

Triennial Torah Study – 1st Year 12/02/2011

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

Gen 50	1 Kings 2	Ps 103-104	Luke 13 – 14:11
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Gen 50

Here in chapter 50 I was confused about the phrase beyond the Jordan. I was reading it from the Egyptian point of view and not the author. That Author was Moses who wrote all these books on the other side of the Jordan, On the East side.

Abel-mizraim (the “meadow of Egypt”, or “mourning of Egypt”)[1] is a place “beyond,” or west, of the Jordan river, at the “threshing-floor of Atad.” Here the Egyptians mourned seven days for Jacob (Genesis 50:4-11). Its site is unknown.

The other thing I would like to share with you is that Manasseh’s son was named Machir and show you what this means to us today.

<http://www.britam.org/america.html>

MACHIR AND AMERICA

Adapted from “The Tribes” by Yair Davidiy

An interesting fact is that:

THE NAME MACHIR IS RECALLED IN THAT OF AMERICA!

Machir was the first-born son of Manasseh son of Joseph (Genesis 50:23).

Machir was the forefather of the Gileadites (1-Chronicles 2:21).

The Phoenicians are believed to have visited AMERICA. According to Barry Fell the Phoenicians named it – “The Great North Country”. The Hebrew Prophets predicted that in the end time the Lost Ten Tribes would return from the “North Country” (Jeremiah 31:8). The Prophets certainly were well acquainted with the Phoenicians some of whom were in effect

Israelite Tribes. The Vikings later attempted to settle in North America and named it “MARKLAND” which is believed to mean “Land of Darkness”(1). Even so, Maruk (a permutation of Machir) and Mark (in “Markland”) are not dissimilar. After the Vikings, the existence of America was realised by people in Britain including fishermen from the port of Bristol. Richard Ameryk, a Bristol merchant 1470’s is now claimed to perhaps have given America its name. Ameryk was of Welsh ancestry and his family name originally was “ApMeryk”, possibly denoting “Son of Machir”.

The more commonly accepted explanation is that the name "America" comes from that of the Explorer, Amerigo Vespucci (1451-1512) also called "America" and (after 1507) "America" is said to have been named in his honor. At all events, the name Amerigo or "America" is similar to Medieval appellations ("Aimerico"(2), etc.) for a Jewish Prince of southern France whose proper Hebrew name (from which the Latinised appellations were derived) was "MACHIR". The name in Hebrew was also given as "HaMachiri".

In Biblical Hebrew "HaMachiri" literally denotes "The Sons of Machir" (Numbers 26:29) but it could also connote "That which Comes of Machir" and in this case it was applied as a nickname to Machir himself and then Latinised to sound something like "America"!

The Hebrew version is difficult for untrained westerners to pronounce (or even remember) and so was rendered in Early Medieval Latin as "Americo" or "Amerigo" and this name was later given to Amerigo Vespucci who gave his name to the land of America. It follows that the name AMERICA may well be understood to mean "Land of Machir" (or "Land of the Sons of Machir"), son of Menasseh.

The very name "Menasseh" in Hebrew (according to the Commentary of Rabbi Shimshon Raphael Hirsch) can mean delegated responsible representation and this is a fundamental aspect of the North American character. The USA was created when its early settlers declared "no taxation without representation" and fought against Britain for their Independence.

America was named after Machir.

Brit-Am supporter Benyamin Turkia (of Finland, now living in Jerusalem) pointed out that "Machir" in Hebrew can mean "Selling" or even simply the Principle of Capitalism.

The principles of Capitalism and Free Enterprise have also become part of the American character.

Note: It should be noted that in Rabbinical commentaries on the Bible and in Jewish tradition the meaning and origin of names is very important and this principle is supported by the Bible itself. Great emphasis is given to the meaning of names, e.g. the names of Abraham, Sarah, and Israel.

References:

1. Whatmore, Arthur William. "Insulae Britannica", Great Britain, 1913.

2. ZUCKERMAN, Arthur J. "A Jewish Princedom in Feudal France, 768-900", New York, 1972. p.375

Zuckerman notes that Machir (Ha-Machiri) was referred to as Al Makhiri, "AYMERI", "Maghario" (p.180) or "Magharius", as "Aymeri", p.121 n.16., and as "Aimerico", and "Aimericus". Zuckerman p.131 n.38

Zuckerman describes how Machir ("Aimericus") became a legend whose name was celebrated in the ballads of Southern France and neighboring regions.

