

## Triennial Parsha Reading for - 11/14/2009

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### Psalm 137

<sup>1</sup> By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion. <sup>2</sup> We hanged our harps upon the willows in the midst thereof. <sup>3</sup> For there they that carried us away captive required of us a song; and they that wasted us required of us mirth, saying, Sing us one of the songs of Zion. <sup>4</sup> How shall we sing YHVH's song in a strange land? <sup>5</sup> If I forget thee, O Jerusalem, let my right hand forget her cunning. <sup>6</sup> If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy. <sup>7</sup> Remember, YHVH, the children of Edom in the day of Jerusalem; who said, Rase it, rase it, even to the foundation thereof. <sup>8</sup> O daughter of Babylon, who art to be destroyed; happy shall he be, that rewardeth thee as thou hast served us. <sup>9</sup> Happy shall he be, that taketh and dasheth thy little ones against the stones.

## Torah - Deu 15:7-16:17

### *Be Generous and Warmhearted to Your Destitute Brethren*

<sup>7</sup> If there be among you a poor man of one of thy brethren within any of thy gates in thy land which YHVH thy Elohim giveth thee, thou shalt not harden thine heart, nor shut thine hand from thy poor brother: <sup>8</sup> But thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, in that which he wanteth. <sup>9</sup> Beware that there be not a thought in thy wicked heart, saying, The seventh year, the year of release, is at hand; and thine eye be evil against thy poor brother, and thou givest him nought; and he cry unto YHVH against thee, and it be sin unto thee. <sup>10</sup> Thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him: because that for this thing YHVH thy Elohim shall bless thee in all thy works, and in all that thou puttest thine hand unto. <sup>11</sup> For the poor shall never cease out of the land: therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land.

### *Be Generous to an Israelite Bondsman*

<sup>12</sup> And if thy brother, an Hebrew man, or an Hebrew woman, be sold unto thee, and serve thee six years; then in the seventh year thou shalt let him go free from thee. <sup>13</sup> And when thou sendest him out free from thee, thou shalt not let him go away empty: <sup>14</sup> Thou shalt furnish him liberally out of thy flock, and out of thy floor, and out of thy winepress: of that wherewith YHVH thy Elohim hath blessed thee thou shalt give unto him. <sup>15</sup> And thou shalt remember that thou wast a bondsman in the land of Egypt, and YHVH thy Elohim redeemed thee: therefore I command thee this thing to day. <sup>16</sup> And it shall be, if he say unto thee, I will not go away from thee; because he loveth thee and thine house, because he is well with thee; <sup>17</sup> Then thou shalt take an awl, and thrust it through his ear unto the door, and he shall be thy servant for ever. And also unto thy maidservant thou shalt do likewise. <sup>18</sup> It shall not seem hard unto thee, when thou sendest him away free from thee; for he hath been worth a double hired servant to thee, in serving thee six years: and YHVH thy Elohim shall bless thee in all that thou doest. <sup>19</sup> All the firstling males that come of thy herd and of thy flock thou shalt sanctify unto YHVH thy Elohim: thou shalt do no work with the firstling of thy bullock, nor shear the firstling of thy sheep. <sup>20</sup> Thou shalt eat it before YHVH thy Elohim year by year in the place which YHVH shall choose, thou and thy household. <sup>21</sup> And if there be any blemish therein, as if it be lame, or blind, or have any ill blemish, thou shalt not sacrifice it unto YHVH thy Elohim. <sup>22</sup> Thou shalt eat it within thy gates: the unclean and the clean person shall eat it alike, as the roebuck, and as the hart. <sup>23</sup> Only thou shalt not eat the blood thereof; thou shalt pour it upon the ground as water.

### *The Three Annual Pilgrimage Festivals: Pesach (Passover), Shavuot (Pentecost) and Sukkot (Tabernacles)*

**16:1** Observe the month of Abib, and keep the passover unto YHVH thy Elohim: for in the month of Abib YHVH thy Elohim brought thee forth out of Egypt by night. <sup>2</sup> Thou shalt therefore sacrifice the passover unto YHVH thy Elohim, of the flock and the herd, in the place which YHVH shall choose to place his name there. <sup>3</sup> Thou shalt eat no leavened bread with it; seven days shalt thou eat unleavened bread therewith, even the bread of affliction; for thou camest forth out of the land of Egypt in haste: that thou mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life. <sup>4</sup> And there shall be no leavened bread seen with thee in all thy coast seven days; neither shall there any thing of the flesh, which thou sacrificedst the first day at even, remain all night until the morning. <sup>5</sup> Thou mayest not sacrifice the passover within any of thy gates, which YHVH thy Elohim giveth thee: <sup>6</sup> But at the place which YHVH thy Elohim shall choose to place his name in, there thou shalt sacrifice the passover at even, at the going down of the sun, at the season that thou camest forth out of Egypt. <sup>7</sup> And thou shalt roast and eat it in the place which YHVH thy Elohim shall choose:

