

# Triennial Torah Study – 4<sup>th</sup> Year 25/05/2013

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<b>Deut 19</b>	<b>1 Chron 25-29</b>		<b>1 Tim 1-3</b>
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## Cities of Refuge, Manslaughter and Deterrence (Deuteronomy 19)

Moses commands Israel to set aside three cities of refuge in the land west of the Jordan just as three cities had already been set aside in the land east of the Jordan for any manslayer— one who killed another person accidentally (see Numbers 35:9-29; Deuteronomy 4:41-43). Such a person could flee to any of these cities to escape a possible execution by an avenger of blood (a close relative of the victim), but he had to stay there until the high priest died (19:113; Numbers 35:25). Further, as Numbers 35:12 shows, the cities of refuge were established so that the manslayer could flee there in order to be tried fairly.

Several points should be considered here:

The perpetrator was only saved from death if he was a “manslayer,” that is, if the death of the victim was caused accidentally (compare Numbers 35:15). Several examples are given throughout scripture to illustrate accidental conduct (which might not be the same as man’s understanding of an “accident.”) This would include unintentional or ignorant or unknowing conduct (Deuteronomy 19:4; compare margin in King James Version)—for example, the perpetrator kills a person by throwing a stone without knowing that the victim is there (compare Numbers 35:23). It would also include unintentional conduct—the perpetrator kills a person without wanting to do it (compare Deuteronomy 19:5; Numbers 35:22). On the other hand, if the perpetrator hated the victim in the past, he had to be executed (Deuteronomy 19:4, 6, 11; Numbers 35:20-21). Also, if he struck the victim intentionally with a stone, an iron implement, or a wooden hand weapon, even though he might not have hated the victim (Numbers 35:16-18), he was still considered deserving of death.

In addition, the accidental manslayer was not considered innocent, as his conduct, albeit unintentional or unknowing, led to the death of a person. The real sin here appears to be negligence because, with proper precautions, it would seem that such a death could have been avoided. The manslayer still had to flee to a city of refuge and stay there until the high priest died. If he left the city before the death of the high priest, the avenger of blood was permitted to kill him. Thus, the awareness that careless actions could lead to an extended period of confinement within a city would tend to make people more careful.

A manslayer would undoubtedly have been given refuge in any of the cities of refuge. However, he would most likely flee to the respective city assigned to the territory in which he happened to be, since it would almost always be the closest one and the most accessible. This is because each city of refuge was located in the center of its

respective territory—and, within that territory, roads (with bridges and signs) were built that led to that city (Deuteronomy 19:24).

Moses next cautions the people not to remove their neighbor's landmarks (Deuteronomy 19:14). This was not a simple matter of moving a rock. Landmarks were stones that marked property boundaries. This law prohibited manipulating boundaries so as to rob someone of part of his property—his rightful inheritance. Moses next warned against testifying as a false witness (verses 16-17). If a witness was found to have brought up a false accusation, “then you shall do to him as he thought to have done to his brother...life for life, eye for eye, tooth for tooth, hand for hand, foot for foot” (verses 18-21)—that is, punishment to fit the intended harm. Moreover, the purpose for severe penalties is also given here—to serve as a deterrent to others against committing similar crimes (verse 20). And when rightly administered, such laws do act as a deterrent.

### **David Organizes the Musicians (1 Chronicles 25)**

David has a particular interest in the group of Levites assigned to be musicians. He is a musician himself (see 1 Samuel 16:16-23), a maker or perhaps even inventor of musical instruments (1 Chronicles 23:5), and a prolific composer.

Twenty-four sons of the three chief musicians are chosen to head up divisions to correspond with the courses of priests. These three were originally chosen by the tribal leader to be the musicians when the ark was moved to Jerusalem (see 1 Chronicles 15:16-24). The sons of Asaph, of the Levitical sub-tribe of Gershon (Gershon, Kohath and Merari being the three sons of Levi), had four of the divisions. Asaph had been the chief musician assigned to minister before the Ark of the Covenant in Jerusalem (see 1 Chronicles 16:4-7, 37). He, too, composed psalms, with 12 of them bearing his name (Psalms 50; 73-83). The sons of Jeduthun, of the sub-tribe of Merari, had six divisions. Jeduthun is known as Ethan in many scriptures and, along with Heman, served at the tabernacle in Gibeon while the ark was in Jerusalem (see 1 Chronicles 16:39-42). The sons of Heman, of the sub-tribe of Kohath, made up the remaining 14 divisions. Heman was the grandson of the prophet Samuel, and descendant of Korah. One psalm is attributed to Heman (Psalm 88), but 10 others (42; 44-49; 84-85; 87) are attributed to the sons of Korah, which would include Heman and his descendants. Additional information can be found in 1 Chronicles 6:31-48.