1 Kings 2

<http://www.azamra.org/Bible/l/%20Kings%201-2.htm>

CHAPTER 2

DAVID'S LAST WILL AND TESTAMENT

David called Solomon and reminded him of the inevitability of death: "I am going the way of all the earth." (v 2). In his final will and testament to his son, David instructed him to follow the essential formula for all Israelite success: to go in the ways of God and guard His statutes and commandments "as written in the Torah of Moses" (v 3).

SETTLING OLD SCORES

Joab had been David's loyal commander-in-chief almost to the very end, staying with him even during the supreme challenge of Absalom's rebellion (though it is said that Joab very nearly went after Absalom). Nevertheless, David was unable to forgive Joab for having assassinated Saul's commander-in-chief Avner precisely when David wanted to bring an end to the civil war with the House of Saul, and also for having killed his own beloved son Absalom contrary to his specific orders as well as assassinating Absalom's commander-in-chief Amasa. Yet despite the fact that Joab had wielded the sword of Judgment even more implacably than David, he was head of the Sanhedrin and a most formidable Torah sage as well as a man of kindness who made his home like a wilderness in that it was constantly open to all the poor people (see Rashi on v 34). Thus David did not want to wreak vengeance on Joab forever. When he told Solomon, "Do not bring his hoary old age down to She'ol=Hell", what he meant was that Solomon should ensure that Joab would not die a natural death in order that his being killed in this world should atone for him, save him from hell and bring him to the life of the world to come (Rashi on v 6).

While Barzilai the Giladite and his sons had supported David when he fled from Absalom and were to be rewarded, Shimi ben Gera – head of the Sanhedrin and a leading member of the tribe of Benjamin – had come out cursing and stoning David in his flight. His curse is described as NIMRETZETH ("extremely strong"): the letters that make up this Hebrew word are the initial letters of all the unpleasant names that Shimi ben Gera called David: NO'EF ("adulterer"), MOAVI ("Moabite", i.e. a "sheigitz"), ROTZEAH ("murderer"), TZORER ("persecutor"), THO'EYVA ("abomination"). David said to Solomon that Shimi is "WITH YOU" (v 8), because – paradoxically – Shimi, an outstanding Torah sage, was actually Solomon's TEACHER (Talmud Berachos 8a).

ADONIAHU'S PLOT

It is said that David never had relations with Avishag the Shunamite (I Kings 1:4), and accordingly she was not technically forbidden to Adoniahu as his father's concubine. Nevertheless it was seditious of Adoniahu to ask Batsheva to intercede with her son Solomon to give him Avishag, because "a private individual is forbidden to have any benefit from the scepter of the king". By requesting Avishag, Adoniahu was plotting to get his foot inside the door of the kingship.

Solomon displayed all the proper KAVOD ("honor") to his mother Batsheva when she innocently went in to put this request to him (v 19). The Midrash states that when Solomon "placed a chair for the mother of the king", this was actually for "the mother of the kingship", i.e. David's great grandmother Ruth who was still alive (Bava Basra 91b; Rashi on v 19). Yet with all his show of maternal respect, the young Solomon (who was only 12 years old at the time, Rashi on I Kings 3:7) was far from being a tender softie and understood much more clearly than his own mother the real implications of Adoniahu's little request, sending his commander-in-chief Benaya to dispatch him as a traitor.

EVIATAR

As indicated in the commentary on the previous chapter, Eviatar the former High Priest was "sent home" by Solomon (v 26) not only because he had joined Adoniahu's rebellion but also because the time had come to build God's eternal House in Jerusalem, while the line of priests descending from Eli (who traced their lineage to Aaron's fourth son Ithamar), had because of their corruption been deposed from serving in the Temple in favor of the priests who came from the line of Aaron's third son, Elazar, and his son Pinchas.

JOAB'S FLIGHT TO THE ALTAR

On hearing the reports of how Solomon was settling scores with those who had fallen foul of his father David, Joab fled to the Sanctuary Altar, whose power to give succor to unwitting killers is learned from the verse in Exodus

21:14: “When a man intentionally plots against his neighbor to kill him craftily, even from My altar shall you take him to die”. This verse indicates that the Altar has the same power as the Cities of Refuge to give succor to unwitting killers.

