

# Weekly Torah Portion Reading

## Triennial Parashot / Year 1 - Week 44



12 shevat 5765 / 22 January 2005

Yaakov's death

\*Marks the end of Beresheit reading

All to proclaim "Chazak Chazak! Venishchazeik!

(Be strong! Be strong! and may we be strengthened!

### Triennial Torah Reading B'eresheit 49:28 - 50:26\* (NASB)

49:28 All these are the twelve \* shebet [tbX](#) (tribes) of Yisrael, and this is what their abba said to them when he blessed [\\$rb](#) them. He blessed them, every one with the blessing appropriate to him.

"I am about to be [@a](#) gathered to my people ; bury me with my ahvot (fathers) in the Marah (cave) that is in the field of Ephron the Hittite, in the cave that is in the field of Machpelah, which is before \* Mamre, in the erets of Kenaan , which Avraham bought along with the field from Ephron the Hittite for a burial site."

In closing, Yaakov instructed his sons to bury him in the [cave of Machepelah](#), near his home in Hebron, the burial place of Avraham and Sarah, Yitzhak and Rivkah / Leah. Then he drew himself back into the bed and breathed his last

Then Yosef fell on his father's face, and wept over him and kissed him Yosef commanded his servants the physicians to [tix](#) \*\*embalm his abba. So the physicians embalmed Yisrael Now forty days were required for it, for such is the period required for embalming . And the Mitzrites wept for him seventy days. \*\*spice, make spicy

Then Paroh gave Yosef permission to accompany the body back to Kenaan with a great procession of officials, relatives and servants. They stopped east of the Yarden and there thy mourned with a great and very severe lamentation and he mourned for his abba sheva

Yamim. The inhabitants of the erets Kenaan saw the mourning in the floor of Atad, said this a severe mourning to the Mitzrites therefore name it Hevel Mitzraim. Following the burial in the cave of Machpelah at Hevron, Yosef and after he had [buried](#) his abba, Yosef and his brothers [returned](#) to Mitzrayim.

Now that Yaakov was dead, Yosef's brothers feared that he might seek vengeance on them. They sent word to him, claiming that their abba Yaakov had left word that Yosef should forgive them. Yosef disclaimed any intent to seek revenge or to judge, since he believe that in the hand of YHVH Elohim's for the good of Yisrael. Here were Yosef's assurance "**As for you, you meant evil against me, but Elohim meant it for good in order to bring about this present result, to preserve many people alive .**

Yosef was apparently the first of the twelve sons of Yaakov to die. This was 54 years after his abba's death. His faith that Elohim would take the people of Yisrael back to Kenaan. In Hebrews 11:22 **By emunah Yosef**, when he died, made mention of the exodus of the Benai Yisrael and gave them a commandment concerning his bones.

It has been pointed out that Barasheit opens with Elohim's perfect creation and concluded with a coffin in Mitzrayim, taken out of Mitzrayim later. This Barasheit is a book of about people. Only two of the chapters are devoted to an account of the creation of the heavens and earth, the rest of the 48 chapters are information concerning the lives of men and women. We can see that Elohim is interested primarily in people, He is interested about you too. What a comfort and challenge to those who know Him!.Would you like to establish shalom with YHVH Elohim through the blood atonement of Messiah Yeshua? Today is a day of Salvation to receive Yeshua as your Messiah.

### Haftarah (Prophet) [Mikah 2:12 - 13](#)

**2:12**"I will surely assemble all of you, Yaakov, I will surely gather the remnant of Yisrael. I will put them together like sheep in the fold; Like a flock in the midst of its pasture They will be noisy with men

### [Tehilim \(Psalms\) 40](#)

### **Ketuvim Nezarim (apostolic) reading: [Hebrews 11:22](#)**

**11:22**By emunah Yosef, when he was dying, made mention of the exodus of the benai of Yisrael, and gave instructions about what to do with his bones.

### **Ketuvim Nezarim (apostolic) study: [Acts 6 - 7](#)**

## Torah Annual reading

[B'shalach / When He sent](#)

[Shemot 13:17 - 17:16](#)

**If you missed last week our Torah portion, you can catch up to our archives to retrieve the lessons**

[Last few weeks of Shabbat Torah Reading Archives](#)

[Biblical Timeline](#) by Rav Schwab of Kahal Adath Yeshurun (Rav Breuer's schul) given in the year 5729 (1968/69 C.E.)

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## **Triennial Parashot / Year 1 - Week 43**

05 shevat 5765 / 15 January 2005

Yaakov's Prophecies

**Triennial Torah Reading [B'resheit 49:1 -28 \(NASB\)](#)**

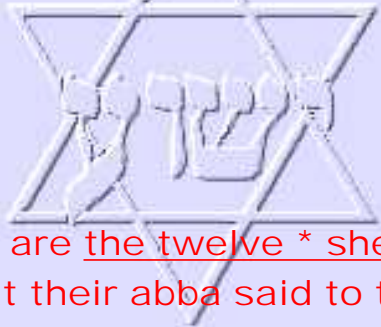
**Tribes** **Ya`akov's blessing**  
**Beresheet 49**

The calling of the tribes  
Ya`akov called to his sons, and said. Gather yourselves together, that I may tell you that which will happen to you in the days to come. Assemble yourselves, and hear, you sons of Ya`akov. Listen to Yisra'el, your father.

Re'uven, Gen 35:22; 1 Chr 5:1  
You are my firstborn, my might, and the beginning of my strength; The pre-eminence of dignity, and the preeminence of power. Boiling over as water, you shall not have the preeminence; Because you went up to your father's bed; Then defiled it. He went up to my couch.

Shim`on and Levi are brothers; Gen 34:26; Num 18:24; Josh 19:1,9; 1 Chr 4:24 -2  
Weapons of violence are their swords. My soul, don't come into their council; My glory, don't be united to their assembly; For in their anger they killed a man, In their self-will they hamstrung an ox. Cursed be their anger, for it was fierce; And their wrath, for it was cruel. I will divide them in Ya`akov, scatter them in Yisra'el.

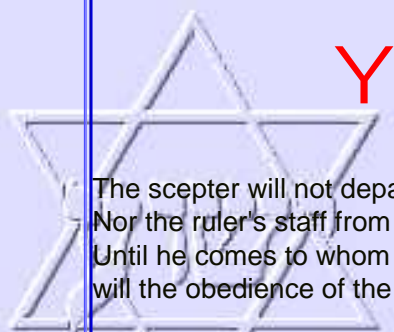
Levi



49:28 All these are the twelve \* shebet tbX (tribes) of Yisrael, and this is what their abba said to them when he blessed

Yehudah vv. 8 - 10; Rev 5:5 ; 1 Chr 5:2; Num 24:17

your brothers will praise you: Your hand will be on the neck of your enemies; Your father's sons will bow down before you. Yehudah is a lion's cub. From the prey, my son, you have gone up. He stooped down, he crouched as a lion, As a lioness. Who will rouse him up?



The scepter will not depart from Yehudah, Nor the ruler's staff from between his feet, Until he comes to whom it belongs. To him will the obedience of the peoples be.

Binding his foal to the vine, His donkey's colt to the choice vine; He has washed his garments in wine, His robes in the blood of grapes: His eyes will be red with wine, His teeth white with milk.

Zevulun Gen 10:19; Josh 11:8

Zevulun will dwell at the haven of the sea. He will be for a haven of ships. His border will be on Tzidon.

Yissakhar 1 Chr 12:32

Yissakhar is a strong donkey. Lying down between the saddlebags. He saw a resting-place, that it was good, The land, that it was pleasant; He bows his shoulder to the burden, And becomes a servant doing forced labor

Dan Gen 30:6

Dan will judge his people, As one of the tribes of Yisra'el. Dan will be a serpent in the way, An adder in the path, That bites the horse's heels, So that his rider falls backward. I have waited for your Yeshuah (salvation),

§rb them. He blessed them, every one with the blessing appropriate to him.

### Haftarah (Prophet) [1 Melakim 2:1 - 4](#)

**2:3- 4**"Keep the charge of YHVH your Elohim, to halak in His Derek, to shomer His statutes, His Mitzvah, His ordinances, and His testimonies, according to what is written in the Torah of Moshe, that you may succeed in all that you do and wherever \* \* you turn, so that YHVH may carry out His promise which He spoke concerning me, saying, 'If your sons are careful of their way, to walk before Me in truth with all their heart and with all their soul, you shall not lack a man on the throne of Yisrael.'

David in exile may typifies Moshiach in His rejection during the age of grace, while Melekh Sholomo may typifies Him a King reigning in Millennial glory. When He returns to set up His kingdom, His first act will be to destroy His foes and to purge out of His kingdom everything that offends.

### [Tehillim \(Psalms\) 39](#)

**39:1** said, "I will guard my ways That I may not sin with my tongue; I will guard my mouth as with a muzzle While the wicked are in my presence."

### **Ketuvim Nezarim (apostolic) reading: [Rev 21:1 -10, 22:1 - 10](#)**

[21:1 - 22:5](#) The New Heaven and the New Earth [vs 9 - 27](#) is the City Walls

[Chapter 22: 1- 5](#) - no more sin; perfect government, perfect service, perfect worship, perfect resemblance and perfect glory.

[22:6 - 10](#) : "Behold, I come quickly. Blessed is he who keeps the words of the prophecy of this book." YHVH Elohim had sent His messenger to show His eved

Gad Gen 30:11	Gad, a troop will press on him; But he will press on their heel.
Asher Josh 19:24 -31; vv. 24 - 31; Jud 1:31 - 32	Out of Asher his bread will be fat. He will yield royal dainties.
Naftali	"Naftali is a hind let loose: he giveth goodly words and spreads the "GOOD NEWS".
Yosef Ps 132:2,5; Gen 50:17	Yosef is a fruitful vine, A fruitful vine by a spring; His branches run over the wall. The archers have sorely grieved him, Shot at him, and persecute him. But his bow abode in strength. The arms of his hands were made strong. By the hands of the Mighty One of Ya`akov,  <b>Y</b>  From there is the shepherd, the stone of Isra'el),  Even by the YaH of your father, who will help you, By EL SHaDai, who will bless you, With blessings of heaven above. Blessings of the deep that lies Below. Blessings of the breasts, and of the iMbl (Womb). The blessings of your father. Have prevailed above the blessings of the ancient mountains, Above the bounty of the age-old hills. They will be on the head of Yosef, On the crown of the head of him who is departed from his brothers.

the panorama of events that must shortly take place. Yochanan was not to seal up the prophecy because the time of fulfillment was near. To seal here means to delay the disclosure

**Ketuvim Nezarim (apostolic) study: [Acts 3 - 5](#)**

## Torah Annual reading

[BO / come](#)

**[Shemot 10:1 - 13:16](#) The Eighth Plague ~ Locust, ["Let My people go "](#) [utter 9 Times](#) Exodus 11:1-10 The Tenth Plague ~ Firstborn**

[Biblical Timeline](#) by Rav Schwab of Kahal Adath Yeshurun (Rav Breuer's schul) given in the year 5729 (1968/69 C.E.)

[Also visit for more Messianic Israel's Torah Commentaries](#)

Binyamin

Binyamin is a ravenous wolf. In the morning he will devour the prey. At evening he will divide the spoil."

## Triennial Parashot / Year 1 - Week 41

20 Tevet 5765 / 01 January 2005

Yehudah Drew Near

### Triennial Torah Reading B'resheit 44:18 - 47:27 (NASB)

44:18 - 34 We see that Yehudah was change man. In Chapter 37 Yehudah ruthlessly sold Yosef for profit, with concern for his father's heartbreak. In Chapter 38 Yehudah was involved indeception and immorality. But YHVH Elohim was working in his heart in chapter 43 he became surety for Benyamin and in this portion of Torah reading we see Yehudah pours out his heart in intercession before Yosef, offering himself as a slave so as not to bring upon his abba Yaakov the crushing sorrow of losing Benyamin. We see this progress as the grace of YHVH in the life of Yehudah.

45:1-8 Yosef Reveals himself to his brothers. He told them not to grieve for the way they had treated him because Elohim had overruled it for good.

45:9 - 15 This was a happy preview of simcha that awaits the people of Yisrael when Moshiach appears to them and reveals Himself as their Moshiach the King.

45:16 -24 Paroh asked Yosef to bring their father and families from Kenaan provided everthing they needed - When Yisrael relationship restored Gentile bless Yisrael.

45:25-28 Yaakov got the news over joy knowing that Yosef was still alive and they would meet again. Yosef mention his father 5 times in this chapter (3, 9, 13,18). It is our Master Yeshua's love for His Father and His desire to do the Father's will that brought Him into the world to redeem fallen man.

**45:7- 8 Elohim sent me before you to preserve for you a remnant in the earth, and to keep you alive by a great deliverance. Now, therefore, it was not you who sent me here, but Elohim; and He has made me a abba to Paroh and lord of all his household and ruler over all the land of Mitzrayim.**

46:1-7 : On the way to Mitzrayim, Yisrael came to Bersheva, and offered sacrifices to Elohim of his abba Yitzhak. This was the place where Elohim appeared to Avraham in connection with the offering of Yitzhak. It was also the place where YHVH appeared to Yitzhak. Now He appears to Yaakov to encourage him. This last of YHVH's seven appearance to him. Although Yaakov died in Mitzrayim but his body was taken back to Canaan for burial. In these portion of scripture Yosef's reunion with His Family

[46:9 -24 The geneology of Yaakov's family.](#) In these verse we have the family register of Yaakov and his sons. There were 66 families members who came with Yaakov to Mitzrayim and the sons of Yosef, who were born to him in Mitzrayim . There are difficulties in reconciling this figure with 70 of [verse 27](#) and [Shemot 1:5](#) and the 75 of [Acts 7:14](#). The evidence is that the numbers expand from direct descendants to wider circles of relatives

46:28 -34 They dwelt in the place called Goshen, the most fertile section of Mitzrayim. It was agreed that they would tell Paroh that they were shepherds, as le olam vaed shepherd is an abomination to the Mitzrites. Thus Paroh let them live far away from the royal palace. We see that Elohim has allow them to be left in Goshen Mitzrayim until they were a strong nation, able to posses the land that He promised to their forefathers



**Haftarah (Prophet) [Yirmeyahu 42:12 -17](#)**

**[Tehil lim \(Psalms\) 37](#)**

**Ketuvim Nezarim (apostolic) reading: [Luke 19:37 - 48](#)**

**Ketuvim Nezarim (apostolic) study: [Yochanan 20 - 21](#)**

## Torah Annual reading

[Shemot / Names](#)

As life within the Israelite camp flourished, Egyptian life came under the government of a new Pharaoh, one who was not familiar with the past history of the Israelites or Joseph and his family. For no reason at all he focused his hatred upon these people. The king devised ways to oppress them and bring them into servanthood to him. YHVH's plans are higher than man's plans. We will soon see that even though YHVH allowed the Pharaoh's to play a role in history, it was His hand alone that will deliver His people ... at HIS appointed time.

***Beit Emet Nazarene Yisrael Congregation ~ Vancouver, WA***

*Rabbi Ben Ehrhardt*

Shemot literally means “Names” and was chosen because of Shemot 1:1; [And these are the names of the children of Yisra’el who came to Mitsrayim with Ya’aqob, each one with his household:](#). Next, verses 2-4 give us their names again and verse 5 tells us that Yoseph was already in Mitsrayim. Now, at first glance we might just see this as a recap or a refresher of B’reshith 46:8-28, where we are given the names of the sons of Ya’acov, along with the names of his grandsons. However, we are given these names, this time, in a different order than in B’reshith. And, as you know, that usually means Yahweh is pointing something special out to us in the meanings of the names, as well as the order in which they are given. Shemot 1:2-4 says; [Re’uben, Shim’on, Lewi, and Yehudah; Yissaskar, Zebulun, and Binyamin; Dan and Naphtali, Gad and Asher.](#) As we learned two weeks ago, Re’uben means “behold a son” or “first-born”, Shim’on means “hearing and obeying”, Lewi means “joined to”, Yehudah means “praise Yah”, Yissaskar means “recompense”, Zebulun means “habitation” or “house”, Binyamin means “son of the right hand”, Dan means “a judge”, Naphtali means “strife”, Gad means “good fortune” and Asher means “happy”. In verse five, we are told Yoseph (“He who gives” and “He who takes away”) was already there (in Mitsrayim, the land of bondage) waiting for them.

For context here, let’s remember what Yahweh had Moshe tell Pharaoh in Shemot 4:22; [“And you shall say to Pharaoh, ‘Thus said YHVH, “Yisra’el is My son, My firstborn...”](#) With that in mind, this listing of the names of the “Children of Yisra’el” means; “When Yisra’el My first-born hears and obeys, he will be joined in praise to Yahweh. But the recompense of his house (seed), the Son of My right hand (Yahshua) will judge in strife; because he considers himself fortunate, even happy, in his bondage. However, He who gives and takes away is in Mitsrayim already, to hear his cry and deliver him.” Baruch HaShem Yahweh!

[Shemot 1:1 - 6:1](#)

## Triennial Parashot / Year 1 - Week 40

13 Tevet 5765 / 25 December 2004

Yaakov's 10 sons in Mitsrayim

**Triennial Torah Reading [B'resheit 42:1 - 44:17 \(NASB\)](#)**

Yosef's Brothers in Mitsrayim, Yosef's brothers appeared before him, he treated them roughly, accusing them of being spies, putting them in prison, the demanding that their youngest brother, Benjamin, The entire Portion of the Torah reading is focus on the Benyamin. We know from the scriptures that Yaakov still treasure Rachel's children more than the other sons. When the brothers came to Yosef they could not recognise him, he wanted to find out if they have repented of their evil deeds. We believe that Yosef is a type of Moshiach, when he came to his own, his own could not recognised him. He will deals with his

own brethren during the the coming Tribulation Period. The whole scene foreshadows that coming day when the remnant of Yisrael will confess its guilt in connection with the death of the Moshiach and will mourn for Him as one mourns for an only son (Zech 12:10)

**Haftarah (Prophet) [YeshaYahu 50:10 -11](#)**

**[Tehilim \(Psalms\) 36](#)**

**Ketuvim Nezarim (apostolic) reading: [Luke 1:68 - 79](#)**

**Ketuvim Nezarim (apostolic) study: [Yochanan 18 - 19](#)**

**Torah Annual reading**

Vayechi / He lived

Yaakov lived in the land of Mitzrayim seventeen \* \* years:

: [B'resheit 47:28 - 50:26\\*](#)

*\* Marks the end of a book: All to proclaim "Chazak! Chazak! Venischazeik!" (Be strong! Be strong! and may we be strengthened!)*

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**Triennial Parashot / Year 1 - Week 39**

6 Tevet 5765 / 18 December 2004

Yosef's ascendancy / Action plan for the harvest / famine

**Triennial Torah Reading [B'resheit 41:37 - 57 \(NASB\)](#)**

[41: 37 - 46](#) We see Paroh was very pleased that he had made Yosef the second in command after him. He assured Yosef that without his Yosef's consent no

one would have the authority to do anything. The Paroh gave Yosef a name **Tsophnath Pa`neach** (meaning treasury of the glorious rest) and gave Yosef a gentile woman **Asenath** the daughter of Potiphra priest of On. Have you ever question the fact that how could Paroh allow a foreigner so much authority and trust on the basis of a dream's without waiting to see if it was true? Well we have the answer given in [Proverbs 21:1](#) it is all in the hand of **יהוה**. Thus in this lesson come what may we can trust the Almighty control all things. Yosef was 30 year old when he began his ministry, here is the type of priest hood. It was about 13 years since he was sold by his brothers, during this period of time it is a time of learn, moulding and spiritual grooming by the Almighty before coming to service in His vineyard. This is a spiritual lesson for us as believer in Yeshua that during our year of spiritual tender year, YHVH nurture us with His Torah, chasten us when we disobey and draw back with His loving kindness when we go astray, groom us before we can be ready to serve others. Help us Almighty to have a teachable heart and be humble.

