

Triennial Torah Study – 2nd Year 30/04/2011

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By Joseph F. Dumond

Ex 12	1 Kings 20	Ps 119:75-131	John 1
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Exodus 12

This past week we all kept the Days of Unleavened Bread. As I said it is my belief that Israel exited the land of Egypt via the Red Sea Crossing on the seventh day of Unleavened Bread.

One year I would like to walk this and see if it is possible to do.

But I have found it most assuring to read this part of our 3 ½ year Torah study at this time. Again I urge you to listen to Rico Cortes's teaching on the Threshold which I suggested last week.

In one of the many discussions we have had this week, and everywhere I went we would end up talking into the wee hours of the night about torah. It has been exciting and exhausting at the same time. But on one occasion one man showed me where Moses kept telling Pharaoh that they were going three days journey into the wilderness to sacrifice. It was after Moses turned back and then did not return to Egypt that Pharaoh came after him.

He also showed me that this tied into the resurrection of Yeshua. How after three days He rose from the grave and then on the fourth day He was the wave offering. A most insightful way of looking at the events of this time of the year.

As you all read this week's portion do not apply it to those Israelites who lived way back in 1379 BC when the Exodus took place, but apply it to yourself today now in our time.

Before Israel left on the first day of Unleavened Bread, they had already asked for silver and gold from the Egyptians, see verse 35. They already had the finances they would need once they crossed over.

I have had a rash of emails condemning me for asking you brethren to support our efforts to build a farm or something like this here in Israel. Many of you think and believe this is a good idea. Some of you think this is my own personal dream.

Let me now explain a few things. I was in the Northern Galilee area and I have seen hundreds of abandoned and neglected properties and homes all over the land. When I asked why they were so run down, I was told that this one and that one and in fact many of them are bought by ministries. Pick any large ministry and they have a place here. It is not for the brethren. It is for the head of that ministry. It is paid for by the widows and those who cannot afford it. And yet these people are not allowed to come stay there. These properties are a scam. I have seen so many here that it angers me. The money raised was not for the ministry or the brethren, but for that particular leader. Million dollar homes sitting idle until that pastor comes for his two weeks to stay and all paid for by the membership; the rest of the year they sit empty unkept and an eye sore.

It makes me sick to see this.

Again let me share with you what we are trying to do and again it changes and is improved as we learn more.

We were looking at a 90 Dunam farm with three large houses on it that could house about 40 people. It had Olive orchards and had room to plant many other fruit trees. It was in bad repair and listed around \$300,000. It has now sold and people were already working on the renovations of it.

We were also looking at a Hotel with 80 units on a large piece of property with room to plant hundreds of fruit trees. This place was vacant a while ago. It was now packed with vacationers and campers. The price for it was in the millions.

Another place asking 1.4 Million this winter is also packed during Passover and had about 15 rooms with about 4 dunams and then government land on a mountain. It too is no longer available.

All the places I am looking at are to house a number of the brethren and to have land in which we can also harvest and sell and store food from. None of this is for my own self interest.

I then was up on the Golan and traveled it from one end to the other and I went out on all the side roads until I came to the Jordanian Border and then the Syrian Border and then the Lebanese border. I saw mine fields all over the place, tank traps, and road blocks and buildings destroyed and bulldozed and army barracks that have been abandoned. The closer I got to Mount Hermon the more beautiful the land became.

There are not too many cities up here. The land is the same as being in the foot hills of Alberta; Rolling hills and then mountains. Grasslands everywhere and cattle unlike I have seen anywhere else in Israel; and lakes and streams where I never expected to find them, but very few people.

As I tried to figure out how we could make a living off the land, I saw fruit trees of every kind, but they would take a number of years before they would be able to produce and be ready for our consumption. I kept seeing cows and I also kept seeing honey bee hives everywhere we went.

This truly is a land flowing with milk and honey.