Note that each group of musicians is said to be “under the direction of their father” (25:2, 3, 6). The older King James Version says “under the hands of their father,” a literal translation of the original Hebrew. This seems to convey the picture of a choral director leading the singers under him. But unlike modern choirs who, since the invention of the printing press and the musical notation of our day, tend to use printed musical notation, it was common for ancient choir directors to use more elaborate hand and arm gestures in a practice known as chironomy. This allowed them to convey not only the timing and volume, but even the notes the group was to sing or play.

When David and Asaph gave the singers and instrumentalists a new song, they probably did not pass out written music for everybody. Certainly the group could learn a new song through hearing someone sing it several times. But history shows that more sophisticated techniques were employed to enable these professional musicians to know what notes they were to sing or play “instantly” through the hand gestures of their father, or other musical director. That one such director may have been David can be seen in the phrase “order of the king” in verse 2— actually, in the Hebrew, “hands of the king.” This at least shows David's direct involvement in composing, but it perhaps also means that he occasionally led the musicians himself.

According to the research and theory of Suzanne Haïk-Vantoura (author of *The Music of the Bible Revealed*, 1991), notation of these hand signals may actually be recorded in the accent marks (the jots and tittles) of the Masoretic Text of the Hebrew Bible.

### **David Organizes the Security Force (1 Chronicles 26)**

Among the gatekeepers, part of the temple security force, was the family of Obed-Edom, who had housed the ark for three months (see 13:13-14). He and his large family had served in this capacity after the ark had been moved (16:37-38), and David had them continue this work. There were also Levites assigned specifically to watch over the treasury—the descendants of Moses among them. And finally, there were Levitical officers and judges appointed to take care of business in the rest of the country, away from the temple.

Verse 10 of 1 Chronicles 26 contains some interesting information. Here a father sets one of his sons as first even though he is not the firstborn. That it was unusual may be ascertained from its mention here. Yet God had, as we have seen repeatedly, directed that this be done many times before. Such occurred with Seth, Shem, Abraham, Isaac, Jacob, Joseph, Ephraim, Moses and even David—and now Solomon too.

### **David's Military and Tribal Organization (1 Chronicles 27)**

Many of the mighty men we previously read about in 1 Chronicles 11 and 2 Samuel 23 headed up groups of 24,000 men who served on national security one month out of each year. These 288,000 men taken together probably constituted the regular army. This organization apparently dates back to the beginning of David's reign, since Asahel is mentioned as the leader in the fourth month. He was killed by Abner before David moved to Jerusalem (see 2 Samuel 2:18-23), and was succeeded by his son Zebadiah (1 Chronicles 27:7).

The tribal leaders at this time are also listed, but how they were chosen is not stated. The individual tribes may have done that. It is interesting to note that the tribal leader of Judah is David's brother Elihu (1 Chronicles 27:18), apparently his oldest brother elsewhere called Eliab (1 Samuel 16:6). And the leader of Benjamin is the son of Abner, apparently the Abner who was Saul's uncle and military commander, well respected in his tribe and by all of Israel before his murder at the hand of Joab (compare 2 Samuel 2-3). David's economic or agricultural administrators are listed, along with several other officials over the course of his reign.

### **David Instructs Solomon Regarding the Temple (1 Chronicles 28)**

David gathers the leaders together (the ones we have been reading about in the foregoing chapters) to explain the transfer of power and his goals for Solomon. In verse 2, we can imagine an old and frail king, perhaps sometime during the summer months after a cold winter of trying to keep warm (compare 1 Kings 1:1-4), gathering his strength to be able to stand on his feet. David starts by discussing his consuming passion—to build the temple of God—and says that God did not allow him to build it because he was a man of war, his reign being replete with bloodshed. He points out that God Himself chose Solomon as king and the one to build the temple (1 Chronicles 28:5-6). Later Solomon tells Hiram that David was surrounded by too many wars, and that a time of peace would now permit Solomon, a man of peace, to build the temple (1 Kings 5:3-5).