#### [41: 47 - 52](#). Period of Abundance and the Birth of Manasseh and Efrayim

During the seven years of plenty the land brought forth abundantly Yosef gathered all the food of these seven years which occurred in the land of Mitzrayim and placed the food in the cities ; he placed in every city the food from its own surrounding fields. It was also during the fruitful harvest two sons were born to Yosef there were Manasseh (meaning to forget) and Efrayim (meaning fruitful). These name was given to remind him to forget the wrongs that his brother committed against him thus Yosef became fruitful. Often it is easy to forgive than to forget, many time those who have hurt us often bring us bitter memories. It is most hard to forgive and forget especially, the relationship are brothers, sisters or spouse or any very close confide friends. May we pray that Adonay would help us to be overcomer of bitterness, hateful, maliciousness and be fruitful. When we harbour unforgiving spirit then our lives cannot attain the **Fruit of the Spirit** top in the list are **AHAVA (agape), SIMCHA (joy), SHALOM (Peace)** ([Galatians 5:22 - 23](#)) In Ephesians 5:9 For the fruit of the Spirit is in all **goodness and righteousness and truth** , . On every Shabbat we chose role models in Biblical characters to bless the boys that they would be spiritually fruitful like unto Efrayim (later part of Torah Yaakov lay hands on Efrayim blessed him) and forget our bitterness memories like unto Manasheh, as for the girls role models like unto Sarah, Rifkah and Rachal.

#### [41:53 - 57](#) The reality of Famine

At last the seven years of famine came, the starving people of Mitzrayim and of all the neighbouring countries came to Yosef he opened the store house so that the people could buy grain. Here we can see Yosef is a type of Moshiach, through whom all the baruch of YHVH are given out to the hungering people of this earth. It was the providence of YHVH Elohim that place Yosef in Mitzrayim to save the Yisraelites also from famine, but it was also to isolate them from the moral pollution of the land of Kanaan. From the previous Torah portion in [Chapter 30](#) illustrates what had happen to the benai Yisrael in Kanaan. We can also see that the Almighty's remedy was to remove them to Mitzrayim, where they would be cut off from the heathen ([Bereshit 43:32](#))

**Haftarah (Prophet)** YeshaYahu 11:2 [Yeshua the Menorah](#), [Ein Sof](#)

**11:1 - 2** And there shall come forth a rod out of the stem of Yishai and a Netzer-Branch shall grow out of His And the Ruach (haKodesh) of YHVH rest upon him, the Ruach of Hodmah (wisdom) and Binah (understanding), the Ruach of counsel and might, the **Ruach of Da'at** (knowledge) and of the fear of YHVH;

## Tehilim (Psalms) 35

**Ketuvim Nezarim (apostolic) reading:** [Acts 7:9 - 10](#)

**7:9**"Now the Patriarchs grew jealous of Yosef and sold him into slavery in Egypt. But ADONAI was with him he rescued him from all his troubles and gave him favor and wisdom before Pharaoh, king of Egypt, who appointed him chief administrator over Egypt and over all his household.

**Ketuvim Nezarim (apostolic) study:** [Yochanan 15 - 17](#)

## Torah Annual reading

[Vayigash / He Approach](#)

: [B'resheit 44:18 - 47:27](#)

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## Triennial Parashot / Year 1 - Week 38

28 Kislev 5765 / 11 December 2004

Mikketz / At the End Yosef interpret YHVH's message in Par'oh's dream

**Triennial Torah Reading [B'resheit 41:1 - 36 \(NASB\)](#)**

This week we continue the Torah portion on YHVH's Message to Par'oh in the form of divination (dream of event to come) in that morning the Par'oh's spirit was Pa'am (troubled), so he sent and called for all the magicians of Mitzrayim, and all its wise men. And Par'oh told them his dreams, but there was no one who could interpret them to Par'oh. This portion of scripture is the description of the Par'oh's dream [Beresheit 41:1 - 7, 17 - 24](#) then here is how Yosef interpret YHVH's message to Par'oh in [Beresheit 41: 23 - 24](#)

Yosef give glory to YHVH

41:16 Yosef then answered Par'oh, saying, "It is not in me; Elohim will give Par'oh a Shalown (favorable) answer ."

It is this type of humility character that made it possible for YHVH to entrust Yosef such a important mission. He did not take credit to himself. This is also a type of lesson as believer in Yeshua when attending to His Vineyard.

### Beresheit 41:33 - 36

This portion of scripture speak of Yosef advise Par'oh to set aside reserves of grain during the years of plenty so that there would be sufficient during the famine years.

Haftarah (Prophet) Yeshayahu 29:8

**29:8**It will be like a hungry man dreaming he's eating; but when he wakes up, his stomach is empty; or like a thirsty man dreaming he's drinking; but when he wakes up, he is dry and exhausted - it will be like this for the horde of all nations fighting against Mount Tziyon.

### Tehillim (Psalms) 34

Ketuvim Nezarim (apostolic) reading: MattitYahu 2:1 - 23 The birth of Yeshua

Ketuvim Nezarim (apostolic) study: Yochanan 13 -14 **AHAVA ONE ANOTHER**

Yeshua Washes His Talmidim's feet 13:1 - 20 ; Yeshua foretelss His betrayal 13:21-30, Yeshua commanded us to love one Another; Kefa's denial predicted

**"A renewed commandment I give to you, that you have ahava towards one another, as I have loved you, that you also ahava One another.**

### **Torah Annual reading**

Mikketz / At the End

: B'resheit 41:1 - 44:17

# Triennial Parashot / Year 1 - Week 37

21 Kislev 5765 / 04 December 2004

Yosef's Interprets dreams of the two Mitzrayim cupbearer and Baker

## Triennial Torah Reading B'eresheit 40:1 - 23 (NASB)

It came about after these things, the cupbearer and the baker for the Melekh of Mitzrayim offended their master, the melekh of Mitzrayim. They were imprisoned with Yosef. Both of them had a dream, when Yosef notice they were had troubled mind, he came to asked what happen then they relate the dreams to Yosef, Yosef offered to interpret for them. From this portion of the scripture we see that Yosef living such circumstances still continue to glorified Elohim and served others around him.

The Chief Cupbearer's dream. Beresheit 40:9 - 15

The Chief cupbearer's dream of the vine meant that Pharaoh would lift up his head to a position of favor in three days

The chief Baker's Dream [Beresheit 40:16 - 19](#)

The Chief Baker's dream was not a good one, He dreamt of the three white cake baskets indicated that within three days Pharaoh would lift off his head by hanging him

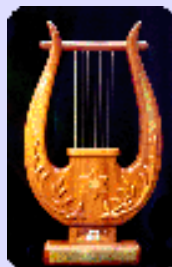
When the Chief cupbearer was released, he was rejoice of his release but he forget to interced for Yosef. However YHVH did not forget, Read on the next chapter on the episode see how Elohim deliver Yosef out of imprison so stay tune.

When some one do kind deed we must remember to return kindness, do not be discourage when other forget our deed, the heavenly Father see the heart of His beloved people.

Haftarah (Prophet) [Amos 1:3 - 15, 2:6](#)

*Restoration Scriptures True Name Edition Key verse*

## Tehil lim (Psalms) 33 | g Lamed Gimel



33:2 Hallel YHVH with kinnor: sing unto him with the psaltery and an instrument of ten strings.

33:8 Let all Ha Erets fear YHVH: let all the inhabitants of Ha Olam stand in awe of Him.

33:12 Asher (happy, Blessed) is Ha goyim (nation) whose Elohim is YHVH; and the people whom he hath chosen for his own inheritance.

**Ketuvim Nezarim (apostolic) reading: [2 Corinthians 9:8](#)**

**And Elohim is able to make all unmerited favor abound towards you; that you, always having all sufficiency in all things, and may abound to every tov mitzvah:**

**Ketuvim Nezarim (apostolic) study: [Yochanan 11 - 12](#)**

### Torah Annual reading

[Vayeshev / He Dwelt](#)

: [B'reshet 37:1 - 40:23](#)

**Triennial Parashot / Year 1 - Week 36**

14 Kislev 5765 / 27 November 2004

Yosef's Trials and triumph

## Triennial Torah Reading B'resheit 39:1 -23 (NASB)

Now the Torah Portion brings us to the scenario that Yosef was taken down to Mitsrayim (Egypt means land of the Copts ). then the Mitzrayim officer Potiphar who was the captain of bodyguard bought Yosef from Yishmalites. The Scripture bring to our attention the key verse that **יהוה** was with Yosef. Yosef became successful, he was appointed overseer all that Potiphar own. Now Yosef was handsome in form and appearance. It came about after these events that his master's wife looked \* with desire at Yosef. Yosef refused and said to his master's wife, Yosef would not betray his master's confidence or sin against his Elohim. One day she caught him by his garment saying, "Lie with me!" And Yosef left his garment in her hand and fled, and went outside. He lost his garment but save his purity. She use Yosef's garment as an "evidence" to accuse Yosef of attempting to rape her. 2 Timothy 2:22 we are told to **"Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on יהוה out of a pure heart.** Yosef has triumph over this trial of **lust of the eye (all types of wants)**. Man's weakest point in their life is sexual temptation. Many man has fail miserably and bring home sexual diseases back home to their wife and children.

Without proper investigation, Yosef was unjustly put behind bars; but even in prison Yosef was baruch by **יהוה** and was given a postion of responsibility. The truth of Romans 8:28 explain that **"we know that all things work together for Tov to them that ahava יהוה to them who are called according to His purpose.** We can see that **יהוה** was working behind the scenes for Yosef. And so for a second time Yosef found himself in chains in [Tehillim 105:17 - 19](#) gives us better understand the purpose of **יהוה**. Yosef was not upset of all this injustice done to him but he saw **יהוה** Elohim's hand in all the situation he had gone through. so things that meant by others for evil turned out to be for Tov

### Haftarah (Prophet) [Yeshayahu 52:3 - 9](#)

*Restoration Scriptures True Name Edition Key verse*

On every Havdalah before we proceed to our Shavuot works to come, we are reminded this verse "How beautiful up the mountains are the feet of Him that brings Tov News of tov things, that publishes Yahshua that say to Tzion, "

"Your Elohim reigns!"

[Tehilim \(Psalm\) 32](#)

**Ketuvim Nezarim (apostolic) reading: [Romans 2:1 - 5](#)**

**Romans 2:1**Therefore you have no excuse, whoever you are, passing judgment; for when you judge someone else, you are passing

judgment against yourself; since you who are judging do the same things he does. *(complete Jewish Bible version)*

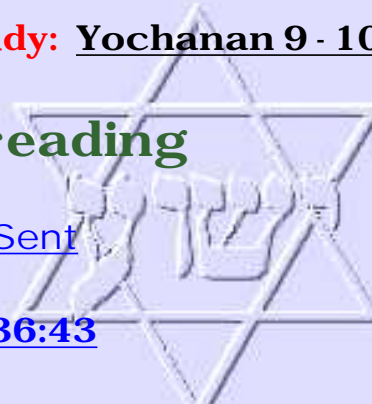


**Ketuvim Nezarim (apostolic) study: Yochanan 9 - 10**

## Torah Annual reading

Vayishlach / He Sent

: B'resheit 32:4 - 36:43



**Triennial Parashot / Year 1 - Week 35**

07 Kislev 5765 / 20 November 2004

Yehudah and Tamar

**Triennial Torah Reading B'resheit 38:1 - 30 (NASB)**

Yehudah's first mistake was in marrying a Kena'an woman, the daughter of Shua, who bore Yehudah three sons, **Er, Onan and Shelah**. Yehudah's marriage to the Kena'anite woman (v.2) was a first step in the intermingling of Elohim's people with a race that was proverbial for its gross immorality.

1. **Er** married a Kena'an woman named Tamar, who is one of five women mentioned in genealogy in MattiYahu 1 but was slain by YHVH for some unspecified wickedness. It was the custom at that time for a brother or other near relative to marry the widow and raise children for the one who had died.
2. **Onan** refused to this because the first child born as a result would be the legal heir of Er, not his own legal child. His sin was not so much sexual as it was selfish. It was not a single act but, as the Hebrew reveals, a persistent refusal. This refusal affected the genealogy by which Moshiach would inherit legal right to the throne of David. It so displeased YHVH that he slew Onan.
3. **Shelah**: Yehudah did not want Shelah to marry Tamar (Er's wife Kena'an woman, Yehudah's daughter-in-law) at all, because he had already lost two sons. When Shelah grew up Yehudah still did not arrange his marriage to Tamar. Tamar dressed as a harlot and sat in an open place on the road to Timnah, where Yehudah was going to join his sheep-shearers. Yehudah had an illicit relation with Tamar, not knowing it was his own daughter-in-law. Tamar asked Yehudah "What will you give me, that you may come in to me?" Yehudah said "I will send you a young \* goat \* from the flock." She requested a pledge from Yehudah then he asked "What pledge

shall I give you?" she requested "Your seal and your cord, and your staff that is in your hand." used as a protection when she was accused of a harlot. About three months later Y'hudah was told, "Tamar your daughter-in-law has been acting like a whore; moreover, she is pregnant as a result of her prostitution." Y'hudah said, "Bring her out, and let her be burned alive!" When she was brought out, she sent this message to her father-in-law: "I am pregnant by the man to whom these things belong. Determine, I beg you, whose these are - the signet, the cords and the staff." He acknowledge his own guilt and the provocation he had furnished her to do wrong. Tamar's life was then spared.

When Tamar was giving birth and a baby's hand emerged, the midwife tied a scarlet thread on it, thinking that it would be born first. But the hand withdrew and another baby was the first to come forth. She named the firstborn Perez (breakthrough) and the other Zerah. Both twins are mention in MattiYahu 1:3, though the Messianic line goes through Perez. Zerah was ancestor of Achan ([Josh 7:1](#)) See [the genealogy of Messiah Yeshua](#)

### Haftarah (Prophet) **Rut 4:12**

And let your bayit be like the bayit of Peretz, who Tamar bare to Yahudah, of the zera which **יהוה** shall give you by this young woman.



*Restoration Scriptures True Name Edition*

### **Tehilim (Psalm) 31**

*(complete Jewish Bible version)*

**Ketuvim Nezarim (apostolic) reading: MattitYahu 1:3**

And Yahudah begat Peretz and Tzerah of Tamar; and Peretz begat Hetsron; and Hetsron begat Ram;

**Ketuvim Nezarim (apostolic) study: Yochanan 7 - 8**

## Torah Annual reading

**Vayetse / He Departed**

**: B' resheit 28:10 - 32:3**

**Triennial Parashot / Year 1 - Week 34**

29 Heshvan 5765 / 13 November 2004

He Settled / Generation of Yaakov

**Triennial Torah Reading B'eresheit 37:1 - 36 (NASB)**

**To those who knows the Moshiach and experience his present**

May view that Yosef's life and experiences has type of Moshiach Here some we can list of 7 types, it out for our studies They are:

- (1) both were special objects of a father's love ([Beresheit 37:3; MattiYahu 3:17; Yochanan 3:35; 5:20](#));
- (2) both were hated by their brethren ([Beresheit 37:4; Yochanan 15:25](#));
- (3) the superior claims of both were rejected by their brethren ([Beresheit 37:8; MattiYahu 21:37 - 39; Yochanan 15:24 - 25](#));
- (4) the brethren of both conspired against them to slay them ([Beresheit 37:18; MattiYahu 26:3 - 4](#));
- (5) Yosef was, in intent and figure, slain by his brethren, as was Moshiach ([Beresheit 37:24; MattiYahu 27:35 - 37](#));
- (6) each became a blessing among the goyim (gentiles) and gained a bride ([Beresheit 41:1 - 45; Acts 15:14; Eph 5:25 - 32](#)); and
- (7) as Yosef reconciled his brethren to himself and afterward exalted them, so will it be with Messiah Yeshua and His Jewish brethren ([Beresheit 45:1 - 15; Devarim 30:1 - 10; Hoshea 2:14 - 18; Romans 11:1,15,25 - 26](#)).

**Haftarah (Prophet) YirmeYahu 38:7 - 10**

*Restoration Scriptures True Name Edition*

**Tehil l im (Psalm) 30**

*(complete Jewish Bible version)*

**Ketuvim Nezarim (apostolic) reading: Yochanan 19:1 - 20:10**

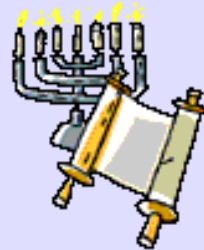
**Ketuvim Nezarim (apostolic) study: Yochanan 5 - 6**

# Torah Annual reading

Tol'dot / Generation

: B'resheit 25:19 - 28:9

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## How to pray for Israel

### **Triennial Parashot / Year 1 - Week 33**

22 Heshvan 5765 / 06 November 2004

Yaakov returns, to Bethel, Elohim appears to Yaakov; Rachel dies, about Yaakov's sons; Yitzchak Dies; Esau's family Record.

### **Triennial Torah Reading B'resheit 35:9 - 36:43 (NASB)**

**35:18 - 19** It came about as her soul was departing (for she died ), that she named \* him Ben-oni; but his father called him Binyamin. So Rachel died and was buried on the way to Ephrath (that is, Beit Lehem ). The 11th of Cheshvan marks the yahrzeit (day commemorating the death) of the matriarch, Rachel.