Joab’s killing of Avner, Amasa and Absalom had in fact been intentional and Solomon would have been permitted to have him taken from the Altar and killed. The rabbis discussed at length what Joab had to gain from being killed at the Altar rather than being executed after due trial as a traitor. They answered that while those executed by the court are buried in a special “criminals” section of the cemetery, by being killed at the Altar Joab could be buried in his family plot together with his ancestors. Although the text states that he was buried in his home “in the wilderness”, it would be ridiculous to take this literally, and the phrase is darshened as explained above – that Joab’s house was open to the poor like a wilderness – and also as indicating that after his death Israel was left like a barren wilderness (RaDaK on v 34).

By putting Shimi ben Gera under permanent house arrest and making him swear to remain there, Solomon craftily contrived to ensure that Shimi would be responsible for his own death when circumstances would arise – as they surely would – to induce him to leave his home. Despite Solomon’s having sent Benaya to perform yet another in his series of bloody executions of David’s foes, the text states that “the kingship was established in the hand of Solomon” (v 46) in order to indicate that he was not punished for this and that his kingship was ordained by God.

* * * I Kings 2:1-12 is read as the Haftara of Parshas Vayechi, Genesis 47:28-50:26 * * *

Ps 103-104

<http://www.ucq.org/bible-commentary/Psalms/default.aspx>

“Forget Not All His Benefits” (Psalms 103-104)

Psalm 103, attributed in the superscription to David, is a psalm of praise for the wonderful goodness of God directed toward His people. David begins by talking with himself, demanding that his whole being “bless” the Lord (verses 1-2). This is in response to all of God’s wonderful benefits—the blessings He gives us. We cannot of course bless God in kind. A “blessing” from a human being directed to God is a word of heartfelt praise or thanksgiving or an expressed wish to see all of God’s purposes fulfilled, implying cheerful and committed cooperation with Him—submitting oneself fully to His will. Note that the psalm begins and ends with the same formula (verses 1, 22)—as does the next psalm (104:1, 35).

In Psalm 103:3-5, David calls attention to six personal blessings from the Lord: forgiveness, healing, redemption, lovingkindness, satisfaction and renewal. With “you” and “your” in these verses, David was still speaking to himself, but clearly these statements apply to all of God’s people. That is, each of us reading or singing along with the psalm could say the same things to ourselves. A seventh blessing—relief from oppression—is listed in verse 6 as applying to “all” (thus expanding the divine blessings out to others).

At the top of his list, David thanks God that He has the power and desire to forgive the perverse crookedness of our human nature that manifests itself in various iniquities (verse 3a). Next we are told that God “heals all your diseases” (verse 3b)—just as God “forgives all your iniquities” in the previous clause. Some, realizing that godly people sometimes must suffer ongoing infirmity despite repeated prayers (as even the apostle Paul had to), think God healing “all” our diseases here does not mean that He heals every single one. Rather, they interpret these words as meaning merely that all diseases we have that are healed are healed by God—that is, whenever we are healed, God is the One who heals us. This is problematic, however, as it would indicate the same meaning for the previous parallel clause—that all iniquities we have that are forgiven are forgiven by God (thus meaning that God is the One who does whatever forgiving is done and not all of our sins are necessarily forgiven). Yet the statement

about forgiveness seems more clearly to mean that God forgives every one of our sins—which indicates that the healing clause means that God heals every one of our diseases. In fact, as

an inspired scriptural proclamation about God’s nature, this would seem to be a divine promise. How then are we to reconcile this with faithful Christians who are not healed?

First we must recognize that there are conditions that must be met for healing—just as there are for forgiveness. Forgiveness requires repentance and faith—and so does divine healing (especially in cases where the sickness or disease is a result of the afflicted person’s sins). But even when these conditions are met, God is not obligated to instantly and immediately remove affliction. Yet Psalm 103:3 would indicate that He has obligated Himself to heal the faithful at some point. He may choose to instantly intervene and heal—or, for His great and inscrutable purposes, He may decide to delay healing until much later. In fact, He may in some cases choose to delay healing until after a person has died—when, in the ultimate healing, He will return believers to life in the resurrection from the dead. In this, God still proves Himself faithful to the promise of Psalm 103. Indeed, faithful believers brought up in the resurrection will experience perfect wellness and be impervious to illness for eternity to come.

