremiah 30:5-7; emphasis ours)

This is what must happen before the Second Exodus. Notice that it is called “Jacob’s Trouble,” not either “Israel’s Trouble” or “Judah’s Trouble.” Both houses will experience it. God causes Jacob’s descendants to be greatly troubled because of their sins. This time of unprecedented crisis—“none is like it”—corresponds to the time of “great tribulation” of which Jesus Christ warns:

“Therefore when you see the ‘abomination of desolation,’ spoken of by Daniel the prophet, standing in the holy place” (whoever reads, let him understand), “then let those who are in Judea flee to the mountains. . . . For then there will be great tribulation, such as has not been since the beginning of the world until this time, no, nor ever shall be. And unless those days were shortened, no flesh

would be saved; but for the elect's sake those days will be shortened." (Matthew 24:15-16, 21-22; emphasis ours)

Luke's version of the Olivet Prophecy uses different language to describe the same time and events:

But when you see Jerusalem surrounded by armies, then know that its desolation is near. Then let those who are in Judea flee to the mountains, let those who are in the midst of her depart, and let not those who are in the country enter her. For these are the days of vengeance, that all things which are written may be fulfilled. . . . For there will be great distress in the land and wrath upon this people. And they will fall by the edge of the sword, and be led away captive into all nations. And Jerusalem will be trampled by Gentiles until the times of the Gentiles are fulfilled. (Luke 21:20-24; see Revelation 11:2; emphasis ours)

Just as Christ reassures us in Matthew 24:22 that this will not be the complete end of mankind, Jeremiah promises that Jacob will be saved out of his trouble. Even though that "day" is great, and like nothing we have seen before, it will not be the end of Jacob.

Jeremiah 30:5-7 does not detail why that time is one of tribulation. The only clue we have in these verses is that God compares it, not just to a woman in labor, but to a man in labor. This is certainly an unusual symbol, but the picture of the sorrows and pains of labor and childbirth elsewhere helps us to understand what it portends. For example, Isaiah 13:6-8 prophesies: Wail, for the day of the Lord is at hand! It will come as destruction from the Almighty. Therefore all hands will be limp, every man's heart will melt, and they will be afraid. Pangs and sorrows will take hold of them; they will be in pain as a woman in childbirth; they will be amazed at one another; their faces will be like flames.

A similar illustration appears in Isaiah 26:16-18:

Lord, in trouble they have visited You, they poured out a prayer when Your chastening was upon them. As a woman with child is in pain and cries out in her pangs, when she draws near the time of her delivery, so have we been in Your sight, O Lord. We have been with child, we have been in pain; we have, as it were, brought forth wind; we have not accomplished any deliverance in the earth, nor have the inhabitants of the world fallen.

Paul also uses this symbol in I Thessalonians 5:1-3:

But concerning the times and the seasons, brethren, you have no need that I should write to you. For you yourselves know perfectly that the day of the Lord so comes as a thief in the night. For when they say, "Peace and safety!" then sudden destruction comes upon them, as labor pains upon a pregnant woman. And they shall not escape. (see also Isaiah 66:6-24; Jeremiah 4:31; 13:20-27; Hosea 13:12-16; Micah 4:9-10.)

Overall, the symbol is one of anguish, sorrow, intensity, great discomfort, and pain. The prophets contain scores of examples of God's anger at the sins of His people. It is with good reason that the prophecies mention that only a "remnant" will return: Even though the descendants of Jacob will

ultimately be saved, the percentage of the current hundreds of millions of Israelites and Jews who survive that trouble will probably be small (see Isaiah 10:20-21).

However, how this illustration is applied is interesting. When it applies to God's enemies, the emphasis is clearly on the pain, anguish, sorrow, and fear of what is ahead (Jeremiah 49:20-24). But when it refers to Israel, as in Jeremiah 30, there is always hope that the pain will be turned to joy, just as with a physical birth (Isaiah 66:8-9). It is painful, but a tremendous blessing is promised to come when it is over (compare Jesus' use of this metaphor in John 16:21).

A hint of this hope appears in Jeremiah 30:7: "But he [Jacob] shall be saved out of it." The pain and the anguish will not end in total annihilation. Certainly, a dear price will be paid in human lives, but the peoples of Jacob will survive and be blessed—both physically and spiritually, as we will see.

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Read more: <http://www.cgg.org/index.cfm/fuseaction/Library.sr/CT/PW/k/1251/Second-Exodus.htm#ixzz17rcFHxzb>

2 Sam 13-14

In 2 Samuel 12:10 we recently read 10 'And now, the sword does not turn aside from your house, because you have despised Me, and have taken the wife of Uriyah the Hittite to be your wife.'