This part of Israel is not really developed. It is still open for Ephraim. When I went back to see what the scriptures say about the Golan I was struck by the prophecy of Amos 4 and 5. So many times we are told 'But you did not return to me.'

We will not return. Then notice the curses that He sends. Are they not the same ones He is sending now according to the curses of the Sabbatical cycles? Are they not similar to the time of Moses and the Exodus? And yet so many of you want to condemn me for telling you go back; To return.

Condemn me all you want, I do not care. But read the scriptures and believe them. Do not believe me, but do believe your bible.

Also read the news and take note; has the USA not had two weeks with severe storms systems pass through and in both about over 170 people were killed in over 150 violent storms? Have you become so numb to the hearing the voice of Yehovah?

Read Amos and notice that this area of Golan is also part of the mountains of Samaria. It is not just the west bank that so many

of you are worried about. Golan was also part of the territory of Manasseh and Samaria!

Amo 4:1 Hear this word, you cows of Bashan, who are on the mountain of Shomeron, who are oppressing the poor, who are crushing the needy, who are saying to their masters, "Bring wine, let us drink!"

Amo 4:2 The Master ??? has sworn by His set-apartness, “See, days are coming upon you when He shall take you away with hooks, and your descendants with fish-hooks,

Amo 4:3 and let you go out at the breaches, each woman before her, and you shall be cast out toward Harmon,” declares ???.

Amo 4:4 “Come to B?yth ?l and transgress, to Gilgal, increase transgression. And bring your slaughterings every morning, your tithes every three days.

Amo 4:5 “And burn an offering of thanksgiving with leaven, proclaim voluntary offerings, loudly. For you have loved this, you children of Yisra’?!” declares the Master ???.

Amo 4:6 “And I also gave you cleanness of teeth in all your cities, and lack of bread in all your places.

But you did not turn back to Me,” declares ???.

Amo 4:7 “And I also withheld rain from you, three months before the harvest. Then I would send rain on one city, and on another city I would not send rain. One part was rained upon, and where it did not rain the part would dry up.

Amo 4:8 “Then two or three cities would wander to another city to drink water, but they were not satisfied.

But you did not turn back to Me,” declares ???.

Amo 4:9 “I have smitten you with blight and with mildew. The creeping locust devoured your many gardens, and your vineyards, and your fig trees, and your olive trees.

But you did not turn back to Me,” declares ???.

Amo 4:10 “I have sent among you a plague in the way of Mitsrayim. I have slain your young men with a sword, along with your captured horses. And I made the stench of your camps come up into your nostrils.

But you did not turn back to Me,” declares ???.

Amo 4:11 “I have overthrown some of you, as Elohim overthrew Sed?om and Amorah, and you were like a burning stick plucked from the burning.

But you did not turn back to Me,” declares ???.

Amo 4:12 “Therefore I am doing this to you, O Yisra’?! And because I do this to you, prepare to meet your Elohim, O Yisra’?!”

When would Israel be meeting their maker? In the last days when Yehshua was to return. Is this prophecy for Israel before they went into captivity in 723 or is it for us today? Both I say.

Some of us will be like sodom; do you know what this means’It is a nuclear attack on some who will be turned to ashes.

Brethren these five curses here in Amos are very close to the 5 curses in Lev 26 that we have been telling you about in relationship to the Sabbatical cycles. Are any of you listening to the voice of Yehovah. He is speaking through the storms that are now killing people across the USA, can you not hear????

Brethren I will not be like all the others out there building things for themselves. If we do not raise the money needed for this farm then I will send every dollar back to those who have contributed. Most of the ones bitching and complaining and objecting are those who do not believe and don’t want to believe and do not have faith in Yehovah and Israel. But once I send back the money I will then begin to work for myself and think of myself like many of you who are only thinking of yourselves. But I will be going back to the land as we are told to do, so many times just here in Amos and as I have been trying to show you these many months in the news letters.

