

Triennial Torah Study – 2nd Year 23/07/2011

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We now return to our 3 1/2 year Torah studies which you can follow at

https://sightedmoon.com/sightedmoon_2015/files/TriennialCycleBeginningAviv.pdf

Ex 25	Isaiah 37-39	Ps 144-145	John 13
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Ex 25

Here in chapter 25 is the very subject we have been talking about in recent News Letters; The Tithe. But here in Exodus 25 Yehovah does not command the people to tithe. No what does he say?

Exo 25:2 “Speak to the children of Yisra’el, that they take up a contribution for Me. From everyone whose heart moves him you shall take up My contribution.

Here it is again in the NKJV

Exo 25:1 And Jehovah spoke to Moses, saying, 2 Speak to the sons of Israel that they bring Me an offering. You shall take an offering from every man that gives it willingly with his heart.

Take note that this word willingly is H5068 ??? na?dab naw-dab’

A primitive root; to impel; hence to volunteer (as a soldier), to present spontaneously: – offer freely, be (give, make, offer self) willing (-ly).

But there is no commandment to tithe to a church.

Now we read of plans for the construction of the tabernacle, where Yehovah said He would dwell on earth with the Israelites. Notice some points that one may otherwise quickly read over.

Certain offerings were given by the Israelites. Only the offerings that were given willingly were to be accepted. Yehovah does not want us to give of necessity or with a begrudging attitude, but cheerfully and thankfully (2 Corinthians 9:7).

The Ark of the Testimony, elsewhere called the Ark of the Covenant, would contain the two tablets of the Ten Commandments-indeed, they were apparently the only items that were actually in the Ark (see 1 Kings 8:9). While Hebrews 9:4 does seem to say that the golden pot of manna and Aaron’s rod that budded were in the Ark, it has been speculated that there was perhaps some kind of satchel attached to the side of the Ark containing these items. (Some have suggested that the pot and rod were originally in the Ark and then removed. But it seems unlikely that someone would have lifted the Ark’s lid and trifled with its contents-except perhaps for the one period in which it was taken by the Philistines and then peered into by the men of Beth Shemesh, 1 Samuel 6:19. However, God supernaturally made sure of the Ark’s return from Philistia and struck the men of Beth Shemesh for merely looking inside the Ark. He mentions nothing about them taking any items from inside-and why would He not have ensured their return also. Still, it is possible that the manna and rod were in the ark to start with and later turned up missing.)

Beside the Ark was placed the Book of the Covenant (Deuteronomy 31:26). All the items mentioned are “testimonies”-as if witnesses providing evidentiary testimony in court-of God’s miraculous intervention for the children of Israel. Placed on top of the ark was the mercy seat, another “testimony” of God’s everlasting mercy, which represented His very throne.

God also gave understanding of the appearance of the cherubim, part of the angelic realm created in service to God. Embroidered patterns of cherubim were also woven into the curtains of the tabernacle (Exodus 26:1). The artistic representations of these wondrous creatures, which are described in greater detail in the book of Ezekiel, were the only “images” of heavenly beings permitted in God’s worship system. They were, of course, not to be worshiped. And it is clear that there was no image of God in all of the tabernacle accoutrements-as was so common in pagan temples.

The showbread, constituting 12 loaves for all the tribes of Israel, is itself described more fully in Leviticus 24:5-9. Its name derives from its symbolic placement before the face of God. Other translations render it “bread of presence” or “bread of the Presence.” That is, it was in the presence of God, just as the nation of Israel was-since God’s presence was among them.

The last verse of the chapter informs us that Moses was not only told how to make the implements, but he actually “saw” a heavenly pattern for them. Indeed, the book of Hebrews assures us that the tabernacle and the items within it were “copies of the things in the heavens” (see 8:5; 9:11, 23-24).

I want to also point out to you that the Menorah is made with seven lamp stands not 8 or 9 as the Chanukah celebration would have you believe. It is 7 and no more. Do not add to Torah. Also note that the Menorah is made to look like an almond tree. This is because the Almond tree represents the tree of life. It was on this tree that Yeshua was hung.