And now in Chapter 13 we see where this curse upon David is coming true. Absalom kills Amnon two full years after Amnon had forced himself upon Tamar. We went into this rape in great detail in News Letter 5845-038 in September of 2009

https://sightedmoon.com/sightedmoon_2015/?page_id=553 where we showed you how the rape of Tamar and the rape of Dinah are used to show us this Doctrine of Balaam which is said to be amongst us in these last days in Rev 2. This is a great study to go back and review if you have not read it recently.

Here we see a perfect example of the Laws of Yehovah. David had sinned with Bathsheba. Once he was confronted with it by Nathan, David repented. Yehovah was about to kill David as Nathan had said now you will not die. But the baby did die. And the punishment on David for this sin was that the sword would not depart from his own house. Even though David repented the penalty still was going to have be paid. We all need to meditate on this, and recall it when temptation is inviting us to sin. What is the price we will have to pay for it?

I found chapter 14 challenging and had to look elsewhere for an understanding of what was going on here. <http://www.enduringword.com/commentaries/1014.htm>

And indeed Brethren as you study, please do not just read something and keep on going as if you had to get to the end of the chapter by 9 o'clock. We have this great tool today of the internet and you should use it to see what others have said on any given subject. You can glean so much by doing this. Compare teachings and keep what is good. Be Berrien in your studies.

a. Joab the son of Zeruiah perceived that the king's heart was concerned about Absalom: David was obviously troubled by his estranged relationship with Absalom. Joab, David's chief general, perceived this and decided to do something to bring David and Absalom together.

i. "In the case of Absalom and the king, the relationship remained virtually deadlocked, neither side having the spiritual incentive to break it." (Baldwin)

ii. We know that Joab was fiercely loyal to David and he may have done this to protect David. Joab figured that it was dangerous to have Absalom stewing away in a distant country, and felt that the safest thing to do was to bring about reconciliation between father and son.

b. Joab sent to Tekoa and brought from there a wise woman: Joab decides to soften David's heart towards Absalom by bringing a widow before him with a similar story of estrangement from her son.

a. Help, O king! In ancient Israel those felt that their local judges didn't treat them fairly had access to the court of the king himself.

b. Deliver him who struck his brother, that we may execute him for the life of his brother whom he killed: The woman of Tekoa speaks of the custom of the avenger of blood. The avenger of blood had the responsibility of avenging the death of a member of the family.

i. The cities of refuge mentioned in Numbers 35:9-34 were meant to protect someone guilty of manslaughter from being killed by an avenger of blood before the case could be heard properly.

c. As the LORD lives, not one hair of your son shall fall to the ground: This is what the woman – and Joab behind her – waited to hear. Now David ignores the cause of justice for the sake of family sympathy and loyalty. In personal relationship it is a good and glorious thing to be generous with forgiveness and mercy when we are wronged. But David had a responsibility as the king and chief judge of Israel, and he was being sorely tempted to forsake that responsibility.

i. "He guaranteed safety at the expense of justice, and immediately the farsighted woman captured him in her trap." (Redpath)

a. The king does not bring his banished one home again: The woman of Tekoa speaks boldly to David, confronting his sin of not initiating reconciliation with Absalom. Because he was estranged from David and growing more and more bitter, Absalom was a threat to Israel and David allowed it (Why then have you schemed such a thing against the people of God?).