So many people say I am not going to do anything until I hear or get a word from Yehovah. What are they waiting for? Do they think Yehovah is going to speak audibly to them? How is Yehovah supposed to give them this word they wait for?

I am reminded of the story of the man who was drowning. Someone tossed a life saver at him and he refused it because he said he was waiting on god to rescue him. Then a boat came and he refused to get in it because he was waiting for god to rescue him. And then a helicopter came and again the man refused to get in because he was waiting for god to rescue him. Later that day he drowned.

As he met Peter at the pearly gate Peter said your name is not here, why are you here? The Man said I waited on god to rescue me and he did not so I drowned. Peter then checked another book and it said God had sent a life saver and a boat and then a helicopter to rescue the man He could not understand why he kept refusing His help.

You all have just read Amos “But you will **NOT RETURN** to Yehovah” He is not in Oklahoma, nor South Africa nor Australia. His name is written on the land of Israel and it is here that you are to come home to. We read in Amos how He sends these curses. We read in Lev 26 how He sends the very same curses. We read in the Sabbatical and Jubilee years how He sends these curses. We read in The Prophecies of Abraham when these curses are to come. And still you will not return to Him.

Some of you say you are waiting for that word. In our study this week in John 1 you are going to see that the word you say you are waiting for is the TORAH; and it has just spoken to you in Amos and you have so much wax build up that you cannot hear a damn thing. Pull out that plug of wax and then read Amos again and Lev 26 and know that the very news you are hearing on TV is telling you that these same curses are now happening and you are to go home. Look at the number of dead who are now regularly being killed as these severe weather systems pass over the USA. Repent and return and keep the torah.

Those of you who want to condemn me for telling you these things, think about who you are serving before you write. Satan is the accuser of the brethren and does not want you to do the will of the Father in Heaven. The Fathers will as you keep reading is for you to go home and it is there He is going to protect you just as He did the Israelites when they fled Egypt.

1 Kings 20

Ahab and the First Syrian Campaign (1 Kings 20:1-22)

Ben-Hadad of Syria here is not the same as the Syrian ruler with the same title in 1 Kings 15.

Commentators and historians refer to the one here in 1 Kings 20 as Ben-Hadad II. He besieges Samaria, capital of the kingdom of Israel, and offers Ahab conditions of surrender. Ahab agrees to meet those conditions to prevent further war. But whether the Syrian king is simply greedy, or perhaps more interested in war than spoils, he decides to increase the demands, which Ahab then says is too much.

As a demonstration to Ahab of His sovereignty and power, God sends a prophet to tell Ahab that He will grant him the victory. And, as always, God is true to His word. But the fighting is not yet over. After his success, Ahab is warned that Ben-Hadad will return in the spring.

Ahab's Life for Ben-Hadad's (1 Kings 20:23-43)

As promised, the Syrians plan another attack. But they make the fatal error of concluding that God is a territorial deity, incapable of assisting the Israelites outside of a prescribed area. They arrange for this battle to take place in the area south and east of the Sea of Galilee, feeling God will be powerless there. Of course, they are profoundly mistaken. The great and omnipotent God delivers them into Ahab's hands.

But following the Syrian defeat, the servants of Ben-Hadad II attempt to get off easy by appealing to Israel's tendency to forgive and forget. While this is normally a positive and godly trait in interpersonal relationships, extending it to carnal nations reflects a naïve trust in man, and is sometimes done against God's will and to Israel's own hurt.

God sends yet another prophet to Ahab, this time with a theatrical tale reminiscent of some incidents in David's life (compare 2 Samuel 12; 14). The Living Bible paraphrases the prophet's words in 1 Kings

20:42 as: “The Lord says, ‘Because you have spared the man I said must die, now you must die in his place, and your people shall perish instead of his.’” Ahab, however, does not respond as David did—but rather sulks back to his capital in anger.