We find a further parallel in the benefit that follows. God “redeems your life from destruction” (verse 4a)—“from the pit” (NIV)—pulling us from dire circumstances and ultimately from the grave. This, of course, does not mean that we won’t suffer adversity or death. David suffered both. God’s own perfect Son, Jesus Christ, suffered intensely and died in His human life at a young age. So, while the promise of Psalm 103:4 is in part for our lives today—as God keeps us from various calamities throughout our lives and lets us endure others before rescuing us—the ultimate fulfillment of the verse will not come until our future resurrection in God’s Kingdom. Even so, in verse 3 God delivers us from physical ailments throughout our lives today, but He will not remove all illness from us for eternity to come until that same resurrection.

The same applies to being crowned with lovingkindness and tender mercies (verse 4b). On one level, David may have been speaking to himself of God having literally crowned him as the king of Israel—along with the advantages and privileges that brought. Yet he may also have been thinking of God more generally and figuratively heaping blessings and care upon his head (compare Genesis 49:26). The word for “lovingkindness” in Psalm 103:4 is *hesed*, meaning loyal steadfast love or covenant faithfulness, while tender mercies here refers to deep compassion and parental care (compare verse 13). Being the objects of God’s grace or favor “crowns” His people above all creation. And ultimately, they will be crowned as literal kings to rule in His Kingdom (Revelation 5:10).

That God “satisfies your mouth with good things” (Psalm 103:5) includes more than providing food. “The word translated ‘mouth’ is a bit of a puzzle since it is usually translated ‘ornaments’ or ‘jewelry,’ words that hardly fit this context” (Wiersbe, *Be Exultant*, note on verses 1-6). The NIV follows the Greek Septuagint translation in rendering the word as “desires” (Expositor’s Bible Commentary, footnote on verse 5). “Some students interpret the word to mean ‘duration’ or ‘years’ (see NASB [compare NRSV]).

No matter how old we become, God can satisfy the needs of our lives and the spiritual desires of our hearts” (Wiersbe, note on verses 1-6). To be renewed like the eagle (verse 5) pictures having the strength to soar, to keep on (compare Isaiah 40:31). Both elements of Psalm 103:5 will find ultimate fulfillment in the Kingdom of God—as will God’s righteous and just intervention for the oppressed of verse 6.

David uses the past national experience of Israel to illustrate God’s blessings on His people— particularly His forgiveness, mercy and love. This was explained to Moses and demonstrated to the Israelites in how God dealt with them (verses 7-8, 17-18; compare Exodus 34:6-7). Though the Israelites, as we all do, deserved death for sin, God nevertheless continues to work with His people. His punishments against Israel’s constant rebellion were not

without end but were intended to help rehabilitate the people, not to justly destroy them (Psalm 103:9-10). God is here praised for His willingness to temper His righteous anger with His vast mercy and care for His people as His little, weak children (verses 11-14). Whereas God's anger is brief— required only during the fleeting physical existence of man—his "mercy" or loyal love is forever and will serve to perpetuate those who honor their commitment to follow Him (verses 15-18).

God's benefits extend to all within His dominion. "And His kingdom rules over all" (verse 19)— so that all creation (in both the spiritual and physical realms) should praise God along with David, as the psalm calls for in the threefold address: "Bless...Bless...Bless..." (verses 20-22a), followed by the final repetition of the psalm's opening line. This also serves to introduce the praise of God for His creation in the next psalm.

Though Psalm 104, a meditative hymn of creation, is unattributed in the Hebrew Masoretic Text, the Greek Septuagint translation names David as the author. This may have been reasoned on the basis of the psalm's apparent relationship with the previous psalm (103), the Masoretic superscription of which credits David. Note that David in Psalm 103 opens and closes with the exuberant self-exhortation to "Bless the LORD, O my soul!" (verses 1, 22) and that the same opening and closing is found in Psalm 104 (verses 1, 35), making it seem a continuation. There is a thematic relationship as well. Psalm 103 dwelt on God's benefits (verse 2), while Psalm 104 deals with God's provision through creation. Psalm 103 concluded with a call for praise of God issued to "all His works, in all places of His dominion" (verse 22). Psalm 104 then concerns God's works throughout His dominion in creation and "the fruit of [His] works" (verse 13). However, none of this is clear proof of Davidic authorship. For just as it would seem that later editors placed these psalms next to each other in the Psalter, it could also be that these editors, rather than David, copied the opening and closing of Psalm 103 over to the beginning and end of 104 to emphasize the continuity here.

