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This week's Triennial Torah reading can be found at:
<https://sightedmoon.com/files/TriennialCycleBeginningAviv.pdf>

Gen 25	1 Sam 3-5	Ps 51-54	Mark 1:29 – 2:28
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Gen 25

Genesis Chapter 23 deals with Sarah and her burial; Genesis chapter 24 discusses Rebekah and her marriage to Isaac, and chapter 25 talks about Keturah.

“Isaac brought her to the tent of Sarah, his mother.”

Sarah's death left a vacuum on two levels: Abraham was left without a wife and Isaac without a mother. The first was filled by Keturah, Abraham's new wife, while the second was filled by Rebekah. Rebekah entered Sarah's tent as Isaac's wife, and survived Sarah as the second matriarch of Israel for all future generations.

Rebekah may be perceived as filling the void left by Sarah, even though she did not marry Abraham. Proof of this is to be found in Abraham's command to his servant, as to how to evaluate a bride suitable for his son:

“The servant said to him: Perhaps the woman will not agree to follow me to this land; shall I then take your son back to the land from which you came? Abraham said to him: Guard yourself lest you take my son back there. Yahveh, the Elohim of the heavens, who took me from my father's house and from the land of my birth, and who spoke to me and promised to me, saying, ‘To your seed I shall give this land’, He will send His angel before you, and you will take a wife for my son from there. And if the woman will not agree to follow you, you will be free of this oath; only do not take my son there.” Genesis 24:5-8

The woman destined to be Isaac's wife was tested as to her willingness to leave her birthplace in Haran and to journey to an unknown land. Thus, she too, fulfilled the commandment that was given to Abraham: “Go from your land and from your birthplace and from your father's house, to the land, which I will show you.” Without this test of faith, she was not worthy of inheriting Sarah's heritage and becoming Abraham's daughter-in-law. Interesting that we too are being tested in the same way today.

Abraham's servant tested Rebekah in another character trait so important to Abraham – hospitality. And this has been a recurring theme throughout many of our studies.

“Behold, I am standing by the well, and the daughters of the townspeople are coming out to draw water. Let the girl to whom I shall say, ‘Please let down your pitcher and let me drink,’ and she will answer, ‘Drink, and I shall

water your camels, too', let her be the one whom you have destined for your servant for Isaac; thereby shall I know that You have shown kindness to my master." Genesis 24:13-14

Rebekah, Abraham's daughter-in-law, was thus evaluated in terms of the two founding pillars of the Nation of Israel: Kindness and Faith.

Sarah lived for 37 years after the birth of Isaac. She was 90 when he was born and Abraham was 100. Now Abraham is 137 and he is taking on a new wife by the name of Keturah.

Isaiah 60:6 mentions Camels from Midian and Ephah and Sheba bringing gold and incense to the Temple and to Israel to praise the Almighty.

"THE MULTITUDE OF CAMELS SHALL COVER THEE, THE DROMEDARIES OF MIDIAN AND EPHAH; ALL THEY FROM SHEBA SHALL COME: THEY SHALL BRING GOLD AND INCENSE; AND THEY SHALL SHEW FORTH THE PRAISES OF THE LORD [Isaiah 60:6] .

The exact identifications of these peoples are problematic though several probable candidates exist.

On the whole they are to be identified with the descendants of Keturah and Abraham.

[Genesis 25:1] THEN AGAIN ABRAHAM TOOK A WIFE, AND HER NAME WAS KETURAH.

[Genesis 25:2] AND SHE BARE HIM .. JOKSHAN...AND MIDIAN.

[Genesis 25:3] AND JOKSHAN BEGAT SHEBA

[Genesis 25:4] AND THE SONS OF MIDIAN; EPHAH...ALL THESE WERE THE CHILDREN OF KETURAH.

The Descendants of Keturah traditionally settled in Central Asia and its neighbourhood including Afghanistan.

Abraham then dies at the age of 175 and is buried in the cave of Machpelah which we discussed in a previous study. We are then given the Descendant of Ishmael and his death. And if you are to just stop and think of it; today all of these descendants to Abraham are those who hate the descendant of Isaac and seek to kill them.

Isaac marries Rebecca at the age of 40 in 2088 AC or 1749 BC. And then we read of the prophecy given to her about the twins in her womb. Which were born when Isaac was 60 in the year 2108 AC or 1729 BC.

22 And within her the children struggled together, and she said, "If all is right, why am I this way?" So she went to ask ????. 23 And ???? said to her, "Two nations are in your womb, and two peoples shall be separated from your body. And one people shall be stronger than the other, and the older serve the younger." 24 And when the days were filled for her to give birth, and see, twins were in her womb! 25 And the first came out red all over, like a hairy garment, so they called his name ?saw. 26 And afterward his brother came out, with his hand holding on to ?saw's heel, so his name was called Ya?qob?. And Yitsh?q was sixty years old when she bore them.

We read in verse 32 of Esau selling his birth right to Jacob for a bowl of red soup. Esau did not value his birth right and Jacob did. And because of this deal we read in the last verse how Esau despised Jacob. I also want to point out to you the fact that Esau was noted as a hunter. In 3700 years things have not changed much. Esau still despises the children of Israel to this day and this is where it comes from.