## Esav's Berakah and his genealogy

### **Haftarah (Prophet) Yeshayahu 43:1 - 7**

*Restoration Scriptures True Name Edition*

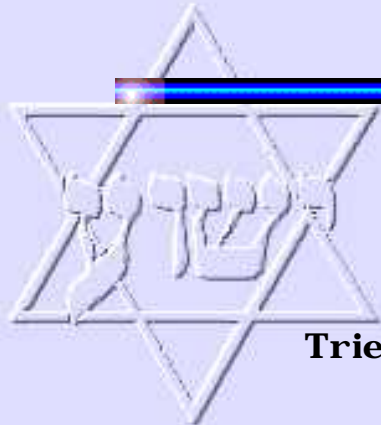
### **Tehilim (Psalm) 29**

*(complete Jewish Bible version)*

**Ketuvim Nezarim (apostolic) reading: Matthews 5:1 - 12**

**Ketuvim Nezarim (apostolic) study: Yochanan 3 - 4**

## **Torah Annual reading**

Chaye Sarah / Life of Sarah: B'resheit 23:1 - 25:18**Triennial Parashot / Year 1 - Week 32**

15 Heshvan 5765 / 30 October 2004

**Triennial Torah Reading B'resheit 33:18 - 35:8 (NASB)**

And Yaakov came to Shalem, a city of Shechem, which is in the land of Kanaan, when he came from Padan Aram; and pitched his tent before the city. Instead of traveling south to Mount Seir, Yaakov went northwest. At length he had pitched his tent from the hand of the sons of Hamor, Shechem's father, for one hundred pieces of money Then he erected there an altar and called it El-Elohe-Yisrael (the mighty Elohim of Israel ). Twenty years ago, Whe **יהוה** had appeared to Yaakov at Bethel, Yaakov vowed that **יהוה** would be his Elohim, that he would give a tenth of his wealth to **יהוה** , that he would establish Bethel as Elohim's Beit (28:20-22)

The sins at Shechem: Dinah daughter of Leah Beresheit 34:1 - 12

**34:1** And Dinah the daughter of Leah, which she bare unto Yaakov, went out to see the daughters of the land. You will notice the name **יהוה** Elohim is not mentioned in this Chapter. While Yaakov and his family were living in Shechem. Dinah his daughter mingled socially with the heathen women, a breach of proper separation from the ungodly may give a foothole for defilement. On one such occasion when Shechem the son of Hamor the Hivite, the prince of the land, saw her, he took her and lay with her by force . The son of Hamor greatly desired to marry her. Realizing that Yaakov and his sons were enraged, Hamor proposed a peaceful solution: intermarriage between the Israelites and Kaanan and full rights for the Israelites as citizens of the land However Interracial marriage is forbidden and "forbidden mixtures as mention in [Vayikra 19:19](#) For this reason the sons of Yaakov had no intention of giving Dinah to Shechem, but arranged a deception plan. They lied that they would do so if the men of the city would be circumcised. The sacred sign of Elohim's covenant was use by them for wicked means. In good faith, Hamor, Shechem and all the men of their city met the condition. But while the Shechmites were recovering from the surgery, Shimeon and Levy treacherously murdered them and plundered their wealth.

Beresheit 35:1 - 8 The Calling of YHVH

**35:1** Then Elohim said to Yaakov, "**Arise, go up to Bethel and live there, and make an altar there to Elohim, who appeared to you when you fled from your brother Esav.**"

## Elimated Idolatry 35:2

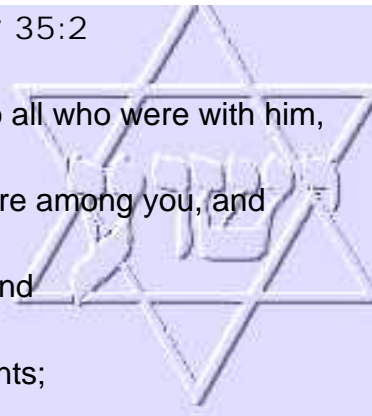


So Yaakov said to his household and to all who were with him,

"Put away the foreign gods which are among you, and

purify yourselves and

change your garments;



After Elimated Idolatry Arise and go up **35:3**

and **let us arise** and **go up to Bethel**, and I will **make an altar there to Elohim**, who answered me in the day of my distress and has been with me wherever \* I have gone."

The unresolve Idolatry still remain

**35:4** So they gave to Yaakov all the foreign gods which they had and the rings which were in their ears, and **Yaakov hid them under the oak which was near Shechem.**

The importance of these lesson is to obey Elohim's command to return to Bethel, Yaakov first ordered his family to put away the foreign household idols and to put on clean clothes. As soon as they did this , they became a terror to their heathen neighbours. He built an altar there, and called the place El-bethel, because there Elohim had revealed Himself to him when he fled from his brother. The struggled remain with Yisrael because the problem is that instead of destroying idols they hid them. Notice Yisrael always struggled with just like the nations and instead of destroying idols they hid them.

**Haftarah (Prophet) [Nahum 1:12 - 2:5](#)**

*Restoration Scriptures True Name Edition*

**[Tehilim \(Psalm\) 28](#)**

*(complete Jewish Bible version)*

**Ketuvim Nezarim (apostolic) reading: [Rev 22:8 - 21](#)**

**Ketuvim Nezarim (apostolic) study: [Yochanan 1-2](#)**

## Torah Annual reading

Vayera - And He appeared

**: B'resheit 18:1 - 22:24**

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**Triennial Parashot / Year 1 - Week 31**

08 Heshvan 5765 / 23 October 2004

**Triennial Torah Reading B'resheit 32:3 - 33:17 (NASB)**

Yaakov sent messengers before him to Esav his brother (the confrontation)

En route to Kanaan, Yaakov went on his way the heavenly messengers of Elohim met him. Yaakov address them as Elohim's army and call the place **Machanayim** (Two camps, two houses, Shnai Machanot: *a place east of the Yarden, named from Yaakov's encounter with messengers and later part of Torah a Levitical city in Gad*)

**32:4**He also commanded them saying, "Thus you shall say to my master Esav: 'Thus says your Eeved Yaakov, "I have sojourned with Lavan , and stayed until now;

However The messengers returned to Yaakov, saying, "We came to your brother Esav, and furthermore he is coming to meet you, and four hundred men are with him." Then Yaakov was greatly afraid.

**[Beresheit 32:9 - 12](#)** Yaakov's prayer

Yaakov's prayer was born out of a desperate sense of need for divine protection. It was based on the ground of the Brit (covenant) relationship which YHVH had established with him and his forefathers, and it was prayed in humility of spirit. He based his plea on the word of YHVH and claimed promises of Almighty

[Beresheit 32: 13 - 21](#)

Yaakov's maneuvers show his unbelief or at mixture of faith and unbelief

[Bereshit 32:22 - 32](#)

Yaakov wrestle with Elohim

Yaakov spent the night alone at P'ni-EL (face of Elohim) for what was to be one of the great experience of his life. A Man (Hoshea 12:4) wrestled with him until daybreak. When he saw that he did not defeat Ya'akov, he struck Ya'akov's hip socket, so that his hip was dislocated while wrestling with him. 32:26The man said, "Let me go, because it's daybreak." But Ya'akov replied, "I won't let you go unless you bless me." The man asked, "What is your name?" and he answered, "Ya'akov." Then the man said, "From now on, you will no longer be called Ya'akov, but Yisra'el; because you have shown your strength to both Elohim and men and have prevailed." This is why, to this day, the people of Isra'el do not eat the thigh muscle that passes along the hip socket - because the man struck Ya'akov's hip at its socket

### Rabbinical View on the removal of Sciatic nerve or thigh vein from the slaughtered animal

Judaism believes that God created the world for the purpose of having people upon whom to bestow kindness. He gave mankind commandments in order that they should deserve the kindness he bestows and that it not be charity. A slaughtered animal must, among other things, have this nerve removed to be considered kosher. The laws of Kashrut (?????) ("keeping kosher") are the Jewish dietary laws. Food in accord with Jewish law is termed kosher, from the Hebrew term kasher (???), meaning "fit" (in this context, fit for human consumption). Food not in accord with Jewish law is termed treifah or treif (????) ("torn"); the term originally referred to animals which had been slaughtered after being mortally wounded by wild beasts and therefore were not fit for human consumption., a process rarely performed outside of Israel.

### Haftarah (Prophet) Ovadyah 1:1

*Restoration Scriptures True Name Edition*

The vision of OvadYah. This says **יהוה** Elohim concerning Edom; We have heard a report from **יהוה**, and an ambassador is sent among the nations, Arise, and let us have **made you small among the nations: you are greatly despised.**

[Tehilim \(Psalm\) 27](#)

*(complete Jewish Bible version)*

**Ketuvim Nezarim (apostolic) reading:**

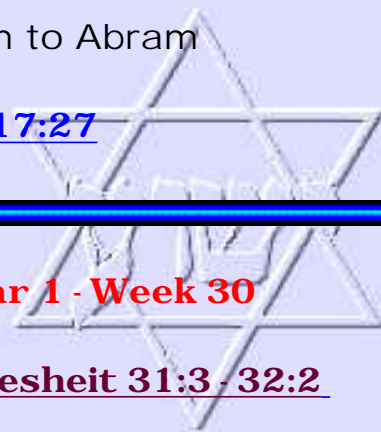
[Yaakov 1:1 - 12](#); [Luke 23 - 24](#)

## Torah Annual reading

[Lech L'cha \(Get yourself out\)](#)

Generations from Shem to Abram

: [B'resheit 12:1 - 17:27](#)



**Triennial Parashot / Year 1 - Week 30**

**Triennial Torah Reading [B'resheit 31:3 - 32:2](#)**

Yaakov's desire

**30:25** Now it came about when Rachel had borne Yosef, that Yaakov said to Laban , "**Send me away**, that I may go to my own place and to my own country.

**Yaakov received YHVH instruction to return Homel and**

31:3| And **יהוה** said unto Ya'akov, Shuv el (return) Eretz Avoteicha! And to thy moledet (relative); and I will be with thee. nachalah for us in bais avinu? (quote Orthodox Jewish Bible)

Yaakov has been all these while serving Lavan while waiting the Almighty given a green light to move out of Lavan house back to his home land.

YHVH remind unto Yaakov as EL of Beth EL

**31:13** 'I am the EL of Beth EL, where \* [you \(Yaakov\) anointed a pillar](#), where \* you made a **vow to Me**; **now arise, leave this land**, and **return to the land of your birth.**' "

Both Leah and Rachel confirming support despite of their natural ties to Lavan

**31:16**For all the riches which Elohim hath taken from our father, that is ours, and our children's: now then, **whatsoever Elohim hath said unto thee, DO.**

Beresheit 31:22-30 the problem of Idolatry

When Lavan learned of their departure, he and his men pursued them for seven days journey, but YHVH warned him in a dream not to rouble Yaakov and his caravan. When Lavan finally overtook them, he denied the privilege of giving them a royal send off and that his idols had been stolen. "31:30 And now, though thou wouldest needs be gone, because thou sore longedst after thy father's house, yet wherefore hast thou stolen my gods? " 31:32 With whomsoever thou findest thy gods, let him not live; before our brethren discern thou what is thine with me, and take it to thee. For Yaakov knew not that Rachel had stolen them 31:34 Now Rachel had taken the images, and put them in the camel's furniture, and sat upon them. And Lavan searched all the tent, but found them not. This may be the reason that she was not buried with Avraham, Sarah and Rikvah

Haftarah (Prophet) [Yirmeyahu 30:10 - 16](#)

[Tehilim \(Psalm\) 26](#)

**26:2**Examine me, O YHVH, and try me; Test my mind and my heart.

**26:7**That I may proclaim with the voice of thanksgiving And declare all Your wonders.

**26:11**But as for me, I shall walk in my integrity; Redeem me, and be gracious to me.

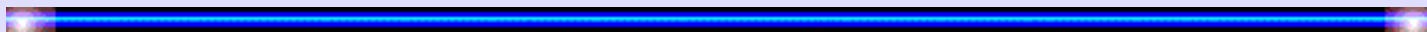
**Ketuvim Nezarim (apostolic) reading:**

[Yaakov 4:1 - 12](#); [Luke 21 - 22](#)

Torah Annual reading **Noach** : [B'eresheit 6:9 - 11:32](#)

**If you missed last week our Torah portion, you can catch up to our archives to retrieve the lessons**

[Last few weeks of Shabbat Torah Reading Archives](#)



**Triennial Parashot / Year 1 - Week 29**

24 Tishrei 5765 / 09 October 2004

**Triennial Torah Reading B'eresheit 30:22 - 31:2**

**Now when Rachel saw that she bore Jacob no children, she became jealous of her sister; and she said to Yaakov, "Give me children, or else \* I die. Then Yaakov's anger burned against Rachel, and he said, "Am I in the place of Elohim, who has withheld from you the fruit of the womb ?"**

Rachel in her humble spirit had to finally come to Adonay face to face with her needs, she learn that only the Almighty is the one who grant fruit of the womb.. Trusting over tradition will not solve her problem would even add to her frustration. She later learn of the value of inheritance as Yaakov would teach her. All the wives of Yaakov have not yet crossover as long as they remain in Lavan's house.

**Elohim Zakar (remembered) and Shama (heard) Rachel's prayer**


30:22 Then Elohim Zakar (remembered) Rachel, and Elohim Shama (gave heed) to her and opened her womb. In the book of Yashar we read of how Rachel's prayer was like :

O YHVH Elohim remember me and visit me, I beseech thee, for now my husband will cast me off, for I have borne him no children. Now O YHVH Elohim, hear my supplication before thee, and give me a children like one the handmaids, that I may no more bear my reproach.

**Rachel's children at a glance**

<b>Rachel</b>

<b>Yosef</b> YHVH has taken my reproach

<b>Her Maid's children</b>
<b>Bil hah</b>




**BinYamin**

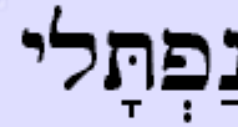
**Ge 35:18** Rachel name his son <sup>yvwb</sup> Benoni means son of my sorrow but later Yaakov remame him Binyamin meaning son of right hand.



**Dan**

YHVH has stood up for my rights; Judged

**Bil hah**



**Naphtali**

With mighty wrestlings [in prayer to Elohim] I had a great struggle

[Important Key verse Gen 30:25 -31](#)

**30:25** Now it came about when Rachel had borne Yosef, that Yaakov said to Lavan , "**Send me away, that I may go to my own place** and to my own country.

**30:26** Yaakov said to Lavan: "Give me **my wives and my children** for whom I have served you (Lavan), and **let me depart; for you yourself know my service** which I have rendered you."

**30:27** But Lavan said to him, "If now it pleases \* you, stay with me; I have divined that **יהוה** has blessed me (Lavan) **on your account.**"

**30:31** So he (Lavan) said, "What shall I give you?" (the Olam Hazeh -worldy offer - lure)

And Yaakov said, "**You shall not give me anything.** If you will do this one thing for me, I will again pasture and keep your flock: (have nothing to do with flesh) 1 Yochanan **2:15 "Do not have ahavah (love) for the Olam Hazeh (world), neither the things in the Olam Hazeh. If anyone has ahavah (love) for the Olam Hazeh, the Ahavas [Elohim] HaAv is not in him."** (quote from Orthodox Jewish Bible)

[Yaakov Outwits Lavan - Beresheit 30:25 - 43](#)

When Yaakov told Lavan, that he wanted to return home to Kanaan, his uncle urged him to stay. Lavan had learned by experienced that YHVH had blessed him on the account of Yaakov and he would meet his wage demands if he would stay. Yaakov agreed to continue serving if Lavan would give him all the speckled and spotted sheep and goats and all dark lambs. All other animals in the flock would be

acknowledged as Lavan's. The final agreement with the words of Lavan " Oh, that it were according to your word" In verse 37 - 43 would be reveal in [31: 10-12](#) So stay tune the next episode of the Torah study

Reality of Lavan - true colours of Lavan and his sons grown resentful

**31:2** Yaakov saw the attitude of Lavan , and behold, it was not friendly toward him as formerly

The truth about the world - quote from Orthodox Jewish Bible

**Yohanan 15:19** If you were of the Olam HazeH (world), the Olam HazeH would have had ahavah for its own. But because from the Olam HazeH you are not, but I chose you out of the Olam HazeH, therefore the Olam HazeH has sin'as chinom(hateth) for you [1Yn 4:5; Yn 17:14]. solemn edut (testimony) about me.

**Haftarah (Prophet) [Yirmeyahu 31:15 - 17](#) Rachel weeping for her children**

**31:15**This is what ADONAI says: "A voice is heard in Ramah, lamenting and bitter weeping. It is Rachel weeping for her children, refusing to be comforted for her children, because they are no longer alive." (Just the days of Pharaoh of Egypt also In the days of Herod mass killing Jewish male babies [Mattiyahu 2:13 - 18](#);)

**31:17**so there is hope for your future," says ADONAI. "Your children will return to their own territory.

AMAR HASHEM L'YAAKOV

**[Tehilim \(Psalm\) 25](#) Below are some highlights**

**25:5** Guide me in your truth, and teach me; for you are Elohim who saves me, my hope is in you all day long.

**25:7- 8** Don't remember my youthful sins or transgressions; but remember me according to your grace for the sake of your goodness, ADONAI. ADONAI is good, and he is fair; this is why he teaches sinners the way [to live].

**25:9**leads the humble to do what is right and teaches the humble [to live] his way.

**25:15**My eyes are always directed toward ADONAY, for he will free my feet from the net.

**25:18**See my affliction and suffering, and take all my sins away.

25:22 Elohim! Redeem Yisrael from all their troubles!

**Ketuvim Nezarim (apostolic) reading:**

Mattiyahu 2:13 - 18; Luke 18 - 20

**Torah Annual reading B'resheit (In the Begining): B'resheit 1:1 - 6:8**



**Triennial Parashot / Year 1 - Week 28**

17 Tishrei 5765 / 02 October 2004

**Triennial Torah Reading B'resheit 29:31 - 30:21**

Leah's Children

**Leah**

ראובן

**Reuven**

The AdoNay has seen me suffer, see a son

שמעון

**Shimon**

The Adonay Heard me; Sword; what is his name?

**Her Maid's children**

**Zilphah**

גד

**Gad**

Victory and good fortune have come

**Zilphah**

לוי

Levy

companion (and) Be Joined, want me; Be Holy Because I Am Holy 12 stones; Priesthood



יהודה

Yehudah

YHD=submit, Notice the Dalat is the center of the Divine name YHVH, Dalat also means the Way; means Humility inspired by submission to the Divine Name; HD=HoDaYaH gratitude; HoDu=thanks; YUH=30 Kingship, Malkut, Mishah says Kingship is acquired with 30 Attributes (Avot 6:6)

יששכר

Yissakhar

(am I for) He Brings, working for reward; patient, steadfast always available; always bear burden (donkey/ ass) ; fruitfulness, good soldier, 1 Chron 12:3 understanding of times; to know what Israel ought to do; saul Generation;



זבולון

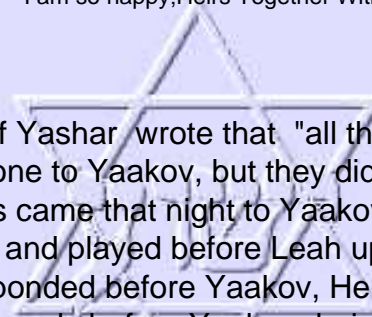
Zebulun

HaSheim has given me a priceless gift. shall dwelt, haven of sea, Seahorse; he is outgoing person, merchant, writer, fisherman, And of Zebulun he said, Rejoice, Zebulun, in thy going out; and, Issachar, in thy tents. (Deu 33:18 )

אשר

Asher

I am so happy; Heirs Together With Israel; wheat grapes food



In the book of Yashar wrote that "all the people at the feast knew what Lavan had done to Yaakov, but they did not tell the thing to Yaakov. All the neighbors came that night to Yaakov's house, and they ate and drank and rejoiced, and played before Leah upon timbrels, and with dances, and they responded before Yaakov, Heleah, Heleah. The neighbors spoke these words before Yaakov during the night, and all the lights that were in the house Lavan had that night extinguished. In the morning, when daylight appeared, Yaakov turned to his wife and he saw, and behold it was Leah that had been lying in his bosom, and Yaakov said, Behold now I know what the neighbors said last night, Heleah, they said, and I knew it not. Yaakov heard their words but did not understand their meaning, but he thought such might be their custom in this land.