and thou shalt turn in the morning, and go unto thy tents. <sup>8</sup> Six days thou shalt eat unleavened bread: and on the seventh day shall be a solemn assembly to YHVH thy Elohim: thou shalt do no work therein. <sup>9</sup> Seven weeks shalt thou number unto thee: begin to number the seven weeks from such time as thou beginnest to put the sickle to the corn. <sup>10</sup> And thou shalt keep the feast of weeks unto YHVH thy Elohim with a tribute of a freewill offering of thine hand, which thou shalt give unto YHVH thy Elohim, according as YHVH thy Elohim hath blessed thee: <sup>11</sup> And thou shalt rejoice before YHVH thy Elohim, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite that is within thy gates, and the stranger, and the fatherless, and the widow, that are among you, in the place which YHVH thy Elohim hath chosen to place his name there. <sup>12</sup> And thou shalt remember that thou wast a bondman in Egypt: and thou shalt observe and do these statutes. <sup>13</sup> Thou shalt observe the feast of tabernacles seven days, after that thou hast gathered in thy corn and thy wine: <sup>14</sup> And thou shalt rejoice in thy feast, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite, the stranger, and the fatherless, and the widow, that are within thy gates. <sup>15</sup> Seven days shalt thou keep a solemn feast unto YHVH thy Elohim in the place which YHVH shall choose: because YHVH thy Elohim shall bless thee in all thine increase, and in all the works of thine hands, therefore thou shalt surely rejoice.

*Three Times Per Year All Men Are to Give an Offering Where YHVH Has Placed His Name*

<sup>16</sup> Three times in a year shall all thy males appear before YHVH thy Elohim in the place which he shall choose; in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles: and they shall not appear before YHVH empty: <sup>17</sup> Every man shall give as he is able, according to the blessing of YHVH thy Elohim which he hath given thee.

## My Commentary and Notes

### Stand alone Aleph Tav for Psalm's 137:7

For an explanation of the Aleph Tav teaching, click here → [Word Doc](#) version or [PDF](#) version

**Psa 137:7 KJV** Remember, O YHVH, the children of Edom **Aleph Tav** in the day of Jerusalem; who said, Raise *it*, raise *it*, *even* to the foundation thereof.

זָכַר יְהוָה לְבָנֵי אֱדוֹם אֶת יוֹם יְרוּשָׁלַם הָאֹמְרִים עָרוֹ עָרוֹ  
עַד תִּסּוֹד בָּהּ : **Psa 137:7**

### Mitzvot for this parasha

Verse(s)	Mitzvah Number	Category	Law
<b>Deu 15:7</b>	51	The Poor and Unfortunate	Not to refrain from maintaining a poor man and giving him what he needs. See Tzedakah: Charity.
<b>Deu 15:9</b>	219	The Sabbatical and Jubilee Years	Not to refrain from making a loan to a poor man, because of the release of loans in the Sabbatical year.
<b>Deu 15:11</b>	52	The Poor and Unfortunate	To give charity according to one's means. See Tzedakah: Charity.
<b>Deu 15:13</b>	194	Employees, Servants and Slaves	Not to send away a Hebrew bondman servant empty handed, when he is freed from service.
<b>Deu 15:14</b>	195	Employees, Servants and Slaves	To bestow liberal gifts upon the Hebrew bondsman (at the end of his term of service), and the same should be done to a Hebrew bondwoman.
<b>Exo 13:2;</b> <b>Deu 15:19</b>	459	Sacrifices and Offerings	To sanctify the firstling of clean cattle and offer it up (at the present time, it is not offered up) .
<b>Deu 15:19</b>	555	Sacrifices and Offerings	Not to do work with cattle set apart for sacrifice.
<b>Deu 15:19</b>	556	Sacrifices and Offerings	Not to shear beasts set apart for sacrifice.
<b>Deu 16:3</b>	126	Times and Seasons	Not to eat chametz after mid-day on the fourteenth of Nissan. See Passover.
<b>Deu 16:4</b>	557	Sacrifices and Offerings	Not to leave any portion of the festival offering brought on the fourteenth of Nissan unto the third day.
<b>Deu 16:14</b>	113	Times and Seasons	To rejoice on the festivals.
<b>Deu 16:16</b>	114	Times and Seasons	To appear in the Sanctuary on the festivals.

