

By Joseph F. Dumond

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

<b>Gen 9</b>	<b>Josh 21-22</b>	<b>Ps 19</b>	<b>Mat 12:22 – 13:23</b>
--------------	-------------------	--------------	--------------------------

## **Genesis 9**

In this chapter we will cover three things. The eating of blood, the covenant of the rainbow and the curse of Canaan.

In verse 4 we are told not to eat the flesh with its life in it, that is with the blood in it. Once again long before there was a Levitical priesthood we have a law from the time of Noah about not eating the blood of animals. Long before there was any one called Judah.

This is a law of Yahovah and not of the Jews or of any group. It is from Yahovah.

This past fall I wrote an article on the Doctrine of Balaam. I urge you to go back and read it at [https://sightedmoon.com/sightedmoon\\_2015/?page\\_id=553](https://sightedmoon.com/sightedmoon_2015/?page_id=553) and focus in on the part concerning the blood.

I want to add this now as it has been on my mind for the past few weeks.

4 “But do not eat flesh with its life, its blood. 5 “But only your blood for your lives I require, from the hand of every beast I require it, and from the hand of man. From the hand of every man’s brother I require the life of man. 6 “Whoever sheds man’s blood, by man his blood is shed, for in the image of Elohim has He made man.

Please note the following verse from Exodus 29: 12 and take some of the blood of the bull and put it on the horns of the altar with your finger, and pour all the blood beside the base of the altar.

16 and you shall slaughter the ram, and you shall take its blood and sprinkle it all around on the altar.

We read in Leviticus 1:11, 15, 4:7, 18, 25, 30, 34 5:9, 7:2, 8:15, 19 how the blood was poured out at the base of the altar and around the altar.

We have just read how the blood was the life in Genesis 4. The word life is Strongs #5315 and is Nephesh- a breathing creature, from # 5314 Naphash – to breathe

The blood is poured around and also at the base of the altar. Then when we read in Revelation we see that those who are under the altar where the blood is poured out are the saints.

Revelation 6:9 And when He opened the fifth seal, I saw under the altar the beings of those having been slain for the Word of Elohim and for the witness which they held, 10 and they cried with a loud voice, saying, "How long, O Master, set-apart and true, until You judge and avenge our blood on those who dwell on the earth?" 11 And there was given to each one a white robe, and they were told that they should rest a little while longer, until both the number of their fellow servants and their brothers, who would be killed as they were, was completed.

It is the blood of the saints as an atonement that is poured out at the base of the altar.

Now I wasn't going to do this but I have to share this article sent to me by Beau Beamesderfer.

Notice above that the saints are not saying Forgive them O Master for they know not what they have done. No the saints are saying how much longer before You avenge our blood on the evil ones of the earth.

The Life is in the blood and the Lives of the saints like the blood is under the altar.

Read what Beau has shown us and then think what it means.

What do Luke 23:34, Acts 7:60 and Psalm 3 have in common?

(Luke 23:34 [KJV])

Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots.

(Acts 7:59-60 [KJV])

And they stoned Stephen, calling upon [God], and saying, Lord Jesus, receive my spirit.

And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.

(Ps 3:7 [KJV])

Arise, O LORD; save me, O my God: for thou hast smitten all mine enemies [upon] the cheek bone; thou hast broken the teeth of the ungodly.

You may be looking at these passages and wondering what they have to do with each other. It may be obvious what Luke 23:34 and Acts 7:60 have in common, but it is not obvious what Psalm 3 has in common with the above two passages. If we analyze the two passages of Luke and Acts, we may be able to see how Psalm 3 and several other Scriptures listed below are associated.

Let's look at the interlinear of both the Greek and the Aramaic.

We will start with Acts 7:60 in the Greek.

Notice that in the Greek the negative ("NO") is before the word for "standing". When we look at the translation of the text, there is no word for "standing". Actually the opposite is true, we have the word "lay".