We have seen that David gathered materials for the temple and organized the priesthood. Now he turns those materials and organizational plans over to Solomon, as well as detailed building plans, and explains that God revealed the design to him (1 Chronicles 28:12, 19). Similarly, God had revealed the plans for the tabernacle to Moses (Exodus 25:8-9) to ensure that His earthly dwelling was patterned after the one in heaven (Hebrews 8:5).

Offerings for the Temple; David's Prayer;

### **Solomon Replaces David as King (1 Chronicles 29:1-25)**

David reiterates that God is the one who chose Solomon, and then describes the materials he has assembled for Solomon to use in building the temple. This time, he also mentions his personal contributions, and encourages others to contribute as well. As in the days of Moses (compare Exodus 35:20-29), those who were able donated generously and willingly. The words "with a loyal heart" (1 Chronicles 29:9) are translated from a Hebrew phrase literally meaning "with a fullness of heart" (Nelson Study Bible, note on verse 9). And David is moved to thank God for actually enabling them to give—indeed, to simply give back to God what He has Himself given in the first place.

David's prayer here has served much more than just this occasion. Indeed, many even today use words from it without knowing it. When Christ gave an outline of how to pray in His famous Sermon on the Mount—"Our Father in heaven, hallowed be Your name. Your kingdom come..." (Matthew 6:9-13)—He concluded it with words of praise used in David's prayer. Jesus told us to conclude our prayers along these lines: "For Yours is the kingdom and the power and the glory forever. Amen" (verse 13). Compare this with David's words in 1 Chronicles 29:10-12. Of course, the preincarnate Christ very likely inspired the words David prayed.

Finally, Solomon is once again anointed king, and Zadok is confirmed as the high priest with no mention here of the now out-of-favor line of Abiathar. Verse 23 states that Solomon sat on the "throne of the Lord." And it really was God's throne (compare 1 Samuel 8:7). Jesus Christ will once again occupy this throne when He returns to reign over Israel and all nations—that is, not the same physical chair but the office of responsibility.

The passage ends with the statement that God bestowed on Solomon "such majesty as had not been on any king before him in Israel" (verse 25). The Nelson Study Bible notes, "Obviously this included only Saul and David, but it is still a remarkable statement in light of David's widely recognized power and magnificence (11:9; 14:2; 18:1-13; 29:28)" (note on verse 25). Indeed, David was apparently the dominant ruler of the age—and yet Solomon's rule is already greater in power and prestige, and will be greater yet, as we will soon see.

### **1 Timothy 1**

The book of 1 Timothy is a letter from Shaul to Timothy. Timothy remained in Ephesus to help the assembly of believers there not to stumble, but to remain in the gift of faith and belief that has come through Messiah Yeshua. Previously, Shaul had written to Timothy to take heed and not let a vain teaching take hold within the assembly concerning lineages and genealogies. Yeshua Himself told us, "flesh and blood cannot inherit the Kingdom of Heaven." By this, He is speaking about bloodlines, families, lineages... places of people given to them by birth. He taught plainly, we must be "born from above" meaning of the Spirit to inherit the Kingdom.

Now, Shaul is advising Timothy to also teach concerning "love from a clean heart, from a good conscience, and a sincere belief." Evidently, some are turning from faith and into knowledge. They are leaving off the Tree of Life and going to eat fruit from the Tree of Knowledge (of good and evil). They are forsaking love and turning to puff themselves up in "knowledge." We can just see them now: "you must do this, you cannot do that, you have to do it this way, that is prohibited, you are unclean." We hear this today with people returning to Torah and the Way of Life. They turn it into a weapon against one another. This is not the purpose of the Instructions for Life.

### **1 Timothy 2**

In Chapter 2 we see Shaul giving Timothy advice on how to go forward in this type of climate. Prayer, prayer, prayer. Teach the assembly to become people of prayer, peace, calmness, and proper worshippers of a Set Apart Elohim. Teach them that He is to be approached a worshipped differently than what they are used to with their previous pagan gods and goddesses. Teach them meekness, kindness, modesty, and servanthood.

### **1 Timothy 3**

In Chapter 3, Shaul lays down some guidelines on who should be given the position of an overseer. Basically should not be a new believer and someone who is proven trustworthy. The overseer should be someone who has their own house in order by all accounts and who reputation is unrepachable.