According to custom, it was arranged that the bride should go in to the groom on the wedding night, she was veiled and the room was dark, so the groom would not be able to see the bride until she is into his house. *"It is not permitted in our country to give the younger [in marriage] before the elder"* In our Chinese Ancient tradition custom that the oldest child must be married before the younger can be married thus cause much frustration to the eager to be married couple. Also in our Chinese Ancient custom the groom cannot get to see her bride until they enter into the mating Room (Dong fang), many wedding deception change bride however purity still remain do take place in our culture to, once the entered into the mating that marriage is a SEAL, the bride has privilege as a legal wife unless the bride is found to not a virgin. This culture is meant for good that is maintain absolute purity in Marriage (no sex before marriage) is very important in our olden day culture, so there are some similiarity in the Schematic cultures. Thus I see too. Lavan had took

advantage of this custom and made excuse that it was their custom to married the first. At the end of the week long wedding feast, Yaakov also married Rachel then served seven more years for Rachel.

29:19 Lavan said, "It is better that I give her to you (Yaakov) than to give her to another man; stay with me." Lavan the twisted one though a man of deception but on one hand he love her two daughter very much, He was able to present two daughter purity in marriage. Lavan sees that YHVH is with Yaakov, her two daughter will certainly be bless and more secure in the hands of Yaakov, he desire to give them to Yaakov. However he coveted the blessing, He wanted to keep Yaakov for himself. In keeping Yaakov, he could still retain her two daughters, handmaids, properties of Yaakov and gain a Son in law. As Lavan said to Yaakov that he have divined that YHVH has blessed him on Yaakov account and urge Yaakov to stay on. Later we learn that Yaakov had to obey the Almighty's commandment to return to his homeland and not to remain in foreign land (world fleshy desire). Because of these attitude of Lavan take a turn and began to be hostile towards Yaakov.

29:31 And **יְהוָה** saw that Leah was hated (unloved), and He opened her womb: but Rachel was barren Because of this YHVH compensated her by giving her children. The Law of divine compensation: People who lack in one area are given extra in another. Umh look like Yaakov's family Child bearing competition. **Leah being the first wife of Yaakov thought being unloved Elohim has given her special privilege that is from her comes the Kohenim (Priesthood) Levy, the royal line Yehudah (Melekim) and ultimately Moshiach Yeshua comes from Yaakov first wife not from Rachel**

And when Rachel saw that she bare Yaakov no children, Rachel envied her sister (Leah); and said unto Yaakov, Give me children, or else I die. And Yaakov's anger was kindled against Rachel: and he said, Am I in Elohim's stead, who hath withheld from thee the fruit of the womb?

As a woman who may be unable to have children or delayed child birth often have anxiety and more so when the family have a two wives envy, jealousy and strife is certain. In our old Chinese tradition, a woman if could not produce children, is a shame and often felt guilty, the husband has the right to get another wife to substitute her inability to have children, she may be unhappy about this but she has no right to be jealous but to be humble enough to accept it, this practice because it cause family hurts and unhappiness has been abolished by our Singapore law of marriage in modern times. In the Shemitic custom, Rachel seek to use human tradition custom superstitious as part of her duty is to substitute her inability to have children with another woman Rachel gave her maid Bilhah to Yaakov as a concubine, "*she (Bilhan) shall deliver it upon my knees, that I by her may also have children*" When the Baby deliver would land on her knee (lap), is it like a superstitious believe just wonder? We chinese do have such practice believe by having adopting (surrogate motherhood) a son would lead the childless mother to have children. Today our world turn infertility. Bilhah bore two sons, **Dan and Naphtali**. Leah also challenged her sister by giving her maid Zilpah, to Yaakov and two more sons were born, **Gad and Asher**. Thought man is in his imperfection, Elohim has been gracious and loving to guide the family to the right path to those who love him and trust him. We as believer who being parents many times we are imperfect parents and husband / wife but we pray and trust that Adonay will guide our hearts to get us to the right path.

**Haftarah (Prophet) [Yeshayahu 60:15](#) Yahshua**

**Whereas You have been forsaken and hated, so that no man went through You, I will make you an Eternal excellency**



**Ketuvim Nezarim (apostolic) reading:**

[Revelation 19:1 - 21](#); [Luke 16 - 17](#)

**Torah Annual reading Vezot Ha'bracha: [Devarim 33:1 - 34:12\\*](#)**

**\* Marks the end of a book: All to proclaim chazak! chazak! venischazeik!"**

**Be strong! Be Strong! and may we be strengthened!**



**Triennial Parashot / Year 1 - Week 27**



**10 Tishrei 5765 / 25 September 2004**

**Triennial Torah Reading [B'resheit 28:10 - 29:30](#)**

[Yaakov went out from Beer Sheva and went toward Charan](#)



Vs 10 -13 was a scene of Yaakov came toward Charan he came upon a certain place, at night he took of the stones of that places and used them for his pillows and lay down in that place to sleep. Yaakov had a prophetic dream. He saw a ladder (stairway) set up on the earth and the top of it reached the shamayim and he also saw the heavenly messengers of Elohim ascending and descending on it.

**Yochanan1:51**And Yeshua saith unto him, **Verily, verily, I say unto you, Hereafter ye shall see Shamamayim open, and the messengers of Elohim ascending and descending upon the Son of man (Yeshua).**

What Yaakov saw in his dream was that the heaven gate open and the stairway connect heaven and the earth. The heaven open is symbol of the fellowship open to followers of Moshiach.

28: 13- 15

Renewal and confirmation of Brit Avraham with Yaakov

And, HINEI, **יהוה** stood above it, and said, **אני יהוה** Elohim of Avraham thy Avi, and the Elohim of Yitzchak: the land whereon thou liest, to thee will I give it, and to thy seed; And thy Zera (seed) shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy zera shall all the families of the earth be blessed.

## יהוה Promised Protection

And, hinei, **I AM** with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of.

**28:18** So Yaakov **rose early in the morning**, and took the stone that he had put under his head and set it up as a pillar and poured oil on its top. He called the name of that place Bethel; however, previously the name of the city had been Luz. .."This stone, which I have set up as a pillar, will be Elohim's house, and of all that You give me I will surely give a tenth to You."

Bethel = "house of Elohim"

1. ancient place and seat of worship in Efraim on border of Benjamin, identified with Luz (former name)
2. a place in south country of Yehudah, not far from Beersheba and Ziklag



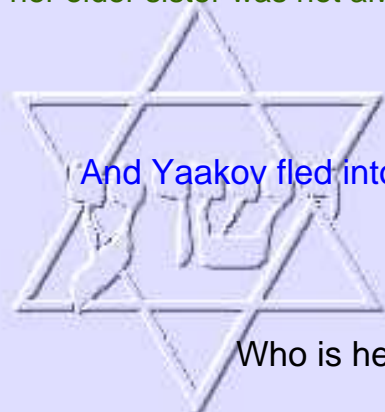


**29:6** And he said to them, "Is it well with him?" And they said, "It is well, and here is Rachel his daughter coming with the sheep."

It was such a perfect Elohim's timing that Rachel was just arriving with her flock when Yaakov was talking with the shepherd. Yaakov was wondering why they were all waiting at the well when there was still daylight for feeding the sheep. They explained that they did not remove the cover from the well until all the herds had arrived. While he was still speaking with them, Rachel came with her father's sheep, for she was a shepherdess. When Yaakov saw Rachel the daughter of Lavan his mother's brother, and the sheep of Lavan his mother's brother, Yaakov went up and rolled the stone from the mouth of the well and watered the flock of Lavan his mother's brother. Then Yaakov kissed Rachel, and lifted his voice and wept. So when Lavan heard the news of Yaakov his sister's son, he ran to meet him, and embraced him and kissed him and brought him to his house. Then he related to Lavan all these things.

Lavan agreed to give Rachel to Yaakov in exchange for seven years of service. The years seem to Yaakov but a few days because of the love he had for her. That is how it should be in our service for Adonay. Now Lavan had two daughters Leah's eyes were weak, but Rachel was beautiful of form and face.

According to custom, bride had to be veiled. Lavan took advantage of this to deceive Yaakov and when exposed he gave excused that the older daughter should be married first according to the local custom. Then Lavan gave another condition that Yaakov was to fulfill Leah week (married her) then serve another seven years . Yaakov had sown deceit and then he was reaping it. At the end of the week long wedding feast, Yaakov also married Rachel then served seven more years for Rachel. So Yaakov went in to Rachel also, and indeed he loved Rachel more than Leah, and he served with Laban for another seven years. According Aish Torah studies says that "By giving over these "signs," Rachel was basically allowing her sister, Leah, to marry Jacob instead of her. As far as Rachel knew, she may never wed Jacob at all. Indeed, even though she eventually did become a wife to Jacob, sharing him and her future with her older sister was not always a picnic! What drove Rachel to make such a selfless decision?



Haftarah (Prophet) [Hoshea 12:12 - 14:10](#)

And Yaakov fled into the country Aram, and Yisrael served for a wife, and for a wife he kept sheep

Tehilim (Psalms): [Tehilim 24](#)

Who is he, this glorious king? ADONAI-Tzva'ot he is the glorious king. (Selah)

**Ketuvim Nezarim (apostolic) reading:** [Yochanan 14:1 - 11](#); [Luke 14 - 15](#)

**Yochanan 14:1- 2** Let not your heart be troubled: ye believe in Elohim, believe also in Me(Yeshua). In my Abba's Bayit are many mansions (abiding Chambers): if it were not so, I would have told \* you. I go to prepare a place for you.



**Triennial Parashot / Year 1 - Week 26**

3 Tishrei 5765 / 18 September 2004

Flash back Torah reading 11th Elul: [B'resheet 27:1 - 29](#)

**Ha Berakah (Blessing) Yaakov**

**27: 28-29 Therefore Elohim give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine: Let people serve thee, and nations bow down to thee: be lord over thy brethren, and let thy mother's sons bow down to thee: cursed be every one that curseth thee, and blessed be he that blesseth thee.**

## Esav's Berakah

27: 39,40 Esav said to his abba, "Do you have only one berakah, my abba ? Bless me, even me also, O my abba." So Esav lifted his voice and wept. Then Yitzchak his abba answered and said to him, "Hinei, your dwelling shall be the fatness of the earth (*mish ma nei ha a rets*), and of the Tal shamayim (dew of heaven) from above; .And by thy sword shalt thou live, and shalt serve thy brother, and it shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck.

Esau's material blessing was seen here

**Later verse Gen 33:9, 11** "Brother, I have plenty," Esau answered. "Keep what you have." ....Please take my gifts, for God has been very generous to me. I have more than enough." Jacob continued to insist, so Esau finally accepted them. (New Living Translation)

**Hebrews 11:20** By faith Yitzchak blessed **Yaakov and Esav** , even **regarding things to come.**

**Hebrews 12:16-17** **Make sure that no one is immoral or godless like Esau. He traded his birthright as the oldest son for a single meal. And afterward, when he wanted his father's blessing, he was rejected. It was too late for repentance, even though he wept bitter tears** (*New Living Translation*)

Comments: The Edomites were the descendents of Esav. They inhabited a rich, fertile country which has given especially to them ([Dvarim 2:5](#)) their country Mount Se'ir was traversed by roads, though it was mountainous and rocky ([Bamidbar 20:17](#); [Yirmeyahu 49:16](#)). Seir is land of idolatry. In Character Esav's descendance were shrewd, proud, self-confident, strong, cruel, and idolatrous ([Jer 27:3](#); [49:7, 16, 19](#); [Ezek 25:12](#); [2 Chr 25:14, 20](#)) They inhabited the cities of Avith, Pau, Bozrah and Teman and were implacable enemies of Yisrael. However in [Dvarim 23:7,8](#) Yah forbid Israel to hate them .Hebrews 11:20 is a prophetic picture of Esav blessing but regard least among nation, However Elohim is a righteousness. He has to deal with the sins of Esav's anger and pursue against Yisrael , has to be chasten Esav's arrogant to be brought down (Amos 1:11; Obadiah 1 [Yechezkel 35](#))

**27:41 - 46** - Hatred is a awful feeling, it makes himself loss its love, joy and peace, it also cause those around them suffer but he suffered most. The Scripture of the Apostolic writing tells us that we are love our enemy and do good [Mt 5:44](#). When we practice love, then there is no rooms for hatred. We are also told that those who lives in the darkness will hate those who live in the light [Joh 3:20](#). In dealing brotherly relationship the scriptures says that " the one who **hates** his brother is in the darkness and walks in the darkness, and does not know where he is going because the darkness has blinded his eyes. Everyone who **hates** his brother is a murderer; and you know that no \* murderer has eternal life abiding in him. If someone says, "I love Elohim," and **hates** his brother, he is a liar; for the one who does not love his brother whom he has seen, cannot \* love Elohim whom he has not seen. (1 Yochanan 2:11; 3:15; 4:20) We see here that Esav an example a person who is being consume by hatred, he could not overcome. We see that Esav planned to kill his brother Yaakov as soon as his father would die and the period of mourning would end. Whe Rivkah learned of this, she told Yaakov to go

to her brother Laban's home in Haran. Being a mother of the twin could not bear to see Yaakov being killed and Esav would runaway as she have said *Why should I lose both of you on the same day?*" . It would be good if Yaakov to leave and give time for Esav to settle down his anger

28:1-9 We see Yitzchak gave specify instruction to Yaakov not to take wife of the daughters of Kannan but rather go to Padan Aram, to the Bayit of Bethu El Yaakov's Ima abba and take a wife.

Vs 3 EL Shaddai bless you and **you (Yaakov) shall become a congregation of nation\*\*** and El Shaddai give you the bracha of Avraham, to you and to your Zera (seed) with you may inherit the land in which you are Ger, which Elohim gave to Avraham

\*\*The Restoration Scripture explains in the footnote that "kahal Goyim" is referring to Moshiach's congregation, which is the physical and spiritual offspring of the redeemed remnant from all the Yisraelite nations. Notice not a congregation of Jews only

### יהוה dealing with Yaakov

יהוה has also a controversy with Yahudah, and will punish Yaakov according to their halachot :according to their doings will he repay them. He took his brother by the heel in the womb, and by his strength he had power with Elohim. Yes, he had power over the Heavenly Malach and prevailed: he wept and mad tefillot to Him; he found Him in Beth EL and there He spoke with us. Even יהוה Elohim of hosts; יהוה is his memorial(not honouring that memorial Name). Therefore make teshuvah to Your Elohim: Keep rachamim and mishpat and wait on Your Elohim continually.(Hoshea 12: 2-6)

### Triennial Torah Reading **B'reshit 27:30 - 28:9**

#### Haftarah (Prophet) **Amos 1:11** quote from Restoration scripture true name Edition ©

This says יהוה ; For three transgressions of Edom, and for four, I will not turn away the punishment of it; because he did pursue his brother with the sword, and did cast of all pity and his anger did tear perpetually, and he kept his wrath le olam va ed (forever)

The words "For three transgressions ... and for four" comprise a forceful literary or oratorical device through which Amos declares that the sins of the people had expanded to the point that judgment was necessary.

### Tehilim (Psalms): **Tehilim 23** Great Shepherd

**6** Surely goodness (Tov) and mercy(chesed) shall follow me all the days of my life: and I will dwell in Ha Beit (*the house*) of יהוה for ever

\*

**Ketuvim Nezarim (apostolic) reading: [Romans 10:20 - 11:36](#) [Luke 10 - 11](#)**

**Torah Annual reading [Haazinu \(hear\)](#): [Devarim 32:1-52](#)**

**Ha'azinu hashamayim va'adaberah vetishma ha'arets imrey-fi.**

" Hear, oh heavens, as I speak! Listen, earth, to the words from my mouth!"

**Triennial Parashot / Year 1 - Week 25**

**25 Elul 5764 / 11 September 2004**

**Ha Berakah (Blessing) Yaakov**

**Triennial Torah reading [B'reshet 27:1-29](#)**

27:1 Last week Torah reading we read about how Esav married two heathen women had greatly grieved his parents by his marriage, yet they had not expelled him, but it seems were pretty well reconciled to him. The birthright is related to the order of birth of sons. The firstborn son was given the title to the family name and a double portion of his father's inheritance. Esav considered his birthright of little value (Gen\_25:34) foolishly gave in to Yaavob's extortion and sold his birthright to Yaakov which was binding as in the later part of the Torah Dvarim 21:17 that the father could not alter the birthright nor give it to another..Vs. 2 Yitzchak was 137 at this time, but he lived 43 more years (cf. 35:28).

27:1-7 Instruction from Yitzchak to Esav to prepare a savory meat and after the meal he would pronounce the berakah to Esav.

27:8 - 13 Rivkah's overheard the giving of berakah, make a deception plan for Yaakov.

27:14 - 17 Yaakov sama kol Rivkah(listen her voice) and did as been told

27: 17 - 30 Yaakov's carried out the deception. Yitzchak could not discern the deception and the truth ate the savory meal and gave the blessing

27: 28-29 **Therefore Elohim give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine: Let people serve thee, and nations bow down to thee: be lord over thy brethren, and let thy mother's sons bow down to thee: cursed be every one that curseth thee, and blessed be he that blesseth thee.**

**This is a spiritual lesson for us today, those who may have receive the blessing of the goodnews of Yeshua, would you or would you not consider the blessing of little value?**

## Haftarah (Prophet) [Yesa yahu 46:3-6](#)

### Tehil lim (Psal ms): [Tehil lim 22](#)

#### type of Moshiach's death, suffering and glory

Ch. 22 In this lament psalm, David expresses his trust in EL ([vv. 3-5, 9-10](#)) in spite of his apparent rejection by EL (vv. 1-2) and by men (vv. 6-8), petitions Elohim's help and deliverance (vv. 11, 19-21) in the face of attacks by his enemies ([vv. 11-18](#)), confidently resolves to praise EL (vv. 22, 25), invites others to join in that praise (vv. 23, 26) because Elohim has heard his prayer ([v. 24](#)), and predicts the future worldwide revival worship unto יהוה of (vv. 27-31). upon Aijeleth Shazar (in superscription). Lit., upon the hind of the dawn. Probably the name of a tune. The psalm is typical of the sufferings of Moshiach and is one of the most quoted psalms in the Brit Hadashah. Matt, Mark, Luke John.