(Acts 7:60 [KJV])

And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.

The interesting part with the translation in the English is that not only is the negative associated with the verb "stand" (the negative of stand is lay), but it is also then added into the sentence text. Let's look now at the Aramaic. Remember that the Aramaic is read from right to left.

We see here in the Aramaic the same as we see in the Greek. The negative is applied to the verb “stand” and there is no other negative anywhere in the text.

It seems from the “original” texts that a better translation of the text would be one of the two translations:

And he kneeled down, and cried with a loud voice, Lord, stand not this sin to their charge. And when he had said this, he fell asleep.

or

And he kneeled down, and cried with a loud voice, Lord, lay this sin to their charge. And when he had said this, he fell asleep.

My personal opinion on this translation is the latter of the two options. This makes Stephen’s words completely different than what they have been rendered in the translation and the teaching in his death is now different. Before we make too many conclusions, let’s look at the next Scriptural example, Luke 23:34.

The Greek text of Luke 23:34 places the negative before the conjunction in the sentence.

(Luke 23:34 [KJV])

Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots.

The English translation renders this verse with the negative after the conjunction and the following verb. Let’s look at the Aramaic to see if the same is true. Remember that Aramaic must be read from right to left.

We see here again that the same is true in the Aramaic text; the negative comes before the conjunction.

Now we should ask “What is the purpose of the conjunction in this request?” If we look at the text, we can see that if we removed the conjunction, each part of the request would stand by itself. The text would read: “Father forgive them not. They are aware of what they are doing.” The conjunction brings the two statements together and makes them relevant to each other. “Father forgive them not for they are aware of what they are doing.”

Looking at these texts gives us a significantly different perspective. In both of these cases, Acts 7:60 and Luke 23:34, an innocent man is being put to death and each one is being stoned. (If you are new to thought of Messiah being stoned to death while hanging on a tree, please see the additional study

at [http://www.beamesderfer.com/index.php?option=com\\_content&view=article&id=71:the-stoning-of-messiah&catid=40:perspectives&Itemid=84](http://www.beamesderfer.com/index.php?option=com_content&view=article&id=71:the-stoning-of-messiah&catid=40:perspectives&Itemid=84))

The below verses are additional support for calling those who knowingly sin to be remembered by our Father. What we must understand is that neither Messiah, Stephen or David raised a hand against those people who persecuted them, but they did call on our Father to remember the sins of those individuals.

(Deut 28:7 [KJV])

The LORD shall cause thine enemies that rise up against thee to be smitten before thy face: they shall come out against thee one way, and flee before thee seven ways.

(Ps 59:1-5 [KJV])

To the chief Musician, Altaschith, Michtam of David; when Saul sent, and they watched the house to kill him. Deliver me from mine enemies, O my God: defend me from them that rise up against me.

Deliver me from the workers of iniquity, and save me from bloody men.

For, lo, they lie in wait for my soul: the mighty are gathered against me; not [for] my transgression, nor [for] my sin, O LORD.

They run and prepare themselves without [my] fault: awake to help me, and behold.

Thou therefore, O LORD God of hosts, the God of Israel, awake to visit all the heathen: be not merciful to any wicked transgressors. Selah.

(Ps 68:21 [KJV])

But God shall wound the head of his enemies, [and] the hairy scalp of such an one as goeth on still in his trespasses.

(Rev 11:3-5 [KJV])

And I will give [power] unto my two witnesses, and they shall prophesy a thousand two hundred [and] threescore days, clothed in sackcloth.

These are the two olive trees, and the two candlesticks standing before the God of the earth.

And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed.

(Jer 18:18 [KJV])

Then said they, Come, and let us devise devices against Jeremiah; for the law shall not perish from the priest, nor counsel from the wise, nor the word from the prophet. Come, and let us smite him with the tongue, and let us not give heed to any of his words.

(Jer 18:19-25 [KJV])

Give heed to me, O LORD, and hearken to the voice of them that contend with me.