## Brit - Luk 4:14-30

<sup>14</sup> And Y'shua returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about. <sup>15</sup> And he taught in their synagogues, being glorified of all. <sup>16</sup> And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read. <sup>17</sup> And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, <sup>18</sup> The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, <sup>19</sup> To preach the acceptable year of the Lord. <sup>20</sup> And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. <sup>21</sup> And he began to say unto them, This day is this scripture fulfilled in your ears. <sup>22</sup> And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son? <sup>23</sup> And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country. <sup>24</sup> And he said, Verily I say unto you, No prophet is accepted in his own country. <sup>25</sup> But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land; <sup>26</sup> But unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow. <sup>27</sup> And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian. <sup>28</sup> And all they in the synagogue, when they heard these things, were filled with wrath, <sup>29</sup> And rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong. <sup>30</sup> But he passing through the midst of them went his way,

## Gospel - Act 11:1-30

<sup>1</sup> And the apostles and brethren that were in Judaea heard that the Gentiles had also received the word of Elohim. <sup>2</sup> And when Peter was come up to Jerusalem, they that were of the circumcision contended with him, <sup>3</sup> Saying, Thou wentest in to men uncircumcised, and didst eat with them. <sup>4</sup> But Peter rehearsed the matter from the beginning, and expounded it by order unto them, saying, <sup>5</sup> I was in the city of Joppa praying: and in a trance I saw a vision, A certain vessel descend, as it had been a great sheet, let down from heaven by four corners; and it came even to me: <sup>6</sup> Upon the which when I had fastened mine eyes, I considered, and saw fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air. <sup>7</sup> And I heard a voice saying unto me, Arise, Peter; slay and eat. <sup>8</sup> But I said, Not so, Lord: for nothing common or unclean hath at any time entered into my mouth. <sup>9</sup> But the voice answered me again from heaven, What Elohim hath cleansed, that call not thou common. <sup>10</sup> And this was done three times: and all were drawn up again into heaven. <sup>11</sup> And, behold, immediately there were three men already come unto the house where I was, sent from Caesarea unto me. <sup>12</sup> And the Spirit bade me go with them, nothing doubting. Moreover these six brethren accompanied me, and we entered into the man's house: <sup>13</sup> And he shewed us how he had seen an angel in his house, which stood and said unto him, Send men to Joppa, and call for Simon, whose surname is Peter; <sup>14</sup> Who shall tell thee words, whereby thou and all thy house shall be saved. <sup>15</sup> And as I began to speak, the Holy Ghost fell on them, as on us at the beginning. <sup>16</sup> Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost. <sup>17</sup> Forasmuch then as Elohim gave them the like gift as he did unto us, who believed on the Lord Y'shua Christ; what was I, that I could withstand Elohim? <sup>18</sup> When they heard these things, they held their peace, and glorified Elohim, saying, Then hath Elohim also to the Gentiles granted repentance unto life. <sup>19</sup> Now they which were scattered abroad upon the persecution that arose about Stephen travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only. <sup>20</sup> And some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto the Grecians, preaching YHVH Y'shua. <sup>21</sup> And the hand of the Lord was with them: and a great number believed, and turned unto the Lord. <sup>22</sup> Then tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch. <sup>23</sup> Who, when he came, and had seen the grace of Elohim, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord. <sup>24</sup> For he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord. <sup>25</sup> Then departed Barnabas to Tarsus, for to seek Saul: <sup>26</sup> And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch. <sup>27</sup> And in these days came prophets from Jerusalem unto Antioch. <sup>28</sup> And there stood up one of them named Agabus, and signified by the Spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Caesar. <sup>29</sup> Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judaea: <sup>30</sup> Which also they did, and sent it to the elders by the hands of Barnabas and Saul.