In this one chapter we have now read of most of those who will give birth to those who hate the Israelites. Now would be a good time to reread the article News Letter 5845-059 6929 The Hunters and The Fishers. The Hunters Cometh!

https://sightedmoon.com/sightedmoon_2015/?page_id=608

1 Sam 3-5

<http://www.theseason.org/1Samuel/1Samuel3.htm>

The Word of the Lord was rare in those days. The Word of God was not taught, or only very seldom as it ought to be taught in its entirety, chapter by chapter and precept by precept to the people. This is quite obvious why this would be, for the priests had become nothing but thieves and beggars; rip off artists behind the cloth. It is time to wake up and look around us today, for this is a type and warning as to what is going on today. What are you being taught in your church house today? It is God's Word and not man's word that we must understand. The blessings come when we learn and do those things that God has instructed us. Get off the calf path and return to Yahovah's path of truth.

So in Samuel's day, Samuel was a student blessed of God and learning under the hand of Eli. Samuel was directed and anointed by God to bring forth the Word of God to the people. Samuel will make God's Word precious again to these Israelites.

I Samuel 3:10 "And the Lord came, and stood, and called as at other times, "Samuel, Samuel." Then Samuel answered, "Speak; for Thy servant heareth."

Back in Genesis 22:11 we see where the Lord called Abraham; "And the angel of the Lord called unto him out of heaven, and said, "Abraham, Abraham:" and he said "Here am I." There are seven duplications in the Scriptures where God has spoken directly to men. I'll list them here for your clarification; First here in Genesis 22:11; Genesis 46:2 to Jacob. In Exodus 3:4 God called again to Moses out of the burning bush, and Moses answered "Here am I". So we see why Eli instructed Samuel here in I Samuel 3:10 to also answer "Here am I".

In Luke 10:41 God called to Martha when she was questioning Mary's duty to Jesus; Luke 22:31 tells of the Lord's calling to Simon while at the Lord's table during the last supper; [I also as do you question the authors reasoning for including these two previous examples but I have left them in as he has said;] and in Acts 9:4 Christ is calling out to Paul on his way to Damascus to persecute the Christians. "And he [Paul] fell to the earth, and heard a voice saying unto him, "Saul, Saul, why persecutest thou Me?".

Any time that something is given in groups of seven, it is important to take notice of what is being said. God also gave us seven trumpets, seven seals, seven signs and so on, in His speaking through Jesus Christ. It is a good study into those times that God actually spoke to men that is recorded in the Word of God. God can speak to men any way He chooses, but that contact is not like many preachers use loosely, that God would tell them where to park their car, eat or any other simple thing and is nothing but using common sense. When God speaks to people, you can be assured it is to give instructions like recorded about in the seven verses stated. God is direct and to the point and that is His way. When God speaks it is for a purpose, and for those that He calls, it is clear what the purpose is.

God spoke seven times in this fashion to men [women] and here He is speaking directly to Samuel. Today God speaks to us through His Word and the instruction of His Spirit, the Holy Spirit. When you hear that voice of His Spirit speaking through His Word, listen and respond to His instruction. He loves you and would never give you wrong instructions.

The word "tingle" in the Hebrew text is "astonishment". This "thing" that God shall do in Israel will cause all the people that hear of this event, to be astonished. Though this "thing" is a series of things, however the start will be with Eli and his sons. There are great changes that God is going to make, for remember that because of Eli and his sons, the Judgeship is going to be removed from the priesthood, and placed in a monarchy, or state of government

outside the temple or church. God is going to cause a separation between the church and the state of God's people, and that carries on right down to our day in America and England.

Eli has a good idea that whatever God said to Samuel, it was not good news. Eli knew that he had failed in his duties to his office as both High Priest, and as the Judge of Israel. This is a prophet speaking to the boy Samuel, and Eli was warning Samuel about withholding any part of the Words that God told to him. Eli was a good man but he just did not practice discipline. This is the prime message to our generation living today at the end of this earth age of the flesh. We must discipline ourselves in the Word of God, and stop paying attention to men's traditions. God is the boss and He says will happen, and what our duty is to discipline ourselves in His Ways. If you don't focus on the Word of God in our generation, it will be easy to slip right into the ways of the world, the traditions of men, and be deceived at the coming of Satan to this earth. Satan is coming and with all his fallen angels for God's Word says he will.

I Samuel 3:19 "And Samuel grew, and the Lord was with him, and did let none of his words fall to the ground."

What this is saying is that God's Words were held priceless with Samuel. Samuel absorbed all of God's Words and he applied them to his life. This applies to us today just as it did Samuel for God has let us know exactly what we are to expect in our generation, and He has let us know what He expects from His elect also. If you study any of God's Word, learn that portion well, for what good is it to read the entire bible in one year, and still remain ignorant to what God is telling you. This is one reason we are reading the bible over the 3 ½ year Torah schedule. Don't let those Word's fall to the ground, but plant them in your mind, and make them part of your life, just as Samuel did. Samuel grew up with God's Word, and the Lord was with him and blessed Samuel.