In this song the psalmist follows to some degree the days of creation of Genesis 1. He starts out by describing the great God as clothed with honor, majesty and light (verses 1-2)— paralleling God's first recorded command in commencing the creation account, "Let there be light" (Genesis 1:3). God elsewhere declares that He is light and completely without darkness (1 John 1:5)—speaking not just of His radiant glory on the physical level but, in spiritual imagery, of His moral perfection.

Corresponding to the second day of Genesis 1, "the second creative act is 'the firmament' or 'the heavens' described here as a [curtain or] 'tent' [NIV] stretched out over the earth (cf. Isa 40:22). As a camper readily pitches his tent somewhere, so God without exertion prepared the earth for habitation" (Expositor's Bible Commentary, note on Psalm 104:2). Genesis 1:6-8 says that the firmament of heaven or the sky divided waters under it from waters above it. This division of upper and lower waters appears to distinguish between water vapor in the atmosphere and liquid waters of the seas and other bodies of water on the earth's surface. The imagery of God laying the beams of His "upper chambers" (or upstairs rooms) in the atmospheric waters (Psalm 104:3; compare verse 13) portrays Him as setting the lowest levels of the heavens, where He dwells, in the air above the earth.

Within this expanse God, in the person of Jesus Christ through whom God created all things (see John 1:1-3, 14; Ephesians 3:9), traveled on "clouds" and "wind" (Psalm 104:3b). These words here may connote more than atmospheric conditions, as God later led Israel in the radiant cloud of His glory and the word for "wind" here is ruach, translated "Spirit" in Genesis 1:2: "And the Spirit of God was hovering over the face of the waters." Moreover, Psalm 104:4 uses the plural of ruach in describing the angelic hosts—"spirits." God created these spirit beings, brilliant like stars in flaming fire, as His "angels" (meaning messengers) and "ministers" (meaning servants). Note that both these terms were used to address them in the previous psalm (103:20-21), showing a further tie

between these two songs. Note also that Psalm 104:4 is quoted in Hebrews 1:7 to demonstrate the subordination of angels to Jesus Christ and later glorified members of God's divine family.

Continuing on the second day of Genesis 1, God next focused on the "waters under the heavens" (verse 9), gathering them into one place and uncovering the dry land. This was necessary because the land had earlier been covered by "the face of the deep" (verse 2). The cessation of this flooded condition is described in Psalm 104:5-9. Verse 6 tells us that the earth was "covered...with the deep" and that "the waters stood above the mountains"—though the mountains may have been much lower in elevation at that time, an idea we will consider further in a moment. The flooded condition of the earth was evidently a result of global calamity between the earth's initial creation and the six days of Genesis 1, which represent a renewal or re-creation of the earth and its life (see the Bible Reading Program comments on Genesis 1).

Psalm 104:7 says that an order from God caused the waters to retreat. As translated in the NKJV and many other versions, verse 8 describes the waters going up over the mountains and flowing back down into the valleys. This translation, however, is unclear. The Revised Standard Version renders the verse this way: "The mountains rose, the valleys sank down to the place which thou didst appoint for them." This would imply major topographical changes as part of the reason for shifting waters. Many argue against this as a break in context—especially as the "they" in verse 9 for which God has set a boundary to prevent their returning to cover the earth is clearly the waters. However, it is possible that verse 8 is parenthetical and that the "they" in verse 9 refers back to the waters in verses 6-7.

Some see verse 9's reference to God setting a boundary against global flood (evidently the coastlines of the world) as referring to His covenant after the Flood of Noah's day (compare Genesis 9:11-15). However, it more naturally refers here to God's establishments of the coastlines in Genesis 1. Note that Psalm 104:9 does not say, "...that they may not ever return to cover the earth." Here the idea was probably "...that they could not return to cover the earth [on their own]." Later, in Genesis 9, God did state that the waters would never again destroy the world.

Rather than proceeding immediately to the next day in the Genesis 1 scheme, Psalm 104 next highlights the benefits of the fresh waters of the earth to the various creatures God later formed. Then the psalm moves to the third of the Genesis 1 days (verses 11-13), describing the production of grass and vegetation (Psalm 104:14). And again, before proceeding to the next day, the psalm describes the benefits of these things to later-created man and beast. Likewise, the psalm then moves to the fourth day of Genesis 1:14-19 regarding the appointment of the sun and moon to mark times and seasons—and again explains how these things serve animals and human beings (Psalm 104:19-23). In all this, we observe a connection with Psalm 103 in the recounting of God's benefits.