## Prophecy - Dan 10:1-21

<sup>1</sup> In the third year of Cyrus king of Persia a thing was revealed unto Daniel, whose name was called Belteshazzar; and the thing was true, but the time appointed was long: and he understood the thing, and had understanding of the vision. <sup>2</sup> In those days I Daniel was mourning three full weeks. <sup>3</sup> I ate no pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint myself at all, till three whole weeks were fulfilled. <sup>4</sup> And in the four and twentieth day of the first month, as I was by the side of the great river, which is Hiddekel; <sup>5</sup> Then I lifted up mine eyes, and looked, and behold a certain man clothed in linen, whose loins were girded with fine gold of Uphaz: <sup>6</sup> His body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude. <sup>7</sup> And I Daniel alone saw the vision: for the men that were with me saw not the vision; but a great quaking fell upon them, so that they fled to hide themselves. <sup>8</sup> Therefore I was left alone, and saw this great vision, and there remained no strength in me: for my comeliness was turned in me into corruption, and I retained no strength. <sup>9</sup> Yet heard I the voice of his words: and when I heard the voice of his words, then was I in a deep sleep on my face, and my face toward the ground. <sup>10</sup> And, behold, an hand touched me, which set me upon my knees and upon the palms of my hands. <sup>11</sup> And he said unto me, O Daniel, a man greatly beloved, understand the words that I speak unto thee, and stand upright: for unto thee am I now sent. And when he had spoken this word unto me, I stood trembling. <sup>12</sup> Then said he unto me, Fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy Elohim, thy words were heard, and I am come for thy words. <sup>13</sup> But the prince of the kingdom of Persia withstood me one and twenty days: but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia. <sup>14</sup> Now I am come to make thee understand what shall befall thy people in the latter days: for yet the vision is for many days. <sup>15</sup> And when he had spoken such words unto me, I set my face toward the ground, and I became dumb. <sup>16</sup> And, behold, one like the similitude of the sons of men touched my lips: then I opened my mouth, and spake, and said unto him that stood before me, O my lord, by the vision my sorrows are turned upon me, and I have retained no strength. <sup>17</sup> For how can the servant of this my lord talk with this my lord? for as for me, straightway there remained no strength in me, neither is there breath left in me. <sup>18</sup> Then there came again and touched me one like the appearance of a man, and he strengthened me, <sup>19</sup> And said, O man greatly beloved, fear not: peace be unto thee, be strong, yea, be strong. And when he had spoken unto me, I was strengthened, and said, Let my lord speak; for thou hast strengthened me. <sup>20</sup> Then said he, Knowest thou wherefore I come unto thee? and now will I return to fight with the prince of Persia: and when I am gone forth, lo, the prince of Grecia shall come. <sup>21</sup> But I will shew thee that which is noted in the scripture of truth: and there is none that holdeth with me in these things, but Michael your prince.