Read with understanding, and when you read something that you do not understand, put it aside and pray about it. In time the Spirit of God will reveal it all to you. Samuel retained the Word of God and God allowed Samuel to be the last Judge over Israel.

Following Samuel, there would be no more judges to reign, but the Israelites would fall under a monarchy.

IN chapter 4 we read how Eli's sons used the ark in the same fashion that a sorcerer would use the tools of their trade. This is exactly what was done to the ark. It was just something like a magic wand and Eli's two sons were going to use it to win this war. Not so according to Yahovah.

The people did not go to Eli to see God direction for them. It was just said that "all Israel knew that Samuel was of God", but did they go to Samuel for their instruction? Eli was very old, yet he was still God's Judge for Israel. Samuel was the young man that was being groomed by God to take over Eli's position, yet the Israelites looked on this young lad as just another kid. God was taken completely out of the picture in all matters when it came time for the battle, and the Israelites went to war without God on their side. The army of the Israelites did not ask for the blessings of God and His protection into their battle plans. They just ran to the field like a mob, and the Philistines were ready for this approaching mob, and four thousand men fell in the battle.

Apply this to your life and what do you do when it appears that a battle is coming upon you, and the troubles of the day are ganging up on you. Do you bring God into the picture and turn those troubles over to Him for guidance and help, or do you charge out to do battle with the enemy without the direction of God and His will. If you seek God's help, it will make you the winner, however without God on your side, the battle gets mighty tough with many losses.

This news of the heavy losses in battle against these Philistines went all the way back to Shiloh, and to the elders of Israel. Israel at this time was a nation controlled by the tabernacle, and the leaders were the elders within the tabernacle. These religious leaders are going to determine what should be done on their own, for Eli or Samuel still

had not been sought for instructions and the wisdom from God. When they went to battle without God, and they lost their battle; and when they lost their battle they now blame the losses on God.

Do you ever blame God for your errors in judgment when you have left God out of your problems? Do you blame God for the losses when you act on your own without seeking what the Lord would have you do? Then when the losses come, do you blame God for your own stupidity? That is what these church elders have done when their battle was lost. So they in turn compound their stupidity with more stupid acts. Remember that God ordered that the ark of the covenant remain in the tabernacle, hid by a veil from the people, and remain in the seclusion of the Holy of Holies. The Ark of the Covenant was the binding object of the covenant that God made with His people, and now these wicked elders wanted to defy God, and use His Holiest of items to be used in their acts of sorcery against the Philistines. Can you see anything wrong with these elders thinking?

“Let us fetch the ark of the covenant out of Shiloh unto us”, these elders of the church are not the High priest, and it is not their right to see or even touch the ark. “That when it come among us, it may save us out of the hand of our enemies.” The use of the ark was for sorcery purposes, for they were trusting in the object, the ark of the covenant, and not God for their victory. They have cut God out of their plans, and defied the use of God’s special holy place, as well as the ark that was set up to make the connection between Him and them.

Who is supposed to save us? Our Father is supposed to save us. The Elders of the tabernacle have made a religion out of the ark of the covenant. They are saying, get this religious thing with us and it will save us. At no place here did they say God will save us. Stop and think in your own life of those things that you rely on to do your saving, that you have placed between you and God, and use this chapter to learn from these Israelites mistakes. If you want to be successful and blessed by God, don’t repeat the mistakes that these foolish men have done, for it will cost not only the lives of thousands of more soldiers’ lives, but their freedom. These elders failed in their duties to know the Word of God and follow it in detail, and did not do their duty. They did not consult the Father before they went into battle. Yet at the same time old Eli sat by and did nothing to stop this evil thing from happening. The sons of Eli wanted to be the center of attraction, and the ark of the covenant was paraded before the people and right into battle.

Of course the lesson for this chapter is that we are never to leave God out of our plans. God wrote you a letter called our Bible, and He speaks to you through that entire letter, from Genesis to Revelation. Paul reminded us that those things that are written in the Old Testament are “ensamples” which means “examples” of other things that would happen even in our day.

I Corinthians 10:11 “Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.”

“Admonition” means “warnings” from God to you and I living in the final generation. They are written to those that live when the ends of this earth age will come into being, and we are seeing the events of the prophecies of the end times coming to pass before our eyes. All of the mistakes of Eli and his two wicked sons are written here so that you and I would not fall into the same trap that they were in.

I Samuel 4:9 “Be strong, and quit yourselves like men, O ye Philistines, that ye be not servants unto the Hebrews, as they have been to you: quit yourselves like men, and fight.”

This general is commanding these Philistines to be strong and stand up and act like men. This is the same message that God gave Job after he had been listening to those four men rambling on for thirty eight chapters with nothing but their babblings. God told Job to stand up and act like men, and this general is telling his men to stand up and act like men. To “quit yourself” is to stop worrying over what is before you, and use your heads to prepare for battle.

This is the same message that is directed to you and I during our rough times. Let the Spirit of God come over you and assist in reasoning and planning. Don't ever allow the enemy to see whatever fear that you may have in your mind. Think your actions through clearly before you and talk. This is exactly what the Philistines did do.