- i. David had some responsibility to initiate reconciliation. If David approached Absalom he might be rejected, but he still had the responsibility to try. Yet as king and chief judge of Israel, he had a responsibility to both initiate reconciliation and to do it the right way. David will not succeed in this.
- ii. “He is willing to pardon the meanest of his subjects the murder of a brother at the instance of a poor widow, and he is not willing to pardon his son Absalom, whose restoration to favour is the desire of the whole nation.” (Clarke)
- b. We will surely die and become like water spilled on the ground: The woman of Tekoa is wisely speaking to David about the urgency of reconciliation. “David, we all die and then the opportunity for reconciliation is over. Do it now.”
- c. But He devises means, so that His banished ones are not expelled from Him: The woman of Tekoa means, “Find a way to do it, David. God finds a way to bring us back to Himself.” It is true that God finds a way – but not at the expense of justice. God reconciles us by satisfying justice, not by ignoring justice.
- i. This is one of the best gospel texts in the Old Testament. If we are under the chastening of God, we may feel like banished ones. Yet we can put our place of being His banished ones, belonging to Him and trusting Him to bring us back to Him.
- ii. God has devised a way to bring the banished back to Him, that they might not be expelled from Him. The way is through the person and work of Yeshua, and how He stood in the place of guilty sinners as He hung on the cross and received the punishment that we deserved.
- a. Is the hand of Joab with you in all this? David somehow knew that a plan this subtle had to come from the hand of Joab.
- b. He put all these words in the mouth of your maidservant: Joab orchestrated this with precision. He knew exactly what strings to pull in David. Joab was loyal to David, but it was not a selfless loyalty.
- a. Bring back the young man Absalom: Joab got what he wanted and what he thought was best for the nation of Israel. He hoped that Absalom’s reconciliation with David would prevent a rebellion.
- b. Let him return to his own house, but do not let me see my face: David was over-indulgent with his sons in the past (as when he did nothing against Amnon in 2 Samuel 13:21). Now David is too harsh with Absalom, refusing to see him after he had been in exiled in Geshur for three years (2 Samuel 13:38).
- i. When parents don’t discipline properly from the beginning, they tend to over-compensate in the name of “toughness.” This often provokes the children to wrath (Ephesians 6:4) and makes the parent-child relationship worse.

a. In all Israel there was no one who was praised as much as Absalom for his good looks: This begins to explain why Absalom was popular in Israel. Israel was attracted to King Saul because he was a very good-looking man (1 Samuel 9:2).

i. Absalom was also a man of political destiny. He was the third son of David (2 Samuel 3:2-5). The firstborn Amnon was gone, and we hear nothing more of Chileab, the second born. It is likely that Absalom was the crown prince, next in line for the throne.

b. He weighed the hair of his head at two hundred shekels: Absalom had such a great head of hair that he cut five and one-half pounds of hair off his head every year.

i. “He was extremely proud of his long hair, and he lost his life because of it.” (Redpath)

c. One daughter whose name was Tamar: Absalom was a man of deep and sympathetic feeling. He memorialized his wronged sister Tamar by naming a daughter after her.

a. Absalom dwelt two full years in Jerusalem, but did not see the king’s face: During these two years we can imagine that Absalom grew more and more bitter against David. He was reconciled but only partially; David offered only a partial, incomplete reconciliation.

i. Absalom was banished from Israel because he murdered his brother Amnon (2 Samuel 13). Yet Absalom felt entirely justified in killing the man who raped his sister. His sense of justification made the bitterness against David more intense.

b. Joab’s field is near mine, and he has barley there; go and set it on fire: Frustrated that he can’t see his father, Absalom burns Joab’s fields to get his attention. This shows how brutal and amoral Absalom was.

i. It’s hard to think of a greater contrast than that between Absalom and the Prodigal Son of Yehshuas’ parable. The Prodigal Son came back humble and repentant. Absalom came back burning Joab’s fields.

ii. At the same time, sometimes God gets our attention by setting our “barley field” on fire. “He, knowing that we will not come by any other means, sendeth a serious trial – he sets our barley field on fire, which he has a right to do, seeing our barley-fields are far more his than they are ours.” (Spurgeon)

c. If there is any iniquity in me, let him execute me: This statement reflects Absalom’s sense that he was fully justified in what he did.

a. So Joab went to the king and told him: As brutal and amoral as Absalom was, it worked. Burning Joab’s fields got his attention and made Joab intercede on Absalom’s behalf.

- b. He came to the king and bowed himself on his face to the ground: Absalom outwardly submits to David, but David's two-year refusal to reconcile left a legacy of bitterness in Absalom that will turn out badly for David, for Absalom, and for Israel.
- c. Then the king kissed Absalom: David offered Absalom forgiveness without any repentance or resolution of the wrong. In personal relationships it is often a sign of love and graciousness to overlook a wrong. Proverbs 10:12 says, Hatred stirs up strife, but love covers all sins. But as King of Israel this was more than a personal matter with David. He was the "chief judge" of Israel and David excused and overlooked Absalom's obvious crimes.
 - i. "He should have kicked him rather; and not have hardened him to further villainy." (Trapp)
 - ii. "David's forgiveness of Absalom was completely inadequate, leading to a further outbreak of sin. God's forgiveness of a man's soul is completely adequate, and a great deterrent to continued sin." (Redpath)
 - iii. "May God write it on your soul: if the pardon you want is that God should wink at your sin, He will not do it." (Redpath)

Psalm 85

Psalm 85, another psalm of the sons of Korah, is a lamenting plea for national restoration. Its specific setting is unknown. God has here forgiven His people and returned them from captivity (verses 1-3) but the effects of His wrath—as the lingering consequences of their sins—are still being felt (verses 4-7). This could describe the end of some foreign oppression during the period of the judges. Or it could conceivably apply to the time of King Hezekiah's reforms following the captivity and return of 200,000 Jews at the hands of the northern kingdom of Israel in alliance with Syria during the reign of Hezekiah's father Ahaz (see 2 Chronicles 28).