Viewing from the messianic perspective vv. 22:6, 7 Yeshua forsaken by Elohim and rejected by people, vs 8 Yeshua trust Yah (Matt 27:39,43) later part in the scripture vv 22;14-21 Moshiach's physical suffering were excruciating beyond description and His implore Elohim for His presence and assistance. Vv 22:22 Moshiach has returned to earth to reign as King, vv 22:23,34 Moshiach will redeemed Israel. then 22:27-31 All families of the nations will unite in one great act of homage and worship and Moshiach will be KING of kings and L\_RD of Lords. In vv 22:31 "He has performed it. " is the same meaning as the word "it is finished" finished work of redemption and in Revelation Yeshua will said that again as "It is done" (kalal) Rev 21:31.

In Hebrew, the root word for finish is ka'lal, (complete, make perfect, or finish). It also shares the same root for kallah (bride). With Yeshua's final and dying words, He sealed the marriage covenant to His beloved with His blood.

#### **Ketuvim Nezarim (apostolic) reading: [Hebrews 11:20](#), [Luke 7-9](#)**

**11:20**By trusting, Yitz'chak in his blessings over Ya'akov and Esav made reference to events yet to come.

#### **Torah Annual reading [Netzavim Vayalech \(Standing\)](#) : [Devarim 29:9 - 31:30](#)**

#### **Triennial Parashot / Year 1 - Week 24**

18 Elul 5764 / 04 September 2004

#### **Triennial Torah reading [B'reshit 26:1 - 35](#)**

- There was problem lies ahead "there was a famine in the land"

- And **יהוה** appeared to him Yitzchak

- "Go not down into Mitzrayim, dwell in the land that I shall tell you about: sojourn(pass through) in this land and I will be with you and will bless you, for to you and to your zera (seed) I will give all these countries, and I will perform the oath which I swore to Avraham your abba and I will make your zera to multiply as the chochavim (stars) of shamayim(heaven) and will give to your zera all these countries, and in your zera shall all the nations of the earth be blessed (quote from Restoration scripture true name Edition ©)

**יהוה** knows our weaknesses, that when trials and tribulation comes in our life we have the tendency of turning to the World / putting our trust in man instead of **יהוה**. Egypt is a type of the world, famine is a type of trials and tribulation in our lives. **יהוה** reminds Yitzchak of his father Avraham's faith and obedience. " Because Avraham obey My Voice and kept my Charge, My mitzvot, My chukim (statues, ordinances) and My torot

Also from the above verse we can understand that the Almighty will reveal each stages of promise when he obeys the Torah. So as believers Yah will shows us more things to come when we seek to obey his teachings and walk His ways.

26: 7 17 - Here we see another sad incident of Yitzchak's father weakness being repeated in him. The manner in which Elohim protected Rivkah was very different from that in which Sarah was preserved in both instances. Before any one had touched Rivkah, the Philistine king discovered the untruthfulness of Yitzchak's statement, having seen Yitzchak caressing with Rivkah. In a caressing manner to show that she was Yitzchak's wife; whereupon he reproved Yitzchak for what he had said, and forbade any of his people to touch Rivkah on pain of death. Whether this was the same Avi melekh as the one mentioned in Beresheet 20 cannot be determined. If the King is not the same person, he may have learned the history of his previous king's experience and would have learn a lesson as he understood the consequence "guilt upon us" 26:10. Yitzchak's untruthfulness was exposed and rebuked. He confessed and explained the reasons that he thought he could be killed because of Rivkah. Avimelekh knew that Yitzchak was YHVH's people would let them go. Yitzchak again became wealthy. However his wealthy lead series stife from the philistines.

**The pattern in the Conflict with Avi melekh also see the name of the birth Keturah's son**

**Snarer** - Yitzchak's deceit

**contention** - envy of Yitzchak's wealth

**Stife / hatred** - dug in well and filling of dirt

**Release** - a peaceful solution agreement made

**Wealthy** - prosperous Yitzchak

26:20 ••• Esek they stove asak - contention

26:21 •••••Sitnah also the name of a well in Palestine:H7855 hatred strife

26:22 ..... Bersheva "wide places or streets" YHVH hath made room

26:23 ..... Bersheva well of the sevenfold oath

26:26 Ahuzzath and Phichole - two witness

26:28 Make a covenant with Yitzchak - recognise that YHVH with Yitzchak, had a confrontation face to face talk then have a feast in vs 30

26:31 They departed from Yitzchak in Shalom

From this scenario we can see that YHVH has seen them through, Yah blessed Yitzchak for settling dispute right. We learned that there are times we have difficult Neighbours, colleagues, classmates or even family members who often say nasty things, do unkind deeds to us. how do we deal with them, do we counter strife with them? or do good to them? We can learn the example of Yitzchak to handle such situation based on his love for Elohim that enables him to do so. Have we practice the word of YHVH in our lives and be a testimony to those who do unkind things to us. Here is a verse that will help us too, I know it is very hard to do this. Mattiyahu 5:44 *But I say unto you, **Love your enemies**, bless them that curse you, **do good (Tov)** to them that hate you, and **pray for them which despitefully use you, and persecute you**;*

**Beresheet 26:34** In the book of Yashar describe **Esau as a designing and deceitful man, one who hunted after the hearts of men** and inveigled them, and Esau was a valiant man in the field, and in the course of time went as usual to hunt; and he came as far as the field of Seir, the same is Edom. His heart was set at Seir he remained in the land of Seir hunting in the field a year and four months. Esau there saw in the land of Seir the daughter of a man of Kanaan, and her name was Yehudith, the daughter of Beerli, son of Ephraim, from the families of Heth the son of Kanaan. When Esau was **forty years old**, he took as wife Yehudit, the daughter of Be'eri the Chittite, and Basemath, the daughter of Elon the Chittite. They grieved Yitzchak's and Rivkah's spirits. Esau married two heathen women and despise his birthright shows evidence of his spiritual decline, carnal minded, short sighted, lack of desire the heavenly values, and have disregard to the commandment of YHVH not intermarry with heathen woman.

### Haftarah (Prophet) Yesha yahu 62:7 - 8 Restoration

And give Him no rest until He establishes And makes Yahrushalayim a hallel (praise) in Ha Erets (the earth). **יהוה** has sworn by His Right Hand and by His strong arm\*\*\*(*referring Moshiach Yeshua*), "I will never again give your grain as food for your enemies; Nor will foreigners \* drink your new wine for which you have labored\*\*\*." (*In the Kingdom Yisrael will have no lack*)

### Tehilim (Psalms): Tehilim 21

For the melekh (king) trusteth in **יהוה**, and through the Mercy (Checed דַּחַד) of Ha Elyon (the most High) he shall not be moved (shaken תַּמּוּ).

**Ketuvim Nezarim (apostolic) reading: 2 Corinthians 9:6 - 11 Luke 4 - 6**

But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully \*

**Torah Annual reading Ki Tavo (When you have come): Devarim 26:1 - 29:8**

**Triennial Parashot / Year 1 - Week 23**

11 Elul 5764 / 28 August 2004

**Triennial Torah reading B'resheit 25:1 - 26:11**

**THE Generations of Avraham's son of concubine; Yishma El and Yitzchak; Yitzchak repeat incident as His father in Gerar**



## BERESHEET 25 :1- 26

Abram (exalted father)  
Avraham (father of a Multitude)

Avraham gave them gifts  
send them toward the East

**Sarai; Sarah  
(princess)  
Beresheet 11:19**

Keturah (incense)  
beresheet 25:1

Hagar (flight) Mitzrite  
Beresheet 16:1-16

YISHMA EL  
Elohim Hears

They dwelt in the wilderness of Paran  
Elohim's promise to Yishmael  
gift of 12 princes - fulfill

Rivah / Merivah  
Mitrayim cast off  
return to Mitrayim

• Sons  
Bosmath  
daughter of  
Yishmael

1. Nevayoth - heights (petra builder) (firstborn)
2. kedar - dark
3. Adveel - chastened of Elohim
4. Mivsan - Sweet odor
5. Mishma - Hearing
6. Dumah - silence
7. Massa - burden
8. Hadar - Mighty
9. Tema - desert
10. Yetur - endorsed
11. Naphish - Refreshment
12. Kedemah - original (youngest)

Wives names from Sefer Yashar  
Notice the second wife Malchath  
the sons name are Meek / positive nature

**YITZCHAK (laugh)**  
Married at 40, have  
children at 60

**Wife  
Rivkah (Ensnarer)**

Esau (red hairy)  
Twin 1 **Edom**  
(firstborn)  
sold his birthright  
to Yaakov  
Gen 25:32

More update on the generation of  
Yitzchak subsequent chapters of  
Beresheet so stay tune.

Yaakov  
(heel holder,  
supplanter)  
Twin 2  
later rename to Yisrael

Zimran  
Musican

Yokshan,  
snarer

Medan,  
contention

Midyan  
strife

Yishvak  
he release

Shuah  
Wealth

Sheva

Dedan  
low country

Ashurim - guided blessed  
Letyshim - hammer  
Leummim - people

Ephah - gloomy  
Epher - Calf  
Hanoch - Dedicate  
Avida - my father know  
ELdah - EL has known

This is an overview of the Generation of Avraham,  
Yishmael, Yitzchak and sons of Concubines as according to  
Beresheet 25

Keturah

The above chart shows that this chapter reveal to us that YHVH Elohim certainly fulfill his promise to Avraham that he would be a father of many nations and unto Yishma EL is a promise of 12 lovely princes who became the Arab nation. From Sefer Yasher, I discover that Yishmael is not really a bad guy from the humanistic point of view, may not be so for the generation after him, quite obedience to teaching of his father, but he believes in the work of flesh, a character of boastful fellow and could not see the Redemptive plan of YHVH. In the way he names his children could see that he does appreciate the kindness and goodness of YHVH

Beresheet 25:9 Then Avraham gave up the ruach, and died in a tov old age, an old man, and full of years; and was gathered to his people. And his sons Yitzchak and Yishma EL buried him (Avraham) in the cave of Machpelah in the field of Ephron son of Tzoar the Hittite , which is before Mamre. (quote from Restoration scripture true name Edition ©)

I consider this is one of the comforting phrase **gathered to his people** when will be a day when all children of Avraham gather together to be call **his people**? We can see from the scripture that both Yitzchak (represent the Jewish people)and Yishma EL (represent the Arabs) both working together to pay the last respect to their great and beloved father. When the descendent of Yishmael came to faith in Moshiach mean that they too return to the faith of Avraham, I am sure Avraham will rejoice seeing his sons and great great grand sons coming to faith in One true Elohim, they will certainly be much blessing, this is our pray too

Beresheet 25:20 and Isaac was forty years old when he took Rebekah, the daughter of Bethuel the Aramean of Paddan-aram, the sister of Laban the Aramean, to be his wife.

## Beresheet 25:19-34

Two nations are in your womb and two kinds of peoples shall be separated from your bowels, and the One people shall be stronger than the other people and the elder shall serve the younger.

Out from these pair of twins is the Yisraelite people and Edomite people, from this verse we see that Almighty has already determine that Yisrael was to be the chosen seed. From the character of Esau we see that he seek after the flesh and despite his inheritance

## Are all the physical descendent of Avraham benai Yisrael?

### Romans 9:6 - 16 gives us the true meaning of being Benai Yisrael

And even more to the point is the case of Rivkah; for both her children were conceived in a single act with Yitz'chak, our father; and before they were born, before they had done anything at all, either good or bad (so that Elohim's plan might remain a matter of his sovereign choice, not dependent on what they did, but on Elohim, who does the calling), For to Moshe he says, **"I will have mercy on whom I have mercy, and I will pity whom I pity."** Thus it doesn't depend on human desires or efforts, but on Elohim, who has mercy.

## Beresheet 26:1-11

- There was problem lies ahead **"there was a famine in the land"**

- And **יהוה** appeared to him Yitzchak

- "Go not down into Mitzrayim, dwell in the land that I shall tell you about: sojourn(pass through) in this land and I will be with you and will bless you, for to you and to your zera (seed) I will give all these countries, and I will perform the oath which I swore to Avraham your abba and I will make your zera to multiply as the chochavim (stars) of shamayim(heaven) and will give to your zera all these countries, and in your zera shall all the nations of the earth be blessed (quote from Restoration scripture true name Edition ©)

**Because Avraham obey My Voice and kept my Charge, My mitzvot, My chukim (statues, ordinances) and My torot**

From the above verse we can understand that the Almighty will reveal each stages of promise when he obeys the Torah. So as believers Yah will shows us more things to come when we seek to obey his teachings and walk His ways.

26: 7 17 - Here we see another sad incident of Yitzchak's father weakness being repeated in him. His deceit was exposed and rebuked. He confess and gave the reasons that he thought he could be killed because of Rivkah Avimelekh knew that Yitzchak was YHVH's people would let them go. Yitzchak again became wealthy. However his wealthy lead series stife from the philistines.

### **The pattern in the Conflict with Avimelekh**

**Snarer** - Yitzchak's deceit

**contention** - envy of Yitzchak's wealth

**Stife** - dug in well and filling of dirt

**Release** - a peaceful solution agreement made

**Wealthy** - prosperous Yitzchak

**Haftarah (Prophet) Malachi 1: 1 - 5 Oracle of YHVH**

**Ketuvim Nezarim (apostolic) reading: Hebrews 12:15 - 17, Luke 1 - 3**

**Torah Annual reading Ki Tetse (When you go out): Devarim 21:10 - 25:19**

**Triennial Parashot / Year 1 - Week 23**

**You are in the Month of Elul begin on 1 Elul 5764 / 18 August 2004**

Elul is the 6th of 12th months of the Biblical Jewish calendar, it is called the season of Teshuvah (Repentance). The four letters of the name Elul " I am to my beloved (repentance) and my beloved is to me (mercy). (song of songs 6:3)



**11 Elul 5764 / 28 August 2004**

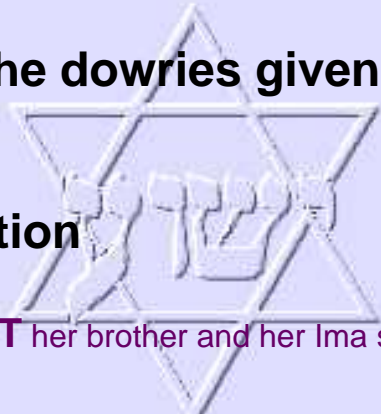
**THE WEDDING OF YITZCHAK AND RIVKAH**

**Calling -- > reaction seems so convincing BUT.....**

**24:50** Then Lavan and Bethu EL replied , "The **matter comes from YHVH**; so we cannot \* speak to you bad or Tov (good).

**24:51**"Here is Rivkah before you, **take her and go, and let her be the wife of your master's son, as the YHVH has spoken.**

**After the dowries given and celebration then in verse 55 the hoping for a 10 days delay**



**Hesitation**

**24:55 BUT** her brother and her Ima said, "Let the girl **STAY** with us a few days, say **TEN**; **AFTERWARD** she **MAY GO.**"

In our Midrash discussion, I raise the question notice the ten mention in vs 55 and Isn't this brother ---> Lavan? son of Bethuel, brother of Rebekah, and father of Leah and Rachel. pretty trickster, receive all the dowries but attempt not to hand over the bride. I sense that the Servant was very quick to put to cut off that hesitation so as not give a foothold for hesitation and delay or may be possible an evil intention. We can see later part in the scripture how Lavan's progressive deception to Yaacob came to get his bride to be. In the previous Triennial reading we learn the reason why Avraham forbid Yitzchak to come to get his bride to be.

The word that "say ten" reminds us that Pharaoh of Exodus even after the ten plagues executed yet refuse to "LET THE PEOPLE OF YISRAEL GO" In conclusion one of brother Abe here view the similar to the situations as found in the book of Revelation. There are plagues and some waiting period before the Wedding ceremony take place.

"Let my people go" was delayed only after the completion of the Ten Plagues experience by Moses' generation. Likewise in the future lies this parallel truth, the Plagues that are coming must be in completion before True Freedom or Deliverance can become a reality.

## Dont' Delay, hinder\*, prolong

**24:56** He said to them, "**Do not delay** me, since YHVH has prospered my way. Send me away that I may go to my master."

\*\*Anyone who prevent or tries to stop YHVH's Redemption plan to work

## Response from Rivkah instanteous

**24:58** Then they called Rivkah and said to her, "**Will you go with this man ?" And she said, "I will go.**"

Rivkah was quick to response so leave them no choice to let her go.

## Sign of authority and submission

**24:65**She said to the servant, "Who is that man walking in the field to meet us?" And the servant said, "He is my master." Then

**she took her veil and covered herself.**

**Gen 24:60** They blessed Rivkah with these words: "Our sister, may you be the mother of millions, and may your descendants possess the cities of those who hate them."

it is a confirmation from the Ruach HaKodesh (Holy Spirit) that Rivkah the sister of Laban was to be the woman through whom the Almighty would bring about the birth of the promised nation of called-out ones the Hebrews / the Jewish people!

## Wedding Ceremony Accomplish

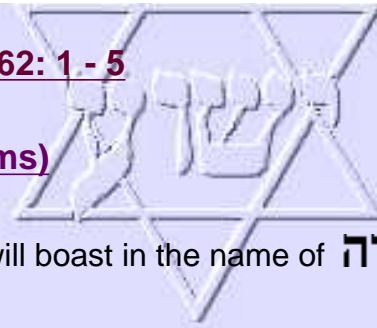
**24:67**Then Yitzchak brought her into his mother Sarah's tent, and he took Rivkah, and **she became his wife**, and he loved her; thus Yitzchak was comforted after his mother's death.

Triennial Torah reading **B'resheit 24:42 - 67** [see the Midrash for Genesis 24](#)



Haftarah Yesha Yahu 62: 1 - 5

Tehillim 20 (Psalms)



**20:7** Some boast in chariots and some in horses , But we will boast in the name of **יהוה** , our Elohim

**Ketuvim Nezarim (apostolic) reading: Revelation 21:9 - 27, Mark 15 - 16**

**Torah Annual reading Shoftim: Devarim 16:18 - 21:9**



Triennial Parashot / Year 1 - Week 21

27 Av 5764 / 14 August 2004

(Avraham) send his eldest Eved (servant) was doubtless to be Eliezer(cf [Bersheet 15:2](#)) to go to Avraham's Mishpocha from where he came from to look for a bride for Yitzchak. [Interracial marriage is forbidden and "forbidden mixtures as mention in Vayikra 19:19](#), just as a believer should not be unequal yoke (marriage or business) with unbelievers (2 Cor 6:14). The act of putting the hand under Avraham's thigh (yarek) is a euphemism for the procreative organ. This act either symbolized that the yet unborn children would avenge any violation of the oath or solemnized the oath in the name of **יהוה** Elohim who gave circumcision as the sign of His covenant (yarek oath inner thigh), we can see another example this act is [Beresheet 47:29](#).