"Forty" in Biblical numerics stands for "probation". Eli was a good man, but he simply could not discipline people. Eli tried to be too good to those around him, and to sweet in all that he did, to where there was no back bone when it came to standing up for those things that he knew were right and just. Eli knew what the ark of the covenant was and how God instructed that it be kept. Yet when the elders and the people came for the ark, and turned it into a form of idolatry, Eli did nothing but he stood by and watched. There are a lot of Eli's in the world today, they are good people, but when it comes to discipline in matters under them and in their lives, they fall apart. They stand by when the precious things of God, and His Word and turned into nothing but traditions and religious forms, for they simply do not want to hurt someone's feelings or offend their emotions.

The way that a true man of God speaks, is to sound out, "STOP" when he or she sees that God's Word is being violated. There must be discipline and wisdom within the man of God to take a stand when it becomes known and necessary. A true man of God is not afraid to make a difference and offend when it becomes necessary. To be godly is to make a stand when you see that something is wrong, as Eli's two sons were, and take steps within your own power to make an end to it. God expects it from His spiritual warriors. How you doing in your life?

I Samuel 4:20 "And about the time of her death the women that stood by her said unto her, "Fear not; for thou hast born a son."" But she answered not, neither did she regard it."

God is cleaning house in all of Eli's family. Because of the death of her husband Phinehas, and the loss of the Ark of the Covenant, she knew that God had departed from the whole family, included herself and her son. There would be no more priests in the lineage of Eli, and she knew it.

I Samuel 4:21 "And she named the child Ichabod, saying, "The glory is departed from Israel: because the ark of God was taken, and because of her father in law and her husband."

In the Hebrew tongue, "Ichabod" means that "the glory has departed" from Israel. The glory of God was in the promises and testimony that the ark of the covenant represented. It was now in the camp and fortress of the Philistines. She knew that it was because of her father-in-law and her husband that it was gone.

I Samuel 4:22 "And she said, "The glory is departed from Israel: for the ark of God is taken."

God has a way of taking care of the things and people that are His. He will take care of the ark, and He also will see that it is returned to where it should be. God doesn't need soldiers to win his victories, for we will see that he will make the Philistines very miserable as long as that ark of the covenant is within their camp. In the end these Philistines will be begging the Israelites to take the ark of the covenant back. God does not need Israel to get the ark returned, and though he doesn't need the help of His people, He likes to see their obedience in the things that they do.

God does not need your help to bring a message to others, nor does he need you to do any part of His plan, but He allows us to become part of His plan so that He can bless us for being obedient to His Word. When we bring God into our plans, and ask for His help when our problems come, than he will work on our behalf. God will not interfere in your affairs when you do not want Him there, so it is you that must ask for the help. When you seek God's help in accordance with His Word, that God will bless you for the very fact that by faith you sought after His help. God loves you, and it makes Him happy when He can act on your behalf, because you asked Him for it, and

you had the faith to know that He would give it to you. Almighty God has emotions just as you and I do, and when His children seek His help, He finds pleasure defending them, just like you would for your child.

Chapter 5

“Dagon” is the name of the fish god, and the word “Dagon” means “great fish” in the Hebrew tongue. This is the same heathen god that the Assyrians of Ninevah worshipped in Jonah’s day. They believed that God was a great fish and thus this god had its head in the form of a fish. It is none other than Nimrod.

Those of you who have the symbol of the fish on the back of your car or on your necklace, consider what you are wearing. Although you think it represents Christianity, which it does, the pagan Christianity that does away with keeping the Torah, this symbol of the fish has nothing to do with the Yahovah who has created the fish. It is an abomination to Him because in truth it represents Nimrod and his false worship. You need to take these symbols and throw them out in the garbage immediately.

I Samuel 5:6 “But the hand of the Lord was heavy upon them of Ashdod, and He destroyed them, and smote them with emerods, even Ashdod and the coasts thereof.”

These “emerods” are what we call today, Hemorrhoids or piles today. Other places in the Scriptures refer to them as “tumors”. These hemorrhoids are also part of the curses that Moses warned the children of Israel that would come upon them if they broke the commands and statutes that he gave to them. That next morning when they came to their temple they found their statue of Dagon beheaded. All the men of Ashdod, and all the other towns of the Philistines came down also with these hemorrhoids. There were not many men in Ashdod that found great comfort in sitting in their easy chairs that day.

The Septuagint and Vulgate say add that in the midst of their land rats sprang up, and there was a great death panic in the city. Note suspected of being the bubonic plague.

Gath was one of the cities that was taken by the Philistines, and was identified as the place of the wine press. The people of Ashdod decided to get the ark out of their cities and lands. The ark is now going from Gath to Ekron, and the torment will also follow to that city also. Along with the ark are all the hemorrhoids, and troubles that follow those that have this ark in their midst. God laid out in detail exactly what is to be done with the ark, how it is to be kept, and who can and cannot come in the presence of the ark. To follow those ways is to receive God’s blessings and to go against them will bring these diseases and even death. This even applies to our day today, for God has laid out His plan for the age of the flesh that we live in today, and when we follow those ways, which even includes the health laws, than we can expect to live with the blessings of God. To go against those ways, even in ignorance will only end in sickness and trouble.