Shall evil be recompensed for good? for they have digged a pit for my soul. Remember that I stood before thee to speak good for them, [and] to turn away thy wrath from them.

Therefore deliver up their children to the famine, and pour out their [blood] by the force of the sword; and let their wives be bereaved of their children, and [be] widows; and let their men be put to death; [let] their young men [be] slain by the sword in battle.

Let a cry be heard from their houses, when thou shalt bring a troop suddenly upon them: for they have digged a pit to take me, and hid snares for my feet.

Yet, LORD, thou knowest all their counsel against me to slay [me]: forgive not their iniquity, neither blot out their sin from thy sight, but let them be overthrown before thee; deal [thus] with them in the time of thine anger.

(Ps 109:1-31 [KJV])

To the chief Musician, A Psalm of David. Hold not thy peace, O God of my praise;

For the mouth of the wicked and the mouth of the deceitful are opened against me: they have spoken against me with a lying tongue.

They compassed me about also with words of hatred; and fought against me without a cause.

For my love they are my adversaries: but I [give myself unto] prayer.

And they have rewarded me evil for good, and hatred for my love.

Set thou a wicked man over him: and let Satan stand at his right hand.

When he shall be judged, let him be condemned: and let his prayer become sin.

Let his days be few; [and] let another take his office.

Let his children be fatherless, and his wife a widow.

Let his children be continually vagabonds, and beg: let them seek [their bread] also out of their

desolate places.

Let the extortioner catch all that he hath; and let the strangers spoil his labour.

Let there be none to extend mercy unto him: neither let there be any to favour his fatherless children.

Let his posterity be cut off; [and] in the generation following let their name be blotted out.

Let the iniquity of his fathers be remembered with the LORD; and let not the sin of his mother be blotted out.

Let them be before the LORD continually, that he may cut off the memory of them from the earth. Because that he remembered not to shew mercy, but persecuted the poor and needy man, that he might even slay the broken in heart.

As he loved cursing, so let it come unto him: as he delighted not in blessing, so let it be far from him.

As he clothed himself with cursing like as with his garment, so let it come into his bowels like water, and like oil into his bones.

Let it be unto him as the garment [which] covereth him, and for a girdle wherewith he is girded continually.

[Let] this [be] the reward of mine adversaries from the LORD, and of them that speak evil against my soul.

But do thou for me, O GOD the Lord, for thy name's sake: because thy mercy [is] good, deliver thou me.

For I [am] poor and needy, and my heart is wounded within me.

I am gone like the shadow when it declineth: I am tossed up and down as the locust.

My knees are weak through fasting; and my flesh faileth of fatness.

I became also a reproach unto them: [when] they looked upon me they shook their heads.

Help me, O LORD my God: O save me according to thy mercy:

That they may know that this [is] thy hand; [that] thou, LORD, hast done it.

Let them curse, but bless thou: when they arise, let them be ashamed; but let thy servant rejoice.

Let mine adversaries be clothed with shame, and let them cover themselves with their own confusion, as with a mantle.

I will greatly praise the LORD with my mouth; yea, I will praise him among the multitude.

For he shall stand at the right hand of the poor, to save [him] from those that condemn his soul.

These passages above all point to asking our Father to remember the sins of those who sin against us, and our reliance upon our Father's justice and judgment to be adequately applied to all those who sin against us. It is not for us to take these matters into our own hands.

(Deut 32:35 [KJV])

To me [belongeth] vengeance, and recompence; their foot shall slide in [due] time: for the day of their calamity [is] at hand, and the things that shall come upon them make haste.

(Heb 10:28-31 [KJV])

He that despised Moses' law died without mercy under two or three witnesses:

Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden underfoot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?

For we know him that hath said, Vengeance [belongeth] unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people.

[It is] a fearful thing to fall into the hands of the living God.