Psalm 119:75-131

“Oh, How I Love Your Law!” (Psalm 119:89-128)

The Lamed stanza (verses 89-96), which begins the second half of the psalm, starts with a three-verse introduction to this half that teaches a general truth—that “God’s sovereign and unchanging word governs and maintains all creation” (Zondervan NIV Study Bible, note on verses 89-91). These verses strengthen the parallel between this psalm and Psalm 19. The Nelson Study Bible comments: “The stability of the universe, or the heaven, mirrors God’s faithfulness, love, and care. But even more important, it reflects the permanence of God’s laws and the fact that the universe serves Him” (note on 119:89-91).

The phrase “for all are Your servants” (verse 91) refers back to the things just mentioned. The NIV renders it as, “for all things serve you.” The existence of heaven and earth, natural laws, the regularity of day and night, and the progression of the seasons are all things that serve the Lord. All creatures, including all thinking beings, in a sense serve God. Even those who are opposed to God’s will today ultimately serve His purposes. For one, they too serve as a witness to the inexorable constancy of His laws—His spiritual laws of conduct. It is sometimes said that you can’t really break God’s spiritual laws, anymore than you can break his physical laws such as gravity. If you try to contravene such laws, they will instead break you. It is essentially pointless to defy God. His purposes will still stand-forever. And in the end, all will be led to willingly conform to His ways or be removed from the picture.

The psalmist recognizes God’s sovereignty and is happy to be part of the universe that serves His will, finding delight in God’s law and knowing that if he did not, he would not have made it through to where he is now (verse 92). God’s laws have preserved him (verse 93), and he asks for God to continue to preserve him. As the Lord’s willing servant striving to obey, the poet utters another plea for deliverance from the enemies who want to destroy him (verses 94-95). Yet even in his trial and cry for help, the major focus is still on resolving to continue in God’s ways.

He closes the stanza with this most remarkable statement in verse 96: “I have seen the consummation of all perfection [probably referring back to the physical creation and its laws, as described in verses 89-91], but your commandment is exceedingly broad.” That is, it is bigger than the universe, providing an inexhaustible source of wise counsel on how to live, a subject given further treatment in the stanza that follows. Thus we should clearly see that even God’s Old Testament law was to be understood and applied not merely in the letter, but in the fullness of its spirit and intent. Furthermore, we should consider that we could not run out of things to study and learn about God’s Word and His laws in countless lifetimes.

In the Mem strophe (verses 97-104) the psalmist devotes the whole stanza to his love for God’s law. Unlike all of the other stanzas following the second one, he makes no requests for help or lament over his treatment by his enemies. He pours out his feelings in a grand hymn of praise, declaring his love for God’s law—that it is his constant meditation (verses 97, 99).

This is reminiscent of the description of the blessed righteous man at the very outset of the book of Psalms: “His delight is in the law of the LORD, and in His law he meditates day and night” (1:2). However, there the Hebrew word for “meditate” is one derived from the sound of musing, while the word used here (and in 119:15) more explicitly means reflection or contemplation—derived from a term that means uttering, in the sense of speaking to oneself. The point in both cases is that we are to constantly mull over God’s law, being thankful for it and considering how to apply it as we go through every day.

The author recognizes that God's commandments make him wiser than his enemies (verse 98). They, with their cunning and craftiness and worldly success, may seem to have the upper hand at this time, but there is no question that he has made the smarter life choice by following God's ways. Even at this time, the wicked do not experience the true happiness that comes from living right and absolute confidence in the future. And in that future, divine judgment and reward lie in store.

Indeed, studying and living by God's laws provides the best life education possible. The psalmist says he has more understanding than his teachers-perhaps teachers he had years ago-and more than "the ancients" (verses 99-100). Most translations consider this latter term to mean not those who lived long before but those who are aged-elders.

Parallel to verse 98, the writer seems to be declaring himself wiser than his teachers and elders. This would certainly make sense if he were raised in a time of apostasy. Jeremiah, for instance, was plotted against by those of his own priestly hometown-including those who would have been his teachers and elders.