Ps 51-54

<http://www.ucg.org/brp/brp.asp?get=daily&day=26&month=July&year=2005&Layout=> Topic: 51)

Prayer of repentance; 52) The wicked who trust in wealth destroyed, the righteous who trust in God’s mercy saved; 53) The foolishness of godless and corrupt mankind 54)

Prayer for help against enemies

Godly Repentance; The Destruction of the Godless (Psalms 51-53) July 23-26

51) Prayer of repentance

We return now to psalms attributed to David, with Psalm 51 being the first in Book II of the Psalter that bears his name. We read this psalm earlier in conjunction with the event described in the superscription—that of the prophet Nathan confronting David after his sin of adultery and murder (see the Bible Reading Program comments on 2 Samuel 11 as well as 2 Samuel 12:1-13; Psalm 51; 2 Samuel 12:13-31; 1 Chronicles 20:1-3). David immediately confesses, “I have sinned against the LORD” (2 Samuel 12:9, 13). And here in his psalm of repentance, David provides a model of repentant prayer for all of God’s people when they sin. It may have been placed here in the Psalter as a response to the calling to account and instruction on sacrifices God gives in Psalm 50.

In Psalm 51, David doesn’t justify his actions or try to improve his position. He appeals to God for mercy, heshed—God’s unfailing, steadfast love (verse 1). David agonizingly faces what he has done and confesses it to God using all the basic Hebrew words for sin. The word “transgressions” (verse 1) is from the Hebrew *pesha*, meaning transgression in the sense of rebellion or revolt. “Iniquity” in verse 2 is from *awon*, meaning perversity, wickedness or fault. The word for “evil” in verse 4 is *ra’*, meaning something bad, wrong or hurtful. And the word for “sin” in these verses, *hata*, means to miss the mark. All essentially imply deviating from a standard—that is, from God’s standard.

In verse 4, David says to God, “Against You, You only, have I sinned.” This might seem odd, for David appears also to have sinned against Bathsheba, Uriah, other soldiers who were killed in the battle in which Uriah died, and the nation of Israel, over which David had a responsibility to govern righteously. Jesus later said that one person can sin against another (Matthew 18:15). So what did David mean?

Some take it to be a matter of comparison. That is to say, what he did against these others is nothing compared to what he has done against God. Yet the answer is probably more a matter of nuance in perspective. Sin, we must consider, is the transgression of the law (1 John 3:4, KJV). Since God is the one who defines the law’s standards, any violation of the law is against Him. Acting against another person is sin because God has set the rules of conduct forbidding this. The standard we have violated, the mark we have missed, is God’s. In this sense, sin itself can only be against God, the Lawgiver. It would certainly be proper to say that one has sinned in acting against another person. And it is easy to see that the statement could be shortened to say that one has sinned against another person. But here we should realize that while the affected person is the object of the action that is sin, he is not the object of the sin (or transgressing) itself, as it was not his law that was transgressed but God’s.

David’s statement in Psalm 51:5 has caused much confusion: “Behold, I was brought forth in iniquity, and in sin my mother conceived me.” This does not mean David’s mother sinned in conceiving him. Nor does it mean that David was born stained with “original sin,” as many maintain. Rather the Hebrew prefixed preposition *b’*, usually translated “in,” can also mean “into.” As Gesenius’ Hebrew and English Lexicon of the Old Testament says in one of its definitions of this word, it often occurs “with verbs of motion, when the movement to a place results in rest in it, into.” Thus, David is most likely stating that he was brought forth into iniquity and into sin. As with all human beings, sin had characterized his life from a young age.

In verse 6, David says that God desires “truth in the inward parts, and in the hidden part...to know wisdom.” It is one thing to know God’s truth in an academic sense. It is quite another to also live by it in our inward thoughts and motivations. This, David knew, is what God really wants. And whenever we repent, we must consider what it is that God wants from us. It comes down to an educated change and a lifelong commitment—and that we follow through.

David asks God to “blot out,” to “wash” and to “cleanse” him (verses 2, 9)—to thoroughly scrub him clean from His spiritual uncleanness (verses 6-7). In its note on verse 7, The Expositor’s Bible Commentary states: “The unclean, such as lepers, used to present themselves before the priest on the occasion of their purification. The priest, being

satisfied that the unclean person had met the requirements for purification, would take a bunch of 'hyssop' and sprinkle the person with water, symbolic of ritual cleansing. Here the psalmist [David] petitions the Lord to be his priest by taking the hyssop and by declaring him cleansed from all sin."

In this cleansing, David prays that God would create in him a clean heart and would renew a steadfast, faithful spirit within Him (verse 10). David realized he could not be faithful on His own. He needed God's constant help. So he pleads to remain in God's presence and to continue to have God's Holy Spirit to help him—not himself cast out and that Spirit taken away as he knew he deserved (verse 11).

Guilt over what he had done was always present in David's mind (verse 3). It took the joy and gladness out of life (verse 8). David figuratively refers to God having broken his bones (same verse), meaning that the overwhelming guilt he had from considering his sin in light of God's laws made him feel hobbled or crushed and greatly humbled. He prays to be forgiven and relieved of this guilt (verse 14)—and that His joy would return (verse 12).