Shalom

<http://www.scripture4all.org/OnlineInterlinear/NTpdf/act7.pdf>

[http://www.aramaicpeshitta.com/AramaicNTtools/Peshittainterlinear/5\\_Acts/ActsSch7.pdf](http://www.aramaicpeshitta.com/AramaicNTtools/Peshittainterlinear/5_Acts/ActsSch7.pdf)

<http://www.scripture4all.org/OnlineInterlinear/NTpdf/luk23.pdf>

[http://www.aramaicpeshitta.com/AramaicNTtools/Peshittainterlinear/3\\_Luke/Lugach23.pdf](http://www.aramaicpeshitta.com/AramaicNTtools/Peshittainterlinear/3_Luke/Lugach23.pdf)

Here in Genesis 9 we have what has become the doctrine of white supremacy. This is taken from when Noah curses Canaan for the indecency that he and Ham did to him. Now that you have read this part of Chapter 9 please go and read this article on THE HAMITIC HYPOTHESIS at <http://www.antipasministries.com/html/file0000094.htm>

I do pray you all will stop what you are doing and go and read this one article. It truly is important in removing another false Christian doctrine that many of us may still carry.

## **Josh 21-22**

Here in Joshua 21 we see the conclusion of chapter 20 and the giving of the cities to the Levites and also the cities of refuge which were commanded back in Numbers.

Jos 20:2-6 "Speak to the sons of Israel, saying, 'Designate the cities of refuge, of which I spoke to you through Moses, that the manslayer who kills any person unintentionally, without premeditation, may flee there, and they shall become your refuge from the avenger of blood. He shall flee to one of these cities, and shall stand at the entrance of the gate of the city and state his case in the hearing of the elders of that city; and they shall take him into the city to them and give him a place, so that he may dwell among them.

"Now if the avenger of blood pursues him, then they shall not deliver the manslayer into his hand, because he struck his neighbor without premeditation and did not hate him beforehand. He shall dwell in that city until he stands before the congregation for judgment, until the death of the one who is high priest in those days. Then the manslayer shall return to his own city and to his own house, to the city from which he fled."

Num 35:6 "The cities which you shall give to the Levites shall be the six cities of refuge, which you shall give for the manslayer to flee to; and in addition to them you shall give forty-two cities."

Num 35:10-15 "Speak to the sons of Israel and say to them, When you cross the Jordan into the land of Canaan, then you shall select for yourselves cities to be your cities of refuge, that the manslayer who has killed any person unintentionally may flee there. The cities shall be to you as a refuge from the avenger, so that the manslayer will not die until he stands before the congregation for trial. The cities which you are to give shall be your six cities of refuge. 'You shall give three cities across the Jordan and three cities in the land of Canaan; they are to be cities of refuge. These six cities shall be for refuge for the sons of Israel, and for the alien and for the sojourner among them; that anyone who kills a person unintentionally may flee there."

Num 35:25-28 "The congregation shall deliver the manslayer from the hand of the blood avenger, and the congregation shall restore him to his city of refuge to which he fled; and he shall live in it until the death of the high priest who was anointed with the holy oil. But if the manslayer at any time goes beyond the border of his city of refuge to which he may flee, and the blood avenger finds him outside the border of his city of refuge, and the blood avenger kills the manslayer, he will

not be guilty of blood because he should have remained in his city of refuge until the death of the high priest. But after the death of the high priest the manslayer shall return to the land of his possession.”

Num 35:32 “You shall not take ransom for him who has fled to his city of refuge, that he may return to live in the land before the death of the priest.”

But in Chapter 22 after all is done and the Tribes are going back to their homelands a Civil war almost breaks out because the three tribes on the East of the Jordan set up a huge Altar.