We also read from Alfred Edersheim

http://philologos.org/eb-bhot/vol_II/ch12.htm

It is most instructive to mark the order in which the various ordinances about the Tabernacle and its furniture were given to Moses. First, we have the directions about the Ark, as the most holy thing in the Most Holy Place; (Exodus 25:10-22) then, similarly, those about the table of shewbread and the golden candlestick (25:23-40), not only as belonging to the furniture of the Holy Place, but because spiritually the truths which they symbolized – life and light in the Lord – were the outcome of God’s Presence between the cherubim. After that, the dwelling itself is described, and the position in it of Ark, table, and candlestick. (Exodus 26)

Then only comes the altar of burnt-offering, with the court that was to surround the sanctuary (27:1-19). We now enter, as it were, upon a different section, that of ministry. Here directions are first given about the burning of the lamps on the seven-branched candlestick (27:20, 21); after which we have the institution of, and all connected with, the priesthood. (Exodus 28; 29) The last, because the highest, point in the ministry is that about the altar of incense and its service (30:1-10). This symbolized prayer, and hence could only come in after the institution of the mediatorial priesthood. Thus far it will be noticed, that the arrangement is always from within outwards – from the Most Holy Place to the court of the worshippers, symbolizing once more that all proceeds from Him Who is the God of grace, Who, as already quoted in the language of St. Augustine, “gives what He commands,” * and that the highest of all service, to which everything else is subservient, or rather to which it stands related as the means towards the end, is that of fellowship in prayer – the worshipful beholding of God.

Isaiah 37-39

Isaiah 37:2-39:8; 2 Kings 18-20; 2 Chronicles 29-32

These three different books all speak to the same historical events in the life of Hezekiah. That is the invasion of Judah by Sennacherib, the extension of Hezekiah's life by 15 years, the turning back of the sundial by ten degrees.

The most important thing here which most people do not pay any attention to is the thing Isaiah says.

Isa 37:30 "And this shall be the sign for you: This year you eat such as grows of itself, and the second year what springs from that, and in the third year sow and reap, plant vineyards, and eat the fruit of them.

It was also during this time that King Hezekiah became deathly ill.

Isa 38:1 In those days H'izqiyahu was sick and near death. And Yeshayahu the prophet, the son of Amots, came to him, and said to him, "Thus said ????, 'Set your house in order, for you are going to die and not live.'" 2 And H'izqiyahu turned his face toward the wall, and prayed to ????, 3 and said, "I pray, O ????, please remember how I have walked before You in truth and with a perfect heart, and have done what is good in Your eyes." And H'izqiyahu wept bitterly. 4 And the word of ???? came to Yeshayahu, saying, 5 "Go and say to H'izqiyahu, 'Thus said ????, the Elohim of Dawid? your father, "I have heard your prayer, I have seen your tears. See, I am adding fifteen years to your days.6 "And out of the hand of the sovereign of Ashshur I shall deliver you and this city, and protect this city."'

According to Jewish tradition, the victory over the Assyrians and Hezekiah's return to health happened at the same time, the first night of Passover.

Wikipedia tells us that Hezekiah was king of Judah during the invasion and siege of Jerusalem by Sennacherib in 701 BC. Wiki also says 'Hezekiah was the 14th king of Judah.[1] Edwin Thiele has concluded that his reign was between c. 715 and 686 BC.[2] He is also one of the most prominent kings of Judah mentioned in the Hebrew Bible.'

^ Edwin Thiele, *The Mysterious Numbers of the Hebrew Kings*, (1st ed.; New York: Macmillan, 1951; 2d ed.; Grand Rapids: Eerdmans, 1965; 3rd ed.; Grand Rapids: Zondervan/Kregel, 1983). ISBN 0-8254-3825-X, 9780825438257, 217.

So now if we take 686 BC and add 15 years to this we come to 701 BC.

Listen to what Edwin R. Thiele has to say from his own book page 67.