However, it is possible that the psalmist simply means he has come to understand far more than what he received from his teachers and elders. He may have learned some valuable things from teachers, wise elders and others in his community. But this does not compare to what he has learned through directly studying God's law and living by it, developing a loving relationship with the Lawgiver. What the Lord Himself taught him (verse 102; compare verse 24)-through scriptural revelation, inspiration and life experiences-is far more than he learned, or ever could learn, from other people.

Verse 101 gives us the important principle of practicing self-control-exercising willpower to restrain ourselves from wrongdoing. Having access to spiritual power is not enough, for God will not force us to act in accordance with His commands. We must be willing to follow His commands and follow through. This comes from learning to really love God's ways-to desire them as we desire the pleasure of eating something that tastes good (compare verse 103)-and learning to hate evil (verses 104, 128). Humbly studying God's Word will help to shape our way of thinking in these regards.

In the Nun strophe (verses 105-112) the psalmist begins by stating that God's word is a "lamp" and a "light" to show him the right path (verse 105). It is a light in the sense that it provides understanding (see verse 130)-as in the English metaphorical terms enlightenment and illumination. Without the guidance God's law gives, we would have to grope blindly through a dark world on our own. Yet through God's revelation we can properly see. Many scriptural passages declare God Himself as well as His truth and ways to be light. All who are His people have been "called...out of darkness into His marvelous light" (1 Peter 2:9). And we are to "walk in the light as He is in the light" (1 John 5:7). Light is also representative throughout Scripture of life and blessing.

The writer had sworn ("taken an oath," NIV) and reaffirmed often, "I will keep Your righteous judgments" (verse 106). The taking of an oath was a serious matter, for "an oath is really a conditional curse which a man calls down upon himself from God, in the case of his not speaking the truth or not keeping a promise" (Hastings Dictionary of the Bible, "Oaths"). The law addressed this subject: "If a man makes a vow to the LORD, or swears an oath to bind himself by some agreement, he shall not break his word; he shall do according to all that proceeds out of his mouth" (Numbers 30:2). The author had personally covenanted with God to serve Him, and he remained committed to this promise.

He again mentions his present affliction, praying to be revived (verse 107). Yet even as he does, he asks that God would accept the "freewill offerings" of his mouth-referring to praise, thanks and statements of commitment-and continue to instruct him (verse 108).

He says that he constantly takes his life in his hands (verse 109). If he were a prophet of God bearing an unpopular message or a counselor of government officials who hated him, the performance of his duties would indeed require him to “lay his life on the line.” Yet even despite this and the plotting of his enemies (verse 110), he has not turned away from God’s way-and will not.

He closes by referring to God’s testimonies as his “heritage” (verse 111)-recalling his earlier statements that the Lord was his “portion” (verse 57), his inheritance-a wonderful gift that he will rejoice in forever.

In the strong>Samek strophe (verses 113-120) the psalmist declares his stand with God against those who won’t obey God’s laws. His statement, “I hate double-minded men” (verse 113, NIV), should be understood in the sense of rejecting them as God does. Note his address to evildoers to get away from him (verse 115) and his recognition that God rejects the wicked (verses 118-119). The point is that the poet wants nothing to do with them, looking on them as his enemies because they are God’s enemies (compare 26:5; 31:6; 139:21-22). Of course, this does not preclude the possibility of such people repenting-and it does not negate our responsibility to pray that they do. Jesus gave us the instruction of praying for our enemies (Matthew 5:43-44), and the best thing we could pray for them is that they repent-though this could require correction from God.

We should understand that a double-minded man, as mentioned in Psalm 119:113, is undecided, uncommitted, inconsistent, wishy-washy, much as were the people to whom Elijah spoke on Mount Carmel: “How long will you falter between two opinions? If the LORD is God, follow Him; but if Baal, follow him” (1 Kings 18:21). “A double-minded man [is] unstable in all his ways” (James 1:8). This is unacceptable when it comes to God. He will accept nothing less than full commitment.