The land has been apportioned, and the eastern tribes have fulfilled their responsibilities. Joshua now dismisses them to return home. The time and sacrifice has not been without its rewards, as they return with much wealth from the spoils of Canaan, which Joshua urges them to share with those who remained to take care of their land and families (verse 8 ). Before they go, Joshua exhorts them to follow YHVH’s law wholeheartedly (verse 5). So it comes as a great shock when word comes back that they have built a large altar beside the Jordan River apparently contrary to YHVH’s explicit commands (compare Deuteronomy 12: 1 “These are the laws and right-rulings which you guard to do in the land which YHVH your Elohim of your fathers is giving you to possess, all the days that you live on the soil. 2 “Completely destroy all the places where the nations which you are dispossessing served their mighty ones, on the high mountains and on the hills and under every green tree. 3 “And you shall break down their altars, and smash their pillars, and burn their Ash?rim with fire. And you shall cut down the carved images of their mighty ones and shall destroy their name out of that place. 4 “Do not do so to YHVH your Elohim, 5 but seek the place which YHVH your Elohim chooses, out of all your tribes, to put His Name there, for His Dwelling Place, and there you shall enter. 6 “And there you shall take your burnt offerings, and your offerings, and your tithes, and the contributions of your hand, and your vowed offerings, and your voluntary offerings, and the firstlings of your herd and of your flock. 7 “And there you shall eat before YHVH your Elohim, and shall rejoice in all that you put your hand to, you and your households, in which YHVH your Elohim has blessed you. 8 “Do not do as we are doing here today – each one doing whatever is right in his own eyes. 9 “Because you have not yet entered the rest and the inheritance which YHVH your Elohim is giving you. 10 “But you shall pass over the Jordan, and shall dwell in the land which YHVH your Elohim is giving you to inherit, and He shall give you rest from all your enemies round about, and you shall dwell in safety. 11 “And it shall be, that unto the place which YHVH your Elohim chooses to make His Name dwell there, there you are to bring all that I command you: your burnt offerings, and your offerings, and your tithes, and the contributions of your hand, and all your choice offerings which you vow to YHVH. 12 “And you shall rejoice before YHVH your Elohim, you and your sons and your daughters, and your male servants and your female servants, and the Levite who is within your gates, since he has no portion nor inheritance with you. 13 “Guard yourself that you do not offer your burnt offerings in every place that you see, 14 except in the place which YHVH chooses, in one of your tribes, there you are to offer your burnt offerings, and there you are to do all that I command you.).

In their zeal, a war party forms at Shiloh to deal with this brazen transgression. Before heading off to battle, a delegation of tribal leaders, headed by Phinehas, the son of the high priest, is sent to find out just why they have done this. The delegation reminds them of some of Israel’s past transgressions, and suggests that perhaps it would be better if they came over to the western lands after all.

The tribes explain, however, that things are not how they look to the western delegation. They say they built it as a “replica of the altar of the Lord which our fathers made” (Joshua 22:28), i.e.,

apparently a copy of the stone one that had been set up at Mount Ebal (compare Joshua 8:30-31). And, most importantly, this altar, they maintain, was not to be used for sacrifices as the original was, but rather to serve as a witness and reminder in years to come to Israelites on both sides of the Jordan that they too are a part of Israel, who also worship the true YHWH (Joshua 22:27-28). The explanation is quite acceptable to Phinehas and the tribal leaders. They return to Shiloh, and a civil war is averted (verses 30-34).

## **Ps 19**

This is one of the great Psalms and I do hope you all read it slowly and then do it again.

1 The heavens are proclaiming the esteem of ?l; And the expanse is declaring the work of His hand. 2 Day to day pours forth speech, And night to night reveals knowledge. 3 There is no speech, and there are no words, Their voice is not heard. 4 Their line has gone out through all the earth, And their words to the end of the world. In them He set up a tent for the sun, 5 And it is like a bridegroom coming out of his room, It rejoices like a strong man to run the path. 6 Its rising is from one end of the heavens, And its circuit to the other end; And naught is hidden from its heat.

This used to be one of my favourite hymns back at the World Wide Church of God. It was many years later before I realized what these 6 verses were referring to.