Yet it could also fit with the later return from Babylonian captivity. "Many believe that vv. 1-3 refer to the return from exile and that the troubles experienced are those alluded to by Nehemiah and Malachi. Verse 12 suggests that a drought has ravaged the land and may reflect the drought with which the Lord chastened his people in the time of Haggai (see Hag 1:5-11)" (Zondervan NIV Study Bible, note on Psalm 85).

After pleading for revival, mercy and salvation (verses 6-7), the psalmist states that he will hear what God has to say, trusting that God will "speak peace" to His people—that is, with peaceful intent or directing them in the way to peace—as long as they don't ignore His words and turn back to the foolishness of their sins (verse 8). God's salvation, prayed for in verse 7, is available to those who fear Him (verse 9)—that is, who with the appropriate mind frame of awe and respect will heed and follow whatever God says.

In verse 10, "the union of God's mercy and truth and His righteousness and peace describes the way things ought to be, or the state of peace spoken of in v. 8. The blending of the ideals of truth

and righteousness in v. 11 suggest a vision of the kingdom of God (see Is. 11)” (The Nelson Study Bible, note on verses 10-13). As noted above, verse 12 may indicate a period of drought and assurance, on one level, that the land will yield physical produce. Yet the picture here is primarily figurative, as verse 11 shows truth as the crop that is produced—thanks to the figurative sunlight and rain of God’s righteousness from above.

Truth springing out of the earth may also be a messianic reference (compare Isaiah 53:2). Notice the final words of Psalm 85, wherein God’s righteous footsteps become the path for us to follow (verse 13). Jesus the Messiah has set the example for us of how to live, that we “should follow His steps” (1 Peter 2:21). And this pathway, as the highway to Zion in the previous psalm (84:5-7), **leads to the glorious Kingdom of God—so that all of us may be part of the harvest of truth.**

Luke 4:31 – 5:39

I want to point out that Yehshua was preaching in the Synagogues on the Sabbath. It was His custom to keep the Sabbath and to teach on it. Just something I like to point out to those who keep Sunday as the Sabbath. They have no scriptural legs to stand on.

In chapter 5 we are shown how Simon was told he would be a catcher of men; a fisher of men. This is a huge teaching for those who have ears on. I explain this teaching and this warning to you in the article THE HUNTERS AND THE FISHERS; THE HUNTERS COMETH!

At https://sightedmoon.com/sightedmoon_2015/?page_id=608

Then in chapter 5:12-14 Yehshua heals the leper. Here we have a clear example that the Law was not done away as many Christians teach. Here we see Yehshua telling the man to go and make an offering as the Law of Moses commanded.

1 And the LORD spake unto Moses, saying, 2 This shall be the law of the leper in the day of his cleansing: He shall be brought unto the priest: 3 And the priest shall go forth out of the camp; and the priest shall look, and, behold, if the plague of leprosy be healed in the leper; 4 Then shall the priest command to take for him that is to be cleansed two birds alive and clean, and cedar wood, and scarlet, and hyssop: 5 And the priest shall command that one of the birds be killed in an earthen vessel over running water: 6 As for the living bird, he shall take it, and the cedar wood, and the scarlet, and the hyssop, and shall dip them and the living bird in the blood of the bird that was killed over the running water: 7 And he shall sprinkle upon him that is to be cleansed from the leprosy seven times, and shall pronounce him clean, and shall let the living bird loose into the open field. 8 And he that is to be cleansed shall wash his clothes, and shave off all his hair, and wash himself in water, that he may be clean: and after that he shall come into the camp, and shall tarry abroad out of his tent seven days. 9 But it shall be on the seventh day, that he shall shave all his hair off his head and his beard and his eyebrows, even all his hair he shall shave off: and he shall wash his clothes, also he shall wash his flesh in water, and he shall be clean. 10 And on the eighth