## History - Ezz 4:1-24

<sup>1</sup> Now when the adversaries of Judah and Benjamin heard that the children of the captivity builded the temple unto YHVH Elohim of Israel; <sup>2</sup> Then they came to Zerubbabel, and to the chief of the fathers, and said unto them, Let us build with you: for we seek your Elohim, as ye do; and we do sacrifice unto him since the days of Esarhaddon king of Assur, which brought us up hither. <sup>3</sup> But Zerubbabel, and Jeshua, and the rest of the chief of the fathers of Israel, said unto them, Ye have nothing to do with us to build an house unto our Elohim; but we ourselves together will build unto YHVH Elohim of Israel, as king Cyrus the king of Persia hath commanded us. <sup>4</sup> Then the people of the land weakened the hands of the people of Judah, and troubled them in building, <sup>5</sup> And hired counsellors against them, to frustrate their purpose, all the days of Cyrus king of Persia, even until the reign of Darius king of Persia. <sup>6</sup> And in the reign of Ahasuerus, in the beginning of his reign, wrote they unto him an accusation against the inhabitants of Judah and Jerusalem. <sup>7</sup> And in the days of Artaxerxes wrote Bishlam, Mithredath, Tabeel, and the rest of their companions, unto Artaxerxes king of Persia; and the writing of the letter was written in the Syrian tongue, and interpreted in the Syrian tongue. <sup>8</sup> Rehum the chancellor and Shimshai the scribe wrote a letter against Jerusalem to Artaxerxes the king in this sort: <sup>9</sup> Then wrote Rehum the chancellor, and Shimshai the scribe, and the rest of their companions; the Dinaites, the Apharsathchites, the Tarpelites, the Apharsites, the Archevites, the Babylonians, the Susanchites, the Dehavites, and the Elamites, <sup>10</sup> And the rest of the nations whom the great and noble Asnapper brought over, and set in the cities of Samaria, and the rest that are on this side the river, and at such a time. <sup>11</sup> This is the copy of the letter that they sent unto him, even unto Artaxerxes the king; Thy servants the men on this side the river, and at such a time. <sup>12</sup> Be it known unto the king, that the Jews which came up from thee to us are come unto Jerusalem, building the rebellious and the bad city, and have set up the walls thereof, and joined the foundations. <sup>13</sup> Be it known now unto the king, that, if this city be builded, and the walls set up again, then will they not pay toll, tribute, and custom, and so thou shalt endamage the revenue of the kings. <sup>14</sup> Now because we have maintenance from the king's palace, and it was not meet for us to see the king's dishonour, therefore have we sent and certified the king; <sup>15</sup> That search may be made in the book of the records of thy fathers: so shalt thou find in the book of the records, and know that this city is a rebellious city, and hurtful unto kings and provinces, and that they have moved sedition within the same of old time: for which cause was this city destroyed. <sup>16</sup> We certify the king that, if this city be builded again, and the walls thereof set up, by this means thou shalt have no portion on this side the river. <sup>17</sup> Then sent the king an answer unto Rehum the chancellor, and to Shimshai the scribe, and to the rest of their companions that dwell in Samaria, and unto the rest beyond the river, Peace, and at such a time. <sup>18</sup> The letter which ye sent unto us hath been plainly read before me. <sup>19</sup> And I commanded, and search hath been made, and it is found that this city of old time hath made insurrection against kings, and that rebellion and sedition have been made therein. <sup>20</sup> There have been mighty kings also over Jerusalem, which have ruled over all countries beyond the river; and toll, tribute, and custom, was paid unto them. <sup>21</sup> Give ye now commandment to cause these men to cease, and that this city be not builded, until another commandment shall be given from me. <sup>22</sup> Take heed now that ye fail not to do this: why should damage grow to the hurt of the kings? <sup>23</sup> Now when the copy of king Artaxerxes' letter was read before Rehum, and Shimshai the scribe, and their companions, they went up in haste to Jerusalem unto the Jews, and made them to cease by force and power. <sup>24</sup> Then ceased the work of the house of Elohim which is at Jerusalem. So it ceased unto the second year of the reign of Darius king of Persia.

## Commentary

For more commentary on XXXXXXXXXXXXXXXX from [MIA](#), click → [here](#).

### Ahavta

<http://www.ahavta.org/Commentary%20Y-3/Y3-34.htm>

Heshvan 27, 5764 / November 22, 2003, Heshvan 27, 5767 / November 18, 2006, Heshvan 27, 5770 / November 14, 2009

*Ev-yon* / A Poor Man

We are still on the subject of holiness / sanctification: being set apart for God's service.

First we look at alms and servitude.

(V.7-11) If a "brother" is in need, we are to freely lend to him. A loan is less embarrassing to the recipient than charity, but we are not to base our lending on the expectation of receiving it back. Therefore, if the Sabbatical year (of which we learned last week) were near, that was not to influence one's lending to the poor.

If we recognize that we were created to serve God, and that He provides all of our needs to serve Him, then we can understand that it is in His plan that there are poor for us to help and this is not detrimental to us. God has ordered this as the way of blessing for us (v.10).

An order is derived here: first the destitute person, next a relative – closer ones first, then in your cities – one's own city first, and finally in the land – one's own land first. The Hebrew wording (v.8) means again and again.

(V.12-18) If a poor person is sold as a servant, the servant must be freed on the seventh year, and sent away with liberal sustenance – enough to raise his self-esteem and reputation. Six years of labor is twice what a hired hand could obligate himself to do (Isaiah 16:14). The master is to remember his own prior slavery, and be compassionate.

Next we look at consecration of the firstborn.

The firstborn of all the herds and flocks are sanctified by God (Leviticus 27:26) to be set aside, not worked or sheared. They are to be eaten at Jerusalem by the priests, and may not be sanctified by man for any other purpose. But, if they have any defect, they are to be eaten at home, the same as a non-sacrificial animal.

Lastly, we have an outline of Yahweh's Feasts (see [FEASTS](#)).

We are commanded to observe the Biblical calendar: "*Observe the month Nisan*" (*Aviv* – v.16:1).