The psalmist here pauses for summary and praise: "O LORD, how manifold are Your works! In wisdom You have made them all" (104:24). He then resumes his reflection, proceeding to day five of Genesis 1, highlighting the creation of teeming life in the sea. This is a benefit to human beings plying ships in maritime commerce (verse 26). Leviathan (same verse) may be a literal sea monster—some have suggested a giant crocodile—but is apparently figurative in various passages of human empires or the power behind them, Satan the serpent of Genesis 3 (see the Bible Reading Program comments on Job 41). Whichever is intended, all depend on God for existence—and they will play a role in fulfilling God's purposes despite themselves.

Psalm 104:27-28 shows that all the creatures mentioned thus far (some formed as late as the sixth day of creation week) are utterly reliant on God for their existence and sustenance. If God does not provide for them and sustain them, they die (verse 29). And God does allow this to happen—sometimes on a large scale, as the calamities of Genesis 1:2 and the Flood of Noah both attest. Yet even in such circumstances, God's providence continues—for He sends forth His Spirit, creates life once again and renews the face of the earth (Psalm 104:30). This could refer to

the general cycle in which, as flora and fauna die, God provides new life to replace what returns to dust. However, in the context of the rest of this psalm, this verse may be directly referring to the six days of Genesis 1 as a period of renewal and re-creation on a global scale.

Considering the summary of the six days of creation through the psalm, it may be that the theme of the song's conclusion concerns the day intended to memorialize creation—the seventh-day Sabbath (Genesis 2:1-3), which also symbolizes the time of God's coming Kingdom (compare Hebrews 3-4). Note in verse 31 the desire for God's glory to endure forever and that God may rejoice in His works (both very much Sabbath themes). The Sabbath teaches us that in observing creation we must view it as subordinate to God Himself. Verse 32 reminds us that God "is so much greater than his creation that with a look or a touch he could undo it" (Zondervan NIV Study Bible, note on verse 32). The Sabbath calls for singing, praises, meditation and glad rejoicing (compare verses 33-34).

The statement "May sinners vanish from the earth and the wicked be no more" (verse 35) seems to be a wish rather than a curse on specific sinners. The psalmist envisions a world without the pollution of sin and wickedness. "The psalmist is not vindictive in his prayer against the wicked but longs for a world fully established and maintained by the Lord, without outside interference" (Expositor's, note on verse 35). This, too, is a powerful Sabbath theme as we look forward to God's Kingdom.

As previously mentioned, Psalm 104 closes just as it opens (and as 103 opens and closes): "Bless the LORD, O my soul!" There is good reason to believe that the next phrase, "Praise the LORD!," originally began the next psalm (as we will see in our next reading).

Luke 13 – 14:11

Luk 13:1 the Galilaeans: The Galilaeans are frequently mentioned by Josephus as the most turbulent and seditious people, being upon all occasions ready to disturb the Roman authority.

It is uncertain to what event Yeshua refers; but is probable that they were the followers of Judas Gaulonitis, who opposed paying tribute to Caesar and submitting to the Roman government. A party of them coming to Jerusalem during one of the great festivals, and presenting their oblations in the court of the temple, Pilate treacherously sent a company of soldiers, who slew them, and "mingled their blood with their sacrifices."

We read about the fig tree here in Luke 13 and I have read how many a Christian use this to teach how Israel and the Jews are dried up and how the church is set up in their place. This could not be further from the truth.

Luk 13:6 And He spoke this parable, "A certain man had a fig tree planted in his vineyard, and he came seeking fruit on it and found none.

7 "And he said to the gardener, 'Look, for three years I have come seeking fruit on this fig tree and find none. Cut it down, why does it even make the ground useless?'

8 "And he answering, said to him, 'Master, leave it this year too, until I dig around it and throw manure.

9 'And if indeed it bears fruit, good. But if not so, you shall cut it down.' "

We read in Mathew of another fig tree that withered up and went away.

Mat 21:19 And seeing a single fig tree by the way, He came to it and found naught on it but leaves, and said to it, "Let no fruit grow on you ever again." And immediately the fig tree withered.

20 And the taught ones, seeing it, marvelled, saying, "How did the fig tree wither so soon?" 21 And ?????

answering, said to them, "Truly, I say to you, if you have belief and do not doubt, you shall not only do what was done to the fig tree, but even if you say to this mountain, 'Be removed and be thrown into the sea,' it shall be done.