### Servant's instruction

Go to Avraham's country

to his mishpocha

Take a wife for Yitzchak

Type of gifts Dowry: a golden earring of half a shekel weight, two bracelets, ten shekels weight of gold. The bride is bought with a price. -

vs 22 (the preciousness of soul, Messiah Yeshua paid a ransom for His bride)

Suppose the woman will not willing to follow the Eved (servant) to this land: Do he need to bring Yitzchak again to the land from where Avraham came?

The servant's Oath shall be cleared, (responsibility call off)



### **Beware that you (Servant) bring NOT my son(Yitzchak) there again**

This means that no turning back to old way or the forsaken place. A believer should never comprised himself of his faith to reach out to the unbelievers. In chapter 24 verse 12 we could see that the servant have the love and desire that the Almighty would grant his master wish come true. As a believer in Moshiach is that we believer are like unto a servant loving and desire to do our master's will and faithful do the master's work. The Eldest Eved of Avrahm seeing that one cannot judge by the looks of a person seek the wisdom from **יהוה** the sign in which that the woman was **יהוה** choice would be the Eved would asked for a drink from the woman and that she would give his camel drink as an indication that from **יהוה** had chosen her. the reaction of Servant was that He bowed down his head and worshipped **יהוה** the servant said: *Barchu et יהוה Elohim of my master Avraham who has not left destitute my master of His rachamim (mercy) and His emet (truth)*

**Avraham** is a Picture of **יהוה**, Avraham is known as father of a multitude who arrange the marriage for His son

**Yitz'chak** is a Picture of BEN **יהוה**, Yitz'chak like unto Yeshua went through a sacrificial parallel similiarity.

**Rivkah** is picture of the Bride (believer) who carries the Pitcher of Mayim (Water) a picture of Ruach HaKodesh and Rivkah draws water for the ten (Yuh numerical) type of Judgment or deliverance or restoration or establish, the camel speaks of YHVH's richness of grace, mercies and truth that follow to and fro, we can see that the camel also follow the bride to be and her nurse back to Avraham's family.

The criteria on choosing a bride is that she must be a personality of kind (Chesed) hearted to an unexpected visitor, HakHnaSaT OReHYM (hospitality) it is the later part of the Torah a mitzvot (command); she was to be a virgin neither had any man known her, this teach us to abstain from premarital sex, or any other forms of illicit sex and maintain total moral sexual purity as a gift for marriage; she must accepted / response to the marriage proposal by faith vs 58 *"Will you go with this man... she said: I will go"* as she does not know who the person she going married to. Rivkah was the daughter of Bethuel EL the son of Milcah, the wife of Nachor. Notice Rivkah was not yet Jewish then, but an Aramean who crossed over to be a Hebrew through marriage. When we believer accept Yeshua as our Messiah

we abandon / forsake our old nature (Adam race) crossover (hebrew) to the Kingdom of Elohim we no longer turn back and go back to our old ways again.

**Triennial Torah reading B'resheit 24:1 - 41 see also the sefer Yashar 24; 29-45**

**Haftarah Yesha Yahu 51: 1 - 2**

**Tehillim 19**

**7** The Torah of ADONAI is perfect, restoring the inner person. The instruction of ADONAI is sure, making wise the thoughtless.

**8** The precepts of ADONAI are right, rejoicing the heart. The mitzvah of ADONAI is pure, enlightening the eyes.

**9** The fear of ADONAI is clean, enduring forever. The rulings of ADONAI are true, they are righteous altogether,

**10** more desirable than gold, than much fine gold, also sweeter than honey or drippings from the honeycomb.

**19:13** Also **keep your servant from presumptuous sins**, so that they won't control me. Then I will be blameless and free of great offense.

**Ketuvim Nezarim reading : Yochanan 3: 26 - 30; Mark 13 - 14**

**Torah Annual reading Re eh : Devarim 11:26 - 16:17**

Re'eh meaning see, look, behold, appear, consider

**Triennial Parashot / Year 1 - Week 20**

**20 Av 5764 / 07 August 2004**

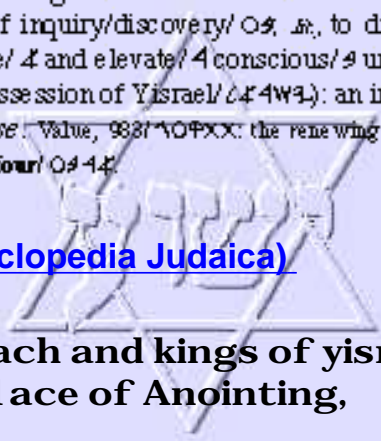
The Sarah Died in Kiriath-arba Hevron and Avraham arranged funeral to bury of his wife, he bought the **Cave of \*Machpelah**. The Cave was bought for four hundred shekels of silver. At this time a shekel was a weight (perhaps .5 oz, or 15 gm). The field sold for a

### high price for those day

7153/7152170204

**Kirijath-Arba** (*Kiriath-Arba*, קריית ארבע) 0944 X944

City/ X944 of Four/Access/0944; center of access/4 to all soul energy fields; locale in Canaan/ 7079 where Sarah/944 is extended/dies: a conferring/ 4 mind/ 4 that activates/4 the totality of being/X, as related to Four—to the light/ 44 of inquiry/discovery/ 09, 44, to distinguish/ 4 thought/ 4 by activities/ 4 that measure/ X principle/ 4 and elevate/ 4 conscious/ 4 understanding/ 0; as Hebron/ 71494/comparison (its name as a possession of Yisrael/ 04494): an inheritance/exchange level pertaining to Yahúdah/94494/praise: Value, 988/ 704XX: the renewing measurement of a holy understanding of processes. See **Hebron** 71494; **four**/ 0944.



### [A History of Hebron \(from: Encyclopedia Judaica\)](#)

**Key significant of Hebron a resting place for the Patriach and kings of yisrael, a Royal city, a city of refuge, a Fortified city, a place of Anointing,**

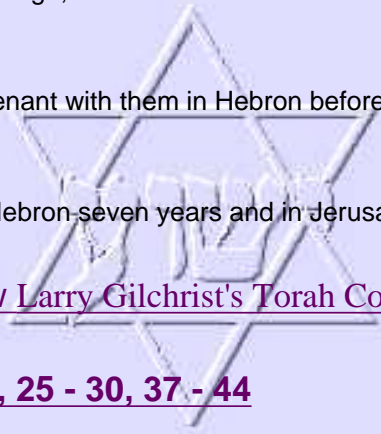
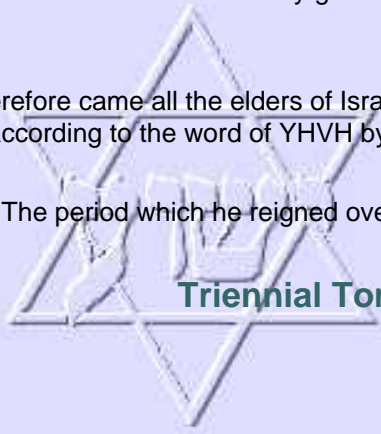
Gen 23:19: Vs. 23:19 Not only Sarah, but Avraham, Yitzak, Rivkah, Leah, and Yaakob were buried there (see 25:9; 49:31; 50:13). The site of the cave has been identified with two caves, one above the other, beneath the great mosque in the center of modern Hebron.

Num 13:22: Vs. 13:22 Hebron later was Caleb's inheritance (Josh. 14:13-15). children of Anak. A tribe of giants (v. 33; Deut. 9:2) and foes of Israel for years (Josh. 15:13-14).

1Ch 6:57And to the sons of Aaron they gave the cities of Judah, namely, Hebron, the city of refuge, and Libnah with her suburbs, and Jattir, and Eshtemoa, with their suburbs,

1Ch 11:3Therefore came all the elders of Israel to the king to Hebron; and David made a covenant with them in Hebron before YHVH; and they anointed David king over Israel, according to the word of YHVH by Samuel.

1 Chr 29:27 The period which he reigned over Israel was forty years; King David reigned in Hebron seven years and in Jerusalem thirty-three years.



**Triennial Torah reading [B'resheit 23:1 - 20](#) [view Larry Gilchrist's Torah Commentary](#)**

**Haftarah [Yirmeyahu 32:14 - 17, 25 - 30, 37 - 44](#)**

**32:44**Yes, people will buy fields for money, sign the purchase contracts, seal them and call witnesses, in the territory of Binyamin, in the areas around Yerushalayim, in the cities of Y'hudah, in the cities of the hill-country, in the cities of the Sh'felah and in the cities of the Negev. For **I will cause their exiles to return,**' says ADONAI."

## Tehillim 18

**Ketuvim Nezarim reading :** Acts 7:1 - 16, Mark chapter 12

**Torah Annual reading EKEV :** Devarim 7: 12 - 11:25

Triennial Parashot / Year 1 - Week 19

13 Av 5764 / 31 July 2004

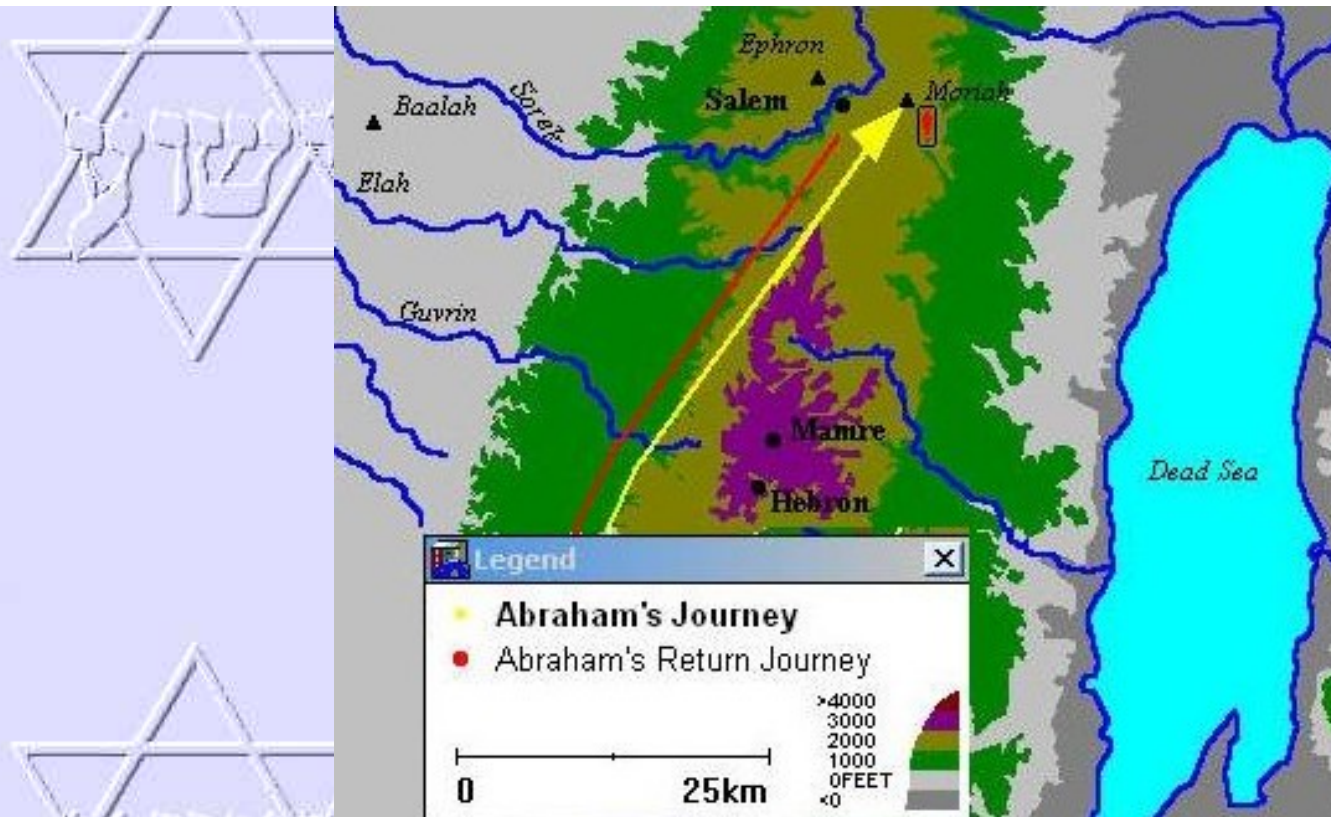
### **The Binding of Yitzchak**

**YHVH Elohim said,**

"Take now your son, Your only (Yachid) son Yitzchak whom you love and get into the land of MoriYah and offer him there for a burnt offering upon one of the mountains which I will tell you of." Avraham rose up early in the morning and saddled his donkey and took two of his young men with him and Yitzchak his son and cut the wood for the burnt offering.....

And Yitzchak spoke to Avraham His abba, and said, my abba: and he said Hinayni my son. And he said, see the fire and the wood but where is the lamb for a burnt offering? And Avraham said, **My son, Elohim will provide HIMSELF a Lamb for the burnt offering** so they went both of them together.

**By your descendants all the nations of the earth will be blessed - because you obeyed my order.**



Triennial Torah reading B'resheit 22:1 - 24 YHVH will provide Himself -----> A Lamb

Haftarah YessaYahu 33:7 - 22

Tehillim 17

Ketuvim Nezarim reading :Hebrews 11:17 - 19, Yaakov 2:21 and Mark chapter 10 - 11

Torah Annual reading Va'etchanan : Devarim 3: 23 - 7:11

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Triennial Parashot / Year 1 - Week 18

6 Av 5764 / 24 July 2004

**יהוה** visited (Pakad) Sarah; Yitzak was born, YHVH hears the cry of Hagar & Lad; Yishmael would be a great nation because he is Avraham's seed';

Avraham and Avimelech well water conflict.

**Last Week Triennial Parashot Avraham and Avimelech.** Avraham Sojourn in Gerar, He speaks to Sarah as his half sister to Avimelech, Avimelech was struck with deadly sickness from the Almighty in his dream for he has taken a man's wife told to restore the man his wife for he is a prophet. for this incident indicates the mercy of Elohim toward all people. The two incidents in which Abraham used the same lie under similar circumstances ([12:10-20](#)) make the deed doubly reprehensible He did as he was told. Avraham prayed unto Elohim to healed Avimelech and his household. Gerar = "a lodging place" a Philistine town south of Gaza, modern 'Umm' In earliest times, Gerar was within the territory of the Canaanites: Keep this map with you this week are going focus on the place of Beer-sheba = "well of the sevenfold oath" It is a city at the south edge of Yisrael. This was place two promise were made, One is YHVH heard (shema) Hagar's cry at the wilderness of Beersheva and promised **21:18** Arise, lift [up](#) the lad, and hold him in thine hand; for I will make him a great nation after which the [head](#) toward wilderness Paran. [Click on this link to Map of wilderness.](#) Next event is a scene Avraham and Avimelech well water conflict.

**Triennial Torah reading** [B'resheit 21:1 - 34](#) YHVH visited Sarah

**Haftarah** [1 Shemuel 2:21 - 28](#) YHVH visited (Pakad) Hannah (grace)

**Hebrews 11:11** By trusting, he received potency to father a child, even when he was past the age for it, as was Sarah herself; because he regarded the One who had made the promise as trustworthy.

**Ketuvim Nezarim reading** : [Hebrews 11:11 and Mark chapter 9](#) - Mount of Transfiguration

**Torah Annual reading Devarim** : [Devarim 1:1 - 3:22](#)



Triennial Parashot / Year 1 - Week 17

28 Tammuz 5764 / 17 July 2004

**Avraham and Avimelech.** Avraham Sojourn in Gerar, He speaks to Sarah as his half sister to Avimelech, Avimelech was struck with deadly sickness from the Almighty in his dream for he has taken a man's wife told to restore the man his wife for he is a prophet. He did as he was told. Avraham prayed unto Elohim to healed Avimelech and his household. Gerar = "a lodging place" a Philistine town south of Gaza, modern 'Umm' In earliest times, Gerar was within the territory of the Canaanites: Click on the Map of Gerar for more information What is 'Be'er-Sheva'? The name Be'er-Sheva has two meanings: 'Well of Oath' and 'Well of Seven'. An oath is a pledge to take action. When we take an oath, our vision no longer remains merely an ideal or concept. It is translated into deed. The number seven similarly signifies completion of the natural world: seven days in a week, seven days of Creation. Be'er-Sheva represents Avraham's convictions, acted upon in a practical manner, in order to compete and perfect the physical world.

Triennial Torah reading [B'reshit 20:1- 18](#)

**Yesha Yahu 61:9** And their seed shall be known among the Gentiles, and their offspring among the people: all that see them shall acknowledge them, that they are the seed which the YHVH hath blessed. I will greatly rejoice in the YHVH, my soul shall be joyful in my Elohim; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels.

**Haftarah** [Yesha Yahu 61:9 - 10](#)

[Tehillim 16](#)

**Ketuvim Nezarim reading** : [Galatians 3:15 - 29](#) and [Mark 7 - 8](#)

**Torah Annual reading Mattot/ Massey** : [Bamidbar 30:2 - 36:13\\*](#)




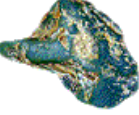





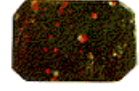
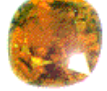

\* Marks the end of a Book: All to proclaim "Chazak Chazak! Venischazeik! (Be strong! Be Strong! And may we be strengthened!)