*(Hag haMatzot)* The Feast of Unleavened Breads:

(V.16:1-7) In the month Nisan, each family must choose a lamb on the tenth day and slay it on the fourteenth day between noon and sunset – at Jerusalem, the place where Yahweh placed His Name. It must be cooked and completely eaten by midnight (that being the fifteenth). Then in the morning, upon returning to our dwellings, we continue to eat unleavened  
November 10, 2009 [http://torahlawform.com/Documents/Triennial\\_49\\_03\\_Reeh\\_2009\\_11\\_14\\_Normal.PDF](http://torahlawform.com/Documents/Triennial_49_03_Reeh_2009_11_14_Normal.PDF)

bread for the remainder of the seven days of the feast (a positive command – v.3) and no leaven may be present. The first and seventh days are Holy Days.

The Passover Lamb represents Yeshua, previously prophetically, now as a memorial. Yeshua was crucified according to all of the rites and times for the slaying of the Passover Lamb.

Counting the Omer and Feast of Weeks:

From the day after the Passover Seder, we count the weeks and the days: seven weeks and one day, fifty days. *Hag Shavuot* means Feast of Weeks; *Pentecost* means fiftieth. It is also called *Yom haBikkurim* – the Day of Firstfruits. We are to celebrate at Jerusalem, waving two leavened loaves each made from an *omer* of the first of the wheat crop.

Note that servants and sojourners are included (v.11): we are made part of the commonwealth of Israel (Ephesians 2:12-13). We are to remember (v.12) that we were slaves to sin, but we were delivered, and now should take care to observe these memorials.

This symbolizes our betrothal to Messiah, with the (*Shitre Erusin*) betrothal contract being the Torah (given at Pentecost 3300 years ago) and confirmed by the earnest of the Spirit (given at Pentecost 2000 years ago).

We are taught to celebrate (*Hag Sukkot*) the Feast of Tabernacles. It follows (*Yom Teruah*) the Day of Trumpeting on Tishrei 1, and (*Yom haKippurim*) the Day of the Atonements on Tishrei 10. This feast lasts seven days, from Tishrei 15 through 21. We are to rejoice, bringing in the final firstfruits – including tree fruits and nuts. This feast is immediately followed by the Eighth Day assembly. The first day and the “Eighth Day” are Holy Days (like Sabbaths).

The Day of Trumpeting is a rehearsal of blowing the shofar (ram’s horn trumpet): at the last trump, which follows the shout of the archangel, “Tekia Gedolah!” (the Return of the Great One), Yeshua will return and the righteous dead will be raised.

The Day of the Atonements (always plural in Scripture) rehearses our sins being transferred to Yeshua (the “scapegoat”), and Yeshua’s righteousness being imputed to us – like the goat burned on the altar, ascending as a sweet aroma to God. As two goats are the symbols, so we must have two atonements.

The seven-day Feast of Tabernacles represents the seven-day wedding feast of Messiah. It is the time of the downfall of the nations. The “Eighth Day” represents the time following the seventh millennium / the thousand-year reign of Messiah on this earth: it represents the final fulfillment of Torah, when righteousness reigns forever.

The last two verses (v.16-17) reiterate that the three Feasts of Yahweh are to be celebrated where Yahweh places His Name – temporarily that was at Shiloh, then permanently at Jerusalem. There are seven Holy Days associated with the three feasts. (Scripture refers to the Feast of Hanukkah, but that is not called one of the Feasts of Yahweh.)

Referring back to last week’s lesson on tithing, no one was to come to the feasts empty-handed. The offerings had to be brought and prepared *before* the Holy Day. We should not deal with money (or the slaying of sacrificial animals) on Holy Days – including weekly Sabbaths.

All of this is part of our holiness / sanctification – being set apart for God.

(Luke 4:14-30) The haftarah portion, Isaiah 61:1-3, was read by Yeshua as He attended a synagogue in Nazareth (v.15-20). We may assume from this that it was fall – late during the third year of the Temple Triennial Cycle – and He was reading the haftarah portion.

The reading concerned freeing captives and preaching good news to the poor – relating to the subject of the Torah portion. He concluded with, *“Today this Scripture has been fulfilled in your hearing”* (v.21). All were marveling at His gracious words, but apparently they had little real heart for His teaching.