Assyrian Chronology back to the beginning of the ninth century B.C. rests on a highly dependable basis. The various items essential to a sound chronology were present, and so scholars have been able to produce a sound chronological system for that nation. |

The Assyrian year is measured by lunar months and solar years...

The Assyrians possessed a system of eponymous years that serves a similar purpose as do the Seleucid and Christian era, and the Olympic periods of Greece in the custom of dating. From a period early in their history-possible from the very beginning of the kingdom-to the end, the Assyrians followed the practice of each year appointing to the office of eponym or Limmu, some high official of the court, the governor of a province, or the king himself. The Limmu held office for a calendar year, and to that year was given the name of the individual occupying the position of Limmu. Historical events in Assyria were usually dated in terms of these limmu's.

In addition to these limmus lists we also have Ptolemy's Canon which gives precise and accurate data concerning the chronology beginning from 747 BC. And since the Assyrian Eponym canon carries us down

to the year 648 B.C., it will be seen that this overlap can be used to double check each list for accuracy. This is proven to be accurate.

Having established that then we have two dates in Hebrew history that coincide with these known and well documented limmus list.

In these lists of Assyrian kings they name Ahab as one of the Kings of the Westland who came to fight against Shalmaneser III in the year 853 BC at the battle of Qarqar.

The only other date we have to which to tie in the Hebrew Chronology with another known and proven chronology such as the Limmu list is the year 701 B.C. In the Taylor Prism, Sennacherib states that he had shut up Hezekiah the Judahite within Jerusalem, his own royal city, like a caged bird.

That year was 701 BC.

All of this is extremely important in proving that the year in which Isaiah gave the prophecy to Hezekiah; Isa 37:30 “And this shall be the sign for you: This year you eat such as grows of itself, and the second year what springs from that, and in the third year sow and reap, plant vineyards, and eat the fruit of them.

Read again in

2Ki 19:29 ‘And this is the sign for you: This year you eat what grows of itself, and in the second year what springs from that, and in the third year sow and reap and plant vineyards and eat their fruit.

Hezekiah and the people of Judah were at this time keeping the Sabbatical and Jubilee years. We know this because what Isaiah was saying to Hezekiah was in direct relationship to the 49th year that they were now in, the year 701 B.C. and the 50th year that was coming next year in 700 B.C.

And it is from this along with the other known Sabbatical years history records that we are able to accurately say without hesitation that 1996 was the last Jubilee years and that 2009-2010 was the last Sabbatical year making 2016-2017 the next Sabbatical year. Are you getting ready for it?

Ps 144-145

Psalm 144 is the last in the sequence here of five psalms of David seeking rescue from foes, in this case referring to treacherous foreign enemies in a time of war or the threat of war. It contains a number of similarities with David’s great victory song found in 2 Samuel 22 and Psalm 18. As the victory song evidently came late in David’s life, after all his foes were subdued, and Psalm 144 was written while David still needed deliverance from foreign enemies, it would appear that the victory song borrowed elements from Psalm 144 rather than the other way around. In fact, there is more in the specific wording of both songs to confirm this, as we will see.

Psalm 144 opens with David praising God as his “Rock” (verse 1a), the word here also meaning “strength,” which could mean a stronghold or fortress. The same word appears at the beginning of Psalm 18 as “strength” (verse 1), but it is paired in the next verse with another word meaning “rock” (verse 2; compare 2 Samuel 22:2). Note also the references to God as “fortress” and “high tower” (Psalm 144:2; compare 18:2; 2 Samuel 22:2-3).

In Psalm 144:2 David refers to God as He “who trains my hands for war, and my fingers for battle” (144:1b). Compare the victory song: “He teaches my hands to make war” (Psalm 18:34; 2 Samuel 22:35). Thus David credits God for making him a successful warrior-king. The Nelson Study Bible suggests: “It is also possible that this psalm was used in the training of the army (as was Ps. 149). Warfare in ancient Israel was tied closely to the worship of God. Deliverance from the enemy was not just a task for tough soldiers, it was a matter of active piety” (introductory note on Psalm 144). As God’s earthly kingdom at that time, Israel and its human ruler battled foreign enemies at God’s command. Christians today, who wait for God’s

future Kingdom, do not have this responsibility and therefore do not participate in physical warfare (compare John 18:36). Of course, God does teach us to fight spiritual battles against our spiritual enemies.