It is not clear if the writer is referring to specific people here or if he is just providing a general contrast with his own, fully committed attitude of loving God’s law (Psalm 119:113). It may be that there were some at the time who could not make up their minds on whether to support him in his righteous cause-or perhaps they would offer support and then not follow through. Perhaps there were compromisers among supposed friends who wanted him to comply with some of the demands of his enemies-thus making these friends enemies themselves.

Hoping and trusting in God’s promises of protection (verse 114), the psalmist prays to be sustained through his present dilemma, determined to continue in obedience to God (verses 116-118). He trusts that God will deal with the wicked, realizing that they will be “put away...like dross” (verses 118-119)-that is, like the scum cleared off the top of molten metal (compare Ezekiel 22:18-19).

In light of God’s righteous judgments against evil that are sure to come, the author trembles in awe (verse 120)-soberly respectful and appropriately fearful of the consequences of disobeying the Almighty Judge. In the Ayin strophe (verses 121-128) the psalmist emphasizes that he is the Lord’s servant (verses 122, 124-125), who has acted faithfully, and he pleads for the Lord to now act to save him from his oppressors.

As a servant looking to his master (compare 123:2), the writer asks God to be his “surety...for good” (119:122). “A person became surety when he or she pledged to pay another person’s debt or fulfill a promise [if need be]” (Wiersbe, *Be Exultant*, note on verses 121-128). Job also asked for God to be surety for him (Job 17:3). So did Hezekiah, praying to God, “Stand surety for me” (Isaiah 38:14, NEB, REB). The book of Genesis gives us the example of Judah standing as surety for his brother Benjamin (Genesis 44:32)-willing to become an Egyptian slave in his stead so that Benjamin could return free to their father Jacob (see 43:1-10; 44:18-34).

The author is essentially asking God to put Himself on the line as the guarantee for His servant’s deliverance. We can view this beyond the immediate circumstances of the psalm’s composition. In its note on Psalm 119:122, John Gill’s *Exposition on the Whole Bible* points out that what the psalmist “prays to God to be for him, that [is what] Christ is for all his people, [see] Heb 7:22. He drew nigh to God, struck

hands [in agreement] with him, gave his word and bond to pay the debts of his people; put himself in their legal place and stead, and became responsible to law and justice for them; engaged [in work] to make satisfaction for their sins, to bring in everlasting righteousness for their justification, and to preserve and keep them, and bring them safe to eternal glory and happiness; and this was being a surety for them for good.”

The poet’s eyes have failed, from exhaustion and probably tears, in looking for God’s salvation (verse 123; compare verse 136). He asks for God to deal with him according to His hesed-His covenant love (verse 124). On that basis, the psalmist declares that it is time for God to act, to at last intervene, to stop the oppressors from the blasphemy they have been perpetrating-that of pronouncing God’s law void through their ability to so mistreat His servant with impunity (verse 126).

In all this, the writer is still keen to better understand God’s laws, and he declares his great love for God’s commands and the tremendous value he places on them (verse 127, compare verses 14, 72, 162). He knows that God’s way is right, and, as in verse 104, he hates every false way (verse 163).

John 1

This a very informative introduction which you need to read. The word is what Yehovah Spoke and that word became flesh and was Yehshua. Yehshua is the Torah Scroll. He is the Torah which most Christians refuse to obey. But instead they choose to follow a false Jesus who does away with the law and tells people they have nothing to do but sit back and wait. These same people have never read the old testament and jump right into the New testament with little and no understanding of the old, which is what the new testament is based on and they do so to their own detriment.

In John we read how many were asking him if he was Elijah as they know Elijah was to come before the Messiah.

At this time of year at Passover many Jews leave a 5th cup of wine on the table and they also leave the door ajar in hopes that Elijah will come. I would like to share again this subject at this time which you can read about at https://sightedmoon.com/sightedmoon_2015/?page_id=264