David declares what he will do when God restores him. He will teach others God's ways (verse 13), He will sing about God's righteousness (verse 14)—no doubt in public psalms—and he will openly proclaim God's praise (verse 15). David was thinking outwardly, not selfishly about only himself. When we ask God for restoration, an important part of our motivation should be so that we can better serve Him and others.

In verses 16-19 we return to a major theme of Psalm 50—the kind of sacrifices God really wants (also touched on in Psalm 40). At the time he wrote, David was required to bring physical sacrifices to the tabernacle. And he no doubt did on this occasion soon after his confession before Nathan. Perhaps Psalm 51 was written as a song to accompany the sacrifice. Verse 16's statement about God not desiring sacrifice "or else I would give it" should not be understood to imply that David would not bring a sacrifice.

The point is that he'll give God whatever God wants—he'll do whatever it takes—to be right with Him.

But David knows that God does not desire any physical sacrifices apart from the inner sacrifices of a right heart and mind—"broken," meaning humble, and "contrite," meaning repentant and obedient (verse 17). David used these same terms in Psalm 34:18. And the prophet Isaiah would later use them as well (Isaiah 66:2)—again in the context of the kind of sacrifices and service God is truly looking for. Psalm 51:19 uses the words "sacrifices of righteousness"—showing that it involves living the right way of life.

David concludes by asking God to "do good" to Zion or Jerusalem and to build its walls— meaning to bless and protect the people—including leading them to a right mindset—so that the people and their physical offerings would please Him (verses 18-19). This shows that God is pleased with physical offerings—but only when part of an inward devotion to Him and life of obedience. The holy city is likely here representative of the entire nation—and in a prophetic sense of spiritual Zion, the Church, as well as God's Kingdom in the world to come.

It should be noted that Psalm 51 has, thematically, many points of contact with Psalm 25.

52) The wicked who trust in wealth destroyed, the righteous who trust in God's mercy saved; Psalm 52 is a maskil (perhaps meaning instructive psalm or, as the NKJV translates it, "contemplation") of David—the first of four of these in a row. We earlier read this psalm in harmony with the story of the event mentioned in the superscription—when Doeg the Edomite, a servant of King Saul, told Saul of the high priest Ahimelech giving provisions to David and his men (see the Bible Reading Program comments on 1 Samuel 22:6-23; Psalm 52). Recall that Saul then ordered his men to execute Ahimelech and the other priests at Nob—which his men refused to do, whereupon Doeg carried out Saul's order, slaughtering 85 priests plus additional men, women, children, infants and

animals living in the city (verses 18-19). To the one son who escaped, David lamented that he was to blame for having put the priests in jeopardy (verse 22).

In Psalm 52, written on that occasion, David questions the intelligence of any “mighty” man that would boast about doing evil since God’s love and goodness will not be thwarted. Those who use their tongue for evil—such as in lying and passing on information to hurt innocent people —will be destroyed.

Doeg was apparently a wealthy man (verse 7)—perhaps having his pockets lined through spying and other misdeeds. Saul may have rewarded him handsomely after his massacre of the priests. Yet it is foolish to trust in money and evil accomplishments. This verse connects Psalm 52 with Psalm 49, concerning “those who trust in their wealth and boast in the multitude of their riches” (verse 6). Both psalms show that this is the way to destruction.

In contrast to the wicked, who will be uprooted from the land of the living (52:5), David says that he is like an olive tree (verse 8), which lives for hundreds of years. Indeed, planted securely “in the house of God”—ultimately not the ancient tabernacle but the family and Kingdom of God—he and the rest of the saints will flourish under the attentive care of the Master “forever and ever” (verses 8-9). The picture of the righteous as flourishing green trees ties back to the imagery of Psalm 1.

53) The foolishness of godless and corrupt mankind

Psalm 53 is another maskil of David. “To Mahalath” in the superscription, which may be part of a postscript to Psalm 52 (and also found in the superscription of Psalm 88 as part of a longer phrase), could represent the psalm being set to the tune of another song. Yet it might mean something else. The words have been variously interpreted as “On sickness,” “On suffering,” “To pipings” (on wind instruments) or “To dances” (or some sort of choreography).

Psalm 53 repeats much of Psalm 14 with some minor variation (see the Bible Reading Program comments on Psalm 14). The placement of nearly the same psalm here provides a further commentary on the sort of arrogant godless fool described in Psalms 49 and 52—and thus brings the cluster of psalms beginning with 49 to a close. It also helps to demonstrate that originally the various books of the Psalter were probably separate collections or hymnals.

One noticeable difference between the two psalms is that here the word Elohim (“God”) is used throughout rather than Yhwh (the Eternal or “LORD”).

The other significant difference occurs in verse 5. As the Zondervan NIV Study Bible notes on this verse, it “differs considerably from 14:5-6, though the basic thought remains the same: God overwhelms the godless who attack his people. Here the verbs are in the past tense (perhaps to express the certainty of their downfall).” As to God scattering the bones of the enemy, it means “over the battlefield of their defeat, their bodies left unburied like something loathsome (see Isa 14:18-20; Jer 8:2...)” (same note). However, it could also be that so many will be destroyed at the end that they will not be able to be buried for some time, such as when the godless army of Gog is destroyed (see Ezekiel 39:11-16).