Yeshua then said (v.23), *“No doubt you will quote this proverb to Me, ‘Physician, heal yourself! Whatever we heard was done at Capernaum, do here in your home town as well.’ ”* What followed seems to say that He would not be performing healings in Nazareth, because He was not honored in this His home town (paraphrased): *“There were many widows in Israel during the three-and-a-half year famine of Elijah’s time, but he only provided for a gentile widow in Sidon! There were many lepers in Israel during the time of Elisha the prophet, but only a gentile in Syria was cleansed!”*

They were so filled with rage that they cast Him out of the city and would have killed Him, though He only spoke what their prophets had said!

So, as we saw in last week’s lesson, we are to *Sh’mar* and *Sh’ma* – we are to learn and review Torah, so that it becomes part of us, to keep us from stumbling. Then *“it will be well with us and our children forever, when we do what is good and right in the eyes of Yahweh.”*

May we securely *“hope in Yahweh from this time forth and forever”* Psalm 131:3.

### **Moadim (Appointments) for Prayer – the Heavenly Picture**

God has made appointments (Heb. plur.– moadim {moe-a-deem’}; sing.– moed {moe-ed’}) for us to keep. They began with Adam at creation. They were detailed through Moses. They were loved by the psalmist. They were cried for by the prophets. They were kept by Yeshua. They were promoted among gentiles by the apostles.

They are appointments for special meetings with our creator – specific times and places. They keep before us God’s design for our lives. They strengthen our relationship with our savior, and open up our understanding of His word.

#### **God’s Calendar**

We are given God’s calendar to meet His appointments – years, months, weeks, days, and hours.

Genesis 1:14 *Then God said, “Let there be lights in the expanse of the heavens to separate the day from the night, and let them be for signs and for seasons (moadim) and for days and years;”*

Firstly, we have Biblical years based upon the solar seasons; the New Year for Festivals begins in the spring. Then we have Biblical months based upon lunar cycles (month means moon), though the world’s tradition has obscured that. Next we have weeks by counting seven day periods. We are given days from sunset to sunset, and hours by dividing the dark times and light times each by twelve – again obscured by modern tradition.

God has given us moadim – three annual feasts, with seven annual holy days, to show us His redemptive and sanctifying acts and eternal promises (see **FEASTS**). He made the Sabbath holy for man’s sake, and instructed us to keep it holy (see **SABBATH**). These too are obscured today, by the world’s traditions and by religious traditions.

Leviticus 23:1-2 *Yahweh spoke again to Moses, saying, “Speak to the sons of Israel and say to them, ‘Yahweh’s appointed times (moadim) which you shall proclaim as sacred assemblies – My appointed times are these:’ ”*

[Weekly]

Seventh Day – Holy Sabbath

[Annual Holy Days]

First and Seventh days of the Feast of Unleavened Breads

Day of the Firstfruits / Pentecost (Feast of Weeks)

Day of Trumpeting (Rosh haShannah)

Day of the Atonements

First Day of the Feast of Tabernacles

Eighth Day (following seven days of Tabernacles)

Genesis 2:3 (After creating man at the end of the sixth day) *Then God blessed the seventh day and sanctified it, because in it He rested from all His work which God had created and made.*

Mark 2:27 *“Yeshua said to them, ‘The Sabbath was made for man, and not man for the Sabbath’ ”*

Exodus 20:8 *“Remember the Sabbath day, to keep it holy.”*

Now, let us consider our daily appointments with our creator and savior.

Remember that the earthly Temple at Jerusalem represented the heavenly Temple of Yahweh. The fire from God burned continually on the brazen altar. On each annual holy day, special animal offerings were burned with incense, their aroma ascending from the brazen altar. On each Sabbath afternoon, the aroma of two lambs with incense ascended from brazen altar. Every day of the year, the aroma of a lamb with incense ascended from the brazen altar in the morning, and again in the evening; all personal sin offerings and thanksgiving offerings were performed between these morning and evening communal offerings. This is the picture we are given, in order to understand! Consider how much time and effort and how many lives have been given, just for us to understand!

### **The Prayers of Morning and Evening**

During the communal offerings, twenty-four courses of priests, representatives of the twenty-four provinces in Israel, stood in for the people before God at the Holy Temple. At the same time, the people were in the synagogues for the hour of “the prayers” – morning and evening.

Morning and evening are appointed times for “the prayers” – communal at the synagogue for those who can attend, otherwise wherever one is able.