Verse 3 of Psalm 144, asking what is man (the Hebrew here connoting mortal man) that God should care for him, is nearly the same as Psalm 8:4. Actually, David evidently took this wording, as found in both psalms, from Job 7:17-18. In fact, the previous clause of that passage, “For my days are but a breath” (verse 16), is echoed in the next words of Psalm 144: “Man is like a breath; his days are like a passing shadow” (verse 4). “The Hebrew word translated ‘breath’ [here and in Job 7:16] is *habel*, the name of one of Adam’s sons (Abel), and the word translated ‘vanity’ thirty-eight times in Ecclesiastes. (See also 39:4-6, 22; 62:9; 78:33, 94:11.) The ‘shadow’ image is found in 102:11, 109:23, Job 8:9 and 14:2, and Ecclesiastes 6:12 and 8:13” (Wiersbe, *Be Exultant*, note on Psalm 144:1-4).

This presentation of the frailty of human existence sets up David’s plea for God’s powerful intervention. The imagery of the bowing down of the heavens, the flashing forth of lightning bolts as arrows and the rescue from great waters representative of foreign adversaries (verses 5-7) is all found in the victory song as well (compare 18:9, 14, 16-17; 2 Samuel 22:10, 15, 17-18). However, Psalm 144 asks for these things to happen, while the victory song shows them as already accomplished. Thus, the victory song is essentially praise and thanks for God answering the plea of Psalm 144—further demonstrating the order in which these psalms were composed.

Verse 8 and the recapitulation of the plea for deliverance in verse 11 seem to imply that the foreign enemies are violating some treaty or other agreement they had made with Israel.

David, anticipating deliverance and victory, says he will sing a new song to God (verse 9; compare 33:2-3; 40:3). This could refer to singing an old song with renewed joy and zeal. Yet in this case it may well refer to the composition of a completely new song—the best fit seeming to be the victory song of Psalm 18 and 2 Samuel 22. In the context of this new song is the reference to God as “the One who gives salvation to kings, who delivers David His servant from the deadly sword” (Psalm 144:10). Considering that the names of the psalmists are rarely included in the lyrics of the psalms, compare the victory song: “Great deliverance He gives to His king, and shows mercy to His anointed, to David and his descendants forevermore” (18:50; compare 2 Samuel 22:51).

Praying for God’s deliverance in faith, David can foresee strong, healthy children, prosperity, peace and contentment for God’s nation (Psalm 144:12-15). Such happiness, as verse 15 makes clear, is the reward of the people of God—both in this age and, in an ultimate sense, in the age to come.

It would be beneficial to read Psalm 18 or 2 Samuel 22 following Psalm 144 to see the intervention of God in answering David’s prayer.

Psalm 145, the last of the final collection of eight Davidic psalms (138-145), is a grand hymn of praise for God the Great King and His majestic reign and gracious acts—including the deliverance of His people. It serves as the closing frame of the five prayers of David seeking rescue from wicked enemies (140-144)—perhaps placed here as grateful and worshipful praise in collective response to God’s intervention in all these past situations and His faithfulness to continue intervening (compare 145:18-20). The hymn also serves to transition to the final five untitled psalms of Hallelujah (“Praise the LORD”) that close the book of Psalms (146-150). This psalm is specifically titled a “praise” or *tehillah* (derived from *hallel*)—the only psalm so titled. From the plural form of this word, *tehillim*, has come the traditional Hebrew name for the book of Psalms— *Sefer Tehillim* or “Book of Praises.”