day he shall take two he lambs without blemish, and one ewe lamb of the first year without blemish, and three tenth deals of fine flour for a meat offering, mingled with oil, and one log of oil. 11 And the priest that maketh him clean shall present the man that is to be made clean, and those things, before the LORD, at the door of the tabernacle of the congregation: 12 And the priest shall take one he lamb, and offer him for a trespass offering, and the log of oil, and wave them for a wave offering before the LORD: 13 And he shall slay the lamb in the place where he shall kill the sin offering and the burnt offering, in the holy place: for as the sin offering is the priest's, so is the trespass offering: it is most holy: 14 And the priest shall take some of the blood of the trespass offering, and the priest shall put it upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot: 15 And the priest shall take some of the log of oil, and pour it into the palm of his own left hand: 16 And the priest shall dip his right finger in the oil that is in his left hand, and shall sprinkle of the oil with his finger seven times before the LORD: 17 And of the rest of the oil that is in his hand shall the priest put upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the blood of the trespass offering: 18 And the remnant of the oil that is in the priest's hand he shall pour upon the head of him that is to be cleansed: and the priest shall make an atonement for him before the LORD. 19 And the priest shall offer the sin offering, and make an atonement for him that is to be cleansed from his uncleanness; and afterward he shall kill the burnt offering: 20 And the priest shall offer the burnt offering and the meat offering upon the altar: and the priest shall make an atonement for him, and he shall be clean. 21 And if he be poor, and cannot get so much; then he shall take one lamb for a trespass offering to be waved, to make an atonement for him, and one tenth deal of fine flour mingled with oil for a meat offering, and a log of oil; 22 And two turtledoves, or two young pigeons, such as he is able to get; and the one shall be a sin offering, and the other a burnt offering. 23 And he shall bring them on the eighth day for his cleansing unto the priest, unto the door of the tabernacle of the congregation, before the LORD. 24 And the priest shall take the lamb of the trespass offering, and the log of oil, and the priest shall wave them for a wave offering before the LORD: 25 And he shall kill the lamb of the trespass offering, and the priest shall take some of the blood of the trespass offering, and put it upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot: 26 And the priest shall pour of the oil into the palm of his own left hand: 27 And the priest shall sprinkle with his right finger some of the oil that is in his left hand seven times before the LORD: 28 And the priest shall put of the oil that is in his hand upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the place of the blood of the trespass offering: 29 And the rest of the oil that is in the priest's hand he shall put upon the head of him that is to be cleansed, to make an atonement for him before the LORD. 30 And he shall offer the one of the turtledoves, or of the young pigeons, such as he can get; 31 Even such as he is able to get, the one for a sin offering, and the other for a burnt offering, with the meat offering: and the priest shall make an atonement for him that is to be cleansed before the LORD. 32 This is the law of

him in whom is the plague of leprosy, whose hand is not able to get that which pertaineth to his cleansing.

There are many people who write to me who do so just so they can hear themselves being all pious. If I respond to them I often say you no longer need those things I am teaching, and then I quote Luke 31 for it is the sick that need a doctor and not those who are already saved. I have not come to call the righteous, but sinners to repentance. As so should all of you. Go and find those who do not know the Torah. Stop trying to convert others to your own righteousness and go and find those who are so messed up in sin they need to be shown the truth.

Now concerning the old and new patches and wine skins, there is so much false teachings about doing away with the old law to replace it with the new grace doctrines in Christian circles. I have to address this.

Hebrews 10:14- For by a single offering he has perfected for all time those who are being sanctified. (15) And the Holy Spirit also bears witness to us; for after saying, (16) "This is the covenant that I will make with them after those days, declares the Lord: I will put my laws on their hearts, and write them on their minds," (17) then he adds, "I will remember their sins and their lawless deeds no more."

Jeremiah 31:33 But this is the covenant that I will make with the house of Israel after those days, declares the LORD: I will put my law within them, and I will write it on their hearts. And I will be their God, and they shall be my people. (34) And no longer shall each one teach his neighbor and each his brother, saying, 'Know the LORD,' for they shall all know me, from the least of them to the greatest, declares the LORD. For I will forgive their iniquity, and I will remember their sin no more."

Brethren when you come to this new understanding of the Torah and you begin to walk in it, so many of us, and I include myself in this, but so many of us find Torah and see the truth and we then add it to our traditions and the way we used to walk. Some people do not even change anything. They just add to the wrong doctrines those truths they do understand and mix them all together.

Instead of bringing all your backage from the former ways, leave it at the lost and never hoped to be found station. Start with a new wine skin. Do not add new cloth to your old clothes. Put on the clothes of righteousness and put on the truth undiluted with the former teachings. Drop them all and study the Torah and it alone. Put the new teachings in a new body of true belief.