### **The Gospel In The Stars**

These verses refer to the Hebrew Mazzaroth, later corrupted into Babylonian Astrology. Hebrew tradition holds that Adam, Seth, and Enoch picked 12 constellations of stars, each with a major star and 3 minor ones (called decans) and named them in such a way as to tell the gospel story. Being a nomadic people who slept in the open with their flocks, fathers would point out these constellations to their sons at night and use them to teach the redemption story. This was to give hope to the sons, who had heard stories of the fall of Man and his expulsion from the Garden, showing them that one day God would send His Son to redeem them. Their faith in God's promise, written in the stars, is what saved them from their sins. Evidence shows that the Sphinx in Egypt is a monument to the Mazzaroth with the head of a woman (Virgo) and the body of a lion (Leo) combining the 1st and 12th signs and completing the circle of redemption. Some experts contend that the peculiar kind of erosion the sphinx has experienced could only have occurred if it had spent a period of time under water. If so, it's a pre-flood memorial to the Gospel in the Stars. In ancient Babylon, the 12 constellations were given different names, most of which bore no resemblance to the original Hebrew, and the 12 signs of the Zodiac were born taking God completely out of the picture. It's the reason the Tower of Babel was destroyed and the people dispersed (read ). These Babylonian names survive to this day and are the basis for the abomination we call Astrology. In Israel the study of Astrology was a sin punishable by death (Deut. 18:9-12 KJV).

We are told in Job that Yahovah made the constellations and in Psalm 147 that He has named all the stars

Job 9: 9 He made the Bear, Orion, and the Pleiades, And the chambers of the south;

Psalm 147:4 He counts the number of the stars; He calls them all by name.

Yahovah has written the complete story of His plan of salvation in the Stars and night after night the heavens declare the glory of Yahovah, and they utter speech when you know the names of the stars in the constellations. In every language around the world these stars have the same meaning even if they sound different yet you will never hear their voice as David sings. They go around the heaven each night following the line or the ecliptic.

You read them when you see the sighted moon in each constellation each month. The other planets at this time of the sighted moon add to the information you can glean. This is what much of what Isaiah and also what John are looking at in Revelations. The woman giving birth to the child is the constellation Virgo. When Yahshua speaks of seeing Satan fall like lightening although literal in His case it also refers to the constellation Draco.

In Revelation 12 we read of Satan leading a third of the stars away with his tail. Again this is referring to the constellation of the that great serpent in the sky and one third of the stars are south of him as his head is near the virgin about to devour the child.

Hercules is another constellation that wrestles with the great serpent and has his heel wounded. And there is much more to this than what I am sharing now. But night after night the heavens declare the glory of Yahovah and if you know how to read then you too can know His plan for man. It is there every night, if you would only look up.

A great book on this subject is Mazzaroth by Frances Rolleston and can be read online at [http://philologos.org/\\_eb-mazzaroth/](http://philologos.org/_eb-mazzaroth/)

7 The Torah of ????? is perfect, bringing back the being; The witness of ????? is trustworthy, making wise the simple; 8 The orders of ????? are straight, rejoicing the heart; The command of ????? is clear, enlightening the eyes; 9 The fear of ????? is clean, standing forever; The right-rulings of ????? are true, They are righteous altogether, 10 More desirable than gold, Than much fine gold; And sweeter than honey and the honeycomb. 11 Also, Your servant is warned by them, In guarding them there is great reward.

<http://www.eldrbarry.net/vbs/1/word5.htm>

**Verse 7 The Torah of ????? is perfect, reviving the soul.**

The Torah "LAW" is considered in its widest sense, including all Divine Revelation (both law and gospel) as the guide of Life. Lit.: "That which is taught" – i.e. divine instruction. Cf Psalm 1:2, Psa 119:97. There is conveyed here a sense of completeness and perfection. It brings life to our souls. YHVH's Word is a source of Grace for souls that need reviving. (Some versions use "converting" here). Before the Word can do anything else, we must be made alive – revived. Cf. Psa 119:29, 77, 174. Even taken in a narrower sense – as the Moral Law (the 10 Commandments), we can derive the same meaning in that these commandments cover every area of life in terms of both what we should and what we should not do. Yahshua summarized the Law in terms of loving God and loving our neighbor.