The closing verse of Psalm 14 and of 53 are identical in expressing a great yearning for salvation, rejoicing and gladness when God restores His people to their land. This speaks prophetically of the future establishment of the Kingdom of God on earth.

“Be Merciful to Me, O God, for Man Would Swallow Me Up” Psalm 54

Psalm 54 is the third maskil of David out of four in a row. Neginoth in the superscription, which may be part of the postscript of Psalm 53, is probably correctly rendered in the NKJV as “stringed instruments” (and in the next superscription, which may be part of the postscript of this psalm).

Psalm 54 begins a cluster of seven prayers of David for help against enemies and betrayal at the center of Book II of the Psalter (Psalms 54-60). Note in going through these psalms that the main weapon of the enemy in most of them is the mouth. We earlier read Psalm 54 in conjunction with the account of the event mentioned in the superscription-when the people of Ziph informed Saul that David was hiding in that area (see the Bible Reading Program comments on 1 Samuel 23:15-29; Psalm 54).

These informants put David's life in danger, as Saul was out to kill him. So David prays for God to save him by His "name" (verse 1), meaning everything God's identity implies-who He is and what He stands for. He further asks God to vindicate him (same verse)-the context here meaning either to prove David right for trusting God (by God coming through for him) or to prove David, though a fugitive, in the right (by saving him and judging his enemies).

The "strangers" who have risen against David (verse 3) apparently refers to the Ziphite informants. And the "oppressors" seeking his life (same verse) would seem to refer to Saul and his officers. None of these, David says, are following God.

In verses 4-5, David declares his confidence in God to help him and his supporters and to punish his enemies. He prays, "Cut them off in Your truth." The Expositor's Bible Commentary states: "The resolution of the prayer lies in the conviction that God is just. He will not permit his children to suffer without vindication. The imprecation [or curse] is not vindictive but expressive of trust in divine justice. Evil must be repaid. The people of God believed in the boomerang effect of sin: 'Let evil recoil [i.e., come back on those who perpetrate it]'" (note on verse 5).

Trusting in God's deliverance, David says he will "freely sacrifice" to God (verse 6)-or "sacrifice a freewill offering" (NIV). This refers to a peace offering (see Leviticus 7:11-18; 22:18-30; Numbers 15:1-10), "given only when the worshipper wanted to say an extra-special thanks to God for his gracious, saving love" (George Knight, Psalms, Daily Study Bible Series, comments on Psalm 54).

God's name, hearkening back to verse 1, is good-and worthy of praise (verse 6). Verse 7 may mean that deliverance has come in the midst of the song's composition, though it perhaps more likely means that David has foreseen it clearly. Rather than including the NKJV's interpolated words "its desire," a better sense might simply be "My eye has seen what will come upon my enemies."

Mark 1:29 – 2:28

In Mark 1:44 we are told that Yahshua told the Leper that He had just healed to go do according to the law of Moses those things a leper had to do once cleaned.

41 And ?????, moved with compassion, stretched out His hand and touched him, and said to him, "I desire it. Be cleansed." 42 And immediately the leprosy left him, and he was cleansed. 43 And having strictly warned him, He immediately sent him away, 44 and said to him, "See, say none at all to anyone, but go show yourself to the priest, and offer for your cleansing what Mosheh ordered, as a witness to them."

This law is found in Lev 14: 1 And ??? spoke to Mosheh, saying, 2 "This shall be the Torah of the leper for the day of his cleansing: He shall be brought to the priest, 3 and the priest shall go out of the camp, and the priest shall look and see, if the leprosy is healed in the leper, 4 then the priest shall command, and he shall take for him who is to be cleansed two live and clean birds, and cedar wood, and scarlet, and hyssop. 5 "And the priest shall command, and he shall kill one of the birds in an earthen vessel over running water. 6 "Let him take the live bird and the cedar wood and the scarlet and the hyssop, and dip them and the live bird in the blood of the bird that was killed over the running water. 7 "And he shall sprinkle it seven times on him who is to be cleansed from the leprosy, and shall