22 “And whatever you ask in prayer, believing, you shall receive.”

What are we reading about? In the Garden of Eden were two trees; The tree of Knowledge of good and evil and the other the tree of life.

Man chose from Satan’s tree of good things and of evil things. And as soon as they chose they knew they were naked and reached up and pulled the fig leaf to cover themselves.

The fig tree represented the way of Satan and symbolically Satan has produced no good fruit.

Satan’s system of government came into being over Israel in 723 BC when Israel fell to the Assyrians who today are known as Germany. The rest of Israel came to know this tree in 586 BC when Judah fell to the Babylonians who today are known as Italy. For three years or for three periods of time or for three millennium Jehovah has come to this tree to see the fruits of it and has found none. It is now time now to cut it down. See the article O Tannenbaum at https://sightedmoon.com/sightedmoon_2015/?page_id=697

When Yehshua cursed the tree on the Mount of Olives, He knew He was going to be hung on a tree and He did not want it to be the fig tree; a symbol of Satan’s government. Instead Yehshua was hung an Almond tree the symbol of the tree of life.

We next read about the woman who was freed from being bent over for 18 years. Yehshua healed her on the Sabbath. Many a Christian think this justifies working on the Sabbath. They do not realize that they have just said the Yehshua kept the Sabbath. What they do not realize is that the Rabbi’s had fenced in the Sabbath and Yehshua was taking down that fence. Much of this chapter of Luke talks about the Sabbath and I wanted to address this subject this week anyway.

First of all nowhere in history do we find any Jewish groups who kept a lunar Sabbath. That is one based on the sighting of the moon or on the conjunction of the moon. This is new age teaching that a number of messed up Messianics have fallen for. It is easily proven false by anyone who can count. But many people want to be different and will swallow a lie, even an obvious one.

Yehshua said in John 14:15 “If you love Me, keep My commandments. The fourth commandment is found in Exodus 20: 8 “Remember the Sabbath day, to keep it holy.

And Again we read in Exodus 31:14 You shall keep the Sabbath, therefore, for it is holy to you. Everyone who profanes it shall surely be put to death; for whoever does any work on it, that person shall be cut off from among his people.

So if you’re keeping the Sabbath according to the lunar Sabbath people and not according to Jehovah read again Exodus 31:14 Then read what John says about those who do not keep the commandments of which the 4th one is included. 1 John 2:4 He who says, “I know Him,” and does not keep His commandments, is a liar, and the truth is not in him.

Those who say they love Yehshua and do not keep the commandments are called liars. Those who say the Sabbath is at another time or been changed or is no longer on the Seventh Day are liars.

The Lunar Sabbath theory is exactly that, theory and those who say otherwise are liars according to scriptures.

You can search your history books and you will not find any Jewish groups who ever kept the Lunar Sabbath theory. If you are being drawn away to this lie then you should first read some of the articles at

https://sightedmoon.com/sightedmoon_2015/?page_id=194

In Lev. 23 we are told to count to Shavuot from the morrow after the Sabbath during the days of Unleavened Bread. We are also told that the morrow after the 7th Sabbath is the 50th day.

In the Lunar Sabbath theory, remember it is a theory; the first day of the month is a non-day. It does not count, Nor does the 30th day. They are all non-days and do not count. So you count the New moon day as day 1 but you do not count this day. Then the 8th day is the Sabbath, and the 15th day and the 22nd day and finally the 29 day is the Sabbath. Other groups use the 7th, 14th, 21st, 28th system. In either case you have the first day which does not count and the 29th or 30th day depending on the group which does not count. Those days just disappear.

Now take a calendar and count out 50 days from the 14 day of the month of Aviv. You will end up going through two months and then you will have at least 2 if not 4 days extra, which the lunar Sabbath people say you just do not count. So the count to Shavuot is no longer 50 but 52, 53 or 54 days depending if the moon was seen or not.

If you do not understand the counting to Pentecost you will never understand how to count the Sabbatical and Jubilee years. The count to 50 is your annual reminder of where we are in the Sabbatical cycles. By having non counted days would imply that you have non counted years. The insanity of this is so obvious yet people are duped every day.

Do not be taken in by the subtle lies they give you, and the circular reasoning they argue with.

The Sabbath has not changed since creation. It is from Sunset to sunset Friday evening to Saturday evening and is not based on the cycle of the moon.