**The witness (Statues) of ????? is trustworthy, making wise the simple;**

"STATUTES" comes from a root word meaning "written" and emphasizes that YHVH's Word has been permanently inscribed. Perhaps you could say "Carved in stone". "Statue" comes from the same latin root. (Note: the Hebrew word used here is usually "Testimony"; cf. NASV.) The word "DECREES" (Psa 119:5) is quite similar in meaning, remember the unchangable decree that put Daniel in the lion's den. YHVH's Word is neither changing nor vague. We have YHVH's Word in a form that can be studied and reflected upon ("making wise the simple" – the word "simple" contains the idea of those who are humble and teachable disciples), it is unchanging and completely trustworthy. Cf Psa 119:24, 99, 125, 144.

**Verse 8 The orders (Precepts) of ????? are straight, rejoicing the heart**

. "PRECEPT" stresses that which we are responsible before YHVH to carry out. A "Precept" is a charge stressing our responsibility, not just to adhere to the letter of the law, but to be everything YHVH has revealed in His will for us to be. (Psa 119:4) True happiness comes in life when we are living in accordance with the will of YHVH. No other way of life will make us happy or satisfy the

desires of the heart. In a sense, like a “prescription” the Word of YHVH brings healing and joy to the heart – it’s the right medication for our hearts. cf. Psa 119:45, 93.

**The command of ????? is clear, enlightening the eyes;**

“COMMANDS” views the word in terms of conditions that YHVH has placed upon us and emphasizes both their authority as coming from our Elohim YHVH, and the guidance and direction which we find in the Word of YHVH. Thus The Word of God both draws our eyes to truth and serves as “a light to our path and a lamp to our feet.” (Psa 119:105) cf. 10, 32, 35

**Verse 9 The fear of ????? is clean, standing forever**

“FEAR” views the Word in terms of our proper response to it – “to fear” is to love and reverence. Unfortunately the negative connotations of our modern usage obscure the positive side of respect and awe in the presence of YHVH in view here. This is the same fear we have been telling about which Noah and Abraham had for YHVH. The same awe carries over into what He has spoken to us. We must receive it as YHVH’s Word and use it to cultivate inward piety in our hearts. (Psa 34:9; Prov 1:7; 14:27; 22:4; Isa 33:6.) By calling it “pure”, we are taught that all of YHVH’s Word whether Old or New Testament, history, prophecy, proverb, commandment or doctrine – is complete and important to us – we should not neglect any part of it – nor should we try to add to it. It is not a mixture of truth and error (as liberalism suggests) – nor of obsolete “law” superceded by Grace. Psalm 119 is commentary on using the Word to grow in Yahshua. What it produces endures forever. YHVH’s Word stands firm as so does what it can accomplish in our hearts.

**The right-rulings (ordinances) of ????? are true, They are righteous altogether**

“ORDINANCES” is “JUDGEMENTS” in some versions, and in the NIV “LAWS” in Psa 119. This word conveys the idea of justice and authority. (Think of “ordinances” as coming from a court of law). cf. Deut 1:17; Psa 119:75, 137, 160; Jer 1:16. Hence the stress on their truthfulness (sure) and on their righteous nature. From a believer’s vantage point, we see the justice of YHVH, which delivered us from our sins through Yahshua. In Him, we are pronounced righteous by the highest court in heaven or earth. cf. Psa 119:149, 156. We find security in YHVH’s declared Word of forgiveness and redemption.