Isaiah 56:7, Matthew 21:12 *“My House shall be called a house of prayer for all people”.*

Luke 1:10 *And the whole multitude of the people were in prayer outside at the hour of the incense offering.*

The incense offerings, from Temple times, have always been seen as representing the prayers.

*Revelation 5:8 When He had taken the book, the four living creatures and the twenty-four elders fell down before the Lamb, each one holding a harp and golden bowls full of incense, which are the prayers of the saints.*

These are the prayers for which we are given a pattern: the Shemoneh Esrei or the Disciples Prayer (Matthew 6:9-13). With this pattern, we begin by approaching Yahweh as the Sovereign God who has the power to fulfill our requests, and the One who is to be praised. We come as penitents, seeking His will. Then we present personal petitions, and communal petitions. Finally, we acknowledge that all should be for the sake of His Kingdom, for His glory.

In the morning, we may bless God for bringing us to another day, and seek His guidance for the day. At evening, we may bless God for His grace during the day, and seek forgiveness for our failures.

This is a commandment! (It is known as commandment #5 of the 613 commandments of the Torah.) It is called “the service (abad) of the heart.”

*Exodus 23:25 “But you shall serve (abad) Yahweh your God, and He will bless your bread and your water; and I will remove sickness from your midst.”*

*Deuteronomy 6:13 “You shall fear only Yahweh your God; and you shall serve (abad) Him and swear by His name.”*

David practiced this in Tabernacle times.

*Psalm 5:3 “In the morning, O Yahweh, You will hear my voice; in the morning I will order my prayer to You and eagerly watch.”*

*Psalm 55:16-17 “As for me, I shall call upon God, and Yahweh will save me. Evening and morning and at noon, I will complain and murmur, and He will hear my voice.*

Daniel practiced this after the First Temple was destroyed; he was thrown to lions for doing so.

*Daniel 6:13 Then they answered and spoke before the king, “Daniel, who is one of the exiles from Judah, pays no attention to you, O king, or to the injunction which you signed, but keeps making his petition three times a day.”*

Yeshua and His apostles, and Hebrew and gentile believers in Yeshua, practiced this.

*Mark 1:35 In the early morning, while it was still dark, Yeshua got up, left the house, and went away to a secluded place, and was praying there.*

*Acts 3:1 Now Peter and John were going up to the Temple at the ninth hour, the (evening) hour of prayer.*

*Acts 2:41-42 So then, those who had received his word were baptized; and that day there were added about three thousand souls. They were continually devoting themselves to the apostles’ teaching and to fellowship, to the breaking of bread and to the prayers (Gr. tais proseukais – this is specific).*

*Acts 10:1-4 Cornelius was a God-fearing gentile; his prayers ascended to God and were answered at the ninth hour – the hour of prayer.*

The pilgrims who came to this country (USA) practiced this. Commonly, the father got up early to read the Bible and pray, then the mother got up to prepare breakfast, then the family together was taught by the father, and they all discussed what they planned to do that day to serve God.

### **Praying During the Day**

Between the morning and evening hours of “the prayers,” the time of personal offerings at the Temple, personal prayers of any kind may be made. We should bless Yahweh for each thing that He provides for us, as we are about to use it. We should seek God’s leading for every undertaking. We should seek forgiveness and correction continually. Every thought, word, and action should be considered prayerfully!

### **To Whom we Pray**

We are instructed, by both Biblical command (Matthew 6:9) and Biblical example, to pray only to our Heavenly Father.

All prayer is to be for the sake of the Kingdom of Heaven. We are instructed to pray “in the Name of Yeshua,” that is, as His ambassadors or representatives. We should ask our Father for those things that Yeshua would want in order to enable our service for Him, not things to “consume on our lusts” (James 4:3). Such prayer changes our perspectives and attitudes about life.

John 14:13 *“Whatever you ask in My name, that will I do, so that the Father may be glorified in the Son.”*

2 Corinthians 5:20 *Therefore, we are ambassadors for Christ, as though God were making an appeal through us; we beg you on behalf of Christ, be reconciled to God.*

Praying in the name of Yeshua excludes praying to Yeshua (Jesus), since it means praying to our Father as Yeshua’s ambassador.

We are instructed to ask Our Father for the (Ruach haKodesh) Spirit of the Holy One (Luke 11:13). Never does the Bible indicate prayer to the Holy Spirit.

*(To be expanded and continued. DDD – Heshvan 26, 5767)*