But there is another group who have a new version of when the Sabbath is. This group is also new and they keep the Sabbath only during the day of Saturday, Or some from Saturday morning until Sunday Morning.

Throughout history there have been no Jewish groups that kept the day only as the Sabbath with the exception of a few in Cyprus. They have based this teaching on the grandson of Rashi, Rabbi Samuel ben Meir, (1100-1160) who pointed this sunrise to sunrise out in a commentary he wrote. Take note of the year, 1125 CE. He was not at Sinai and it is his commentary, his opinion.

Take special note of what S.A. Poznanski has to say about those who use Meir's comments to justify the keeping of the Sabbath as the Day only.

Benjamin of Tudela (second half of the twelfth century) reports about a certain Jewish sect on the island of Cyprus whose members observed the Sabbath from Saturday morning to Sunday morning, or as he puts it, who desecrated the night preceding but kept holy the night following the Sabbath day. See [Hebrew Quoted] L. Griinhut, I (Frankfurt a. M., 1904) p. 23. According to S. A. Poznanski in his introduction to Eliezer of Beaugency's commentary to Ezekiel and the twelve minor prophet" (Waraw, 1913), P 43, Ibn Ezra's attack in his [Hebrew] (Kerem Hemed V [Prague 1839], 115 ff.) was directed not against R. Samuel b. Meir and his interpretation of Gen.1.5, but against those heretical sects who drew practical conclusions from this interpretation and observed the Sabbath from morning to morning. Cf, also Bornstein, op cit., 304.

Why does Satan continue to try and keep many of you from keeping the Sabbath from Sunset Friday evening to Sunset Saturday evening? Because he knows it is the mark of Yehovah. It is His sign between you and Him. It is what identifies you as belonging to Yehovah. Satan's mark is any day and any Holy Day other than what Yehovah has said to do. It does not matter as long as you do not keep what Yehovah has said. Keeping the Sabbath as the day only or in accordance with the cycle of the moon or switching the Saturday Sabbath to Sunday or adding Holy Days which are not found in Lev 23 are all the identifying marks of Satan. Which mark do you want to wear?

See the article on The Mark of the Beast which points this out to you.

https://sightedmoon.com/sightedmoon_2015/?page_id=17

Now for all of those who are new to keeping the Sabbath and want to learn, I am going to send you to a source I learned from. Take your time read this through and read the entire booklet. You can also order the booklet and keep it as a reference. But first here are a few key scriptures to show us when the day begins. From Evening to Evening.

Gen 1:5 And Elohim called the light 'day' and the darkness He called 'night.' And there came to be evening and there came to be morning, the first day.

Gen 1:8 And Elohim called the expanse 'heavens.' And there came to be evening and there came to be morning, the second day.

Gen 1:13 And there came to be evening and there came to be morning, the third day.

You will notice that the fourth day is when the moon was made and now three days later will be the Sabbath. How does this work with the Lunar Sabbath theory? It does not but they will reason it away.

Gen 1:19 And there came to be evening and there came to be morning, the fourth day.

Gen 1:23 And there came to be evening and there came to be morning, the fifth day.

Gen 1:31 And Elohim saw all that He had made, and see, it was very good. And there came to be evening and there came to be morning, the sixth day.

Gen 2:1 Thus the heavens and the earth were completed, and all their array.

Gen 2:2 And on the seventh day Elohim completed His work which He had done, and He rested on the seventh day from all His work which He had made.

And Yehovah knew how some would try and twist things so to make sure you understood when the Day of Atonement was to be kept Yehovah made it very plain.

Lev 23:27 "On the tenth day of this seventh month is the Day of Atonement. It shall be a setapart gathering for you. And you shall afflict your beings, and shall bring an offering made by fire to ????"

Lev 23:28 "And you do no work on that same day, for it is the Day of Atonement, to make atonement for you before ????" your Elohim.

Lev 23:29 "For any being who is not afflicted on that same day, he shall be cut off from his people.

Lev 23:30 "And any being who does any work on that same day, that being I shall destroy from the midst of his people.

Lev 23:31 "You do no work – a law forever throughout your generations in all your dwellings. Lev 23:32 'It is a Sabbath of rest to you, and you shall afflict your beings. On the ninth day of the month at evening, from evening to evening, you observe your Sabbath.'" "From Evening to evening you shall observe your Sabbath" It cannot be any clearer.

Here is the article about the Sabbath.

<http://www.ucg.org/booklets/SS/god-sabbath-rest.asp>