pronounce him clean, and shall let the live bird loose in the open field. 8 “And he who is to be cleansed shall wash his garments, and shall shave off all his hair and wash himself in water, and shall be clean. Then after that he comes into the camp, but shall stay outside his tent seven days. 9 “And on the seventh day it shall be that he shaves all the hair off his head and his beard and his eyebrows, even all his hair he shaves off. And he shall wash his garments and wash his body in water, and shall be clean. 10 “And on the eighth day he takes two male lambs, perfect ones, and one ewe lamb a year old, a perfect one, and three-tenths of an ephah of fine flour mixed with oil as a grain offering, and one log of oil. 11 “And the priest who is cleansing shall present the man who is to be cleansed, with these offerings, before the Lord, at the door of the Tent of Meeting. 12 “And the priest shall take one male lamb and bring it as a guilt offering, and the log of oil, and wave them as a wave offering before the Lord. 13 “And he shall slaughter the lamb in the place where he slaughters the sin offering and the burnt offering, in a set-apart place. [This is on the mount of Offence across the Kidron from the temple. It is outside the city] For the guilt offering, like the sin offering, belongs to the priest. It is most set-apart. 14 “And the priest shall take some of the blood of the guilt offering, and the priest shall put it on the tip of the right ear of him who is to be cleansed, and on the thumb of his right hand, and on the big toe of his right foot. 15 “And the priest shall take some of the log of oil, and pour it into the palm of his own left hand. 16 “And the priest shall dip his right finger in the oil that is in his left hand, and shall sprinkle some of the oil with his finger seven times before the Lord. 17 “And of the rest of the oil in his hand, the priest puts some on the tip of the right ear of him who is to be cleansed, and on the thumb of his right hand, and on the big toe of his right foot, on the blood of the guilt offering. 18 “And the rest of the oil that is in the priest’s hand he puts on the head of him who is to be cleansed. And the priest shall make atonement for him before the Lord. 19 “And the priest shall make the sin offering, and make atonement for him who is to be cleansed from his uncleanness. Then afterwards he slaughters the burnt offering. 20 “And the priest shall offer the burnt offering and the grain offering on the altar. And the priest shall make atonement for him, and he shall be clean. 21 “But if he is poor and is unable to afford it, then he shall take one male lamb as a guilt offering to be waved, to make atonement for him, and one-tenth of an ephah of fine flour mixed with oil as a grain offering, and a log of oil, 22 and two turtledoves or two young pigeons, such as he is able to afford, and one shall be a sin offering and the other a burnt offering. 23 “And he shall bring them to the priest on the eighth day for his cleansing, to the door of the Tent of Meeting, before the Lord. 24 “And the priest shall take the lamb of the guilt offering and the log of oil, and the priest shall wave them as a wave offering before the Lord. 25 “And he shall slaughter the lamb of the guilt offering, and the priest shall take some of the blood of the guilt offering and put it on the tip of the right ear of him who is to be cleansed, and on the thumb of his right hand, and on the big toe of his right foot. 26 “Then the priest pours some of the oil into the palm of his own left hand. 27 “And the priest shall sprinkle with his right finger some of the oil that is in his left hand seven times before the Lord. 28 “And the priest shall put some of the oil that is in his hand on the tip of the right ear of him who is to be cleansed, and on the thumb of the right hand, and on the big toe of his right foot, on the place of the blood of the guilt offering. 29 “And the rest of the oil that is in the priest’s hand he puts on the head of him who is to be cleansed, to make atonement for him before the Lord. 30 “And he shall prepare one of the turtledoves or young pigeons, such as he is able to afford, 31 that which he is able to afford, the one as a sin offering and the other as a burnt offering, with the grain offering. And the priest shall make atonement for him who is to be cleansed before the Lord. 32 “This is the Torah for one who had an infection of leprosy, who is unable to afford for his cleansing.”

Take special note of the fact that the cleansing takes 7 days but on the eighth day he is cleaned and his sins atoned for. This is a huge teaching that will come out in the understanding of the eighth day of the Feast. You can read it at https://sightedmoon.com/sightedmoon_2015/?page_id=153

In chapter 2 is one of my favourite lines. 16 And when the scribes and Pharisees saw Him eating with the tax collectors and sinners, they said to His taught ones, “Why does He eat and drink with tax collectors and sinners?”

17 And hearing this, ????? said to them, “Those who are strong have no need of a physician, but those who are sick. I did not come to call the righteous to repentance, but sinners.”

Here is the one line many Christians use to excuse themselves from keeping the Sabbath or the fourth commandment.

23 And it came to be that He went through the grainfields on the Sabbath. And as they went His taught ones began to pluck heads of grain, 24 and the Pharisees said to Him, “Look, why do they do what is not right on the Sabbath?” 25 And He said to them, “Have you never read what Dawid? did when he had need and was hungry, he and those with him? 26 “How he went into the House of Elohim, while Eb?yathar was high priest, and ate the showbread, which is not right to eat, except for the priests, and he gave it also to those who were with him?” 27 And He said to them, “The Sabbath was made for man, and not man for the Sabbath. 28 “So the Son of Ad?am is also Master of the Sabbath.”¹ Footnote: 1Mt. 12:8.

We explained this in great detail in 5846-10 https://sightedmoon.com/sightedmoon_2015/?_page_id=636 when we covered Mathew 12 where this same subject is talked about. It is not breaking the Sabbath to pick grain by hand so that you can eat. But if you use a sickle to harvest it then you are working and this is wrong.

Do not let those who are ignorant of the law try to convince you to abandon the 4th commandment because they as Peter says do not understand the torah and twist it to their own destruction. 2 Peter 3: 15 and consider that the longsuffering of our Lord is salvation—as also our beloved brother Paul, according to the wisdom given to him, has written to you, 16 as also in all his epistles, speaking in them of these things, in which are some things hard to understand, which untaught and unstable people twist to their own destruction, as they do also the rest of the Scriptures.

Matthew 5:18For assuredly, I say to you, till heaven and earth pass away, one jot or one tittle will by no means pass from the law till all is fulfilled.

Yet many Christians try to teach you that the 4th commandment is now done away or changed to Sunday. No it has not or else Yahshua is a liar.