Observe carefully that in these six descriptions of the purpose of the Word and their effects there is a definite progression: the Word first “revives”, then it “makes wise”, then it “brings joy” (makes happy), it “gives clear direction”, and creates a new attitude of heart, established upon YHVH’s righteous justice. The convert becomes a disciple, rejoicing in Truth, walking obediently, with fear and reverence, finding in the Word of YHVH security based upon YHVH’s declared justice and righteousness.

The Word is perfect, trustworthy, sure, radiant, right, and pure; altogether righteous and enduring forever. Hence, the Psalmist’s delighted response to the Word:

**Verse 10 THEY ARE MORE PRECIOUS THAN GOLD, THAN MUCH PURE GOLD.**

Earthly treasures are precious and desirable, most of all Gold, which doesn’t tarnish or rust. The eternal life we find offered to us in YHVH’s Word is much more to be desired and sought.

**THEY ARE SWEETER THAN HONEY, THAN HONEY FROM THE COMB.**

The sweet and pleasurable things of life are nice, but much more the sweetness and pleasure of knowing YHVH and of having the bitterness of sin removed from our hearts. There is nourishment in the Word to sustain that sweetness day after day.

**Verse 11 BY THEM IS YOUR SERVANT WARNED;**

We are warned by the Word of our duty, our danger and that YHVH alone can deliver us. YHVH’s Word is not idle reading, it is a message of life and death. In showing us our sin and our lack of holiness it drives us to Yahshua for mercy.

## **IN KEEPING THEM THERE IS GREAT REWARD.**

The reward of keeping the Word of YHVH is not a wage, but a longed for gift. (Rom 6:23) To keep YHVH's word involves meditating and hiding YHVH's Word away in our hearts, it means we must not neglect it, and must obey it. In embracing YHVH's Word, in obeying and keeping it, we have the best possible reward – our life, our treasure, our hope is in Yahshua and the glory we shall have when we are united fully with Him.

Lastly for this section in verse 12 David says to cleanse me from secret faults. Each of us must ask and be ready for the work that is about to start, when we ask Yahovah to cleanse us of our secret faults. Those faults that we have managed to keep hidden from all those around us and even from Yahovah or so we think. If you want to be pure and a part of His Kingdom, then ask YHVH to cleanse you of those secret sins you have hidden away. It will be a very humbling experience and it will take some time to cleanse you of these things but worth it.

### **Mathew 12:22-13:23**

Much of this section is self-explanatory, so I will comment on just two points.

The first one is the unpardonable sin which Yahshua mentions in verse 32. To answer this and what it is that will not be forgiven I refer you to <http://www.ucg.org/bible-faq/unpardonable-sin-god-forgive.htm>

For those of you who think you have sinned beyond forgiveness you will want to read this. If you are worrying about this sin at all you most likely have not committed it. I have been counseling a brother who is coming out of a pornographic and homosexual lifestyle for the past six months. It is very hard to turn away from this lifestyle. Many fall back after a while and begin to think they have committed the unpardonable sin. At least their christian friends tell them so. They have not- and as long as they continue to repent and strive to live this Nazarene way of life, they have not committed a sin that cannot be forgiven.

Alcoholics slip up, food addicts and drug addicts do as well. But they get up and try again. It takes time and we all need to pray for our brethren who are coming out of sin and are struggling. James Dobson says that 80% of all men in Christian Churches (and this includes Messianic men) are caught up in pornography. If you are one of these men, then write to me and let me explain some facts to you. Your life is on the line.

The other point I wanted to make was the "Sign of Jonah" that Yahshua speaks of in verse 39-40.

Jonah was in the fish for three days and three nights. This is for a total of 72 hours or 3-24 hour periods of time. This is not a Friday Crucifixion and Easter Sunday resurrection. So once again here is an article which will show you how to count to three. [https://sightedmoon.com/sightedmoon\\_2015/?page\\_id=19](https://sightedmoon.com/sightedmoon_2015/?page_id=19)