David composed Psalm 145 in the form of an alphabetic acrostic, with each succeeding verse beginning with a succeeding letter of the Hebrew alphabet—with the exception, according to the Masoretic Text, of the

letter nun. A number of modern versions, based on other texts, include an additional verse corresponding to this letter after verse 13 (though not numbered as a separate verse). However, this does not appear to be justified. As John Gill's Exposition of the Entire Bible comments: "This psalm is written alphabetically, as is observed on the title of it; but the letter 'nun' is here wanting.... Nor is the order always strictly observed in alphabetical psalms; in the thirty-seventh psalm the letter 'ain' is wanting, and three [letters] in the twenty-fifth psalm. The Septuagint, Vulgate Latin, Syriac, Arabic, and Ethiopic versions, supply this defect here, by inserting these words, 'the Lord is faithful in all his words, and holy in all his works,' as if they were begun with the word Nman, but they seem to be taken from Ps 145:17, with a little alteration" (note on verse 13).

David begins his hymn of praise with a powerful declaration that he will extol (exalt or lift up), bless and praise God every day forever and ever (verses 1-2)-demonstrating an understanding that he himself will live forever to render this worship. He then states the theme of his psalm: "Great is the LORD, and greatly to be praised; and His greatness is unsearchable" (verse 3; compare Romans 11:33). David can compose praise from uncountable manifestations of God's greatness: His nature, His creation, His plan of salvation, His dealings with mankind.

In verses 4-12 David mentions a number of ways that praise for God will be promulgated. He starts by declaring that praise for God's awesome works will resound from one generation to the next (verse 4). This is accomplished as stories of God's great acts are taught to succeeding generations. The passing on of such knowledge is primarily the responsibility of parents (compare Deuteronomy 4:9; 6:7).

Another means of transmitting this knowledge is through the recording of God's acts for posterity, as was done in the Scriptures. In fact, observe next in Psalm 145 the back and forth of "I will meditate" (verse 5) and "Men shall speak" (verse 6a), "I will declare" (verse 6b) and "They shall utter" (verse 7). Modern Bible versions often eliminate these shifts, but they are clearly present in the Hebrew. Perhaps the idea here is that David is declaring God's praises in this and other psalms-which others in later generations will sing and talk about.

David then inserts here God's revelation of Himself through His character, essentially repeating God's description of Himself to Moses as gracious, compassionate, full of mercy or loving devotion, slow to anger, and good (verses 8-9; compare Exodus 34:6-7). Similar wording may also be found in other psalms (e.g., 86:5, 15; 111:4; 112:4).

In the next verse (Psalm 145:10a), David says that all of God's works will praise Him, echoing Psalm 19:1-3, where the evidence of God's creative handiwork in the heavens "declares" God's glory.

And a further method of the transmission of God's praise is through the speaking of His saints-His sanctified people-whose task it is to proclaim His Kingdom and mighty acts to the sons of men, the people of this world (verses 10a-12). This is primarily accomplished today, as the New Testament makes clear, through the Church's proclamation of the gospel of the Kingdom. Yet in an ultimate sense, this may picture the saints, when resurrected and glorified as kings and priests in God's future Kingdom, teaching the gospel to all nations.

Verse 13, it should be noted, stresses the eternal nature of God's Kingdom and dominion. We should realize that Scripture presents God's Kingdom in three ways. In the first two senses it is a present reality. God is particularly the King of His people-both ancient Israel and spiritual Israel. Moreover, God is of course always and ever the King of the universe-Sovereign over all His created realm. Yet for the time being, God permits resistance to His rule. And this brings us to the third, future sense of God's Kingdom. When Jesus Christ returns, He will set up God's Kingdom over all nations, enforcing its laws throughout the world and

leading everyone to accept God's sovereignty or be removed. All these senses of God's reign appear in the remainder of the psalm.

Verses 14-16 illustrate God's compassion and goodness as, through His sovereign rule, He helps the needy and provides sustenance for all living things. Note that the word "gracious" in verse 8 is translated from hannun, meaning stooping in kindness to help (Strong's No. 2587, from 2603). In verse 17 the word translated "gracious" is hasid (Strong's No. 2623)-an adjective form of hesed (No. 2617), meaning loyal love or devotion. Indeed, in verses 17-20 we see God's loyal love to His devoted people. He will answer their prayers and save them.