# 來到埃及的以色列人名字記在

## the names of the children of Yisrael entry Mitzrayim

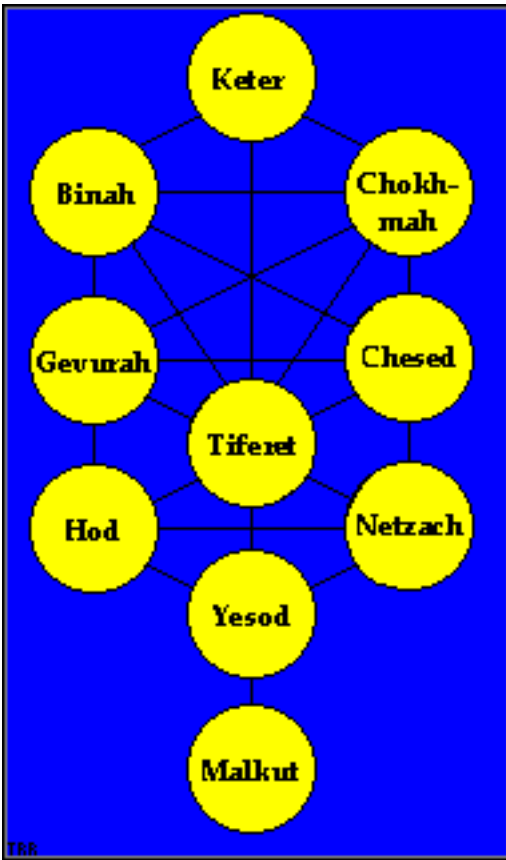
\***Yaakov** בְּקִי雅各 (abba of 12 sons) **Beresheit 46:9 -24** / 創世紀 46

 <b>Reuven</b> !bvar 流便 behold a son (Yaakov's Bachor 長子) Ben Leah	 <b>Shimeon</b> !wfmX西緬 heard Ben Leah hal利亞	 *Levy ywl 利未 joined to Ben Leah	 *Yehudah Hdwhy猶大 praised Ben Leah	 <b>Yissachar</b> rkXXXy 以薩迦 there is recompense Ben Leah	 <b>Zevulun</b> !vl wbz 西布倫 exalted Ben Leah	<b>Dinah</b> Hnyd底拿 judgment Bat tb女兒 Leah Vs 15 Age:33	 <b>Gad</b> Dg 迦得 troop Ben Zilpah Leah handmaid	 <b>Asher</b> rXa happy Ben Zilpah Leah's Handmaid	 <b>Yosef</b> @wy YHVH has added Ben Rachel lXR	 <b>Benjamin</b> !ymynb son of the right hand Ben Rachel	 <b>Dan</b> !d a judge Ben Bilah Handmaid of Rachel	 <b>Naphtali</b> !l tpn wrestling Ben Billah handmaid of Rachel
<b>Hanoch</b> SvwX Delicated 哈諾	<b>Yemuel</b> ***** 耶母利 (Yom Elohim)	*Gershon !wXrg 革順 exile	<b>Er (died死)</b> 珥r[ awake	<b>Tola</b> 陀拉 [l wt the 1st born & progenitor of the family of Tolaites	<b>Sered</b> 西烈dro fear		<b>Ziphivon</b> 洗非芸 !wpc lookout	<b>Yimnah</b> right hand	<b>Menasheh</b> hXXim causing to forget	<b>Belah</b> destruction	<b>Hushim</b> who makes haste	<b>Yahze-EL</b> Yah divides
<b>Phallu</b> awl p 法路 (distinguish)	<b>Yamin</b> !ymy 雅憫 (right hand)	*Kohath thq 哥轄 assembly  *Amran *Aharon *Moshe	<b>Onan(died死)</b> 俄南!ma Strong- refused to this because the first child born as a result would be the legal heir of Er. not his own legal child slain by Yah for not fulfilling the levitical requirement to beget a child with the wife of a dead, childless brother. refusal affected the genealogy by which Moshiach would inherit legal right to the throne of David. It so displeased YHVH that he Slew Onan	<b>Phuvah</b> havp 普瓦 splendid	<b>Elon</b> !vl ya以倫 terebinth, mighty		<b>Haggi</b> 哈基yggX festive	<b>Ishuah</b> he will resemble	<b>Efrayim</b> ~yTpa double ash- heap: I shall be doubly fruitful <b>Asenath</b> the daughter of Potipherah priest of On bare unto him.	<b>Bechar</b> young camel		<b>Guni</b> my defender (?)
<b>Hetzon</b> !wrcX (Surrounded by wall) 希斯倫	<b>Ohad</b> 阿轄 (united)	*Merari yrrm 米拉利 bitter	<b>Shelah</b> 示拉hlX a petition	<b>Iyov</b> 約伯wy Persecute the 3rd son also called 'Jashub' YHVH waits	<b>Yahle EL</b> Laxly 雅利 YHVH waits		<b>Shuni</b> fortunate	<b>I sui</b> he resembles me		<b>Ashvel</b> a man in Yah: a man of Baal: fire of Bel: I will make a path"		<b>Yetser</b> forming
<b>Carmi</b> 迦米 (my vineyard)	<b>Yachin</b> 雅斤 !yky (Yah will Establish)		*Pharez 法勒斯 #rP Breach: -twin son with Zarah of Judah by Tamar and ancestor of two families of Yehudah, the Hezronites and Hamulites; from the Hezronites came the royal line of David and Moshiach. His two sons:- *Hetzon;Hamul	<b>Shimron</b> !wrmX伸侖 watch-height			<b>Ezvon</b> hasting to discern: I will be enlargement	<b>Beriyah</b> with a friend Hever Malchi -EL		<b>Gera</b> a grain		<b>Shillem</b> repaid

	<b>Tzoar</b> רְצוֹר 瑣轄 (tawny)		<b>Zerah</b> 謝拉 twin brother of Pharez, sons of Yehudah and Tamar; descendants are called Zarhites, Ezrahites, and Izrahites				<b>Eri</b> watchful	<b>Serah</b> the prince breathed (Beni)		<b>Naaman</b> pleasantness		
	<b>Shaul</b> שׂוּל 掃羅 (ben Canaanish woman) desired)						<b>Arodi</b> I shall subdue: I shall roam			<b>Ehi</b> my brother		
							<b>Areli</b> lion of Yah			<b>Rosh</b> head		
										<b>Mupim</b> Serpent		
										<b>Hupim</b> protected		
		* Kohanim	* Messianic line			Daughters				<b>Ard</b> I shall subdue		

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[The Emblems of the 12 tribes](#)



## Esav's Berakah review

27: 39,40 Esav said to his abba, "Do you have only one berakah, my abba ? Bless me, even me also, O my abba." So Esav lifted his voice and wept. Then Yitzchak his abba answered and said to him, "Hinei, your dwelling shall be the fatness of the earth (*mish ma nei ha a rets*), and of the Tal shamayim (dew of heaven) from above; .And by thy sword shalt thou live, and shalt serve thy brother, and it shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck.

Esau's material blessing was seen here

**Later verse Gen 33:9, 11**"Brother, I have plenty," Esav answered. "Keep what you have." ....Please take my gifts, for Elohim has been very generous to me. I have more than enough." Yaakov continued to insist, so Esav finally accepted them. (New Living Translation)

**Hebrews 11:20** By faith Yitzchak blessed **Yaakov and Esav** , even regarding things to come.

**Hebrews 12:16-17** **Make sure that no one is immoral or godless like Esau. He traded his birthright as the oldest son for a single meal. And afterward, when he wanted his father's blessing, he was rejected. It was too late for repentance, even though he wept bitter tears** (New Living Translation)

Comments: The Edomites were the descendents of Esav. They inhabited a rich, fertile country which has given especially to them ([Dvarim 2:5](#)) their country Mount Se'ir was traversed by roads, though it was mountainous and rocky ([Bamidbar 20:17](#); [Yirmeyahu 49:16](#)). Seir is land of idolatry. In Character Esav's descendance were shrewd, proud, self-confident, strong, cruel, and idolatrous ([Jer 27:3](#); [49:7, 16, 19](#); [Ezek 25:12](#); [2 Chr 25:14, 20](#)) They inhabited the cities of Avith, Pau, Bozrah and Teman and were implacable enemies of Yisrael. However in [Dvarim 23:7,8](#) Yah forbid Israel to hate them .Hebrews 11:20 is a prophetic picture of Esav blessing but regard least among nation, However Elohim is a righteousness. He has to dealt with the sins of Esav's anger and pursue against Yisrael , has to be chasten Esav's arrogant to be brought down (Amos 1:11; Obadiah 1 [Yechezkel 35](#))

## The Generation of Esav Read Beresheit 36

Edom (called "Seir," [Gen 32:3](#); [36:8](#)) is the name of the country lying south of the ancient kingdom of Yehudah and extending from the Dead Sea to the Gulf of Aqaba. It includes the ruins of Petra, and is bounded on the north by Moav. People by descendants of Esav (Beresheit 36:1 - 19), Edom has a remarkable prominence in the prophetic Word as (together with Moav) the scene of the final destruction of Goyim world-power in Ha Yom YHVH. See Armageddon ([Rev 16:13 - 16](#); [19:17 - 21](#)) and Times of the Goyim ([Luke 21:24](#); [Rev 16:19](#)). Cp. [Ps 137:7](#); [Isa 34:1 - 8](#); [63:1 - 6](#); [Jer 49:17 - 22](#); [Ezek 25:12 - 14](#);

## [Obad 1 - 21.](#)

**The restoration scripture footnotes explains that the Edom's genealogy is included in a book about Yisrael in order to document that Arabs are not considered native Yisraelites. They are not the chosen seed, they do not proceed from Avraham, Yitzak and Yaakov. Also take note that the individuals from these Edomite tribes can and do become Yisrael as repentant individuals, when they place faith in Yahshua the Moshiach. We can see there are still a remnant of Esav descendent who seek after Elohim eg Kenaz decendent Kaleb**

## **Wives of Esav**

1. Adah (Eloh the Hittite, ornament )
2. Aholivamah Bte Anah (Zivan the Hivite, tent of the high place )
3. Bashamth bte YishmEL (spice)
4. [Tima \(concubine\)](#) [Shemot 17:8 - 14; 1 Shemuel 15:1 -33](#) daughter of Seir the Horite and sister of Lotan

## **The children of Esav to the respective his wives**

1. Adah - \*Eliphaz
2. Aholivaramah - Yeush, Yaalam Korah
3. Basemath - \*\*Reuel
4. [Tima - Amalek](#) (dweller in a valley) enemies of Yisrael

**\*Sons of Eliphaz** - Teman, Omar, Zepho, Gatam, **\*\*Kenaz,**

**\*\*Sons of Reuel** (friend of Elohim) - Nohath Zerah Shammah, Mizzah

**\*\*Kenaz = "hunter"**

1. son of Eliphaz and grandson of Esav; one of the dukes of Edom
2. a brother of Kaleb and abba of Othniel Devarim **23:8**The third generation of children born to them may enter the assembly of YHVH.

## These are the chiefs that came from sons of Se'ir the Horites (cave dwellers): - Lotan, Shoval, Ziveon, Anah, Dishon Ezer and Dishan

The Horites, or Hurrians, were completely forgotten for thousands of years. It has now been discovered that they were a large group of people who settled in northern Mesopotamia, in Syria, and in Palestine before 2000 B.C. Thousands of tablets containing their business documents and other records have been recovered by excavation.

**Horites** - Dishon; Ezer; Dishan

**Lotan** - Hori, Hemam

**Shoval** - Alvan; Manahath; Eval; Shepho; Onam

**Ziveon** - Ayah; \*Anah

\***Anah** (found mule in wilderness, as he fed the donkeys of Ziveon his abba) :- Dishon and Aholivamah

**Dishon** :- Hemdan; Eshvan; Ithran; Cheran

**Ezer** :- Bihan; Zaavabm akan

**Dishan** :- Uz Aran

## These are the melechim that reigned in the land of Edom, before there reigned any melech over the children of Yisrael

It is characteristic of Scripture that the Melechim of Edom should be named before the Melech of Yisrael. The principle is stated in [1 Cor 15:46](#). First things are "natural," man's best, and always fail; second things are "spiritual," Elohim's things, and succeed. Adam - Moshiach; Kain - Abel; Kain's posterity -Seth's posterity; Saul - David, etc. The mention of kings at this point, when Yisrael actually had no kings until the time of Shaul (1 Shemuel 10), has been used by some as an argument against Mosaic authorship. The answer to the objection is found in Beresheit 17:6,16, where already Avraham and Sarah were promised kings among their descendants.

1. Bela ben Beor (Dinhavah)
2. Yovav ben Zerah (Bozrah)

3. Husham (land of Temani)
4. Hadah ben Bedah who smote Midyam field of Moav
5. Samlah of Masrekah
6. Shaul of Rehovoth
7. Baal-Hanan ben Achvor
8. Hadar ( his wife is Mehetavel bte Matred Mezahav)

**These are the names of the chiefs that came from Esav, according to their mishpachot, after their places by their names:**

1. Timnah
2. Alvah
3. Yetheth
4. Aholivamah
5. Elah
6. Pinon
7. Kenaz
8. Teman
9. Mivzar
10. Magdiel
11. Iram

## **Other Resources concerning Esav**

The "Route of the Exodus and additional sites mentioned in the narratives" as envisioned by the ca. 562 BCE Biblical Narrator :

<http://www.bibleorigins.net/RouteOfTheExodusMapSites.html>

Map of David's Kingdom - Edom - Smith's

[http://www.bible-history.com/map-davids-kingdom/map-davids-kingdom\\_edom\\_smith\\_s.html](http://www.bible-history.com/map-davids-kingdom/map-davids-kingdom_edom_smith_s.html)

The Land of Edom

<http://nabataea.net/edomintro.html>

Information of Edom

<http://www.ancientroute.com/empire/edom.htm>

Hapazo net information Petra

<http://www.harpazo.net/petra.html>

Nabataea: Hyksos and Edom, Chapter 3, The Birth of Edom

<http://nabataea.net/edomch3.html>

The Mixed Origin of the Edomites

<http://nabataea.net/edomch2.html>

The extent of where Hyksos artifacts have been found see map below link

<http://nabataea.net/edomap6.html>

Genesis 14: War with the Eastern Kings

<http://www.swedenborgdigitallibrary.org/sower/gen/gen12.htm>

Genesis 33: Meeting with Esau

<http://www.swedenborgdigitallibrary.org/sower/gen/gen24.htm>

[Bible Picture Gallery](#)

[Torah Studies] List of 31 kings in the land of Canaan

<http://www.geocities.com/shenlan.geo/31-Melek-Kenan/melek-kenan.htm>

**[Weekly Shabbat Torah Portion Reading](#)**

<http://www.geocities.com/shenlan.geo/Triennial-reading.html>

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<b>Key to Transliteration</b>	
<b>Vowel "a"</b>	"a" as in Fa <b>th</b> er
<b>Vowel "e"</b>	"e" as in Re <b>d</b>
<b>Vowel "i"</b>	"i" as in Ki <b>ng</b>
<b>Vowel "o"</b>	"o" as in Sp <b>o</b> rt
<b>Vowel "u"</b>	"u" as in Bl <b>u</b> e

This is the portion of scripture that I used for reading from the selection reading [Lev Software - Serve-A-Verse\(TM\) Tenekh](#) with the help of the AFII Othodox Jewish Tenakh is very helpful. Also with the help of the [Complete Hebrew-English Bible \(English is NKJV\)](#) and a [Hebrew English; English-Hebrew Dictionary](#)

<b>Psalms 23:1</b>	
<b>Hebrew</b>	:.....
<b>Translit</b>	miz mor le da vid ye ho va ro i lo ekh sar:
<b>English</b>	A Psalm of David. The LORD is my shepherd; I shall not want.
<b>Psalms 23:2</b>	
<b>Hebrew</b>	:..... .._.....
<b>Translit</b>	bin ot de she yar bi tse ni al-mei me nu khot ye na ha le ni:
<b>English</b>	He maketh me to lie down in green pastures; He leadeth me beside the still waters.
<b>Psalms 23:3</b>	
<b>Hebrew</b>	:..... .._.....
<b>Translit</b>	naf shi ye sho vev yan khe ni ve ma ge lei-tse dek le ma an she mo:
<b>English</b>	He restoreth my soul; He guideth me in straight paths for His name's sake.
<b>Psalms 23:4</b>	

<b>Hebrew</b>	..... :.....
<b>Translit</b>	gam ki-e lekh be gei tsal ma vet lo-i ra ra ki-a ta i ma di shiv te kha u mish an te kha he ma ye na kha mu ni:
<b>English</b>	Yea, though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me; Thy rod and Thy staff, they comfort me.
<b>Psalms</b> 23:5	
<b>Hebrew</b>	:.....
<b>Translit</b>	ta a rokh le fa nai shul khan ne ged tsor rai di shan ta va she men ro shi ko si re va ya:
<b>English</b>	Thou preparest a table before me in the presence of mine enemies; Thou hast anointed my head with oil; my cup runneth over.
<b>Psalms</b> 23:6	
<b>Hebrew</b>	..... :.....
<b>Translit</b>	akh tov va khe sed yir de fu ni kol-ye mei kha yai ve shav ti be veit-ye ho va le o rekh ya mim:
<b>English</b>	Surely goodness and mercy shall follow me all the days of my life; and I shall dwell in

Go to [Lev Software - Serve-A-Verse\(TM\) Tenekh](#) for more scripture reading

Go to [THE ORTHODOX JEWISH TANAKH, \(TORAH, NEVI'IM, KETUVIM\)](#)

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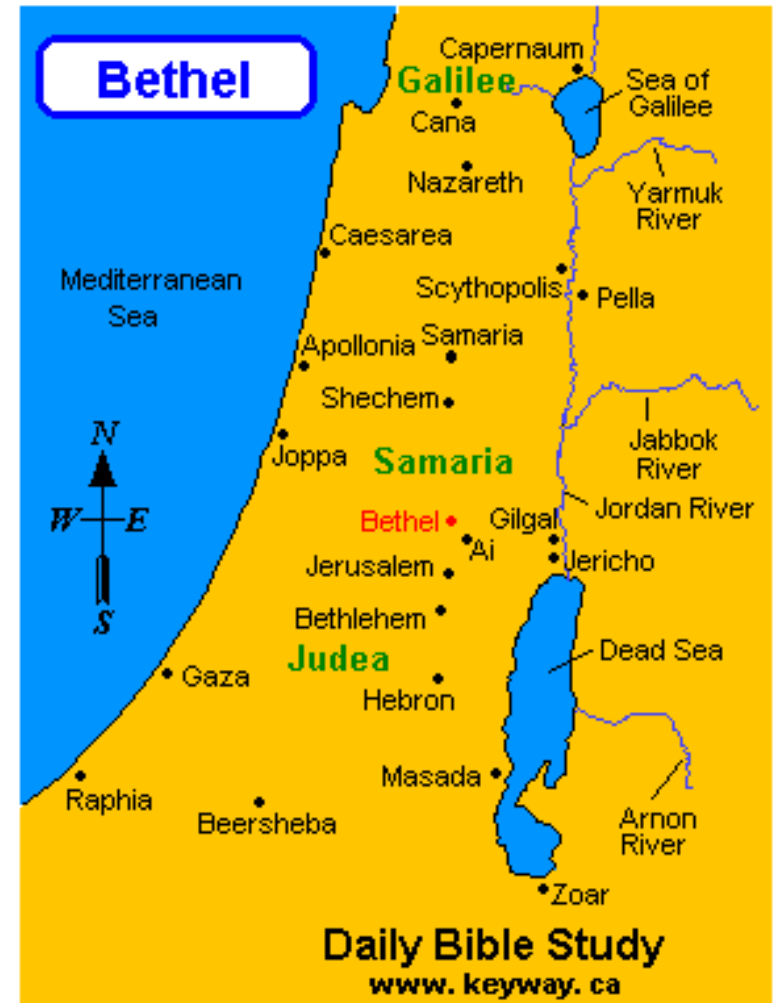


## Bethel

The name *Bethel* comes from the [Hebrew](#) *beth*, meaning *house*, and *el*, meaning *God*. Bethel means *House of God*. Numerous events of [Bible History](#) occurred there, including God's appearance to Abraham and Jacob, and for some time it was the place (see [Bible Places](#)) where the Ark of The Covenant, containing [The Ten Commandments](#), was housed.