While the deliverance and preservation of God's people in these verses happens today, the ultimate fulfillment of this passage will come with the establishment of God's Kingdom on earth in the future, when the wicked who refuse to come under God's loving authority will be destroyed (verse 20) and David's praise will be part of a vast chorus of all people praising God for all time (verse 21).

John 13

John 13 is what we all read coming up to Passover each year and the crucifixion of Yehshua. I have noticed this one verse this time reading this chapter.

Joh 13:17 "If you know these teachings, blessed are you if you do them.

If you know to do the foot washing and then do it you are blessed for doing it. If you know to do other things and then do them and do not find excuses not to do them then you are and will be blessed for doing them.

If you know to keep the Sabbath is the right thing to do and then you keep it holy, you will be blessed for doing so. If you know the Holy Days of Lev 23 and then you do them as they come up, you will be blessed for doing them; The same for the Sabbatical year. When you know to do it and you do it you will be blessed.

A couple of weeks ago I wrote to you about tithing. It is not a commandment but it is a free will offering. I have been using my money to pay for advertising for the Prophecies of Abraham and to upkeep and move the web site.

Last week I decided to make a separate account and to tithe in to this account. This past week I have been given extra work moving heavy Equipment as I have told you. So by giving a tithe of my gross income, I have been given an extra 15 hours a week or a 25% increase in gross income.

Joh 13:17 "If you know these teachings, blessed are you if you do them.

You will not be blessed if all of this is just head knowledge so you can learn but never apply it. What does Timothy say? Always learning and never able to come to the knowledge of the truth; and the reason why is because they knew the teachings but never applied them.

2Ti 3:1 But know this, that in the last days hard times shall come. 2 For men shall be lovers of self, lovers of money, boasters, proud, blasphemers, disobedient to parents, thankless, wrong-doers, 3 unloving, unforgiving, slanderers, without self-control, fierce, haters of good, 4 betrayers, reckless, puffed up, lovers of pleasure rather than lovers of Elohim, 5 having a form of reverence¹ but denying its power. And turn away from these! Footnote: 1See v. 13, Isa. 24:5-6, Mt. 24:12, Rom. 1:30-31, 2 Thess. 2:3-11.

6 For among them are those who creep into households and captivate silly women loaded down with sins, led away by various lusts, 7 always learning and never able to come to the knowledge of the truth. 8 And as Yoh'ane and Mamr' opposed Mosheh, so do these also oppose the truth – men of corrupt minds, found

worthless concerning the belief;⁹ but they shall not go on further, for their folly shall be obvious to all, as also that of those men became.

Jas 1:21 Therefore put away all filthiness and overflow of evil, and receive with meekness the implanted Word,¹ which is able to save your lives. Footnote: ¹See Mt. 13:4-23. 22 And become doers of the Word, and not hearers only,¹ deceiving yourselves. Footnote: ¹See Mt. 7:24-27, Lk. 6:46-49, Lk. 8:21, Rom. 2:13, Heb. 4:11, Rev. 22:14. 23 Because if anyone is a hearer of the Word and not a doer, he is like a man who looks at his natural face in a mirror, ²⁴ for he looks at himself, and goes away, and immediately forgets what he was like. ²⁵ But he that looked into the perfect Torah, that of freedom,¹ and continues in it, not becoming a hearer that forgets, but a doer of work, this one shall be blessed in his doing of the Torah. Footnote: ¹See 2:12. ²⁶ If anyone among you thinks he is religious, and does not bridle his tongue but deceives his own heart, this one's religion is worthless. ²⁷ Clean and undefiled religion before the Elohim and Father is this: to visit orphans and widows in their affliction, and to keep oneself unstained from the world.

Joh 13:17 "If you know these teachings, blessed are you if you do them.