Bethel has a long connection to major Biblical events of the Old Testament (see [Old Testament Fact File](#)):

- Bethel is located about 12 miles (19 kilometers) north of [Jerusalem](#), west of Jericho and the Jordan River.
- Prior to the Israelites' entry into [The Promised Land](#), as God commanded them, Bethel was originally a Canaanite city named Luz (Genesis 28:19).
- When Abraham (see [Abraham, Man Of Faith](#)) first entered Canaan, he camped between Bethel and Ai (Genesis 12:8), and when he returned from Egypt he returned there and "called upon the name of The Lord" (Genesis 13:3-4).
- Jacob, while fleeing from [Beersheba](#) to Haran, had his [Stairway To Heaven](#) dream near Bethel.
- Years later, upon his return there, [Jacob](#) built an altar and renamed the place El-Bethel (Genesis 35:6-7), and then Bethel (Genesis 35:15). It was in that time period that God gave Jacob a new name - *Israel*. (Genesis 35:9-10).
- In times of trouble the people went to Bethel to ask counsel of God (Judges 20:18, 21:2).
- [The Ark Of The Covenant](#) was kept at Bethel for a long time under the care of Phinehas, the grandson of [Aaron](#) (Judges 20:26-28) (see also [Levites](#)).
- Bethel was one of the seats of Samuel's circuit court of justice (1 Samuel 7:16) (see [Samuel](#)).
- After the Israelites were divided into 2 kingdoms upon the death of [King Solomon](#) (Israel in the north and Judah in the



south), Bethel was included in the northern kingdom under King Jeroboam (see [Kings of Israel and Judah](#)). He soon made it into an idolatrous place where the people worshiped a golden calf (1 Kings 12:28-33). The prophet Hosea then contemptuously called it *Beth-aven*, which means *house of idols*, or *house of wickedness* (Hosea 4:15) (see [Images and Idols](#))

- After the northern kingdom was destroyed and exiled by the Assyrians (see [Ancient Empires - Assyria](#)), later becoming known as the "Lost Ten Tribes of Israel," a few loyal priests lived and taught in Bethel, although they did so amidst continued idolatry (2 Kings 17:27-34).
- Later, King Josiah, king of Judah, purged Bethel of all of its idolatry (2 Kings 23:15-18) before the southern kingdom itself was conquered and exiled by the Babylonians (see [Why Babylon?](#)).
- Bethel still existed after the Jews returned from the Babylonian captivity ([Ezra](#) 2:28, [Nehemiah](#) 7:32).
- Today, the Bethel of the Old Testament has been identified with the ruins of Beitin, a small village just south of Shiloh.

**Fact Finder:** What was the name of Rebekah's nurse who died and was buried near Bethel?

Genesis 35:8

See also [Rebekah](#)

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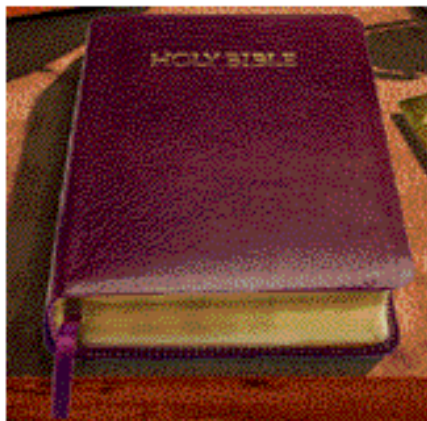
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- The Hebrew alphabet of the Old Testament, and the Greek alphabet of the New Testament, with equivalent sounds in English.

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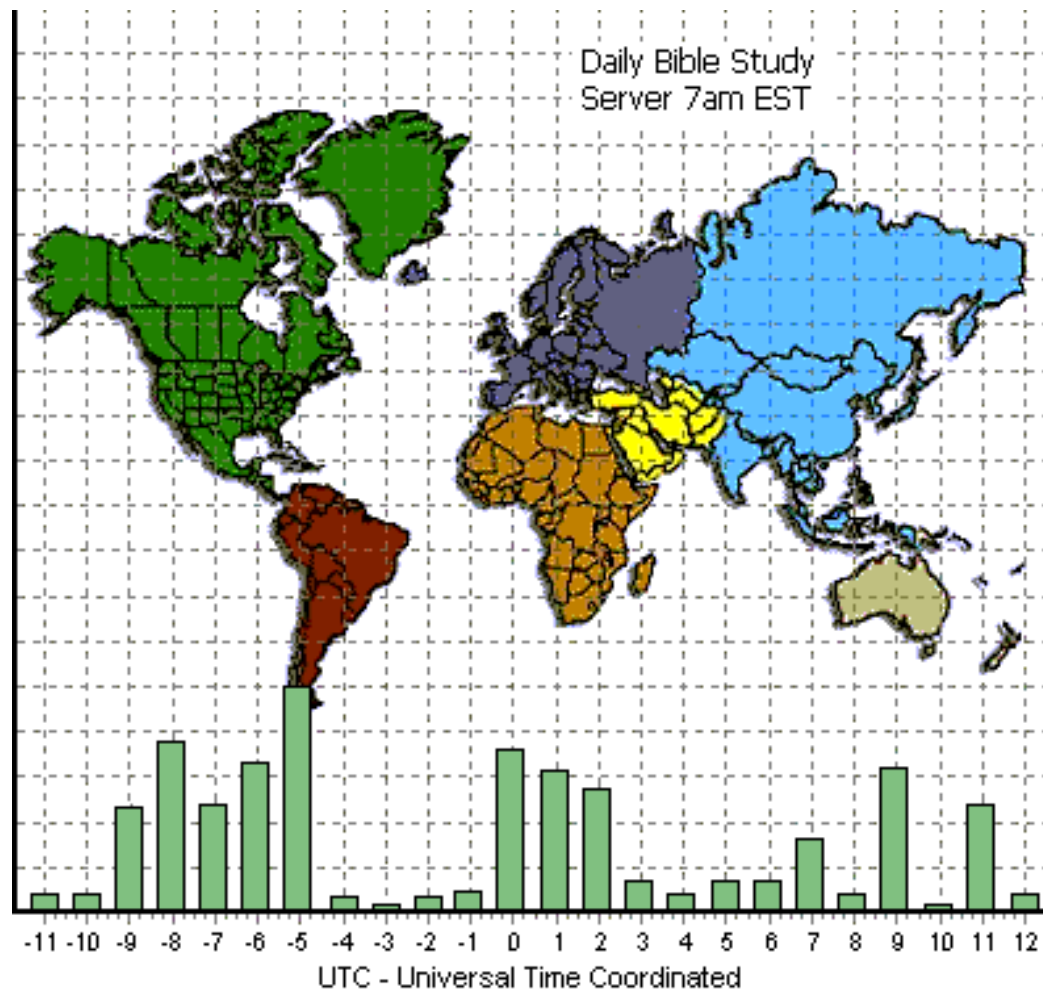
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# Gerar

Gerar was an ancient town in the Negev, in the south of the land of Israel, roughly half-way between [Beersheba](#) and Gaza (see [Bible Places](#)). In the time of Abraham, it was ruled by a Philistine king named Abimelech. Both Abraham and Isaac (who was born in the area) made a treaty with the king of Gerar, after separate incidents in which both claimed that their wives were their sisters, in order to keep from being killed.

In earliest times, Gerar was within the territory of the Canaanites:

"Afterward the families of the Canaanites [see [Who Were The Canaanites?](#)] spread abroad. And the territory of the Canaanites extended from Sidon, in the direction of Gerar, as far as Gaza, and in the direction of Sodom, Gomorrah, Admah, and Zeboim, as far as Lasha." (Genesis 10:18-19 RSV)

To keep from being killed, [Abraham](#) told the king of Gerar that Sarah was his sister (which, technically, she actually was):



"From there Abraham journeyed toward the territory of the Negeb, and dwelt between Kadesh and Shur; and he sojourned in Gerar. And Abraham said of [Sarah](#) his wife, "She is my sister." And Abimelech king of Gerar sent and took Sarah. But God came to Abimelech in a dream by night, and said to him, "Behold, you are a dead man, because of the woman whom you have taken; for she is a man's wife ... Abraham said, "I did it because I thought, There is no fear of God at all in this place, and they will kill me because of my wife. Besides she is indeed my sister, the daughter of my father but not the daughter of my mother; and she became my wife." (Genesis 20:1-3,11-12 RSV)

Later, [Isaac](#) used the same survival tactic:

"Now there was a famine in the land, besides the former famine that was in the days of Abraham.

And Isaac went to Gerar, to Abimelech king of the Philistines ... When the men of the place asked him about his wife, he said, "She is my sister"; for he feared to say, "My wife," thinking, "lest the men of the place should kill me for the sake of [Rebekah](#)"; because she was fair to look upon." (Genesis 26:1,7 RSV)

**Fact Finder:** Which king of Judah pursued the defeated Ethiopians as far as Gerar?

2 Chronicles 14:13

See also [Kings of Israel and Judah](#)

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## Time Line for Biblical Events



The development of the time-line written below is based on a lecture by Rav Schwab of Kahal Adath Yeshurun (Rav Breuer's schul) given in the year 5729 (1968/69 C.E.) according to the count we currently use from the creation of the world. The following tables show the dating of events from the Chumash, TaNaCh, Talmud, and secular history through the destruction of the second Temple.

### I. 10 generations from Adam to Noach

Date	Event
1	The universe is created
2	Adam is created
3	Adam is 1 year old
132	Adam fathers Shes (at 130 years old)
237	Shes fathers Enosh (at 105 years old)
327	Enosh fathers Kainan (at 90 years old)
397	Kainan fathers Mehalalel (at 70 years old)
462	Mehalalel fathers Yared (at 65 years old)
624	Yared fathers Chanoch (at 162 years old)
689	Chanoch fathers Mesushelach (at 65 years old)
876	Mesushelach fathers Lamech (at 187 years old)
932	Adam dies (930 years old)
989	Chanoch ends (365 years old)
1044	Shes dies (912 years old)

1058	Lamech fathers Noach (at 182 years old)
1142	Enosh dies (905 years old)
1237	Kainan dies (910 years old)
1292	Mehalalel dies (895 years old)
1424	Yared dies (962 years old)
1560	Noach fathers Shem (98 years before the flood)
1653	Lamech dies (777 years old)
1658	Mesushelach dies (969 years old)
1658	FLOOD

## II. 10 Generations from Noach to Avraham

Date	Event
1660	Shem fathers Arpachshad (at 100 years old) 2 years after flood
1695	Arpachshad fathers Shelach (at 35 years old)
1725	Shelach fathers Aiver (at 30 years old)
1759	Aiver fathers Peleg (at 34 years old)
1789	Peleg fathers Reu (at 30 years old)
1821	Reu fathers Srug (at 32 years old)
1851	Srug fathers Nachor (at 30 years old)

1880	Nachor fathers Terach (at 29 years old)
1950	Terach fathers Avram (100 years before Yitzchak is born)

### III. The Patriarchs - Avraham through Yaakov

Date	Event
1998	Peleg dies (239 years old)
1999	Nachor dies (230 years old)
2020	Terach leaves Ur Kasdim for Canaan. Settles in Charan Avram is 70 years old. Based on figure of 430 years mentione in Exodus.
2025	Avram told to leave Charan (Lech Lecha) (at 75 years old)
2028	Reu dies (239 years old)
2036	Avraham fathers Yishmael (at 86 years old)
2049	Avraham performs Bris Milah (at 99 years old) Yishmael is 13 years old
2050	Avraham fathers Yitzchak (at 100 years old) Yishmael is 14 years old
2051	Srug dies (230 years old)
2085	Terach dies (205 years old) in Charan
2087	Avraham performs Akeidas Yitzchak (at 137 years old) Yitzchak is 37 years old Sarah dies (127 years old) Yitzchak marries Rivka

2110	Yitzchak fathers Eisav and Yaakov (at 60 years old)
2125	Avraham dies (175 years old) Yishmael & Yitzchak are reconciled Eisav & Yaakov are 15 Eisav sells birthright to Yaakov
2125	Arpachshad dies (465 years old)
2128	Shelach dies (433 years old)
2150	Eisav marries Yehudis bas Beairi Hachiti (at 40 years old) Eisav also marries Basmah bas Ailon Hachiti
2160	Shem dies (600 years old)
2189	Aiver dies (464 years old)
2173	Yitzchak gives Brocho to Yaakov (at 123 years old - Rashi) Yaakov leaves home (at 63 years old) for Yeshiva of Shem & Aiver Eisav marries Machalas bas Yishmael (at 63 years old)
2173	Yishmael dies (137 years old)
2187	Yaakov leaves Yeshiva for Padan Aram (at 77 years old) meet Rachel at the well, agrees to work for 7 years
2194	Yaakov marries Leah (at 84 years old) marries Rachel on promise to work 7 more years
2201	Yaakov fathers Yosef (at 91 years old) makes deal with Lavan to begin earning his own flock
2207	Yaakov completes work for himself begins traveling to Canaan (at 97 years old)
2209	Yaakov reaches Canaan, settles down (at 99 years old) Yosef is 8 years old

2218	Yosef is sold and ends up in Mitzrayim (at 17 years old) Yaakov is 108 years old
2231	Yosef interprets Paroah's dream (at 30 years old) Yaakov is 121 years old
2240	Yaakov goes down to Mitzrayim (at 130 years old) after 7 years of plenty and 2 years of famine. Yosef is 39 years old
2257	Yaakov dies in Mitzrayim (147 years old) Eisav is killed at the Mearas Hamachpeilah

## IV. From Exile to Exile - Mitzraim to Bavel

Date	Event
2311	Yosef dies (110 years old)
2370	Moshe Rabbeinu is born in Mitzraim
2450	Exodus from Mitzrayim Moshe Rabbeinu is 80 years old Melachim I 6:1 states that this is 480 years before the dedication of the First Temple by Shlomo Hamelech
2490	Moshe Rabbeinu dies (120 years old) Entry into Canaan
2930	Dedication of the First Temple by Shlomo Hamelech Temple lasts 410 years according to the Talmud
3340	Destruction of the First Temple Babylonian exile lasts 70 years

Date AM | Date BCE | Event

3304	626/25	Yoval count restarted after Yirmiyahu bring back the ten tribes.
3318	612/11	Yoshiah killed by Pharoah Necho. Yehoachaz reigns for three months
3319	611/10	First year of the Neo-Babylonian Empire. Battle of Carchemish liquidates teh last remnant of "Ninive" (the former Assyrian Empire). Nevuchadnetzar's father dies on 8 Av and Nevuchadnetzar becomes emperor on 1 Elul. The Babylonians count this year as the "acesion year" ("rishonis") and the next year as year 1. According to Jewish counting, the year of his victory over "Ninive" is year 1 of his reign. Yoyakim kills Uriah and threatens Yirmiyahu's life.
3323	607/06	In his second year, Nevuchadnetzar invades Yehuda. Yoyakim becomes his vassal for 3 years.
3326	604/03	Yoyakim rebels. First year of regained independence.
3328	602/01	In Adar (3rd year of independence) Nevuchadnetzar's troops capture Yoyakim and many nobles. Daniel and his three friends are among the captives brought to to Bavel. Yoyakim dies in his chains while being dragged out of Jerusalem. No king in Yehuda for about eight months.
3329	601/00	Yoyachin (Yechoniah) becomes king for 3 months and 10 days. Babylonian troops lay siege to Jerusalem to capture him. In Adar, Nevuchadnetzar arrives, Jerusalem capitulates, Yechoniah goes into exile with almost all the leading and learned citizens.  Daryavesh, son of Achashverosh, also called Subarru (Gobrias) is born in Media. Nevuchadnetzar appoints Tzidkiyahu king who swears allegiance to him.

3332	598/97	Tzidkiyahu travels to Bavel to pay homage to Nevuchadnetzar and returns.
3334	596/95	Tzidkiyahu conspires with Egypt against Bavel. Vision of Yechezkel in the 30th year after the Yovel.
3336	594/93	Pharoah Hophra (Apries) captures Gaza while returning from an attempt to help Yehuda against the Babylonian army on the march.
3339	591/90	Siege of Yerushalayim (10 Teves). This is the 410th year of the First temple Era

#### VIII. The Galus Bavel

The following table goes back and gives the details of Rabbi Schwab's time-line of the Galus Bavel (Babylonian Exile) with the connection to the secular dating based on the 168 year gap in the AM dating shown above.

Date AM	Date BCE	Event
3340	590/89	On 9 Tamuz Yerushalayim is captured. Tzidkiyahu is taken to Nevuchadnetzar in Rivlah and blinded. 7th - 10th Av, Temple is destroyed. This is Year 1 of the "Galus Bavel" Era. Gedaliah is appointed governor.
3341	589/88	Gedaliah is assassinated. Yirmiyah is taken to Egypt with the refugees.
3342	588/87	Daniel interprets dreams of Nevuchadnetzar.
3345	585/84	Conquest of Tyre. Many Jewish refugees taken to Bavel. Astyages becomes king of Media
3349	581/80	Nevuchadnetzar conquers Egypt. Yirmiyahu goes to Bavel.

3366	564/63	25 Adar, Nevuchadnetzar dies. Exiled king Yechoniah released from prison. Also Tzidkiyahu, who dies on regaining his freedom and is buried with royal honors
3367	563/62	Era of Evil-Merodach lasts 22 years. Jews are honored and favored.
3371	559/58	Nirgal Sharetzar (Neriglasser) son-in-law of Nevuchadnetzar.
3375	555/54	Nabunaid (also calls himself Nevuchadnetzar) adopts Nevuchadnetzr's grandson Belshatzar and grants him royal powers. Nabunaid kills king of Edom, captures Gaza, and lives for about 7 years in seclusion in Tema.
3389	541/40	Reign of Belshatzar lasts about 3 years. During this period Jews are humiliated by Belshatzar who is acting king.
3391	539/38	Belshatzar killed (Nabunaid captured). Cyrus apponts Gubarru (Daryavesh the Mede) as acting king of the Chaldees. He rules for less than 1 year. Daniel in the lions' den.
3392	538/37	Cyrus: Proclamation of Return. Sheshbatzar, Zerubavel.
3393	537/36	Rebuilding of the Temple is started.
3394	536/35	Samaritans and other "enemies of Yehuda" conspiring.
3395	535/34	Cambyes (Ahashverosh) appointed coregent by his father Cyrus. He establishes his own capital in Shushan. Temple building stopped. Cyrus now also called Artachshashta (Emperor) revokes proclamation.
3401	529/28	Cyrus dies, Cambyes becomes sole emperor.

	525	Cambyses conquers Egypt. He is ruling "Mehodu Vead Kush" (from India to Ethiopia). Esther becomes queen
3406	524/23	Haman's fall
3407	523/22	Purim
3408	522/21	Cambyses dies. Persian empire revolts.
3409	521/20	Darius I. This is the last year of the "Galus Bavel" Era.

